

JOSHUA J. F. COUTTS

The Divine Name
in the Gospel of John

*Wissenschaftliche Untersuchungen
zum Neuen Testament 2. Reihe
447*

Mohr Siebeck

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Joshua J. F. Coutts

The Divine Name in the Gospel of John

Significance and Impetus

Mohr Siebeck

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*For my Parents,
Bob and Alison Coutts*

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Vancouver, August 2017

J. J. F. Coutts

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Abbreviations

For ancient Jewish, Christian, and Classical primary sources, I follow the system of abbreviations prescribed by *The SBL Handbook of Style*, 2nd ed. Atlanta: SBL, 2014.

AB	Anchor Bible
ABD	Anchor Bible Dictionary
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AJEC	Ancient Judaism and Early Christianity
AnBib	Analecta Biblica
ANRW	Aufstieg und Niedergang der Römischen Welt
ANTC	Abingdon New Testament Commentaries
ATANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
BETL	Bibliotheca Ephemeridum Theologiarum Lovaniensium
BibInt	Biblical Interpretation Series
BBR	<i>Bulletin for Biblical Research</i>
BNTC	Black's New Testament Commentary
BSac	<i>Bibliotheca Sacra</i>
BT	<i>Bible Translator</i>
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
BZ	<i>Biblische Zeitschrift</i>
CBET	Contributions to Biblical Exegesis and Theology
CBQ	<i>Catholic Biblical Quarterly</i>
CBQMS	<i>Catholic Biblical Quarterly</i> Monograph Series
CRINT	Compendia Rerum Iudaicarum ad Novum Testamentum
DSD	<i>Dead Sea Discoveries</i>
EBS	Encountering Biblical Studies
ECDSS	Eerdmans Commentaries on the Dead Sea Scrolls
EJL	Early Judaism and Its Literature
FAT	Forschungen zum Alten Testament
FTS	Frankfurter theologische Studien
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
HB	Hebrew Bible
HBS	Herders biblische Studien
HThKNT	Herders Theologischer Kommentar zum Neuen Testament
HTR	<i>Harvard Theological Review</i>

<i>HUCA</i>	<i>Hebrew Union College Annual</i>
HNT	Handbuch zum Neuen Testament
ICC	International Critical Commentary
<i>IKZ</i>	<i>Internationale katholische Zeitschrift</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
JCTCRS	Jewish and Christian Texts in Contexts and Related Studies
<i>JGRChJ</i>	<i>Journal of Greco-Roman Christianity and Judaism</i>
<i>JJS</i>	<i>Journal of Jewish Studies</i>
<i>JQR</i>	<i>Jewish Quarterly Review</i>
<i>JSJ</i>	<i>Journal for the Study of Judaism</i>
JSJSup	Supplements to the <i>Journal for the Study of Judaism</i>
<i>JSJT</i>	<i>Jerusalem Studies in Jewish Thought</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	<i>Journal for the Study of the New Testament</i> , Supplement
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
LCL	Loeb Classical Library
LNTS	Library of New Testament Studies
LXX	Greek Septuagint
MS(S)	Manuscript
MT	Masoretic Text
NA ²⁸	<i>Novum Testamentum Graece</i> , Nestle-Aland, 28th edition
NCBC	New Century Bible Commentary
NIGTC	New International Greek Testament Commentary
NHS	Nag Hammadi Studies
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	<i>Novum Testamentum</i> , Supplement series
NTAbh	Neutestamentliche Abhandlungen
NTD	Das Neue Testament Deutsch
NTL	New Testament Library
NTOA	<i>Novum Testamentum et Orbis Antiquus</i>
<i>NTS</i>	<i>New Testament Studies</i>
NTSI	The New Testament and the Scriptures of Israel
<i>NTT</i>	<i>Nederlands Theologisch Tijdschrift</i>
NTTS	New Testament Tools and Studies
<i>OTP</i>	<i>Old Testament Pseudepigrapha</i>
<i>REG</i>	<i>Revue des Études Grecques</i>
<i>RB</i>	<i>Revue biblique</i>
RBS	Resources for Biblical Study
<i>RSR</i>	<i>Recherches de science religieuse</i>
SBLDS	Society of Biblical Literature, Dissertation Series
<i>SBLSP</i>	<i>Society of Biblical Literature Seminar Papers</i>
SBS	Stuttgarter Bibelstudien
SCS	Septuagint and Cognate Studies
SemeiaSt	Semeia Studies
SHCT	Studies in the History of Christian Traditions
SHR	Studies in the History of Religions (Supplements to numen)
SHS	Scripture and Hermeneutics Series
SJ	Studia Judaica

