WHAT IS A ΙΟΥΔΑΙΟΣ? A LINGUISTIC INVESTIGATION OF ΙΟΥΔΑΙΟΣ'S
MEANING AND JOHN'S MOTIVATION BEHIND HIS PECULIAR MODULATION

by

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A dissertation submitted to
the Faculty of McMaster Divinity College
in partial fulfillment of the requirements
for the degree of Doctor of Philosophy (Christian Theology)

McMaster Divinity College
Hamilton, Ontario
2026

DOCTOR OF PHILOSOPHY   McMaster Divinity College
(Christian Theology)   Hamilton, Ontario
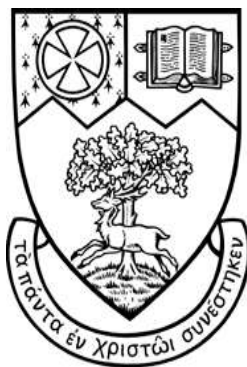

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                          Peculiar Modulation

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NUMBER OF PAGES: xii + 406

McMASTER DIVINITY COLLEGE

Upon the recommendation of an oral examining committee,
this dissertation by

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is hereby accepted in partial fulfillment of the requirements for the degree of

DOCTOR OF PHILOSOPHY (CHRISTIAN THEOLOGY)

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Date Approved: April 10, 2025 _____

ABSTRACT

What Is a Ἰουδαῖος? A Linguistic Investigation of Ἰουδαῖος's Meaning and John's Motivation behind his Peculiar Modulation

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This study addresses the questions, What is a Ἰουδαῖος? and Why John's Ἰουδαῖοι?, by employing a linguistic methodology to investigate both the systemic meaning potential of Ἰουδαῖος and the Evangelist's motivation behind its distinctive modulation throughout his Gospel. Drawing on a register-balanced corpus of Hellenistic Greek texts, the research abstracts the term's context-independent meaning—termed *Judahness*—and analyzes how this meaning potential is pragmatically realized in John's narrative. Rather than assuming a single, fixed meaning governs all instances, this study demonstrates that Ἰουδαῖος exhibits great contextual adaptability, with its sense, referent, and appraisal modulated according to the Evangelist's rhetorical and theological aims. In terms of referent, Ἰουδαῖος identifies a broad spectrum of individuals and subgroups within the larger group known as "the Jews," from religious leaders to the Jewish crowd, and even specific individuals, from those who oppose Jesus to those who believe in him. Regarding appraisal, the use of Ἰουδαῖος in the Gospel shows diverse tones: sometimes carrying negative connotations, suggesting opposition or skepticism toward Jesus; at other times, imbued with positive connotations, indicating acceptance or belief; and in

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many instances, used neutrally, without any particular emotional charge. This pragmatic flexibility challenges reductive interpretations of the Gospel's portrayal of the Ἰουδαῖοι and resists claims of uniformity in John's depiction. Instead, the study argues that John's usage is motivated by a twofold purpose: first, an evangelistic intent to reach a diverse Jewish audience; and second, an apologetic concern to demonstrate that Jesus fulfills all Jewish messianic hopes. This nuanced application of Ἰουδαῖος thus serves not only to convey John's theological message but also to engage his intended readers in a discourse about identity, faith, and the true essence of Judaism as seen through the lens of Jesus' messiahship.

ACKNOWLEDGEMENTS

Throughout the writing of this work, I was sustained by the words of my grandfather—

Papá Miguel—who from my childhood would say, "Moises, always finish what you have

begun." Though imperfect, this work stands as a testament to his encouragement toward

perseverance and hard work. I gladly dedicate it to his memory.

No written work is an island. While I bear sole responsibility for its contents, I am

indebted to many whose support and guidance made it possible. I extend my deepest

thanks to my primary supervisor, Dr. Stanley E. Porter, and my secondary supervisor, Dr.

Francis G. H. Pang, for their steadfast encouragement and wise counsel. Their probing—

sometimes challenging—comments strengthened my writing immeasurably. I also thank

Dr. David L. Mathewson, my external examiner, for his insightful and valuable feedback.

I am grateful to Dr. Cynthia L. Westfall, Dr. Christopher D. Land, Dr. James D. Dvorak,

and Dr. Mark J. Boda, whose formal and informal conversations sharpened my thinking.

Among my peers, I especially acknowledge Dr. John J. H. Lee and Dr. Ryder A. Wishart

for offering thoughtful dialogue and fresh insights when I felt stuck.

I thank my church family for graciously allowing me to devote time, often at their

expense, to this research. Special thanks go to Nannette Schlager, who patiently read

multiple drafts, meticulously corrected errors, and faithfully prayed for my success.

My heartfelt gratitude belongs to my wife, Kelly, and my children, Krista, Lucas,

and Matthew. They often heard "no" and accepted my unavailability with grace, offering

unwavering love, affirmation, and encouragement.

Above all, I thank my triune God, whose power and grace carried me as I balanced full-time ministry and academic research. It is my prayer that this work may be pleasing to Him, from whom I long to hear: εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου "Well done, good and faithful servant. You have been faithful over a few things; I will put you in charge of many things. Enter into the joy of your master" (Matt 25:23).

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LIST OF ABBREVIATIONS

AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
ANRW	*Aufstieg und Niedergang der römischen Welt: Geschichte und Kultur Roms im Spiegel der nueren Forschung.* Part 2, Principat. Edited by Hildegard Temporini and Wolfgang Haase. Berlin: de Gruyter, 1972–
BAGL	*Biblical and Ancient Greek Linguistics*
BASOR	*Bulletin of the American Schools of Oriental Research*
BBB	*Bonner Biblische Beiträge*
BDAG	Bauer, Walter, et al. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature.* 3rd ed. Chicago: University of Chicago Press, 2000.
BDF	Blass, Friedrich, and Albert Debrunner. *A Greek Grammar of the New Testament and Other Early Christian Literature.* Translated and revised by Robert W. Funk. Chicago: University of Chicago Press, 1961.
BFCT	Beiträge zur Förderung christlicher Theologie
BIS	Biblical Interpretation Series
CHJ	The Cambridge History of Judaism
CLC	Cambridge Library Collection
CLR	Cognitive Linguistic Research
ErIsr	*Eretz-Israel: Archaeological, Historical and Geographical Studies*
GRBS	*Greek, Roman, and Byzantine Studies*
HdO	Handbuch der Orientalistik
HSK	Handbücher zur Sprach- und Kommunikationswissenschaft
HTR	*The Harvard Theological Review*
JSJ	*Journal for the Study of Judaism*
JARCE	*Journal of the American Research Center in Egypt*
JSJSup	Supplements to the Journal for the study of Judaism
JSNT	*Journal for the Study of the New Testament*
JSNTSup	Journal for the Study of the New Testament Supplement
JSOTSup	Journal for the Study of the Old Testament Supplement
Judaica	*Judaica: Beiträge zum Verstehen des Judentums*

KEK	Kritisch-exegetischer Kommentar über das Neue Testament
LCL	Loeb Classical Library
LNTS	The Library of New Testament Studies
LSJ	Liddell, Henry George, et al. *A Greek-English Lexicon.* 9th ed. Oxford: Clarendon, 1996.
MBSS	McMaster Biblical Studies Series
NA28	*Novum Testamentum Graece*, Nestle-Aland, 28th ed.
NovT	*Novum Testamentum*
NovTSup	Supplements to Novum Testamentum
NTAbh	Neutestamentliche Abhandlungen
NTS	*New Testament Studies*
NTTS	New Testament Tools and Studies
PAST	Pauline Studies
RS/SI	*Recherches Semiotiques/Semiotic Inquiry*
SBLDS	Society of Biblical Literature Dissertation Studies
SBLMS	Society of Biblical Literature Monograph Series
SCL	Studies in Corpus Linguistics
SFSL	Studies in Functional and Structural Linguistics
SJ	Studia Judaica
SJLA	Studies in Judaism in Late Antiquity
SLCS	Studies in Language Companion Series
SNTSMS	Society for New Testament Studies Monograph Series
SR	*Studies in Religion*
TDNT	Kittel, Gerhard, and Gerhard Friedrich, eds. *Theological Dictionary of the New Testament.* Translated by Geoffrey W. Bromiley. 10 vols. Grand Rapids: Eerdmans, 1964–1976.
TSAJ	Texte un Studien zum antiken Judentum
TynBul	*Tyndale Bulletin*
UBS5	*The Greek New Testament,* United Bible Societies, 5th ed.
UNT	Untersuchungen zum neuen Testament
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZNW	*Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche*

INTRODUCTION

The lexeme Ἰουδαῖος appears 195 times in the New Testament, with 71 instances in the Gospel of John, second only to the book of Acts, which contains 79.[1] This simple count already highlights the significant role that the Ἰουδαῖοι play in John's narrative.[2] Yet what continues to perplex and fascinate scholars is not merely the frequency of the term but the distinctive and at times seemingly contradictory ways in which John deploys it. On the one hand, when speaking to the Ἰουδαῖοι in 8:44, Jesus declares, ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου "You are of your father the devil." On the other hand, in 4:22 while talking to the Samaritan woman, Jesus affirms, ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν "Salvation is from the Jews." Elsewhere, the Ἰουδαῖοι are shown both believing in Jesus (11:45) and opposing him to the point of demanding his execution (19:15). It is this variation—at times stark, at times subtle, and many times within the same discourse unity—that motivates the present study.

A major objective of this work is, therefore, to elucidate the rationale behind John's distinctive usage of the lexeme Ἰουδαῖος. In order to address this aim, a preliminary but essential task is to clarify the meaning of the term: both its context-independent systemic meaning and its various contextual specifications or modulations.

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[1] This figure comes from NA28.

[2] Throughout this work, the singular form Ἰουδαῖος will predominantly be used. However, for grammatical consistency, the plural form Ἰουδαῖοι will also be employed where necessary.

Only by identifying both the lexical "essence" of Ἰουδαῖος and its discourse realizations can one grasp how and why John employs the term in the way that he does.

This study is organized into two major parts. Chapters 1 and 2 establish the necessary theoretical framework, while Chapters 3 through 7 carry out the main analytical work. Chapter 1 surveys key scholarly approaches to Ἰουδαῖος, particularly those informed by historical, sociological, and literary-critical methodologies. While many of these approaches offer valuable insights and engage the semantic and pragmatic dimensions of the term, their lack of a clearly defined and methodologically rigorous linguistic framework often leads to incomplete or insufficiently grounded analyses. Chapter 2 introduces such a framework, drawing on Systemic Functional Linguistics (SFL). It provides the conceptual tools needed to abstract the context-independent meaning potential of Ἰουδαῖος and to identify its context-dependent pragmatic extensions, laying the groundwork for a detailed exploration of the term in John's narrative.

Chapter 3 applies this linguistic framework to a broad range of Hellenistic Greek texts, analyzing over two thousand occurrences of Ἰουδαῖος, with thirty examined in depth. The chapter argues that Ἰουδαῖος contributes relatively little semantic content on its own; this minimal or "essential" semantic contribution, however, functions like hint or an instrument, engaging co-occurring lexical items through linguistic and extralinguistic relationships to realize a variety of pragmatic extensions. Chapters 4 through 6 examine the varied modulation of Ἰουδαῖος in the Gospel of John, encompassing shifts in sense, referent, and appraisal. The ultimate goal, however, is not merely to identify these

modulations but to uncover their rationale. To this end, entire discourse units are analyzed, not just clauses containing Ἰουδαῖος. This broader analysis enables a deeper understanding of the roles played by the Ἰουδαῖοι within each discourse unit, the subjects addressed by the various participants, and the theological themes emphasized by the Evangelist, offering a more nuanced perspective on John's motivations. Finally, Chapter 7 draws the study to a conclusion by identifying the rationale behind John's usage. The evidence suggests that John's modulation of Ἰουδαῖος is shaped by an evangelistic and apologetic concern. His use of the term reflects the diversity of Jewish perspectives within his intended readership and serves his aim of presenting Jesus as the fulfillment of the hopes and promises embedded in the Jewish Scriptures. Far from being rhetorically careless or theologically antagonistic, John's deployment of Ἰουδαῖος is strategic, dynamic, and context-sensitive—part of a larger narrative strategy to invite identification with Jesus as Messiah among a range of audiences familiar with Jewish identity, tradition, and expectation.

PART ONE
THEORY

CHAPTER 1: ΙΟΥΔΑΙΟΣ IN BIBLICAL STUDIES

Introduction

In their conversation with Jesus, both the Samaritan woman and Pontius Pilate seemed to have understood what a Ἰουδαῖος was. Astonished at the apparent naïveté of the one asking for water, the Samaritan woman retorts: "You are a Ἰουδαῖος and I am a Samaritan woman. How can you ask me for a drink?" (John 4:9). The astonishment of the Samaritan woman that a Ἰουδαῖος would make such a request to her—which betrays some understanding on her part (and that of the Evangelist) of the lexeme's meaning—is explained by the Evangelist's editorial comment that, at that time, Ἰουδαῖοι did not associate with Samaritans. The governor of Judea displays a similar kind of understanding when he disassociates himself from the Ἰουδαῖοι by rhetorically asking Jesus, "I am not a Ἰουδαῖος, am I?" (John 18:35). Notwithstanding the many cultural, religious, social, and ethnic similarities that may have existed between Ἰουδαῖοι, Samaritans, and Romans, according to these two verses in John, there was something characteristic of Ἰουδαῖοι that differentiated them from Samaritans and Romans, at least in the eyes of the unnamed woman from Samaria and the Roman prefect. However, the matter is not as simple as it may at first appear, for in some other sense both Samaritans and Romans may also be thought of as belonging to the Ἰουδαῖοι. The writer of 2 Maccabees, for instance, seems to think that those who worship at the temple in

Jerusalem and those who worship at the temple in Garizim belong, in some sense, to the Ἰουδαῖοι (2 Macc 6:1).[1] Likewise, Josephus seems to deem some Roman citizens, whom Lentulus the consul considered to be Ἰουδαῖοι due to their observance of ἱερὰ Ἰουδαϊκά "Jewish sacred things" as belonging τοῖς ἡμετέροις "to our people."[2] One might be inclined to dismiss the conclusion that Samaritans and Romans could, in some sense, be regarded as Ἰουδαῖοι, reasoning that this label is applied by outsiders who lack a full understanding (as in the case of Lentulus in Josephus). However, the fact that both Josephus and the author of 2 Maccabees—insiders to the Ἰουδαῖοι group themselves—consider these groups in some sense as part of their own should dispel this notion entirely.

The Samaritan woman's and the Roman prefect's confidence that Jesus, as a Ἰουδαῖος, belonged to a distinct group from their own, alongside the apparent certainty of the author of 2 Maccabees and of Josephus that Samaritans and Romans might, at least in some contexts, be considered members of the Ἰουδαῖοι, presents a significant challenge to answering the question: what is a Ἰουδαῖος? This has proven challenging, especially in Johannine studies, where the word's meaning and John's distinctive use of it are closely linked to his narrative intentions. Scholars have proposed various interpretations of Ἰουδαῖος, ranging from literal to metaphorical, often shaped by theological or ethical commitments. This chapter aims to survey the primary ways Ἰουδαῖος and its plural

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[1] Hensel goes even farther. He thinks that in this verse (as well as 2 Macc 5:22 and Sir 50:25 in its Hebrew version) "the Samaritan YHWH worshippers are seen as part of the same γένος as the Jews." See Hensel, "The Chronicler's Polemics," 44. See also Josephus, *Ant.* 9.290, where he admits that the Samaritans consider themselves (though only when convenient) as Jews.

[2] Josephus, *Ant.* 14.228.

Ἰουδαῖοι have been understood in Johannine literature, focusing on their sense and referent. Additionally, since the interpretation of Ἰουδαῖος to some extend shapes our understanding of John's redactional objectives, this chapter will also review key perspectives and hypotheses, along with their underlying methodologies, regarding John's distinctive use of the term. We will conclude this chapter with a brief assessment of these various approaches, which will, in turn, allow us to clarify the aims of this investigation, introduce the linguistic approach we will employ in our examination of Ἰουδαῖος, and highlight the necessity of this study.

Survey of Various Proposed Meanings of Ἰουδαῖος

Johannine scholars have sought to clarify the meaning of Ἰουδαῖος, but in their attempt to do it, they have often blurred the linguistic distinction between the term's systemic, context-independent meaning and its context-dependent meaning. Lyons clarifies this distinction through three terms: denotation, sense, and reference. Denotation, as Lyons defines it, is the "invariant and utterance-independent" meaning inherent within the language system. In contrast, sense and reference are "utterance-dependent": sense encompasses the "set, or network, of sense-relations" between a lexical item and other expressions in the same language,[3] while reference describes "the relation that holds between linguistic expressions and what they stand for in the world (or the universe of discourse) on particular occasions of utterance."[4] This failure to differentiate Ἰουδαῖος's

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[3] Lyons, *Linguistic Semantics*, 79–80.
[4] Lyons, *Linguistic Semantics*, 293.

context-independent meaning from its context-dependent meaning has prompted scholars to advocate for a primary sense of Ἰουδαῖος, often imposed on other contextual senses the term may convey.[5] Furthermore, the sense one endorses frequently shapes one's understanding of the reference of Ἰουδαῖος. A suitable starting point for this survey is, therefore, to explore the various senses and referents of Ἰουδαῖος proposed in biblical studies, which we will now examine.

<div align="center">The Sense of Ἰουδαῖος</div>

A prevalent interpretation of Ἰουδαῖος associates it with a tribal or ethnic affiliation. In this view, a Ἰουδαῖος denotes a member of a distinct group linked to the land of Judea—regardless of their place of residence—who share a collective identity rooted in biological or familial ties. This shared identity is manifested through various cultural features and practices, with the Ἰουδαῖοι's cult being a particularly significant element. According to Graham the Ἰουδαῖοι represent, "not only 'the inhabitants of Judea' but also 'all Jews everywhere, at any time'" as "distinguished from other ethnic groups."[6] Meeks is another scholar who argues that the primary semantic sense of Ἰουδαῖος is ethnic and that the

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[5] An example of this confusion can be seen in Ashton's explanation that the *sense* of a lexical item "concerns the role or function of the various characters" identified by the given word. See Ashton, "Identity and Function of the Ἰουδαῖοι," 59. The sense of Ἰουδαῖος according to Ashton is therefore that sense "we attached to the characters" from our total reading of the Gospel of John. See Ashton, "Identity and Function of the Ἰουδαῖοι," 58. See also Bieringer et al., "Wrestling with Johannine Anti-Judaism," 18, who follows Ashton.

[6] Graham, *The True Israel*, 97–98. Graham explains that the written records do not "strongly" associate the word "Jew" with "cultic activity or with a God, though that activity occurs in Jerusalem and the activity of 'the God of Israel' is focused on Jerusalem." Rather, they associate it "with a territory centred on Jerusalem. 'Jews,' even when happily settled in distant places, are 'people related to Judah and Jerusalem.'" Even when abroad, members of the Jewish people continued to identify themselves as "Jews" because it was through this term—not "Hebrew" or "Israelite"—that "aspects of their customs and religion were associated with those of their ancestral home." Jews were therefore "still part of the 'Jewish' ἔθνος" (Graham, *The True Israel*, 268–69).

religious descriptions associated with the lexeme should not be a deterrent of acknowledging it defines "ethnic identity." The reason he gives is the reality that ancient writers, especially in an "age of syncretism," often identified ethnic communities based on their cultic practices and principal deity, or their place of origin.[7] In a similar vein, drawing on Mason's definition of ethnicity,[8] which emphasizes blood kinship (even if fictive) while encompassing ancestral laws, authoritative customs, attachment to a homeland, and reverence for a national cult's gods, Cirafesi affirms that the "*Ioudaioi*, whether living in Judea or abroad, were considered an *ethnos* by both insiders and outsiders."[9]

While a significant number of scholars regard ethnicity as the primary semantic sense of Ἰουδαῖος, most contend that its primary sense is religious rather than ethnic. This does not imply ignorance of its ethnic associations. Even though ethnicity plays an important role, for these scholars ethnicity is not its defining feature. Instead, what defines Ἰουδαῖος, especially during the Diaspora, lies in the religious beliefs and associated cultic practices—diverse as they may be across communities—that originated with the people of Israel but are no longer exclusive to them.[10] This perspective persists

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[7] Meeks, "A Jew," 182.

[8] See Mason, "Jews, Judaeans, Judaizing, Judaism." See also Esler, "From *Ioudaioi* to Children of God." Esler, notably, contends that prioritizing a religious sense over an ethnic one for Ἰουδαῖος "may be an anachronistic illusion" for "[r]eligion as we understand it did not exist in the ancient world, and the religious dimensions of human experience had a very different status then, being embedded in other areas of human experience, especially the family and the city-state" (Esler, *Conflict and Identity*, 73).

[9] Cirafesi, *John within Judaism*, 38. Indeed, Cirafesi affirms that these elements are constitutive "of an ethnic group (ἔθνος) in antiquity."

[10] Some scholars also suggest that other defining factors of this religious sense were the Ἰουδαῖοι's independent communal organization, with their own place of meeting and their own officials, important elements in an organized religion. See Schürer, *History of the Jewish People*, 95. Schürer also states that the fact that συναγωγή was applied to a local community "may perhaps also have reflected a change of emphasis, from the characterisation of Jewish communities as ethnic groups to one which reflected their

even among scholars who interpret Ἰουδαῖος metaphorically or rhetorically, seeing the

behavior of the Ἰουδαῖοι as emblematic of the unbelieving world. For example Haenchen

affirms that the writer of the Fourth Gospel considers "die Juden nicht als Volk, sondern

als Vertreter einer Religion, die für den Christusglauben keinen Raum hat."[11] Thus, in

John's Gospel, a Ἰουδαῖος is a member from the Jewish religion, who is to be

distinguished from those who believe in Christ. Perhaps the most compelling argument

for ascribing a religious sense to Ἰουδαῖος comes from Cohen, who posits that while the

term may have had an ethnic sense before the mid-to-late second century BCE, from the

latter half of that century onward, it took on a predominantly religious meaning.[12] Among

Cohen's many textual examples, one derives from Josephus's account of the conversion

of the royal house of Adiabene, where Izates declares that "to truly be a *Ioudaios*"

requires circumcision. Cohen observes that in this passage, "the ethnic-geographic

meaning of *Ioudaios* is entirely absent, and only a religious meaning is intended."[13] From

this, he infers a historical shift, "a change of emphasis, from the characterization of

Jewish communities as ethnic groups to one which reflected their character as private

religious associations."[14] Dunn also takes Ἰουδαῖος in a religious sense[15] and thus reminds

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character as private religious associations" (Schürer, *History of the Jewish People*, 91).

[11] Haenchen, "Judentum und Christentum," 155.

[12] Cohen, *Beginnings of Jewishness*, 70. He explicitly states that the ethnic meaning of Ἰουδαῖος "seems to have disappeared from common usage by the Hellenistic period." Hence, if we accept Cohen's proposal, the ethnic sense of Ἰουδαῖος had already been lost in most of the contexts of John's Gospel.

[13] Cohen, *Beginnings of Jewishness*, 79.

[14] Cohen, *Beginnings of Jewishness*, 80. Cohen cites these very words from Schürer; however, he displays much more certainty that the shift has taken place, for he obviates Schrürer's "may perhaps also have," which qualifies Schrürer's entire statement.

[15] Although he recognizes that "the term 'Judaism' was not much used, so far as we can tell, by Jews speaking of their religion" (Dunn, "The Embarrassment of History," 52).

us of "a considerable degree of factionalism within Second Temple Judaism," where parties had competing "emphases and priorities," which very often clashed with each other.[16] Indeed, the striking statement in John 8:44—ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου "You are of your father the devil"—is not unique to John's Gospel. Scholtissek points to comparable rhetoric in Qumran literature, where members of a Qumran community labeled other Jews in Jerusalem "children of Belial."[17] Dunn may be correct in suggesting that the polemical language in John's Gospel largely stems from these "intra-Jewish" religious debates.[18]

Although a minority view, some scholars associate Ἰουδαῖος primarily with a geographical sense, emphasizing provenance over ethnic or religious dimensions. This is the central thesis of Lowe's influential article, "Who Were the IOYΔAIOI?"[19] There, he argues that a religious sense would not have much relevance for those who lived in Palestine, while the geographic sense would continue to be relevant to those outside of Judea, even if during the Diaspora most of them would be defined by their religious practices.[20] The relevance of this geographic sense would be seen in the fact that no

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[16] Dunn, "The Embarrassment of History," 50. See also Dunn, "Question of Anti-semitism." Reinforcing this view, Kratz has recently made a compelling case that the Maccabean revolt stemmed not from alleged decrees by Antiochus IV against Torah observance, but from intricate internal conflicts among Jewish factions, prompting Seleucid intervention to suppress threats to their authority over Judea. Kratz observes that when considering this particular conflict and the influence of "biblisches Judentum" on the provinces of Judah and Samaria, one "muss bei der Erklärung des Aufstands in Betracht ziehen, dass das nachexilische Judentum nicht nur ein, sondern viele Gesichter hatte und 'Tora' nicht immer und überall die 'Tora des Mose' im Pentateuch meinen muss" (Kratz, *Väterliche Geretze*, 57).

[17] See Scholtissek, "Antijudaismus im Johannesevangelium," 155.

[18] Dunn, "The Embarrassment of History," 59. For more examples of scholars who take Ἰουδαῖος in a religious sense, see Grässer, "Die antijüdische Polemik"; Bultmann, *John*; Martyn, *History and Theology*; Brown, *John*; Sanders, *Judaism*.

[19] Lowe, "IOYΔAIOI," 105. See also Wahlde, "Jews."

[20] Lowe, "IOYΔAIOI," 104.

matter where the Ἰουδαῖοι were they would always be connected to their ancestral land, Ἰουδαία.[21] Likewise, Elliott, maintaining that Ἰουδαῖος primarily encodes a geographical sense, argues that Jesus was not a Ἰουδαῖος. He asserts that Jesus' Galilean origin, rather than Judean, excludes him from adopting this designation. Consequently, in his view, the Samaritan woman's identification of Jesus as a Ἰουδαῖος was erroneous, stemming from her assumption that he was "coming from the territory of Judaea."[22] A related perspective to the geographical interpretation posits that Ἰουδαῖος encodes a political and even military sense. Smith, for example, asserts that the political alliance among various groups from Dan to Beersheba "came to be called by others, *the Ioudaioi.*" Consequently, he suggests that a more accurate description of a Ἰουδαῖος is "a member of the Judaeo–Samaritan–Idumaean–Ituraean–Galilean alliance."[23]

The Referent of Ἰουδαῖος

Before literary criticism made inroads into biblical hermeneutics, the suggestion that John may have used Ἰουδαῖος metaphorically to identify something other than a historical entity was among the minority. Most Johannine scholars interpreted Ἰουδαῖος as referring to a historical group, whether broadly or narrowly defined. Esler, for instance, argues that the Ἰουδαῖοι in John's Gospel are individuals who identify as *Judeans*, even if born abroad and simultaneously claiming another ethnonym, such as *Galilean*, *Idumaean*, or

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[21] Lowe, "ΙΟΥΔΑΙΟΙ," 106.

[22] Elliott, "Jesus the Israelite," 128–29. Proponents of a geographical sense for Ἰουδαῖος often recommend translating it with the English *Judean*. However, this term need not be limited to a geographical meaning. Scholars like Esler contend that *Judean* is the most fitting descriptor for a member of the Ἰουδαῖοι, regardless of their birthplace. See next section.

[23] Smith, "Gentiles in Judaism," 210.

Perean, alongside their *Judean* identity. Esler contends that the Ἰουδαῖοι are not distinct from groups like the Γαλιλαῖοι or other Jewish communities, nor are they limited to Judea's residents, as they are dispersed across the Mediterranean world and may originate outside Judea. This capacity to identify as both Ἰουδαῖοι and, for example, Γαλιλαῖοι or Ἰδουμαῖοι reflects the sociological phenomenon of dual or nested ethnicity, where individuals maintain multiple ethnic identities, with the more salient one varying by context.[24] Similarly, Cirafesi interprets Ἰουδαῖος in John's Gospel broadly but restricts the term *Judean* to those Ἰουδαῖοι who align with a priestly-oriented identity, embodying their ethnic beliefs and practices in close connection to the geopolitically defined land of Judea.[25] Hakola also interprets the referent of Ἰουδαῖος in John's Gospel as encompassing "the widest possible referent," identifying all members of the Jewish people as a religious-ethnic group.[26] His fronting of *religious* in his hyphenated adjective may, however, suggest that Hakola prioritizes religion as the most salient attribute of the Jewish identity.[27]

A wider range of perspectives exists among scholars who define the referent of Ἰουδαῖος more narrowly. We have already mentioned Lowe, who taking geography as the primary or basic attribute for Ἰουδαῖος, contends that the Ἰουδαῖοι in John should not be identified with every Israelite but only with those individuals who live in the region of Ἰουδαία, for John, unlike the other Gospels, speaks of Ἰουδαία in the most "strict

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[24] Esler, "From *Ioudaioi* to Children of God," 116–22.
[25] Cirafesi, *John within Judaism*, 73.
[26] Hakola, *Identity Matters*, 231.
[27] Hakola, *Identity Matters*, 11.

sense."[28] In fact, Lowe is convinced that Ἰουδαῖος has this restricted meaning pretty much in all instances in the Fourth Gospel.[29]

Whereas Lowe restricts Ἰουδαῖοι to the inhabitants of Judea, others restrict the word to the religious leaders present throughout the narrative of the Gospel. Brown, for instance, affirms that Ἰουδαῖοι in the Fourth Gospel is "almost a technical title for *the religious authorities*"[30] There are three reasons that compel Brown to take Ἰουδαῖοι in this manner. First, when John makes use of this lexeme he distinguishes them from other people in the book who are ethnically, religiously, and even geographically Jews. Second, John often uses Ἰουδαῖοι as a synonym of other words that clearly refer to religious authorities. And third, the synoptic Gospels confirm that by Ἰουδαῖοι John means the religious authorities, for in them what John calls "the Jews" are identified as the religious leaders (cf. John 18:28–31; Mark 15:1).[31] Brown does not limit the referent of Ἰουδαῖοι to those religious leaders who reside in Jerusalem, even though he recognizes that the lexeme refers to them most of the time. Unlike Brown, Motyer further restricts the referent of Ἰουδαῖοι to those religious leaders living in Judea. In this way he combines the geographic sense proposed by Lowe with the religious sense proposed by Brown and

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[28] Lowe, "ΙΟΥΔΑΙΟΙ," 112–13. By "strict sense," Lowe refers to the province of Judea, distinct from Galilee and separated by Samaria or Idumaea, rather than the broader "whole land of Israel."

[29] Lowe, "ΙΟΥΔΑΙΟΙ," 121, 128.

[30] Brown, *John*, lxxi. Emphasis of the author. See also Wahlde, "Jews," 54, who argues that in John's Gospel, Ἰουδαῖος, except in 6:41 and 6:52 where it refers to the common people, consistently refers to the Jewish authorities.

[31] Brown, *John*, lxxi. As is to be expected McGrath, who takes Brown and Martyn's sociological reconstruction of the Johannine community for granted, also restricts Ἰουδαῖοι to the religious leaders. For him Christology is at the heart of the conflicts in John's Gospel. Hence, the disputes that take place in the narrative of John are, on both levels, between Christians and the leaders of the synagogue. See McGrath, *John's Apologetic Christology*, 50.

others. Following Lütgert,[32] Bornhäuser,[33] Blank,[34] and Reim,[35] Motyer affirms that the word identifies "the supremely religious," law-fanatics of Judea, those belonging to the Pharisees around the period before 70 CE, and those who were members of the Yavneh school in the period after 70 CE.[36]

An interesting variation among those who interpret Ἰουδαῖος in a religious sense is to assign the lexeme in the Gospel of John, not to a participant of Judaism, but to a member of the Christian religion. Under this interpretation the polemic language in the Fourth Gospel is not intra-Jewish but intra-Christian. Scholars under this interpretative scheme often follow the two-level approach,[37] popularized by Martyn and Brown.[38] Rissi, for example, argues that the Jews in John are genuine Christians from John's community who are in danger of slipping away from the faith.[39] Like Rissi, de Jonge affirms that the Ἰουδαῖοι in John's Gospel are "not non-Christian Jews, but Christians who do not share the Johannine christology."[40] De Jonge does admit that on one level Ἰουδαῖοι may identify Jesus' Jewish contemporaries, but this is only accidental. Since the Evangelist has no intention of providing an accurate historical description of this group, their

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[32] Lütgert, "Die Juden im Johannesevangelium."

[33] Bornhäuser, *Das Johannesevangelium*, 19–22, 140.

[34] Blank, *Krisis*, 246–51.

[35] Reim, *Studien*, 142.

[36] Motyer, *Your Father the Devil*, 54, 205. Motyer uncritically accepts the Brown-Martyn two level drama approach, which as we will see later places the Gospel in the context of emerging rabbinic Judaism, as is evident by his identifying the Ἰουδαῖοι with the Pharisees in the text of John and with their direct "heirs," the rabbis in Yavneh. See Martyn, *History and Theology*, 40–45.

[37] The seeds for this two-level approach can already be seen as early as 1887 in Holtzmann's commentary of John. There Holtzmann affirms that there is great content in the Gospel of John that depicts later "Erlebnissen der Christenheit in das Leben Christi selbst" (Holtzmann, *Das Johannesevangelium*, 78).

[38] Some representatives of this perspective are: Rissi, "Die Juden"; De Jonge, "Jews"; Scott, "Jesus or Christians."

[39] Rissi, "Die Juden," 2113.

[40] De Jonge, "Jews," 241, 258.

identification with the Jewish people is only the result of the Evangelist's fictional reconstruction of the accounts.[41] Thus, de Jonge opts for the second-level reading of Ἰουδαῖοι, which identifies them with "the author's Christian opponents."[42]

There are a good number of scholars who interpret Ἰουδαῖος in John metaphorically (and more broadly); that is, Ἰουδαῖος is not to be taken as a referent of a real people group among John's community, but as a literary construction or a rhetorical device of characterization that the Evangelist has fabricated to advance his theological purposes. One of the most common of such a characterization, popularized in Bultmann's commentary,[43] is to equate Ἰουδαῖος with κόσμος.[44] Following Bultmann's suggestion that the Jews in John's Gospel are a symbolic foil for the unbelieving world, many scholars try to explain the "real" conflict underlying the Gospel by elaborating hypotheses that concentrate on what Bultmann calls the "nature" of the Ἰουδαῖοι— characteristics of the Ἰουδαῖοι that show unbelief applicable to everyone who rejects Jesus—rather than the actual identity and situation of the Ἰουδαῖοι.[45] For Kierspel, since Ἰουδαῖος is a synonym of κόσμος,[46] the conflict that seems to take place between the Jews and Jesus, as well as his disciples, is in reality a conflict between Christians and the

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[41] De Jonge, "Jews," 242.

[42] De Jonge, "Jews," 243.

[43] Bultmann, *John*, 4, 10, 86. Numada affirms that this symbolic use of John could be traced "as far back as Christoph E. Luthardt in the mid-nineteenth century" (Numada, *John and Anti-Judaism*, 17).

[44] See Diefenbach, *Konflikt Jesu*; Kierspel, *The Jews and the World*; Lieu, "Jews"; Brandt, *Dialogue and Drama*; Nicklas, *Ablösung und Verstrickung*. It is important to clarify that not everyone, including Bultmann, who equates Ἰουδαῖοι with κόσμος rejects Ἰουδαῖοι's historical referent in the Gospel of John, even if that may seem to be an inconsistence. See Bultmann, *John*, 87n1; Goppelt, *Christentum und Judentum*, 255; Dahl, "Johannine Church," 157–58; Kierspel, *The Jews and the World*, 62.

[45] Bultmann, *John*, 87.

[46] Kierspel, *The Jews and the World*, 32, 60.

Roman religion and culture.[47] Kierspel substantiates this thesis mainly by showing the

"parallelism" that exists between the Jews and the world. However, since Kierpel's

characterization of the Ἰουδαῖοι as representing all of humanity[48] clashes with his desire

to take John seriously as a historical account, he describes the relationship between

Ἰουδαῖος and κόσμος as "one between a part and the whole (synecdoche)."[49] In other

words, while John's ultimate intent in using Ἰουδαῖος is to depict all of humanity as

rejecting Jesus, when he "zooms really close to the life of Jesus" he does find some

Ἰουδαῖοι rejecting Jesus. But these Ἰουδαῖοι "are only a subgroup" of the greater whole,

namely, all of humanity.[50]

Without adopting Bultmann's analogy of Ἰουδαῖος with κόσμος, but following his

characterization of the nature of the Ἰουδαῖοι, a nature which may be defined by unbelief

and religious rejection, Caron proposes that the word, rather than identifying actual

persons, describes "an attitude, a frame of mind" that promotes "a type of Judaism,"

indeed, "a pseudo-Judaism," which finds its most vivid expression in the religious leaders

present in the narrative of the Gospel.[51] This does not mean that Caron considers the Jews

as real historical contemporaries of Jesus—the Gospel of John is not a historical record

about the life and ministry of Jesus, but a carefully crafted artifact. Caron is convinced

that these and other characters in the narrative of the Gospel had been concocted by John

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[47] Kierspel, *The Jews and the World*, 181–82.
[48] Kierspel distances himself from Bultmann in that he takes κόσμος more concretely, "as a reference to people," rather than as an abstract principle of unbelief. He does not deny that both Ἰουδαῖοι and κόσμος may at times display unbelief; however, he observes that these two terms do not always have negative connotations. See Kierspel, *The Jews and the World*, 175–77.
[49] Kierspel, *The Jews and the World*, 216.
[50] Kierspel, *The Jews and the World*, 217.
[51] Caron, "Exploring a Religions Dimension," 165, 170.

to advance his theological agenda.[52] Caron's definition for Ἰουδαῖος is a reaction to Bultmann's symbolic treatment. Caron rightly observes that to equate Ἰουδαῖος with κόσμος empties "the expression of its historical referent."[53] Nevertheless, his abstract rendering of Ἰουδαῖος is hardly an improvement. Treating Ἰουδαῖος as a concept rather than an actual entity removes from it any form of historical referentiality, even if Caron thinks otherwise. Moreover if Ἰουδαῖος means an attitude that promotes a pseudo-Judaism, should Σαμαρῖτις mean an inclination towards sexual debauchery? Or Ἕλλην an affection for multiple pagan gods? Although language users may creatively bestow concrete lexical items with an abstract function, it is questionable that the Evangelist is doing this type of abstraction in his narrative. Sheridan, who like Caron interprets Ἰουδαῖος from a literary perspective, also contends that "the Jews" in John's Gospel do not represent "real, flesh-and-blood Jews"[54] but narrative characters crafted to serve a rhetorical purpose, intended to prompt John's readers toward belief.[55]

Summary

All scholars surveyed agree that the semantics of Ἰουδαῖος may encompass ethnic, religious, geographical, or political senses, depending on context. Their disagreement lies in identifying the term's primary semantic essence. Advocates of an ethnic sense contend

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[52] Caron states that the way to find out what the Gospel actually says about the Jews is "[e]n observant simplement comment un auteur *fabrique ses personages*, out plutôt comment un *récit*, mais plus particulièrement au moment où ils sont introduits dans l'action" (Caron, *Qui sont les Juifs*, 53). Emphasis mine.

[53] Caron, "Exploring a Religions Dimension," 162.

[54] These are Clark-Soles's remarks concerning the Ἰουδαῖοι in John's Gospel, with which Sheridan disagrees. Cf. Sheridan, *Retelling Scripture*, 33; Clark-Soles, *Scripture Cannot Be Broken*, 1.

[55] Sheridan, *Retelling Scripture*, 37.

that the core attribute of Ἰουδαῖος, from which all other senses derive, is its biological and familial component, with fictive kinship implied when a Gentile is described as a Ἰουδαῖος. Conversely, proponents of a religious sense argue that its primary sense, giving rise to all others, is religious. Similarly, advocates of geographical or political senses assert their respective attributes as the foundational essence of the lexeme. Regarding the referent of Ἰουδαῖος, scholarship is divided on both its historical reality and scope. Some view the Ἰουδαῖοι as a concrete historical group, representing an ethnic and/or religious community. Most identify them as members of the Jewish people, either broadly encompassing the entire community or narrowly denoting a specific subset, though a few scholars associate them with John's Christian community. Others interpret the referent of Ἰουδαῖος metaphorically, as a rhetorical device symbolizing individuals or a mindset opposing the worldview espoused by Jesus and advanced by John.

Survey of Methodological Approaches in the Examination of Ἰουδαῖος

Johannine scholars investigating Ἰουδαῖος are driven by a broader concern than merely defining its lexical meaning. Most seek to uncover the motivation behind what I have described here as John's distinctive use of Ἰουδαῖος in his Gospel. Although in this study I will suggest that a linguistic investigation of Ἰουδαῖος should take precedence, the predominant approaches employed by Johannine scholars have relied not on linguistic tools but on historical, sociological, and literary methods. In the following sections, I will examine representative works from each of these three perspectives. This survey aims to be both informative and reflective, probing the strengths and weaknesses of each

approach while identifying the methodological assumptions that shape particular interpretations of John's Ἰουδαῖος. Two caveats need mentioning before we proceed, however. First, all approaches that will be discussed are in conversation with each other, which consequently means that elements of many approaches will be present in one given approach. For example those approaches described as historical will draw some features from those approaches described as literary and vice versa. Second, some scholars discussed in this section under a given approach may disagree with my classification and would rather see themselves as representing a different approach. I realize that there is some subjectivity in my classification; I have, nonetheless, tried to classify each approach in accordance to their most salient features.

<div align="center">Ἰουδαῖος in Light of Historical Approaches</div>

Given its chronological precedence in the history of interpretation and its profound influence on the development of sociological and literary approaches, it is fitting to begin our discussion by analyzing how historical methods have been employed to examine John's distinctive use of Ἰουδαῖος in his Gospel. A prevailing assumption shaping historical interpretations of the New Testament writings is the notion of intense conflict between their authors, their communities, and the Ἰουδαῖοι. This idea of conflict dates back to the late Seventeenth Century, when the historical-critical study of the Bible was nascent. Semler, who may adequately be called "the father of Historical Criticism," believed that many stories (or forms) in the New Testament owed their inclusion into the canonical text to the various conflicts that existed between Jewish and Gentile factions.

Concerning Paul and Galatians, Semler observed that the various traditions retelling the apostle's conversion and subsequent travels have but one final purpose: "to save [Paul's] own reputation before the readers, from the detrimental judgment and cunning attempts of many opponents from the Jewish party."[56]

A great number of Johannine scholars who look at the Gospel of John from a historical perspective have faithfully followed Semler's footsteps. Both his principles for determining that which is "historically true" and the assumption of conflict that laid beneath the text of the Scriptures, permeate many historical investigations of the lexeme Ἰουδαῖος in the Fourth Gospel. Fortna, for example, thinks that the various redactions the Fourth Evangelist made to his source, what Fortna calls the "Sign Gospel,"[57] were motivated by a polarity "tinged with hostility and danger" that existed between the Christian Jews from John's milieu and other Jews who did not think the same about Jesus.[58] Fortna's explanation of the negative portrayal of the Jews by the Fourth Evangelist, who is to be differentiated from the Sign Gospel author, is motivated by his theological agenda. Hence his view of the Jews should not be taken as factual;[59] for they are, in Fortna's reckoning, a theological construction devised to display a lack of understanding and unbelief.[60] Fortna is able to identify this theological agenda by locating the supposedly redactional insertions of the Fourth Evangelist into his source,[61] who uses

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[56] See Zumaeta, "Johann Salomo Semler," forthcoming.

[57] According to Fortna, who follows Bultmann very closely, this pre-Johannine source was itself a redacted document stemming from two other sources, the Signs Source and the Passion Source, the Sign Source being the main one. See Fortna, *The Fourth Gospel and Its Predecessor*, 208.

[58] Fortna, *The Fourth Gospel and Its Predecessor*, 298, 314.

[59] Fortna, *The Fourth Gospel and Its Predecessor*, 294, 296.

[60] Fortna, *The Fourth Gospel and Its Predecessor*, 314.

[61] Fortna affirms that phrase "the Jews" is "almost always a Johannine insertion" (Fortna, *The*

topography to communicate that Galilee is the place of belief and his inhabitants those who sympathize with Jesus, and that Judea is the place of unbelief and its inhabitants those who reject the Messiah.[62] Fortna is so convinced of this topographical schema that even when Jesus' own Galilean disciples abandon him after his harsh comments in the Bread of Life discourse, the Jews are to be blamed for it. Fortna concludes, "the immediate occasion of their defection is Jesus' difficult teaching about himself as the giver of the true manna, in fact, as himself that very bread from heaven. But at the same time we can connect this falling away with the antipathy to Jesus on the part of 'the Jews' who have appeared in—shall we say penetrated into?—Galilee."[63]

This same assumption of conflict is the foundation upon which Martyn constructs his edifice, namely, the historical constitution of John's community with their respective theological concerns and emotional, as well as, societal struggles. This notion of conflict shapes Martyn's two criteria for historical investigation, which may be expressed as follows: To discover that which is historically true in John one must (1) find the connection between current concerns and tradition, and (2) find parallels of those current problems, couched or hidden in the traditions, somewhere else. Since the ancients had a high regard for their traditions—here tradition is to be understood as the authoritative teachings of one's forebearers[64]—when they faced problems they sought to find answers in their traditions. Martyn, who is very aware of this reality, goes one step further,

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Fourth Gospel and Its Predecessor, 311).

[62] Fortna, *The Fourth Gospel and Its Predecessor*, 294–95.

[63] Fortna, *The Fourth Gospel and Its Predecessor*, 303.

[64] I realize that this is a very simplistic definition for the concept of tradition in the New Testament. However, it should suffice for our purposes in this chapter.

however, and affirms that the ancients did not simply appeal to their traditions to address

their current problems; they also shaped, bended, and even added to them to make the

traditions their own.[65] And this is precisely what, Martyn is convinced, John did with his

Gospel. As it pertains to the miracles of the lame man (5:1–9) and the blind beggar (9:1–

7), traditional stories themselves, the Evangelist, in order to address his and that of his

community's current situation, malleated the traditions to such extent that they may be

considered a new "*literary genre*, quite without counterpart in the body of the Gospels."

Martyn qualifies this new Johannine literary genre as a drama.[66] Hence, if we are to

discover what the true historical circumstances of John's community were (their drama),

we must first analyze John's dramatic rendering of these miracle stories trying to identify

in his redactional malleation his interests and experiences.[67] In his analysis of the blind

beggar Martyn relates the tradition with current concerns (the two dramas) as follows:

9:1–7, "a street in Jerusalem near the temple" corresponds to "a street in the Jewish

Quarter of John's city." 9:8–12, being "near the man's home" corresponds to being "near

the Jewish Quarter." 9:13–17, "the Sanhedrin of Jerusalem" corresponds to "a meeting of

the Gerousia," the ruling body of Jewish elders in John's city.[68] The insights Martyn

gathers from this initial juxtaposition between tradition and current situation, encourages

him to look for parallels in other sources contemporary to John's community. Martyn's

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[65] Martyn, *History and Theology*, 30. See Martyn, *History and Theology*, 64–81.

[66] Martyn, *History and Theology*, 32. Emphasis original of the author.

[67] Martyn is convinced that these miracle stories present "its witness on two levels: (1) It is a witness to an *einmalig* [Martyn's term to refer to the original setting of the miracle tradition] event during Jesus' earthly lifetime . . . (2) The text is also a witness to Jesus' powerful presence in actual events experienced by the Johannine church" (Martyn, *History and Theology*, 40).

[68] There are other elements in John's narrative for which Martyn finds other correspondence but these three are the most important for his hypothesis.

quest is driven by the statement in 9:22 where John affirms that ἤδη συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ χριστόν, ἀποσυνάγωγος γένηται "the Jews had already decided that anyone who confessed that Jesus was the Messiah would be put out of the synagogue." Martyn finds in these words a formal decision to excommunicate Christian Jews out of the synagogue because of their belief in Jesus. Even though he tries to find parallels with other similar disciplinary processes in the writings of Luke, he prefers the parallels with the rabbis in Jamnia, for in his view, the allegeded four key points of the ban in 9:22 are to be found only in the stipulations of the Birkath ha-Minim (reformulated benediction against the heretics recorded in the Babylonian Talmud and published as a Takkanoth under Gamaliel II).[69] He gives three reasons to connect the situation and actors of John 9 with the situation and actors of Jamnia. First, the terminology of the ban in John is equivalent to that in the Birkath ha-Minim. Martin purports that συντίθημι—"to agree, to reach a corporate decision"—corresponds to תָקַן (Aramaic תָקֵן)—"to introduce a custom" or "to ordain."[70] Second, the major stabilizing force during the post-70 AD's uncertainty and extreme trauma was "provided by the rabbinic academy which assembled at Jamnia."[71] And third, the reformulated and published Birkath ha-Minim was intended for use in synagogues far and wide in order to effectively detect Christian heresy.[72] These are the reasons that compel Martyn to find in the blind begar a parable for John's suffering community and in "the Jews" a parable for

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[69] These four key points are: "(1) a formal decision, (2) made by Jewish authorities, (3) to bring against Christian Jews, (4) the drastic measure of excommunication from the Synagogue" (Martyn, *History and Theology*, 56).

[70] Martyn, *History and Theology*, 57.

[71] Martyn, *History and Theology*, 58.

[72] Martyn, *History and Theology*, 65.

the members of the local synagogue with their respective leaders in the Gerousia who are opposed to these Jewish Christians.[73]

Both Fortna and Martyn provide us with a template of how the historical method is often applied to the Gospel of John in the quest for understanding his peculiar application of Ἰουδαῖος—though we may legitimately question whether their investigation is actually historical.[74] As noted, this template hinges on a perceived conflict between two factions—Jesus and his disciples versus the Ἰουδαῖοι—which serves as a parable for later tensions between Jesus' followers and those who rejected him. Two key observations stand out: first, this conflict is pervasive, permeating every narrative in John's Gospel involving the Ἰουδαῖοι; second, the opposing groups are sharply delineated. For Fortna, John's Ἰουδαῖοι have a "stylized, monolithic effect, virtually obliterating all actual distinctions within first-century Jewish society."[75] For Martyn, they represent the Jamnia loyalists, specifically the authorities, expelling from synagogue worship those who embraced Jesus as the Jewish Messiah.[76]

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[73] This two-level approach to interpreting the Gospel of John is often referred to as the "Brown and Martyn" approach because Brown developed it further. Whereas Martyn sees this two level drama in a couple of pericopes, Brown interprets the entire Gospel as a two level-drama. Indeed, for Brown the Fourth Gospel, and the Johannine epistles, are a timeline (encompassing three phases) that describes the history of the Johannine community. See Brown, *The Community of the Beloved Disciple*.

[74] The way Fortna (to a lesser degree) and Martyn (to a greater degree) practice their historical research of the various traditions within John gives the impression that, for them, those traditions are not factual at all but allegorical. As it concerns to genre, John seems to be, especially for Martyn, closer to John Bunyan's *Pilgrim Progress* than to Anne Frank's *Diary of a Young Girl*. Also,

[75] Fortna, *The Fourth Gospel and Its Predecessor*, 311.

[76] Martyn, *History and Theology*, 58, 113, 118.

Ἰουδαῖος in Light of Sociological Approaches

Martyn's dual-drama hypothesis has certainly and rightly faced a lot of hard criticism;[77]

however, not without leaving an indelible mark, for many of the sociological approaches

to John in general, and Ἰουδαῖος in particular, have taken their cue from him.[78] For

example, building on Martyn's hypothesis of a parallel drama, McGrath assumes that the

conflicts narrated in the Fourth Gospel, mainly caused by Christological debates,

underline the conflict between some Christian Jews from John's community and their

leaders in their local synagogue.[79] Indeed, according to McGrath, John's narrative is his

attempt to provide satisfactory answers to many Christological controversies raised by

the dispute,[80] which in turn results in the elevated Christology of the Gospel, evidenced

by the Evangelist's various extensions and alterations of traditional doctrine. In order to

substantiate his claim McGrath uses as methodology the sociology-of-knowledge

approach devised by Berger and Luckmann,[81] with an emphasis on the concept of

legitimation. Under this sociological framework the existence and preservation of any

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[77] In terms of genre, Hägerland has shown that the two drama scheme on two different historical levels has no parallel in antiquity. It is possible that John's Gospel may be a first of its kind, as Martyn claims, but the burden of proof is on him. If indeed this is what John is doing, it is hard to imagine how his readers were able to make the specific connections Martyn is able to make. See Hägerland, "John's Gospel." Also the connection between the excommunication in John 9 with a formal excommunication of Christian heretics expressed in the Birkat haMinin has been shown to be untenable. See Kimelman, "Birkat Ha-Minim," 226–44; Klink, "Expulsion from the Synagogue"; Teppler, ed., *Birkat haMinin*; Horbury, *Jews and Christians*; Bernier, *Aposynagōgos*. Other less exhaustive resources that briefly deal with Martyn's arguments are Bauckham, "Audience of the Fourth Gospel"; Carson, *John*, 360–61, 369–72.

[78] It should not be surprising to us that Martyn's dual-drama historical approach has exerted great influence on many sociological approaches to John for, as Barton observes, the sociological methods are "a development of historical criticism" albeit with a concentration on "social patterns" and "cultural conditions" that characterized the milieu of the New Testament. See Barton, "Social-Scientific Criticism," 277.

[79] McGrath, *John's Apologetic Christology*, 48.

[80] McGrath, *John's Apologetic Christology*, 231.

[81] Berger and Luckmann, *Social Construction of Reality*.

given worldview is contingent on a process of legitimation. If a worldview is to be

preserved, those upholding it are required to defend its legitimacy when challenges arise

by other alternative and competing worldviews.[82] According to McGrath, this process of

legitimation works in three stages: (1) it begins with the appearance of an initial diversity

within the main group, which (2) results in the division of the groups between "parent"

and "child" as a consequence of clashing worldviews. This conflict causes (3) both

groups to engage in a process of legitimation, which inevitably results in the development

and refining of the elements within the worldview.[83] When it comes to the Gospel of

John, McGrath's strategy is therefore to "provide evidence that the evangelist is engaging

in legitimation" as various Christological debates arise within John's community.[84]

McGrath applies this sociological model to a selection of scriptures in the Gospel of

John—those that describe the relationship between God and Jesus and Jesus and Moses—

in three steps. First, he describes the conflict underlying each pericope. Then, he shows

John's apologetic response to the given conflict. And lastly, he strives to demonstrate how

the conflict occasioned the development of the Christological doctrine/tradition. Essential

to McGrath's analysis are the textual parallels that exist between John and earlier Jewish

traditions. McGrath is convinced that the Christology of the Fourth Gospel is a developed

Christology that, though controversial, is in line with the more primitive Jewish

traditions.

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[82] McGrath, *John's Apologetic Christology*, 35.
[83] McGrath, *John's Apologetic Christology*, 36.
[84] McGrath, *John's Apologetic Christology*, 46.

Another example of the sociological approach applied to the Gospel of John comes from Raimo Hakola. Following Syreeni's three-world model,[85] which also depends heavily on Berger and Luckmann's model, Hakola examines the ambivalent Jewishness of the Fourth Gospel in terms of social identity markers within the narrative.[86] Hence, the great bulk of his work consists in evaluating those symbols and persons that define Jewish identity, such as the temple (2:13–22); the place of worship (4:20–24), the Sabbath (5:1–18), circumcision (7:19–24), the person of Moses (5:37–47), and the person of Abraham (8:31–59). Hakola's goal in examining these social identity markers is to demonstrate that John and his community no longer identify with these symbols (though they still appreciate them), for they have formed a new identity that, though borne out of main stream Judaism has ended up being very distinct from it.[87] This identity is so distinct from that of other Jews that even the perception of a slight threat against it leads the Gospel writer and his community to view even the more sympathetic Jews as the "children of the devil."[88] This does not mean, according to Hakola, that the new identity has developed as a consequence of antagonism and persecution on the part of the Jewish leaders against members of John's community.[89] Rather, what has given texture to this

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[85] Syreeni, "Matthew, Luke, and the Law"; Syreeni, "Separation and Identity."

[86] Hakola, *Identity Matters*, 35, 86.

[87] Hakola, *Identity Matters*, 237.

[88] Hakola, *Identity Matters*, 185.

[89] Hakola rejects Martyn's hypothesis and does not believe that the Christians from John's community experienced actual persecution from the Jewish party. John's negative portrayal of the Jews, is for him, part of the Evangelist's strategy in creating his "symbolic universe" so that the Johannine Christians "could understand themselves better in relation to the surrounding world, no matter how distorted a picture they may have had of that world." Hakola explains, "[w]e have a lot of evidence which makes understandable that the Johannine Christians felt themselves to be persecuted in a world governed by the Jews, but we have hardly any evidence of Jewish persecution of Christians at the end of the first century"(Hakola, *Identity Matters*, 77–78).

identity is the community's internal conflict—seen in the clash between the community's

symbolic and real world—that has arisen due to its acceptance of Jesus as the Messiah,

who has superseded many common features of Judaism.[90] The account of the Samaritan

woman provides, according to Hakola, a great example of this clash between the two

worlds (symbolic and real) embedded in the world of the text that brought about this new

identity that is no longer Jewish.[91] It is argued that Jesus' ambivalent and conflicting

attitude toward the temple worship is analogical to how members of John's community

felt themselves in relationship to Jewish tradition. In the symbolic universe, the

Johannine Christians see Jesus as the champion of Jewish tradition. As the Jew par

excellence Jesus can declare that "salvation is of the Jews" and that "we" Jews, unlike

Samaritans, "worship what we know." In their real world, however, the Johannine

Christians had already "become alienated from their Jewish heritage."[92] Hence, we also

witness a great degree of indifference to many important Jewish traditions on the part of

Jesus. To begin with, while recognizing that the Jews are the source from whom salvation

comes, the Jews are not the ones who accept this salvation but the Samaritans.[93] Also,

although Jesus acknowledges the propriety up to this point of temple worship in

Jerusalem, he nevertheless breaks away from it by speaking of a truer worship that

transcends physical locality. In fact, Jesus replaces temple worship with something totally

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[90] Hakola, *Identity Matters*, 22.

[91] Or as Hakola puts it, "The text is already distanced from traditional Samaritan or Jewish concerns, and presents the new worshipers as a new group distinct from both the Samaritans and the Jews" (Hakola, *Identity Matters*, 108).

[92] Hakola, *Identity Matters*, 110.

[93] Hakola argues that in the account of the Samaritan woman John actually casts the Jews in a negative light. They are the ones characterized by unbelief and ignorance. In fact, Nicodemus is a prime example of this. See Hakola, *Identity Matters*, 96, 103–4.

new, a worship "bound to the person of Jesus."[94] Through this account, purported to be constructed around the person Jesus, the Evangelist depicts the identity of his community as one that emerged from Judaism but that is distinct from it. The believers from John's community are a group of their own who identify "neither with the Jews nor with the Samaritans but regard themselves as true worshipers who have been able to put behind earlier—and from their point of view—untrue ways of worshiping God."[95]

It must be acknowledged that the application of sociological models to the Gospel of John has been beneficial on a number of fronts. Perhaps one of the most important contributions of these social models, particularly as applied by McGrath and Hakola, is that they make evident the dispensability of a definite reconstructed post-70 CE *Sitz im Leben* in order to make sense of the tensions present in the Fourth Gospel. Both McGrath and Hakola show that the social conditions of John's community that may have given rise to these tensions do not require as a backdrop the emerging rabbinic predominance of Yavneh. Indeed, these same conditions are seen in a number of different contexts in the first century that we should perhaps think twice before dismissing the actual setting as presented in John's text. Another key contribution of sociological approaches is their acknowledgment of John's ambivalent portrayal of the Ἰουδαῖοι and their efforts to explain this contradictory depiction. For McGrath, this ambivalence stems from an initial theological diversity that gradually evolves into two opposing worldviews. Similarly, Hakola attributes it to an internal conflict between the symbolic world and its real-world

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[94] Hakola, *Identity Matters*, 108.
[95] Hakola, *Identity Matters*, 110.

counterpart experienced by members of the Johannine community.[96] Despite recognizing

this ambivalence, many sociological analyses, upon closer inspection, arrive at

conclusions akin to those of historical approaches:[97] a pervasive conflict in John's Gospel

between Jesus' faction and the Ἰουδαῖοι, mirroring the tensions between John's

community and their parent ethno-religious tradition.

Ἰουδαῖος in Light of Literary Approaches

Scholars have also examined the role of Ἰουδαῖος in John's Gospel from a variety of

literary perspectives, some appealing to modern literary tools while others to more

"ancient" ones. Notwithstanding the diversity among the literary methods,[98] one thing in

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[96] Cirafesi, who appears to adopt a sociological approach, proposes a solution by conceptualizing Jewish relations at two levels of taxonomic abstraction. At the macro level, a unifying commonality exists, which he terms "Yahwistic Israel." At the micro level, sharp distinctions emerge, with extreme poles represented by a "priestly-oriented" identity and a "diasporic" mode of identity. See Cirafesi, *John within Judaism*, 48–51.

[97] This outcome may largely stem from assumptions inherent in sociological methods. Porter has observed that all of these sociological methods "take the same external or extrinsic approach to data." What Porter means by this statement is that practitioners of the sociological methods seem to have a uniform view of the data as it pertains to those characteristics of the societal groups being investigated. Hence, even when engaging with the canonical text, the theory "is only loosely linked to the texts themselves." Within this approach, "the individual instances are not treated for their individual significance, but as pieces of a composite picture" (Porter, "Pauline Social Relations," 14–15). McGrath and Hakola, for example, though disagreeing on the nature of the conflict the Johannine community is facing (whether it is external or internal), assume that the conflict is similar for every member of John's community, and it is under this extrinsic assumption that they examine the individual pericopes of the text. Another example is Hakola's treatment of the Samaritan woman. Viewing the Johannine community as having forged a distinct, even superior identity compared to other Jews and Samaritans, Hakola interprets Jesus' statement that "salvation is of the Jews" as an indictment that "underlines the culpability of the Jews who have failed to receive the Messiah who comes from their midst" (Hakola, *Identity Matters*, 112). This interpretation suggests that even seemingly positive depictions of the Ἰουδαῖοι are ultimately negative. See also Numada, *John and Anti-Judaism*, 44–45.

[98] Weima has rightly observed that "there is not a single literary-critical method of interpretation" (Weima, "Literary Criticism," 151). Part of the difficulty in finding a "standard" literary method is the fact that in the past biblical scholars, unlike literary scholars in the humanities, defined it somewhat different. They thought of it as another way to refer to the discussions of authorship, dating, sources, etc. Literary criticism was used as a synonym of source, form, and redaction criticism (see for example Schnackenburg, *Das Johannesevangelium*, 1:32–46). A second reason for divergence in the literary approach is due to the

common among all literary analysts is their concern for the study of style—"how

something is communicated by the author to the reader"[99]—borne out of a conviction that

the Gospel of John as a whole is a work of literature, which sophisticated artistry and

aesthetic quality deserves due attention.

Perhaps one of the best and most influential examples of the literary critical

method as applied to the Gospel of John (and perhaps even to other Gospels) comes from

R. Alan Culpepper.[100] *Anatomy of the Fourth Gospel* is Culpepper's reading and

interpretation of the Gospel of John through Chatman's theoretical model, originally

developed for the analysis of non-historical literature.[101] In his work, Chatman proposed

that every narrative contains two main parts, the *story*—the content plane—and the

discourse—the rhetoric plane. The story is comprised by events, characters, and settings

and the discourse, which provides the means by which the author conveys his story, is

concerned with things such as the "implied author," "the implied reader," and the "point

of view" put forth throughout the story.[102] Convinced that the Fourth Gospel is "the

literary creation of the evangelist, which is crafted with the purpose of leading readers to

'see' the world as the evangelist sees it"[103] Culpepper examines each element of the story

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analyst's focus. Some literary critics have an author-centered approach, others a text-centered approach, and yet others have a reader-centered approach, which demands different sets of tools for the analysis.

[99] Spencer, "Literary Criticism," 238.

[100] Porter observes that Culpepper's *Anatomy of the Fourth Gospel* "merits mention as one of the best new critical analyses" (Porter, "Literary Approaches," 107). Other important literary analyses of John are Sheridan, *Retelling Scripture*, and Reinhartz, *Word in the World*. See also Reinhartz's more recent *Befriending the Beloved Disciple*.

[101] Culpepper, *Anatomy of the Fourth Gospel*, 6. Culpepper also draws many important ideas from Booth and Genette.

[102] Chatman, *Story and Discourse*, 19, 23.

[103] Culpepper, *Anatomy of the Fourth Gospel*, 4.

and the discourse of John in order to show how the Evangelist constructs meaning and

accomplishes his overall purpose, explicitly stated in 20:31.[104] Since the Evangelist's

main goal is to align the reader's worldview with his own, examining the point of view of

the narrator, which corresponds to the point of view of the implied and the real author and

which is also projected through the point of view of the various characters, is therefore of

vital importance.[105] This ideological point of view, which Culpepper labels

"stereoscopic," is none other than the Evangelist's "twin" perspective of Jesus. On the

one hand he sees Jesus as "the pre-existing *logos*" and on the other hand as "the exalted

Son of God."[106] It is this perspective concerning Jesus, which by the way is the only

correct perspective, that determines how John crafts his story. John projects this

ideological point of view both explicitly and implicitly. At the discourse level he makes

his point of view evident by his editorial comments and at the story level he does it not

only by the events he chooses to describe but also by the way in which he characterizes

the participants of the story. This is, according to Culpepper, clearly seen in John 13:1–

6.[107] In this introduction to the farewell discourse, John characterizes Judas as one

rejecting not only the Galilean Jesus, but the one who had come from the Father under

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[104] It is important to point out that for Culpepper "meaning is produced in the experience of reading the Gospel and lies on this side of the text [that is, the world in which the reader lives and not the world from which the Evangelist wrote], between the reader and the text" (Culpepper, *Anatomy of the Fourth Gospel*, 5).

[105] Following Uspensky, Culpepper differentiates between three points of view, the psychological, the spatial, and the ideological point of view. Speaking of the evaluative point of view of the narrator, which he considers as the most important point of view due to its essential function within the narrative, Culpepper observes that "no story can be very meaningful unless the readers are introduced to its value system or provided with some way of relating it to their own" (Culpepper, *Anatomy of the Fourth Gospel*, 32).

[106] Culpepper, *Anatomy of the Fourth Gospel*, 33.

[107] Culpepper, *Anatomy of the Fourth Gospel*, 33–34.

whose power the Father had placed everything. This rejection of Jesus as the pre-existing

logos and the glorified Son of God is meant to cause the readers to accept the

Evangelist's point of view, which is expressed explicitly in his assertion that "he who had

come from God" (v. 3) needed "to leave this world and go to the Father" (v. 1). The most

important literary device for the Evangelist to project his point of view throughout the

narrative is the device of conflict. Indeed, "the plot of the Gospel is propelled by conflict

between belief and unbelief responses to Jesus."[108] This conflict which takes place

between the Jews and Jesus is seen at first, though implicitly, in chapter 2. By the time we

arrive to chapter 5, however, the conflict becomes explicit. The Jews "will seek to kill

Jesus because he violates the sabbath and commits blasphemy."[109] Throughout the

narrative, the more Jesus reveals his mission the clearer becomes his identity and at the

same time the hostility against him grows more intense. This is no accident, for it fulfills

the Evangelist's purpose which is "to lead the reader to view each character and event

from his point of view,"[110] a view that, once again, recognizes Jesus as the pre-existing

logos and the exalted Son of God.

Diefenbach, who like Culpepper appreciates the Evangelist's literary prowess,[111]

is not fond of reading the Gospel (or any other ancient document for that matter) in light

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[108] Culpepper, *Anatomy of the Fourth Gospel*, 97.

[109] Culpepper, *Anatomy of the Fourth Gospel*, 127.

[110] Culpepper, *Anatomy of the Fourth Gospel*, 232.

[111] That this is the case is evinced by Diefenbach's several comments throughout his work that highlight the Evangelist's literary skills, particularly in relationship to the "dramatic" speeches present in the Gospel. Moreover, the very fact that Diefenbach finds similarities between John's Gospel and the poetries of Aristotle and Horace shows that he considers the Evangelist a very capable and creative writer (See Diefenbach, *Konflikt Jesu*, 13). In page 11, Deifenbach also seems to think that the Evangelist's artistic depiction of the Lord's passion influenced Bach to compose his masterful "St. John's Passion."

of recent literary tools. He asks, "warum für die Aktanten (struktur) analyse literaturwissenschaftliche Methoden des 20. Jahrhunderts geltend gemacht werden müssen, wenn die doch schon mit Hilfe der Dichtungstheoriker *Aristoteles* und *Horaz* mit dem Ansatz der Personekonfiguration und -konstellation möglich ist"?[112] As it can be seen in this question, Diefenbach thinks that it is more appropriate to study any ancient document in light of criteria that were accessible to the original readers.[113] Hence, convinced that John's audiences were familiar with models of Greco-Roman action drama,[114] he endeavors to analyze the Ἰουδαῖοι in John with the help of Aristotle and Horace.[115] The main criteria Diefenbach adopts from these Hellenistic poets is what he calls the *Primat der Handlung*,[116] which focuses the readers' attention on the actions themselves and not on the ethical and ethnical nature of the characters.[117] The purpose of this action-centered approach is, therefore, not to show contempt for a constellation of persons represented by the literary characters, but to encourage the readers, on the one

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[112] Diefenbach, *Konflikt Jesu*, 24.

[113] One might question whether John and his audience had access to the works of Aristotle and Horace and if the availability of these classical texts could have influenced him. However, even if John had access to these writings, their primary concerns and thematic focuses were markedly different from those of the Gospel writer. Aristotle's *Poetics*, for instance, primarily deals with the conventions of tragedy, making it relevant only if John intended to craft his narrative in the style of a tragic play, which does not appear to align with the Gospel's register and purpose.

[114] See Diefenbach, *Konflikt Jesu*, 47–51.

[115] For another resource that follows the same approach, see Brandt, *Dialogue and Drama*.

[116] Dieffenbach affirms that this criterion was formulated by Aristotle. He also tries to show how it plays an important role in the writings of Horace and Seneca. See Diefenbach, *Konflikt Jesu*, 33, 41, 43.

[117] That the action of the actors is at the center of the narrative is confirmed, according to Diefenbach, "durch die Syntax im vierten Evangelium" (Diefenbach, *Konflikt Jesu*, 248). He assumes that, since in most of the clauses in John the verb precedes the subject, the action is being emphasized. This, however, ignores a very important feature of Greek syntax—which is not as syntactically "free" as is often believed (see Porter, "Word Order," 200)—namely, that the fronted positioning of the verb is the most unmarked pattern in the language. Thus, to affirm that John is emphasizing action by fronting the verb is to over-interpret the more common syntactical pattern in Greek.

hand, to actively reject their misguided behavior, and, on the other hand, to embrace

Jesus as the Messiah.[118] Thus, for example, in the temple episode (John 2:13–25),

Diefenbach considers the Jews' questioning of Jesus' provocative actions "nur

verständlich,"[119] viewing their response not as unbelief but as a reflection of a differing

belief. The Jews in this scene, identified as the "householders" of the Jerusalem temple,

believe they are divinely appointed overseers, making their anger and demand for Jesus'

divine credentials somewhat justifiable.[120] Though the author does not portray these Jews

as unbelieving, the Evangelist's comment in verses 21–22 urges readers to reject their

actions and embrace the glory of Jesus revealed in his passion.[121]

Scholars, such as Culpepper and Diefenbach, who approach the New Testament

and the Gospel of John by means of various literary tools,[122] should be commended for

their commitment to the integrity of the Gospels as unified wholes and for their

recognition and appreciation of the writer/redactor's literary competency. After all, the

texts that now constitute our sacred canon have not come to us as a random assortment of

disconnected ideas and stories but as cohesive literary units, each with a specific, albeit

not always clearly defined, purpose. An insistence on the reality that the New Testament

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[118] Diefenbach, *Konflikt Jesu*, 247–48.

[119] Diefenbach, *Konflikt Jesu*, 81.

[120] Diefenbach, *Konflikt Jesu*, 81.

[121] Diefenbach, *Konflikt Jesu*, 82.

[122] Diefenbach would very likely argue that his methodology should not be counted as a form of literary or narrative criticism, for in his view it does not resort to modern theories that are so far disconnected from John's original audience. However, his own admission that "selbst die Theoretiker der narrativen bzw. erzähltheoretischen Analyse auf die Poetik des Aristoteles Bezug nehmen" (Diefenbach, *Konflikt Jesu*, 24) shows that the relationship between the two is much closer than he would like to admit. For a succinct description of the debt that literary criticism owes to the Greco-Roman poets and the great influence that they continue to exert today, see Stevens, *Literary Theory*, 46–67.

Gospels as wholes are "serious objects of literary consideration"[123] is undoubtedly the greatest contribution that literary analysts have made to New Testament studies. Despite its value, however, literary criticism is not without limitations. A primary concern is that this method was originally developed for analyzing non-historical, contemporary literature—even Diefenbach who uses the more "ancient" version of the method is not concerned with historical matters.[124] Porter questions whether a methodology tailored for "modern literature, such as novels, poems, etc., is suitable for New Testament documents that claim historical and theological significance."[125] Although narrative critics argued that using literary criticism does not inherently deny the historical dimension of biblical narratives,[126] historical context is not their priority. Instead, they focus on identifying or constructing literary devices that propel the narrative's plot. Consequently, literary analyses of John (and other Gospels) emphasize conflict as a plot-driving device and the roles of protagonists and antagonists. Like many sociological approaches, though starting from different premises, literary analyses often identify a pervasive conflict between two factions: Jesus and his disciples as protagonists and the Ἰουδαῖοι as antagonists.[127]

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[123] Porter, "Literary Approaches," 113.

[124] Moreover, it is questionable whether Greco-Roman action drama serves as a legitimate parallel to John's Gospel. It is quite unlikely that John's readers would have viewed his Gospel in the same way that Greco-Roman readers regarded the works of Aristotle and Horace.

[125] Porter, "Literary Approaches," 118. Another limitation of the literary method is its minimal emphasis on engaging deeply with the text's original language, though this does not imply that practitioners lack knowledge of Hellenistic Greek. The method itself, however, does not necessitate such expertise. Linguistic analysis of lexicogrammar and syntax is generally not essential to achieving the primary objectives of literary criticism, such as identifying the narrator's "point of view" as expressed through the characters.

[126] Rhoads, "Narrative Criticism," 413.

[127] See, for example Reinhartz, who states, "The Gospel casts the Jews as a group in the role of Other who resists and opposes the Gospel's message of truth" (Reinhartz, *Befriending the Beloved Disciple*, 20).

Culpepper thus asserts, "It must again be repeated that in spite of the historical factors which may have led the Evangelist to choose the Jews to represent unbelief, they, like all the other characters in the Gospel, are representative."[128] Similarly, Diefenbach, focusing on the actions of the Ἰουδαῖοι, states: "Die Personengruppe 'Die Juden' verkörpern lediglich in der johanneischen pointierten und kontrastierenden Darstellungsweise die Gruppe all derer, die nicht an Jesus glauben (οὐ bzw. μὴ πιστεύω) und ihn als Messias, Gottes- und Menschensohn ablehnen."[129]

Summary

This survey of methodological approaches to analyzing John's discourse and his distinctive use of the lexeme Ἰουδαῖος and its plural Ἰουδαῖοι reveals a consensus among most Johannine scholars on four points: (1) the pervasive conflict within John's Gospel narrative, (2) involving two clearly defined and opposing factions—Jesus and his followers versus the Ἰουδαῖοι, (3) rooted in their sharply contrasting and defining theological convictions, and (4) serving as a typology of the conflict outside the narrative between John's community and their Jewish neighbors.

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[128] Culpepper, *Anatomy of the Fourth Gospel*, 130. To be fair, Culpepper does try to differentiate the meaning of Ἰουδαῖος in the various contexts of John. Hence, in his analysis of John 11 and 12, for example, he is able to admit that some Jews do believe in Jesus. Nevertheless, his commitment to his literary methodology, which requires οἱ Ἰουδαῖοι to be taken as a single homogeneous group that identifies the main antagonist in the Gospel of John, compels him to affirm that "the Gospel does not attempt to distinguish and separate these groups." They all belong to the group Ἰουδαῖοι and they "are closely associated with the response of unbelief" (Culpepper, *Anatomy of the Fourth Gospel*, 126).

[129] Diefenbach, *Konflikt Jesu*, 270.

Conclusion

This chapter has explored how Johannine scholars have addressed the questions of what defines the essence of a Ἰουδαῖος and who the Ἰουδαῖοι are in John's Gospel. These inquiries are crucial, as they offer insights into John's intentions in composing his Gospel and the audience he envisioned for his narrative. While I have endeavored to highlight examples of scholars who attempt to both define the semantic essence of Ἰουδαῖος and identify its contextual referent, many Johannine scholars bypass the initial step of defining its semantic essence altogether. Instead, they focus on analyzing the contextual uses of Ἰουδαῖος in John's Gospel, often with a preconceived notion of its meaning. A key assumption of this study is that a proper understanding of John's use of Ἰουδαῖος requires first clarifying his conception of the term's meaning. Thus, defining the semantic essence of Ἰουδαῖος is an essential step that should not be overlooked.

Equally important is selecting the most suitable tool for this task. While all tools may be useful, not all are equally effective for determining semantic meaning. Most scholars who have sought to uncover the semantic essence of Ἰουδαῖος have relied on non-linguistic approaches, thereby missing the precision that linguistic tools provide. For instance, the choice of a primary semantic attribute for Ἰουδαῖος—whether ethnic, cultural-religious, geographical, or geopolitical—is often based on analyzing texts from similar registers, such as the Scriptures, Josephus, or Second Temple Jewish writings. However, to ascertain the systemic, context-independent meaning of Ἰουδαῖος, it is necessary to examine the term across a diverse range of contexts representative of the language system. This requires a carefully constructed corpus of Hellenistic Greek, built

on linguistic principles and drawn from multi-register texts, enabling informed linguistic judgments. The goal is not merely the quantity of texts but their representation across varied registers.[130] Therefore, a corpus must be developed or adapted to include diverse registers, ensuring that our analysis and understanding of the lexeme align more closely with the usage of its original speakers.

But defining a corpus is only a first step. Given our dual objective—first, to determine the context-independent, essential meaning of Ἰουδαῖος (is it ethnicity, religion, geography, geopolitics, or something else?), and second, to investigate John's referential use of the term, including his specification of sense, referent, and appraisal (are John's instantiations homogeneous or varied, positive or negative?)—our linguistic methodology must equip us to thoroughly analyze the linguistic and extra-linguistic relationships Ἰουδαῖος forms with other lexicogrammatical elements at both the discourse and multi-discourse levels. The development of this linguistic methodology will be the focus of the next chapter.

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[130] The *Thesaurus Linguae Graecae* (TLG) is an invaluable repository of original sources well-suited for our investigation; however, as Porter and O'Donnell have demonstrated, it is better classified as an archive rather than a corpus. Despite its immense value, the TLG lacks the systematic and carefully defined linguistic parameters required to constitute a representative corpus. See O'Donnell, "Designing and Compiling a Register-Balanced Corpus," 260.

CHAPTER 2: A SYSTEMIC-FUNCTIONAL LINGUISTIC APPROACH

Introduction

In concluding Chapter 1, I emphasized that while all tools have value, their suitability

depends on the task at hand. The specific task dictates which tools are most appropriate,

with certain tools being more fundamental—thus taking precedence—based on the

objective. The aim of this chapter is to develop that more fundamental tool. This need

arises from recognizing that, despite their utility, historical, sociological, and literary

methods are not the most suitable for defining the meaning and function of Ἰουδαῖος in

the New Testament and John's Gospel. The relationship between task and tool is central

to this argument. I am not asserting that historical, sociological, and literary methods are

inadequate or without value; rather, they are not the most effective for the specific task of

determining the meaning and function of a linguistic item, in this case, the lexeme

Ἰουδαῖος. This conclusion stems from my linguistic assumption that language operates as

both a system and an instance, interacting dialectically to produce the communicative

act.[1] Although practitioners of these methods may not explicitly share this assumption,

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[1] While linguists from diverse schools of thought generally accept this dichotomy of language, often categorized as semantics and pragmatics, their assumptions vary. In the pursuit of defining, describing, and determining linguistic meaning, scholars and schools can be broadly positioned along a pendulum. Those at the extremes maintain a clear distinction between semantics and pragmatics (e.g., Kempson, *Semantic Theory*; Frawley, *Linguistic Semantics*; Austin, *How to Do Things with Words*; Searle, *Speech Acts*), while those situated between these poles acknowledge the challenge of drawing a sharp boundary and advocate for a complementary approach. Some lean toward the formal end of the spectrum, emphasizing semantics (e.g., Levinson, *Pragmatics*; Dijk, *Text and Context*), while others favor the

their focus on identifying Ἰουδαῖος's essential or, as it is most often worded, "primary"

meaning—driven by the valid conviction that this essential sense informs John's use of

the term in his Gospel[2]—reveals an implicit acknowledgment that Ἰουδαῖος (and other

lexicogrammatical items) possesses a context-independent meaning that influences its

contextual applications.[3] Therefore, developing and applying a tool with the appropriate

parameters is essential to, first, accurately abstract this context-independent meaning and,

second, examine its context-specific instantiations.

    This chapter, which is divided in two main sections, attempts to define, describe,

and direct that fundamental linguistic tool. The first section focuses on outlining the

theoretical components of the tool while demonstrating their robustness and suitability

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functional end, prioritizing pragmatics (e.g., Firbas, *Functional Sentence Perspective*; Leech, *Principles of Pragmatics*; Fischer, *From Cognitive Semantics to Lexical Pragmatics*). Even linguists adopting a holistic approach, who focus on the interplay rather than the division between semantics and pragmatics, recognize that a distinction exists, though the elements—system and instance—are inseparable (e.g., Lyons, *Linguistic Semantics*, 79–80, 293; Yallop, "Words and Meaning," 47).

    [2] Of course, as Chapter 1 has demonstrated, not all interpretative approaches explicitly adopt a single linguistic sense and apply it uniformly across the entire Gospel. Literary approaches, in particular, treat Ἰουδαῖος as a rhetorical device symbolizing Jesus' adversaries, thus feeling little need to define the term precisely. Nevertheless, their analyses suggest an underlying assumption of an ethno-religious primary sense for Ἰουδαῖος.

