

1-1-1980

The Subject of Belief in the Gospel of John

Arden W. Kinser

THE SUBJECT OF BELIEF IN THE GOSPEL OF JOHN

A Thesis
Presented to
the Faculty of
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Arden W. Kinser
April 1980

Major Professor:

Wayne McCow

Cooperative Reader:

CONTENTS

Chapter	Page
1. INTRODUCTION	1
Statement of the Problem	1
Justification for the Study	6
Limitations of the Study	8
A Hypothesis Concerning Belief	9
Method of Procedure	10
2. THE INTERPRETIVE CONTEXT FOR THE GOSPEL OF JOHN	11
The Problem of Johannine Introduction	11
The Implications of this Context for the Study of John's Gospel	24
3. THE INTERPRETIVE CONTEXT OF THE WORD <u>PISTEUŌ</u>	25
The Importance of Determining a Context From Which to Interpret the Word <u>Pisteuō</u>	25
Methods for Developing the Interpretive Context	26
The Greek Background of <u>Pisteuō</u>	28
The Hebrew Background of <u>Pisteuo</u>	36
<u>Pisteuō's</u> Greek and Hebrew Backgrounds Summarized	43
The Interpretive Context of <u>Pisteuō</u>	45
4. BELIEF IN JOHN'S GOSPEL	47
Data Indicating that Belief Means More Than Mental Assent	47

Data Indicating that Belief Means at Least Mental Assent	60
5. SUMMARY, CONCLUSIONS, AND SUGGESTIONS FOR FURTHER STUDY	63
Summary	63
Conclusions	65
Suggestions for Further Study	65
BIBLIOGRAPHY	69
APPENDIXES	78
A. THE TEXTUAL VARIANT IN JOHN 20:31	78
B. JOHN'S USE OF <u>PISTEUŌ</u> , THE SEPTUAGINT, AND THE OLD TESTAMENT CONCEPT OF BELIEF	80
C. THE EXCLUSION OF MANDAISM AND GNOSTICISM FROM THE INTERPRETIVE CONTEXT OF THE GOSPEL OF JOHN AND THE WORD <u>PISTEUŌ</u>	82
D. QAL REPRESENTATIVE OCCURRENCES OF <u>AMAN</u>	84
E. OCCURRENCES OF <u>PISTEUŌ</u>	85

Chapter 1

INTRODUCTION

Statement of the Problem

Existing Concepts of Belief

Mental assent or credence. Someone has said that belief is a relatively simple subject, it is people's explanations of it that are hard to understand. Various definitions of this term contribute to the confusion. One definition of belief says it "implies mental acceptance of something as true, even though absolute certainty may be absent."¹ This approximates the same meaning as the word credence: "credence stresses mere intellectual assent. . . ."² This definition of belief describes, for example, the impersonal agreement that one makes with the historical facts about a man named George Washington. Records give evidence to his existence and one may, having examined these records, "believe" that he lived. This kind of belief makes no demands upon the person examining the facts.

Extreme mysticism or superstition. Religious belief is looked upon by some antismaturalists as extreme mysticism or superstition. From a somewhat skeptical viewpoint, belief/mysticism is seen as cultic

¹David B. Guralnik, ed., Webster's New World Dictionary (Second college ed.; Englewood Cliffs, N.J.: Prentice Hall, Inc., 1970.), p. 129.

²Philip B. Gove, ed., Webster's New Dictionary of Synonyms (Springfield, Massachusetts: G. and C. Merriam Company, 1968), p. 97.

and beyond the reliable limits of rational thinking. Those equating religious belief with superstition see it as a human response based on fear or ignorance. These apply the term superstition to any human value system which does not square with the known laws of science or the norms of a particular society.³ Religious belief, according to this view, is not based on something real; reality lies in what can be tested by science and/or what is generally held to be true in a particular society.

All belief considered equal. Belief, when used in the noun form, can stand for a religion or a system of religious beliefs. When used this way, belief approximates the meaning of the word "faith." The sentence, "He was loyal to the Catholic faith," illustrates this use. Belief can be used similarly: "He was loyal to his belief."

This very general use of belief, when applied to all the religions of mankind, contributes to the widespread concept that all beliefs are to be considered equal--one is no more unique or valid than another. People involved in the comparative study of religions have many times adopted this view of belief.⁴ Christianity, for example, would be classified as simply one of the prophetic religions, that is, one of the religions whose founder and practices were typically prophetic.

The field of anthropology and its daughter science, sociology, frequently use belief in its noun form. Here it is also considered a synonym for religion. Both fields see religious belief as a significant

³For a discussion of the term superstition, see Guralnik, p. 1430.

⁴Steven Neill, Christian Faith and Other Faiths (Second ed.; London and others: Oxford University Press, 1970), p. 2. This is the point of reference from which Robert S. Ellwood Jr. proceeds in his book on comparative religions, Many Peoples, Many Faiths.

element in man's total experience. Each discipline then tries to explain the significance of belief in given situations. These disciplines generally assume that religious beliefs are the products of human attempts to explain the phenomena of life.⁵

Adherents of sects which are syncretistic in nature also consider the world's beliefs/religions to be equal. Doctrines or practices from other beliefs are thus absorbed into the belief system of the particular sect. Whereas the adherents of these syncretistic religions would see all beliefs on the same plane--as do anthropologists and sociologists--they would not be comfortable with the conclusion of the previously mentioned sciences. They could not agree that all beliefs are the product of human attempts to explain the phenomena of life. Rather, all beliefs, they say, are roads to God--however vaguely He may be defined. A popular outworking of this tenet is the well-worn cliché, "It makes no difference what a man believes; all that matters is that he be sincere." The differences in approach to the noun form of belief alone illustrate the confusing nature of this topic.

Results of Present Concepts

The present concepts mentioned result in a variety of outcomes. Some people are confused by the diversity of meaning. Others are comfortable with the practical expressions of their particular view of belief's meaning. The following results suggest that the nature of belief is indeed a current and relevant problem.

⁵Ralph L. Beals and Harry Hoijer, An Introduction to Anthropology (Fourth ed.; New York and others: The Macmillan Company, 1971), p. 434 ff.

Questions about its nature. Confusion about the true nature of belief develops directly from its diverse usage. John Fiske has well described the perplexing applications of this word:

The confusion arises from the double sense of the word belief, . . . By a singular freak of language we use the word to designate both the least persistent and the most persistent coherence among our states of consciousness,--to describe our state of mind with reference both to those propositions of the truth of which we are least⁶ certain, and to those of the truth of which we are most certain.

Such diversity in meaning produces a raft of questions to the thinking of someone engaged in the study of belief's nature. Is belief merely mental assent? Or is it superstition? Is all belief equal? Or is there a unique belief that agrees with true reality? Is belief an innate quality of man? Or is it acquired? Is it restricted to a unique few? Can it be increased or lost?

Smug rationalism. The practical expressions of any particular view of belief's meaning are varied. Those who embrace the concept that belief is merely extreme mysticism or superstition often view professed believers with smug pity, disgust, or disinterest. The idea is that intellectual awareness replaces superstitious naivety. Agnosticism and atheism are sometimes derivatives of this view.

Superstition and forbidden supernaturalism. Two potential results accompany a view of belief which exceeds the rational, observable, and scientifically verifiable aspects of human reality. They are superstition and forbidden supernaturalism. If a belief is not

⁶ John Fiske, Outlines of Cosmic Philosophy Based on the Doctrine of Evolution, with Criticisms on the Positive Philosophy, II (Cambridge: The Riverside Press, 1893), p. 61.

consistent with reality (reality can include the supernatural), then it must be labeled superstition.

Forbidden supernaturalism describes another possible outworking of belief in the supernatural. Forbidden supernaturalism is human involvement in those aspects of supernatural reality which are expressly prohibited in the Old and New Testaments. The authoritative character of scripture is presupposed in saying that human involvement in certain supernatural realities is forbidden. This is logically justifiable when the Old and New Testaments are interpreted literally, grammatically and historically.

Nominal Christianity. A practical expression of the view that religious belief is simply mental assent is nominal Christianity. Countless baptized men and women who have received religious instruction seem to think and act as if they were ignorant of Christian truth. If the word "belief" and its implications were properly understood, this situation would almost certainly be less common.

Statement of the Problem

Existing concepts of belief are diverse and often confusing. The practical outworkings of these concepts are as varied as their meanings. The problem which arises from these meanings concerns the nature of belief. The question is, then, what is the nature of belief?

Justification for the Study

Clarification of the Biblical Concept of Belief

Certain parallels are sure to be drawn between the Biblical view of belief and present usage of the word. However, various connotations presented thus far do not appear to express adequately all that is meant by the word when it appears in scripture. The hope of obtaining a better understanding of this topic justifies further investigation.

Documentation of the Material Supporting a Biblical Concept of Belief

Part of the process in determining a comprehensive understanding of a word or topic is to examine each reference that appears in a given work. In this way one comes to understand what the author meant both in a particular context, and the work as a whole. This level of inquiry is generally not reflected in word studies or books which develop the subject of belief. Most writers present the conclusions they draw from their study of the occurrences of a word or a topic.

This care on the part of the writer to present the fruit of his study is many times a service to the reader. He can examine the results of the writer's investigation without having to engage in the somewhat tedious task of examining each occurrence of a word or topic.

This method sometimes places the reader at a disadvantage. He may want to examine a particular reference for himself, or he may want to check the writer's work to see if he agrees with the writer's conclusions. If the writer does not include in his finished product the examination of each occurrence, the reader can sometimes be left wondering how the author arrived at his understanding of a word or topic.

The absence of this level of investigation in literature written about the subject of belief suggests that a study of this nature is justified.

Facilitation of the Practical Outworkings of Belief

Further investigation of belief appears warranted when it is seen that defective views of this subject help produce nominal Christianity. It was for the purpose of exhorting against nominality that Peter describes the qualities which true Christians should manifest in II Peter 1:1-11. He says in verses 5-7:

Now for this reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge; and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness; and in your godliness, brotherly kindness, and in your brotherly kindness, Christian love.

After this list Peter adds a commendation to those who are exercising these Christian attributes: "For if these qualities are yours and increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ (1:8)." He follows this commendation with blistering insight as he bares the character of the nominal Christian: "For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins (1:9)." Scripture does not appear to allow a form of Christianity which is kept at arm's length.

A person who is a Christian in name only is also affected by a limited view of belief. If he sees religious belief as mere credence, then he will probably never encounter God in His saving power. If

⁷Bible, New American Standard (Carol Stream, Illinois: Creation House., 1973), II Peter 1:1-11. Hereafter all references to the English Bible will be cited according to this translation.

indeed defective views of belief are hindering growth in a Christian, or if they are keeping someone from becoming a Christian, then elucidation of the Biblical view seems imperative.

Limitations of the Study

The following study is devoted to a consideration of what the Gospel according to John contributes to the subject of belief. This choice is made for several reasons. First, this Gospel represents the ongoing nature of Christianity. In it John communicates his belief to others.

Another purpose for selecting this Gospel is that it represents a primary text on the subject of belief. The stated purpose of the book makes this apparent: "But these are written that you may believe that Jesus is the Christ, the son of God; and that believing you may have life in His name (John 20:31)."

An additional indicator that this Gospel represents a primary text on belief is its phenomenal use of the Greek verb pisteuō. This word, generally translated "believe," occurs 98 times in the book of John. In the remainder of the New Testament it is used just 149 times.

The Apostle Paul is the only other New Testament personality who makes great use of the verb. He employs it 56 times, but that is over a spread of 13 books, not 1, like John. "Matthew uses it but 11 times, Mark 10 times (plus 4 more in the ending Chapter 16), and Luke 9 times. . . ." ⁸ These statistics commend the Gospel of John as a primary text on belief. Since John uses the Greek word pisteuō as the primary

⁸ Leon Morris, The Gospel According to John (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1971), p. 335.

word to express his concept of belief, this study will devote most of its attention to the occurrences of that word.

A Hypothesis Concerning Belief

A Statement of the Hypothesis

Belief has been described as mental assent or credence. These words stress an impersonal recognition of facts which present themselves to the intellectual character of man. This definition appears inadequate to express the Biblical understanding of belief. More specifically, this definition could not be applied to the Greek word as it appears in the Gospel of John without distorting the author's view of the word. What is the assertion to be tested? It is that the concept of belief in the Gospel according to John denotes more than mental assent.

Qualifications of the Hypothesis

An artificial distinction. An examination of this Gospel in support of the stated thesis would have to be made with the reservation that the Gospel writer did not labor to define the term so carefully. This does not suggest that he haphazardly employed the term. He was aware of its meaning as were its intended readers. But this Gospel was not designed to be a treatise on the nature of belief. Rather, the author wrote to provide the content for belief.⁹ It should also be recognized that the writer of this Gospel probably did not see belief and

⁹See Chapter 2 for more on the writer's purpose.

mental assent as being mutually exclusive.¹⁰ It is hoped that the benefits gained by attempting to see the elements of belief which surpass that of mental assent will justify making the distinction. Perhaps a Biblical view of belief will emerge which, if expressed correctly, will speak to modern man's secular and religious needs.

Method of Procedure

Because the historical context of this Gospel is important to its interpretation and also the interpretation of pisteuō, a short introduction initiates the study. This introduction and an examination of the Hebrew word aman posits the interpretive context for the subject of belief.

A comprehensive examination of the verb pisteuō then follows. The analysis of its occurrences includes syntactical and contextual features. Topics related to belief, either by virtue of its occurrence with pisteuō or its contribution to the Gospel's concept of belief, appears as part of this inductive approach. Information gained from the inductive study is collected and summarized for support of the stated thesis.

¹⁰Belief must involve mental apprehension of an object or proposition. The intellect then makes some kind of decision about the thing perceived. Without these elements, belief would cease to be intelligible.

Chapter 2

THE INTERPRETIVE CONTEXT FOR THE GOSPEL OF JOHN

The Problem of Johannine

Introduction

Many Johannine critics have concluded that the Gospel is historically unreliable. The author's purpose was mainly theological, they say. Therefore, when facts or truths need shaping to agree with the author's particular view, he shapes or distorts them. The final product, then, is a Gospel which is historically inaccurate, and for the purposes of this study, disqualified.

Not all Johannine scholarship agrees with these views. Some feel that the Gospel is a unique document, one which only a faithful and divinely inspired eyewitness could produce.

This diversity of opinion about a matter so important to a correct understanding of the Gospel suggests that investigation of its introductory aspects is necessary. For the purpose of continuity, these aspects have been dealt with in the common introductory categories. Internal evidence is first examined to determine who wrote the Gospel of John.

Authorship

A unique characteristic of this Gospel is that the author never mentions his name. A variety of reasons for this have been suggested, but they do not figure into the significant aspects of determining the author of this Gospel. John 21:24 refers to the author: "This is the disciple who bears witness of these things, and

and wrote these things. . . ." Following this statement an unnamed group attests to the validity of this author's statements: "And we know that his witness is true." Who these people actually were is difficult to tell. The importance of this note for the reader is that the author does not stand alone to defend the truth and accuracy of his Gospel.

This unnamed disciple is mentioned in context with an unnamed disciple, "the disciple whom Jesus loved" (John 21:20). The context does not indicate any real break in thought, nor does it attempt to make a distinction between "the disciple whom Jesus loved," and "the disciple who bears witness of these things, and wrote these things. . . ." The natural inference is that these two designations refer to the same person.

