

# **‘THE PROPHET LIKE MOSES’ MOTIF OF DT 18:15, 18 IN JOHN’S GOSPEL**

**By**

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γνώσεσθε τὴν ἀλήθειαν,  
καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

(ΚΑΤΑ ΙΩΑΝΝΗΝ 8:32)

## ABBREVIATIONS

### A. Abbreviations of the Bible books

Old Testament		New Testament	
Gn	Genesis	Mt	Matthew
Ex	Exodus	Mk	Mark
Lv	Leviticus	Lk	Luke
Nm	Numbers	Jn	John
Dt	Deuteronomy	Ac	Acts
Jos	Joshua	Rm	Romans
Jdg	Judges	1 Cor	1 Corinthians
Ruth	Ruth	2 Cor	2 Corinthians
1 Sm	1 Samuel	Gl	Galatians
2 Sm	2 Samuel	Eph	Ephesians
1 Ki	1 Kings	Phlp	Philippians
2 Ki	2 Kings	Col	Colossians
1 Chr	1 Chronicles	1 Th	1 Thessalonians
2 Chr	2 chronicles	2 Th	2 Thessalonians
Ezr	Ezra	1 Tm	1 Timothy
Neh	Nehemiah	2 Tm	2 Timothy
Es	Esther	Tt	Titus
Job	Job	Phlm	Philemon
Ps	Psalms	Heb	Hebrews
Pr	Proverbs	Ja	James
Ec	Ecclesiastes	1 Pt	1 Peter
Can	Song of Songs	2 Pt	2 Peter
Is	Isaiah	1 Jn	1 John
Jr	Jeremiah	2 Jn	2 John
Lm	Lamentations	3 Jn	3 John
Ezk	Ezekiel	Jude	Jude
Dn	Daniel	Rv	Revelation
Hs	Hosea		
Jl	Joel		
Am	Amos		
Ob	Obadiah		
Jnh	Jonah		

Mi	Micah	
Nah	Nahum	
Hab	Habakkuk	
Zph	Zephaniah	
Hg	Haggai	
Zch	Zechariah	
MI	Malach	

## B. General Abbreviations

A.D.	Anno Domini
B.C.	Before Christ
BHS	Biblia Hebraica Stuttgartensia
Cf.	Confer
CD	Cairo-Damascus Document
Ch(s)	Chapter(s)
DSS	Dead Sea Scrolls
ed(s)	Editor(s)
e.g.	For example
i.e.	That is
LXX	Septuagint
MS(S)	Manuscript(s)
MT	Massoretic Text
NAB	The New American Bible
NASB	New American Standard Bible
NIV	New International Version
NKJ	New King James Version
NRSV	New Revised Standard Version
NT	New Testament
OT	Old Testament
Tg	Targum translation
tr	translation
Vol(s)	Volume(s)

## C. Abbreviations of Reference Works

<i>ABD</i>	<i>The Anchor Bible Dictionary</i> . Ed. D. N. Freedman. Vols. 6. New York: Doubleday, 1992
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BAGD	<i>Greek-English Lexicon of the NT. Ed. W. Bauer, W. F. Arndt, F. W. Gingrich, &amp; F. W. Danker. Chicago:1979.</i>
BSac	<i>Bibliotheca Sacra</i>
BZNW	<i>Beiheft zur Zeitschrift fur die neutestamentliche Wissenschaft</i>
BYZ	<i>Byzantine Text Form, 2005 Compiled and arranged by Maurice A. Robinson and William G. Pierpont.</i>
Cyr	<i>Cyrillus Alexandrinus I-X (PG 68-77)</i>
CBQ	<i>Catholic Biblical Quarterly</i>
Clem.Recog.	<i>Pseudo-Clementine Recognitions</i>
DBI	<i>Dictionary of Biblical Imagery. Ed., Ryken, L, Wilhoit, J C &amp; Longman III, T. Illinois:InterVarsity Press. 1998.</i>
DCG	<i>Dictionary of Christ and the Gospel. V II. Ed., J Hastings, J C Lamvert, J A Selbie. Edinburgh: T&amp;T Clark.</i>
EDNT	<i>Exegetical Dictionary of the NT. Ed. H. Balz &amp; G. Schneider. Grand Rapids: Eerdmans. 1994</i>
EmJ	<i>The Emmaus Journal</i>
HALOT	<i>The Hebrew and Aramaic Lexicon of the OT</i>
IDB	<i>The Interpreter's Dictionary of the Bible. Ed. G. A. Buttrick Vols. 4. New York: Abingdon Press. 1962</i>
JBL	<i>Journal of Biblical Literature</i>
JETS	<i>Journal of the Evangelical Theological Society</i>
LTJ	<i>Lutheran Theological Journal</i>
LNL	<i>Louw-Nida Greek Lexicon</i>
NBD	<i>The New Bible Dictionary. Ed. J. D. Douglas. London: Inter-Varsity Press. (1962) 1974</i>
NIDNTT	<i>New International Dictionary of NT Theology. Ed. C. Brown. Vols. 4. Cumbria: Paternoster Press. 1986</i>
NIDOTTE	<i>New International Dictionary of OT Theology &amp; Exegesis. Ed. W. A. VanGemeren. Vols. 4. Cumbria: Paternoster Press. 1997</i>
NovT	<i>Novum Testamentum</i>
NovTSup	<i>Supplements to Novum Testamentum</i>
NTF	<i>Neutestamentliche Forschungen</i>
NTS	<i>NT Studies</i>
NTSSA	<i>Journal of the NT Society of South Africa</i>
PG	<i>Patrologia Graeca-Latina (Migne)</i>

<i>RSR</i>	<i>Religious Studies Review</i>
<i>SB</i>	<i>H. L. Strack and P. Billerbeck, Kommentar zum neuen Testament aus Talmud und Midrasch. München: D. H. Beck, 1926-61.</i>
<i>SBLSP</i>	<i>Society of Biblical Literature Seminar Papers</i>
<i>TDNT</i>	<i>Theological Dictionary of the NT. Ed. G. Kittel and G. Friedrich. Eng. Trans. G. W. Bromiley. Vols. 10. Eerdmans: Grand Rapids. 1964-1976.</i>
<i>TDOT</i>	<i>Theological Dictionary of the OT. Ed. G. J. Botterweck &amp; H. Ringgren &amp; Heinz-Josef. Fabry. Eng. Trans. E. G. David. Vols. 7. Eerdmans: Grand Rapids. 1995/1978/2001</i>
<i>ThE</i>	<i>Theological Educator: A Journal of Theology and Ministry</i>
<i>TLNT</i>	<i>Theological Lexicon of the NT. By Ceslas Spicq. Ed. &amp; Trans. Ernest, J. D. Vols. 3. Peabody: Hendrickson Publishers.</i>
<i>TLOT</i>	<i>Theological Lexicon of the OT</i>
<i>TrinJ</i>	<i>Trinity Journal</i>
<i>TWOT</i>	<i>Theological Wordbook of the OT. Ed. R. L. Harris. et al., Vols. 2. Chicago: Moody Press. 1980</i>
<i>VKGNT</i>	<i>Vollständige Konkordanz zum Griechischen Neuen Testament. Vols. 2. (Spezialübersichten). Berlin: Walter de Gruyter. 1978</i>
	<i>Vollständige Konkordanz zum Griechischen Neuen Testament. Vols. 2. Berlin: Walter de Gruyter. 1983.</i>
<i>WBC</i>	<i>Word Biblical Commentary</i>
<i>WTJ</i>	<i>Westminster Theological Journal</i>
<i>ZAW</i>	<i>Zeitschrift für die Alttestamentliche Wissenschaft</i>
<i>ZNW</i>	<i>Zeitschrift für die Neutestamentliche Wissenschaft</i>
<i>ZPEB</i>	<i>The Zondervan Pictorial Encyclopedia of the Bible. Ed. Tenney, M.C. Vols. 5. Michigan: Grand Rapids. 1975</i>

## E. Abbreviations of Jewish Writings

<i>1 &amp; 2 Macc</i>	<i>1 &amp; 2 Maccabees</i>
<i>As. Mos</i>	<i>Assumption of Moses</i>
<i>Bar</i>	<i>Baruch</i>

<i>En</i>	<i>Book of Enoch</i>
<i>Jub</i>	<i>Jubilees</i>
<i>m. Ber</i>	<i>Mishnah Berakot (Rabbinic Tractates)</i>
<i>Midr. Rab</i>	<i>Midrash Rabbah (Rabbinic Tractates)</i>
<i>Odes So.</i>	<i>Odes of Solomon</i>
<i>Ba. Tal. Sanh</i>	<i>Babylonian Talmud Sanhedrin</i>
<i>Bet ha-Mid</i>	<i>Bet ha-Midrash</i>
<i>Sir</i>	<i>Sirach</i>
<i>Thm</i>	<i>The Gospel of Thomas</i>
<i>Wisd</i>	<i>Wisdom of Solomon</i>

#### **D. Abbreviations of Dead Sea Scrolls**

<i>1QS</i>	<i>Manual of Discipline (Serek Hayyahad, Rule/Order of the Community)</i>
<i>1Q29</i>	<i>Liturgy of the Three Tongues of fire</i>
<i>4Q175</i>	<i>Testamonia</i>
<i>4Q374</i>	<i>Discourse on the Exodus/Conquest Tradition</i>
<i>4Q375</i>	<i>4QApocryphon of Moses a</i>
<i>4Q376</i>	<i>4QApocryphon of Moses b</i>
<i>4Q377</i>	<i>4QApocryphon Pentateuch B</i>
<i>4Q521</i>	<i>Messianic Apocalypse</i>
<i>11QMel</i>	<i>Melchizedek</i>

## Summary

Dissertation Title: “The Prophet like Moses” motif of Dt 18:15, 18 in John’s Gospel

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The motif of “the Prophet like Moses” plays an important role in John’s Gospel. This motif is from the promise of God about the eschatological Prophet who will disclose God’s will to the people in Dt 18:15, 18. The background of this motif is basically to be found in Dt 18:15, 18. The promise of God about this Prophet has a deep relationship with the Word of God. The reason, firstly, is that Dt 18:15, 18 indicates it. Secondly, the definition of a prophet is not a miracle worker or a soothsayer, but the deliverer of the Word of God. It is also used in the OT. Various people (Elijah, Jeremiah, Isaiah and Ezekiel) used the prophetic formula of Dt 18:15, 18.

The next step to study this motif is to find allusions to Dt 18:15, 18 in John’s Gospel. It can be divided into two groups. The one group is concerned with the word “prophet” that might presume “the Prophet like Moses” (Jn 1:21, 25, 45, 5:46, 6:14, 7:40, and 52). The other is concerned with the prophetic formula that was related to the Word of God (Jn 3:34, 5:19, 30, 8:26, 28, 40, 12:49, 14:10, 31, 16:13, 17:8, and 17:14). These allusions indicate that this motif is related to several Christological titles (the Christ, the Logos, the Son of God). The Christ was used in juxtaposition with the Prophet in John’s Gospel. The concept of the Christ is joined to the concept of the Prophet. In the case of the Logos, Jesus is the perfect “Prophet like Moses”, because he is a deliverer of the Word of God as well as the Word of God himself. In the case of the Son of God, Jesus knows the Father face to face like Moses, but perfectly, because the Son and the Father is one in John’s Gospel.

John uses the motif of “the Prophet like Moses” in Dt 18:15, 18 as the connecting link between the Christological titles. The reason is firstly that it is the Prophet promised by God. Secondly, in the history of redemption, many people expected this Prophet. Lastly in Jesus’ era, this Prophet was considered to be the eschatological figure who would clarify the Son’s coming into the world as the Word of God.



## KEY TERMS

1. The Prophet like Moses
2. Quotation
3. Allusion
4. The Christ
5. The Logos
6. The Son of God
7. Paraclete
8. Christology
9. The Word of God
10. The one who was sent by God

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# Chapter 1

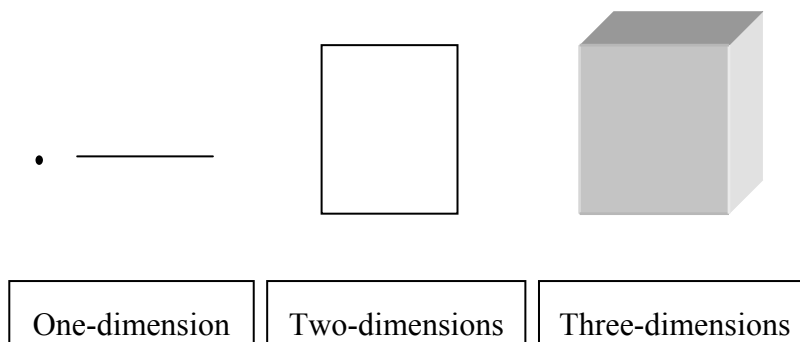
## Introduction

### 1. Statement of the Problem

*The motif of “the Prophet like Moses” in John’s Gospel is used in order to prove that Jesus is the Logos, who is the Son of God, who fulfils God’s promise as stated in Deuteronomy.*

Many scholars have paid attention to John’s gospel, not due to the significance of its own contents, but because of its differences with the synoptic gospels (Lindars 1990:9). John’s gospel differs from the other Gospels in its use of the OT, also in its quotations from the OT. There are many different issues involved. Some quotations in the Synoptic Gospels are not quoted by John’s gospel. On the other hand, certain references to the OT in John’s gospel are not referred to in the other Gospels. Moyise (2001:63) also points out that ‘John adds about ten more OT quotations, making a total of around fourteen quotations. Two of these represent explicit quotations, while the Synoptic Gospels only have allusions’.

John’s gospel also differs from the other gospels, regarding its point of view. This can be illustrated by means of a “fourth dimension”. The three Synoptic Gospels would then provide the other three dimensions. In a postmodern time, such a “fourth dimension” is necessary for a successful interpretation in order to draw a more complete picture of the gospel of Jesus. Diverse aspects have to be considered from different angles:



In the postmodern time a “fourth dimension” must be added here to complete the picture. Matthew, Mark and Luke were composed each with its own perspective on the Jesus event. John’s gospel completes a fourth dimensional picture of the Gospel of Jesus. This fourth dimension contains the prophetic element in John’s Gospel. Hanson (1991:19) called John’s Gospel “the prophetic Gospel” not because it contains prophecies of the future, but because it is full of prophecies fulfilled in the life of Jesus’.

In this study, different perspectives on the use of the OT will be considered, because each gospel uses the OT in its own way. John’s use of Deuteronomy will be dealt with particularly, because John used Deuteronomy differently from the Synoptics. There are 12 quotations of Deuteronomy in the Gospel of Matthew, 8 quotations in the Gospel of Mark, and 6 quotations in the Gospel of Luke. But there are no explicit quotations of Deuteronomy in John’s Gospel. There are, nonetheless, probably 15 allusions to it that might be identified:

John’s Gospel	Deuteronomy	Other Gospels.
Jn 1:21	Dt 18:15, 18	
Jn 6:14		



Jn 1:45	Dt 18:18	
Jn 4:20	Dt 11:29, 12:5-14	
Jn 5:45	Dt 31:26	
Jn 5:46	Dt 18:15	Mt 17:5, Lk 24:27
Jn 7:40		
Jn 7:51	Dt 1:16	
Jn 8:5	Dt 22:22	
Jn 8:7	Dt 17:7	
Jn 8:17	Dt 17:6, Dt 19:15	
Jn 8:35	Dt 15:12	
Jn 8:41	Dt 32:6	
Jn 12:8	Dt 15:11	Mt 26:11, Mk 14:7
Jn 19:31	Dt 21:22	Mt 27:57

As presented above, four of these allusions refer to texts which are referred to by the other Gospels (UBS 4<sup>th</sup>, 1983:888-893). Prior to John 8, there is only one parallel verse, namely, Dt 18:15 in Mt 17:5, Mk 9:7, and Lk 24:27. Although Dt 18:15 is referred to in Jn 5:46, and 7:40, it is alluded to in Mt 17:5, Mk 9:7, Lk 24:27, in a different context. The point of the allusion in Mt 17:5, Mk 9:7 is not the *προφήτην ἐκ τῶν ἀδελφῶν σου ὡς ἐμέ*, but *σου αὐτοῦ ἀκούσασθε (18:15f)*. The allusion in Lk 24:27 refers to Dt 18:15, as well as to the whole OT. Therefore the references to Dt. in John's Gospel differ from that in the other Gospels. Although it is true of all the NT books, it is important to take note of the differences between the Synoptic Gospels and John's Gospel, because the Synoptic Gospels and John's Gospel report the same Jesus event.

## 2. The Focus of this study

Why did the fourth Gospel use texts from Deuteronomy? There are probably two motifs from Deuteronomy in John's Gospel. The first motif is that *Jesus is a true "Prophet like Moses"*. The second motif is *to compare the Law of Moses with Jesus' Gospel* with seven phrases in John's Gospel; 8:5 (Dt 22:22), 8:7 (Dt 17:7), 8:17 (Dt 17:6), 8:35 (Dt 15:12), 8:41 (Dt 32:6), 12:8 (Dt 15:11), and 19:31 (Dt 21:22) (UBS 4<sup>th</sup>, 1983:888-893). However the second theme will not be dealt with in this study. The focus will be on the first theme, referring to Jesus as being a true "Prophet like Moses", as written in Dt 18. This motif is especially to be found prior to John 8 and is acclaimed and supported by *different speakers* in John's Gospel.

(i) The first speakers are *the people who were sent by the Pharisees* (Jn 1:21, 25). They asked John the Baptist whether he is the prophet. Here the prophet is clearly not Elijah. The noun "prophet" has the definite article ὁ. It refers to the prophet expected by the Pharisees, and by the people of Israel.

(ii) The second speaker is *Philip*, who was a disciple of John the Baptist before following Jesus (1:45). After he became Jesus' disciple, he found Nathanael and introduced Jesus to him. He says Jesus is he, ὃν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ .

(iii) The third speaker is *Jesus* himself (5:46). After Jesus healed the blind man on the Sabbath, the Jews confronted him. Jesus explained his divinity to the people. He said Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

(iv) The fourth speakers are *the people who heard Jesus' sermon* (6:14, 7:40). The first text (6:14) refers to the people who had actually seen the miracle of Jesus multiplying the five loaves and two fishes. After they have seen the miracle, they said, οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον (6:14). The definite article ὁ is used with προφήτης. The second text (7:40) refers to the group who heard Jesus' sermon in the temple about his Father who sent him. After they heard his sermon, they said, οὗτός ἐστιν ἀληθῶς ὁ προφήτης. The definite article ὁ is also used.

Other allusions to verses from Deuteronomy in the first six chapters of John's Gospel are the following: The first one, Dt 11:29, 12:5, concerns the place of worship raised by the Samaritan woman. Although she also confessed Jesus to be the prophet (4:19), it does not mean "the Prophet like Moses", but a prophet who prophesied and taught like a Rabbi. Her confession develops from "the prophet" to "the Christ". The second one is Dt 31:26, 27 referred to in Jn 5:45.

*This study intends to deal with the first motif, that Jesus is a true "Prophet like Moses" which plays an important role to interpret the aim of John's Gospel.*

### **3. Research History**

Many scholars have studied Jesus as a "Prophet", because it plays an important role in NT theology. It appears in studies on the titles of Jesus in Christology on his three offices as King, Priest, and Prophet. It also recurs in studies which compare the OT and the NT. Due to the fact that Israel was a theocracy, the king has ruled the people as the representative of God, the priest mediated between God and man, and the prophet proclaimed God's word.

### 3.1. 'The Prophet' as Christological title

Cullmann indicates 'the prophet' as one among the Christological titles which refer to the earthly work of Jesus. According to Cullmann (1975:17), there were two prophets, who were expected to return, namely Moses and Elijah. The return of Enoch is also occasionally mentioned with them, due to the fact that they did not die but ascended to heaven. The prophetic office of Jesus has changed in the Early Church, and was combined with other thoughts like the Logos. Teeple (1957:1) also compares the Mosaic eschatological prophet of Judaism to that of early Christianity. He points out that the Mosaic eschatological Prophet in early Christianity actually refers to the Messiah.

It is Glasson's (1963:27) opinion that in the rabbinic writings, Moses was referred to as the First Deliverer, with the Messiah being the Second Deliverer. Moses was a type of Jesus, and Elijah, the forerunner of John the Baptist. The dilemma is that John the Baptist denied that he is Elijah, when the people who were sent by the Pharisees asked him. Meeks explored the traditions concerning the prophetic motif in John's Gospel, researched representative sources from the Mediterranean religious world of the first Christian centuries, and found that the prophetic and kingly motifs play important roles in John's Gospel (Meeks 1967:1).

Sabourin (1967:45-51) mentions the prophet as a title of Jesus. But he says that this title does not refer to a general prophet, but to the unique eschatological prophet as the Messiah. Hahn investigated the concept of the eschatological prophet in late rabbinical literature and in the postexilic history. Hahn (1969:372-373) points out that there are a lot of Christological titles, but each emphasises

one characteristic of Jesus, or that the new Moses Christology has multiple characters because of the various functions that Moses fulfilled as king, prophet, judge, and priest.

### **3.2. The use of the OT**

The interest in the NT allusions to the OT prophecy of the prophet is recently rising again. It uses Judaic resources, the historical background of the Jesus era, and the context of the OT. Scholars agree that there are many allusions to Dt 18:15, 18 in the NT.

#### **3.2.1. The Moses motif**

Marty (1984) examines how the motif of “the prophet like Moses” is used in later Judaism, and in the whole of the NT. He continues his statement that ‘John developed Jesus’ miracles and message to demonstrate that he was “the prophet like Moses” (Marty 1984:285), while the motif of “the prophet like Moses” is used typologically in other Gospels, Acts, and the NT letters. Boismard (1993) used the Samaritan tradition to disclose the Christology of “the prophet like Moses”. He points out that it was not unknown in the synoptic traditions, but it took on a considerable importance in the Jewish and Samaritan traditions. Therefore he compared the text in John’s Gospel with the Samaritan traditions and the Qumran Texts. He contended that ‘the Christ’ and ‘the Prophet’ had the same meaning in John’s Gospel, and that John 1:45, 6:14, and 7:40 referred to Dt 18:15, 18.

Lierman (2004) recently published *‘The New Testament Moses’*, and dealt with various roles of Moses in the NT. However, he did not deal with the prophetic

motif but dealt with Moses as King in John's Gospel, because he thought that the kingly office was more important than the prophetic office in Jn 6:1-14 (Lierman, 2004:111).

### **3.2.2. The Prophetic motif**

Hooker is the scholar that considers the theme of Jesus as a second Moses as important. She sees the miracles that Jesus performed according to John's Gospel as prophetic actions (Hooker 1997:63). Reinhartz (1989:3) pointed out that Jesus is a prophet, since Jesus has predicted and prophesied. He mentioned the Samaritan woman's confession in Jn 4:19 to prove that Jesus is also a prophet, although the prophet she had in mind was a normal prophet, like that the people thought about in Mt. 16. The Samaritan woman's idea that Jesus was a prophet developed into that of the Christ, the Messiah. According to Van der Watt (2005b:108), there were expectations of an agent of God who was to come. He considers these expectations to be about the Messiah or the Prophet. In Reinhartz' article, "the Prophet like Moses" of Dt 18:15 does not take a central position to prove Jesus to be that kind of a prophet (Reinhartz 1989:12). The scholars find the eschatological prophetic concept of Dt 18:15, 18 in the Qumran texts. Xeravits (2003:174-176) insisted that the Moses figure plays an important role in the Qumran texts. He suggested that there is an eschatological reworking of the figure of Moses in Qumran. There are indeed a number of texts in Qumran, which support it (1QS 9:10-11; 1Q29; 4Q175; 4Q375; 4Q376; 4Q521, 11QMeI). A careful comparison of these texts with John's Gospel is consequently also an important issue in Qumran studies.

## 4. The hypothesis of this dissertation

Hanson (1991:21-41) shows in full detail that the Logos in John 1:1 is connected to the Word revealed on Mount Sinai in Exodus 34: 5-9. He points out that the Shekinah refers to the presence in Exodus 33:14, to the word in 33:22, and to the proclamation in 34:6. He concludes that these three uses of the Shekinah refer to the pre-existent Logos. It shows that the concept of Logos refers to the revelation of God by his word. From his study, it can be possible to see the connection between “the prophet like Moses” and the Logos, because the prophet is also the one who reveals God by the word of God to the people according to the definition of the prophet. The word of God is the connecting point between the prophet and the Logos.

John states the purpose of his Gospel clearly in his Gospel, as follows:

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name (Jn 20:30-31).

The purpose of John’s Gospel is to convince people that Jesus is the Son of God. Therefore John has to mention why the Son of God came to the world, how he became man, and how a man can call himself the Son of God or God Himself. But it is difficult to find the connecting point between the Son of God and the Logos in John’s Gospel. The Logos is the theme of the prologue and the Son of God is the theme of the conclusion in John’s Gospel. So it is important to find the consistency between the prologue and the conclusion. The connecting point between the Son of God and “the prophet like Moses” is the

one who was sent by God to deliver the word of God. “The Prophet like Moses” is the one who received the words of God directly in Dt 18:15, 18, and Dt 34:10. The Son of God in John’s Gospel is also disclosed as the one who was sent by God, the one who sees God directly, and the one who received the words of God directly.

From these two connecting points, the hypothesis of this dissertation can be illustrated as:

The Logos = The Prophet like Moses = The Son of God

## 5. Methodology

Steyn (1995:2) distinguished three levels in the study of the use made of OT material by the writers of the NT. *The first* is the linguistic level. This refers to the influence of the language, its grammar, style, etc. *The second* is the historical critical level. This encompasses the manifestation of the LXX material by way of the explicit quotations, which were used. *The third* is the hermeneutic level. It is the most difficult to scientifically determine the implicit influence, as seen in references, allusions, imitations and transpositions of broader motifs - which all contribute to the rewriting of a certain “event” at a later stage in the history in a theological manner. The first and second levels work with explicit quotations. But there are no explicit quotations of Dt 18:15, 18 in John’s Gospel. Therefore this dissertation will concentrate on the hermeneutical level.

In the first step, the text-historical method will be used to compare the allusions in John’s Gospel. The text, Dt 18:15, 18 was also used in the OT, because it



was important to prove the authenticity of a prophet. The important test for the authenticity of the prophets is whether the word of God is in the mouth of the prophet. This formula was used in the calling narratives of the prophets. The prophets that will be dealt with in this study are Balaam, Elijah, Jeremiah, Isaiah, and Ezekiel. With the exception of Balaam, they were seen as fulfillers of the promise of “the prophet like Moses” of Dt 18:15, 18.

The Second step will be to determine the allusions to Dt 18:15, 18 in John’s Gospel. Opinions vary on the number of allusions in the Gospel. NA 27<sup>th</sup> indicates two allusions of Dt 18:15, 18 in John’s Gospel, Jn 1:21, and 5:46. UBS 4<sup>th</sup> indicates 5 allusions, Jn 1:21, 1:45, 5:46, 6:14, and 7:40. A linguistic analysis will be used to determine which verses in John’s Gospel can be recognized as allusions to Dt 18:15, 18 and which verses in John’s Gospel refer to the special Prophet of Dt 18:15, 18, and Dt 34:10. The qualifications to be the special prophet indicated in Dt 18:15, 18 and Dt 34:10 are the following: 1. He has to be an Israelite. 2. He must speak the word of God. 3. He must see God face to face like Moses.

Thirdly John’s theology and his interpretation of Dt 18:15, 18 will be dealt with. His use and interpretation of Dt 18:15, 18 can only be understood within his theology. Although this motif will not lead to an understanding of the complete theology of John’s Gospel, it can at least indicate the role of this motif in the context of John’s Gospel. Therefore the role of this motif in each context of John’s Gospel will be examined.

## Chapter 2

# The Background of Dt 18:15, 18: a Prophet like Moses

In the study of the use of OT in the NT, there are three viewpoints; the first group of studies sees the same meaning in the OT and the NT. The second sees different meanings between the OT and the NT. The last group thinks that the NT authors interpreted the OT with their own methods. Generally, they interpret it in a way to indicate that Jesus of Nazareth was the saviour prophesized in the OT. Prophecy plays an important role in the OT. Its use in the OT and NT will be compared to see how the author of John's Gospel interpreted this motif.

In order to study the context of this motif in the OT, a definition of the office of a prophet in the OT will be given, as it is an important key of this study to find the unique use of this motif in John's Gospel. Secondly, the motif behind "a Prophet like Moses" will be studied in Dt 18, which refers to the leaders who will rule Israel according to God's will. Although the king and the priest and the judge were appointed to build the new Israel, the prophet was singled out to be the successor of Moses. Thirdly, "the prophet like Moses" will be compared with other prophets. Fourthly, in the history of Israel during the NT era many Rabbis expected "the prophet like Moses" to save them from other nations.

## 1. Definition of a prophet

Prophetic works included foretelling, teaching, doing miracles, etc. Lindblom (1973:1) pointed out that the prophet is not a person who has the gift of foretelling the future, but a person who has the gift of forthtelling, because  $\pi\rho\omicron$  in the Greek term  $\pi\rho\phi\eta\tau\eta\varsigma$  does not mean “before” but “forth”. On the other hand, Chafer (1998:99) insisted that prophecy appears in the Bible with a two-fold purpose. The prophet was both a forthteller and a foreteller. He was both a teacher for the times in which he lived, and the instrument through whom God transmitted predictions of the future. This does not define the prophet, but only the function of a prophet. A prophet teaches God’s will to the people and predicts the future according to God’s word.

One definition sees the prophet as someone close to God (DBI, 1998:671). But this definition is so wide that many OT people can be regarded as prophets. A narrower definition states that he proclaims God’s will to his people. Lindblom (1973:1) pointed out that a prophet has the special gift to receive revelations from the divine world. The prophet has communion with God through prayer, devotion, and moral submission, so that he is an inspired man. Marty (1984:16) defined the prophet as someone who is authorized to speak for another. There is enough evidence to substantiate it. He took Ex 7:1 as example. The Lord sent Aaron as Moses’ spokesman, saying that he would be Moses’ prophet. Therefore, a prophet of God can be defined as God’s spokesman. The prophet has a deep relationship with the Word of God. He had to proclaim the Word of God as God’s spokesman. Schniedewind (1995:55) distinguished the four inspiration formulas of a prophet; the first is “thus says God”, “thus says YHWH” or “God said”. The second is “the word of YHWH came to...”, “and YHWH

spoke to…” or “the angel of YHWH said to…”). The third is ‘the spirit possessed’ or “the spirit of YHWH came upon him”. The fourth is “to act like a prophet”. Especially the first and the second are related to the Word of God. “The word of YHWH came to…” (הָיָה דְבַר־יְהוָה אֵלַי) appears 112 times in the Hebrew bible (Schniedewind, 1995:131). In the LXX it is translated as ἐγένετο λόγος κυρίου πρὸς… . These results lead to define the prophet as the one who receives the Word of God, λόγος κυρίου, and proclaims it to the people. It is the same with Dt 18:15-18.

Brown (1993:175) pointed out that Dt 16-18 was devoted to four important leadership roles; judges (Dt 16:18-17:13), kings (Dt 17:14-20), priests (Dt 18:1-14) and prophets (Dt 18:15-22). In the ancient era, one leader had these four roles. It became specialized in the kingdom era. Abraham, for instance, was a chief and a prophet (Gn 20:7). Samuel was judge, priest and prophet. He was also the ruler before Saul. Moses had the role of king, judge, prophet and priest. Although Aaron was the high priest, Moses took part in offering sacrifices. Samuel denounced Saul because he took part in offering the sacrifice in his stead. Brown (1993:14) pointed out that Deuteronomy is based on the message given by God to Moses at Sinai, and that the revelations at Sinai provided the basic rules for the pilgrim people who were entering the new land. Dt 16-18 played an important role in the new system of the country. The author of John’s Gospel picked on the prophet, since he only used Dt 18:15-22 and 17:6 in his Gospel. But Dt 17:6, 7 in Jn 8:7, 17 is not concerned with a judge itself, but with the act of a judge, and of a witness.

The role of the prophet was very important to the people of Israel who entered the new land, because he proclaimed the words of God as mentioned above. The people of Israel had to listen to the words of God through the prophet

because this community was a theocracy. Therefore they had to listen to the words of the prophet. According to Dt 18:15-22, there were true and false prophets. Marty (1984:14) mentioned the five tests to distinguish between true and false prophets; firstly, whether he is an Israelite; secondly, always to speak in God's Name; thirdly, the performance of a miraculous sign or wonder; fourthly, fulfilment of his prophecy in his own generation; fifthly, agreement with previous revelations. But the calling of a Prophet like Moses had to be related to the word of God (Dt 18:18), because the word of God is the instrument of communication between God and the prophet. Dt 18:16-17 says that Moses faced and talked with God directly on mount Horeb.

## **2. The Motif of “the Prophet like Moses” in Deuteronomy**

The motif of “the Prophet like Moses” plays an important role in Deuteronomy itself. This motif appeared twice in Deuteronomy (Dt 18:15, 18; 34:10). The first is the promise of ‘a Prophet like Moses’ that God will provide for the people. The second says that the promise is not yet fulfilled. It opens the possibility to interpret who this prophet is in the history of Israel as well as in the NT era. Another interpretation proposes that Moses is only an example of a prophet, and that Dt 18:15, 18 only explains the prophet institution in the OT. Brown (1993:188) contended that “the Prophet like Moses” did not refer to prophecy in general but to a particular prophet. He referred to its Jewish interpretation, its interpretation by the Qumran community and by the Samaritans to substantiate his view. The difference and different motifs behind the NT and OT interpretations of Dt 18:15, 19 will be investigated.