SNAM	Studies in Neoplatonism: Ancient and Modern
SNTSMS	Society of New Testament Studies Monograph Series
SNTW	Studies of the New Testament and its World
SP	Sacra Pagina
SPHS	Scholars Press Homage Series
STDJ	Studies on the Texts of the Desert of Judah
TBN	Themes in Biblical Narrative
TSAJ	Texte und Studien zum antiken Judentum
TVZ	Theologischer Verlag Zürich
<i>TynBull</i>	<i>Tyndale Bulletin</i>
VC	<i>Vigiliae Christianae</i>
VT	<i>Vetus Testamentum</i>
WB	Die Welt der Bibel
WBC	Word Biblical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WTJ	<i>Westminster Theological Journal</i>
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
YJS	Yale Judaica Series
ZNW	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>

Introduction

Historically, treatments of the theology of the Gospel of John have emphasized the author's (hereafter "John")¹ use of titles (e.g., Word and Father/Son), the distinctive "I am" statements, the sending or descent/ascent motifs, or Jesus's role as "revealer." However, one aspect of John's theology, which has been largely overlooked, is his emphasis on the divine name.² Most scholars pass over references to the Father's *ὄνομα* as a simple circumlocution for God himself.³ However, as will be demonstrated in what follows, the Fourth Gospel features a relative explosion of divine name language in diverse and striking statements, and at key points in the narrative, which attests to a developed use of the divine name in relation to earlier Christian texts. This phenomenon is all the more striking when seen in contrast to the shift attested in early Christian texts toward Jesus's name as the cultic name of significance (as will be discussed below). The present study is a focused attempt to account for this.

¹ For ease of discussion, in the present work, I will refer to the author or editor of the Fourth Gospel as we now have it as "John." In doing so, I make no judgment about the authorship or compositional history of the Gospel of John.

² Throughout this book, I will use the designation "divine name" to refer to the use of *ὄνομα* in reference to God/the Father. I will specify when I use name language otherwise, such as in references to Jesus's name, or the particular covenant name *יהוה/κύριος*, which is conceptually related (see n.35, 115), but not strictly synonymous with the "divine name."

³ E.g., "glorify your name" is taken to mean simply "glorify yourself." Rudolf Bultmann, *The Gospel of John: A Commentary*, trans. G. R. Beasley-Murray (Oxford: Basil Blackwell, 1971), 428. Francis J. Moloney, *The Gospel of John*, SP (Collegeville, MN: Liturgical Press, 1998), 353. C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text*, 2nd ed. (London: SPCK, 1978), 425. Barnabas Lindars, *The Gospel of John*, NCBC (Grand Rapids: Eerdmans, 1972), 431. And revealing the name (17.6, 26) means "the disclosure of God himself." Bultmann, *John*, 498. Rudolf Schnackenburg, *The Gospel According to St. John*, 3 vols., trans. Kevin Smith, Cecily Hastings, Francis McDonagh, Richard Foley, David Smith, and G. A. Kon, HThKNT (New York: Herder & Herder, 1968–1982), 3: 175. Raymond E. Brown, *The Gospel According to John: A New Translation with Introduction and Commentary*, 2 vols., AB 29–29A (New York: Doubleday, 1966–1970), 2:743. Adelheid Ruck-Schröder, *Der Name Gottes und der Name Jesu: Eine neutestamentliche Studie*, WMANT 80 (Neukirchen-Vluyn: Neukirchener Verlag, 1999), 211–212.

A. John's Distinctive Interest in the Divine Name

In relation to other first century Christian documents, the Gospel of John exhibits a striking emphasis on the divine name. First, John's usage of the name is diverse. Of the twenty-five uses of *ὄνομα* in the Gospel of John, twelve refer to Jesus's name, and eight to the Father's name (divine name) (5.43; 10.25; 12.13; 12.28; 17.6, 11–12, 26).⁴ These eight references to the divine name are deployed in a variety of expressions and for a range of functions: expressions of agency, which function to authorize Jesus (5.43; 10.25; cf. 12.13); a cultic expression, "Father, glorify your name" (12.28), and revelatory expressions (17.6, 26), which identify Jesus's mission with the revelation of God's name; a giving expression (17.11–12) which functions to authorize and legitimate Jesus; and the phrase "Keep them in your name," in which the name identifies Jesus's followers.⁵ Occurring as it does in such a wide range of expressions, it is likely that the name was a fundamental category for John, as Franz Untergassmair puts it: "Insgesamt stellt man also eine Variabilität von Formen, Verbindungen und sprachlichen Formulierungen mit *ὄνομα* fest, die Joh aber sämtlich für seine Theologie benutzt."⁶

Second, John develops the early Christian presentation of Jesus in terms of the divine name, deploying references to the name more extensively than any other first century Christian author.⁷ It is not straightforward to isolate all the

⁴ *ὄνομα* is used in reference to Jesus's name in 1.12; 2.23; 3.18; 14.13–14, 26; 15.16, 21; 16.23–24, 26; 20.31. The five remaining instances of *ὄνομα* refer to other (human) figures and are unimportant for the present investigation (1.6; 3.1; 5.43; 10.3; 18.10).

