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Reading John 11:1–12:11 through the Lens of the Resurrection in 1 Enoch

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An abstract of
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James T. Laney School of Graduate Studies of Emory University
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Abstract
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By Yoshimi Azuma

This study argues that reading John 11:1–12:11 through the lens of the resurrection in *1 Enoch* retrieves the cosmic and futuristic aspects of salvation in John. To prove this thesis, this dissertation uses literary and comparative methods. First, this study reads the resurrection passages in *1 Enoch* to identify the four categories—Form, Space, Scope and Time—as the major dynamics that capture the way the resurrection is spoken of. This study also identifies two broad types of resurrection in *1 Enoch*: Type 1 resurrection has bodily form, communal scope, and the earthly space. The future functions as a distinctive transitional point. Type 2 resurrection has spiritual form, individual scope, and heavenly space. The future and the present are juxtaposed in a stronger way. This study, then, reads the resurrection passages in John 5 and 6 that make the first references to the general resurrection in John and play an essential role for the interpretation of the Lazarus narrative. The study demonstrates that in John 5 and 6, the signs and discourse together constitute a narrative that develop the theme of the resurrection and that they function both as internal and external prolepses. Also, the study argues that resurrection in John 5 and 6 stands within the apocalyptic tradition on resurrection, combining the two types of resurrection. Finally, reading John 11:1–12:11 with the four categories demonstrates that continuing from John 5 and 6, Lazarus' resurrection stands within the apocalyptic tradition on resurrection, combining the two types of resurrection. John 5, 6, and Lazarus' resurrection show physical form, earthly space and communal scope as in Type 1 resurrection. At the same time, they also show individual scope and a stronger juxtaposition of the present and future as in Type 2 resurrection. John stands within the apocalyptic tradition of resurrection and shows a unique combination of the two resurrection types. Individual scope is spoken of simultaneously with the communal and cosmic scopes. Reading the Lazarus narrative through the lens of the resurrection in *1 Enoch* retrieves the cosmic and futuristic aspects of salvation in John.

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Reading John 11:1–12:11 through the Lens of the Resurrection in 1 Enoch

Table of Contents

CHAPTER ONE: INTRODUCTION

1.1 *Introduction*

The famous story of the raising of Lazarus in the Gospel of John differs from other healing or raising of the dead stories in the New Testament (Mark 5:21–43; Matt 9:18–2:16; Luke 8:40–56; 7:11–16; Acts 9:36–42; 20:7–12) in its scale (Lazarus has been dead for four days and comes out of the tomb!), length, literary complexity, and theological significance. Placed in the middle of the Gospel, the raising of Lazarus represents Jesus' final sign in his public ministry. The story can be summarized as follows: When Jesus hears from a messenger that Lazarus in Bethany is sick, he deliberately stays where he is for two more days. The narrator reports that when Jesus arrives in Bethany, Lazarus has already been in the tomb for four days (11:17). When Martha hears of Jesus' arrival, she comes to meet him, saying, "Lord, if you were here, my brother would not have died. Yet I know that even now whatever you ask God, God will give to you" (11:21–22). Jesus asserts to Martha, "Your brother will rise" (11:23). Martha responds to Jesus by saying, "I know that he will rise in resurrection on the last day" (11:24). Jesus declares, "I am the resurrection and life. One who believes me, even if that person dies, he will live. And every one who lives and believes in me will never die. Do you believe this?" (11:25–26) Martha responds, "Yes, Lord. I believe that you are Messiah, the Son of God, who comes into the world" (11:27). Yet when Jesus orders that the stone be taken from the cave, Martha warns that the grave will smell because it has been four days since Lazarus' death (11:39). Jesus says, "Did I not tell you that if you believe, you would see the glory of God?" (11:40). He prays to God, and cries with a

loud voice "Lazarus, come out" (11:43). When Lazarus comes out of the grave, Jesus says, "Unbind him, let him go" (11:44).