Mayes (1987:282) proposed that Dt 18:15 is a general reflection on the history and significance of prophecy in Israel, in which the prophets are understood in relation to Moses and legitimated through connection of their proclamation with the law that was given through him. He maintains that it is not an indication of the existence of a prophetic office as covenant mediator, and that the messianic interpretation of this promise, referring it to a single individual, arose in later Judaism, and was the accepted interpretation in NT times. Mayes did not, however, mention “the Prophet like Moses” in his comment on Dt 34:10. McConville (2002:302-303) said that “the Prophet like Moses” was contrasted with the vivid pictures of the practices of the other nations. Therefore the ‘raising up’ of the prophet need not indicate a single act, and this act of ‘raising up by God’ happened many times in Israel’s history. Craigie (1976:262) saw its primary importance for the prophets who succeeded after Moses. Their function was to declare the words of God. These scholars saw the concept of ‘a Prophet like Moses’ as the example of the prophetic office, which were distinguished from the prophets of the other nations.

Dt 16-18 prepares the institutions of the new country, including the institution of the prophet. But Nicholson (1967:77) countered that in Deuteronomy, Moses is the prophetic covenant mediator, and it is as covenant mediators that Yahweh will ‘raise up’ prophets to succeed Moses, and did not indicate a particular prophet who would be coming. On the other hand, Nelson’s (2002:235) opinion is that a prophet ‘like Moses’ describes a certain kind of prophet among other possibilities, and he will be an authorized mediator, an intercessor and a teacher of the law. It indicates the one particular prophet who will succeed Moses.

It is clear that Dt 34:10 cited Dt 18:15, 18. It means that “the Prophet like Moses” promised in Dt 18:15, 18 is the same person who has not yet come. If Dt 18:15, 18 is not a promise, but only an example of the prophetic institution, there was no need to mention it again in Dt 34:10. McConville (2002:477), however, considers it not as the incompleteness of the promise, but as an affirmation of Moses’ incomparability as a prophet. Nelson (2002:393) suggests that prophets like Moses would appear, but none would have Moses’ unmediated access to Yahweh’s presence. According to Craigie (1976:402), the unique aspect of Moses’ prophetic ministry is the Exodus event. It was with the New Covenant that at last a Prophet like Moses appeared again. But he was more than a prophet, and the coming prophet was the Son of God, Jesus Christ, who brought with him the liberation of the new exodus. Therefore “the prophet like Moses” was regarded as the promised messiah at least at the end of Deuteronomy, as Sailhamer (2001:18) supposes,

There was still a prophet yet to come. In other words, the author who gave us the “final” ending of the Pentateuch understands the words of Moses in Deuteronomy 18 exactly as they were understood by the NT authors. That “Prophet like Moses” was the expected Messiah—and he had not yet come.

But although scholars emphasized that Moses was himself a great prophet, and the example of a prophet, he was also a king, a priest, and a judge. However, there is no individual calling mentioned in the case of a king, a priest, and a judge. “God will raise up unto you a Prophet” (Dt 18:15) is God’s promise that he will select a prophet in future. There were a lot of expectations in the NT era about the special prophet. But in the OT era the different offices were instituted to guide the nation in their promised land. The viewpoints of the NT and Judaism differ among OT scholars, because their interpretations of the texts

differ. OT scholars intend to find meaning in the texts itself, but the NT authors and Judaic authors expect the special prophet in the history of redemption. There are two different contexts of this motif of “the Prophet like Moses”. The OT context sees the role of ‘a Prophet like Moses’ in Deuteronomy as the example for the institution of the prophetic office in Israel. The NT context sees it as the promise of the coming special prophet who is greater than Moses in the history of redemption.

### **3. The Motif of ‘a Prophet like Moses’ in the OT**

Dt 18:15-22 is an instruction on the institution of the prophet. Vv. 15-18 promise a Prophet like Moses, v. 19 describes the authority of the prophet’s word, v. 20 is concerned with the false prophets, and vv. 21-22 how to distinguish a true prophet. The main characteristics of ‘a Prophet like Moses’ is ‘I will put my words in your mouth’ (Dt 18:18) and ‘from among your own brothers’ (Dt 18:15). The way God used to put his word in his mouth on mount Horeb was that God spoke to Moses face to face (Dt 34:10).

#### **3.1. The application of the formula of “the prophet like Moses” in the OT**

‘I will put my words in your mouth’ (Dt 18:18) is used 10 times in OT texts (Nm 22:38, 23:5, 23:12, 23:16, 1 Ki 17:24, 2 Chr 36:21, 36:22, Is 51:16, Jr 1:9, 5:14). There are 5 prophets that use the expression, ‘I will put my words in your mouth’ (Dt 18:18). The first prophet is Balaam. Nm 22:38, 23:5, 12, and 16 deal with the prophet Balaam. It must be determined whether he was a prophet of



God or not, and why he was cursed by God. The second prophet is Elijah. 1 Ki 17:24 is concerned with the prophet Elijah. The third is Jeremiah. 2 Chr 36:21, 36:22, Jr 1:9, 5:14 applied the prophetic formula to Jeremiah. And the fourth is Isaiah. Is 51:16 alluded to Dt 18:18 and applied it to Isaiah. The last is Ezekiel. According to Kohn (2002:249), the motif of “the Prophet like Moses” can also be applied to Ezekiel because there is a citation of ‘among your brothers’ (Dt 18:15) in Ezk 2:5, and that Ezekiel ate the scroll of God’s word in Ezk 2:10-3:3 could be regarded as an allusion to ‘I will put my words in your mouth’ (Dt 18:18).

### **3.2. Balaam as a prophet? (Nm 22:38, 23:5, 23:12, 23:16)**

Balaam is depicted not only as a true prophet of Yahweh who has the words of God in his mouth (Nm 22:38, 23:5, 12, 16), but also as a cursed prophet (Dt 23:5, Nm 31:8, 16, Rv 2:14). Freedman (1992:569) explains it as the difference between the ‘Elohistic’ source and the ‘Priestly’ source. Freedman (1992:569) indicates that ‘In those verses generally called E we see in Balaam a typical Yahweh-prophet, one who can only speak the word that Yahweh puts in his mouth, a phrase reflecting the paradigmatic description of a prophet in Dt 18:18’. The word ‘ἐμβάλλω’, ‘בִּשְׁ’ which means ‘put into’ was used in Nm 22:38, 23:5, 12, 16, while the word δίδωμι, יָדָּ which means ‘give’ was used in Dt 18:18.

However, there are some problems to apply the motif of ‘a Prophet like Moses’ to Balaam. Firstly, Balaam was Moses’ contemporary. The LXX’s ‘ἀναστήσω’ is the future indicative active form of ‘ἀνίστημι’ which means ‘will raise’. It means that God will raise a Prophet like Moses in future. Therefore Balaam cannot be related to this promise. Secondly, he was not an Israelite. The expression ‘ἐκ

τῶν ἀδελφῶν σου’ of Dt 18:15, 18 was a common expression, so that ‘a Prophet like Moses’ can only be applied to an Israelite. Thirdly, Balaam’s title is different. In the case of Balaam, ‘Soothsayer’ (ὁ μάντις) was used to indicate him (cf. Driver 1960:221). It seems as if Nm 22:38, 23:5, 12, 16 are not allusions to Dt 18:18, or vice versa, though the expression to ‘put God’s word into my mouth’ can be an expression of the prophet for ‘thus God’s words came’.

In conclusion, Balaam was not the prophet, but a Soothsayer. So even though the prophet formula, the Word of God is in his mouth, was used in his case, it can not apply to “the Prophet like Moses”.

### 3.3. Elijah as prophet (1 Ki 17:24)

Dt 18:18b : וְנָתַתִּי דְבַרִּי בְּפִיו

1 Ki 17:24 : וְדַבַּר־יְהוָה בְּפִיךָ

Dt 18:18b : δώσω τὸ ῥῆμά μου ἐν τῷ στόματι αὐτοῦ

1 Ki 17:24 : ῥῆμα κυρίου ἐν στόματί σου

Dt 18:18b : I will give my word in his mouth

1 Ki 17:24 : The word of the LORD in your mouth

In 1 Ki 17:24 the motif of ‘a Prophet like Moses’ was applied to Elijah by the widow in Zarephath. She confessed Elijah to be a man of God because of the Word of God in his mouth. There are many studies of parallels between Moses and Elijah. Gregory (1983:205) reports in his footnote,

Many scholars have noted the correspondence between Moses’ covering his face on Horeb when he received his call and Elijah’s covering his face when Yahweh addresses him.

He refers to Fohrer's extensive study on the allusions and narrative comparisons with Moses; the sustaining care (1 Ki 17:6), the challenge to God (1 Ki 17:20), the contest on Carmel (1 Ki 18:20-40), Elijah on Horeb (1 Ki 19:8ff), the trip of 40 days and nights (1 Ki 19:8), hiding in the cave when Yahweh passed by (1 Ki 19:9ff), the theophany (1 Ki 19:9ff), Elijah's hiding his face (1 Ki 19:13), the 7000 true believers (1 Ki 19:18), Elijah's fleeing to a foreign land (1 Ki 17:2ff), and the confrontation between Elijah and the people (1 Ki 18:20ff) (Gregory, 1983:204).

However, he did not mention 1 Ki 17:24 as an allusion to Dt 18:18. Although these are enough reasons to disqualify this verse as a direct quotation of Dt 18:18, it is probably an allusion to Dt 18:18. Firstly, Elijah was an Israelite like "the Prophet like Moses" of Dt 18:15. Secondly, he was God's spokesman to the people and to King Ahab. According to Walsh (1982:16-18), there are two motifs in 1 Ki 17, i.e. Word and Obedience. He (Walsh 1982:7) discerned three episodes in Ch 17; the first episode in vv 2-6, the second in vv 8-16, and the third in vv 17b-24. The authorization of the word is developed by the consecutive episodes. The development of the term "word" was brought to completion by the widow's confession 'of a truth, the word of God is in your mouth'. He received the authorization as a prophet by the widow's confession that he is a man of God. The phrase 'the word of God is in your mouth' belongs to "a Prophet like Moses".

However, it is difficult to determine whether the author of 1 Ki considered the motif of a Prophet like Moses in 1 Ki 17, because there are some differences between Dt 18:18 and 1 Ki 17:24. The woman confessed Elijah to be a man of God, not a prophet. There were a number of prophets of God and of other gods of the time. The motif of a prophet was not uncommon. Secondly, the verb 'give'

is not used in 1 Ki 17:24. But in Dt 18:15, 18, the speaker was God himself, in 1Ki 17 the widow was the speaker. So the verb “give” is no problem. Thirdly, this woman was not an Israelite, therefore she did not expect “the Prophet like Moses” of Dt 18:15, 18.

In conclusion, there is enough evidence to define 1 Ki 17:24 as an allusion to Dt 18:15, 18, as shown above. It can be summerized as follows:

1. The parallel between “my word in his mouth” and “the word of the Lord in your mouth”.
2. The correspondence between them - Moses' covering his face on Horeb and Elijah's covering his face.
3. Elijah was an Israelite.
4. He was God's spokesman

However, it is difficult to confirm that the author of 1 Ki considered 1 Ki 17:24 as an allusion to Dt 18:15, 18. This woman did not call Elijah “a Prophet” but called him “a man of God”, because she was not an Israelite and she did not know “a Prophet like Moses”. Therefore this verse means a special “man of God” who can do special things of God, to this gentile woman at least, and not “the Prophet like Moses” with an eschatological meaning.

### 3.4. Jeremiah as prophet (2 Chr 36:21, 36:22, Jr 1:9, 5:14)

The motif of ‘a Prophet like Moses’ was used at the beginning of Jeremiah’s oracles. According to Boismard (1993:1), Jr 1:9, 7 and Dt 18:18 have literary contact with each other. He compared Dt 18:18b and Jr 1:9, as well as Dt 18:18c and Jr 1:7 as follows:

Dt 18:18 : וְנָתַתִּי דְבָרִי בְּפִי וְדַבַּר אֱלֹהִים אֶת כָּל־אֲשֶׁר אֶצְוֶה  
 Jr 1:9,7 : וְנָתַתִּי דְבָרִי בְּפִיךָ : וְאֵת כָּל־אֲשֶׁר אֶצְוֶה תְּדַבֵּר

Dt 18:18b : δώσω τὸ ῥῆμά μου ἐν τῷ στόματι αὐτοῦ  
Jr 1:9 : δέδωκα τοὺς λόγους μου εἰς τὸ στόμα σου

Dt 18:18b : I will give my words in his mouth  
Jr 1:9 : I will give my words in your mouth

Dt 18:18c : λαλήσει αὐτοῖς καθότι ἂν ἐντείλωμαι αὐτῷ  
Jr 1:7 : κατὰ πάντα ὅσα ἐὰν ἐντείλωμαί σοι λαλήσεις

Dt 18:18c : He will say everything that I will command him to say  
Jr 1:7 : everything which I will command, you will say

Judging from the above, Jeremiah used the motif of ‘a Prophet like Moses’ in order to convey God’s words against the pagan nations. On the other hand, in Bright’s commentary, there is no mention about a deuteronomistic prophet, and he points out that Jeremiah understood himself as God’s Mouthpiece (Bright 1965:7). According to Nelson (2002:235), ‘Put my words in his mouth’ was a messenger formula, which appeared in Jr 1:9 as well as in Ex 4:15 (the word of Moses in Aaron’s mouth). Jones (1992:67) indicates that Jeremiah was called like the classical prophets of Israel. Calling by God is characteristic of the charismatic leaders of Israel like Moses, Gideon, and Saul. It means that the prophet is regarded as a ‘saviour’. However, Thompson (1981:148-149) regards Jeremiah as the promised successor to Moses. He pointed out that Jeremiah told his audience all that God commanded him even through extreme peril at that time. In the Haggada, Jeremiah was also identified as a Prophet like Moses.

In conclusion, Jeremiah is the nearest prophet to “the Prophet like Moses”. In the narrative of his calling, the prophet formulae in Dt 18:15, 18 were used exactly, as shown above. Here the speaker is God and the hearer is Jeremiah. Therefore the deference of the subject and object between Jr 1:7, 9 and Dt 18:18 is no matter. Therefore it is reasonable to regard Jr 1:7, 9 as an allusion to Dt 18:18.

### 3.5. Isaiah as prophet (Is 51:16)

There is a linguistic parallel between Dt 18:18b and Is 51:16. The Hebrew text used דְּבַרִי, but the other words have little deference. In the LXX, it is also different (Wevers 1995:303). Dt 18:18b uses τὸ ῥῆμά, while Is 51:16 uses τοὺς λόγους. When Cyrillus Alexandrinus<sup>1</sup> cited Dt 18:18, he used θήσω τοὺς λόγους instead of δώσω τὸ ῥῆμα in Cyr I 253 IV 904 V 332 364 VI 760 880 X 744 (Göttingen-LXX Deuteronomium 1977:226). But it is clear that the verbs used in Dt 18:18b and Is 51:16 differ in the MT:

Dt 18:18b : וְנָתַתִּי דְבַרִי בְּפִיו

Is 51:16 : וְאָשִׁים דְבַרִי בְּפִיךָ

Dt 18:18b : δώσω τὸ ῥῆμά μου ἐν τῷ στόματι αὐτοῦ

Is 51:16 : θήσω τοὺς λόγους μου εἰς τὸ στόμα σου

Dt 18:18b : I will give my word in his mouth

Is 51:16 : I will put my words in your mouth

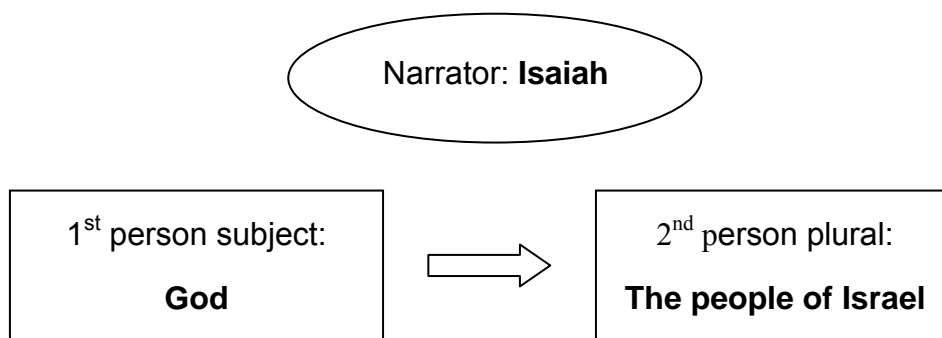
Young (1972:317) suggests that this verse is a reminiscent of the introductory word of Dt 18:18. There are many literal similarities between them. The possessive pronouns ‘αὐτοῦ’ and ‘σου’ differ on its designation. The word ‘αὐτοῦ’ indicates the prophet who was promised by God, and the word ‘σου’ indicates the one who is hearing the word of God, as a result of the different dialogue styles. Is 51:16 might be regarded as an allusion to Dt 18:18b, because of the linguistic similarity between the phrases. According to Koole (1998:189), ‘an

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<sup>1</sup> *Cyrillus Alexandrinus* (A.D. 370-444) who was the nephew of Bishop *Theophilus* of Alexandria became Bishop of Alexandria about the year A.D. 412 (Brauer 1971:254).

argument supporting this is that ‘to place (divine) words in the mouth (of somebody)’ is the prophetic “Worteingebungsformel” (*formula for the inspiring with the word*) in Nm. 22:38; 23:5, 12, 16 cf. Dt, 18:18; Jr 1:9’.

But it is problematic to see this verse as a reference to Isaiah as “the prophet like Moses”, because the hearers of this message are the people of Israel addressed in the dialogue style. Goldingay and Payne (2006:246) found that ‘the Tg has “and I have put the words of my prophecy in your mouth”’. If it is considered that this sentence is a message from God to Israel through Isaiah, “your mouth” cannot indicate the mouth of “the prophet, Isaiah”. In Is 51:1-8 the speaker is Isaiah. He uses the 1st person pronoun “I” as if God speaks directly to the people of Israel, for whom he uses the 2nd person plural, ὑμῶν as follows,



Therefore Is 51:9-11 is the appeal of Isaiah, the narrator to God. From Is 51:12-16, the form of narrative returns to Is 51:1-8, but the 2<sup>nd</sup> person plural changes to 2<sup>nd</sup> person singular, ‘σε’. And in the case of the MT, in v. 12a the addressees are in the 2<sup>nd</sup> person plural masculine; in 12b the question is in the 2<sup>nd</sup> person singular feminine; from Is 51:13-16 onwards the addressees are in the 2<sup>nd</sup> person singular masculine. The opinion of Motyer (1993:410) is that ‘this will hardly do, for it is impermissible to solve problems by assuming lunatic sub-editors who worked without thought for sequence of syntax’.

The 2<sup>nd</sup> person singular masculine is used from v. 13 to v. 16. Therefore 'your mouth' in v. 16 can indicate the prophet, Isaiah, as well as the people of Israel. According to Blenkinsopp (2002:334), 'putting words in an individual's mouth is a familiar prophetic designation and endowment formula, and comparison with Is 49:2 and Is 50:4 shows that the statement is addressed to the prophetic servant whose voice we have just heard (Is 50:4-9)'. From Goldingay's (2001:296) statement, 'it is a recurrent assumption that the prophet fulfils the role of servant only on an interim basis', he concludes that the prophetic role belongs to the community. Childs' (2001:404-405) view is also that the point of this commission (Is 51:16a) is that those who have followed in the servant's footsteps have been assigned a new prophetic task in bringing the good news to Zion, which is an extension of the servant's task.

In conclusion, Is 51:16 is an allusion to Dt 18:15, 18 that indicates both the individual prophet, Isaiah, and the people of Israel. It shows that the prophetic role can belong to the community. However Dt 18:15, 18 indicates just one person among Moses' brethren as "the Prophet like Moses". Therefore it can be understood by the readers that it refers to the individual prophet, Isaiah.

### **3.6. Ezekiel as prophet (Ezk 2:5, 3:10)**

Two verses in Ezekiel can be assumed to be allusions to Dt 18:18. Ezk 2:5 alludes to Dt 18:18a and Ezk 3:10 alludes to Dt 18:18b. They are parts of narratives that are not unique of prophetic experiences. Duguid (1994:107) takes Jeremiah as an example. In both Jeremiah and Ezekiel, a coming "Prophet like Moses" is expected (Dt 18:15, 18), and the state of such a prophet can give a powerful authority to the prophets in OT. The messenger formula,



כָּה אָמַר אֲדָנָי (Ezk 43:18, 44:6, 9, 45:9, 18, 46:1, 16, 47:13) is often used in Ezekiel to show the distinctly prophetic task of Ezekiel. Ezk 2:5 and 3:10 also play that role in Ezekiel. Firstly a comparison between Dt 18:18a and Ezk 2:5b is as follows:

Dt 18:18a : נְבִיא אֲקִים לָהֶם מִקִּרְבֵּי אַחֵיהֶם

Ezk 2:5b : וַיֵּדְעוּ כִּי נְבִיא הָיָה בְּתוֹכָם

Dt 18:18a : προφήτην ἀναστήσω αὐτοῖς ἐκ τῶν ἀδελφῶν αὐτῶν

Ezk 2:5b : γινώσκονται ὅτι προφήτης εἶ σὺ ἐν μέσῳ αὐτῶν

Dt 18:18a : I will raise up for them a prophet from among their brethren

Ezk 2:5b : They will know that a prophet has been among them

In Dt 18:18a, the promise about a prophet comes with a condition. He must be an Israelite. Ezk 2:5b states that Ezekiel is an Israelite, the condition for a prophet. According to Cooke (1985:34), the phrase, ‘they will know that a prophet has been among them’ can be the counterpart of the phrase, ‘they shall know that I am Jahveh’ which echoes in the book of Ezekiel. In the book of Ezekiel, the fact that a prophet has been among them plays an important role in delivering the message of God to the people of Israel. Clements (1996:16) suggests that it ‘is impressively described as knowing “that there has been a prophet among them” (2:5)’, and ‘acknowledging the message bearer is assurance that a true message has been sent’. Therefore this verse might be an allusion to Dt 18:18a.

Secondly the comparison between Dt 18:18b and Ezk 3:10 is as follows:

Dt 18:18b : וְנִתְּתִי דְבָרִי בְּפִיו

Ezk 3:10 : אֶת־כָּל־דְּבָרֵי אֲשֶׁר אֲדַבֵּר אֵלֶיךָ קַח בְּלִבְּךָ

Dt 18:18b : δώσω τὸ ῥῆμά μου ἐν τῷ στόματι αὐτοῦ

Ezk 3:10 : πάντας τοὺς λόγους οὓς λελάληκα μετὰ σοῦ λαβὲ εἰς τὴν καρδίαν σου

Dt 18:18b : I will put my words in his mouth

Ezk 3:10 : receive into your heart all my words that I speak to you

As mentioned above, the difference between ‘τὸ ῥῆμα’ and ‘τοὺς λόγους’ does not matter, because Cyrillus used ‘τοὺς λόγους’ instead of ‘τὸ ῥῆμα’ in both verses to translate “דְּבַרְךָ” in the MT. The place of Ezk 3:10 where the words of God will be put in, differ from “his mouth” in Dt 18:18b to “your heart” in Ezk 3:10. Fairbairn (1960:37) compares Jeremiah’s words with Ezekiel’s deeds:

Your words were found, and I ate them, and Your word was to me the joy and rejoicing of my heart (Jr 15:16).

Ezekiel also ate the scroll of God as his representative at such a time to such a people (Ezk 3:1-2).

Gaeberein (1972:28) points out,

No servant of God can speak thus unless he receives the Word, feeds on it himself, eats what the Lord has given, and finds out the sweetness of obedience and self-surrender. The Word to be spoken, the message to be given must come from Jehovah. ‘I have put my words in your mouth’ was spoken to Jeremiah, and Ezekiel had the same experience.

He considers the ‘speak with my words unto them’ (Ezk 3:4) as inspiration (Gaeberein 1972:28). The important thing is that the word of God is necessary to prove the authenticity of the prophet. Ezekiel’s task is to deliver the Word, which is cited in terms, not of its content, but of its divine authority, by using the messenger formula (Allen 2002:39).

In conclusion, the motif of 'a Prophet like Moses' was announced in Dt 18:15, 18, as a prophecy. Many people were waiting for its fulfilment during the OT era. In Dt 34:10, it was not yet fulfilled. Jeremiah, Isaiah, and Ezekiel cited it to prove that they were authentic prophets. To prove his authenticity is a problem for a prophet. The authenticity of a king and priest is self-evident. People did not believe Jeremiah to be a prophet of God, because of his negative prophecy about their country. Amos was a herdsman, and a gatherer of sycamore fruit (Am 7:14) before he received God's word. But the word of God proves their authenticity. When the word of God is with them, they are prophets, notwithstanding their trade or profession. The basic definition of 'a Prophet like Moses' is that God's word is in his mouth. The basic role of the prophet is to be the mouthpiece of God.

But this qualification does not qualify him as the special "Prophet like Moses". Although Dt 18 was used to explain the prophetic institution as such, the promise of Dt 18:5, 18, will be fulfilled by the coming of the messiah who will be the special prophet. "A Prophet like Moses" could be fulfilled in Dt as well as in the OT. This special prophet has an intimate relationship with the word of God, and he receives the word from God face to face, like Moses. There were various methods and instruments, through which the prophets of the OT received the revelation of God. But they could not surpass Moses. The only way to receive the Word of God even better than Moses, is to be the Word itself. Jesus was the Logos according to John's Gospel. The author of John's Gospel emphasized the union between the Father and the Son (Jn 10:30, 17:21-22).

#### 4. The Motif of 'a Prophet like Moses' in the DSS

After the discovery of the Qumran scrolls in the caves around the Dead Sea, it attracted the interest of many scholars. These scrolls were written by an extraordinary community that lived and worked in this vicinity from approximately 200 BC until 100 AD. Whether the NT authors were influenced by them or not is disputed. Bauckham (1997:267) mentioned three hypotheses about the influence of Qumran on John's Gospel; the first is that John's Gospel was influenced by them indirectly; for example, R Brown (1991). The second is that it was influenced by them directly; for example, J H Charlesworth (1991), J Ashton (1991). The third is that it had no influence either indirectly or directly on the Gospel; for example, R. Bauckham (1997).

Brown (1991:7) points to the dualism in Qumran and in John's Gospel. He adds 'the angelic figure in the Scrolls who as prince of lights and spirit of truth leads the sons of light, has been adapted in John to the figure of Jesus (the light of the world, the truth) and to the Paraclete (the Spirit of truth)'. He also assumed that John, the son of Zebedee, who was a disciple of John the Baptist, who was a sectarian like Qumran, would have been the bridge between Qumran thought and Christian thought (Brown 1991:8). He concludes, 'there is no convincing evidence that the Johannine writer knew the Qumran literature. Rather the relationship is indirect, and best explained if there was a conversion into the Johannine community of Jews who held the kind of ideas known to us from the DSS' (Brown, 1979:30).

Charlesworth (1991:101, 102) pointed to the direct influence of Qumran on John's Gospel, by common phrases: "the Spirit of Truth" - Jn 14:14, 15:26,

16:13 cf 1QS 3:18-19, 4:21, 23, "the Holy Spirit" - Jn 14:26; 20:22 cf 1QS 4:21, "sons of light" - Jn 12:36 cf 1QS 3:13, 24, 25, "eternal life" - Jn 3:15, 16, 36; 4:14, 36; 5:24, 39; 6:27, 40, 47, 54, 68; 10:28; 12:25, 50; 17:2, 3 cf 1QS 4:7. He also indicated indirect phrases: the light of life, walk in the darkness, the wrath of God, the eyes of the blind, full of grace, the works of God, the men... because their works were evil. Charlesworth (1991:104), therefore, suggests that John had apparently been influenced directly by Essene terminology, and that Qumranic concepts would have been refracted by the prism of John's originality and deep conviction that Jesus is the Messiah, so that potentially parallel concepts would be deflected.

Bauckham (1997:267, 268) did not think there was any influence or any particular historical connection between John and Qumran. He treated these suggestions as a natural enthusiasm at the time when the Scrolls were first published. He stated that the dualism of Qumran is different to the dualism of John. There are two sets of dualism in John's Gospel. The one is the light/darkness dualism; the other the above/below dualism. The Qumran texts contain only the light and darkness opposition, which is also found in other Jewish texts. It occurs relatively often in the Hebrew Bible and in the Jewish literature of the second temple. In fact the use of this metaphor of light and darkness is represented in some 132 verses of the apocalypse of the clouds in 2 Baruch (Chs. 53, 56-57). In the above/below dualism 'from God' is from above and 'from the devil and from humans' are from below. But there is also the above/below dualism like the Angel Liturgy in the dualism of Qumran. According to Newsom (1985:37),

It is "highly likely" that 4Q401 should be restored to yield two references to Melchizedek, one of which calls him "a priest in the

council of God.” The reference to the council seems to presuppose the exegesis of Psalm 82 in 11QMelch but adds the element of priesthood. 4Q401 also contains several references to war in heaven and to the mustering of angelic hosts.

Therefore Bauckham’s opinion has a weak point. But there is another difference in John’s use of the light and darkness dualism. It is his emphasis on the unique use of light (for example, a great light). He sees the Hebrew bible as the origin of this dualism. The Qumran writers and the Jewish writers made their own use of it.

There are similarities and differences between the Qumran literature and John’s Gospel in their use of the motif of “a Prophet like Moses”. It is found both in the Qumran literature and in John’s Gospel. John used it 5 times in his Gospel (Jn 1:21, 25; 1:45; 5:46; 6:14; 7:40) and there are many texts that were using it in the Qumran literature (1QS 9.10-11; 1Q29; 4Q175; 4Q375; 4Q376; 4Q521, 11QMel). The Moses figure plays an important role in Qumran (Xeravits 2003:174-176). But Bauckham maintains the differences between the use of the prophetic motif in John’s Gospel and in Qumran. In the case of Qumran, the motif of “the prophet like Moses” is disclosed as the eschatological prophet, but John’s Gospel adds the concept of the soteriological prophet to the eschatological prophet. In Qumran literature, Moses is the giver of the law to the people, so the Torah is from Moses (1QS V. 8; CD XV 2, 9, 12; XVI 2, 5; 4Q397 frg. 14-21, 10; 4Q398 14-17 I 2; 4Q504 frg. 1-2, 12). God communicated through Moses to speak to or to command his people (1QS 1 3; viii 15, 22; CD v. 21; 4Q504 1-2 v 14; 1QM x 6; 1QH iv 12; 4Q266 frg. 11, 1-2). Xeravits (2003:176) suggests that there is an eschatological reworking of the figure of Moses in Qumran, which started with the Testimonia (4Q175). It is a collection of biblical texts related to eschatological-messianic issues. The motif of ‘a

Prophet like Moses' with the word of God in his mouth is considered evidence for the expectation of the eschatological Moses. On the other hand John used this motif to represent the prophet whom the people were expecting. In 5:46 Jesus himself admits that he is the one of whom Moses wrote. Jesus adjusted the thinking of the people about the prophet. He is greater than Moses. Moses had limitations. The people who ate manna in the desert died, but the Prophet gives eternal life. John and the Qumran writers used the tradition independently. Therefore the text of Qumran will be compared with John's use of the tradition.

#### 4.1. 1QS 9:10-11 (Rule of the Community)

9b וּמְכוּל עֲצַת הַתּוֹרָה לֹא יֵצְאוּ לְלַכְתָּ בְּכוּל שְׂרִירוֹת לְבָבָם.

וּנְשַׁפְטוּ בְּמִשְׁפָּטִים הַרְשׁוּנִים אֲשֶׁר הִחְלוּ אֲנָשֵׁי הַיְחָד לְתִסֵּר בָּם

11 עַד בּוֹא נְבִיא וּמְשִׁיחֵי אֶהְרֹן וְיִשְׂרָאֵל. [ ]

*Trans. 9b. they should not depart from any counsel of the Torah in order to walk 10. in complete stubbornness of their heart, but instead shall be ruled by the first directives which the men of the Community began to be taught 11. until the prophet comes, and the Messiahs of Aaron and Israel (Martinez and Tigchelaar 1997a:92-93).*

1QS is the rule of the community. It is one of the long scrolls from Qumran cave 1 with thematic writings. It was copied between 100-77 BC from a text composed before this date (Xeravits 2003:15). Especially 1QS 9:5b-11 contains the "messianic expectations" of the Qumran Community. The Torah is the exigency, which rules the community (1QS 9:9). But it is until the prophet comes. The function of Torah would be fulfilled by the coming of the prophet. This was

their eschatological expectation. Stegemann (1998:208) states that they expected that God would introduce new laws to complete the Torah through this Prophet like Moses. Jesus came to complete the Torah according to Matt 5:17, but John says that Jesus brought grace and truth. John portrayed the Torah of God through Moses, and the grace and truth of God by Jesus (Jn 1:17). In the dialogue between the Samaritan woman and Jesus, her confession proceeded from the prophet to the expected Christ. When the woman heard Jesus' word about her husbands, she confessed him to be a prophet, since he knew her personal circumstances. It is like a revelation from God attributed to a prophet. After hearing Jesus' answer about the place of worship, her confession changed to the coming Christ, who will tell them all things. The Christ and the Prophet are also used along the same lines by Qumran. Through the textual-criticism method, Boismard (1993:6-7) saw that the two titles: "the Christ" and "the prophet" were synonyms. In 1QS 9:11 the role of "a Prophet like Moses' is to complete the Torah. However there are many questions about the comparison. The first question is about the relation of the prophet to the Messiahs of Aaron and Israel. Why was the Messiah constructed in the plural (וּמְשִׁיחִים)? If it was used in the singular, it would be parallel with the prophet. The second question is why Aaron appears here. Xeravits (2003:22) answered this question by saying that the community of Qumran was waiting for the protagonists and they had two figures; the priest, and the prophet. Boismard (1993:2) also mentioned that the Qumran sectarians awaited two messiahs, one a warrior, the other a priest, and that their coming would be preceded by a prophet. Lightenberger (2003:328) explained that the two Messiahs of Aaron and Israel are taken from Zech 4:14, the two "anointed ones." La Sor (1972:49-50) thinks Aaron and Israel are representatives of the community of Qumran. Aaron was represented as the priest. In John's Gospel there is not more than



one Christ. Even John the Baptist denied that he is a prophet. There is only Jesus who is portrayed as “a Prophet like Moses” in John’s Gospel.