If the terms do indicate the same person, then it is possible to know more about the author by examining what is said elsewhere concerning "the disciple whom Jesus loved." John 13:23, 25 mentions this disciple attending the last supper. He was the disciple who reclined on Jesus' breast. This disciple also is mentioned in John 19:26. He is the only disciple recorded to have attended the crucifixion of Jesus. It is quite possible that this disciple is the same person who witnessed the piercing of Jesus's side by the soldiers (19:34,35). This beloved disciple was the one whom Jesus entrusted with His mother's care.

Chapter 20 of John records more information about the beloved disciple. In response to Mary Magdalene's discovery that the tomb of Jesus was empty, Peter and the beloved disciple ran to see His burial place. Apparently the beloved disciple was more fleet of foot, as he arrived first at the tomb (20:4). He did not go into the tomb, however,

until Peter arrived. Having entered the empty tomb with Peter, this disciple ". . . saw and believed. . . ."

In one of the post-resurrection appearances of Jesus, it was the beloved disciple who recognized him. John 21:6 records the miraculous catch of fish which came as a result of the disciples heeding Jesus' instruction to cast their net on the right-hand side of their boat. Following this (21:7), "that disciple therefore whom Jesus loved said to Peter, 'It is the Lord!'"

Another possible reference to the beloved disciple is John 1:35-40. The author describes two disciples who turn from following John the Baptist to follow Jesus. Only one is named--Andrew, Simon Peter's brother.

Chapter 18 also contains another possible reference to the beloved disciple. He and Peter followed Jesus when He was taken for interrogation to Annas and Caiaphas (18:15). This unnamed disciple apparently was acquainted with the high priest and thus entered into the court of the high priest where they questioned Jesus. The decision as to whether this and the previous passages refer to the author remains somewhat tentative, as the designation "the disciple whom Jesus loved" is not applied directly to the unnamed disciple.

Returning to Chapter 20 and its reference to the beloved disciple, it has been established that he was part of the successful fishing party. Verse 2 lists the people who went fishing that day: "There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee and the sons of Zebedee and two others of His disciples." Peter has already been ruled out as the possible author of this Gospel as he appears in several passages alongside the beloved

disciple. If the author is considered the unnamed disciple in 1:35-51, then Nathanael, Andrew, and Philip are excluded because they too appear alongside the author. James the Less (the son of Alphaeus) and Simon the zealot appear unlikely candidates as it is doubtful if the close relationship described in 13:23 between Jesus and the beloved disciple really fits either of them. While it is not impossible that such a description could be applied to these more or less obscure disciples, the more likely candidate for such a description is one of the disciples who enjoyed a somewhat special relationship with Jesus. The sons of Zebedee and the two unnamed disciples remain for consideration.

If the author were one of the unnamed disciples, then he must have been one of the Twelve disciples. The reason for this conclusion is that the disciple whom Jesus loved was at the last supper, and apparently only the twelve attended (Matthew 26:20; Mark 14:17,20; Luke 22:14, 30). Hendriksen suggests that Judas of James (otherwise called Thaddaeus, Lebbaeus, and Judas, not Iscariot) and Thomas (called Didymus) are to be excluded from the list of disciples eligible for authorship. Each of their names are mentioned in the Gospel. The writer's name, however, is never mentioned.¹

Judas obviously is excluded from the list because of his early death. The author also names him (6:71, 12:4, 18:2,3,5) and appears in a group with him (13:2,26). Matthew is excluded as a possible author of this Gospel by Hendriksen as he is to be associated with another Gospel.²

¹William Hendriksen, "Exposition of the Gospel According to John," New Testament Commentary, I (Grand Rapids, Michigan: Baker Book House, 1953), p. 20.

²Ibid.

James and John are the only candidates remaining for consideration. Both enjoyed a unique relationship with Jesus and the title "the disciple whom Jesus loved" would be very appropriate for either. Acts 12:2, however, records the early death of James: "And he (Herod I) had James the brother of John put to death with the sword." Thus, James became the first of the martyred apostles around A.D. 43 or 44.³ James probably died too early to have authored this Gospel. This leaves John the son of Zebedee as the probable author.

Other evidences in favor of John's authorship of this Gospel are:

1. The author was apparently a Jew who was well aware of Palestine.⁴

2. He was an eyewitness.⁵

3. He was in close relation with the apostles.

4. "The external evidence from the middle of the second century has been almost unanimously in favor of this opinion (that is, that John the son of Zebedee authored the Gospel)."⁶

Although this tradition arises somewhat late, as Leon Morris observes, "There is no other name (besides John the son of Zebedee) in the tradition. . . ."⁷

³Donald Guthrie, New Testament Introduction (3rd ed.; Downers Grove, Illinois: Intervarsity Press, 1978), p. 262.

⁴Guthrie, pp. 249-252.

⁵Morris, pp. 14, 15.

⁶Harvey, J. S. Blaney, "The Son of God," Exploring the New Testament, ed. Ralph Earle (Kansas City, Missouri: Beacon Hill Press, 1955), p. 188.

⁷Morris, p. 21.

One aspect of this Gospel which strongly attests to its apostolic authorship, and subsequently its trustworthiness, are the references which indicate an eyewitness of the recorded events. Direct claims are made to an eyewitness account: "We beheld his glory (1:14). . . ." John 19:35 also refers to an eyewitness account: "And he who has seen has borne witness, and his witness is true; and he knows that he is telling the truth. . . ." Internal characteristics of the Gospel also give the impression of an eyewitness:

Place names are brought in very naturally, and often for no apparent reason save that it was there that the incident happened (e.g. Cana in ch. 2). Many have seen the reminiscence of an eyewitnesses in the way the call of the disciples is described (1:35-51), or again the episode of the footwashing (13:1-20). With this we should take information about persons not mentioned elsewhere to see a reason for introducing the name of Nicodemus into the narrative, for example, other than that this was in fact the inquirer's name. And why else should we be told that the name of the high priest's servant whose ear Peter cut off was Malchus (18:10)? Or that he was related to one of those who accused Peter of being a follower of Jesus (18:26)? To personal knowledge again we should surely ascribe the information that Annas was father-in-law to Caiaphas (18:13). All in all the information supplied by this Gospel gives good reason for us to hold that its author ⁸knew the facts at first hand and wrote of what he knew and had seen.

Based on internal and external evidence,⁹ John the son of Zebedee appears to be the natural claimant for authorship of this Gospel.

Textual Unity

Any discussion of the authorship of this Gospel must include a few comments on its textual unity. The conclusion that John the son of Zebedee was the author has already gone beyond what much critical

⁸ Ibid, p. 15.

⁹ The external evidence is covered more in-depth by Donald Guthrie, pp. 258-262.

scholarship is willing to allow. Three scholars--Rudolf Bultmann,¹⁰ C. H. Dodd¹¹, and E. F. Scott¹²--are representative of those who hold that John was written by an unknown mystic who endeavored to present a Hellenized version of the Christian tradition.

Other scholars are willing to attribute some kind of influence by the Apostle John in the production of the Gospel, but their main question concerns what portion or portions should be attributed to him.¹³ R. H. Strachen¹⁴ and C. K. Barrett¹⁵ support a view that John's Gospel records the memories and sayings of the Apostle John. The present form of the Gospel, they suggest, should not be attributed to John the son of Zebedee.

This view and that which attributes John's Gospel to an unknown mystic arise out of an effort to explain confusing parts of the text of John. Raymond E. Brown mentions three major difficulties encountered in this Gospel: (1) differences of Greek style, (2) breaks and (seeming) inconsistencies in sequence, and (3) repetitions in the discourses, as well as the passages that (in his opinion) clearly do not belong to

¹⁰Rudolph Bultmann, The Gospel of John, trans. and gen. ed. G. R. Beasley-Murray, and trans. J. K. Riches (Philadelphia: The Westminster Press, 1971), pp. 11, 12, 482 ff., 715.

¹¹C. H. Dodd, The Interpretation of the Fourth Gospel (Cambridge, Cambridge University Press, 1955), pp. 449, 450.

¹²E. F. Scott, The Fourth Gospel--Its Purpose and Theology (Edinburg: T. and T. Clark, 1906), pp. 33, 374-375.

¹³This includes the two passages which have questionable textual evidence: 5:4, 7:53-8:11.

¹⁴R. H. Strachan, The Fourth Gospel (2nd ed.; London: Student Christian Movement, 1920), p. 61.

¹⁵C. K. Barrett, The Gospel According to St. John (New York: The Macmillan Company, 1956), pp. 104, 105.

their context.¹⁶ To this some scholars add the difficulty encountered in squaring the content of this Gospel with that of the Synoptics. Many have concluded that the best explanation for these difficulties is to be found partially in attributing a portion or all of the present text to the influence of someone other than the author.¹⁷

Several theories have been given to account for these perplexing features of John's Gospel:

1. The text has been displaced and requires rearrangement.¹⁸
2. The Gospel is a conglomerate of sources.¹⁹
3. The present text has gone through multiple editions.²⁰

Each of these theories, however, has introduced many new and perhaps unnecessary difficulties which demand further explanation. The theories which were supposed to explain difficulties in the text of John have

¹⁶ Raymond E. Brown, "The Gospel According to John," The Anchor Bible Vol. 29 (Garden City, New York: Doubleday and Company, Inc., 1966), pp. xxiv, xxv.

¹⁷ R. H. Strachan, for example, attributes several passages to a redactor: 2:1, 12, 23-5; 3:22-24; 4:1-3, 43-69, 54-6:1, 6:1, 2, 6, 15, 22-23; 7:1, 10; 10:40-2; 11:2, 15, 17, 32 (part), 39, (part), 40, 42, 44 (part), 45-6, 54; 12:1, 9-11, 17, 18; 20:2-10, 27; 21 (left open); as cited by Wilbert Francis Howard, "Theories of Partition and Redaction," The Fourth Gospel in Recent Criticism and Interpretation (London: The Epworth Press, 1931), p. 261.

¹⁸ c.f. Howard, p. 264; see also Guthrie, pp. 312-316.

¹⁹ W. F. Howard also provides a helpful synopsis of various source theories; W. F. Howard, "Theories of Partition and Redaction," pp. 258-263.

²⁰ One major problem with many editing theories is that they, or rather their authors, construct very exacting histories of each edition. It seems amazing that the modern critic is able to define so carefully these various editions, and yet they remained hidden to the early Fathers and scholarship which preceded the modern period. What a tribute it is to critical scholarship that, while yet being centuries removed from those who understood the Gospel otherwise, they can more accurately describe the history of the text--with all its editions! Perhaps they overrate their abilities.

many times rendered themselves virtually useless because of their highly speculative nature.²¹

The difficulties discussed have other intelligent solutions. W. F. Howard has observed that although there are differences in language and style manifested in this Gospel, "there is a remarkable distribution of these characteristics through all parts of the Gospel. . . ."²² This distribution of stylistic characteristics has led many people to affirm that the Gospel was written by the same man throughout.

Breaks in the text and seeming inconsistencies in sequence can also be explained without resorting to a rearrangement of the text or suggesting the influence of a redactor. For example, 20:30, 31 close a thought and thus seem to signal the end of the Gospel. Chapter 21 then follows with another account of a post-resurrection appearance of Jesus, a conversation of Jesus with Peter, and a final closing. One explanation for the final Chapter (21) has been to consider it a later addition to the original author. The later edition theory has been regarded in two ways: as the work of an author different than the author of Chapters 1-20,²³ and as a later supplement by the original author. Guthrie, on the other hand, represents those who consider Chapter 21 as part of the original Gospel. He suggests that the

²¹It is unquestioned that Raymond E. Brown is a scholar of the first rank. His five stage reconstruction, however, seems to be a prime example of the extremes to which critical scholarship has gone to explain the present condition of the text; Raymond E. Brown, "The Gospel According to John," The Anchor Bible Vol. 29 (Garden City, New York: Doubleday and Company, Inc., 1966), pp. xxxiv-xxxix.

²²W. F. Howard, p. 121.

²³This is the opinion of those who see editing by a redactor or redactors as the solution to this textual feature.

seeming break between the end of Chapter 20 and the beginning of Chapter 21 need not indicate the end of the Gospel and the addition of a supplement. To maintain that it does is to "impose a standard of consistency on this writer which he does not always display elsewhere."²⁴ The actual situation might not be very different from the modern preacher who signals his audience that his sermon is drawing to a close, saying, "And in conclusion. . .", and then continues speaking for ten more minutes.

Another parallel might be found in the afterthought of letter-writing. What modern person has not experienced rereading a completed letter, only to find an item that he failed to include. At the end of that letter he simply adds P.S. and includes the omission. Here, the author of the Gospel might be allowed the privilege of including something he felt important.²⁵

Seeming inconsistencies in sequence of content and the difficulties encountered in squaring the content of this Gospel with the content of the synoptic Gospels has given rise to two main theories: that portions of the text have been dislocated, and that the Gospel is unhistorical. While these difficulties deserve greater attention, these suggestions may, for the sake of brevity, resolve the question of the trustworthiness of the Gospel:

1. No manuscript evidence has demonstrated displacement.
2. "Amended arrangements can be justified only if the existing

²⁴Guthrie, p. 859.

²⁵The content of Chapter 21 does not appear to be out of place when it is seen that it follows a chapter devoted to Jesus' post-resurrection appearances.

arrangement is incapable of intelligent interpretation."²⁶ (This certainly cannot be said of any portion of John's Gospel).

3. Historical and chronological problems are resolvable and not necessarily indications of inaccuracy in the text.²⁷

Date

The latest date that this Gospel could have been written is determined partially by its authorship. Since the Apostle John is considered the author, the Gospel could not have been written later than A.D. 100.²⁸ Critical scholarship has also endeavored to date the Gospel by assessment of the oldest manuscripts which contain portions of John's Gospel. Oscar Cullman's attempt to date the Gospel is illustrative:

Now this approximate date can be specified in a more certain and objective way by means of the earliest papyri discovered in recent decades. These contain fragments of John. The Ryland papyrus P52, which comes from Egypt, contains John 18:31-33, 37f., and is unanimously put at the beginning of the second century (c. 130). Egerton Papyrus 2, which according to the most probable theory combines the synoptic gospels and John, belongs to approximately the same time. If the Gospel was already known in Egypt at the beginning of the second century, it must have been edited sometime before the two papyri were produced, i.e. earlier than the year 100.²⁹

²⁶Guthrie, "Theories of Dislocation," p. 314.

²⁷Johnston M. Cheney has made an excellent attempt to explain, from a conservative standpoint, how the content of John and the Synoptics contribute to a common chronology. His work sadly has been ignored; perhaps his suggesting a four-year ministry of Christ is too radical if one has settled on the two- or three-year theory. His scholarly work remains unanswered and poses, for this writer, a thinkable solution; Johnston M. Cheney, The Life of Christ in Stereo ed. Stanley A. Ellisen (Portland, Oregon: Western Baptist Seminary Press, 1969). Brooke Foss Westcott also recognized the possibility of an extended ministry; Brooke Foss Westcott, Introduction to the Study of the Gospels (New York: Macmillan and Co., 1887), p. 289.

²⁸Guthrie, p. 285; William Hendriksen, "Exposition of the Gospel According to John" New Testament Commentary, I (Grand Rapids: Michigan, 1953), p. 30. Hendriksen suggests A.D. 98.

²⁹Oscar Cullman, The Johannine Circle, trans. John Bowden (Philadelphia: The Westminster Press, 1976), p. 96.

This theory is based on the presupposition that time must be allowed for circulation of the Gospel before it appeared in Egypt. Cullman, who rejects John as the author of the Gospel, has nonetheless placed the date of the Gospel's composition within the lifetime of John.