    [3] My linguistic analysis adopts a "monosemic bias," a term Ruhl uses to describe a linguist's initial assumption of a "unitary meaning" for a lexical item (Ruhl, *On Monosemy*, 5). This monosemic bias— prioritizing a single, unified meaning—does not reject the possibility of multiple senses (polysemy). Instead, it shifts the focus in lexical analysis from readily assuming multiplicity to emphasizing a unitary meaning. While approaching the lexicogrammar with a monosemic rather than polysemic bias does not guarantee a different outcome in identifying Ἰουδαῖος's essential sense, it enhances precision by avoiding the pursuit of a narrowly defined sense. Instead of identifying a primary, well-defined sense that may be eclipsed by other secondary systemic senses, a monosemic bias seeks a single, systemic, and ambiguous sense. Being systemic, this sense is highly general, serving as a broad hint that is clarified when instantiated in specific contexts. For proponents of a monosemic bias, see Huffman, *Categories of Grammar*, 14–19; Kirsner, "Future of a Minimalist Linguistics"; Allwood, "Meaning Potentials and Context"; Reid, "Monosemy, Homonymy and Polysemy"; Rice, "Prepositional Prototypes"; Ruhl, "Data, Comprehensiveness, Monosemy," 171; Porter, "Greek Linguistics," 27–37. Examples of linguists advocating a polysemic bias include Lakoff and Johnson, *Metaphors*, 3–24; Fauconnier and Turner, *The Way We Think*, 3–13; Lakoff, *Women, Fire, and Dangerous Things*, 334; Langacker, *Concept, Image, and Symbol*, 194; Hirtle, "Meaning," 159; Geeraerts, *Theories of Lexical Semantics*, 22, 42; Löbner, *Understanding Semantics*, 44.

for the task. In essence, it addresses the question: why this tool? The second section

serves as a practical guide, offering instructions on how to effectively "operate" the tool.

Theoretical Description

The Prevalence of a Systemic-Functional Orientation for Researching Written Text

Lyons, who distinguishes between a word's systemic meaning,[4] which is independent of

specific utterances, from its instance meaning, which is activated in actual contextual

use,[5] also observes that word meaning is "both theoretically inexplicable and empirically

unverifiable except in terms of what the speakers of that language mean by their use."[6]

This insight emphasizes the critical role of examining actual language use in studying

linguistic meaning, thereby favoring a functionalist approach, which views language as a

communicative system, over a formalist approach, which regards language as a

representational system of universal linguistic structures. This is particularly true in the

case of Hellenistic Greek, for the data available to the biblical scholar is actual speech—

instances of text—and not users of language against whom we may be able to test the

alleged finite set of linguistic universals.[7]

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[4] Lyons designates this systemic sense as the "denotation" of a lexical item. In this study, we will refer to it as its meaning potential.

[5] See Lyons, *Semantics*, 174–229.

[6] Lyons, *Semantics*, 4.

[7] The soundness of this perspective is once again captured by Porter's words: "It is prima facie much more reasonable and potentially promising to approach a 'dead' language from a functional paradigm, in which instances of real language are cited, than from a 'formal' (psychological) model which must test user competence against an already finite set of sentences, with no possible recourse to native speakers for verification" (Porter, *Verbal Aspect*, 7).

There are various linguistic schools of thought that approach language from a

functionalist standpoint that have made great contributions in the investigation of

language.[8] One of those schools is Systemic Functional Linguistics (SFL from here on),

which theoretical tools I will adopt in my investigation of Ἰουδαῖος, both at the

definitional and at the discourse level. My choice of a functionalist approach is a matter

of conviction. From my words in the previous paragraph, the reader should already be

aware that I understand language to be a communicative system, and not a

representational one. In the following paragraphs, as I describe some of SFL's major

tenets, I hope to also justify why understanding language as a communicative system is to

be preferred. My choice of SFL is pragmatic. As a major linguistic school, which has

been developed, tried, and tested through many years, SFL provides a coherent

framework that, I believe, could potentially maximize the accuracy of our findings and

conclusions. Choosing SFL as a paradigm in no way means that other linguistic

approaches don't have important things to say about language, and this, of course,

includes those approaches that tend to lean toward the formal end of the pendulum. As

Berry observes, SFL theoreticians recognize that their view "is by no means the only

possible view of language."[9] Nevertheless, given the fact that the SFL approach is very

concerned with the social functions of language and, as already stated, our data for this

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[8] For some of the major representatives of other functionalist schools see Pike, *Language in Relation to a Unified Theory*; Lamb and Newell, *Stratificational Grammar*; Diver, "Theory." William Diver is considered to be the founder of the Columbia School of Linguistics; however, he did not write a book with a developed framework. All of his contributions came in the form of articles that progressively defined much of the Columbia school of thought. A collection of Diver's articles regarded as most important can be found in Huffman and Davis, eds., *Language*.

[9] Berry, *Introduction to Systemic Linguistics*, 21.

study in particular comes in the form of actual linguistic instantiations, it makes sense to

select SFL as our paradigm for analysis. There are, of course, other reasons, which we

will soon describe, that make SFL optimal for the task at hand.

Like all functionalist linguistic schools, the sociological aspect of language is key

in the SFL paradigm. In SFL, language is understood as a social semiotic construct; that

is, a system of linguistic signs informed, developed, and interpreted through interpersonal

interactions. In other words, what a language is and how a language functions is defined

by the communicational exchange between its users.[10] Since language is understood as a

social semiotic, it follows, therefore, that individual language systems are unique and

different from each other. They have their genesis in societies and cultures, not in some

innate regulatory faculty common to all humans. This perspective on language not only

takes seriously the particular idiosyncrasies that differentiate one language from

another—as its own system, Hellenistic Greek is not like English or Spanish; it has its

own particular linguistic way of doing things—but also challenges the broadly accepted

notion among a great majority of cognitive semanticists regarding language universals.[11]

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[10] Halliday observes that to understand language as a social semiotic system "means interpreting language within a sociocultural context, in which culture itself is interpreted in semiotic terms." Indeed, according to Halliday "[l]anguage does not consist of sentences; it consists of text, or discourse—the exchange of meanings in interpersonal contexts of one kind or another" (Halliday, *Language as Social Semiotic*, 2). See also Berry, *Introduction to Systemic Linguistics*, 23.

[11] While many cognitive linguists reject several of Chomsky's presuppositions, it cannot be denied that they have been greatly influenced by Chomsky's theory of a universal grammar, which they have extended to lexical semantics. See for example Fodor, *LOT 2*, 7, 18; Pinker, *Language Instinct*, 81; Frawley, *Linguistic Semantics*, 59–69; Nerlich and Clarke, "Polysemy and Flexibility," 8; Tyler and Evans, "Reconsidering Prepositional Polysemy Networks," 95–98. Teubert is correct when he affirms that most of the works in lexical semantics come from cognitive semanticists who "want to extend Chomsky's claim of the sameness of all languages to meaning" (Teubert, "Language and Corpus Linguistics," 94). Chomsky's view concerning a universal grammar can be found in his *New Horizons*, 7–15, and *Cartesian Linguistics*, 78–92. His theory of a universal grammar is predicated on the belief that "the language faculty" operates similarly to "mental organs," akin to other biological systems like the heart, the visual system, or the

Notwithstanding the undeniable reality that all languages share common entities and properties—such as subjects, verbs, clauses, and phrases—the empirical evidence suggests that languages should not be considered as one universal, homogeneous system; rather, there are many distinct language systems, not just one. There is more dissimilarity among language systems than there are similarities, and perhaps the most obvious evidence of this fact is the mutually unintelligible vocabulary among various language systems. However, unintelligible vocabulary is not the only difference. Languages also differ phonetically, grammatically, and syntactically. For instance, the nasal features common in Portuguese and Korean are seldom used in English or Spanish. The guttural or glottal sounds typical of Arabic and Hebrew are challenging for non-natives to reproduce. Very few can replicate the clicked consonants characteristic of the Khoisan languages. Grammatically, German, an inflectional language, contrasts with its relative English; syntactically, German differs as well, tending to move the verb to the end of the sentence, a structure seldom used in English. Along the same lines, Hellenistic Greek[12] tends to front the verb, whereas Japanese prefers to place it at the end. Languages also differ in their conceptualization of the world. For instance, while for an English speaker to be mocked means to have their leg pulled, for a Spanish speaker it means to have their

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mechanisms responsible for motor coordination and planning, As Chomsky asserts, "there appears to be no clear demarcation line between physical organs, perceptual and motor systems, and cognitive faculties in the respects in question" (Chomsky, *Rules and Representations*, 39). It is not the purpose of this work to provide a comprehensive assessment of the many problems inherent in the "genetic" and universal view of language. My purpose is much more modest. I am simply trying to show the reader that conceiving languages as social semiotic systems is to be preferred. For a detailed criticism of this genetic and universal view of language see Sampson, *The 'Language Instinct' Debate*. See also Reid, *Verb and Noun Number in English*, 325–50, who demonstrates with his analysis the many flaws inherent in a genetic, universalist view of language.

[12] See Porter, "Word Order."

hair pulled ("me estás tomando el pelo"). While in English to be young means to be in one's prime, in ancient Hebrew it means to be in one's day of harvest (בימי חרפי). The list of the things that differentiate all languages could be enumerated ad infinitum. It is really hard, therefore, to accept a doctrine of language universals and, even worse, of one monolithic language system. Granted, similarities do exist, and there are various reasons for those similarities.[13] Yet the great diversity that exists among languages and cultures should caution us not to fall into the temptation of generalizing across languages. For to do this is, as Yallop points out, "an arrogant" way "of minimizing language differences" and deeming as "deviant or degraded" those languages that do not conform with the standard few.[14]

As we can see from the above discussion, the available empirical linguistic data compels us to view language as a communicative system and not as a representational system. A language is much more "than an individual possession or ability." It is a social phenomenon that exists "because of its life in social interaction."[15] Therefore, in the quest for linguistic meaning, a researcher must give due attention to the social environment of the given language and SFL gives us the tools to do that. SFL enables us to examine Hellenistic Greek as its own entity and Ἰουδαῖος as one element in the social interaction of this entity.

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[13] Some of these similarities may be the remnants of societal exchange and cultural development, which best example are the languages that develop out of colonialism. The similarities are also due to the fact that all languages are used to project experience common to all humans. (Perhaps the reason why all languages seem to have a word to identify the sun is because all humans are aware of its existence.) Some similarities may be the result of our theoretical construals, which standardize linguistic labels for descriptive and pedagogical purposes.

[14] Yallop, "Words and Meaning," 65.

[15] Yallop, "Words and Meaning," 41.

In SFL, language is also understood to be systemic; that is, due to their nature as a

system, languages organize themselves in order to express meaning. This organization

comes in the form of syntactical and semantic patterns in the lexicogrammar that provide

the user of the language with a set of possibilities from which they are (whether

consciously or unconsciously) to choose. Halliday states that "a language is a resource for

making meaning, and meaning resides in systemic patterns of choice."[16] In fact,

"[s]tructural operations—inserting elements, ordering elements and so on are explained

as realizing systemic choices."[17] This semantic and syntactical patterning is one major

element in all languages, which enables the participants of the discourse both to predict

the meaning of the text, and to intelligently participate in the discourse. One important

thing to remember is that, since the systemic configuration of a language is invariably

connected to its social environment,[18] all languages have their own system and, in spite of

similarities that some systems may share, they all have their unique ways of setting up the

options and conditions for the user from which they are to choose. In fact, each language

has a series of multiple systems.[19] The inflectional characteristics of the case system

found in languages like Greek, Russian, and Ukrainian differ significantly from the

approach in English and Spanish, where grammatical relationships are indicated through

other linguistic means. The Spanish language system has a formal (morphological) way

to grammaticalize the future tense ("comeré"), a tense that does not exist in either

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[16] Halliday, *Halliday's Introduction*, 23.
[17] Halliday, *Halliday's Introduction*, 24.
[18] Berry, *Introduction to Systemic Linguistics*, 32.
[19] Some of those systems are, for example, the phonological, graphological, and lexicogrammatical systems. See Halliday, *Halliday's Introduction*, 24.

English or German.[20] Both English and German have to resort to an auxiliary verb to signal this notion of expectancy ("I will eat," "Ich werde essen"). The participle in Hellenistic Greek is a phenomenon without equivalent in many romance and germanic languages.[21] The point being made here is that since each language is a system of its own, each language must be examined in its own right. While comparisons with a different system may be informative and helpful, the judicious linguist will be cautious not to transfer the characteristics of one system onto another. This is true not only in regard to the choice of grammatical structure but also in regard to the choice of lexis, since there is only one network of lexicogrammatical options.[22] Recognizing and examining Hellenistic Greek as a system of its own, is of great importance for the analysis of Ἰουδαῖος, since much of our understanding of the ancient Ἰουδαῖος may be influenced by our knowledge of the English *Jews*.

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[20] To state that the English and German systems do not have a future tense does not mean that they do not provide its users with a framework to talk about the future. As is the case in every language, users of English and German have the linguistic means to conceptualize and talk about time.

[21] This can be seen by the "chameleonic" function of the participle in the language system. In a clause, the participle can fill the slots corresponding to the verb, noun, adjective, and adverb, without ever becoming any of these entities. See Porter, *Idioms*, 181–93.

[22] The choice for the expression "lexicogrammar" betrays a view of language that does not divide linguistic organization in two levels, one of lexis and the other, a different one, of grammar. It is my conviction that every text—it is important to keep in mind that in SFL a text is defined as any stretch of language, whether written or spoken, that is coherent and accomplishes some job in the context of situation (see Halliday and Webster, *Text Linguistics*, 9; Halliday and Hasan, *Language, Context, and Text*, 10)—whether the text is a word, a phrase, or a clause, is but one thing spread throughout a continuum, which two ends we have often labeled as grammar and lexis. It is this reality of language that drove Halliday to affirm that lexis is the "most delicate grammar." See Halliday, "Categories," 267; Halliday, *Computational and Quantitative Studies*, 64–65, 78–79; Halliday, *Halliday's Introduction*, 24. For an analysis which treats lexis as most delicate grammar, see Hasan, *Ways of Saying*, 73–103; Tucker, *Lexicogrammar of Adjectives*. For the alternative perspective that makes a sharp distinction between grammar and lexis see Contini-Morava and Tobin, eds., *Between Grammar and Lexicon*.

A very important hallmark of SFL, when it comes to its understanding of language as a system, is its refusal to divorce system from instance. This does not imply that SFL denies the distinction between system and instance (or code and text) or the significant analytical value this distinction offers. Rather, it views this division as synergistic, akin to two sides of a sheet of paper or faces of a coin, dialectically informing each other in the instantiation of meaning.[23] This interaction between system and instance underscores the need for empirical data analysis, allowing for the investigation of both systemic and instance meanings. In SFL the system provides the meaning potential—which, for Ἰουδαῖος we have thus far referred to as its essential meaning—while the text, as an instance of language, provides the actualized meaning. Put differently, the meaning potential is embedded in the system network;[24] however, it can only be inferred or construed as a result of the examination of the instances of language, for the system exists only conceptually, but the text exists tangibly.

The third major tenet in SFL is the understanding that language is also functional. Since language is a system that exists and grows because of its life in social interaction, it is true then that language is also a resource for doing things;[25] that is; language exists in

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[23] See Halliday and Matthiessen, *Construing Experience*, 12; Hasan, "Rationality in Everyday Talk," 310. This perspective on language is a hallmark of functional minimalism, where meaning is dynamically construed in the interaction between the code and the text (or *langue* and *parole*), unlike formal semantics where meaning is arrived at from a strict separation between semantics and pragmatics. In our functionalist (and minimalist) approach the meanings for linguistic forms "are viewed not as little semantic building blocks or atoms of descriptions [universal components] which the language user stacks up to communicate a complete message, but rather as mere clues, hints at messages, the details of which the hearer is held to fill in by a process of intelligent inference" (Kirsner, "Future of a Minimalist Linguistics," 340).

[24] Tucker, *Lexicogrammar of Adjectives*, 94.

[25] Hasan, *Ways of Saying*, 34.

order to accomplish social functions.[26] Halliday notes that "[l]anguage has evolved to

satisfy human needs; and the way it is organized is functional with respect to these

needs."[27] When Halliday talks about the social functions of language, what he has in mind

are those specific—or "delimitable" as he calls it[28]—contexts, that constrain the meaning

potential of a given linguistic item. It is these specific contexts that shed light on what the

language user is doing and hoping to achieve with language. Also because the uses of

language are diverse, so are the social functions of a given language system. Hence the

functions of language "determine the pattern of language *varieties*" of a given community

and individual.[29] In the quest for linguistic meaning it is imperative, therefore, that we

give due attention to the social functions of language, that way we are able to know with

more precision the nature of the linguistic environment—that is, the register—in which a

given linguistic element is operating and being modulated. This is important because it is

this linguistic environment that is responsible for the behavior that any component of

language displays.

Now if the social functions of language are as infinite and diverse as are the uses

of language, how is it possible for an analyst of language to give proper attention to

them? This is possible because, as Halliday observes, the internal organization in the

lexicogrammar of all the uses of language can be subsumed under one of three

overarching functions, which are abstract representations of all the basic functions to

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[26] Halliday, *Explorations*, 26.
[27] Halliday, *Functional Grammar*, xiii.
[28] Halliday, *Explorations*, 18.
[29] Halliday, *Explorations*, 14.

which a language system resorts in order to meet needs.[30] These macro-functions, or

metafunctions,[31] Halliday states, "are the highly abstract linguistic reflexes of the

multiplicity of the social uses of language."[32] Thompson further adds that these three

metafunctions "are used as the basis for exploring how meanings are created and

understood" because through them types of functions are matched with patterns of

wordings.[33] These three functional components are the ideational, the interpersonal, and

the textual metafunctions. By means of the ideational component the speaker represents

and expresses their experience of the world and that of their community.[34] It other words,

it is through this metafunction that the content of our experiences are encoded in the

language. The patterns of language matched with the ideational component are those

related to the transitivity system in language—"the interpretation and expression in

language of the different types of process of the external world, including material,

mental and abstract processes of every kind."[35] Hence, discovering the ideational

meaning within a text requires an analysis of the transitivity network.[36] Through the

interpersonal component the user of language is able to establish and maintain social

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[30] Halliday, *Explorations*, 28–29.

[31] In the first edition of his functional grammar, Halliday labels these functions as "metafunctions." This is the most common term today by which SFL analysts refer to them. See Halliday, *Functional Grammar*, xiii.

[32] Halliday, *Explorations*, 28.

[33] Thompson, *Introducing Functional Grammar*, 29.

[34] Thompson, *Introducing Functional Grammar*, 28.

[35] Halliday, *Explorations*, 31. In Halliday's functional grammar "transitivity" is to be understood differently from traditional grammar which labels verbs that require an object as "transitive," and those that do not require an object as "intransitive." In functional grammar, transitivity "is a system of the clause, affecting not only the verb serving as Process but also participants and circumstances" (Halliday, *Halliday's Introduction*, 227).

[36] Halliday, *Functional Grammar*, 101.

relations, as well as exert influence and elicit change, by their direct participation.[37] Halliday explains the interpersonal meaning as that function by which the speaker or writer "does something to the listener or reader by means of language."[38] In order for the speaker/writer to do something to the listener they must assume a role, which by necessity results in the listener assuming the opposite role. These roles are manifested, at their most basic level, through statements, questions, and commands, and, they are grammaticalized through the attitudinal system of the language. The importance of the interpersonal metafunction for a lexical analysis lies in its ability to help us identify the various social dynamics that exist between participants of a speech act. By means of the textual component the speaker creates and organizes their message. Halliday considers the textual metafunction to be "instrumental" to the ideational and interpersonal metafunctions,[39] for it is concerned with the structuring or the constructing of the message or text.[40] It is thanks to the textual metafunction that speakers and hearers are able to differentiate between a stretch of text that makes sense and a random non-sensical piling up of sentences.[41] In other words, it is the textual component which provides coherence to any given text.

As previously noted, because biblical studies is dedicated to analyzing actual instances of language in written form, SFL's social, systemic, and functional approach to language offers significant value for scholars focused on understanding the meaning of

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[37] Halliday, *Explorations*, 33; Thompson, *Introducing Functional Grammar*, 28.
[38] Halliday, *Functional Grammar*, 53.
[39] Halliday and Webster, *Text Linguistics*, 10.
[40] Halliday, *Functional Grammar*, 53.
[41] Halliday and Webster, *Text Linguistics*, 10–11.

the biblical text. The tools provided by SFL are well-suited for effective lexical analysis, aiding both in identifying and defining the meaning potential—the systemic, context-independent sense—of lexical items, as well as their contextual adaptations into specific, constrained meanings. To discover the essential quality of Ἰουδαῖος, we will employ Lemke's theory of thematic formation, and to examine Ἰουδαῖος's various contextual modulations, we will resort to SFL's concept of register. Before delving into these analytical tools in more detail, it is important to first explain the need for a multi-register corpus of Hellenistic Greek for this study.

The Propriety of a Multi-Register Corpus of Hellenistic Greek

My grandfather's favorite Spanish proverb was: "Dime con quién andas y te diré quién eres" ("Tell me who you hang out with and I will tell you who you are"). This Spanish proverb is not only true of people. It is also true of the lexicogrammar that constitutes their language. This is the reason why more than sixty years ago J. R. Firth stated, "You shall know a word by the company it keeps."[42] It is not an exaggeration to state that this principle by which Firth operated is what has informed, defined, and guided the whole program of the SFL paradigm, and, what I would also call a corollary of a functional approach to language, a corpus examination of the various patterns of language.[43] Halliday himself, early on in his career, realized the great need that researchers of

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[42] Firth, *Selected Papers*, 179.

[43] Stubbs, who traces the linguistic traditions developed in England by Halliday and Sinclair, explains that these traditions are guided by "neo-Firthian" principles, which may be reduced to the one coherent Firthian principle that "language cannot be studied as isolated sentences" (Stubbs, "British Traditions in Text Analysis," 3, 8).

language have to access a large amount of data against which they could test their

theories.[44] This need is due to the undeniable reality, forcefully emphasized throughout

this entire chapter, that the full semantic potential of the language is found in the uses of

natural language.[45] Moreover, the semantic potential of a specific linguistic element can

only be fully evaluated when analyzed in relation to other related elements as they are

instantiated across diverse registers and dialects of the language system,[46] hence the

necessity and propriety of a carefully balanced multi-register corpus for Hellenistic

Greek.[47] The expressions "carefully balanced" and "multi-register" describe those

essential properties that should characterize a corpus. First, if our goal is to determine the

general systemic meaning of a given linguistic item, and not only the contextual meaning,

we need a large enough corpus that provides a good representation of the language, and

the New Testament by itself is not large enough to be deemed representative of the

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[44] Halliday reflects, "It has always seemed to me, ever since I first tried to become a grammarian, that grammar was a subject with too much theory and too little data… [so] I set out to collect my own miniature corpus [of the Cantonese language]" (Halliday, *Computational and Quantitative Studies*, 76–77)

[45] "It is only in spoken language," Halliday states, "and specifically in natural, spontaneous interaction, that the full semantic (and therefore grammatical) potential of the system is brought into play" (Halliday, *Computational and Quantitative Studies*, 77). It is true that New Testament researchers do not have access to audible recordings of speech acts. This does not mean, however, that the written recordings of speech acts, to which we have access, are not the result of the natural interactions between their users.

[46] This is what Halliday seems to indicate in his comment about the polarity system in Cantonese: "It seemed to me self-evident that, given a system 'polarity' whose terms were 'positive/negative,' the fact that positive was *more frequent* than negative was an *essential property* of the system" (Halliday, *Computational and Quantitative Studies*, 64). See also page 67 where Halliday observes, "Given, then, a paradigmatic grammar, based on the concept of the 'system' in Firth's sense of the term, *frequency information* from the corpus can be used to establish the *probability profile* of any grammatical system." Emphasis mine.

[47] This is particularly important in light of the fact that much of what is called biblical "exegesis," with its emphasis on word studies—not to be confused with lexical semantic analysis—approaches the language of the New Testament as if it were not a natural language. Many of these exegetes demonstrate through their exegetical practices that, for them, New Testament Greek is its own (special) entity, separate from the system of Hellenistic Greek. Their word analysis is, therefore, as Porter observes, "unrelentingly diachronic, confused over word and concept, and polysemous" (Porter, "A Natural Language Approach," 77).

language.[48] And therein lies the main shortcoming of many treatments of Ἰουδαῖος

surveyed in the first chapter. Many of these studies are limited to the New Testament

corpus; worse still some are limited only to the Johannine corpus. It is impossible to have

a good grasp of Ἰουδαῖος's meaning potential, if we do not look at it beyond its

instantiations in the canonical text. Second, that sample must represent the varied usages

of language. In other words, it is not enough to have a large sample of texts, we need a

sample of texts that represents those uses present in a multiplicity of registers and

genres.[49] Some studies of Ἰουδαῖος extend their breath of examination beyond the pages

of the New Testament to include, for example, the writings of Josephus, Philo, and some

writings from second temple Judaism; however, the register and dialect of these writings

are often too similar, resulting in a skewed vision of Ἰουδαῖος's meaning.[50] If we are

going to spot the meaning potential of Ἰουδαῖος accurately, those under-represented

registers and dialects must be taken into account as well.

The importance of having a register-balanced corpus from which a researcher may

draw data for further analysis is self-evident, something to which only a few may pose a

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[48] Pang observes that since the New Testament is not a large enough corpus, the predictable linguistic patterns therein "may not be linguistic in a general sense, but may instead be related to register/ genre, dialect, or other related factors" (Pang, *Revisiting Aspect and Aktionsart*, 113). See also O'Donnell, "Designing and Compiling a Register-Balanced Corpus," 261.

[49] This particular feature is what differentiates a corpus from an archive, and being able to have precise terminology to distinguish an actual corpus from other collections of texts is very important, for as Sinclair observes, the impact that a corpus "can make to language study" is "devalued" by calling anything a corpus (Sinclair, "Corpus Typology," 17). The sources stored in the TLG database, therefore, do not constitute a corpus for it is not "multi-genrely" balanced. Porter and O'Donnell draw to our attention that from the more than fifty-five million words in the TLG ten million of those belong to John Chrysostom. See Porter and O'Donnell, "Theoretical Issues," 121.

[50] Indeed, it is precisely these kinds of approaches to lexical analysis that a corpus corrects, for having a carefully register-balanced meta-source from which to draw enables us to study lexis comparatively across text corpora. See Stubbs, "British Traditions in Text Analysis," 2.

challenge. This is not true, however, when it comes to the actual process of preparing a

corpus, especially if this corpus is produced from extant text, for which no living user is

accessible.[51] As soon as one endeavors to produce this representative corpus, a number of

questions arise. Is it important to clearly differentiate between oral and written text?[52] If

so, being that our data from Hellenistic Greek exists only epigraphically and even the

speeches therein would have certainly been edited, can we deem any of these texts to be

oral? Conversely, should we treat written texts, prepared for the purpose of public

reading, as oral? Where do sermons fall? Are they oral, written, or both? If the propriety

of a representative corpus depends on the ability to successfully distinguish oral text from

written text, or even worse if it depends on having access to living users, analysts of

Hellenistic Greek are doomed to work with a substandard corpus. Thankfully, this is not

necessary, for our interest as researchers of language is not, as Biber contents, "to have a

corpus to find out that 90 percent of the text in a language are linguistically similar

(because they are all conversations); rather, we want to analyse the linguistic

characteristics of the other 10 percent of the texts, since they represent the large majority

of the kinds of registers and linguistic distribution in a language."[53] Hence, it is access to

a variety of registers and not simply to oral speeches or living users that is of most

importance in the production of a corpus.

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[51] Atkins et al., for example, affirm that when preparing a representative corpus "the relationship between the sample and the target population is very important" (Atkins et al., "Corpus Design Criteria," 5).

[52] According to Atkins et al., linguists need to make a decision as to whether their corpus will be based on what "people hear and read (their *reception*)" or what "they speak and write (their *production*)."

[53] Biber, "Representativeness in Corpus Design," 248.

Thankfully and providentially we do have access to this variety of registers in

Hellenistic Greek. But how do we go about identifying and classifying them? Although it

is possible to prepare a corpus by randomly selecting texts as one comes across them, if

our corpus is to be truly representative of the language, well thought out criteria must be

followed in its production.[54] And notwithstanding a lack of consensus in regard to a

standard set of criteria, there are some basic principles for compiling a corpus upon

which a majority of corpus linguists agree.[55] In addition to a general agreement as to the

minimal size and percentage division a corpus is to have, corpus linguists also agree that

a number of external and internal criteria should be observed in the process of

compilation. The external criteria followed in the classification process are

metalinguistic; they are features of what Firth and SFL linguists call the context of

situation;[56] things that go beyond what one says and writes.[57] They include information

about the participants, the medium, the occasion, and the purpose of the sample being

considered.[58] The internal criteria, on the other hand, are linguistic; that is, they are

concerned with patterns of the lexicogrammar that give texture to our text samples.[59]

Corpus production has traditionally been done on the basis of external criteria mainly

because of practical reasons. Apparently, the external criteria "can be determined without

reading the text in question."[60] It is certainly true that a speaker of a modern language is

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[54] See Engwall, "Not Chance but Choice," 49.
[55] Sinclair, "Corpus Typology."
[56] Nakamura and Sinclair, "The World of *Woman*," 99; O'Donnell, "Designing and Compiling a Register-Balanced Corpus," 268.
[57] Halliday and Hasan, *Language, Context, and Text*, 5.
[58] Sinclair, "Corpus Typology," 20.
[59] See Biber, "Typology of English Texts."
[60] Atkins et al., "Corpus Design Criteria," 5.

able to tell the difference between a newspaper article and a novel without reading them. We can safely assume the same concerning Hellenistic Greek speakers. Certainly, there were formats in the ancient world that indicated to the users of language which type of texts they had before them, even if they did not immediately come up with a label to designate such text types. Upon further inspection, however, this explicitness is only apparent. It is not always that simple to determine the type of text one has at hand, particularly because very often sample texts may have a multiplicity of genres.[61] Moreover, when it comes to Hellenistic Greek, a lot of the external information is rather elusive. We don't have access to the authors and recipients of our text samples. Hence, the particular setting, provenance, and purpose for a given document that a scholar may propose is too often quite different from the proposal of another scholar—John's Gospel is a clear example of that. Therefore, in more recent years corpus compilers have been giving more attention and weight to internal criteria. This makes sense, for although the external criteria are metalinguistic features of the text sample, these features can only be assessed in light of the linguist features within the text sample.[62]

The initial selection of texts for the production of a corpus will undoubtedly be done on the basis of external criteria. Nevertheless, these texts should then be more objectively classified on the basis of internal criteria. Although in this work, the result of my investigation will in great part depend on the propriety of a corpus of Hellenistic

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[61] I am using "genre" here not in a linguistic sense but in a literary sense as a qualifier for an entire work of literature.

[62] Sinclair's subcategorization of the external criteria under "linguistic criteria" is therefore justified. See Sinclair, "Corpus Typology," 20.

Greek, it is not my purpose to linguistically classify all of the text samples for such a document. This would be a project of its own and would require the writing of another monograph. Neither is this endeavor, at least for the kind of analysis I am after, necessary. Indeed, a great amount of work has already been done in the preparation of a linguistically determined corpus of Hellenistic Greek. O'Donnell and Pang, using Porter's fourfold register[63] categories as a starting point,[64] have prepared an initial corpus that represents nine different genres common in the literature of Hellenistic Greek: Letter, Biography, History, Geography, Apocalyptic, Philosophy, Manual, Speeches and Official Records.[65] Two main concerns drove the selection of the documents for their corpus: (1) the importance of incorporating texts of a matching language variety and (2) the representation of the broader extremes of the continuum, namely, texts that represented the vulgar and the Atticistic stylistic grouping.[66] Following the approach of the COUBILD team, Price has also prepared three corpuses—a primary, a secondary, and a tertiary one—for the purpose of lexical analysis. Put together Price's corpus is a lot larger than those of O'Donnell and Pang.[67] Yet it lacks some important works from the Atticistic

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[63] "Register" should not be understood as a synonym for "genre." Here "register" refers to all language varieties associated with various situational contexts.

[64] In terms of style or register Porter has proposed a continuum of four "stylistic groupings" for Hellenistic Greek: vulgar, non-literary, literary, and Atticistic. See Porter, *Verbal Aspect*, 152–53. See also Porter, *Linguistic Analysis*, 45.

[65] O'Donnell, *Corpus Linguistics*, 164–65; Pang, *Revisiting Aspect and Aktionsart*, 131. As part of the OpenText.org project, Porter and O'Donnell have also been working on a corpus of the papyrus letters. In their article published in 2010 they assert to have "annotated 45 papyrus letters, totaling 3,341 words" (Porter and O'Donnell, "Building and Examining Linguistic Phenomena," 292–93). This work, however, is not yet accessible at the OpenText.org website.

[66] O'Donnell, "Designing and Compiling a Register-Balanced Corpus," 277–78.

[67] However, his number of 4,039,503 tokens does not include the number of tokens of his tertiary corpus. See Price, *Structural Lexicology*, 44, 47; cf. 57.

register.[68] To date, perhaps the largest corpus of Hellenistic Greek is the one compiled by

Wishart. Notwithstanding its size of approximately 7.6 million words,[69] Wishart's corpus

"has not been scrutinized for balance and representativeness,"[70] although it must be

admitted that the size of the corpus makes up for the lack of balance, since it includes

pretty much all of the registers represented in O'Donnell's corpus.[71] Another recent

corpus for Hellenistic Greek that was prepared from the much larger Diorisis Ancient

Greek Corpus[72] is List's so-called *virtuelle Korpus*.[73] List's corpus has a total of

approximately 6,580,081 words instantiated in 449 text samples of various genres and

registers.[74]

The corpus used in this work will be based on List's compilation, with some

important changes, for the following reasons:[75] (1) With the exception of Wishart, List's

compilation is the largest one that is easily accessible. Being that it is a subset of the

Diorisis project, all of the text samples are available in the XML format that can be

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[68] Price's corpus is missing, for example, the works of Dionysius of Halicarnassus, Cassius Dio, and Diodorus Siculus. The exclusion of these text samples is intentional because Price is looking for texts that are "generically similar to the Greek of the New Testament and representative of that era" (Price, *Structural Lexicology*, 57). It seems that for Price the Atticistic register, despite including Plutarch's writings, is not synchronic enough to the language of the New Testament even though all of them fall somewhere between his time range (200 BCE to 200 CE).

[69] Wishart, "Hierarchical and Distributional Lexical Field Theory," 407.

[70] Wishart, "Hierarchical and Distributional Lexical Field Theory," 408.

[71] Wishart's Corpus is available at https://github.com/gcelano/LemmatizedAncientGreekXML. This corpus is of great value for the student of the New Testament for it has been "tokenized, POS-tagged, sentenced-splitted, and lemmatized." However, one of the main drawbacks is that no applications to run linguistic queries is readily available for the users, many of whom do not have the programming expertise to make such queries.

[72] See Vatri and McGillivray, "Diorisis." The entire corpus can be downloaded from https://www.doi.org/10.6084/m9.figshare.6187256

[73] List, "Synchronic Corpora and Ancient Languages," 36.

[74] List, "Synchronic Corpora and Ancient Languages," 38.

[75] List, "Synchronic Corpora and Ancient Languages," 40–42.

accessed and queried with the Diorisis search application created by Alessandro Vatri.[76]

(2) List also strives to be synchronically balanced. He adopts a minimalist approach to demarcate the time frame that may be characterized as the Koine period in order to avoid "the unstable stages of koineization of the fourth century BCE."[77] (3) At the same time, List does not dismiss text samples from the Atticistic register produced around the second century because he understands that Atticism is "a higher register among other registers of the Koine period."[78] (4) To avoid the overpopulation of translated works, unlike List, however, I will only include a few samples from the LXX (the books of Judges and Maccabees. (5) Finally, to provide greater representation of the broader extremes of the register continuum, while at the same time maintaining synchronic balance, I am going to add to List's compilation various Papyri Letters, some letters of Ignatius, and Welles's Royal Correspondence in the Hellenistic Period.[79]

Procedural Description

In his "Intertextuality and Text Semantics" Lemke admits that register theory is one of the most important tools in SFL for the analysis of discourse. At the same time he recognizes that, when a linguistic investigation of meaning consists on the analysis of a multiplicity of discourses of variant registers (an intertextual investigation), a tool that

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[76] The latest version of the Diorisis Search can be downloaded here: https://www.crs.rm.it/diorisissearch/

[77] List, "Synchronic Corpora and Ancient Languages," 24–25.

[78] List, "Synchronic Corpora and Ancient Languages," 23.

[79] See Welles, *Royal Correspondence*. For the complete list of sources that make up this corpus, refer to the Appendix on page 380.

examines intertextual relations is necessary in addition to register theory.[80] The reason for

this is because the context of situation "is never the widest context for the meaning of text

or discourse." The widest context is the context of culture.[81] The tool devised by Lemke

for this type of analysis, using many of the same resources that register theory uses from

SFL, is the theory of thematic formations.[82] It is important to note that in the quest of

lexical and text meaning, a thematic formation analysis does not replace a register

analysis. It supplements it. Both tools give careful attention to the various patterns of

language. A register analysis examines the patterns of language in a given discourse and a

thematic formation analysis examines the patterns of language in a variety of discourses.

Put differently, register analysis is mostly single discourse oriented, and thematic

formation analysis is mostly inter-discourse oriented. Since, as previously noted, the

meaning of Ἰουδαῖος and John's distinctive use of it are closely tied to his narrative

purposes, our analytical tool must be equipped to address these two tasks: defining its

systemic meaning potential and describing its functional, contextually modulated

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[80] Lemke states: "Linguistic discourse analysis has been notably successful in establishing relations between lexicogrammatical resources for meaning and the immediate situational context of the discourse through register theory… But while texts of the same register, and especially of the same field, often tend to have intertextual connections, simply belonging to the same register or field is neither a necessary nor a sufficient condition for two texts to have a strong intertextual tie. The reason for this is essentially that intertextual relations transcend the context of situation and depend on the context of culture" (Lemke, "Intertextuality and Text Semantics," 85–86).

[81] Lemke, "Intertextuality and Text Semantics," 86.

[82] In his earlier writings the label Lemke uses is "thematic systems" instead of thematic formations. See Lemke, "Thematic Analysis," 159. Lemke's "thematic item" in the theory of thematic formations should not be confused with the "theme" of a clause in the Praguian theory of the functional sentence perspective. Even though both theories are functional approaches to language, they are two different conceptions with different purposes. To avoid confusion, the approach used here to identify the meaning potential Ἰουδαῖος is referred to as a "thematic analysis," wheres the Praguian analysis of theme and rheme is referred to as a "thematization analysis." For a example of thematization analysis of a discourse see Zumaeta, "Structure and Message of Titus."

meaning. Lemke's theory of thematic formation, due to its intertextual analytic

capabilities, has the potential of satisfying the first quest. This tool will be applied in our

corpus analysis—the results of which will be explained in Chapter 3—in order to

establish a definition of Ἰουδαῖος's systemic meaning.[83] Register theory will serve as the

analytical tool to explore the functional meanings of Ἰουδαῖος as articulated by the author

of the Fourth Gospel. This exploration will be the focus of Chapters 4 through 7. In what

follows, I will describe both of these tools as well as their potential for successfully

aiding us in our two-fold quest.

<p style="text-align:center">The Definition of the Meaning Potential of Ἰουδαῖος</p>

The conception and formulation of the meaning potential of any linguistic item can only

be accomplished by means of abstraction from actual instances of language. Therefore, as

Lemke rightly comments,"it is *not* words that have meaning by virtue of their distribution

in nonverbal contexts" it is *"whole discourse patterns…* that co-vary with changes in

human social activity" that convey meaning.[84] With this statement, Lemke does not

suggest that words or lexical items are devoid of meaning.[85] Instead, he indicates that the

meaning potential of words attracts other words to form, what he calls, thematic

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[83] As an example of the great potential that Lemke's thematic formation theory has for the intertextual analysis of the New Testament see Xue, "Intertextual Discourse Analysis." See also Wishart, "Intertextuality beyond Echoes."

[84] Lemke seems to agree that the systemic meanings of words are highly general and ambiguous, shaped and constrained by their interactions with other words in context, as reflected in his statement: "Isolated words do not have actual meaning (i.e., use meanings, utterance meanings), they have only meaning potentials (formal meanings) defined by their relations to other words in lexicon" (Lemke, "Intertextuality and Text Semantics," 88). See also Lemke, "Thematic Analysis," 161.

[85]

formations. These thematic formations are "clichés writ large: the recurring conversations and arguments, daily transactions, and unsurprising paragraphs of the community and its groups."[86] In other words, a thematic formation is a recurring discourse pattern, instantiated by thematic *items* connected with one another via thematic *relations*,[87] that the user of the language anticipates to find (mostly unconsciously) in the situational context of their social community. These regularly expected patterns create intertextual connections between texts that speak of similar subjects or topics. Therefore they are surrounded by closely related words and phrases that also appear in the various contexts and registers.[88] According to Lemke these intertextual thematic formations (ITF) abstract "from a set of thematically related texts their common semantic patterns"[89] and it is here, therefore, where the value of thematic formations lies in the pursuit of discovering and defining the meaning potential of a lexical item. Since a thematic formation is the result of words banding together intertextually, this means that the meaning potential of a given lexeme activates other related meanings. And since an ITF co-occurs in a variety of situational contexts, it is possible for us to identify which particular lexeme within the ITF contributes which semantic meaning. This, in turn, when looked at globally, will enable us to identify the semantic essence of a lexical item, thereby facilitating the formulation of a more precise definition for it. For example, as it pertains to Ἰουδαῖος, it is often thought that one of Ἰουδαῖος's semantic meanings entails an ethnic or genetic

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[86] Lemke, "Intertextuality and Text Semantics," 89.
[87] Lemke, "Intertextuality and Text Semantics," 92; Wishart, "Intertextuality beyond Echoes," 263.
[88] Lemke, "Text Structure and Text Semantics," 165.
[89] Lemke, "Intertextuality and the Project of Text Linguistics," 223.

component; however, as we will see in Chapter 3, when we examine the ITF [THE

ETHNIC RELATION OF THE JEWS],[90] we will discover that this semantic contribution

is not provided by Ἰουδαῖος, but by, at least, γένος, which indicates that although the

meaning potential of Ἰουδαῖος activates other lexical items to construe a pragmatic,

context-specific genetic meaning, the genetic meaning itself is not part of Ἰουδαῖος's

inherent meaning potential.

But how do we go about identifying and analyzing these thematic formations?

And also, how do we establish that there exists a thematic intertextual relation? These

questions are resolved by recognizing that the thematic content of a text corresponds to

the ideational (and to some extend to the textual) metafunction in SFL. Lemke indicates

that "*thematic* intertextual relations, construed between texts on the ground of being 'on

the same topic' correspond to semantic similarities in the use of the ideational-

experiential resources."[91] Consequently, a first step in the analysis of thematic formations

is an examination of the transitivity network of each text being considered. Since "a

thematic item glosses the repeated semantic features of the lexical items in texts that

realize a particular Process or Participant role in clause, group, or phrase structure" and,

since "the thematic relation states the lexicogrammatical semantic relation between two

thematic items," due attention must be given to the various types of processes in the

verbal group and the various kinds of participants in the nominal group.[92] This transitivity

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[90] In keeping with Lemke's approach, the brackets enclosing lower case letters indicate thematic items, whereas the brackets enclosing upper case letters indicate thematic formations. Also, in keeping with SFL's standard procedure, all functional labels identifying constituents of the clause in the transitivity network—the various types of participants, processes, and adjuncts—will be capitalized.

[91] Lemke, "Intertextuality and Educational Research," 5–6.

[92] Lemke, "Intertextuality and Text Semantics," 92. A more nuanced discussion of the different

analysis must, of course, be carried out intertextually with the goal of spotting a semantic relation that is "typical" across the related texts.[93]

A second step, particularly since one's intention is to catalogue, compare, and contrast the various ITFs of a given lexeme in order to establish its meaning potential, is to examine its various "heteroglossic" intertextual relations. The reason why this step is important is because these heteroglossic relations are, on the one hand, construed metadiscursively in various socially defined discourse types, and on the other hand, they are systematically related to one another.[94] Put differently, they make up for the lack of explicit textual ties (i.e. syntagmatic linkages in a single discourse) between discourses. Following Bakhtin's definition of Heteroglossia—Heteroglossia refers to social *voices* or discourse types conveying specific points of view that are interrelated dialogically, supplementing or contradicting one another[95]—Lemke proposes two kinds of metadiscursive heteroglossic relations, OPPOSITIONS and ALLIANCE.[96] These metadiscursive relations provide different points of view related to the common theme of

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types of Processes and Participants as well as Circumstances is provided below under the "Field of Discourse."

[93] Lemke, "Thematic Analysis," 161. Without ignoring the various collocational cohesive relations, our efforts will be mostly spent in examining the transitivity network of the various texts where Ἰουδαῖος is instantiated. The reason behind this logic is twofold. First, as Lemke points out, most of these collocational cohesive relations "are readily construed as intertextual thematic relations of the ideational-grammatical type." Second, by giving these relations a grammatical basis we are able to constrain "their unlimited associativity by the (a problem for cohesion analysis described in Hasan 1981) ITS" (Lemke, "Thematic Analysis," 163).

[94] Lemke explains that these heteroglossic relations "have systematic relations to one another, and those relations define and are defined by the larger social relationships of classes, genders, age groups, political constituencies, and significant social divisions of every kind" (Lemke, *Textual Politics*, 32). He also affirms that these diverse social voices [which Bakhtin labels as "heteroglossia"] "form an intertextual system within which each is necessarily heard" (Lemke, "Semantics and Social Values," 39).

[95] Bakhtin, *Dialogic Imagination*, 236, 291–92.

[96] Lemke, "Intertextuality and Text Semantics," 98.

the discourses. The OPPOSITION relation places "opposite value judgments on the two formations, posing them as being in conflict."[97] In other words, the point of view elicited by the OPPOSITION relation is one of incompatibility, contradiction or inconsistency between the two thematic formations. The ALLIANCE relation places "a common value-orientation toward the related formations."[98] Therefore, unlike the OPPOSITION relation, the point of view elicited by the ALLIANCE relation is one of compatibility, consistency or mutual support.[99]

In our examination of both the transitivity network and the intertextual relations of the various texts where Ἰουδαῖος appears, our task is to pay close attention to and determine what those lexical items are that construct thematic formations with Ἰουδαῖος, and which of those thematic formations are foregrounded in the various discourses. We must also examine the ways in which those thematic formations relate multidiscursively to each other, either by OPPOSITION or ALLIANCE. The outcome of this analysis will equip us with the necessary insights to assess the semantic essence of Ἰουδαῖος and, ideally, allow us to develop a definition that accurately reflects its meaning potential.

The Investigation of the Johannine Modulation of Ἰουδαῖος

As the ultimate aim of this study is to elucidate the rationale behind John's distinctive modulation of the lexeme Ἰουδαῖος, an examination of its varied usage within John's discourse is called for. The step of establishing the meaning potential of Ἰουδαῖος is

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[97] Lemke, "Intertextuality and Text Semantics," 98–99.
[98] Lemke, "Intertextuality and Text Semantics," 99.
[99] Lemke further subdivides the ALLIANCE relation into three "subspecies," AFFILIATION, COMPLEMENTARITY, and DIALECTICAL. See Lemke, "Intertextuality and Text Semantics," 99–100.

fundamental; the analysis, however, is not complete until the modulation of Ἰουδαῖος in John's discourse is accounted for. It is a fact that the modulation of a linguistic item—the multi-varied used meanings—is concomitant with the variety of situations and environments said linguistic item moves and lives in. Hence, the tool that is necessary is one that examines variety of use in variety of contexts. The tool of register analysis has precisely been designed for this very purpose. Porter correctly states that register theory "has been developed by Hallidayan linguistics to provide a framework for approaching varieties of language from the perspective of their use in context."[100] Many conclusions about John's portrayal of the Ἰουδαῖοι rely on reconstructed, hypothetical contexts presumed to have prompted his apparent diatribes. However, these reconstructions are often extralinguistic, despite claims to the contrary, meaning they are imposed on John's text rather than derived from it. A register analysis reverses this approach, linguistically reconstructing situational contexts directly from the text itself. Since all situational contexts are formed out of three linguistic sociosemiotic variables—field, tenor, and mode[101]—in order to reconstruct these situational contexts, one is required then to examine the linguistic resources that make up these variables. In what follows, I describe not only what linguistic resources an analyst should look for under each sociosemiotic variable, but also explain the characteristics of each resource.

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[100] Porter, "Dialect and Register," 197.

[101] Halliday, *Language as Social Semiotic*, 122.

Field of Discourse

Earlier, I explained that the lexicogrammar of all instances of language is organized under three macro or metafunctions that make up any language system—the ideational, interpersonal, and textual metafunctions. These metafunctions, due to their semantic relationship with each variable, are in turn activated by them.[102] The *field* of the discourse, being semantically related to the *ideational* functional component (which includes other two subcomponents: the logical and the experiential component), activates the ideational metafunction.[103] And since the content of our experiences are linguistically encoded by means of the ideational component, an analysis of the field of the discourse enables us to establish the purpose and the subject matter of the discourse. Or as it is often worded, the field of the discourse enables us to establish the "whatness" of the text.[104] It has already been noted that the ideational metafunction is linguistically encoded in the transitivity network of the language system; hence, an analysis of the field of the various discourses where Ἰουδαῖος appears in the Fourth Gospel demands a careful examination of the types of processes, the types of participants with their respective functions, and the various circumstances associated with the process. This examination is to be carried out at the clause level, since the semantic components of process, participant, and circumstance are realized at the clause rank—the process by the predicator group, the participant by the nominal group, and the circumstance by the adjunct group.[105]

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[102] See Table 2 on p. 87.

[103] Halliday and Hasan, *Language, Context, and Text*, 29.

[104] Porter, "Dialect and Register," 206.

[105] Halliday, *Functional Grammar*, 101.

Halliday identifies three major types of processes, each associated with its specific set of participants. Material processes are those that realize actions and happenings. They convey the idea that an entity performs an action. All Material clauses have Actors—the logical subject of the clause—and a great majority have Goals—the logical direct complement of the clause. These clauses are of the Action type. Clauses that lack a Goal (so-called intransitive), because they "represent a happening," belong to the Event type.[106] Some Material clauses include a third "oblique" or "indirect" participant. This participant is called the Beneficiary because the action is done to them or for them.[107] Mental processes describe different kinds of "goings on" from Material ones. Rather than conveying actions, they convey "sensing." The "sensing" may be physical, emotive, or cognitive. Hence, three types of Mental processes exist: Perception, Affection, and Cognition. And since the participants of Mental clauses "sense" rather than "do" things, a different set of labels is required to identify them. Instead of Actor and Goal, the participants of Mental clauses are Senser and Phenomenon. The Senser is the human (or human-like entity) who perceives, feels, or thinks. The Phenomenon is the entity that is being perceived, felt, or thought.[108] The third major type of process is the Relational type. Relational processes are those that assert something as "being." Given that some entities describe and others identify, two subtypes of Relational processes can

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[106] Halliday, *Halliday's Introduction*, 225–26.

[107] Halliday, *Functional Grammar*, 132. Another participant that Halliday mentions is the Range, which he differentiates from the Goal because it "stands in a particular semantic relationship to the process," (132). However, since this participant is not actually a third participant of the clause but a relabeled second participant of the same clause type, its inclusion does not seem necessary.

[108] Halliday, *Functional Grammar*, 108.

be distinguished: the Attributive kind with its corresponding participants of Carrier and Attribute, and the Identifying type with its participants of Identified and Identifier.[109]

There are three other kinds of processes that Halliday considers "subsidiary types" due to their close relation to the three aforementioned main types: Behavioral, Verbal, and Existential.[110] Of these three, the Behavioral kinds will be omitted in our analysis, as they function similarly to Material processes, where the primary participant is someone who "does" something. In Verbal processes, the participants include the Sayer, Verbiage, and sometimes the Receiver and the Target. For Existential processes, the participant involved is known as the Existent. In Hellenistic Greek, the roles of Actor, Senser, Sayer, Carrier, Identified, and Existent are often fulfilled by nominal groups in the nominative case (and the accusative case in the case of infinitive clauses), and the roles of Goal, Phenomenon, Verbiage, Target, Attribute, Identifier, are often fulfilled by the accusative case, although certain verbs prefer the dative case. The Beneficiary or Receiver of the clause is often the nominal group in the dative case.[111]

Yoon criticizes Halliday's taxonomy for the transitivity network as being "unnecessarily complex and unhelpful" for Hellenistic Greek. His reasoning is twofold. First, he points out that some predicators can fit into more than one category, thereby undermining the validity of differentiating between process types. Second, he argues that the multitude of labels used to identify participants in a clause is excessive and that these

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[109] It is important to recognize that these two categories sometimes overlap, making it challenging in certain contexts to definitively classify a Relational clause as either Attributive or Identifying.
[110] Halliday, *Functional Grammar*, 128.
[111] In marked clauses, particularly in Material ones, the participants roles may be fulfilled by prepositional phrases.

labels are only necessary because they are contingent upon their respective process type.[112] His proposed taxonomy is to differentiate types of verbs according to verbal aspect (imperfective, perfective, and stative) and types of participants according to the case system (nominative as primary participant and non-nominative as secondary participant). Yoon's taxonomy is certainly much simpler and more tempting to use. However, I would argue that verbal aspect, "which grammaticalizes the author/speaker's reasoned subjective choice of conception of a process,"[113] rather than replacing Halliday's taxonomy for process types, should be an essential added element to the analysis of the transitivity network of Hellenistic Greek. The same should be said in regard to the case system and Halliday's participant roles. The value of Halliday's taxonomy lies in its ability to functionally identify the semantic varieties that exist between all clauses, and though complex at times, it adds a layer of precision to the analysis that would otherwise be lacking.

In addition to process and participant an analysis of the transitivity network requires the examination of those circumstances that are associated with the process. These circumstances, when present in the clause, are realized by the adjunct group by means of adverbs, prepositions, particles, and sometimes participle and case-forms. Although one may be tempted to ignore these circumstantial elements, they are very important for establishing the proper setting of a discourse. The linguistic resources that express the circumstantial element of Extent are units of measurement, which can be

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[112] Yoon, *Galatians*, 92.
[113] Porter, *Verbal Aspect*, 1.

related to Distance or Duration. They address inquiries such as "how far," "how many," "how long." Circumstantials of Location identify Place or Time and provide answers to the questions "where" and "when." Circumstances of Manner comprise the subcategories of Means, Quality, Comparison, and Degree. Means expresses instrumentality and answers to the question of "how" and "what with." Quality is expressed by those linguistic resources that answer to the the question of "how," Comparison answers to the question "what like," and Degree is typically expressed by an adverbial group that indicates intensity. Circumstantials of Cause can be subcategorized into Reason, Purpose, and Behalf. Adjuncts that provide answers to the questions of "why" and "how" are circumstantials of Reason. Adjuncts that answer to the question of "what for" are circumstantials of Purpose. And adjuncts that answer to the question of "who for" are circumstantials of Behalf. The circumstantial of Accompaniment are those that tend to connect clauses. They are typically realized by particles and prepositions that answer to the questions "and who/what (else)," "but not who/what (else)." The circumstantial element of Matter answers to the questions of "what about" and "with reference to what." Circumstances of Role corresponds to the Relational process, though in adjunct form, and thus, they answer to the question "what as." Circumstances of Angle, with their subtypes Source and Viewpoint, are circumstances "used to represent the source information" of the Sayer of a Verbal clause or the Senser of a Mental clause.[114]

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[114] Halliday, *Halliday's Introduction*, 327. For his full description of circumstantials, see pages 310 to 331. For the circumstantial categories in Hellenistic Greek, with New Testament examples, see Reed, *Philippians*, 70–76.

In addition to examining the transitivity network, the analysis of the author/

speaker's lexical choices is also relevant for determining the field of the discourse.[115]

Indeed, we can learn a lot about the subject matter of a discourse by looking at the

individual words, particularly focusing on the semantic domain to which they belong.

This is because the vocabulary commonly used by speakers to discuss a specific topic or

subject matter typically shares semantic domains. At this step of the analysis, due

attention must be given to lexical items and semantic domains that have a higher

percentage of representation within the discourse.

Tenor of Discourse

The tenor of the discourse activates the interpersonal metafunction. Consequently, it is

concerned with the dynamics of the personal relationships that are involved in the

discourse. What is the relationship between the participants? What are their roles and

statuses? These are questions that the tenor of the discourse answers.[116] An analysis of the

tenor of the discourse begins, therefore, with an examination of those lexico-grammatical

features that activate the interpersonal meanings, particularly the features of modality (Is

it a statement, a question, or a demand?) and polarity (Is it formulated positively or

negatively?) in the case of predicator groups, and the role of person in regard to the

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[115] This is because, as Reeds explains, lexical choice is "a more obvious way of representing ideational meanings" (Reed, *Philippians*, 76).

[116] Halliday and Hasan, *Language, Context, and Text*, 24. While both the field and the tenor of the discourse are concerned with an examination of the participants of the discourse, the objective of the analysis under each variable (and respective metafunction) is different. The field, aligned with the ideational metafunction, focuses on the identity of the participants and the qualities and characteristics they contribute to the discourse. The tenor, which activates the interpersonal metafunction, focuses on the social relationships and roles between the participants. See Porter, *Linguistic Analysis*, 151.

nominal group (What is the hierarchy and status among the persons?). It is these

linguistic resources that enable us to identify the various speech roles in the discourse.

They also provide the basis for identifying those social relationships that are defined

extralinguistically.[117]

In his functional grammar, Halliday categorizes all speech roles under two types:

(1) roles of *giving*—"inviting to receive"—and the roles of *demanding*—"inviting to

give."[118] If the speaker assumes the role of giving, by default the listener assumes the role

of demanding. And if the speaker assumes the role of demanding the listener assumes the

role of giving. In this interactional transaction between speaker and hearer who assume

the roles of giving and demanding, another distinction, what Halliday calls the

commodity exchange, is fundamental for his taxonomy, namely, the distinction between

"goods-and-services" and "information." Goods-and-services refers strictly to the non-

verbal exchange between the participants of the communicative act; what is demanded is

either an object or an action. Information, on the other hand, refers to those verbal

responses given by the participants.[119] When these two variables intersect, Halliday states,

we end up with "the four primary speech functions of OFFER, COMMAND,

STATEMENT, AND QUESTION."[120]

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[117] Porter, "Dialect and Register," 204–5.
[118] Halliday, *Functional Grammar*, 68. Using demanding to describe this concept is a poor choice of wording since obligation is not always present in the interaction. "Encouraging" or "compelling" are perhaps better terms.
[119] Halliday, *Functional Grammar*, 68.
[120] Halliday, *Functional Grammar*, 68.

Role in exchange: / Commodity exchanged:	goods-and-services	information
giving	offer	statement
demanding	command	question

Table 1: Halliday's Variables and their Resulting Speech Functions

Since Halliday's speech functions were designed around the English mood system, which differs in a significant way from the system of Hellenistic Greek, its application to the analysis of the New Testament cannot be adopted uncritically.[121] The English system typically expresses modality through various modal expressions, often at the word group rank. Greek, in contrast, utilizes its more morphologically complex system to express modality at the word rank through specific mood forms. Therefore, unlike English, the speech functions in Greek are instantiated not through a variety of modal expressions, but through a variety of morphological variations in the mood system. Aware of the value of Halliday's scheme for identifying speech roles, but also recognizing its limitations for the Greek system, Porter has developed a taxonomy of speech functions tailored to the Greek mood system—Porter prefers the term "attitudinal" instead of mood.[122] This taxonomy, which is organized around the binary choices of +assertive and −assertive, generates twelve different potential speech functions: declarative statement, positive question, negative question, open question, τ-question,

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[121] The complete suitability of Halliday's speech functions even for English has been challenged by other systemic linguists as well. See for example Eggins, *An Introduction*, 145–49.

[122] Porter, "Systemic Functional Linguistics," 27.

projective statement, projective contingent statement, projective question, projective τ-question, projective contingent question, projective contingent τ-question, and command.[123]
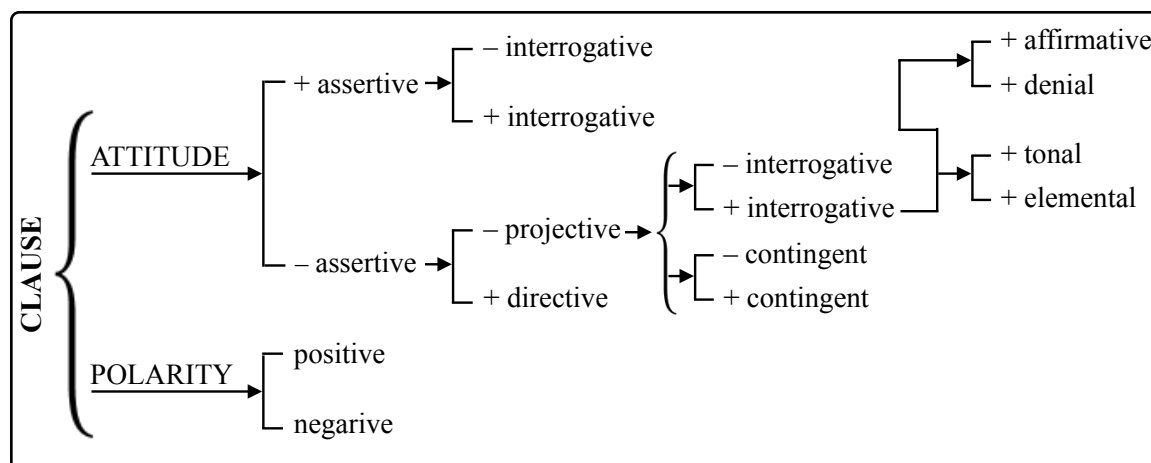
Figure 1: Porter's System Network of Attitude

Porter's taxonomy is tentative and he himself recognizes that they need improvement.[124] One of the areas where Porter's taxonomy and Halliday's could be improved is in eliminating all together the differentiation between "goods-and-services" and "information," for as Porter acknowledges, this differentiations "seems to draw upon ideational semantics."[125] Another way in which Porter's taxonomy could be improved is by incorporating a "cline of certainty," for, as Yoon observes, the mood system of Greek "seems to be characterized largely by the cline of assertion, projection, and

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[123] Porter, "Systemic Functional Linguistics," 28.
[124] Porter, "Systemic Functional Linguistics," 30.
[125] Porter, "Systemic Functional Linguistics," 25.

contingency."[126] Yoon has already undertaken this project and he proposes nine speech

functions for the Greek language system: simple statement, simple question,[127] direct

statement, probable statement, possible statement, direct question, probable question,

possible question, and command.[128] In our analysis of John's field of discourse, we will

employ Yoon's nine speech functions as the guiding framework to identify the roles of

informer, questioner, entreater, and responder within the discourse. This approach will

ideally aid us in determining the social function each participant assumes in the

discourse.

Mode of Discourse

If the field of the discourse is concerned with the "whatness" of the text and the tenor

with the "whoness" of the text, the mode of the discourse is concerned with the

"howness" of the text; that is, how the text is structured and presented. The mode of the

discourse, by activating the textual metafunction, therefore, determines the texture and

the emphasis of the discourse, and makes it possible for the field and the tenor to become

actualized.[129] There are three types of linguistic resources that provide structural

organization and coherence to every discourse. These are the resources of cohesion,

prominence, and thematization.[130] Since one of the main fruits that a thematization

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[126] Yoon, *Galatians*, 107.
[127] Simple statements and questions identify verbless clauses.
[128] Yoon, *Galatians*, 107.
[129] Halliday, *Language as Social Semiotic*, 123.
[130] Halliday and Webster, *Text Linguistics*, 183; Halliday and Hasan, *Language, Context, and Text*, 48.

analysis yields is the explicit emphasis of certain topics in a discourse,[131] and since an analysis of prominence shares a similar goal, our approach in this study, as it pertains to the mode of the discourse, will concentrate on the resources of cohesion and prominence.

Cohesion, Porter explains, "is concerned with such nonstructural semantic features as reference, substitution and ellipsis, conjunction and lexical cohesion such as reiteration and collocation."[132] As the name suggests, the cohesive ties of reference point to those linguistic elements that refer to something else within the discourse for their interpretation. They contribute to the text's cohesion by providing continuity, signaling which information from the discourse needs to be retrieved.[133] These references include, pronouns, verbal endings, temporal and locational deixis, and any other linguistic resource that provides indexicality. Substitution refers "to the replacement of one item by another" and ellipsis (a type of substitution), to "the omission of an item."[134] The difference between reference and substitution is that in the former, "the reader looks back in the text for the item that is semantically identical," while in the latter "the reader does not have to look back in the text to discover the identity of the substituted item."[135] Put differently, rather than using, for example, a pronoun to signal to the reader or hearer that they are to identify an actor or an event somewhere else in the discourse, in substitution, the speaker/writer recasts the same actor or event with a new word or phrase, with the

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[131] Greek writers make this emphasis evident by placing the explicit, grammaticalized subject of a clause in prime position; that is, the subject occupies the first syntactical slot. This is the most marked and emphatic pattern in Greek, since in the most usual clause structure it is the predicator that fills the first slot. See Zumaeta, "Structure and Message of Titus," 53–57.

[132] Porter, "Dialect and Register," 201.

[133] Halliday and Hasan, *Cohesion in English*, 31.

[134] Halliday and Hasan, *Cohesion in English*, 88.

[135] Porter and O'Donnell, *Discourse Analysis*, 179.

resulting effect that the reader or hearer does not need to look back in the discourse to find the referent. Other common cohesive ties are conjunctions. These linguistic resources reveal to us how the two conjoined texts relate to each other. Is the relationship one of subordination or coordination? Does the conjunction realize a direct continuation or present a transition? Language users also create coherence in a text by using linguistic items that are reiterated and co-occur throughout the discourse. An important step in the analysis of the mode of discourse involves, therefore, the analysis of those lexical items that are repeated and their synonyms (this includes the repetition of semantic domains), as well as the words that tend to co-occur with them.

In addition to cohesion, another resource contributing to the coherence of a text is prominence. Prominence is the means by which a speaker highlights material or makes "some part of the text stand out in some way."[136] Two of the most important theories to study prominence are grounding and markedness. Grounding refers to the way in which individuals organize their material in terms of three planes (at least in Greek): background, foreground, and frontground. While the material in the background is not unimportant, for it helps establish the setting of a given discourse, the material in the foreground and frontground are highlighted material; they are given more weight. Markedness refers to those formal (phonological, lexical, clausal, etc.) features of the language that instantiate a specific type of signification. Porter and O'Donnell explains that "markedness refers to the structural features and grounding to the meaningful textual

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[136] Westfall, *Hebrews*, 31.

result."[137] Grounding and markedness work together to bring about prominence. This is due to the fact that the formal markings of a text instantiate the semantic planes of the grounding. Or put differently, "[i]tems of linguistic prominence that have interpretive textual significance are grounded to varying degrees in the semantics of the text . . . and brought to the fore in support and reinforcement of this semantic framework."[138]

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[137] Porter and O'Donnell, *Discourse Analysis*, 140.
[138] Porter and O'Donnell, *Discourse Analysis*, 140.
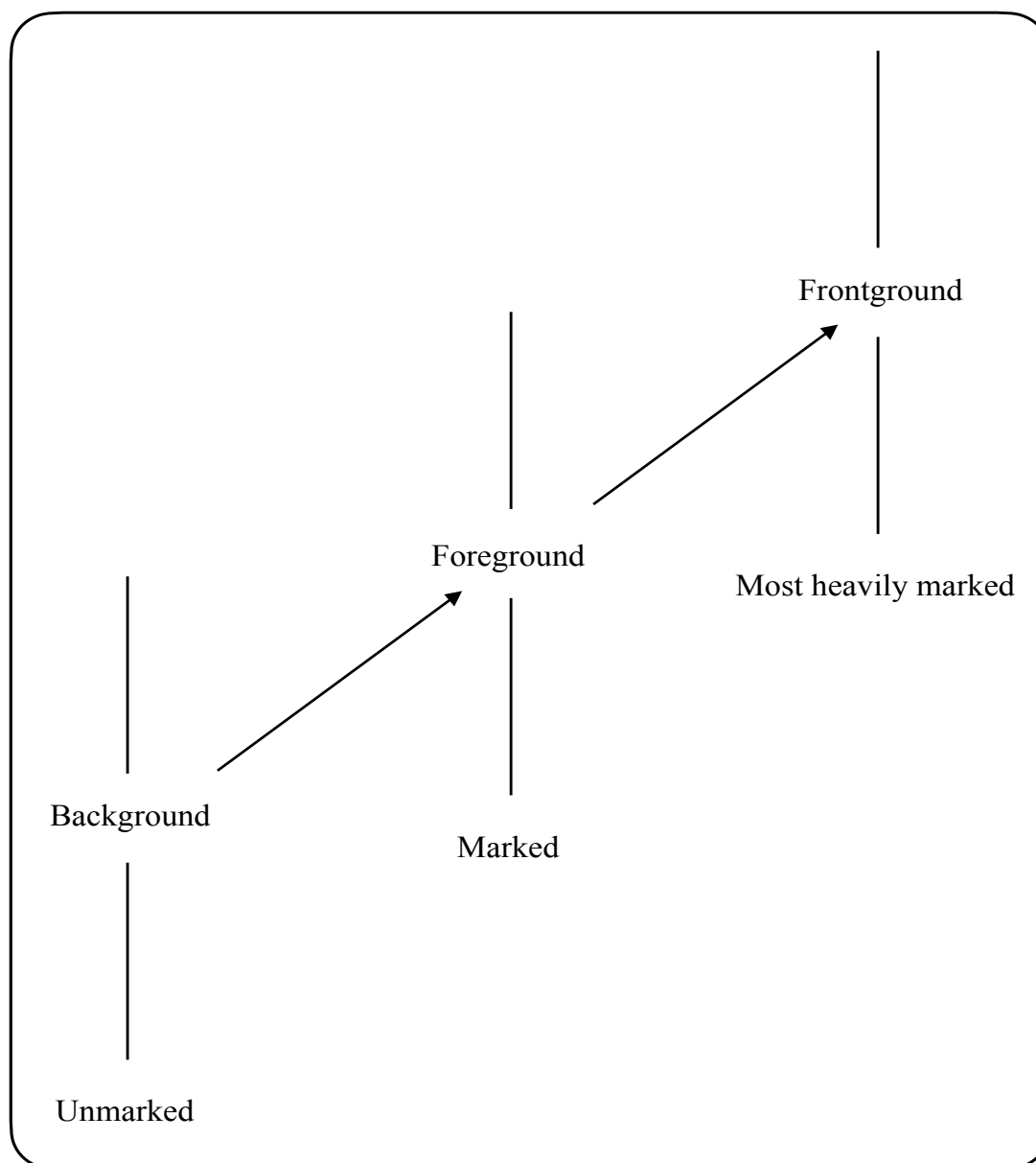
Figure 2: Cline of Prominence

Grounding takes place at the paradigmatic (a single linguistic item differentiated from other items) and syntagmatic (a unit of structure as differentiated from other structures) levels.[139] Writers and speakers can (whether consciously or unconsciously)

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[139] Porter and O'Donnell, *Discourse Analysis*, 151.

signal levels of groundings and, therefore, levels of prominence, by means of their paradigmatic choices. When it comes to the Greek verb, users instantiate grounding by means of their choice of verbal aspect. In the grammar of Greek, the perfective aspect, signaled by the aorist tense-form, is the least marked (or unmarked) form and the stative aspect, signaled by the perfect and pluperfect tense-forms, is the most heavily marked form. Consequently, in narratives, the background material is described by means of the aorist tense-form. Verbs with perfective aspect carry the main line of the story.[140] Verbs with imperfective aspect, characterized by the present and imperfect tense-forms, are used for foregrounding, and verbs with stative aspect are used for frontgrounding. These verbs provide the supporting material and highlight their importance.[141] Users also instantiate grounding by means of their choice of verbal mood. In this case, however, the grounding corresponds, not to the author's conception of the action of the process but to their conception of the reality or potentiality of the process. Porter explains that although the indicative mood—the mood of assertion—is the background form, the non-indicative moods—the moods of volition—create their own cline of prominence.[142] The imperative, thus, indicates the background, the subjunctive foreground, and the optative, being the most heavily marked, indicates frontground.[143] Westfall seems to agree with Porter and states that the indicative "grounds the other moods"; however in terms of a scale or markedness, the indicative and the optative are at the extremes, while the imperative and

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[140] Porter and O'Donnell, *Discourse Analysis*, 146.
[141] Porter and O'Donnell, *Discourse Analysis*, 146.
[142] Porter and O'Donnell, *Discourse Analysis*, 163.
[143] Porter and O'Donnell, *Discourse Analysis*, 164.

subjunctive fall in the middle.[144] Yoon proposes that the imperative and subjunctive be

taken together as realizing foreground.[145] His proposal makes sense, due to the fact that

the imperative is used for directives with the second and third person and the subjunctive

for directives (the hortatory subjunctive) with the first person. Hence, in our analysis of

John's discourse, the indicative will be considered as the background form, the

imperative and subjunctive (as well as the future tense-form, which we have labeled as

"expectative" because it behaves a lot like the subjunctive mood[146]) as the foreground

forms, and the optative as the frontground form. A cline of prominence is also realized by

means of verbal voice, reflecting the author's conception of causality. In the case of

verbal voice, the grounded material corresponds to the role that the subject of the clause

plays in relationship to the process. The active voice, being the most commonly occurring

form, is the background form, the passive voice the foreground form, and the middle

voice the frontground form.

Prominence is also realized at the syntagmatic level by means of syntactical

markedness. Although it is true that Greek is more flexible than English in its clause

structure, this does not mean that the ordering of the various clausal constituents is as

"free" as many are led to believe.[147] In fact, the most common and unmarked syntactical

pattern in Greek, excluding prepositions and adjuncts, is the one which places the

predicator in the first slot of the clause, followed by the complement. In the next level of

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[144] Westfall, "Method," 80.

[145] Yoon, *Galatians*, 129.

[146] Porter notes that "[t]he future form is not a fully aspectual form and is in many ways better discussed as similar in meaning and function to the *subjunctive*, although being a *more heavily marked* form" (Porter and O'Donnell, *Discourse Analysis*, 163). Emphasis mine.

[147] Porter, "Word Order," 200.

grounding, the complement is placed in the first slot, followed by the predicator. The most heavily marked structure is the one which places the subject in the first syntactical slot.[148] And if the subject is grammaticalized rather than reduced, there is an added degree of prominence. Writers can also feature prominence by the way they express hypotactic relationships in a clause complex. Most relative clauses tend to follow their primary clause (unless they are conditional clauses, where the subordinate "if" clause precedes the main clause). However, on certain occasions, in order to highlight the subordinate clause, writers may flip this order.[149]

From Text to Situation

The relationship between situation and text is one of reciprocity. When it comes to meaning, speakers make inferences from situation to text and from text to situation.[150] As it pertains to the Gospel of John, the situational context that gave rise to its composition is not readily available. However, the situational context of the individual discourse units within his gospel can be properly assessed through the examination of the field, tenor, and mode of the discourse.[151] Once this context is established, we are better positioned to pinpoint with more accuracy John's specific modulation of Ἰουδαῖος. This analysis could, in turn, help us understand the motivations behind John's distinctive use of Ἰουδαῖος and the reasons for writing his Gospel.

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[148] Porter, "Word Order," 190–93. See also Zumaeta, "Structure and Message of Titus," 53–57, where I examine the clausal structure of the discourse of Titus and compare it with the structure of Philemon's discourse.

[149] See Porter and O'Donnell, *Discourse Analysis*, 182–84.

[150] Halliday and Hasan, *Language, Context, and Text*, 36.

[151] Halliday, *Language as Social Semiotic*, 62.
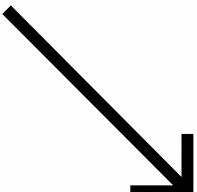
SITUATION: **Feature of the context**	**Realized by**	TEXT: **Functional component of semantic system**
Field of discourse (what is going on)		Ideational metafunction
Tenor of discourse (who are taking part)		Interpersonal metafunction
Mode of discourse (role assigned to language)		Textual metafunction

Table 2: Relation of Text to Context of Situation[152]

Conclusion

The purpose of this second chapter has been to provide what we have deemed to be a more fundamental tool for the investigation of Ἰουδαῖος, which will ultimately help us answer the question: What is a Ἰουδαῖος, and why John's Ἰουδαῖος? This study has shown that, despite their value, historical, sociological, and literary methods are not sufficiently equipped for an investigation that relies heavily on a thorough examination of both the systemic and instance meanings of Ἰουδαῖος. These approaches undoubtedly provide valuable insights into the content of the Fourth Gospel, the manner of its communication, and its purpose. However, most scholars employing these methods start with a preconceived notion of Ἰουδαῖος's primary sense—whether ethnic, cultural-religious, geographical, or geopolitical—leading them to apply this sense uniformly across all Johannine instances, potentially overlooking John's flexibility in using the

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[152] Adapted from Halliday and Hasan, *Language, Context, and Text*, 26.

term. As demonstrated in Chapter 1, even approaches interpreting Ἰουδαῖος broadly tend to assume a consistent ethno-religious attribute. While these methods offer significant insights into John's message, their effectiveness is, I contend, undermined by the methodological leap of neglecting to rigorously define Ἰουδαῖος.

Metaphorically speaking, this work seeks to step on the ground that others have skipped, and this chapter was written to provide the shoes, i.e. the tool, to walk on that ground, namely, a linguistic methodology designed to achieve three objectives: (1) to delineate Ἰουδαῖος's meaning potential, its essential, context-independent, systemic meaning; (2) to formulate a working definition that accurately captures this meaning potential; and (3) to establish its various context-specific modulations. All of this with the ultimate purpose of identifying John's motivation for using Ἰουδαῖος in the peculiar manner in which he does. Two main questions drove the content of this chapter: (1) Why use this tool? and (2) How do we use this tool? To address the first question, this study has outlined the theoretical reasons for why pursuing Ἰουδαῖος's meaning potential is more consistently done from a systemic functional standpoint, using as the pool from which to draw data, a register-balanced corpus of Hellenistic Greek. One of the main linguistic assumptions underlying this investigation is that language does not exist apart from its instantiations. Hence, a robust systemic analysis of the lexicogrammar necessitates the testing of data, the examination of actual language usage. Since SFL perceives language as a communicative system, SFL is a better equipped theoretical tool for the examination of actual language use.

As an answer to the second question—how to use this tool—a step-by-step guide of Lemke's theory of thematic formation was provided for the first step of Ἰουδαῖος's investigation. Since thematic formations derive common semantic patterns from sets of thematically related texts, it is possible to abstract the semantic essence of a specific linguistic item from the thematic formations it creates in relation to other lexicogrammatical elements. By examining Ἰουδαῖος's thematic formations comprehensively, one can potentially identify which lexical items contribute specific semantic senses to these Ἰουδαῖος-themed formations. From this analysis, it should also be feasible to abstract Ἰουδαῖος's meaning potential. Once that meaning potential is abstracted and coherently defined, we find ourselves in a good position to investigate its modulation in the various contexts of John's discourse. However, since context constrains meaning, context must first be properly established. Many discussions of Ἰουδαῖος in John's discourse are weakened due to the fact that they depend on a situational context that has been determined extralinguistically. Halliday's theory of register sets a correction to the other appraoches, for it allows us to reconstruct any context linguistically. We have thus outlined the three sociosemiotic variables that constitute the situational context of every discourse—field, tenor, and mode—and identified the various linguistic resources to be examined within each variable to establish the situational context of every narrative unit in which Ἰουδαῖος appears. The results of the application of these two tools— Lemke's theory of thematic formation and Halliday's theory of register—will be the concern of the following chapters.

PART 2
ANALYSIS

CHAPTER 3: THE MEANING OF ΙΟΥΔΑΙΟΣ IN HELLENISTIC GREEK

Introduction

The primary objective of this chapter is to ascertain the semantic essence of Ἰουδαῖος and

to formulate a definition that captures its meaning potential. As stated in the previous

chapter, this quest can only be accomplished by means of abstraction, whereby the actual

instantiations of Ἰουδαῖος are examined. Since the link between the meaning potential

and the instance meaning of a lexical item is the thematic meaning (the realized, multi-

discourse recurrent meaning), the most streamlined procedure to abstract this meaning

potential is via a thematic-formation analysis. This analysis, therefore, seeks to establish

the various thematic formations that the lemmatized instantiation of Ἰουδαῖος (even

extending to include the following related forms: Ἰουδαία, ἰουδαΐζω, Ἰουδαϊκός, and

Ἰουδαϊκῶς) obtains[1] when it interacts with other thematically related words (thematic

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[1] Many corpus linguists are adamant about analyzing lemmatized words due to a belief that each inflected form "has its own special collocational behavior" (Hoey, *Lexical Priming*, 5; see also Sinclair, *Corpus, Concordance, Collocation*, 8; Stubbs, "Corpus Evidence"; Tognini-Bonelli, *Corpus Linguistics*, 92–98). However, the evidence provided to substantiate this assertion very often comes from languages where the inflection of words is minimal. Porter and O'Donnell, aware of the "highly inflected" nature of Hellenistic Greek, point out that, at least as it pertains to verbs, "one of the keys for analysis is having all of the inflected forms of the verb together, that is, lemmatized and retrieved together, in order to observe their common collocational patterns" (Porter and O'Donnell, "Theoretical Issues," 131). The highly inflected nature of Hellenistic Greek, the close occurrence of inflected forms, and the reality that Ἰουδαῖος often appears in similar environments—Sinclair concedes that "similarity" of environments justify a lemmatized analysis—give us enough reasons to examine the various lemmatized instantiations of Ἰουδαῖος. Moreover, the approach adopted in this lexical investigation is centered on a thematic analysis (pertaining to the ideational metafunction), without, of course, ignoring collocational patterns (pertaining to the textual metafunction). Ignoring the various inflectional instantiations of Ἰουδαῖος will therefore be a mistake.

items), with the primary goal of identifying the extent and nature of the semantic content that Ἰουδαῖος contributes to these thematic meanings. Does Ἰουδαῖος contribute "minimal" or "substantial" semantic content in shaping the thematic formations? What specific semantic content does Ἰουδαῖος or other thematic items contribute to their development?

This chapter is, therefore, organized into two sections. The first, more extensive section presents a thematic analysis of thirty clause complexes featuring lemmatized forms of Ἰουδαῖος to identify the most prominent Ἰουδαῖος-themed formations in Hellenistic Greek. These thirty examples represent a small subset of the over two thousand instances of Ἰουδαῖος in our corpus, which have been analyzed and categorized into six groups based on their co-thematicity,[2] as determined by their multivariate (e.g., grammatical form) and covariate (e.g., semantic tie) structures, as well as their heteroglossic relations.[3] The second section examines these Ἰουδαῖος-themed formations, focusing on the semantic contributions of the various thematic items to each formation, thereby enabling the abstraction of Ἰουδαῖος's meaning potential and the formulation of a working definition for it.

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[2] As stated above, grouping Ἰουδαῖος's into six bundles stemmed from the shared co-thematicity among all texts within each group, realized by similar grammatical and collocational patterns. While more groupings could have been made—e.g., The Ἰουδαῖος and their Leaders, The Ἰουδαῖος and their Geopolitical Relations, The Ἰουδαῖος and their Superstitions, etc—this seemed unnecessary, for many of the thematic items characteristic of these other grouping were already encompassed within the six bundles outlined here.