#### 4.2. 4Q175 1:5-8 (Testimonia)

נבי אקים לאהמה מקרב אחיהמה כמוכה ונתתי דברי<sup>5</sup>

בפיהו וידבר אליהמה את כול אשר אצונו . והיה האיש<sup>6</sup>

אשר לוא ישמע אל דברי אשר ידבר הנבי בשמי אנוכי<sup>7</sup>

אדרוש מעמו.<sup>8</sup> *vacat.*

(Cf. 4Q379 22 II) / 5 Dent 18:18-19 «I would raise up for them a prophet from among their brothers, like you, and place my words 6 in his mouth, and he would tell them all that I command him. And it will happen that /the/ man 7 who does not listen to my words which the prophet will speak in my name, I 8 shall require a reckoning from him.» Blank (Martinez and Tigchelaar 1997a:356-357).

The copier of 4Q1745 was the same one who copied scroll 1QS. The date of copying is between 100-75 BC. Because of its clearly exegetical citations, scholars treat it among the *pesharim* (Xeravits 2003:57). According to Xeravits’ opinion the starting point of the eschatological expectation is the Testimonia (4Q175), the collection of biblical texts related to eschatological-messianic issues (2003:176). Brooke (1997:155-156) explained that the *pesharim* are interpretations of the law. Because Moses was the law-giver, he could also interpret it. Dt 18:18-19 in 4Q175 becomes a testimony of how the hidden law should be revealed in the community. This was the work of the Prophet. The prophet and the law-giver were connected because the prophet was the

mediator between God and the people. The prophet delivered the word of God to the people. In John's Gospel (Jn 4:25), the Samaritan woman said the Christ would come and explain all things. Jesus said that his doctrine is not his, but God's (Jn 7:16). It is an allusion to Dt 18:18 "I will put my words in his mouth". John considered Jesus to be the messenger of God, the mediator who proclaimed God's word to the world. However, Jesus is not only an interpreter of the law, but also the presenter of the will of God like Isaiah who had walked naked and barefoot for three years as a sign and token for Egypt and for Ethiopia (Is 20:3-4). He is the word of God itself (Jn 1:1-2).

### 4.3. 4Q374 (Discourse on the Exodus/Conquest Tradition) & 4Q377 (Apocryphon Pentateuch B)

#### 4Q374 (Discourse on the Exodus/Conquest Tradition) f2 C 2:6

6 [וַיִּתְנַנְנוּ לְאֱלוֹהִים עַל אֲדִירִים וּמַחִיגָהּ] לְפָרְעָה עַבְדָּן .. [

*Trans. 4Q374 frag. 2. col. ii. 6 and he made him like a God over the powerful ones, and a cause of reel[ing] (?) for pharaoh (Martinez and Tigchelaar 1997b:740-741)*

#### 4Q377 Apocryphon Pentateuch B f1 C B f1 C 2:5-6

5 לְכוּל מִצְנֹת וְהוּהָ בְּפִי מוֹשֶׁה מְשִׁיחוֹ וּלְלַכְתּ אַחַר יְהוָה אֱלוֹהֵי

אֲבוֹתֵינוּ הַמְצֹנָה] 6 לְנוּ מֵהָרַר סִינַי *vocat* וַיְדַבֵּר עִנָם] קָהֵל יִשְׂרָאֵל

פְּנִים עִם אֵל פְּנִים כְּאֲשֶׁר יְדַבֵּר

*Trans. 4Q377 frag. 1. recto. col. II. 5. all the la[ws of Y]HWH by the mouth of Moses his anointed one, to follow YHWH, the God of our fathers, who command[ed] 6 us from the mountains of Sina[i] Blank He has spoken with the assembly of Israel face to face, like a man speaks*

#### 4Q377 Apocryphon Pentateuch B f1 C 2:10-12

<sup>10</sup> ויעמודו מרוחק . [ ] ומושה איש האלוהים עם אלוהים בענן .

ויכס <sup>11</sup> עליו הענן כיא ° [ .. ] בהקדשו וכמלאך ידבר מפיהו כיא

מי מבשר [כמוהו] <sup>12</sup> איש חסדים ויו° [ .. ] אם אשר לוא נבראו

.. [ ] °°°° [ ] °°°° .

*Trans. 4Q377 frag. 1. recto. col. II. 10 and stayed at a distance. Blank But Moses, the man of God, was with God in the cloud, and 11 the cloud covered him because [···] when he sanctified him, and he spoke as an angel through his mouth, for who was a messen[ger] like him, 12 a man of the pious ones? And he sho[wed···] ··· which were never created before or afterwards ··· [···] ··· (Martinez and Tigchelaar 1997b:744-745)*

These two compositions are presentations of the historical Moses (Xeravits 2003: 21). Moses is presented as the powerful one like God in 4Q374 frag. 2. col. li, and in 4Q377 frag 1 col. ii 5. All the laws of God are through the mouth of Moses, his anointed one. Among them there are 4Q375 and 4Q376, which are compositions about the false prophet and the true prophet. In the 4Q377 Moses is portrayed as "the man of God" (איש אֱלֹהִים) the "anointed one" (משיח), the "messenger" (מבשר), the "as an angel" (כמלאך), and "a man of the pious ones" (איש חסדים). This is because of his personal relationship with God. Hughes

(1997:12) mentioned that 4Q377 2:4-6 refers to the post-Exodus Sinai revelation. It accords with the order of Dt 18:15-19, as Dt 18:16 contains the reflection on the event at Mount Horeb. Only Moses saw God and his face shined. From it the people could make an inference that Moses' face was like that of God. John's Gospel portrays a different point of view, because Jesus also became flesh (Jn 1:14).

#### 4.4. 4Q521 (Messianic apocalypse)

[ -- ]<sup>1</sup> [ -- ]<sup>2</sup> [ -- ]<sup>3</sup> ופעלתן [ -- ]<sup>4</sup> ימה עברתן [ -- ]  
 . [ -- ]<sup>5</sup> וליראה את [ -- ]<sup>6</sup> רבו צדיקין [ -- ]<sup>7</sup> וקימינן [ -- ]<sup>8</sup> ואהבת [ -- ]<sup>9</sup> [ -- ]  
 [ -- ]<sup>1</sup> כן השמים והארץ ישמעו למשיחו

*Trans. Frag. 1 col. I 1 [...]...[...]* 2 [... and you] have listened [...] 3 and the work of [...] 4 and what [you] have transgressed; [...] 5 and to fear the [...] 6 the right[eous] have multiplied [...] 7 and the arisen [...] 8 and the love [of ...] 9 [...]

*Frag. 2 col. II 1 [for the heav]ens and the earth will listen to his anointed one (Martinez and Tigchelaar 1997b:1044-1045)*

This is not really eloquent in describing the activity of the משיח, but he seems to have an exhortative task with universal authority. Xeravits (2003:189) said that 'his' refers to God. And the author does not relate ample detail of the anointed's activity. 'The heavens and the earth will listen to' means that this anointed one is universal.

There are many quotations of Dt 18:15, 18 in Qumran. It resembles John's use. Therefore either John has made use of the Qumran literature, or the author of John's Gospel had a connection with the Qumran community. But although there are many similarities, there are also many differences between them. On the whole the motif of a Prophet like Moses in Qumran expresses the expectation of an eschatological prophet. There are others figures as well (King, Priest) in Qumran. In John's Gospel a Prophet like Moses is a soteriological rather than an eschatological prophet. In the Qumran community, it is impossible for the eschatological prophet to be crucified. The prophet is universal, someone like God, and an interpreter of the law. The people who ate bread in the desert in John's Gospel had the same expectation. When they ate the bread, they thought Jesus was the prophet for whom they have been waiting. But after hearing his way of redemption, they departed from him. From the similarities and differences between John's Gospel and Qumran, can be inferred that each author had his own traditions, and that they used it within their own contexts.

## **5. The Motif of “the Prophet like Moses” in history**

It would be an immense task to survey all the documents that allude to Dt 18:15, 18 in history. So only the OT and DSS were surveyed in order to discover how the motif of “the prophet like Moses” was understood in the history of Israel until now. In conclusion, the motif of “the Prophet like Moses” plays an important role to verify a prophet's authenticity, which was always difficult to prove. The office of prophet cannot be inherited like that of a king or a priest. Elisha succeeds the prophet Elijah through his anointing (1 Ki 19:16). The authenticity of a prophet is subjective. If someone appears and says that God gives me his words for the

people, he can be regarded as a prophet. There was no ritual ceremony in the calling of a prophet. Therefore the criterion to identify his authenticity is important. The motif of “a Prophet like Moses”, Dt 18:15-18, is the criterion, as well as the evidence for the authenticity of the office of a prophet.

In addition, the motif of “a Prophet like Moses” brought an expectation of the promised soteriological prophet, because the people believed that the promised prophet will come and disclose all things to them. 1 Macc 4:46, 14:41<sup>2</sup>, speak of the expectation of a prophet to come. The Jews expected a prophet to come and guessed who “the prophet like Moses” will be. Besides the prophets mentioned above, there were many people who were guessed to be the promised prophet. According to Marty (1984:18), Joshua was also assumed to be “a Prophet like Moses”. It was only reasonable that later Judaism identified him as the prophet, because Joshua was the immediate successor to Moses. There are two passages in the “Assumption of Moses” that indicate that Joshua was viewed as the promised prophet: namely 1:5-6, and 10:15:

In the prophecy that was made by Moses in the book Deuteronomy: and he called to him Joshua the son of Nun, (As. Mos. 1:5-6)

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<sup>2</sup> 1 Macc 4:46 ‘καὶ ἀπέθεντο τοὺς λίθους ἐν τῷ ὄρει τοῦ οἴκου ἐν τόπῳ ἐπιτηδείῳ μέχρι τοῦ παραγενθῆναι προφήτην τοῦ ἀποκριθῆναι περὶ αὐτῶν’, “they placed the stones on top of the house in a convenient place until the prophet comes and answers about himself”. 1 Macc 14:41 ‘καὶ ὅτι οἱ Ἰουδαῖοι καὶ οἱ ἱερεῖς εὐδόκησαν τοῦ εἶναι αὐτῶν Σιμωνα ἡγούμενον καὶ ἀρχιερέα εἰς τὸν αἰῶνα ἕως τοῦ ἀναστῆναι προφήτην πιστόν’ ‘and that the Jews and priests agreed Simon to be leader and high priest until the time of the raising of a true prophet’.

Wherefore, Joshua thou (son of) Nun, be strong and be of good courage; <for> God hath chosen <thee> to be minister in the same covenant (As. Mos. 10:15) (Charles 2004b:414).

Moses' prophecy is cited in 1:5-6 followed by a statement of Joshua's appointment as Moses' successor, and then in 10:15 it is stated that God chose Joshua 'to be a minister in the same covenant' as Moses (Marty 1984:18). Meeks (1967:180) says that in the late Midrash, "Petirat Mosheh" (the departure of Moses), the following passage was inserted:

At that time Moses gave great honour to Joshua and great distinction before Israel. A herald went forth before him throughout Israel's camp, proclaiming: 'Come and hear the words of the new prophet who has arisen over us today.' All Israel went up to honour Joshua. Then Moses commanded (them) to bring a golden throne, a crown of pearls, a turban of kingship, and a purple robe. Moses stood up and ordered and arranged the seats of the Sanhedrin, of the captains of the troops, and of the priests. Then Moses went to Joshua, robed him and put the crown on him, installed him on the throne of gold, and stationed him as interpreter beside him to interpret before all Israel. And who was the interpreter? Caleb, the son of Japhoneh. And Joshua interpreted before all Israel, and before Moses his teacher.<sup>3</sup>

He says that 'the allusion to Dt 18:15, 18 is manifest, including the words of the herald, "Come and hear!" Joshua is portrayed here as "the prophet like Moses"' (Meeks 1967:180). Marty (1984:19) indicates that Ezra is also considered to be a miracle worker like Moses: 'Miracles would have been wrought for Israel on

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<sup>3</sup> Meeks cited it from Bet ha-Midrash I, 122. Jellinek, A (ed) 1938. Bet ha-Midrash; Sammlung kleiner Midraschim und vermischter Abhandlungen aus der älteren jüdischen literatur. 2d. Ed. Vols 6. Jerusalem: Bamberger & Wahrmann.

the second entrance to the Holy Land, like those performed at the first entrance, were it not for the sins of the returning exiles' (*Ba. Tal. Sanh* 21b-22a).

Moses' position is important in Israel's history. Schnackenburg (1980b:129) says that Moses' image is suggested in a number of OT texts. He also indicates the difficulty to define the role of "the Prophet like Moses" in the Jewish consciousness of Jesus' time. The motif of "a Prophet like Moses" brings about the expectation of a soteriological and eschatological prophet for the people of Israel. This expectation continued until the time of Jesus (Schnackenburg 1980b:19). In John's Gospel, the saying of the people who saw the miracle of the five loaves and the two fishes is evidence of it. At least, the authors of the NT thought Jesus to be the prophet who was expected to come. This issue is at the heart of this dissertation, namely how John uses this prophetic motif in his Gospel.

From the background of the motif of "a Prophet like Moses" in the OT traditions, the Qumran traditions, and the Judaic history, the criterion for this motif is important. It concerns the definition of a prophet, according to Dt 18:15, 18. As defined above, a prophet is a spokesman of God. He delivers the word from God to the people. And "the words of God" is the important point to be "the Prophet like Moses" in Dt 18:18. The criterion for the authenticity of the prophet is whether "the words of God" is in him or not. Miracles and healings are auxiliary measures to prove that the word of God is in him. This is also clear from John's Gospel, which will be examined in the next chapter.

It may be expedient to give a resume of this chapter. The chapter started with a definition of a prophet as "a spokesman of God". It is important in order to define what the role of "a Prophet like Moses" is, because the definition of a



prophet is based on Dt 18:15, 18. It is also the criterion of the authenticity of a prophet.

Secondly this chapter dealt with the role of the motif of “a Prophet like Moses” in Deuteronomy itself. The context of Dt 18:15, 18 is the institution of a new system for the new country. A prophet is one of the new leaders that were instituted by God for Israel’s new country, Canaan. Therefore it is no problem to see Dt 18:15, 18 as the introduction of a new leader, a prophet. However there are different indications in these verses about the prophet and others. The first is that Dt 18:15, 18 indicate the one specific person. The second is that the expectation of this promise was not yet fulfilled in other verses, Dt 34:10. In result, it is apparent that Dt 18:15, 18 were regarded as God’s promise about “the Prophet like Moses” in Deuteronomy itself.

The third section of this chapter is on the role of the motif of “a Prophet like Moses” in the OT. Many people were supposed to be “the Prophet like Moses”: Balaam, Elijah, Jeremiah, Isaiah, and Ezekiel. In the case of Balaam, he has to be excluded from the list, because he was not a prophet but a gentile ‘Soothsayer’. Even though there are literal similarities between Nm 22:38, 23:5, 12, 16 and Dt 18:15, there are several reasons for his exclusion. Firstly, he was gentile. Secondly, he lived in the time of Moses. Thirdly he was cursed by God. The others could be regarded as “the Prophet like Moses”, because there are similarities between the verses about them and Dt 18:15, 18, and they were considered as God’s prophets in the OT. Dt 18:15, 18 was used to prove their authenticity as prophets of God. Therefore the Judaic tradition considered them to be “the Prophet like Moses” of Dt 18:15, 18.

Forthly the motif of “a prophet like Moses” in the DSS was dealt with. It provides important background information for Jesus’ time, as well as for the Johannine community, so that there are even disputes among the scholars about the relation between John’s Gospel and the DSS. There are similarities between John’s Gospel and the DSS. Several DSS texts allude to the motif of “the Prophet like Moses” in Dt 18:15, 18. However the DSS has two messiahs and the coming prophet. The sectarians awaited these three eschatological figures.

Lastly this chapter dealt with the motif of “a Prophet like Moses” in the Judaic tradition. Among the Judaic texts that were dealt with are 1 Mac 4:46, 14:41, As. Mos. 1:5-6, 10:15, Bet ha-Mid 1:122, and Ba. Tal. Sanh 21b-22a. They may evidence the expectations of “the Prophet like Moses” in the Judaic tradition. People who were presumed to be “the Prophet like Moses” were Joshua, Ezra, Jeremiah, etc.

Expectations about “the Prophet like Moses” are found in Dt itself, the OT, the Qumran community, and in Judaism. The important point is that “the Prophet like Moses” is closely related to the “Word of God” as known from the basic definition of “a prophet” as God’s “spokesman”.

## Chapter 3

# Quotations and possible allusions to the “the Prophet like Moses” in John’s Gospel

In the previous chapter, it was pointed out that the motif of “a Prophet like Moses” played an important role in the OT tradition. It led to the expectation of the coming of a promised soteriological prophet. This expectation continued into the NT era. It raises the question of how it was used in John’s Gospel. As mentioned in the introduction, the Geek text (UBS 4<sup>th</sup> 1983:888-893) notes 18 allusions to Dt 18 in John’s Gospel. Among them there are particularly 5 allusions to Dt 18:15, 18 (Jn 1:21, 1:45, 5:46, 6:14, and 7:40). According to NA 27<sup>th</sup> (777), there are only two (Jn 1:21, 5:46). Since the allusions are ambiguous, it is difficult to define which phrases in John’s Gospel might be considered as allusions to Dt 18:15, 18. The first step to define the allusions to Dt 18:15, 18 is to indicate the references to a “prophet” in John’s Gospel. Eight verses contain the word prophet: Jn 1:21, 1:25, 4:19, 4:44, 6:14, 7:40, 7:52, and 9:17. Among these, it has to be distinguished which allude to the prophet promised in Dt 18:15, 18. Jn 1:45 and 5:46 allude to the prediction of Deuteronomy 18:15, 18, but do not use the word prophet. There are 13 other verses that can be considered to be allusions to Dt 18:18b: Jn 3:34, 5:19, 30, 37, 8:26, 8:28, 8:40, 12:49, 14:10, 31, 16:13, 17:8, 17:14. These 13 verses will be dealt with in this chapter.

The possible allusions to Dt 18:15, 18 in John’s Gospel can be classified in three main groups. One group is concerned with “the prophet like Moses” in Dt 18:15, 18a; the second with the prediction about the prophet (Jn 1:45, 5:46);

and the third group alludes to Dt 18:18b. In the first group there is the expectation of the prophet that is coming into the world. Various speakers address this expectation. The second group demonstrates that the people of Israel regarded the motif of “the prophet like Moses” as a prediction in the OT. The third group deals with Jesus’ reference to the promised prophet, by using the formulae about the prophet in Dt 18:18b. The third group can be divided into 7 sub groups: ‘to speak what we heard’ (8:26b, 8:40b, 16:13c), ‘to speak what we have taught’ (8:28c), ‘to give what I have received’ (17:8a), ‘to give your word’ (17:14a), ‘to be sent to speak’ (3:34a), ‘nothing of myself’ (Jn 5:19b, 30a, 8:28b, 12:49a, 14:10b, 16:13b), and ‘the Father gave me the commandment’ (12:49b, 14:31b).

There are also three qualifications of “the prophet like Moses”. The first is from Dt 18:18ba: *‘I will give my words in his mouth’*. “the prophet like Moses” has to have the word of God in his mouth. The second is from Dt 18:18bb: ‘He shall speak to them all that I command Him’. The point of this qualification is to speak God’s word or commandment. The third is from Dt 34:10c: *‘whom the LORD knew face to face’*. It concerns the relationship between the prophet and God. From this perspective, the allusions to Dt 18:15, 18 in John’s Gospel will be identified in this chapter.

## 1. The word “prophet” as used in John’s Gospel

The word “prophet” is used 8 times in John’s Gospel. But if all uses of the word are considered, it amounts to 14 times:

Jn 1:21	Are you the Prophet?	ὁ προφήτης εἶ σύ;
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Jn 1:23	as <u>the prophet</u> Isaiah said.	καθὼς εἶπεν Ἡσαΐας ὁ <u>προφήτης</u> .
Jn 1:25	if you are not the Christ, nor Elijah, nor <u>the Prophet</u>	εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἡλίας οὐδὲ ὁ <u>προφήτης</u> ;
Jn 1:45	the prophets wrote	οἱ <u>προφήται</u> εὐρήκαμεν
Jn 4:19	Sir, I perceive that You are <u>a prophet</u> .	κύριε, θεωρῶ ὅτι <u>προφήτης</u> εἶ σὺ.
Jn 4:44	that <u>a prophet</u> has no honor in his own country.	ὅτι <u>προφήτης</u> ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.
Jn 6:14	This is truly <u>the Prophet</u> who is to come into the world.	οὗτός ἐστιν ἀληθῶς ὁ <u>προφήτης</u> ὁ ἐρχόμενος εἰς τὸν κόσμον.
Jn 6:45	It is written in <u>the prophets</u>	ἔστιν γεγραμμένον ἐν <u>τοῖς προφήταις</u> ·
Jn 7:40	Truly this is <u>the Prophet</u> .	οὗτός ἐστιν ἀληθῶς ὁ <u>προφήτης</u> ·
Jn 7:52	<u>No prophet</u> has arisen out of Galilee.	ἐκ τῆς Γαλιλαίας [ὁ] <sup>4</sup> <u>προφήτης</u> οὐκ ἐγείρεται.
Jn 8:52	Abraham is dead, and <u>the prophets</u>	Ἀβραὰμ ἀπέθανεν καὶ <u>οἱ προφήται</u> ,
Jn 8:53	The prophets are dead	οἱ <u>προφήται</u> ἀπέθανον.
Jn 9:17	And he said, 'He is <u>a prophet</u> .'	ὁ δὲ εἶπεν ὅτι <u>προφήτης</u> ἐστίν.
Jn 12:38	the word of Isaiah <u>the prophet</u>	ὁ λόγος Ἡσαΐου <u>τοῦ προφήτου</u>

Jn 1:23, 12:38 can be excluded because they refer to the specific person, Isaiah. In Jn 8:52, 53, 6:45, and 1:45, the word is plural, referring to the OT prophets in general, not to the promised prophet. The other 8 verses are possible allusions to Dt 18:15, 18. These 8 verses can also be classified into two groups as referring to a non-specific prophet (Jn 4:19, 4:44, and 9:17), and to a specific prophet (Jn 1:21, 25, 6:14, 7:40, and 7:52).

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<sup>4</sup> According to  $\mathfrak{P}^{66}$  and  $\mathfrak{P}^{75\text{vid}} \text{ B}$

The reasons for this classification are firstly the definite article, ὁ. In the case of the English translation, it is clearer, because the first group uses the indefinite article “a”, or uses the indefinite negative adjective “no”, while the second group uses the definite article “the”. But it is not sufficient to say that the article distinguishes between the special prophet and a non-special prophet, because in some cases the article ὁ is used for a non-special prophet. For instance Jn 1:23 uses the article τοῦ, though “of the prophet, Isaiah” does not refer to the special Prophet “like Moses”. Therefore the use of the article ὁ is not the key to distinguish between the special prophet and a non-special prophet, but can only distinguish between the specific prophet and an unspecified prophet. A second reason for this classification has to be added, namely the context of these texts.

### 1.1. The non-special Prophet in Jn 4:44, 4:19, and 9:17

The non-special prophet mentioned in Jn 4:19, 44, and 9:17 has no article. These three texts have three different speakers who identify Jesus as a prophet. The first is Jesus Himself, the second is a Samaritan woman, and the last is a blind man. Jn 4:44 has parallels in Mt 13:57, Mk 6:4, Lk 4:24. Jesus implies that he is a prophet but not necessarily “the Prophet like Moses” in Dt 18:15, 18.

#### 1.1.1. Jesus implies that he is a prophet. (Jn 4:44)

Jesus’ use of the word “a prophet” appears in the four Gospels, in Mt 13:57, Mk 6:4, Lk 4:24, Jn 4:44, and in the Gospel of Thomas:

Mt 13:57	Mk 6:4	Lk 4:24	Jn 4:44	Thm 31
A <u>prophet</u> is not without <u>honor</u> except	A <u>Prophet</u> is not without <u>honor</u> except	No <u>prophet</u> is accepted	A prophet has no <u>honor</u>	No <u>prophet</u> is accepted



<u>in his own country</u> and in his own house.	<u>in his own country</u> , among his own relatives, and in his own house.	<u>in his own country</u> .	<u>in his own country</u> .	<u>in his own village</u> . No physician heals the people who know him well (Davies 2002:45)
Οὐκ ἔστιν <u>προφήτης</u> <u>ἄτιμος</u> εἰ μὴ <u>ἐν τῇ</u> <u>πατρίδι</u> καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.	Οὐκ ἔστιν <u>προφήτης</u> <u>ἄτιμος</u> εἰ μὴ <u>ἐν τῇ</u> <u>πατρίδι</u> αὐτοῦ καὶ ἐν τοῖς συγγενέσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.	οὐδεὶς <u>προφήτης</u> δεκτός ἐστιν <u>ἐν τῇ</u> <u>πατρίδι</u> αὐτοῦ.	<u>προφήτης</u> <u>ἐν τῇ</u> ἰδίᾳ <u>πατρίδι</u> <u>τιμῆν</u> οὐκ ἔχει.	Οὐκ ἔστιν δεκτός <u>προφήτης</u> <u>ἐν τῇ</u> <u>π(ατ)ρίδι</u> αὐτοῦ, οὐδὲ ιατρὸς ποιεῖ θεραπείας εἰς τοὺς γινώσκοντας αὐτόν (Fieger 1991:117).

Many scholars are not interested in a prophet in these verses. They are rather interested in the Synoptic problem, because there are differences between the Synoptic tradition and John's Gospel. The main interest of this study is not primarily in the Synoptic problem, but in the prophetic motif in John's Gospel. Therefore only the problem of the prophetic motif will be dealt with here. It is clear that Jn 4:44 is not an allusion to Dt 18:15, 18, and that the prophet in v. 44 does not refer to "the prophet like Moses", but to a prophet in general. This verse appears in all four Gospels. Even though their contexts differ, the context of the Synoptic Gospels indicates that the point of this phrase is not the prophet but his home town. The background to these verses in the Synoptic Gospels is the response of the people who heard Jesus' sermon in the synagogue, in the town where He had been brought up. According to Luke, Jesus preached in

Nazareth (Lk 4:16). Therefore the main issue is not whether Jesus is the expected prophet, but that they did not respect Jesus. Lindars (1977:200) says that 'in all three Synoptics the point is the same: whereas Jesus had met with considerable success in Galilee as a whole, in Nazareth he was too well known, and the people were sceptical. It is important to realize that, though the proverb says "in his own country", the application is not to the whole of Galilee, but is restricted to the city of Nazareth'.

Secondly, according to Lindars (1977:201), Jn 4:44 is a proverb. This proverb was used in many ancient documents, as Bernard (1962a:163) acutely points out that its equivalent is found in Plutarch, Pliny, and Seneca (see "Proverbs", DCG ii. 445). In the case of the Gospel of Thomas, the proverb is followed by another proverb; 'No prophet is accepted in his own village' is followed by 'no physician heals the people who know him well' (Davies 2002:45). If the prophet in the first proverb referred to "the Prophet like Moses", the physician in the second proverb would also refer to a special meaning. However, the title "physician" does not have messianic or soteriological meaning in the NT, even though Jesus healed a lot of patients, and he referred to himself as a physician (Mt 9:12, Mk 2:17, Lk 5:31). Moreover, Jesus used a proverb in order to respond to the people who did not accept him as follows:

You will surely say this proverb to me, "Physician, heal yourself! Whatever we have heard done in Capernaum, do also here in your country" (Lk 4:23).

Therefore he used "a prophet" as a metaphorical expression in Jn 4:44, like Jesus uses a physician in Thm 31 and Lk 4:23, although Jesus was "the Prophet like Moses".



### 1.1.2. The confession of the Samaritan woman (Jn 4:19)

In the dialogue between Jesus and the Samaritan woman, she confesses Jesus to be a prophet when she heard Jesus' statement about her husbands. In the text, the definite article is not used with "prophet" and it is therefore difficult to see it as a reference to the specific "Prophet like Moses". However, Barrett (1978:236) thinks there is a possibility to regard it as an allusion to Dt 18:15, 18. He admits that the prophet that this woman mentions is anarthrous. However he does not regard it as a criterion for "the Prophet like Moses", because there was the messianic expectation about the *Taheb* that was seen as "the prophet like Moses" in the Samaritan tradition. Elwell and Beitzel (1988:1888) also regard the prophet mentioned by the Samaritans as "the Prophet like Moses", because of Jesus' knowledge of her marital life. Their basic position is that Jesus' supernatural knowledge of her personal life sets the woman to consider Jesus to be their long-awaited prophetic Messiah. Reinhartz (1989:10) points out that Jesus is a prophet, since He has predicted and prophesied. He mentions the Samaritan woman's confession in Jn 4:19 to prove that Jesus is also a prophet. His premise is that the prophetic function is also to prophesize and to predict. The conclusion of Reinhartz, Elwell and Beitzel is based on Jesus' supernatural knowledge.

Brown (1971:171) also suggests that the identification of Jesus with "the prophet like Moses" stems from the special knowledge he exhibited. He builds his statement on the Samaritan tradition. Samaritans accepted the image of the Prophet that stems from Dt 18:15-18, a passage which is in the Samaritan Pentateuch. This Prophet-like-Moses would have been expected to settle legal questions to worship (v. 20).

Although the Samaritan woman also confessed Jesus as a prophet (4:19), it is still difficult to see that it refers to “the Prophet like Moses”. It is more likely to take it to refer to a prophet who has prophesied and taught like a Rabbi, because the foundation of her confession is the supernatural knowledge of Jesus. Although the supernatural knowledge was important, it does not identify Him as “the Prophet like Moses”. According to Bernard (1962a:145), ‘a prophet was one who had special powers of insight, as well as of foresight (cf. Lk 7:39), where the Pharisee objects that if Jesus were really a prophet he would have known that the woman with the cruse of ointment was a sinner’. The reason for the Samaritan woman’s astonishment is Jesus’ knowledge of her personal history.

In v. 25, the expression, ‘when the Messiah comes, he will tell all things’ is close to the qualification of “the prophet like Moses” in Dt 18:18b. Hendriksen (1961:165) says that this woman did not know that Jesus was the messiah before Jesus disclosed himself to her, so that she confessed him to be a prophet. After she confessed Jesus to be a prophet, she mentioned the messiah who will come and teach everything. According to Smith (1999:115), the conclusion of their dialogue is “the messiah”, because the granting Jesus as a figure expected by Samaritans is not because of her question about the proper place for worship (Mount Gerizim or Jerusalem), but because of Jesus’ answer.

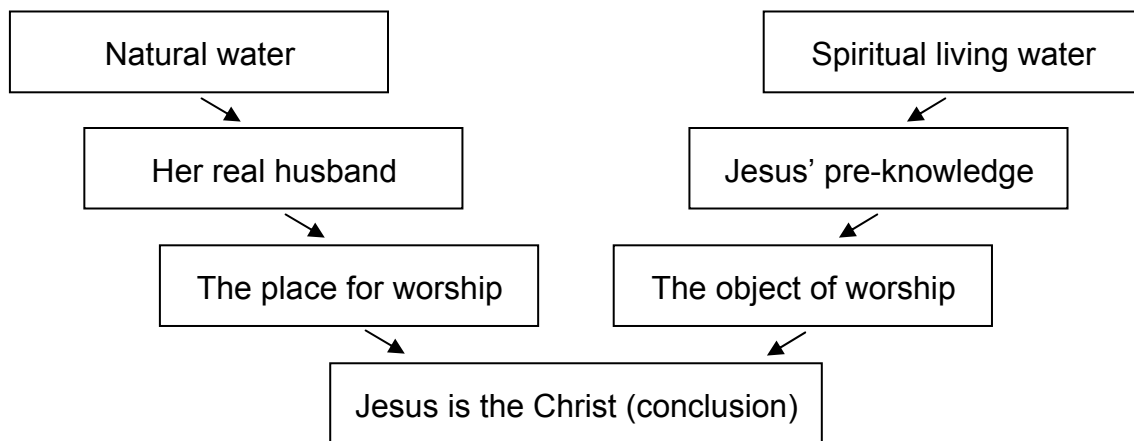
The context of this dialogue between Jesus and the Samaritan woman is to be considered, because the first contact point of this dialogue is “living water”. It is possible to assume that this woman has been reminded of the water from the rock in the desert, and confessed Jesus as “the prophet like Moses” (cf. Jn 7:40). However this assumption is problematic. The reason why she confessed

Jesus as a prophet is not the discussion about the living water, but his knowledge about her husbands. Even though Jesus says living water, the woman thinks of real water. She says ‘Sir, give me this water, that I may not thirst, nor come here to draw’ (Jn 4:15). When Jesus disclosed himself, she realized that Jesus is the Christ. So Schnackenburg (1980b:434) says that ‘Nothing is said of the woman’s emotional reactions; the evangelist is not concerned with the psychology of her feelings, but with her growing faith’.