Most scholars feel the earliest date that the Gospel could have been written is A.D. 80. The fact that the author makes no reference to the destruction of Jerusalem has led a few scholars to believe that the Gospel can be dated earlier than A.D. 70.³⁰ Erwin R. Goodenough, who sees the Gospel as a primitive attempt to explain Jesus' person and work, suggests that the Gospel could have been written as early as A.D. 55.³¹ Although the Gospel may have been composed after A.D. 80, one must allow the possibility that it was written as early as A.D. 55.

Audience

John never addresses his readers by name; he speaks to the readers in the second person. Some information concerning the readers may be gained by reexamining the author's stated purpose. He says that he has written about the signs which Jesus did so that the reader "may believe that Jesus is the Christ, the Son of God (20:31). . . ." The result of such belief is life in Jesus' name. This would indicate that John's purpose was evangelistic.³²

Some scholars have suggested that this Gospel was written to Christians. This is partially based on a variant reading of the word

³⁰This devastating event, it is argued, would not likely be omitted if the Gospel was composed after A.D. 70.

³¹Erwin R. Goodenough, "John a Primitive Gospel," Journal of Biblical Literature, LXIV (1945), 145-182.

³²Guthrie, p. 271; Morris, p. 855.

translated believe.³³ The present tense could be translated, "that you may continue to believe." If this were strictly interpreted, then the author's purpose would be to add content to the existing belief of his readers.

C. H. Dodd thinks that if the second reading is decided upon it need not exclude the possibility that the Gospel was addressed to people who were not yet Christians:

Yet the continuous present could be justified, even as addressed to those who were not yet Christians, if the writer were thinking not so much of the moment of conversion, as of the continuing union with Christ, the condition of which is faith, and which means the perpetual possession of eternal life. If, without too narrowly observing grammatical forms, we try to enter into the author's intention, it must surely appear that he is thinking, in the first place, not so much of Christians who need a deeper theology, as of non-Christians who are concerned about eternal life and the way to it. . . .³⁴

Donald Guthrie mentions another feature of John's Gospel which would suggest a non-Christian audience. He notes that the Christian ordinances are omitted by John. These, he feels, could not have been appreciated by unbelievers.³⁵

Scholars have labored to define further the readers of this Gospel by suggesting their Greek or Jewish background. E. F. Scott, for example, thinks the Gospel was obviously written to the Gentile world.³⁶ C. H. Dodd holds approximately the same opinion.³⁷ Others who think the background of the readers was Jewish divide into two groups, one suggesting Palestinian Jews, and the other suggesting Diaspora Jews.³⁸

³³See Appendix A for a fuller discussion of this variant.

³⁴C. H. Dodd, p. 9.

³⁵Guthrie, p. 273.

³⁶E. F. Scott, p. 6.

³⁷C. H. Dodd, p. 9.

³⁸Paul S. Minear, *The Audience of the Fourth Evangelist*, "Interpretation, XXXI (1977), 340.

A Jewish audience, however, does not seem to fit the readers well. This becomes more apparent when it is seen that John interprets Jewish terms for his readers. John 1:38 is illustrative: "And they said to Him, 'Rabbi (which translated means Teacher), where are you staying?'" Even Diaspora Jews would have understood this title. The Gospel, therefore, was probably aimed at a Greek non-Christian audience.

The Implications of this Context for
The Study of John's Gospel

John the Son of Zebedee wrote the Gospel somewhere between A.D. 55 and A.D. 100. He wrote the entire Gospel to a primarily Greek, non-Christian audience. John's purpose was evangelistic, that is, to encourage faith in Jesus as the Christ and the Son of God. John's Gospel should be considered a historically accurate eyewitness account; he was not, as some suggest, so carried away with his purpose that he falsified facts of history to agree with it.

The reader can rest assured that the Gospel was written by a friend, eyewitness, and Apostle of Jesus Christ. The reader can be assured that the Gospel is an accurate statement and interpretation of the historical events surrounding the life of Jesus. And he can know that the response of belief called for by the author (20:31) is the correct human response to the life and person of Christ. The reader can be certain that the promised results of the belief response are his upon making that response. The task of the following chapters is to define the belief response.

Chapter 3

THE INTERPRETIVE CONTEXT OF THE WORD PISTEUO

The Importance of Determining a Context From Which to Interpret the Word Pisteuo

Its Importance to the Stated Thesis

The context makes testing the thesis possible. John does not endeavor to explain the meaning of pisteuo. He assumes that the word is understood by his readers. This creates a difficulty in that it is nearly impossible to determine the meaning of pisteuo in many of its occurrences.

One does not have to ponder long on the familiar verse, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life (John 3:15)," to realize that nothing in the context tells the reader that the word believe means more than mental assent. The results of such belief appear more promising than, for example, believing that George Washington was the first president of the United States. Yet nothing in John 3:16 indicates that the nature of belief is any different than belief in the latter example. It is clear from this illustration that a working definition of belief must be sought in order to test the hypothesis that the concept of belief in the Gospel of John denotes more than mental assent.

The context tests the hypothesis. Did the literature surrounding the period during which John's Gospel was written reflect an

understanding of belief which meant more than impersonal recognition of objective facts? If it did, the thesis advanced in this study is supported. Provided the linguistic context for interpreting the word pisteuo is clearly defined, its potential includes not only helping to determine the sense of pisteuo in a given passage, but also reveals a rich heritage behind John's concept of belief.

Methods for Developing an Interpretive Context

Examination of the surrounding literature. When an author does not define a word for his readers, scholars are sometimes forced to find other reliable methods which will aid in interpreting the word. One method has been to examine the literature of the author's predecessors and/or contemporaries. Great caution must be applied in this method to insure a direct correspondence between the meaning of the word as it appears in various sources. If such care is taken, this approach can often yield the general contemporary understanding of the word, and perhaps that of the writer.

Examination of literature in other languages. A word's meaning is sometimes sought in another language or dialect. Here the exegete tries to see how a bilingual person understood a word by examining the word or words which he used to translate it. Aramaic, Phoenician, Ugaritic, and Canaanite are examples of languages which are often helpful in understanding a Hebrew word. Another example is the use of the Greek Septuagint to determine the meaning of Old Testament words.

Three linguistic terms are descriptive of the techniques mentioned: historical linguistics, comparative linguistics, and diachronic linguistics. Eugene A. Nida defines historical and comparative linguistics:

Historical linguistics consists in the study of data from two or more historical periods in a language. Comparative linguistics consists in the study of the data from two¹ or more dialects of a single language or from two or more languages.

Diachronic linguistics differs from historical linguistics only in that the former stresses the changes that languages undergo. Diachronic linguistics is "the study of words, speech, languages and the linguistic changes from the point of view of evolution in the course of time."²

The following study is related to historical linguistics in that it surveys the use of pisteuo in various periods of its history. The Greek background of pisteuo is limited primarily to an evaluation of two articles, one by Rudolph Bultmann and the other by Otto Michel. Both articles discuss the occurrences of pisteuo in the classic and Hellenistic periods. Changes which appear in the use of pisteuo due to a gradual shift in meaning are noted in keeping with the method of diachronic linguistics.

The following study also relates to comparative linguistics. The Septuagint indicates a close connection between the words used to express the Old Testament concept of belief and pisteuo. More is said regarding this connection in Appendix B. An examination of the Hebrew word aman is made in an effort to understand significant aspects of the Hebrew concept of belief.

¹Eugene A. Nida, *Morphology The Descriptive Analysis of Words* (Second ed.; Ann Arbor: The University of Michigan Press, 1970). p. 3.

²Mario A. Pei, *A Dictionary of Linguistics*, cont. ed. Frank Gaynor (Totowa, New Jersey: Littlefield, Adams and Co., 1969), p. 55.

The Greek Background of Pisteuo

Classical Greek Literature

Bultmann and Michel disagree about the religious use of the noun form in classical Greek literature. Otto Michel suggests that pistis was sometimes used to mean "the trust that a man may place in men or the gods."³ Bultmann says, "the words in pist- (the root of pistis) did not become religious terms in classical Greek."⁴ Yet in speaking of the forms of pisteuo which appear in classical Greek, he appears to indicate otherwise: "Pisunos, which means the same as pistos is the sense 'trusting,' can have the diety as object, Aesch. Sept.c. Theb., 211f.; apistos= 'unbelieving' can also carry a reference to diety."⁵ He says that pistis "can refer to reliance on a god, and that in the sense of conviction it can take the existence of the diety as its object,"⁶ and elsewhere:

Again, there are only the first beginnings of religious use in respect to pisteuein, apistein and apistin. In the sense of "to trust" pisteuein can refer . . . to diety. When it means "to put faith" the object can be, not only human words, but also divine sayings and even diety itself. The same applies to apistein and apistin.

³Otto Michel, "Pistis," The New International Dictionary of New Testament Theology ed. Colin Brown, I (Grand Rapids, Michigan: Zondervan Publishing House, 1976), p. 594.

⁴Rudolph Bultmann, "Pisteuo Ktl.; Greek Usage," Theological Dictionary of the New Testament, VI (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1968), p. 179.

⁵Ibid.

⁶Ibid.

⁷Bultman, "Pisteuo Ktl.; Greek Usage," Theological Dictionary of the New Testament, VI, p. 179.

In contrast to these references which seem to disagree with Bultmann's Thesis, he cites pistos and pistis as words which in classical Greek did not become religious terms:

But in no sense is pistos used for the true religious relationship to God or for the basic religious attitude of man. Nor did pistis become a religious term. At most one can only say that the possibility of its so doing⁸ is intimated by the fact that it can refer to reliance on a god.

The last sentence of this quotation brings out the confusing nature of Bultmann's evaluation of this word's use. How can a word be used to refer to reliance on a god and yet be disqualified as a descriptive term for the "true relationship to God or for the basic religious attitude of man?"⁹

The answer is probably to be found in Bultmann's desire to reserve the word believe or belief for a special application. In his commentary on John, Bultmann describes true belief as the human response to an eschatological encounter with the Revealer/Saviour. The believer meets the Revealer by way of the truth/message about the Revealer,¹⁰ whether it be first or secondhand.¹¹ The Revealer encountered in that existential moment is none other than God in Christ. This reservation of Bultmann's being noted, it is possible to see how he can make a distinction between trust or reliance upon a god, and belief that is descriptive of the basic religious attitude of man or the true relationship to God.

⁸ Ibid.

⁹ Ibid.

¹⁰ Bultmann prefers the term "eschatological message" for the truth about the Revealer.

¹¹ Bultman, The Gospel of John, pp. 200-202.

Otto Michel, who does not hold to the distinction made by Bultmann, finds that words based on the root pist- were used in a religious sense at an early date in the classical period:

The idea had religious overtones at a very early date. The Gods vouch for the validity of an alliance or treaty (hom., II., 2, 115ff.; note the importance of the oath). The words can also be applied directly to the divinity in cases of the trustworthiness of an oracle. The pistis word-group plays an important part in questions of the power of the gods to save in the face of threatening danger (Aesch., Sept., 211f.), the unfathomable sovereignty of God ("He who hears the word of God and does not obey is out of his mind," Eur., Iph. Taur., 14, 75f.), and the power of God to direct a man's fate against his will.¹²

Michel also finds in this early use of the pistis word-group a moral element. He says that when they refer to divinity, they indicate that "unquestioned obedience to the will of God is required of men."¹³

Bultmann notes a use of pisteuo in the sense of "to trust," or "to rely upon."¹⁴ While the objects of such trust are not divine, they nevertheless demonstrate the early use of the term. He also notes that when pisteuo is used of persons, it can acquire the nuance "to obey."¹⁵ Here again, the moral element of man--his will--is included in the use of pisteuo.

Hellenistic Greek Literature

Bultmann and Michel agree that in Hellenistic Greek literature pisteuo and its cognates are used in the debate with skepticism and atheism.¹⁶ Michel comments at this point:

In the Hellenistic period during the struggle with skepticism and atheism pistis acquired the sense of conviction as to the

¹²Otto Michel, I, p. 594.

¹³Ibid.

¹⁴Bultmann, "Pisteuo Ktl.; Greek Usage," Theological Dictionary of the New Testament, VI, p. 177.

¹⁵Ibid., p. 178.

¹⁶Ibid., p. 180.

existence and activity of the gods. It took place over the older nomizo (deem, hold, believe that; c.f. Plut., De superstitione, 11; Pericles, 32; Amatorius, 13). The didactic element now emerged as the general and basic meaning. 'Pistis' as faith in God stood for theoretical conviction.¹⁷

This statement by Michel gives the impression that Hellenistic Greek literature used pistis in the sense of mental assent. In Michel's words it meant "theoretical conviction."

Michel's conclusion, however, does not satisfy Bultmann. He feels that dutiful conduct or piety is also evident in the Hellenistic use of pistis: "Faith in God is also faith in the divine providence, and the piety of such faith is emphasized by Plut. How this faith determines conduct is described by Porphyry."¹⁸ It is evident that the belief described here makes an appeal to the moral element in man as well as the mental element. A change of conduct occurs only when the will gives assent to that which is believed. This demonstrates the Hellenistic use of pistis in a sense beyond mental assent.

It would be an oversight to omit the conclusions of C. H. Dodd in discussing the literary context of pisteuo and the book of John. In his outstanding work, The Interpretation of the Fourth Gospel, he examines (1) the higher religion of Hellenism as found in the Hermetic literature, (2) Hellenistic Judaism as found in the writings of Philo of Alexandria, (3) Rabbinic Judaism, (4) Gnosticism, and (5) Mandaism, in an effort to determine the relation of these religious writings to the background of John's Gospel. Portions of this literature and Dodd's discussion of the word pisteuo provide very helpful information for

¹⁷Michel, I, p. 595.

¹⁸Bultmann, "Pisteuo Ktl.; Greek Usage," Theological Dictionary of the New Testament, VI, P. 180.

suggesting an interpretive context for the word pisteuo. Mandaism, Gnosticism,¹⁹ and Rabbinic Judaism²⁰ are not helpful in interpreting the Gospel of John or the word pisteuo; therefore this discussion of Hellenistic Greek literature turns to the writings of Philo and the Hermetic literature.

Hellenistic Judaism and the writings of Philo. Concerning

Hellenistic Judaism, Dodd concludes:

It seems clear, therefore, that whatever other elements of thought may enter the background of the Fourth Gospel, it certainly presupposes a range of ideas having a remarkable resemblance to those of Hellenistic Judaism as represented by Philo.²¹

Dodd qualifies this statement about the resemblances between John's Gospel and Philo by saying that "the treatment of those ideas is indeed strikingly different."²² In support of this assessment, he describes one difference and its implications:

In particular there is one decisive difference: the evangelist (author of John's Gospel) conceives of the Logos as incarnate, and of the alathinos anthropos (true man) as not merely dwelling as nous (mind) in all men, but as actually living and dying on earth as a man. This means that the Logos, which in Philo is never personal, except in a fluctuating series of metaphors, is in the gospel fully personal, standing in personal relations both with God and with men, and having a place in history. As a result, those elements of personal piety, faith and love, which are present in Philo's religion but not fully integrated into his philosophy, come to their own in the gospel. The Logos of Philo is not the object of faith and love. The incarnate Logos of the Fourth Gospel is both lover and beloved;

¹⁹Reasons for the exclusion of Mandaism and Gnosticism are given in Appendix C.

²⁰While Dodd finds a few parallels between ideas expressed in John's Gospel and Rabbinic Judaism, he admits the speculative nature of these correspondences. Rabbinic Judaism, therefore, is probably not to be considered in suggesting the interpretive context of the Gospel or the word pisteuo.

²¹Dodd, p. 73.

²²Ibid.

to love Him and to have faith in Him, is of the essence of that knowledge of God which is eternal life.²³

Correspondences in main themes may then be found between John and his contemporary Philo (20? B.D.--50? A.D.).²⁴ Philo develops those themes differently enough that Dodd reserves the descriptive word "resemblance" for any point where topics in both John and Philo coincide. Since no direct flow or borrowing of ideas can be demonstrated between the two, the most that can be said is that their writings, with similarities of thought, existed independently in nearly the same period of time.