⁵ All biblical translations are my own, unless otherwise indicated. Text of the Greek New Testament is taken from NA²⁸, except where a variant is favoured, as will be noted.

⁶ Franz G. Untergassmair, *Im Namen Jesu, der Namensbegriff im Johannesevangelium: Eine exegetisch-religionsgeschichtliche Studie zu den johanneischen Namensausagen* (Stuttgart: Katholisches Bibelwerk, 1974), 185. Here he speaks also of references to Jesus's name.

⁷ Along with the majority of Johannine scholarship, I take the Gospel of John to have reached its final form by the end of the first century. I seek here to demonstrate in the most general terms the "explosion" of interest in the divine name attested in the Gospel of John, relative to prior and contemporaneous Christian tradition, and thus include for comparison here texts which may be dated to the first century. I include within this the documents of the New Testament (the debatable dating of Jude and 2 Peter is inconsequential, since these contain no occurrences of *ὄνομα*) and 1 Clement. I also include other extra-canonical Christian texts for which some case has been made for a first century date, including Didache, Shepherd of Hermas, and Barnabas. Didache may be dated between AD 50 and AD 150. See Michael W. Holmes, ed. and trans., *The Apostolic Fathers*, 3rd ed. (Grand Rapids: Baker Academic, 2007), 337–338. However, some material in the Didache almost certainly has a first century provenance, particularly liturgical material. See extended discussion in Kurt Niederwimmer, *The Didache: A Commentary*, Hermeneia 82 (Minneapolis: Fortress, 1998), 1–54 (esp. 42–54). The Shepherd of Hermas is likely second century, but portions could be late first century. See Holmes, *The Apostolic Fathers*, 445–447. For

occurrences of $\delta\nu\omicron\mu\alpha$ that refer to the Father in first century Christian texts, since there is something of a sliding scale between the divine name and Jesus's name:

- (i) "name" meaning *Jesus* (e.g., Mk 6.14; cf. Barn. 12.9);
- (ii) Jesus's "name" exhibiting some cultic function, as in, e.g., baptism or exorcism (Matt 7.22; Acts 2.38);
- (iii) Jesus's name exhibiting cultic functions of the divine name in Jewish tradition, such as being the means of salvation (Acts 4.12), or the locus of belief (Acts 3.16);
- (iv) Ambiguous name expressions, the form of which suggests the divine name, but the referent of which is Jesus's name, such as "the name of the Lord"⁸;
- (v) Ambiguous expressions, which refer primarily to the divine name, but in the context include reference to Jesus in some way;
- (vi) Straightforward references to the divine name, in which the Father alone is in view.

the first century dating of Barnabas, see, e.g., Peter Richardson and Martin B. Shukster, "Barnabas, Nerva, and the Yavnean Rabbis," *JTS* 34 (1983): 31–55. For a later date, see, e.g., James N. Rhodes, *The Epistle of Barnabas and the Deuteronomistic Tradition*, WUNT 2:188 (Tübingen: Mohr Siebeck, 2004), 75–87. Other possibly early Christian texts, including the Gospel of Thomas, Egerton Papyrus 2, and the Gospel of the Hebrews (so far as its contents can be determined), contain no occurrences of "name" (Greek or Coptic), and so need not be included for our purposes here. Second century (or later) texts such as the writings of Ignatius and Justin Martyr, the Odes of Solomon, and the Christian additions to the Ascension of Isaiah are not included here, but will be discussed in the chapters and Appendix that follow where relevant.

⁸ The parallel in New Testament texts between "the name of the Lord Jesus" (Acts 8.16; 19.5, 13, 17; 21.13; 1 Cor 1.2; 5.4; 6.11; Col 3.17) and "the name of the Lord" (Acts 2.21; 9.28; 22.16; Rom 10.13; 2 Tim 2.19; Jas 5.10, 14) suggests that both expressions share Jesus as referent. C. J. Davis argues this point at length. Carl Judson Davis, *The Name and Way of the Lord: Old Testament Themes, New Testament Christology*, JSNTSup 129 (Sheffield: Sheffield Academic, 1996), 122–140. Similarly suffering for or because of Jesus's name (John 15.21; Acts 15.26; 21.13) encourages readers to regard Jesus as the implied referent of the phrase "for the name" (Acts 5.41; Rom 1.5; 3 John 7). Suffering for "the name" (i.e., Jesus) becomes formulaic in the Apostolic Fathers (e.g., Herm. Vis. 3.9.9; Herm. Sim. 9.28.5). More generally, as Jean Daniélou has shown, occurrences of $\delta\nu\omicron\mu\alpha$ in extra-canonical first century Christian texts which appear to have divine significance nearly always have Jesus as referent, or function as a cipher for Jesus. Jean Daniélou, *The Theology of Jewish Christianity*, trans. and ed. by J. A. Baker (London: Darton, Longman & Todd, 1964), 147–163. Apart from mundane references to persons names, all occurrences of $\delta\nu\omicron\mu\alpha$ in Shepherd of Hermas have Jesus as referent. The reference to the "name of God" being glorified in Herm. Vis. 3.4.3 is coloured by a similar expression referring to Jesus in Herm. Vis. 4.1.3. Similarly, the "name of God" that is blasphemed in Herm. Sim. 6.2.3 must be that of the "Lord" (referring to Jesus) who is blasphemed in Herm. Sim. 8.6.4. See similarly Barn. 16.6–10; Did. 9.5; 12.1; 14.3.