As Schnackenburg points out above, the dialogue developed as follows:

The water → The husband → The place of the worship

The analysis of the dialogue is useful to study her confession’s development, because this dialogue is in the form of question and reply. The point of this conversation is narrowing down as follows:



Firstly Jesus implies spiritual living water which wells up eternally, but she thinks about natural water to drink. Secondly Jesus inquires about her husband revealing his supernatural knowledge. She thinks about a married husband, and says that she does not have a husband. When she realizes Jesus’ supernatural

knowledge, she confesses Jesus to be a prophet, and asked him about the correct place of worship. It was normal for people to ask to a Rabbi or to a prophet in order to solve their problems. When she heard Jesus' explanation about the place of worship, she still did not realize Jesus to be the Christ whom she and her people were waiting for. After hearing Jesus' self disclosure, her confession is complete. The titles she uses for Jesus change with every step. The first title is 'a Jew' (Jn 4:9b), 'How is it that you, being a Jew, ask a drink from me, a Samaritan woman?'. The second is "a prophet" (Jn 4:19), 'Sir, I perceive that you are a prophet'. Until the last step, she did not realize who Jesus was, and says 'I know that the Messiah is coming' (Jn 4:26b) (cf. Koester 2006:417). When Jesus says 'I who speak to you am *He*' (Jn 4:29), she realized and went to tell her people about Jesus (Neyrey 2007:93). The development of her confession of Jesus is as follows:

A Jew (v. 9) → A prophet (v. 19) → The Christ (v.25)

Before Jesus disclosed himself, the Samaritan woman could not know Jesus as the Messiah. Van Belle (2005:451) shows wider progression of her avowal about Jesus as follows,

A Jew (v. 9) → Lord (vv. 11, 15, 19) → someone greater than our ancestor Jacob (v. 12) → a prophet (v. 19) → the Messiah, who is called Christ (v. 25)

There is also progression in the case of the title "Lord" (vv. 11, 15, 19). According to Steyn (2008:148), the first "Lord" in v. 11 is an ordinary address and the second "Lord" reveals a higher expectation, as she asks living water from Jesus (v. 15). In the case of third "Lord", the woman's estimate about

Jesus is higher than before. However it is clear that the climax of her avowal of Jesus is not as a prophet, but as the Christ. It means that a prophet that she confessed in v. 19 is not the Prophet like Moses, but one among ordinary prophets.

### **1.1.3. The Prophet who healed the blind man to see (Jn 9:17)**

As with the Samaritan woman's confession in Jn 4:19 there is no definite article with "prophet" in Jn 9:17. Some scholars regard this verse as an allusion to Dt 18:15, 18 (Beasley-Murray, 1999; Hendriksen, 1961; Smith 1999). The reasons why they regard it as an allusion to "the Prophet like Moses" is firstly because of Jesus' miraculous healing of the blind man, as Beasley-Murray (1999:157) suggests,

Not all prophets performed signs, and not all miracle workers were prophets, but no Jew could forget that Moses was the greatest of all prophets and that his miracles in the Exodus were the greatest of all wonders (Deut 34:10–12). It was this, linked with the promise of Deut 18:15, 18 that led to the belief that the prophet of the end time, who was associated with and even identified with the Messiah, would perform miracles like those of Moses at the Exodus.

Secondly, according to Hendriksen (1961:84), the blind man's confession is from his knowledge that God has revealed himself to him by means of this miracle. To reveal God is also the character of the "Prophet like Moses" according to Dt 18:18f, 'I will put my words in his mouth, and he shall speak to them all that I command him'. Thirdly, the important proof of their argument is Jn 9:28, 29. It is the response of the Pharisees who heard the blind man's opinion of Jesus. According to Smith (1999:194), that 'this figure is already in

view is suggested by the comparison, albeit hostile, between Jesus and Moses in 9:28’.

However, many scholars do not regard the blind man’s opinion of Jesus to be “the prophet like Moses” (Bernard 1962b; Barrett 1978; Schnackenburg 1982, Meeks 1967; Morris 1971). They regard it as a prophet in general. The reason is that firstly “prophet” was a popular description of people who were particularly close to God, as mentioned in the case of the Samaritan woman. Bernard (1962b:332) reports about the blind man’s confession,

He did not say that Jesus was “the prophet,” as the multitude said after the miracle of the loaves (6:14), but only that He was “a prophet”, a simple answer like that of the Samaritan woman (4:19), i.e. that He was an extraordinary person who could do extraordinary things.

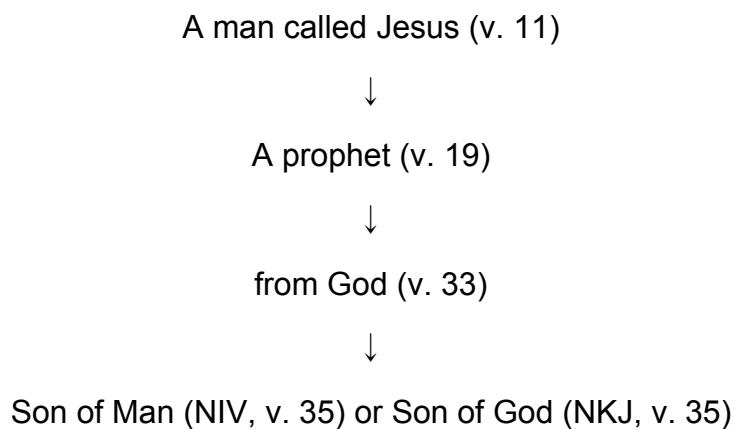
The blind man’s avowal of Jesus is not of him as the special prophet, but of an extraordinary person who did extraordinary things, as Barrett (1978:360) points out that ‘this avowal is not the same as that of 6:14, 7:40, where the article is used. Cf. rather 4:19; the formerly blind man, like the Samaritan woman, is simply aware of the presence of an unusual person, who excites wonder and respect’. Schnackenburg (1982:248) agrees that ‘it was a popular description of people who were particularly close to God. A prophet was credited with particular knowledge (cf. 4:19; Lk 7:39), or extraordinary power given by God (cf. Mk 6:15; Mt 21:46; Lk 24:19)’.

Secondly, “the Prophet like Moses” is closer identified with the word of God than with miracles. Although Moses performed miracles, like the ten woes to Egypt, and divided the Red Sea, the Jews regarded Moses as the Law giver. The

prophets who were regarded as miracle workers are Elijah and Elisha, as Brown (1971:373) reports,

The only prophets who worked notable healing miracles were Elijah and Elisha (Is 38:21). Perhaps the similarity to Elisha's having Naaman wash in the Jordan is in mind. Yet, all that may be meant is that the man believes that Jesus has divine power and that "prophet" is the best-known category of such extraordinary men.

Thirdly, there is also the development of the avowal of Jesus, from a prophet to the Son of Man, like in the case of the Samaritan woman (Meeks, 1967:34). But Morris (1971:486) points out that the starting point of the blind man's opinion of Jesus is not "a prophet", but the man called Jesus (v. 11). And this opinion developed to "a prophet" (v.19). Morris continues his statement that the blind 'advances to the thought of one to whom allegiance may fitly be given (vv. 27f), then to one "from God" (v. 33), and finally he comes to believe in the Son of Man to whom worship should be given (vv. 35-38)'. In the last step, the *Byzantine* majority's codices read τὸν υἱὸν τοῦ θεοῦ instead of τὸν υἱὸν τοῦ ἀνθρώπου (v. 35). The development of his avowal is as follows:



Bultmann (1971:334-335) points out that ‘certainly, such a step is important enough; but before this is stressed (vv. 30-33) and developed (vv. 35-38), we have a further account of the authorities’ reaction to the situation. Here the Evangelist seeks to portray the struggle of darkness against the light, and to show the sacrifice which is implied in the decision of faith’. Lincoln (2005:283) says that ‘thereby taking a first faltering step on the way to full spiritual sight. It is a step that at least recognizes that Jesus is “of God” in the sense that would have been posited of Jewish prophets, namely, that he has God’s approval of his mission’.

The Samaritan woman’s case and the blind man’s are similar. Their avowal of Jesus developed. In the case of the Samaritan, this development is from a Jew to the Christ, and in the case of the blind man, it is from a man to the Son of God (NKJ). The purpose of John’s Gospel is to lead people to believe that Jesus is the Christ, the Son of God (Jn 20:31). In this meaning, the text “the Son of God” in BYZ is more reasonable than the text “the Son of Man” in NA 27<sup>th</sup>. However Bernard (1962b:338) mentions,

According to Jn 20:31, the purpose of the Fourth Gospel is that readers may believe that ‘Jesus is the Christ, the Son of God’. But if “the Son of God” were the original reading here, it is surprising that scribes should have altered it to “the Son of Man,” which does not appear in any of the other confessions of faith; while the change from the unusual “Son of Man” to “Son of God,” the usual title in similar contexts, is easily explicable.

Nevertheless, there is apparently a similarity between the text of the Samaritan woman and the text of the blind man. The “prophet” that was used in the two contexts was not the final step to faith in the messianic saviour, but to a man close to God.



## **1.2. The Special Prophet in Jn 1:21, 25, 6:14, 7:40**

Most scholars who were referred to in this dissertation agree that the four verses (Jn 1:21, 25, 6:14, 7:40) allude to Dt 18:15, 18. Two Greek NTs noted them as allusions to Dt 18:15, 18 (UBS 4<sup>th</sup>, NA 27<sup>th</sup>). These four verses are concerned with the people of Israel's expectation of the coming special prophet. This prophet can be distinguished from the general prophets, He is the eschatological prophet promised in Dt 18:15, 18. Israel's expectation of this prophet is evident in these four verses. In Jn 1:21, 25, the question of the delegation who were sent by Priests and Levites to John the Baptist, and his answers, indicate that there was an expectation about "the prophet like Moses" at that time (MacLeod, 2001:159).

Jn 6:14, 7:40 refer directly to the prophet who was to come. The context of these verses relates to Moses as well. Jn 6:14 is concerned with "manna" that the people of Israel ate in the desert. Jn 7:40 is concerned with "living water" from the rock. Jn 6:14 resulted from the miracle of the feeding with five loaves and two fishes, and Jn 7:40 followed from Jesus' sermon on Him as giving living water. Therefore the people, who saw the miracle and heard the sermon were reminded of the promise about "the prophet like Moses" who was promised in Dt 18:15, 18.

### **1.2.1. The deputation sent by the Priests and Levites (Jn 1:21, 25)**

#### **1.2.1.1. *John the Baptist is not the Christ (Jn 1:20, 25)***

The answers of John the Baptist about the questions of some of the Pharisees in the delegation are three denials about the three eschatological figures: Christ,

Elijah, and the prophet. From their questions and his answers, it can be supposed that there were expectations about them in the NT era. The first answer of John the Baptist is that he is not the Christ. The word, “Christ” is a translation of “Messiah” that means “the anointed”. According to Morris (1971:134), ‘various people were anointed in the OT, notably priests and kings’ Prophets were not anointed, except in special case. According to God’s command in 1 Ki 19:16, Elijah anointed Elisha. In the Qumran community, two messianic figures were expected at the end of the days: a high priest of the house of Levi and a messianic king of the house of Judah. There was a messianic expectation in the rabbinic tradition as well: “the anointed”, “my Messiah”, the “Messiah of righteousness”, and “the Lord’s anointed” (Kittel, Friedrich & Bromiley 1985:1325).

But there is a problem. Morris (1971:132) pointed out that the people who were sent by the Pharisees did not ask ‘are you the Christ?’. They asked ‘who are you?’. It was John the Baptist who mentioned the Christ first. Morris (1971:133) says ‘Messianic speculations were in the air, and John the Baptist framed his reply accordingly’. Schnackenburg (1980a:288) indicates that ‘Once this mighty personality had appeared in the desert, the people were also asking whether he himself might not be the Messiah (Lk 3:15)’. Therefore it can be expected that John the Baptist regarded the question ‘who are you?’ as the question about the Christ. John the Baptist had a special life style.

#### 1.2.1.2. *John the Baptist is not Elijah (Jn 1:21a, 25)*

The second question of the Pharisees is about Elijah. Sanders (1968:90) says that by this second question, “the prophet” is distinguished from two other messiahs (the Christ, Elijah). The Pharisees apparently distinguished between

Elijah, the Christ and the prophet. Though Elijah is also a prophet, they imply there is another prophet unlike Elijah. Their question indicates that the expectation of Elijah's return was also widespread in Israel at the time of Jesus. It was based on Mt 4:5, 6:

Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. And he will restore the hearts of the fathers to *their* children, and the hearts of the children to their fathers, lest I come and smite the land with a curse.

Another reason why the people expected the coming of Elijah is his ascent with a chariot of fire without passing through death (2 Ki 2:11). According to Tenney (1954:78), Elijah's return before the Messiah's coming was common Jewish belief. It was also reflected in the reaction on Jesus' saying on the cross. When he cried 'Eli, Eli, lama sabachthani' (Mt 27:46, 47), some misunderstood his cry as a call to Elijah who was supposed to rescue him. Brown (1971:47) pointed to another reason for the expectation of the returning Elijah in Enoch:

In the 2<sup>nd</sup> century B. C. or earlier, En xc 31<sup>5</sup> and lxxxix 52<sup>6</sup> in its elaborate animal allegory of history, pictures Elijah's return before the judgment and before the appearance of the great

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<sup>5</sup> "And thereafter those three who were clothed in white and had seized me by my hand [who had taken me up before], and the hand of that ram also seizing hold of me, they took me up and set me down in the midst of those sheep before the judgement took place" (En xc 31, Charles 2004b:259). Charles (2004a:259) comments that 'that ram' is seemingly Elijah,

<sup>6</sup> "And one of them was saved and was not slain, and it sped away and cried aloud over the sheep; and they sought to slay it, but the Lord of the sheep saved it from the sheep, and brought it up to me, and caused it to dwell there" (En lxxxix 52, Charles 2004b:255). Charles (2004a:255) comments here that it is Elijah's escape and translation.

apocalyptic lamb. The latter reference is interesting when we remember that John the Baptist was Proclaiming the Lamb of God.

With this expectation of the returning Elijah, the delegation asked 'are you Elijah?'. The other reason why they confused John the Baptist with Elijah is his appearance. John the Baptist lived in the desert, and his dress was also special. His clothes were made of camel's hair, he had a leather belt, and he ate locusts and wild honey (Mk 1:6). His life style could also have been a reason for the people to regard him as Elijah. His life style recalled Elijah's appearance described in 2 Ki 1:8: 'He wore a garment of haircloth, with a girdle of leather about his loins'. Bruce (1983:47) pointed out that it was enough to remind the Pharisees of Elijah.

Another problem with the second question is John the Baptist's denial that he is Elijah, although, in the Synoptic Gospels Jesus says he is Elijah. Brown (1971:47) says that 'all the Gospels connect John the Baptist with Is 40:3, the voice in the desert'. In addition, Mark combined Is 40:3 with Mt 4:5 that implies the returning Elijah (Mk 1:2). In John's Gospel, John the Baptist himself says to the Pharisees that he is "the voice in the desert". "The voice in the desert" refers to the forerunner of the messiah. It means that John denies that he is Elijah but not that he is the herald of the messiah. There are two possibilities to interpret it. The one is that John the Baptist did not realize himself to be Elijah, but that Jesus indicated that he was Elijah, whether he realized it or not (Morris 1971:135).

The other possibility is that the Elijah who was mentioned by the Pharisees is not the forerunner of the messiah, but the messiah himself. Though John the Baptist also knew Elijah as the forerunner, the question the Pharisees asked

does not mean the forerunner, but the messiah himself. As mentioned above, Mt 4:5, 6 is the foundation of the expectation about the coming of Elijah. But it can not be based on the expectation of Elijah as forerunner of the Messiah, because it is difficult to define the day of the Lord. The Elijah, coming before the day of the Lord, can be regarded as the Messiah himself. The three questions could ask whether John the Baptist is the eschatological saviour who is promised to be coming to the world for the Jews (Beasley-Murray 1999:24). John denied that he is Elijah. Another aspect of his denial is the expectation of the Jews that Elijah will come again, because he ascended without passing through death. John the Baptist denied that he is Elijah who descended again in the flesh, as Köstenberger (2004:61) acutely pointed out:

More likely, the Baptist denied being “Elijah” to counter the expectation (current in his day) that the same Elijah who escaped death in a fiery chariot would return in like spectacular manner.

### 1.2.1.3. *John the Baptist is not “the prophet” (Jn 1:21b, 25)*

The evangelist used the article *ὁ* before prophet. As mentioned in the section of the word “prophet” in John’s Gospel, it refers to the specific prophet. However, the article *ὁ* before prophet cannot as such be indicative of the *ὁ προφητῆς* of the promise in Dt 18:15, 18. It can refer to one prophet among the prophets of the OT, or to the new specific prophet who performs miracles in the Baptist’s time. But it is possible to imply “the Prophet like Moses” with the application of *ὁ προφητῆς* to Jesus in the NT (Köstenberger 2007:425). In the context of the dialogue between the people who were sent by the Jerusalem Jews and John the Baptist, Bernard (1962a:37) says, ‘more specific than the expectation of the return of one of the older prophets, was the expectation of one who was pre-

eminently “the prophet,” whose coming was looked for on the ground of Dt 18:15’. “The prophet” who was mentioned by the disputation does indeed refer to the eschatological prophet. In this regard, the specific meaning of the prophet indicates the Jews’ distinction between the unnamed prophet and the Messiah (Tenney 1954:79). This idea stems from the expectation of all sorts of prophets to appear before the coming of the Messiah (cf. Mt 16:14, Mk 6:15, Lk 9:19).

In early Christian preaching, in distinction from the Jews, “the prophet” was identical with the Christ’. In Acts 3:22 Luke identifies the phrase “the Prophet like Moses” with the Christ. However the prophet and the Christ were distinguished by the Jews of Jn 1:19-21 and of Jn 7:40 (Morris 1971:136). It is indicative of the subtle difference between Jews and Christians in the context of the dialogue between John the Baptist and the Jewish delegation. When they asked John the Baptist, they did not indicate who the prophet is. Commonly it makes no sense to ask someone’s identity in comparison with another. Concerning this, Bruce says that there was an expectation about a well-known eschatological prophet, because John the Baptist did not ask back “which prophet?”. It means that the Jerusalem delegates and John the Baptist knew about the prophet whom they mentioned. This prophet is also in the line of the three mentioned; the Christ, Elijah, and the prophet. These three are parallel as the delegates used the tilte, “the prophet” to refer to one person, John the Baptist. All three refer to the promised saviours of the end of time. MacLeod (2001:159) regards the prophet that the delegates mentioned, as “the prophet like Moses”.

Bruce (1983:48) points out that the people who were sent by the Pharisees regarded John the Baptist as the Christ, Elijah or the prophet, because of his baptizing (Jn 1:25). They considered John the Baptist to be one of the

eschatological persons; the Christ, Elijah, or the Prophet, because they thought that the baptism was related to an eschatological rite, to quote Bultmann (1971:88),

That baptism was considered a messianic act, i.e. a purification (an “eschatological sacrament”) which qualified the baptized for participation in the messianic salvation (endowed them with an “eschatological” character), is shown by the Synoptic tradition concerning the Baptist, as well as by the early Christian understanding of baptism.

According to Becker (quoted by Beasley-Murray [1999:24]), ‘the type of the Exodus prophet, who repeats the miracles of the Exodus and conquest of the land, may have been in mind’. It is related with the proclaiming of John the Baptist. His proclaiming was ‘repent, for the kingdom of heaven is at hand!’ (Mt 3:2). The position of John the Baptist is similar to Moses who led the people from Egypt. John the Baptist’s proclaiming is concerned with preparing people to enter the kingdom of heaven. At least to the people who came to him in order to hear his proclamation and to receive baptism by him, He was the leader who led them from their sinful condition to the kingdom of heaven.

Carson (1991:143) says that the promise of “a Prophet like Moses” who would speak the words of God is closely connected with the meaning of eschatology. He regards the prophet which the people mentioned as the promised Messiah, and the Samaritans identified as the saviour who would explain all things (Jn 4:25). On account of John the Baptist’s appearance, proclamation and baptism, and what the people said about him, they were able to consider him as the Christ, Elijah, or the prophet. But the people were mistaking, and therefore John the Baptist denied being one of these figures (Hendriksen, 1961: 94). Certainly, there were various ideas about the coming of a prophet in the expected day of

salvation among the people (Schnackenburg, 1980a: 289). The Jewish delegation, as well as the evangelist used these titles to prove that John was not himself the messiah.

### **1.2.2. The people who saw Jesus' miracle and heard his sermon about living water (Jn 6:14, 7:40, 52).**

The same confession about Jesus comes from people in these two contexts. The one is the miracle with the five loaves and two fishes together with the sermon on the bread of life, and the other is the sermon about living water. These two contexts have a connection with Moses' miracles: Manna from heaven and water from the rock. When people saw the miracle and heard about the living water, they were reminded of their ancestors' desert life. By it they were also reminded of the prediction of Dt 18:15, 18 (Bruce 1983:145, 183, Schnackenburg, 1980b:18, 19, 157).

There were two contradicting responses from the people who saw the miracle of the feeding of the multitude and who heard the sermon about the manna from heaven as well as from the people who heard the sermon about living water. The positive response was the confession about the prophet. In the negative response, there were two reactions from the people. Some tried to make Jesus king, others asked about Jesus' origin, because he did not hail from Bethlehem, but from Galilee. They probably thought of a king from the Davidic line. Bruce (1983:146) pointed out that their decision to make Jesus King was not due to their recognition of Jesus as the messiah according to the Davidic line, because the messiah and the prophet were distinguished in the public expectation of John's Gospel.



On the other hand, by comparing the text Boismard (1993:7, 8) find parallelisms between the Christ and the prophet. There are three parallels. The first is between 7:40 and 7:52: *'This is truly the Prophet'* and *'This is the Christ'*. The second is between 7:40 and 7:52: *'Does the Christ come from Galilee?'* and *'No prophet comes from Galilee'*. The third is between 6:14 and 11:27: *'he is truly the prophet who comes into the world'* and *'you are the Christ, the Son of God, who comes into the world'*.

It is not necessarily to distinguish between the Christ and the prophet. Bruce (1983:183) concurs that Jerusalemites knew about both a prophet and a king. He says that their question *'Does the Christ come from Galilee?'* is due to the expectation of the messianic king who would be a descendant of David. Consequently, people who tried to make Jesus king also expected the messianic king, but Jesus did not accept the title in the sense in which they understood it (Bernard 1962a:183).

#### 1.2.2.1. *The miracle of feeding the multitudes with fives loaves and two fishes (Jn 6:14)*

Most scholars regard this verse as an allusion to Dt 18:15, 18. The miracle was done before the multitude and they regarded Jesus as the prophet who was expected, in fulfilment of the prophecy of Dt 18:15 (Bernard 1962a:183). Hendriksen (1961:223) also indicates that the people saw the sign and admitted Jesus to be "the prophet like Moses" of Dt 18:15. About the response of the people, Carson (1991:271) cites Rabbi Isaac's argument, 'as the former redeemer caused manna to descend... so will the latter Redeemer cause manna to descend' (Ec Rabbah 1:9) and continue his statement as follow:

Perhaps the same sentiment coursed through some circles in the first century. Against some contemporary commentators, it is important to note that John does not argue that the people are wrong in this judgment, but only in their estimate of its significance. Their attention was focused on food (v 26) and victory (v 15) – not on the divine self disclosure mediated through the incarnate son, not on the son as the bread of life, not on a realistic assessment of their own need.

There are various theories about the response of the people to Jesus' miracle. Firstly, Lincoln's (2005:214) theory is that Jesus is king because they were reminded of Moses' manna in the desert. The people wanted to crown Jesus as king on account of the miracle which they saw. In a number of Jewish traditions Moses was seen as a prophet-king. Therefore the people regarded Jesus as the one who can prepare a new exodus as Moses did. However, Brown (1971:235) insists that 'it is difficult to identify the Prophet as the Messianic king, because Jn 1:21 and Jn 6:40-41 distinguish between "the prophet like Moses" and the Messiah (the Christ)'. As shown in section 1.2, the distinction between "the Prophet like Moses" and the "Messiah" is apparent, at least in Jn 1:21. Carson (1991:71) also says, 'elsewhere in the Fourth Gospel we find some people distinguishing between the promised prophet and the Davidic Messiah (1:19-25; 7:40-42)'.

There are two expectations about the messiah: a prophetic messiah like Moses, and a kingly messiah from David's line. However this text does not imply the kingly messiah from David's line, but the prophetic messiah like Moses, because the discussion after the miracle centres on the manna from heaven (Jn 6:26-36). Moses was a prophet as well as a leader of Israel. He led the people from Egypt. The people who saw Jesus' miracle therefore remembered Moses

the leader who gave manna to their ancestors in the desert. With this in view they tried to make Jesus their king.

Some scholars, like Sanders (1968:180) distinguish between “the prophet” and “the messiah”. Morris (1971:345-346) suggests that it is somewhat curious that they thought of “the prophet” rather than the messiah, unless, contrary to usual Jewish opinion, they thought of “the prophet” as the messiah. But perhaps this is part of the confused state of many minds at that time. Various ideas about the messiah were current, and various prophets were expected, some being linked with nationalist, militaristic views.

However, the prophet was regarded as the messiah in John’s Gospel to quote Barrett (1978:277),

It clear that the prophet is understood not as a forerunner of the messiah but as in some sense the messiah himself. This identification is probably connected with a messianic interpretation of Dt 18:15ff known to have been current among Samaritans and Christians, and now attested also for the Qumran sect (cf. Lindars 1977:244).

But the distinction between the prophet and the messiah can be understood in the way in which the people distinguished between the prophet and the Christ in Jn 1:19.

Thirdly some scholars compare Jn 6:14 and Jn 1:9 literally.

Jn 1:9	Jn 6:14
He was the <u>true</u> Light who, coming into the world, enlightens every man	He is <u>truly</u> the Prophet who is to come into the world

Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.	Οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὃ ἐρχόμενος εἰς τὸν κόσμον.
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These two verses use the same phrase ὁ ἐρχόμενος εἰς τὸν κόσμον (who is to come into the world). In the case of Jn 1:9, there is some problem. If ἐρχόμενον is participle present middle accusative masculine singular, it is constructed with ἄνθρωπον and the meaning is ‘that was the true Light which gives light to every man coming into the world’ (NKJ). If ἐρχόμενον is participle present middle nominative neuter singular, it is modified to τὸ φῶς and the meaning is ‘there was the true light which, coming into the world, enlightens every man’ (NASB). The second translation is more acceptable, because the subject of ἦλθεν in Jn 1:11 and φαίνει in Jn 1:5 is τὸ φῶς. From v. 5 to v. 11, there are many actions of “the light”. The light shines (v. 5), was (v. 9a) comes (v. 9b), was (v. 10), and came (v. 11). All verbs have the same subject τὸ φῶς. If the second interpretation was taken, Jn 1:9 and Jn 6:14 can be regarded as parallel. In addition, both verses have the words, ἀληθῶς and ἀληθινόν that are related with ἀληθεία. Bruce (1983:35) analyzes it as follows:

The participial phrase “coming into the world” might be attached grammatically either to “light” (in which case the participle *erchomenon* is nominative neuter) or to “human being” (in which case the participle would be accusative masculine). The latter construction is adopted in AV. But “coming into the world” is repeatedly predicated in this Gospel of him who is the eternal Word and the true light. It is from this true light that all genuine illumination proceeds. Whatever measure of truth men and women in all ages have apprehended has been derived from this source.

Brown (1971:235) regards the phrase, ‘one who is to come’ as a description of the prophet Elijah, because Jesus’ miracle is similar with Elisha’s miracle (2 Ki

4:42-44). A man came from Baal Shalishah brought twenty loaves of barley to Elisha and Elisha feed it a hundred men. He suggests that John may represent an amalgamation of the two figures of the definite parallel that was drawn between Elijah and Moses. Köstenberger (2004:203) cites Brown's view about Elisha's miracle (2 Ki 4:42-44) and the miracle of the feeding of the multitude with five loaves and two fishes. But he develops Brown's view and points to the parallel between Elijah and Moses. For instance, 40 nights and days of Moses (Ex 24:18, 34:28) and 40 nights and days of Elijah (1 Ki 19:8) can be regarded as parallel.

However, it is more reasonable to regard Jesus' miracle as an allusion to the manna in the desert, because, after seeing Jesus' miracle, they did not discuss Elisha's miracle with Jesus, but about the manna in the desert. Therefore Jn 6:14 is not an allusion to 2 Ki 4:43-44, but an allusion to Dt 18:15, 18, as Sanders (1968:180) acutely points out,

The feeding of the people in the wilderness would suggest that Jesus was "the prophet like Moses" promised in Dt 18:15, and in the discourse which follows the Mosaic precedent is brought out (6:31). Again, Elijah, whose return had been prophesied by Mt 5:4, may have been in their minds. But we cannot expect theological precision from an excited crowd.

These possible interpretations of the response of the people who saw Jesus' miracle of the multiplication of the five loaves and two fishes were dealt with. The king, the messiah (the Christ), Elijah are all three messianic figures that were expected by Israel. It was argued that the point of this text is not the king or the anointed one, but the prophet who gives bread to the people as Moses gave manna to Israel's ancestors.

#### 1.2.2.2. *Jesus' sermon about living water (Jn 7:40, 52)*

There were four different responses by the people who heard Jesus' sermon about living water. The first said 'Truly this is the Prophet', the second 'This is the Christ', the third 'Will the Christ come out of Galilee?', and the fourth 'no prophet has arisen out of Galilee.' Many scholars consider the first response as an allusion to Dt 18:15, 18 (Cf. Bernard 1962a:286, Brown 1971:329, Lindars 1977:302, 305, Barrett 1978:330, Schnackenburg 1982:157, Carson 1991:329, Smith 1999:175). According to the second response, Jesus was regarded as a davidic kingly Christ. But these two responses are denied by the third and fourth groups. The reason of their denial is that Jesus came from Galilee, and the third group adds that the Christ has to be *the seed of David*. According to Bruce (1983:183), 'it was generally accepted that the messianic King for whose advent they longed would be a descendant of David'. He explains that 'this was implied in the promise of God communicated to David by Nathan in 2 Sm 7:12-16, and it was confirmed in such prophetic oracles as Is 9:7'. In the fourth response, the people tried to exclude the possibility that Jesus is the prophet on account of ignorance. According to Schnackenburg (1982:161), the prophet Jonah son of Amittai came from Galilee (2 Kg 14:25). From these four responses, it is clear that there are two expectations among the Jews: a kingly messiah and "the coming prophet".

The motif of "the prophet like Moses" is clear in Jn 7:40. There are a lot of indications to identify Jn 7:40 as an allusion to Dt 18:15, 18. The first is the content of Jesus' sermon about living water (Jn 7:36-38). Bruce (1983:183) indicates that 'his offer of living water suggested the same identification afresh, for many remembered how Moses had brought water out of the rock for their forefathers to drink' (Ex 17:6, Nm 20:11). Lincoln (2005:258) agrees with Bruce

and adds that ‘since Moses was instrumental in giving people water to drink in the wilderness, Jesus’ claim to provide water may have convinced some that he was Moses’ prophetic successor’. This argument can also be applied to Jn 6:14, because the miracle of the multiplication of the five loaves and two fishes also recalls the manna their ancestors ate in the desert. According to Köstenberger (2004:241), ‘there is a rabbinic passage in the Midrash Rabbah on Eccles 1:9: ‘As the former redeemer made a well to rise [Nm 21:17-18], so will the latter Redeemer bring up water [Jl 4:18]’

The second indication is the expectation about “the prophet like Moses” as disclosed above in Jewish and Qumran literature. The response to some people who said, ‘Truly this is the Prophet’ was ‘Search and look, for no prophet has arisen out of Galilee’ (Jn 7:52). The tradition that no prophet has arisen out of Galilee is presupposed, because “Search and Look” is ἐραύνησον that means ‘to attempt to learn something by careful investigation or searching - ‘to try to learn, to search’ (LNL). It implies that there was the conception, ‘no prophet has arisen out of Galilee’ in the Jewish tradition, or it would have been a well known fact among the readers of John’s Gospel.

If it refers to prophets in general, it is still unacceptable that they say ‘no prophet has arisen out of Galilee’, because both Jonah and Elijah were Galileans (Bruce 1983:186). Schnackenburg (1982:161) found the contrary opinion of Rabbi Eliezer (c. A. D. 90) from rabbinic literature that there is no tribe of Israel that has failed to produce prophets (Sukkah 27b, Cf. Brown 1971:325). Therefore it must refer to the specific prophet.

There is a third piece of evidence from the text criticism on Jn 7:52. Lindars (1977:305) suggests that the article should be inserted before prophet. And he

finds the evidence from two MSS,  $\mathfrak{P}^{66}$  and  $\mathfrak{P}^{75\text{vid}}$  that have the article before “prophet”.

ερευνησον και ἴδε οτι' εκ της γαλιλαιας [[ο]]<sup>□</sup> προφητης,  
( $\mathfrak{P}^{66}$  Comport & Barrett 2001:416-417)  
εραυνησον και ἴδε οτι εκ της γαλιλα[ιας ο προ]φ[η]τη[ς ου]κ εγειρεται·  
( $\mathfrak{P}^{75\text{vid}}$  B, Comport & Barrett 2001:589)

Metzger (2002:187) comments on  $\mathfrak{P}^{75\text{vid}}$  as follows:

The external evidence for the two readings is rather evenly divided. On the whole, however, the Committee was inclined to prefer the reading supported by  $\mathfrak{P}^{75\text{vid}}$  B, thinking that a desire on the part of copyists to avoid a hiatus may have given rise to the other reading.