Since Philo was a contemporary of John, and their writings reflect resemblances in thought, Philo's concept of belief should be examined as at least a potential part of the historical context from which to interpret the word pisteuo. Dodd observes in Philo's use of the noun, he tries to "bring 'pistis' into the closest relation with the philosophical ideal of supersensible apprehension (ā pros theon pistis kai aphanous hupolāpsis, De Somn. I. 68). . . ."²⁵ The mental element of belief--assent or credence--is in focus here.

Dodd finds another element in Philo's use of pistis:

There remains a hard core of meaning in the term (pistis) which cannot be dissociated from personal piety. Pistis after all implies a personal trust in God, and belief in that which He reveals. This aspect of personal piety is evident in a rhetorical passage where Philo sets forth the properties of faith: 'Faith in God is the only true and secure good, comfort of life, fulfillment of kindly hopes, barrenness of evils and fertility of goods, renunciation of misery, knowledge of piety, possession of happiness, the amelioration in everything of the soul that is stayed and founded upon the First Cause, which can do all things and wills the best' (De Abr. 268).²⁶

Philo, therefore, provides another example of an understanding of belief, contemporary with John, that exceeds mental assent. The will

²³Ibid., p. 73.

²⁴Guralnik, "Philo," p. 1069.

²⁵Dodd, p. 63.

²⁶Ibid.

and the mind give assent to the object of faith and the outworking of that belief is called personal piety.

Hermetic literature. Dodd also examines the Hermetic literature as an example of the higher religion of Hellenism and part of the world situation in which John's Gospel appeared. Concerning the Hermetic literature, he concludes:

What has been said of one libellus may be said also of the whole body of Hermetic writings. It seems clear that as a whole they represent a type of religious thought akin to one side of Johannine thought, without any substantial borrowing on one side or the other.

Similarities of thought, then, between John's Gospel and the Hermetic literature point to a contemporary but separate background.

The contribution of the Hermetic literature to the interpretive context of the Gospel of John relates to John's readers. It has already been suggested that his readers were non-Christian Greeks.²⁸ Dodd's examination of the Hermetic literature illustrates the Greek religious thinking to which John addressed his Gospel.

Hermetic writings and their use of pisteuein. The Hermetic writings use pisteuein (the infinitive form of pisteuo) in connection with the idea of revelation.²⁹ Dodd cites an example of this use of pisteuein:

In the tractate called Nous Pros Erman Hermes inquires of the God Nous the truth about God and the universe, adding soi gar an kai mono pisteusaimi tan peritoutou phanepōsin (C.H. XI. 1). There follows an exposition of the nature of the supreme God, of His unity, of His meditation to the world and to man, of His creative mystical

²⁷Ibid., p. 53.

²⁸See the context from which to interpret the Gospel of John in Chapter 2 for more information on the audience of John's Gospel.

²⁹Dodd, pp. 179, 180.

experience of union with the whole creation, through which it is possible--noāsai ton theon (ibid. 20). Nous concludes, 'These things have been revealed to you so far: in like manner think out (noei) all the rest for yourself and you will not be deceived.' Thus it is by 'believing' or 'having faith in' the revealing deity that Hermes is put in the way of attaining for himself knowledge (dunasthai gnōnai) or vision (soi ophthāsetai) of God (Ibid. 21).³⁰

Another example given by Dodd appears in a treatise called Peri Noaseos; "Hermes gives Asklepios teaching about God, man and the word," and adds:

These things Asklepios, would seem true to you, if you exercised intelligence (ennoounti), but if you have no knowledge (agnoounti) they would be incredible (apista). To gar noasai esti to pisteusai, apistasai de to ma noasai. For speech (ha logos) does not reach the truth, but mind (nous) is great, and being guided up to a point by speech is capable of arriving at the truth. Thus having embraced all things in thought (perinoasas ta panta) and found them agreeable to what was interpreted by speech, it comes to have faith, and in that fair faith it comes to rest (epistiuse kai ta kala pistei epanepausato) (C.H. IX. 10).³¹

These examples point out the intellectual element in pisteuo.

The Hermetic concept of belief is not, however, limited in meaning to mental or intellectual activity. Belief also includes personal involvement. "For the Hermetists as a whole the ethical demand of religion is for personal purification and detachment from material things."³² While piety in Hermetic belief takes on somewhat different forms, personal purification and detachment from material things are not accomplished through the exercise of the mind alone. Personal piety results when the mind as well as the will assents to the object of faith. Hermetic literature provides another example, contemporary to that of John, of a concept of belief which exceeds that of credence or mental assent.

³⁰Ibid.

³¹Ibid., p. 180.

³²Dodd, p. 14

The Hebrew Background of Pisteuo

The Hebrew concept of belief and John. John's concept of belief was undoubtedly conditioned by the Hebrew Scriptures. As a Jew he would have grown up hearing and reading the Old Testament. His acquaintance with and esteem for the Old Testament is demonstrated by his use of it in writing; direct quotations and numerous allusions to the Old Testament abound in his Gospel. It is probably an understatement to say that John's use of and high regard for the Old Testament would not have allowed the Hebrew concept of belief to go unnoticed by him. Probably a more accurate assessment of the influence of the Old Testament concept of belief upon John would say that when John developed the topic, he had the Old Testament concept in mind.

The Hebrew Concept of Belief and the Word Aman

Weiser comments on the contribution of the Hebrew word aman to the Old Testament concept of belief: "in this word is expressed the most distinctive and profound thing which the Old Testament has to say about faith."³³ This he says having examined several Hebrew words which are close in meaning to aman and which are generally translated trust or hope. In somewhat negative terms, Weiser's statement suggests that a correct assessment of the Old Testament concept of belief could not be made without examination of the unique contribution made by the word aman. In a more positive vein of thought, a careful study of aman would hopefully yield significant characteristics of Old Testament belief,

³³Artur Weiser, "Pisteuo Ktl.; The Old Testament Concept," Theological Dictionary of the New Testament, VI (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1968), p. 196.

and subsequently the concept of belief which conditioned John's understanding of this topic.

Aman appears as a verb in the Qal, Niphal and Hiphil stems. The Qal stem relates very little to the topic of belief.³⁴ In fact, its sense is often so far from the use of aman in the Niphal and Hiphil that some scholars think it is the product of another root.

Representative Occurrences of Aman in the Niphal Stem

Secular use of neaman--in reference to things. The secular use of aman in the Niphal (neaman) can be divided into two categories: (1) those references which refer to things and (2) those which refer to people. Deuteronomy 28:59 refers to the former, speaking of the plagues promised by Jahweh: "makōt gedōlōt veneamanōt (the plagues shall be great and persistent)."³⁵ The plagues were promised to those who were not careful to do all the words of the law and fear the name of God. Isaiah 33:16 and Jeremiah 15:18 contain neaman used in a similar way.

Secular use of neaman--in reference to people. Neaman in Nehemiah 13:13 is used in reference to the moral character of people. Nehemiah appointed Shelemiah the priest, Zadok the scribe, Pediah of the Levites, and Hanan the son of Zaccur to distribute the Levites' portion of the tithe. He did this because "neamanēm nechshayu (they were considered faithful)." The character of these people stands in contrast to that of the officials who had neglected this duty of apportionment

³⁴ See Appendix D for examples of the representative occurrences of the Qal stem.

³⁵ Bible, Biblica Hebraice Stuttgartensia (3rd ed.; New York: American Bible Society, 1977), Deuteronomy 28:59. Hereafter all references to the Hebrew Bible will be cited according to this edition.

(cf. Nehemiah 13:10, 11). Other references which reflect the use of neaman as descriptive of people are Isaiah 8:2, Jeremiah 12:5, I Samuel 22:14, Proverbs 11:13 and 25:13, and Psalm 101:6.

Religious use of neaman--in reference to God. The religious use of neaman can be classified in four ways: (1) as it is applied to God, (2) as it refers to the relationship of an individual to God, (3) as it appears with regard to the dynasty of David,³⁶ and (4) as it occurs when Israel's conduct and God's are contrasted.³⁷

Isaiah 49:7 applies neaman to God: "lemaan Yahweh asher neaman (because of Yahweh who is faithful)." This passage contains God's promise to reverse the situation of the one who is despised, abhorred, and a servant of rulers: "Kings shall see and arise, Princes shall also bow down." This reversal is directly attributed to the activity of God--"Because of Yahweh." Why is the occurrence of this reversal certain? It is certain because Jahweh is "faithful," that is, faithful to do what He has promised. Man can place his trust in God because He is the One who can be trusted. God's faithfulness is also mentioned in Deuteronomy 7:9 and Jeremiah 42:5 with the use of neaman.³⁸

³⁶This is a somewhat specialized use. In both I Samuel 25:28 and II Samuel 7:16 it is said that David's house will be "neaman." Faithful is not the sense of neaman in these contexts. Rather, the enduring, continuous, or lasting nature of David's dynasty is in view.

³⁷Alfred Jepsen, "Aman," Theological Dictionary of the Old Testament I (Revised edition, Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1977), pp. 292, 293.

³⁸These passages, however, do not reflect an extensive use of neaman in reference to God. According to Jepsen, emet (a cognate of neaman) is the word often used in the Old Testament to discuss the faithfulness of God. Jepsen says this use of neaman is rare. Jepsen, I, pp. 295, 309-316.

Neaman in reference to the relationship of man to God. Nehemiah 9:8 refers to an individual's relationship to God: "Ōomatsanta et lebanō neaman (and you found his heart faithful before you)." This verse recounts (1) God's finding Abraham's heart faithful toward Him, (2) His covenant with Abraham, and (3) God's fulfillment of His promise. The description of God's Covenant probably alludes to Genesis 15:16.

The reference of God's finding Abraham's heart faithful is reminiscent of Genesis 22:12. In this passage the angel of the Lord said to Abraham, "Do not stretch out your hand against the lad, and do nothing to him, for now I know that you fear God, since you have not withheld your son, your only son, from me." In the Old Testament to fear God is to believe in Him.³⁹ In this reference, Abraham's heart was found faithful as he obeyed God's command to sacrifice his son. Genesis 22:12 is not the only reference which indicates Abraham's faithfulness to God. His leaving Haran as directed by God (Genesis 12:1-9) is another example. The description, "and you found his heart faithful before you," cannot be limited to a single act of Abraham's obedience. Rather, it refers to his total relationship with God, as God began to make demands upon his life.

The description in Nehemiah 9:8 also indicates Abraham's inner disposition. His obedience was not a forced obedience done only to comply with God's demands. His obedience came as a willing response from within--his heart was found faithful.

Neaman in reference to Israel's conduct and character.

Psalms 78:8 and Psalm 78:37 both use neaman in reference to Israel's

³⁹Cf. also II Chronicles 19:9; Psalm 86:11.

conduct and character. In Psalm 78:8 a charge is given to not be like the generation of Israel "whose spirit was not faithful (neaman) to God." Their unfaithfulness seems to have been in reference to their failure to keep their covenant relation with God and to live according to His law (78:10, 11). This is brought out again in Psalm 78:37, "vetō niemnu bēvrētō (and they were not faithful in his covenant)." Here, as with the more positive example in Abraham (Nehemiah 9:8), neaman is used to express man's attitude toward God when He, either by direct command or His law, makes demands upon human life.⁴⁰

Representative Occurrences of Aman in the Hiphil Stem

Secular use of heamēn. Heamēn appears in Genesis 45:26 where Jacob was told that his son Joseph was alive. His reaction to the news is also mentioned: "But he was stunned, for he did not believe (heamēn) them." What could be expected of a man who had been told years earlier of his son's horrible death? Finally he was convinced of the truth (cf. 45:28). "When heamēn is construed with lamed (as it is in this case and twelve other references),⁴¹ the text has something to do with a messenger or a message."⁴² The sense here and elsewhere is to have confidence in a messenger or to believe a message.

⁴⁰God's faithfulness, as indicated in Isaiah 49:7 and Jeremiah 42:5, stands in contrast to the faithfulness of His people. He is trustworthy while they are not.

⁴¹Francis Brown, S. R. Driver, and Charles A. Briggs, eds., trans. Edward Robinson, A Hebrew and English Lexicon of the Old Testament (Oxford: Clarendon Press, 1906), p. 53. The authors cite these references as containing heamēn construed with lamed: Exodus 4:18, Jeremiah 40:14, II Chronicles 32:15, Deuteronomy 9:23, Isaiah 43:10, Exodus 4:8, 9; Psalm 106:24, I Kings 10:7, II Chronicles 9:6, Isaiah 53:1.

⁴²Jepsen, I, p. 302.

Heamēn in reference to Israel. In Exodus 4:31 heamēn describes the response of Israel's captive elders to the words and signs of Moses: "Vayaamein hayam (and the people believed)." The content of that belief is also given in the same chapter in a dialogue between Moses and God. Moses' words and signs were to convince the people that the Lord, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, had appeared to him (4:5).

Exodus 14:31 contains a use of heamēn similar to that of 4:31. After the people of Israel had escaped from the Egyptians by way of God's miracle at the Sea of Reeds, "they believed in Yahweh (Vayaamēnū bayaweh) and in Moses His servant." Here belief was on the basis of a visible demonstration of God's power.

Heamēn in reference to unbelief. Heamēn is used in Numbers 14:11 in a negative statement about the people of Israel. Spies had been sent into the land of Canaan and they came back with divided reports. The congregation of Israel sided with the report that said conquest of Canaan was impossible. God's reaction to this shrinking on the part of His people from the task of conquest: "How long will this people spurn Me? And how long will they not believe (lō Yaamēnū) in Me, despite all the signs which I have performed in their midst?"

Belief, the desired result of God's acts. God's miraculous acts were intended to produce belief in the people of Israel. These signs proved that He was able to do what He had promised. Therefore, the act of rejecting the possibility of Canaan's conquest could only be seen as an act of unbelief. In disobeying God's command to enter Canaan, the

people of Israel demonstrated their lack of confidence in God's ability to lead them into the promised land.

Heamēn in reference to Ninevah and God's message. The response of the people of Ninevah in Jonah 3:5 contains a use of heamēn which stands in contrast to the unbelief of Israel cited previously: "And the people of Nineveh believed (Vayaamēn) in God." These Gentile people believed in God, not on the basis of miraculous signs, but through the words of the prophet Jonah. The content of their belief is found in Jonah's message: "Yet forty days and Ninevah will be overthrown (NASB)." Having believed this message, the people called a fast, put on sackcloth, and sat on ashes, as a sign of repentance. God honored this repentant attitude and stayed the destruction He had promised.

Heamēn in reference to the relationship of man to God. Heamēn in Isaiah 43:10 appears in a context which develops the concept of God's uniqueness: "Before Me there was no God formed, and there will be none after Me (NASB)." Preceding this statement, God mentions His choosing Israel: "'You are my witnesses,' declares the Lord, 'And my servant whom I have chosen, in order that you may know and believe Me (Vetaamenu lē), and understand that I am He.'" Belief in God is indicated to be a very serious matter. Israel is made to know again that Yahweh alone deserves man's religious trust. Israel was to be God's witness of this truth to the world.

Pisteuo's Greek and Hebrew Backgrounds Summarized

Summary of the Greek Background

Greek literature from the Classical and Hellenistic periods uses pisteuo in the sense of "trust," "believe," "to have faith in," "to obey," "to be convinced." This literature also supports a view of belief which exceeds that of mental assent. In addition to mental comprehension, pisteuo has moral connotations. Belief is expressed in terms of obedience and personal piety. These only occur as the mind and will assent to the object of faith.