[3] For a more developed discussion of what constitutes a covariate and a multivariate structure see Lemke, "Ideology," 287–91.

The Thematic Meanings of Ἰουδαῖος

This thematic analysis employs a two-step approach. The first step consists in identifying

the various text thematic formations (TTF) of each clause complex within each group, as

instantiated by the grammar of the transitivity network. And since many of these TTFs

consist of more than one formation—it is quite common for a clause complex to include

other minor formations as part of their main TTF—the second step consists in identifying

the one intertextual thematic formation (ITF) that the grammatical and heteroglossic

relations realize in all of these same clause complexes. Given that each word group

within a clause encompasses various grammatical relations, there could be a temptation

to analyze every grammatical detail. However, not all lexicogrammatical aspects are

equally significant for every analytical purpose. Thus, this analysis will focus solely on

those lexicogrammatical features that are directly pertinent to elucidating the meaning of

Ἰουδαῖος. Additionally, since the thirty excerpts to be analyzed represent just a fraction of

the larger sample studied, references to other texts corresponding to each grouping will

be provided in the footnotes.

The Ἰουδαῖοι and their Land

Text Thematic Formations Analysis

T. Ref.	Text	Translation
Aelian, *Nat. an.* 6.17	ἐν τῇ τῶν καλουμένων Ἰουδαίων γῇ ἢ Ἰδουμαίων ᾖδον οἱ ἐπιχώριοι καθ' Ἡρώδην τὸν βασιλέα ἐρασθῆναι μείρακος ὡρικῆς δράκοντα μεγέθει μέγιστον.	In the land of those called Jews or Edomites the natives under King Herod used to sing of an enormous dragon being in love with a young girl in her prime.

By means of our transitivity analysis we are able to formulate a thematic formation in which the [Land] of the [Jews] or [Edomites] is a place where [Local Inhabitants] experience [Marvelous Phenomenon] during the reign of [King Herod]. Many lexicogrammatical relations construe this thematic formation. In the prepositional phrase ἐν τῇ τῶν καλουμένων Ἰουδαίων γῇ "in the land of those called Jews,"[4] the relationship between [Land] and [Jews] is one of Deictic-to-Thing, where the genitive τῶν καλουμένων Ἰουδαίων is identified possessively as a subset of τῇ γῇ.[5] The thematic item [Jews] is also in juxtaposition with [Edomites] suggesting a comparative or contrastive relationship with a specific geographical or ethnic contextualization.[6]

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[4] To minimize excessive wording, translations for Greek texts will be included only upon their initial mention. For later references, readers are advised to revisit the text-box where the original text and its corresponding translation is provided.

[5] See Halliday, *Functional Grammar*, 160.

[6] To clarify and distinguish from contemporary interpretations of ethnicity, which frequently categorize groups based on shared physical or linguistic features, this work narrows the definition of ethnicity to lineage; that is, to the bond that links persons together on the basis of a bloodline that is traced back to a common ancestor. This clarification is important due to the elusive nature of the concept of ethnicity both in the present and in antiquity. For scholarly discussions on Ethnicity in antiquity see Thiessen, *Contesting Conversion*; Gruen, *Ethnicity*; Hutchinson and Smith, eds., *Ethnicity*; Hall, *Ethnic Identity*; McInerney, ed., *A Companion to Ethnicity*; Moore, *Jewish Ethnic Identity and Relations*; Malkin, *Ancient Perceptions of Greek Ethnicity*.

In the nominal group οἱ ἐπιχώριοι καθ' Ἡρώδην τὸν βασιλέα "the natives under King Herod" the multivariate relation between the thematic items [King Herod] and [Local Inhabitants] is one of Qualifier-to-Thing.[7] As a qualifier, the prepositional phrase καθ' Ἡρώδην τὸν βασιλέα characterizes οἱ ἐπιχώριοι in that [King Herod] functions as a significant figure where the [Local Inhabitants], that is, [Jews] or [Edomites] reside. This nominal group, in turn, functions as the Actor of the Material process ᾖδον "used to sing," which Goal we have summarized with the thematic item [Marvelous Phenomenon], which in turn is realized by the infinitive clause ἐρασθῆναι μείρακος ὡρικῆς δράκοντα μεγέθει μέγιστον "of an enormous dragon being in love with a young girl in her prime." The marvel of a dragon (the Senser) and its relationship with a young girl (the Phenomenon), realized by the Mental process ἐρασθῆναι, represents a curious and supernatural occurrence within the land. This event, set against the backdrop of Jewish/ Edomite territory and during King Herod's reign, underscores the blend of local culture and mythical elements, perhaps suggesting a syncretic environment.

The thematic formation conveys that a geographical territory, the limits of which is defined by the extent of King Herod's rule,[8] belongs to a group of people known as the Jews or the Edomites. Even though Aelian, by juxtaposing Ἰουδαίων with Ἰδουμαίων, indicates a degree of uncertainty as to the identity of this group (or groups) of people, that uncertainty is not present, when it comes to Aelian's understanding that they are to be deemed the local inhabitants or natives of this land,[9] who were not isolated from curious,

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[7] See Halliday, *Functional Grammar*, 166–67.
[8] See also Matt 2:1; Plutarch, *Ant.* 71.1.2.
[9] See also Josephus, *Ant*. 11.6.2, 12.3, where Josephus refers to the land of the Jews as τὴν αὐτῶν

perhaps even supernatural, occurrences. The thematic formation of this text paints a

multifaceted picture of Jewish life during this period, a mix of cultural, political, and

mythical dimensions. The presence of such wonders in the land of the Jews could suggest

a unique interplay between tradition and the broader Hellenistic world.

T. Ref.	Text	Translation
Cassius Dio, *Hist. rom.* 37.16.5	Ταῦτα μὲν τότε ἐν τῇ Παλαιστίνῃ ἐγένετο· οὕτω γὰρ τὸ σύμπαν ἔθνος, ὅσον ἀπὸ τῆς Φοινίκης μέχρι τῆς Αἰγύπτου παρὰ τὴν θάλασσαν τὴν ἔσω παρήκει, ἀπὸ παλαιοῦ κέκληται. ἔχουσι δὲ καὶ ἕτερον ὄνομα ἐπίκτητον· ἥ τε γὰρ χώρα Ἰουδαία καὶ αὐτοὶ Ἰουδαῖοι ὀνομάδαται·	These things then happened in Palestine; for this is how the entire nation has been called from ancient times, which extends from Phoenicia to Egypt along the inner sea. They also have another name that they have acquired; For the region has been named "Judea" and the people themselves "Jews."

The thematic formation of this clause complex from Cassius Dio indicates that the

geographical [Identity] of [Palestine] and its [People] is closely tied to the geographical

[Identity] of [Judea] and the [Jewish People].[10] The Material process with perfective

aspect ἐγένετο "happened" in the first main clause sets the historical context of the text.

The adjunct ἐν τῇ Παλαιστίνῃ "in Palestine" indicates the locality where these events

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πατρίδα "their own country."

[10] In the extant textual sources, Herodotus is the first to call the region Syrian-Palestine. Louis Feldman and Bernard Lewis, based on the word פלשת (*pelešeṯ*), which in the OT refers to Philistia, affirm that Herodotus was refering only to the coastal strip (Jaffa, Ashkelon, and Gaza). Martin Noth and David Jacobson, on the other hand, attribute the name to the much larger area (equivalent to the area presented by Cassius Dio) arguing that the name does not come from פלשת but from Greek παλαιστής "wrestler" a translation equivalent for ישראל (*yiśrāʾēl*). Feldman argues that it wasn't until the second century, after the Bar Kokhba revolt, that the Syrian-Palestine name was given to the entire region by emperor Hadrian (76–138 CE), who changed the name, and it was deliberately intended to sever all Jewish connection to the land. See Feldman, "Some Observations"; Lewis, "Palestine"; Noth, "Zur Geschichte"; Jacobson, "Palestine and Israel."

took place. In the next clause, the predicator κέκληται "has been called" is a Relational process of the Identifying type with its Value/Identifier τὸ σύμπαν ἔθνος "the entire nation" and its Token/Identified οὕτω "this is how." The adverb οὕτω, functioning as the Token/Identified, refers back to τῇ Παλαιστίνῃ. The embedded clause ὅσον ἀπὸ τῆς Φοινίκης μέχρι τῆς Αἰγύπτου παρὰ τὴν θάλασσαν τὴν ἔσω παρήκει "which extends from Phoenicia to Egypt along the inner sea" elaborates on the geographical extension of the region, stretching from Phoenicia all the way to Egypt along the Mediterranean coast.[11] All of these lexicogrammatical features instantiate the geographical [Identity] of [Palestine] and its [People].

The last two clauses, on the other hand, instantiate the geographical [Identity] of [Judea] and the [Jewish People]. Grammatically, the direct link between the geographic entity Ἰουδαία "Judea" and the Ἰουδαῖοι "Jews" is construed by the Relational process of the Identifying type, where both Ἰουδαία and Ἰουδαῖοι function as the Tokens/ Identifieds of the Values/Identifiers χώρα "region" and αὐτοί "the people themselves" respectively. These clauses underscore the longstanding association between the land and its people, both being identified by the same name.[12]

What makes explicit the connection between the geographical [Identity] of [Palestine] with its [People] and the geographical [Identity] of [Judea] and the [Jewish People]—in addition to the same process pattern (Relational: Identifying [Value/

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[11] See also Diodorus Siculus, *Bib. hist.* 1.28.2.1, where Diodorus claims that ἔθνος . . . τῶν Ἰουδαίων "the nation of the Jews" lies μέσον Ἀραβίας καὶ Συρίας "between Arabia and Syria." Strabo also indicates that the Jews, whom he includes as part of the people called Syrians, live on the land, which extension more or less matches that of Cassius Dio. See Strabo, *Geogr.* 16.1.1.2; 16.1.15.4.

[12] See also Josephus, *C. Ap.* 1.179.5.

Identifier-process-Token/Identified]) realizing these two clauses—is the clause ἔχουσι δὲ καὶ ἕτερον ὄνομα ἐπίκτητον "they also have another name that they have acquired." ἔχουσι is also a Relational process, however, of the Attributive type. The Carrier of the clause is implied in the verb, which is a present active indicative third person plural, and the Attribute is the accusative nominal group ἕτερον ὄνομα ἐπίκτητον. According to this clause it is the [People] from [Palestine] who themselves have adopted the name [Judea] for their country and [Jews] for their people.[13]

This thematic formation emphasizes the historical depth and significance of the names Judea and Jews, reflecting a longstanding and intrinsic connection between the land and its inhabitants. The naming serves not just as a label, but as a reflection of the deep cultural, historical, and possibly spiritual ties that bind the people to their land. This interconnectedness is a significant aspect of Jewish identity, where land and people are inextricably linked in their self-conception and perception by others.[14] Also, the mention of the region's geographical scope and its ancient designation provides a context for understanding the historical and cultural identity of the Jewish people within the broader Near Eastern landscape.

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[13] See also Josephus, *Ant*. 20.259.1 and *C. Ap*. 1.171.2 where Josephus asserts that Ἰουδαῖοι "Jews" inhabit τὴν Παλαιστίνην "Palestine."

[14] See also Josephus, *C. Ap*. 1.32.1; Acts 21:10; Rom 15:30. Acts 26:4 is of particular importance for in this verse a Jew, the apostle Paul, ties his identity to the country (ἔθνος) where he grew up. Almost certainly, this country is Judea since the city he mentions next is Jerusalem. In 22:3, the apostle affirmed that he had been brought up ἐν τῇ πόλει ταύτῃ "in this city."

T. Ref.	Text	Translation
Josephus, *Ant.* 1.134.1	Χαναναῖος δὲ τέταρτος ὢν Χάμου παῖς τὴν νῦν Ἰουδαίαν καλουμένην οἰκίσας ἀπ' αὐτοῦ Χαναναίαν προσηγόρευσεν.	Now Canaan, being the fourth son of Ham, after establishing the land now called Judea, named Canaan after himself.

Josephus's statement indicates that the [Founding] and the original [Naming] of the geographical area now called [Judea] has its historical (or mythological) origin in [Canaan], the son of [Ham], who named the region after [Himself].[15] This thematic formation is realized by the grammar of the primary clause: As the Actor of the clause, it is Χαναναῖος "Canaan" who performs the Goal of the clause, that is, naming (Material process: Action) the region Χαναναίαν "Canaan" ἀπ' αὐτοῦ "after himself." The two embedded clauses τέταρτος ὢν Χάμου παῖς "being the fourth son of Ham" and τὴν νῦν Ἰουδαίαν καλουμένην οἰκίσας "after establishing the land now called Judea" functioning as adjuncts provide further circumstantial details. In the nominal group τέταρτος Χάμου παῖς, the Numerative-to-Thing grammatical relation establishes the historical connection of [Judea] with [Canaan] by means of a genealogical connection to [Ham]. The Epithet-to-Thing relation between Ἰουδαίαν and καλουμένην and the deictic marker νῦν establish that the present property of the land in question is one defined by the name Ἰουδαία. The predicator οἰκίσας, whose subject and Actor continues to be Χαναναῖος, makes the direct connection between [Judea] and [Canaan].[16]

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[15] See also Josephus, *Ant.* 1.160.1, 1.161.1.

[16] It must be stated that a great majority of times when Josephus uses the lexical item Ἰουδαία the referent is often the Judean province, and more specifically, the district of Judea. However, on some occasions, as is the case above, he uses Ἰουδαία to refer to the larger territory that constituted the promised land as described in the OT. This would include the territories of Idumea, Samaria, Galilee, and Perea. See Josephus, *Ant.* 9.280.1; see also 7.103.1 where Josephus comments that Jews had a city called Samaria.

This thematic formation situates the origin of Judea within a broader historical (or mythological) context, attributing its early settlement and initial naming to a Canaanite figure.[17] This narrative underscores the layered history of the region, suggesting that the identity and significance of Judea are deeply rooted in ancient foundations.[18] This connection between the land and its historical or mythological founders highlights the complex and multifaceted nature of regional and cultural identity in the ancient Near East.

T. Ref.	Text	Translation
Luke 23:5	οἱ δὲ ἐπίσχυον λέγοντες ὅτι Ἀνασείει τὸν λαὸν διδάσκων καθ᾽ ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.	But they insisted and said, "He incites the people, teaching all over Judea, starting from Galilee all the way to this place."

The thematic formation in Luke's account elaborates on the [Breadth] of Jesus' [Influential Teaching], which according to his accusers, [Spreads] all over [Judea]; that is, between [Galilee] and [Jerusalem]. This thematic formation is instantiated in the second clause, related paratactically to the first clause. This clause is a projection of the first clause and, thus, supplies the content of the report hinted at in the initial clause. The Verbal process ἀνασείει "he incites" with its Target τὸν λαόν "the people," indicates that

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[17] One of the earliest records that connects the land of the Jews with Canaan is Merneptah's stele. The name *Israel* preceded by the determinative for "people," which is written four lines below the toponym Canaan, suggests that the Jewish people had an active presence in this region. See Stager, "Merneptah"; Sparks, *Ethnicity and Identity*, 105–6. Others who see this connection are: Ahlström, *History of Ancient Palestine*; Coote, *Early Israel*; Kitchen, *Ancient Orient*; Yurco, "Merneptah's Canaanite Campaign." See also Lemche, *Canaanites*, 43–52, who demonstrates that the borders of Canaan were undefined and included a large part, if not all, of what later came to be known as Palestine.

[18] See also Diodorus Siculus, *Bib. hist.* 1.28.2.1 where the foundation of the land is attributed to Egyptian settlers.

a certain individual is able to exert great influence upon the people. The individual in question is of course Jesus (Luke 22:54; 23:8). The two embedded clauses διδάσκων καθ᾽ ὅλης τῆς Ἰουδαίας "teaching all over Judea" and καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε "starting from Galilee all the way to this place," functioning as adjunct, establish both the mode and the breadth of this influence. Jesus' influence is accomplished via teaching καθ᾽ ὅλης τῆς Ἰουδαίας. In the nominal group ὅλης τῆς Ἰουδαίας there is a structural relationship of Deictic-to-Thing, whereby the deictic ὅλης clarifies the pragmatic meaning of Ἰουδαίας: The term Ἰουδαία in this context should not be interpreted as merely the local district of Judea but rather as encompassing a much larger geographical area. The surrounding text suggests that this region extends at least ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.

T. Ref.	Text	Translation
Polybius, *Hist.* 16.39.4.1	μετ᾽ ὀλίγον δὲ προσεχώρησαν αὐτῷ καὶ τῶν Ἰουδαίων οἱ περὶ τὸ ἱερὸν τὸ προσαγορευόμενον Ἱεροσόλυμα κατοικοῦντες.	But after a short time, those of the Jews who dwell around the temple called Jerusalem, drew near to him as well.

The thematic formation realized in this text from Polybius's *Historiae* indicates that the town of [Jerusalem] and the [Temple] therein are of vital importance for [Jews].[19] In regard to the primary clause the Material process προσεχώρησαν "drew near" with its Actor τῶν Ἰουδαίων "those of the Jews"[20] suggests that an alliance between the [Jews]

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[19] For other texts that have a similar thematic formation see Josephus, *Ant.* 11.12.3; 11.24.4; *C. Ap.* 1.90.1; Appian, *Bell. mith.* 498.1; Strabo, *Geogr.* 16.2.28.4; Acts 25:24.

[20] In the nominal group the noun upon which the genitive construction depends is elided or omitted. This should not surprise the reader for it is not unusual in the Literary/Atticistic register to omit the word in such constructions. See Pratt, *Essentials of Greek Grammar*, 57–58; Goodell, *School Grammar*,

and Antiochus (the Goal of the clause, instantiated in reduced form with the dative

pronoun αὐτῷ) has taken place. This allegiance is very likely motivated from fear of

conquest and a desire to protect that which the Jews considered as most important:[21] their

temple, their city, and their lives. That the Jews περὶ τὸ ἱερὸν κατοικοῦντες "dwelled

around the temple" indicates the centrality of the [Temple] in Jewish life. The importance

of [Jerusalem], on the other hand, is seen in that Polybius equates the [Temple] with

[Jerusalem] by means of the adjectival participle προσαγορευόμενον "called."[22]

This thematic formation emphasizes the pivotal role that Jerusalem and the temple

plays in the life of its inhabitants. It stresses their geographic and symbolic importance in

Jewish life and identity.

Intertextual Thematic Formation Analysis

Based on the thematic information of many cothematic texts, a sample of which we just

examined, we are now able to abstract their common ITF. What all of these cothematic

texts have in common is a main thematic formation in which an [Extensive], though not

clearly defined, [Land], designated with [Various Toponyms], but with the same urban

center, [Jerusalem], is intrinsically connected to a [Group of People] who bear the name

[Jews], a designation that parallels one of the toponyms for the land, namely, [Judea]. We

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[21] Prior to this clause Polybius stated that Antiochus had already conquered Batanea, Samaria, Abila, and Gadara. This is likely the reason why both Paton and Schuckburgh translate προσεχώρησαν with the English "surrendered" and "submitted." See Polybius, *Hist*. 95 (Paton, LCL); Polybius, *Hist*. 202 (Schuckburgh, CLC).

[22] This importance is also seen in Appian's *Bella mithridatica* who refers to Jerusalem as τὴν ἁγιωτάτην αὐτοῖς πόλιν "their holy city"; that is, the Jew's holy city. See Appian, *Bell. mith*. 498. See also Strabo, *Geogr.* 16.2.28.4.

may, therefore, refer to this ITF as [THE NATIVE LAND OF THE JEWS] for it forms, borrowing Lemke's words, the thematic "spine" or the "fundamental" tone of the various cothematic texts.[23]

Many of the thematic items (or nodes) construing the ITF are related with each other grammatically in our selection of cothematic texts. These type of linkages are direct compositional linkages.[24] For example, in Aelian's text, [Land] is linked to [Jews] by means of a genitive construction where the deictic τῇ γῇ constrains the meaning of τῶν καλουμένων Ἰουδαίων. In Cassius Dio, the [Land] is linked to [Judea] and [Jews] by means of a Relational process of the Identifying type, which connects the Tokens/ Identifieds Ἰουδαία and Ἰουδαῖοι with their respective Values/Identifiers χώρα and αὐτοί. In Josephus, the connection between the [Land] and the [Jews] is made explicit, first, by the genealogical relationship of the Actor of the primary clause Χαναναῖος with the [Jews] via the patriarch [Ham], and, second, by the active naming of that place, now to be known as [Judea].

Compositional linkages are not the only type of connectors between cothematic texts. As discussed in Chapter 2, there are other types of mediated linkages, which connect texts metadiscursively. These metadiscursive connections—accomplished by means of heteroglossic relations of OPPOSITION and ALLIANCE[25]—are possible because, in addition to a main thematic formation, each text possesses other minor

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[23] Lemke, "Intertextuality and Text Semantics," 101.
[24] Lemke, "Intertextuality and Text Semantics," 97.
[25] Lemke, "Intertextuality and Text Semantics," 98.

formations that are themselves linked to the main thematic formation.[26] In the examples

provided, no text makes a direct connection between the [Jews] of [Jerusalem] and the

[Jews] of [Judea];[27] however, the connection is mediated through a heteroglossic relation

of ALLIANCE between Polybius's and Luke's voice (or the Actors in the primary clause

in Luke 23:5). What links Polybius's text with that of Luke is the thematic formation

[JERUSALEM]. In Polybius, [JERUSALEM] is grammatically linked to [JUDEA], and

in Luke, [JERUSALEM] is grammatically linked to [JEWS]. [JERUSALEM] connects,

therefore, both texts to the ITF, [THE NATIVE LAND OF THE JEWS]. There is also a

heteroglossic relation of OPPOSITION between the text in Luke and the text in Cassius

Dio. Whereas for Luke the [EXTENSION OF THE JEWISH LAND] encompasses the

territory between Galilee and Jerusalem, for Cassius Dio, the territory extends from

Phoenicia to Egypt. The minor thematic formation that links Cassius Dio with Luke and,

in turn, links both texts to the main ITF is [JUDEA].

The thematic formation [THE NATIVE LAND OF THE JEWS], threaded

throughout all of the texts examined above, underscores a general understanding among

the ancients concerning one of Ἰουδαῖος's contextual meaning. The Ἰουδαῖοι are a group

of people, whose identity is intrinsically connected to their land. This identity is not

affected by the change of label that designates the land at a given time nor by the lack of

certainty concerning its limits.

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[26] Lemke, "Intertextuality and Text Semantics," 98, 101.

[27] Such texts do abound and Appian, *Bell. mith.* 498.1 and Strabo, *Geogr.* 16.2.28.41 are examples of those texts; however, the Lucan reference included in this investigation was chosen purposefully to illustrate the value of the metadiscursive heteroglossic relations.

The Ἰουδαῖοι and Other Lands

Text Thematic Formation Analysis

T. Ref.	Text	Translation
Appian, *Bell. civ.* 2.13.90	ὅπερ ἐπ᾽ ἐμοῦ κατὰ Ῥωμαίων αὐτοκράτορα Τραϊανόν, ἐξολλύντα τὸ ἐν Αἰγύπτῳ Ἰουδαίων γένος, ὑπὸ τῶν Ἰουδαίων ἐς τὰς τοῦ πολέμου χρείας κατηρείφθη	During my time, under the Roman emperor Trajan, who killed the Jewish people in Egypt, it was destroyed by the Jews for the needs of the war.

In this excerpt from Appian's *Bella civillia* the thematic formation realized by the lexicogrammar construes the [Response] of the [Jewish People] living in [Egypt] to the [Persecution] executed by [Trajan]. This text is a complex relative clause of the adjectival type.[28] The Goal of the Material process κατηρείφθη "was destroyed" is the relative pronoun ὅπερ "it" and the Actor executing the process is grammaticalized with the adjunct ὑπὸ τῶν Ἰουδαίων "by the Jews." The [Response] by the Jews to the attack of [Trajan] came, therefore, in the form of the destruction of an entity, recalled here in reduced form by the relative pronoun.[29]

The embedded clause κατὰ Ῥωμαίων αὐτοκράτορα Τραϊανόν ἐξολλύντα τὸ ἐν Αἰγύπτῳ Ἰουδαίων γένος "under the Roman emperor Trajan, who killed the Jewish people in Egypt" instantiates two important thematic formations that, as we will see later, are metadiscursive. These are [THE EXTENSIVE ROMAN DOMINION] and [THE INTERNATIONAL PRESENCE OF THE JEWS]. The lexicogrammar of the nominal

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[28] See Porter, *Idioms*, 248.

[29] The cotext surrounding this relative clause makes it clear that the entity in question is the shrine of Nemesis, which Caesar designated as the burial place for Pompey's head. See Appian, *Bell. civ.* 2.13.90 According to McGing "[t]his is a reference to the revolt of the Jews in Cyrene, Cyprus, Mesopotamia and Egypt in AD 115 to 117." See Appian, *Bell. civ.* 2.13.90 (415n97, McGing, LCL).

group instantiates the formation, relevant for the present study, [THE INTERNATIONAL PRESENCE OF THE JEWS]. The relationship that exists between ἐν Αἰγύπτῳ and τὸ Ἰουδαίων γένος is one of Qualifier-to-Thing, whereby ἐν Αἰγύπτῳ, which characterizes τὸ Ἰουδαίων γένος, describes the locale where the [Jewish People] lived at the time of [Trajan]'s attack. At the same time, the deictic relationship of τὸ γένος with Ἰουδαίων is a defining one, for it informs the language user that the identity of this specific group of people may be established by things other than the land they inhabit.

This thematic formation captures a historical moment of significant strife and persecution, where Roman imperial policies under Trajan led to the oppression and destruction of Jewish communities, particularly in Egypt. This narrative forms a crucial part of the broader historical context of Jewish-Roman relations, illustrating the complexities and challenges faced by the Jewish community under Roman rule.

T. Ref.	Text	Translation
Cassius Dio, *Hist. rom.* 68.32.1	Καὶ ἐν τούτῳ οἱ κατὰ Κυρήνην Ἰουδαῖοι, Ἀνδρέαν τινὰ προστησάμενοί σφων, τούς τε Ῥωμαίους καὶ τοὺς Ἕλληνας ἔφθειρον	And during this time, the Jews over Cyrene, having appointed from among themselves a certain Andreas, were destroying the Romans and the Greeks.

Cassius Dio conceives an organized [Jewish Community] in the [Region] of [Cyrene] capable of [Revolting] against both [Romans] and [Greeks]. In this thematic formation, οἱ κατὰ Κυρήνην Ἰουδαῖοι "the Jews over Cyrene," a complex nominal group functioning as the Actor of the Material process ἔφθειρον "were destroying," instantiates the [Jewish Community] thematic item. Specifically, this instantiation is obtained by

means of the embedded adjunct κατὰ Κυρήνην, which functions as the qualifier of οἱ

Ἰουδαῖοι. Since a preposition behaves like a minor process,[30] the grammatical structure of

κατὰ Κυρήνην is, therefore, similar to κατοικοῦντες Κυρήνην "inhabiting Cyrene." That

this [Jewish Community] was an organized community is indicated by the grammar of

the embedded clause Ἀνδρέαν τινὰ προστησάμενοί σφων "having appointed from among

themselves a certain Andreas." The Actor of the Material process προστησάμενοί remains

the same. It is the [Jewish Community] in Cyrene who appointed the Goal of the clause,

namely, Ἀνδρέαν. The Goal of the primary clause, τούς τε Ῥωμαίους καὶ τοὺς Ἕλληνας

"the Romans and the Greeks," indicates that it was under Andreas's leadership that the

[Jewish Community] was actively attacking or destroying both [Romans] and [Greeks] in

the area.

This thematic formation points to a historical episode of Jewish resistance and

uprising outside the traditional Jewish heartlands, in this case in Cyrene.[31] The

appointment of a leader and the active opposition against both Roman and Greek groups

show a significant level of organization and militant action by the Jewish community.

This event highlights the broader theme of Jewish resistance and struggle against foreign

domination and cultural pressures during this period.

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[30] See Halliday, *Functional Grammar*, 167, 189.

[31] For details of how this Jewish community settled in the region, as well as their subsequent rebellion, see Applebaum, *Jews and Greeks*, esp. chs 4–6.

T. Ref.	Text	Translation
Josephus, *Ant.* 11.12.3	Ἰουδαίων τῶν ἐν τῇ ἐμῇ χώρᾳ κατοικούντων ἐπέτρεψα τοῖς βουλομένοις εἰς τὴν ἰδίαν ἀπελθοῦσι πατρίδα τήν τε πόλιν ἀνακτίζειν καὶ τὸν ναὸν οἰκοδομῆσαι τὸν ἐν Ἱεροσολύμοις τοῦ θεοῦ ἐπὶ τοῦ αὐτοῦ τόπου, ἐφ᾽ οὗ καὶ πρότερον.	Of the Jews who are residing in my country, I allowed those who wish to go to their own homeland, both to rebuild their city and construct the temple of God in Jerusalem on the same place where it was before.

In Cyrus's decree, as recorded here by Josephus,[32] the lexicogrammar instantiates a thematic formation in which a [Ruler] who has [Control] over a vast [Territory] allows [Jewish Residents] presently living in the [Ruler's Land] to return to their [Native Homeland] and to rebuild their [City] and their [Temple]. The thematic units [Jewish Residents] and [Ruler's Land] are semantically and syntactically related to each other in one complex nominal group functioning as a deictic of possession of the complement τοῖς βουλομένοις εἰς τὴν ἰδίαν ἀπελθοῦσι πατρίδα "those who wish to go to their own homeland."[33] This possessive deictic itself is a complex word group, which head term Ἰουδαίων "of the Jews" is specified by the secondary clause τῶν ἐν τῇ ἐμῇ χώρᾳ κατοικούντων "that dwell in my region." In this secondary clause, the noun of the prepositional phrase τῇ χώρᾳ is, in turn, specified possessively by the deictic ἐμῇ. The grammar of this complex nominal group, therefore, indicates a recurring thematic formation where a Jewish community exists and prospers in a place that is foreign to them.

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[32] See also Ezra 5:17—6:5.

[33] Even though this complex possessive Deictic fills the first syntactical slot, grammatically if functions as a modifier of the complement which follows the predicator ἐπέτρεψα "I allowed."

The authority of the [Ruler] over this vast [Territory], including their inhabitants, is indicated by the Verbal process ἐπέτρεψα (perfective aspect) with its infinitive complements ἀνακτίζειν (imperfective aspect) and οἰκοδομῆσαι (perfective aspect). The non-grammaticalized Actor of the main process, implied in the ending of the verb, is the one executing the action of allowing τοῖς βουλομένοις εἰς τὴν ἰδίαν ἀπελθοῦσι πατρίδα τήν τε πόλιν ἀνακτίζειν καὶ τὸν ναὸν οἰκοδομῆσαι τὸν ἐν Ἱεροσολύμοις τοῦ θεοῦ "those who wish to go to their own homeland, both to rebuild their city and construct the temple of God in Jerusalem."

Another important instantiation that this text obtains, specifically through the grammar of the embedded clause τοῖς βουλομένοις εἰς τὴν ἰδίαν ἀπελθοῦσι πατρίδα, is the formation of the intertextual theme [THE NATIVE LAND OF THE JEWS]. In the adjunct phrase, εἰς τὴν ἰδίαν πατρίδα, there is a Deictic-to-Thing relation in the nominal group between ἰδίαν and τὴν πατρίδα. This relation is of the possessive type. The adjunct phrase, in turn, functions as a qualifier of the dative nominal group τοῖς βουλομένοις ἀπελθοῦσι. As stated above, this noun group functioning as complement is the noun of relation of the lexeme Ἰουδαίων at the beginning of the clause. The text, therefore, establishes the fact that the [Ruler] himself considers this territory to be the [Native Homeland] of the Jewish people.

This thematic formation captures an important narrative moment where a ruler or authority figure facilitates the return of the Jewish people to their homeland and the rebuilding of key religious and cultural sites. This decision reflects a recognition that

even though Jews are able to establish communities in other regions, their identity as a people is, to a great extent, predicated on their connection to their native land.

T. Ref.	Text	Translation
Acts 18:24	Ἰουδαῖος δέ τις Ἀπολλὼς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς.	Now a certain Jew with the name Apollos, an Alexandrian native, an eloquent man, came to Ephesus, being mighty in the Scriptures.

The thematic formation of this text shows that many [Jews], who belong to communities in other [Hellenistic Regions], have a good command of the [Scriptures]. The connection between the thematic items [Jew] and [Hellenistic Regions] is instantiated in the complex nominal group, functioning as the Actor of the primary clause. In this nominal group, the head noun Ἰουδαῖος "Jew" is followed by a catena of other nominatives that function appositionally and, thus, provide further specificity to it. Aside from the name for this particular [Jew], the phrases Ἀλεξανδρεὺς τῷ γένει "an Alexandrian native" and ἀνὴρ λόγιος "an eloquent man" bear particular importance, due to their multi-discursive thematic presence. The nominative Ἀλεξανδρεύς is specified by the dative τῷ γένει. And being that the dative case grammaticalizes the semantic feature of relation,[34] the Alexandrian condition of this specific Jew is with respect of his origin. In other words, the features that determine the identity of a person as a [Jew] do not cease to exist when this certain Jew originates from other [Hellenistic Regions]. The noun phrase ἀνὴρ λόγιος, with an Epithet-to-Thing semantic relation, indicates the scholarly

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[34] See Porter, *Idioms*, 97. See also Louw, "Linguistic Theory," 81.

quality of the specific [Jew]. This scholarly quality certainly involves, though does not

need to be limited to, a good command of the Old Testament Scriptures as shown by the

adjunct phrase δυνατὸς ὢν ἐν ταῖς γραφαῖς "being mighty in the Scriptures."

This thematic formation indicates that the characteristics that define Jewish

identity transcend the geographical region from which a person may originate. It suggests

that some of these defining characteristics of "Jewishness" have an inherent connection to

the Hebrew Scriptures, which would be one main explanation for Apollos's proficiency in

the Scriptures. It seems that by the time Apollos was born, the Scriptures already had an

established presence in Alexandria and now, through Apollos, is being spread throughout

Ephesus. Therefore, being a Jew does not necessarily require one to be a resident of

Judea. One can be considered a Jew based on their relationship with the Jewish

Scriptures.

T. Ref.	Text	Translation
Acts 24:5	εὑρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν καὶ κινοῦντα στάσεις πᾶσιν τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην πρωτοστάτην τε τῆς τῶν Ναζωραίων αἱρέσεως.	For we have found this man a plague and a riot-agitator among all the Jews throughout the world and a ringleader of the sect of the Nazarenes.

The lexicogrammar of this text instantiates a thematic formation in which a

certain [Jew] is accused of being an [Influential Malady], who infects [Jews across the

World] with his [Sectarian Doctrine]. The predicator εὑρόντες "we have found," though a

participle nominative,[35] encodes in it both the Actor and the main process of the clause.[36] The accusation that this [Jew] is an [Influential Malady] is instantiated by the accusative noun groups λοιμόν "plague" and κινοῦντα στάσεις "riot-agitator," which modify appositionally the main accusative τὸν ἄνδρα τοῦτον "this man."[37] The relationship between τὸν ἄνδρα τοῦτον and λοιμόν and κινοῦντα στάσεις is either one between Epithet-to-Thing, whereby the adjectives indicate a quality of the subset—"this man has the quality of being a plague and riot-agitator"—or one between Classifier-to-Thing whereby the adjectives describe a particular subclass of the subset—"this man belongs to those who contaminate others and create riots." Either way, the point is that this certain [Jew] is an [Influential Malady].

The sphere of the [Jew]'s influence is described in hyperbolic terms as πᾶσιν τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην "among all the Jews throughout the world." The hyperbole of the assertion is grammaticalized by means of the non-specific deictic πᾶσιν that elaborates the head noun τοῖς Ἰουδαίοις and the qualifier κατὰ τὴν οἰκουμένην, which functions as a minor process. This word group, therefore, constructs a textual thematic formation that describes a widespread presence of the Jews over the inhabited world, hence, the thematic item [Jews across the World].

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[35] In the literature, independent nominative participles are not that uncommon. However, since in a primary clause one expects that the predicator be a finite verb and not a nominative participle, grammarians have divergent opinions regarding its nature. Some see it as a grammatical accident—the loosing of one's train of thought. Others consider it a legitimate grammatical usage of the nominative. Irrespective of whether the participle is thought to be "grammatical" or "non-grammatical," functionally it behaves as a finite verb. See Porter, *Idioms*, 85, 184.

[36] In light of the preceding text, the Actors executing the Material process are the high priest Ananias, some elders and their legal representative, Tertullus. See Acts 24:1.

[37] Grammarians refer to these as "double accusatives." See Robertson, *Grammar*, 479; Blass and Debrunner, *BDF*, 85; Porter, *Idioms*, 89. See also Decker, *Reading Koine Greek*, 137.

The nominal group πρωτοστάτην τε τῆς τῶν Ναζωραίων αἱρέσεως "and a ringleader of the sect of the Nazarenes" is part of the complement and Goal of the sentence. The accusative πρωτοστάτην, like λοιμόν and κινοῦντα στάσεις, modifies the head noun τὸν ἄνδρα τοῦτον. The [Jew] being accused of the [Influential Malady] over the [Jews across the World] is also the leader of τῆς τῶν Ναζωραίων αἱρέσεως. The lexeme αἱρέσεως, with its possessive deictic τῶν Ναζωραίων, denote both the distinctiveness of the religious group under Judaism (its [Sectarian Doctrine]) and its regional origin. It is noteworthy to point out that this noun phrase instantiates a thematic formation, which linguistic pattern shows up multi-discursively, that foregrounds the factionalism that existed within Judaism.[38]

This thematic formation highlights the complex and sometimes contentious dynamics that existed within the Jewish community early in the common era. The leader's widespread influence and his association with the faction deemed as the "Nazarene sect" suggest significant religious and social upheavals, as these new beliefs and practices were emerging and spreading within the Jewish diaspora.

Intertextual Thematic Formation Analysis

Although there are many thematic formations instantiated in the texts above, the ITF common to all of them is [THE INTERNATIONAL PRESENCE OF THE JEWS].[39] This

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[38] For a thorough discussion concerning the factionalism within Judaism see Dunn, "Judaism"; Dunn, *Jesus, Paul and the Law*, 61–88.

[39] Other texts where this ITF is instantiated are: Cassius Dio, *Hist. rom.* 63.22.1; Josephus, *Ant.* 11.12.3; Acts 17:1; 18:12, 19; 19:9; 20:2; 21:39; 25:24. Of particular importance is Josephus, *Ant.* 14.115 for here Josephus states that Strabo testifies in his writings that τόπον οὐκ ἔστι ῥᾳδίως εὑρεῖν τῆς οἰκουμένης ὃς οὐ παραδέδεκται τοῦτο τὸ φῦλον "there is hardly a place in the inhabited world that has not

ITF envisions [Jews] being able to thrive as [Communities], in a [Region] other than [Judea], without forgoing their [Jewishness], even when said [Region] may correspond with their [Birthplace]. Many multivariate structures instantiate this ITF and make all of these texts cothematic.

In Appian's text, for example, the ITF is instantiated through the grammar of the nominal group τὸ ἐν Αἰγύπτῳ Ἰουδαίων γένος. In this grammatical structure the qualifier ἐν Αἰγύπτῳ characterizes or further defines Ἰουδαίων γένος, thus instantiating the [Region] where the [Community] of [Jews] exist. In Dio Cassious, we identify the ITF in the nominal group οἱ κατὰ Κυρήνην Ἰουδαῖοι. In this case, the [Region] where the [Community] of [Jews] exists is expressed through the adjunct κατὰ Κυρήνην, which also functions as the qualifier of οἱ Ἰουδαῖοι. In Josephus's quotation of Cyrus, the [Region] where the [Jews] reside, though not identified by name, is designated by τῇ ἐμῇ χώρᾳ. The possessive deictic ἐμῇ clarifies that τῇ χώρᾳ belongs to someone other than the [Jews] for, as another possessive deictic relation in the text indicates, the [Jews] have τὴν ἰδίαν πατρίδα. In Acts 18:24, the ITF is construed by means of a paratactic relation of apposition between Ἰουδαῖος and Ἀλεξανδρεὺς τῷ γένει. As this text shows the [Region] where [Jews] are able to thrive as [Communities] may correspond to their [Birthplace].[40] The ITF in Acts 24:5 is instantiated in the complex nominal group πᾶσιν τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην. The deictic πᾶσιν, which modifies τοῖς Ἰουδαίοις, and the

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received this tribe."

[40] See also Acts 18:2, which states that a Ἰουδαῖον ὀνόματι Ἀκύλαν "a Jew named Aquila" was Ποντικὸν τῷ γένει "a native of Pontus." Another example is Acts 21:31 (and 39) where the apostle Paul affirms: Ἐγὼ ἄνθρωπος μέν εἰμι Ἰουδαῖος, Ταρσεὺς τῆς Κιλικίας "I am a Jew of Tarsus in Cilicia."

qualifier κατὰ τὴν οἰκουμένην together describe the widespread of Jewish [Communities] across the Hellenistic world.

There are also a number of heteroglossic relations that connect these texts together under one ITF. Undoubtedly, there is a heteroglossic relation of ALLIANCE in all of the excerpts, for all of the writers have the same point of view that [Jews] exist as [Communities] in non-Judean [Regions] without forgoing their [Jewishness]. Irrespective of their locality, all of the writers are able to tell that the residents of these various communities are indeed [Jews]. Of particular importance, however, are the references in Josephus, *Ant.* 11.12.3 and Acts 24:5 for both excerpts demonstrate a combined heteroglossic relation of OPPOSITION and ALLIANCE. Both writers are ALLIED in understanding that the [Jewishness] of the residents in Babylon and Alexandria does not depend on their "dwelling" in the [Region]. At the same time they seem to have OPPOSING views as to what constitutes their native citizenship. Cyrus seems to deem [Jews] as foreigners for they are not only dwelling in τῇ ἐμῇ χώρᾳ but also have τὴν ἰδίαν πατρίδα. For Cyrus, Jewish identity is so deeply linked to Judea that he considers a Jew cannot truly be a citizen of any other country. Cyrus associates Jewish identity with an ethnic ancestry originating from Judea. In contrast, Luke views Apollos as both a Ἰουδαῖος and an Ἀλεξανδρεὺς τῷ γένει. For Luke, therefore, Apollos's Jewish identity transcends geographical boundaries. In this particular text, geography seems to play a secondary role, with the Jewish Scriptures occupying a more pivotal position in defining Jewish identity.

The thematic formation common to all of these texts, which we have labeled as [THE INTERNATIONAL PRESENCE OF THE JEWS], provides another important aspect of the meaning of Ἰουδαῖος. The Ἰουδαῖοι are a group whose Jewish identity is not solely determined by the geographical regions where they reside, even if those regions constitute the place of their birth.

The Ἰουδαῖοι and their Source of Authority

Text Thematic Formation Analysis

T. Ref.	Text	Translation
Diodorus Siculus, *Bib. hist.* 1.94.2.4	παρὰ μὲν γὰρ τοῖς Ἀριανοῖς Ζαθραύστην ἱστοροῦσι τὸν ἀγαθὸν δαίμονα προσποιήσασθαι τοὺς νόμους αὐτῷ διδόναι, παρὰ δὲ τοῖς ὀνομαζομένοις Γέταις τοῖς ἀπαθανατίζουσι Ζάλμοξιν ὡσαύτως τὴν κοινὴν Ἑστίαν, παρὰ δὲ τοῖς Ἰουδαίοις Μωυσῆν τὸν Ἰαὼ ἐπικαλούμενον θεόν	For among the Arrians, they report that Zathraustes had claimed to have received his laws from the good spirit; among those who are called Getae—who make themselves to be immortal—they report that Zalmoxis in a similar way had claimed to have received the laws from the common Hestia; and among the Jews, they report that Moses had claimed to have received his laws from the God called Yahweh.

Diodorus Siculus's text instantiates a thematic formation in which a [Divine Entity] conveys his guiding [Precepts] to a given [Group of People] by means of a [Human Intermediary].[41] There are three specific [Groups of People] Diodorus identifies by means of prepositional phrases functioning as adjuncts of their respective clauses: (1) παρὰ τοῖς Ἀριανοῖς "among the Arrians," (2) παρὰ τοῖς ὀνομαζομένοις Γέταις "among

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[41] Another "non-Jewish" text that identifies Moses as the [Human Intermediary] who received [Precepts] for the Jewish people by a [Divine Entity] is Longinus, *Subl.* 9.9.1.

those who are called Getae," and παρὰ δὲ τοῖς Ἰουδαίοις "among the Jews." These

prepositional phrases express spatial relations; they identify the locale of the report to

which the Verbal process ἱστοροῦσι "they report" makes reference. It is important to note

that ἱστοροῦσι is the only finite verb and, thus, constitutes the main process of the clause

complex. Also, the implied third plural subject functioning as Sayer is to be inferred

contextually from the prepositional phrases in each secondary clause. There are two

reasons for this. First, in each prepositional phrase παρά acts as an intermediary that

connects the nominal group with the participants of the Verbal process.[42] Second, the two

subsequent clauses that begin with the preposition παρά are elliptical in nature and have

an anaphoric relation to ἱστοροῦσι.

In regard to the first [Group of People], the [Human Intermediary] is identified as

Ζαθραύστην "Zathraustes." This accusative noun functions as the subject of the infinitive

προσποιήσασθαι "had claimed," also a Verbal process, and the next subordinated clause

constitutes the material being reported. In this report, the [Divine Entity]—the Actor of

the Material process διδόναι "gave"—is identified with the accusative τὸν ἀγαθὸν

δαίμονα "the good spirit." The Goal of the process is the accusative τοὺς νόμους "the

laws" and the Beneficiary/Recipient is the pronoun αὐτῷ, which refers back to

Ζαθραύστην.[43]

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[42] See Halliday, *Functional Grammar*, 142.

[43] When an infinitive clause has two nominal groups that are in the accusative case, normally—as is the case here—the first accusative functions as the subject of the clause and the second as the complement. See Reed, "The Infinitive with Two Substantival Accusatives."

The second [Group of People] to have received guiding [Precepts] from a [Divine Entity] are identified as τοῖς ὀνομαζομένοις Γέταις. The [Human Intermediary] is identified as Ζάλμοξιν "Zalmoxis" and the [Divine Entity] as τὴν κοινὴν Ἑστίαν "the common goddess Hestia."[44] As already stated, this entire clause is elliptical and various elements of the clause must be recycled from the prior clause. In fact, ὡσαύτως "in a similar way" is an explicit grammatical item that directs the reader back to the previous clause. The accusative Ζάλμοξιν would, therefore, be the Sayer executing the Verbal Process προσποιήσασθαι; that is, the one claiming to have received [Precepts]. The accusative τὴν κοινὴν Ἑστίαν would be the Actor executing the Material process διδόναι, having as Goal of the clause the accusative τοὺς νόμους. αὐτῷ would also need to be supplied to recall back Ζάλμοξιν as the Beneficiary of the action.

The third [Group of People] in another elliptical clause to have received divine legislation are the Jews. The [Human Intermediary] is Μωυσῆν "Moses" and the [Divine Entity] is τὸν Ἰαὼ ἐπικαλούμενον θεόν "the God called Yahweh." Just like it was in the case of the previous clauses, in this clause τὸν Ἰαὼ ἐπικαλούμενον θεόν functions as the Actor and Μωυσῆν as the Beneficiary of the divine action, namely the giving of τοὺς νόμους. It is worth noting that Diodorus Siculus's rendering of the nominal group functioning as Actor for this third clause varies slightly from the former two clauses. Whereas the deity of the Arrians is refered to as the τὸν ἀγαθὸν δαίμονα and the deity of

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[44] According to Oldfather, both Herodotus and Strabo provide further information of the relationship that existed between Zalmoxis and the Getae. However, the Zalmoxis they talk about goes by a different name. Herodotus calls him Gebeleïzis and Strabo Zamolxis. See Diodorus Siculus, *Library of History*, 320.

the Getae as τὴν κοινὴν Ἑστίαν, Diodorus qualifies the deity of the Jews with the nested word group Ἰαὼ ἐπικαλούμενον. Grammatically, the relation between the head noun τὸν θεόν and the nested Ἰαὼ ἐπικαλούμενον is one of Epithet-to-Thing; that is, the objective property of τὸν θεόν is his distinctive name as Ἰαὼ.

This thematic formation illustrates the commonality that exists among various cultures of divine guidance through the agency of a human figures. These figures—Zathraustes, Zalmoxis, and Moses—play crucial roles in their respective cultures, acting as intermediaries between the divine and the people, and shaping the spiritual and moral framework of their societies. At the same time, this formation emphasizes the uniqueness of Jewish practice and belief. The reception of laws from a deity with the specific name of Yahweh (not simply the "good spirit" or "the common Hestia") through Moses signifies a special relationship between the Jewish people and their God, setting them apart from other cultural and religious traditions.[45] This distinctiveness is a crucial element in the construction and understanding of Jewish identity during this period.

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[45] A couple of other texts where Josephus identifies Moses as Israel's legislator through whom God revealed his will are *Ant.* 1.95.4 and 1.240.2.

T. Ref.	Text	Translation
Josephus, *Ant.* 7.72.1	ὁ δὲ τῶν Ἰουδαίων βασιλεύς, οὐδὲν γὰρ ἄνευ προφητείας καὶ τοῦ κελεῦσαι τὸν θεὸν καὶ περὶ τῶν ἐσομένων λαβεῖν ἐγγυητὴν ἐκεῖνον ἑαυτῷ ποιεῖν ἐπέτρεπεν, ἐκέλευσε τὸν ἀρχιερέα τί δοκεῖ τῷ θεῷ καὶ ποδαπὸν ἔσται τὸ τέλος τῆς μάχης προλέγειν αὐτῷ.	And the king of the Jews, since he allowed nothing without prophecy and without a command from God and without taking God himself as a guarantor for the things to come, commanded the high priest to foretell the thing that would please God and the sort of outcome the battle would have.

The thematic formation of this clause complex indicates to readers that, for [Jewish People] and particularly for [Jewish Leaders], [Divine Revelation] has an [Authoritative Role] as a source of [Prophetic Guidance] and [Decision Making]. Several grammatical features instantiate this thematic formation in the text. In the primary clause, the king's command to the high priest—ὁ δὲ τῶν Ἰουδαίων βασιλεύς . . . ἐκέλευσε τὸν ἀρχιερέα "and the king of the Jews . . . commanded the high priest"—represents a Material process, which is further elaborated by subsequent clauses that have a hypotactic relation to the primary clause. These subordinated clauses elaborate on the devotion, submission, and reverence that the monarch has toward [Divine Revelation]. According to the text, the high priest is to reveal to the king (προλέγειν αὐτῷ) that which would be pleasing to God (τί δοκεῖ τῷ θεῷ)[46] and, at the same time, he is to foretell the outcome of a battle (ποδαπὸν ἔσται τὸ τέλος τῆς μάχης).

The first hypotactic clause in the text (in syntactical order), with its various embedded phrases, develops the concept that [Divine Revelation] is deemed as a reliable

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[46] The Mental process of this dependent clause δοκεῖ, with its Phenomenon τί that directly connects it to the primary clause and its Senser θεῷ, instantiates the urgency of the king to not deviate from what God reveals.

and a necessary source for [Prophetic Guidance] and [Decision Making]. The writer tells us that the king of the Jews οὐδὲν . . . ἐπέτρεπεν "allowed nothing" ἄνευ προφητείας καὶ τοῦ κελεῦσαι τὸν θεὸν καὶ περὶ τῶν ἐσομένων λαβεῖν ἐγγυητὴν ἐκεῖνον ἑαυτῷ ποιεῖν "without prophecy and without a command from God and without taking God himself as a guarantor for the things to come." Grammatically, all three nominal groups functioning as circumstantials of the Material process ἐπέτρεπεν are governed by the preposition ἄνευ. These nominal groups, in turn, function as qualifiers of the complement or Goal οὐδέν; that is, they characterize it. Being that they are circumstantial, they present the manner (or lack thereof) of the king's action (perhaps in a gradual fashion). In order to act, the king needs a prophetic utterance (προφητείας), a command from God (τοῦ κελεῦσαι τὸν θεόν), and a guarantee or assurance from God himself (περὶ τῶν ἐσομένων λαβεῖν ἐγγυητὴν ἐκεῖνον ἑαυτῷ ποιεῖν).

This thematic formation reflects a fundamental aspect of Jewish life, where divine revelation plays a major role in the shaping of Jewish identity and culture. The reliance on divine guidance for decision making, not only by religious figures such as the high priest, but particularly by political figures such as the king, exemplifies a reality where the intermingling of the sacred and the secular and the primacy of revelation for every social strata underlies the complex nature of what it means to be a Jew.

T. Ref.	Text	Translation
1 Cor 1:22	ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν, ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον ἔθνεσιν δὲ μωρίαν, αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν.	For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, but to those who are called, whether Jew or Greek, Christ the power of God and the wisdom of God.

The thematic formation in this excerpt from the apostle Paul, which could be rendered as [RELIGIOUS BELIEF], presents a paradigm in which the message of the [Crucified Christ] offers a [Unified Understanding] between [Divine Signs], a feature of [Jewish Belief], and [Rational Wisdom], a feature of [Greek Belief]. This excerpt is composed of three independent, though paratactic, clauses that are grammatically joined with each other by the conjunctions καί and δέ. In the first clause, Ἰουδαῖοι "Jews" is the Sayer of the Verbal process αἰτοῦσιν "demand," whose Verbiage is σημεῖα "signs." This clause underscores a specific aspect of [Jewish Belief], where signs or miracles are sought as a form of divine validation. The religious or philosophical perspective of Greeks, on the other hand, differs from those of the Jews. This contrast between Jews and Greeks is made evident immediately by the writer's selection of process type. In the first clause the process is Verbal (αἰτοῦσιν) indicating a more "passive" approach to faith in the sense that the thing sought after is a request that a divine entity is to grant. In the second clause, Ἕλληνες σοφίαν ζητοῦσιν "Greeks seek wisdom," the process is a Material one of the Action kind (ζητοῦσιν). It emphasizes the active intellectual exploration of wisdom.

The third clause, ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον "but we preach Christ crucified," with its subsequent dependent clauses, represents a significant modification to the two previous religious expectations. It introduces a new concept that transcends both Jewish and Greek notions, by unifying into one, concepts from [Jewish Belief] and [Greek Belief]. This clause has as predicator the Verbal process κηρύσσομεν and as Verbiage the nominal phrase Χριστὸν ἐσταυρωμένον. Embedded in this nominal phrase is the participle ἐσταυρωμένον, functioning adjectively as the epithet of Χριστόν. The aspect of this predicator is stative, grammaticalizing the writer's conception of the process as a state or a condition.[47] The central message of the new [RELIGIOUS BELIEF] revolves, therefore, around the crucified state of Christ. The next three subordinate clauses constitute Relational processes with ellipsis of the verb εἰμί. The Attribute for the first clause is σκάνδαλον "a stumbling block" and for the second μωρίαν "foolishness." These two accusatives qualify Χριστὸν ἐσταυρωμένον as being offensive to Jews and foolishness to Gentiles. The third subordinate clause has as Attribute the nominal group Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν "Christ the power of God and the wisdom of God," which also qualifies Χριστὸν ἐσταυρωμένον and provides a contrasting parallel to σκάνδαλον and to μωρίαν. For the writer, therefore, the belief in the [Crucified Christ] does not do away with [Divine Signs] and [Rational Wisdom]. Instead, it encompasses both of them. However, this concept might not be evident to everyone.

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[47] Porter, *Verbal Aspect*, 257. For a more recent discussion, responding to some misunderstandings about the stative aspect of the perfect tense-form, see Porter and Pitts, "The Perfect Tense-Form." See also Porter, *Linguistic Analysis*, 195–215, where he responds to Campbell's view that the perfect tense-form "shares the imperfective aspect of the present tense-form, as well as the spacial value of proximity," a proximity that differs slightly from the present for it "reaches a higher degree than that of the present" (Campbell, *Verbal Aspect*, 210).

Hence, the writer provides further specification of the Beneficiaries of this [RELIGIOUS BELIEF] by means of the complex nominal group αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν "but to those who are called, whether Jew or Greek." αὐτοῖς τοῖς κλητοῖς is parallel to Ἰουδαίοις in the first subordinate clause and to ἔθνεσιν in the second, and, being in the dative case, it occupies the slot of indirect complement, identifying the Receiver/Beneficiary of the process. αὐτοῖς δὲ τοῖς κλητοῖς is in apposition to Ἰουδαίοις and Ἕλλησιν and it indicates that for the reader aspects from [Jewish Belief] and from [Greek Belief] are compatible with the belief in Christ crucified.

This thematic formation, which we have labeled as [RELIGIOUS BELIEF], compares and contrasts three approaches to faith. The first approach is that of the Jews, whose belief system is predicated upon [DIVINE REVELATION]—this minor thematic formation shows up multi-discursively in the literature and plays an important role in defining the lexeme Ἰουδαῖος—that is manifested through [Divine Signs]. The second approach is that of the Greeks or Gentiles who rely on [Rational Wisdom]. The third approach contrasts with and challenges the traditional religious expectations of both Jews and Greeks, instead proposing a new understanding of [DIVINE REVELATION] that combines elements of power and wisdom. This represents a significant development in the construal of religious thought, bridging cultural and religious divides and offering a new perspective that is distinct from the established Jewish and Greek beliefs.

T. Ref.	Text	Translation
Josephus, *C. Ap.* 1.42.2	τοσούτου γὰρ αἰῶνος ἤδη παρῳχηκότος οὔτε προσθεῖναί τις οὐδὲν οὔτε ἀφελεῖν αὐτῶν οὔτε μεταθεῖναι τετόλμηκεν, πᾶσι δὲ σύμφυτόν ἐστιν εὐθὺς ἐκ πρώτης γενέσεως Ἰουδαίοις τὸ νομίζειν αὐτὰ θεοῦ δόγματα καὶ τούτοις ἐμμένειν καὶ ὑπὲρ αὐτῶν, εἰ δέοι, θνήσκειν ἡδέως.	For having already passed such a long time, nobody has dared nothing, neither to add, nor take away from them, nor change them; and it is innate for all Jews, from the very first generation, to consider them as decrees of God and to persist in them and, if necessary, to willingly die for them.

The lexicogrammar in this excerpt realizes a thematic formation in which [Jewish Identity] is deeply rooted in an [Unwavering Commitment] to [Divine Revelation], to an extent that may even necessitate a [Willing Sacrifice]. Even though this text could be examined as two clause complexes, because of the connective δέ, it is better to think of it as one clause complex made up of two primary (paratactic) clauses, each with their own set of secondary (hypotactic) clauses. The word groups in each primary clause are rather simple. In the first clause, τις "nobody" is the Actor executing the Material process τετόλμηκεν "has dared" and the accusative οὐδέν "nothing" is the Goal. In the second clause, the subject and Carrier of the Relational process ἐστιν "is," though implicit, is encoded in the verbal ending, and the complement/Attribute is σύμφυτόν "innate." πᾶσι Ἰουδαίοις "for all Jews" is also part of the complement, though, because it is in the dative case, it functions as the Receiver/Beneficiary of the clause.

The complement of the first primary clause is further expanded by three embedded infinitive clauses, that elaborate on its meaning. These three infinitive clauses,[48] all with Material processes of the Action type, are joined paratactically by the

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[48] It is important to remember that these three infinitive clauses are dependent on the predicator

triple negative conjunction οὔτε "neither/nor," which defines the unaltered state of the

[Divine Revelation] handed down to Jews:[49] They dared οὔτε προσθεῖναί, οὔτε ἀφελεῖν

αὐτῶν, οὔτε μεταθεῖναι "neither to add, nor take away from them, nor change them." The

participial clause, τοσούτου γὰρ αἰῶνος ἤδη παρῳχηκότος "for having already passed

such a long time," that precedes the primary clause and modifies it elaborates on the

condition looked at throughout a certain time frame of the happenings or rather non-

happenings of the Jewish Scriptures. By choosing the predicator παρῳχηκότος, which has

stative aspect, in conjunction with the adjunct ἤδη, the writer envisions a situation in

which the Scriptures remain unchanged. This underscores the Jewish community's

respect and [Unwavering Commitment] for the sanctity and immutability of their [Divine

Revelation].

The same thematic formation is realized by the grammar of the second primary

clause and three embedded clauses that modify its complement. What differentiates this

clause from the previous one is that, unlike the prior clause, this one is formulated in

positive terms. σύμφυτόν functions as the Attribute of the Relational process ἐστιν; πᾶσι

Ἰουδαίοις identifies the Beneficiaries/Receivers of the process; εὐθύς and ἐκ πρώτης

γενέσεως are adjuncts that describe the circumstance of the process; and the embedded

clauses, τὸ νομίζειν αὐτὰ θεοῦ δόγματα καὶ τούτοις ἐμμένειν καὶ ὑπὲρ αὐτῶν, εἰ δέοι,

θνήσκειν ἡδέως "to consider them as decrees of God and to persist in them and, if

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τετόλμηκεν, which grammaticalizes the stative aspect.
    [49] The pronoun αὐτῶν recalls in reduced form the nominal group ἰδίοις γράμμασι "to our own
Scriptures" from the prior sentence, which, according to Josephus, stands for the five books of Moses, the
thirteen books of the prophets and the four books of poetry. See Josephus, *C. Ap.* 1.42.1.

necessary, to willingly die for them," are an expansion of the complement. Together, they reveal the profound and inherent connection that exists between Jews and their [Divine Revelation]. They also highlight a remarkable level of devotion and commitment to these doctrines, viewing them as given by God and adhering to them even to the point of death.

This thematic formation encapsulates, therefore, the profound and enduring commitment of the Jewish people to their Scriptures, which they deemed to have proceeded directly from God. The text portrays this unwavering commitment as an integral and defining aspect of Jewish identity, emphasizing both the historical continuity of their beliefs and the extreme dedication to maintaining and defending these beliefs, even at the cost of their own lives. This commitment to their Scriptures illustrates a key aspect of Jewish cultural and religious identity.

T. Ref.	Text	Translation
Acts 21:20	εἶπάν τε αὐτῷ Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων, καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν·	And they said to him: "You see, brother, how many myriads there are among the Jews who have believed, and they are all zealous for the law."

The thematic formation realized by this text indicates that [Jewish Believers] in Jesus maintain a [Zealous Commitment] to [Jewish Law]. The formation is realized by the grammar of the projected clause, which contains the report of the primary clause εἶπάν τε αὐτῷ "and they said to him." This projected clause has as predicator the Mental process θεωρεῖς "you see" and as complement and Phenomenon, the complex nominal group πόσαι μυριάδες εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων "how many myriads

there are among the Jews who have believed." This complex nominal group has, in turn, two embedded clauses joined hypotactically, one with a Relational process as predicator (εἰσίν) and the other with a Mental process (πεπιστευκότων). This clause indicates a significant number of Jewish individuals who have adopted a particular set of beliefs. The cotext surrounding this statement clarifies that the set of beliefs are related to the person of Jesus, the person that defined the agenda of Paul's ministry.[50] The next clause, which also constitutes part of the report, indicates that these [Jewish Believers], in spite of their adherence to doctrines related to Jesus, still maintain a [Zealous Commitment] to [Jewish Law]. ζηλωταὶ τοῦ νόμου "zealous for the law,"[51] as the Attribute of the Relational process ὑπάρχουσιν "are," is assigned to the Carrier πάντες "all" and, therefore, it qualifies all of those Jews who have believed in Jesus as being identified by their zeal for their law.

This thematic formation reflects the complex nature of identity within the Jewish community during the first century. According to the text, for many thousands of Jews, the belief in Jesus is compatible with a profound dedication to observance of the [Jewish Law]. While God's revelation, as expressed in the [Jewish Law], is essential in defining the identity of Jews, Jewish belief in Jesus does not tamper with their identity as Jews.

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[50] See Acts 21:12, 19.

[51] As Fitzmyer comments, ζηλωταὶ τοῦ νόμου is a very "characteristic Jewish phrase" in the literature of Second Temple Judaism (Fitzmyer, *Acts of the Apostles*, 693). Indeed, this linguistic pattern both with the noun and the verb form, is frequently instantiated in Maccabees to describe the person who strives to maintain the "purity" of their Jewishness in an environment that is being "contaminated" with hellenistic culture. See 1 Macc 2:26–27, 50, 58; 2 Macc 4:2. See also 1QS I, 7; 1QS VI, 13–14.

Intertextual Thematic Formation Analysis

The thematic formation that is common to all of the texts under this third heading—in some as a minor thematic formation and in others as a major thematic formation—establishes that individuals who identify as [Jews] believe to have received [Revelation] from a [Personal Deity] that is meant to direct their [Lives] with [Authority]. A fitting name for this ITF is [THE DIVINE REVELATION OF THE JEWS].

This ITF is clearly instantiated by the third elliptical clause in Diodorus Siculus's text, which states: παρὰ δὲ τοῖς Ἰουδαίοις Μωυσῆν τὸν Ἰαὼ ἐπικαλούμενον θεόν. This text explicitly realizes the thematic items [Jews], [Revelation] and [Personal Deity] and implicitly also encodes the thematic items [Lives] and [Authority]. The adjunct παρὰ τοῖς Ἰουδαίοις, a circumstantial expressing spatial relations, explicitly identifies the [Jews] as the place where the [Personal Deity] revealed his divine will. The identity of this [Personal Deity] is instantiated in the nominal group τὸν Ἰαὼ ἐπικαλούμενον θεόν. The fact that the [Revelation] is described as τοὺς νόμους suggests that it bears [Authority] over the [Lives] of those who identified as [Jews]. We witness these same thematic items in Josephus's text. The [Revelation] of God is referred to as προφητείας and as τοῦ κελεῦσαι τὸν θεόν. The [Authority] of this [Revelation] over the [Lives] of [Jews] is seen in the fact that the king himself οὐδὲν . . . ἐπέτρεπεν without said [Revelation]. All the thematic items construing the ITF can also be seen in Josephus, *C. Ap* 1.42.2. The [Authority] of God's [Revelation] over the [Lives] of all [Jews] is stated forcefully. Nobody οὔτε προσθεῖναί, οὔτε ἀφελεῖν αὐτῶν, οὔτε μεταθεῖναι τετόλμηκεν. In fact, εὐθὺς ἐκ πρώτης γενέσεως all [Jews] have considered this [Revelation] as θεοῦ δόγματα.

Finally, the text in Acts 21:20 realizes the ITF in the clause πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν. According to the report, the [Revelation] of God, specified in the text as ὁ νόμος, is still revered by πάντες [Jews] who have believed in Jesus.

Paul's text to the Corinthians, which realizes the [RELIGIOUS BELIEF] thematic formation, is related metadiscursively to the other texts by means of its inclusion of [THE DIVINE REVELATION OF THE JEWS] minor formation and by means of heteroglossic voices linking these formations. In the context of [RELIGIOUS BELIEF], all [Jews] are ALLIED in recognizing that the [Revelation] from a [Personal Deity] is meant to direct their [Lives] with [Authority]. However, the understanding of the specifics of this [Revelation], both in terms of its content and in terms of its application, is not monolithic. There are OPPOSING voices within the Jewish community itself. When Paul states that Ἰουδαῖοι σημεῖα αἰτοῦσιν, he demonstrates his understanding and acceptance that the manifestation of powerful signs and miracles are valid forms of [Divine Revelation], which, as we have seen, is defining of Jewish identity. Even though Paul is challenging a specific approach within [Jewish Belief], he is not dismissing the core role that [Divine Revelation] plays within this belief system.[52] At the same time Paul OPPOSES some Jewish voices who perceive [Christ Crucified] as σκάνδαλον; that is, as antithetical to [Jewish Belief]. Paul's affirmation that αὐτοῖς τοῖς κλητοῖς, including [Jews], Χριστὸν

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[52] Paul also evinces this same attitude in regard to the Jewish belief system in Acts 21:20 in that he did not criticize the Jewish believers who were ζηλωταὶ τοῦ νόμου "zealous for the law." Instead he put into practice a number of things that were stipulated in the Law. See Acts 21:26. Moreover, in his defense against the charges of other Jews before Festus (Acts 25:7), Paul affirmed to have committed no wrong οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρά "either against the law of the Jews or against the temple or against Caesar."

θεοῦ δύναμιν, shows that for the apostle the state of [Christ Crucified] is, first, a valid manifestation of [Divine Revelation], and second, in no way a hindrance to being a Jew.

The ITF, [THE DIVINE REVELATION OF THE JEWS], describes another common extension of Ἰουδαῖος's meaning potential. The lexeme Ἰουδαῖος describes in many contexts a community of individuals who share a common belief in a personal God, who has communicated his will to them. While the interpretation and application of this divine revelation may vary among those who consider themselves Jews, they all acknowledge its origin from the same personal deity.

The Ἰουδαῖοι and their Religious Customs

Text Thematic Formation Analysis

T. Ref.	Text	Translation
Diodorus Siculus, *Bib. hist.* 1.55.5.1	ὅτι δὲ τοῦτο τὸ γένος Αἰγυπτιακόν ἐστι σημεῖον εἶναι τὸ περιτέμνεσθαι τοὺς ἀνθρώπους παραπλησίως τοῖς κατ' Αἴγυπτον, διαμένοντος τοῦ νομίμου παρὰ τοῖς ἀποίκοις, καθάπερ καὶ παρὰ τοῖς Ἰουδαίοις.	And a sign that this people group is Egyptian is the fact that they circumcise the men, just as they do to those in Egypt. This custom remains among the colonists, just as it does among the Jews.

The thematic formation instantiated through the lexicogrammar of this clause complex indicates that the practice of [Circumcision] is a defining [Feature] among [Egyptians] and [Jews] that provides a [Cultural Link] between the two groups.[53] This formation is realized by two primary paratactic clauses with various embedded clauses

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[53] See also Strabo, *Geogr.* 17.1.13.28. Other texts that describe circumcision as an important feature of Jewish identity are: Josephus, *Ant.* 1.214.1; *C. Ap.* 1.171.2; Acts 15:1; 21:21; Rom 2:28.

among the word groups. The primary clause σημεῖον . . . εἶναι τὸ περιτέμνεσθαι τοὺς ἀνθρώπους παραπλησίως "a sign . . . is the fact that they circumcise the men" is a nonfinite clause with a Relational process of the Identification type. The subject σημεῖον functions as the Identified and the complement τὸ περιτέμνεσθαι τοὺς ἀνθρώπους as the Identifier. The embedded clause ὅτι δὲ τοῦτο τὸ γένος Αἰγυπτιακόν ἐστι "and that this people group is Egyptian" is an expansion of the subject/Identified. The noun group τοῦτο τὸ γένος is the Carrier of the Relational process ἐστι and Αἰγυπτιακόν the Attribute; that is to say, τοῦτο τὸ γένος is defined as being Αἰγυπτιακόν. In this clause, [Circumcision] is, therefore, a [Feature] that defines what it means to be [Egyptian].

According to the other primary clause, [Circumcision] is also a [Feature] that defines Jewishness. Diodorus Siculus states that διαμένοντος τοῦ νομίμου παρὰ τοῖς ἀποίκοις, καθάπερ καὶ παρὰ τοῖς Ἰουδαίοις "this custom remains among the colonists, just as it does among the Jews." This clause consists of a so-called genitive absolute construction,[54] where the process διαμένοντος is of the Existential type. The subject and Existent of the clause is τοῦ νομίμου and the circumstantials παρὰ τοῖς ἀποίκοις, and παρὰ τοῖς Ἰουδαίοις function as adjuncts of the clause. This clause, related paratactically with the main clause, elaborates the primary clause by clarifying its meaning.[55] The

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[54] The many instantiations of these constructions in the New Testament has led some grammarians to deem the Greek of the New Testament as of a lesser quality (e.g., Moule, *Idiom Book*, 43; Wenham, *Elements*, 155; Turner, *Syntax*, 322) and the genitive absolute construction itself as a byproduct of Semitic influence (e.g., Zerwick, *Biblical Greek*, 18; Moulton, *Prolegomena*, 513). The fact that this construction appears in Diodorus Siculus's *Bibliotheca historica,* however, is an evidence to the contrary. Genitive absolute constructions seemed to be quite common constructions in broader Hellenistic Greek. For more examples of this construction outside of the New Testament see Winer, *Treatise*, 259–60.

[55] See Halliday, *Functional Grammar*, 203. Grammarians often point out that genitive absolute constructions have no formal connection with other clauses (e.g Porter, *Idioms*, 183; Porter et al., *Fundamentals*, 110–11; Wallace, *Greek Grammar*, 655). However, the very fact that it is a participle—a

conjunctions καθάπερ links syntactically παρὰ τοῖς Ἰουδαίοις, not only to the adjunct

παρὰ τοῖς ἀποίκοις but also to the predicator which governs it. Hence, the custom of

[Circumcision] that continues to be practiced by the Egyptian colonists[56] is also a custom

that is preserved until this day by [Jews].

This thematic formation points to the practice of circumcision as a significant

cultural and religious marker that denotes a link or shared heritage between Egyptians

and Jews. It emphasizes the persistence of traditional practices as symbols of cultural

identity and continuity, underlining how such practices can serve as a sign of

commonality and connection between different people groups.

T. Ref.	Text	Translation
Epictetus, *Diatr.* 1.22.4.1	αὕτη ἐστὶν ἡ Ἰουδαίων καὶ Σύρων καὶ Αἰγυπτίων καὶ Ῥωμαίων μάχη, οὐ περὶ τοῦ ὅτι τὸ ὅσιον πάντων προτιμητέον καὶ ἐν παντὶ μεταδιωκτέον, ἀλλὰ πότερόν ἐστιν ὅσιον τοῦτο τὸ χοιρείου φαγεῖν ἢ ἀνόσιον.	This is the conflict between Jews, Syrians, Egyptians and Romans, not whether the sacred should be preferred and pursued above and in all things, but whether it is sacred or profane to eat pork.

This clause complex instantiates a thematic formation in which the [Diversity]

that exits among various [Cultures] concerning [Dietary Practices] poses a great

[Challenge] to determine [Holiness]. The thematic items [Diversity], [Challenge], and

[Cultures] are realized in the primary clause, where αὕτη "this" functions as the subject/

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non-finite verb—indicates that the clause is somehow related to the main clause, though paratactically. Perhaps Fuller is right when he points out that genitive absolute constructions are meant "to draw the reader's attention to certain background information [in the main clause] with more prominence than other circumstantial participles do" (Fuller, "Genitive Absolute," 151).

[56] The cotext preceding this complex clause identify the colonists with the people of the Colchi. See Diodorus Siculus, *Bib. hist.* 1.55.4.5.

Identified of the Relational process ἐστίν "is" and ἡ μάχη "the conflict" as the complement/Identifier. The demonyms Ἰουδαίων "Jews," Σύρων "Syrians," Αἰγυπτίων "Egyptians," and Ῥωμαίων "Romans" have a Deictic-to-Thing relationship with the Identifier, and thus they specify it by means of possession. The conflict or [Challenge] in determining [Holiness] is, therefore, one that arises from the [Diversity] between Jews, Syrians, Egyptians and Romans.

The complex word group functioning as adjunct, with its various embedded clauses, clarify that this [Diversity] stems from a particular view, among the various cultures, of the types of food that are to be deemed holy. The issue, at least for the writer, is not about the overarching importance of [Holiness] in general. The adjuncts οὐ "not" and περὶ τοῦ "about this" establish that the debate is not about πάντων προτιμητέον "pursuing above all things" nor ἐν παντὶ μεταδιωκτέον "preferring in all things" τὸ ὅσιον "the sacred."[57] The debate, instead, has to do with specific dietary practices, specifically, τὸ χοιρείου φαγεῖν "the eating of pork."[58]

This formation underscores the intricate nature of religious and cultural beliefs as they pertain to dietary practices. It highlights that while the pursuit of holiness is a common theme across cultures, the interpretation of what is considered holy or unholy, especially regarding the consumption of pork, varies significantly. This variation points to

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[57] The nominal group τὸ ὅσιον πάντων "the sacred above all things" functions as the Phenomenon of the Mental process προτιμητέον "should be preferred" and as the Goal of the Material process μεταδιωκτέον "should be pursued"—both participles in the passive voice. Also, the adjuncts οὐ "not" and περὶ τοῦ "about this," in conjunction with the disjunctive particles ἀλλά "but" and πότερον "whether," join paratactically both clauses.

[58] In this secondary clause, τοῦτο "this," which is in apposition to τὸ χοιρείου φαγεῖν "to eat pork," functions as the Carrier of the Relational process ἐστιν "is"; ὅσιον "sacred" and ἀνόσιον "profane" function as the Attribute.

the broader complexities and nuances inherent in the intersection of dietary laws,

religious beliefs, and cultural identities. That Jews are involved in the debate, clearly

indicates that [Dietary Practices], not only as a cultural feature, but also as a religious

one, plays a central role in defining Jewish identity.[59]

T. Ref.	Text	Translation
2 Macc 4:11	καὶ τὰ κείμενα τοῖς Ιουδαίοις φιλάνθρωπα βασιλικὰ . . . παρώσας καὶ τὰς μὲν νομίμους καταλύων πολιτείας παρανόμους ἐθισμοὺς ἐκαίνιζεν.	And having set aside the established royal benefits for the Jews and dissolving the lawful structures, he introduced unlawful customs.

This exert from 2 Macc 4:11 instantiates a thematic formation in which the

[Imposition] of new [Cultural-Religious Practices] represent a challenge to Jewish

[Traditions] and [Laws], which threatens the [Preservation] of Jewish identity.[60] In the

adjunct of the clause, the complex nominal group of the first embedded clause—τὰ

κείμενα τοῖς Ιουδαίοις φιλάνθρωπα βασιλικὰ "the established royal benefits for the

Jews"—functioning as complement and Goal of the predicator παρώσας "having set

aside," indicate a favorable stance by a ruling authority, intended to protect the cultural

[Traditions] and religious [Laws] of the Jews.[61] The realization of this positive stance is

possible because there is a clause functioning as a constituent within the structure of the

group. In this embedded clause, since the Material process κείμενα is in the passive

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[59] See also Epictetus, *Diatr.* 1.11.12.3; Josephus, *C. Ap.* 2.137.
[60] This thematic formation can also be seen in 2 Macc 6:1; 11:24, 31; Acts 10:27; 16:19.
[61] According to the 2 Macc 4:7 this ruling authority was Seleucus, who after dying was succeeded by Antiochus.

voice, τὰ φιλάνθρωπα βασιλικὰ functions as the Goal and τοῖς Ιουδαίοις as the Beneficiary. This means that an external agent, someone different from the Actor of the other predicators, granted Jews the opportunity to live according to their indigenous traditions. The grammar of this embedded clause underscores, therefore, a recognition of the importance of such traditions in the [Preservation] of Jewish identity and community cohesion.

However, the actions realized by the Actor of the other three predicators in this clause complex, indicate that the [Preservation] of these cultural and religious practices was threatened by the [Imposition] of foreign [Cultural-Religious practices].[62] The first two actions are presented as the circumstances that prepared the way for this authoritative figure to introduce (ἐκαίνιζεν) the new, potentially unlawful, customs (παρανόμους ἐθισμούς). These actions consisted of the setting aside (παρώσας) of the original royal benefits granted to Jews and the dismantling (καταλύων) of the existing lawful structures (τὰς νομίμους πολιτείας) that were precious to Jews.

This thematic formation captures the complex interplay between leadership decisions and the Jewish community's cultural and religious frameworks. The narrative outlines a process where established benevolent policies and lawful practices by one authoritative figure are replaced by another authoritative figure with new and purportedly unlawful customs. The sequence of actions illustrates a period of transformation and contention, where the imposition of new practices and the abolition of practices

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[62] The Actor of the clause complex is implied in the ending of the ἐκαίνιζεν "he introduced." However, in 2 Macc 4:7 he is identified as Ἰάσων ὁ ἀδελφὸς Ονιου "Jason the brother of Onias."

understood to be congruent to God's revelation challenge the continuity and integrity of Jewish cultural and religious identity.

T. Ref.	Text	Translation
Gal 2:14	εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐχὶ Ἰουδαϊκῶς ζῇς, πῶς τὰ ἔθνη ἀναγκάζεις ἰουδαΐζειν;	If you being a Jew live in a Gentile manner and not in a Jewish manner, how can you force the Gentiles to follow Jewish customs?

The thematic formation that the lexicogrammar of this text instantiates displays that [Jewish Personal Identity] can be understood at the [Expense] of [Jewish Cultural-Religious Practices], even though those practices may be rightly characterized as [Jewish]. This clause complex, which comprises a main clause and a subordinate conditional clause, articulates Paul's admonishment of Peter for his hypocritical dealings with Gentile believers. Peter, who is the main participant in the clause, is grammaticalized in reduced form by means of the personal pronoun σύ "you." As the main subject of the clause complex, σύ functions as Carrier of ὑπάρχων (Relational process: Attributive), Existent of ζῇς (Existential process), and Actor of ἀναγκάζεις (Material process: Action). This same Peter, who for Paul has all the attributes that defines a Ἰουδαῖος "Jew," can on occasion live ἐθνικῶς "in a Gentile manner," while at the same time overlook living Ἰουδαϊκῶς "in a Jewish manner." Paul, therefore, by means of the Relational process ὑπάρχων with its Attribute Ἰουδαῖος and by means of the Existential process ζῇς with its adjuncts ἐθνικῶς and Ἰουδαϊκῶς, is able to show that

[Jewish Personal Identity] is not inextricably tied in with [Jewish Cultural-Religious Practices].

[Jewish Cultural-Religious Practices], notwithstanding their lack of definitiveness in establishing Jewish identity, still play a crucial role in delineating the essence of being [Jewish]. In addition to the adjuncts ἐθνικῶς and Ἰουδαϊκῶς, which describe two contrasting cultural approaches of behavior,[63] the infinitive ἰουδαΐζειν further underscores this reality.[64] The choice of ἰουδαΐζειν over other possible terms emphasizes the action of adopting or conforming to Jewish religious or cultural practices. Paul does not deny that there are customs that are Jewish in nature, due to their codification in the Mosaic law. Neither does he oppose that a Jew practice them; however, because of his soteriological purpose, he rebukes Peter for trying to impose those practices as prerequisites for a faith-relationship with God.[65]

This thematic formation delves into the complexity of defining Jewish identity in terms of Jewish cultural-religious norms. While recognizing the cultural distinctiveness of various Jewish traditions that characterize a person as a Jew, a disregard of these traditions does not translate in the forgoing of one's Jewishness. Put differently, in at least some cases, Jewish identity appears to be defined by factors beyond merely practicing Jewish religious customs.

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[63] The contrast is made explicit by the conjunction καί and the particle οὐχί.

[64] See also Plutarch, *Cic.* 7.6.4; *Is. Os.* 363c9; Josephus, *Ant.* 12.34; 14.228; 2 Macc 13:21; Titus 1:14.

[65] Yoon observes that Paul's Jewish opposers were trying to impose not simply Jewish tradition of circumcision upon the Gentile believer, but the Jewish law "as a whole." Paul's opposition to them and to Peter is the result of his conviction that God's promise of salvation to Abraham, which extends to the Gentiles, is not cancelled by the Law. Their salvation, therefore, does not depend upon living according to these laws. See Yoon, *Galatians*, 211–12.