The Lazarus narrative is enigmatic and leaves the reader with questions. Jesus' deliberate delay in going to Bethany, for example, has been seen by some interpreters as suggesting that one possible audience for the story was Christian readers who grappled with the question of the death of their loved ones and the delayed *Parousia*.[1] Interpreters also disagree about what the story communicates concerning the concept of the resurrection. The crux of the interpretation problem lies in the statement, "I am the resurrection and life. The one who believes me, even if that person dies, will live. And every one who lives and believes in me will never die. Do you believe this?" (11:25–26). The narrative does not make it immediately clear whether or not, with this statement, Jesus refutes Martha's faith in future resurrection expressed in 11:24. Even more ambiguous is the relation of the Lazarus story to chapters 5 and 6. Many interpreters point out significant overlaps of the Lazarus story with chapters 5 and 6.[2] Jesus says in 5:25, "the hour comes and now it is when the dead will hear the voice of the son of God and those who hear will live"; Lazarus comes out of the tomb after hearing the voice of Jesus. Jesus declares in 6:54, "The one who eats my flesh and drinks my blood has eternal life and I will resurrect him on the last day"; Jesus raises Lazarus and later dines

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[1] Andrew T. Lincoln, "'I am the Resurrection and the Life': The Resurrection Message of the Fourth Gospel," in *Life in the Face of Death: The Resurrection Message of the New Testament* (ed. Longenecker; Grand Rapids: Eerdmans, 1998), 122–144; Esler, Philip F. and Piper, Ronald. *Lazarus, Mary and Martha: Social–Scientific Approaches to the Gospel of John* (Minneapolis: Fortress Press, 2006).

[2] C. H. Dodd, *Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press), 148; Jerome H. Neyrey, *An Ideology of Revolt. John's Christology in Social–science Perspective* (Philadelphia: Fortress Press, 1988), 81; C. K. Barrett, *The Gospel According to St. John* (Philadelphia: Westminster Press, 1978), 322, 329.

with him. Does Jesus' statement in 11:25–26 correct the concept of future resurrection expressed in chapters 5 and 6,[3] or does Jesus' raising of Lazarus realize what Jesus has said in chapters 5 and 6?[4]

These questions link to the question of how to understand the relation between the so–called realized eschatology and future eschatology in John. The Fourth Gospel emphasizes that the decisive time has already come and that believers already possess eternal life (5:24–25; 6:47, 54a). Yet the Gospel also makes references to the future resurrection of the dead (5:28–29; 6:39, 40, 44. 54), future judgment (5:29; 12:48) and Jesus' future *Parousia* (14:19–20; 16:22–23). How can we understand the future aspects in relation to realized eschatology?

At the same time, the connection between resurrection and eschatology also raises questions concerning the scope of the salvation envisioned in John. John does not speak of the new earth and heaven as does Paul or the book of Revelation. Does the Jewish and Christian hope for the new heaven and earth lose its cosmic span in John?[5] Does John

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[3] So Rudolf Bultmann, *The Gospel of John* (Philadelphia: Westminster Press, 1971), 402–403. He says "the future resurrection of Martha's belief becomes irrelevant in face of the present resurrection that faith grasps" (402). For Bultmann, 11:28–44 that describes the raising of Lazarus, taken from the sign source, is an "antitype" to 11:17–27: "A description is given of the primitive faith of those who need the external miracle in order to recognize Jesus as the Revealer" (405). As we will see in literature review in more detail, Ernst Käsemann [*The Testament of Jesus: A Study of the Gospel of John in the Light of Chapter 17* (London: S.C.M. Press, 1968), 15] thinks that 11:25–26 shows a polemic against the future resurrection of the dead. George W. E. Nickelsburg [*Resurrection, Immortality, and Eternal Life in Intertestamental Judaism* (Cambridge, MA: Harvard University Press; London: Oxford University Press, 1972), 242–247; "Resurrection (Early Judaism and Christianity)," in *Anchor Bible Dictionary*, 5: 684–691] maintains that the different views of resurrection in chs. 5, 6, and 11 can be best explained by source and redaction criticism.