Summary of the Hebrew Background

The Niphal forms of aman are translated "persistent," "enduring," and "faithful." It can refer to plagues which are persistent of the enduring dynasty of David. It is also descriptive of people.

Neaman can also refer to God, the relationship of man to God, and the conduct and character of a whole nation (Israel). When neaman refers to God's faithfulness, it generally refers to the covenant relationship He establishes with man. He is faithful to do what He has promised. Man can therefore place his trust in God, because He is the One who can be trusted.

When neaman refers to the relationship of God, faithfulness on the part of man is demonstrated through obedience to God's commands. This is not forced obedience done only in compliance with God's commands; it is a willing response from the heart. Neaman, as with Abraham (Nehemiah 9:8), can be used to describe a person's total relationship to God.

Neaman can be used in a negative sense to describe "unfaithfulness." When used of Israel's unfaithfulness, it refers to their neglect to keep their covenant relation with God and to live according to His law (Psalm 78:10, 11). What is descriptive of the outward conduct of Israel is also true of their inward character. Thus, Psalm 78:8 describes a generation of Israel whose "spirit was not faithful to God."

The Hiphil forms of aman examined were translated believe.⁴³ Heamēn can be used of believing a message or messenger. It can refer to the relationship of man to God. Or, it can be used in a negative sense to express unbelief.

In the example of the congregation of Israel (Numbers 14:11), unbelief was expressed not only in doubt that God was able to make conquest of Canaan possible, but disobedience to attempt the overthrow. Here, belief is seen as trust in God's ability to accomplish what He has promised, and acting accordingly. It is belief which affected the whole man, calling on each person's commitment to contribute, as much as he was able, to carry out God's order of conquest. The moral element of belief becomes apparent in the response of the people--they were unwilling to enter Canaan.

When heamēn is used of belief in a message or messenger, it can also carry a meaning of belief beyond mental assent. The repentant attitude of the people of Ninevah (Jonah 3:5) showed that they took God's message through Jonah with unremitting seriousness. Their belief, demonstrated by their actions, stayed the destruction that God had promised.

⁴³Jepsen lists other translations such as "true," "firm," "trustworthy," "make oneself secure," "faithful," "reliable," and to "become firm or gain stability;" Jepsen, I, pp. 298, 299.

When heamēn refers to the relationship of man to God, it develops the uniqueness of that relationship. In Isaiah 43:10, God shows that He alone deserves man's religious trust. The belief relationship between man and God is also unique in that it affects the whole human life and attitude. As Weiser observes, "the phrase 'with all one's heart, with all one's soul,' which is particularly favored by Deuteronomy (6:5, etc.), leaves us in no doubt whatever as to the way in which the Old Testament itself would have the attitude of faith understood."⁴⁴

The Interpretive Context of Pisteuo

The Greek and Hebrew backgrounds of the word pisteuo indicate that it at least means mental assent or credence. The interpretive context of pisteuo would suggest that when John uses the word in his Gospel, it attains the same meaning. Intellectual apprehension of objective facts is inherent in the word.

The Greek religious use of pisteuo indicates that it many times includes a moral element. Personal piety or obedience which result from belief can only occur as the mind and will of a man assent to the object of faith. The interpretive context of the word suggests, then, that pisteuo is used in a sense which surpasses that of mental assent by including a moral element. It is very probable that John's use of pisteuo will be found to include this moral element.

The Old Testament concept of belief, examined as background to John's understanding of the concept and his use of pisteuo, also indicates a view of belief which exceeds that of mental assent.

⁴⁴Weiser, VI, pl 188.

To believe, in the Old Testament, is also to obey. This calls for a positive response on the part of man to God's command or communication. Belief also means committing oneself totally to that which is believed. Thus, it affects the whole of human life and attitudes. Impersonal recognition of objective facts will not produce obedience or commitment. The will of man is responsible for such behavior. The moral element, then, is included in the Old Testament concept of belief, and can be anticipated in John's development of the topic with his use of pisteuo.

Old Testament belief also focuses ultimately in one object. God makes it clear to man that He alone is worthy of his religious trust. For John, this means that the ultimate object worthy of man's belief is Yahweh of the Old Testament Who sent His son and thus established His New Testament. John believes a personal relationship can be established with this God and labors in his Gospel to introduce his readers to Him.

Chapter 4

Belief in John's Gospel

Date Indicating That Belief Means More Than Mental Assent

Constructions in Which Pisteuo Occurs

In the 98 times that pisteuo occurs in the Gospel, it appears in four primary constructions. It is used with the dative 19 times; it appears with a hoti clause 12 times; it is followed by eis with the accusative 36 times; and it is used absolutely 29 times. A somewhat obscure use appears two times when pisteuo is used simply with the accusative. The references which reflect the use of each construction and further categorization may be observed in Appendix E.

Pisteuein With Eis

John frequently uses the construction pisteuein (the infinitive form of pisteuo) eis. This occurs 36 times in the Gospel. It generally carries the sense "to believe in." The object of pisteuein eis is also important. Thirty-five of the 36 times that it appears in John's Gospel, it refers to Jesus Christ. Once it refers to God (14:1).

When used in reference to Jesus, pisteuein eis appears in six combinations. When it is used by John to describe the response of people to Jesus, it is said they believed "in Him" (17 times). When Jesus is speaking of a person's response to Himself, a statement appears like "he who believes in me" (11 times).

Pisteuein eis is also used of Jesus mentioning His name or referring to His name. In 12:11, for example, people "were believing in Jesus" (once). In other passages, people are said to have "believed in his name" (three times).

Pisteuein eis can also be used of Jesus when His divine sonship is in view: "He who believes in the Son has eternal life" (3:36). It can also focus on Jesus' messianic role. An example occurs in 9:35 where Jesus asks of the blind man whom He healed, "Do you believe in the Son of Man?" Both of these uses of pisteuein eis, however, occur only once in the Gospel.

Pisteuein eis refers to belief in Jesus by way of figurative imagery in 12:36. People are instructed by Jesus to "believe in the light." This is a description which, in this Gospel, only fits the person of Jesus.¹

The moral element of personal trust. The construction pisteuein eis is quite unique. It appears neither in the Septuagint nor in the Greek literature outside the New Testament. C. H. Dodd and Rudolph Bultmann attest to this.²

Perhaps this construction is to be explained in light of a Hebrew background. It has already been noted that the Hebrew concept of belief contained a moral element of personal trust. When one believed in God, he willfully committed himself to God and to obeying His commands. Also included in the Hebrew concept is personal trust.

¹Cf. 1:4, 5, 7-9; 3:19-21; 5:35; 8:12; 9:5; 11:9, 10.

²Dodd, p. 183. Bultmann, "Pisteuo Ktl. Greek Usage," Theological Dictionary of the New Testament, VI, p. 203.

C. H. Dodd feels that John chose pisteuein eis as the construction to communicate this moral element of personal trust.³ Pisteuein with the dative, which stresses more the intellectual element of belief, appears inadequate for expressing the Hebrew concept of belief. Pisteuein eis, however, appears quite natural for this task as it is a literal equivalent for the Hebrew construction heamēn be, which like pisteuein eis, is translated "to believe in." If this is truly the background of the construction pisteuein eis, and it probably is, then it would also denote a moral element of personal trust.

The moral element of yielding allegiance. John's use of pisteuein eis with to onoma autou contributes to the thesis that his view of belief exceeds that of mental assent. The phrase means "to believe in His name." The significance of this phrase should not be underestimated:

The "name" meant much more to people of antiquity than it does to us For men then it stood for the whole personality. When, for example, the Psalmist spoke of loving the name of God (Psalm 5:11), or when he prayed, "The name of the God of Jacob set thee up on high" (Psalm 20:1), he did not have in mind simply the uttering of the name. He was thinking of all that "God" means. The name in some way expressed the whole person.⁴

When John uses this phrase in reference to belief in Jesus' name, it means more than simple credence. "It is not believing that what He says is true, but trusting Him as a person."⁵

C. H. Dodd suggests that the phrase eis to onoma might have expressed more than the Semite idea that the name represents the whole personality:

³Ibid., p. 183.

⁴Morris, p. 99.

⁵Ibid., p. 99.

It is perhaps worth while recalling that eis to onoma is specifically used in primitive Christianity of baptism. Various theories have been held about the meaning of baptism into the Name of Christ. The most probable is that which connects it with the use of onoma with the implication of ownership on the one part, allegiance on the other. To be baptized into the name of Christ is to take a step by which one passes into the absolute ownership of Christ and owes Him henceforth allegiance, as a doulos to his kurios. Is it not possible that, as baptism is always closely associated with faith, the evangelist has applied directly to faith a conception bound up with baptism? Thus pisteuein eis to onoma autou would be not simply to accept His claim, by intellectual assent, but to acknowledge that claim by yielding allegiance.⁶

Whether Dodd is correct in this or not, the idea expressed in "believing in His (Jesus') name" is that of personal trust. If Dodd is correct in thinking that this phrase is borrowed from a baptismal formula of primitive Christianity, then slave-like allegiance on the part of the believer and absolute ownership on the part of Christ could be included in its meaning.

Personal element of religious encounter in pisteuein eis. In the 35 usages of pisteuein eis which refer to Christ, there is also an element which indicates a personal religious encounter. Morris finds in the construction a meaning much like Paul's speaking of men as being "in Christ." While admitting that he may be overpressing the use of the preposition eis to insist on its literal meaning, that is, "into," he summarizes John's concept of faith by saying, "it is an activity which takes men right out of themselves and makes them one with Christ."⁷

Bultmann also attempts to describe the personal element of religious encounter inherent in the construction pisteuein eis. For him, one believes in Christ when he accepts the kerygma (i.e. the good news of the Gospel or its teaching aspects) about the Savior and

⁶C. H. Dodd, p. 184.

⁷Morris, pp. 335, 336.

subsequently encounters Him.⁸ Probably both Morris' and Bultmann's explanations describe aspects of the religious encounter inherent in believing in Christ. The point for the purpose of this study is that the construction pisteuein eis, which accounts for 36 occurrences of the word pisteuo, cannot be taken to mean impersonal recognition of objective facts.⁹ To believe in Christ is to personally encounter Him.

Pisteuein with Hoti

Another construction in which pisteuein (the infinitive form of pisteuo) appears is when it is construed with the Greek conjunction hoti. It appears 12 times in the Gospel. Eleven times it is used of Jesus and once it is used of the unbelief expressed by the Jews that a man healed by Jesus had actually been blind from birth (cf. 9:1, 18). Pisteuein with hoti is translated "to believe that . . . ," thus developing the content of that which is believed.

When pisteuein hoti is used to refer to Jesus, it draws attention to five aspects of his person. When it appears in 6:69, 8:24, and 13:19 it indicates that Jesus' deity is to be believed. John 11:42 and 17:21 refer to belief that Jesus had been commissioned by God to do his earthly work. Jesus' heavenly origin is the content of belief in 16:27, 30 and 17:8. In 14:10 Jesus indicates that His coexistence with the Father is to be part of the content of his disciples' belief. Hoti acts as a coordinating conjunction in 11:27 and 20:31 to develop belief

⁸Bultmann, "Pisteuo Ktl.," Theological Dictionary of the New Testament, VI. pp. 222, 210, 11; Bultmann, The Gospel of John, pp. 200-202.

⁹Even though 14:1a refers to belief in God, there is no reason for making any distinction between when this phrase is used of God and when it is used of Christ.

in two aspects of Jesus' nature, that is, belief in his messiahship, and belief in his divine sonship.

The parellel between pisteuein hoti and pisteuein eis. In 11 of the 12 times that this construction appears, Jesus' person is still the object of pisteuein hoti. Hoti, however, brings certain aspects of his person into focus. Compare believing that Jesus is the Christ to believing in him. Pisteuein hoti, then, approximates the same meaning as pisteuein eis.¹⁰

The implications of this parallel between pisteuein hoti and pisteuein eis are that pisteuein hoti also involves a moral element of personal trust and a personal element of religious encounter. It is somewhat difficult to discern if pisteuein hoti, like pisteuein eis, involved the moral element of yielding allegiance. Yet, if one really believes the facts about Christ, a yielding of allegiance is inevitable.

Pisteuein Used Absolutely

Pisteuein also appears in John's Gospel without any explicit object; that is, it is used absolutely. This use of pisteuein is second only to pisteuein eis in the number of times that it occurs. It appears 29 times.

Three major categories account for all but one of the ways that pisteuein absolute is used. Pisteuein absolute is used where the context supplies the object of faith and thus it approximates the same

¹⁰ Bultmann confirms this observation saying, "in John especially, pisteuein eis and pisteuein hoti are constantly used interchangeably in the same sense." Bultmann, "Pisteuo Ktl.; The Pistis Group in the New Testament," Theological Dictionary of the New Testament, VI, p. 203.

meaning as pisteuein eis. In all of the 12 times that pisteuein absolute occurs this way, Jesus is the object of faith.

The second major use of pisteuein is much like the first in that the context supplies the object of faith. In this use, however, the context also provides some of the content that is believed about the object of faith. This use of pisteuein absolute is therefore the equivalent of pisteuein with hoti. Pisteuein absolute appears this way 11 times and the object implied by the context in each reference is Jesus.

The third major use of pisteuein absolute approaches in meaning the phrase, "to have faith." This can be illustrated in 1:7 where the author of this Gospel writes concerning the ministry of John the Baptist: "He bears witness of the light, that all might believe through him." The desired end of the Baptist's ministry is that men become believers--that they come to have faith. This quality of "having faith" Dodd describes as "an ethical-psychological determination of the personality."¹¹ While it is that, it must mean more. If the question, "Faith in what?" is pressed, the answer no doubt is Jesus. The same can be said for the three remaining references which reflect this use of pisteuein absolute (11:15, 14:29, 13:35).¹²

Pisteuein absolute and parallel constructions. Twelve of the times pisteuein absolute appears, it approximates the same meaning as

¹¹Dodd, p. 182.

¹²John 3:12 contains the two occurrences of pisteuein absolute that do not refer to Jesus. Here Jesus questions Nicodemus saying: "if I told you earthly things and you do not believe, how shall you believe if I tell you heavenly things?" The objects of unbelief (pisteuein absolute with ou) are the "earthly things" that Jesus had apparently talked about with Nicodemus. This must refer to the new birth spoken of in 4:3-8.

pisteuein eis.¹³ Eleven times this construction appears in a context which supplies not only the object of faith, but also some of the content of what is believed about the object of faith. In these occurrences pisteuein absolute parallels both pisteuein eis and pisteuein hoti.

It has been shown that pisteuein absolute refers to the quality of "having faith" four times. Ultimately the implied object of faith is Jesus. These references are therefore the equivalent of pisteuein eis which is used most often to refer to belief in Jesus.

Implications of the parallels between pisteuein absolute and other constructions. The implications of these grammatical parallels are that pisteuein absolute also denotes in meaning a moral element of personal trust, and a personal element of religious encounter. The moral element of yielding allegiance is also present in the absolute use of pisteuein. This is evident where on a number of occasions, to have believed means something like to have become a disciple (1:7, 50; 4:42, 53; 6:47; 19:35). Therefore, the 29 occurrences of pisteuein absolute point to a view of belief that exceeds that of mental assent.¹⁴

¹³This is confirmed by Bultmann who says, "Pisteuein absolute is often interchangeable with pisteuein eis, and is thus to be taken in the same sense. Bultmann, "Pisteuo Ktl.; The Pistis Group in the New Testament," Theological Dictionary of the New Testament, VI, p. 204.