T. Ref.	Text	Translation
Plutarch, *Superst.* 169c10	ἀλλ᾽ Ἰουδαῖοι σαββάτων ὄντων ἐν ἀγνάπτοις καθεζόμενοι, τῶν πολεμίων κλίμακας προστιθέντων καὶ τὰ τείχη καταλαμβανόντων, οὐκ ἀνέστησαν ἀλλ᾽ ἔμειναν ὥσπερ ἐν σαγήνῃ μιᾷ τῇ δεισιδαιμονίᾳ συνδεδεμένοι.	But the Jews, because it was the Sabbath, sitting motionless, while their enemies were placing ladders and capturing the walls, did not rise up but remained, due to their superstition, as if caught in a single net.

This clause complex instantiates a thematic formation that exhibits a direct connection between [Jewish Cultural Practice] and [Jewish Religious Observance], evidenced by the [Prioritizing] of a [Religious Legal Obligation] over one's own [Physical Safety]. The text, which may be describing the siege of Jerusalem either by Pompey in 63 BCE[66] or by Antony in 38 BCE,[67] is comprised by seven clauses: four secondary clauses that precede two primary clauses joined paratactically with the conjunction ἀλλ᾽ "but" and one other secondary clause that follows it. Ἰουδαῖοι "Jews," which is the main subject of the clause complex, functions as the Actor who executes the action and non-action, expressed by the two main Material processes of the main clause; that is, οὐκ ἀνέστησαν "they did not rise up" but instead ἔμειναν "they remained" in a state of being ἐν σαγήνῃ μιᾷ συνδεδεμένοι "caught in a single net."[68] The tension created by this passive inactivity, which is also instantiated in the subordinate clause ἐν ἀγνάμπτοις καθεζόμενοι "sitting motionless," is heightened by the fact that the Jews' enemies κλίμακας προστιθέντων καὶ τὰ τείχη καταλαμβανόντων "were placing ladders

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[66] See Cassius Dio, *Hist. rom.* 37.16; Strabo, *Geogr.* 16.1.2.6.
[67] See Cassius Dio, *Hist. rom.* 49.22; Josephus, *Ant.* 12.6.2; 1 Macc 2:32.
[68] Ἰουδαῖοι is also the Goal of the predicator συνδεδεμένοι, which tense-form, being that of the perfect, realizes the stative aspect.

and capturing the walls." These two genitive absolute structures, whose subject

functioning as Actor is τῶν πολεμίων "their enemies," highlights the direct threat that

jeopardizes the [Physical Safety] of the community.

The reason for the Jew's inactivity is instantiated by another genitive absolute

construction, namely, σαββάτων ὄντων "because it was the Sabbath." The nominal group

σαββάτων serves as the Identifier of the Relational process ὄντων, thereby elucidating

that the community's lack of action was attributed to a particular [Jewish Religious

Observance], namely, adherence to the Sabbath laws. This particular clause, which

extends the meaning of the two primary clauses, not only names a specific [Jewish

Cultural Practice], but it makes it clear that such practice is also a [Religious Legal

Obligation], that must be [Prioritized] by anyone who calls himself a Jew.

This thematic formation delves into the intricate relationship between cultural

practices and religious observance, examining their contribution to shaping the identity of

individuals and groups. It underscores the challenges posed by the practical necessities of

a perilous world to individuals whose identities are deeply intertwined with their religious

beliefs and practices.

Intertextual Thematic Formation Analysis

Each of these cothematic texts features a thematic formation that articulates how certain

[Cultural-Religious Traditions], notwithstanding their insufficiency on their own to

conclusively define [Jewish Identity], due to their association with [Divine Prescribed

Laws], play a significant role in construing this identity. A suitable name for this ITF is [THE CULTURAL-RELIGIOUS TRADITIONS OF THE JEWS].

As is to be expected, there are many direct compositional linkages, both collocational and grammatical patterns, between all of these texts that instantiate the ITF. In Diodorus Siculus's text the [Cultural-Religious Tradition] that is indicative of [Jewish Identity] is the practice of circumcision.[69] Diodorus Siculus not only views this practice as a custom (νόμιμος) shared between Jews and Egyptians, he also understands that the custom is a sign (σημεῖον) that betrays their ethnic stock (τὸ γένος). Epictetus talks about the custom of the Jews pertaining to eating pork and compares their approach to that of other groups of people, linking in this way [Cultural-Religious Tradition] with [Jewish Identity]. But Epictetus is also aware of the connection between the tradition and the [Divine Prescribed Laws] of the Jews, for Jews considered the act of eating pork profane (ἐστιν τὸ χοιρείου φαγεῖν ἀνόσιον). νόμιμος also appears in 2 Macc 4:11 and refers to the customs of the Jews, which were being replaced by other foreign customs (ἐθισμός). For the writer of Maccabees the imposition of these new customs posed a threat to the preservation of their [Jewish Identity]. And this threat was due to the writer's understanding that Jewish customs are divinely sanctioned. Therefore, any of their customs had to adhere to their [Divine Prescribed Laws]. This is the reason why the writer qualifies the new customs as being unlawful (παρανόμους). Plutarch's remark about the siege of Jerusalem highlights, perhaps more prominently, the intrinsic link

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[69] Indeed, the practice of circumcision eventually rose to the very top of the customs cherished by Jews to such an extent that Gentile converts were required to undergo circumcision (see Josephus, *Vita* 113.1).

between [Cultural-Religious Traditions] and [Divine Prescribed Laws] among the Jewish

people, for only a deep reverence or a great fear of a higher power could deter Jews from

defending their own lives in order to uphold a sacred tradition, namely, the observance of

the Sabbath. Paul's lexical choice in Gal 2:14, particularly the circumstantial Ἰουδαϊκῶς

and the predicator ἰουδαΐζειν, also evinces that, for the apostle, there are certainly

customs that set Jews apart from other communities.

All these textual voices are ALLIED in their recognition that certain [Cultural-

Religious Traditions] are characteristic of [Jewish identity], even if some of these

traditions may be shared by other communities. With the exception of Diodorus Siculus,

all of the voices also understand that there is a correlation between the [Cultural-

Religious Traditions] of the Jews and their [Divine Prescribed Laws].[70] Even Paul

recognizes that many of the Jewish customs, particularly that of circumcision, are

prescribed in the Jewish law (Gal 2:16; 4:10; 5:2–4). However, there is OPPOSITION

between several of these voices. Epictetus challenges the view held by many within the

Jewish community that the cultural-religious practice of abstaining from pork should

serve as a measure to gauge one's degree of holiness. Paul, while recognizing the

"Jewishness" of many customs codified in the Jewish law, questions their significance in

fostering a faith-based relationship with God (Gal 2:16; 5:6). Moreover, Paul OPPOSES

the idea that one's Jewish identity should be inexorably linked to their personal or

societal cultural-religious practices. Indeed, the apostle seems to think that a person's

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[70] This does not mean that Diodorus Siculus does not see this correlation, it simply means that he does not comment on this correlation.

Jewishness is determined by an inherent attribute rather than an external practice, as he

articulates: Ἡμεῖς φύσει Ἰουδαῖοι "we are Jews by nature" (Gal 2:15).[71]

[THE CULTURAL-RELIGIOUS TRADITIONS OF THE JEWS] is an ITF that

exemplifies the predominant role traditions play in shaping Jewish identity, owing to their

association with divine revelation. While not determinative of Jewish identity for some

Jews, such as the Apostle Paul, Jewish cultural-religious traditions serve as visible

markers of being a Ἰουδαῖος.[72]

The Ἰουδαῖοι and their Converts

Text Thematic Formation Analysis

T. Ref.	Text	Translation
Cassius Dio, *Hist. rom* 37.17.1	ἡ δὲ ἐπίκλησις ['Ἰουδαῖοι] φέρει καὶ ἐπὶ τοὺς ἄλλους ἀνθρώπους ὅσοι τὰ νόμιμα αὐτῶν, καίπερ ἀλλοεθνεῖς ὄντες, ζηλοῦσι.[73]	And the designation [Jews] also extends to other individuals who, despite belonging to another people, are zealous of their laws.

The thematic formation of this excerpt, instantiated in a primary Relational

clause, a secondary Material clause, and another secondary Relational clause, frames a

[Type] of [Jewish Identity] that emerges from the [Zealous Adoption] of [Jewish Laws

and Customs]. In the primary clause ἡ ἐπίκλησις "the designation" functions as the

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[71] The authority imposing παρανόμους ἐθισμούς "the unlawful customs" in 2 Macc 4:11, might share the apostle's viewpoint regarding the essence of Jewish identity, even if for the wrong reasons.

[72] There were, of course, many more traditions that Jews from various communities practiced on a regular basis and in various degrees (i.e. Mark 7:3–4; John 9:40; Acts 2:1; 12:3). However, the practice of circumcision, the observance of the Sabbath, and the application of dietary laws seemed to have achieved prominence both for Jews and Gentiles.

[73] The lexeme Ἰουδαῖοι from the previous clause has been added to this clause in order to provide clarification to the reader.

Identifier/Value of the predicator φέρει "extends" and the circumstantial ἐπὶ τοὺς ἄλλους ἀνθρώπους "to other individuals" as its Identified/Token. As Identified/Token, ἐπὶ τοὺς ἄλλους ἀνθρώπους specifies that the demonym Ἰουδαῖοι "Jews" may have a broader application. As the subsequent secondary Mental clause clarifies, this designation may be appended to those ὅσοι τὰ νόμιμα αὐτῶν ζηλοῦσι "who are zealous of their laws."[74] Even though the writer of our text is able to identify τοὺς ἄλλους ἀνθρώπους as Ἰουδαῖοι, the lexicogrammar clearly indicates that for him not all Jews are the same. There is a [Type] of Jew who ἀλλοεθνεῖς ὄντες "belongs to another people" that is different from the people whose laws they fervently adhere to.[75]

This thematic formation explores how commitment to cultural and religious practices can serve as a form of Jewish identity, extending the definition of belonging to include those who are not ethnically Jewish but who share a profound commitment to Jewish laws and traditions.

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[74] The (correlative) relative pronoun ὅσοι refers anaphorically to τοὺς ἄλλους ἀνθρώπους. It is in the nominative case because it functions as the Actor of the Material Process ζηλοῦσι.

[75] The possessive Deictic αὐτῶν qualifying τὰ νόμιμα refers anaphorically to the people (ἔθνος) living in the land of Judea (Ἰουδαία) who bear the name Jews (Ἰουδαῖοι), the main participants of the previous clause complex.

T. Ref.	Text	Translation
Josephus, *Vita* 113.1	τούτους περιτέμνεσθαι τῶν Ἰουδαίων ἀναγκαζόντων, εἰ θέλουσιν εἶναι παρ' αὐτοῖς, οὐκ εἴασα βιασθῆναι, φάσκων δεῖν ἕκαστον κατὰ τὴν ἑαυτοῦ προαίρεσιν τὸν θεὸν εὐσεβεῖν, ἀλλὰ μὴ μετὰ βίας, χρῆναι δὲ τούτους δι' ἀσφάλειαν πρὸς ἡμᾶς καταφυγόντας μὴ μετανοεῖν.	When the Jews were trying to force those who wished to reside with them to be circumcised, I did not allow it to be forced saying: each person must worship God according to their own choice and not by force, and they, having sought refuge with us because of safety concerns, should not regret it.

The thematic formation we identify in Josephus's recollection indicates a [Disagreement] among [Jews] concerning the [Essentiality] of adopting [Circumcision] by a [Non-Jew] in order to become a [Member] of the [Community] and, by extension, a [Worshiper] of God. That a majority of [Jews] viewed [Circumcision] as a non-negotiable prerequisite for belonging to their [Community] is instantiated in the very first clause, a secondary Material clause with τῶν Ἰουδαίων "the Jews" functioning as Actor of the predicator ἀναγκαζόντων "were trying to force" and τούτους περιτέμνεσθαι "those to be circumcised" functioning as the Goal.[76] The next secondary clause makes it clear that [Circumcision] was a condition for belonging. As indicated by the conjunctive particle εἰ "if," this clause functions as the protasis of the preceding clause, thus making residence παρ' αὐτοῖς "with them" contingent upon [Circumcision].[77] It is important to note that the word group εἶναι παρ' αὐτοῖς "to be with them," which forms an embedded clause, functions as the complement and Phenomenon of the Mental process θέλουσιν "wished," and that the subject and Senser of the process, encoded in the predicator's ending, are the

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[76] This clause is structured around a genitive absolute construction.
[77] This is what grammarians call a first class conditional clause. See Porter, *Idioms*, 256; Decker, *Reading Koine Greek*, 500; Robertson, *Grammar*, 1006; Wallace, *Greek Grammar*, 690.

ones identified in the previous clause as τούτους περιτέμνεσθαι. The significance of distinguishing between the Phenomenon and the Senser in the clause stems from the author's perception of the two groups as separate entities, regardless of whether one group practices circumcision. There is a group recognized as "Jews," and another group seeking to integrate into their community; yet, the label "Jew" is not attributed to the latter.

Even though Josephus perceives the newly arrived potential residents as distinct from the [Jews], he is in [Disagreement] with a seemingly majority regarding their inclusion in the [Community] on the basis of [Circumcision]. This [Disagreement] does not imply that Josephus considers [Circumcision] unnecessary for being a [Worshiper] of God; rather, it indicates that, [Circumcision] should be embraced voluntarily, not enforced. The three primary clauses, each containing their own embedded clauses and connected paratactically, realize this fact. In the first clause, the main predicator εἴασα "I allowed"—a first person singular aorist active—negated by the adjunct οὐκ "not," in conjunction with its complement βιασθῆναι "to be forced"—an aorist passive infinitive— realizes Josephus's action of preventing such imposition.[78] The next two clauses, which constitute the report of the Verbal process φάσκων "saying" functioning as adjunct, elaborate the justification for Josephus' action. His argument is twofold: First, the

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[78] It is worth noting that of the twelve predicators comprising this clause complex, eight have imperfective aspect and four perfective aspect. The predicators (εἴασα and βιασθῆναι) due to their perfective aspect, indicate the writer's subjective point of view of the process as a complete event, and thus serve to provide background information. The high number of predicators dealing directly with the enforcement of circumcision and the worship of God, due to their imperfective aspect, brings these thematic items to the foreground, accentuating in this way their significance. See Porter, *Verbal Aspect*, 91–92.

worship of God must be embraced freely, not forced upon;[79] and second, a person should not regret their decision to reside with the Jews. This last clause seems to indicate that residence among the Jews, at least from Josephus's standpoint, should be allowed without the demand of religious and cultural participation.[80]

The practice of circumcision is for many Jews, not only a defining feature of Jewishness but it is also, as this thematic formation shows, an essential prerequisite for non-Jews to join any given Jewish community. Even for those like Josephus, who might wish to remove circumcision as a condition for communal participation, circumcision still remains a practice that must be willingly embraced by those who wish to worship God.

T. Ref.	Text	Translation
Clement of Alexandria, *Quis. div.* 28.2.2	πυνθανομένου δὲ τοῦ προσδιαλεγομένου τίς ἐστιν πλησίον; οὐ τὸν αὐτὸν τρόπον Ἰουδαίοις προωρίσατο τὸν πρὸς αἵματος οὐδὲ τὸν πολίτην οὐδὲ τὸν προσήλυτον οὐδὲ τὸν ὁμοίως περιτετμημένον οὐδὲ τὸν ἑνὶ καὶ ταὐτῷ νόμῳ χρώμενον·	And when the one being spoken to inquired, "Who is my neighbor?" He did not define, in the same way as the Jews, the person related by blood, or the fellow citizen, or the proselyte, or the person who likewise is circumcised, or the person using the one and same law.

Clement's reflexion on Jesus' definition of who constitutes one's neighbor, realizes a thematic formation that reinterprets the concept of [Neighbor] beyond

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[79] The adjunct κατὰ τὴν ἑαυτοῦ προαίρεσιν "according to their own choice" is contrasted with the adjunct μετὰ βίας "by force" by means of the negating particle μὴ "not," in addition to the conjunction ἀλλὰ "but."

[80] The syntax of this clause makes it clear that the Senser of the Mental Process μετανοεῖν "regret" is the accusative τούτους "they," which refers anaphorically to those who θέλουσιν εἶναι "wished to reside" with the Jews. However, no word group in this clause fills the slot of complement/Phenomenon. The two possibilities provided in the text are the decision to worship God or the decision to reside with the Jews. Because of Josephus's concern that the worship of God be voluntary and not by compulsion, my suspicion is that the Phenomenon of the clause is the decision to reside with the Jews.

conventional [Jewish Categories] like [Blood Lineage], [Citizenship], [Religious Conversion], [Circumcision Status] and [Adherence to the Law]. The first clause, a secondary Verbal clause, is an expansion of the main clause that provides the setting that will ensue Jesus' redefinition of the concept of [Neighbor]. The complement and Verbiage τίς ἐστιν πλησίον; "who is my neighbor?" posed by Jesus' interlocutor—τοῦ προσδιαλεγομένου "the one being spoken to" by Jesus—a teacher of the Jewish law according to Luke 10:25, serves as the catalyst for Jesus to challenge the traditional boundaries of neighborliness as understood by the Jewish community.

In his reflexion of Jesus' response, the writer argues that Jesus' view of what constitutes a [Neighbor] was unlike the view of his Jewish contemporaries. As the text says, οὐ προωρίσατο "he did not define" his neighbor τὸν αὐτὸν τρόπον Ἰουδαίοις "in the same way as the Jews" did. For the Jews, as the complex word group functioning as complement and Goal of the negated Material process προωρίσατο indicates, considered as neighbors only those individuals who were connected to them via [Blood Lineage] (τὸν πρὸς αἵματος "the person related by blood"), [Citizenship] (τὸν πολίτην "the fellow citizen"), [Religious Conversion] (τὸν προσήλυτον "the proselyte"), [Circumcision Status] (τὸν ὁμοίως περιτετμημένον "the person who likewise is circumcised"), and [Adherence to the Law] (τὸν ἑνὶ καὶ ταὐτῷ νόμῳ χρώμενον "the person using the one and same law").

While the primary thematic formation highlighted by this text is [JESUS' REDEFINITION OF ONE'S NEIGHBOR], a secondary thematic formation of significance for this section is [THE STATUS OF JEWISH CONVERTS]. The complex

word group functioning as complement and Goal of the main clause, differentiates five [Jewish Categories], or groups of people that fulfilled the requirements to be considered a [Neighbor]. Even though one may be tempted to argue that these categories are different names for the same group of people, at least two different groups of people can be identified: (1) people related to Jews by blood, and (2) people related to Jews via conversion. The other three word groups—τὸν πολίτην, τὸν ὁμοίως περιτετμημένον, and τὸν ἑνὶ καὶ ταὐτῷ νόμῳ χρώμενον—may identify categories that both of these two groups shared. Notwithstanding the text's ambiguity concerning whether proselytes were regarded as equals to those born with an ethnic Jewish lineage, it is evident that individuals who adopted Jewish cultural and religious practices held a more "privileged" status among the Jews than other Gentiles.

This thematic formation confronts traditional Jewish perceptions of who qualifies as a neighbor and expands the definition in a way that encompasses broader ethical and theological implications, thereby extending one's social responsibilities.

T. Ref.	Text	Translation
Acts 13:43	λυθείσης δὲ τῆς συναγωγῆς ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ, οἵτινες προσλαλοῦντες αὐτοῖς ἔπειθον αὐτοὺς προσμένειν τῇ χάριτι τοῦ θεοῦ.	And when the meeting had finished, many of the Jews and of the devout proselytes followed Paul and Barnabas, who, speaking to them, were persuading them to persevere in the grace of God.

Luke's narration of this event presents a thematic formation in which [Ethnic Jews] and their [Converts] express significant [Interest] in the message of [Paul] and

[Barnabas], which centers around the [Grace of God]. The setting of the missionaries'

preaching, as highlighted by the initial subordinate clause, is a synagogue frequented by

both [Ethnic Jews] and their [Converts],[81] suggesting a shared tradition among these two

groups. The main clause indicates that it was πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων

προσηλύτων "many of the Jews and of the devout proselytes," who were not only active

participants in the meeting but who also ἠκολούθησαν "followed" [Paul] and [Barnabas],

thereby showing their [Interest] in the message of the missionaries. The genitives τῶν

Ἰουδαίων and τῶν σεβομένων προσηλύτων are deictic elements of their head term

πολλοί, thereby narrowing its scope by specifying that the two groups that make up the

whole are to be distinguished. The fact that Luke, likely a Greek,[82] divides the Actors of

the process between those τῶν Ἰουδαίων and τῶν σεβομένων προσηλύτων, reveals that

for him Jews were intrinsically different from their converts, even if they partook of the

same customs, like worshiping on the Sabbath. A quick overview of the chapter will

make it even more explicit that for the writer of this text [Ethnic Jews] are to be

differentiated from their [Converts]. In 13:16, instead of Ἰουδαίοι the preachers will

address the [Ethnic Jews] as ἄνδρες Ἰσραηλῖται "Israelite men" and the [Converts] as οἱ

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[81] The subject and Actor of the predicator λυθείσης (a passive participle with perfective aspect) is τῆς συναγωγῆς. This same Actor is mentioned in v. 13, where it identifies the gathering of Jewish believers and their proselytes situated in Pisidian Antioch.

[82] For evidence supporting the traditional view that Luke authored the book of Acts see Bruce, *Acts*, 1–8; Marshall, *Luke*, 33–35. Some scholars, like Haenchen (*Acts*, 112–16), challenge the idea of Lucan authorship, citing theological and content discrepancies between Acts and Paul's letters. However, Porter contends that upon closer examination, these objections lack persuasiveness. Porter suggests that any differences observed can be logically attributed to Acts and the epistles having different authors, yet their similarities indicate a significant connection. Furthermore, Porter considers that, given the historical, literary, and theological evidence, attributing the authorship of Acts to Luke is as plausible as any alternative theory. See Porter, *The Paul of Acts*, 6–7. For references supporting the notion that Luke was likely a Gentile, possibly even a proselyte, see Kümmel, *New Testament*, 149; Bock, *Luke 1:1—9:50*, 6–7.

φοβούμενοι τὸν θεόν "those who fear God." These two groups will be again distinguished in 13:26 as υἱοὶ γένους Ἀβραὰμ "children of Abraham" and as οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν "those among you who fear God." The missionaries will refer to God in 13:17 as ὁ θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ "the God of the people of Israel" and τοὺς πατέρας ἡμῶν "our ancestors" establishing a direct biological connection. In this context, the term Ἰουδαῖοι serves to distinguish the worshippers of God who possess a direct genealogical connection to the patriarchs of Israel from those who lack such lineage.

The last secondary clause encapsulates the heart of the missionaries' message to their followers, namely, προσμένειν τῇ χάριτι τοῦ θεοῦ "to persevere in the grace of God." That the missionaries emphasize to a Jewish audience and their proselytes that they remain in the [Grace of God] instead of the traditions stipulated by Jewish law (13:39), may indicate that their message is meant to transcend ethnic boundaries, without, however, erasing those ethnic and cultural distinctions. It is perhaps this theological emphasis that aroused the heares' [Interest] in pursuing the missionaries.

This thematic formation highlights the critical role of divine grace as a pathway to a faith-based relationship with God that goes beyond ethnic lines, while still preserving ethnic and cultural identities. The maintenance of these cultural distinctions is evidenced by the encouragement for both Ethnic Jews and their Converts to seek God not through adherence to traditional Jewish law but through an appeal to God's grace.

T. Ref.	Text	Translation
Plutarch, *Cic.* 7.6.4	βέρρην γὰρ οἱ Ῥωμαῖοι τὸν ἐκτετμημένον χοῖρον καλοῦσιν. ὡς οὖν ἀπελευθερικὸς ἄνθρωπος ἔνοχος τῷ ἰουδαΐζειν ὄνομα Κεκίλιος, ἐβούλετο παρωσάμενος τοὺς Σικελιώτας κατηγορεῖν τοῦ Βέρρου· τί Ἰουδαίῳ πρὸς χοῖρον; ἔφη ὁ Κικέρων.	For the Romans call the castrated pig "verres"; so when a freed man guilty of living in a Jewish manner named Caecilius, after persuading the Sicilians, wished to prosecute Verres, Cisero said: "what does a Jew have to do with a pig?"

This record of Cicero's remark concerning a man with the name Caecilius instantiates a thematic formation that highlights the [Challenges] individuals identified as [Jews] encounter, stemming from the likely [Clash] between their [Customs] and those of the Romans. This text talks about the prosecution of a Roman official named Verres, who served as the pretor of Sicily.[83] The first clause, a primary Verbal clause, functions as a parenthetical comment designed to elucidate the forthcoming quote from Cicero. The subject and Sayer of the Verbal process καλοῦσιν "they call" is the nominative οἱ Ῥωμαῖοι "the Romans" and the complement and Target is made up of a double accusative. τὸν ἐκτετμημένον χοῖρον "the castrated pig," being that it is arthrous,[84] is likely the primary complement and βέρρην "verres" functions to further specify the complement. The specification in this case is the fact that both a castrated pig and the official under trial shared the same name.

The two conjunctive particles ὡς and οὖν beginning the next clause, creates a hypotactic dependency between this clause and the last and main clause—ἔφη ὁ Κικέρων "Cicero said." In this secondary clause, the complex word group ἀπελευθερικὸς

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[83] See Plutarch, *Cic.* 7.4.
[84] See Porter, *Idioms*, 89.

ἄνθρωπος ἔνοχος τῷ ἰουδαΐζειν ὄνομα Κεκίλιος "a freed man guilty of living in a Jewish manner named Caecilius" functions as subject and Senser of the Mental process ἐβούλετο "wished," whose complement and Phenomenon is the embedded infinitive clause κατηγορεῖν τοῦ Βέρρου "to prosecute Verres."[85] The [Challenges] that this Κεκίλιος is about to face simply because of his association with a lifestyle that is deemed as Jewish is instantiated by the embedded ἔνοχος τῷ ἰουδαΐζειν. Even though the infinitive ἰουδαΐζειν may not in and of itself have a negative connotation, a negative connotation is established by the Qualifier-to-Thing relationship that exists between the nominative ἔνοχος and the dative infinitive phrase. This Caecilius is about to be dismissed by Cicero as a serious prosecutor against Verres due to his association with Jewish [Customs].

Cicero's rhetorical question τί Ἰουδαίῳ πρὸς χοῖρον; "what does a Jew have to do with a pig?" is meant to mock and question the legitimacy of Caecilius as Verres' prosecutor.[86] It also realizes the [Clash] that exists between the [Customs] of Jews and Romans. Cicero takes advantage of the homonymity of βέρρης to show that, since Jews customarily have nothing to do with pigs, this Caecilius should neither have anything to do with the prosecution of Verres. This secondary clause also realizes [THE STATUS OF JEWISH CONVERTS] thematic formation in that for Cicero anyone who embraces the characteristic lifestyle of the Jews is to be deemed as a Jew.

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[85] It is worth noting that κατηγορέω often takes a genitive as its complement. For examples of this phenomenon in the New Testament text see Matt 12:10; Mark 3:2; Luke 11:54; John 8:6.

[86] Earlier in the text Plutarch explains that this quote constitutes one of the πολλὰ χαρίεντα "many witty things" Cicero said concerning this specific event. See Plutarch, *Cic.* 7.4

This thematic formation evinces the complex navigation of identity for Jewish converts in certain sectors of Roman society. It certainly underscores a degree of dismissiveness against those who chose to live by the same traditions and customs that are characteristic of Jews.

Intertextual Thematic Formation Analysis

All these text are interconnected with one another via the ITF [THE STATUS OF JEWISH CONVERTS], which envisions [Gentiles] as becoming integral parts of [Jewish Communities], to such an extent that [Outsiders] perceive them as [Jews], on the basis of their [Adoption] of cultural and religious [Practices] distinctly identifiable as [Jewish]. The similar linguistic patterns of transitivity and lexical collocation in all of these texts certainly instantiate this ITF.

The linguistic pattern featuring the Mental process ζηλοῦσι and its Phenomenon τὰ νόμιμα αὐτῶν bears a semantic resemblance to the pattern in Josephus, which involves the Material process ἀναγκαζόντων and its Goal τούτους περιτέμνεσθαι. The distinction, highlighted by difference in process type, lies in the manifestation of an intense desire for a particular Jewish legal practice—specifically, circumcision—being enacted. The same can be said in regard to Clement's text where the semantic similarity is found in the embedded clause τὸν ἑνὶ καὶ ταὐτῷ νόμῳ χρώμενον. In Plutarch's recollection of Cicero's words, the legal practice that is zealously followed by the practitioner of the Jewish customs is the avoidance of pigs in general. The transitivity structure of the sentence τί Ἰουδαίῳ πρὸς χοῖρον is certainly semantically related to the structures of the other texts.

Furthermore the ITF is realized in all of these texts through the instantiations of many semantically related words such as εὐσεβέω, προσηλυτος, σέβω, συναγωγή, μετανοέω, etc.

All of these textual voices are also ALLIED in that they all agree that certain customs—observance of Jewish law, circumcision, disassociation from pigs, the worship of God—are characteristically [Jewish] in nature. They are also ALLIED in their understanding that the [Adoption] of these practices significantly links [Gentiles] to [Jewish Communities]. However, where these voices OPPOSE is in their understanding of whether merely adopting Jewish [Customs] suffices to consider a person a Jew. The excerpt from Cassius Dio shows this ambivalence. As a Gentile, he knows that a group of people biologically related with one another and connected to a specific geographical territory, bears the name "Jews." At the same time, he thinks that the demonym may be also applied to others belonging to ἀλλοεθνεῖς ὄντες provided that they embrace τὰ νόμιμα αὐτῶν. The Roman orator Cicero, likewise, appends the name to everyone who embraces Jewish traditions. Language users with a perceived ethnic Jewish background adopt a more nuanced approach, typically reserving the term Ἰουδαῖος for individuals with a biological connection, while using alternative terms such as προσήλυτος or ὁ φοβούμενος τὸν θεόν to refer to those who embrace their customs.

The [THE STATUS OF JEWISH CONVERTS] ITF shows that the label Ἰουδαῖος may be appended to any person who adopts the religious and cultural customs characterized as Jewish; however, this usage seems to be resisted by those who have a strong sense of their ethnic heritage.

The Ἰουδαῖοι and their Kinfolk

Text Thematic Formation Analysis

T. Ref.	Text	Translation
Appian, *Bell. syr.* 252.1	ἓν δὲ γένος ἔτι τὸ Ἰουδαίων ἐνιστάμενον ὁ Πομπήιος ἐξεῖλε κατὰ κράτος, καὶ τὸν βασιλέα Ἀριστόβουλον ἔπεμψεν ἐς Ῥώμην, καὶ τὴν μεγίστην πόλιν Ἰεροσόλυμα καὶ ἁγιωτάτην αὐτοῖς κατέσκαψεν.	And when one people group, that of the Jews, was still resisting, Pompey took them out by force and sent their king, Aristobulus, to Rome, and razed the greatest and to them holiest city, Jerusalem, to the ground.

The thematic formation instantiated through the grammar of this exert from Appian's *Bella syriaca* portrays the [Jews] as a resilient and unified [People Group] committed to defending and staying in [Jerusalem], the [Center] of their [Homeland] and [Worship]. Appian clearly views the [Jews] as a [People Group], whose members are connected with each other ethnically or biologically. In the initial embedded clause, filling the slot of adjunct in the first primary clause, Appian states that the ἓν γένος "one people group" still resisting Pompey's invasion are those Ἰουδαίων "of the Jews."[87] The relationship between ἓν and γένος is one of Numerative-to-Thing, where ἓν specifies that the γένος under discussion is a singular, distinct entity.[88] The article τό, due to its anaphoric function, and being constrained by the possessive deictic Ἰουδαίων, further clarifies that this particular group is none other than the Jewish people.

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[87] The meaning potential of γένος has to do with genesis or origin. In the literature, this lexical item very often collocates with other words and expressions that emphasize provenance, essential nature and genetic or familial ties. For example, Cassius Dio describes the γένος of the Ἰουδαῖοι as being πικρότατον "most bitter" (*Hist. rom.* 49.22.4). Josephus qualifies τοῦ γένους ἡμῶν τῶν Ἰουδαίων "of our Jewish lineage" with the additional phrase τὴν πρώτην ὑπόστασιν ἔσχεν ἰδίαν "had its own first substance" (*C. Ap.* 1.t.2), indicating the original "substance" of the Jewish ancestral stock. See also Josephus, *C. Ap.* 1.71.1, 72.1.

[88] Halliday, *Functional Grammar*, 163.

The next clause, joined paratactically by means of the conjunction καί, describes the displacement of the Jewish leadership, a tactic to weaken the structure and morale of the [Jewish People]. The king who was displaced is Aristobulus—τὸν βασιλέα Ἀριστόβουλον "the King Aristobulus" functions as complement and Goal of the predicator ἔπεμψεν "he sent," whose subject and Actor continues to be ὁ Πομπήιος "Pompey." The adjunct ἐς Ῥώμην "to Rome" serves not merely to identify the destination of the Jewish king's relocation but, when contrasted with Ἱεροσόλυμα "Jerusalem," it potentially amplifies a feeling of abandonment among the [Jewish People], observing their city left defenseless and deserted. This sentiment is rooted in [Jerusalem] being the [Center] of the Jewish [Homeland] and the hub of their religious [Worship], as clearly demonstrated in the grammar of the final clause. The profound connection between the [Jews] and [Jerusalem] positions this essential city as the target of Pompey's devastating campaign—τὴν μεγίστην πόλιν Ἱεροσόλυμα καὶ ἁγιωτάτην "their greatest and holiest city" fills the slot of complement and functions as the Goal of the Material process κατέσκαψεν "he razed to the ground," with ὁ Πομπήιος acting as the subject and Actor. The prominence of [Jerusalem] in the hearts of the Jews, both in geographical and spiritual terms, is emphasized by the epithets μεγίστην and ἁγιωτάτην. These superlative adjectives reflect the subjective reverence Jews hold for Jerusalem.

This thematic formation captures a crucial moment of geopolitical upheaval for the Jewish community in Jerusalem, highlighting the complex weave of ethnicity, religion, and geography that shapes Jewish identity. Pompey's destruction of Jerusalem marks not just a period of loss and transformation for the Ἰουδαῖοι but also exemplifies

how their ethnic, religious, and geographical identities are deeply entangled, especially
when confronted by foreign dominion.

T. Ref.	Text	Translation
Diogenes Laertius, *Vit. phil.* 1.9.7	Κλέαρχος δὲ ὁ Σολεὺς ἐν τῷ Περὶ παιδείας καὶ τοὺς Γυμνοσοφιστὰς ἀπογόνους εἶναι τῶν Μάγων φησίν· ἔνιοι δὲ καὶ τοὺς Ἰουδαίους ἐκ τούτων εἶναι.	And Clearchus Soli in his work on Education also states that the Gymnosophists are descendants of the Magi; and some state that the Jews are also descendants from this group.

Diogenes 's observation of Clearchus Soli's comment on his work of education
presents a thematic formation that associates the [Jewish People] with the
[Gymnosophists] via an [Ancestral Lineage] that traces back to the [Magi]. Before
mentioning the [Jewish People], Clearchus Soli explicitly links the [Gymnosophists] with
the [Magi]. Within the syntactical structure of the clause, an embedded Relational clause
functions as the complement and Target of the Verbal process φησίν "states." In this
embedded clause, τοὺς Γυμνοσοφιστὰς "the Gymnosophists" fills the slot of subject and
functions as Identified/Token of the infinitive εἶναι "are" and ἀπογόνους τῶν Μάγων
"descendants of the Magi" fills the slot of complement and functions as the Identifier/
Value. Thus, ἀπογόνους τῶν Μάγων specifies the manner in which τοὺς Γυμνοσοφιστὰς
are to be recognized, namely, as a group of people with an [Ancestral Lineage] to the
[Magi]. The association between the [Gymnosophists] and the [Magi] is likely formed on
the basis that both groups—one in India and the other in Babylon—share similar wisdom
and philosophical traditions.[89]

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[89] Helmut van Thiel explains that the Gymnosophists were "den asketischen indischen Weisen"

It is in the next clause, related paratactically with the previous clause via the conjunction δέ, that Clearchus Soli draws a connection between the [Jewish People] and the [Gymnosophists] through their alleged common ancestor, the [Magi]. Although this clause lacks the main predicator, the emphatic function of καί indicates that we are to recycle it from the previous clause. This particular function of καί encourages us to also recycle the word group ἀπογόνους—the complement and Identifier/Value of the embedded Relational clause. As the subject and Sayer of the elided φασίν, the collective pronoun ἔνιοι "some" identifies a new participant in the clause. This unidentified group of people claim that τοὺς Ἰουδαίους "the Jews" are also descendants ἐκ τούτων "from them," that is, from τῶν Μάγων.[90] While it is reasonable to consider that both Diogenes and Clearchus of Soli may perceive the [Jewish People] as sharing an [Ancestral Lineage] with the Magi, such interpretation cannot be conclusively established. They could simply be relaying the prevailing opinions of others and they may be thinking only in terms of cultural similarity. Nonetheless, the choice of the lexical item ἀπογόνους "descendants," which functions as the Identifier of the τοὺς Ἰουδαίους "the Jews," clearly

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who were "berühmt wegen ihrer Geschicklichkeit, schwierige Fragen zu beantworten" (Thiel, "Alexanders Gespräch," 343). Bosman describes them as the "Indian sages" associated, among other people, with the "Persian magi" and "the Chaldaeans of the Assyrians or the Babylonians" (Bosman, "Gymnosophist Riddle Contest," 175).

[90] As was the case with the Gymnosophists, the Jews are likely associated with the Magi and with the Gymnosophists because of their shared tradition. Jouanno comments, for example, that "Philon d'Alexandrie avait encadré sa description de la secte des Esséniens de considérations générales sur 'l'ordre des Gymnosophistes'" (Jouanno, "Des Gymnosophistes," 59). The link between the Jews and the Magi may be more pronounced given that Jews were taken as captives to Babylon, which was an intellectual hub of the Chaldean Magi. See Beaulieu, "Late Babylonian Intellectual Life."

indicates that both authors regard the Jews as a unified ethnic group. In the literature,

ἀπόγονος is consistently used to denote a filial and blood relations.[91]

This thematic formation, while exploring the interconnectedness and potential

shared roots of diverse wisdom traditions, portrays the Jews as a community bound

together by filial relationships, thus, highlighting ethnicity as a core component of Jewish

identity.

T. Ref.	Text	Translation
Josephus, *Ant.* 1.159.3	Ἀβράμης ἐβασίλευσεν ἔπηλυς σὺν στρατῷ ἀφιγμένος ἐκ τῆς γῆς τῆς ὑπὲρ Βαβυλῶνος Χαλδαίων λεγομένης. μετ' οὐ πολὺν δὲ χρόνον μεταναστὰς καὶ ἀπὸ ταύτης τῆς χώρας σὺν τῷ σφετέρῳ λαῷ εἰς τὴν τότε μὲν Χαναναίαν λεγομένην νῦν δὲ Ἰουδαίαν μετῴκησε καὶ οἱ ἀπ' ἐκείνου πληθύσαντες.	Abram, a foreigner, reigned when he arrived with an army from the land called Chaldea, located beyond Babylon. Shortly after, as an alien from that country together with his own people, he and those who from him multiplied, moved to the land then called Canaan but now Judea.

Josephus's quotation from Nicolas of Damascus instantiates a thematic formation

that details the [Origins] of the [Jewish People] and their [Settlement] in [Judea],

formerly known as [Canaan], under the leadership of [Abram], their [Ancestral

Patriarch].[92] As the subject and main Actor of the clause complex, consisting of two

primary Material clauses with their respective embedded clauses, Ἀβράμης "Abram" is

situated as the central figure who led his people to what would become the heartland of

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[91] See Herodotus, *Hist.* 1.7.3; 4.150.3; 7.154.5; Sophocles, *Oed. col.* 534; Arrian, *Anab.* 1.9.9.5; Demosthenes, *Macart.* 75.13; Dionysius of Halicarnassus, *Ant. rom.* 5.1; Onasander, *Strateg.* 7.1.

[92] Thackeray affirms that Nicholas of Damascus "is a good authority for the traditions of his [Abram's] native place" (Josephus, *Ant*, 81).

Jewish civilization. [Abram]'s leadership and authoritative position is established at the very outset in the first clause. Though Abram had the status of a foreigner (ἔπηλυς "a foreigner"),[93] he was able to establish himself as a ruling authority in the place where he first arrived (likely Damascus). Prior to migrating to [Canaan], Nicolas states that Abram ἐβασίλευσεν "reigned" in this place. The adjuncts σὺν στρατῷ ἀφιγμένος "when he arrived with an army," ἐκ τῆς γῆς τῆς Χαλδαίων λεγομένης "from the land called Chaldea,"[94] and ὑπὲρ Βαβυλῶνος "beyond Babylon" provide further circumstantial details that elaborate on the foreign status of Abram, as well as, his military prowess to impose himself as a ruling figure.

Most of the thematic items of our text are instantiated in the second primary clause. The predicator μετῴκησε "he moved," a Material process of the Action type with imperfective aspect, by describing [Abram]'s migratory journey ἀπὸ ταύτης τῆς χώρας "from that country"—that is, from Damascus—εἰς τὴν τότε μὲν Χαναναίαν λεγομένην νῦν δὲ Ἰουδαίαν "to the land then called Canaan but now Judea," provides important background information that explains the [Origin] of the [Jewish People] and their [Settlement] in [Judea]. The possessive deictic σφέτερος, which modifies λαός in the adjunct σὺν τῷ σφετέρῳ λαῷ "with his own people," clearly indicates that the initial settlers of [Canaan] were kin to [Abram]. This familial tie extends to the current

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[93] The word group ἔπηλυς, in the nominative case, likely stands in apposition to Ἀβράμης. It might also function as a circumstantial of the Role type (see Halliday, *Functional Grammar*, 142; see also Halliday, *Halliday's Introduction*, 325–26). Either way, ἔπηλυς elaborates the identity of Abram by clarifying that though a ruler in Damascus, he was not a native of Damascus. For another example where a nominative associated with the predicator βασιλεύω functions as adjunct, see the Greek (LXX) translation of 2 Kgdms 8:16.

[94] In *C. Ap.* 1.72.1, Josephus affirms that the Chaldeans are τοῦ γένους ἡμῶν ἀρχηγοί "the founders of our race" with whom Jews have τὴν συγγένειαν "a blood relationship."

inhabitants of [Judea], as explicitly realized in the embedded clause οἱ ἀπ' ἐκείνου πληθύσαντες "those who from him multiplied." [Abram] is, therefore, the [Ancestral Patriarch] not only of the initial settlers but also of the current inhabitants of the land. Furthermore, the inclusion of the adjectival participle λεγομένην as epithet of Χαναναίαν and Ἰουδαίαν represents a deliberate effort to solidify the historical and geographical link between [Canaan] and [Judea]. The transition from [Canaan] to [Judea] reflects not just a change in nomenclature but a transformation in the region's cultural and historical identity, influenced by the arrival and settlement of Abram and his descendants.

This thematic formation explores the pivotal role of Abram's leadership and migratory journey from Chaldea to Canaan, highlighting his significance in the rise of Judea. His journey and initial settlement in Canaan marks the beginning of the region's transformation, which through the subsequent growth of Abram's descendants as a majority group, will come to be known as Judea, a derivative from the name used to designate his progeny.

T. Ref.	Text	Translation
Acts 12:11	καὶ ὁ Πέτρος ἐν ἑαυτῷ γενόμενος εἶπεν Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλεν ὁ κύριος τὸν ἄγγελον αὐτοῦ καὶ ἐξείλατό με ἐκ χειρὸς Ἡρῴδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.	And when Peter came to himself, he said: Now I truly know that the Lord sent his angel and rescued me from Herod's hand and from all the expectations of the Jewish people.

Peter's testimony shows a thematic formation that highlights the [Significance] of [Divine Providence] amidst times of [Persecution], triggered by failing to meet the

[Expectations] of one's [Own Community]. The [Significance] that [Divine Providence] played in Peter's faith experience is evinced by his declaration: Νῦν οἶδα ἀληθῶς "now I truly know." The pairing of the Mental process οἶδα with the adjuncts Νῦν and ἀληθῶς realizes a new state of knowledge in which Peter now finds himself.[95] The two secondary clauses that follow expand, by means of elaboration, the rationale for Peter's new state of knowledge. It is ὁ κύριος "the Lord" himself who ἐξαπέστειλεν "sent" τὸν ἄγγελον αὐτοῦ "his angel" and who also ἐξείλατό με ἐκ χειρὸς Ἡρῴδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων "rescued me from Herod's hand and from all the expectations of the Jewish people." As subject of the predicators ἐξαπέστειλεν and ἐξείλατό, ὁ κύριος functions as Actor of the two processes. He is, therefore, the participant who orchestrates the [Divine Providence].

The thematic items [Persecution], [Expectations], and [Own Community] are instantiated through the grammar of the complex word group, functioning as adjunct of the final secondary clause. The [Persecution] of Peter comes directly from King Herod—Ἡρῴδου functions as deictic and qualifier of χειρός—though incentivized by the [Expectations] of his [Own People]—the head noun προσδοκίας is qualified by the deictic τοῦ λαοῦ τῶν Ἰουδαίων. The expectations τοῦ λαοῦ τῶν Ἰουδαίων was certainly the suffering and murder of Peter. In 12:3, the writer makes it clear that Herod's initiative to imprison Peter was motivated by the realization that James's death ἀρεστόν ἐστιν τοῖς

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[95] Although numerous grammarians typically consider οἶδα as functioning equally to verbs with a present tense form, Porter provides convincing evidence and strong arguments for interpreting οἶδα as "an unreduplicated [perfect] form" that fits into the "paradigm of *ειδω," thereby grammaticalizing the stative aspect (Porter, *Verbal Aspect*, 283).

Ἰουδαίοις "was pleasing to the Jews." This desire to have the apostle killed reflects the strained relations between the emerging Christian "sect" and the larger Jewish community from which it originated.

Though not the primary thematic formation, a minor yet significant formation highlighted in this text is [THE ETHNIC RELATION OF THE JEWS], realized by the phrase τοῦ λαοῦ τῶν Ἰουδαίων. While the semantics of λαός, when stripped from context, conveys a broad notion of "people" without specifying distinctions, its meaning becomes more constrained when accompanied by certain collocates (i.e. φυλή, ἔθνος, γλῶσσα, and also demonyms such as Ἰουδαῖος, Λύδιος, Φρυγίος, Δωριεύς). These collocates narrow the meaning of λαός to denote a community of individuals who are bound by a shared ancestry and culture.[96] Within the specific context of this text, various indicators suggest that λάος τῶν Ἰουδαίων "the Jewish people" has this restricted meaning. The persecution of Peter and James is the continuation of what had begun with the murder of Stephen (11:19). According to 7:54, those responsible for Stephen's death were members of the Sanhedrin, who had Abraham as their father (7:2). They also shared the same γένος "ancestry" with Stephen (7:19). Moreover, the arrest of Peter also takes place in Judea (12:19), around the time when the festival of unleavened bread and passover was being celebrated (vv. 3–4). It would be quite difficult to conclude that ethnicity does not play a role in the use of Ἰουδαῖος in this context.

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[96] See Pindar, *Ol.* 8.30; Aeschylus, *Pers.* 770; Sophocles, *Phil.* 1243; 1 Macc 1:30; 13:42; Matt 2:6; Rev 5:9.

This thematic formation explores Peter's realization of the Lord's direct intervention in his life. It reflects on the power of faith and divine assistance in navigating and overcoming challenges posed not only by authority figures, but particularly by members of one's own community, whose societal and religious expectations diverge from those of the individual facing persecution. Given that the intertextual formation, [THE ETHNIC RELATION OF THE JEWS], is integrated into this thematic system, Jewish ethnicity is deeply intertwined with Jewish religion and culture.

T. Ref.	Text	Translation
Strabo, *Geogr.* 16.2.34.11	οὕτω δ' ὄντων μιγάδων ἡ κρατοῦσα μάλιστα φήμη τῶν περὶ τὸ ἱερὸν τὸ ἐν τοῖς Ἱεροσολύμοις πιστευομένων Αἰγυπτίους ἀποφαίνει τοὺς προγόνους τῶν νῦν Ἰουδαίων λεγομένων.	And though [the inhabitants] are mixed, the most prevailing report among those believed concerning the temple in Jerusalem identifies the ancestors of the ones now called Jews as Egyptians.

Strabo's comment about the inhabitants of Judea presents a thematic formation where the [Ancestry] of the [Jews], rooted in a [Belief] held in the [Temple] of [Jerusalem], is traced back to the [Egyptians]. The phrase οὕτω δ' ὄντων μιγάδων "and though the inhabitants are mixed" is a conjunctive adjunct that relates this complex clause to the proceeding text.[97] Previously, Strabo stated that the land of Judea was inhabited ὑπὸ φύλων οἰκούμενα μικτῶν ἔκ τε Αἰγυπτίων ἐθνῶν καὶ Ἀραβίων καὶ Φοινίκων "by mixed tribes from among the Egyptian, Arabian, and Phoenician peoples."[98] One of those tribes, instantiated by the word group functioning as

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[97] Halliday, *Functional Grammar*, 49.
[98] Str. 16.2.34.8.

complement and Goal of the predicator ἀποφαίνει "identifies," is the people of the [Jews]. Strabo affirms that τοὺς προγόνους τῶν νῦν Ἰουδαίων λεγομένων "the ancestors of the ones now called Jews" are Αἰγυπτίους "the Egyptians." The head noun τοὺς προγόνους, whose meaning is restricted by its possessive deictic τῶν νῦν Ἰουδαίων λεγομένων and the word group φύλων in the prior clause, indicates a blood line connection between all Jews.[99] In the main clause, Αἰγυπτίους is an adjunct of the Role type. It functions in a similar way to the Identifier/Value of a Relational clause. Αἰγυπτίους, therefore, functions as a descriptor for how [Jews] are to be identified; that is, as having an ancestral tie to the [Egyptians].

The complex word group functioning as subject and Actor of the primary clause connects the ethnic identity of the Jewish people and their perceived [Ancestry] with their religious [Belief] and sacred traditions, centered around the [Temple] in [Jerusalem].[100] That the [Jews] trace their [Ancestry] back to the [Egyptians] is, according to Strabo, ἡ κρατοῦσα μάλιστα φήμη τῶν περὶ τὸ ἱερὸν τὸ ἐν τοῖς Ἱεροσολύμοις πιστευομένων "the most prevailing report of the things believed concerning the temple in Jerusalem." It is

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[99] This "genetic" sense for both word groups is well-documented in the literature. For πρόγονος see Aristides, *Or.* 10.71.4; Athenaeus, *Deipn.* 4.45.35; Cassius Dio, *Hist. rom.* 44.26.1; Diogenes Laertius, *Vit. phil.* 3.88.7; Dionysius of Halicarnassus, *Isocr.* 17.33; Epictetus, *Diatr.* 1.9.3.1; Harpocration, *Lex.* 60.14; Lucian, *Hermot.* 15.14; Pausanias, *Descr.* 1.3.2.5; Philostratus, *Vit. Apoll.* 3.19.21; 1 Tim 5:4; 2 Macc 8:19; 3 Macc 5:31. For φυλή see Acts 13:20; Appian, *Hist. rom.* 637.7; Barnabas, *Ep.* 8.3.1; Dionysius of Halicarnassus, *Ant. rom.* 2.46.2.9; Diodorus Siculus, *Bib. hist.* 40.3; Josephus, *Vita* 2.1; Judg 21:5; Lucian, *Deor. conc.* 19.4; Pausanias, *Descr.* 1.5.1.4; Philostratus, *Vit. soph.* 2.588.10; Plutarch, *Nic.* 14.5.1; Polybius, *Hist.* 16.25.9.1.

[100] Two embedded clauses make up the subject of the primary clause. The relationship between these two embedded clauses is one of Deictic-to-Thing, whereby τῶν πιστευομένων περὶ τὸ ἱερὸν τὸ ἐν τοῖς Ἱεροσολύμοις "among those believed concerning the temple in Jerusalem" is specified as a subset of ἡ κρατοῦσα μάλιστα φήμη "the most prevailing report." In the first clause, the participle κρατοῦσα "prevailing" functions as Epithet of φήμη "report," with μάλιστα "most" as adjunct. In the second clause, περὶ τὸ ἱερὸν τὸ ἐν τοῖς Ἱεροσολύμοις "concerning the temple in Jerusalem" functions as adjunct of the predicator τῶν πιστευομένων "among those believed."

significant that Strabo emphasizes the connection between [Jews] and [Egyptians] as the [Belief] most credibly associated with the [Temple], rather than focusing on the various rituals typical of Jewish worship. The rationale behind this emphasis becomes clear in the material following this clause complex. Strabo contends that Moses was τις τῶν Αἰγυπτίων ἱερέων "one of the Egyptian priests," who, due to his dissatisfaction with the Egyptians' portrayal of the divine through a multitude of idols, moved to Judea with the intention to worship μόνον θεός "the one God," without a physical representation of his being, in σηκὸν ἀξιόλογον "a worthy sanctuary."[101] The [Temple] and [Jerusalem] serve, consequently, not just as locations for religious practice, but as symbols of faith, history, and cultural memory, deeply entwined with the identity of the Ἰουδαῖοι.

This thematic formation examines the perceived links between the Jewish people, their religious beliefs and practices, and Egypt. By linking the temple in Jerusalem, the center of Jewish worship, with the ancestral origins of the Jews, this formation accentuates the significance of both land and faith in shaping the essence of Jewish identity.

Intertextual Thematic Formation Analysis

In most instances as the primary thematic formation and occasionally as a secondary one, all the texts examined above collectively feature as thematic formation [THE ETHNIC RELATION OF THE JEWS]. This ITF, instantiated across texts through similar grammatical and collocational patterns, depicts [Jews] as having a common [Ancestry],

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[101] Strabo, *Geogr.* 16.2.35.1.

which ties them to a particular geographic [Location] and a distinctive cultural and religious [Way of Life].

The many word groups related grammatically to the γένος family, along with other lexical items like φυλή, ἔθνος, λαός, and notably the demonym Ἰουδαῖος, which appear in constant collocation with this particular word family, makes this ITF pervasive in the literature.[102] In our sample reviewed here, Appian refers to the Jewish people as ἓν γένος. As previously mentioned, the numerative ἕν, which constrains the meaning of γένος, identifies the Jewish people as a singular entity to be differentiated from other entities. Diogenes takes at face value Clearchus Soli's statement that some people consider the Jews as ἀπογόνους who stem ἐκ τούτων; that is, from τῶν Μάγων. Josephus asserts that Abram came to Ἰουδαίαν—the name that the land acquired from its most populous residents—σὺν τῷ σφετέρῳ λαῷ and with οἱ ἀπ' ἐκείνου πληθύσαντες. While λαῷ alone does not suggest a blood connection to Abram, the combination of the possessive deictic σφετέρῳ with the subject οἱ ἀπ' ἐκείνου πληθύσαντες, which indicates that the inhabitants of Judea are descendants of Abram, unmistakably reveals this familial link. The same can be said of Acts 12:11, where Peter reflects on his deliverance from πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. Finally, Strabo speaks of a belief that the Jews residing in Jerusalem are προγόνους of Αἰγυπτίους. προγόνους not only links the

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[102] Additionally, one may add all of those instances where Ἰουδαῖος is compared and contrasted with other demonym such as Ἕλλην, Ῥωμαῖος, ἔθνος etc. See for example Acts 16:1; 18:4; Aelian, *Nat. an.* 6.17.1; Appian, *Bell. mith.* 556.1; *Syr.* 253.1; Clement of Alexandria, *Protr.* 11.112.3; Col 3:9; Cassius Dio, *Hist. rom.* 68.32.1; Gal 3:28; Josephus, *Ant.* 9.290.4; Plutarch, *Ant.* 36.4.2; *Stoic. rep.* 1051e5; Rom 1:16; 2:10; 9:22; 10:12.

Jews to the Egyptians, it also establishes a blood relation between the members of this community.

The common [Ancestry] that all [Jews] shared is often connected with the geographic [Location] of Judea, with Jerusalem as its center, and with a peculiar cultural and religious [Way of Life]. Appian, for instance, associates the Jewish people with τὴν μεγίστην πόλιν Ἱεροσόλυμα καὶ ἁγιωτάτην αὐτοῖς. It is worth repeating that μεγίστην and ἁγιωτάτην serve as epithets to Ἱεροσόλυμα, thereby qualifying Jerusalem as a locality that holds a significant place in the hearts of Jews. Jerusalem is significant, not only as the capital of the Jews' ancestral home, but also as the center of their religious experience. While Clearchus Soli, as quoted by Diogenes, makes no comment of a geographical [Location], his designation of the Jew as ἀπογόνους τῶν Μάγων suggests a shared heritage of wisdom and philosophical traditions. These traditions cannot be divorced from the Jews' religious experience, as they are anchored in their sacred Scriptures. Josephus, on the other hand, through Nicolas of Damascus, stresses that the territory currently inhabited by the Jews, originally known as Χαναναίαν, not only bears the name Ἰουδαίαν, but also is the very land where their forefather Abram initially settled with his family. Perhaps Strabo is the one who most overtly links the [Ancestry] of the [Jews] with their land and their religion. For Strabo ἡ κρατοῦσα μάλιστα φήμη associated with the temple in Jerusalem is the one that affirms that Jews are προγόνους of the Egyptians.

The co-thematicity of these texts can also be seen in the way the various heteroglossic voices speak to each other. While all voices surveyed are ALLIED in their

assessment that Jews are related to each other ethnically, they OPPOSE in their identification of the Jews' common ancestor. For Clearchus Soli the Jews originate ἐκ τῶν Μάγων; for Josephus they are descendants of Abram (or as the texts states ἀπ' ἐκείνου); and for Strabo their ancestors are known Αἰγυπτίους. However, this OPPOSITION may only be apparent, product of partial or unavailable information. The reference to Chaldea as Abram's original home in Josephus text and the conection of the Jews with the Magi, allegedly from Chaldea, may be an indicator of a genealogical connection to the one and same forefather. The same may be said in regards to the Egyptians, whom Strabo deems as the ancestors of the Jews. Strabo knows that the Jews are related to the legislator Moses and since for him Moses was τις τῶν Αἰγυπτίων ἱερέων, it makes sense to think that the Jews are related to the Egyptians. Strabo's source is congruent with the Jewish Scriptures, which describe Moses as one of the Egyptian princes. However, the Scriptures clarify that Moses, though adopted by Pharaoh's daughter, was born a Levite, a descendent of Abram.[103]

[THE ETHNIC RELATION OF THE JEWS] is an ITF that shows the most widely recognized contextual meaning of Ἰουδαῖος, namely, the Jews' biological lineage to common ancestors. While this biological lineage can, on many occasions, be traced through written genealogical records, the ancestral bond among Jews is predominantly a perceived one, reinforced by their ties to their ancestral land and their cultural and religious traditions.

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[103] Exod 2:1–10; 6:16, 18; 1 Chr 6:3; 23:13.

Toward a Definition of Ἰουδαῖος's Meaning Potential

This analysis of the ITFs that Ἰουδαῖος construes in Hellenistic Greek, through its

thematic relations with other lexicogrammatical items, demonstrates that Ἰουδαῖος can be

constrained to express notions of ethnicity, religion-culture, geography, and geopolitics.

In certain contexts, Ἰουδαῖος may even activate other co-occurring lexical items to realize

more than one notion simultaneously. For instance, in Josephus, *C. Ap.* 1.42.2, and Acts

13:43, Ἰουδαῖος clearly acquires a pragmatic sense encompassing both ethnicity and

religion. In the former, Ἰουδαῖοι ἐκ πρώτης γενέσεως "the Jews from the first generation"

cherish and submit to God's divine revelation, regarded as θεοῦ δόγματα "decrees of

God." In the latter, the Ἰουδαῖοι worshipping at the synagogue are distinguished from τῶν

σεβομένων προσηλύτων "the devout proselytes," who are also worshiping in the same

synagogue. This interplay extends beyond ethnicity and religion, as seen in cases

involving geography and ethnicity (e.g., Cassius Dio, *Hist. rom.* 37.17) or geopolitics and

religion-culture (e.g., Epictetus, *Diatr.* 1.22.4.1; Plutarch, *Superst.* 169c10).

While specific thematic items may constrain Ἰουδαῖος to adopt an intertextual

pragmatic sense aligned with these notions, the surrounding thematic items also reveal

that none of these senses is inherent to Ἰουδαῖος's systemic meaning potential, as each

can be, and indeed is, absent in various contexts. We have previously noted that [THE

ETHNIC RELATION OF THE JEWS] serves as an ITF that showcases perhaps the most

widely recognized contextual meanings of Ἰουδαῖος, namely, an ethnic meaning.

However, a challenge emerges when most analysts equate this contextual, constrained

meaning with an inherent aspect of Ἰουδαῖος's systemic, context-independent meaning

potential. A careful analysis of the collocates working in conjunction with Ἰουδαῖος to instantiate this particular ITF reveals that the semantic contribution of ethnicity—understood here as a bloodline connection—is provided mostly by the γένος family of words (ἀπόγονος, πρόγονος), and other lexical items such as φυλή, φύσις, αἷμα, λαός, υἱός, πατήρ. For instance, in Diogenes's text, both τοὺς Γυμνοσοφιστὰς "the Gymnosophists" and τοὺς Ἰουδαίους "the Jews" are referred to as ἀπογόνους "descendants" from the Magi. This genetic connection to the Magi is established not due to an inherent ethnic attribute in Ἰουδαῖος's meaning potential, but rather because ἀπόγονος's meaning potential entails the notions of genesis and origin. Similarly, in Clement, this genetic connection among Jews is expressed through the lexical item αἷμα. Reflecting on Jesus' parable of the good Samaritan, Clement observes that Jesus did not define *neighbor* as the Jews did, as τὸν πρὸς αἵματος "the person related by blood" (Clem.Al. *QDS* 28.2.2).

We examined Cassius Dio's comment that ἡ ἐπίκλησις Ἰουδαῖοι φέρει καὶ ἐπὶ τοὺς ἄλλους ἀνθρώπους ὅσοι τὰ νόμιμα αὐτῶν, καίπερ ἀλλοεθνεῖς ὄντες, ζηλοῦσι "the designation *Jews* also extends to other individuals who, despite belonging to another people, are zealous of their laws" (*Hist. rom*. 37.17.1). Does this suggest that the systemic meaning potential of Ἰουδαῖος is primarily associated with religiousness rather than ethnicity? Many analysts contend that it does.[104] However, the empirical data indicates

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[104] Gruen, who recognizes that a great number of texts in Hellenistic Greek that talk about various groups of people "expressed a sense of community through descent, through a shared ancestor or ancestors, through the bloodline, [and] through common origins" (5), refuses to accept that Hellenistic Jews conceived themselves "in terms of a lineage, deriving from a common ancestor" (132). He insists that they defined their identity mainly in terms of religion an only "very exceptionally" in terms of ancestry. He goes as far as to affirm that in the majority of places where the thematic items ἔθνος, γένος, and λαός are

otherwise, showing that a religious sense is primarily conveyed through other lexemes, especially those from the νόμος family.[105] The passage from Diodorus Siculus exemplifies this point. In his text, he discusses three people groups—Ἀριανοί "Arrians," Γέται "Getae," and Ἰουδαῖοι "Jews"—each of whom have received their νόμους "laws," from their respective deities, via a human intermediary—Ζαθραύστης "Zathraustes," Ζάλμοξις "Zalmoxis," and Μωυσῆς "Moses." If the meaning potential of Ἰουδαῖος were predominantly religious, does it follow that the terms Ἀριανοί and Γέται should also carry a primarily religious sense? Absolutely not. These three demonyms possess only a pragmatic religious sense because they are being constrained, in addition to νόμος, by words such as ἀγαθός, δαίμων, Ἑστία, θεός, and Ἰαώ. We see the same thing in other texts where the pragmatic religious sense is contributed by the σημεῖον or περιτομή word groups. If Ἰουδαῖος's meaning potential were to contribute a religious sense to their respective ITF's, the experiences of witnessing signs or practicing circumcision would be uniquely Jewish. Yet, these religious experiences are also shared with other communities. For example, Paul notes that for those who follow Jesus, be they Jews or Greeks, Christ represents θεοῦ δύναμιν "the power of God" (1 Cor 1:22). And according to Diodorus Siculus, the practice of circumcision is one Egyptians share with Jews.

As noted in Chapter 1, several scholars advocate a geographical interpretation of Ἰουδαῖος. The challenge with this perspective lies not in whether Ἰουδαῖος can pragmatically convey a geographical sense, but in the assumption that geography is

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instantiated the usage "has no racial implications." For a counterargument to Gruen's perspective, see Thiessen, *Contesting Conversion*, 87–110.

[105] See also others words such δόγματα, ὅσιος, προσήλυτος, Ἰουδαϊκῶς, etc.

inherent to its systemic meaning potential. The evidence, however, consistently suggests otherwise. While the Ἰουδαῖοι are indeed thought to be the inhabitants of a certain portion of land. They are not the only settlers of said land. Indeed, Aelian attributes the ownership of the same land to both Jews and Edomites. The geographical sense in this specific instance is not conveyed by the lexemes Ἰουδαῖοι and Ἰδουμαῖοι themselves but through the lexicogrammatical structure where the word γῆ "land," in the adjunct phrase ἐν τῇ γῇ "in the land" (Aelian, *Nat. an.* 6.17), is modified by the genitive case of these demonyms. Therefore, it is the lexeme γῆ, specified by a genitive construction with any demonym in theory, that facilitates the geographical pragmatic extension. This is one explanation for why the same area can be referred to as Judea, Canaan, Idumea, or Palestine. Even if one were to concede that geography could be a semantic attribute of Ἰουδαῖος, it would not constitute a "core component," as many Jews, like Apollos for instance (Acts 18:24), would not identify as *Judeans* in the geographical sense.

This analysis demonstrates that the role of Ἰουδαῖος in shaping its thematic formations in Hellenistic Greek, while significant, is minimal, as the diverse, multi-discourse Ἰουδαῖος-themed formations rely heavily on the semantic contributions of co-occurring lexicogrammatical items and heteroglossic relationships. Furthermore, while ethnicity, religion-culture, geography, and geopolitics represent valid pragmatic extensions of Ἰουδαῖος, none can be deemed inherent to its systemic meaning potential, as the prominence of any extension depends on the surrounding linguistic context, with others often absent. When abstracted from context, Ἰουδαῖος does not inherently designate an individual tied to a specific ethnicity, religious-cultural practice,

geographical origin, or political allegiance. Thus, positing a primary sense for Ἰουδαῖος—implying secondary or tertiary senses—obscures rather than clarifies its meaning potential. However, asserting that the role of Ἰουδαῖος is minimal is not tantamount to saying that it lacks meaning. Its ability to convey meanings often glossed in English as *Jew*, *Jewish*, or *Judean* in specific contexts stems from its systemic meaning potential, which engages co-occurring lexical items to realize these pragmatic extensions. Operating in a thesaurus-like manner, Ἰουδαῖος's meaning potential, in particular linguistic environments, may engage lexical items such as γένος, ἀπογόνος, πρόγονος, or φυλή. In other environments, it may activate terms like νόμος, νόμιμος, δόγμα, or σημεῖον.

As a descriptor of the meaning potential of Ἰουδαῖος, I will adopt the term *Judahness*. *Judahness* refers to the essential, context-independent, and systemic meaning of Ἰουδαῖος, an identity potential rooted in the "concept of Judah"—the historical, cultural, and symbolic foundation that grounds its meaning—from which various pragmatic extensions arise. For instance, when associated with lexical items like γένος, ἀπογόνος, πρόγονος, φυλή, φύσις, αἷμα, λαός, υἱός, or πατήρ, *Judahness* draws on the tribal dimension of the concept of Judah, realizing a meaning of tribal affiliation. Conversely, with terms such as νόμος, παράνομος, νόμιμος, νομίζω, δόγμα, σημεῖον, περιτομή, σάββατον, or προσήλυτος, *Judahness* engages the religious-cultural dimension, conveying adherence to customs. Similarly, with expressions like Ῥωμαῖος, Ἕλλην, βασιλεύς, βασιλεία, πολίτης, or γῆ, *Judahness* reflects the regional or political dimension, signifying regional or political identity. Accordingly, Ἰουδαῖος may be defined as an

individual characterized by *Judahness*, an identity potential tied to the concept of

Judah.[106] This definition captures the systemic, context-independent meaning potential of

Ἰουδαῖος while allowing for its varied contextual modulations. *Judahness* thus serves to

distinguish Ἰουδαῖοι from contemporaneous groups and to differentiate subgroups within

the Ἰουδαῖοι.

Conclusion

The primary objective of this chapter has been to abstract the systemic meaning potential

of Ἰουδαῖος and to formulate a definition that effectively conveys this potential. This

objective has been accomplished through the analysis of thematic formations realized in

over two thousand texts where Ἰουδαῖος is instantiated, with thirty examples examined in

detail here. A thematic-formation analysis, which consists in identifying the TTFs and

ITFs realized by co-occurring lexical items through thematic relationships, has proven an

effective tool for studying Ἰουδαῖος. By discerning the semantic contributions of lexical

items to each ITF featuring Ἰουδαῖος, this study has established that Ἰουδαῖος's role in its

thematic formations is minimal and has proposed a general, context-independent

definition that captures its systemic meaning potential, termed *Judahness*.

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[106] This minimalistic definition of Ἰουδαῖος's systemic meaning potential aligns with the Columbia School of Linguistics' approach, which views the meaning potential of a lexicogrammatical item as a general, context-independent clue. (See particularly Reid's analysis of the English prepositions *at*, *on*, and *in* in "Monosemy, Homonymy and Polysemy.") Some analysts may find the inherent generality and ambiguity of *Judahness* unsettling. However, the unavoidable generality of unactualized language is an intrinsic feature of the lexicogrammar. Embracing this systemic generality, rather than rejecting it, offers a significant advantage, as it fosters closer examination of the situational context in which lexicogrammatical items are not only instantiated but specified.

This context-independent definition of Ἰουδαῖος, characterized by *Judahness*, sets a framework for its analysis in the Fourth Gospel. Its inherent generality suggests that a range of pragmatic extensions may emerge. While the author of John could employ language to emphasize a single, well-defined semantic extension throughout the Gospel, the absence of such uniformity would align with Ἰουδαῖος's systemic meaning potential. Understanding both *Judahness* and the spectrum of its pragmatic interpretations equips this study to avoid imposing a context-specific meaning derived from one instance across all occurrences in the Gospel of John.

CHAPTER 4: JOHN'S MODULATION OF ΙΟΥΔΑΙΟΣ—FROM THE JORDAN RIVER TO A WELL IN SAMARIA

Introduction

Our survey of John's use of the lexical item Ἰουδαῖος has shown that many scholars assume the Evangelist operates with a singular primary sense of the term—whether defined in terms of an ethnic, religious, or ethno-religious identity. Views on the referent of Ἰουδαῖος vary, with some interpreting it as a concrete historical group—an ethnic and/or religious community, whether broadly or narrowly conceived—and others viewing it metaphorically or rhetorically, as symbolizing individuals or a mindset opposing Jesus' worldview. Since most interpretations, however, presuppose a pervasive conflict between two factions—Jesus and his followers versus the Ἰουδαῖοι—they end up assigning a fixed referent to Ἰουδαῖος throughout the Gospel. While the author could have deliberately emphasized a single, well-defined pragmatic extension, our understanding of the meaning potential of Ἰουδαῖος—a broadly general hint—opens the possibility that John's usage draws on a range of pragmatic extensions—varying in sense, referent, and appraisal—in keeping with the systemic nature of the term. Accordingly, the remaining chapters of this work aim to accomplish two main objectives: first, to assess whether John uses Ἰουδαῖος with a singular or diverse set of pragmatic extensions (Chapters 4, 5, and 6); and second, to explore the rationale behind his specific choices in deploying the term (Chapter 7).

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As stated in Chapter 2, this analysis employs SFL's theory of register as its primary analytical tool. The strength of this approach lies in its potential to help researchers define the situational context of a discourse, which constrains the meaning potential of Ἰουδαῖος, through the sociosemiotic variables of mode, field, and tenor. What sets a register analysis apart from other tools is its emphasis on an analysis of entire units of discourse. The meaning of Ἰουδαῖος is not only constrained by the cotext of the specific clause where Ἰουδαῖος is featured as a participant, but also by the context of the entire unit of discourse where Ἰουδαῖος, reiterated and substituted with other designations, takes on a specific role in its interaction with other participants within the narrative. A register analysis, particularly through an examination of the transitivity network, enables researchers to also identify with greater precision the subject matter of a given discourse. By uncovering the various topics—those objects of discussion that occupy the participants in John's narrative—and the circumstances prompting these discussions, we gain deeper insights into why John employs the term Ἰουδαῖος in the manner he does.

There are seventy-one instances of Ἰουδαῖος in John's Gospel, appearing across fifteen discourse units.[1] In the next three chapters, each unit's three sociosemiotic variables—field, tenor, and mode—are analyzed alongside an exploration of the pragmatic meaning of Ἰουδαῖος as modulated by these variables. This chapter specifically examines the first six discourse units where Ἰουδαῖος is featured, beginning with the

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[1] To be precise, seventy instances of Ἰουδαῖος occur within the fifteen discourse units examined here. The single remaining instance, found in 13:33, refers back to Jesus' earlier statement in 8:21.

Jews' encounter with John the Baptist at the Jordan and concluding with the one Jew's encounter with a Samaritan woman.

John 1:19–34: John's Testimony to the Jews that Jesus is the Coming Messiah

Mode[2]

The writer of the Fourth Gospel first introduces the lexeme Ἰουδαῖος in the pericope spanning vv. 19–34. As far as the structure of this section, its boundaries are defined by the initial καί in v. 19 and the introduction of new participants in v. 35.[3] καί not only signals the beginning of a new episode, but also functions as the main conjunctive cohesive tie joining together the majority of primary clauses. If we include the three instances of κἀγώ "and I" (vv. 31, 33, 34), of the forty-five main clauses that make up this episode, seventeen of them begin with καί. Following καί, the interrogative τίς is the second most frequently used lexical item to begin a primary clause, appearing four times in vv. 21, 22, and 25.

The cohesiveness of this unit is further enhanced by various linguistic resources that provide references, particularly in relation to the main participants of the discourse. Three main participants are explicitly introduced (with their grammaticalized forms) in v.

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[2] While the field of discourse helps analysts identify the subject matter of any text and might seem like the logical starting point for a register analysis, there are compelling reasons to begin with an examination of the mode of discourse. First, since the textual metafunction governs how writers structure and organize their texts, analyzing features that create cohesion can help establish the boundaries of a discourse unit. Once these boundaries are clearly defined, it becomes easier to investigate what determines the subject matter of the unit. Second, writers convey texture and coherence through the use of prominence, which plays a key role in defining the topic of a discourse unit. Therefore, it is prudent to start by analyzing the linguistic resources that are highlighted within the discourse.

[3] Although οὖν is John's preferred conjunction for starting a new section, he also frequently begins sections with καί. According to NA28, out of 157 paragraphs in the Gospel of John, forty start with οὖν, twenty-nine with δέ, and fifteen with καί.

19: ἡ μαρτυρία τοῦ Ἰωάννου "the testimony of John," Ἰωάννης "John," and ἱερεῖς καὶ Λευῖται "priests and Levites." These same participants, by means of reduced (pronouns) and implied referents (verbal endings) are recalled throughout the entire pericope.[4] One very important referent that joins subsection 18–28 with 29–34 is the demonstrative οὗτος in v. 30. John explicitly tells us that this pronoun refers back to his earlier words to the priests and Levites in v. 26. This indicates that the implicit subject of the imperative ἴδε in v. 29, while potentially including others in the crowd, is primarily the Jerusalemite delegation. Additionally, the explicit mention of John's testimony in v. 32, elaborated through v. 34, frames the theme of testimony as the bookends for this unit. Another factor that indicates the cohesiveness of vv. 18–34 is the introduction of new participants in vv. 43 and 44. Although one might contend that Jesus is introduced as a new participant in v. 35, it is important to note that John already mentions him in a reduced form in vv. 26 and 27, indicating a continuity of presence before his formal introduction.

The cohesiveness of this discourse unit is further enhanced by the high frequency of specific semantic domains that reflect topics and events not typically prominent in other parts of John's discourse. This distinction is critical because a semantic domain that is widely common and highly frequent across John's discourse does not necessarily contribute to the cohesiveness of any single unit. However, when a domain shows a high frequency within a specific unit but is less prevalent throughout John's broader discourse, it serves as a significant marker of cohesiveness for that unit. For instance, while there

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[4] Reduced and implied referents for John can be seen in every verse with the exception of v. 28. Reduced and implied forms of the priests and Levites can be seen in vv. 19, 21, 22, 24, 25, 26, 29, and 30. John's words and responses to the priests and Levites are the referents to his testimony.

are eighty-two instances of lexical items from Domain 82 (Discourse Referential) and twenty-five instances from Domain 33 (Communication), their contribution of only 2 and 4 percent to the unit means they are less significant for establishing cohesiveness. Conversely, lexical items from the two related Domains 53 (Religious Activity) and 36 (Guide, Discipline, Follow), which represent 27 and 29 percent of John's entire discourse, signal a unity of thought that distinguishes this pericope from others. This unity is strengthened by the fact that certain lexical items closely related to Domains 53 and 36 (though some from a different domain) are instantiated only in this pericope. These lexical items include: ἱερεύς, Λευίτης, Ἠλίας, ὑπόδημα, and ἱμάς.

John deliberately structured this text to meaningfully convey to his audience a theological perspective he believes to be true. While the formulation of his message primarily pertains to the field of discourse, the various linguistic elements that John emphasizes play a crucial role in presenting his message coherently and, ideally, persuasively. In this discourse, the Evangelist highlights the authoritative role of John the Baptist as the one commissioned by God to bear faithful testimony concerning the Son of God.[5] The prominence of both the role and testimony of the Baptist is shown in the question posited in v. 25 (τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης "why then do you baptize if you are not the Christ, nor Elijah, nor the prophet?") and the answer provided in v. 33 (ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι

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[5] John's interlocutors are also highlighted in the pericope. The subjunctive δῶμεν (v. 22) foregrounds the purpose of their visit and the periphrastic ἀπεσταλμένοι ἦσαν (v. 24), with stative aspect, in conjunction with the adjunct ἐκ τῶν Φαρισαίων, frontgrounds their religious status.

εἶπεν . . . "he who sent me to baptize in water, he told me . . .").[6] The Evangelist foregrounds the question of John's identity and authority by syntactically placing the apodosis of the conditional clause before the protasis.[7] Also, to emphasize that John's authority comes from God, the writer begins his clause in v. 33 with the nominal group ὁ πέμψας με βαπτίζειν ἐν ὕδατι "the one who sent me to baptize with water." This word group, is recalled back by the pronoun ἐκεῖνός in the next main clause (also occupying the first slot), and functions as the subject who gives John his prophetic commission. John's testimony and the object of this testimony are also syntagmatically foregrounded. In v. 19 αὕτη, which is qualified by ἡ μαρτυρία τοῦ Ἰωάννου "the testimony of John," occupies the first syntactical slot. In vv. 29 and 30 ὁ ἀμνὸς τοῦ θεοῦ and its referent οὗτος also fill the first slot. The same should be said of the referents in vv. 33 and 34 that modify ὁ βαπτίζων ἐν πνεύματι ἁγίῳ "he who baptizes in the Holy Spirit" and ὁ υἱὸς τοῦ θεοῦ "the Son of God." In both cases, οὗτος starts each clause.

The role and the testimony of the Baptist is also foregrounded paradigmatically. Certainly the imperative εὐθύνατε in v. 23 highlights the prominence of John's prophetic task of challenging others to ready themselves for the coming of the Christ.[8] This call for an appropriate response to the coming of the Christ is emphasized by a series of verbs

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[6] While many different linguistic resources emphasize the authoritative role of John and the significance of his testimony, for the sake of brevity, I will only comment on a few of them.

[7] In conditional clauses, this syntactical ordering is the most heavily marked structure. See Porter and O'Donnell, *Discourse Analysis*, 182–84.

[8] Foregrounding is not only accomplished by grammatical choice (imperative form) but also by lexical choice. John's substitution of the verb ἑτοιμάζω (found in the LXX) with εὐθύνω signifies a deliberate deviation, likely intended to highlight an ethical response. See Freed, *Old Testament Quotations*, 5.

with stative aspect, which detail the substance of his testimony.[9] John draws attention to his belief that the Messiah is currently among his people, even though he will temporarily remain unaware of his identity (vv. 31, 33). However, following the divine revelation through the Spirit descending and remaining on Jesus (v. 32), John's testimony to his interlocutors remains unambiguously clear: Jesus is the Messiah, the Son of God (v. 34).

<div align="center">Field</div>

As has been noted in Chapter 2, an analysis of the field of the discourse—the examination of the processes, participants, and circumstances in the transitivity network—is meant to help us identify the subject matter of the discourse. In the case of John 1:19–34, as it pertains to the Verbal processes, with the exception of Mental processes, there is a balance of process type. Of the seventy different predicators, twenty-five of them are Material, twenty-two Verbal, fourteen Relational (twenty if we include verbless clauses), and seven Mental.[10] This balance of process types already suggests to us some important features that characterize the subject matter of the discourse, namely, the features of identity, testimony, and the actions associated with various participants and their testimonies.[11]

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[9] These verbs are: ἕστηκεν (v. 26), ᾔδειν (vv. 31, 33), τεθέαμαι (v. 32), ἑώρακα (v. 34), μεμαρτύρηκα (v. 34).

[10] Of the fourteen Relational processes, thirteen of them belong to the Identification subtype and of the seven Mental processes, six of them belong to the Perception subtype and one to the Cognition subtype.

[11] This balance in process type is especially notable considering that in the prologue, Material processes constitute 55 percent of all predicators, while Verbal and Relational processes each account for 20 percent. Clearly, while the prologue focuses more on action, this pericope presents a more even mix of action and dialogue.

The majority of predicators have perfective aspect (37 percent of all instantiations). This is not at all surprising since in narratives the perfective aspect carries the mainline of the discourse. About 30 percent of all processes have imperfective aspect, the majority of which instantiate the goings-ons of the dialogues between the participants. These predicators with imperfective aspect provide the supportive material of the main topic of the pericope, namely the testimony of John the Baptist concerning the identity of Jesus. The importance of John's testimony is brought to its climax between vv. 30 and 34, with the instantiation of six verbs with stative aspect. According to the text, although Jesus was in a state of existence (γέγονεν, v. 30) before John himself came into existence, John remained in a state of ignorance (ᾔδειν, vv. 31, 33) concerning Jesus' existence and identity. However, after having experienced direct revelation from God (ἴδῃς, v. 32), and finding himself in that revelatory state (τεθέαμαι, v. 32; ἑώρακα, v. 34), he is now also in a state of giving testimony that Jesus is the Son of God (μεμαρτύρηκα, v. 34). The writer also emphasizes the state of John's interlocutors by contrasting them with that of John. In v. 24 they are depicted as being in a state of having been sent by the Pharisees. They are also depicted, like John at one point, as being in a state of ignorance concerning the identity of the Messiah (οὐκ οἴδατε, v. 26), even though he is in their midst (ἕστηκεν, v. 26). However, unlike John, no mention is made of there being a change in their state.