There is also another possibility. It can also refer to Elijah, the prophet, because Elijah was also expected to come again, and the name Elijah was mentioned in Jn 1:20. However if it can imply Elijah, it is difficult to match with the people’s response, “no prophet has arisen out of Galilee”, because Elijah came from Galilee.

Therefore, it seems reasonable to conclude that Jn 7:40, 52 alludes to Dt 18:15, 18. Firstly, Jn 7:40 is a response from Jesus’ sermon about living water. This sermon can remind the people about the water that pored from the rock in the desert by Moses. The second negative response about the phrase, ‘Truly this is the Prophet’ also has the presupposition of the expectation about the special Prophet, even though they say the prophet could not hail from Galilee. Thirdly in the text criticism on Jn 7:52, there are two MSS, which have the article before the word, “prophet”. It can imply that this prophet is the specific prophet.



## **2. The prediction of Deuteronomy (Jn 1:45, 5:46)**

### **2.1. Philip who was John the Baptist's disciple and who followed Jesus (Jn 1:45)**

Scholars have different opinions about this verse. NA 27<sup>th</sup> does not regard it as an allusion to Dt 18:15, 18, but the UBS 4<sup>th</sup> does. The first group of scholars like Hendriksen and Schnackenburg do not mention the allusion to Dt 18:15, 18, because there is no mentioning of the prophet. Schnackenburg (1980a:314) has depicted Nathanael as one who knew the OT well, and was expecting the Messiah who was predicted in the OT. Morris also does not regard this verse as an allusion to Dt 18:15, 18. It implies that Philip and Nathanael 'had often dwelt on the OT portraiture of the Messiah' (Morris 1971:164). According to Koester (2003:40), it indicates the Messiah, because "King of Israel" and "Son of God" of Nathanael's confession of Jesus when he met him are parallel in Jn 1:49. "King of Israel" does not mean the Prophet, but the Christ, that is the seed of David. He suggests that "of whom Moses wrote" can refer to Gn 49:10 that mentioned Judah from whom the sceptre shall never depart from.

The other group of scholars suggest that 'of whom Moses in the law and the prophets wrote' is a formula which embraces the whole of the OT. It does not refer to a particular passage. To quote Bultmann (1971:103), 'it was a well established usage that the law and the prophets together referred to the whole of the OT'. Actually in Lk 16:29, Rm 3:21, and Lk 24:27 the expression "Moses and the prophets" was used to refer to the whole of the O.T, because Moses represented of the law, and the prophets all prophetic books. Köstenberger

(2004:80) agrees with it and says that “the law and the prophets” was a common Jewish designation for the Hebrew Scriptures in their entirety’. In the case of Lk 24:27, Lindars (1977:117) also suggests that ‘the reference was noted by the Fathers, who then identified the unnamed disciple of Lk 24:13, 18 with Nathanael (Epiphanius, Pan. XXIII. vi. 5)’.

A third group of scholars like Bruce (1983:59) and Bernard (1962a:62) considered it as an allusion to Dt 18:15, 18, because ‘the one of whom Moses wrote’ can also include the prediction of Dt 18:15, 18, and Dt 18:15, 18 as a direct prediction about the Messiah (cf. Bruce 1983:59, Brown 1971:86, Sanders 1968:102, Carson 1991:159, Lincoln 2005:120). The argument to see this verse as an allusion to Dt 18:15, 18 depends upon the indications from the context of the Jewish expectations about the Messiah. Philip and Nathaneal probably knew this expectation and have expected him. That is why Philip introduced Jesus as ‘the one of whom the Moses in the Law and the prophets wrote’, because this phrase means that they are waiting someone to come from the promise of Moses and the prophets.

On this verse, Boismard differs from Bultmann and Schnackenburg who regard ‘of whom Moses in the law and the prophets wrote’ as a stereotyped expression in the NT (Boismard 1993:25). The first reason for his opinion is the difference in style of this verse with other stereotyped expressions that refer to the OT. The general stereotyped expression was not ‘of whom Moses in the law and the prophets wrote’ but “Moses and the prophets”. In the case of Jn 4:45, Moses and the prophets is the subject of the verb “wrote”. He reports that ‘the pair “Moses … the prophets” is not found elsewhere except in the Lucan writings and so we should no longer speak of a stereotyped formula which occurs frequently in the NT’ (Boismard 1993:26). He emphasizes that the phrase “he

wrote in” means that it was predicted by Moses in the Law, and therefore “the prophet like Moses”. About Jn 5:46, to quote Boismard (1993:26).

Here it is not a matter of the prophets, but only of Moses, a fact which encourages us to dissociate in Jn 1:45 too Moses’ witness from that of the prophets. We are sent back to a text of the Pentateuch (Moses) announcing the arrival of an eschatological figure.

Another point to prove that Jn 1:45 is an allusion to Dt 18:15, 18 is Jesus’ word about Nathanael. When Jesus saw Nathanael coming to him, he said ‘Behold, an Israelite indeed, in whom is no deceit!’ (Jn 1:47). Jesus’ response to Nathanael’s question on how he knows him, is ‘Before Philip called you, when you were under the fig tree, I saw you’ (Jn 1:48).

Boismard (1993:26) regards this response from the supernatural knowledge of a prophet. He suggests that Jesus ‘thereby proved to him that he possessed supernatural knowledge, and this is what convinces Nathanael that Jesus is indeed “Him of whom Moses wrote in the law”’. Boismard takes the prophet, Nathan as example to prove that supernatural knowledge is a characteristic of a prophet. He reports that ‘Nathan shows that he is a prophet because he reveals to king David that he is aware of an event which only David and Joab could have known about: the scheme which led to the death of Uriah the Hittite’ (2 Sm 12:1-7). He also points to the Pharisee’s private word to prove that supernatural knowledge was regarded as a characteristic of a prophet in the NT. In Lk 7:39, the Pharisee who invited Jesus says to himself ‘This man, if He were a prophet, would know who and what manner of woman *this is* who is touching Him, for she is a sinner’. The Samaritan woman in John’s Gospel is his last proof. When Jesus says that he knows about the Samaritan woman’s husbands: ‘for you

have had five husbands, and the one whom you now have is not your husband' (Jn 4:18), the woman confesses: 'Sir, I perceive that you are a prophet...' (Jn 4:19). With these three examples from the OT, NT, and John's Gospel, Boismard (1993:27) proves that Jesus' saying about Nathanael is from supernatural knowledge that is a characteristic of a prophet, because the examples show that a prophet is recognized as such by his supernatural knowledge .

Another proof that it is an allusion to Dt 18:15, 18 comes from the three parallel verses in John's Gospel:

Jn 1:46	Jn 7:41	Jn 7:52
Can anything good come <u>out of Nazareth</u> ?	Will the Christ come <u>out of Galilee</u> ?	no prophet has arisen <u>out of Galilee</u>
ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι;	μή γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται;	ἐκ τῆς Γαλιλαίας [ὁ] <sup>7</sup> προφήτης οὐκ ἐγείρεται

These three verses are constructed in a parallel manner. They sound like a proverb, but no other evidence exists for such a saying (Barrett 1978:184). The first parallel is about the place. Jn 7:41, 52 use ἐκ τῆς Γαλιλαίας, but Jn 1:46 uses ἐκ Ναζαρέτ. Like Cana, Nazareth is a small town in Galilee where Jesus spent his childhood and youth (Negev 1990:229). So these two place names have the same referent, i.e. the place people regarded as Jesus' home town. These two places were not regarded as possible birth places for the messiah. Köstenberger (2004:81) analyses why Nathanael's scepticism concerns with his

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<sup>7</sup> According to  $\mathfrak{P}^{66}$  and  $\mathfrak{P}^{75\text{vid}} \text{ B}$

home town. The first reason is Nazareth's insignificance. Nazareth was a small town of no more than two thousand people. The second is that Nazareth was inconspicuous, and people did not consider Galilee or Nazareth as the place where the Messiah will arise (cf. Jn 7:41, 52) (Ridderbos 1997:88). The third is that there was rivalry between the small cities of Nazareth and Cana (Morris 1971:145; Burge 2000:77). The last is that Nathanael, unlike some of Jesus' other early followers, probably had not benefited from the Baptist's testimony (Ridderbos 1997:88). These reasons are sufficient to explain Nathanael's negative response to Philip's testimony about Jesus.

The second parallel is the words that qualify Jesus. The first is ἀγαθόν, the second is ὁ χριστός, and the last is [ὁ] προφήτης. The words ὁ χριστός and [ὁ] προφήτης were dealt with above. The other word is ἀγαθόν. It can be interpreted in two ways. The one is that Jn 1:46 can mean Nazareth is not a good place to put out the messiah. The other is that ἀγαθόν refers to God. In Mt 19:17 Jesus says 'No one is good but One, *that is*, God' (cf. Mk 10:18). Bernard (1962a:271) comments on Mk 10:18 'this was an adjective of which he had deprecated the application to himself, as really saying too little'. But except for this comment, the word ἀγαθός simply means "good" as in John. In Jn 7:12, this word is used and there was much complaining among the people concerning Him. Some said, 'He is good'; others said, 'No, on the contrary, He deceives the people'.

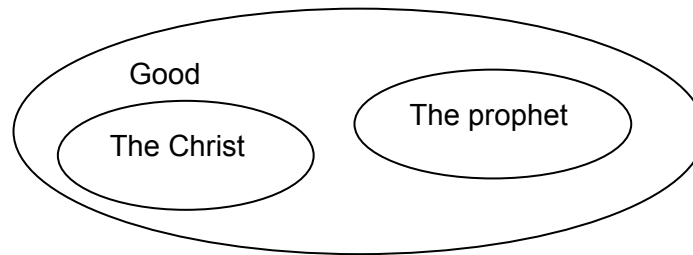
Beasley-Murray emphasises the word, "deceives" (πλανῶ) in Jn 7:12. He points out that 'this charge is a serious one in Jewish law, and if established could lead to capital punishment. It is early exemplified in Dt 13:1–6 (LXX) which states that a false prophet must die, "because he spoke so as to lead you astray (πλανῆσαι) from the Lord your God"' (Beasley-Murray 1999:107). Assuming that the word (πλανῶ) has the same meaning as to lead astray (πλανῆσαι), as

Beasley-Murray is saying, it can be assumed that “good” is used as the counterpart of “astray”. The word, “astray” was applied to a false prophet in Dt 13:1-6. So Jn 7:12 can imply that Jesus is a false prophet. So it opens the possibility to assume that “good” can be seen as describing the true prophet that is the counterpart of the word for a false prophet.

Another consideration is that the avowal of the people in Jn 7:12 happened before the avowal of the people in Jn 7:40. From Ch 6, there are many kinds of avowals, as follows:

Jn 6:14	This is truly the Prophet who is to come into the world. οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον (NA <sup>27th</sup> )
Jn 6:69	You are the Christ, the Son of the living God. σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος (BYZ)
Jn 7:12	He is good. (NKJ) He is a good man. (KJV, NAS) ἀγαθός ἐστιν (NA <sup>27th</sup> )
Jn 7:26	This is truly the Christ. οὗτός ἐστιν ἀληθῶς ὁ χριστὸς (BYZ)
Jn 7:40	Truly this is the Prophet. οὗτός ἐστιν ἀληθῶς ὁ προφήτης· (NA <sup>27th</sup> )
Jn 7:41	This is the Christ. οὗτός ἐστιν ὁ χριστὸς (NA <sup>27th</sup> )

The text with the word, “good” is parallel to the other verses. The others are qualified by the Christ and the prophet. And the negative response is also in the form of a parallelism: Jn 1:46, 7:41, 7:52, that was mentioned before. They also parallel “good”, “the Christ”, and “the prophet”. The conception of “good” is inclusive, because the word, “good” does not indicate a specific kind. Considering that this word is twice used in parallel verses with the Christ and the prophet, the relation between them can be sketched as follows:



From this parallel structure, it can be demonstrated that these three responses concern expectations about their saviour like the Christ, the prophet, and the good. “The one whom Moses wrote about” can refer to “the prophet like Moses”, who is regarded by the people as the promised prophet of Dt 18:15, 18.

## 2.2. The disputation of Jesus (Jn 5:46)

To see John 5:46 as an allusion to Dt 18:15, 18 is questionable, because it lacks sufficient indications justifying it to be an allusion to Dt 18:15, 18. Many scholars do not see Jn 5:46 as an allusion to Dt 18:15. They regard the phrase, ‘he (Moses) wrote about Me’ as a reference to the whole of the OT or at least to the Pentateuch. As in the case of Jn 1:45, the UBS 4<sup>th</sup> regards it as an allusion to Dt 18:15, 18, but the NA 27<sup>th</sup> not. Hendriksen (1961:211) sees it as a reference to the heart of the writings of Moses and of the entire OT, namely ‘the Pentateuch- which, as to its essence, must be ascribed to the authorship of Moses, and this upon the testimony of no one less than Christ himself in this verse- there are certain passages which very definitely refer to Christ; e.g., Gen 3:15; 9:26; 22:18; 49:10; Nm 24:17 and Dt 18:15-18’. But “what Moses wrote about Christ” is not limited to these passages. Lindars (1977:233) suggests that ‘John does not mean specific proof texts which may be applied to Jesus; he means something much more fundamental and pervasive. The whole of the Scriptures reveal God and his redemptive purpose for mankind, and this is what

is fulfilled in Jesus' (cf. Bernard 1962a:258; Sanders 1968:174; Barrett 1978:270; Beasley-Murray 1999:79; Carson 1991:26).

'For he wrote about Me' (Jn 5:46) is similar to 'Him of whom Moses in the law, and also the prophets, wrote' (Jn 1:45). Although some scholars say Jn 1:45 refers to the whole of the OT, it is regarded as an allusion to Dt 18:15, 18 by many scholars. Jn 5:46 lacks the parallel phrases of Jn 1:46, 7:41, 7:52, and their context of supernatural knowledge. But that Moses wrote about Jesus can refer to the whole Law, including Dt 18:15, 18. Brown (1971:226) mentions that 'this may be a reference to a specific passage like Dt 18:18; or it may be a more general reference to Jesus' fulfilling the whole Law'. Köstenberger (2004:195) also regards it as a reference to the first five books of the OT or to the prediction of a "Prophet like Moses", from analyzing the parallelism between Jn 5:47 and 47b and between Jn 1:17a and 17b.

The parallelisms between Jn 5:47 and Jn 1:17 are as follows:

**John 5:47a** But if you do not believe his writings,

**John 5:47b** how will you believe My words?

**John 1:17a** For the law was given through Moses,

**John 1:17b** *but* grace and truth came through Jesus Christ.

These two parallelisms show the correspondence between Moses and Jesus as well as Moses's writings and Jesus' words. Therefore the correspondence among the things that Moses wrote about Jesus is the prediction about "the Prophet like Moses" in Dt 18:15, 18.



### 3. Other allusions to Dt 18:18b

The texts studied above have direct allusions to Dt 18:15, 18:18a, about “the prophet like Moses” that God will raise up. But Jn 3:34, 5:19, 30, 8:26, 28, 40, 12:49, 14:10, 31, 16:13, 17:8, and 17:14 can also be regarded as allusions to Dt 18:18b, ‘and will give My words in His mouth, and He shall speak to them all that I command Him’. Although there is no mention about the prophet in these verses, the formula, ‘he shall speak to them all that I command him’ is found in these texts. And Dt 18:18b defines the work of the prophet as God’s spokesman. According to Lindblom (1973:2), the prophet ‘must say what has been given him to say and go where he is commanded to go’. There are various expressions in John’s Gospel which resemble Dt 18:18b. Firstly, *to speak the words he heard from God*:

8:26b	And I speak to the world those things which I heard from Him	καὶ γὰρ ἃ ἤκουσα παρ’ αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον
8:40b	a Man who has told you the truth which I heard from God	ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν ἤκουσα παρὰ τοῦ θεοῦ·
16:13c	but whatever He hears He will speak	ὅσα ἀκούσει λαλήσει

Secondly, *to speak the words that he learned from God*:

8:28c	as My Father taught Me, I speak these things	ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ.
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Thirdly, concerning *to give the words received from God*:

17:8a	I have given to them the words which You have given Me	τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς
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Fourthly, *to give God's words*:

17:14a	I have given them Your word	ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου
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Fifthly *to be sent and to speak the words of God*:

3:34a	He whom God has sent speaks the words of God	ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ
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These verses were used to prove that the origin of Jesus' words is God, his Father. In these verses there are three parts; speaker, hearer, and the origin of the words. The origin of the words is God, the Father, the hearers are the people of the world, and the speaker is Jesus.

The sixth expression also refers to the origin of Jesus' words and deeds. It is not from himself, but from God, the Father:

5:19b	the Son can do nothing of Himself	ὁ υἱὸς ποιεῖν <u>ἀφ' ἑαυτοῦ</u> οὐδέν
5:30a	I can of Myself do nothing	Οὐ δύναμαι ἐγὼ ποιεῖν <u>ἀπ' ἑμαυτοῦ</u> οὐδέν
8:28b	<i>that</i> I do nothing of Myself	<u>ἀπ' ἑμαυτοῦ</u> ποιῶ οὐδέν,
12:49a	For I have not spoken on My own <i>authority</i>	ἐγὼ <u>ἐξ ἑμαυτοῦ</u> οὐκ ἐλάλησα
14:10b	I do not speak on My own <i>authority</i>	ἐγὼ λέγω ὑμῖν <u>ἀπ' ἑμαυτοῦ</u> οὐ λαλῶ,
16:13b	for He will not speak on His own <i>authority</i>	οὐ γὰρ λαλήσει <u>ἀφ' ἑαυτοῦ</u> ,

These verses also prove that Jesus' words and deeds are not from him but from his Father.

The last expression is *the Father gave Me a commandment* in Jn 12:49b, 14:31b. It might be an allusion to Dt 18:18bb.

12:49b	The Father himself gave Me a command, what I should say and what I should speak.	πατήρ αὐτός μοι ἐντολήν δέδωκεν τί εἶπω καὶ τί λαλήσω.
14:31b	As the Father commanded Me, so I do.	ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ.

### 3.1. “To speak what is heard” (Jn 8:26b, 8:40b, 16:13c)

There are three verses on speaking and hearing the words of God in John’s Gospel (8:26, 8:40, and 16:13). The first two verses are Jesus’ testimony about himself. They allude to the promise about “the prophet like Moses”, ‘he shall speak unto them all that I shall command him’ (Dt 18:18b). The subject of Dt 18:18b is the Lord, who is the speaker, and the subject of Jn 8:26, 8:40 is Jesus, as the speaker. Another difference is that Jn 8:26 uses the aorist active and present, Jn 8:49 the perfect and aorist, and Dt 18:18b uses the future active and subjunctive aorist middle as follows:

- Dt 18:18bb : λαλήσει αὐτοῖς καθότι ἂν ἐντείλωμαι αὐτῷ  
 Jn 8:26b : κἀγὼ ἃ ἤκουσα παρ’ αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον  
 Jn 8:40b : ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ θεοῦ.  
 Jn 16:13c : ὅσα ἂν ἀκούσῃ λαλήσει
- Dt 18:18bb : He shall speak to them all that I command Him  
 Jn 8:26b : And I speak to the world those things which I heard from Him.  
 Jn 8:40b : a Man who has told you the truth which I heard from God  
 Jn 16:13c : whatever He hears He will speak

In the case of Jn 16:13, the subject is the Holy Spirit, the speaker is Jesus. In John’s Gospel, the same formula is applied to the Holy Spirit. The promise

about “the Prophet like Moses” is extended to the Holy Spirit. However it will be dealt with in the next chapter of this study.

Morris (1971:451) points out that ‘the father is “he that sent me” (see on 3:17). And once more He (Jesus) thinks of His message as thoroughly reliable because it rests on His contact with the Father. He is “true”, and the things Jesus speaks are only the things that He has heard from Him’. Bruce (1983:194) agrees with him, and suggests that ‘the Evangelist himself has already borne testimony to this effect: “He whom God has sent speaks the words of God” (Jn 3:34). As God is true, the message which he delivers to the world by the agency of his son is the truth, whether those who hear it find it palatable or not’. The main point of Dt 18:18b is the relation between God and “the prophet like Moses”, while the main point of Jn 8:26, 40 is the relation between the Father and the Son. The formula in Dt 18:18b can be used of a messenger, because “the prophet like Moses” is God’s spokesman, the messenger between God and the people. Likewise the role of the Son in John’s Gospel is the one sent from the Father, the messenger like the promise of “Prophet like Moses” of Dt 18:18. As shown in the previous chapter, there are many verses about the expectation of “the prophet like Moses” in John’s Gospel. Therefore these verses can be regarded as Jesus’ self testimony that he is the prophesied Prophet like Moses, according to the author of John’s Gospel. Köstenberger (2004:259) suggests that ‘Jn 8:26 implies that Jesus has every right to judge the “Jews,” yet his messiahship depends not on their response to him, but on the Father.’ Therefore “the Prophet like Moses” in John’s Gospel is disclosed as God’s messenger with the required perfect obedience.

### 3.2. 'To speak what he was taught' (Jn 8:28c)

The second expression in Jn 8:28 uses the expression 'as the Father taught me'.

Dt 18:18bb : λαλήσει αὐτοῖς καθότι ἂν ἐντείλωμαι αὐτῷ  
Jn 8:28c : ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ.

Dt 18:18bb : He shall speak to them whatever I shall command Him  
Jn 8:28c : but as the Father taught Me, I speak these things

Here the 3<sup>rd</sup> person future tense λαλήσει of Dt 18:18b is parallel to the 1<sup>st</sup> person present tense λαλῶ of Jn 8:28c. And the 1<sup>st</sup> person aorist subjunctive ἐντείλωμαι of Dt 18:18b is parallel to the 3<sup>rd</sup> person aorist indicative ἐδίδαξέν of Jn 8:28c. The same structure is used of the promised speaker and the speaker of the fulfilled promise. The only difference is between "command" and "teach". But these words refer to the same action. It is clearly an allusion to Dt 18:18b.

According to Hendriksen (1961:48), 'the meaning of the clause "and that of myself I do nothing but speak thus as the Father taught me" see on 8:26 (last clause) which expresses the same thought'. Morris (1971:452) supports Hendriksen's opinion that 'he repeats from v. 26 that what He speaks to men is what he has spoken to Him. His message is not of human origin, but divine'. So this verse also has to be considered in the relation between the Son and the Father or between the messenger and the sender. Köstenberger (2004:260) quotes the Jewish maxim that 'a man's agent is like the man himself' (e.g., m. Ber. 5. 5) to affirm Jesus' dependence on the Father as the sent Son. It can be proof of Jesus' identification between the Son and the Father.

However it has to be considered that this phrase is the object of ‘you will know when you have lifted up the son of man’ (Jn 8:28a). According to Freedman (1992:137), “the son of man” can be as indefinite as “a certain person”, or a transcendent eschatological agent of divine judgement and deliverance. God addresses the prophet as “son of man” ninety-three times in Ezekiel. Freedman explains that ‘Interpreters disagree as to whether the expression emphasizes the prophet’s mere human status before God or his lofty privilege as the man singled out from the rest of the people to be addressed by God and sent as the divine messenger’.

The phrase “the son of man” is used 13 times in John’s Gospel (Jn 1:51, 3:13, 14, 5:27, 6:27, 53, 62, 8:28, 9:35, 12:23, 34, and 13:31). According to Freedman, “the son of man” in John’s Gospel is used with the concept of lift up, ὑψόω (3:14, 8:28, and 12:34) or ascending, ἀναβαίλω (Jn 1:51, 3:13, and 6:62) or glorify, δοξάζω (Jn 12:23 and 13:31), except in 4 verses (Jn 5:27, 6:27, 53, 9:35). About the time of the lifting up, Beasley-Murray (1999:131) mentioned that ‘in v 28 the Jews will “lift up” Jesus; clearly the death of Jesus is in view; but that does not exclude the element of departure to the Father, and therefore exaltation, any more than the decision of the Jews to have Jesus put to death excludes the will of the Father. “You will know” is consequent on the total act of Christ’s death and resurrection to glory’. The passive form ὑψώσητε indicates that the son of man will be lifted up and be glorified by the Father.

### **3.3. ‘What was given to me I give to them’ (Jn 17:8a)**

The third expression is ‘the word that was given to me, I gave to them’ (17:8a). Brown (1972:756) regards this verse as the echo to Dt 18:18b. It is for this

reason that Jn 17:6-8 implies that the disciples came to know the divine name that Jesus revealed, and it makes them to realize that all that Jesus has, comes from the Father, especially his words.

Köstenberger (2004:491-492) also sees this verse as reminiscent of the description of “the prophet like Moses” in Dt 18:18. However there is a literal difference between Jn 17:8a and Dt 18:18b. John used one Greek verb twice, διδῶμι, in Jn 17:8a. The first is 2<sup>nd</sup> person singular aorist tense active mood and the second is 1<sup>st</sup> person singular perfect tense passive mood. These two verbs match the two verbs in Dt 18:18b; “to say” and “to command” as with the verses discussed above. It can be regarded as a parallel phrase as above. However there is one aspect to be considered in Jn 17:8a. In the case of Dt 18:18b, ‘I will put My words in his mouth’, the verb is also διδῶμι and object is ῥῆμα as in Jn 17:8a:

Dt 18:18b : δώσω τὸ ῥῆμά μου ἐν τῷ στόματι αὐτοῦ καὶ λαλήσει αὐτοῖς καθότι ἂν ἐντείλωμαι αὐτῷ

Jn 17:8a : τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς·

Dt 18:18b : I will give My word in His mouth, and He shall speak to them whatever I command Him

Jn 17:8a : I have given to them the words which You gave Me

Λαλήσει αὐτοῖς is placed between δώσω τὸ ῥῆμά μου ἐν τῷ στόματι αὐτοῦ and καθότι ἂν ἐντείλωμαι αὐτῷ in Dt 18:18b, because the commandment of God is the word that God gives in his mouth. But it is interesting that the same verb (διδῶμι) and noun (ῥῆμα) is used in both Jn 17:8a and Dt 18:18b. In the case of ῥῆμα in Jn 17:8a, λόγος changes to ῥῆμα, as Schnachenburg (1980b:177-178) observed that ‘the change from λόγος (v. 6) to ῥήματα (v. 8; in Chapter 17 occurring only once) has already taken place in the Gospel (cf. 6:60 with 63;

8:43 with 47; 12:48b with a; 14:23f with 10) and the phrase “to receive the words” (λαμβάνειν) is also to be found in 12:48’.

Carson, Lindars, and Barrett try to distinguish *ρήματα* from *λόγος*. According to Carson (1991:560), *ρήματα* means ‘neither Jesus’ teaching as a whole nor his itemized precepts, but his actual “words” or his “utterances”’. Lindars (1977:522) defines it as the various specific injunctions of the divine message (Logos). Barrett (1978:506) indicates that ‘in the incarnate mission of Jesus the *λόγος* of v. 6 is necessarily differentiated into numerous sayings, *ρήματα*’. However, It is difficult to distinguish between the general meaning of the word and the reference to the incarnation of the *λόγος* in John’s Gospel. The basic meaning of *λόγος* is the word, so that Barrett’s opinion that distinguishes between the *λόγος* of v. 6 and *ρήματα* of v. 8, according to the incarnate mission of Jesus, is possible. But it is clear that Jesus is the deliverer of the words of God in Jn 17:8a.

Another problem to be considered is the distinction between Jesus and the other messenger from God, John the Baptist. According to Bernard (1962b:565), ‘the disciples recognised, they “knew of a truth,” i.e. they inferred from what they have heard, that Jesus had come from God (cf. 3:2); and, further, they believed (for this was not a matter of merely intellectual inference) that God had sent Him’. Smith (1999:312) reports as follows:

Of course, it is not to be denied that God has sent others, such as John the Baptist (1:6), but John’s authority is derived precisely from the fact that he bears true witness to Jesus (1:19-34; 5:33; 10:41).



### 3.4. 'To give your word' (Jn 17:14a)

The fourth expression is 'to give your word' (17:14a). This verse is also parallel to Dt 18:18ba.

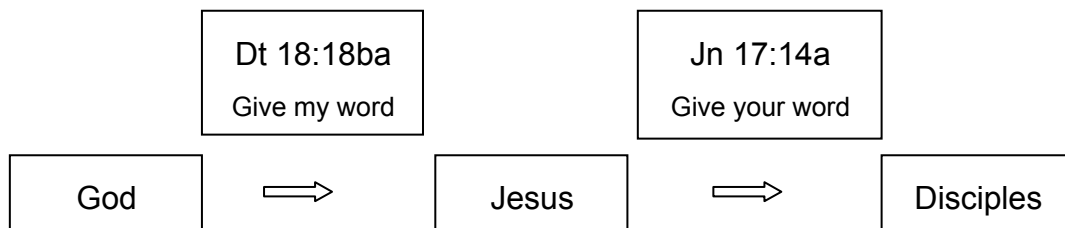
Dt 18:18ba : δώσω τὸ ῥήμα μου ἐν τῷ στόματι αὐτοῦ

Jn 17:14a : ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου

Dt 18:18ba : I will give My word in His mouth

Jn 17:14a : I have given them Your word

In Jn 17:14a, the subject is Jesus, while the subject of Dt 18:18b is God. This verse makes it clear that Jesus is the deliverer of God's word:



Bernard (1962b:572) regards this verse as the repetition of verse 8. And he says that 'verses 8, τὸν λόγον being substituted for τὰ ῥήματα, the perfect δέδωκα in both cases implying that Jesus had continued to give to the disciples the revelation of the Father, and was still giving it'. According to Sanders (1968:374), the meaning between τὸν λόγον and τὰ ῥήματα is basically the same (cf. Brown 1972:761).

Morris and Bruce attach a special meaning to τὸν λόγον. Morris's (1971:729) opinion is that "Word" here will mean the entire message that has been revealed. Bruce (1983:333) regards this singular "word" here as the sum-total of all the "words" of verse 8. Carson (1991:564), however, reckons,

He has given them his “word”, and they obeyed it. That word is nothing less than the truth of the revelation of God (v. 17), the knowledge of eternal life (v. 3; 20:31)’, there is no difference between τὸν λόγον and τὰ ῥήματα.

The consent among scholars is that this verse is to be connected to Dt 18:18b. As mentioned in the previous section, Jn 17:8 can possibly be regarded as an allusion to Dt 18:18ba, although it used τὰ ῥήματα instead of τὸν λόγον as Jn 17:14.

### 3.5. ‘To be sent and to speak’ (Jn 3:34a)

The fifth expression is ‘to be sent and to speak’ (Jn 3:34a). There are two parts to Jn 3:34a; the first is that Jesus is the Son who is sent by Father, and the second is that the Son speaks the Father’s words. Added to it is that God gives the Spirit to him with no limits (3:34b). This verse is also alluding to “the Prophet like Moses”. Compared to Dt 18:18b:

Dt 18:18bb : λαλήσει αὐτοῖς καθότι ἂν ἐντείλωμαι αὐτῷ  
 Jn 3:34a : ὃν ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ

Dt 18:18bb : He shall speak to them all that I command Him  
 Jn 3:34a : He whom God has sent speaks the words of God

In the case of the first part that was mentioned above, Jesus is the one who is sent by the Father. It is stated 17 times in John’s Gospel<sup>8</sup>, while it appears only 9 times in the Synoptic Gospels<sup>9</sup>. Mt 10:40, Mk 9:37 and Lk 9:40 are parallel

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<sup>8</sup> John 3:17, 5:38, 5:36, 6:29, 6:57, 7:29, 8:42, 10:36, 11:42, 12:49, 17:3, 17:8, 17:18, 17:21, 17:23, 17:25, and 20:21.

<sup>9</sup> Mt 10:40, 15:24, 21:37, Mk 9:37, 12:6, Lk 4:43, 9:48, 10:16

verses, and their point is not the one who is sent, but the one who sends. Mt 21:37 and Mk 12:6 are parallel verses, on the parable of the wicked tenants. These verses focus on the disobedience of the wicked tenants. The combination of sent and speak is not used in Mt 15:24, Lk 4:43, 10:16. Therefore it is clear that the concept of the one who is sent, is a unique characteristic of John's Gospel.

In the second part that was mentioned above, λαλήσει αὐτοῖς in Dt 18:18bb and τὰ ῥήματα τοῦ θεοῦ λαλεῖ in Jn 3:34a can be matched like the previously discussed phrases. Ἐντείλωμαι in Dt 18:18b and ἀπέστειλεν in Jn 3:34a also have the same meaning, as the one who is sent by someone has his commission from him, and his commission is to deliver his message to the people in the context of Jn 3:34a, while God commands "the Prophet like Moses" to speak what God orders people. Therefore Jn 3:34 might be an allusion to Dt 18:18.

The third part to be considered is the measureless gift of the Spirit to Jesus. Brown (1971:158) pointed out that without measure, ἐκ μέτρου 'is not found elsewhere in Greek writings, the equivalent expression, "by measure" is not uncommon in rabbinic literature'. According to Hendriksen (1961:150), Jesus is not 'an ordinary prophet upon whom the Spirit rests in a limited degree', but the special "Prophet like Moses" upon whom the Spirit rests in unlimited degree. Jesus is the special prophet as "the distributor of the Spirit", as shown in Rv 3:1 that he is the one who holds the seven spirits (Köstenberger 2004:139). The expression, "not by measure" distinguishes the one who has been sent from the other prophets. Although the limitless Spirit is not mentioned in Dt 18:18, in Jn 3:34 it qualifies Jesus as the promised Prophet like Moses who speaks the words of God to the people.