¹⁴John 3:12 could also be used to support a view of belief which means more than mental assent. When talking of earthly things, Jesus lays before Nicodemus the necessity of the new birth: "Truly, truly I say to you, unless one is born again, he cannot see the kingdom of God" (3:3). Nicodemus completely missed the point (cf. 3:4, 9) and this brought about Jesus' reply, "If I told you earthly things and you do not believe, how shall you believe if I tell you heavenly things?" Jesus' remarks hint at the inability of Nicodemus to recognize the reality of, and personal need for, the new birth. As with Nicodemus, so it is today, belief in "earthly things" requires not only personal need

Pisteuein With the Dative

John also uses pisteuein with the dative. This construction appears in statements like "they believed . . . the word" (i.e., Jesus' word, 2:22; 4:50), "believe my words" (i.e. Jesus words, 5:47b; 12:38), "believe me" (i.e. Jesus, 4:21; 5:46a; 8:45, 46; 10:37, 38a; 14:11), "believe you" (i.e. Jesus, 6:30), "believe him" (i.e. Jesus, 5:38; 8:31), "believe in him" (i.e. Jesus, 3:15), "believe the works" (i.e. Jesus' works 10:38b), "in him" (i.e. God, 5:24), "believe in Moses" (5:46a), and "believe his writing" (i.e. Moses' writings, 5:47b). This is the form of pisteuō which approximates the meaning of the word credence.¹⁵ Yet in John, pisteuein with the dative can mean much more than credence. Internal data bears this out.

Uses of pisteuein with the dative, and references to Jesus. An examination of the occurrences of pisteuein with the dative reveals that this construction is used in reference to Jesus (three times), his words (13 times), Jesus' works (once), God (once), and Moses' words (twice). When pisteuein with the dative is used of Jesus, it is found in a context alongside pisteuein eis. In John 3:15-18, for example, pisteuein with the dative occurs in verse 15: "that whoever believes in him (hēna pas ho pisteuōn en autō) may have eternal life." Verse 16 then switches to pisteuein eis: "that whoever believes in him (hēna pas ho pisteuōn eis auton) should not perish but have eternal life." Following this,

recognition but a yielding of oneself to the reality of regeneration. Impersonal intellectual assent will never recognize such a need.

¹⁵Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, trans. William F. Arndt and F. Wilbur Gingrich (2nd ed., revised and augmented by F. Wilbur Gingrich and Fredrick Danker from Walter Bauer's 5th ed.), Chicago and London: The University of Chicago Press, 1957), p. 660.

verse 18 switches back to pisteuein eis, then pisteuein absolute appears, and finally it changes back to pisteuein eis. This data, which indicates that John used pisteuein with the dative interchangeably with pisteuein eis, can be found also in 6:30 (cf. 6:29), 8:31 (cf. 8:30) and 12:38. These three references, which parallel in meaning John's use of pisteuein eis, point out the fact that pisteuein with the dative can mean more than mental assent.

Pisteuein with the dative in reference to Jesus' words. In those phrases where pisteuein with the dative is translated, "believe me" (4:21; 5:46a; 8:45, 46; 10:37, 38a; 14:11a, "believe my words" (5:47b), "believe him" (5:38), "they believed his word" (2:22; 4:50), and "believed our report" (12:38), a direct or indirect reference is made to belief in Jesus' words. The content of Jesus' words in eight of these occurrences concerns his deity as the Son of God. These occurrences appear in 5:46b, 47b; 5:38; 8:45, 46, 6; 10:37, 38a; 14:11a.¹⁶

Because pisteuein with the dative can be used in reference to Jesus' words, and those words regard his deity, this construction is much like pisteuein eis or pisteuein hoti. To believe in the Son (pisteuein eis ton huion) or to believe that Jesus is the Son of God (pisteuein hoti Iasous estin ho huios tou Theou) is no different than to believe Jesus' words which tell of his deity and Sonship. These eight references can be added to those which support a view of belief which

¹⁶The content of Jesus' words sometimes has to be taken from as large a context as a whole discourse. For example, 5:19-47 has to be consulted before one can determine what words of Jesus the Jews were refusing to believe in 5:47. This context develops Jesus' deity as the Son of God.

exceeds that of mental assent because they essentially denote the same meaning as constructions already proved to agree with this thesis.

John 12:28 also should be included as another use of pisteuein with the dative which indicates more than mental assent. The passage cited in this verse from Isaiah 53:1 is seen as fulfilled in the reaction of men to Jesus' words and ministry, "Lord, who has believed our report (tis episteusen ta akōn hāmōn) . . . ?" The rejection pictured in 12:38 is a refusal on the part of Jesus' contemporaries to entrust themselves to Him and to see Him as the Son of God (12:27-30), their Savior (12:31-33), the Christ (12:34), the Son of Man (12:34), and the light of mankind (12:35).

Pisteuein with the dative in reference to Moses' words. Jesus' references to belief in Moses' words (5:47a, 47a) should also be taken to mean more than mental assent. In 5:46, 47, belief in Moses' words stands in synonymous parallelism¹⁷ with belief in Jesus' words (5:46b, 47b):

For if You believed Moses,
you would believe me, for he wrote of me.

but if you do not believe his writings,
how will you believe my writings.

Because belief in Moses' words and belief in Jesus' words are parallel expressions, they should be taken in the same sense. Jesus' words in 5:46b, 47b have been determined to mean more than mental assent. Moses' words, therefore, should be considered to do the same.

¹⁷For informaton on synonymous parallelism see Berkeley Mickelsen, Interpreting The Bible (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1977), p. 325.

Pisteuein with the dative in reference to God. Pisteuein with the dative is used in reference to God in 5:24. Jesus says, "Truly, truly, I say to you, he who hears my word, and believes him who sent me (kai pisteuon to pempsanti me) has eternal life" The subject of belief is reversed in 5:18, where pisteuein with the dative is used of Jesus, " . . . believe him (Jesus) whom he (God) sent." Pisteuein with the dative, therefore, can be used interchangeably to refer either to believing God or Jesus.

It has been determined that the phrase "to believe him" (i.e. Jesus) found in 5:38 meant nearly the same thing as "to believe in him."¹⁸ This should be true of 5:24 also, because John used pisteuein with the dative in the same way in both references. The sense of "believing God," or "believing in him," however, is not simply belief that he exists. According to the context of this verse, it is belief in the God who has sent Jesus his Son to participate in his offer of eternal life to man.

Probably 5:24 should also stand with 5:38 as one of the references which denotes more than mental assent. John 5:38 has been shown previously to denote more than mental assent.¹⁹ And it would not be amiss to think that this parallel occurrence of pisteuein with the dative would also manifest the same meaning. This reference, added to the others previously discussed, makes a total of 15 times that pisteuein with the dative means more than mental assent. The remaining

¹⁸Cf. "Pisteuein with the dative in reference to Jesus' words," pp. 78, 79, in this thesis.

¹⁹Ibid.

four references are discussed in a section to follow, "Data Indicating that Belief Means at Least Mental Assent."

Pisteuein With the Accusative

Two verses in John use pisteuein with the simple accusative. They are 2:24 and 11:26b. 2:24 demonstrates the fact that the idea of a personal commitment can be included in John's use of the word pisteuo: "But Jesus on his part was not entrusting Himself to them (Iāsous ouk episteuen auton autois), for He knew all men." This use of the word pisteuo would place it alongside those which indicate that it means more than mental assent.

In 11:26b, Jesus questions Martha, saying: "Do you believe this (pisteueis touto)?" His question refers to a previous statement: "I am the resurrection and the life; he who believes in me shall live even if he dies, and everyone who lives and believes in me shall never die (11:25, 26)" Mary responds affirmatively to Jesus' question in 11:27.

Two reasons exist for assuming that pisteuein with the accusative, in 11:26, means more than mental assent. First, this construction is probably an alternate construction for pisteuein eis with the accusative. The fact that pisteuein eis is used twice just preceeding this occurrence of pisteuein with the accusative adds more evidence to support this conclusion. The second reason for including 11:26 with those references which indicate more than mental assent is that its immediate context contains three occurrences of pisteuō which have already been determined to denote more than mental assent.²⁰

²⁰Cf. "Pisteuein with Eis," pp. 65ff.; and "Pisteuein with Hoti," p. 71, 72, in this thesis.

Data Indicating That Belief Means at Least Mental Assent

Pisteuein with the Dative

John 2:23 provides an example of pisteuō which appears to indicate simply mental assent. Here John describes the response of Jesus' disciples when He was raised from the dead: ". . . they believed the Scripture, and the word which Jesus had spoken." The sense of pisteuein with the dative in this verse is probably "they took note of and accepted as true" the unnamed passage of Scripture which apparently foretold Jesus' resurrection, and Jesus' prophetic words attesting to this same event.

Chapter 4 contains two references of pisteuō which denote simple credence or mental assent. They are 4:21 and 4:50. The former refers to Jesus' conversation with the woman at the well, about the nature of true worship. He said, "Woman, believe me (pisteue moi), an hour is coming when neither in this mountain, nor in Jerusalem shall you worship the Father." Jesus' statement asks for nothing more than simple acceptance of his words. Mental assent is clearly the sense of pisteuō here.

In 4:50, John records the response of the royal official who had sought Jesus out to ask him to heal his son. Upon hearing Jesus' words, "Go your way; your son lives," the official is said to have believed the word (episteusen . . . tō logō) and started his return homeward. As in the previous example, simple credence is placed in Jesus' words.

An interesting note appears in comparing the royal official's belief as mentioned here, and in 4:53: "So the father knew that it was at the hour in which Jesus said to him, 'Your son lives,' and he himself believed and his whole household." If pisteuein with the dative in 4:50

is merely an example of credence, and pisteuein with hoti in 4:53 is an example of belief which means more than mental assent, then the royal official's faith could be said to be progressive. He took Jesus at his word when he said, "Your son lives," and went home. But when he heard that his son got better at the moment that Jesus had told him, "Your son lives," he believed in a deeper sense. Whereas 4:50 might indicate belief which is simple acceptance of Jesus' words, 4:53 may indicate that the royal official became a disciple.

John 10:38b is another example of pisteuo used in the sense of mental assent. Beginning with verse 37, Jesus says:

If I do not do the works of my Father, do not believe me; but if I do them, though you do not believe me, believe the works (tois ergois pisteuete), that you may know and understand that the Father is in me and I in the Father (10:37, 38).

The phrase "believe me" must mean something like "believe in me." This phrase has been determined to mean more than mental assent.

When Jesus perceives that people are not believing in him or his words, he points them to his works. Belief in the latter quite possibly means "recognize or admit to" the works. Even if one does this, Jesus indicates, he can come to an understanding that the Father is in him, and he is in the Father (10:38).

Pisteuein With Hoti

One reference which contains the construction pisteuein with hoti indicates mental assent. It appears in 9:18 where it is used of the unbelief expressed by the Jews that a man healed by Jesus had actually been blind from birth: "The Jews therefore did not believe it of him, that he had been blind, and had received sight" After questioning this man's parents, they were forced to believe, as verse 18

also indicates. The sense in which this particular occurrence is to be understood is probably not unlike the following paraphrase, "the Jews did not admit that he had been born blind and had received his sight." John 2:23; 4:21, 50; 9:18; and 10:38b contain the only examples of John's use of pisteuo which mean simple credence or mental assent.

Chapter 5

SUMMARY, CONCLUSIONS, AND SUGGESTIONS FOR FURTHER STUDY

Summary

Thus study has purposed to show that the concept of belief in the Gospel according to John means more than mental assent. The historical context in which the Gospel was written has been examined along with the linguistic background of the word pisteuo. The historical context shows that this Gospel is a reliable primary text for the study of belief. The linguistic context of the word pisteuo demonstrates that both Greek and Hebrew literature suggest a view of belief which surpasses in meaning credence or mental assent.

Statistical Analysis of John's Use of Pisteuo

A study of the concept of belief in the Gospel of John was made by examining the 98 times that the word pisteuo appears. This study revealed that nearly every time the word occurs, it denotes more than mental assent:

1. All 36 occurrences of pisteuein eis point to a view of belief which exceeds that of mental assent.
2. All 29 occurrences of pisteuein absolute point to a view of belief which exceeds that of mental assent.
3. Eleven of the 12 occurrences of pisteuein with hoti illustrate a concept of belief which exceeds mental assent.

4. Fifteen of the 19 times that pisteuein with the dative occurs, it means more than mental assent.

5. Both occurrences of pisteuein with the accusative demonstrate a view of belief which exceeds credence of mental assent.

6. Five occurrences of the word pisteuo point to a simple credence or mental assent. They are John 2:23; 4:21, 50; 9:18; and 10:38b. In John, 93 of the 98 occurrences of the word pisteuo point to a view of belief which exceeds that of mental assent.

The Primary Object of Faith in John's Gospel

John develops the religious aspects of belief around Jesus Christ. Belief can be in His person, words, or deeds; his words and deeds ultimately focus belief in his person. Three times belief refers to God, but never does this use appear without reference to belief in Jesus. In fact, belief in one inevitably leads to or implies belief in the other (cf. 5:24; 12:44; 14:1a).

Ways in Which John's Concept of Belief Exceeds that of Mental Assent

In addition to mental assent, belief (pisteuo) also contains a moral element of personal trust. To believe is not to impersonally accept the historicity of a man named Jesus. It is rely or trust in his person.

Belief can also mean commitment. In a secular sense, it can mean commitment of one's person to another (cf. 2:23). It can also be used to denote a yielding of allegiance to Jesus. Becoming a disciple of Jesus is something very akin to this aspect of belief.

John's concept of belief includes a personal element of religious encounter. Many people saw Jesus as a man. But only a few saw him as their Christ or the Son of God. When people accepted Jesus for who he really was, they, according to John, "believed." John indicates (cf. 20:31) that this element of personal encounter was also available to the reader of his Gospel. When the reader encounters Jesus through accepting the truth contained in John's record (cf. also 19:35), he has "believed" in the Johannine sense. The thesis therefore stands confirmed: John's meaning of belief does denote more than impersonal recognition of objective facts or mental assent.

Conclusions

Many people today think of belief as synonymous with mental assent. To the detriment of God's kingdom, this has produced the anomaly called nominal Christianity. While the Biblical understanding of belief contains the element of mental assent, in John's Gospel it means much more. Jesus was not just a good teacher who lived long ago in a distant land. John's concept of belief requires a personal encounter with, trust in, and obedience to God in Jesus Christ.

Suggestions For Further Study

Examination of Related Concepts and Themes

Further study should include the results of belief. A few of them are: having everlasting life (3:1; 5:24; 6:40), not perishing (3:16), not being condemned (3:18), escaping the wrath of God (3:36), causing people to pass from death into life (5:24), never thirsting (6:35), being raised on the last day (6:40), causing rivers of living

water to flow out of one's person (7:35), receiving the Holy Spirit (7:39), never dying (11:26), causing people to become children of light (12:36), not abiding in darkness (12:46), and doing greater works than Jesus did (14:12). One can see clearly that if belief has such far-reaching effects, it deserves attention.

An understanding of the Johannine concept of belief would also be enriched by further study on the qualitative difference made by true belief in life and lifestyle. Life for the believer takes on a whole new orientation. The believer comes to Jesus who says, "I am the way, the truth, and the life; no one comes to the Father, but through me (14:6)," and finds not only the promise of a different kind of life, but a condemnation of life as he has known it. Christ excludes in these words any type of life outside of belief in himself. Life for the believer, then, becomes life in Christ.

The difference in lifestyle that true belief makes. When a person becomes a believer, he no longer belongs to the world, that is, life as he has known it (17:16). Yet, he remains in the world (17:11) to demonstrate the difference that life in Christ makes. While being hated by the world (15:18), believers are to manifest unity (17:2, 22) and love (15:22) among one another. This unity and love is to be a testimony of God's love for his Son and mankind (17:23).