Since the choice of Verbal processes indicates that a main feature of this discourse is that of testimony, it is not surprising that one of the key participants in the pericope is ἡ μαρτυρία τοῦ Ἰωάννου "the testimony of John," which serves as the Identifier of αὕτη in the very first primary Relational clause. While no subsequent direct referent is provided

for it, aside from the related verb μαρτυρέω in vv. 32 and 34, ἡ μαρτυρία τοῦ Ἰωάννου seems to function as the heading of the unit. Everything that unfolds is essentially the content of John's testimony. John and his interlocutors, the priests and Levites, are two other primary participants and although they are introduced in v. 19 with grammaticalized forms by means of oblique cases, they are recalled all throughout the pericope by other reduced forms in the nominative case.[12] Since much of the dialogue takes place between these two participants, they both assume the roles of Sayer and Receiver.[13]

Another primary participant is οἱ Ἰουδαῖοι, introduced in the secondary clause of v. 19 as subject and Actor of the process ἀπέστειλαν. These Jews, or at least some of them, are recalled back in v. 24 by means of the adjunct ἐκ τῶν Φαρισαίων "from the Pharisees." In the clause, ἐκ τῶν Φαρισαίων functions as the secondary agent by whom the priests and Levites were sent to talk with John[14]—the implied subject and Goal of the the periphrastic ἀπεσταλμένοι ἦσαν "those who are in a state of being sent" is the nominal group ἱερεῖς καὶ Λευίτας in v. 19.[15] This suggests that οἱ Ἰουδαῖοι likely

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[12] It is also noteworthy that in the initial secondary clause of v. 19, John is presented as the Beneficiary of the Material process ἀπέστειλαν through the adjunctive πρὸς αὐτόν. As discussed in Chapter 2, this syntactical structure is the most heavily marked in Hellenistic Greek to indicate the Beneficiary, thereby highlighting John's prominence in the discourse.

[13] The priests and Levites function as Sayers in five clauses and John in fourteen clauses. In two clauses God assumes the role of Sayer and in one clause it is Isaiah who assumes this role.

[14] See Porter, *Idioms*, 65.

[15] Some suggest that in this clause, the Evangelist introduces a new participant in the discourse, namely, a second unofficial delegation made up of Pharisees (i.e, Dodd, *Historical Tradition*, 263–64). This view rests on the claim that the individuals described as "priests and Levites" largely were Sadducees. Given that the Sadducees were the majority in the Sanhedrin, it is argued that Pharisees would not possess the authority to independently send an official delegation. Hence, the "sent ones" of v. 24 belong to a different group. It is very unlikely, however, that a new participant has been introduced for the following reasons. First, historical records, including Josephus (see Josephus, *Vita* 1.2.), indicate that many priests and Levites were also Pharisees. Second, the use of the preposition ἐκ to modify τῶν Φαρισαίων suggests a grammatical nuance: in Hellenistic Greek, the primary agent in a passive clause is typically indicated by ὑπό + genitive, and a secondary agent by δία or ἐκ + genitive. This implies that the Pharisees are

identifies those members of a religious council located in Jerusalem, likely the Sanhedrin, some of which were Pharisees. Jesus is also a major participant in the discourse. Although he is mentioned as the Phenomenon of John's visual experience with his grammaticalized form for the first time in v. 29, he is identified throughout the discourse with many other referents and substitutions that function as minor participants.[16] In vv. 26 and 27, he is the one ὃν ὑμεῖς οὐκ οἴδατε, ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ ἐγὼ ἄξιος "whom you do not know, who comes before me, of whom I am not worthy." In v. 29 he is called ὁ ἀμνὸς τοῦ θεοῦ "the lamb of God" and in v. 34 ὁ υἱὸς τοῦ θεοῦ "the Son of God."

The setting of John's interaction with the priests and Levites is delineated through various circumstantial adjuncts of location. At the beginning of the narrative, we learn that the priests and Levites, representing οἱ Ἰουδαῖοι, traveled ἐξ Ἱεροσολύμων "from Jerusalem" to where John was baptizing, specifically ἐν Βηθανίᾳ "at Bethany."[17] To

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considered a subset of the larger group referred to as οἱ Ἰουδαῖοι. Third and most importantly, the synoptic parallel in Matt 3:7 mentions that Sadducees and Pharisees were part of one delegation, suggesting that at least some of the priests or Levites in our pericope could indeed be Pharisees.

[16] Other grammaticalized participants, many in the nominative case, because they fill the slot of complement, are secondary in the discourse. These participants include: ὁ χριστός, Ἠλίας, ὁ προφήτης, φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, τὴν ὁδὸν κυρίου, ἄξιος, τὸν ἱμάντα τοῦ ὑποδήματος, τῷ Ἰσραὴλ. I also regard ὁ πέμψας με βαπτίζειν ἐν ὕδατι as a secondary participant. This participial clause, referring back to God who was mentioned in v. 6, functions as subject of the clause and as the Actor of John's commissioning. However, because it only appears in reduced form, its role is relegated to the background. Regarding ὁ χριστός, I would also like to note that while grammatically it functions as a secondary participant, this does not mean that it is unimportant. The purpose of John's testimony is to establish the identity of that human being who is to come as the Christ.

[17] For some scholars, the lack of archeological evidence that a town near the Jordan called Bethany ever existed is one of many indicators that the writer of the Fourth Gospel was not an eye witness of the accounts being described in the narrative, even if he claims to be. See for example Casey, *Is John's Gospel True?*, 70. However, our inability to precisely identify this particular Bethany does not necessarily prove its non-existence or that the Evangelist was mistaken. Riesner has presented a plausable argument that Bethany could be an alternative spelling for Batanea, a region that encompasses this part of the Jordan. See Riesner, *Bethanien*. It is not the purpose of this work to demonstrate that the contents of the Fourth Gospel is an accurate description of an eyewitness. Neither is it necessary for the thesis we are trying to advance.

prevent readers from confusing this Bethany with Lazarus's hometown near Jerusalem (11:17), the author or redactor of the Fourth Gospel specifies that the Bethany under question was πέραν τοῦ Ἰορδάνου "on the other side of the Jordan." Additionally, by using the Location-Time circumstantial τῇ ἐπαύριον "the next day" in v. 29, the writer informs readers that John's interaction with his interlocutors from Jerusalem spanned two days.

One circumstantial of Matter (περὶ σεαυτοῦ), one of Cause-Reason (τί), and another of Cause-Purpose (διὰ τοῦτο) provide the setting to elaborate the main topic of the discourse unit. After a series of questions concerning the identity of John, the Jerusalemite delegation asked John, τί λέγεις περὶ σεαυτοῦ "What do you say about yourself?" (v. 22) and τί οὖν βαπτίζεις "Why then do you baptize?" (v. 25). The circumstantials modifying each of these questions inform the reader that, from the perspective of the delegation, John's activity of baptizing is one that corresponds to a prophetic messianic figure.[18] Even though John denies being Elijah, the Prophet, or the Christ, he, nevertheless, seems to assent with the delegation's judgment concerning his activities. By applying the words of Isaiah the prophet to himself—ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνατε τὴν ὁδὸν κυρίου "I am the voice of one calling in the desert, make straight the way of the Lord"—John conveys that he is indeed a prophetic figure

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However it cannot be denied that the author/redactor presents his work as the recollections of one who has experienced the situations described therein. Robinson, in his *The Priority of John*, has presented a convincing case that the Fourth Gospel is the product of an eye witness. See also Anderson, *Christology of the Fourth Gospel*.

[18] OT Scriptures such as Ezek 36:25 and Zech 13:1, when compared with texts like 1QS IV, 18–21, suggest that some Jews anticipated that baptism would occur before the coming of the Messiah. For a more detailed discussion concerning baptism during the first century, particularly in relationship to the Gospel of John, see Keener, *John*, 440–48.

preparing people to receive the Messiah. This is made explicit by the circumstantial διὰ

τοῦτο in v.31, which instantiates the purpose of John's preaching and baptism ministry,

namely, ἵνα φανερωθῇ τῷ Ἰσραὴλ "that he may be revealed to Israel." Indeed, John's

baptism ἐν ὕδατι "in water" (vv. 26, 31) is but a precursive representation of the

Messiah's soon coming baptism ἐν πνεύματι ἁγίῳ "in the Holy Spirit" (v. 33).

Finally, with the circumstantial of Location-Place ἐπ' αὐτόν "on him" in v. 33, the

Baptist (and the writer of the Gospel) brings resolution to the original inquiry posited in

v. 19: How can one know who is the Christ? The Christ is him ἐπ' αὐτόν "upon whom"

the Spirit of God, after descending in the form of a dove, remains. He is the one who has

been standing μέσος ὑμῶν "among you" (v. 27) and his name if Jesus.

Tenor

While in the analysis of the field of John 1:19–34, one of our concerns was to identify the

various participants in the pericope, in this section our focus shifts to defining the social

role each participant plays in the discourse. Since these social roles result to a large extent

from the speech functions that the system of modality instantiates, due attention must be

given to the various clause types in our passage. There are six different clause types in

this pericope, two of them realized by the indicative mood (direct statement and direct

question), which grammaticalize the assertive attitude. This is not at all surprising due to

the conversational nature of the episode. The very first direct statement is made, however,

not by John or his interlocutors, but by the author and redactor of the story, who assumes

the role of reporter. He states that the contents of this dialogue constitute ἡ μαρτυρία τοῦ

Ἰωάννου "the testimony of John" concerning the coming Messiah. He also reports that the testimony that is about to unfold[19] is the response that John gave to the delegation that the Jews sent from Jerusalem. It should be noted that nothing in the cotext imbues these statements with a positive or negative evaluation of the Jews on the writer's part.

The main interactants of the dialogue, John and the Jerusalemite delegation, assume the roles of responder and questioner. All the direct and simple questions are uttered by the priests and Levites and the majority of direct and simple statements constitute John's response to their questioning. Two lines of inquiry are put forward: those concerning John's identity and those concerning his role as baptizer. These two sets of questions underscore, however, one underlying theme, namely, the prophetic authority of John. If John is not the Christ, nor Elijah, nor the prophet—one of God's appointed messianic figures—what gives him the right to baptize people? (v. 25). While we are not able to discern the tone conveyed in the questions, a couple of linguistic features betray a degree of hostility from the delegation. The first indicator is the sequential nature of the questions, as instantiated in vv. 21 and 22 and the second indicator is the likely ellipsis of the main verb in v. 22 in relation to the directive function of the subjunctive δῶμεν in the secondary clause. This probable statement suggests that the elided verb may be an imperative, demanding an answer from John the Baptist. Ironically, the only actual commands in the entire pericope come from the one being interrogated. This cements John's authoritative role as a divinely appointed prophetic figure. In v. 23, he directs his

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[19] The writer's use of a probable statement, instantiated by means of the subjunctive ἐρωτήσωσιν, provides a projected visualization of what is about to unfold.

inquisitors to make right the way of the Lord and in v. 29, with the particle ἴδε

functioning imperatively, he directs them to behold the incarnate Christ.

But there is another participant with greater authority because of his role as the

Jewish Messiah. With many direct and simple statements John elaborates that Jesus is the

Christ promised in the Jewish Scriptures. He is the Lamb of God that takes away the sin

of the world (v. 29). He is the one who came after John, though he existed before John (v.

30). He is the one, confirmed by the Holy Spirit, to be the Son of God (v. 34). Indeed, he

is the one about whom John came to give testimony (v. 34). It is worth noting that John

never directly answers the inquiry of his interlocutors. He never tells them by what

authority he baptizes. Instead, he takes their questions as an opportunity to emphatically

confirm that the coming Christ, who stands in their midst, is Jesus, not him. Indeed, in

relationship to Jesus, John's role is one of a servant, unworthy to even untie his sandal (v.

27).

The Modulation of Ἰουδαῖος in the Context of John 1:19–34

The episode in 1:19–34 describes the interaction between John the Baptist and a

delegation from Jerusalem, consisting of priests and Levites. As the field of discourse

indicates, this interaction takes place in Bethany, on the other side of the Jordan river, in

the context of John's prophetic ministry.[20] The debate of the interaction revolves around

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[20] While the material context of the Evangelist's actual setting and the situational context of the linguistic environment shaped the composition of this Gospel, my analysis of the accounts referencing Ἰουδαῖος concentrates exclusively on the immediate situational context, which shapes the actions, responses, and appraisals of participants within the narrative. This focus is justified, as the immediate linguistic context, rather than the Evangelist's material setting, primarily modulates the pragmatic extensions of Ἰουδαῖος in John's discourse. This does not imply that the Evangelist's material context is

John's authority to baptize people as a sign of their repentance, in preparation to welcome the Messiah. The delegation from Jerusalem seems to think that this activity corresponds to one of God's appointed messianic figures, which John does not seem to be. Rather than directly elaborating on his identity and divine appointment to baptize (though John tangentially mentions it), John takes advantage of the delegation's inquiries to provide testimony that the Messiah is already in their midst, and his name is Jesus.

It is in this religious context that Ἰουδαῖος is instantiated for the very first time in the Fourth Gospel and its contextual meaning is restricted to identify individuals with an authoritative status in Jerusalem, very likely members of the Sanhedrin—the high percentage of lexemes belonging to Domain 53 (Religious Activity) and 36 (Guide, Discipline, Follow) also supports this interpretation. Even though one cannot be dogmatic that οἱ Ἰουδαῖοι strictly refers to religious leaders in Jerusalem (though we can be certain of its religious sense), at least a group among them belongs to the Pharisees. Many contextual features in this episode, however, suggest that these leaders function as representatives of the entire nation of Israel. In v. 31 John explains that the purpose of his prophetic ministry is that the Messiah φανερωθῇ τῷ Ἰσραὴλ "may be revealed to Israel." And this is precisely what he does with respect to the delegation from Jerusalem. Even though the delegation of Jerusalem, and certainly many in the nation of Israel, are in a state of ignorance as to the identity of the Messiah, in v. 23 John invites them to prepare

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irrelevant. However, establishing that context with any certainty requires a comprehensive examination of the Gospel as a whole. Only then can we construct a tentative material and situational context that illuminates the identity, beliefs, and challenges of the Evangelist and his intended audience. This will be the concern of Chapter 7.

themselves to welcome the Messiah and in v. 29 he actually shows them who the Messiah

is. John's testimony that Jesus is the coming Christ is, therefore, not only meant for the

religious leaders but also for the entire Jewish people.

It is important to be reminded that in his use of the lexeme Ἰουδαῖοι, the author

does not give it a positive or negative connotation, even if he casts the priests and Levites

in a negative light. Although one may be tempted to imbue Ἰουδαῖοι with a negative

connotation due to apparent animosity of the delegation toward John, nothing explicit in

the text justifies this. Perhaps this nuance is intentional on the part of the writer;

suggesting a distinct response from the religious leaders, represented by the priests and

Levites, compared to the broader populace of Israel.

John 2:1–12: Jesus' First Sign to Some Jews from Galilee that Display his Messiaship

Mode

Ἰουδαῖος is mentioned for the second time by John the Evangelist in his account of Jesus'

first miracle, which occurs at a wedding in Cana of Galilee. The linguistic resources that

frame this unit of discourse are the following three deictic adjuncts: τῇ ἡμέρᾳ τῇ τρίτῃ

"on the third day" (v. 1), ἐν Κανὰ τῆς Γαλιλαίας "in Cana of Galilee" (vv. 1, 11), and

μετὰ τοῦτο "after these things" (v. 12). While the initial temporal point of reference for τῇ

ἡμέρᾳ τῇ τρίτῃ is unclear,[21] it is evident that this temporal marker is meant to signify the

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[21] The temporal four-day structure provided by John in 1:19–21 does not correlate with the expression τῇ ἡμέρᾳ τῇ τρίτῃ "on the third day" here in 2:1. Most scholars who take John's chronology in these first two chapters at face value believe that the wedding took place on the third day after Jesus' encounter with Philip and Nathanael; that is, on the seventh day of John's week cycle (e.g., Geyser, "The Semeion at Cana," 16). Theodore of Mopsuestia, however, believed that the wedding took place on the

beginning of a new episode, particularly as it is preceded by the conjunctive καί. The details of this episode are enclosed by the double instantiation of the locational deictic adjunct ἐν Κανὰ τῆς Γαλιλαίας "in Cana of Galilee" in vv. 1 and 11. The prepositional phrase μετὰ τοῦτο, a circumstantial of Extend-Duration, is another temporal referent that connects the redactional comment of v. 12 with the story proper. Specifically it is the referent τοῦτο, which retrieves the prior information in summary fashion. καί and δέ are the two conjunctive particles that conjoined a majority of the forty clauses in the pericope (καί fifteen clauses and δέ five clauses). Indeed all clauses are conjoined by means of reiteration, reference and substitution. Linguistic items reiterated more than twice in the pericope are: Ἰησοῦς "Jesus" (6x in vv. 1–4, 7, 11), οἶνος "wine" (5x in vv. 3, 9, 10), μήτηρ "mother" (4x in vv. 1, 3, 5), ἀρχιτρίκλινος "headwaiter" (3x in vv. 8–9), μαθηταί "disciples" (3x in vv. 2, 11–12), ὕδωρ "water" (3x in vv. 7, 9). Since some of these items function as important participants in the discourse they are also brought back into the story by means of reference and substitution. Ἰησοῦς, for example is mentioned in reduced form nine times (vv. 2, 4–5, 11–12) and μήτηρ four times (vv. 3, 4, 12). γύναι "woman" in v. 4 is a vocative that substitutes Jesus' mother.

The coherent structure of the pericope is substantiated by its topical coherence, which highlights the miraculous working power of Jesus, which in turn functions to

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third day after the Lord's baptism (Theodore of Mopsuestia, *John*, 26; see also Barrett, *John*, 190). Some scholars suggest that, since the other miracle Jesus performs in Cana happens μετὰ δὲ τὰς δύο ἡμέρας "after two days," the expression in 2:1 is a symbolic reference to his resurrection (e.g., Dodd, *Interpretation*, 300). Some, like Carmichael, interpret these first two chapters symbolically and argue that John's week is an allegory of the creation story in Genesis, meant to display Jesus as God's creative and powerful Word. The details of the wedding in Cana are, therefore, meant to show Jesus' divine nature, as his actions on the third day parallel the actions of God on the third day of Creation. See Carmichael, "Marriage at Cana."

reveal Jesus' glory. Among the paradigmatic features that draw attention to the marvelous act of Jesus we have, first, a high number of processes with imperfective aspect that foreground Jesus' performative actions. Of the eighteen Verbal processes between vv. 3 and 8, eleven have imperfective aspect. Worthy of note is the change of verbal aspect instantiating Jesus' command to the servants in v. 8. After asking the servants to draw (ἀντλήσατε, perfective) some of the wine, Jesus commands them to take (φέρετε, imperfective) the wine to the headwaiter, the specialist in determining wine quality. A second paradigmatic feature entails the concentration of processes with stative aspect in vv. 9 and 10. Attention is given to the transformed state of the water (τὸ ὕδωρ οἶνον γεγενημένον "the water-turned-into-wine"), the ignorance of the headwaiter (οὐκ ᾔδει "he was in a state of not knowing"), which creates anticipation for his climatic positive and expert remarks, the knowledge of the servants based on their direct witness (οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ "but the servants who had drawn the water knew"), and the alleged preparation and generosity of the groom to maintain the best wine until the final stages of the wedding celebration (σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι "you have kept the good wine until now"). The writer also draws attention to Jesus' miraculous action by means of a number of syntagmatic resources. In v. 3, he draws attention to the lack of wine by beginning the clause complex with the secondary clause and filling the first syntactical slot of the third clause with the complement οἶνον "wine." Mary's command to the servants to follow Jesus' instruction begins with the embedded clause functioning as complement—ὅ τι ἂν λέγῃ ὑμῖν ποιήσατε "whatever he tells you do." This is also true with the clauses πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν

"every person serves the good wine first" and σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι "you have kept the good wine until now." Both subjects—πᾶς ἄνθρωπος and σύ—occupy the first syntactical slot and they highlight the quality of the wine by contrasting what most people do in comparison to what the groom allegedly did.

Field

In v. 11, the Evangelist states: Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ "this, the first of his signs, Jesus performed at Cana of Galilee, and manifested his glory, and his disciples believed in him." This clause complex made up of three paratactic clauses is a summary of the pericope's subject matter, namely, the miracle of transformation that Jesus performed in front of his disciples in order to reveal his glory to them; that is, in order to reveal his messiahship. It is not surprising, therefore, that the great majority of processes, which are of the Material kind (nineteen out of thirty-seven), are associated with the various activities related to the miracle itself. For example, the actions of filling (γεμίσατε) the jars with water (v. 7), drawing (ἀντλήσατε) water from the jars (v. 8), and taking (φέρετε) the water-turned-into-wine to the head servant, are actions that οἱ διακόνοι "the servants" carried out in response to Jesus' injunctions—Jesus is the Sayer of the two Verbal processes in vv. 7 and 8, whose Beneficiaries are the servants, instantiated with their reduced forms. Notwithstanding the fact that Jesus' miraculous working power is highlighted in the story,[22] Jesus is actually never described

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[22] This is done in two ways by the Evangelist. As already shown in the mode analysis, first,

as following a step-by-step procedure of turning the water into wine. As a matter of fact, the only Material process that has Jesus as the Actor of the miraculous activity is found in v. 11. In the first primary clause of this verse, ὁ Ἰησοῦς "Jesus" is the Actor who ἐποίησεν "performed" the Goal ταύτην ἀρχὴν τῶν σημείων "this, the first of his signs." The Evangelist's "unimpressive" description of the miracle only draws attention to the greatness of Jesus' power, particularly when one takes into account the pleasant surprise of the head servant at tasting τὸν καλὸν οἶνον "the good wine" in the latter stages of the celebration.

Jesus' disciples also play a significant role in the development of the subject matter. Like Jesus, they are introduced with their full grammaticalized form in the nominative case as early as v. 2 and then are reiterated twice more as nominatives in vv. 11 and 12. While they are not instantiated as participants in the actions that led to the transformation of water into wine, the fact that the Evangelist mentions their response of belief to Jesus' revelation of his glory indicates that they were part of the privileged group who were eyewitnesses to the miracle. The Evangelist does not mention the content of the disciple's belief; however, details from the episode in 1:19–39 that are fresh in the mind of the reader suggest that this content likely entails the messianic identity of Jesus. In our analysis of 1:19–34, it was shown that John's ministry of preaching and baptism had the purpose of revealing (φανερόω) to Israel that Jesus is the messianic figure of whom the Jewish scriptures talked (v. 31). In light of this, the Evangelist's intentional instantiation

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Ἰησοῦς "Jesus," as the most important primary participant, is the one with the most mentions in the story (6x in vv. 1–4, 7, 11), and second, there is a high concentration of processes with stative aspect in vv. 9 and 10 that give prominence to Jesus' miraculous actions.

of φανερόω here in v. 11 with Jesus as its Actor and τὴν δόξαν αὐτοῦ "his glory" as its

complement seems to have a similar purpose. In that regard, Jesus' glory fulfills the same

purpose as John's baptism; it identifies him as the coming Messiah.

Mary's interaction with Jesus also contributes to the development of the subject

matter. As another primary participant in the story, she is instantiated three times with full

grammatical form as ἡ μήτηρ αὐτοῦ "his mother." Although her participation is limited to

a few clauses,[23] her importance lies in the fact that she is the one who brings the problem

to Jesus' attention, which ultimately prompts his actions. Her statement, οἶνον οὐκ

ἔχουσιν "they have no wine," elicits a response from Jesus that many interpret as brusque

due to his use of the vocative γύναι "woman." The writer does not elaborate on Jesus'

motivation for responding to Mary in such a seemingly abrupt manner, but the Lord's

words, οὔπω ἥκει ἡ ὥρα μου "my hour has not yet come," suggest that Mary's

declarative statement carried a pragmatic directive sense. It appears that Mary was aware

not only of Jesus' messianic identity but also of his supernatural abilities, and she was

hopeful that he would address the problem. Jesus' demonstration of his glory through his

miraculous activity to a select few suggests that Mary may have also been prompting him

to publicly disclose his messianic identity. However, the Lord deemed the place and

timing unfitting for such a public display.

A number of adjunctive circumstantials of Location-Time and Location-Place also

elaborate on the subject matter of Jesus' revelation of his glory through his miraculous

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[23] As a sole subject, ἡ μήτηρ αὐτοῦ is the Carrier of the Relational process ἦν in v. 1 and the Sayer of the Verbal process λέγει in vv. 3 and 5. However, she is also included as a member of the complex word group, functioning as subject and Actor of the Material clause in v. 12.

activity. No more needs to be said about the circumstantial τῇ ἡμέρᾳ τῇ τρίτῃ "on the third day," ἐν Κανὰ τῆς Γαλιλαίας "at Cana of Galilee," and εἰς τὸν γάμον "to the wedding," which provide the setting for this specific episode. However, the adjunct ἕως ἄνω "to the brim" in v. 7 and ἕως ἄρτι "until now" in v. 10 elaborate the subject matter by highlighting the abundance and the quality of Jesus' miraculous provision. Of particular importance for the purpose of this study is the complex circumstantial ἐκεῖ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι "there laying according to the purification of the Jews." A number of interpreters find in this circumstantial a Johannine instantiation of a polemic that already existed between the disciples of Jesus and the Jews.[24] However, this polemic is foreign to the actual episode—it must be imported, either from a purported conflict in the 1:19–34 episode or the one that follows, the temple episode. This complex circumstantial is headed by the locational adjunct ἐκεῖ "there," indicating that the water jars were situated within the precincts where the wedding took place. The genitive τῶν Ἰουδαίων "of the Jews" functions as qualifier of κατὰ τὸν καθαρισμόν "according to the purification," a circumstantial of the Angle-Viewpoint type. Consequently, the mention of the Jews on this specific instance is there to clarify that the ritual of purification was a distinctive Jewish custom.[25] Together ἐκεῖ and τὸν καθαρισμὸν τῶν Ἰουδαίων indicate, not a polemic between Jesus' followers, but a historical reality that the people of this Galilean village saw themselves (or at least the writer thought of them) as Jews who were

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[24] See, for example, Casey, *Is John's Gospel True?*, 52; Hakola, *Identity Matters*, 88; Geyser, "The Semeion at Cana," 18.

[25] Drawing from Maimonides, Barrett points out that stone jars, unlike earthenware, were considered suitable among Jews "for water used for purificatory purposes" due to their perceived resilience to contamination (Barrett, *John*, 191).

committed to their traditions and customs.[26] Furthermore, this complex circumstantial

suggests that the crowd attending this wedding, including the disciples who witnessed the

wondrous sign and saw the glory of Jesus, were of Jewish heritage.

Tenor

Of all the participants in this episode, only Jesus (vv. 7–8) and his mother (v. 5) issue

injunctions to others. However, Mary's directive to the servants serves as an auxiliary to

the commands Jesus gives throughout the pericope, emphasizing his authoritative role—

her instruction to the servants is essentially a direction to follow Jesus' every command.

This does not diminish Mary's importance; she holds a degree of authority over the

servants. However, her authority ultimately highlights the preeminent status of Jesus, to

whom even Mary, his mother, submits. It's important to note that Mary's command to the

servants directly follows Jesus' apparent rebuke in v. 4.

The Modulation of Ἰουδαῖος in the Context of John 2:1–12

The wedding episode in Cana of Galilee is John's description of the first direct

manifestation of Jesus' supernatural power to a select group of Jews, meant to reveal,

albeit dimly, his messianic identity and authority. Jesus' response to Mary οὔπω ἥκει ἡ

ὥρα μου "my hour has not yet come" and his subsequent miraculous activity through

which, according to John, ἐφανέρωσεν τὴν δόξαν αὐτοῦ "he revealed his glory" indicates

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[26] Though responding to a different topic that deals with this same adjunct, Brown is nonetheless correct in his affirmation that the search for some type of symbolism in this text is "farfetched" (Brown, *John I–XII*, 100).

that the manifestation of his messianic identity was partial, both in terms of cues and in terms of scope. On this occasion, only a select few were privy to the glory of Jesus via a "not-so-extraordinary" wonder.

These privileged few, who witnessed Jesus' manifestation of power and responded in belief, were undoubtedly Jews. Despite the miraculous event taking place in ἐν Κανὰ τῆς Γαλιλαίας "in Cana of Galilee," the Galileans at the wedding observed the custom of reserving water in stone jars κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων "according to the purification of the Jews." This indicates that, in the very least, the writer of the Gospel understood them to be Jews committed to their cultural and religious practices. Nothing in the context of this episode suggests that the writer employs Ἰουδαῖος in a hostile manner. On the contrary, one could argue that not only was Jesus' first manifestation of his messianic identity made to religious-cultural Jews, but that these particular Jews also responded to him with positive belief.

John 2:13–25: Jesus' Challenge to the Jews to Worship at the Temple of God

Mode

This episode which details Jesus' activity in the temple of Jerusalem is framed as a single structural unit by the mention of the Jewish Passover in vv. 13 and 23,[27] and the primary means by which this unit is made to cohere are conjunctions. twenty-six of the thirty-five clauses are connected by καί (which alone connects fourteen clauses), οὖν (vv. 18, 20,

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[27] While one might consider an episode break in v. 23 based on the postpositive δέ (i.e., UBS5), the presence of ὡς, which is a "general purpose particle" (Porter, *Idioms*, 243), suggests a continuity of thought. ὡς, along with δέ, connects vv. 23–25 with vv. 13–22 by explaining the reason, within the timeframe of this particular Passover celebration, for the people's response to Jesus' signs.

22), δέ (vv. 21, 23, 24), ὅτε (v. 22), ὅτι (vv. 22, 25), ὡς (v. 23), ἵνα (v. 25), and γάρ (v. 25).

Coherence in this unit is also obtained by a number of linguistic features that provide continuity. For example, the main participants are recalled throughout the pericope by means of various pronouns and verbal endings. Jesus, who is introduced in v. 13, is recalled back in every verse except v. 17. The sellers and money changers, grammaticalized as the Goal of the Material clause in v. 14, are recalled by means of the pronouns πάντας (v. 15) and ὑμεῖς (v. 16). Jesus' disciples, first introduced in v. 17 as the subject and Senser of the Mental predicator ἐμνήσθησαν "remember," are mentioned once more in full grammaticalized form in v. 22. The Jews, initially introduced with the genitive case as a qualifier of πάσχα "Passover," are also instantiated twice more with their full grammaticalized forms in vv. 18 and 20. They are then recalled back in vv. 18 and 19 with the pronouns ἡμῖν, αὐτοῖς, and ὑμεῖς. One important lexical item for the cohesiveness of this pericope is ἱερόν "temple," functioning as the head term of the locational deictic adjuncts ἐν τῷ ἱερῷ "in the temple" (v. 13) and ἐκ τοῦ ἱεροῦ "out of the temple" (v. 15). This particular lexeme is recalled back by means of its substitute ναός "temple, sanctuary" in vv. 19, 20, and 21. Other lexical items recalled back by means of substitution and reiteration are τὸ πάσχα "the Passover" (v. 13), substituted with the circumstantial of Location-Place ἐν τῇ ἑορτῇ "in the festival" (v. 23), and σημεῖον (v. 18), reiterated as a component of the circumstantial of Cause-Reason θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίε "because they saw the signs he made" (v. 23).

Not surprisingly, many of these linguistic resources that provide reference share similar semantic domains and are notably instantiated in the various subsections of the pericope.[28] For example words from the related Domains 7 (Constructions) and 45 (Building, Constructing) are instantiated nine times in vv. 19–21 (ναός), 14 and 15 (ἱερόν), 16–17 (οἶκος), and in 20 (οἰκοδομέω). In fact, the instantiations of Domain 7 in this pericope represent a 47 percent of all instantiations in the Gospel of John and οἰκοδομέω from Domain 45 is instantiated only in this pericope. There are also instances of Domain 93 (Names of Persons and Places) in all subsections: Ἰησοῦς in vv. 13, 19, 22, and 24; Ἱεροσόλυμα in vv. 13 and 23; and Ἰουδαῖος in vv. 13, 18, and 20.

Regarding the topics highlighted by the writer, Jesus' zeal for the sacredness of God's temple is given the greatest prominence. The grammatical features foregrounding this topic in the discourse, due to their highly marked characteristics, include the periphrastic γεγραμμένον ἐστίν "it is written" with stative aspect (v. 17), the predicator καταφάγεταί "consumes" with a future tense form and in the middle voice (v. 17),[29] and the imperatives ἄρατε "take up" and ποιεῖτε "make" in v. 16. Additionally, ὁ ζῆλος τοῦ οἴκου σου "the zeal of your house," which functions as the Actor of the Material process

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[28] Rahner sees this pericope as consisting of a "Doppelszene," the first one describing the "Tempelaktion" and the second one describing the "Tempellogion" (Rahner, *Er aber sprach vom Tempel seines Leibes*, 271). I would like to add a third scene, the "Tempelauswertung," which provides the writer/ redactor's subsequent valuation of the event, as he remembers the various responses of all individuals who were part of the story.

[29] Three important things about the future-tense form are: (1) The future-tense form does not offer a choice of morphological forms that grammaticalize aspect, it is a non-aspectual form. (2) The future-tense form not only derives from a modal form—the subjunctive—but also functions modally. Hence, it does not realize a temporal conception of a process but an anticipation of the process. Consequently, the future-tense form, like the subjunctive mood, is used to make projective statements such as commands and prohibitions. (3) Since speakers have a choice between the subjunctive and the future-tense form, when they resort for the future they are choosing the more heavily marked form. See Porter, *Verbal Aspect*, 403–39.

καταφάγεταί, occupies the first syntactical slot in the clause. The Jew's shocking response requesting a sign is another topic given emphasis, though not to the same degree as Jesus' zeal for the temple. This is signaled by the imperfective aspect of the predicators δεικνύεις "show" and ποιεῖς "do" in v. 18 that foregrounds the request the Jews make of Jesus. The writer also foregrounds Jesus' response to his interlocutors, which encapsulates his prophetic statement concerning the temple of his body. He accomplishes this by his choice of the imperative λύσατε "destroy" and the futures ἐγερῶ "I will raise" in v. 19 and ἐγερεῖς "you will raise" in v. 20. Jesus' hesitance concerning those responding in belief is another theme brought to the forefront of the discourse, again, by means of paradigmatic and syntagmatic choices. In the first primary clause in v. 24, αὐτὸς Ἰησοῦς "Jesus himself" is filling the first syntactical slot. This pattern is also followed in the primary clause of v. 25, although there Jesus is mentioned in reduced form with the pronoun αὐτός "he." This emphasis on the person of Jesus is further indicated by the author's paradigmatic choice of the imperfective aspect of the verbs in vv. 24–25 whose subject is Jesus. These verbs are ἐπίστευεν "believed," γινώσκειν "knew," εἶχεν "have," and ἐγίνωσκεν "knew."

Field

Unlike the episode in 1:19–34, which balances action and dialogue, the temple episode places greater emphasis on Jesus' actions and the subsequent reactions to those actions. This is evident from the fact that there are twenty-one Material processes, accounting for nearly 50 percent of all predicators in the pericope. The predicators realizing Mental and

Verbal processes are more evenly distributed, with the former accounting for eight

processes and the latter for ten. And, as we will see, these predicators instantiate the

verbal and conscious responses of those who are in some way affected by Jesus' actions.[30]

The scarcity of Relational processes, with only four instances, suggests that in contrast to

the episode in 1:19–34, this episode projects Jesus' authority through his actions rather

than his identity.

Among the primary participants of this discursive unit we have τὸ πάσχα τῶν

Ἰουδαίων "the Passover of the Jews" (v. 13), ὁ Ἰησοῦς "Jesus" (v. 13), οἱ μαθηταὶ αὐτοῦ

"his disciples" (v. 17), ὁ ζῆλος τοῦ οἴκου σου "the zeal of your house" (v. 17), οἱ Ἰουδαῖοι

"the Jews" (v. 18), ὁ ναὸς οὗτος "this temple" (v. 20), and πολλοί "many" in and around

the temple (v. 23).[31] Undoubtedly, Jesus is the central figure in this pericope. Of the

thirty-three clauses, he is the subject in twenty-three of them. The actions of Jesus are

described sequentially by means of Material processes with perfective aspect. Jesus is the

Actor who first εὗρεν "found" the sellers and the money changers together with their

respective commercial products. He then ἐξέβαλεν "expelled" them, ἐξέχεεν "poured

out" the coins of the money changers and ἀνέτρεψεν "overturned" their tables, and

challenged (εἶπεν "said") the sellers to remove their products from the temple. He is the

one who commands the merchants, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου

"do not make my Father's house a marketplace." This imperatival clause reveals an

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[30] In vv. 24 and 25 they also realize Jesus' response to the apparent belief of the people.

[31] Other participants include the merchants, the merchandise (coins and animals), the tables, the scripture, and the signs. However, they are secondary because, for the most part, they function as complements, and on the instances where they function as subjects, their function is signaled by means of the verbal morphological endings.

important feature of the subject matter of this episode, namely, Jesus' zeal for the abode

where people can experience the presence of God. It is in this clause that the writer uses

for the first time in the episode the imperfective. The predicator in the prior command—

ἄρατε ταῦτα ἐντεῦθεν "take away these things"—has perfective aspect. By purposely

using the imperfective aspect the writer of the Fourth Gospel draws their reader's

attention both to the high regard Jesus has for the temple and to the egregious sin the

merchants in the temple had committed against the Father.[32] Jesus is also the one who, in

v. 19, commands the Jews to destroy the temple of his body, which he promises to rebuild

in a short timeframe. This command together with the projective statement made by Jesus

presents an interesting twist in the story, which the writer does not want his readers to

miss, namely, Jesus' depiction of his own body as God's permanent abode. The Goal of

the imperative λύσατε "destroy" and the future ἐγερῶ "I will raise" is τὸν ναὸν τοῦτον

"this temple." By comparing the temple in Jerusalem with Jesus' body (v. 21), the writer

suggests that Jesus himself assumes the role of the temple, becoming the place where

people can experience the presence of God. By combining the imperative form with the

future-tense form—the most heavily marked form—the writer highlights the significance

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[32] The author does not explicitly explain the specific transgression committed by these merchants. Providing animals for sacrifices and currency exchange services for travelers were practical needs. See Abrahams, *Studies in Pharisaism*, 82–89. Morris indicates that this mercantilistic activity took place in "the only court to which Gentiles might go when they wished to pray or meditate in the temple" (Morris, *John*, 195n68). Perhaps Jesus' ire was provoked by the disruption these commercial activities caused to Gentile worship. Although dealing with the temple episode in the synoptic Gospels, Evans also provides convincing evidence that the problem may have been related with the disruption of Gentile worship. See Evans, "From 'House of Prayer' to 'Cave of Robbers'." Regardless of the precise motive, the author of the Fourth Gospel unambiguously portrays Jesus as perceiving these commercial endeavors as a desecration of God's dwelling place and an affront to God himself. The narrative even depicts Jesus fashioning a whip to forcefully expel the merchants.

of this transition. In vv. 24 and 25, Jesus is also featured as the Senser of the Mental

processes with imperfective aspect, ἐπίστευεν "believed," γινώσκειν "knew," and

ἐγίνωσκεν "knew." These processes realize Jesus' internal experiences of the things he

witnessed. The Evangelist states that πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ θεωροῦντες

αὐτοῦ τὰ σημεῖα ἃ ἐποίε "many believed in his name, when they saw the signs Jesus

performed"; however, Jesus himself did not believe them because he was very aware of

their inner thoughts and intentions.[33]

Jesus' disciples also play a very important role in this story. Indeed, the topics

most prominently highlighted in this pericope concerning Jesus' actions and words

constitute the content of their mental recollection. The two secondary clauses in v. 17—

ὅτι γεγραμμένον ἐστίν "It is written" and ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί με "the zeal

of your house consumes me"—and also the two secondary clauses in v. 22—ὅτε οὖν

ἠγέρθη ἐκ νεκρῶν "when he rose from the dead" and ὅτι τοῦτο ἔλεγεν "he said this (very

thing)"—extend the meaning of the main Mental process ἐμνήσθησαν "remembered" (vv.

17, 22). As mentioned in our discussion of the mode of discourse, in his construction of

the disciples' recollection, the writer makes use of the most heavily marked linguistic

features available in Hellenistic Greek. In v. 17, he uses the stative γεγραμμένον ἐστίν "it

is written" and the future-tense καταφάγεταί "consumes me" to stress his belief that the

Psalm quoted has direct and permanent application to the person of Jesus. Then, in v. 22,

he uses the passive ἠγέρθη "was raised" and also he syntactically arranges this

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[33] The embedded clause functioning as complement of the predicator ἐγίνωσκεν in v. 25 has as adjunct the circumstantial of Location-Place ἐν τῷ ἀνθρώπῳ "in man," which describes the inner part of humans in general.

subordinate clause to precede the main clause in order to once again highlight the "reconstruction" of Jesus' temple, the permanent abode of God. It is after these climatic statements that the writer of the Gospel affirms that the disciples ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς "believed the Scripture and word, which Jesus spoke."

A third important participant in this episode is οἱ Ἰουδαῖοι "the Jews." Although the writer does not explicitly identify their referent, the cotext suggests they might be the merchants with whom Jesus dealt earlier.[34] The Jews' request for a sign in v. 18 follows the parenthetical statement of v. 17. Their request is not only the immediate response to Jesus' actions in vv. 13 to 16, but it is also a logical verbal response to Jesus' demand in v. 16. The request for a sign on the part of the Jews is shocking because it implies an unwilling admittance of wrongdoing. Were their commercial actions justified, one would expect a more forceful and even physical response. After all, Jesus had just turned the tables using as his instrument a self-made whip! However, the Jews asked Jesus to give them a sign that would vindicate his authority to cleanse the temple. Jesus does give them a sign (perhaps even more as indicated by v. 23), though not the kind they were expecting. Jesus' command and prediction λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν "destroy this temple and in three days I will raise it up," rather than elucidating his authority before the eyes of the Jews, confused them even more, hence,

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[34] The majority of commentators are convinced that the Jews mentioned here are none other than the temple authorities or members of the Sanhedrin. Carson, for example, states, "the Jews who now confront Jesus are *doubtless* either the temple authorities or representatives of the Sanhedrin" (Carson, *John*, 180). Diefenbach affirms that exegetes are united in their belief "dass mit der Bezeichnung 'Die Juden' in 2.18.20 die jüdische Autorität der Jerusalemer *Aristokratie* gemeint ist" (Diefenbach, *Konflikt Jesu*, 77). While that could be true, the context of the passage does not conclusively indicate that Jesus' interlocutors here are members of a Jewish authoritative body. Porter is the only one whom I have come across who thinks that the Jews may also be the merchants of vv. 13–16. See Porter, *John*, 168.

their statement of incredulity in v. 20. It is likely because of the Jews' lack of belief in v. 22 in light of the one sign—Jesus' prediction of his death and resurrection—that the Evangelist describes Jesus' lack of belief in many of the people in Jerusalem, in spite of their initial positive response to the other signs Jesus showed.

The field of this pericope is primarily about Jesus and his relationship to the temple of God, as well as the faith response that this relationship elicits. Jesus' decisive actions against the merchants within the temple and his command to clear the temple shows a zeal that prioritizes the need for the people to uninterruptedly worship God in the place where his presence is made manifest. Jesus' "sign" to the Jews is a demonstration— as recognized by the disciples and the writer—that this worship experience now takes place in the person of Jesus, whose body is the new temple of God. This sign could also be understood as an invitation to Jews in general to believe that Jesus is the place where one truly meets God.

<div align="center">Tenor</div>

Typical of a descriptive narrative, this pericope is, for the most part, made up of direct statements. There are, however, three commands, one direct question, two expectative statements, one expectative question, and one probable statement that are worthy of analysis. First, it is important to note that all the commands in this passage come from the mouth of Jesus. Through the imperatives ἄρατε "take," ποιεῖτε "do," and λύσατε "destroy," the writer depicts Jesus as a figure with authority over all the other participants in the discourse. Jesus' authoritative status is also indicated by the two expectative

statements. The first statement—ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί με "the zeal of your house consumes me"—is a direct attribution of David's words in Ps 68:10 to Jesus, equating Jesus' zeal for God's house with that of David. The attribution presents Jesus as the anticipated Davidic King and Messiah. The second statement—ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν "in three days I will raise it up"—constitutes a bold assertion, not only of Jesus' resurrection, but also of his power to accomplish it.

The one expectative question, though a primary clause, functions paratactically as one of the two clauses that expand the meaning of perfective εἶπαν "said," whose subject and Sayer is οἱ Ἰουδαῖοι "the Jews." It is the Jews who ask Jesus τεσσεράκοντα καὶ ἓξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; "This temple was built in forty six years and you will raise it up in three days?" (v. 20). While it would be incorrect to dogmatically affirm that the Jews' question is infused with an exasperated tone of contempt and disdain,[35] there is no doubt that it reflects their excepticism, product of their confusion, concerning the person of Jesus. The Evangelist affirms that the Jews (and everyone else present) failed to understand that Jesus ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ "was talking about the temple of his body" (v. 21). The disciples understood the meaning of Jesus' words and believed in them only after they had witnessed his resurrection from the dead. While most interpreters, based on this expectative question, assign the Jews the role of foils who are antagonistic toward Jesus,

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[35] The emphatic placement of σύ in the clause is likely a redactional decision intended to highlight the importance of Jesus as the primary participant in the discourse, rather than, as some argue (e.g., Moloney, *John*, 79), an emphatic original intonation meant to convey insolence and mockery on the part of the Jews. This interpretation is supported by the fact that not only the Jews but also the disciples failed to understand the meaning of Jesus' words.

it may be more accurate to view them as seekers, representing people from various

Jewish strata, who respond in faith to Jesus, some like the disciples with a sincere faith

and others whose faith is at best superficial, and at worst hypocritical.

The Modulation of Ἰουδαῖος in the Context of John 2:13–25

The temple episode records Jesus' first public activity in the Gospel of John and it is not a

pleasant one.[36] Jesus is described as forcefully driving away the temple merchants along

with their merchandise. In the eyes of his disciples, however, Jesus' behavior was

justified because of his zeal for his Father's house (v. 17). From Jesus' standpoint, the

temple—the place where sinners experience the presence of God—has been turned from

a place of worship into a place of commerce. It is in this context where Ἰουδαῖος is

instantiated for the very first time in John's Gospel as an active participant directly

interacting with Jesus.[37] Jesus' forceful actions and, for many, the "aggressive" response

of the Jews is John's depiction of the beginning of the conflict between Jesus and the

Jews.[38]

This episode illustrates a conflict between two religious perspectives: one defined

by belief in Jesus as the promised Messiah, who through his death and resurrection

becomes the perfect abode of God, and the other by the religious beliefs and practices of

many Jews, centered on the Jerusalem temple, yet characterized by an inconsistent and

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[36] In contrast, In Mark and Matthew, Jesus' first public activity is the proclamation of the good news of God (Mark 1:14; Matt 4:18–21) and in Luke, Jesus' first public action, also at the temple, occurs when he is a teenager, listening to the Jewish teachers and teaching them with his questions and answers.

[37] While the Jews had an important role in 1:19–34 as the authorities who sent priests and Levites to interview John the Baptist, they did not have a direct participation in the exchange that took place.

[38] See Diefenbach, *Konflikt Jesu*, 77–78; Matson, "The Temple Incident," 145.

even disrespectful treatment of its sacredness and purpose. This is evident by the first instantiation of Ἰουδαῖος in v. 13, which sets the temple episode in a religious-cultural context. Jesus, himself an ethnic Jew, has gone up to Jerusalem to celebrate what all Jews celebrate, namely, the feast of the Passover, his Passover. Jesus' polemic, therefore, at least in this passage, is not an attack against the Jews as a people group or against their leaders and authorities. Rather, it is an attack against a religious attitude that was common among many Jews, which their religious leaders represented. This is clear in the context of the passage, where, on the one hand Jesus criticizes and rebukes the temple merchants for their attitudes toward the temple of God—they clearly failed to have the same zeal for God's house that Jesus had—and, on the other hand the Evangelist describes the Jews' failure to understand Jesus—they were not able to see that Jesus' resurrected body is the new temple, where one is to meet God. That Jesus' polemic is not an attack on the Jews as a people group is also suggested by John's neutral and perhaps even positive portrayal of the Jews in this particular episode. I realize that the majority of scholars interpret John's use of Ἰουδαῖος in 2:18 and 2:20 as depicting aggressive Jews ready to hurl insults at Jesus. However, our register analysis of the story indicates something different. While there is no doubt that the Jews are cast in a negative light because of their confusion and unbelief—something which Jesus' disciples are also guilty of—they are depicted with an unexpected degree of self-control. In fact, their question in v. 17, rather than an insolent attack against Jesus, may be an admittance (even if unwilling or forced) of guilt and wrongdoing.

Jesus' polemic against this particular Jewish religious orientation is not a rejection of the Jewish heritage, culture, and divine prophetic authority. Indeed, Jesus is celebrating Passover and the Gospel writer sees in Jesus the fulfillment of the Jewish Scriptures. His challenge to all Jews, λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν "destroy this temple and in three days I will raise it up," while initially difficult to understand, becomes, after witnessing its fulfillment in history, an invitation to embrace a new religious orientation—one defined by a worship that takes place in the person of the resurrected Christ.

John 3:1–15: Jesus' Invitation to One Prominent Jew to Be Born Again

Mode

Another instance of Ἰουδαῖος in John's Gospel appears in Jesus' dialogue with Nicodemus, spanning from 3:1 to 3:15. Not everyone agrees on the structural boundaries of this dialogue due to the lack of typographic devices that may indicate where Jesus' interaction with Nicodemus ends and where John's reflective commentary begins.[39] However, a number of linguistic devices combine to indicate that the dialogue between Jesus and Nicodemus likely ends in v. 15. First, this section is framed by the conjunctive adjuncts δέ and γάρ in vv. 1 and 16, respectively. The conjunction γάρ, in particular, while often used to connect clauses within the same discourse unit (e.g., v. 2), can also

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[39] Nicholson, for instance, argues that the ending of the dialogue takes place in v. 10 (Nicholson, *Death as Departure*, 89), while Diefenbach believes that it ends in v. 21 with Jesus' monologue "über seine rettende Erhöhung . . . als von Gott gesandter und sein Leben hingebender Menschensohn und vom 'Weltgericht' . . . in Analogie zur erhöhten Schlange in der Wüste" (Diefenbach, *Konflikt Jesu*, 85).

serve as a transitional device introducing a new, though related, topic.[40] And this is

precisely what we witness in vv. 16–21, as indicated by the introduction of new semantic

domains, as well as the increased percentage of some domains that are part of vv. 1–15.

New domains introduced in this section are: 20 (Violence, Harm, Destroy, Kill), 21

(Danger, Risk, Safe, Save), 30 (Think), 42 (Perform, Do), 56 (Courts and Legal

Procedures), 58 (Nature, Class), and 88 (Moral and Ethical Qualities and Related

Behavior). Domains that increase in percentage are: 14 (Physical Event and States), up by

25 percent, and 31 (Hold a View, Believe, Trust), up by 14 percent.[41] Additionally, a shift

in participants further signals this transition. In vv. 16–21, new participants such as τὸν

κόσμον "the world" (v. 16), ἡ κρίσις "the judgment" (v. 19), τὸ φῶς "the light" (v. 19), τὸ

σκότος "the darkness" (v. 19), τὰ ἔργα "the works" (19), and πονηρά "evil" (v. 19) are

introduced,[42] while primary participants from vv. 1–15, like Νικόδημος "Nicodemus,"

Ἰησοῦς "Jesus," τὸ πνεῦμα "the Spirit/Wind," and Μωϋσῆς "Moses" are no longer

mentioned. These are some of the linguistic features that help distinguish vv. 1–15 as a

cohesive unit, separate from vv. 16–21.

John 3:1–15 also displays coherence through several key theological concepts that

are emphasized within this pericope but are less prominent in 3:16–21. One of these

concepts is the contrast between divine enablement and human inability, which is

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[40] See Runge, *Discourse Grammar*, 51–54.

[41] The lexical items from these domains are: ἀπόλλυμι (v. 16), σῴζω (v. 17), κρίσις (v. 19), ἔργον (vv. 19–21), πράσσω (v. 20), κρίνω (vv. 17–18), αὐτός (v. 21), μονογενής (vv. 16, 18), φῶς (v. 19–21), and πιστεύω (vv. 16, 18).

[42] While there is a correlation between the introduction of new participants and new domains, I distinguish them because some new participants (e.g., τὸν κόσμον) are part of a domain that was already instantiated in 3:1–15.

highlighted both syntagmatically and paradigmatically. Paradigmatically, this theme is

foregrounded through the repeated use of imperfective middle δύναται "is able" (vv. 2–5,

9) and, syntagmatically, through the prime positioning of the subject. For example in 3:2

John records, οὐδεὶς δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς "no one is able to do the

things that you do." As we can see in this clause complex, οὐδείς occupies the first

syntactical slot, contrasting the things humans are unable to do and the things Jesus is

able to do.[43] Another theological theme frontgrounded in 3:1–15 is the concept of the new

birth (the birth of the Spirit). The two embedded clauses in 3:6 (τὸ γεγεννημένον ἐκ τῆς

σαρκός "the one born of flesh" and τὸ γεγεννημένον ἐκ τοῦ πνεύματος "the one born of

the Spirit") are given prime position and feature predicators with stative aspect. The

divine provenance of Jesus is also frontgrounded in this passage. Right from the outset,

we hear Nicodemus's declaration that Jesus comes from God, which John instantiates

with two stative clauses—ῥαββί, οἴδαμεν "Rabbi, we know" and ἀπὸ θεοῦ ἐλήλυθας

διδάσκαλος "you have come from God." Jesus provenance is once again frontgrounded in

3:13, paradigmatically, via the stative ἀναβέβηκεν "has ascended" and, syntagmatically,

through the prime positioning of οὐδείς "no one" and ὁ ἐκ τοῦ οὐρανοῦ καταβάς "the one

who came from heaven." The divinely sanctioned testimony of Jesus (and Jesus'

followers) is also given a high degree of prominence. In v. 11, the predicators of the

complex complements—ὅτι ὃ οἴδαμεν λαλοῦμεν "we speak that which we know," ὃ

ἑωράκαμεν μαρτυροῦμεν "we testify that which we have seen"—have stative aspect,

which provides a greater level of grounding.

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[43] See also 3:8 where the activity of the Spirit is highlighted.

While 3:16–21 continues to explore the soteriological message central to 3:1–15, the aspects of this message that are highlighted differ from those emphasized in the earlier verses, marking a topical shift between the two sections.

Field

The revelation of Jesus to Nicodemus regarding the manner by which a person can be born again, coupled with an invitation to experience this new birth is an adequate summary of the subject matter that John instantiates in this pericope. The predominance of Verbal processes within the text already indicates that this episode is about testimony and revelation. Out of the thirty-seven primary clauses fourteen are Verbal, eleven Material, seven Mental, four Relational and only one Existential. Jesus is the subject and Sayer of thirteen of these Verbal clauses with Nicodemus as the Receiver (vv. 3, 5, 7, 10–12).[44] The aspects of those predicators realizing Jesus' testimony to Nicodemus also highlights the importance of his testimony. Certainly, the majority of predicators that instantiate the conversation between Jesus and Nicodemus have imperfective aspect (about 43 percent) thus foregrounding the details of the discussion concerning the new birth. Furthermore, as we already stated in our discussion of the mode, Jesus (and/or John) instantiates the object of his testimony in v. 11 with two complex noun groups, which have as predicator the stative aspect. Jesus emphasizes the veracity of his testimony and revelation to Nicodemus on the basis of his first hand experience. What

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[44] In v. 11, The Sayer of the Verbal processes λαλοῦμεν and μαρτυροῦμεν is the implied ἡμεῖς, which collectively identifies Jesus' group.

Jesus shares with Nicodemus is what he is in a state of knowing because of being in a

state of having seen it.[45] The text makes it clear that Jesus' testimony and revelation are

true because of their divine origin. Jesus is the only human heavenly dweller who has

come down to earth to reveal and accomplish the new birth through the agency of the

Spirit.[46]

      The content of the revelation explicitly outlines the necessity and the process of a

new spiritual transformation. Three times the Lord urges Nicodemus that he must be born

again,[47] which throughout the discourse is described in terms of seeing and entering τὴν

βασιλείαν τοῦ θεοῦ "the kingdom of God" (vv. 3, 5, 7) and obtaining ζωὴν αἰώνιον

"eternal life" (v. 15). If a person is to enter and experience these heavenly blessings, it is

a prerequisite that this person be born again.[48] However, the Lord makes it clear that this

transformation cannot be accomplished through earthly means but through the work of

the Holy Spirit (vv. 5–6)—ἐξ ὕδατος καὶ πνεύματος "from water and from the Spirit" are

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    [45] The difficulty of interpreting Jesus' words in v. 11, while considering his statement in v. 13, is his usage of the verb's plural ending. Some, like Morris, think that Jesus is including his disciples, who after having experienced the new brith, could be rightly seen as Sensers of the same Phenomenon, namely, τὰ ἐπουράνια 'the heavenly things' (Morris, *John*, 222). Others, like Carson, think that Jesus is sarcastically emulating Nicodemus's original opening in v. 2 (Carson, *John*, 198–99; see also Brown, *John I–XII*, 132). Perhaps, the most likely solution is that the implied ἡμεῖς in v. 11 includes the Holy Spirit, whose voice and sound, like that of the wind, is distinguishable to humans even if they don't completely understand.

    [46] In v. 13, Jesus states that οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν "no one is in a state of having ascended to heaven" that had come to earth εἰ μὴ . . . ὁ υἱὸς τοῦ ἀνθρώπου "except the son of man."

    [47] Both Jesus and Nicodemus are major participants in this discourse unit. Jesus is referenced with his full nominative form in vv. 3, 5, 10 and is then recalled with reduced or implied forms in vv. 2–4, 7–10, 12. Jesus also appears with the substitution τὸν υἱὸν τοῦ ἀνθρώπου "the Son of Man" in v. 14. Nicodemus appears in the nominative case in vv. 1, 4, 9 and then with reduced or implied forms in vv. 2–4, 7–10, 12. Other main participants are ὁ θεός "God" (v. 2), τὸ πνεῦμα "the Spirit" (v. 8) and Μωϋσῆς "Moses" (v. 14).

    [48] While the adjunct ἄνωθεν could indicate Location-Place—"from above"—Nicodemus's subsequent elaboration of a man not being able εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι "to enter a second time into his mother's womb and be born" suggests that it be taken as an adjunct of Manner-Quality. Of course, there is the possibility that John is being ambiguous on purpose.

likely adjuncts of Manner-Means identifying the agency by which the spiritual birth is

accomplished.[49] According to Jesus, the work of the Spirit is akin to the activity of the

wind, whose unpredictable goings and comings do not diminish its reality. While

Nicodemus may not fully comprehend the Holy Spirit, this does not negate the real nature

of the Spirit's work. Indeed, Nicodemus can actually experience this transformational

work of the Spirit based on Jesus' provision of life. The Lord's testimony to Nicodemus

is that spiritual rebirth results from believing ἐν αὐτῷ "in him," that is, in the work of

salvation that the υἱὸς τοῦ ἀνθρώπου "Son of Man" provides. This work is described in

terms of the Son of Man being lifted up in the same manner (καθώς "just as" . . . οὕτως

"so") as Μωϋσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ "Moses lifted up the serpent in the

desert." While neither Nicodemus nor the reader of the Gospel may fully grasp

everything that John intends with these words, as ὁ διδάσκαλος τοῦ Ἰσραὴλ "the teacher

of Israel" (v. 10), Nicodemus surely understood that he needed to look at Jesus to

experience new birth and obtain eternal life, just as the desert generation had to turn to

the bronze serpent in order to receive life (Num 21:4–9).

One more thing, important for the subject matter of this unit, is that Nicodemus is

referred to as both ἄνθρωπος ἐκ τῶν Φαρισαίων "a man of the Pharisees" and ἄρχων τῶν

Ἰουδαίων "a ruler of the Jews." These two descriptors reveal not only that he was a

devout religious man, but also that he was a leader of considerable prominence among

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[49] Although one cannot be dogmatic, given John's tendency toward ambiguity, the reference to water likely pertains to natural birth, while the reference to the Spirit points to spiritual rebirth. For a detailed discussion of how "water" terminology is used in Jewish sources to describe male semen see Odeberg, *The Fourth Gospel*, 48–71; Witherington, "Waters of Birth."

the Jews. More importantly, it demonstrates that Jesus' invitation to be born again, though

universal in scope,[50] is initially offered to someone with an indisputable Jewish identity,

who also belonged to some of the most strict observers of Jewish traditions and,

consequently, most staunch detractors of Jesus.[51]

Tenor

Even though Jesus refers to Nicodemus as ὁ διδάσκαλος τοῦ Ἰσραὴλ "the teacher of

Israel," through the realization of the tenor and in typical Johannine ironic fashion, the

Evangelist presents Jesus as the true divinely sanctioned teacher of Israel. This pragmatic

message is immediately conveyed through a number of formal features in Nicodemus's

first two direct statements, which together constitute one clause complex. First,

Nicodemus addresses Jesus with the nominative of address ῥαββί "teacher." Second, he

enhances the meaning of οἴδαμεν "we know" with the hypotactic clause ὅτι ἀπὸ θεοῦ

ἐλήλυθας διδάσκαλος "that you have come from God as a teacher," indicating that Jesus'

role as the teacher of Israel is by virtue of his "God-sent" status. Third, this "God-sent"

quality is further emphasized by the paratactically related clause, indicated by the

conjunction γάρ, which explains the reason why Jesus is regarded as the "God-sent"

teacher of Israel: οὐδεὶς δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς "no one is able to do

these signs that you are doing." Fourth, Nicodemus's statement is brought to completion

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[50] The universality of the need to be born again as well as the invitation is underscored in the discourse through the introduction of a third major participant, represented throughout the episode by various generic noun groups: ἄνθρωπος "a person" (v. 4), πᾶς "everyone" (vv. 8, 15), οὐδείς "no one" (vv. 2, 13), τις "someone" (vv. 3, 5).

[51] Perhaps this is the reason why Jesus uses the plural λαμβάνετε "you receive," negated by the adjunct οὐ "not." Nicodemus was a member of those who in the gospels refused to accept Jesus' testimony.

with a parenthetical third-class conditional clause (ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ "if God is not with him"), leading the hearer/reader to consider, in light of the evidence presented, that Jesus is indeed sent by God as a teacher.

John also presents Jesus as the divinely sanctioned teacher of Israel through his role of informer and admonisher. Of the fourteen direct statements with a Verbal process, ten of them have Jesus as Sayer and only four have Nicodemus as Sayer. In the case of Jesus, these predicators give rise to clauses that, for the most part, provide reported speech and project offers and commands. In the case of Nicodemus, on the other hand, they mostly give rise to inquiries.[52] It is worth noting that many of the clauses that realize the reports and the injunctions of Jesus are conditional clauses that have the pragmatic function to move Nicodemus in the direction of belief. The two third-class conditional clauses in vv. 3 and 5 present to Nicodemus the necessity of being born again if he wishes to experience the kingdom of God. These clauses invite him to consider that entry into this divine realm is contingent upon undergoing a spiritual rebirth. This invitation becomes an indirect demand in v. 7, as indicated by the probable statement urging Nicodemus not to marvel (μὴ θαυμάσῃς) at the necessity of being born again.

Jesus' role as the divinely sanctioned teacher, who provides divine revelation and who has the authority to urge his pupil Nicodemus to accept his revelation, is more climatically shown with another series of conditional clauses in vv. 12 and 13. Nicodemus needs to believe τὰ ἐπουράνια "the heavenly things" but because of his

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[52] There are four direct questions in the unit of discourse (vv. 4, 9, 10) and only one of those questions is asked by Jesus.

difficulty to even understand τὰ ἐπίγεια "the earthly thing" he is not yet ready to believe. He needs the revelation of the Spirit concerning the one who, having a heavenly existence, has come down to earth to provide eternal life.

The Modulation of Ἰουδαῖος in the Context of John 3:1–15

John 3:1–15 describes Jesus' first (and perhaps only) private interaction with a prominent religious Jew, Nicodemus, which centers around the necessity of a renewed spiritual transformation, contingent upon belief in the heavenly Son of Man. This interaction, unlike that of the Jewish emissaries of 1:19–34 who interviewed John the Baptist, is characterized with a greater degree of camaraderie. Nicodemus is portrayed as a sincere seeker who views Jesus as a legitimate source of answers to his spiritual queries. Despite not fully grasping all the implications of his own statement, Nicodemus acknowledges Jesus as a true teacher sent by God.

Nicodemus is identified as ἄρχων τῶν Ἰουδαίων, "a ruler of the Jews," which may be an indication that he was a member of the Sanhedrin in Jerusalem. However, this should not lead to interpreting τῶν Ἰουδαίων in the narrower sense of τῶν συνεδρίων. Several contextual factors indicate that Ἰουδαῖος should be understood more broadly, referring to the Jewish people as a whole. First, Nicodemus is also referred to as ὁ διδάσκαλος τοῦ Ἰσραὴλ "the teacher of Israel." These titles appear to function in parallel, suggesting that Ἰσραὴλ is being used synonymously with Ἰουδαῖοι in this context. Second, the presence of several generic noun groups—ἄνθρωπος "a person" (v. 4), πᾶς "everyone" (vv. 8, 15), οὐδείς "no one" (vv. 2, 13), and τις "someone" (vv. 3, 5)—implies

a broader group than just the Sanhedrin. Third, the reference to the desert event, where the people of Israel were given new life upon looking at the lifted serpent, parallels the provision of life that Jesus offers to all who look to him being lifted up. Finally, John's theological conclusion in vv. 16–21, which extends Jesus' provision to the whole world, supports the view that the Jews are to be understood as a subgroup within the broader category of humanity. For these reasons—and given that the register is that of a private, informal conversation rather than a formal religious setting—it is better to interpret the pragmatic sense of Ἰουδαῖος as encompassing both geopolitical and religious dimensions, rather than a strictly religious one.

As far as John's attitude toward the Jews, the case can be made that his stance in this particular episode is a positive one. While John does not record Nicodemus's response to Jesus' revelation, his engagement with Jesus demonstrates a willingness to, at least, hear and consider the Lord's message. Being that Nicodemus stands as a representative of the Jews, his attitude toward Jesus casts the Jews in a positive light. To be sure, both Nicodemus and many of the Jews initially reject the testimony of Jesus (v. 11). Yet the invitation to believe in the Son of Man is still extended to them, and John's hope is that they would believe, even if some of them are staunch detractors of Jesus.

John 3:22–30: John's Testimony to Some Jews that the Messiah Must Increase

Mode

John 3:22 begins another episode where the fourth Evangelist makes reference to a Ἰουδαῖος. The linguistic feature that marks the beginning of this new discourse unit is the

circumstantial of Extent-Duration μετὰ ταῦτα "after these things," presumably after the events that took place during Jesus' stay in Jerusalem, described between 2:13—3:14. While the beginning of this discourse unit is easily identifiable, defining its conclusion poses a greater challenge, since it is difficult to determine the ending of the Baptist's remarks and the beginning of the Evangelist's exposition.[53]

There is no doubt that vv. 31–36 are semantically related to vv. 22–30 because the participant ὁ ἄνωθεν ἐρχόμενος "he who comes from above" is a substitution for νυμφίος "the bridegroom" in v. 29. Structurally, however, ὁ ἄνωθεν ἐρχόμενος "he who comes from above" is another reduced form of ὁ υἱὸς τοῦ ἀνθρώπου "the Son of Man," who in v. 13 is referred to as ὁ ἐκ τοῦ οὐρανοῦ καταβάς "the one who descended from heaven." Given that this earlier statement is made by Jesus in his dialogue with Nicodemus, and that it prompted the Evangelist's theological reflection in vv. 16–21, it is likely that the reintroduction of ὁ ἄνωθεν ἐρχόμενος in v. 31 signals a return to the Evangelist's theological meditation. This interpretation is supported by the presence of the following new domains in vv. 31–36, absent in vv. 22–30: 12 (Supernatural Beings and Powers), 23 (Physiological Processes and States), 28 (Know), 31 (Hold a View, Believe, Trust), 63 (Whole, Unite, Part, Divide), 72 (True, False), 76 (Power, Force), 78 (Degree), 88 (Moral and Ethical Qualities and Related Behavior).[54]

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[53] Some examples of those who argue for a break at v. 30 are Carson, *John*, 212; Dodd, *Interpretation*, 308–9; Schnackenburg, *Das Johannesevangelium*, 1.381. Among those who extend the words of the Baptist until v. 36 are Barrett, *John*, 224; Klaiber, *Das Johannesevangelium*, 99, 102 (although Klaiber clarifies that the Baptist "tritt ganz hinter dem zurück, was er über den, der von Gott kommt, zu sagen hat").

[54] Three of these domains that feature prominently in 3:16–21 are: 31 (Hold a View, Believe, Trust), 72 (True, False), and 88 (Moral and Ethical Qualities and Related Behavior)

The foregrounding and frontgrounding of various linguistic features in this episode highlights, for a second time in the Fourth Gospel, the subordinate role of the Baptist as the divinely commissioned witness who bears faithful testimony of the messianic identity and activity of Jesus. While John the Baptist is introduced in v. 23, he is given greater salience in v. 24 where the Evangelist highlights the Baptist's state of freedom (or rather his state of non-imprisonment). With a stative clause, the Evangelist reminds his readers that John the Baptist ἦν βεβλημένος εἰς τὴν φυλακὴν "had not yet been thrown into prison."[55] This clause is introduced by the postpositive γάρ, which not only links it to the preceding clauses but also transforms it into a justification clause, providing the reasoning behind John's ongoing activity of baptism. Although it is possible that the Evangelist is attempting to prevent his readers from perceiving a contradiction between his account and the Synoptic Gospels—which do not mention a Galilean ministry of Jesus prior to John's imprisonment—this is unlikely.[56] The most plausible explanation is that the Evangelist is highlighting John's ability to continue baptizing because his primary purpose was to reveal to Israel that Jesus is the coming Messiah (1:34).

This fact is actually brought to prominence more explicitly by a number of other stative clauses which, though secondary, highlight the testimonial role of the Baptist and authority of Jesus as the Messiah. In v. 26, John's disciples bring to his attention the

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[55] I would like to remind the reader that in a periphrastic structure, the aspect and voice of the verb group functioning as the predicator are determined by the participle, while the auxiliary verb encodes the remaining verbal features, such as mood and person. See Porter, *Verbal Aspect*, 453.

[56] See Carson, *John*, 210.

identity of ᾧ σὺ μεμαρτύρηκας "the one with respect whom you have given testimony."[57]

In v. 27, John the Baptist explains that people can only come to a person if this ᾖ

δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ "had been given to him from heaven."[58] And in v. 28,

the Baptist reiterates what he said priorly, namely, ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν

ἐκείνου "that I have been sent ahead of him." The Baptist not only understands that his

role is one of subordination—ὁ ἑστηκώς "he stands" as ὁ φίλος τοῦ νυμφίου "the friend

of the groom"—but he also finds himself in state of great joy for it—αὕτη οὖν ἡ χαρὰ ἡ

ἐμὴ πεπλήρωται "thus, my joy is complete."

The Evangelist also highlights the secondary role of John the Baptist and his

testimony alongside of the primary role of Jesus as the Messiah by giving prime

syntactical positioning to a number of participants: πάντες (v. 26), identifying the people

coming to Jesus; αὐτοὶ ὑμεῖς (v. 28), identifying the disciples who gave testimony of the

fact the John the Baptist was not the Christ; ὁ ἔχων τὴν νύμφην (v. 29), identifying Jesus

as the one groom who possesses the bride, and ἐκεῖνον and ἐμέ (v. 30), identifying Jesus

as the one who must increase and John as the one who must decrease.

Field

From our discussion of those linguistic resources featured prominently in this episode, we

can already observe that its subject matter is about the superior status of Jesus due to his

identity as Messiah and the fulfillment of his messianic work. Indeed, the Evangelist's

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[57] This usage of the dative case is often referred to by grammarians as "the dative of respect," which specifies relationship. See Porter, *Idioms*, 97–98.

[58] We might also point out that the protasis of the third-class conditional clause is placed after the main clause, following, therefore, the most marked syntactical pattern for conditional clauses.

very selection of Verbal processes contribute to his construal of the subject matter. This pericope is made up of twenty-two primary clauses, thirteen of which are of the Material type.[59] Most of these Material processes have imperfective aspect, thus, realizing the ongoing nature of the various activities that take place, in this case, the activities of John and his disciples as compared to the activities of Jesus. The only two primary Relational clauses describe both the identity of Jesus and his superior status. In v. 29, νυμφίος "the groom" is the Identifier of the subject ὁ ἔχων τὴν νύμφην "he who possesses the bride." In v. 30, the complex noun group, ἐκεῖνον αὐξάνειν ἐμὲ δὲ ἐλαττοῦσθαι "the increasing of him and the decreasing of me," functions as Carrier of the predicator δεῖ "is necessary," thereby expressing the inevitability for Jesus' ascending and John's diminishing role. All Verbal processes, in which John or his disciples function as the Sayer, serve to propel a discussion about the influential activity of Jesus.

It is not surprising, therefore, that the two main participants are Jesus and John the Baptist.[60] What may be surprising to the reader, in light of the previous episode in 1:19–34 where John directs his followers to pursue Jesus, is the introduction of ζήτησις "dispute," the Existent of the predicator ἐγένετο in v. 25. The three circumstantials modifying this Existential clause clarify that this ζήτησις originated ἐκ τῶν μαθητῶν

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[59] The one verbless clause in v. 26 has as its implied verb the Material process βαπτίζει.

[60] Jesus alongside his disciples is introduced with full grammaticalized form in v. 22 and John the Baptist in v. 23. Both Jesus and John are recalled in the story not only by means of pronouns but also by means of substitution. Other designations for Jesus are χριστός "Christ" (v. 28) and νυμφίος "groom" (v. 29). John, in turn, refers to himself as ὁ δὲ φίλος τοῦ νυμφίου "the friend of the groom." Additional primary participants include John's disciples, who are mentioned in the nominative case, albeit with reduced forms, ζήτησις "dispute" (v. 25), πάντες "everyone," referring to those individuals coming to Jesus (v. 26), ἄνθρωπος "person," a generic reference that applies to Jesus (v. 27), and αὕτη ἡ χαρὰ ἡ ἐμὴ "this my joy" (v. 29).

Ἰωάννου "from the disciples of John," who where arguing μετὰ Ἰουδαίου "with a Jew,"[61]

περὶ καθαρισμοῦ "concerning purification." The circumstantial of Matter περὶ

καθαρισμοῦ is particularly significant, even if many commentators tend to dismiss it

quickly,[62] because it provides the subject of the dispute that ultimately led to the

complaint John's disciples raised about Jesus' ministry. Given that the entire pericope

compares the baptismal ministries of Jesus and John—though the Evangelist clarifies in

4:2 that it was Jesus' disciples, not Jesus himself, who were baptizing—it stands to reason

that the reference to purification is connected with the actual practice of baptism by both

Jesus and John.[63] Also, while the precise identity of the Jew involved in the dispute with

John's disciples is unknown,[64] it is likely that he was arguing—rightly or wrongly[65]—for

the superiority of Jesus' baptism over John's. This may explain not only why πάντες

ἔρχονται πρὸς αὐτόν, "everyone is coming to him," but also the frustration felt by John's

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[61] The alternative reading μετὰ Ἰουδαίων, while enjoying equally great textual witnesses, is less likely to be original, since scribes would have been more tempted to conform this reading to that of John's commonly used plural form. Of the 71 instances the singular Ἰουδαῖος appears only in 3:25, 4:9, and 18:35. See Förster, "Jesus der Täufer," 456.

[62] Brown, for instance, raises several important questions about this circumstantial detail in his "Notes" section but does not address it in his "Comment" section. Instead, he devotes more time to exploring various Johannine traditions related to John the Baptist and explains how these traditions led to the story being separated from its original position immediately after 1:19–34. See Brown, *John I–XII*, 50–156.

[63] Perhaps Niclas is right in his assertion that the dispute about purification "bezieht sich auf eine Vorrangstellung der durch die Taufe gewirkten, ethischen Reinheit vor allen von der Tora gebotenen kultischen Reinheitsbädern z.B. vor Betreten des Jerusalemer Tempels" (Förster, "Jesus der Täufer," 472).

[64] As early as 1887, O. Holtzmann has conjectured that the Jew with whom John's disciples had the dispute was Jesus himself. He, therefore, believed that the reading "statt μετά Ἰουδαίου" was "ursprünglich μετά τῶν Ἰησοῦ" (Holtzmann, *Das Johannesevangelium*, 210). There are some today who adopt Holtzmann's conjecture and believe that this Jew was either Jesus or one of his disciples. See Klaiber, *Das Johannesevangelium*, 100.

[65] Carson argues that the dispute was due to a misinterpretation of John's baptism, which was equated to the Jewish rite of purification (Carson, *John*, 210).

disciples, who clearly disagreed with the Jew and were troubled by the fact that this shift toward Jesus was happening.

But the growing popularity of Jesus is not a matter of controversy for John the Baptist. With a third-class conditional clause, and a protasis governed by a predicator with stative aspect, John challenges his disciples to consider the fact that Jesus' growing popularity is the result of God's providential enablement. According to the Baptist, Jesus would not be able to draw crowds to him and baptize them ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ "if it were not given to him from heaven" (v. 27).[66] Moreover, while both Jesus and John may have received authority from heaven for their respective ministries, John makes it clear to his disciples that he is only ὁ δὲ φίλος τοῦ νυμφίου "the friend of the groom." As the Christ, Jesus is the actual νυμφίος "groom." John not only understands and accepts the secondary nature of his role, but he is also able to rejoice about it, because he sees it as a privilege to promote the rising influence of Jesus.

It is worth mentioning that the Evangelist locates Jesus' ministry of baptism in εἰς τὴν Ἰουδαίαν γῆν "the land of Judea,"[67] which most certainly refers to the rural areas outside of Jerusalem, but still within the province of Judea. The adjunct of Extend-Duration μετὰ ταῦτα in v. 22 suggests that Jesus and his disciples had travelled to these

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[66] The circumstantial of Location-Place ἐκ τοῦ οὐρανοῦ is a circumlocution that for the name of God.

[67] The Evangelist further notes that John the Baptist's parallel ministry was taking place ἐν Αἰνὼν ἐγγὺς τοῦ Σαλείμ, "in Aenon near Salim." While the exact location of Aenon and Salim remains uncertain, most scholars agree that these places were likely situated in Samaria, near the Jordan River. This geographic setting aligns with the argument made by Murphy-O'Connor, who suggests that John's ministry involved traveling up and down the Jordan River valley. This would explain the strategic location of his baptizing activities in proximity to a significant water source. See Murphy-O'Connor, "John the Baptist and Jesus."

Judean regions from Jerusalem, where he was priorly located. With the combination of

this and the adjunct of Accompaniment-Comitative μετὰ Ἰουδαίου "with a Jew" (v. 25),

the Evangelist casts Jesus' relationship with the Jews in a positive light. Perhaps Jesus is

even being presented in a more positive light than the religious leaders of Jerusalem,

whose ministry seemed to be limited to Jerusalem. Jesus is not only prioritizing a

ministry to the Jewish people outside Jerusalem, his version of baptism is actually being

defended as superior to that of John by someone who bears the label Jew.

<div align="center">Tenor</div>

An examination of the tenor of this particular episode realizes the role of the Baptist as

one of a faithful and humble witness. While Jesus is undoubtedly the central figure in the

pericope, John the Baptist has the most substantial speaking role.[68] John is not only the

subject of six primary clauses with the semantic function of direct statement, but the

content of all of the clauses (eighteen in total, including primary and secondary clauses)

that make up vv. 27–30 constitutes John's actual speech. The majority of these clauses are

direct statements speaking about the messianic identity of Jesus. One notable probable

statement, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ "if it were not given to him from

heaven" (v. 27), serves as the protasis of a third-class conditional clause, through which

John seeks to convince his disciples that Jesus holds a superior, divinely bestowed

authority. This idea is made even more explicit in two direct statements (secondary

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[68] While Jesus is the subject of seven clauses realizing direct statements, Jesus does not have any dialogical participation. He is the subject of conversation between John the Baptist, his disciples, and the Evangelist.

clauses) where John declares to his disciples: εἰμὶ ἐγὼ ὁ χριστός ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου "I am not the Christ, but I have been sent ahead of him." This underscores John's role as a forerunner, emphasizing Jesus' preeminence.

The Modulation of Ἰουδαῖος in the Context of John 3:22–30

Through this second episode featuring John the Baptist, the Evangelist reinforces his message that Jesus is the promised Messiah, whom John the Baptist was commissioned to faithfully reveal to the people of Israel. The Evangelist effectively communicates this message by emphasizing the subordinate role of John in relation to Jesus and his ministry, as well as the Baptist's explicit testimony to his disciples that he is merely ὁ δὲ φίλος τοῦ νυμφίου "the friend of the groom" who must decrease so that the νυμφίος "groom" may increase. The role of the Baptist as a faithful witness of Jesus, not only to his disciples but to all of Israel, is exemplified in his correction to his disciples who, as a result of their controversy with an unnamed Jew who sided with Jesus, expressed frustration at the growing popularity of Jesus.

The combination that the Evangelist makes in his reporting of the adjuncts εἰς τὴν Ἰουδαίαν γῆν "in the land of Judea" and μετὰ Ἰουδαίου "with a Jew" is an explicit admission that Jesus, as the Messiah, had an impact, not only in the northern province of Galilee, but also in the province of Judea. The sense of Ἰουδαῖος in this context, therefore, is likely geographical. Many Jews, who were residents of Judea, were also being impacted by the ministry of Jesus. John's disciples are amazed at that fact that πάντες ἔρχονται πρὸς αὐτόν "everyone is coming to him" (v. 26). While the identity of

the specific Jew remains uncertain—could it be a disciple of Jesus? Or perhaps, Nicodemus?—the key point is that this individual recognized, whether fully understanding it or not, the superiority of Jesus' baptism over John's. Furthermore, the Evangelist's decision not to precisely identify this Jew with a particular faction within the Jewish people may be intentional, aiming for a broader application, one that suggests a widespread acceptance of Jesus.

This pericope, therefore, offers a positive portrayal of the Jews in their relationship with Jesus. On the one hand, Jesus, as their promised Messiah, is directly going to them in order to minister to them. On the other hand, many Jews are coming to him to be baptized, fulfilling in this way, the ultimate purpose of the Baptist. This is perhaps the reason why John, in his dealing with his disciples' frustration with the growing popularity of Jesus, did not criticize the Jew who favored Jesus' baptism.