Our interest lies primarily with the latter two of these categories, in which the primary referent of “name” is the Father, and thus the name in question may rightly be designated the “divine name.” To be sure, one might quibble over whether an individual occurrence of *ὄνομα* is an instance of *iv*, *v*, or *vi*.⁹ However, it is striking to note that, whereas roughly 30 percent (68 of 231) of occurrences of *ὄνομα* in the New Testament are Johannine, this figure rises to nearly half (14 of 32) when we isolate New Testament occurrences of the divine name (categories *v* and *vi*).¹⁰ In particular, the Gospel of John, which constitutes only 11 percent of the New Testament, contains 25 percent of all New Testament occurrences of the divine name. When we eliminate occurrences of the name within a scriptural citation,¹¹ this figure rises above 33 percent (7 of 20). If we include in the comparison 1 Clement, Didache, Barnabas, and Shepherd of Hermas, the figures become more dramatic still.¹² Table 1.1, organized roughly chronologically, indicates all the passages in (possible) first century Christian texts in which reference is made to the divine name, categorized generally by the expressions in which it occurs.¹³ This

⁹ E.g., James 2.7 and Hebrews 13.15 might refer to Jesus’s name (*iv*) or to the divine name with reference to Jesus (*v*).

¹⁰ Paul (Rom 2.24; 9.17; 15.9; Phil 2.9 [cf. Eph 1.21]); Other (Jas 5.10; Heb 1.4?; 2.12; 1 Tim 6.1); Synoptics/Acts (Mk 11.9; Matt 6.9; 21.9; 23.39; 28.19; Lk 11.2; 13.35; 19.38; Acts 15.14, 17); Johannine (John 5.43; 10.25; 12.13, 28; 17.6, 11–12, 26; Rev 3.12; 11.18; 13.6; 14.1; 15.4; 16.9). Occasionally, the referent is ambiguous. Romans 1.5 may refer to the divine name, especially in light of the interest in the divine name elsewhere in Romans (Rom 2.24; 9.17; 15.9). However, since the previous pronoun clearly refers back to the son, it is most natural to read “*his* name” here with the same referent. The NIV translation makes this most explicit, while others reflect the ambiguity of the Greek (e.g., NRSV, NKJV, HCSB). Although slightly unclear, in view of the flow of statements in Hebrews 13.12–16, the referent of the name in Hebrews 13.15 is most likely Jesus, not the divine name. Thus these texts are not included in the discussion here.

¹¹ John 12.13; Rom 2.24; 9.17; 15.9; Heb 2.12; Mk 11.9; Matt 21.9; 23.39; Lk 13.35; 19.38.

¹² Of all occurrences of *ὄνομα* in all first century Christian texts, 21 percent (68 of 323) are Johannine. When we isolate occurrences of the divine name, this figure nearly doubles to 38 percent (14 of 37), of which 22 percent (8 of 37) occur in the Gospel of John alone. By including these extra-canonical texts, I do not claim a first century date for all of them; but for the sake of completion, the possibility of their early dating is sufficient reason for their inclusion in this comparison. See further n.7.

¹³ In Table 1.1, name expressions occurring within a citation are placed in square brackets []. Note also that no precision of dating is implied by this chart, since the dating of many of these texts is in question. I take, for instance, the Gospel of John, Revelation, and 1 Clement all to be roughly contemporaneous at the end of the first century. Note further that my hesitation over including some occurrences of *ὄνομα* in this chart is indicated with a (?). These occur primarily in the extra-canonical material, wherein “the name” has become a cipher for Jesus (see n.8). The obviously christological use of *ὄνομα* in, e.g., 1 Clement 59.2–3 (cf. Herm. Sim. 9.14.5) and Didache 10.2 colours our interpretation of