Believers are also to be "fruitbearers (15:8). Yet, they cannot bear fruit except they abide in the vine, that is, Christ (15:4). Fruitless branches are subject to being removed from the vine (15:2) and cast into the fire to be burned (15:6). Fruitbearing and abiding, therefore, must be an integral part of the believer's lifestyle.

The topic of commitment also should be studied in its relation to the subject of belief. John repeatedly shows the depth of people's commitment to Christ. In the case of the lame man which Jesus healed and subsequently charged "to sin no more," the man went straight to the authorities to give them Jesus' name (5:10-16). His loyalties seem to have sided more with the Jewish leaders than with Jesus.

The disciples manifested their commitment by following Jesus (1:37-51; 6:67-69). Yet even their commitment was found momentarily wanting (16:32). Later, as the Acts of the Apostles indicates, their commitment was demonstrated as they were martyred for their belief in Jesus. The Gospel is replete with examples where commitment is part of belief.

Examination of Related Words

While pisteuein and aman are the primary words used to develop the Biblical concept of belief, they do not account for a complete understanding of the topic. Further study might include other Hebrew words such as amar, chasah, cheel or chul, batach, chun, yachal and kesel,¹ which are generally translated faith, confidence, and trust. Greek words which might be included in a comprehensive treatment of the New Testament concept of faith are pistis (faith), pepeismai from peithō (to be convinced), epanapauomai (rest), elpis (hope), and hupakoa (obedience).

¹Perhaps shama should be included with this list if one were to attempt a comprehensive statement about the Old Testament concept of belief. It, for example, is translated in Jeremiah 25:8 as "obeyed" (RSV) or "heard" (KJV). The idea expressed here is that the people of Judah had not responded to God's message proclaimed through the prophets. They had heard the message proclaimed through Jeremiah, but there was a sense in which they had not heard--their hearing had not given way to the kind of action that was in keeping with the message of God. In

Restatement of the Thesis.

The thesis of this study was that the concept of belief in the Gospel according to John denotes more than mental assent. The term mental assent was defined as credence or impersonal recognition of objective facts. When mental assent is thus defined, the thesis stands approved.

Mental assent, however, is perhaps not the best choice of wording for this paper. Further research and reflection suggest that, in modern use, mental assent denotes an intellectual judgment without reference to personal involvement or noninvolvement. Therefore, assent can be used of mental recognition of facts which present themselves to the intellectual character of man, and that assent can be either personal or impersonal.

A better candidate for the statement for the thesis is fides historica. When related to tenants of the Christian faith, this phrase has been described as "an impersonal agreement with the facts and propositions of Christianity."² The thesis statement could be rephrased: The concept of belief in the Gospel according to John denotes more than an impersonal recognition of objective facts.

this passage, shama may indicate that belief and obedience/hearing are very close in meaning.

²Vernon C. Grounds, "The Nature of Faith," Christian Faith and Modern Theology (New York: Channel Press, 1964), p. 327.

BIBLIOGRAPHY

A. BOOKS

1. Anthropology, Comparative Religions, and Sociology

Anderson, Sir Norman, ed. The World's Religions. rev. 4th ed. Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1977.

Beals, Ralph L., and Harry Hoyer. An Introduction to Anthropology. 4th ed. New York and others: The Macmillan Company, 1971.

Ellwood, Robert S. An Introduction to the Religious Life of Mankind. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1976.

Kottak, Conrad Phillip. Anthropology The Exploration of Human Diversity. New York: Random House, 1974.

Kroeber, A. L. Anthropology. New York: Harcourt, Brace and Company, 1923.

Lowry, Richie P., and Robert P. Rankin. Sociology. 3rd ed. Lexington and others: D. C. Heath and Company, 1977.

Neill, Stephen. Christian Faith and Other Faiths. 2nd ed. London and others: Oxford University Press, 1970.

2. Bibles

Bible, Biblica Hebraica Stuttgartensia. 3rd ed. New York: American Bible Society, 1977.

Bible, Greek New Testament. 2nd ed. New York: American Bible Society, 1968.

Bible, New American Standard. New York: World Publishing Co., 1971.

Bible, New International Version. Grand Rapids: Zondervan Bible Publishers, 1973.

Bible, Revised Standard Version. New Testament, 2nd ed. Nashville: Regency Publishing House, 1971.

The Septuagint Version of the Old Testament and Apocrypha. London: Samuel Bagster and Sons Limited, n.d.

3. Commentaries

- Barrett, C. K. The Gospel According to St. John. New York: The Macmillan Company, 1956.
- Brown, Raymond E. "The Gospel According to John." The Anchor Bible. Vol. 29. Garden City, New York: Doubleday and Company, Inc., 1966.
- Bullinger, E. W. Figures of Speech used in the Bible - Explained and Illustrated. Grand Rapids, Michigan: Baker Book House, 1968.
- Bultmann, Rudolf. The Gospel of John. Philadelphia: The Westminster Press, 1971.
- Dods, Marcus. "The Gospel of John." The Expositors Greek Testament. Vol 1. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, n.d.
- Hendriksen, Willam. "Exposition of the Gospel According to John." New Testament Commentary. Vols. I, II. Grand Rapids, Michigan: Baker Book House, 1953.
- Howard, Wilbert F., and Arthur John Gossip. "The Gospel According to St. John." The Interpreter's Bible. Vol. 5. New York and Nashville: Abingdon Press, 1952.
- Jamieson, Robert, A. R. Fausset, and David Brown. A Commentary Critical and Explanatory on the Old and New Testaments. Grand Rapids, Michigan: Zondervan Publishing House, n.d.
- Jensen, Irving L. John: A Self-Study Guide. Chicago: The Moody Bible Institute of Chicago, 1970.
- Lenski, R. C. H. The Interpretation of St. John's Gospel. Minneapolis, Minnesota: Augsburg Publishing House, 1943.
- Lightfoot, R. H. St. John's Gospel, ed. C. F. Evans. Rev. ed. London: Oxford University Press, 1957.
- Metzger, Bruce M. A Textual Commentary on the Greek New Testament. New York: American Bible Society, 1971.
- Morris, Leon. The Gospel According to John. Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1971.
- _____. Studies in the Fourth Gospel. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1969.
- Tasker, R. V. G. The Gospel According to John. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1960, pp. 237.
- Turner, George. Aldersgate Biblical Series: John A and B. Winona Lake, Indiana: Light and Life Press, 1962.

Turner, George Allen, and Julius R. Mantey. "The Gospel According to John." The Gospel According to John. Vol. IV. Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1964.

Harrison, Everett F. John: The Gospel of Faith. Chicago: Moody Press, 1962.

4. Criticism of John's Gospel

Barrett, C. K. The Gospel of John and Judaism. trans. D. M. Smith. Philadelphia: Fortress Press, 1975.

Cullmann, Oscar. The Johannine Circle. trans. John Bowden. Philadelphia: The Westminster Press, 1976.

Dodd, C. H. The Interpretation of the Fourth Gospel. Cambridge: Cambridge University Press, 1953.

Howard, Wilbert Francis. The Fourth Gospel in Recent Criticism and Interpretation. London: The Epworth Press, 1931.

Jackson, H. Latimore. The Problem of the Fourth Gospel. Cambridge: At the University Press, 1918.

Sanday, William. The Criticism of the Fourth Gospel. New York: Charles Scribner's Sons, 1905.

Scott, Ernest F. The Fourth Gospel its Purpose and Theology. Edinburgh: T. and T. Clark, 1906.

Soulen, Richard N. Handbook of Biblical Criticism. Atlanta: John Knox Press, 1933.

Strachan, Robert Harvey. The Fourth Gospel its Significance and Environment. 2nd ed. London: Student Christian Movement, 1920.

Taylor, Vincent. The Formulation of the Gospel Tradition. 2nd ed. London: The Macmillan Co., 1933.

5. General Reference Material

Bengel, John Albert. New Testament Word Studies. Vol. 1. Grand Rapids, Michigan: Kregel Publications, 1971.

Cheney, Johnston M. The Life of Christ in Stereo. Portland, Oregon: Western Baptist Seminary Press, 1969.

Friedrich, Gerhard. Theological Dictionary of the New Testament. Grand Rapids: William B. Eerdmans Publishing Company, 1971.

Halley, Henry H. Halley's Bible Handbook. 24th ed. Grand Rapids, Michigan: Zondervan Publishing House, 1965.

Jellicoe, Sidney. The Septuagint and Modern Study. Oxford: Oxford University Press, 1968.

Kraeling, Emil G. Rand McNally Bible Atlas. New York and others: Rand McNally and Company, 1956.

Robertson, A. T. A Harmony of the Gospels for Students of the Life of Christ. New York and others: Harper and Row Publishing, 1922.

Swete, Henry Barclay. An Introduction to The Old Testament in Greek. Rev. by Richard Rusden Ottley. 2nd ed. New York: KTAV Publishing House, Inc., 1968.

Tenney, Merrill C. The Genius of the Gospels. Grand Rapids: William B. Eerdmans Publishing Company, 1957.

_____. The Zondervan Pictorial Encyclopedia of the Bible. Grand Rapids: Zondervan Publishing House, 1975.

Throckmorton, Burton H. Jr., ed. Gospel Parallels. 3rd ed. Nashville and New York: Thomas Nelson, Inc., 1967.

Vincent, Marvin R. Word Studies in the New Testament. Vol 2. New York: Charles Scribner's Sons, 1905.

Wilson, William. Old Testament Word Studies. Grand Rapids, Michigan: Kregel Publications, 1978.

6. Interpretive Aids

Bernard, R. & M. . Protestant Biblical Interpretation. 3rd rev. ed. Grand Rapids: Baker Book House, 1970.

Jensen, Irving. Independent Bible Study. Chicago: Moody Press, 1963.

Michelsen, A. Berkeley. Interpreting the Bible. Grand Rapids: William B. Eerdmans Publishing Company, 1963.

Perry, Lloyd M., and Robert D. Culver. How to Search the Scriptures. Grand Rapids, Michigan: Baker Book House, 1967.

7. Introductory Aids

Archer, Gleason T. A Survey of Old Testament Introduction. Revised ed. Chicago: Moody Press, 1974.

Earle, Ralph. Exploring the New Testament. contribs. Harvey J. S. Blaney, and Carl Hanson. Kansas City, Missouri: Beacon Hill Press of Kansas City, 1955.

- Guthrie, Donald. New Testament Introduction. 3rd ed. Downers Grove, Illinois: Intervarsity Press, 1978.
- Kummel, Werner George. Introduction to the New Testament. Rev. ed. 17th ed. Nashville and New York: Abingdon Press, 1975.
- Selby, Donald J. Introduction to the New Testament. New York: The Macmillan Company, 1971.
- Spivey, Robert A., and D. Moody Smith, Jr. Anatomy of the New Testament - A Guide to its Structure and Meaning. 2nd ed. New York: Macmillan Publishing Co., Inc., 1974.
- Westcott, Brooke Foss. Introduction to the Study of the Gospels. New York: Macmillan and Co., 1887.

8. Language Aids

- Blass, F. A. Debrunner, and Robert A. Funk. trans. A Greek Grammar of the New Testament and Other Early Christian Literature. Chicago and London: The University of Chicago Press, 1961.
- Brown, Francis, S. R. Driver, and Charles A. Briggs, eds. trans. Edward Robinson. A Hebrew and English Lexicon of the Old Testament based on the Lexicon of William Gesenius. Oxford: at the Clarendon Press, 1906.
- Dana, H. E., and Julius R. Mantey. A Manual Grammar of the Greek New Testament. Toronto, Ontario: The Macmillan Company, 1957.
- Gingrich, F. Wilbur. Shorter Lexicon of the Greek New Testament. Chicago and London: The University of Chicago Press, 1957.
- Gove, Philip B., ed. Webster's New Dictionary of Synonyms. Springfield, Massachusetts: G. & C. Merriam Company, 1968.
- Greenlee, J. Harold. A Concise Exegetical Grammar of New Testament Greek. 3rd ed. Grand Rapids: William B. Eerdmans Publishing Company, 1963.
- Guralnik, David B., ed. Webster's New World Dictionary. 2nd college ed. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1970.
- Hatch, Edwin, and Henry A. Redpath. A Concordance to the Septuagint and Other Greek Versions of the Old Testament. II. Gray, Austria: Audemische Druck, U. Verlagsanstalt, 1954.
- Moule, C. F. D. An Idiom Book of New Testament Greek. 2nd ed. London and others: Cambridge University Press, 1970.
- Nida, Eugene A. Morphology: the Descriptive Analysis of Words. 2nd ed. Ann Arbor: The University of Michigan Press, 1949.

Pei, Mario A. A Dictionary of Linguistics. Contrib. ed. Frank Gaynor. Totowa, New Jersey: Littlefield, Adams Co., 1969.

Robertson, A. T. A Grammar of the Greek New Testament in the Light of Historical Research. 5th ed. New York and London: Harper and Brothers Publishers, 1931.

Webster's New Dictionary of Synonyms. Springfield, Massachusetts: G. & C. Merriam Company Pub., 1968.

9. Philosophy and Faith

Conrad, A. Z. The Seven Finalities of Faith. Philadelphia: The Sunday School Times Co., 1926.

Donizer, Simon, ed. The Nature of Man in Theological and Psychological Perspective. New York: Harper and Brothers Publishers, 1962.

Fiske, John. Outlines of Cosmic Philosophy Based on the Doctrine of Evolution, with Criticisms on the Positive Philosophy. 2 vols. Cambridge: The Riverside Press, 1893.

Grounds, Vernon C. "The Nature of Faith." Christian Faith and Modern Theology. New York: Channel Press., 1964, pp. 323-345.

Lewis, Edwin. Biblical Faith and Christian Freedom. Abingdon-Cokesburg Press, 1953.

Newman, John Henry. Grammar of Assent. Garden City, New York: Image Books, a division of Doubleday and Company, Inc., 1955.

Spier J. An Introduction to Christian Philosophy. Philadelphia: The Presbyterian and Reformed Publishing Company, 1954.

Tennant, F. R. Philosophical Theology. Cambridge: University Press, 1935.

Trueblood, David Elton. Philosophy of Religion. New York: Harper and Row Publishers, 1957.

Walker, James B. Philosophy of the Plan of Salvation. 2nd ed. Cincinnati and New York: Curts and Jennings and Eaton and Mains, n.d.

Williams, Rheinallt Nantlais. Faith, Facts, History, Science and How They Fit Together. Wheaton, Illinois: Tyndale House Publishers, Inc. 1974.

Oates, Wayne E. The Psychology of Religion. Waco, Texas: Word Books, 1973.

Pratt, James Bissett. The Psychology of Religious Belief. New York and London: The Macmillan Company, 1907.

10. Theology

- Burrows, Millar. An Outline of Biblical Theology. Philadelphia: The Westminster Press, 1946.
- Chafer, Lewis Sperry, and John F. Walvoord. rev. Major Bible Themes. Rev. ed. Grand Rapids: Zondervan Publishing House, 1974.
- Childs, Brevard S. Biblical Theology in Crisis. Philadelphia: The Westminster Press, 1970.
- Gould, Ezra P. The Biblical Theology of the New Testament. London: The Macmillan Company, 1900.
- Henry, Carl F. H., ed. Christian Faith and Modern Theology. New York: Channel Press, 1964.
- Hodge, Charles. Systematic Theology. 5 vols. Grand Rapids: William B. Eerdmans Publishing Company, 1946.
- Jeremias, Joachin. New Testament Theology. New York: Charles Scribner's Sons, 1971.
- Linton, Calvin D. "Faith." Basic Christian Doctrines. New York and others: Holt, Rinehart and Winston, 1962, pp. 199-205.
- Purkiser, W. T., and others. Exploring Our Christian Faith. Kansas City, Missouri: Beacon Hill Press of Kansas City, 1960.
- _____, Richard S. Taylor, and Willard H. Taylor. God, Man, and Salvation. Kansas City, Missouri: Beacon Hill Press of Kansas City, 1977.
- Weiss, Bernhard. Biblical Theology of the New Testament. 2 vols. Edinburgh: T. and T. Clark, n.d.