John 4:1–30: Jesus' Testimony to a Samaritan that Salvation is of the Jews

Mode

The Ἰουδαῖοι appear once more in the conversation between Jesus and a Samaritan woman in 4:1–30. The conjunction οὖν "therefore" in v. 1 and the adjunct of Location-Time Ἐν τῷ μεταξύ "meanwhile" in v. 31 establish the textual boundaries of this account. On the one hand, οὖν, with its inferential sense, signals to the reader that a transition is about to take place from the prior episode.[69] On the other hand, Ἐν τῷ μεταξύ signals a change in scene, marking the conclusion of Jesus' conversation with the Samaritan

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[69] The most common use of οὖν is with its inferential sense. See Porter, *Idioms*, 214.

woman. While it may be tempting to extend the boundary of this narrative to v. 42 due to

her reappearance in v. 39, the absence of a noun group in the nominative case referring to

her suggests that she is no longer a primary participant in this new section, thereby

indicating that our discourse unit ends in v. 30. Moreover, there is a notable topical

change in 4:31–42, as evinced by the differing semantic domains. Twenty three domains

that appear in 4:1–30 are absent in 4:31–42.[70] Additionally, five new domains emerge in

4:31–42 (42-Perform Do, 43-Agriculture, 58-Nature, Class, Example, 68-Aspect, and 79-

Features of Objects).

Now this unit is held together by the typical suspects: conjunctions, reiterations

and substitutions. There are seventy-two primary clauses and twenty-eight of them are

held together with conjunctions. καί alone joins sixteen of these clauses (vv. 3, 10–11, 13,

16–17, 20, 23–24, 27–28, 30) and οὖν also joins primary clauses in vv. 5–6, 9, 28.[71] As

far as reiterations and substitutions, the two main participants are instantiated (with

grammaticalized, reduced and implied forms) in the majority of all clause types. The only

verses where Jesus is not featured are: vv. 8, 18, 23–24, 28, 30. The Samaritan woman,

after her introduction with a grammaticalized form in v. 7, is also mentioned in every

verse except 8, 12–14, 20, 23–24, 26–27, and 30.

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[70] These domains are: 2-Natural Substance, 4-Animals, 6-Artifacts, 7-Constructions, 10-Kinship Terms, 11-Groups and Classes of Persons and Members of Such Groups and Classes, 12-Supernatural Beings and Powers, 14-Physical Events and States, 17-Stances and Events Related to Stances, 27-Learn, 32-Understand, 34-Association, 47-Activities Involving Liquids or Masses, 53-Religious Activities, 61-Sequence, 63-Whole, Unite, Part, Divide, 64-Comparison, 71-Mode, 72-True, False, 78-Degree, 80-Space, 81-Spacial Dimensions, 87-Status.

[71] Other conjunctions tying up main clauses are: ἀλλά, γάρ, δέ, ἢ, and καίτοιγε.

Although the nature of the conversation between Jesus and the Samaritan is deeply theological, it is nonetheless personal, for it addresses the prevailing need of human beings—in this case, the need of the Samaritan woman—and the provision that Jesus, as God's sent Messiah, is able to provide. It is these two concepts, human need and God's provision, that are, therefore, given greater salience through various linguistic means. The need of the woman is frontgrounded, with a stative clause in v. 18, through Jesus' assertion that her life testimony of marital failure sadly remains true (τοῦτο ἀληθὲς εἴρηκας "this, you have spoken truthfully"). This frontgrounding takes place also syntagmatically as noun groups such as τοῦτο "this" (v. 18c), πέντε ἄνδρας "five husbands" (v. 18a), ὃν ἔχεις "the one you have" (v. 18b) and πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου "he who drinks from this water" (v. 13) are placed in prime position as subjects of their respective clauses.[72] The provision for the woman's need is, likewise, frontgrounded through her statement in v. 25: οἶδα ὅτι Μεσσίας ἔρχεται ὁ λεγόμενος χριστός "I know that the Messiah, who is called the Christ, is coming." οἶδα, the main predicator of this entire clause complex, realizes the state of the woman's knowledge and hope that the Messiah would come to reveal the will of God to her.[73] The feature of God's revelation

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[72] It is also worth mentioning that διψήσει "will thirst," the predicator of πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου is a future expectative, adding another layer of foregrounding to the discussion. Another noun group that is given syntagmatic prominence in a primary clause is the subject and Carrier ὥρα in v. 6. The Evangelist does not elaborate further on why he highlights the time of day when Jesus and the Samaritan woman met, but two plausible explanations emerge from the cotext: (1) The writer might be emphasizing the time to justify Jesus' physical needs—his weariness and thirst after a long journey. There are two stative secondary clauses that supports this explanation. According to the Evangelist, Jesus was in a state of weariness (κεκοπιακώς) and the disciples were in a state of having gone away (ἀπεληλύθεισαν) to get food. (2) The writer could be subtly pointing out that this was an unusual time for a woman to draw water, which could hint at her spiritual need and social isolation. Was she deliberately avoiding others to escape the gossip and judgment in town related to her multiple marriages?

[73] The messiahship of Jesus as the provider and revealer is also given syntagmatic highlighting in v. 25 with the fronting of the subordinated clause ὅταν ἔλθη ἐκεῖνος "when he comes" and in vv. 26 and 29

that is given prominence, through various paradigmatic and syntagmatic means, is Jesus'

provision of πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον "a fountain of water springing up

to eternal life" (v. 14). Paradigmatically, attention is drawn through the combination of

the subjunctive πίῃ "drinks" and the future διψήσει "thirst" in the first main clause, and

the combination of the futures δώσω "I will give" and γενήσεται "will become" in the

second main clause of v. 14.[74] Syntagmatically, the subjects of these two same clauses

occupy first syntactical slot.

Experiencing the provision the Messiah offers is closely intertwined with God's

pursuit of true worshipers. The gift of life-giving water that Jesus offers to the Samaritan

woman not only meets her personal need for salvation but also points to a larger divine

agenda: the call for genuine worshipers who worship the Father ἐν πνεύματι καὶ ἀληθείᾳ

"in spirit and in truth." This theological theme is, thus, also highlighted in the

conversation. Prominence is given to the propriety of true worship and God's pursuit of

true worshipers: (1) Worship is to happen according to God's truthful revelation, which

he has given to the Jews—ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ

οἴδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν "you worship that which you don't know;

we worship that which we know, for salvation is of the Jews" (v. 22).[75] (2) Such are the

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with the fronting of ἐγώ and οὗτος.

[74] The stative ᾔδεις in the conditional clause of v. 10, with the woman as implied Senser and δωρεὰν τοῦ θεοῦ "the gift of God" as Phenomenon, is another paradigmatic highlighting of Jesus' spiritual provision. Additionally, Jesus' εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ "if you knew the gift of God" parallels the Samaritan's οἶδα ὅτι Μεσσίας ἔρχεται ὁ λεγόμενος χριστός "I know that the Messiah, the one called Christ, is coming."

[75] The predicators governing the embedded clauses, which function as subjects and Goals of the προσκυν- verbs, have stative aspect. Additionally, the Actors executing the προσκυν- verbs are given prime position within the clause structure.

worshipers that God is after—γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν "for the Father is seeking such people to be his worshipers" (v. 24).

Field

The subject matter of this episode can be summarized as the offer of "living water," representing salvation and eternal life, extended by the Jewish Messiah to a Samaritan woman, alongside his invitation for her to become a true worshiper of God. This theme is conveyed implicitly through the Evangelist's lexicogrammatical choices and explicitly in the very words and actions of Jesus and the Samaritan woman, as well as those redactional comments. Lexicogrammatical choices reflect this subject matter, particularly through the selection of semantic domains and process types. There is a 21 percent instantiation of Domain 2 (Natural Substance), a 17 percent instantiation of Domains 21 (Danger, Risk, Safe, Save) and 53 (Religious Activities), and a 10 percent instantiation of Domain 47 (Activities Involving Liquids or Masses). Regarding process types, there is a balanced combination of Verbal (twenty-eight) and Material (twenty-three) processes, representing both dialogue and action. Moreover, the preponderance of the imperfective aspect (thirty-two occurrences) underscores the ongoing, dynamic nature of the interaction, highlighting the continuous unfolding nature of the exchange between Jesus and the Samaritan woman.

When it comes to the actual content of the pericope, a number of circumstantial details set the stage for this dialogue. The Evangelist informs us that the conversation took place εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχὰρ "in a Samaritan city, called

Sychar," specifically, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακὼβ τῷ Ἰωσὴφ τῷ υἱῷ αὐτοῦ "near the land Jacob gave to his son Joseph" where there was a well (vv. 5–6). The Evangelist also notes that Jesus ended in this particular location because, on his way back to Galilee, ἔδει αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας "it was necessary for him to pass through Samaria" (v. 4). While this editorial comment, in light of what is about to unfold, may imply a "divine necessity" for Jesus to encounter and minister to the Samaritan woman,[76] it could also simply indicate that Jesus was in a hurry to reach Galilee, as this route was commonly used by travelers pressed for time.[77] The encounter occurred around noon (ὡς ἕκτη, "the sixth hour"), when the Samaritan woman found Jesus resting ἐπὶ τῇ πηγῇ "at the well," exhausted from his journey (v. 6). These circumstances lead to Jesus initiating the conversation by commanding the Samaritan, δός μοι πεῖν "Give me a drink." Notably, the theological dialogue that follows, in which Jesus addresses the Samaritan woman's spiritual need, begins with his own request for physical sustenance. What starts as a simple plea for water develops into a profound exchange that reveals her spiritual thirst and Jesus' ability to satisfy it.

At this stage of the dialogue, the woman is, of course, not yet aware of Jesus' messianic identity or his ability to address her spiritual need. Her consideration of Jesus' messiahship, evidenced by her invitational question to her fellow Samaritans μήτι οὗτός ἐστιν ὁ χριστός "Can this man be the Christ?" (v. 20), is something to which she will

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[76] Morris, *John*, 256.
[77] Josephus explains that this was rather usual for those who were in a hurry to travel between Galilee and Jerusalem. See Josephus, *Ant.* 20.118; *Vita* 269.

arrive gradually.[78] At this juncture, she likely perceives Jesus simply as another Jewish person who might look down on Samaritans. This perception is reflected in her question: πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος οὔσης "How can you, being a Jew, ask me, a Samaritan woman, for a drink?" (v. 9). Her surprise—confirmed by the Evangelist's comment that οὐ συγχρῶνται Ἰουδαῖοι Σαμαρίταις "Jews had no dealings with Samaritans"— emphasizes the cultural, ethnic and religious divide, as she assumes Jesus shares the prevailing Jewish disdain for Samaritans.[79] The woman's question highlights two important points for this study. First, from her perspective, Jesus possesses enough distinctive markers to be readily identified as a Jew. Second, though she shares some common ancestry and sacred texts with the Jews, her identity is distinct. She is not Jewish but Samaritan, marking a clear separation in her sense of self and community despite the shared heritage.

The woman's statement, which clearly establishes a social barrier, does not deter Jesus; instead, it appears to encourage him to address her deeper needs, the resolution of which hinges upon the revelation of his messianic identity. Through a first-class conditional clause complex, Jesus not only makes a generous offer of ὕδωρ ζῶν "living water," which is synonymous with τὴν δωρεὰν τοῦ θεοῦ "the gift of God," but he makes

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[78] It is interesting to note that all the substitutions for Jesus and in this particular order—κύριε "sir," προφήτης "Prophet," and χριστός "Christ"— come from the mouth of the Samaritan woman.

[79] While it is well-known that a tense relationship existed between Jews and Samaritans—a tension that reached its most critical point when John Hyrcanus I destroyed the Samaritan temple on Mount Gerizim around 128 BCE—rejection and ill sentiment toward Samaritans on the part of Jews was not universal. Though there were significant religious and cultural divisions, individual attitudes varied, and not all Jews expressed outright hostility toward the Samaritans. See Bourgel, "Brethren or Strangers." For other resources that trace the history and rationale for the conflict between Jews and Samaritans see Zsengellér, ed., *Samaria, Samarians, Samaritans*; Kartveit and Knoppers, *Bible, Qumran, and Samaritans*; Knoppers, *Jews and Samaritans*.

it contingent to a recognition of his own identity—εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς

ἐστιν ὁ λέγων σοι, δός μοι πεῖν, σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν "if you

would know the gift of God and he who is telling you, give me to drink, you would have

asked him and he would have given you living water" (v. 10).[80] The ongoing dialogue

reveals that the woman still does not fully grasp that the water Jesus offers is meant to

address her spiritual needs; however, she perceives it as a supernatural, limitless supply

of water. Her directive, κύριε, δός μοι τοῦτο τὸ ὕδωρ ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε

ἀντλεῖν "Lord, give me this water so that I may not thirst again nor come here to draw

water" (v. 15), shows her growing belief in Jesus' supernatural ability. At this point, we

observe a slight shift in her perception of Jesus' identity. He is no longer just a Ἰουδαῖος;

now he seems to be μείζων "greater," than her patriarch Jacob (v. 12). Indeed, after she

becomes aware of Jesus' supernatural knowledge, who clearly knew of her marital

dysfunctional history, she concludes that Jesus must be a prophet (v. 19).[81]

Her realization that Jesus is a prophet prompts her to address one of the central

theological disputes between Jews and Samaritans, namely, the divinely sanctioned

location for the worship of God.[82] Jesus never asserts whether the proper place of worship

is the Jewish site—ἐν Ἱεροσολύμοις "in Jerusalem"—or the Samaritan site—ἐν τῷ ὄρει

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[80] Indeed, both the provision and its contingency on the identity of Jesus is frontgrounded by the stative predicator governing the protasis (ᾔδεις) and the syntactical placement of the pronoun referencing Jesus (τίς).

[81] The secondary clause ὅτι προφήτης εἶ σύ "that you are a prophet" functions as the Phenomenon of the Mental process θεωρῶ "I see."

[82] It is commonly argued in commentaries that the woman strategically shifts the conversation to avoid discussing the failures of her private life. While this is a plausible interpretation, it is not the only one. It is equally possible that she genuinely seeks greater clarity on a topic of personal significance. After all, this may be her only opportunity to engage with a Jewish authority who possesses the characteristics of a true prophet.

τούτῳ "in this mountain," that is, Gerizim—however, he sides with the Jewish version because it results from a knowledge of God's revelation.[83] Unlike the Samaritans, the Jews do know the object of their worship and the reason for this knowledge is ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν "because salvation is from the Jews" (v. 22).[84] In other words, at least up to this point, the Jews have a more accurate version of worship than the Samaritans because they stand as the vehicle through whom God makes his saving revelation known to others.[85] This, of course, does not mean that everything in the Jewish version of worship will remain unchanged. Jesus asserts to the woman ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἰεροσολύμοις προσκυνήσετε τῷ πατρί "that a time is coming when neither in this mountain nor in Jerusalem you will worship the Father" (v. 21). Indeed, this time which is coming, is now here, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ "when the true worshipers will worship the Father in spirit and in truth" (v. 23). While it would be wrong to assert that the samaritan woman knew that ἔρχεται ὥρα καὶ νῦν ἐστιν "the hour that is coming and now is" referred to the death of Jesus (even if this may be what the Evangelist intends to convey to his readers), what is certain is that she understood that Jesus was referring to the coming of the Messiah, who would provide fullness of revelation. This is what she explicitly states with a stative clause: οἶδα ὅτι Μεσσίας ἔρχεται ὁ λεγόμενος χριστός, ὅταν ἔλθῃ ἐκεῖνος ἀναγγελεῖ ἡμῖν ἅπαντα "I know that the Messiah, who is called the

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[83] The embedded clause ὃ οἴδαμεν, which serves as the Goal of the Material process προσκυνοῦμεν, is introduced by a neuter relative pronoun, indicating that God's revelation is the focus.

[84] It is this clause that links the provision of living water and eternal life with becoming a true worshiper of God.

[85] ἐκ τῶν Ἰουδαίων functions as an adjunct of Location-Place.

Christ, is coming; when he comes, he will tell us everything" (v. 25). To remove any

lingering doubt, Jesus explicitly reveals his messianic identity to the woman, declaring:

ἐγώ εἰμι ὁ λαλῶν σοι, I am, the one speaking to you (v. 26).[86]

The story concludes with the woman running to her town to share the news that

she had encountered the Messiah. While her rhetorical question, μήτι οὗτός ἐστιν ὁ

χριστός "This is not the Christ, is it?" (v. 30), could be interpreted as expressing doubt, it

is more likely intended to spark curiosity and draw her neighbors' attention to meet the

Messiah. Her statement, εἶπέν μοι πάντα ὅσα ἐποίησα "He told me everything I did" (v.

29), aligns with her earlier belief that the Messiah would be the one who ἀναγγελεῖ ἡμῖν

ἅπαντα "will tell us everything" (v. 25). Her testimony thus marks the conclusion of her

unintended journey of discovering the Messiah. What began as an encounter with a

random Jewish man, who at one point became a prophet greater than Jacob, ended with

her recognizing Jesus as the Messiah, who provided the complete revelation needed for

her to become a true worshiper of God, and, consequently, to experience unlimited

spiritual satisfaction.

Tenor

If we were to label the roles of the two main participants in this episode, we could

describe Jesus as the "capable provider" and the Samaritan woman as the "grateful

receiver." Jesus' ability to provide for the woman, as we have observed, is rooted in his

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[86] This is the first instantiation of the absolute usage of the ἐγώ εἰμι expression in the mouth of Jesus, intended to elaborate on his messianic identity, and, as Porter says, "perhaps more" (Porter, *John*, 113). This is also the only instance in the Gospel of John where the expression is directed toward a single individual. See Williams, *I am He*, 257.

messianic identity and authority. Throughout the discourse, we see him issuing directives

to the woman, with five of the eight commands in this passage being given by Jesus (vv.

7, 16, 21).[87] Ironically, however, the very first command, δός μοι πεῖν "Give me a drink"

(v. 7), illustrates the physical need of the provider, rather than the receiver. Nevertheless,

Jesus' capacity to offer eternal and spiritual nourishment is conveyed through four

expectative statements in v. 14: ἐγὼ δώσω αὐτῷ "I will give him," οὐ μὴ διψήσει εἰς τὸν

αἰῶνα "he will never thirst," ὃ δώσω αὐτῷ "which I will give him," and γενήσεται ἐν

αὐτῷ πηγὴ ὕδατος "will become in him a fountain of water." There is one additional

expectative statement that indicates the same thing, but this time, it comes from the

woman's mouth: ἀναγγελεῖ ἡμῖν ἅπαντα "he will tell us everything" (v. 25). Furthermore,

a clause complex in v. 12, combining direct and simple question statements, emphasizes

the greatness of Jesus as the capable provider.

Statements that present the woman as the beneficiary of Jesus' provisions are

those that realize her great need. Her direct question in v. 11—πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ

ζῶν "where then do you have this water?"—is an implicit indicator of her desire to

receive this provision that then is made forcefully explicit in v. 15 with the command

κύριε, δός μοι τοῦτο τὸ ὕδωρ "Lord give me from this water."[88] Similarly, Jesus'

expectative statement in v. 14—πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν

"everyone who drinks from this water will thirst again"—echoes this theme of need. The

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[87] I am not including the imperative in v. 10 because it is the woman's rendition of Jesus' original command in v. 7.

[88] This command is followed by two subordinate probable statements—ἵνα μὴ διψῶ μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν "that I may not be thirsty nor come again here to draw"—which points to the magnitude of her need.

commands in v. 29 that the woman gives to the town's people have the contextual function of exposing them to the same source of blessing she has just experienced, therefore, realizing her gratitude and excitement to share the good news.

The Modulation of Ἰουδαῖος in the Context of John 4:1–42

The episode of the woman at the well contains three occurrences of the lexeme Ἰουδαῖος. The first two instances appear in v. 9, one spoken by the woman and the other in the Evangelist's explanatory comment. The context of situation of this particular pericope indicates that Ἰουδαῖος should be understood in a non-restricted sense as identifying the Jewish people as a whole. This is evident because, even though the first instance directly refers to Jesus, the woman's labeling of him as Ἰουδαῖος is intended to indicate his membership to a community distinct from her own. The same applies to the writer's comment, stating that οὐ συγχρῶνται Ἰουδαῖοι Σαμαρίταις "Jews had no dealings with Samaritans." Although the division between Jews and Samaritans will later be shown to stem largely from religious differences, at this point in the narrative, it would be incorrect to restrict the meaning of Ἰουδαῖος to a purely religious sense. Up to this point, all that has been shared from the interaction between Jesus and the Samaritan woman are his words δός μοι πεῖν "give me to drink" (v. 7). The writer does not specify what precisely revealed Jesus' Jewish identity to the woman, but one thing is clear: she is as certain of his Jewishness as she is of her own "Samaritanness." Moreover, her confidence in the distinction between these two groups remains firm, despite their shared ancestral connection to the patriarch Jacob.

The third instance of Ἰουδαῖος appears in v. 22, when Jesus states that ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν "salvation is from the Jews." The reference to salvation, along with the surrounding discussion about places of worship, clearly indicates that a religious sense has been activated; however, the referential scope remains unrestricted—the Jewish people as a whole remains in view, even if the aspect of religious worship is being highlighted. On this particular point, it is important to note that Jesus not only takes for granted his Jewish identity—he identifies with them when he says ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν "we worship what we know"—but also endorses the Jewish approach to worship, to the point of believing that the salvation of humanity stems from the Jewish people.

The register of this episode—a casual conversation—modulates the meaning potential of Ἰουδαῖος in its most general sense, allowing for the convergence of several dimensions related to the concept of Judah, including ethnic, religious-cultural, geographical, and geopolitical aspects. Because of its association with lexical items such as Ἰακώβ, υἱός, and πατήρ, Ἰουδαῖος takes on a tribal sense. At the same time, through its connection with words and phrases that evoke themes of worship and salvation (προσκυνέω, Ἱεροσόλυμα, ὄρος, σωτηρία), Ἰουδαῖος draws on the religious-cultural dimension of the concept of Judah. Furthermore, references to locations and communities associated with or contrasted to Ἰουδαῖος (e.g., Ἰουδαία, Ἱεροσόλυμα vs. Σαμάρεια, Συχάρ) activate its geographical and geopolitical senses. In this account, then, Ἰουδαῖος is not only broad in sense but also in referent, opening the possibility for others—including Samaritans—to join Jews of all kinds as worshipers of God the Father (vv. 21–24).

Conclusion

Across these six discourse units, John instantiates Ἰουδαῖος ten times. Six of these

instances realize a religious-cultural sense (1:19; 2:6, 13, 18, 20; 4:22), and one instance

reflects a geographical sense (3:25). In one case (3:1), there is a convergence of

geopolitical and religious senses. In two instances from the Samaritan account (4:9), the

sense of Ἰουδαῖος is broad and ambiguous enough to encompass tribal, religious-cultural,

geographical, and geopolitical dimensions. Although a few of these contexts involve a

degree of tension between participants, the Evangelist does not imbue Ἰουδαῖος with a

negative connotation. In 1:19–34, even though the Levites and Pharisees that question

John are sent by the religious Jewish authorities in Jerusalem, John does not describe

them yet as antagonistic to the Baptist. The Jews in 2:18 and 2:20, who are likely the

temple merchants, show a great deal of restraint in a religious conflict, initiated by Jesus.

Conversely, two particular Jews are depicted by John in a positive light. The Judean from

3:25 seems to identify with Jesus' baptism and defends his baptism as superior to that of

John. Nicodemus, a ruler of the Jews, is showcased as a sincere seeker of truth, willing to

recognize Jesus' authoritative role. Finally, in 4:22, Jesus affirms that salvation is from

the Jews. This statement not only aligns Jesus with the Jewish mode of worship but also

presents it—at least as Jesus understands it—as superior to other modes of worship.

CHAPTER 5: JOHN'S MODULATION OF ΙΟΥΔΑΙΟΣ—FROM A POOL IN JERUSALEM TO A COLONNADE IN THE TEMPLE

Introduction

In this chapter, we continue examining the discourse units in John's Gospel where

Ἰουδαῖος is featured. A key commonality among these units is that the Ἰουδαῖοι assume a

more prominent, active role, often taking an antagonistic stance toward Jesus. Also, with

the exception of 6:1–71, all these encounters between Jesus and the Ἰουδαῖοι take place

in Jerusalem, within the temple precincts.

John 5:1–47: Jesus' Testimony to Some Jews that his Messianic Work Is Validated by his Relationship with the Father

Mode

Apart from a brief but tense encounter with the Ἰουδαῖοι in 2:13–25, this chapter presents

the most intense, antagonistic, and prolonged confrontation Jesus faces from the Ἰουδαῖοι

thus far. Structurally, the chapter is divided into two sections, each with its own micro

context of situation. The first section covers vv. 1–13, and the second section vv. 14–47.

This division is indicated by the adjunct of Extend-Duration μετὰ ταῦτα "after these

things" in vv. 1, 14, and 6:1, and the adjuncts of Location-Place such as ἐπὶ τῇ προβατικῇ

"by the sheep gate" (v. 1), ἐν τῷ ἱερῷ "in the temple" (v. 14)—both places located in

Jerusalem—and πέραν τῆς θαλάσσης τῆς Γαλιλαίας "to the other side of the Sea of Galilee" (6:1).

However, several linguistic features suggest that the Evangelist intends readers to view the entire chapter as a unified discourse with two scenes. The first scene provides the background that leads to Jesus' dialogue with the Ἰουδαῖοι in the second scene. The first linguistic feature is the recurrence of the two main participants, identified by references and substitutions. Jesus, introduced with grammaticalized form in v. 1, reappears throughout the entire chapter (vv. 6–8, 11–28, 30–32, 34, 36–43, 45–47). The Ἰουδαῖοι, first mentioned in nominative form in v. 10, recurs in vv. 10–12, 15–20, 24–25, 28, and 33–40. Another significant participant is τὸ σάββατον "the Sabbath," featuring in vv. 9–10, 16, and 18. Additionally, instances of Domain 23 (Physiological Processes and States) and Domain 74 (Able, Capable) are present in both scenes. These domains are significant, not only because they represent 11 percent of their field within the entire Gospel but also because, as our discussion of the field will further explore, they describe the nature of Jesus' messianic works and his ability to carry out these works. Another linguistic feature that unifies the entire chapter as a discourse unit is the conjunction καί juxtaposed with the adjunct of Cause-Reason διὰ τοῦτο "because of this." This conjunction links the report of the healed man about Jesus' work on the Sabbath to the hostile reaction of the Ἰουδαῖοι, which then triggers Jesus' response and dialogue, continuing through v. 47.

There are at least four prominent theological concepts in this discourse, which I will describe in their logical order. The first one is the coming or sending of Jesus. In v.

43, the Evangelist highlights this theme by using the stative aspect of the predicator ἐλήλυθα "I have come" and explicitly stating the subject with the fronted ἐγώ "I." Another stative predicator reinforcing this theme is ἀπέσταλκεν "he has sent me," whose subject, also fronted in this and the following clause in v. 37, is ὁ πατήρ "the Father."[1]

The second theological concept is the works of Jesus, which may be most prominently highlighted in v. 17. Here, the Evangelist writes: ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· ὁ πατήρ μου ἕως ἄρτι ἐργάζεται κἀγὼ ἐργάζομαι "And Jesus answered them: My Father is working until now, and I am working as well." This clause complex comprises three paratactic primary clauses, each emphasizing a distinct lexicogrammatical feature. Syntagmatically, the Evangelist fronts the subjects ὁ Ἰησοῦς "Jesus," ὁ πατήρ μου "my Father," and κἀγὼ "and I."[2] Paradigmatically, he employs the highly marked ἀπεκρίνατο "he answered," which, thus far, appears eighteen times in the Gospel, with this being the first instance of its middle voice usage. The next occurrence of the middle voice is found in v. 19, where Jesus again addresses the Jews to elaborate on the nature of his work. Specifically, the discourse highlights two aspects of Jesus' activities: his work as a healer and his work as the heavenly judge.[3]

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[1] The fact that the subject clause καὶ ὁ πέμψας με πατὴρ "the Father who has sent me" in v. 37 is an ellipsis further highlights the Father's act of sending.

[2] While κἀγὼ, being a pronoun, is often fronted, its instantiation here is unnecessary since it is already implied in the verb.

[3] Paradigmatic features highlighting Jesus' works as a healer include the statives τῷ τεθεραπευμένῳ "who was healed" (v. 10), ᾔδει "he knows" (v. 13), and γέγονας "you are" (v. 14), as well as the use of ἐκεῖνός "he" in v. 11. Syntagmatic features include the fronting of phrases such as ὁ ποιήσας με ὑγιῆ "he who made me whole" (v. 11) and ὁ ἰαθείς "he who was healed" (v. 13). For Jesus' role as the heavenly judge, paradigmatic features include the stative δέδωκεν "he has given" (v. 22), while syntagmatic features include the fronting of subjects such as ἡ κρίσις ἡ ἐμὴ "my judgment" (v. 30) and τὰ ἔργα ἃ δέδωκέν μοι ὁ πατὴρ ἵνα τελειώσω αὐτά "the works which the Father has given me to accomplish" (v. 36), as well as the fronting of the secondary clause καθὼς ἀκούω "just as I hear" before the primary clause κρίνω "I judge" (v. 30).

In v. 36, Jesus declares, αὐτὰ τὰ ἔργα ἃ ποιῶ μαρτυρεῖ περὶ ἐμοῦ "the very works I do testify about me." With this statement, Jesus not only draws attention to his works but also emphasizes their purpose: to bear witness to his identity as the God-sent Messiah. Thus, the testimony about Jesus is another prominent theological theme highlighted in the pericope.[4] That these works are meant to reveal his identity as the God-sent Messiah is indicated by the special attention given to the earlier encounter the Jews, more specifically their emissaries, had with John the Baptist. This is done by means of the instantiation of the second plural pronoun ὑμεῖς and stative predicators that accompany it. Jesus says ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ "you have sent to John and he has born witness to the truth." As the reader may recall, John the Baptist—who denied being the Christ—understood his mission to be the revelation of the Messiah, the one who was to come, to Israel (1:31). And that is precisely what we find him doing in 1:29, where he directs everyone's attention, including the Jewish emissaries, to behold that Lamb of God who takes away the sin of the world. In addition to Jesus' works and John's ministry, another source that bears testimony about Jesus are the Jewish Scriptures.[5] Of these, the Father's testimony is given the greatest prominence. In v. 37, the Evangelist recalls the Father with the demonstrative pronoun ἐκεῖνος ("he"), which functions as the Sayer in the stative verb μεμαρτύρηκεν ("he has testified").[6]

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[4] In v. 31, ἡ μαρτυρία μου "my testimony" also occupies the first syntactical slot.

[5] While Jesus also talks about the testimony of the Father and of Moses, their testimony is subsumed under the witness of Jesus' works and the Scriptures.

[6] See also v. 32, where Jesus' knowledge of the Father's testimony is instantiated with the marked clause οἶδα "I know."

The handling of Jesus' testimony, particularly its rejection, emerges as another significant theological theme in this pericope. While syntactical prominence is given to the contrast between ὁ μὴ τιμῶν τὸν υἱόν "the one who does not honor the Son" and ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με "the one who hears my word and believes in the one who sent me" (vv. 23–24), greater salience is given to those who reject Jesus. Syntagmatically, attention is drawn to οἱ τὰ φαῦλα πράξαντες "those who did evil" (v. 29). Paradigmatically, the rejection of the Jews is accentuated through the statives ἀκηκόατε "you have heard" and ἑωράκατε "you have seen," both negated by the twin conjunctions οὔτε "neither … nor" (v. 37). The stative ἔγνωκα, of which Jesus is the implied Senser and the Jews the reduced Phenomenon, frontgrounds Jesus' awareness of their rejection, which is established by the fact that they lack the love of the Father. Also noteworthy is the paradigmatic foregrounding of the Jews' rejection of Jesus, seen through the use of the futures λήμψεσθε "you will receive" in v. 43 and πιστεύσετε "you will believe" in v. 47. The predicator λήμψεσθε emphasizes the potential acceptance of another Messiah by the Jews, rather than Jesus. On the other hand, πιστεύσετε is governed by the interrogative πῶς "how," projecting the difficulty of these particular Jews coming to believe in Jesus.

Field

This episode centers on Jesus' healing of a disabled person and the unfolding repercussions, which take place within a religious setting. This context is crucial for identifying the specific referent for the term Ἰουδαῖοι and for understanding the

controversy between Jesus and the Jewish authorities.[7] The Evangelist construes this religious setting through a number of circumstantials of Location. The interaction of Jesus with the disabled person and the Jews takes place in εἰς Ἱεροσόλυμα "in Jerusalem," where Jesus had gone up to celebrate a Jewish festival (v. 1). The first significant location is at the pool ἐπὶ τῇ προβατικῇ "by the sheep grate," where many disabled individuals gathered, hoping for healing. The second location, ἐν τῷ ἱερῷ "at the temple" (v. 14), is where Jesus later encounters the healed person for a second time and where the confrontation with the Jews occurs. The adjunct of Location-Time ἐν ἐκείνῃ τῇ ἡμέρᾳ "on this day" (v. 9), which makes particular reference to the Sabbath day, not only situates the event historically but also explains the religious controversy. The Evangelist explicitly states in v. 14 that it was διὰ τοῦτο "because of this"; that is, because of his healing activities ἐν σαββάτῳ "on the Sabbath," that the Jews began to persecute him.

This episode is certainly about the identity and the religious authority of Jesus that stems from said identity. The Jews' question to the healed man—τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι ἆρον καὶ περιπάτει "who is the person who told you 'pick up your mat and walk'?" (v. 12)—goes beyond a mere inquiry. It reflects their disapproval of Jesus' actions, particularly his violation of the Sabbath law by healing on that day. Their concern is not just about the act of healing but about Jesus' overall authority. This implicit challenge is addressed explicitly by Jesus in v. 19. Although the text does not

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[7] As it can be seen, the three major participants of this episode are Ἰησοῦς "Jesus", the disabled person, and οἱ Ἰουδαῖοι. These are the main interactants of the dialogue. Other participants, in spite of the fact that they are instantiated with the nominative case (e.g., ὁ πατήρ μου "my Father," ἡ κρίσις ἡ ἐμὴ "my judgment," ἡ μαρτυρία μου "my testimony"), have more of an ancillary role.

record a formal question from the Jews, Jesus responds as though his authority is under scrutiny. His statement, ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ᾽ ἑαυτοῦ οὐδέν, ἐὰν μή τι βλέπῃ τὸν πατέρα ποιοῦντα "Truly, truly, I say to you, the Son cannot do anything for himself, unless he sees the Father doing it," is a resounding declaration that his authority is divinely grounded in his unique relationship with the Father. Moreover, in v. 17, Jesus goes one step further and suggests, by aligning his miraculous actions with that of God's uninterrupted providential actions, that his authority stems from his equality with the Father.

The main bulk of Jesus' dialogue with the Jews, therefore, focuses on presenting witnesses that authenticate his identity and authority—the repetition of the adjunct of Matter περὶ ἐμοῦ "about me" (vv. 31, 32, 36, 37, 39, 46) emphasizes this point. The first witness Jesus brings forward is his own works, which testify that he is the God-sent Messiah.[8] They μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν "testify about me that the Father has sent me" (v. 36). The works of Jesus described in this dialogue may be catalogued under two headings: His works of healing and his works of judging. We have already read v. 18, where Jesus explains his healing activity on the Sabbath in terms of his continual providential work, equating it with the Father's. In v. 20, Jesus describes his judicial activities as the μείζονα ἔργα "greater works" that the Father will show him.

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[8] Jesus' works are not only the first witness presented but also the one that takes priority over the others. Their importance stems from the fact that they provide objective evidence to support the more subjective testimony of other witnesses. Indeed, Jesus declares that the witness of his works is μείζω τοῦ Ἰωάννου "greater than the testimony of John," (v. 36), because these works are, in fact, the testimony of the Father himself. The priority of Jesus' work—the testimony of the Father—is further highlighted by the substantial representation of specific semantic domains that underscore Jesus' actions: Domain 21 (Danger, Risk, Safe, Save) at 20 percent, Domain 42 (Perform, Do) at 15 percent, and Domain 56 (Courts and Legal Procedures) at 17 percent.

These greater works, which include the resurrection of the dead and the granting of life, are initially attributed to the Father. However, they are also works that the Son will perform, as indicated by the inferential particles ὥσπερ "just as" and οὕτως "thus also." This linguistic structure emphasizes the shared authority and activity between the Father and the Son. Verse 28 clarifies that Jesus' work of the physical resurrection of the dead is the prelude of his work as judge, where, as a result of his verdict, ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς "those who did good things will come forth to resurrection of life" and οἱ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως "those who did evil to resurrection of judgment."

The second witness brought forward is John the Baptist. While Jesus makes the definitive statement that he has no need of human testimony, his mention of the Baptist is for the sake of his interlocutors—the Jews—that they may experience salvation (v. 33). It is yet another manifestation of Jesus' grace toward the Jewish religious elite, who so staunchly oppose him. Jesus' reference to John's testimony transports the reader to the earlier episode in 1:19–34, where the Jews had sent emissaries to inquire whether John the Baptist was the Messiah or not. It is to this specific event that Jesus refers when he says to the Jews in v. 33, ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ "you have sent to John and he has given testimony to the truth." The truth that John shared with the emissaries, a truth of which the Jews are now very aware, is the fact that Jesus, as the Lamb of God, is the coming Messiah, the Son of God (1:27, 29, 34). The last witness that bears testimony about Jesus' identity and heavenly authority is the Scriptures. On the one hand, the Scriptures represent the very words of God—his own

voice—that reveals his appearance (v. 37).[9] On the other hand, they represent Moses' written indictment of these particular Jews, who, in spite of their diligence to study the scriptures, refuse to accept the voice of God and refuse to believe the testimony of Moses.

The subject matter of this episode thus revolves around the testimony Jesus offers to a group of religious leaders during the celebration of a religious festival in Jerusalem, regarding his divine authority to perform his messianic work, which encompasses both physical healing and the fateful judgment that leads to eternal life or to eternal damnation.

Tenor

While this unit of discourse features three primary participants—Jesus, the disabled person, and the Jews—Jesus and the Jews are the actors with the main roles. Jesus plays the role of protagonist and the Jews the role of antagonist.

As protagonist, Jesus is presented both, as gracious healer and restorer, and as righteous judge. The very first direct statement comes from the mouth of Jesus, and it is an invitation to restore health to an individual that has been suffering for τριάκοντα καὶ ὀκτὼ ἔτη "thirty-eight years." Jesus graciously restores the health of this individual, even though the person fails to express gratitude and later acts in a betraying manner to Jesus. This seems to be the contextual function of the direct statement καὶ ἀνήγγειλεν τοῖς

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[9] The Phenomenon εἶδος "appearance" would certainly remind the attentive reader of John's earlier statement in 1:18, which asserts that Jesus is the outward manifestation and revelation of God the Father.

Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ "and he reported to the Jews that it was Jesus who had made him healthy" (v. 15).[10] We noted in our discussion of the field that this discourse unit centers on Jesus' testimony to the Jews, asserting that, as the God-sent Messiah, he holds divine authority to carry out his messianic work. Notwithstanding that authority, the commands issued by Jesus in this pericope are not demands for submission. Instead, they are injunctions intended for the benefit of those to whom they are addressed. Thus, they have the contextual function to evoke Jesus' concern for his interlocutors. To the disabled person he commands: ἔγειρε, ἆρον τὸν κράβαττόν σου, καὶ περιπάτει "rise up; pick up your mat and walk" (v. 8). He also commands him to no longer sin ἵνα μὴ χεῖρόν σοί τι γένηται "that nothing worse may happen to him" (v. 14). To the Jews, he challenges to not marvel at the fact that Jesus possesses divine authority to execute judgment. This command functions contextually to prompt the Jews to reconsider the seriousness of rejecting Jesus' testimony regarding his identity and authority, urging them to believe so that they may experience eternal life (v. 29). Jesus makes this goal explicit in his statement in v. 34: ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε "I say these things that you may be saved." Jesus' intention is the same when he commands the Jews for a second time to not think of him as their accuser (v. 5). His purpose is to help them see that their rejection of Jesus is a rejection of Moses himself, who, in the Scriptures, has borne testimony about Jesus.

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[10] Whatever his motivation—whether it was frustration with Jesus for challenging him to quit sinning or fear of the Jews' potential punishment—he made no effort to protect Jesus. In fact, it appears he wasted no time in reporting Jesus to the authorities.

In contrast to Jesus, the Jews in this episode are depicted as religious zealots with ill intentions toward him. They are explicitly portrayed as persecutors of Jesus, intent on harming him (v. 7). There is no doubt that these particular Jews hold religious authority, seemingly acting as moral enforcers around the temple, ensuring that the Sabbath law is observed to the letter. The saddest thing about the way they are depicted in this story is that they are not willing to consider the possibility that Jesus may, in fact, be the Messiah. Indeed, with one expectative statement, Jesus indicates that the potential for them receiving any other person as Messiah is greater than accepting Jesus as their Messiah (v. 43). In fact, they have no desire to come to Jesus to receive eternal life (v. 40). Jesus explains, with two other expectative statements, that the reason why they would be more inclined to receive any other as their Messiah is because they get from them the glory that they crave (v. 14). This lust for praise prevents them from coming to Jesus in belief.

The Modulation of Ἰουδαῖος in the Context of John 5:1–47

There are five instances of Ἰουδαῖος in this discourse unit, all in the plural form. The context of situation modulates each occurrence to convey a religious-cultural sense. In the first instance, where Ἰουδαῖος functions as a qualifier of the lexical item ἑορτή "feast" (v. 1), the reference is clearly to a Jewish religious celebration, even though the specific feast is not identified. References to Jerusalem (v. 1), the temple (v. 14), the Sabbath (vv. 9, 16, 19), the Scriptures (v. 39), and Moses (v. 45) further confirm the religious-cultural context. While all instances are modulated to carry a religious-cultural sense, only the first instance represents a non-restricted usage that applies to all of those who identify as

Jews. The qualifying function of the genitive Ἰουδαίων specifies that the feast was one of many celebrations that the Jewish people had. The other four instances (vv. 10, 15–16, 18) are restricted uses that specifically refer to the religious leaders of the nation. Three explicit contextual clues constrain this restricted meaning: (1) references that describe the Jews as enforcers of the law, particularly the Sabbath law (vv. 10, 16–18); (2) Jesus' statement that these Jews had previously sent an official delegation to inquire whether John was the Messiah (v. 33); and (3) Jesus statement that these Jews were in the habit of researching the Scriptures (v. 39). Additionally, more implicit references that suggest the Ἰουδαῖοι in question are the religious leaders include their craving for human glory and praise (vv. 41, 44) and their hopeful reliance on Moses (v. 45).

In this unit of discourse, the Ἰουδαῖοι are cast in a bad light. They are depicted as religious zealots, who cared more about their religious traditions than the very needs of the people. It is highly likely that they were aware of the disability of the person whom Jesus healed—this person had been disabled for thirty-eight years and apparently was a regular visitor to the Bethesda pool—yet, rather than rejoicing in his healing, they were frustrated that he was breaking the Sabbath law by carrying his mat on this day (v. 10). The Evangelist showcases their disdain for Jesus, whom they took to be a law-breaker and a heretic, by describing their persecution of him (v. 16). Also, even though Jesus acknowledges their diligence in their study of the Scriptures, he accuses them of never hearing the voice of God, nor having his Word within themselves (vv. 38–39). Indeed, they are accused of failing to believe the object of their hopes, Moses himself (v. 45–48). Their rejection of Jesus constitutes their rejection of the Father himself.

This episode presents the most intense conflict thus far between Jesus and the Jews, and its nature is distinctly religious. However, it is a conflict between individuals who, to a certain degree, share similar cultural-religious values. As a Jew, Jesus seems to cherish distinctively Jewish religious festivals and affirms the authority of the Jewish Scriptures and the lawgiver Moses. However, his religious perspective diverges from that of the religious leaders, particularly in his interpretation of the Sabbath laws. The key difference lies in Jesus' self-understanding of his messianic identity and divine origin, which informs his approach to these laws. His conflict, therefore, is not with all Jews or Jewish communities—his dispute in this episode is specifically with the religious leaders—but rather with a particular religious orientation that he views as deviating from the theological foundations established by Moses.

John 6:1–71: Jesus' Testimony to Galilean Jews that He is the Heavenly Living Bread

Mode

Chapter 6 forms a cohesive discourse unit in which the Ἰουδαῖοι once again play a significant role in the Gospel of John.[11] The boundaries of this discourse unit are marked by the Extend-Duration adjunct μετὰ ταῦτα "after these things" in 6:1 and 7:1. In turn,

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[11] This assertion is, of course, not shared by many scholars who are convinced that chapter 6 is a patchwork by the redactor, composed from various independent sources. While not everyone who adopts this view, accept Bultmann's source theory, he remains, due to his continuous influence, the most important representative of this source approach. Bultmann believed that this chapter and the entire Gospel of John results from the combination of four source: (1) the σημεῖα-source, (2) the Reveletaion-Discourses-source, (3) the Evangelist's source, and (4) The Redactor's source (Bultmann, *John*, 210–37). While our mode analysis will describe the linguistic resources that make this entire chapter a coherent unit, it is beyond the scope of this study to address each argument of the source approach. For a thorough defense of the unity of the "Bread of Life Discourse" that seriously considers the literary and theological features indicating both unity and disunity see Anderson, *Christology of the Fourth Gospel*, 70–166.

this unit is divided into five scenes, each introduced by a conjunctive adjunct group: ὡς δέ "and when" (v. 16), ὅτε οὖν "then when" (v. 24), and οὖν "therefore," which introduces the scenes in vv. 41 and 60.

The reiteration and substitution of key participants is one of the primary linguistic resources that unify all these scenes into a cohesive unit. Aside from Jesus, who appears in nearly every verse, the crowd features prominently in the first three scenes. The lexeme ὄχλος appears in vv. 2, 5, 22, and 24; while it is not explicitly mentioned between vv. 41 and 71, various contextual indicators suggest both the Ἰουδαῖοι and the disciples constitute a subset of the crowd. After Jesus, ἄρτος "bread" is the participant most frequently featured in the first four scenes, with a notable distinction made between two types of bread. ἄρτος appears with grammaticalized forms in vv. 5, 7, 9, 11, 13, 23, 26, 31–35, 41, 48, 50–51, 58. While it is not explicitly mentioned in the scene with the disciples (vv. 60–71), it is implicitly referenced through the noun group ὁ λόγος οὗτος "this word," which alludes to Jesus' statement in v. 58: οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα "this is the bread which has come down out of heaven; not as the ancestors ate and died; he who eats this bread will live to eternal life." Another participant, featuring in the discourse as a primary interactant are the disciples. They assist in the feeding of the crowd (vv. 3, 5, 8–10, 12–13), are rescued by Jesus during their rough journey to Capernaum (vv. 16–20), and wrestle with understanding and accepting Jesus' affirmation about eating his flesh and drinking his blood (v. 61). This last scene

demonstrates that, though the disciples were less prominent while Jesus spoke to the crowd and the Jews, they remained passive participants in the conversation.[12]

Many of the same theological concepts featured prominently in the prior discourses are again highlighted in this discourse episode. The first theological concept may be described as the perilous conditions that humans experience when they do not have the Messiah within them. Initially, these perilous conditions come in the forms of great physical and emotional needs that serve as a metaphor of the greater spiritual needs that all humans have. Jesus' question to his disciple Philip —πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι "wherefrom may we buy bread that these may eat?" (v. 5)—with his use of the subjunctive ἀγοράσωμεν and φάγωσιν, together with Philip's response that fronts the noun group διακοσίων δηναρίων ἄρτοι "two hundred denarii of bread," functioning as subject and Actor of the negated Material process ἀρκοῦσιν "suffice," give salience to the great physical need the crowd has for food. In the case of the disciples, their need for physical safety and emotional encouragement is highlighted paradigmatically through the statives ἐγεγόνει "had come upon" and ἐληλύθει "had come" (v. 17). The first stative, a Relational process governed by the fronted subject and Identified σκοτία "darkness," describes the perilous conditions that would define the disciple's journey. The second stative, negated by the adjunct of Location-Time οὔπω "not yet," which has as subject and Actor ὁ Ἰησοῦς "Jesus," frontgrounds the absence of

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[12] In addition to the reiteration of participants, the repetition of specific semantic domains also contributes to the coherence of the discourse. Three semantic domains are especially significant as they appear across the first three scenes: Domain 1 (Geographical Objects and Features), Domain 5 (Food and Condiments), and Domain 23 (Physiological Processes and States).

Jesus in such perilous condition. This perilous situation is also indicated syntagmatically

through the fronting of ἡ θάλασσα "the sea," which functions as the subject and Actor of

the Material process διεγείρετο "was stirred up" (v. 18).

The stative clause ῥαββί, πότε ὧδε γέγονας "Rabbi, when did you get here?" (v.

25), not only frontgrounds the crowd's anxiety at the possibility of losing sight of Jesus—

according to vv. 22–25 the crowd was searching for Jesus with great impetus—but also

underscores that human needs extend far beyond the merely physical. Jesus' criticism to

the crowd in 26 shows that their physical perilous situation was indicative of their

spiritual perilous situation. They did not seem to care for the one they were hoping to

make king, but they only cared to have free food. It is not surprising, therefore, that the

perilous condition of spiritual ignorance will feature prominently in the discourse. In v.

31, Jesus states: οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου

δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν "Moses had not given you bread

from heaven, but my Father gives you the true bread of heaven." This clause complex,

made up of two paratactic clauses, features the stative and the imperfective forms of the

Material process δίδωμι, and also fronts their two respective subjects, thereby providing a

greater degree of highlighting. When we consider that Jesus is responding to the crowd's

assertion that their ancestors τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ "ate manna in the desert" (v.

31), it becomes evident that the text is frontgrounding the perilous condition of ignorance

on the part of the crowd. Something in the interaction between Jesus and the crowd, not

explicit in the text, led Jesus to believe that the crowd attributed the provision of mana to

Moses. The Lord, therefore, sets the record straight and affirms that it was God who

provided and continues to provide sustenance to Israel. The perilous condition of ignorance is also highlighted in v. 42 through the stative οἴδαμεν "we know," which instantiates the Jew's state of "surety" concerning the provenance of Jesus.

Another prominent theme in the discourse is the Messiah's knowledge of humanity's perilous condition. This is highlighted in v. 6, where Jesus functions as the Senser of the stative Mental process ᾔδει "knew." The embedded clause, functioning as the Phenomenon—τί ἔμελλεν ποιεῖν "what he was about to do"—reveals Jesus' awareness of the crowd's needs and his readiness to meet them. The Mental clause in v. 64 indicates that Jesus' knowledge transcends the obvious, as the Evangelist explains: ᾔδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδῶσων αὐτόν "for Jesus knew from the beginning who were those who did not believe and who would betray him." Jesus was very aware, therefore, not only of the perilous physical conditions of people, but also of their perilous spiritual condition.[13]

Jesus' willingness and actions in meeting the crowd's physical needs vividly illustrate another theological theme underscored in this discourse: God's provision for humanity's needs in the heavenly Messiah. While the provision of the heavenly Messiah is a major theological theme in the discourse, its frontgrounding takes place paradigmatically through the twofold instantiation of the stative καταβέβηκα "I have come," first in the mouth of Jesus (v. 38), and then in the mouth of the Jews who quote Jesus' words (v. 42). We also see syntagmatic foregrounding of this theological theme in

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[13] We can also see the foregrounding of this theological theme in v. 15, where the Evangelist fills the first syntactical slot with the subject Ἰησοῦς, who functions as Senser of the Mental process γνούς "knowing."

vv. 33 and 51 through the fronting of the Identifieds ὁ ἄρτος τοῦ θεοῦ "the bread of God" and ἐγώ "I." These Identifieds, which are referents of Jesus, are defined by their respective complements as ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ "the one who descends from heaven and gives life to the world" and ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς "the living bread who has descended from heaven." God's heavenly provision in the Messiah is described in the discourse as the provision of his revelation in the person of Jesus (v. 46), who in turn provides resurrection (v. 44) and eternal life (vv. 54, 63).[14]

In v. 6, the Evangelist notes that Jesus' question to Philip was intended as a test, aiming to elicit a response (of faith?) from him. Undoubtedly, this same purpose underlies Jesus' interactions with his various interlocutors. Hence, this topic is likewise given prominence in the discourse. Both responses, rejection and belief, are brought to the forefront in the text. The crowd's rejection is emphasized through the stative ἑωράκατέ "you have seen." Jesus affirms that, in spite of being in a state of having seen him, they still do not believe in him (v. 36).[15] In contrast, Peter, speaking on behalf of the other eleven disciples, uses two verbs with stative aspect to affirm: ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ "we have believed and we know that you are the Holy One of God" (v. 69).

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[14] The verse referenced in parenthesis include those clause that syntagmatic highlighting takes place.

[15] In v. 60, πολλοί "many," referring to other disciples of Jesus, occupies the first syntactical slot, thereby highlighting their rejection of Jesus.

Field

In v. 27, Jesus declares: ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν

μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ

ἐσφράγισεν ὁ θεός "Do not work for the food that perishes but for the food that endures

to eternal life, which the Son of Man will give you; for God the Father has put his stamp

of approval on him." This statement succinctly captures the subject matter of this

discourse unit: Jesus' offer of abundant, eternal spiritual provision for those who are

willing to recognize and believe in him as the divinely commissioned Messiah. While

Jesus' offer is one of spiritual provision, it is his actual provision of physical sustenance

to thousands that serves as the catalyst for this spiritual offer.[16]

While the offer of spiritual provision is made in Capernaum, presumably in the

local synagogue (v. 59), it follows Jesus' abundant provision of food for the crowd that

was following him. The Evangelist notes that this miraculous feeding occurred not in

Capernaum but on a mountainside located on the πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς

Τιβεριάδος "the other side of the Sea of Galilee, also called Tiberias." Thus, the setting of

this discourse unit geographically spans from the mountainside on the eastern shore of

the Sea of Galilee (now known as the Golan Heights) to Capernaum on the western side

of the sea. One important editorial comment is that ἦν δὲ ἐγγὺς τὸ πάσχα ἡ ἑορτὴ τῶν

Ἰουδαίων "the Jewish feast of Passover was near" (v. 4). This is the second of ten

mentions of the Passover in this Gospel and also the second of three where it is restricted

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[16] The reader should by now be able to recognize Jesus' (and the Evangelist's) strategy of using physical, tangible realities as metaphors for spiritual truths. In the case of Nicodemus, natural birth illustrates spiritual rebirth; for the Samaritan woman, well water represents the living water of eternal life; and for the disabled individual, physical healing symbolizes the Messiah's provision of spiritual healing.

by the qualifier τῶν Ἰουδαίων; however, it is the only one connected to Galilee rather than Jerusalem. While it is possible that this editorial comment may be intended to emphasize a theological point rather than provide chronological details,[17] it is more likely that its inclusion is meant to situate Jesus' miracle and the ensuing dialogue within a Jewish religious-cultural context that extends beyond Jerusalem.[18] Although the lexeme Ἰουδαῖοι in v. 41 seems to introduce new participants into the conversation, these particular Jews are but as subset of the wider Jewish community in Galilee and in all of Israel.

The spiritual provision is described in v. 32 as τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν "the true bread from heaven," which throughout the discourse is identified with Jesus himself. There are six Relational clauses where a referent for Jesus and versions of τὸν ἄρτον function either as the Identified or the Identifier (vv. 33, 35, 48, 51, 58). The text portrays Jesus not only as the provision but also as the provider.[19] In v. 34, the Actor giving τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν "the true bread from heaven" is identified as ὁ πατήρ μου "my Father." Yet in v. 51, the Actor executing this provision shifts to ἐγώ, a reduced form referring to Jesus. Indeed, the crowd in v. 14 recognizes that Jesus has the capacity to provide this heavenly bread—although, akin to the woman at the well, their understanding is anchored in physical sustenance. Thus, they seek an unlimited supply from him. This unity of action underscores the unity between Jesus and the Father, which

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[17] See Carson, *John*, 268.

[18] See Anderson, *Christology of the Fourth Gospel*, 172–73.

[19] In this discourse Jesus is the subject of 102 clause (four of them verbless clauses), yet in forty-one of them he functions as Actor executing various activities, most of which are for the benefit of his audience (vv. 1–3, 5–6, 11, 14–15, 17, 19, 22, 27, 30, 33–34, 37–42, 44, 51–52, 54, 58–59 ,61–62, 70).

in turn, highlights his heavenly origin and messianic role.[20] This might explain the inclusion of the seemingly unrelated scene of Jesus walking on water in the middle of the sea. While this episode provides context for how the disciples arrived at the other side of the Sea of Galilee, the declaration of the absolute ἐγώ εἰμι "I am" (v. 20) is intended to affirm Jesus' messianic identity. Thus, the provision of spiritual nourishment is intrinsically linked to the acceptance of Jesus' heavenly messianic identity, a point explicitly made in v. 29: τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος "This is the work of God, that you believe in him whom he has sent."

The three main participants to whom this offer is extended are distinguished in the discourse as ὁ ὄχλος "the crowd," οἱ Ἰουδαῖοι "the Jews," and οἱ μαθηταὶ αὐτοῦ "his disciples." Although the offer is explicitly directed to the crowd (v. 27), its broader applicability is evident from statements like the one in v. 35—ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσει πώποτε "he who comes to me will never hunger, and he who believes in me will never thirst"—indicating that the offer is indeed made to everyone.[21] Sadly all three groups, except the twelve (though in vv. 70–71, Jesus would make it clear that only 11 of them would truly accept his offer), reject Jesus offer. An examination of each group's rejection shows a growth in intensity that moves from a failure to see and understand to outright abandonment and betrayal. Initially, the crowd seems sympathetic and receptive of Jesus. Indeed, they seem certain

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[20] The adjunct of Location-Place ἐκ τοῦ οὐρανοῦ "from heaven" is repeated eight times in this discourse unit (vv. 31–33, 41–42, 50–51).

[21] In v. 57, we find one of this generic offers while Jesus is interacting with the Jews: ὁ τρώγων με κἀκεῖνος ζήσει δι᾽ ἐμέ "he who eats me, this one, will also live because of me."

that he is the Moses-like prophet promised in Deuteronomy 18:15–19, as their statement in v. 14 suggests: οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον "This one is truly the prophet, who is coming to the world" (v. 14). The reference to the event in the desert when their ancestors ate manna (v. 31) and their apparent misunderstanding that it was Moses who provided them with this manna (v. 32) are cotextual indicators that they viewed Jesus as the new Moses. Their intention to make Jesus king (v. 15) might even imply that they considered this Moses-like prophet to be the Messiah himself.[22] However, the crowd's motivation for following Jesus was not their intellectual grasp of God's scriptural revelation, confirmed by the signs Jesus performed (vv. 2, 26), but rather, as Jesus points out, their selfish pursuit of physical satisfaction (v. 26). They saw in Jesus an endless source of material satisfaction—or so they thought. Despite the crowd's intellectual understanding of God's written revelation, Jesus highlights their failure to truly assent to it. In v. 36, Jesus states to the crowd: ἑωράκατέ με καὶ οὐ πιστεύετε "you have seen me, and you do not believe."

The response of the Jews takes the rejection of Jesus a step further; as the Evangelist notes, they explicitly voice their rejection. While the crowd certainly fails to truly see and believe in Jesus, they largely remain passive in their disbelief, not outwardly commenting on it. The Jews, however, verbally express their disapproval of Jesus (v. 41).[23] A reader familiar with the story of the provision of manna in Exod. 16:2, 8–9 and

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[22] There is plenty of textual evidence that many first-century Jews believed that the prophet promised in Deuteronomy was going to be the Messiah. See Meeks, *The Prophet-King*, 91–98.

[23] While it is possible that οἱ Ἰουδαῖοι could be a substitution for ὁ ὄχλος, nothing in the lexicogrammar of the discourse makes an explicit connection between the two groups. This is not true of other participants. Just to give an example, in the discourse, there are many explicit lexicogrammatical conecction between ὁ υἱὸς τοῦ ἀνθρώπου "the son of man" (v. 27) and Jesus. They both are the givers of

Num. 11 would likely associate the Jews' grumbling with unbelief. Their frustration with Jesus arises from his claim of a heavenly origin. They retort, πῶς νῦν λέγει ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα "How can he say, 'I have come down from heaven'" (v. 42). They believe they know better than Jesus that his true origin is in Nazareth with his parents, not heaven. While it might be suggested that this argument arose because some sided with Jesus and others did not, the question πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα αὐτοῦ φαγεῖν "How can this man give us his flesh to eat?" (v. 52) indicates that the argument was primarily about interpreting Jesus' "offensive" words (cf. v. 60).

If the response of the Jews took rejection one step further than the crowd, the response of many of Jesus' disciples took it to its extreme. According to the Evangelist, ἐκ τούτου πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν "because of this, many of his disciples turned back and no longer walked with him" (v. 66). The adjunct of Cause-Reason ἐκ τούτου "because of this" links the disciples' response of rejection to their feeling scandalized by Jesus' "offensive" words (v. 60). Notably, their rejection, which originated from feeling offended, begins similarly to that of the Jews, with a verbal disapproval of Jesus' words (v. 61).[24] However, their verbal frustration escalates into a complete abandonment of and dissociation from Jesus. In the case of Judas, this rejection culminates in active betrayal (vv. 64, 71). But not all of

the spiritual nourishment (cf. vv. 27, 34, 51). Also the Father that has set his stamp of approval on the Son of Man, is Jesus' own Father (vv. 32, 40). Finally, in v. 62, the Son of man is described as ἀναβαίνοντα ὅπου ἦν τὸ πρότερον "ascending to where he was before" and this place is none other that heaven from where Jesus descended. In light of the adjunct of Location-Place ἐν συναγωγῇ "in the synagogue" in v. 59, it is more appropriate to understand the referent of οἱ Ἰουδαῖοι as either members of the congregation or the synagogue leaders themselves.

[24] The Evangelist uses the same Verbal process (γογγύζω) to describe the disciples' complaints as he did for the Jews' complaints.

the disciples abandon Jesus. Eleven of them respond in belief, a belief that is frontgrounded in the text through the stative aspect of the verbs πεπιστεύκαμεν "we have believed" and ἐγνώκαμεν "we have known" (v. 69). The object of this belief is ὁ ἅγιος τοῦ θεοῦ "the Holy One of God," and the result is Jesus' spiritual provision of eternal life: ῥήματα ζωῆς αἰωνίου ἔχετε "you have words of eternal life." It is not clear whether ὁ ἅγιος τοῦ θεοῦ "the Holy One of God" definitively functions as a messianic title; however, it certainly suggests a status far surpassing that of Moses or any prophet. Upon hearing this title, many first-century Jews may be inclined to associate it with the more familiar title "the Holy One of Israel."

<center>Tenor</center>

There are a number of similarities between this unit of discourse and the discourse with the woman at the well. One of the main differences, however, is the shift in the role of Jesus' interlocutors. Whereas the woman in chapter 4 is depicted as a "grateful receiver," Jesus' interlocutors in this chapter may be described together as "oblivious beneficiaries." Jesus, of course, remains the only capable and generous provider.

Jesus' role as the divine provider is best captured in Peter's expectative question—κύριε, πρὸς τίνα ἀπελευσόμεθα "Lord, to whom are we going to go?" (v. 68)—which contextually functions to present Jesus as the only provider of spiritual sustenance and, potentially because of the nominative of address κύριε, as Yahweh himself.[25] Six other expectative statements realize the abundant nature of the Lord's

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[25] While it is true that this nominative of address might simply be a courteous way of referring to

provision. The one who accepts his provision οὐ μὴ διψήσει πώποτε "will never thirst" (v. 35) will experience resurrection ἐν τῇ ἐσχάτῃ ἡμέρᾳ "on the last day" (vv. 44, 54) and ζήσει εἰς τὸν αἰῶνα "will live eternally" (vv. 51, 57–58).[26] Even the commands Jesus gives, while asserting his authority, also show his care for his audience. The instruction to the disciples to make the people sit down (v. 10) prepares the multitude to receive Jesus' abundant provision. This abundance is emphasized by his second command to gather the leftover fragments (v. 12). The negated imperative μὴ φοβεῖσθε "Do not be afraid" (v. 20) serves as Jesus' way to provide reassurance and confidence to his disciples in a perilous situation on the sea. His command to the crowd to not work for τὴν βρῶσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον "food that perishes but for food that endures to eternal life" (v. 27) invites them to prioritize belief over temporal pursuits, thereby positioning them to receive his eternal provision.

The clause complexes in vv. 28 and 30, both featuring probable questions, illustrate the crowd's lack of understanding and naivety regarding Jesus' provision. Their question τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ "What shall we do to perform the works of God?" (v. 28) misunderstands the essence of Jesus' message. Jesus' emphasis was not on the act of working itself but on seeking the spiritual gift from God—focusing not on the pursuit but on what is pursued. The crowd naively believes that Jesus' eternal provision can be earned through their own efforts. Their follow-up question, τί οὖν ποιεῖς

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Jesus (cf. v. 34 and 4:11), considering Jesus' revelation to the disciples as ἐγώ εἰμι (v. 20) and Peter's response of trust and plea for salvation as recorded in Matt 14:28, 30, it is highly probable that the noun group is intended to evoke divinity. Moreover, the provisions the Jesus offers to give are not things that ordinary human are capable of doing. Peter believes that Jesus is capable to give what has offered.

[26] See also the probable statements in vv. 35 and 37.

σὺ σημεῖον ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι "What sign then do you perform so that we may see and believe you?" (v. 30), only deepens their displayed ignorance. They had supposedly followed Jesus because ἐθεώρουν τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων "they saw the signs, which he performed on those who were sick" (v. 2) and had themselves witnessed his miracles, leading them to conclude he was the Moses-like prophet (v. 14). Yet now they demand another sign to believe in him, revealing their complete lack of understanding. This unawareness of who Jesus is and what he offers mirrors the ignorance of the Jews and the disciples as well. As previously mentioned, the Jews are oblivious to Jesus' divine origin (v. 42) and fail to grasp the significance of his words (v. 52). The Evangelist's direct statement in v. 60 confirms that Jesus' disciples also misunderstood his teachings. Due to this ignorance, the crowd, the Jews, and a great number of disciples refuse to believe, thus forgoing Jesus' abundant provision.

<div align="center">The Modulation of Ἰουδαῖος in the Context of John 6:1–71</div>

There are three instances of the plural form of Ἰουδαῖος in this discourse unit. The first instance is the genitive form Ἰουδαίων "of the Jews," and it functions as a qualifier of the head noun ἡ ἑορτή "the feast" (v. 4). This entire word group is in apposition to the lexeme πάσχα "Passover," which defines the celebration as a particular religious-cultural event. The sense of Ἰουδαῖος here, therefore, is a religious-cultural one with a non-restricted reference. Indeed, the mention of Galilee (v. 1) is an indicator that this Jewish celebration was a practice that Galileans shared with Judeans. The other two instances of Ἰουδαῖος occur in vv. 41 and 52. Their instantiation with the nominative case defines

them grammatically as collective participants within the discourse. As discussed earlier in our examination of the field,[27] the absence of explicit lexicogrammatical links between the Ἰουδαῖοι and the crowd implies that they should be distinguished from the crowd, suggesting a restricted reference to a specific subset within the crowd. The adjunct ἐν συναγωγῇ "in the synagogue" (v. 59) imbues Ἰουδαῖοι with a religious-cultural sense. However, it does not definitively specify whether these Jews were congregants or leaders within the synagogue.

While not as pronounced as in the previous episode (5:1–47), the Jews in this narrative are also portrayed negatively. They are offended by Jesus' claim of a heavenly provenance and are explicitly vocal in rejecting him. Unlike the scenario in John 5:1–47, their rejection here does not stem from a religious zeal to uphold Jewish law but from their ignorance of Jesus' divine identity. This distinction is crucial: if these Jews were the authorities of the synagogue in Capernaum, their reaction has not yet escalated to the level of contempt shown by the religious leaders in Jerusalem. Here, it is ignorance, not hatred, that breeds their unbelief. It is also worth noting that in this account, it is not the Jews but Jesus' own disciples who are depicted most unfavorably. While the Jews might express their rejection verbally, a significant number of Jesus' disciples go further, entirely abandoning him and ceasing all association with him.

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[27] See footnote 23 in the present chapter.

John 7:1—8:59: Jesus' Revelation to Many Jews that as the Messiah He Is the ἐγώ εἰμι

Mode

The narrative structure of chapters 7 and 8, excluding the story of the woman caught in adultery,[28] constitutes a single cohesive discourse unit. The linguistic resources showing that a new discourse unit is being introduced are the conjunctive adjuncts καί and μετὰ ταῦτα "after these things" in 7:1. καί also signals the onset of the subsequent discourse unit in chapter 9. A significant element that binds chapters 8 and 9 together is the Location-Place adjunct ἐν τῷ ἱερῷ "in the temple" (7:28; 8:20), which not only identifies one of the locations where Jesus went to celebrate ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία "the Jewish feast of Tabernacles" (v. 2),[29] but also designates the temple as the setting where Jesus taught his diverse audience.[30] This discourse unit may be divided into six scenes. Scene 1 describes the debate between Jesus and his relatives in Galilee (7:1–9). The beginning of Scene 2 (7:10–13) is marked by the two conjunctions ὡς and δέ and presents Jesus at the feast, though not yet in the temple. The transition to Scene 3 in the temple precincts, where Jesus teaches, is marked by δέ in 7:14. δέ is also used in 7:37 to indicate another transition and to mark the beginning of another scene. The Location-

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[28] The pericope of the woman caught in adultery, while present in many late miniscule manuscripts (e.g., 80 205 579 597 700 892 1006 1010 1071 1243), is virtually inexistent in the earliest textual tradition (e.g., 𝔓66, 75 ℵ B L N T W X Y Δ Θ Ψ 0141 0211 22 33), including the earlier translations (e.g., syr^c, s, cop^sa, pbo, bopt arm^mss geo slav^mss) and church fathers (e.g., Origen Chrysostom Cyril; Tertullian Cyprian). This early textual evidence overwhelmingly indicates that the story is non-Johannine. Additional internal evidence shows that this particular story was not penned by John. For resources that delve into the textual inauthenticity of this pericope, the reader is encouraged to consult Metzger, *Textual Commentary*, 187–89; Parker, *The Living Text of the Gospels*, 95–102; Wallace, "Reconsidering."

[29] Refer to the adjunct εἰς τὸ ἱερόν "to the temple" in 7:14 as well as the various references specifying the feast of the Tabernacles (7:8, 10, 11, 37).

[30] In both instances ἐν τῷ ἱερῷ is accompanied by the adjunct of Manner διδάσκων "teaching."

Time adjunct ἐν τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς "on the last day, the great day of the feast" (7:37) specifies a different temporal setting for Jesus' resumed teaching. The events of this new didactic session on the last day of the feast are covered between 7:37—8:59; however, by means of the conjunction οὖν in 7:45, the readers are transported to another parallel scene that describes the interactions between the religious leaders and the temple guards. Another instance of οὖν, along with the adjunct πάλιν in 8:12, takes us back to Jesus' teaching in the temple.

The cohesiveness of these two chapters is also achieved through the recurring presence of key participants in each scene.[31] Ἰησοῦς (with grammaticalized, reduced, and implied forms, both as subject or complement) is a constant figure not only in every scene but in virtually every verse. Exceptions are verses where Jesus is either speaking or not directly mentioned: 7:2, 18, 22, 24, 47; 8:17, 32, 35–36, 41, 44, 47, 56. The Ἰουδαῖοι are featured with grammaticalized forms in 7:1, 11, 13, 15, 35; 8:22, 31, 48, 52, 57. The ὄχλος is also present in every scene (7:12, 20, 31–32, 40, 43, 49), except the first one, which is logical, as this scene takes place in Galilee before Jesus travels to the feast. While the ὄχλος is not explicitly instantiated in the final scene, their presence is certain because this scene is the continuation of Jesus' teaching on the last day of the feast; hence, they are included among the Ἰουδαῖοι whom Jesus is addressing.

The structural coherence of these chapters is further evidenced by the consistent use of semantic domains throughout. Within the Gospel of John, this specific discourse

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[31] And also through the repetition of statements. For example, the statement δαιμόνιον ἔχεις "you have a demon" is first said by the crowd in 7:20 and then by the Jews in 8:48.

unit contains 45 percent of Domain 68 (Aspect), particularly highlighted by the frequent occurrence of the lexeme ζητέω "to seek," which appears in five of the six scenes.[32] Similarly, Domain 27 (Learn) is significantly represented with 31 percent across all scenes. Additionally, other prominent semantic domains that appear in the majority of the scenes include Domain 11 (Groups and Classes of Persons and Members of Such Groups and Classes) at 22 percent, and Domain 28 (Know) at 21 percent.[33] The presence of these domains across most scenes underscores the overarching thematic coherence of the narrative.

Given the considerable representation of lexemes from Domains 27 (Learn) and 28 (Know), it follows that the central themes of knowledge and its ramifications are given significant attention in these chapters. The lack of knowledge of Jesus' audience is highlighted both paradigmatically and syntagmatically throughout the discourse. In 7:15, the ignorance of the Jews concerning Jesus' authoritative teaching is expressed in their question featuring two Mental processes with stative aspect: πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς; "How does this man know letters without having learned?" This frontgrounding is also seen syntagmatically through the fronting of the subject ἡ ἐμὴ διδαχὴ "my teaching" (v. 16), which describes Jesus' teaching as stemming directly from God the Father. Jesus' interlocutors also display a great deal of ignorance regarding Jesus' heavenly provenance and identity (something we have already seen in 6:41–42). The Jerusalemites are confident of their knowledge that Jesus cannot be the Messiah, since the

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[32] The scene in 7:45–52 is the only scene without this word.
[33] See also Domains 10 (Kinship Terms), 37 (Control, Rule), 42 (Perform, Do), 51 (Festival), and Domain 74 (Able, Capable).

place of his earthly origins contrasts with their expectation about the Messiah's unknown origins. They affirm, ἀλλὰ τοῦτον οἴδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν "but we know where this man is from; and when the Christ comes, no one will know where he is from" (v. 27).[34] Indeed, it is not just the Jerusalemites who demonstrate this lack of understanding; various subgroups within Jesus' audience also exhibit this ignorance. In 8:14, Jesus emphasizes this lack of knowledge both paradigmatically, by using the negated clause οὐκ οἴδατε "you do not know," and syntagmatically, by the instantiation and fronted syntactical placement of ὑμεῖς "you," a reduced form referring to the Jews. The Jews' ignorance of Jesus' provenance constitutes an ignorance of the Father himself, a topic frontgrounded all throughout the discourse with the statives οἴδατε (7:28; 8:19), ᾔδειτε (8:19), and ἐγνώκατε (8:55). Furthermore, the discourse reveals the Jews' ignorance about themselves. They perceive themselves as free—καὶ οὐδενὶ δεδουλεύκαμεν πώποτε "we have never served anyone as slaves" (8:33)—but in reality they are slaves of sin (8:34). They claim descent from Abraham, believing this aligns them with God's will, but Jesus counters by identifying their true spiritual lineage from the devil, indicated by their actions: καὶ ὑμεῖς οὖν ἃ ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε "Therefore you also do the things which you have heard from your father" (8:38).

One implication of the Jews' ignorance concerning Jesus and the Father, as highlighted in the discourse, is their failure to fulfill the law. In 7:19, Jesus says to them,

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[34] While the stative οἴδαμεν frontgrounds their knowledge about Jesus (the action of knowing), the future γινώσκει, due to its subjunctive-like mood (which we have labeled "expectative"), foregrounds their conviction (their conception of the reality) concerning the provenance of the Christ.

οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον "Has Moses not given you the law? Yet none of you keeps the law." Here Jesus not only employs the stative δέδωκεν, but also gives Μωϋσῆς and οὐδεὶς ἐξ ὑμῶν emphatic placement, thereby stressing their rejection not just of the law but of the very figure they claim to revere. Jesus uses δέδωκεν once more in 7:22, where it serves to explain the rationale (indicated by διὰ τοῦτο "because of this") behind why Moses gave the law of circumcision to the Jews. So far in the Gospel, διὰ τοῦτο has been used to retrieve a reason that was already given (cf. 1:31; 5:18, 26; 6:65). It seems, therefore, that from Jesus' point of view the reason why Moses gave to the Jews the law of circumcision was to illustrate the renewal of an entire person, not just a part of that person. By using δέδωκεν, Jesus points out the Jews' misinterpretation and misuse of a law they believed to understand thoroughly. The most poignant display of this failure to uphold the law is seen amongst Israel's leadership. In 7:51, Nicodemus questions, μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γνῷ τί ποιεῖ "Does our law judge the man before it hears from him and knows what he does?" By placing ὁ νόμος ἡμῶν at the beginning of his question, Nicodemus calls attention to the authorities' neglect in observing the legal procedures they are bound to follow. Thus, it is quite ironic that the leadership thought of their own people as ignorant of the law (7:49).

In their ignorance, many Jews fail to perform the works of the law while ironically succeeding in carrying out the will of their father, identified not as God or Abraham, but as the devil. This "success" manifests in their outright rejection of Jesus, another topic given significant prominence in the discourse. Their claim, ἡμεῖς ἐκ

πορνείας οὐ γεγεννήμεθα "We were not born of fornication" (8:41), is a direct insult aimed at Jesus, suggesting his birth was the result of an illicit affair. Here, the use of the stative verb γεγεννήμεθα in the passive, negated by οὐ, gives paradigmatic weight to this calumny and their repudiation of Jesus.[35] This rejection is further emphasized syntagmatically at various points in the text. Just to give two examples, in 7:11, οἱ Ἰουδαῖοι is the fronted subject of ἐζήτουν, a verb realizing the Jews' active intent to persecute Jesus. In 7:48, it is τις ἐκ τῶν ἀρχόντων "none of the rulers," which fills the first syntactical slot. They were the ones who did not ἐπίστευσεν εἰς αὐτόν "believe in Jesus."

In contrast to the Jews' lack of understanding, the discourse accentuates Jesus' profound knowledge. Jesus employs the stative οἶδα "I know" to affirm his intimate knowledge of God the Father (7:29; 8:55) and of his audience (8:37). Jesus' profound knowledge of the Father stems from his messianic heavenly identity. Hence, it is not surprising that three of the absolute uses of ἐγώ εἰμι are found in this discourse unit (8:24, 28, 58). Indeed, the discourse repeatedly highlights the messianic identity of Jesus by stressing his heavenly provenance (7:28; 8:14, 23, 42) as well as his abiding existence (8:35, 57–58).[36]

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[35] See also the fronting and instantiation of ἡμεῖς.

[36] In these verses, highlighting occurs paradigmatically through the use of the stative aspect (ἐλήλυθα in 7:28 and 8:42, and οἶδα in 8:14) and syntagmatically through the instantiation and fronting of the subject. For example, consider the pronouns ἐγώ (8:24) and σύ (8:53), which refer to Jesus, and also the fronting of Ἀβραάμ in 8:56 and 8:58, where he serves as a foil to underscore Jesus' enduring existence. See also 7:27, 31, 40, 41; 8:12; 53 where a referent (οὗτος or ἐγώ) or substitution (ὁ χριστός) for Jesus is syntagmatically foregrounded.

Another crucial theological theme given emphasis is Jesus' authority over the destiny of humans, including his own. As it pertains to Jesus, it is mentioned three times, with verbs of perfective aspect, that the hour of his revelation has not yet arrived. In 7:8, he relays to his brothers, ὁ ἐμὸς καιρὸς οὔπω πεπλήρωται "my time has not yet been fulfilled."[37] And in 7:30 and 8:20, the Evangelist mentions that those persecuting Jesus failed to capture him ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ "because his hour has not yet come." Although Jesus does not explicitly claim sovereign control over his life until 10:18, both his statements and the observations of the Evangelist in this particular unit make it evident that his fate is not subject to human manipulation but is divinely ordained. The fate of the rest of humanity, however, rests in his hands. On the one hand, the person who follows and believes in him οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ "will never walk in darkness" (8:12); θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα "he will never see death" (8:51); and οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα "he will never taste death" (8:52).[38] On the other hand, the person who rejects him will not be able to reside with him in his heavenly abode (7:36; 8:21).

<div align="center">Field</div>

The narrative progression of this discourse begins in Galilee and concludes within the precincts of Jerusalem's temple, extending approximately over one week. The subject matter, subtly introduced by Jesus' brothers with the phrase φανέρωσον σεαυτὸν τῷ

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[37] See also 7:6, though the verb there is not stative but imperfective.
[38] It is important to note that these are primary clauses featuring verbs with subjunctive mood.

κόσμῳ "reveal yourself to the world" (7:3), becomes explicitly clear with Jesus' assertion of ἐγώ εἰμι "I am" in John 8:24, 28, and 58. This declaration serves as Jesus' revelation to the Jewish world that he stands as the heavenly Messiah, greater than the patriarch Abraham himself, on the basis of his unique relationship with God the Father.

As each scene in the discourse progresses, Jesus' disclosure of his messianic identity becomes increasingly explicit. Concurrently, the response from the diverse subgroups within his audience intensifies, as they grapple with the implications and content of his revelation. Aside from Jesus, the two primary participants that constitute part of Jesus' audience, introduced in this first scene, are οἱ Ἰουδαῖοι and οἱ ἀδελφοὶ αὐτοῦ.[39] This scene sets off on a foreboding note which explains Jesus' reluctance to travel to Judea: ὅτι ἐζήτουν οἱ Ἰουδαῖοι αὐτὸν ἀποκτεῖναι "because the Jews were seeking to kill him" (7:1). Here, the word Ἰουδαῖοι does not refer to the Galilean Jews encountered in chapter 6 but rather to the religious authorities from Jerusalem, who previously persecuted Jesus during his last visit. The mention of Jesus' healing miracle in 7:21–23, which occurred on his previous trip to Jerusalem, and the fear the crowd expresses towards these Ἰουδαῖοι in the subsequent scene (7:13), strongly suggest these are the same enforcers of the law from chapter 5. It is worth recalling that their hostility towards Jesus stemmed not only from what they perceived as his habitual Sabbath-breaking but more critically from his perceived claim of equality with God the Father

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[39] Other participants in this scene are: ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία "the feast of the Jewish Passover," οἱ μαθηταί σου "your disciples," οὐδείς "no one," ὁ καιρὸς ὁ ἐμός "my time," ὁ καιρὸς ὁ ὑμέτερος "your time," ὁ κόσμος "the world," and τὰ ἔργα αὐτοῦ "your works." However, they are not participants that directly interact with Jesus.