According to Lincoln (2005:162), the expression, 'Jesus has been given the spirit without measure' clinches the argument that Jesus continuously speaks God's words. It might mean that all words that Jesus speaks is God's words. So this verse can connect with the Logos of the prologue, to quote Smith (1999:107), 'after the prologue Jesus is no longer called the word of God, but as the Son he speaks God's words. At the conclusion of his final public proclamation (12:48-50), Jesus claims to have spoken only what the Father has given him'. The singular, ῥῆμα does not appear in John's Gospel but the plural, τὰ ῥήματα is used, and it is connected with God or Christ himself. The word, λόγος is usually used as singular, except in Jn 19:8, 14:24 (Bernard 1962b:125).

The difference between the Son and other messengers is not the kind of revelation, but the measure of the revelation, as Bruce (1983:97) distinguishes between the messengers and the Son, 'God had sent many messengers to convey his truth to the world; their line ended with John the Baptist. Each of them received that measure of the Spirit which was necessary for him or her to bear true witnesses. It means that the other messengers were also sent and received the Spirit of God, as mentioned in Ch. 2 above. Schniedewind (1995:53) referred to the saying 'possessed by the spirit' or 'the spirit of YHWH came upon him' as inspiration formulas of a prophet. But in the case of "the Prophet like Moses", he receives the Spirit without measure.

### **3.6. 'Nothing of myself' (Jn 5:19b, 30a, 8:28b, 12:49a, 14:10b, 16:13b)**

The expression, 'nothing of myself' appears in Jn 5:19b, 30a, 8:28b, 12:49a, 14:10b, and 16:13b. These verses can be classified into two groups. The first

group is Jn 5:19b, 30a, and 8:28b. This group is concerned with what Jesus does, not of himself but of the Father:

- Jn 5:19b : ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδέν  
 Jn 5:30a : Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαυτοῦ οὐδέιν  
 Jn 8:28b : ἀπ' ἑμαυτοῦ ποιῶ οὐδέϊδ
- Jn 5:19b : the Son can do nothing of Himself  
 Jn 5:30a : I can of Myself do nothing  
 Jn 8:28b : *that* I do nothing of Myself

According to Köstenberger (2004:186), “to do nothing on one’s own authority” is a common Johannine idiom, underscoring Jesus’ dependence on and obedience to God the Father, “who sent” him’.

The second group includes Jn 12:49a, 14:10b, and 16:13b. It is concerned with what Jesus is saying that it is not on his own authority:

- Jn 12:49a : ἐγὼ ἐξ ἑμαυτοῦ οὐκ ἐλάλησα  
 Jn 14:10b : ἀπ' ἑμαυτοῦ οὐ λαλῶ  
 Jn 16:13b : οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ,
- Jn 12:49a : For I have not spoken on My own *authority*  
 Jn 14:10b : I do not speak on My own *authority*  
 Jn 16:13b : for He will not speak on His own *authority*

The focus is not on the saying and doing but on Jesus’ authority, not from himself, but from his Father.

It also informs on the relationship between the Father and the Son. The Son justifies his words and deeds with the authority of the Father. Sanders (1968:323) suggests that ‘the relationship of Father and Son is such that the works, hitherto attributed to Jesus, can now be called his Father’s’. Especially In Jn 14:10, this relationship is such that Jesus can say, ‘I am in the Father and

the Father is in me'. From this statement, Jesus' words are the Father's words and his works are the Father's works (Lincoln 2005:391). Beasley-Murray (1999:253) develops the relation between the Father and the Son from this expression to the fellowship between the Father and the Son.

The reality is greater than human language can express, but that to which it points is sufficiently clear: in the depths of the being of God there exists a *koinonia*, a "fellowship," between the Father and the Son that is beyond all compare, a unity whereby the speech and action of the Son are that of the Father in him, and the Father's speech and action come to finality in him.

In conclusion, these verses imply that Jesus, "the Son of God" is "the Prophet like Moses". It is difficult to connect these two concepts; "the prophet like Moses", and the Son of God, because there is no direct literal association. But it is solved by the concept of Logos in the prologue. In John's Gospel both the Son of God and "the prophet like Moses" are containers of the words of God, and God's spokespeople. Therefore the Son can not do or say anything by himself. According to Lindars (1977:474), 'Jesus on his side never speaks on his own authority, as he has said repeatedly, but only and wholly in obedience to the Father'. But the relationship between the Father and the Son is a union, so that the Father and the son is one as mentioned above. It means that the will of the Father and the Son is in absolute accord. In this case "the prophet like Moses" is special, more so than other prophets including Moses who saw God face to face (Dt 31:10). Jesus is the prophet, superior to Moses, because he is not only God's spokesperson but himself also God's Word.

### 3.7. 'The Father gave Me a commandment' (Jn 12:49b, 14:31b)

The keyword of this phrase is "command". It might be an allusion to Dt 18:18bb, 'he will speak whatever I command'. Compare these three verses,

Dt 18:18b : δώσω τὸ ῥημά μου ἐν τῷ στόματι αὐτοῦ καὶ λαλήσει αὐτοῖς  
καθότι ἂν ἐντείλωμαι αὐτῷ

Jn 12:49b : πατήρ αὐτός μοι ἐντολήν δέδωκεν τί εἶπω καὶ τί λαλήσω

Jn 14:32b : καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ

Dt 18:18b : I will give My word in His mouth, and He shall speak to them  
whatever I command Him

Jn 12:49b : The Father gave Me a command, what I should say and what I  
should speak.

Jn 14:32b : as the Father commanded Me, so I do.

In the case of Jn 12:49b, the noun, ἐντολήν is used, instead of the 1<sup>st</sup> person aorist subjunctive of the verb, ἐντείλωμαι. But the form of Jn 12:49ba is similar to Dt 18:18ba. These two phrases use the verb, διδῶμι. As a result, Jn 12:49ba is a mixed form of Dt 18:18ba and Dt 18:18bb. The verb, ἐντείλωμαι is changed to the noun and it used τὸ ῥημά in the position of the noun. In Jn 14:32b, the form is similar to Dt 18:18b but more directly. The verb, ποιῶ is used instead of the verb, λαλήσει. But considering that both doing and speaking are used in the previous phrases, it is feasible. About the similar words; εἶπω and λαλήσω in Jn 12:49b, Morris (1971:609) points out that 'it is difficult to distinguish between "say" and "speak". But the two words together stress the totality of Jesus' message'. Therefore it seems to be used twice for emphasis.

Jn 12:49 might be regarded as an allusion to Dt 18:18-19, as many scholars admit (Schnackenburg 1982:424, Bernard 1962b:448 & Lincoln 2005:361). Schnackenburg's reason for regarding Jn 12:49 as an allusion to Dt 18:18-19 is

that ‘there are strong resemblances to ideas from Dt, specifically with the saying about the coming of the “Prophet like Moses” in Dt 18:18-19’. Bernard points out that the claim of all the prophets is “thus said God”. In Jn 12:49b Jesus has the same claim. The point of Jn 12:49b is God’s commandments. Lincoln points out that God’s promise to Moses was the long life in the land (Dt 32:45-7), but God’s promise to “the prophet like Moses” is eternal life. The comparison between Moses and Jesus is already found in Jn 1:17 ‘for the law was given through Moses, but grace and truth came through Jesus Christ’. Jews regard the Law of Moses as the source of life, but Jesus knows that the Father’s promise represents eternal life (Köstenberger 2004:394).

In the case of Jn 14:31b, Schnackenburg (1980b:87) mentions that ‘this is an idea that occurs frequently in the Gospel and is in accordance with Johannine Christology’. Namely this phrase has the formula for the obedience of the commandment of God. And this formula also can be applied to “the prophet like Moses” in Dt 18:18. The obedience of the Christ to the commandment of the Father was perfect throughout His life. So Jesus emphasizes his perfect obedience in front of his eleven disciples: ‘As the Father commanded me, so I do’ in Jn 14:32b (Bernard 1962b:557). The climax of Jesus’ obedience is his death on the cross, as Lincoln (2005:398) points out,

His death will be the expression of his love for and utter obedience to the Father- the relationship with God he has claimed throughout his mission. God’s vindication of his death will turn out to be at the same time the vindication of his cause before the world.



### 3.8. Conclusion

This chapter explained how John's Gospel used "the prophet like Moses" in Dt 18:15, 18, and to what purpose. "The prophet like Moses" promised in Dt 18:15, 18 was a well-known figure in the time of Jesus and the time of John's Gospel, therefore it was not necessary to present extensive explanations about "the prophet like Moses" in its text. He was presented as the true prophet who came into the world (Jn 6:14, 7:40). There was an expectation about the specific prophet who received the words of God like Moses. With diverse speakers' testimonies John was proving that Jesus is the prophet Moses wrote about in Dt 18:15, 18. The delegates from the Pharisees to John the Baptist, the people who saw the miracle of the multiplication of the five loaves and two fishes, and the people who heard the sermon about living water all knew about "the prophet like Moses" who had been promised by God. John also used the testimony about the general prophet. Jesus used the proverb about a prophet (Jn 4:44), at first the Samaritan woman and the blind man regarded Jesus as a prophet. But their estimate about Jesus developed to the Christ and to the Son of God.

There is also the testimony of the prediction about Jesus. Although there are opinions which do not accept Jn 1:45, 5:46 as allusions to Dt 18:15, 18, the statement of these verses "that Moses wrote" can be proof of Jesus' identity as "the prophet like Moses", whom God promised to Moses. John also applied this motif to Jesus' sayings in diverse contexts (Jn 3:34, 5:19, 30, 37, 8:26, 8:28, 8:40, 12:49, 14:10, 31, 16:13, 17:8, 17:14).

The important issue dealt with above is the subject, verb and object in these verses. The subject in these verses in John's Gospel is Jesus himself, and the

verbs are “do” or “speak”. What God said to him, or gave him, or commanded him is the object. This corroborates with the promise of a prophet in Dt 18:18b. It is significant that this expression appears quite often in John’s Gospel, but not in the Synoptics. It is also important that this expression is always used in the relation between the Father and the Son, or the one who sent and the one who is being sent. It is unique to John’s Gospel. This expression, as well as all the allusions to Dt 18:15, 18 mentioned above, concerns the words of God, because the prophet is the deliverer of the words of God to the people. Therefore the role of “the prophet like Moses” is to deliver the words of God in John’s Gospel. How John the evangelist understands Dt 18:15, 18 and applies it to Jesus will be dealt with by comparing this motif and the aim of John’s Gospel according to Jn 20:31 in the next chapter.

## Chapter 4

# The reasons for the use of the “Prophet like Moses” – motif in John’s Gospel

Many verses in John’s Gospel allude to “Prophet like Moses” in Dt 18:15, 18, as demonstrated in the previous chapter. Some verses allude to Moses himself as Prophet. Other verses allude to the prophetic formula in Dt 18:18b. The important role of this motif in John’s Gospel indicates that there was an expectation of the specific prophet and that the formula of Dt 18:18b was applied to Jesus.

This chapter raises the question how John understands and interprets Dt 18:15, 18. As mentioned in chapter 2 of this dissertation, some OT scholars see Dt 18:15, 18 as the institution of the prophetic office in the new country. But throughout the OT and Jewish history, this motif was seen as a promise about the one prophet who will reveal God’s will to His people. Likewise, this motif was utilised in John’s Gospel, and is applied to Christ.

In order to examine it, the purpose of John’s Gospel must first be established. Many scholars point to Jn 20:30, 31 as the purpose of John’s Gospel (Bernard 1962:685, Lindars 1977:617-618, Smith 1999:386, Lincoln 2005:505). Other scholars agree that this verse states the purpose of the entire Gospel. Smith (1999:386) even sees it as the purpose for all the different Gospels. Lincoln (2005:505) indicates that ‘it is more likely that, in this summary statement of purpose about the book as a whole, the term “signs” has the further connotation of being able to represent Jesus’ mission as a whole’. Therefore the purpose of

John's Gospel is to convince his readers that Jesus is the Christ and the Son of God.

The two major titles of Jesus in John's Gospel are; the Christ, and the Son of God. Bruce (1983:395) regards "the Christ" and "the Son of God" as synonymous terms in John's Gospel. In John's Gospel, the title "the Christ" is used 21 times, and "the Son of God" 10 times, besides 16 times where the word "Son" implies the concept "the Son of God". These two titles are used together in Martha's confession of faith in Jn 11:27, and also used in Peter's confession in Mt 16:16. There is a juxtaposition between the Christ and the Son of God in Jn 11:27, Mt 16:16, 26:63. The Christ stands before the Son of God in Jn 11:27, Mt 16:16, while the Son of God stands before the Christ in 26:63. Brown (1972:1060) reports that the confession about the Christ and the Son of God was the common confession of the church.

As the titles "the Christ" and "the Son of God" are important keys in John's Gospel, it is, firstly, necessary to ascertain their relation to the motif of "the Prophet like Moses". In John's Gospel, the motif is used *to prove that Jesus is the Logos who is the Son of God who fulfills the promise of God in Deuteronomy* (see chapter 3). There is ample proof that this motif is related to these two titles in John's Gospel, because the title, "Christ" is connected to the prophet or to parallels to the prophet. John the Baptist denied being the Prophet (1:21). The Jews used these two titles in juxtaposition (Jn 7:41, 52). The relation between "the Christ" and "the prophet" will be investigated to determine the role of the prophet in John's view of "the Christ".

Secondly this chapter will examine the relation between the Son of God and "the prophet like Moses". In John's Gospel, the prophetic formula is used to

explain the relation between the Son and the Father. The Son is sent by the Father to make His will known to the people. This was done by the prophets in the OT. But “the Prophet like Moses”, promised in Dt 18:15, 18, is not an ordinary prophet. According to Dt 34:10, he was the one whom the Lord knew face to face. However Moses could not see God directly (Ex 33:20-23). Only the Son can fulfill the promise of Dt 34:10, because He saw the Father face to face (Jn 6:46). Therefore only the Son can be “the Prophet like Moses” as well as Moses’ superior, because he reveals the Father’s words and he is the Word himself (Logos). In the prologue of John’s Gospel, the Logos is the Word as a person. The Logos was God in the beginning with God, and the Logos was God. The Logos is the promised Prophet, who declares the words of God to the people. It is important to compare the concept of “the prophet like Moses” and the Logos in the prologue, because it is unique to John’s Gospel.

## **1. The relation between the Christ and “the prophet like Moses”**

The first point of investigation is the relation between the motif of “the prophet like Moses” and ὁ χριστός, because there is a parallel usage of these two titles in John’s Gospel, as Boismard (1993:8) acutely points out

Since the two titles “the Prophet” and “the Christ” are here parallel, there must be some equivalence between them. Before attempting to understand the range of the title “the Prophet” we must first rapidly sketch the meaning of the title “the Christ”.

However there is no connection between them according to the meaning of the title, “the Christ” that means “the anointed one”. The title the Christ, the anointed

one, is applied to the King, the seed of David. The title of “the Prophet” does not necessarily imply the rite of anointing except the case of the prophet, “Elisha”. Nevertheless, it is apparent that the Christ and the Prophet are juxtaposed in John’s Gospel: between Jn 7:40-42 and 52, and between 6:14 and 11:27.

### **1.1. The use of the Christ in John’s Gospel**

According to Kittel, Friedrich, and Bromiley (1995:1322), “the Christ” never relates to persons in the nonbiblical sphere. It is an adjective meaning “rubbed on” or “used as an ointment or salve” (Freedman 1992:914). It is impossible to apply that meaning of the dictionary in this paper, because John uses the narrower meaning of the word as translation of Messiah, which means Christ (Jn 1:41). The basic meaning of the LXX is “the anointed one”. Freedman (1992:777) suggests that the term “the anointed” is used as a future saviour from later Jewish writings between 200 B.C. and 100 A.D. in connection with agents of divine deliverance expected in the future. But anointing had a special meaning in the OT tradition, because it was the rite of the King and the priest, not always of the prophet.

In John’s Gospel, ὁ χριστός is used 19 times<sup>10</sup>, in the mouth of many speakers: John the Baptist, in his answer to the people who are sent by Pharisees; Philip, who was the disciple of John the Baptist, who met Christ; the Samaritan woman who met Jesus at Sygar; Martha, the sister of Lazarus, who confessed that Jesus is the Christ, the Son of God, who is to come into the world; the people

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<sup>10</sup> Jn 1:17, 20, 25, 41, 3:28, 4:25, 29, 7:26, 27, 31, 41(duo), 42, 9:22, 10:24, 11:27, 12:34, 17:3, 20:31

guessed that Jesus is the Christ, while others denied it; the author of John's Gospel, wrote that the purpose of this Gospel, is to convince the readers that Jesus is the Christ, the Son of God.

### **1.1.1. John the Baptist (Jn 1:20, 25 3:28)**

In the dialogue between the delegation from the Jews and John the Baptist, three figures (the Christ, Elijah, and the Prophet) are mentioned (Jn 1:20, 25). The previous chapter indicated that these three eschatological figures were expected at the time of John the Baptist. It was not the delegation from the Jews who mentioned the Christ but John the Baptist himself. He reiterated his denial to be the Christ to his disciples in Jn 3:38, with an emphasised denial (he confessed and did not deny, but confessed) (Lincoln 2005:111). Brown (1971:46) takes the evidence of the *Clem. Recog* 1:54 (PG 1:1238), 60 (PG 1:1240) to suggest that 'Baptist sectarians stressing that their master, not Jesus, was the Messiah'. In addition, John the Baptist is regarded as the Messiah in Lk 3:15.

Apparently there was a messianic expectation at the time of John the Baptist and it was translated to "Christ" in Greek. Horsley (1992:791-797) indicates that 'Messianic hopes were widespread in early first-century Palestine'. It was the Son of David predicted in the OT<sup>11</sup> that many Jews waited for a long time as the Messiah. But it seems that John gathers several messianic expectations current in Jesus' day in Ch 7 of his Gospel (Köstenberger 2004:60). Actually the "anointing" was not an issue in the dialogue between the delegation and John

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<sup>11</sup> 2 Sm 7:11b-16; Hs 3:5, cf. Mt 1:1, 6, 17, Lk 3:31 and Rm 1:3

the Baptist, because it was not their concern whether John the Baptist was anointed or not. They were concerned because John the Baptist seemed to be regarded as the Messiah by his followers.

### **1.1.2. Andrew the first Disciple (Jn 1:41)**

Andrew who was a disciple of John the Baptist introduced Jesus as the Messiah to his brother Simon Peter (Jn 1:41). There are two points of interest in his introduction of Jesus to his brother. The first is that the recognition of Jesus' Messiahship is disclosed earlier than in the other Gospels. According to Barrett (1978:182), it is due to the eschatological language of the early community of Christianity. John cannot avoid using the eschatological language of primitive Christianity: Lamb of God (v. 36), Rabbi (v. 38); Messiah (v. 41), Rabbi, Son of God, King of Israel (v. 49), the Son of man (v. 51). Lincoln (2005:118) compares the recognition of Jesus Messiah between John's Gospel and the Synoptics. In the case of Mark's Gospel, Jesus' messiahship is not disclosed until Mk 8:29. John's Gospel differs from the Synoptic Gospels. The expectation of the Messiah was present among the Jews before the time of Jesus, as reflected by Andrew's introduction of Jesus to his brother (Jn 1:41). See also the confession about Jesus' Messiaship by Martha (Jn 11:27). Smith (1999:73) indicates that 'the Gospel of John seems deliberately to use the term *messias*, here so as to emphasize that Jesus fulfils Jewish messianic expectation'. Bruce (1983:57) points out that the early conception about the Messiah of Jesus' followers differs from their later insight. Their earlier conception agreed with the Jewish expectation but developed through their contact with Jesus. Andrew initially saw Jesus to be the messiah for whom their people have waited for a long time.



The second point of interest is the translation of Messiah as the Christ. According to Barrett (1978:182), only John's Gospel uses the transliterated Hebrew (or Aramaic) term "Messias" (Jn 1:41, 4:25). Köstenberger (2004:76) explains the reason for it: 'since John's Diaspora readership is not necessarily expected to know Aramaic, the predominant language of first-century Palestine (translations are also provided in 1:38, 42), John translates the Semitic term into the equivalent Greek expression'. But the term "messiah" was well-known in early Jewish Christianity as 'the term "Messiah" is also found in Jewish writings preceding or roughly contemporary with the NT, such as the Qumran scrolls and other literature'. Therefore the intention of the translation is to make sure that the Christ is the Messiah who was awaited by their ancestors. In its context, it introduces Jesus with the messianic expectation of Jews in the community of John the Baptist's followers, because it is used to introduce Jesus to Peter, the brother of John the Baptist's disciple, Andrew.

### **1.1.3. The Samaritan woman (Jn 4:25)**

The dialogue between Jesus and the Samaritan woman was dealt with in Chapter 3 of this study. While chapter 3 concentrated on the prophet, this Chapter focuses on the Christ. The conclusion of the Samaritan woman's confession was not that Jesus is the prophet, but the Christ (Jn 4:25). According to Brown (1971:172), the reason is that the Samaritans did not expect the Messiah in the sense of an anointed king of the Davidic house, because they had rejected the covenant made between God and David about the continuing royal succession of David's line. Rather they expected a *Taheb* which means "the restorer" who will restore the covenant between God and them. And this restorer is nearer to a prophet than a king. About this, Bruce (1983:111) indicates that 'the place occupied in much Jewish expectation by the Messiah of

David's line was occupied in Samaritan expectation by the great prophet of the future, the one foretold by Moses in Deut. 18:15'. It fits the Samaritan woman's saying about the messiah, because she says that he has told me everything I ever did. And according to Carson (1991:226), 'the Samaritans did not regularly use the term "Messiah" until the sixteenth century'. The problem is that while the Messiah was usually a political kingly concept, the saying of the woman refers to a Messiah who reveals and teaches the will of God. The title she used and her explanation of it do not correspond with each other. The concept of the prophet is more consistent with her statement. It is therefore a problem that the Samaritan woman uses messiah rather than *Taheb* or the prophet.

On this problem, Odeberg (quoted by Lindars [1977:191]) points out,

Noting that the explanation is quite unnecessary, as it has already been given in 1:41, even suggests that *Taheb* originally stood in the text. But, as a piece complete in itself, the discourse would need the explanation, and it is probable that John intentionally used the Jewish equivalent rather than the Samaritan title.

However her use of the Jew's title can be understood in the light of the dialogue between Jesus and the woman who was a Samaritan, and the bad relationship between Samaritans and Jews. The strained relationship between Samaritans and Jews surfaced from the first response of this woman in Jn 4:9 (Hjelm 2000:121). It sounded strange to this Samaritan woman that a Jew addressed her, because Jews have no dealings with Samaritans (Jn 4:9). This calling is normal, as Steyn (2008:148) acutely points out, 'the woman's first response to Jesus at the well was abrupt, addressing him without any title of respect'. Carson (1991:226) suggests that 'the woman may have done so here in

deference to her Jewish interlocutor'. The Samaritan woman took her interlocutor into consideration by using the title familiar to him.

Carson (1991:226) also suggests that 'by and large Jews did not think of the Messiah primarily as a teacher (except perhaps as a teacher of the Gentiles: SB 2. 348; though cf. CD 6:11). On the contrary, Samaritans pictured the *Taheb* as one who would reveal the truth, in line with his role as the ultimate prophet (Dt 18:15-18)'. But it can mean that the Messiah in the Jewish tradition also had the function of a teacher. The Samaritan woman talks with Jesus knowing that Jesus is a Jew. Jesus knows her view about the different expectations of Samaritans and Jews, and why she refers to him as the messiah. He also admits to her statement about him as the messiah. Therefore she could possibly have said Messiah instead of *Taheb*, or the prophet. The Christ whom this woman mentioned in her dialogue with Jesus is actually a reference to "the prophet like Moses".

#### **1.1.4. Martha (Jn 11:27) and the author's aim (Jn 20:31)**

Martha, the sister of Lazarus confessed Jesus as the Christ, the Son of God, in 11:27. But it is difficult to know how she understood Jesus' question, because she did not expect Jesus to raise her brother from the dead immediately. Bruce (1983:245) also points out:

She could accept it by faith, but she could not understand it, any more than any other disciple of his could understand it before he rose from the dead. But, asked about her faith, she confessed her faith in the person who was speaking to her.

It means that Martha's confession is not from a perfect understanding of Jesus, but from the conception about him in her time. Her confession is not complete, because she shows her incomplete faith again in v. 37.

Two aspects to her confession are to be considered. The first is that her confession agrees with Peter's in Mt 16:16. The second is that her confession corresponds with the other confessions in John's Gospel, and with the confession of the author himself. In the case of Peter's confession in Mt 16:16, even though he confessed Jesus as the Christ, and as the Son of the living God, Jesus attributes it not to Peter but to God in heaven (Mt 16:17), as Hanger (1995:469) points out,

Jesus affirms it not merely as the result of human effort and reasoning (σὰρξ καὶ αἷμα, "flesh and blood," is a Semitic expression for human agency; cf. Gal 1:16), although these were clearly at work in the process, but as a revelation from God, i.e., divinely certified truth.

Namely, God uses Peter and Martha to reveal his Son to the people.

The second aspect to her confession comprises three points indicated by Morris (1971:551-552), about different people's confessions. The first is that Jesus is confessed as "the Christ", the translation of the "Messiah" of the Jewish expectation as shown in the previous sections: by Andrew (Jn 1:41), and the Samaritan woman (4:25). The second is that he is "the Son of God" as revealed by the confessions of John the Baptist (Jn 1:34), and Nathanael (Jn 1:49). The third is that he is the one that is coming into the world, referring to the long awaited deliverer, the one sent by God to accomplish His will completely. This is shown in the statement of the men whom Jesus fed in Galilee (6:14). Therefore

Martha's confession concurs with the Christology of John's Gospel as in the statement in Jn 20:31. The combination of the two titles; the Christ, and the Son of God was the basic confession of early Christianity.

#### **1.1.5. The People (Jn 7:26, 27, 31, 41, 42, 10:24, 12:34)**

In John's Gospel, many people mentioned the Christ in connection with Jesus both negatively and positively. It can be divided into five groups of people in John's Gospel. The first group is from Jerusalem who heard Jesus' sermon about his doctrine at the festival of Tabernacles (Jn 7:14-30). The second is the people who heard Jesus' sermon at the festival of Tabernacles and believed in Him (Jn 7:31). The third is those who heard Jesus' sermon about the living water (Jn 7:41, 42). The fourth is the Jews in Solomon's porch (Jn 10:24-26). The last is the people who heard the voice from heaven and Jesus' speech about his death (Jn 12:34). These are the conceptions of the people about the Christ. The first group says that there is no one who knows where the Christ will come from (Jn 7:27). It concerns where the Christ originates from. From the second, it can be known that the Christ was expected to perform signs to reveal that he is the Messiah (Jn 7:31). The third is that the Christ is expected from the seed of David and from the town of Bethlehem, where David was born (Jn 7:42). The fourth group expects the Christ to confirm his identity (Jn 10:24). And the last group expects a Christ that will not die but will stay forever (Jn 12:34).

About the conception of the first group, Brown (1971:515) suggests that 'the Jerusalemites think that the well-known fact that Jesus is from Nazareth militates against his being identified as the hidden Messiah'. He explains the origin of hidden Messiah as 'the theology of the hidden Messiah is enunciated by the Jew Trypho in his 2nd-century argument with Justin: "Messiah, even if he

be born and actually exist somewhere, is an unknown” (Dialogue VIII 4, CX 1). Trypho maintains that the Messiah must wait until Elijah comes to anoint him and make him known’ (Brown 1971:53). Lincoln (2005:251) refers to the statements in 1 En 46:2-3<sup>12</sup> about the hidden son of man and in 4 Ez 7:28<sup>13</sup>, 13:32<sup>14</sup> about the Messiah as an example, and says that these reflect a strand of messianic expectation in which it was thought that the origin and identity of the Messiah would remain concealed until he was publicly revealed.

About the second conception, Brown (1971:313) points out that ‘there is no indication in the OT that miracles were expected of the Messiah’. He says there are three possibilities; the first is that ‘the idea of a miracle-working Messiah has developed by NT times’, the second is that ‘the miracles startled people into realizing that someone extraordinary stood before them, and they began to wonder if this extraordinary person might not be the messiah’, the third is that ‘the picture of the Messiah has been influenced by the picture of “the prophet like Moses” and of Elijah, for both Moses and Elijah worked miracles’. Beasley-Murray (1999:118) supports this possibility that the miracle-worker conception

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<sup>12</sup> 1 En 46:2-3 – “And I asked the angel who went with me and showed me all the hidden things, concerning that Son of Man, who he was, and whence he was, (and) why he went with the Head of Days? And he answered and said unto me: This is the Son of Man who hath righteousness, with whom dwelleth righteousness, and who revealeth all the treasures of that which is hidden, because the Lord of Spirits hath chosen him, and whose lot hath the pre-eminence before the Lord of Spirits in uprightness for ever” (Charles 2004b:214-215).

<sup>13</sup> 4 Ez 7:28 – “For my Son the Messiah shall be revealed, together with those who are with him, and shall rejoice the survivors four hundred years” (Charles 2004b:582).

<sup>14</sup> 4 Ez 13:32 – “And it shall be when these things shall come to pass, and the signs shall happen which I showed thee before, then shall my Son be revealed whom thou didst see as a Man ascending” (Charles 2004b:618).

comes from the miracles of Moses in the Exodus, which is expected to be repeated by the “second redeemer” greater than Moses at the second Exodus.

About the third conception, Beasley-Murray (1999:118) mentions that the birth of Jesus in Bethlehem was a fiction based on Mic 5:2. There is a problem about the directly-opposed concepts between the first and the third conceptions. While the people insisted that no one knows the origin of the Christ in the first, the people of the third insisted that the Christ has to come from the town of Bethlehem. Brown (1971:53) indicates that it was known that the Messiah would make his appearance at Bethlehem (Jn 7:42, Mt 2:5). But according to an apocalyptic strain of messianic expectation, the Messiah’s presence on earth would be hidden, until he shows himself (cf. Smith 1999:172). It means that the Messiah remains hidden until he is revealed.

It can be deducted from the history of David. David was anointed three times; when he was young (1 Sm 16:13), when he became the king of Judah (2 Sm 2:4), and when he became king of the whole of Israel (2 Sm 5:3). At his first unction, no one knew that he was anointed, except Samuel and David’s family. This messiah was also hidden until he revealed himself, and the people anointed him again and made him king of their country. David’s story is repeated with the response of the people who saw the miracle of five loaves and two fishes. They thought that he is the hidden Messiah and tried to make him king (Jn 6:15). Their intention to make him king, implied an anointment, because Israel anointed their kings at their coronation. Freedman (1992:792) defines the anointing of a new king as a revolutionary action. He takes the case of Absalom who was anointed when he rebelled against his father, David, and the case of Jehu who was anointed by Elisha as examples of anointing that brought a revolutionary overthrow of an established monarchy. Freedman

(1992:792) explains more about it at the time of the 2<sup>nd</sup> temple. The popular anointing of kings such as Saul and David that was written in the tradition was the popular memory at the time of the 2<sup>nd</sup> temple. There might be revived expectations about the promised anointed king in late 2<sup>nd</sup> temple times, when the Romans conquered Palestine and they imposed the tyrannical Herod as king.

Therefore it can be assumed that the people who tried to seize Jesus to proclaim him king would have tried to anoint him. If this assumption is accepted, it would be certain that the hidden Messiah concept was from David, because David was hidden until he revealed himself. Anderson (1999:49) points out that ‘the crowd misunderstands his spiritual mission and wishes to rush him off for a political coronation, which he rejects (6:14–15)’.

The fourth conception is connected to the first and third conceptions, because the Messiah is hidden until he reveals himself. Therefore people ask Jesus to reveal himself.

In the last conception about the Messiah, Brown’s (1971:469) opinion is that ‘law can refer to the whole OT. But even with this latitude, it is difficult to find a particular passage that says that the Messiah is to remain forever’. Köstenberger (2004:385-386) estimates the root of their opinion that the Messiah remains forever. He considers such hopes as the one rooted in the Son of David, of whom it was said that God would ‘establish the throne of his kingdom forever’ (2 Sm. 7:13; cf. Jn 12:13, 15). He suggests that ‘this prospect was nurtured both in Psalms (e.g., 61:6-7; 89:3-4, 35-37) and prophetic literature (Is 9:7; Ez 37:25; cf. Dn 2:44; 7:13-14)’. He continues his statement that ‘it was affirmed also in second Temple literature (Ps. Sol. 17:4; Sib.



Or. 3:49-50; 1 En 62:14<sup>15</sup>) and at the outset of Luke's Gospel (1:33)'. He estimates that 'the closest parallel to the present passage is Ps 89:37 where David's seed is said to "remain forever". Notably, this Psalm is interpreted messianically in both the NT (Ac 13:22, Rv 1:5) and rabbinic sources (Gn Rab 97, linking Gen. 49:10, 2 Sam. 7:16, and Ps 89:29), but probably reference is made not so much to any one passage as it is to the general thrust of OT messianic teaching)'. But these passages can hardly be proof of the Messiah's eternity. It can at most be proof of the everlasting kingdom of the Messiah, as Schnackenburg (1982:394) points out that the expectation of the national Messiah contains the concept of an everlasting kingdom of justice, prosperity and peace (cf. Is 9:6; Ex 37:25; Ps Sal 17:4, etc.; also Lk 1:33).

There are different points of view between Jesus and the Jews about the eternity of the Messiah, as Barrett (1978:428) reasons.

- (a) The Messiah is to abide for ever.
- (b) The Son of man is to die (be lifted up).
- (c) But the Son of man is the Messiah.