B. Articles: Word Studies

- Bultmann, Rudolph. "Pisteuo Ktl.; Greek Usage." Theological Dictionary of the New Testament. Vol. VI. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1968, pp. 174-182.
- _____. "Pisteuo Ktl.; The Pistis Group in the New Testament." Theological Dictionary of the New Testament. Vol. VI. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1968, pp. 197-202.
- Harris, M. J. "Appendix - Prepositions with Pisteuo and Pistis." The New International Dictionary of New Testament Theology. Vol 3. Grand Rapids, Michigan: Zondervan Publishing House, 1976, pp. 1210-1215.

- Jepsen, Alfred. "Aman." Theological Dictionary of the Old Testament. I. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1977, pp. 292, 293.
- Michel, Otto. "Pistis." The New International Dictionary of New Testament Theology. Vol. 1. Grand Rapids, Michigan: Zondervan Publishing House, 1976, pp. 593-606.
- Weiser, Artur. "Pisteyo Ktl.; The Old Testament Concept." Theological Dictionary of the New Testament. Vol. VI. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1968, pp. 182-196.

C. Periodical Articles

- Andrews, M. E. "The Authorship and Significance of the Gospel of John." Journal of Biblical Literature, LXIV (June 1945), pp. 183-192.
- Brown, Raymond E. "Johannine Ecclesiology - The Community's Origins." Interpretation, XXXI (October, 1977), pp. 379-393.
- Carson, D. A. "Current Source Criticism of the Fourth Gospel: Some Methodological Questions." Journal of Biblical Literature, 97 (September, 1978), pp. 411-429.
- Casey, Robert P. "Professor Goodenough and the Fourth Gospel." Journal of Biblical Literature, LXIV (December, 1945), pp. 535-542.
- Enslin, Morton. "The Perfect Tense in the Fourth Gospel." Journal of Biblical Literature, LV, (June 1936), pp. 121-131.
- Goodenough, Erwin R. "John a Primitive Gospel." Journal of Biblical Literature, LXIV (1945), pp. 145-182.
- Goodenough, Erwin. "A Reply." Journal of Biblical Literature, LXIV (December, 1945), pp. 543, 544.
- Kysar, Robert. "Community and Gospel; Vectors in Fourth Gospel Criticism." Interpretation, XXXI (October, 1977), pp. 355-366.
- Meyer, Paul W. "A Note on John 10:1-18." Journal of Biblical Literature, LXXV (September, 1956), pp. 232-235.
- Miner, Paul S. "The Audience of the Fourth Evangelist." Interpretation, XXXI (October, 1977), pp. 339-354.
- Parker, Pierson. "Two Editions of John." Journal of Biblical Literature, LXXV (December, 1956), pp. 303-314.
- Smith, D. Moody. "The Presentation of Jesus in the Fourth Gospel." Interpretation, XXXI (October, 1971), pp. 367-378.

Schneiders, Sandra M. "Reflections on Commitment in the Gospel According to John." Biblical Theology Bulletin, VIII (February, 1978), pp. 40-48.

D. Unpublished Material

Wyatt, Alan Lester. A Christian Concept of Anthropology Derived From the Johannine Literature. An unpublished thesis presented to the faculty of Western Evangelical Seminary, Milwaukie, Oregon: May, 1970.

APPENDIX A

The Textual Variant in John 20:31

A textual variant occurs with the word translated believe in the first part of verse 31. The translation "that you may believe," correctly reflects the aorist active subjunctive form of pisteuō. The second reading gives the present active subjunctive form of pisteuō which is pisteusāte. This second reading could be translated, "that you may continue to believe." The implication of this second reading is that the readers of the Gospel are already Christians.¹

Internal Evidence

Very little internal evidence exists to aid in deciding for either reading. The nature of this variant, for example, hardly applies to three principles suggested by J. Harold Greenlee for evaluating the internal aspects of the text.² The one place in the Gospel which would be helpful in determining the tense preferred by the author, 19:35, manifests the same textual problem as found here in 20:31.³ The evangelistic character of the book is the only other internal evidence that would contribute to a choice of the preferred reading. This, however,

¹This is the position of Paul S. Minear who suggests that the Gospel was aimed at second generation Christians; Paul S. Minear, "The Audience of the Fourth Evangelist," Interpretation, XXXI (1977), pp. 339-354.

²Cf. J. Harold Greenlee, Introduction to New Testament Textual Criticism (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1964), pp. 114, 115.

³Bruce Metzger says, in his Textual Commentary on the Greek New Testament (New York and others: United Bible Societies, 1971), p. 254,

is to force an interpretation of the general thought of the book upon these readings.

External Evidence

One of the principle manuscripts supporting the second reading is ℞. ℞ tends to agree with the Western text-type and especially D. This is not the case with reading two; D supports Reading 1. Reading 2, however, is not disqualified on this point; what it lacks by way of disagreement with the Western text, it makes up by the strong combination of manuscripts in support of it. P66, ℞, B, Θ, 892 and 0250 support Reading 2.

Reading 2 certainly presents the earliest witnesses. Because ℞^c has been corrected to Reading 2, the earliest textual evidence for Reading 1 does not appear until the fifth century in uncials C and W. According to Greenlee, manuscripts from the fifth century on bear the influence of the Byzantine text. His suggestion is to prefer the reading which differs from that of the Byzantine text.⁴ Based on this criteria, then, Reading 2 is to be preferred.

Summary of the Evidence

An honest appraisal of the readings would probably rest in indecision. Internal evidence commends neither Reading 1 or 2. External evidence, however, supports reading two. If a decision were forced, Reading 2 would be preferred.

that 19:35 manifests the same textual problem as 20:31. The third edition of the United Bible Society's Greek text, however, does not give any textual evidence for this variant. In 19:35, the editors simply place the sigma of the aorist subjunctive in brackets.

⁴Greenlee, p. 116.

APPENDIX B

John's Use of Pisteuō, the Septuagint, and the Old Testament Concept of Belief

The Septuagint translation of the Hebrew Old Testament suggests several points of correspondence between John's use of pisteuō and the Old Testament concept of belief. Pisteuō, the word used distinctively by John to develop this topic, is the word that the Septuagint translators chose to translate the Hebrew word aman. This word contributes to the Old Testament concept of belief in no small way: to repeat Weiser's comment, "in this word is expressed the most distinctive and profound thing which the Old Testament has to say about faith."¹ Pisteuō was not only the choice for translating the word aman; it was used this way exclusively. For example, the Hebrew word batach, which is translated trust and is therefore close in meaning to the word aman, is never translated in the Septuagint by pisteuō.²

The use of pisteuō by the Septuagint translators would be of less value to this study if John had never read the Septuagint. This, however, is not the case. John's awareness of the Septuagint can be demonstrated by his use of it in direct quotation and allusion. Henry Barclay Swete points out John's use of the Old Testament:

¹Artur Weiser, "Pisteuo Ktl.; The Old Testament Concept," Theological Dictionary of the New Testament, VI (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1968), p. 1968.

²Robert Baker Girdlestone, Synonyms of the Old Testament (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1948), p. 104.

The Fourth Gospel quotes the LXX (i.e. the Septuagint) verbatim, or with slight variants, in cc. 2:17, 10:34; 12:38; 19:24, 36, and more freely in 6:3, 45; 15:25. In other places the author takes a more or less independent course.³

He also provides a list of the Septuagint passages quoted, with their corresponding references in John.⁴

Table of Old Testament Passages Quoted in John

John	1.23	Isa.	xi.3
	ii.17	Ps.	lxviii.10
	vi.31	Exod.	xiv.4, 15 (Psalms lxxvii.24f.)
	vi.45	Is.	liv.13
	x.34	Ps.	lxxxi.6
	xii.15	Zech.	ix.9
	xii.38	Isa.	liii.1
	xii.40	Isa.	vi.10
	xiii.16	Ps.	xl. (xli.) 10
	xv.25	Ps.	xxxiv.19 (ixviii.5)
	xix.24	Ps.	xxi.19
	xix.36	Exod.	xii.46 (Num. ix.12, Ps. xxxiii.21)
	xix.37	Zech.	xii.10

This use of the Septuagint, coupled with John's known Hebrew background, suggests it would not be amiss to think that John used pisteuō with the Hebrew concept in mind.

³Henry Barclay Swete, An Introduction to the Old Testament in Greek, Rev. ed., by Richard Rusden Ottley. (New York: KTAV Publishing House, 1968), p. 398.

⁴Swete, p. 388.

APPENDIX C

The Exclusion of Mandaism and Gnosticism From the Interpretive Context of the Gospel of John and the Word Pisteuō

Mandaism

In his study of the relationship of Mandaism to the Gospel of John, Dodd concludes:

It seems that the Mandaen literature has not that direct and outstanding importance for the study of the Fourth Gospel which had been attributed to it by Lidsbarski, Reitzenstein and Bultmann, since it is hazardous, in the presence of obvious and pervasive Christian influence to use any part of it for a pre-Christian cult or mythology."¹

This stands in opposition to Bultmann's theory that pre-Christian forms of Mandaism, which were propagated by a sect centered around John the Baptist, provided the basis or source of Johannine Christian doctrine.² For the purposes of this study, Mandaism does not provide the context from which to interpret either the Gospel of John or the word pisteuō.

Gnosticism

Gnosticism should be disqualified as a part of the context from which to interpret the word pisteuō and the Gospel of John. Although strains of Gnosticism may have existed at the writing of John's Gospel, well-developed forms of Gnostic thought appeared later than the composition of this Gospel.

C. H. Dodd suggests its exclusion as the context from which to understand the Gospel for other reasons:

¹C. H. Dodd, p. 102.

²Bultmann, The Gospel of John, pp. 6-12.

Yet when we have studied them (i.e. the Gnostic writings) as sympathetically as possible, it seems that we must conclude that the ideas which they are setting forth are not in fact derived from the text of the Fourth Gospel, however felicitously, sometimes, it may be used to illustrate them.³

Dodd's evaluation of the relationship between Gnostic ideas and John's Gospel points out three things:

1. The Gospel is not to be thought of as a document with Gnostic tendencies;
2. The Gospel is not to be interpreted in the light of Gnostic literature;
3. The Gnostics sometimes borrowed from John's Gospel to support their ideas.

Gnosticism, along with its divergent form found in Mandaism, does not provide the context from which to interpret the Gospel of John or the word pisteuō.

³C. H. Dodd, p. 102.

APPENDIX D

Qal Representative Occurrences of Aman

Brown, Driver and Briggs list four main uses of the Qal forms of aman. The first is "to support or nourish."¹ Ester 2:7 represents this use, saying of Mordecai: Vayehē ōmein et hadasa ("and he was supporting [bringing up] Ester"). Here Mordecai was acting in the role of a parent.

Aman is also used substantively in the Qal stem. Isaiah 49:23 records, in part, the promise of Yahweh to Israel: Vahayu melakeem omnaek ("and kings are to be your foster-fathers"). Number 11:12 also reflects aman used substantively. In the previous references, males are engaged in parent-like activity. Ruth 4:12 records a woman, Naomi, in the role of caring for Obed, Ruth's child, by becoming his nurse.

One reference to aman in the Qal stem which is descriptive of moral character is II Samuel 20:19. Here a woman reasons with Joab in an attempt to keep him from destroying the city to which Sheba, the son of Bichri, had fled. She says, "I am of those who are peaceable and faithful (emuni) in Israel."

Aman is used as a noun in II Kings 18:16. This passage records Hezekiah's cutting off the gold overlay from the doors and doorposts of the temple. His plan was to give the gold to Shalmaneser, king of Assyria, thus buying off his conquest of Judah and Jerusalem. The doorposts in this reference are called haomnot.

¹Francis Brown, S. R. Driver, and Charles A. Briggs, eds., trans. Edward Robinson, A Hebrew and English Lexicon of the Old Testament (Oxford: Clarendon Press, 1906), p. 52.

APPENDIX E

Occurrences of Pisteuo in Its Various Constructions

Occurrences of Pisteuo with Eis

1:12; 2:11; 2:12; 3:16; 3:16; 3:18a, c, 36; 4:39; 6:29; 6:35,
40; 7:5, 31, 38, 39, 48; 8:30; 9:35, 36; 10:42; 11:25, 26a, 45, 48;
12:11, 36, 37, 42, 44a, b, 46; 14:1, a, b, 12; 16:9.

Occurrences of Pisteuo with Eis in Reference to Jesus

All of the above except 14:1a which refers to God.

When used as belief "in him." 2:11b; 3:18a; 4:39; 6:29, 40;
7:5, 31, 38, 39, 48; 8:30; 9:36; 10:42; 11:45; 11:48; 12:37, 42.

When used as belief "in Jesus." 12:11

When used as belief "in the light." 12:36

When used as belief "in his name." 1:12; 2:23; 3:18b.

When used of belief "in me." 6:35; 7:38; 11:25, 26a; 12:44a, b,
46; 14:1b; 14:12; 16:9; 17:20.

When used of belief "in the Son." 3:36

When used of belief "in the Son of Man." 5:38

Occurrences of Pisteuein with Hoti

6:69; 8:24; 9:18; 11:27; 11:42; 13:19; 14:10; 16:27; 16:30;
17:8; 17:21; 20:31.

Occurrences of Pisteuein with Hoti used in reference to Jesus.

6:69; 8:24; 11:27; 11:42; 13:19; 14:10; 16:27; 16:30; 17:18; 17:21;
20:31.

Pisteuein hoti in reference to unbelief that a man had been blind from birth. 9:18.

Appearance of Pisteuein Absolute.

1:7, 50; 3:12a, b; 3:18b; 4:41, 42, 48, 53; 5:44; 6:36; 6:47, 64a, b; 9:38; 10:25, 26; 11:15; 11:40; 12:39; 14:11b, 29; 16:31; 19:35; 20:8, 25, 29a, b, 31b.

Pisteuein absolute used like pisteuein eis. 3:18; 4:41, 48, 53; 5:44; 6:36; 6:47, 64a and b; 9:38; 11:40; 12:39.

Pisteuein absolute where the context provides content about the object of faith like a hoti clause. 1:50; 4:42; 10:25, 26; 14:11; 16:31; 20:8, 25, 29a and b; 20:31.

Pisteuein absolute in the sense of "to have faith." 1:7; 11:15; 14:29; 19:35.

Pisteuein with the Dative

When used in reference to Jesus. 3:15; 6:30; 8:31.

When used in reference to His works. 10:38b.

When used in reference to His words when they refer directly or indirectly to His deity as the Son of God. 5:38; 5:46b, 47b; 8:45, 6; 10:37, 38a; 14:11a.

When used in reference to His words when they refer to Jesus' resurrection. 2:22.

When used in reference to His words when general reference is made to Jesus' words and ministry. 12:38.

When used in reference to His words when they refer to the nature of the true worshipper. 4:21.

When used in reference to His words when they refer to the healing of a royal official's son. 4:50.

When used in reference to God. 5:24.

When used in reference to Moses' word. 5:46a, 47a.

Pisteuein with the Accusative

2:24; 11:26b.