Table 1.1: The divine name in first century Christian texts

Phrase	Paul	Synoptics/Acts	Other Epistles	Gospel of John	Revelation	Extra-Canonical
Coming in the name		[Mk 11.9]; [Matt 21.9]; [Matt 23.39]; [Lk 13.35]; [Lk 19.38]		John 5.43; [12.13]		
Works or words in the name			Jas 5.10	John 10.25		
Glorify, praise, hallow, serve, or fear the name	[Rom 15.9]	Matt 6.9; Lk 11.12		John 12.28	Rev 11.18; 15.4	1 Clem. 43.6?; Did. 8.2?
Reveal or proclaim the name	[Rom 9.17]		[Heb 2.12]	John 17.6, 26		
Kept, sealed, inscribed, called in/by the name		[Acts 15.17]		John 17.11–12	Rev 3.12; 14.1	1 Clem. 43.2?
Baptized in the name		Matt 28.19				Did. 7.1, 3
Give/inherit the name	Phil 2.9		Heb 1.4?	John 17.11–12		1 Clem. 36.2?
Blaspheme the name	[Rom 2.24]		1 Tim 6.1		Rev 13.6; 16.9	
For or because of the name		Acts 15.14				

table is intended only to highlight the explosion of divine name occurrences in the Gospel of John relative to other first century Christian texts. Although there is superficial similarity of expression shared between the Gospel of John and other first century Christian passages, discussion in the chapters that follow will reveal additional ways in which John has developed and extended the category for his own distinctive use.

For now, it is sufficient to make two observations. In contrast to the heavily christological use of name language in the extra-canonical material, John exhibits a striking concern to preserve the divine name with primary reference to the Father, not Jesus.¹⁴ John does emphasize Jesus' own name, but in clear distinction from the name of the Father. Related to this, John seems to have been particularly attracted to the use of the divine name which he encountered in earlier Christian tradition. For example, the divine name occurs in the Synoptic tradition in only three distinct expressions; yet of these, John appears to have seized upon and reformulated two: The expression "in the name of the Lord" (Mk 11.9 and para.) may have generated the Johannine "in my Father's name" (5.43; cf. 10.25); and the prayer tradition "hallowed be your name" (Matt 6.9; Lk 11.2) may underlie John's "glorify your name" (12.28).¹⁵ All this suggests that the divine name was more constitutive of John's thinking than that of prior New Testament authors.

Third, John has deployed the divine name at climactic points in his narrative. Jesus's public ministry (chapters 2–12), characterized by signs and polemical discourses, climaxes with the arrival of Jesus's anticipated hour¹⁶ in John 12.23. At the heart of this "hour" stands the inextricably linked glorification of both the Son and the divine name (12.23; 28; cf. 13.31–32; 17.1). The significance of the moment is punctuated further by the Father's own surprising entrance into the narrative,¹⁷ which focuses on the divine name: "I have glorified [my name] and I will glorify [it] again" (12.28). Similarly, as Jesus reflects back upon the mission which culminates in the arrival of this

what may appear to be the more straightforward use of *ὄνομα* in reference to the Father (e.g., 1 Clem. 36.2; 43.2; Did. 8.2). Some may choose to include other extra-canonical passages here or to exclude even those I have included. But Table 1.1 functions at this point only as a rough indication of John's distinctive interest in the divine name category.

¹⁴ See Table 1.1 and n.8.

¹⁵ The only other divine name expression in the Synoptic tradition occurs in Matthew, which may not have been known to John: "baptizing them in the name of the Father" (Matt 28.19).

¹⁶ John 2.4; 7.30; 8.20; cf. 4.21, 23; 5.25, 28; 16.2, 21, 25, 32.

¹⁷ The theophanic voice stands out in a Gospel in which the Father is not seen directly (1.18; 14.8–9), epithets or descriptive adjectives for God are strikingly absent, and (as Thompson points out) he is characterized primarily as the one who is known in Jesus. Marianne Meye Thompson, "'God's Voice You Have Never Heard, God's Form You Have Never Seen': The Characterization of God in the Gospel of John," *Semeia* 63 (1993): 188.

“hour” (17.1), he summarizes his entire mission of revelation in the expression “I have made known your name” (17.6), his mission of preserving believers (6.39) in terms of the divine name: “I have kept them in your name” (17.12), and perhaps also his exalted but dependent relationship with the Father in terms of being given the name (17.11).

The distinctive emphasis on the divine name, as reflected in the variety of expressions in which it occurs, in distinction from other New Testament authors, and at climactic points in the narrative, raises an important question which will govern the current project: *Why has John seized upon and so emphasized the divine name category beyond that which occurs in earlier Christian tradition? What is it about the divine name that attracted his attention?* Before addressing this question directly, it will be instructive, first, to situate our discussion in the context of prior research related to the divine name in the Gospel of John.

B. John's Divine Name in Research

As John is particularly synthetic in his thought, a survey of all studies that impinge on our subject is impossible. Nevertheless, I will endeavour to sketch a map of the work within which the current study is situated, beginning with the broader discourse on “God” in the Fourth Gospel and of the divine “name” in the New Testament, and concluding with a survey of those studies which highlight the divine name in John's Gospel.