(5:18). Thus, the narrative opens by establishing an underlying tension that permeates the entire episode, arising from Jesus' assertions of his messianic identity. This tension is palpable in Jesus' exchange with his brothers. The secondary clause οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν "for not even his brothers believed in him" (7:5) provides a pragmatic explanation that showcases the brothers' ill motivation in urging Jesus to go to Judea. While in this Gospel τὰ ἔργα ἃ ποιεῖς "the works that you do" (7:3) are indeed a means to reveal Jesus' messianic identity, by designating οἱ μαθηταί σου "your disciples" as the Sensers of the Mental process θεωρήσουσιν "may see," Jesus' brothers were actually mocking him. One should remember that in the previous episode, many of his disciples deserted him after witnessing the sign of the loaves and hearing his "harsh" teachings.

Jesus' dismissal of his brothers' suggestion to go to Judea is articulated with the explanation ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν "my time has not come yet" (7:6). This marks the first in a series of four instances where the time or hour of Jesus is said to not have arrived. Despite the lexical variation—with καιρός used in 7:6 and 7:8, and ὥρα in 7:30 and 8:20—the reference remains the same in all clauses, namely, Jesus' forthcoming death. This is clearly indicated by the cotext surrounding each statement. The statement from 7:6 is followed by Jesus' assertion, οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ "the world cannot hate you, but it hates me" (7:7). Similarly, the remarks in 7:30 and 8:20 are each preceded by actions of restraint—οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα "no one laid their hand on him" and οὐδεὶς ἐπίασεν αὐτόν "no one seized him." These cotextual details provide a framework for understanding the references about Jesus' time within the

context of imminent physical persecution, which will culminate in his crucifixion. But the "hour" of Jesus in this Gospel means more than his physical death; it encapsulates the full revelation of his messianic identity. Jesus' words to his brothers that his hour has not yet arrived responds directly to their challenge: φανέρωσον σεαυτὸν τῷ κόσμῳ "reveal yourself to the world" (7:4). This charge resonates with previous uses of φανερόω within the Gospel to disclose Jesus' identity. John the Baptist had earlier stated his mission's purpose was ἵνα φανερωθῇ τῷ Ἰσραὴλ "that he might be revealed to Israel" (1:31), and the Evangelist noted that through the turning of water into wine at Cana, Jesus ἐφανέρωσεν τὴν δόξαν αὐτοῦ "revealed his glory" (2:11). Thus, Jesus' hour pertains to the broader unveiling of his messianic identity and role.

The Location-Time adjunct τότε together with καί provide a temporal reference that functions as a transition to the next scene, placing Jesus now in Jerusalem. Because Jesus' hour had not yet arrived, the Evangelist notes that his journey was undertaken οὐ φανερῶ ἀλλ' ὡς ἐν κρυπτῷ "not openly, but in secret" (7:10). Here, the crowd is formally introduced into the narrative as a new entity interacting with Jesus. More specifically, it is γογγυσμὸς περὶ αὐτοῦ "grumbling about him" from among the crowd that is introduced as a participant—all references to the crowd in the nominative case will be made by means of reduced and implied forms up until 7:20, though the grammaticalized form is instantiated in 7:12, albeit in the accusative case. This introduction of the crowd's reaction is significant as it sets up a recurring motif throughout the discourse: the diverse and polarized reactions to Jesus' self-revelation.

According to 7:14, a few days have elapsed and Jesus is now found in the temple, the place that will serve as the setting for two sessions of his public teaching, with the first concluding in 7:36 and the second in 8:59. In this initial teaching session Jesus' audience is made up of οἱ Ἰουδαῖοι "the Jews" (7:15, 35), ὁ ὄχλος "the crowd" (7:20, 31), τινες ἐκ τῶν Ἱεροσολυμιτῶν "some of the Jerusalemites" (7:25), οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι "the chief priests and the Pharisees" (7:32), and οἱ ὑπηρέται "the temple guards" (7:32). While in 7:1 and 7:13 the Ἰουδαῖοι specifically refers to the religious authorities enforcing the Mosaic law, in this and the final scene the term widens in scope. In this particular scene, Ἰουδαῖοι serves as an umbrella term that encompasses the populace or ὄχλος "crowd," thereby including various subgroups of Jewish society present in the narrative.[40] The first clue suggesting that Ἰουδαῖοι refers to a wider group comes from the direct association with ὄχλος. Specifically, those identified as Ἰουδαῖοι marvel at Jesus' teachings, yet these same individuals, when faced with Jesus' confrontation about their intent to kill him, are referred to as the ὄχλος that believes Jesus has δαιμόνιον "a demon." While some posture that in his accusation to the Ἰουδαῖοι, Jesus could have in mind a specific group from within his audience—the religious leaders—his continuous conversation with the crowd and his subsequent words to them, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ "you are angry with me because I made a whole man healthy on the Sabbath," suggest that the referent must be

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[40] While it is possible that the religious leaders are included in this iteration of Ἰουδαῖοι, it is unlikely. Though the chief priests and Pharisees are mentioned as having heard the crowd discussing Jesus' words (7:32), they are situated in a different setting, even if this is still within the temple. In 7:45, the temple guards are said to return to the authorities who had sent them to arrest Jesus, distinguishing the leaders from the general crowd.

the collective group. Furthermore, the slander δαιμόνιον ἔχεις "you have a demon" is once again repeated in 8:52, but on that occasion the Sayer is the Ἰουδαῖοι. The second clue that Ἰουδαῖοι has a broad referent comes from the diverse reactions to Jesus' teaching following his address to them as a collective. Among these reactions, we find that τινες ἐκ τῶν Ἱεροσολυμιτῶν "some of the Jerusalemites" acknowledge that the οἱ ἄρχοντες "ruling authorities" were actively trying to kill Jesus (7:25–26). We also find that ἐκ τοῦ ὄχλου πολλοὶ ἐπίστευσαν εἰς αὐτόν "many from the crowd believed in him" (7:31).

In this particular scene, Jesus elucidates that his teaching—both its content and the manner in which it is delivered—serves as evidence of his role as the heavenly Messiah. He argues that an individual who genuinely seeks to do God's will and recognizes that Jesus' teaching aims to glorify God (7:18), will discern not only that his teachings originate from God (7:17), but also that οὗτος ἀληθής ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν "he is true, and there is no unrighteousness in him" (7:18). While qualifying himself as ἀληθής "true" and someone without ἀδικία "unrighteousness" is not an explicit admission of messianic identity, it strongly implies it, especially given Jesus' repeated assertions of his divine origin (7:16, 28, 33) and the speculations and conclusions of many among the crowd that he was the Messiah (7:26, 31). His wondrous acts, specifically the healing of the disabled man, are another evidence presented in this scene as a means to reveal the messiahship of Jesus—even though this Gospel emphasizes that true faith should not rely solely on miraculous signs.

Although a significant portion of the crowd appeared to embrace Jesus' revelation of his messianic identity (7:31), there was also a substantial segment that reacted with skepticism and hostility. Many of them accuse Jesus of demonic possession (7:20). The residents of Jerusalem, in particular, not only reject the notion that Jesus could be the Messiah because they are convinced that the place of his earthly origins is unknown to everyone (7:27), but they also take the initiative in attempting to physically detain him. Moreover, the religious elite, the chief priests, and the Pharisees take direct action against him by dispatching temple guards for his arrest (7:32). The text reveals that this great majority, like many of his former disciples, did not want any association with Jesus. Sadly, they will get their wish, for Jesus tells them, ζητήσετέ με καὶ οὐχ εὑρήσετέ με, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν "You will look for me and you will not find me, and where I am you cannot come" (7:34).[41]

The conflict between Jesus and the assembled crowd in the temple escalates to its peak on the festival's culminating and most significant day.[42] Highlighting Jesus' posture of authority as a teacher, the Evangelist notes that εἱστήκει ὁ Ἰησοῦς καὶ ἔκραξεν λέγων "Jesus stood and cried out, saying" (7:37). This action marks the beginning of Jesus' second teaching session at the temple, which continues until 8:59. In this session, Jesus

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[41] Jesus revisits the theme of his departure later when speaking to his disciples in John 13:33, echoing the words he previously directed at the Ἰουδαῖοι. However, in this context, there is a significant difference; he reassures them that although he will go where they cannot immediately follow, in their case, this separation is only temporary (13:36). He will, one day, come back to take them to be with him in the heavenly dwellings he will prepare for them (14:3).

[42] Given that this teaching occurs on a subsequent day, it is likely that the composition of the crowd has changed, with some new individuals present who were not part of the earlier audience. This turnover in the crowd's makeup could account for the ambivalent, and particularly the negative, responses observed by the end of the scene.

again addresses οἱ Ἰουδαῖοι "the Jews," but this time the religious authorities, specifically

οἱ Φαρισαῖοι "the Pharisees" (8:13), are included among the collective. On this crucial

day, Jesus makes perhaps his most emphatic disclosure about his role as the heavenly

Messiah to both the Jewish people and the broader world. However, his revelation does

not start with a declaration of his identity but with an invitation to come to him and to

find eternal and abundant spiritual satisfaction (7:38). Indeed, as the Evangelist notes,

what Jesus was offering to everyone who believed in him was the Holy Spirit himself

(7:39). Following this invitation, Jesus further unveils his divine messianic identity. He

moves from describing himself as τὸ φῶς τοῦ κόσμου "the light of the world" who gives

τὸ φῶς τῆς ζωῆς "the light of life" (8:12), to asserting his celestial origin by saying he is

not ἐκ τοῦ κόσμου τούτου "from this world" but ἐκ τῶν ἄνω "from above" (8:23),

culminating in the profound declaration of his divine and permanent existence with ἐγώ

εἰμι "I am" (8:24, 28, 58).[43] which echoes the name of God revealed to Moses in the Old

Testament.[44] In consonance with the law's requirements, Jesus validates the truthfulness

of his assertions on the basis of two witnesses, his own testimony and the testimony of

God the Father (8:17–18), whom he qualifies (and everyone in his audience would agree)

as ἀληθής "true" (8:26). The testimony of the Father carries profound significance due to

his unique position as both an eyewitness and a collaborator. Residing alongside Jesus in

the heavenly realms—repeatedly Jesus affirms being next to or alongside the Father

(8:29, 35, 38, 42)—the Father has an unparalleled view of who Jesus is. Moreover, his

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[43] Porter presents compelling arguments that ἐγώ εἰμι "is a clear christological affirmation." See Porter, *John*, 137–40.

[44] See Freed, "Who or What."

testimony is not merely observational but is born out of his direct involvement in the manifold works they have executed together.[45]

The reaction of Jesus' interlocutors to the gradual revelation of his identity is manifest in various ambivalent responses. First, there is σχίσμα ἐν τῷ ὄχλῳ "division among the crowd" (7:43). Some, at least initially, think of him as ὁ προφήτης "the prophet" (7:40), while others are inclined to think that he could be ὁ χριστός "the Christ" (7:41). Conversely, there is a group that dismisses his messiahship based on their understanding that his origins do not match what they expect from scripture concerning the Messiah's birthplace (7:41–42). It is likely that πολλοί "the many" from among πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους "the Jews who [later] believed in him" (8:30–31) initially belonged to the first two categories of the crowd. Their belief, however, which appeared to solidify in an instant, vanishes with equal swiftness. For when Jesus challenges their spiritual state by highlighting their deeds, which reflect not their ancestral connection to Abraham (8:56) but rather a kinship with the devil himself (8:44), their response turns vitriolic. They not only hurl insults at him (8:48, 52) but also ἦραν λίθους ἵνα βάλωσιν ἐπ' αὐτόν "picked up stones to throw at him" (8:59).

The quintessential exemplars of Jewish rejection and animosity towards Jesus are undoubtedly the religious authorities themselves. Their disdain for Jesus is vividly portrayed in the parallel episode described in John 7:45–52. Here, these leaders berate the

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[45] In 7:38, Jesus states ἃ ἐγὼ ἑώρακα παρὰ τῷ πατρὶ λαλῶ "I speak the things which I have seen with the Father." In this clause, there is a slight change in the adjunct phrase. The preposition παρά governs the dative τῷ πατρί, instead of the more common genitive case. Indeed, this is the only one of eight instances in John where the case of πατήρ governed by παρά is dative (6:45; 7:38; 8:38; 10:18; 15:15, 26; 16:28). Because the noun of the preposition is in the dative case, this phrase shifts the nuance from a spatial or locative relationship to one of accompaniment or association.

temple guards not merely for failing to arrest Jesus, but also for bearing witness to his exceptional teaching (7:46). During this rebuke, the Pharisees declare with certainty, μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων "none of the rulers or of the Pharisees has believed in him" (7:48), though Nicodemus appears to be an exception. Driven by their enmity, these leaders show no hesitation in flouting the law themselves. When Nicodemus challenges their procedural missteps, they retaliate with scorn, insinuating he too might be from Galilee (7:52), a remark laden with contempt.

Tenor

From our examination of the discourse's mode and field, it is clear that the narrative primarily revolves around two key participants: Jesus and the Jews. Jesus consistently appears as a central figure in nearly every clause, whereas οἱ Ἰουδαῖοι, appearing in both grammaticalized and reduced forms, serve as the subject in numerous clauses across the text (7:1, 11, 15, 19, 35–36; 8:22–25, 27–28, 31–33, 36–49, 52, 54–55, 57, 59). Importantly, within this discourse segment, οἱ Ἰουδαῖοι are portrayed not as a uniform entity but as a diverse assembly composed of individuals from different social strata and regional origins. Furthermore, when Jesus' brothers mention "the world" in 7:3, this term might be understood as an alternative or broader designation for οἱ Ἰουδαῖοι, or at the very least, encompasses them as part of a wider collective.

What we discover about these participants from the attitudinal system is very telling. From the field analysis, we already know that this discourse unit concerns Jesus' revelation to the Jewish world that he is the heavenly Messiah, greater than even the

patriarch Abraham. This messianic identity and role of Jesus is corroborated by the tenor of 139 direct statements and twelve direct questions, in which Jesus is featured as the grammatical subject. Unlike prior discourse units, however, in this narrative Jesus establishes his role in a more forceful manner, as evidenced by a number of his commands and expectative statements. Jesus issues four commands. Two of these are invitations for individuals to come to him and drink of his abundant provision (7:37). The other two, however, are challenges to his audience to execute righteous judgment (7:24), functioning contextually as accusations against them for their failure to judge and understand who he is. There are also nineteen expectative statements in this unit, sixteen of which are from Jesus, nine carrying a negative tone. Particularly significant is the repetition of the pairs ζητήσετέ με καὶ οὐχ εὑρήσετέ με "you will seek me and you will not find me" (7:34, 36) and ζητήσετέ με καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε "you will seek me and you will die in your sins" (8:21, 24). Furthermore, in 8:55, the statement ἔσομαι ὅμοιος ὑμῖν ψεύστης "I will be a liar like you" serves as the protasis of κἂν εἴπω ὅτι οὐκ οἶδα αὐτόν "if I said I did not know him." While Jesus is speaking truth here, the negative comparison—ὅμοιος ὑμῖν "like you"—is arguably unnecessary and inflammatory, especially given that lying is attributed to the devil himself (8:44). Notwithstanding Jesus' forcefulness and harsh truth-telling, he still extends his gracious offer of salvation and freedom to those willing to believe in him. He does this through clause complexes that feature probable and expectative statements. In 7:38, Jesus affirms: ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος "whoever believes in me, just as the Scripture says, rivers of living water

will flow from within them." In 8:12, he promises: ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς "whoever follows me will never walk in darkness, but will have the light of life." And in 8:51, he pledges: ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα "whoever obeys my word will never see death" (cf. 8:52).

The explanation and justification for Jesus' harsh treatment of his audience lies in the harsh treatment he himself endures from all fronts. Opposition and ill treatment come from every subgroup that makes up the Ἰουδαῖοι, and it is epitomized in the rejection of Jesus' brothers and the members of the Sanhedrin. Jesus' brothers issue the same number of commands as he does. They order him to leave Galilee and to go to Judea (7:3), challenge him to reveal himself to the world (7:4), and emphatically, by instantiating the pronoun ὑμεῖς "you," enjoin him to go up to the feast (7:8). As previously mentioned, these are not friendly invitations to attend and enjoy a party celebration; rather, they are taunting challenges meant to ridicule Jesus. The remaining two imperatives come from the Pharisees, who act as the mouthpieces of the Sanhedrin, and are directed at Nicodemus, who, though cautiously, dared to defend Jesus. The challenge ἐραύνησον καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται "search and find that no prophet comes from Galilee" (7:52) has the contextual function to point out both Nicodemus's ignorance of the Scriptures and their disdain for the Galilean figure. Ironically, it is the Pharisees who displayed their ignorance, for at least Jonah came from Galilee (2 Kgs 14:25).

As the protagonist, Jesus is portrayed as an unyielding truth-teller who does not mince his words when addressing what he perceives as profound deficiencies. The Jews,

best represented by figures at opposite ends of the spectrum—his brothers and the Sanhedrin—are depicted as ignorant of the Scriptures and, consequently, unaware of Jesus' messianic identity. Moreover, with some notable exceptions, they are shown as hateful extremists, intent on killing Jesus.

The Modulation of Ἰουδαῖος in the Context of John 7:1—8:59

This discourse unit features the second-highest number of occurrences of the lexeme Ἰουδαῖος in the Fourth Gospel.[46] The context of situation modulates the meaning of Ἰουδαῖος to convey at least three pragmatic senses: a cultural-religious sense, an ethnic sense, and possibly a geographical sense. The situational context also specifies different referents for Ἰουδαῖος, both restricted and non-restricted. In 7:2, the plural genitive τῶν Ἰουδαίων functions as a qualifier of the head noun ἑορτή "the feast," which is further defined by the appositive ἡ σκηνοπηγία "the Tabernacle." Here, τῶν Ἰουδαίων clarifies that this celebration pertains to anyone identifying as a Jew in the religious and cultural sense (which naturally includes ethnic Jews as well). References to the temple, the law, Moses, the Scripture, the Spirit, Pharisees, and chief priests are all indicators of a religious-cultural context. This usage of Ἰουδαῖος is unrestricted, likely including not only ethnic Jews from Judea and other lands but also converts from Gentile communities. Two cotextual elements support this unrestricted referential sense: the mention of "the world" (7:4), which presumably comes to Judea and the temple to celebrate the festival,

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[46] The narrative in 18:1—19:42 has twenty-two instances of Ἰουδαῖος and this unit has eleven instances.

and the reference to τὴν διασπορὰν τῶν Ἑλλήνων "the diaspora of the Greeks" (7:35).

While this phrase could possibly refer to ethnic Jews living among Greeks, it is also

likely that its referent includes Gentile converts to Judaism, as the Goal of the second

embedded clause is τοὺς Ἕλληνας "the Greeks." We could also add that some of the Jews

celebrating this festival were Galileans.

The remaining ten instances of Ἰουδαῖος also appear in the plural form and, in

addition to a religious-cultural sense, they incorporate an ethnic sense (and possibly a

geographical sense as well). The direct genealogical connection to Abraham, made by

both Jesus (8:36, 56) and his audience (8:33, 39, 53), underscores this ethnic dimension.

The lexeme σπέρμα "seed" makes a direct connection between the Jews and Abraham.

The referents of these instances vary, identifying different groups within the narrative. As

noted in the field analysis, at times οἱ Ἰουδαῖοι narrows to signify only the Jewish leaders

(7:1, 13); at other times, it refers to the collective crowd, excluding the religious

authorities (7:15, 35); and in some instances, it expands to include both the crowd and the

authorities (8:22). This discourse unit alone in the Fourth Gospel thus demonstrates that

John's use of the generalized term Ἰουδαῖοι serves a purpose beyond merely singling out

a specific, monolithic group.

John 9:1—10:21: Jesus' Bright Display to Blind Jews of his Messianic Identity

Mode

The Evangelist introduces a new discourse unit, spanning from 9:1 to 10:21, with the

conjunction καί "and" and the Manner-Means adjunct παράγων "passing by" (9:1). This

unit is framed by the mention of the blind man in both 9:1 and 10:21, which serves as a

structural boundary. Furthermore, the Location-Time adjunct τότε in 10:22 transitions the

reader to a new episode set during τὰ ἐγκαίνια "the Festival of Rededication," indicating

a shift in both time and setting. However, the integrity of this discourse unit has been a

point of debate. Martyn, for instance, very confidently affirms that "it scarcely needs

further to be argued that verses 8–41 [of chapter 9] present material which someone

composed as an addition to the simple healing narrative of verses 1–7."[47]

Notwithstanding Martyn's confidence in the textual disunity of this particular episode, the

linguistic resources that join all four scenes—Scene 1: 9:1–7, Scene 2: 9:8–12, Scene 3:

9:13–34, and Scene 4: 9:35—10:21—into a cohesive unit are too numerous for Martyn's

assertion to carry serious weight.

To begin with, two of main participants, Jesus and the blind man, are consistently

present across all four scenes.[48] Jesus is explicitly referenced with grammatical forms in

John 9:3, 11, 14, 35, 37, 39, 41; 10:6–7. Jesus is explicitly referenced with grammatical

forms in John 9:3, 11, 14, 35, 37, 39, 41; 10:6–7. Additionally, aside from the many

reduced references to Jesus, he is also featured through various substitutions, which

include: φῶς εἰμι τοῦ κόσμου "the light of the world" (9:5), οὗτος ὁ ἄνθρωπος "this man"

(9:16), the Messiah (9:22), θεοσεβὴς "a God-fearing person" (9:31), the Son of Man

(9:35), ἡ θύρα τῶν προβάτων "the gate of the sheep" (10:7, 9), and ὁ ποιμὴν ὁ καλός "the

good shepherd" (10:11, 14). Similarly, the blind man is instantiated with the full

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[47] Martyn, *History and Theology*, 37.

[48] Although Jesus does not appear in person during Scenes 2 and 3, his presence is significantly felt as he remains a central figure, being the primary subject of the blind man's testimony.

grammaticalized form, either as "the man," "the blind," or "the blind man," in 9:1, 17, 24, 30, 10:21, and he functions as the subject of sixty-eight clauses in 9:2–3, 7–9, 11–12, 15, 17–25, 27–28, 30–32, and 34–38.[49] There is one substitution for him, and that is the lexeme προσαίτης "a beggar" (9:8). The parents of the blind man and the Pharisees are also featured extensively throughout the discourse unit. The noun group οἱ γονεῖς αὐτοῦ "his parents" is instantiated six times in Scenes 1 and 3. In five of these instances, it functions as the Subject of its clauses (in two clauses as Actor, 9:2–3, and in three clauses as Sayer, 9:20, 22–23), and in one instance as the complement (9:18). The Pharisees are featured with grammaticalized form in 9:13, 15–16, 40. Although they do not appear in the two initial scenes because of a difference in setting, their involvement in the remaining scenes is crucial to the unfolding of the discourse. οἱ Φαρισαῖοι "the Pharisees," together with οἱ Ἰουδαῖοι, which is one of its substitutions,[50] functions as the subject of 38 clauses in 9:16–19, 21–24, 26–30, 34–35, 40–41, 10:6. The three participants, featured more prominently in the discourse are, therefore, Jesus, the blind man, and the Pharisees.

The cohesion of this discourse unit, comprising 190 primary clauses, is also achieved through the use of ninety-five conjunctions. Among these καί appears most frequently, with fifty-three instances (9:1–2, 6–7, 11–12, 15–16, 19–20, 24, 27–28, 30, 34–40; 10:1, 3–4, 9, 12, 14, 15–16, 18, 20). This is followed by οὖν, which is used fifteen

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[49] We may also include in this count all of those clauses were the subject or complement of the clause are the eyes of the blind person instead of the person himself (9:10–11, 14–15, 17, 21, 26, 30, 32; 10:21), as well as, those clauses were τυφλός functions as the Attribute describing the healed individual (9:2, 18–20, 24–25).

[50] While the referent for Ἰουδαῖοι in 10:19 is not clearly defined, this is not the case in 9:18 and 9:22 where the context makes it clear that it refers to the Φαρισαῖοι.

times (9:7–8, 10–11, 15–20, 24–26; 10:7), and δέ, with thirteen instances (9:14–17, 21, 28–29, 38, 41, 10:2, 5–6, 20). Of these, the inferential οὖν is of particular importance for it serves as a logical transition marker, introducing Scenes 2 (9:7) and Scene 3 (9:15).

The theological themes that are given prominence, both paradigmatically and syntagmatically, throughout the narrative also enhance the cohesiveness of the unit. One of these theological themes is the powerful revelation of the caring Messiah, which is foregrounded in 9:37 through the stative ἑώρακας "you have seen." While a given scene might delve into a particular facet of Jesus' messianic identity,[51] the entire discourse unit integrates these elements to present a holistic picture of Jesus as the powerful and caring Messiah. One key paradigmatic resource that underscores this theological theme is the recurring use of the stative predicator οἶδα in its various forms. In 9:20–21, John records, οἴδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἴδαμεν "we know that this is our son and that he was born blind; however, we don't know how he now sees or who opened his eyes." The repeated use of οἴδαμεν draws attention to the amazingness of the miracle, which from the perspective of the participants was an impossible feat. This sense of amazement is further emphasized in 9:32, where the man whose sight was restored by Jesus declares, ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνέῳξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου "it has never been heard before that anyone opened the eyes of a person

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[51] For instance, in the third scene, lexemes associated with Domains 4 (Animals) and 44 (Animal Husbandry, Fishing) are highly represented, with percentages of 75 and 43 percent respectively. This high frequency underscores the scene's thematic emphasis on Jesus' identity as the good shepherd, utilizing imagery and terminology from these domains to convey his protective and guiding role over his followers.

born blind." The stative γεγεννημένου highlights the permanent state of blindness, while the negated passive ἠκούσθη, further specified by the Location-Time adjunct ἐκ τοῦ αἰῶνος, accentuates the unprecedented nature of this miracle. All of these provide a foregrounded peak of a powerful activity that testifies to Jesus' messiahship. Indeed, the clause complex in 9:31, featuring another instance of οἶδα, emphasizes that only a person appointed by God—and not ἁμαρτωλῶν "sinners"—could perform a miracle of this magnitude.[52]

While the caring aspect of Jesus' revelation as Messiah may be included in his foregrounded revelation to the blind man in 9:37—Jesus finds him after hearing that he has been cast out of the synagogue—it is the final scene of this unit that most prominently highlights this aspect through syntagmatic emphasis. In his statements, ἐγώ εἰμι ἡ θύρα τῶν προβάτων "I am the gate of the sheep" (repeated in 10:7, 9) and ἐγώ εἰμι ὁ ποιμὴν ὁ καλός "I am the good shepherd" (repeated in 10:11, 14), the pronoun ἐγώ, functioning as the Identified in these Relational clauses, takes prime position, directing attention to Jesus himself, who is described by the Identifiers ἡ θύρα τῶν προβάτων and ὁ ποιμὴν ὁ καλός. The dual nature of Jesus' messiahship—powerful yet caring—is underscored in the repetition of ἐγὼ τίθημι τὴν ψυχήν μου "I lay down my life" (10:11; cf. 10:11). In 10:18, Jesus affirms that laying down his own life is an action over which he alone holds authority.

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[52] See also 9:24 where the blind person states εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα· ἓν οἶδα ὅτι τυφλὸς ὢν ἄρτι βλέπω "I don't know if he is a sinner; one thing I know, that though I was blind, I now see."

Through another prominent syntactical arrangement, the Evangelist draws the reader's attention to the fact that Jesus' revelation caused a σχίσμα "division" among the Pharisees and the Jews (9:16; 10:19). Then he proceeds to highlight the response of two collective groups that illustrate this divide. On the one hand, the response of rejection by Jesus' detractors is foregrounded, again, through various instantiations of οἶδα. In 9:24, the religious leaders affirm, ἡμεῖς οἴδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἁμαρτωλός ἐστιν "we know that this man is a sinner." Then again in 9:29, they state, ἡμεῖς οἴδαμεν ὅτι Μωϋσεῖ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν "we know that God has spoken to Moses, but we don't know where this man is from."[53] Their rejection of Jesus as the Messiah is evident in their firm conviction—despite miraculous evidence—that Jesus is a sinner and, unlike Moses, does not represent God. However, Jesus equates their confidence with blindness, which, sadly, results in their sins remaining with them (9:41).[54] The response of the second group, exemplified best by the blind man who, after believing in Jesus, chose to worship him (9:38), is likewise emphasized paradigmatically through the instantiation of the stative οἴδασιν "they know" (10:4) and syntagmatically through the fronting of τὰ πρόβατα "the sheep" (10:3–4). The sheep not only τῆς φωνῆς αὐτοῦ ἀκούει "hear his voice," but they also αὐτῷ ἀκολουθεῖ "follow him" because οἴδασιν τὴν φωνὴν αὐτοῦ "they know his voice."

A final theme highlighted in this discourse unit is the persecution of Jesus' followers, a focus emphasized through several features within the clause complex of

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[53] It is also worth noting that in two of the three instances of οἴδαμεν the Senser is not only instantiated with the reduced ἡμεῖς but also place in front position.

[54] The subject ἡ ἁμαρτία ὑμῶν "your sins" occupies the first syntactical slot.

9:22. In this clause, the Evangelist frontgrounds the premeditated decision (συνετέθειντο) on the part of the Jewish authorities to excommunicate from synagogue participation (ἀποσυνάγωγος γένηται) anyone who would confess (ὁμολογήσῃ) Jesus as Christ.[55]

Field

The text does not explicitly detail the precise location or the specific timeframe of this episode; however, the place adjunct εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ "to the pool of Siloam" (9:7) and the Evangelist's placement of this event between the Feast of Tabernacles (7:2) and the Feast of Dedication (10:22) suggest that Jesus' healing of the blind man, along with its immediate repercussions, occurred in Jerusalem sometime during this inter-festival period. Moreover, the initial καί in 9:1 functions both to introduce this new narrative segment and to connect it with the preceding story.[56] The setting might not be explicitly stated; the subject matter, however, is unmistakably conveyed through the actions and statements of the participants within the narrative. The editorial note in 9:22 that ἤδη συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ χριστόν, ἀποσυνάγωγος γένηται "the Jews had already agreed that if anyone confessed him to be the Christ, he would be separated from the synagogue" indicates that this episode is about the confession of Jesus' messianic identity and the repercussion for those who accept and believe in him as the Messiah.

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[55] There is also syntagmatic highlighting in the final scene, where the religious leaders are compared to κλέπται καὶ λῃσταί "thieves and robbers" (10:8), ὁ μισθωτός "the hired hand" (10:1), and ὁ λύκος "the wolf" (10:12).

[56] Keener sees the formal connection between the narratives as sufficiently clear to assert that "[i]n the story world it therefore remains the final day of the Feast of Tabernacles" (Keener, *John*, 776–77), even though this is not an admission that the event of chapter 9 historically transpired on this particular day.

The initial scene not only introduces two of the key characters but also establishes that the miracle performed is intended to serve as a definitive and compelling demonstration of Jesus' messianic identity. The recipient of Jesus' miraculous act is described as someone who was τυφλὸν ἐκ γενετῆς "blind from birth" (9:1). While his condition is significant, the narrative's emphasis is on the congenital aspect of his blindness. This congenital blindness is repeatedly highlighted (9:2, 19, 20, 32, 34). The significance of this detail is underscored by the healed man's own declaration that no one has ever opened ὀφθαλμοὺς τυφλοῦ γεγεννημένου "the eyes of someone born blind" unless this person comes παρὰ θεοῦ "from God" (9:33). The congenital nature of the disability, therefore, is meant to powerfully show the heavenly nature of the healer. This is reflected in Jesus' response to his disciples, who thought the blindness was a punishment for sin, either of the man or his parents. Jesus explains that the man was born blind ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ "so that the works of God might be displayed in him" (9:3). Notably, even though Jesus performs a single miracle for this man, he speaks in the plural about τὰ ἔργα τοῦ θεοῦ "the works of God." Following this, in 9:4, the Lord explains that he must continue the works τοῦ πέμψαντός με, ἕως ἡμέρα ἐστίν "of him who sent me, while it is day."[57] This is not the first instance where Jesus discusses God's works and equates them with his own actions. In the previous healing story, he had informed his interlocutors that the works of the Father, the same works

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[57] The secondary clause ἕως ἡμέρα ἐστίν "while it is day," likely refers to the remaining time Jesus has for his earthly ministry, before ἔρχεται νύξ "the night comes" (9:4); that is, before his death on the cross. The next clause complex ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου "whenever I am in the world, I am the light of the world" (9:5), seems to be a parallel statement, and here Jesus is certainly speaking about his earthly work.

which he was doing, bear witness περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν "about me that the Father has sent me" (5:36). By healing this man from a blindness he had from birth, Jesus is, therefore, reaffirming his role as the Messiah sent from heaven.[58]

The amazingness of Jesus' powerful display is further shown in Scene 2—the transition to a new scene is indicated by the inferential οὖν and the introduction of new participants—by the neighbors' response, who, astonished by the miracle, refused to believe that the healed person was the same individual ὁ καθήμενος καὶ προσαιτῶν "who used to sit and beg" (9:8). From this scene, we learn that the blind man did not really know who Jesus was, even though he was aware of his name (9:11).

Scenes 3 and 4 are by far the most developed, with 105 clauses for Scene 3 and 117 for Scene 4. This extensive development can be attributed to Scene 3 providing an intimate look at the starkly contrasting responses to Jesus' revelation of his messianic identity, while in Scene 4, we hear the Lord's teachings in response to the reactions he observed. The change in scene is indicated by the introduction of new participants—οἱ Φαρισαῖοι "the Pharisees" (9:13) and οἱ γονεῖς αὐτοῦ "his parents" (9:18)—and the change in locational setting.[59] It is worth noting that even though Jesus is not an active participant in this scene,[60] he is featured in twenty-one clauses (9:14–17, 21–22, 24–26, 29–30, 33). The reason for Jesus' overwhelming non-physical presence in this scene is

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[58] It is not an accident that the Evangelist informs his readers that the name of the pool where the blind person washed his eyes was called Siloam, ὃ ἑρμηνεύεται ἀπεσταλμένος "which is translated 'he who is sent'" (9:7).

[59] While the place to which the neighbors brought the blind man is not explicitly mentioned, it is quite likely that it was the local synagogue in Jerusalem. The lexical item ἀποσυνάγωγος seems to be John's lexical creation of a compounded word to express an expulsion from the synagogue. Also the predicator ἐκβάλλω in 9:34 implies that the blind man had been driven out of a physical location.

[60] Never in this scene is Jesus instantiated with full grammaticalized form.

that the discussion centers περὶ αὐτοῦ, "about him" (9:17), particularly regarding his recognition and confession as the Messiah (9:22). οἱ Φαρισαῖοι, "the Pharisees," who in 9:18 and 9:22 are equated with οἱ Ἰουδαῖοι, serve as inquisitors. Offended by Jesus' healing on the Sabbath (9:14), they verbally abuse the blind man (9:28) and ultimately excommunicate him from the synagogue (9:34) because of his unwavering allegiance to Jesus.

As already stated, this scene provides a stark contrast between two responses to the revelation of Jesus' messiahship that develop gradually. The miracle itself serves as an illustrative metaphor for these responses. On one side, the blind man, upon encountering the radiant revelation of Jesus, transitions from darkness to light (both physically and spiritually). Conversely, the Pharisees, starting from a position of self-proclaimed and somewhat arrogant enlightenment, descend into spiritual blindness (9:39). At the outset of the story, for the blind man, Jesus is merely ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς, "the person that is called Jesus." Midway through his interrogation, his thoughts have evolved to the point where he entertains the idea that Jesus might be προφήτης, "a prophet" (9:17). His query to the Pharisees, μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι; "You do not want also to become his disciples, do you?" (9:27), not only challenges them but also implies that he is himself contemplating discipleship to Jesus. Indeed, this is the conclusion the Pharisees draw about him (9:28). He then challenges the accusation that Jesus is a sinner, reasoning that if Jesus were indeed a sinner, God would not heed him (9:31–33). The climax of his response is when he ends up prostrating himself at Jesus' feet and worshiping him (9:38). Conversely, the Pharisees (or at least some of them) start

by considering Jesus as someone who is not from God (9:16) and whose miraculous deeds are dubious (9:18). They subsequently grow extremely certain that Jesus is a sinner (9:24) and dismiss him as the Messiah because his origins are unknown to them (9:29). Despite their overconfidence and self-proclaimed enlightenment, Jesus declares them to be spiritually blind, mired in their sinfulness.

Jesus' response to the reactions of the blind man and the Pharisees unfolds in the final scene, spanning from 9:35 to 10:21, where he further reveals another aspect of his messianic identity—his role as the good shepherd. Despite the fact that this scene is framed by the reintroduction of Jesus as the main participant[61] and a reference to his healing of the blind in 10:21, many scholars argue that 10:1–21 does not belong to this particular discourse unit.[62] One of the main reasons for this perspective is the topical shift indicated by the vocabulary. Indeed, Domains 4 (Animal), 18 (Attachment), 21 (Danger, Risk, Safe, Save), 44 (Animal Husbandry, Fishing), and 76 (Power, Force) are only featured in this scene. Moreover, Domains 4 (Animal) and 44 (Animal Husbandry, Fishing) have the largest percentage representation of the entire Gospel in this particular scene (43 and 75 percent, respectively). Variety in semantic domains certainly acts as a linguistic signpost for a change in register. However, this variation in vocabulary must be considered alongside other linguistic elements. There is no explicit formal marker between 9:41 and 10:1 indicating a transition, and the three main characters—Jesus, the blind man, and the Pharisees (the Jews)—all continue to be involved in this scene.

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[61] Jesus is once again instantiated with full grammaticalized form in 9:35.

[62] For a survey of the various scholarly opinion concerning the displacement of this section see Tragan, *La parabole du 'Pasteur,'* 55–175.

Furthermore, the unjust expulsion from the synagogue of the blind man warrants the

topical shift. The religious leaders in Israel were viewed as shepherds of the nation,

tasked with guiding the community. When they neglected their duties, God would not

only reprimand them but also pronounce judgment upon them, as illustrated in scriptures

like Jer 23:1–4, Isa 56:9–12, and Ezek 34.

The scene begins by showing Jesus as a powerful Messiah who deeply cares for

those who follow him. The participial phrase εὑρὼν αὐτόν "having found him" is an

adjunct of Manner-Means that describes Jesus' initiative in finding the person who had

been badly treated by his synagogue leaders. This act of kindness by Jesus becomes the

catalyst that leads the blind man to complete faith and submission to Jesus (9:38). Given

that the Pharisees are present and observing this interaction, Jesus then shares the parable

of the shepherd and the sheep, portraying himself as the true and good shepherd who

guides and cares for his flock (10:3–4) and as the gate through which the sheep can find

νομήν "pasture," symbolizing salvation or safety for their lives (10:9). In stark contrast,

the Pharisees are characterized in various unfavorable roles: as κλέπται εἰσὶν καὶ λῃσταί

"thieves and robbers" (10:1, 8), ἀλλότριος "the stranger" (10:5), and ὁ μισθωτός "the

hired hand" (10:12).[63] The response to Jesus' discourse is, once again, one of divided

opinion. Some of the Pharisees, again referred to as οἱ Ἰουδαῖοι,[64] reject Jesus and accuse

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[63] Although one might be inclined to interpret κλέπται εἰσὶν καὶ λῃσταί, ἀλλότριος, and ὁ μισθωτός as referring to distinct groups or individuals, in the context of Jesus comparing himself to ὁ ποιμὴν "the shepherd" and ἡ θύρα "the gate" to highlight various aspects of his messianic role, these terms collectively describe different negative characteristics of those who are meant to lead Israel.

[64] There is no lexicogrammatical evidence within this scene that indicates οἱ Ἰουδαῖοι (10:19) encompasses both Pharisees and a the neighbors or the parents. Since no other participants are introduced or mentioned here, οἱ Ἰουδαῖοι must be referring specifically to the Pharisees.

him of having a demon and being crazy (10:20). Others, while not completely believing

in him, concede that Jesus, as a mere man and a person who is demon-possessed, cannot

open the eyes of the blind (10:21).

Tenor

Lincoln refers to this chapter as "the trial of the man who had been blind."[65] An analysis

of the tenor of this episode confirms his assessment. There are nineteen question-

statements (one simple question and eighteen direct questions) in this discourse unit, with

most of these forming part of the interrogation directed at the blind man and his parents.

While the neighbors are the first to begin the interrogation of the blind man (9:8, 10), it is

the religious leaders who assume the role of judges and interrogators (9:16, 17, 19, 26,

34). The essence of their questions indicates that their interest lies not in uncovering the

truth but in securing a conviction, despite overwhelming evidence of the man's

innocence. The command δὸς δόξαν τῷ θεῷ "give glory to God" (9:24) represents their

last effort to coerce him into providing testimony that conforms to their prejudices. Since

they were unwilling to acknowledge the legitimacy of Jesus' miraculous act, which would

affirm his messianic identity, they attempted to force the healed man to admit his

blindness was not from birth. However, their direct statement ἐν ἁμαρτίαις σὺ ἐγεννήθης

ὅλος "you were born entirely in sins" exposes that they were aware of the truth all along.

While the Pharisees take on the role of judges, they are at best unfaithful judges

and at worst impostors. Through one direct statement and two probable statements, Jesus

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[65] Lincoln, *Truth on Trial*, 96.

demonstrates that he is the true and righteous judge, possessing the ultimate authority over people's destinies (9:39).

The Modulation of Ἰουδαῖος in the Context of John 9:1—10:21

The revelation of Jesus to blind Jews as the powerful and caring Messiah—the supernatural healer and the good shepherd—takes place in Jerusalem sometime between the feast of Tabernacles and the feast of Rededication. The display of his power, which attests to his messianic identity, is executed for the benefit of one physically blind Jew, and the manifestation of his role as the good shepherd is given to many spiritually blind Jews, who had excommunicated the healed person from the synagogue because of his allegiance to Jesus.

In this narrative, while all characters could claim the term Ἰουδαῖος, John specifically applies this term to the religious leaders in Jerusalem, namely, the Pharisees. The first instance of Ἰουδαῖος—all instances are in the plural form—appears in 9:18, and it clearly refers to those Pharisees who had previously dismissed Jesus as not being παρὰ θεοῦ "from God" because, in their eyes, he had failed to keep τὸ σάββατον "the Sabbath" (9:16). These same Pharisaic Jews reappear in 9:22, first as the Phenomenon of the blind man's parents' fears and then as the Actors with the power to expel anyone acknowledging Jesus as the Messiah. In the final instance, the dative Ἰουδαίοις (10:19) functions as the head noun of the Location-Place adjunct, representing the metaphorical sphere of the σχίσμα "division" spurred by Jesus' words. Although one might assume this group of Jews might encompass others besides the Pharisees, the text's grammar suggests

otherwise. The pronouns identifying Jesus' interlocutors are reduced forms for ἐκ τῶν Φαρισαίων οἱ μετ' αὐτοῦ ὄντες "those of the Pharisees who were with him" (9:40). In this narrative unit, therefore, the lexeme Ἰουδαῖος has a religious-cultural sense, and its referent is constrained to identify members of the Pharisaic group.

The narrative portrays these religious Jews unfavorably. They condemn the healed man simply because they cannot accept Jesus as the Messiah, showing a reluctance to acknowledge the validity of the testimonies they receive. They are only interested in evidence that supports their predetermined judgments, even if such evidence is fabricated. They have willfully blinded themselves to the truth, with some even considering Jesus to be demon-possessed and insane. However, not all among them are so blind. A minority, though not fully recognizing Jesus' messiahship, admit that his miracles suggest he is far more than an ordinary man (John 9:16; 10:19).

John 10:22–42: Jesus' Confirmation to Jews in Jerusalem that He is the Divine Messiah

Mode

The Location-Time adjunct τότε "then" marks the beginning of another episode where Jesus interacts again with the Ἰουδαῖοι. It appears that Jesus had stayed ἐν τοῖς Ἱεροσολύμοις "in Jerusalem" to celebrate τὰ ἐγκαίνια "the Feast of Rededication." John's mention that χειμὼν ἦν "it was winter" suggests that some time had passed since Jesus healed the blind man. The cohesion of this episode, spanning from v. 23 to v. 42, is maintained by the repeated presence of its two main participants, Ἰησοῦς and the

Ἰουδαῖοι, who are introduced in vv. 23 and 24 respectively. Jesus is a central figure

throughout, appearing in every clause except v. 35. The Ἰουδαῖοι, on the other hand, are

prominent in vv. 24–26, 31–34, and 36–39. Their entire dialogue takes place within the

confines of the temple, specifically ἐν τῇ στοᾷ τοῦ Σολομῶνος "in Solomon's

Colonnade" (v. 23), providing a consistent setting for their interaction.

Several theological themes that John has already introduced in previous episodes

are also prominently featured in this discourse unit. One of the primary ones is the

testimony regarding the messianic and divine identity of Jesus. This is not surprising,

given that it directly addresses the information the Jews are seeking, as evidenced by

their request: εἰ σὺ εἶ ὁ χριστός, εἰπὲ ἡμῖν παρρησίᾳ "if you are the Messiah, tell us

plainly" (v. 24). The first witness prominently featured is the Scriptures. To affirm the

legitimacy of his claim as the Son of God, Jesus cites the prevailing testimony found

within the Scriptures. He argues that the evidence of his divine identity ἔστιν

γεγραμμένον ἐν τῷ νόμῳ ὑμῶν "is written in your law" (v. 34). The second highlighted

witness is Jesus' works. In v. 25, Jesus states: τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ

πατρός μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ "the works that I do in my Father's name, these

testify about me." This clause complex is made up of two paratactic clauses, with the first

one being incomplete. In both clauses, Jesus underscores the significance of his works'

testimony through syntagmatic emphasis. Here, the subject and Sayer of the Verbal

process occupy the first syntactical slot, first with the grammaticalized τὰ ἔργα "the

works" and then with the reduced ταῦτα "these." The last witness given salience is John

the Baptist, again, via syntagmatic emphasis. Both Ἰωάννης "John" and πάντα "all

things," which stands as a reduced form for the content of John's testimony, are subjects fronted in their clauses (v. 41).

This episode also features prominently the ontological unity between Jesus and the Father. This emphasis is fitting since Jesus' messianic nature and divine authority is contingent upon his relationship with the Father. We see this emphasis in the explicit instantiation of ἐγώ "I," which functions together with ὁ πατήρ "the Father" as the fronted subject of the clause in v. 30 (see also v. 38). Paradigmatic highlighting of this theological theme is realized through the predicator γινώσκητε "you may continue to know" in v. 38. Here, Jesus is talking about a continuous understanding of the unity between himself and the Father. The emphasis of this continual understanding is provided by the foregrounding of the imperfective γινώσκητε, which is juxtaposed to the perfective γνῶτε "you may know."

Other theological themes given prominence are the belief in Jesus as the heavenly Messiah and the secure eternal destiny of those who hear and believe the testimony about him. At the end of the narrative John comments that πολλοί "many" came to Jesus and believed in him (vv. 41–42). By fronting the subject πολλοί, John draws attention to those Jews who, in contrast to the Jews in Jerusalem, embraced the truthfulness of the testimony about Jesus that was given to them. These believing Jews have their destinies secured because, as Jesus emphasizes with the fronted subject, οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός "no one can snatch them out of my Father's hand" (v. 29) and ἐκ τῆς χειρός μου "out of my hand" (v. 28).[66]

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[66] The highlighting in v. 28 is paradigmatic via the expectative ἁρπάσει "will snatch." See also the

Field

Despite its brevity, this discourse unit holds significant importance. While the subject

matter of Jesus' heavenly messiahship—on the basis of his unique relationship with God

the Father—parallels previous episodes (see chs. 5 and 8), this unit stands out by

introducing a vital clarification: Jesus himself qualifies his messianic identity with an

explicitly divine dimension.

The episode opens with the Jews pressing Jesus for a clear and direct statement

about whether he is the Messiah: εἰπὲ ἡμῖν παρρησίᾳ, "tell us plainly," they insist, εἰ σὺ εἶ

ὁ χριστός, "if you are the Messiah" (v. 24). In response, Jesus points out that he has

already made this clear, yet they have chosen not to believe him (v. 25). He seems to be

referring to the words he gave to the Jews the last time he was in the temple, while

celebrating the feast of Tabernacles, when he claimed to be the ἐγώ εἰμι "I am," who has

existed even πρὶν Ἀβραὰμ γενέσθαι "before Abraham was born." This adjunct πάλιν

"again," in v. 31, supports this connection. Here we are told that ἐβάστασαν πάλιν λίθους

οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν "the Jews, again, picked up stones in order to stone

him." The only other instance where the Jews attempted to stone Jesus for his words was

indeed during the final day of the Feast of Tabernacles (8:59).

Though Jesus acknowledges that he has already made his messianic identity clear,

he nonetheless reaffirms his claim by turning to two familiar sources of evidence: his

works and the Scriptures (vv. 25, 34). In his appeal to the testimony of these two sources,

Jesus not only claims equality and unity with God the Father, but he also claims, at least,

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expectative ἀπόλωνται forcefully negated by the double οὐ μὴ "they will never perish."

that the designation θεός "God" and υἱὸς τοῦ θεοῦ "Son of God" is perfectly applicable to him. Regarding his works, Jesus asserts that they manifest ὅτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρί "that the Father is in me and I am in the Father" (v. 38). The surrounding context clarifies that this unity between Jesus and the Father is functional at the very least; the works performed by the Son are essentially the works of the Father. This is vividly demonstrated in the eternal preservation of τὰ πρόβατα "the sheep," where both Christ and the Father securely hold them in their grasp (vv. 28–29). His appeal to the Jewish Scriptures, specifically Ps 82:6, suggests that his equality with God transcends mere functional cooperation, touching upon his ontological essence as well. Employing a complex first class conditional clause, he posits that if God called other creatures "gods,"[67] and the testimony of the Scriptures remains unaltered, then there should be no textual justification for the Jews to charge him with blasphemy for referring to himself as υἱὸς τοῦ θεοῦ "Son of God." The crux of his argument is not that he is merely aligning himself with humanity; rather, he is arguing that the title rightfully belongs to him because he is the one ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον "whom the Father has set apart and sent into the world" (v. 36). Here, unlike in other instances where Jesus' listeners fail to grasp his message, they recognize that Jesus is ποιεῖς σεαυτὸν θεόν "making himself to be God" (v. 33), which, in their perspective, equates to blasphemy given their belief that he is only a man.[68]

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[67] While scholars continue to debate the identity of those referred in the Psalm as θεοί "gods," our lack of certainty does not affect the point Jesus is trying to make.

[68] This explains why Domains 76 (Power, Force) and 20 (Violence, Harm, Destroy, Kill) are the most significantly represented in this episode, with percentages of 18 and 11 percent respectively.

There is no textual indication on this occasion that a division of opinions arose among the Jews due to Jesus' words. These Jews in Jerusalem are presented as a united front, determined to deal with Jesus for his alleged blasphemy. First, they tried to stone him, and then ἐζήτουν οὖν αὐτὸν πάλιν πιάσαι "they tried to seize him again," but somehow Jesus ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν "escaped their grasp" (v. 39). The Evangelist does not tell how or why. But the reader can fill in the blanks that the reason was ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ "because his hour had not yet come" (7:30).

The response of those Jews living πέραν τοῦ Ἰορδάνου "on the other side of the Jordan" is in stark contrast to those Jews in Jerusalem. The Evangelist tells us that many of them ἦλθον πρὸς αὐτόν "came to Jesus" (v. 41) and ἐπίστευσαν εἰς αὐτόν "believed in him" (v. 42). In this new scene, the Evangelist explains that the setting of this embrace of Jesus as the Messiah was the same τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων "place where John was first baptizing" (v. 40). The importance of this redactional comment lies in the nature of John the Baptist's ministry, whose ultimate purpose was to reveal to Israel that Jesus was the Messiah (1:31). Indeed, one of the main reasons why these particular Jews welcomed Jesus as their Messiah is because they recognized that πάντα ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν "everything John said about him was true" (v. 41).

<div align="center">Tenor</div>

Although not formally structured as a trial like the previous episode, the tenor of this discourse unit presents the Jews as interrogators and judges. This is evident from their

first direct question and demand in the narrative: ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ χριστός, εἰπὲ ἡμῖν παρρησίᾳ "How long will you annoy us? If you are the Messiah, tell us plainly" (v. 24).[69] If we adopt the NIV's translation—"How long will you keep us in suspense?"—the question might seem like a genuine plea for clarity; however, considering that the Jews have ἐκύκλωσαν "surrounded" Jesus, they are the only ones issuing a command in this narrative, and Jesus has already provided numerous hints about his messianic identity, it suggests they are seeking information to potentially use against him. This is further corroborated by their later actions to stone and arrest Jesus on charges of blasphemy.

Conversely, Jesus is depicted as the brave and divine Messiah, unfazed by the hostility from the Jews. Even while facing the threat of being stoned, he remains composed and resolute (vv. 31–32). Jesus is also portrayed as a gracious Messiah, extending grace even to his Jewish opponents—and certainly to his followers, τὰ πρόβατα "the sheep" who heed his voice. Perhaps as an act of grace, Jesus not only provides an answer that reinforces his messianic identity and divine nature, but he also invites his hearers to consider the testimony of his works, with the hope that through this, they might come to believe that he and the Father are one (v. 38). However, he also makes it clear that only those who are his sheep will ultimately believe in him (vv. 26–27).

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[69] The question literally translates as 'Until when do you lift up our soul?' However, A. Pallis, a native speaker of modern Greek, argued some time ago that this phrase, still in use today, is an idiomatic expression that conveys the idea of being a plague to someone. See Pallis, *A Few Notes*, v–vi. While it is impossible to confirm if this idiomatic meaning has remained consistent over time, it is clear that the Jews' approach towards Jesus was not friendly.

The Modulation of Ἰουδαῖος in the Context of John 10:22–42

In this narrative episode, the plural form of Ἰουδαῖος is used in a general and ambiguous sense, allowing for the convergence of the religious-cultural, ethnic, and possibly geographical dimensions of the concept of Judah. The adjunct of Extend–Duration πάλιν in vv. 31 and 39 links this episode with the earlier scene in 7:1–8:59, which depicts Jesus' interaction with various subgroups of Jews gathered in Jerusalem for the feast of Tabernacles. Since John does not specify the identity of the Jews in this episode, it becomes evident that he intends his readers to understand the referent of Ἰουδαῖος in a non-restricted way. The Ἰουδαῖοι who surround and ultimately oppose Jesus thus represent a conglomerate group, likely including both members of the Jewish crowd and representatives of the religious authorities.

These Jews in Jerusalem are undoubtedly portrayed negatively. Their inquiry, rather than being an earnest request for greater enlightenment, serves as a pretext to gather evidence they might use against Jesus. But not all Jews have taken on this adversarial stance towards Jesus. Many Jews, albeit not in Jerusalem, are still coming to him and responding with faith. Although the Evangelist does not use Ἰουδαῖος to identify these other Jews, his use of πολλοί indicates they are a portion of the wider group known as the Ἰουδαῖοι. This is made clear by the reference to John the Baptist, whose mission was to make known to Israel that Jesus is the Messiah.

Conclusion

These five episodes include twenty-six occurrences of the plural Ἰουδαῖοι, exhibiting at least two, if not three, pragmatic senses: seventeen instances reflect a religious-cultural sense (e.g., 5:1, 10, 15–16, 18; 6:4, 41, 52; 7:1–2; 9:18, 22; 10:19, 24, 31, 33), while nine instances, in addition to the religious-cultural sense, also incorporate an ethnic dimension (e.g., 7:11, 13, 15, 35; 8:22, 31, 48, 52, 57). In the case of those Jews described as residents of Jerusalem, an added geographical dimension may also be activated. The referents of Ἰουδαῖοι range from broad, non-specific groups to restricted subgroups, depending on the context. In some cases, the term identifies Jews collectively, such as those attending a festival (e.g., 7:15, 35). In other instances, it refers more narrowly to Jewish religious authorities (e.g., 5:10, 15–16; 7:15, 35). While the general Jewish populace is sometimes depicted negatively, John directs his strongest criticism at the religious leaders, portraying them as ignorant, obstinate, and hateful. On a few occasions, however, a group from among the Jewish populace is depicted positively as believing in Jesus (7:31).

CHAPTER 6: JOHN'S MODULATION OF ΙΟΥΔΑΙΟΣ—FROM BETHANY TO A
HOUSE IN JERUSALEM

Introduction

The remaining four units of discourse where the Ἰουδαῖοι play a significant role in John's

Gospel occur in Judea, specifically in Bethany and Jerusalem, during the events leading

up to and surrounding the final Passover. These narratives reach their climax with Jesus'

death, which John presents as the fulfillment of his identity as the Passover Lamb. This

culmination is further marked by Thomas's profound confession of faith, declaring Jesus

not only the heavenly Messiah but also the Lord God, encapsulating the theological

emphasis of John's portrayal of Jesus' divine and redemptive role.

John 11:1–54: Jesus' Revelation to Many Jews that He is the Life-Giving Messiah

Mode

In chapter 11, the writer of the Fourth Gospel presents what is, up until now, the most

powerful miraculous demonstration of Jesus' messianic identity, namely, the resurrection

of Lazarus. John describes this powerful episode between vv. 1 and 54. The conjunctive

adjunct δέ "now" in v. 1 and the introduction of a new setting by means of the Location-

Place adjuncts ἀπὸ Βηθανίας "from Bethany" and ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς

ἀδελφῆς αὐτῆς "the village of Mary and her sister Martha" mark the beginning of this

new discourse section. The opening verses introduce the key participants—Lazarus,

Mary, Martha, and the Lord—whose interactions shape the dialogue and structure of the

discourse. These participants not only provide narrative continuity but also help organize

the episode into six distinct scenes. The first scene of this narrative (vv. 1–6) not only

establishes the central conflict—Lazarus's illness and impending death—but also

emphasizes the close, familial bond between Jesus and Lazarus's household. The second

scene (vv. 7–16) transitions to a dialogue between Jesus and his disciples, focusing on

Lazarus's condition and setting the stage for the journey to Bethany. In the third scene

(vv. 17–27), the Ἰουδαῖοι "Jews" are introduced as participants, but the primary focus

shifts to Jesus' personal interaction with Martha. Similarly, the fourth scene (vv. 28–37)

features Mary in a parallel role, as Jesus engages with her in a deeply emotional

exchange. The fifth scene (vv. 38–44) reintroduces Martha, highlighting her continued

role as Jesus' main interlocutor. Finally, in the sixth scene (vv. 45–54), the narrative shifts

focus to the religious authorities, with Mary serving as the pivotal connection between

some Ἰουδαῖοι "Jews" and the leaders (vv. 45–46). The Evangelist has carefully joined all

these scenes into a cohesive unit by a number of transitional adjuncts, particularly the

inferential οὖν, which marks the beginning of Scenes 3 (v. 17), 5 (v. 38), and 6 (v. 45).

The beginning of Scene 2 is indicated by ἔπειτα μετὰ τοῦτο "then, after this" (v. 7) and

the beginning of Scene 4 by καί "and" (v. 28).

      John's agenda has been to demonstrate to the Ἰουδαῖοι "Jews" that Jesus is the

Messiah, primarily through supernatural manifestations of power. Therefore, it should not

come as a surprise to his readers that the portentous miracle of Lazarus's physical

resurrection is given the greatest prominence in this discourse unit. The miraculous nature

of this event is highlighted by first frontgrounding the reality of Lazarus's physical death,

and then by emphasizing the hope of resurrection. In v. 13, the Evangelist uses the stative

εἰρήκει "he had been speaking" to clarify that even though Jesus might have given the

impression that Lazarus's condition was τῆς κοιμήσεως τοῦ ὕπνου "the slumber of

sleep," he was actually referring to Lazarus's physical death. Four other stative verbs are

used to underscore the extent of Lazarus's death: τετελευτηκότος (v. 39) and τεθνηκώς (v.

44), both translated as "the one who had died," emphasize his state of being dead.

Additionally, δεδεμένος "bound" and περιεδέδετο "wrapped," describe the end result of

Lazarus's burial preparation, further emphasizing that he was indeed very dead.[1]

The hope of Lazarus's resurrection is insinuated to the reader through the stative

κεκοίμηται "he has fallen asleep" (vv. 11, 12). Indeed, this declaration by Jesus leads the

disciples to conclude that Lazarus σωθήσεται "would recover." However, it is Jesus'

statement to Martha that explicitly highlights the hope of resurrection: ἀναστήσεται ὁ

ἀδελφός σου, "your brother will rise up" (v. 23). Here, the foregrounding is not achieved

through the aspect of the Material process ἀναστήσεται, but through its voice and mood.

The expectative mood emphasizes the potential for resurrection, and the middle voice

highlights Lazarus as the beneficiary of this resurrection. Martha's response, οἶδα ὅτι

ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ "I know that he will rise up in the

resurrection on the last day"—combining the stative οἶδα with the middle expectative

ἀναστήσεται—also aims to foreground the resurrection of Lazarus, although she is

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[1] See also the syntagmatic highlighting in v. 14 where Λάζαρος "Lazarus" is fronted in the clause.

envisioning a distant future rather than the immediate action Jesus intends to take.[2] The

hope for Lazarus and indeed for all rests in the reality that the Messiah himself is the

resurrection and the life, a fact underscored by the instantiation and fronting of the

pronoun ἐγώ in v. 25.

Another aspect of the miracle given prominence in this discourse unit is its

purpose, which is to demonstrate the unity between Jesus and the Father and to encourage

belief in his messianic identity.[3] In v. 42, Jesus states: ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου

ἀκούεις, ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας

"And I have known that you always hear me, but because of the crowd standing here I

say this so that they may believe that you sent me." This clause complex features two

statives, ᾔδειν and περιεστῶτα; the first draws attention to the intimate relationship

between Jesus and the Father, highlighting his confidence in the Father's responsiveness,

while the second focuses on the crowd who are about to witness and benefit from Jesus'

miraculous sign.

In this episode, John also frontgrounds the kindness of the Jews toward Lazarus's

sisters. He emphasizes that πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ

Μαριὰμ ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ "many of the Jews had come to

Martha and Mary to comfort them concerning their brother." The highlighting of the

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[2] See also syntagmatic foregrounding of the subject in the following clauses: αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον "this sickness is not to end in death" (v. 4); Λάζαρε, δεῦρο ἔξω "Lazarus, come out!" (v. 43). This final clause also features the nominative of address.

[3] See also v. 27 where with the stative πεπίστευκα "I have believed," Martha confesses her recognition of Jesus as the heavenly sent Messiah, the Son of God.

Jews' action, as well as their purpose, is achieved through the combination of the stative ἐληλύθεισαν and the middle subjunctive παραμυθήσωνται.

A final theological theme emphasized in this narrative through the use of statives is the providential sacrifice of Jesus for the benefit of the Jews. This theme is brought to the forefront by an unlikely figure, the high priest Caiaphas. In v. 49, he rebukes other members of the Sanhedrin for their apparent ignorance (ὑμεῖς οὐκ οἴδατε οὐδέν "you do not know anything") regarding the potential benefits of Jesus' death. Caiaphas posits that it is quite advantageous for the nation that εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται "one person should die for the people rather than the whole nation should perish." He believes that Jesus' death would not only benefit the Jews living in Judea but also those τὰ διεσκορπισμένα "who were scattered abroad" (v. 52).

Field

The central message of this discourse unit can be expressed as follows: As the Messiah sent from heaven, Jesus possesses the power to restore life to the dead; yet, paradoxically, his ability to impart this life is rooted in his own act of self-sacrifice on behalf of those he enlivens. Although not phrased exactly this way, this is the underlying message the Evangelist conveys to his audience through the narrative of Lazarus's resurrection and the reactions of the witnesses.

The purpose of this narrative is consistent with the purpose of all other stories John has recorded, namely, to provide attestation that Jesus is the Messiah. The Lord himself explicitly affirms that Lazarus's illness and subsequent resurrection is ὑπὲρ τῆς

δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς "for the glory of God, so that the Son of God may be glorified through it" (v. 5). Indeed, it is this divine purpose that causes Jesus to remain in his location for a couple of extra days (v. 6). In this clause complex, both the noun and verb forms of the *glory* vocabulary are used. The noun form δόξης functions as the head term of the possessive deictic τοῦ θεοῦ in an adjunct phrase that, governed by the preposition ὑπέρ, communicates purpose. The miracle of Lazarus's resurrection is, therefore, meant to do exactly what Jesus' healing of the blind person in chapter 9 did; that is, it is meant to provide a powerful disclosure of God. Jesus' question to Martha explicitly indicates that she should expect to see the glory of God through the miracle of Lazarus's resurrection—οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς ὄψῃ τὴν δόξαν τοῦ θεοῦ; "Did I not tell you that if you believe, you will see the glory of God?" (v. 40). While δόξης is used in various places throughout John, only two miracles in John's entire narrative are explicitly stated to reveal the glory of someone. This episode is one of them, and here the glory revealed is that of God the Father. The other episode is the very first miracle Jesus performed. In 2:11, John explained that it was through the transformation of water into wine that Jesus ἐφανέρωσεν τὴν δόξαν "revealed his glory" to his disciples. On that private manifestation of his glory, Jesus self-disclosed himself as the promised Messiah. The subordinate clause featuring the verb form in the passive voice has as the Goal of the clause ὁ υἱὸς τοῦ θεοῦ "the Son of God." In other words, while Lazarus's resurrection is meant to provide a display of God the Father, the same miracle is meant to offer others (the unstated Actor of the Material process is not defined) an opportunity to recognize the glory of the Son, his messiahship. In this episode, therefore, John once

again highlights the unity between the Father and the Son, who are joined in their commitment to provide a self-disclosure of their divine identities.

While this miracle has the same purpose as all the other miracles in John, it stands out by presenting a particular facet of Jesus' identity. While the goal of Jesus' powerful display is for individuals, exemplified by Martha, to believe and confess that Jesus is ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος "the Messiah, the Son of God, who is coming into the world" (v. 27), the aspect of his messiahship that Jesus is revealing here is his divine authority as the giver of life. Jesus wishes to reveal that he is ἡ ἀνάστασις καὶ ἡ ζωή "the resurrection and the life" (v. 25). Indeed, Domain 17 (Stances and Events Related to Stances), which includes lexical items related to the concept of resurrection, has one of the highest concentrations in this passage (15 percent). Jesus demonstrates his authority not only through his assertive statements to Martha but also through the command that brings life back to Lazarus's decomposed body. With a confidence that only someone with divine power could possess, Jesus declares to Martha ἀναστήσεται ὁ ἀδελφός σου "your brother will rise up" (v. 23). While Martha (and Mary) are well aware of Jesus' healing abilities (v. 21, 32), she does not initially grasp that Jesus is capable of physically resurrecting her brother at that very moment. She expresses her faith in Jesus' power to raise Lazarus ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ "in the resurrection on the last day" (v. 24). We should be cautious not to interpret Martha's statement as a lack of faith; she is simply echoing teachings she likely heard from ὁ διδάσκαλος "the teacher" (v. 28; cf. 6:39–40, 44, 54). What Jesus is about to show Martha is that his power is not solely eschatological but immediate. Therefore, Jesus goes

to the tomb and with three simple, yet powerful words, cries out, Λάζαρε, δεῦρο ἔξω "Lazarus, come out" (v. 43). As a result of Jesus' words, the Evangelist explains with a highly marked grammatical structure that highlights Jesus' life-giving power, that ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις "the one who had died came out, his feet and hands bound with strips of cloth" (v. 44).

While Jesus does not exchange his life with that of Lazarus, one thing that this story indicates regarding the life-giving work of Jesus is that the resurrection of those who believe, even when they died (vv. 25–26), is tied to the death of the life-giver himself. That the hope of resurrection is linked to Jesus' death is first hinted at by situating the miracle in Bethany ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε "near Jerusalem, about fifteen stadia away,"[4] where it soon becomes evident in the interaction with his disciples that Judea is where Jesus' life is in danger (v. 8). Indeed, Thomas suggests that going near Jerusalem is akin to enacting a death sentence (v. 16). Another hint of the connection between the hope of resurrection and Jesus' death is the proleptic explanation that Μαριὰμ ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς "Mary was the one who anointed the Lord with perfume and wiped his feet with her hair" (v. 2), an act we later learn from the next episode was in preparation for Jesus' burial (12:7). However, it is the high priest Caiaphas who explicitly makes this connection. John explains that Caiaphas's statement to the Sanhedrin that Jesus ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται "should die for the people rather than the whole nation should perish" (v. 50) stems from a prophecy he had

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[4] About three kilometers from Jerusalem

previously made. Caiaphas had prophesied ὅτι ἔμελλεν Ἰησοῦς ἀποθνῄσκειν ὑπὲρ τοῦ ἔθνους "that Jesus was going to die for the nation" and that he was going to τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν "gather into one the children of God, who are scattered abroad" (v. 52). The Sanhedrin's concern that the Romans would come and ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος "would take away our place and our nation" underscores that, in Caiaphas's mind, Jesus' death could potentially avert the destruction of the temple and Israel.[5] Moreover, the ingathering of all dispersed Jews into one land was part of Israel's eschatological hope, expected to be fulfilled during the messianic age.[6] While Caiaphas might have intended to use Jesus as a sacrificial scapegoat for his own survival, it is difficult not to see in his words the Evangelist's interpretation of God's providential plan to save Jews from around the world.

One last thing the field analysis of this discourse unit reveals is the ambivalent relationship between miraculous signs and belief, illustrated through the responses of those participants who witnessed the resurrection of Lazarus. John indeed has a very positive view of miracles; therefore, he appeals to them as witnesses that bear testimony to the messianic identity of Jesus. At the same time, he is very conscious of their limitations. In this episode, we see at least three responses to the self-disclosure of Jesus. First, we see Martha, who responds in faith to Jesus prior to witnessing Jesus' portentous act. This is not to say that Martha responds in belief without being exposed to Jesus' revelation. Martha does receive a revelation from Jesus, but that revelation is his words,

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[5] In light of passages such as LXX Jer 7:14; Acts 6:14; and 21:28 τὸν τόπον "the place" in v. 48 likely refers to the temple.

[6] See for example 1QS IX, 11.

the same words that Peter qualified as ῥήματα ζωῆς αἰωνίου "words of eternal life"

(6:68). Jesus has not only asserted to Martha that he would raise Lazarus from the dead.

He has also revealed himself to her with the words: ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ

πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται "I am the resurrection and the life; he who

believes in me, even if he dies, will live" (v. 25). These are the words that Martha

believed. Ναὶ κύριε "Yes, Lord," she affirmed, ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς

τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος "I have believed that you are the Christ, the Son of

God, who is coming into the world" (v. 27). In the case of Martha, the resurrection of her

brother was a work that strengthened her faith. In the case of a large group of Jews,[7]

however, the resurrection of Lazarus was a work that occasioned faith. John states that

πολλοὶ ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαριὰμ καὶ θεασάμενοι ἃ ἐποίησεν

ἐπίστευσαν εἰς αὐτόν "many of the Jews who had come to Mary, and had seen what he

did, believed in him" (v. 45). Unlike the depiction in John 8:31–59, here John portrays

the belief of these Jews as genuine and not superficial or insincere. Even when he

mentions that τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους "some of them went to

the Pharisees" (v. 46), no comment is made about ill intent. Indeed, in this story, the

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[7] Because Jesus responded to Mary's apparent hopeless attitude and demoralizing posture by internally groaning (ἐνεβριμήσατο τῷ πνεύματι) and feeling stirred (ἐτάραξεν ἑαυτόν), many conclude that Mary alongside of the Jews lacked faith and that their perceived lack of faith angered the Lord. See, for example, Barrett, *John*, 398; Schnackenburg, *Das Johannesevangelium*, 2:420–22. However, the text indicates that Mary did possess some belief in Jesus, even if her faith had not yet developed to the extent of her sister's. She believed that Jesus had the power to heal her brother (v. 33). John also introduces her at the start of the episode, making reference to her forthcoming act of worship (v. 2). If Jesus is indeed angry, as many suggest, he is likely angered not by Mary's lack of faith but by sin and death itself, due to the pain they cause. Nevertheless, it is more probable that the phrase ἐνεβριμήσατο τῷ πνεύματι does not convey anger but rather provides a vivid, pictorial description of Jesus bristling in preparation to his looming confrontation with death.

actions of this group of Jews are mostly described in positive terms. For many of the

Jewish religious authorities, however, no amount of quantity or quality of miracles will

move them to faith. They have made the decision that Jesus is a threat to them and to the

nation. Hence, they are now conspiring to have him killed (v. 53). Indeed, it is because of

the persecution by these religious Jews that Jesus has to leave Judea and go to Ephraim

(v. 54).

Tenor

The tenor of this narrative segment reinforces what we have already learned about Jesus:

As Messiah, Jesus is the powerful giver of life. His authoritative status, not only over

people but particularly over death itself, is demonstrated through the semantic function of

four commands. His authority over death is vividly illustrated when he commands the

deceased Lazarus to come out of the tomb (v. 43). His authority over people is illustrated

by his injunctions to remove the stone from the tomb (v. 39) and to unbind and free the

resurrected Lazarus (v. 44). Consistent with previous accounts, Jesus is also portrayed as

a caring Messiah. The Jews who had gone to see Martha and Mary, upon observing Jesus'

tears, recognized and verbalized the love he had for Lazarus through a combination of a

command and a direct statement (v. 36), a sentiment that was explicitly voiced by his

sisters earlier (v. 3). But Jesus' compassion extends beyond Lazarus to include Martha,

Mary, and all who believe in him. Several expectative statements made by Jesus

underscore his caring nature; he comforts Martha with the assurance that her brother

ἀναστήσεται "will rise up" (v. 23), and he promises that upon her belief, she ὄψῃ τὴν

δόξαν τοῦ θεοῦ "will see the glory of God" (v. 40). This promise was not only for Martha

but for all who witnessed the miracle. Indeed, a primary clause containing a probable

statement encapsulates Jesus' care for those who trust in him, where he declares in v. 26,

καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα "everyone who lives

and believes in me will never die eternally."

Many Jews are among those who believe in Jesus and, therefore, experience the

gift of life he offered them. While in other narratives some Jews were shown as

adversaries to Jesus, in this episode, a majority of them are presented as welcoming

towards him. The only Jews who are cast as Jesus' enemies in this unit are the religious

authorities. But the enmity goes only one way. In this episode, there are no words of

condemnation on Jesus' part against the Jews. Yet the Jewish authorities are bent on

killing Jesus.

The Modulation of Ἰουδαῖος in the Context of John 11:1–54

The lexeme Ἰουδαῖος, in its plural form, appears seven times in this narrative segment,

and with the exceptions of v. 54 and perhaps v. 8,[8] the word is constrained to a

geographical sense. No reference is made to any particular religious celebration, and the

term is consistently applied to individuals who, up until the last scene (vv. 45–54), are to

be differentiated from the religious authorities. While this does not mean that these

particular Jews did not have a religious background, what it means is that the cotext is

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[8] The instance in v. 8 refers to those Jews who previously sought to stone and seize Jesus (10:31, 39). As per our earlier discussion of that event, this use likely encompasses a broader sense, referring to anyone who identifies themselves as a Jew.

constraining Ἰουδαῖος to highlight a regional sense. The primary contextual clue for this geographical interpretation is the mention of Ἰουδαία in v. 7, which indicates the region where Jesus was traveling to visit Lazarus and his family. Furthermore, the clarification that many of these Jews had come from Jerusalem to console Martha and Mary (vv. 18–19) reinforces this regional sense.

As mentioned earlier, this initial group of Jews is portrayed quite favorably within the narrative. They journeyed to Bethany to offer comfort to Martha and Mary and have accepted Jesus as their Messiah. Indeed, many of these same Jews will be the ones exclaiming soon: ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ "Hosanna! Blessed is the one who comes in the name of the Lord—indeed, the king of Israel!" (12:13, 17).

The final use of Ἰουδαῖοι in v. 54 has certainly a religious sense and a negative connotation, as it refers to the members of the Sanhedrin who have convened to conspire against Jesus' life. The connection between the Ἰουδαῖοι of v. 54 and the Pharisees and Sadducees making up the Sanhedrin council is established through the inferential οὖν, which indicates that Jesus οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις "no longer walked openly among the Jews" as a result of the Sanhedrin's decision to put him to death (v. 53).

John 11:55—12:11: The Jews' Preparation of the Messiah's Life-Giving Sacrifice

Mode

Although many translations of the Bible and scholarly commentaries consider the

narrative of Lazarus's resurrection to continue through to the end of chapter 11 (v. 57), it

is more appropriate to view v. 55 as the beginning of a new episode, which sets the stage

for the events leading up to the final days of Jesus' earthly life. The postpositive δέ "now"

signals a transition, and the editorial remarks ἦν ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων "the

Passover of the Jews was near" and ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα "many went up to

Jerusalem" suggest a transition not to a new scene but to a new episode that takes place in

a different temporal and locational setting. While there are good reasons for extending

this unit of discourse to the end of chapter 12, primarily due to the reappearance of

participants like ὁ ὄχλος "the crowd" and Λάζαρος "Lazarus," it seems more appropriate

to conclude it at 12:11 for the following reasons. First, the Jewish crowd, initially

introduced in 11:55 with the reduced πολλοὶ "many" as actively seeking Jesus, reappears

in 12:9 having found him. Although their initial intent is not clear, it is evident that their

pursuit was not hostile since they ultimately ἐπίστευον εἰς τὸν Ἰησοῦν "believed in Jesus"

(12:11). Secondly, specific lexical items such as ἐνταφιασμός "burial" and λίτρα "pound"

from Domains 52 (Funerals and Burial) and 86 (Weight) appear in this discourse unit but

are not used again until 19:39–40.[9] Thirdly, the Location-Time adjunct τῇ ἐπαύριον "the

next day" might indicate a scene change, but here it appears to signal the beginning of a

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[9] Although in 19:40, the verb form ἐνταφιάζω is utilized rather than the noun form ἐνταφιασμός. It is also worth noting that the use of these two words constitutes a 50 percent representation of their respective domains within John's Gospel, since they appear only in these two accounts.

new narrative segment that will detail Jesus' entry into Jerusalem, leading to his condemnation. Finally, the key participant Μαριὰμ "Mary" exits the story entirely after 12:11.

One of the themes given most prominence in this unit is the intense disdain of the religious leaders toward Jesus, as the only stative predicator featured in a main clause is the Material process δεδώκεισαν "they had given," which highlights the action of the Jewish authorities in collecting "incriminating" evidence to arrest Jesus (11:57). This intense disdain is further underscored through the middle ἐβουλεύσαντο "they plotted" (12:10), which draws attention to the role they play in securing Jesus' death. Though not in a main clause, the stative ἑστηκότες "as they stood" (11:56) emphasizes the crowd's intense pursuit of Jesus, highlighting their alertness to any potential manifestation of him. This pursuit is also indicated through the syntactical fronting of the subject πολλοὶ τῶν Ἰουδαίων "many of the Jews,"[10] who are said to be going after Jesus. The deceitful and treacherous nature of Judas is given narrative prominence through three passive voice predicators in 12:5–6: ἐπράθη "was sold," ἐδόθη "was given," and βαλλόμενα "was put into." The first two are spoken by Judas, portraying his pretense of acting more honorably than Mary, while the last verb, part of an editorial remark, reveals his thievery. In contrast, the narrative elevates the sacrificial worship of Mary (and possibly Martha). In 12:3, the subject ἡ Μαριὰμ "Mary" is fronted to emphasize her act of worshipful and selfless sacrifice, while the fronting of ἡ οἰκία "house" as the Goal of ἐπληρώθη "was

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[10] In the text πολλοί is, however, separated from its possessive deictic τῶν Ἰουδαίων by the intervening δι᾽ αὐτὸν ὑπῆγον.

filled" at the end of the verse likely underlines the magnitude of Mary's offering. Similarly, the fronting of ὁ Ἰησοῦς "Jesus" in 12:1, functioning as the subject of the Material process ἦλθεν "came," emphasizes his resolve to fulfill his messianic destiny by returning to Bethany, from where he had previously fled.

Field

This narrative concerns the preparation for the sacrificial death of the Messiah, depicted through two contrasting scenes within this discourse unit. One scene illustrates an approach marked by malevolent intent, while the other is characterized by profound worshipful devotion. These dual approaches, in turn, reflect the polarized responses provoked by Jesus' self-disclosure of his messianic identity. In alignment with Jesus' ultimate mission to die as the Lamb of God, the events within this narrative unfold against the backdrop of τὸ πάσχα τῶν Ἰουδαίων "the Passover of the Jews" (11:55).

In the initial scene, the reader is taken εἰς Ἱεροσόλυμα "to Jerusalem" (11:55), where a significant number of Jews, who had come to Jerusalem a few days early in order ἵνα ἁγνίσωσιν ἑαυτούς "to purify themselves,"[11] eagerly await the arrival of Jesus (11:56). Undoubtedly, their eagerness is probably spurred by curiosity, given the spread of the news regarding Lazarus's resurrection. A few verses later, the Evangelist informs his readers that the crowd who went to see Jesus in Bethany were also there ἵνα καὶ τὸν Λάζαρον ἴδωσιν "that they may also see Lazarus" (12:9). While the crowd's eagerness to

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[11] The Mosaic law required Jews to ceremonially purify themselves before taking part of the Passover. See Num 9:6–14.

see Jesus is spurred by curiosity, the eagerness of the religious leaders is motivated by a determination to have Jesus condemned to death. In the prior episode, we were informed of the authorities' determination to kill Jesus. Now, in 11:57, the Evangelist states: δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα ἐάν τις γνῷ ποῦ ἐστιν μηνύσῃ, ὅπως πιάσωσιν αὐτόν "now the chief priests and the Pharisees had given orders that if anyone knew where he was, he should report him, so that they would arrest him." With this comment, the Gospel writer emphasizes the preparatory measures taken by the religious authorities to have Jesus killed.

Unbeknownst to her, but a fact recognized by the Lord, Mary will also engage in preparatory actions for the death and burial of the Messiah. Unlike the Pharisees, however, her motivation stems from a profound sense of devotion. This act of sacrificial and selfless devotion is described in the second scene, the onset of which is indicated by the inferential οὖν "then" (12:1).[12] The scene begins with the Lord's arrival at Bethany ἐξ ἡμερῶν τοῦ πάσχα "six days before the Passover," which itself points to the Lord's own preparation for his death: He has returned to the place he last left because of the plot to kill him (11:54). The exact setting for Mary's act of worship is during a meal prepared in

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[12] The supposed discrepancies between Mary's actions and those of the unnamed woman who performed a similar act in Matt 26:6–13, Mark 14:3–9, and Luke 7:36–50 have led some scholars, who believe the source of these accounts is a single event, to argue that John's narrative is an invention. However, notwithstanding some explainable differences, the similarities between John's account and those of Matthew and Mark indicate that this story is rooted in historical fact. Initially, all three accounts locate the event in Bethany (Matt 26:6; Mark 14:3). They unanimously describe the ointment as costly (Matt 26:7; Mark 14:3), with John specifying three hundred denarii, which appears to be a rounding of Mark's ἐπάνω δηναρίων τριακοσίων "over three hundred denarii" (Mark 14:4). Furthermore, all three mention the poor (Matt 26:11; Mark 14:7) and Jesus' interpretation of the act as preparation for his burial (Matt 26:12; Mark 14:8). The distinctions between these accounts and Luke's version suggest that the narrative in Luke is a separate incident altogether. See Marshall, *Luke*, 304–7; Brown, *John I–XII*, 449–52.

honor of the Lord (12:2).[13] The sacrificial and selfless devotion of Mary toward the Lord

is indicated by the extravagant nature of her gift and the humble manner of her action.