The Jewish messianic presuppositions are (a) and (c) in Barrett's opinion, because Jesus speaks of himself as the Son of man while the Jews change it to the Christ in their question. And (b) is Jesus' opinion. Therefore the Jewish messianic presuppositions were not inconsistent with each other. As mentioned above, these presuppositions can be found in OT traditions and Jewish literature. With these five concepts about the Christ in their messianic

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<sup>15</sup> 1 En 62:14 – "And the Lord of Spirits will abide over them, and with that Son of Man shall they eat, and lie down and rise up for ever and ever" (Charles 2004b:228).

expectation from the Jewish tradition, the inconsistency between Jesus and the Jews can be understood. This inconsistency between Jesus and the Jews is also shown in other concepts, as Köstenberger (2004:386) points out,

Elsewhere in John, people express the expectation of a Davidic Messiah born at Bethlehem (7:42) and of a hidden Messiah to be revealed at the proper time (7:27; cf. 1:26). As to the juxtaposition of the terms “Christ” and “Son of Man,” it is unclear whether Palestinian Jews in Jesus’ day, whose concept of the Messiah was bound up largely with the expectation of the Davidic king, also linked the Coming One with the apocalyptic figure of the Son of Man

From Köstenberger’s statement about John’s Christology, it is clear that John’s Gospel tries to change the people’s concepts about the Christ. On the one hand, John uses the Jewish concept of the Christ to prove that the expectation of the OT is fulfilled by Jesus, on the other hand, he tries to reinterpret the concept of the Christ, to correct the Jewish concept thereof by his reconstruction of their Christology.

## **1.2. The reinterpretation of the Christ in relation with “the prophet like Moses” in John’s Gospel**

In section 1.1, it was indicated that the uses of “the Christ” in John’s Gospel are from various speakers’ confessions. It agrees with the aim of John’s Gospel that is disclosed in Jn 20:30, 31. As mentioned above, John expounds the concept of the Christ through many confessions about the Christ. Another line of thought to formulate his new Christology is his parallel between the Christ and the Prophet. There are various comparisons between the Prophet and the Christ in this Gospel.

### **1.2.1. The answer of John the Baptist**

The first comparison is from the answer of John the Baptist. John the Baptist denied that he is either the Christ, or Elijah, or the Prophet. It means that these three titles were in the minds of the people who expected something to happen in their country. They have waited for a long time and are still waiting for their saviour. The problem is the character of their expectation. They expected a political kingly saviour. The concepts of Elijah and the prophet refer to a spiritual prophetic saviour. While the kingly Christ would be ruler and conqueror, like David, the prophetic Christ would be a revealer of God's will, like Moses. The reason why these two concepts were applied to John the Baptist was his baptismal rite, his message, as well as the many people who followed his rite and his teaching. He differed from other leaders of his time. Therefore the people considered him to be one of the saviours whom they expected to come.

These three concepts could be represented by one person to whom the three titles could be applied. The very person in whom all three offices were present was Moses. He was the leader who delivered the people from Egypt, the prophet who revealed God's will to the people, and the ruler who ruled the people according to God's will.

The anointment of the Christ is not important in John's Gospel, because there is no proof of his anointment. In the case of John the Baptist, although the people did not know whether John the Baptist was anointed or not, they regarded him as the Christ. In the case of Jesus, the people who regarded Jesus as the Christ did not consider whether he was anointed or not. And even though the people who suspected Jesus to be the Christ did not mention that Jesus was

anointed or not (Jn 7:42). Therefore anointment as such cannot be a criterium for the Christ.

### 1.2.2. Andrew and Philip's testimonies about Jesus

The second comparison is about the testimonies of Andrew and Philip about Jesus. Andrew uses the exact title, "the Messiah" speaking to his brother (Jn 1:41), while Philip, who was from Bethsaida, the city of Andrew and Peter, says the one 'of whom Moses in the law, and also the prophets, wrote' as follows,

**John 1:41** : He first found his own brother Simon, and said to him, 'We have found the Messiah' (which is translated, Christ).

**John 1:45** : Philip found Nathanael and said to him, 'We have found Him of whom Moses in the law, and also the prophets, wrote – Jesus, the son of Joseph from Nazareth.'

**John 1:41** : εύρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ· εύρήκαμεν τὸν Μεσσίαν, ὃ ἐστὶν μεθερμηνευόμενον χριστός.

**John 1:45** : εύρίσκει Φίλιππος τὸν Ναθαναήλ καὶ λέγει αὐτῷ· ὃν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εύρήκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ.

These two verses have the same structure and same background and they use the same words; εύρίσκει (found), καὶ λέγει αὐτῷ (say to him), εύρήκαμεν (have found). They differ in subject, object and indirect object. The first verse's subject is Andrew, of the second is Philip. But they have the same background. Both are disciples of John the Baptist. They are from the same hometown. It implies that they would have the same expectations as the Jews. Their counterparts, Peter and Nathanael hail from the same hometown. Although they describe Jesus differently, it comes to the same thing. Andrew introduces Jesus as Messiah, the Christ, while Philip presents Jesus as the one 'of whom Moses in

the law, and also the prophets, wrote'. It suggests that the one of whom Moses in the law, and also the prophets wrote, refers to the Messiah.

The problem is that the one of whom Moses in the law, and also the prophets, wrote is regarded by the Jews to be the long awaited the seed of David. They expected a Davidic line, kingly Christ (cf. Daly-Denton 2000:311). That was the view of the people as John described them in his Gospel. The identification of the Christ and the one of whom Moses in the law, and also the prophets wrote, is important, because Moses did not write about the Christ of the Davidic line. He wrote about a Prophet like him. The Jews expected a political Christ. Moses wrote about a Prophet who declares the word of God to the people. Here is the synthesis of John's Christological titles. This reinterpretation of "the Christ" is closer to the proclaimer of the words of God than to the Davidic kingly Christ.

### **1.2.3. The Samaritan woman**

The third comparison between the Christ and the Prophet comes from the positive answer of the Samaritan woman. As mentioned in Chapter 3, it is not the special prophet but a general prophet that she confessed in Jn 4:19. The first reason is that the word "prophet" is written without an article. And the second reason is that her confession about a prophet is from Jesus' supernatural knowledge about her husband. The third is that her last confession about Jesus is not that of a prophet, but the Messiah. Her confession about Jesus is developing from Jew to the Messiah. A prophet is the middle step between the Jew and the Messiah, because she first called Jesus a Jew, then a prophet, and ultimately Messiah. It means the focus of her confession about Jesus is not a prophet but the messiah. However the messiah, whom the Samaritans expected, is not the successor of David, but *Taheb* who is a teacher

and a prophet. But she referred to the Jewish messiah and not to the Samaritan *Taheb* as such (Jn 4:25).

The question remains why this woman uses the title, *Messias*, instead of *Taheb*, or the Prophet. It can be a clue to the relation between the Christ and the Prophet in John's Gospel. It indicates that it is possible to use the Christ and the Prophet interchangeably in John's Gospel. Apparently these two titles have different roles and backgrounds. The Christ comes from the Davidic line, and has a political role in Jewish life, while the Prophet comes from Moses or Elijah who prophecied in Dt 18:15, 18 and Mt 4:5, 6 respectively. The prophet proclaims the word of God and teaches the people to return to God. But the woman's use of *Messias* instead of *Taheb* or the Prophet implies an extension of the meaning of the title, *Messias*, in John's Gospel. To the Jewish expectation of a royal Messiah was added the Samaritan prophetic Messiah. Therefore Carson (1991:226) concludes that John himself understands that Jesus is the "revealer" in ways that outstrip both Jewish and Samaritan expectation (1:18; 14:6). It characterizes John's Christology.

#### 1.2.4. The estimate of the people

The fourth comparison is the opinion of the people about Jesus when they heard his sermon about the living water in Jn 7. According to Meeks (1967:54-55), the people treated the Christ and the Prophet in a closely parallel way as follows:

The Christ	The Prophet
This is the Christ (7:41)	Truly this is the Prophet (7:40)
Will the Christ come out of	No prophet has arisen out of

Galilee? (7:41)	Galilee (7:52)
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Both of these two titles concern his authenticity here. The opponents reject the messiahship of Jesus on account of his origin. They know where he comes from. Therefore they form their opinion on account of his origin. The origin of the Prophet is dealt with in Chapter 3 of this study. They expected the Christ to come from the town of Bethlehem according to their tradition (Mt 2:5, Mi 5:2). But no answer is given to their argument in John's Gospel, while there is a genealogy of Jesus and the record of the birth in Bethlehem in the other Gospels. According to Malina, Joubert and Van der Watt (1996:4), a genealogy was very important in the first century. They consider one reason for the genealogy of Mt to show that Jesus is the promised Messiah. However John does not mention Jesus's genealogy. Someone who knows only John's Gospel, and does not know the genealogy of Jesus and the record of his birth in Bethlehem recorded in Matthew and Luke would agree with the opponents' doubt about Jesus being the Christ. Therefore it can be possible that John intended to omit the genealogy of Jesus and the record of his birth in Bethlehem.

There can be two different assumptions. The first, that the readers of John's Gospel knew the other Gospels, therefore there was no need to insert the genealogy of Jesus and the record of his birth in Bethlehem in John's Gospel. The fact that Jesus is the seed of David, born in Bethlehem, would then be well known to the readers of John's Gospel, and they would mock at the argument of the sceptics. Secondly it could be John's intention to omit the genealogy of Jesus and the record of his birth in Bethlehem. John wants to change the people's thinking about the Christ. He emphasized that Jesus came from God, not from man. He emphasized the heavenly origin of Jesus, not his human origin (Du Rand 1989:48). John's intention is: Many texts to point to Jesus as

being sent from God. In the prologue, John discloses that Jesus is the Logos that was with God in the beginning (1:2). He was in the world, and the world was made through Him (1:10). He became flesh and dwelt among people (1:14). The aim of John's Gospel is to testify that Jesus is the Christ, the Son of God, not the son of David but the Son of God. Culpepper (1999:73) suggests that 'John omits any account of Jesus' birth, thereby opening the way to alternative understandings of the confession that Jesus was the Son of God'.

These two assumptions can explain the omission of the genealogy of Jesus and the record of his birth in Bethlehem. There are some weak points in the first assumption. The one is John's style of writing. Even if the readers of this Gospel knew that Jesus was the son of David and born in Bethlehem, John inserts short explanations in the text like Jn 1:41. John's style revealed in John's Gospel is to comment on a subject: Jn 1:38, 41, 42, 4:2, 7:22, 39, 9:7, 12:16, 19:13, etc. Another weak point is that mention is only made about the origin of the Christ, but not about the origin of the Prophet. It means that the earthly origin of Jesus is not important to John. The text only records the dispute about Jesus. The second assumption is more probable. Lincoln (2005:151) follows the second assumption and adds like that 'in the context of the Fourth Gospel there is considerable irony about this objection, since its proponents profess knowledge of Jesus' origins (from Galilee) but it is a consistent theme of the narrative that the opposition are ignorant of Jesus' true origins (from above or from God)'. Beasley-Murray (1999:118) synthesizes both assumptions. He suggests that the readers of John's Gospel are aware that Jesus was born in Bethlehem, but, John considers Jesus' heavenly origin more important than his birth place on earth.



Consequently the parallel between the Christ and the Prophet is also a correction of the people's concept about the Christ. The origin of the Christ had to prove his authenticity as the seed of David, while 'the words of God in his mouth' proves him to be the Prophet. In John's Gospel, the origin of the Christ is not important, but whether he is form God or not, like the Prophet.

### 1.2.5. The one who is to come into the world

This fifth comparison is between the estimate of the people after seeing the miracle, and Martha's confession before seeing the resurrection of her brother. These two verses have the same epithet (the one who is to come into the world):

- Jn 6:14 : This is truly the Prophet who is to come into the world.  
 Jn 11:27 : You are the Christ, the Son of God, who is to come into the world.  
 Jn 6:14 : οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.  
 Jn 11:27 : σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

As mentioned in Chapter 3 of this study, Jn 6:14 is an allusion to Dt 18:18, and refers to "the prophet like Moses". The one who is to come into the world is the representative of the eschatological Messiah. This epithet is used one more time in Jn 1:9. The antecedent in Jn 1:9 is "the light" as pointed out in Ch 3 of this study. This description is also unique in John's Gospel, and is not to be found in the other three Gospels. Approximate expressions in other Gospels are the confirmation of John the Baptist about Jesus (Mt 11:3, Lk 7:19-20), and the greeting of the Jerusalem people when Jesus entered into Jerusalem (Mk 11:9, Lk 19:38) as the coming one. But these expressions are close to Jn 4:25, 5:43, 12:13, 46-47, 16:28, 18:37. Therefore the concept about the one who is to come into the world is unique to John's Gospel. It is derived from the main concept in

John's Gospel, of the Son who is sent from the Father to the world. Beasley-Murray (1999:192) suggests that this expression comes from the messianic expression in Ps 118:26, and is due to John's intention to interpret it as the coming of the Christ and the Son of God into the world from heaven.

There are two assumptions in this parallel. The first is that these two titles, the Prophet and the Christ, were used with the same meaning. The second assumption is that these two titles did not have the same meaning in the Jews' tradition, but John tried to synthesize the two. The first assumption is unacceptable, because these two titles differed in the Jewish expectation. The Christ as a king had a political role, while the Prophet as a teacher brought the words of God to the people. The second assumption is more likely, because it is in line with the author's intention to synthesize the many christological titles in John's Gospel. Brown (1971:425) indicates that 'Martha seems to join different expectations here; we may compare this with the different titles given to Jesus in 1:41, 45, and 49'. In the case of Jn 1:9, there is the concept of Jesus as the light. The Prophet, the Christ and the Son of God, all point to the one who is sent from God. According to Smith (1999:223),

It (the one coming into the world) may be a primitive expression, perhaps relating to the expectation of "the prophet like Moses" (6:14; cf. Dt 18:15), perhaps to the (synoptic) expectation of the Messiah'.

It means the concept, the one who is to come into the world is appropriate to both of them. Therefore the intention of the author is the Christological synthesis of the Jewish expectations. Jesus is the Son of God who is sent by the Father. John shows that the expectation of the coming Messiah according to the promise of God is fulfilled in one man, Jesus. The Prophet in John's Gospel

is the prophet as the Messiah. These two titles are combined with each other so that the prophet can be the king (Jn 6:15) and the Christ can also bring the words of God (Jn 4:25).

### **1.3. The reinterpretation of the Christ and the Prophet**

There are two issues between the Christ and the Prophet in John's Gospel. The first issue is the Jewish expectation about each one. The Christ is from the Davidic line as the King, and the Prophet is from the Moses line as the deliverer of the words of God. The Christ has to save them from their oppressor, and to protect them from their enemies. With him the Jews would conquer and rule over the world. They expected the Prophet as the successor of Moses, and revealer of the will of God. He would also be the saviour from their oppressor, like Moses. Some people expected miracles from him. But the prophet was distinguished from the king, as he discloses the errors of the king, like the prophets of the OT. Therefore the appearance of John the Baptist raised the expectation of the Prophet who will rebuke the king, Herod, as John the Baptist did (Mt 14:3, 4, Mk 6:18, 20, 11:32, Lk 3:19, 20:6). These two different kinds of expectations were in the people's minds at the time of John's Gospel.

The second issue between the Christ and the Prophet is the reinterpretation of the expectation of the Christ and the Prophet in John's Gospel. These expectations are used in juxtaposition in John's Gospel as shown in section 1.2. John reinterpreted the tradition about the Christ to correct it. John synthesized the two concepts to focus on Jesus, in spite of the different expectations about them. The suitable figure with which these two concepts could be synthesized is not David, but Moses, because Moses was not only the leader who freed the

people from Egypt, but also the Prophet sent by God, to reveal and teach God's will to the people. From this viewpoint, the Christ as reinterpreted in John's Gospel, is not the kingly Christ, but the prophetic Christ sent from God who delivered the word of God and taught it to the people. Therefore the genealogy of Jesus and the record of his birth in Bethlehem is less important in John's Gospel.

## **2. The relation between the Son of God and “the prophet like Moses”**

To present the Christ and “the prophet like Moses” is one of the aims of John's Gospel. Another aim is to convince his readers that the Christ is the Son of God (Jn 20:31). These two titles were often combined by the early Christian community. This chapter investigates the relation between the Son of God and “the prophet like Moses”. Connected to it is the relationship between the Son of God and the Logos. Jesus Christ is not described as the Logos anywhere in the NT except in the prologue of John's Gospel. Freedman (1992:351) investigated how many times Logos is used in the NT, as can be seen in the following quotation:

**Logos** is used 331 times in the NT and in most of the same ways in which it is used in the LXX and in Greek literature in general (BAGD, 477-79). It can mean a statement (Luke 20:20), an assertion (Matt 15:12), a command (Luke 4:36), a report or story (Matt 28:15), a proverb or saying (John 4:37), an oracle or prophecy (John 2:22), a speech (Matt 15:12), or the matter under discussion (Mark 9:10).

In the case of the plural logoi,

*logoi* can refer to speeches of various sorts (Matt 7:24; 13:37; 26:1; Mark 10:24; 13:31; Luke 1:20; John 14:24). It can be used of “written words” and “speeches”, as well as of “the separate books of a larger work” (Acts 1:1; Heb 5:11). It can also be used, although not often, to mean “ground” (Acts 10:29) or “reason” (Acts 18:14) for something (Freedman 1992:351) .

But only John’s Gospel uses Logos as the rational principle of the universe in the NT (cf. Hengel 1995:366). The aim of this chapter is to determine whether the concept of the Logos is related to the literal meaning, or to the rational principle of the universe, or to its philosophical meaning. The hypothesis of this dissertation is that the motif of “the prophet like Moses” is related to the concept of the Logos, because the basic role of the Prophet is to deliver the Word of God. Therefore the relation of the Logos with the Son of God and the Prophet in John’s Gospel has first to be dealt with.

## **2.1. The relation between the Logos and “the prophet like Moses”**

This section focuses on the role of the concept of the Logos between the Son of God and “the prophet like Moses”. Saying ‘like Moses before him, the words of Jesus have the locus of their authority in their heavenly origin’, Casselli (1997:21) points to the heavenly origin both of the Logos and of Moses’ Tora (cf. Kysar 2005:31). It is difficult in this small section to disclose the whole discussion about the concept of the Logos in John’s Gospel and in John’s theology. Therefore this paper will only indicate different opinions about the Logos among the scholars. One will be selected to compare it with the Son of God. And the second step for the analysis of the role of the Logos between the Son of God and the “Prophet like Moses” is to apply the chosen concept of the

Logos that is chosen to the concept of the Son of God and the “Prophet like Moses”. By this step, the relation between the Son of God and the “Prophet like Moses” will be disclosed.

### **2.1.1. The definition of the Logos in John’s Gospel**

It is difficult to define the Logos in John’s Gospel, because the concept of the Logos in John’s Gospel is unique in the NT. So there are a lot of discussions among the scholars. According to Harris (1994:9), the one who broached the question about the Logos in 1892 was A. von Harnack. But it cannot be said to have received an agreed answer. Gundry (2002:1) regards Harnack as a scholar who ‘argued for John’s Prologue as a secondary addition to the rest of the Gospel’. According to Gundry, Harnack insists that the Prologue’s Word-Christology is not in the rest of John’s Gospel. Robinson (1984:65-76) also conceded the discontinuity between the Prologue and the rest of the John’s Gospel, and suggests that there is no Logos-christology in the rest of the John’s Gospel. R Bultmann considered the Christology of the whole Gospel of John to be Logos Christology. He insisted that ‘the portrayal of Jesus as the Word in John’s Prologue works itself out in an emphasis on Jesus’ word, or words, in the rest of the Gospel’ (Bultmann [1971:13] quoted by Gundry [2002:2]). He mentioned the four facts, which scholars who insist that the concept of the Logos can only be found in the Prologue, fail to recognize:

- 1) The fact that the Prologue is not itself a literary whole, but clearly betrays the editorial hand of the Evangelist.
- 2) The fact that the Logos concept of the Prologue does not have its origin in the philosophical tradition of Hellenism, but in mythology.

3) The fact that the "Logos doctrine" of the Prologue gives expression to the idea of revelation which dominates the whole Gospel.

4) The fact that the language of the Prologue is the same as that of the discourses of the Gospel itself.

Bultmann's works revitalized the view that John's Gospel is consistent. He developed this view theologically. Miller (1993:445-57) developed it historiocritically. He criticizes the general views of the origin of Logos-Christology by substituting the informal emphasis on Jesus' words in the rest of the Gospel. Gundry (2002:6) tried literally to make a connection between the Logos in the Prologue and with "word" in the rest of the Gospel. He analyzed the usages of the "word" in the rest of the Gospel. He included ῥήματα, "words," in his analysis of λόγος. The plural, ῥήματα is used nine times for Jesus' words (Jn 5:47; 6:63, 68; 8:20; 10:21; 12:47, 48; 14:10; 15:7), and three times the words of God, spoken by Jesus (Jn 3:34; 8:47; 17:8), which implies that references to Jesus' ῥήματα were regarded as ῥήματα of God. Besides the occurrence of λόγος in the Prologue, the plural λόγοι is used three times for Jesus' words (Jn 7:40; 10:19; 14:24), and eighteen times in the singular for Jesus' word (Jn 2:22; 4:41, 50; 5:24; 6:60; 7:36; 8:31, 37, 43, 51, 52; 12:48; 14:23; 15:3, 20 bis; 18:9, 32). The singular is used six times for God's word (Jn 5:38; 8:55; 10:35; 17:6, 14, 17), and twice for the word of God that Jesus speaks (Jn 14:24; 17:14). Therefore the λόγος and λόγοι of Jesus are also regarded as of God. In this case, ῥήμα and λόγος are not distinguished in John's Gospel (Van der Watt 2000:225).

On the other hand, in the Synoptics, the plural λόγοι of Jesus occurs twice in Mark (Mk 8:38, 13:31), four times in Matthew (Mt 24:35, 7:24, 26, 28), and three times in Luke (Lk 6:47, 9:26, 21:33), and never in the singular. This leads to the

conclusion that the Logos is emphasized in John's Gospel, much more than in the Synoptics. There is no reason to distinguish between the "word" in the Prologue and in the rest of John's Gospel, because there is no distinction in its literal use.

The distinction between the Logos in the Prologue and the general meaning of "word" arose from the theory that the Logos-concept derived from Greek Philosophy. According to Freedman (1992, 4:348), Logos had a long career in Greek philosophy. It was used not only for the common meanings (proportion, account, explanation), but also for the cosmic principle of order. This second meaning was developed by Stoicism, where it once again played a cosmological role, and which could be the background of Logos in the Prologue of John's Gospel, because this Logos was with God in the beginning and all things were made through Him. Some see its background in Gnosticism, because the Logos is part of the cosmology and soteriology of Gnosticism. Freedman (1992, 2:1037) describes the myth of Gnosticism,

Among these were ideas such as the "Unknown God," the female counterpart of God called Sophia (Wisdom), the demiurge with the planets (Hebdomad) and creative powers, the fall of the divine soul or spirit into the world and the human body of Adam (as the first man), the sending of heavenly figures (e. g., Seth or Baruch) or abstract entities (Sophia, Ennoia, Logos) to rescue the divine spirit (as part of God) from the matter, the "ascent of the soul," the destruction of the cosmos, and, at the practical level, the personal discipline of distancing oneself (*enkrateia*) from the world.

A new approach to the origin of the Logos-concept in the Prologue is to see it from the Hebraic tradition. MacLeod (2003:53) points out that Jn 1:1, "In the beginning" (Ἐν ἀρχῇ) is an allusion to Gn 1:1 (Hebrew בְּרֵאשִׁית, Greek LXX ἐν



ἀρχῆν). Du Rand (2005:24-25) considers Logos as an agent of the new creation. Ps 33:9, 'By the word of the LORD the heavens were made' testifies to the existence of the concept of creation by the word of God. It was through the word of God that the world was created according to Gn 1:3. God said, 'Let there be light'; and there was light. According to Genesis the way in which God creates is by his word. The word of God is not the same as human words, it is creatively powerful. While human words can be futile, God's word is existence itself according to Genesis. Jn 1:3a 'all things were made through Him' (Logos) can be matched with creation as described in Genesis. Bauckham says 'the impression of the retelling of Genesis would be furthered by the repetition of these words in v. 2, the reference to the creation of all things by the Word in v. 3, and the key words "light" and "darkness" in vv. 4-5 (cf. Gn i:3-5)'. The Jewish tradition regards God's Word as his instrument or agent in creation. He says that 'in the prologue the evangelist uses "Word" to identify the pre-existent Christ within the Genesis creation narrative, and so within the unique identity of God as already understood by Jewish monotheism' (Bauckham 2005:151).

The Logos as the word of God that created the heaven and the earth can also be compared with the story of Jesus' first sign, the turning of water to wine. Mary, Jesus' mother says to the servants, 'Do whatever he says to you'. Gundry (2002:15) points out that 'she believes in Jesus' word, or in Jesus as the Word, even before he performs his first sign'. Jesus only spoke to the servants in order to make the wine, 'Fill the waterpots with water' (Jn 2:7) and 'Draw *some* out now, and take it to the master of the feast' (Jn 2:8). And by this miracle he manifested His glory (Jn 2:11). Gundry (2002:15) sees this glory as the same kind of glory of "the Word" who 'became flesh and tabernacled among us' (Jn 1:14).

Hanson (1991:21) insisted that the Logos of John's Gospel is a reinterpretation of the OT with targumic methods, as can be seen in the following quotation:

We maintain, in line with a great many scholars, that behind this passage (Jn 1:14-18) lies the implication that when God appeared to Moses in Sinai as related in Exodus 34. 5-9, it was not God the Father, who appeared, but the Word of God. It was the pre-existent Christ whom Moses saw; he did not see God, 'for no man has ever seen God'.

To prove his point that Ex 34:6 is used in Jn 1:14, he uses the Hebrew **וַאֲנִי רַב־חַסֵּד** "abounding in grace and truth" in Exodus 34:6b that was translated by John with *πλήρης χάριτος και ἀληθείας* in John 1:14d. He points out that John had translated directly from the Hebrew. Lincoln (2005:106) suggests that Jn 1:14d means 'to recall the frequently paired expression in the Jewish Scriptures, "steadfast love and faithfulness", which was employed of God's loyalty to the covenant with Israel and revealed in a vision of God's glory' even though the LXX does not use the term *χάριτος* at this point.

Therefore he insists that the concept of the Logos in John's Gospel is from the OT tradition. He takes Ex 33:14 as an example: 'My *Shekinah* will go with you' - "My presence" **פָּנַי** in MSS, and *αὐτός* in the LXX. However in the Targum Onkelos, it is **שְׂכִינְתִי** that means "presence, dwelling, the word". This word, **שְׂכִינְתִי** is also used in Ex 33:22, 'My *Shekinah* shall overshadow thee until I have passed'. It is translated with *ἡ δόξα* in the LXX following MT, **כְּבֹדִי**. And it appeared in Ex 34:6, 'and the Lord made his *Shekinah* pass before his face', while MT is **עַל־פָּנָיו יְהוָה וַיַּעֲבֹר יְהוָה** and the LXX is *καὶ παρήλθεν κύριος πρὸ προσώπου αὐτοῦ*. Hanson's conclusion is that 'targumic methods are used in John's

Gospel; this is not the same thing as saying that the Gospel is a Targum' (Hanson 1991:237).

The Logos in the prologue does not come from Greek philosophy, but from the word of God of the OT tradition. The Logos was revealed to Moses at Sinai, and it is the self revelation of God to the people. Therefore the Logos of John's Gospel reveals the will of God and is God himself.

### **2.1.2. The reinterpretation of the Logos in relation with “the prophet like Moses” in John's Gospel**

“The prophet like Moses” in John's Gospel is not a miracle worker, but the deliverer of the Word of God to the people, promised in Dt 18:15, 18, and put into his mouth by God. However this prophet is distinguished from the general prophets, because this Prophet is the one, whom God knew face to face (Dt 34:10). In the case of Moses, he could not know God face to face, because man can not see God face to face, as mentioned in Ex 33:20. It means that knowing God face to face is impossible to humans. But not to the Logos in John's prologue who was with God in the beginning, and through whom all things were made.

The Logos in John's Gospel can be applied to “the prophet like Moses”. The formula ‘the word of YHWH came to...’ about the prophets in the OT, is alluded to in John's Gospel, much more than in the other Gospels. There are 12 verses (Jn 3:34, 5:19, 30, 8:26, 28, 40, 12:49, 14:10, 31, 16:13, 17:8, and 17:14) that are regarded as allusions to Dt 18:15, 18. The way in which the concept of the Logos is found in these verses, will be investigated.

### **John 3:34**

This verse contains the testimony of John the Baptist about Jesus. Gundry (2002:15) points to its parallel structure. The statements 'he whom God has sent speaks the words (ῥήματα) of God' (3:34a) and 'he gives the Spirit without measure' (3:34b), are both introduced with γὰρ (for). Therefore these two statements are reasons for the statement in v. 33 ('He who has received His testimony has certified that God is true'). The reason for the statement of v. 33 is v. 32 (What He has seen and heard that He testifies; and no one receives His testimony). The keyword of these statements is "the testimony". This testimony is from above, because the one who delivers this testimony is from above (v. 31), and was seen and heard by the deliverer (v. 32) Therefore the one who receives this testimony can certify that God is true. Firstly, it is clear that the testimony and the words of God have the same meaning, because the words of God come from God, according to the one whom He has sent. Secondly, the one who was sent is the one who receives the Spirit without measure, because these two parallel phrases are introduced with the same word, γὰρ. There is some correspondence with the statements about John the Baptist. God is the sender and the message is the word of God, its testimony. Jesus is the deliverer, "the prophet like Moses", because this formula alludes to Dt 18:15.

### **Jn 8:39-47**

Gundry (2002:31) indicates that 'John 8:39-47 offers a series of references to Jesus' speech'. In Jn 8:40ff 'to tell you the truth which I heard from God' reflects the Word that has been with God and it comes to the world as the full truth. Jesus speaks the truth and he is the Word of God at the same time. Here Jesus identifies his word with the word of God. He says 'Why do you not understand

My speech? Because you are not able to listen to My word' (Jn 8:43), and 'He who is of God hears God's words' (Jn 8:47). These two verses disclose that Jesus' word and the word of God are identified with the truth.

### **Jn 12:49**

Here Jesus also identifies himself with his Father's word as well as with his Father (Jn 12:45 - he who sees Me sees Him who sent Me). And Jesus says that his Father's commandment is eternal life, and the things that Jesus speaks are as the Father has told him (v. 50), because the Father gave Jesus what he should say (v. 49). Gundry (2002:39) indicates that 'the statement that the Father's commandment is eternal life implies that Jesus is that commandment in the same sense that he is the words that make up the Word', because "life" is in the Word (1:4) and Jesus is "the life" (11:25, 14:6), "the word of life" (1 Jn 1:1), and "eternal life" (1 Jn 5:20). There is a natural connection between the formula of the Prophet and the concept of the Logos, if the concept of the Logos is regarded as the literal word, because the word of God is included in the formula of the Prophet in Dt 18:15, 18 as well as the basic principle of "the prophet like Moses". Gundry (2002:11) finds a similar occurrence in the other Gospels,

In John Jesus appears as a prophet, the scriptural connotation of which is a conveyor of God's word, almost as many times (six) as he does in Luke (seven, as against three times each in Mark and Matthew). Though the portrayal of Jesus as a prophet falls below a high Christology, we should not discount it; for Jesus portrays himself as such – and if anyone in the Gospels counts as a reliable character, he does.

Scholars distinguish between two kinds of Christology: a "low christology" that covers the evaluation of Christ in terms that do not *necessarily* include divinity,

e.g., Messiah, Rabbi, Prophet, High Priest, Saviour, Master, and a "high christology" that covers the evaluation of Jesus in terms that include *an aspect* of divinity, e.g., Lord, Son of God, God (Brown 1994:4). Although the title the prophet is included in the "low christology", the title "the Prophet like Moses" is included in the "high christology", because this title is not concerned with an earthly office, but is special, as the one whom God knows face to face.

"The prophet like Moses" in John's Gospel is not only the deliverer of the Word of God, but the Word of God himself. Clearly expounded in the prologue, not only the one who brings the word of God, but God's Word himself, and himself God. The presentation of the Logos in the prologue is the basic concept with which the concept of "the prophet like Moses" is reinterpreted in the rest of John's Gospel.

## **2.2. The relation between the Son of God and "the prophet like Moses"**

The 12 verses mentioned above are closely related to the concept of *the Son of God*, because Jesus is presented as the one who has been sent by the Father. There are 27 verses in which Jesus is designated as the Son of God (Jn 1:18, 34, 49, 3:16, 17, 18, 35, 36, 5:19, 20, 21, 22, 23, 25, 26, 37, 6:40, 8:35, 36, 10:30, 36, 11:4, 11:27, 14:13, 17:1, 19:7, 20:31). Jesus is the only begotten Son (1:18, 3:16, 18). John the Baptist (1:34), Nathanael (1:49), Simon Peter (6:69 BYZ), Jesus himself (10:36, 11:4; 935 BYZ), Martha (11:27), Jews (19:7), and the evangelist himself (21:31) confess Jesus as the Son of God. The Son is the one who is sent (3:17), entrusted with all things of the Father (3:35), with eternal life in himself (3:36, 5:26). The Son shares in the glory of the Father (11:4,

14:13, 17:1, 5, 23, 24). He does the same things as the Father does (5:19, 20, 21), He judges (22). The Son does the will of the Father (6:40), and the Son makes people free (8:36) (cf. Endo 2002:210). The common subject of these verses is that the Son is the One who has been sent by the Father. That means the role of the Son is the Revealer of the Father. According to Van der Watt (2000:297), Jesus is in the unique position to reveal the Father, because he knows the Father face to face. With the concept of the Son of God, John discloses that the Son and the Father are one (10:30), because the Logos is God himself. The best way to reveal God is by sending the eternal Son. The concept of the one who is sent in order to reveal the Father illuminates the concept of the Prophet, who is also sent to deliver the Word of God to the people. Reinhartz (1989:40) suggests,

The Johannine depiction of God as “the Father” is integrally related to the divine commissioning of Jesus as “the prophet like Moses”, who acts and speaks not on his own behalf, but only as he—the Son—has seen and heard from God—the Father—in heaven.