I. “God” in the Gospel of John

In one sense, the divine name in the Gospel of John could be considered a sub-category within the broader question of “God” in the New Testament, which Nils Dahl once referred to as the “neglected factor in New Testament theology.”¹⁸ In 1982, C. K. Barrett asked if the christological interpretation of the Gospel of John had gone “too far” in Johannine scholarship.¹⁹ And Tord Larsson noted a relative disinterest in the question of God within recent Johannine scholarship.²⁰

Nevertheless, although Jesus remains central to John's understanding of God in recent scholarship, attention is increasingly paid to the explicitly theo-

¹⁸ Nils A. Dahl, “The Neglected Factor in New Testament Theology,” in *Jesus the Christ: The Historical Origins of Christological Doctrine*, ed. Donald H. Juel (Minneapolis: Fortress, 1991), 153–163.

¹⁹ C. K. Barrett, “Christocentric or Theocentric? Observations on the Theological Method of the Fourth Gospel,” in *Essays on John* (London: SPCK, 1982), 2.

²⁰ Tord Larsson, *God in the Fourth Gospel: A Hermeneutical Study of the History of Interpretations* (Stockholm: Almqvist & Wiksell, 2001), 223.

logical framework of the Gospel: “He has made the Father known” (1.18). Barrett himself suggested that John is writing ultimately about God.²¹ In his study of “Father” language in the Gospel of John, Paul Meyer noted that both Christology and theology concern primarily the relationship of God to Jesus and thus cannot be collapsed into each other.²² More recently, Christiane Zimmermann, in her tome, *Die Namen des Vaters*, has proposed that the traditional Jewish designation for God as Father is given a focus in Jesus, being established through the preexistence of the Son.²³ And, as τέκνα θεοῦ, the believing community is defined in terms of the Father.²⁴ Larry Hurtado argues that God retains “the overarching and crucial place” in the Gospel of John,²⁵ as Jesus prays to God, his actions are derivative from God and for God, and he is revered out of obedience to God.²⁶ However, as a consequence, “God” is redefined with reference to Jesus.²⁷

Narrative readings of the Gospel of John have produced similar conclusions. Francis Moloney suggests that the Gospel of John is fundamentally “narrative theology,” designed to tell how “God has entered history in and through the person of Jesus.”²⁸ D. François Tolmie argues that the characterization of God is achieved primarily with reference to Jesus, but reaches a climax when the Fatherhood of God is extended to believers in 20.17.²⁹ In his study of the characterization of both the Father and Son, Daniel Sadananda concludes that John sought to keep the Christology of his community “within the most revered monotheistic framework.”³⁰ And in a series of studies,³¹

²¹ *Ibid.*, 3. Also C. K. Barrett, “‘The Father Is Greater Than I’ (John 14.28): Subordinationist Christology in the New Testament,” in *Essays on John* (London: SPCK, 1982), 34.

²² Paul W. Meyer, “‘The Father’: The Presentation of God in the Fourth Gospel,” in *Exploring the Gospel of John: Essays in Honour of D. Moody Smith*, ed. Clifton C. Black and R. A. Culpepper (Louisville: Westminster John Knox, 1996), 255–273. Richardson speaks similarly of the “inseparability of Father and Son” in the Gospel of John. Neil Richardson, *God in the New Testament* (Peterborough: Epworth, 1999), 25, 37.

²³ Christiane Zimmermann, *Die Namen des Vaters: Studien zu ausgewählten neutestamentlichen Gottesbezeichnungen vor ihrem frühjüdischen und paganen Sprachhorizont*, AJEC 69 (Leiden: Brill, 2007), 116–117.

²⁴ *Ibid.*, 124–125.

²⁵ Larry W. Hurtado, *God in New Testament Theology* (Nashville, TN: Abingdon, 2010), 53.

²⁶ *Ibid.*, 55–65.

²⁷ *Ibid.*, 69.

²⁸ Francis J. Moloney, “Telling God’s Story: The Fourth Gospel,” in *Forgotten God: Perspectives in Biblical Theology*, ed. A. Andrew Das and Frank J. Matera (Louisville: Westminster John Knox, 2002), 108.

²⁹ D. François Tolmie, “The Characterization of God in the Fourth Gospel,” *JSNT* 69 (1998): 57–75.

³⁰ Daniel R. Sadananda, *The Johannine Exegesis of God: An Exploration into the Johannine Understanding of God*, BZNW 121 (Berlin: de Gruyter, 2004), 286.