The Evangelist records that the gift was λίτραν μύρου νάρδου πιστικῆς πολυτίμου "a

pound of expensive genuine nard ointment" (12:3). Judas, who criticized the pouring of

the ointment as a needless squandering of valuable resources, noted that its monetary

value was approximately τριακοσίων δηναρίων "three hundred denarii"—sufficient to

provide a worker's wages for an entire year. Mary's posture of humility and submission

to the Lord is indicated by the fact that she ἐξέμαξεν ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ

"wiped his feet with her hair" (12:3).[14] This act of worship is interpreted by the Lord as

the preparation of his burial (12:7).[15] Since the Lord is still alive, Mary's act of worship

is, therefore, a prophetic statement of the Lord's inevitable death.

Another participant featured in this scene is Judas. The reader is already

acquainted with him from 6:71, where he is introduced as the one who was to betray the

Lord. Judas acts as a contrasting figure to Mary, depicted as a willing accomplice to the

religious leaders' sinister plans. Once again, as if it were his surname, John presents him

as the traitor. However, the Evangelist goes further in depicting Judas not just as a

betrayer but also as a κλέπτης "thief" (12:6), who operates under the pretense of altruism.

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[13] Mary's act is frequently viewed in contrast to Martha's service, often seen as a superior form of worship. Nonetheless, the fact that the Evangelist gives ἡ Μάρθα "Martha" a stressed syntactical positioning as the subject of the clause, suggests that she too was giving valuable service to the Lord.

[14] While the parallel accounts emphasize the ointment being poured on Jesus' head, in those same accounts, Jesus clarifies that the woman applied it ἐπὶ τοῦ σώματός μου "over my body" (Matt 26:12; Mark 14:8). Thus, John's version, with its focus on τοὺς πόδας "the feet" of the Lord, although differing in emphasis, aligns with the underlying narrative of the other Gospels.

[15] The clause complex in 12:7 is difficult to understand unless an ellipsis is assumed. The ellipsis would state that Mary did not sell the ointment ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό "in order to keep it for the day of my burial."

This characterization is significant because those familiar with the events will remember that his betrayal was motivated by avarice.

The story concludes, mirroring its beginning, presenting two divergent responses to Jesus. On one side, the crowd of Jews who sought Jesus ἐπίστευον εἰς τὸν Ἰησοῦν "were believing in Jesus" (12:11). On the other, the religious leaders escalate their persecution, now targeting not only Jesus but also Lazarus (12:10).

<div align="center">Tenor</div>

As concluded in our field analysis, John's portrayal of the various participants in this story provides a snapshot of the divided responses elicited by Jesus' revelation of his messianic identity. First, there is a clear division between the Jewish crowd and the Jewish authorities. The questions of the Jewish crowd (11:56) reflect their curiosity and position them as neutral seekers. When their questions are answered, many of them will respond in belief (12:11); however, another large number will soon align with those demanding his crucifixion. In contrast, the religious leaders embody a starkly oppositional stance. Motivated by malice and a desire to kill Jesus, their hostility extends even to his followers (12:10), serving as a foil to the crowd's mixed and transitional responses.

We also see divided responses at the individual level. Mary, who does not utter a single word in this story, takes the posture of the worshiper who understands her unworthiness and the Lord's worthiness. All the direct statements where she functions as the subject are spoken by the narrator and the Lord (12:3, 7). Mary does not need to

verbally express her devotion to Jesus; those witnessing her act recognize her sincere belief and profound commitment to the Lord. In stark contrast, Judas, whose direct question in 12:5 exposes his calculative, greedy, and insincere nature, is unable to appreciate Jesus' worth. His prioritization of money above all else marks him as spiritually blind, emphasizing the divergence between heartfelt worship and self-serving pretense.

The Modulation of Ἰουδαῖος in the Context of John 11:55—12:11

There are three occurrences of Ἰουδαῖος in the plural genitive form in this unit of discourse. In the first instance, Ἰουδαῖος serves as the possessive deictic for τὸ πάσχα "Passover," indicating that the Passover feast is distinctly a Jewish celebration (11:55). The modulated sense of Ἰουδαῖος here aligns with its use in other contexts where this same construction has already appeared, namely, a religious-cultural sense. The referent is therefore non-restricted, applying to all individuals—both ethnic and non-ethnic—who are identified with the label Ἰουδαῖος. In 12:9, Ἰουδαῖος modifies ὁ ὄχλος "the crowd," specifying that this crowd is exclusively Jewish, excluding those who do not identify as Jews. In 12:11, it modifies πολλοί "many," defining a subset of the crowd. Given that John notes these Jews came ἐκ τῆς χώρας "from the country" (11:55) to purify themselves and to celebrate the Passover, Ἰουδαῖος's sense cannot be restricted to a geographical or regional meaning. Its sense is certainly religious-cultural, and its referent is non-restricted as well.

There is no negative connotation imbued in the term Ἰουδαῖος by the Evangelist. At the very least, his usage is neutral, and one could even argue that he portrays these Jews positively. These particular Jews approach Jesus not with the intent to arrest him, but with the purpose of believing in him (12:11).

John 18:1—19:42: The Providential Death of the Messiah-King in the Hands of the World

Mode

Thomas's assessment in 11:16 that a trip to Judea was akin to a death sentence is confirmed in this lengthy episode, which details the final hours of the Lord's earthly life and where the Jews are featured more prominently than in any other episode of John's Gospel. The Location-Time adjunct ταῦτα εἰπών "after he said these things" marks the transition to another unit of discourse in John's Gospel. The Location-Place adjunct πέραν τοῦ χειμάρρου τοῦ Κεδρῶν "to the other side of the Kidron brook" also marks the initial setting where the events of this narrative will begin to unfold. This unit of discourse may be divided into five major sections:

(1) The arrest of Jesus (18:1–11),

(2) The interrogatory of Jesus before the Jewish authorities (18:12–27),

(3) The interrogatory of Jesus before Pilate (18:28—19:16a)

(4) The crucifixion of Jesus (19:16b–37),

(5) The burial of Jesus (19:38–19:42).

The transitions to the second, third, and fourth sections are marked via the inferential οὖν "therefore," and the transition to the last section is marked via the connective δέ "and."[16] These conjunctive markers function to move the story along its various locations (the Kidron brook, the courtyard of the high priests, the Praetorium, Golgotha, and the garden with the new tomb). Even though this narrative involves a number of various locations, its cohesiveness as a single unit is accomplished by the reappearance of various characters throughout the major sections. With the exception of the scenes where Jesus is interrogated by the Jewish authorities and buried by two other Jewish authorities, the Roman soldiers are present in every major scene. Soldiers from a Roman cohort (τὴν σπεῖραν) are part of the delegation deployed to arrest Jesus (18:3). And it is Roman soldiers (οἱ στρατιῶται), who under the order of Pilate, punish Jesus (19:1–3) and then crucify him (19:18, 23). The Jews are also featured in every major section, except the first one. However, in this first scene, it is the chief priests and the Pharisees who are featured, and throughout the discourse, Ἰουδαῖοι will be a substitute for these same religious authorities. The repetition of key concepts (and phrases) also provides coherence to this entire unit of discourse, one of those key concepts being the fulfillment of God's prophetic statement (18:9, 32; 19:24, 36).

Indeed, John's discussion of the fulfillment of God's word is one of his primary linguistic resources to emphasize a major theological theme in this narrative: the providential control of God and Jesus in the death of the Messiah-King. Jesus' assertion

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[16] Within these five major sections, there are actually seventeen micro scenes realizing the conversations and actions of the various participants.

in 10:18 that no one can take his life, but he gives it willingly in obedience to his Father's command, is carefully foregrounded in this passage. With two instances of the stative εἰδώς "knowing" (18:4; 19:28), John underscores Jesus' awareness of the unfolding events as fulfilling divine prophecy. His suffering and death were not unexpected but were the execution of God's sovereign plan and Jesus' messianic mission. Jesus acknowledges that his suffering and death are the cup the Father δέδωκεν "has given" him to drink (18:11). He further confirms his purpose with two statives, by affirming: ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον "I was born for this purpose and for this purpose I have come into the world" (18:37). Even Pilate's assumed authority over Jesus' fate ἦν δεδομένον "has been given" to him ἄνωθεν "from above" (19:11).

While Jesus' suffering and death, though aligned with God's providential purpose, mirrored the death of a criminal, the narrative highlights his innocence. Jesus tells Pilate, ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ … τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς … οὗτοι οἴδασιν ἃ εἶπον ἐγώ "I have spoken openly to the world … Why do you question me? Question those who have heard what I spoke to them … They know what I said" (18:20–21). Attention to Jesus' truthfulness is drawn through three statives: λελάληκα "I have spoken," ἀκηκοότας "those who have heard," and οἴδασιν "they know." Jesus' transparent and truthful mode of speaking is specified by the Manner-Quality adjunct παρρησίᾳ "openly," a fact that could easily be confirmed by interviewing those who heard him. In the narrative, Pilate also affirms three times that he was not able to find any wrongdoing in Jesus (18:38; 19:4, 6).[17]

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[17] The three clauses are virtually identical. The only differences are the lack of the first person

God's control over the fate of Jesus' life, while affirming divine providence and purpose in the crucifixion, does not absolve human participants of their moral and ethical responsibilities toward Jesus. Jesus is very explicit about this when he tells Pilate that ὁ παραδούς μέ σοι μείζονα ἁμαρτίαν ἔχει "the one who handed me over to you has the greater sin" (19:11). The ethical stance that individuals take in favor of or against Jesus is perhaps what John wants to illustrate through his consistent frontgrounding of the literal physical stance that many participants in the narrative take as they position themselves before Jesus. John uses ἵστημι six times with the stative aspect (18:5, 16, 18, 25; 19:25) and παρίστημι twice (18:22; 19:26). Interestingly, it is in the very first scene that he tells us that εἱστήκει καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν μετ᾽ αὐτῶν "Judas, who betrayed him, was also standing with them" (18:5). The traitor, therefore, takes a literal stance and joins the soldiers against his Master.[18] In 18:18, it is the servants of the high priest and the Jewish officers who are standing (εἱστήκεισαν) around a fire. While it is not evident right away why they are frontgrounded in the text, in 18:25, the Evangelist shows that their frontgrounding is meant to illustrate their antagonistic stance against Jesus' followers, in this case Peter. In 18:22, one officer παρεστηκώς "standing" near Jesus adds to the suffering of Jesus by striking him on the face. But Peter is also said to be standing in two places. In 18:16, John writes that Peter εἱστήκει πρὸς τῇ θύρᾳ ἔξω "stood at the door outside" the court of the high priest (18:16). In 18:25, he also reports that Peter ἑστὼς καὶ

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pronoun in 19:4 and the substitution of οὐδεμίαν with the adjunct οὐχ in 19:6. See also the repetition of λάβετε αὐτὸν ὑμεῖς "you yourselves take him" (18:31; 19:6), through which Pilate attempts to relinquish responsibility for Jesus' conviction to the Jewish religious leaders.

[18] See also the stative ᾔδει which highlights Judas's knowledge of the place where Jesus could be found. The implication is that this was an intimate place where Jesus and his disciples met.

θερμαινόμενος "had been standing and warming himself" around the charcoal fire. These literal stances from Peter perhaps illustrate his devotion to the Lord and his courage. While Peter will end up denying the Lord, his denial could only take place because he chose, unlike the other disciples, to expose himself by being in the same place where his Lord was to suffer greatly. Finally, a number of faithful female followers of Jesus, one of whom was his mother, together with another disciple, in a manifestation of their faithfulness and care for the Lord, will also be found εἱστήκεισαν παρὰ τῷ σταυρῷ τοῦ "standing by the cross of Jesus" (19:25–26).

It is common knowledge that the Jewish expectation of the Messiah consisted of the arrival of a conquering king, destined to deliver the final victory to his people, Israel. In this narrative unit, John certainly stresses the fact that Jesus is indeed the promised Messiah-King, as recorded on Pilate's multilingual sign, by rendering the Material process γράφω "to write" four times with the stative aspect (19:19–20, 22). However, John understands that Jesus' victory and the revelation of his glory are not accomplished through conquest but through his death on the cross. This is, likely, the reason why he places great emphasis on his role as an eyewitness to the physical death of Jesus—καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία "he who has seen has testified, and his testimony is true" (19:35).[19] The success of Jesus' mission as Messiah-King, amidst what by all accounts seems like utter failure, is, therefore, summarized in his statement τετέλεσται "it is finished" (19:30, cf. 19:28).

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[19] The stative τεθνηκότα "he was dead" (19:33) emphasizes the writer's firm conviction regarding the physical death of Jesus.

Field

As the title given to this narrative unit suggests, the subject matter, reflected through the field analysis, concerns the unjust and violent yet providentially guided trial and death of the Messiah, the King of the Jews, through the abusive exercise of power by authoritative figures representing the world. The semantic domains most commonly featured in this narrative unit offer a snapshot of the subject matter. The abusive exercise of power is indicated by words from Domain 19 (Physical Impact), which have an 82 percent representation in this unit. Additionally, all instances belonging to Domain 55 (Military Activities) are confined to this unit. There is a 42 percent representation of Domain 18 (Attachment) and a 37 percent representation of Domain 37 (Control, Rule). Most instances from these domains are used to describe the authorities' handling of Jesus (δέω 18:12, 24; λαμβάνω 18:31; 19:1, 6, 23; ἀπολύω 19:10, 12; παραδίδωμι 18:2, 5; 19:11).

The circumstances surrounding the unjust treatment of Jesus are indeed gloomy.[20] As John portrays the various settings, the details he includes highlight a somber and desolate situation. Even though Jesus' trials will last for hours—John records that the final verdict was pronounced around ὡς ἕκτη "the sixth hour" (19:14), at noontime—a great deal of it takes place during the dark hours of the night. John mentions that the soldiers came to arrest Jesus μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων "with lanterns, torches, and weapons" (18:3), indicating that his initial arrest occurred in the evening. A few verses later, John indicates that Jesus was sent to Caiaphas πρωΐ "early" (18:28) in

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[20] In this paragraph, attention will be given to some of the temporal and locational circumstantials. I will refer to other circumstantials, such as those of Manner, for example, when relevant to the discussion at hand.

the morning, very likely while it was still dark. John also lets his readers know that this particular night was ψῦχος "cold" (18:18). Additional somberness is conveyed by the way John describes the various locational adjuncts where Jesus is brought for trial. When the Lord is brought εἰς τὸ πραιτώριον "to the Praetorium," he notes that the Jewish authorities refused to enter it ἵνα μὴ μιανθῶσιν "so that they would not be defiled" (18:28). This suggests that, from the perspective of the Jewish authorities, Jesus would be defiled there. It also indicates how unscrupulous they were, for they had no qualm about taking part in the murder of Jesus, yet went to great lengths to avoid ceremonial contamination. John then informs his readers that, for his execution, Jesus was brought εἰς τὸν λεγόμενον Κρανίου Τόπον "to the place called the Place of the Skull" (19:17). Whatever the reason for the name of the place, the name only communicates dread, pain, and sadness. Finally, while it is a historical fact, John is the one who particularly emphasizes the cross as the place where Jesus had to die: It wasn't by stoning (8:59; 10:31) that they killed him; it was at the cross ὅπου αὐτὸν ἐσταύρωσαν "where they crucified him" (19:18).[21]

The reader familiar with the parallel accounts in the Synoptics—it should not be assumed that John's original readers were familiar with these accounts—may spot some important differences in John's rendering of the events, such as not mentioning Jesus' moment of weakness during his prayer in the garden (Matt 26:36–46; Mark 14:32–42; Luke 22:39–46) or the fact that it was with a kiss that Judas betrayed him (Matt 26:48–

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[21] On various occassions Jesus (and John) said that it was necessary for him to be lifted up (3:14, 8, 28). In 12:32–33, Jesus specifies that this lifting up was the mode by which he was meant to die.

49; Mark 14:44–45; Luke 22:47). There is no need to appeal to variant sources or allege historical inaccuracies to account for these and other discrepancies. One explanation for these discrepancies lies in John's purpose to showcase Jesus as the messianic king with ultimate authority. Therefore, irrespective of the gloomy circumstances that surround Jesus' trial and death, the Evangelist strives to show that Jesus is simply following through with his predetermined plan. As mentioned in our discussion of the mode, John frontgrounds Jesus' providential knowledge of πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν "the things that were coming upon him" (18:4). But John also shows the messianic authority of Jesus by using three times in this episode the absolute ἐγώ εἰμι "I am" (18:5, 6, 7). While many interpreters take this clause as one of John's predicative uses, the context strongly suggests that it is indeed an absolute use. To begin with, Jesus identifies as the ἐγώ εἰμι immediately after John had stressed Jesus' providential knowledge. Second, upon his uttering of the words, John explains that the soldiers ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί "went back and fell to the ground" (18:6). For a Gospel that has emphasized so much the supernatural power of Jesus, even to resurrect people from the dead, it is very hard not to see in the fall of the soldiers a miraculous display of Jesus' authority and power. The alternative—the soldiers simply tripped and fell—seems silly when this is taken into account. Third, Jesus gives himself up only after he had secured the safety of his disciples, which according to John happened ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν "in order that the word which he said might be fulfilled." John recalls these words to be ὅτι οὓς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα "that I may not lose any of the ones you gave me" (18:9). These words not only echo Jesus' statement in 17:12 (and perhaps 6:39

and 10:28) but they are also equated to the Jewish holy Scriptures, thereby stressing once again Jesus' prophetic authority. Porter is, therefore, correct when he states that "the saying is seen to carry the full impact of what it has come to mean throughout the entire Gospel. That is, the response to his 'I am' statement clearly shows that Jesus meant to identify himself as the Messiah."[22]

Jesus' authority and sovereign control of his own fate is again indicated during his encounter with Pilate at the Praetorium. Pilate initially seeks to avoid responsibility for trying Jesus, instructing the Jewish authorities to handle the matter themselves. However, they refuse, citing their inability to execute him due to constraints within the Mosaic law (18:31). For the Evangelist, this inability is not merely a legal limitation but is rooted in the divine necessity of Jesus' prophecy concerning his own death (18:32; cf. 12:32). While Pilate, in fulfillment of Jesus' prophetic words, ultimately sentences Jesus to death, he is also the one who, despite his dubious motives, makes the most definitive statement regarding Jesus' authority as the Messiah. He creates a sign, understandable to all (Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί "in Hebrew, Latin, and Greek"), bearing the title: Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων "Jesus the Nazarene, the King of the Jews" (19:19).

Our field analysis also indicates that the abuse Jesus endured was perpetrated by authority figures, who function as representatives of the world. There are 172 Material clauses realizing the actions of the various participants in the narrative; however, of those 172 clauses, Jesus, who is the main subject of this narrative, functions as the Actor in

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[22] Porter, *John*, 144.

only twenty-one clauses (18:1, 9, 11, 14, 30, 32, 35, 37; 19:5, 7, 9, 17, 28, 30, 33). In seven other Material clauses, he functions as the Goal (18:2, 4, 24, 36; 19:16, 20, 41) who experiences the dreadful events. Pilate and the Roman soldiers are the participants executing the majority of the Material clauses. ὁ Πιλᾶτος "Pilate" is the subject and Actor of thirty-three clauses (18:19, 33, 38–39; 19:1, 4, 6, 9–10, 12–13, 15–16, 19, 21–22, 38), and οἱ στρατιῶται "the Roman soldiers" are the Subject and Actor of twenty-six clauses (19:2–3, 16, 18, 23–24, 29, 32–34, 37). The Ἰουδαῖοι "the Jews" are the subject of eleven Material clauses, in ten of which they function as Actor (18:28–31; 19:6). The only clause where they function as Goal is the secondary clause in 18:28—ἵνα μὴ μιανθῶσιν "so that they would not be defiled." This statistical sample of Material clauses shows that both Roman and Jewish authorities were engaged in the unjust murder of Jesus. The reason why the Roman authorities function as Actors in the majority of clauses is because they were directly involved in the actual execution of Jesus' punishment and crucifixion. The Roman soldiers were part of the delegation who arrested Jesus (18:12). They were the ones who wove a crown of thorns and placed it on Jesus' head (19:2). They also mocked him and put on him a purple robe (19:2). They gave Jesus many blows on the face (19:3). And finally, they were the ones who crucified him (19:18, 23). Pilate, who made efforts to release Jesus because he knew Jesus was innocent, was not without guilt. It is true; he was not the one with the greater sin (19:11); he had sinned against Jesus, nonetheless. Perhaps this is the reason why in John's Gospel, Pilate functions as the Actor of the predicate ἐμαστίγωσεν "he flogged" (19:1). In Matthew and Mark, the verb describing the flogging of Jesus is rendered in the passive voice (Matt 27:26; Mark 15:15),

indicating that Pilate had delegated this task to the soldiers. While this was certainly the case here, John, nevertheless, renders the verb with the active voice, attributing the flogging directly to Pilate. At the end, it is Pilate who hands Jesus over to the Jews to have him crucified (19:16).

The reason why the Jews carry the actions of fewer Material clauses is because their participation in the trial of Jesus is mostly via instigation. The Jews, together with Caiaphas and the high priest, function as the subject and Sayer of eighteen clauses (18:14, 19–21, 30–31, 40; 19:6–7, 12, 15, 31).[23] And because of their instigation, motivated by hate and dishonesty, they bear great responsibility regarding the death of Jesus. While John uses Ἰουδαῖοι throughout the narrative, he provides plenty of contextual information to let the reader know that these Ἰουδαῖοι are the religious authorities. ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας "the officers of the chief priests and Pharisees" (18:3) are οἱ ὑπηρέται τῶν Ἰουδαίων "the officers of the Jews" (18:12). τοῖς Ἰουδαίοις "the Jews" whom Caiaphas συμβουλεύσας "had advised" (18:14), clearly refers to those Pharisees and Sadducees, members of the Sanhedrin, whom Caiaphas convinced to have Jesus killed (11:46–53). It is likely that these same Ἰουδαῖοι, together with Caiaphas, are Pilate's interlocutors throughout the Praetorian trial. 18:31 suggests that they are in charge of applying the Mosaic Law (see also 19:7). John indicates in 19:6 that Pilate is talking to οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται "high priests and the Jewish officers" and that they are the ones demanding Jesus' crucifixion. These Jews must have enough authority that

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[23] Jesus is subject and Sayer of the majority of Verbal clauses (thirty-two total). Pilate, who also features as main participant of the dialogues, functions as the Sayer of eighteen clauses.

Pilate feels threatened by their remark οὐκ εἶ φίλος τοῦ Καίσαρος "you are not a friend of Caesar" (19:12) to the point that it is after this that he decides to sentence Jesus.

John's effort to clarify that it was authority figures, both from the Roman and the Jewish people, who "decided" the fate of Jesus is his way to exempt all Jews from the guilt incurred for the murder of Jesus. This carefulness on John's part should caution any interpreter against accusing John of any sort of hate toward the Jewish people, and it should caution any reader against labeling the Jewish people as the murderers of Jesus.

Tenor

The tenor of this narrative further underscores the dual themes of Jesus' authority and the misuse of authority by those who judge him. Despite this discourse unit centering on Jesus' prosecution and sentencing, Jesus is portrayed as anything but passive. In a legal narrative, it is expected that the judges will interrogate the accused. Accordingly, Pilate, as a key figure, asks the majority of the twenty-four questions recorded—thirteen in total (18:29, 33–35, 37–39; 19:9–10, 15). However, it is noteworthy that Jesus himself poses seven questions (18:4, 7, 11, 21, 23, 34), the second-highest number, and uses them to challenge the injustice and hypocrisy of the proceedings.

Although John does not record any questions from the Ἰουδαῖοι, he does mention that the high priest Annas interrogates Jesus about his disciples and teachings (18:19). Yet, instead of documenting Annas's questions, John highlights Jesus' response: τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ "Why do you question me? Question those who have heard what I have spoken to them.

See, they know what I said." This retort exposes the illegality of Annas's informal trial, conducted without witnesses, and emphasizes Jesus' innocence and transparency. Jesus' teachings were public and verifiable, reinforcing the narrative's portrayal of him as innocent and truthful.

When struck by a Jewish officer, Jesus challenges the action with another question: εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις; "If I have spoken wrongly, testify about the wrong; but if I have spoken rightly, why are you hitting me?" This query once again exposes the immorality and illegitimacy of his treatment.

Finally, Jesus' questions to Pilate aim to confront the morality of Pilate's judgment. When Pilate questions Jesus about his claim to kingship—a charge suggesting rebellion against Caesar—Jesus responds, ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ; "Are you saying this on your own accord, or did others tell you about me?" (18:34). This question forces Pilate to reflect on the source of his accusations and the integrity of his judgment. While Jesus does not explicitly deny being the King of the Jews, he prompts Pilate to consider whether his verdict is based on an impartial investigation or manipulated testimony.

Through his questions to Annas, the Jewish officer, and Pilate, Jesus shifts the narrative's power dynamics. Rather than appearing as a passive victim, he asserts moral and authoritative superiority over those presuming to judge him, reinforcing the narrative's overarching theme of his divine authority and innocence.

The commands in this discourse unit further elaborates on Jesus' messianic authority. Across the narrative, twenty-one commands are distributed among the three main participants: Jesus issues seven (18:8, 11, 21, 23, 26–27), Pilate delivers seven (18:31; 19:4–6, 14), and the Jews proclaim six (19:6, 15, 21). While it is expected for Pilate and the Jewish leaders to give commands in a legal and confrontational context, what stands out is Jesus' ability to command those in positions of authority. For instance, he directs the soldiers who come to arrest him to release his disciples (18:8). He instructs Annas to seek the truth by questioning the eyewitnesses to his teaching (18:21). To the officer who strikes him, he commands to testify about Jesus' wrongdoing, or lack thereof (18:23).

The tenor, therefore, showcases the prosecuted one, Jesus the Nazarene, as the authority over all authorities, whether Roman or Jewish. Jesus is the King of the Jews, and as a king whose kingdom is not of this world but from heaven, he possesses ultimate authority. His authority includes the power to challenge and judge those who have been exposed to his revelation.

The Modulation of Ἰουδαῖος in the Context of John 18:1—19:42

There are twenty-two instances of the lexeme Ἰουδαῖος in this narrative, twenty of which are in the plural form. Eleven instances carry a religious-cultural sense and function as referents for the religious authorities in Jerusalem (18:12, 14, 20, 31, 36, 38; 19:7, 12, 14, 31, 38). These religious authorities are the ones who order the arrest of Jesus and are Pilate's primary interlocutors, instigating for Jesus' death sentence. These Ἰουδαῖοι are

equated with the chief priests and the Pharisees in 18:3 and with the chief priests and the

Jewish officers in 19:6. Likely, all of these Jews are the same chief priests and Pharisees,

members of the Sanhedrin, who, led by Caiaphas, convened to have Jesus killed (18:14;

cf. 11:47–54). These Ἰουδαῖοι are depicted as guardians and enforcers of the Mosaic law

(18:31), who go to great lengths to avoid ceremonial contamination (18:28). They have

the authority to bring legal charges against Jesus (18:19–20). Indeed, Jesus indicates that

if his kingdom were earthly, he would not have been handed over to these Ἰουδαῖοι to be

condemned to death (18:36). However, even though the ones who end up executing the

flogging and crucifixion of Jesus are the Romans, it is to these religious authorities that

Pilate ultimately hands Jesus over (19:13–16). While the Synoptics depict the Jewish

populace as demanding the crucifixion of Jesus, John clarifies that it is the Jewish

authorities who instigate this demand. According to John, the Jews (19:7) who cry out

σταύρωσον, σταύρωσον "crucify, crucify" are οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται "the chief

priests and the officers" (19:6). When Pilate hesitates to accept their demand, they feel

empowered to challenge him by questioning his loyalty to Caesar (19:12). That these

Ἰουδαῖοι are to be understood as the religious Jewish authorities is also indicated by their

demand of Pilate to have the bodies of the crucified removed from their crosses because

the Sabbath was approaching (19:31). Since these religious leaders were successful in

their quest to condemn Jesus, it makes perfect sense that Joseph of Arimathea was afraid

of them (19:38).

There are four other instances where the plural Ἰουδαῖοι has a religious-cultural

sense; however, its referent broadens to include all Jews who abide by the precepts of the

Jewish religion. The first of these instances is found in 19:20, where the genitive τῶν Ἰουδαίων "of the Jews" functions as the possessive deictic of the head noun πολλοί "many." These Jews are differentiated by John from the religious leaders. They are described as pedestrians passing by the crucified Christ who are reading Pilate's sign, which states that Jesus is the King of the Jews. The secondary explanatory clause ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς "for the place where Jesus was crucified was near to the city" indicates that these Jews were coming from the city. While it is possible that these Ἰουδαῖοι are the inhabitants of Jerusalem, which might suggest a geographical sense, it is more likely that it refers to the different types of Jews who had come to Jerusalem to celebrate the Passover. Jesus' prior statement that he spoke openly to τῷ κόσμῳ "to the world" (18:20) while in the Synagogue and the temple (18:20) suggests that the Jews who frequented these religious places during these celebrations came from various national backgrounds. Indeed, in this same verse, Jesus equates the Ἰουδαῖοι with the world. In 19:21, τῶν Ἰουδαίων again functions as the possessive deictic, this time of οἱ ἀρχιερεῖς "the chief priests." While the phrase may identify members of the Sanhedrin, its close proximity to the group mentioned in verse 20 suggests that it likely refers to the same broader collective. The third instance occurs in 19:40, where the dative τοῖς Ἰουδαίοις functions as a Manner–Quality adjunct, highlighting the Jewish burial custom of wrapping a body ὀθονίοις μετὰ τῶν ἀρωμάτων "with linen cloths along with spices." The fourth instance, in 19:42, uses the genitive τῶν Ἰουδαίων "of the Jews" to specify the παρασκευή "day of preparation," marking it as a

distinctly Jewish observance. In both of these final cases, the referent is broad in scope, encompassing all who participate in Jewish religious customs.

On seven occasions, the lexeme Ἰουδαῖοι carries a geopolitical or national sense, referring to Jews associated with the messianic expectation of a conquering king destined to rule over them in the land promised to Abraham. This sense is evident in the possessive deictic τῶν Ἰουδαίων "of the Jews," which modifies the head noun ὁ βασιλεὺς "the king" in passages like 18:33, 35, 39; 19:3, 19, and 21. This geopolitical nuance is underscored by the phrase τὸ ἔθνος τὸ σόν "your nation" in 18:35.

John 20:19–29: Jesus' Challenge to a Doubting Jew to Become a Believer

Mode

The passage in John 20:19–29 marks the final appearance of the Ἰουδαῖοι in the Fourth Gospel, though their role is indirect, serving as background figures. This discourse unit comprises two scenes (vv. 19–25 and vv. 26–29), separated by the Location-Time adjunct μεθ᾽ ἡμέρας ὀκτώ "after eight days" (v. 26). A number of textual features indicate that both scenes form a cohesive narrative unit. First, all primary participants—Jesus, the disciples, and Thomas—who are introduced with grammaticalized forms in the first scene (vv. 19, 24) reappear, again with grammaticalized forms, in the second scene (v. 26).[24] Second, the setting remains consistent in both scenes: a house with doors locked (vv. 19, 26). Third, the verbless clause εἰρήνη ὑμῖν "peace to you" in v. 19 is repeated again in vv.

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[24] The same is true with regard to Jesus' hands and side (20:20 and 20:27).

21 and 26. The same is true concerning the Material clause καὶ ἔστη εἰς τὸ μέσον "and he stood in their midst" in v. 19, which is repeated in v. 26.

The very first thing that the Evangelist highlights in this short episode is the fear that has inundated the disciples as a consequence of the execution of the Lord. Thus, he frontgrounds the locked state of the doors of the house where they were staying. John does this both paradigmatically and syntagmatically. At the clause complex level, he uses the highly marked structure of placing the secondary clause καὶ τῶν θυρῶν κεκλεισμένων "and the doors were locked" prior to the primary clause ἦλθεν ὁ Ἰησοῦς "Jesus came" (v. 19).[25] At the clause level, he fronts the subject τῶν θυρῶν and then makes use of the stative and passive κεκλεισμένων.

Through the stative verb ἀπέσταλκέν "has sent me" (v. 21), the narrative once again emphasizes one of John's central themes that defines Jesus' messianic identity: his state of being sent by God the Father. In this particular unit of discourse, however, Jesus appeals to his divinely sent status as the basis for his authoritative commissioning of the disciples so that they may bear testimony about the Messiah and confer the Messiah's blessings to those who believe in him. This authoritative commissioning is frontgrounded through the combination of predicators with the subjunctive mood and the stative aspect in v. 23. There, Jesus states: ἄν τινων ἀφῆτε τὰς ἁμαρτίας ἀφέωνται αὐτοῖς, ἄν τινων κρατῆτε κεκράτηνται "if you forgive anyone their sins, they may be forgiven; if you withhold the sins of anyone, they may be withheld." John's Gospel, therefore, begins

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[25] In repeating this secondary clause, John retains the fronted subject as well as the stative aspect and passive voice of the verb but shifts its placement to follow the primary clause (20:26).

with God the Father commissioning John the Baptist to bear witness about the Messiah and ends with the Messiah's commissioning of his disciples to share with others the forgiveness that the Messiah makes available to them.

John also emphasizes the disciples' role as eyewitnesses of the resurrected Messiah through the use of the stative verb ἑωράκαμεν "we have seen," with the phenomenon being τὸν κύριον "the Lord" (v. 25). However, the significance of their visual experience lies in its communicative purpose—it serves as a message to be shared with others. In John's Gospel, the concept of believing in Jesus based solely on witnessing his powerful presence, while significant, is repeatedly challenged. Many who initially believed in Jesus after witnessing his miracles eventually abandoned him. This narrative, therefore, underscores faith that transcends physical sight, highlighting the necessity of seeing with spiritual understanding. This spiritual truth is climactically affirmed by Jesus when he reassures Thomas with the words: ὅτι ἑώρακάς με πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες "Because you have seen me, you have believed; blessed are those who, without having seen, believe" (v. 29).

Field

The central message of this concluding episode in John's Gospel is that the miraculous, bodily resurrection of Jesus serves as the ultimate confirmation of both his messianic identity and his divine nature. Those who, with eyes of faith, accept this testimony gain access to the Lord's blessing of forgiveness. Conversely, those who reject this testimony miss out on this blessing and remain bound by their sins.

For the very first time after his crucifixion, on the evening of τῇ μιᾷ σαββάτων "the first day of the week," inside a house with τῶν θυρῶν κεκλεισμένων "the doors locked" (v. 19), the Lord will physically manifest himself to his disciples. The Evangelist recounts that in this epiphany, the Lord ἔστη εἰς τὸ μέσον "stood in the midst" of his disciples and ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς "showed them his hands and his side" (v. 20). John does not explain how the Lord got inside the house; however, by highlighting twice in the narrative that the doors were locked (cf. v. 26), he intends to convey to his readers that the Lord's entry was of a supernatural nature. Jesus' supernatural entry does not imply that his resurrection was purely spiritual. The act of showing his hands and side to his disciples, as well as inviting Thomas to touch his wounds (v. 27), clearly points to the bodily nature of Jesus' resurrection.[26] The mourning that the disciples had experienced during these last few days came to its end when they realized it was the Lord, fully alive, speaking to them (v. 20).

And on the same basis of his divine commissioning to come to earth to fulfill the will of the Father and become the Lamb of God who takes away the sins of the world, the Lord also commissions his disciples to become his faithful witnesses, who bear testimony about the forgiveness that the Messiah offers (v. 21). The resource that the Lord provides to his disciples to successfully fulfill their task is the Holy Spirit. Thus, he says to them λάβετε πνεῦμα ἅγιον "receive the Holy Spirit" (v. 22). The authority that he gives them pertains to the forgiving and withholding of sins. However, the disciples are only

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[26] Domain 8 (Body, Body Parts, & Body Products), with a 17 percent representation, is the third highest domain instantiated in this pericope.

instruments of the Messiah's forgiving or withholding of sins. Both of the Material processes realizing the forgiving (ἀφέωνται) and the withholding (κεκράτηνται) are in the passive voice, demanding, therefore, an Actor external to the disciples.

The opportunity for the disciples to testify about the Messiah arises almost immediately, as Thomas, having missed the Lord's earlier epiphany, will need to hear about it from them. Despite the disciples' emphatic testimony—ἑωράκαμεν τὸν κύριον "we have seen the Lord" (v. 25)—Thomas refuses to believe. His words, ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω "unless I see in his hands the mark of the nails, and put my finger into his mark, and put my hand into his side, I will not believe" (v. 25), echo the unbelief and skepticism found in earlier encounters with the Jews in Jerusalem (2:18) and the crowd in Galilee (6:30), who also demanded tangible proof. However, there is a key difference between Thomas and the previous groups. Thomas's refusal to believe is likely rooted in his emotional distress and fear of false hope—he had already expressed his willingness to die with Jesus (11:16), and the loss was still fresh. His hesitation may reflect a protective instinct against further disappointment.

Thomas's demand for tangible evidence of the resurrected Messiah—while challenged by the Lord—ultimately leads to a remarkable manifestation of Jesus and culminates in the most climactic confession of faith recorded in the New Testament: ὁ κύριός μου καὶ ὁ θεός μου "My Lord and my God" (v. 28). This again shows the Evangelist's ambivalence concerning signs and faith. Jesus' miraculous entrance into the

house mirrors his earlier supernatural arrival. This time, however, he directs his attention

solely to Thomas. His instructions for Thomas to place his finger into his hands and his

hand into his side highlight the Lord's divine awareness of the statements Thomas had

made a week prior. It is as though the Lord had been invisibly present when Thomas

voiced his doubts, demonstrating his omniscience and addressing Thomas's specific

demands with precision. The Lord's most significant challenge to Thomas is his call in v.

27 to move from disbelief (ἄπιστος) to faith (πιστός). The powerful words of Jesus seem

to have sufficed for Thomas, not only to believe, but also to address Jesus as his Lord and

his God. If, as many scholars suggest, chapter 21 was added as an epilogue years later,

Thomas's confession serves as the climactic conclusion of the Gospel proper. In this way,

the Evangelist closes the Gospel as he began it: affirming that the incarnate Messiah is

none other than the Lord God himself.

<p align="center">Tenor</p>

Thomas's designation of Jesus as the Lord God is congruent with the tenor's construal of

Jesus' authoritative role. Throughout this narrative, Jesus is the sole source of commands.

As the Messiah sent by the Father, he exercises authority by commissioning and

empowering his disciples to carry forward his mission (v. 22) and challenging

unbelievers to acknowledge his messianic claims (v. 27). This authority is then extended

to the disciples, as reflected in the two probable statements in v. 23. Although John does

not provide a detailed explanation of these statements, they appear to function

contextually to communicate that the disciples, as faithful witnesses of Jesus, are

authorized to proclaim the consequences of accepting or rejecting the Messiah. For those who embrace the testimony, forgiveness of sins is assured, granting them eternal life. Conversely, for those who reject it, forgiveness is withheld, leaving them under God's wrath (3:36).

The Modulation of Ἰουδαῖος in the Context of John 20:19–29

There is only one instance of the term Ἰουδαῖος in this pericope, appearing in the plural form within the phrase διὰ τὸν φόβον τῶν Ἰουδαίων—"because of fear of the Jews" (v. 19). The genitive case establishes a Deictic-to-Thing relationship between τῶν Ἰουδαίων and the head noun τὸν φόβον, identifying the Jews as the source of the disciples' fear. The preposition διά transforms the entire phrase into a causal adjunct, explaining the reason the house's doors were locked. The referent and meaning of this instance can be clarified through the prior mention of the same phrase in 19:38 and the narrative surrounding Jesus' arrest and crucifixion. In that context, Ἰουδαῖοι refers specifically to the religious leaders who orchestrated Jesus' arrest (18:3, 12) and pressured Pilate to authorize his crucifixion (19:6–7). Given their success in pursuing and executing Jesus, it is reasonable that his disciples, fearing similar persecution, would take precautionary measures such as securing their location behind locked doors.

Conclusion

The largest concentration of Ἰουδαῖος occurs in these final four discourse units, totaling

thirty-three instances.[27] This should not come as a surprise, since in all of these units the

religious leaders—whom John often designates as οἱ Ἰουδαῖοι—play a decisive role in

the prosecution and sentencing of Jesus. Consequently, in the majority of cases, the

meaning potential of Ἰουδαῖος is constrained to a religious-cultural sense. Of the thirty-

three occurrences, twenty reflect this sense (11:54, 55; 12:9; 18:12, 14, 20, 31, 36, 38;

19:7, 12, 14, 20, 21, 31, 38, 40, 42; 20:19). A geographical sense is activated in the

episode of Lazarus's resurrection, where five instances identify Judeans who came to

comfort Lazarus's family following his death (11:19, 31, 33, 36, 45). Seven instances

reflect a geopolitical or national interpretation, broadly designating members of the

Jewish commonwealth expected to be led by the Jewish messianic figure (John 18:33, 35;

19:3, 19, 21, 39). The instance in John 11:8, referring to the same audience as in John

8:59 and 10:31—an audience composed of ethnically, religiously, and regionally Jewish

individuals—exhibits a broad and unambiguous sense, likely intended to encompass all

these dimensions, which are rooted in the concept of Judah.

It is noteworthy that, despite the tense nature of these final episodes—given the

active role of the religious leaders in pursuing Jesus' condemnation—only 42 percent of

the occurrences of Ἰουδαῖος clearly carry a negative connotation (11:8, 54; 13:33; 18:12,

14, 20, 31, 36, 38; 19:7, 12, 14, 31, 38; 20:19). In seven instances, the connotation is

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[27] One additional instance of Ἰουδαῖος appears in 13:33; however, this occurrence refers to a subgroup of the Ἰουδαῖοι mentioned earlier in the episode spanning 7:1–8:59.

positive. In the episode of Lazarus's resurrection, as well as in Mary's anointing of Jesus' feet, the Ἰουδαῖοι are portrayed as compassionate individuals who, when confronted with Jesus' self-revelation, respond with faith and belief (11:19, 31, 33, 36, 45; 12:9, 11). This positive response is especially striking given that the majority of these Ἰουδαῖοι were from Jerusalem—the very place where Jesus encountered the greatest opposition. In twelve instances, there is no clearly identifiable positive or negative connotation. These are neutral uses, in which the Evangelist refers broadly to the nation of the Ἰουδαῖοι and their religious or cultural practices.

Reflections on John's Modulation of Ἰουδαῖος

In this and the preceding two chapters, we have conducted a register analysis of the fifteen discourse units in John's Gospel in which Ἰουδαῖος appears. This analysis demonstrates that John draws upon the *Judahness* of Ἰουδαῖος—its systemic meaning potential—in a range of ways, varying in sense, referent, and appraisal.[28] These variations align closely with patterns already observed in the broader textual tradition of Hellenistic Greek. The diversity of pragmatic extensions applied to Ἰουδαῖος casts serious doubt, therefore, on interpretations that presuppose a pervasive, binary conflict between "Jesus' faction" and "the Ἰουδαῖοι faction," for the Ἰουδαῖοι in John are not portrayed as a homogeneous group.[29]

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[28] While there are several instances in which John's instantiation of Ἰουδαῖος remains broad and ambiguous—allowing for the convergence of tribal, religious-cultural, geographical, and/or geopolitical dimensions (cf. 3:1; 4:9; 11:8)—there are also clear cases in which John modulates Ἰουδαῖος to convey a more specific sense: an ethnic sense (8:31–33), a geographical sense (3:22, 25–26; 11:19), a geopolitical sense (18:33), and more frequently, a religious-cultural sense (2:13; 5:1, 10; 7:2; 11:55; 12:1).

[29] This is not to say that conflict is absent from the Gospel of John. On the contrary, as our register

This heterogeneous and complex portrayal of the Ἰουδαῖοι is vividly displayed in John 7:1–8:59, where the term is used with different senses to represent various groups holding diverse attitudes and responses to Jesus. In 7:2, Ἰουδαῖοι is used non-restrictively, referring to all those who identify with the Jewish religion and culture, including Hellenistic, non-ethnic Jews (cf. 7:4, 35). In 7:1 and 7:13, it clearly refers to the religious authorities in Jerusalem. In 7:15 and 7:35, it denotes the collective crowd, excluding the authorities. In 8:22, it refers to the temple populace, encompassing both the people and the leaders. The religious assumptions and responses of these groups are likewise differentiated. The religious leaders hold to a view of the Mosaic Law that diverges sharply from Jesus' interpretation—especifically regarding the Sabbath—and are therefore antagonistic toward him, to the point of seeking to kill him (7:1; cf. 5:18). The Jewish crowd is also divided in its theological conceptions and in its view of Jesus (7:43). Some consider him to be the prophet like Moses (7:40), while others regard him as the Messiah (7:41). Some accept Jesus' messianic claims and believe in him (7:31), whereas others reject him (7:27) and side with the authorities in their efforts to arrest him (7:44). This pattern of varied responses continues throughout the Gospel. Some Jews—including members of the religious authorities (12:42)—come to believe in Jesus' messianic identity and submit to his authority (9:38; 11:45). One Jew even goes so far as to confess

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analysis has shown, conflict is a recurring feature in many discourse units where Ἰουδαῖος appears. However, not all such units exhibit conflict. For example, there is no indication of any tension or opposition in 2:1–12 or 11:1–44. Moreover, when conflict is present, its nature is not homogeneous. In some cases, it is internal—such as in the case of Nicodemus and others among the crowd who struggle with their preconceived theological assumptions regarding Jesus' identity. And while there are occasions where the conflict becomes violent and physical—and where individuals from the crowd are involved—this kind of aggression is predominantly driven by the religious leaders.

him as as the Lord God (20:28). Others, however, reject Jesus and collaborate in efforts to have him crucified.

As already stated, this variegated modulation of the sense, referent, and appraisal of Ἰουδαῖος in John's Gospel challenges interpretations that assume a pervasive conflict between two clearly defined factions—Jesus' followers versus "the Jews"—and project this as a typology of an external conflict between John's community and their Jewish opponents. If John's motivation were simply to portray a binary conflict between Jesus and the Ἰουδαῖοι, such interpretive models might hold more weight. But as our analysis has shown, John consistently differentiates among various Jewish groups through other linguistic and contextual cues. This raises a crucial question: if John is capable of identifying specific subgroups—especially the religious leaders who are most directly responsible for opposing Jesus—why does he so frequently use the broader term οἱ Ἰουδαῖοι, even when such usage risks ambiguity? Given John's evident linguistic precision, his repeated generalization must be intentional. Exploring the rationale behind this rhetorical and narrative choice will be the focus of the next and final chapter.

CHAPTER 7: JOHN'S MODULATION OF ΙΟΥΔΑΙΟΣ—THE RATIONALE BEHIND
HIS LINGUISTIC STRATEGY

Introduction

This final chapter concludes the analytical section and the entire work by addressing the

question Why John's Ἰουδαῖος? As demonstrated in Chapter 3, Ἰουδαῖος functions as a

nearly-empty semantic term with significant flexibility, allowing its meaning potential to

be broadly expanded or narrowly constrained based on the language user's specific needs.

Chapters 4 through 6 revealed how the Evangelist has taken full advantage of Ἰουδαῖος's

non-specificity to variously modulate it to serve various discourse purposes. At times he

has broadly expanded the meaning potential to identify the Ἰουδαῖοι within his narrative

in the most generic way possible and at other times he has constrained its meaning to be

so specific, as to identify a Judean who experienced Jesus' baptism or members of the

ruling Sanhedrin. The Evangelist has also cast the Jews in positive and negative light.

The term is further nuanced through its positive and negative portrayals: some Ἰουδαῖοι

respond to Jesus with faith, while others are depicted as antagonists. This range of

modulation—in sense, reference, and appraisal—suggests a deliberate strategy in John's

usage of Ἰουδαῖος, particularly when examined within the sociosemiotic and theological

contexts of each discourse unit. More than just reflecting narrative variation, John's

nuanced use of Ἰουδαῖος appears to serve his theological aims, adapting the term to

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highlight key themes such as belief, identity, and the fulfillment of messianic expectations. This contextual sensitivity not only showcases the Evangelist's narrative skill but also clarifies why Ἰουδαῖος is employed as it is throughout the Gospel. By leveraging its semantic potential, John offers a nuanced portrayal that resists reductionist interpretations.

John's Audience

Despite John's meticulous differentiation of the pragmatic senses of Ἰουδαῖος across various situational contexts, and his careful specification of different Jewish group identities through other linguistic devices, after analyzing each discourse unit where Ἰουδαῖος appears, I am inclined to believe that his consistent use of Ἰουδαῖοι for all these groups, even within the same narrative segment, is motivated by his evangelistic and apologetic objectives. At the end of chapter 20, John explicitly tells us: "Jesus performed many other signs in the presence of his disciples, which are not written in this book. But these have been written so that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name" (20:30–31). There are numerous contextual indicators in John's Gospel which, when considered collectively, suggest that the immediate reference of "you" implied in the verbs πιστεύσητε "you might believe" and ἔχητε "you might have" should primarily be understood as the same referent of ἡμεῖς in John 4:22, namely, the Ἰουδαῖοι. Just as Jesus meant to say, "we, Ἰουδαῖοι, worship what we know," it seems that John means to say, "these have been written so that you, Ἰουδαῖοι, might believe." While John's text does not provide

sufficient evidence to definitively conclude that its content was shaped by the immediate and pressing needs of a single close-knit sectarian Christian community,[1] or even a collection of like-minded communities,[2] the Gospel offers clearer insights when it comes to identifying its intended readership. Again, the reason behind John's flexibility in his modulation of the lexeme Ἰουδαῖος likely lies in his intention to address, just like he does in many individual discourse units of his Gospel, individuals and communities from all backgrounds who identify with the term Ἰουδαῖος. In this regard, John's application of the term aligns more closely with Cassius Dio and Philo, who use the term with broader flexibility, than with Josephus or Paul, who explicitly distinguish ethnic Jews from non-ethnic Jews, often employing the term προσήλυτος.[3]

One piece of evidence suggesting that John envisions Jews from every background as his audience is the unique mention in his Gospel of τὴν διασπορὰν τῶν Ἑλλήνων "the diaspora of the Greeks" (7:35). Most scholars agree that this phrase refers to Greek-speaking Jewish communities outside of Judea. However, there is disagreement

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[1] Following Martyn's *History and Theology* and Brown's *The Community of the Beloved Disciple* many have assumed that the community underlying John's Gospel represents a diverse Christian community. Charlesworth, for instance, suggests that this community "consisted of people with a mixed background, including non-Jews and Jews (including Samaritans and Essenes)" (Charlesworth, "Gospel of John," 488). Lamb, in his *Text, Context and the Johannine Community*, has shown, however, that the linguistic evidence does not support the view that a specific Christian community underlies the Fourth Gospel. One set of linguistic features that supports Lamb's conclusion includes nominal groups headed by the impersonal pronoun πᾶς "everyone" (3:8, 15, 20, 26; 4:13; 5:23, 28; 6:37, 39, 40, 45; 8:34; 11:26, 48; 12:32, 46; 18:37) and those headed by the article governing a participle (4:36; 6:46, 6:57; 11:25). These grammatical structures realize Johannine challenges to a generic and broad audience to respond in faith to the invitation Jesus presents to them.

[2] See Koester, *Symbolism in the Fourth Gospel*, 227.

[3] I direct the reader back to Chapter 3, particularly to the section titled "The Ἰουδαῖος and their Converts." Additionally, for a compilation of inscriptions from the Greco-Roman period where Ἰουδαῖος is used to identify Gentiles who adopted Jewish practices or as a synonym for προσήλυτος, the reader is encouraged to consult Kraemer, "Meaning of the Term *Jew*."

regarding the subsequent clause: καὶ διδάσκειν τοὺς Ἕλληνας "and teach the Greeks."

This raises the question: Does it refer to Jesus teaching Greek-speaking ethnic Jews? Or

does it imply that he would teach both Greek-speaking ethnic Jews and Gentile

proselytes, that is, non-ethnic Jews? Or does it suggest that Jesus would teach both Jews

and Gentile pagans? It is hard to know.[4] However, a few contextual features slightly tilt

the scale in favor of understanding Ἕλληνας as a referent to proselyte Jews. This

expression appears in a distinctly religious situational context—the celebration of the

Feast of Tabernacles in the Jerusalem temple—where one of the primary senses of

Ἰουδαῖος that John employs is a cultural-religious one.[5] Also, according to the text,

individuals from all corners of the Roman world would be present in Jerusalem to

celebrate this feast. The challenge from Jesus' brothers for him to go to Judea and reveal

himself τῷ κόσμῳ "to the world" implies that the Jews attending the feast were coming

from diverse regions of the Roman Empire.[6] Later, in his defense before Annas, Jesus will

assert that he spoke openly to the world and immediately clarify that the places where he

did this were the synagogue and the temple (18:20). John will once again mention

Ἕλληνές "Greeks" who had come to Jerusalem ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ "in order

to worship at the feast" in 12:20. The occasion for this feast is the distinctly Jewish

festival of Passover. Most would agree that the Ἕλληνές in this verse refer to Gentile

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[4] For example, Zumstein wonders if these Ἕλληνας should be thought of as "Proselyten" like is the case in 12:20 (Zumstein, *Das Johannesevangelium*, 306n119). Klaiber, on the other hand, believes that the Ἕλληνας here represents "die Heiden," that is, "Nichtjuden einer hellenistisch geprägten Gesellschaft" (Klaiber, *Das Johannesevangelium*, 214).

[5] See discussion in pp. 272–291.

[6] While κόσμος could have a broad referent, the Jewish religious context—highlighted by references to divine revelation, the Jewish Scriptures, Moses, the Law, circumcision, and related elements—narrows its meaning to the "international" Jews gathered for the celebration.

converts to Judaism. Whether one accepts that Ἕλληνας in 7:35 includes proselytes or not, the point still remains: John's awareness and interest in mentioning Jews dispersed throughout the Roman Empire in his Gospel is one of several clues suggesting that his target audience includes Jews from every background, including Gentile converts. This may also be one of John's purposes for including the content of Caiaphas's prophecy, which affirmed that Jesus would die not only for the nation of Israel but also to gather into one people God's children, τὰ διεσκορπισμένα "who are scattered abroad" (11:52). Even if Caiaphas had Hellenistic ethnic Jews in mind, John's nuanced use of Ἰουδαῖος and his depiction of Jesus' salvific role—as the good shepherd bringing his ἄλλα πρόβατα "other sheep" into the fold (10:16)—suggests the possibility that John envisions Gentiles as being among those τὰ διεσκορπισμένα.

Another clue in John's Gospel that contributes to the interpretation that his primary target audience is Jews of various backgrounds is his frequent explicit and implicit references to events and themes from the Old Testament. These allusions only make sense if John's audience possesses prior knowledge of these traditions. Almost every narrative unit we have examined alludes to the Old Testament. For example, in 1:29, John mentions the Lamb of God who takes away the sin of the world. A reader with a background in the Old Testament will naturally think of the lamb that took the place of Isaac (Gen 22:8) and of Isaiah's lamb who was led to the slaughter (Isa 53:7).[7] In 3:14, he mentions the snake in the wilderness to make a soteriological point that would be missed

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[7] G. Vermes states that for a Jew all lamb sacrifice "was a memorial of the Akedah with its effects of deliverance, forgiveness of sin and messianic salvation" (Vermes, *Scripture and Tradition*, 225).

unless the reader is familiar with Num 21:8–9. The Baptist's description of Jesus as the Bridegroom would certainly lead Jewish readers, who understand from passages such as Isa 54:5; 62:4; Ezek 16:8; Hos 2:19 that Israel is God's bride, to find a correlation between Jesus and God. God's miraculous feeding of his people with manna (Exod 16) is a major topic of discussion in 6:1–59. The living water promised to the Samaritan woman (4:10) and later equated with the Holy Spirit (7:38–39) may evoke scriptures such as Exod 17:1–4; Isa 44:3; Jer 2:13; 7:13; Zech 14:8. And Jesus' teaching on the good shepherd will certainly evoke passages such as Ps 23; Ezek 34:23; 37:24; Mic 5:4; 7:14; Zech 9:16. These are the explicit allusions. The list would undoubtedly expand if we were to include those references that are implicit.

In his purpose statement, the Evangelist clarifies that the limited selection of signs included in his Gospel represents a much larger set and were chosen because he deemed them compelling witnesses to authenticate Jesus' claims of Messiahship. This emphasis on miraculous signs and their testimonial power—even if partial and imperfect—provides another clue that John's target audience is primarily Jewish. In my analysis of the thematic formation in 1 Cor 1:22, where Paul observes that Jews demand signs and Greeks seek wisdom, I demonstrated that a key distinction between Jewish and Greek belief lies in the pursuit of divine signs, as Jews regard signs as a form of divine validation and Greeks prefer rational wisdom.[8] Paul, of course, finds these religious paradigms defective because they are not based on the message of Christ crucified. Nevertheless, Paul does not think that the new religious orientation, which revolves

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[8] See pp. 122–124.

around the crucified state of Christ, completely does away with all aspects of Jewish and Greek belief. For Paul, belief in the crucified Christ does not do away with divine signs and rational wisdom; instead, it encompasses them because Christ is both the power and the wisdom of God. In this regard, John is not different from Paul. John understands that Jews take the testimony of miraculous signs seriously. Therefore, in his Gospel, he incorporates them as a form of attestation for the messiahship of Jesus. Had his primary audience been Gentiles, his approach might have prioritized different forms of persuasion. However, because he aims to persuade Jewish readers, he selects evidence he believes will be most compelling to them. Hence, he presents the sign of turning water into wine (2:11), the sign of multiple healings (4:48; 6:2; 5:1–9; 9:1–7), the sign of the feeding of the multitude (6:11–14), the sign of Lazarus's resurrection (11:38–43), and, most significantly, the signs of the rebuilding of the temple—the resurrection of Jesus' physical body (2:18–22; 20:1–29). At the same time, John is aware that miraculous activities, though they can drive a person to consider Jesus as the Messiah (10:38), cannot ultimately bring about belief in Jesus as Messiah; therefore, he is ambivalent in his treatment of signs (4:48). For John, just like for Paul, something other than signs is necessary for belief in the crucified Christ. Hence, Jesus would tell Nicodemus, "No one can see the kingdom of God unless they are born again" (3:3), and his disciples, "No one can come to me unless the Father has enabled them" (6:65).

Another clue in the stack of evidence that supports the argument for a Jewish audience is the various mentions of distinctive Jewish cultural and religious practices. One of those practices mentioned by John is the ceremonial washing for purification. In

the account of the wedding at Cana, he suggests that this practice was an integral part of

the nuptial event. He also describes ceremonial washing as a prerequisite for celebrating

Passover (11:55). Although John does not explicitly explain the reason, it is assumed that

visitors to the temple would be exposed to the corpses of sacrificed lambs.[9] Participation

in Passover required ceremonial washing to remove such contamination (Num 9:6).[10]

John further mentions a debate between John the Baptist's disciples and an unnamed Jew

about purification (3:25–26). This discussion, likely tied to perceived differences between

Jesus' baptism and that of John, arose from the disciples' complaint about Jesus attracting

more followers. It is quite likely that this particular Jew viewed Jesus' baptism as a

superior form of ceremonial washing. John also records multiple trips by Jesus to

Jerusalem, each associated with a significant Jewish celebration. These include visits

during Passover (2:13; 12:1, 13), the Feast of Tabernacles (7:2, 10), the Feast of

Dedication (10:22), and an unnamed feast (5:1). John explicitly describes these feasts as

Jewish (5:1; 6:2; 7:2; 11:55). Notably, he offers no critique of these cultural and religious

practices; instead, the narrative implicitly affirms their significance. While John's

inclusion of all these cultural and religious practices might serve historical accuracy or

fulfill a theological purpose—perhaps to draw connections between Jesus and their

symbolism—the fact that these practices would primarily interest Jewish worshipers

makes their inclusion logical if John's intended readership consists largely of Jews.

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[9] A similar concern is expressed by the religious leaders in John 18:28, who avoided entering Pilate's Praetorium to prevent ritual contamination. It was believed among some Jews that Romans disposed of abortions in their sewers, and entering their residences could render one ritually impure for seven days. See Morris, *John*, 763.

[10] See Förster, "Jesus der Täufer," 458.

We could also appeal to John's practice of identifying specific places in Judea by their Hebrew names (e.g., 5:2; 9:7; 19:13; 19:17) and his Greek translations of Hebrew terms (e.g., 1:38, 41, 42; 4:25). While these translations imply variation in linguistic abilities among John's readers, they—together with the previously discussed evidence—reinforce the conclusion that John's Gospel is addressed to Jews from diverse backgrounds (including linguistic ones) and contexts.

John's Message

John's lack of criticism toward the ritual of ceremonial washing and the various festivals does not imply that he has no criticism at all of interpretations within Judaism that he deems illegitimate—specifically, those espoused and promoted by the religious leaders from Jerusalem. While his use of Ἰουδαῖος should not be taken as hostility toward Jewish identity or Jewish communities, John is clearly critical of certain theological assumptions and behaviors that, in his view, conflict with the truth he seeks to proclaim.[11] And what John deems as truth is his belief that Jesus is the Messiah who fulfills all Jewish expectations. John is not only convinced of Jesus' messiahship; he is also convinced that his readers, much like the Ἰουδαῖοι within his discourse, have an imperative need to

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[11] While many take John's forceful criticism against certain Jews, both from the Jewish crowd as well as the religious establishment, as an attack stemming from his hatred against them—Ashton, for instance, affirms that John has "no love and little sympathy"; in fact, his Gospel is characterized by "hostility tinged with fear" (Ashton, *Understanding*, 64)—a correlation between the challenging of ideas or theological assumptions and a sentiment of hate and hostility does not always go hand in hand. There is sufficient data in his Gospel to at least give John the benefit of the doubt that his forceful criticism is motivated by his evangelistic purpose to correct a wrong that he believes has eternal consequences.

believe the same thing. Therefore, he is committed to illuminating their understanding regarding Jesus' identity.

This commitment is reflected in the Fourth Gospel's strong emphasis on the theme of testimony, particularly the testimony of God the Father as revealed through the Jewish Scriptures and through Jesus' works. John highlights that Jesus' works—e.g., his miracles, his teaching, his death, and his resurrection—not only align with but also fulfill the testimony found in the Scriptures, thereby affirming Jesus as the realization of Jewish messianic hopes. Jesus, therefore, tells the religious leaders that both the Scriptures and Moses testify about him (5:39, 46). And John, from the opening to the conclusion of his Gospel, consistently directs his readers to explicit Old Testament references fulfilled by Jesus. In the first encounter with the delegation from Jerusalem, John the Baptist quotes Isa 40:3 to describe his role in preparing the way for the Messiah, whom he identifies as Jesus (1:23, 29), calling him the "Lamb of God" and the "Chosen One" (Isa 42:1). When Jesus demonstrates zeal for God's temple by driving out the Jewish merchants, his disciples recall Ps 69:9, interpreting his actions as those of the messianic Davidic king (cf. 7:42). The Jewish crowd in Galilee reminds Jesus of Neh 9:15 and Ps 78:24, which recount God providing bread from heaven, and Jesus declares himself the true "bread of heaven" (6:41), offering complete satisfaction (6:33, 35). In this same unit of discourse, Jesus cites Isa 54:13 to explain that the recognition of his messianic identity is a divine work, as God reveals and teaches this truth to his people (6:45). During Jesus' triumphal entry into Jerusalem, the crowd hails him as the messianic Davidic king in fulfillment of Ps 118:25–26. His entry on a donkey's colt is seen as the realization of Zech 9:9. At his

crucifixion, John points to Ps 22:18, 34:20, and Zech 12:10 to show that the Scriptures foretold the Messiah's death as the ultimate Passover Lamb (Exod 12:46; Num 9:12). Yet his death was not the end, for John affirms that the Scriptures also anticipated his resurrection (20:9).

But John goes one step further, for his theological position not only posits that Jesus is the promised Messiah but also that he is equal with God himself.[12] In 10:31, many from the Jewish populace attempt to stone Jesus, accusing him of blasphemy because they understood that he was claiming to be God (10:33). Notably, Jesus does not defend himself by denying their interpretation. Instead, he quotes Ps 82:6 and, appealing to an *argumentum a fortiori*, argues for the propriety of adopting the divine title. Jesus points out that if Scripture refers to certain individuals as "gods" because they received God's word, then it is even more fitting for him—whom the Father sanctified and sent into the world—to bear the title "Son of God." This response not only defends his claim but also emphasizes its scriptural legitimacy. John also records numerous titles derived from the Jewish Scriptures that equate Jesus with God (e.g., "the Bridegroom," "the Living Water," "the Light of the World," "the Good Shepherd," "the Son of Man"), but the most straightforward way in which he presents Jesus as the physical manifestation of

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[12] John's view concerning a heavenly Messiah who was to be the son of God is not without parallel (see 1 En. 46; 48:3–6; 4 Ezra 13:3, 23, 52; 14:9). Within the Judaism of this era, there was no single, monolithic view concerning the Messiah's origin and nature. Larry W. Hurtado observes that "just as there was a textual pluriformity in biblical writings in the Second Temple period (evident in the biblical manuscripts from Qumran), so there was a pluriformity in Jewish messianic hopes and figures" (Hurtado, "Paul's Messianic Christology," 107; see also Collins, *The Scepter and the Star*; Collins and Collins, *King and Messiah as Son of God*; Chester, *Messiah and Exaltation*). John's view that the Messiah was equal to God seems to be, however (borrowing Hurtado's words), a "distinctive 'variant-form'" (Hurtado, "Paul's Messianic Christology," 107).

God himself is through his title ἐγώ εἰμί "I am"—Yahweh's personal name that describes his permanent existence (Exod 3:14). Hence, in 8:58 (cf. 8:24, 28), Jesus boldly declares to the Jews, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί "before Abraham was born, I am." Once again, his Jewish audience did not miss the significance of this claim, as evidenced by their immediate reaction: ἦραν λίθους ἵνα βάλωσιν ἐπ' αὐτόν "they picked up stones to throw at him" (8:59).

The tension evident in John's Gospel between those who adhere to certain dominant expressions of Judaism and those who embrace the religious perspective John espouses and promotes is both real and, at times, intense. However, John remains steadfast in defending the veracity of his claims with the Scriptures, driven by his conviction that Jesus, as the divine Messiah, has, through his death and resurrection, assumed the role of God's temple—becoming the place where people now experience God's presence (2:21) and worship him in spirit and truth (4:24).

John's Challenge

JJohn's aim is not merely to inform his Jewish readers about the identity, authority, and work of the Messiah, but to lead them to assent to this truth. He has written his Gospel so that they may believe that Jesus is the Messiah and, through this belief, experience eternal satisfaction. For John, believing in Jesus Christ is synonymous with personally knowing him. This is why the Lord said to the Samaritan woman, εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστιν ὁ λέγων σοι· δός μοι πεῖν, σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν, "If

you knew the gift of God and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water" (4:10).

John's Gospel is, therefore, ultimately about knowing and seeing Jesus. This is why, as we have demonstrated through our register analysis of the discourse units involving Ἰουδαῖος, John prominently features the themes of knowledge and revelation. In the majority of texts, this topic of knowledge is emphasized negatively. Few participants are aware of their ignorance regarding Jesus as the Messiah. Only John the Baptist acknowledges that he initially did not recognize Jesus as the Messiah (1:31) but came to this realization through the Father's intervention (1:33). Conversely, there are many Jews who are quite confident in their knowledge about Jesus, convinced that he is not the Messiah. For instance, the Jews from Galilee, distinguished from the crowd in the narrative, are troubled by Jesus' claim to be the bread that came down from heaven. They dismiss his words as nonsense because they know his actual home and parents (6:41–42). The Jerusalemites agree with these Galilean Jews. For them, Jesus cannot be the Messiah because they believe the Scriptures do not specify the Messiah's origin, yet they are very aware of Jesus' origin (7:27). The religious leaders in 9:24 are certain that Jesus, besides not being the Messiah, is a sinner. John quickly demonstrates, however, that their judgments about Jesus' origin and identity are incorrect. The reason many of these individuals fail to recognize Jesus' divine origin is that they judge by human standards (8:14–15). Jesus indicates that human understanding of his origin and identity is insufficient. One needs divine revelation and God's enablement to truly know that Jesus is the divine, heavenly-sent Messiah (6:43–47).

But not all Jews from the crowd are depicted like the Jerusalemites and the religious leaders. Yes, they are described as being in a state of ignorance, but their ignorance, though a negative trait, has not yet transitioned to a complete rejection of Jesus due to an overt confidence that he cannot possibly be the Messiah. Thus, many from the crowd (2:19–20; 7:15, 21; 8:22, 27), the disciples (2:22; 12:16), and some individuals (3:2–4, 9–10; 4:10–11) are portrayed as confused and marveling at Jesus' words and activities. As many of these individuals are gradually faced with more revelation from Jesus (e.g., the Samaritan woman, many among the crowd at the feast of Tabernacles, the man born blind), at some point they will have to make a decision. Interestingly, although John highlights God's enablement in the recognition and acceptance of Jesus' messiahship, he also highlights the Jews' responsibility to respond in faith. They are constantly enjoined to believe that Jesus is the God-sent Messiah (6:29; 8:24; 9:36; 10:38; 11:15, 40, 42; 19:35; 20:27). Jesus' revelation will undoubtedly elicit varied responses among different Jewish subgroups—the division among Jesus' interlocutors is another theme John gives prominence in his Gospel (7:12–13, 43; 9:16; 10:19). Some Jews, including members of the religious elite, will come to believe and accept Jesus as the Messiah (2:11, 22; 7:31; 10:42; 11:45; 12:42). However, the vast majority, influenced and led by religious leaders who, in John's narrative, are the chief advocates for Jesus' crucifixion (19:6, 14–16), will ultimately reject him entirely (5:47; 6:36, 64; 7:5; 8:45; 10:25–26).

In his famous poem, "The Road Not Taken," Robert Frost describes a person walking through the forest who is abruptly confronted with a fork in the road. As a

solitary traveler, he cannot divide himself to travel both paths; he must make a choice. Which path should he take? On one hand, there is the well-trodden path, attractive due to its popularity—most people have traveled this way. However, perhaps the other path has the "better claim," as Frost says, because it is "grassy and wanted wear."[13] John's Jewish audience is similarly confronted with a fork in the road. Like the Jews within the narrative, his readers must choose among differing paths, each representing competing visions within the diverse landscape of first-century Judaism. One path, widely accepted and long established, offers a version of the Messiah shaped by the religious authorities in Jerusalem—a version that rejects Jesus' claim to a divine messianic identity. The other path, the one less traveled, is John's distinctive variant, carefully described and defended through the Jewish Scriptures. It is the path of God's heavenly and ultimate provision for his people: the provision of himself in the person of Jesus the Messiah. The decision is supremely important, for the consequences that follow are transcendental. For John, having taken the less traveled path "has made all the difference."[14] And this is what he desires for his intended readership—many of whom, like certain Jews in the crowd and even some among the religious authorities in John's Gospel, remain uncertain but have not yet fully rejected Jesus. While the path John presents is controversial and unpalatable to many within the wider Jewish world, his modulation of Ἰουδαῖος and his purpose statement indicate that his decision to present this path is driven not by a rejection of his Jewish identity and heritage, but by his conviction that Jesus fulfills all Jewish

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[13] Frost, *The Road Not Taken*, 87.
[14] Frost, *The Road Not Taken*, 87.

expectations. He is, in John's view, the ultimate provision that eternally and abundantly meets their spiritual needs.

Conclusion

Based on the register analysis of all discourse units where Ἰουδαῖος is instantiated, this final chapter has demonstrated that John's peculiar usage of this lexical item is motivated by his evangelistic goal to reach out to individuals, both ethnic and non-ethnic, who identify with the label Ἰουδαῖος. John's flexibility in modulating this word—not only to convey different senses but also to identify various groups of individuals, some of whom believe in Jesus and others who do not—suggests, on the one hand, that his target readership encompasses a diverse range of Jews, and, on the other hand, that these Jews, like those in his narrative, are divided in their opinions about Jesus.

Another motivation for John's particular usage of Ἰουδαῖος is apologetic. By depicting a significant number of the Ἰουδαῖοι in his Gospel as accepting Jesus' claims of messiahship and believing in him, John is demonstrating to his readers that believing in Jesus as the divine, heavenly Messiah—despite opposition from certain branches of Judaism—is in harmony with the teachings of the Jewish Scriptures. John's challenge to the Jews, therefore, is to welcome the testimony of their own Scriptures, which bear witness to the divine messiahship of Jesus. Recognizing that salvation comes from the Jews through the promised Messiah, John desires for his readers to become worshipers of God who worship in spirit and truth—that is, worship redefined by Jesus' death and resurrection, which constitutes the rebuilding of his temple-body.

CONCLUSION

This study set out to clarify John's distinctive usage of the term Ἰουδαῖος by identifying

its systemic meaning potential and examining its contextual modulations throughout the

Gospel. A fundamental premise of this research is that understanding John's application

of Ἰουδαῖος requires first discerning its context-independent meaning potential—its

essential sense—before interpreting its pragmatic realizations. Many prior studies assume

that a primary sense—often ethnic, religious, or geographic—governs all instances,

leading to overgeneralization and a failure to account for the term's discourse-driven

variability.

This work, by contrast, sought to establish a more linguistically grounded

foundation. After reviewing, in Chapter 1, the dominant historical, literary, and

sociological approaches to Ἰουδαῖος, and noting their tendency to blur the linguistic

distinction between systemic and context-dependent meanings—often imposing a

singular sense across John's Gospel—this study introduced, in Chapter 2, a methodology

grounded in Systemic Functional Linguistics and register theory. It emphasized the use of

a register-balanced corpus of Hellenistic Greek texts to derive a reliable account of

Ἰουδαῖος's meaning potential. This corpus, representing a variety of contexts within the

language system, enables abstraction of the term's systemic meaning from its

instantiations across diverse registers.

Chapter 3 applied this methodology to over two thousand occurrences of Ἰουδαῖος in the register-balanced corpus, with thirty instances analyzed in detail. Using Lemke's theory of thematic formations, I assessed the minimal role of Ἰουδαῖος in shaping intertextual thematic formations and abstracted its systemic meaning potential as *Judahness*. While pragmatic realizations—such as ethnicity, religion, culture, geography, or geopolitics—emerge contextually, none are inherent to the term. Rather, Ἰουδαῖος functions like a thesaurus entry, activating related lexical items to realize dimensions grounded in the concept of Judah, thereby demonstrating remarkable contextual adaptability.

Equipped with a clearer understanding of Ἰουδαῖος's meaning potential, in Chapters 4 through 6, I conducted a register analysis of the various discourse units in which John instantiates Ἰουδαῖος. The objective of this analysis was to determine how John modulates the term's meaning potential in terms of sense, reference, and appraisal. This register-based analysis showed that John does not consistently apply a single, fixed meaning to Ἰουδαῖος. Instead, he draws upon its contextual flexibility, tailoring its usage to fit different narrative settings and communicative purposes. Sometimes the term carries ethnic or cultural-religious associations; at other times, regional or geopolitical ones. Likewise, it may be used with neutral, positive, or negative appraisals—often depending on the broader thematic and rhetorical goals of a given discourse unit. This wide-ranging flexibility challenges readings that reduce Ἰουδαῖος to a single category, or that isolate its negative instances from the Gospel's broader narrative strategy.

In Chapter 7, I argued that John's varied modulations of Ἰουδαῖος serve a dual rhetorical purpose. On the one hand, they reflect an evangelistic aim to address a diverse audience familiar with Jewish identity from different perspectives; on the other, they support an apologetic objective: affirming that Jesus fulfills the hopes and expectations embedded in the Jewish Scriptures. This explanation accounts for the full range of references to Ἰουδαῖος in John—not just the critical ones—and reveals how the Evangelist's language choices support his overarching theological convictions.

Furthermore, although not explicitly stated in the introduction as one of my primary objectives, this work has aimed to establish a linguistically rigorous framework for future research, offering a methodology that transcends the specific conclusions about John's Gospel. It is hoped that the tools and insights presented here will prove beneficial to others, serving as a valuable resource for analogous linguistic and theological inquiries. If this investigation contributes to enriching future studies, the effort invested will have been truly worthwhile.

APPENDIX: SOURCES COMPRISING CORPUS OF HELLENISTIC GREEK

Author/ Collection[1]	Text/ Number of Texts[2]	Approx. Date[3]	Genre	Register	Word Count
Achilles Tatius	Leucippe and Clitophon	120 CE	Novel	Literary	41515
Aelian	De Natura Animalium	200–230 CE	History (Natural)	Atticistic	103265
	Epistulae Rusticae	200–230 CE	Letter	Atticistic	2138
Agathemerus	Geographiae Informatio	250 CE	Geography/ History	Literary	1961
Apollonius Rhodius	Argonautica	245 BCE	Epic	Literary	38808
Appian	14	165 CE	History	Literary/Non-Literary	222820
Aretaeus	4	100 CE	Medical	Atticistic	50654
Aristides Aelius	55	142 CE	Speech	Literary	298438
Arrian	5	10 CE	History	Literary	103809
Athenaeus	Deipnosophistae	228 CE	History/ Philosophy	Non-Literary	267810
Barnabas	Barnabae Epistula	130 CE	Epistle	Non-Literary	6713
Bion of Phlossa	2	100 BCE	Poetry	Literary	942

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[1] For the sake of simplicity, the authors designated for each document are those that have been historically appended to the documents. This choice is not a statement regarding the authorship of each text.
[2] When more than one text is used for each author, the whole number will designate the total amount of texts of said author. If the author has written in more that one genre, the number of texts will be divided accordingly.
[3] With the exception of the New Testament, the LXX, the documentary papyri, and Welle's Royal Correspondence, the dates were obtained from the metadata of the Diorisis Ancient Greek Corpus.

Author/ Collection	Text/ Number of Texts	Approx. Date	Genre	Register	Word Count
Cassius Dio	Historiae Romanae	229 CE	History	Literary	189024
Chariton	Chaereas and Callirhoe	100 CE	Novel	Literary	34718
Claudius Ptolemy	Tetrabiblos	160 CE	Philosophy	Literary/Non-Literary	37935
Clement of Alexandria	Exhortation to Endurance or to the Newly Baptized	195 CE	Letter/ Sermon	Non-Literary	678
	Protrepticus	195 CE	Philosophy	Non-Literary	23288
	Quis Dis Salvetur	195 CE	Sermon	Non-Literary	9179
Demetrius	De Elocutione	200 BCE	Speech	Literary	15409
Dio Chrysostom	Orations	90 BCE	Speech	Literary	173642
Diodorus Siculus	Bibliotheca Historical Books I—XX	35 BCE	History	Literary/Non-Literary	377892
Diogenes Laertius	Lives of Eminent Philosophers	230 CE	Biography	Non-Literary	109099
Dionysius of Halicarnassus	1	10 BCE	History	Atticistic	283567
	12	10 BCE	Speech	Atticistic	94441
Epictetus	3	108 CE	Philosophy	Non-Literary	83617
Flavious Josephus	1	78 CE	Biography	Literary	15781
	2	78 CE	History	Literary	428616
	1	78 CE	Apology	Literary/Non-Literary	20457
Galen	On the Natural Faculties	170 CE	Philosophy	Non-Literary	31808
Harpocration	Lexicon in decem oratores Atticos	175 CE	History	Atticistic	37022

Author/ Collection	Text/ Number of Texts	Approx. Date	Genre	Register	Word Count
James	James	47 CE	Letter/ Sermon	Literary/Non-Literary	1734
John	1, 2, 3 John	60–90 CE	Letter	Vulgar/Non-Literary	2599
John	John	60–90 CE	Biography	Vulgar/Non-Literary	15595
John	Revelation	95 CE	Apocalypse	Vulgar	10055
Jude	Jude	75–80 CE	Letter	Non-Literary	456
Longinus	De Sublimitate	0 CE	Speech	Literary	12535
Longus	Daphnis et Chloe	150 CE	Novel	Literary	19679
Lucian	56	145–200 CE	Speech	Literary	208429
Luke	Acts	63 CE	History	Literary/Non-Literary	18573
Luke	Luke	63 CE	Biography	Literary/Non-Literary	19801
LXX	1 Maccabees	150–50 BCE	History	Non-Literary	18292
	2 Maccabees	200–100 BCE	History	Literary	11917
	3 Maccabees	200–100 BCE	History	Non-Literary	5110
	Judges	200–100 BCE	History	Non-Literary	15946
Marcus Aurelius	Ad se ipsum	180 CE	Philosophy	Non-Literary	29229
Mark	Mark	60 CE	Biography	Vulgar/Non-Literary	11287
Matthew	Matthew	63 CE	Biography	Non-Literary	18368
Moschus	4	150 BCE	Poetry	Literary	3158
Onasander	Strategicus	50 CE	Manual/ Philosophy	Non-Literary	11521
Oppian	Halieutica	171 CE	Epic/ History	Literary	22752
Oppian of Apamaea	Cynegetica	211 CE	Epic/ History	Literary	13482

Author/ Collection	Text/ Number of Texts	Approx. Date	Genre	Register	Word Count
Parthenius of Nicaea	Narrationes Amatoriae	20 BCE	Poetry	Literary	6399
Paul	13	50–67 CE	Letter	Non-Literary	32471
Pausanias	Description of Greece	176 CE	Geography/ History	Non-Literary	217284
Peter	1 Peter	64 CE	Letter	Literary/Non-Literary	1743
Philostratus of Lemnos	Imagines	230 CE	Speech	Literary	22885
Philostratus the Athenian	2	213–238 CE	Speech	Literary	22765
	2	213–238 CE	Biography	Literary	112938
Philostratus the Younger	Imagines	250 CE	Speech	Literary	7147
Plotinus	Enneads	270 CE	Philosophy	Non-Literary	213493
Plutarch	69	95 CE	Biography	Atticistic	505274
	52	95 CE	Philosophy	Atticistic	270006
Polybius	Historiae	250 BCE	History	Literary	145224
Pseudo Apollodorus	Library	100 CE	History/ Philosophy	Literary/Non-Literary	26999
Selected Documentary Papyri and Inscriptions	Various	300 BCE— 300 CE	Letter	Vulgar/Non-Literary	30000
Strabo	Geography	7 BCE	Geography/ History	Literary	284516
Triphiodorus	The Taking of Ilios	250 BCE	Epic	Literary	4232
Welle's Royal Correspondence	74	311 BCE— 21 CE	Letter	Literary/Atticistic	11880
?	2 Peter	75–80 CE	Letter	Non-Literary	1095
?	Hebrews	68 CE	Letter/ Sermon	Literary/Non-Literary	5148

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