This section focussed on the connection between the Son of God and “the prophet like Moses” in John’s Gospel, i. e. how it is reinterpreted in the light of its connection with the concept of the Son of God.

### **2.2.1. The use of the Son of God in John’s Gospel**

The use of the Son of God in John’s Gospel is in the first instance that of the only begotten Son (1:18, 3:16, 18). John 1:18, *μονογενὴς θεός* in NA 27<sup>th</sup>, and *ὁ μονογενὴς υἱός* in BYZ. Lincoln (2005:108) explains that this difference is from the scribal assimilation to 3:16, 18. Harris (1992:78-80) prefers for *μονογενὴς θεός* for at least four reasons as follows,

- (1) It has superior MS support.
- (2) It represents the more difficult reading.
- (3) It serves as a more proper climax to the entire prologue, attributing deity to the Son by way of an *inclusio* with 1:1 and 1:14.
- (4) It seems to account best for the other variants. Most likely, then, ὁ μονογενῆς υἱός represents a scribal assimilation to 3:16 and 3:18'.

But even though the text, μονογενῆς θεός in NA 27<sup>th</sup> was chosen, this verse has the concept of the Son of God, because of v. 18b, εἰς τὸν κόλπον τοῦ πατρὸς. Rather it has to be regarded as meaning the only Son, because of the scribal assimilation to 3:16, 18. So the concept of the only begotten Son of God and μονογενῆς θεός can be identified. Thereby the Son is regarded as the only complete revealer of the Father entirely. According to Van der Watt (2005a:98-99), this complete revealer is contrasted with the “Jews” who deny Jesus as God’s Agent of revelation. He suggests that ‘Jews’ religion is without God because they have not seen nor heard God, and they do not know him (8:19, 47, 54-55, 9:27-41, 15:21, 17:25)’.

Secondly, Jesus is presented as the Son of God by John the Baptist (1:34), Nathanael (1:49), Simon Peter (6:69 BYZ), Jesus himself (5:25, 10:36, 11:4; 9:35 BYZ), Martha (11:27), Jews (19:7), and the evangelist himself (21:31). According to Beasley-Murray (1999:25), the title, “Son of God” was used prevalently in Judaism. Israel was called God’s first-born son (Exod 4:22f), God said that David’s son will be the Son of God (2 Sm 7:14), God called David “You



are my Son” (Ps 2:7). The “righteous” was also called God’s Sons Sir 4:10<sup>16</sup>; Wisd 2:18<sup>17</sup>; Jub 1:24f<sup>18</sup>; for Qumran views cf. 4QFlor; 1:6f; 1QSa 2:11f, ff, and the reference to the Son of God in the Daniel apocryphon of Cave 4. In addition, the miracle workers and charismatic figures were also called “Sons of God”. Levin (2006:418) points out that the Jewish scriptures picture all humans as God’s “children”, as the author of Luke emphasizes in 3:38.

Although the conception of “the Son of God” is used as a metaphor in the OT traditions, the uniqueness of the concept of the Son of God in John’s Gospel is that Jesus is the only begotten Son, and equal to God (Jn 1:2) (McGrath 2001:87). And even though the concept of the Son of God appeared in the Synoptic Gospels, the uniqueness of John’s Gospel is that the Son who was sent by the Father is emphasized, and people who confessed him as the Son of God appeared earlier than in the other Gospels. In Matthew, the first confession of a man about the Son of God is Mt 14:33. In Mt 4:3, 6, 8:29, it is the cognition of the Satan and the demons, and the Sons of God that was promised by Jesus in Mt 5:9 do not refer to himself as the sons of God. Although Mark’s Gospel opens with the statement, ‘The beginning of the Gospel of Jesus Christ, the Son of God’, the first confession of the Son of God by man is the centurion who stood opposite the crucified Jesus in Mk 15:39. Luke also uses the Son of God

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<sup>16</sup> Sir 4:10 – “To the fatherless be as a father, and help their mother as a husband would; thus will you be like a son to the Most High, and he will be more tender to you than a mother” (NAB).

<sup>17</sup> Wisd 2:18 – “For if the righteous man is God’s son, he will uphold him, And he will deliver him out of the hand of his adversaries” (Charles 2004b, 1:538).

<sup>18</sup> Jub 1:24 – “And their souls will cleave to Me and to all My commandments, and they will fulfil My commandments, and I will be their Father and they shall be My children” (Charles 2004b, 2:12).

in Lk 22:70. In the case of Mt 3:17, Mk 9:7, and Lk 3:22, the voice from heaven says that Jesus is the Son of God at his baptism by John the Baptist. On the other hand, already in Jn 1:34 John the Baptist testifies that Jesus is the Son of God. Culpepper (1999:74) suggests that the centurion's confession about the Son of God is in a climactic position in Mk. But the confession about the Son of God in John's Gospel comes early, because John tries to disclose Jesus' Sonship in his whole Gospel according to his aim with his Gospel (Jn 20:31).

Thirdly the expression about the Son of God in John's Gospel is that the Son is the one whom God has sent (Jn 3:17). This is the background to the verses that has the prophetic formula in John's Gospel. God sent his Son, and gave his words to him in order to deliver it to the people. Matera (1999:235-236) distinguishes between two verbs; ἀποστέλλω and πέμπω in John's Gospel. These two verbs mean "to send". But his opinion is that John uses them in different ways. In the case of ἀποστέλλω, it is the simple aorist with "God," "Father," "that one," "living Father," or "you" as the subject, and "the Son," "whom," or "me" as the object. In the case of πέμπω, John uses it as a participial phrase. This phrase has the functions as an adjective that describes God as the one who sends Jesus. Therefore, the relation between these two verbs is the relationship between Jesus and God. The Father has sent the Son into the world, and the Son is the one who was sent by the Father. So the world can see and hear the Father in seeing and hearing the Son. It is an important concept in this dissertation, because the prophet is also one who was sent by God in order to deliver the words of God. Therefore it will be dealt with in the next section.

Fourthly, Jesus is entrusted with complete authority by the Father (3:35), and has eternal life (3:36, 5:26). Firstly, the Son is the only way to the Father (14:6). Koester (2005:118) suggests that this way is from below to above. Jesus is from

above and humans are below. The work of Jesus is to lead the people from below to above. Secondly, his words convey eternal life as Peter confesses 'You have the words of eternal life' (Jn 6:68). Gundry (2002:23) points to the relationship between these concepts: "the bread of life" (6:35, 48, 51), "the words of eternal life" (6:68), his "flesh" (6:51, 53-55), and "the flesh that the Word became" (1:14). Jesus is all these things himself. 'The bread of life' symbolizes his body. As Jesus is "the bread of life" that he gives, Jesus is "the eternal Word of God" that he speaks. John's Gospel identifies the possession and the owner.

Lastly, The Son shares the glory of the Father (11:4, 14:13, 17:1, 5, 23, 24). Jesus does the same things as the Father does (5:19, 20, 21) he judges (22). The Son does the will of the Father (6:40), and the Son makes people free (8:36). It means that the Son is equal to the Father. According to Matera (1999:236), the relationship between the Father and the Son of John's Gospel goes beyond that of the Synoptics. In John's Gospel, Jesus says that he and the Father are one (Jn 10:30). It means that the Son is equal to the Father but not greater than the Father, because the Son and the Father are one. According to Endo (2002:210), the emphasis of John's Gospel is that the Son's work<sup>19</sup> and his word<sup>20</sup> reveal perfectly the works and words of the Father in his unity with the Father. Therefore the relationship between the Father and the Son perfects Jesus' revelation of the Father as He is the Word of God itself, the Logos.

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<sup>19</sup> Jn 6:38, 8:29, 9:33, 10:32, 37, 14:10, and 31

<sup>20</sup> Jn 3:11, 8:26, 28, 12:49, 14:24, and 17:14

### **2.2.2. The reinterpretation of “the prophet like Moses” in relation with the Son of God in John’s Gospel**

In the previous section, it was shown that John’s usage of the concept of the Son of God is unique. The reinterpretation of the concept of the Son of God in John’s Gospel is related with the reinterpretation of the concept of “the Prophet like Moses”, because the Son is the one who has been sent by the Father to deliver his words in John’s Gospel. The reason that the Father sent his Son to the world is to reveal the Father perfectly. This perfect revelation is only possible through the Son, who alone heard the Father’s voice, saw his form and knew the Father (Endo 2002:244). From the Mosaic Prophetic motif, it becomes more apparent, because the concept of the Mosaic Prophet has these two functions; perfect revelation and the one who was sent by God.

In the concept of the Son of God in John’s Gospel, there are a lot of overlaps in role and capacity. Firstly the Son and the Prophet are both sent by God in order to proclaim the words of God to his people (Jn 5:36, 38; 6:29; 7:28, 29; 8:18, 42; 16:30; 17:3, 8, 21, 23, 25). Endo (2002:222-243) points out two things that testify that Jesus is the One who was sent by the Father. The One is the work of God, and the other is the word of God.

The ministry of the Son was said to carry out the work of the Father on earth (John 5:19; 5:20, 30; 6:38; 8:29; 10:32). The Son was always doing the Father’s work (John 5:17-20; 8:16), and the Father was working in the Son (John 5:22, 27, 36; 8:28; 12:49; 17:4). Thus it could be said that any one who had seen the Son’s work had seen the Father (John 12:45; 14:10; 15:24).

Lee (1999:180) indicates that ‘behind this language (sent) lies the image of the messenger, the prophet-like-Moses (Dt 18:15–22), who holds the authority, and

something of the identity, of the divine Sender (5:23b; 6:38; 8:26; 12:44–45; 13:20; 14:24; 17:8)'. Therefore the same can also be attributed to the concept of “the prophet like Moses”, because he is also sent by God to deliver the Word of God, and does what God commands. Hooker (1997:2) points out that the message of God was sometimes proclaimed in actions as well as in oracles as with ‘Isaiah walking around naked, Jeremiah publicly smashing a pot, Ezekiel eating a scroll or lying, first on his left side, then on his right, for 390 days and 40 days respectively’. The works of “the prophet like Moses” is to declare to the people all that God commands him (Dt 18:18). The test for a true Prophet is whether a word spoken by him in the Name of the Lord is fulfilled or not (Dt 18:22).

Secondly “the prophet like Moses” has to be known by God face to face (Dt 34:10), as Jesus says that he sees the Father. Hooker (1997:62) points out that ‘Moses was unable to see God, but Christ, who is close to God, has revealed him in his fullness’. Actually there is no one who could see God directly in the OT traditions (cf. Is 6:5). Only the Son of God can see God and the Son does only what he sees the Father doing (Jn 5:19-20). The people cannot hear the voice of the Father and cannot see his form (Jn 5:37), but the one who is from the Father can see the Father (Jn 6:46). The people can see the Father in the Son, only when they see the Son, because the Son is in the Father and the Father is in the Son (Jn 14:7).

Thirdly, the word that the Prophet speaks to people is not his word, but God’s word that God puts in his mouth. Jesus says the Father himself commanded him what to say and how to speak (Jn 12:49-50). This formula is close to the formula in Dt 18:18. But it differs in content, namely everlasting life. There is life

in Jesus, and this life is the light of men (Jn 1:4). The words (τὰ ῥήματα) that Jesus speaks are spirit and life (6:63). In John's Gospel, the thing and the owner is often identified. For example, Jesus is the owner of the "light" and he is the "light" itself. Jesus is the owner of the "eternal life" and he is life itself. In the same way, Jesus has the "Word of God" and he is the "Word of God" itself. Thus the Son as "the prophet like Moses" is the Word of God itself. From the identity between the Word of God and the Son of God, the identity between the Word and "the prophet like Moses" can be deduced.

"The prophet like Moses" in John's Gospel is superior to Moses and knows God face to face. He was sent by God, and can deliver the words of God perfectly to the people, because he is the Word itself. He is the only Son of God from above who is all these things.

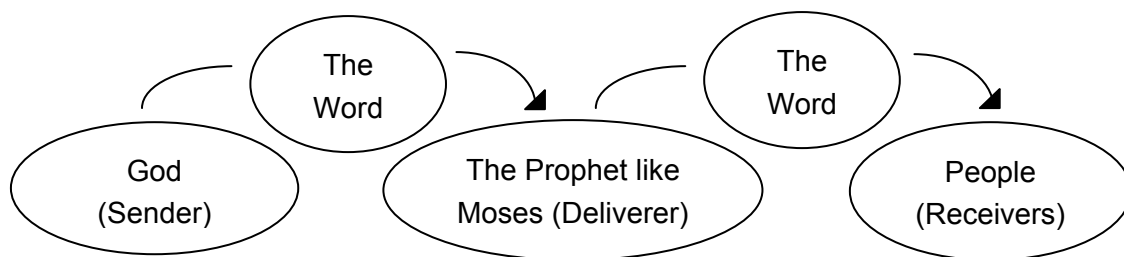
### **2.3. The role of the Prophet like Moses in the relation between the Logos and the Son of God**

The christological structure of John's Gospel is synthetic. There are various Christological titles applied to Jesus synthetically. Especially, the "Logos", the "Son of God", and the "Prophet like Moses" can be harmonized in John's Christology, as shown above. Cullmann (1975:44) also recognizes it and points out that the concept Prophet in John's Gospel combines with the concept Messiah, Logos and the Son. About the combination with the concept *Messiah*, the Messiah and the Prophet appear at the end of days and directly prepares the way for God's Kingdom. The combination with the concept Logos unites the work and person of the Prophet by identifying them. About the combination with the concept Son, he indicates 'in many ways God spoke of old to our fathers by

the prophets; but in these last days he has spoken to us by the Son. Here the concept Prophet is connected also with that of the Son of God.

The Logos is John's Gospel's unique concept to characterize Jesus. There are two sides to the Logos concept: the pre-existent Logos, and the incarnated Logos. The pre-existent Logos was with God in the beginning and participated in the work of creation. The incarnated Logos is the Logos who became flesh, who is the light of the world and dwells with his people. However, the literal sense of Logos is "Word". This Word was with God in the beginning, God made heaven and earth through the Word, and this Word was sent to the world.

If this basic meaning of the Logos is presupposed, a special structure with various roles can be visualized. The first is God as the sender. And the second is the Logos who was sent. The receivers are the people. Then who will be the deliverer? The bringer is "the Prophet like Moses", as Van der Watt (2005b:111) points out 'Jesus is the bringer of the revelation and knowledge from and about God'. God sends the Word through "the Prophet" to his people. The Christological structure of John's Gospel can be sketched as follows,



The sender and the one who was sent are identified in John's Gospel. That is the Word that was in the beginning and with God (Jn 1:1). The Word is God. Secondly, the message that was sent and the deliverer are also identified, i.e. "the Prophet like Moses" is the Word itself, because "the Prophet like Moses" is

superior to Moses, and the perfect deliverer in John's Gospel. The result of this presupposition is that the sender is God and the deliverer, "the Prophet like Mose" has to be identified with the deliverer. But there is no chain to connect the concept of the Prophet and God, except the concept of the Son of God. God who is the sender can be identified to the Prophet who is the deliverer, because the Son of God is "the Prophet like Moses" who is the deliverer of the Word of God. From this formula, the following can be drawn:

God = The Word = The Prophet = The Son of God = God

The role of the Prophet is the centre of this formula. The Prologue of John's Gospel deals with the first part of this formula, and the conclusion of John's Gospel deals with the last part of this formula. And the rest of the Gospel is testifying that Jesus is "the prophet like Moses".

To recapitulate this chapter, four titles of Jesus were dealt with: The Christ, the Son of God, the Logos, and "the prophet like Moses". The relation between these four titles is the main emphasis of this Chapter as well as of this study. According to the presupposition of this study, these four titles have an intimate relationship with each other in John's Gospel.

Firstly this Chapter dealt with the Christ. The Christ and the Prophet are parallel in many statements in John's Gospel. The first parallel is in the answer of John the Baptist to the delegation. There are three figures; the Christ, Elijah, and the Prophet. These three figures have a common feature that might be applied to one person, John the Baptist. It means that John the Baptist had the qualities that could be regarded as one of these three figures. It is not important to presume him as the Christ whether he was anointed or not. The second parallel



is Jn 1:41 and 45. Although Philip and Andrew were from the same hometown and had the same background view about the Messiah, Philip describes Jesus as the one 'of whom Moses in the law and also the prophets wrote' and Andrew describes him as the Messiah. It has two implications. The first is that the one 'of whom Moses in the law and also the prophets wrote' refers not to the Prophet, but to the Messiah. The second is that the Messiah and the Prophet that is indicated as the one 'of whom Moses in the law and the prophets wrote' are mixed in John's Gospel. In the case of the first presupposition, it is difficult to see that the one 'of whom Moses in the law wrote' indicates the Messiah, because the Messiah refers to the son of David, and David lived after Moses. Therefore these two concepts (the Prophet and the Christ) are synthesized in John's Gospel. The third is the Samaritan woman's avowal about Jesus, because she mentioned the Messiah as their teacher who will teach all things, instead of the *Taheb* that refers to "the prophet like Moses" in the Samaritan Pentateuch. Even though there was consideration for Jesus who was a Jew, it might be evidence that the Christ was used together with the Prophet in John's Gospel. The fourth and the fifth are the parallels between Jn 7:40, 41 and the parallel between Jn 6:14 and Jn 11:27. There is also evidence that these two titles are in juxtaposition in John's Gospel.

Secondly this Chapter dealt with the Logos. There is an intimate relationship between the Logos and "the Prophet like Moses" in John's Gospel, because the Logos means the Word of God, and "the prophet like Moses" is the one who deliver the Word of God to the world. There are several expressions where the work and person are identified in John's Gospel; Jesus is light itself and gives the light to the world, Jesus is life itself and giver of eternal life (Van der Watt 2000:102). Jesus is the Word itself and he is the deliverer of the Word of God to

the world. The best way to deliver the Word of God perfectly is to be the Word itself.

Thirdly this Chapter dealt with the Son of God. The Son of God is the main theme of John's Gospel. There are many verses that refer to Jesus as the Son, in John's Gospel. In addition, these verses have a relation with the concept of "the Prophet like Moses", because the Son that was described in John's Gospel is the one who was sent by the Father in order to reveal the Father. The prophet is also the one who was sent by God to reveal God's message to the people. Sometimes the prophets used their voices, sometimes they used their bodies to illustrate to God's command.

In conclusion, the motif of "the prophet like Moses" in John's Gospel is the connection link between the Christological titles (the Christ, the Logos and the Son of God), in order to synthesize the Christological titles in expectations about the saviour. The concept of the Logos is used in the prologue, and the concept the Son of God is used in the conclusion of the Gospel. In the middle of them, the concept of the Christ and "the prophet like Moses" is used.

## Chapter 5

### Conclusion

#### 1. The main point of this dissertation

##### 1.1. “The prophet like Moses” in the OT

The motif of “the Prophet like Moses” plays an important role in John’s Gospel. The object of this dissertation was to determine the importance of the Motif of “the Prophet like Moses” in John’s Gospel. The background of the motif of “the Prophet like Moses” in the OT was dealt with in Chapter one of this study, to verify its basic role. The context of Dt 18:15, 18 is the instruction about the new way of life in the new country to God’s people who are to enter Canaan, the land which God promised them. This new rule of life gave instructions about the new leaders of the people in the new country. Four leaders are indicated in the instructions about new leaders: Judges (16:18-17:13), Kings (17:14-20), Priests (18:1-14) and Prophets (18:15-22). The statement about the Prophet differs from the others in mentioning Moses as the example, and by adding the qualification of Moses whom the Lord knew face to face (Dt 34:10). From these two indications, this motif was traditionally regarded as God’s promise to raise up a specific prophet at a specific time. The concept of an eschatological Prophet prevailed in early Judaism and among the Samaritans.

That the people of the Old Covenant was regarded as the fulfilment of “the Prophet like Moses” was examined in the books of the OT. Various people (Elijah, Jeremiah, Isaiah, and Ezekiel) were regarded as fulfilment of the

promise in Dt 18:15, 18. The common factor amongst them is the formula of “the prophet like Moses” in Dt 18:15, 18. The first requisite from the Prophet is that he has to be from Israel. The second is that the word of God has to be in his mouth. This second is important for the definition of the prophet and the understanding of “the Prophet like Moses”, because the prophet is God’s spokesman and deliverer of the words of God to the people.

## 1.2. “The prophet like Moses” in John’s Gospel

This concept of the eschatological prophet prevailed in the NT era. The role of the Prophetic motif in John’s Gospel was investigated. Verses assumed to be allusions to Dt 18:15, 18 are Jn 1:21, 25, 6:14, 7:40, 7:52. The two criteria to determine an allusion to Dt 18:15, 18 were the article with the word, “prophet” that refers to the specific prophet not to a general prophet, and the context of each occurrence. In Jn 1:21 the messengers from Jerusalem first asked John whether he is Elijah. On his denial they asked whether he is the Prophet. It implies that he is the eschatological prophet expected with Elijah. In Jn 6:14, the people who were miraculously fed remembered the Manna and quails their ancestors ate in the desert and said: Surely, this is the Prophet who is to come into the world. There are the following prophetic formulae of “the prophet like Moses” as the spokesman of God in John’s Gospel; *‘To speak what is heard’* (8:26b, 8:40b, 16:13c), *‘To speak what he was taught’* (8:28c), *‘What was given to me I give to them’* (17:8a), *‘To give your word’* (17:14a), *‘To be sent and to speak’* (3:34a), *‘Nothing of myself’* (Jn 5:19b, 30a, 8:28b, 12:49a, 14:10b, 16:13b), and *‘The Father gave Me a commandment’* (12:49b, 14:31b). These formulae point to the one who has been sent by God, and to the deliverer of the words of God. These are the basic roles of the Prophet.

The role of “the prophet like Moses” in John’s Gospel is important in the synthesis of its various Christological titles, like the Logos in the prologue, the Christ and the Son of God in the statement of John’s purpose with his Gospel in Jn 20:31, together with “the prophet like Moses”. Jesus is also called the “bread of life”, “light”, “voice”, “gate of the sheep”. The motif of “the Prophet like Moses” must be seen in connection with these titles. “The Prophet like Moses” is the deliverer of the words of God to the people. John reinterprets the concept of the Christ. He merges the concept of the Christ and the concept “the prophet like Moses”, and uses the Prophet and the Christ as parallels. He portrays Jesus as the Prophetic Christ, not a political Christ as the seed of David, the king.

The synthesis of the Christological titles in John’s Gospel has three aspects: the object to deliver to the people, that is, the Logos as the Word of God, “the prophet like Moses” as the deliverer, and the Son of God as the Word of God himself. “The prophet like Moses” is superior to Moses. As the Son of God, Jesus is the Logos and at the same time the perfect “Prophet like Moses”.

### **1.3. The extension of the motif of “the prophet like Moses” in John’s Gospel**

The motif of “the prophet like Moses” extends to the Holy Spirit in John’s Gospel. According to Van der Watt (2007:70), a specific Greek word, *paraclete* is a John’s unique character. It is expressed to the “Holy Spirit” (14:26), “Spirit of truth” (14:16-17, 15:26, 16:13) in John’s Gospel. Jesus applies the Prophetic formula, “What he heard from me, he will say” to this *paraclete* in Jn 16:13. In 1 Jn 2:27, it is also identified to “anointing”, to quote Van der Watt (2007:71), ‘the Paraclete or “anointing” (1 Jn 2:27) was responsible for educating and guiding

the community according to the teaching of Jesus that he received and heard from the Father'. Therefore it will be dealt with here to compare Jn 16:13 with Dt 18:18.

### 1.3.1. The relation between “the prophet like Moses” and the Spirit of truth

The formula of “the prophet like Moses” is also applied to the “Spirit of truth” in John’s Gospel as follows,

Dt 18:18bb : λαλήσει αὐτοῖς καθότι ἂν ἐντείλωμαι αὐτῷ

Jn 16:13c : ὅσα ἂν ἀκούσῃ λαλήσει

Dt 18:18bb : He shall speak to them whatever I command Him

Jn 16:13c : whatever He hears He will speak

The delivering of the word of God is the important work of Jesus. So he has to be the “Prophet like Moses” as well as the Word himself in order to be the perfect Prophet like Moses. In the farewell discourse, Jesus promises the Spirit of truth to come after him. The Spirit of truth will continue Jesus’ work, that is, the delivering of the word of God. The word of God is identified with Jesus’ word, because Jesus is the Word itself. Brown (1972:716) also points out that Jesus and the Paraclete have the same function of announcing or declaring all things. Beasley-Murray (1999:283) suggests that ‘the significance of Jn 16:13 is its acknowledgment that the Spirit participates in the task of communicating the revelation to the Church by virtue of his relation to Jesus, just as Jesus communicated it by virtue of his relation to the Father’.

The Spirit of God is also important in the definition of the prophet. According to Schniedewind (1995:55), “the spirit possessed” is the third factor of the inspiration formulae of a prophet. The reason why the one whom God has sent

can speak the words of God is the Spirit from God (Jn 3:34). The confirmation of John the Baptist as witness about Jesus is also from the Spirit that descended from heaven like a dove (Jn 1:32, 33). According to Green, McKnight, and Marshall (1992:861), there are three reasons why the Spirit is called the Spirit of truth.

- (1) Like Jesus, the Spirit is sent from the Father (who is the truth, 15:26)
- (2) The Spirit continues the mission of Jesus (14:17), revealing to the world both the Father and the Son (who is also the truth).
- (3) The Spirit will lead disciples into the truth by further instructing them in the knowledge of the Father and the Son (16:13).

The use of the word, “truth” in John’s Gospel can be classified into four groups. Firstly it appeared with grace (Jn 1:14, 17). Secondly it represents Jesus himself (Jn 5:33, 8:32, 14:6). Thirdly it qualifies the word of God through Jesus (8:40, 44, 45, 46, 17:17, 19, 18:37). Lastly it is used for the Spirit of truth (14:17, 15:26, 16:13).

In the first case, truth is concerned with the Logos who became flesh, compared with the law that was given through Moses. According to Beasley-Murray (1999: 14), ‘*χάρις καὶ ἀλήθεια*, “grace and truth,” is the common *תְּמִנָּה וְטוֹב*, frequently rendered in the LXX by *ἔλεος καὶ ἀλήθεια* to describe the covenant mercy of God (cf. Ex 34:6)’. He suggests that “truth” is a key term in the Johannine writings, representing the personal nature of the reality of God. In Jn 1:17, the truth is attributed to Jesus.

In the second case, Jesus expresses himself as truth itself (Jn 14:6), paralleled in Jn 8:32 and 36:

- Jn 8:32 : καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.  
 Jn 8:36 : ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.
- Jn 8:32 : And you shall know the truth, and the truth shall make you free.  
 Jn 8:36 : Therefore if the Son makes you free, you shall be free indeed.

The one who makes free is the truth in v. 32, and the Son in v. 36. It means that the Son and the truth can be identified with each other. According to Brown (1971:355), deliverance from sin by truth is not found in the OT. It is found at Qumran (1QS 4:20-21): 'And then God will purge by His truth all the deeds of men . . . and will sprinkle on him a spirit of truth like water that cleanses from every lying abomination.' But it does not mean that the truth frees from sin, but that truth destroys sin. However the use of the truth as deliverance from sin in John's Gospel is John's own method that identifies Jesus and the truth. Lincoln (2005:270) points out that 'as the similar statement about freedom in v. 36 will make clear, this liberating truth can be summed up as God's revelation embodied in Jesus (cf. also 14.6)'.

In the third case, truth is identified with the word of God. In Jn 17:17, Jesus declares that the word of God is truth. Jesus speaks this truth of God, as he heard the word of God (8:40). This verse is also in the formula of the Prophet, 'to speak what is heard'. In Jn 8:26, Jesus says that he speaks to the world those things which he heard from God and in 16:13, the Spirit of the truth will speak whatever he hears. These three verses indicate the intimate relationship between Jesus and the Spirit of truth. From these three verses, it can be known that the word which Jesus and Spirit of truth heard is the truth. The word of God in John's Gospel is also related to the Logos, as mentioned in Chapter 4 of this study. Therefore, the Spirit of truth can also be identified with the Logos.



The Spirit in John's Gospel is called ὁ παράκλητος that means comforter or helper (Jn 16:7), or ἄλλος παράκλητος that means the other helper (Jn 14:16), τὸ πνεῦμα τὸ ἅγιον that means holy Spirit (Jn 14:26). There are various reasons to connect the role of the Son and the role of the Spirit in John's Gospel: the Spirit is called the Spirit of truth while truth is also attributed to the Son, to the word of God, and to the Son himself. Likewise the Spirit of truth can be called the Spirit of the Son, as well as the Spirit of God. The role that the Son received from the Father can also be applied to the Spirit of truth. Another reason to connect the role of the Son with the role of the Spirit is the other name of the Spirit, ἄλλος παράκλητος. Beasley-Murray (1999:256) points out that another Paraclete implies that Jesus himself is also a Paraclete and the Spirit is another Paraclete that continues Jesus' works (1 Jn 2:1). Lincoln (2005:421) also regards the Spirit of the truth as Jesus' successor that has the task of leading Jesus' followers in the sphere of the truth. Therefore the Spirit of truth also has the role of "the prophet like Moses" as the other Paracletes.

### **1.3.2. To tell things to come**

The role of the Spirit of the truth is also mentioned in Jn 16:13f, 'He will tell you things to come'. According to Beasley-Murray (1999:283), this statement has caused no little discussion. Popular opinion is that it means the inspiration of a prophetic ministry regarding the future of the kingdom of God. But he follows Thüsing's (1970:149–53) opinion that 'it is from the standpoint of the company in the Upper Room, that most naturally refer to the "hour" that is coming, of which Jesus in the Gospel often speaks, i. e., the hour of his death and resurrection'. And Lincoln (2005:421) takes the Jewish Scriptures as one of the formulations that is used in connection with Yahweh's predictions of the future, and Yahweh's distinctions from the gods of the nations. He continues his

statements that 'just as Jesus has predicted the future, not least in this farewell discourse, so the Spirit will also continue this predictive activity, giving insight into the future the disciples will have to face and into the divine purposes for the world that have already become operative in Jesus'.

About the Spirit of truth as the successor of Jesus, Jesus says in the farewell discourse that he has to depart from his followers and then the Paracletes will come. To tell them all things that are to come, means to tell the things that will happen after Jesus has left his followers, because the Spirit of truth is the other Comforter. It does not say the one who receive the Spirit will speak the future things, but that the Spirit of truth will say all things to come, to Jesus' followers in order to comfort them. Therefore all things to come are not the prediction of their personal future, but all things what his followers have to do after Jesus' departure. The role of the Spirit of truth in John's Gospel has to be understood as an extension of the motif of "the prophet like Moses".

## 2. Synthesis and Development

There are various Christological titles in John's Gospel. Brown (2003:251-252) saw the various designations, portrayals and titles as a key to the Johannine Christology as follows,

- Jesus as the divine Logos (Word) become flesh.
- The Father's sending of Jesus into this world, especially with the mission to reveal the Father.
- Jesus as God's only Son—a theme often combined with the preceding.
- Jesus as the descending/ascending Son of Man.

- The special use of "I am," which may be the name that the Father has given to Jesus.
- A portrayal of Jesus, heavily influenced by the OT picture of personified Wisdom, especially in the books written in the Hellenistic period (Sirach, Wisdom).
- Jesus as the prophet-like-Moses and/or the prophet of the end-time.
- Jesus and the Paraclete/Spirit functioning sequentially.
- A portrayal of Jesus influenced by Samaritan thought.

He also points out that it is difficult to rank what is more important than the other. But it is most important that these titles are synthesized with each other at least between the Logos, the Christ, "the prophet like Moses", and the Son of God. And the motif of "the prophet like Moses" has the important role to synthesize these titles in John's Gospel, because of the concept, "the one sent by the Father". John tries to change the wrong concept of the people, which they had from their traditions.

The modification of Jesus' eschatological titles in John's Gospel is extended to the Holy Spirit. The role of the Holy Spirit is to follow the works of Jesus as his successor. The works of Jesus is to deliver the word of God to the people, and the Holy Spirit will continue to deliver the word of Jesus. To deliver the word of Jesus is to deliver the word of God, because Jesus is the Word of God itself. Therefore the Holy Spirit is also the Prophet of Jesus, like Jesus is the Prophet of God, his spokesman.

This study can be developed in two ways. The one is the *missiological* approach of the motif of "the prophet like Moses", because the work of the Holy Spirit is to deliver the word of God to the people in accordance with the purpose

of John's Gospel that they believe that Jesus is the Christ and the Son of God (Jn 20:31). It connects the works of the Holy Spirit and the purpose of John's Gospel. The other possibility to develop this study is *the connection between the motif of "the prophet like Moses" and the Son of Man*. In John's Gospel, the Son of Man is used in juxtaposition with the Son of God. Sometimes it is used as the Son only. Jesus calls himself the Son of Man. He is called the Son of God by other people. The Motif of the Son of Man can also be connected to "the prophet like Moses" in John's Gospel.

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