Marianne Thompson argues that Jesus's identity is articulated solely with reference to the Father, and conversely that the Father is characterized primarily through the words and deeds of Jesus.³²

II. The Divine Name in the New Testament

Although the scholarship on the divine name in Second Temple Judaism is extensive,³³ treatments of the divine name category within the New Testament reflect the "neglect" suffered by the study of "God" Dahl noted, in that they have tended to focus on christological uses of divine name language.³⁴ This takes two major interrelated forms. First, studies abound on the early Christian application of the title ὁ κύριος (the substitute for יהוה/YHWH in citations of and allusions to Scripture³⁵) to Jesus. In his seminal work, *Kyrios*

³¹ Thompson, "God's Voice," 177–204. Idem, *The Promise of the Father: Jesus and God in the New Testament* (Louisville: Westminster John Knox, 2000), 133–154. Idem, *The God of the Gospel of John* (Grand Rapids: Eerdmans, 2001).

³² *Ibid.*, 51.

³³ Fossum investigates Jewish and Samaritan traditions in which intermediary figures are identified with the divine name. Jarl E. Fossum, *The Name of God and the Angel of the Lord: Samaritan and Jewish Concepts of Intermediation and the Origin of Gnosticism*, WUNT 36 (Tübingen: Mohr Siebeck, 1985). Several studies survey later rabbinic understandings of the divine name. Notably, Hayward argues that the *Memra* in the Targums represents God's self-designation אלהים and signifies divine presence. C. T. R. Hayward, *Divine Name and Presence: The Memra* (Totowa: Allanheld, Osmun & Co., 1981). See also Samuel S. Cohon, "The Name of God: A Study in Rabbinic Theology," *HUCA* 23 (1950): 579–604. G. H. Park-Taylor, *Yahweh: The Divine Name in the Bible* (Waterloo, ON: Wilfrid Laurier University Press, 1975), 79–89. Alan F. Segal, *Two Powers in Heaven: Early Rabbinic Reports About Christianity and Gnosticism* (Leiden: Brill, 1977; repr. Boston: Brill, 2002), 159–205. Nils A. Dahl and Alan F. Segal, "Philo and the Rabbis on the names of God," *JSJ* 9 (1978): 1–28. For the divine name in Jewish mystical and Gnostic traditions, see Robert J. Wilkinson, *Tetragrammaton: Western Christians and the Hebrew Name of God: From the Beginnings to the Seventeenth Century*, SHCT 179 (Leiden: Brill, 2015), 155–172, 185–196.

³⁴ Several even suggest that the significance of the divine name YHWH in the Jewish Scriptures is attached in the New Testament to the name "Jesus." E.g., Oskar Grether, *Name und Wort Gottes im alten Testament*, BZAW 64 (Giessen: Töpelmann, 1934), 183. Cf. Wilhelm Bousset, *Kyrios Christos: A History of the Belief in Christ from the Beginnings of Christianity to Irenaeus*, trans., John E. Steely (New York: Abingdon, 1970), 293. Of course, many early Christian interpreters took a similar line! Justin Martyr, for instance, thought the name revealed in Exodus 3 was "Jesus" (*Dial.* 75).

³⁵ Note however that the Tetragrammaton was rendered in some circles alternately by Ιάω (perhaps the earliest convention), Hebrew square script, paleo-Hebrew script, θεός, blank spaces, dots/dashes, and ΠΙΠΙ, as well as ὁ κύριος. Also the latter may have been used in some instances as a replacement for and not a translation of the Tetragrammaton. For an excellent discussion of issues and data surrounding the exact relationship between ὁ κύριος and YHWH, see Wilkinson, *Tetragrammaton*, 50–88. He argues that ὁ κύριος may well

Christos, Wilhelm Bousset argued that designations of Jesus as “Lord” first emerged in Gentile Christian circles, due to pagan influence.³⁶ However, subsequent studies have emphasized the Semitic background of the title, and the role played by christological exegesis of Scripture in designating Jesus as “Lord.”³⁷ Related to this, but receiving less attention, is Jesus’s relationship to the title θεός in the New Testament.³⁸

Second, a parallel dialogue was generated by Wilhelm Heitmüller’s classic study, which located the New Testament use of Jesus’s name in the context of Jewish and pagan “Namen-Philosophie.” He argued that in the Jewish conception, the name was a kind of “Hypostase ... ein Doppelgänger Gottes,”³⁹ which participated in divine power to protect or to heal.⁴⁰ This was combined with pagan practices involving numinous and apotropaic names to form the “Hintergrund” for the role played by Jesus’s name in early Christian practice.⁴¹ Taking a different approach to some of the same references, Jean Daniélou provided a comprehensive survey of early Christian texts in which he argued that the name “Jesus” was regarded as a divine name, and in which τὸ

have occurred for YHWH in Greek manuscripts by the Christian period, but there is no concrete evidence for this. Rösel argues similarly. Martin Rösel, “The Reading and Translation of the Divine Name in the Masoretic Tradition and the Greek Pentateuch,” *JSOT* 31 (2007): 412–425.

³⁶ Bousset, *Kyrios Christos*, esp. 119–148.

³⁷ Significant examples include Richard Bauckham, “God Crucified,” in *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament’s Christology of Divine Identity* (Grand Rapids: Eerdmans, 2008), 1–59. Davis, *Name and Way*. David B. Capes, *Old Testament Yahweh Texts in Paul’s Christology*, WUNT 2:47 (Tübingen: Mohr Siebeck, 1992). Larry Hurtado adds to this an emphasis on early Christian religious experience as a key impetus behind reverence for Jesus as “Lord.” Larry W. Hurtado, *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity* (Grand Rapids: Eerdmans, 2003).

³⁸ But see Murray J. Harris, *Jesus as God: The New Testament Use of Theos in Reference to Jesus* (Eugene, OR: Wipf & Stock, 1992).

³⁹ Wilhelm Heitmüller, *Im Namen Jesu: Eine sprach- und religionsgeschichtlich Untersuchung zum neuen Testament, speziell zur altchristlichen Taufe*, FRLANT 2:1 (Göttingen: Vandenhoeck & Ruprecht, 1903), 154–155. Similar arguments were advanced by Giesbrecht, whose study was restricted to the Hebrew Bible, but helped to frame Heitmüller’s work (see Heitmüller, *Im Namen Jesu*, 153, n.5). Friedrich Giesbrecht, *Die alttestamentliche Schätzung des Gottesnamens und ihre religionsgeschichtliche Grundlage* (Königsberg: Thomas & Oppermann, 1901). See also, Grether, *Name und Wort*, 3. Gerhard von Rad, *Old Testament Theology*, vol. 1, trans. D. M. G. Stalker (Edinburgh: Oliver & Boyd, 1962), 183.

⁴⁰ Heitmüller, *Im Namen Jesu*, 138–142.

⁴¹ *Ibid.*, 252–257. Benno Jacob, by contrast, laid greater stress on the Hellenistic influence. Benno Jacob, *Im Namen Gottes: Eine sprachliche und religionsgeschichtliche Untersuchung zum alten und neuen Testament* (Berlin: Calvary, 1903), 49; also 110–115.

ὄνομα was used as a designation for Jesus.⁴² Other studies of Jesus's name could be multiplied.⁴³

One notable exception to these christologically focused studies is Adelheid Ruck-Schröder's *Der Name Gottes und der Name Jesu*, in which she analyses expressions containing ὄνομα throughout the New Testament, devoting attention to those pertaining both to God and to Jesus.⁴⁴ Less interested in the possible influences on the New Testament authors, or on their theology, she focuses instead on the rhetorical function of name language to identify believers.

III. Studies on the Divine Name in the Gospel of John

Because ὄνομα occurs with reference to the Father far more in the Gospel of John than in any other individual New Testament document, it has received slightly more attention here than elsewhere in the New Testament. Studies which entail the divine name in the Gospel of John may be roughly divided into two groups – those that investigate the conceptual background of John's name language and studies which analyse name language within the Gospel of John itself. In what follows, I will survey these studies before assessing them briefly in relation to the current project.

1. Background Studies

Scholars who have sought to identify the influence(s) or background to John's divine name concept may be divided into three general camps.⁴⁵ First are those who have emphasized the influence of a hypostatic Jewish name concept. Gilles Quispel was one of the first to observe what he regarded as

⁴² Daniélou, *The Theology of Jewish Christianity*, 147–163. See n.8. For similar brief treatments, see Richard Longenecker, *The Christology of Early Jewish Christianity* (London: SCM, 1970), 41–46. Aloys Grillmeier, *From the Apostolic Age to Chalcedon*, vol. 1 of *Christ in Christian Tradition*, 2nd rev. ed., trans. John Bowden (Oxford: Mowbrays, 1975), 41–43. See also Larry W. Hurtado, “‘Jesus’ as God's Name, and Jesus as God's embodied Name in Justin Martyr,” in *Justin Martyr and His Worlds*, ed. Sara Parvis and Paul Foster (Minneapolis: Fortress, 2007), 128–136. See also n.34.

⁴³ E.g., Silva New, “The Name, Baptism, and the Laying on of Hands,” in *The Acts of the Apostles*, ed. Kirsopp Lake and Henry J. Cadbury, part 1, vol. 5 of *The Beginnings of Christianity*, ed. F. J. Foakes Jackson and Kirsopp Lake (London: Macmillan, 1933), 121–139. Lars Hartman, *‘Into the Name of the Lord Jesus’: Baptism in the Early Church*, SNTW (Edinburgh: T&T Clark, 1997). William Q. Parkinson, “In the Name of Jesus: The Ritual Use and Christological Significance of the Name of Jesus in Early Christianity” (Ph.D. Thesis, University of Edinburgh, 2003).

⁴⁴ Ruck-Schröder, *Der Name*.

⁴⁵ By “influences,” I mean sources upon which John drew for his name concept, and by “background,” I mean more general currents of thought which illuminate how John understands the concept.