[4] So Barrett, *The Gospel*, 322.

[5] Käsemann, *Testament of Jesus*, 63.

make a decisive departure from Jewish and Christian apocalyptic eschatology which describes God's saving actions within history that concerns both human beings and the cosmos?

This dissertation will attempt to answer these questions by focusing on the Lazarus narrative and the resurrection passages in John 5 and 6 that play an essential role in interpreting Lazarus' resurrection. What is distinctive in John is that Jesus refers to the resurrection of human beings and the final judgment in chapter 5, refers to the resurrection of all in chapter 6, and acts out the raising of the dead in the climax sign of his earthly ministry by bringing Lazarus back from death to life in chapter 11. The thesis of this dissertation is that these resurrection passages in John can be read through the lens of the resurrection in apocalyptic literature, and that reading this way showcases the cosmic and futuristic aspects of salvation that Johannine scholarship often overlooks.

In order to place my contribution within the ongoing scholarly conversation, in the following literature review I will inquire into how previous studies treated futuristic passages in the Gospel and consider the relationship between the Fourth Gospel and apocalyptic literature.

1.2 *Literature Review*

1.2.1 Johannine Eschatology

Rudolf Bultmann's views on Johannine eschatology, which rely on source and redaction criticism, have been most influential. Bultmann maintains that John has transcended the cosmology of both Jewish apocalypticism and Gnosticism.[6] First, John

[6] In his famous article ["New Testament and Mythology," *Kerygma and Myth* (ed. by Hans Werner Bartsch. New York: Harper & Row, 1971), 1–44], Bultmann traces the origin of the New Testament mythology to Jewish apocalypticism and Gnosticism.

departed from Jewish apocalyptic eschatological dramas—the future judgment, *Parousia* and the resurrection of the dead—and radically carried through "the historicizing of eschatology." According to Bultmann, John describes the mission of Jesus as eschatological—"to give life" and "to judge"— yet does not refer to the "last judgment" or to the *Parousia* as a vivid cosmic event in the future.[7] Bultmann thinks passages like 5:27–29 or 6:54, which are "evidently meant in the sense of the ancient eschatological drama," are the result of redaction.[8] For Bultmann, Jesus' mission is "eschatological," but this "eschatology" has no futuristic and cosmological scope. The judgment occurs when "upon the encounter with Jesus, the sundrance between faith and unfaith, between the sighted and the blind, is accomplished."[9] Therefore, "the judgment is no dramatic cosmic event, but takes place in the response of men to the word of Jesus."[10]

Similarly the *Parousia* loses its future and cosmic spans. According to Bultmann, the *Parousia* has already occurred for John, who has discarded "the naïve division into a first and a second coming" attested to elsewhere in the New Testament.[11] Thus, cosmic

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Jewish apocalypticism narrates an imminent world crisis in which this present age will be brought to an end and the coming of the Messiah will bring the new aeon. Gnosticism speaks of a Son of God sent down from the realm of light, entering into world and delivering the elect by his fate and teaching. For Bultmann, the mythical view of the world as such is not specifically Christian. If the NT embodies a truth that is independent of its mythical setting, theology must "demythologize" such mythology. Bultmann finds this process has already been undertaken in the New Testament itself, especially by John and Paul.

[7] Bultmann, "The Eschatology of the Gospel of John," in *Faith and Understanding* (New York: Harper and Row, 1969), 165.

[8] Bultmann, "The Eschatology," 166.

[9] Bultmann, *Theology of the New Testament* (trans. Kendrick Grobel; 1951-1955; repr. in one volume with a new introduction by Robert Morgan, Waco: Baylor University Press, 2007), 37.

[10] Bultmann, *Theology,* 38.

[11] Bultmann, "The Eschatology," 175.

catastrophes associated with the *Parousia*, for John, "cannot be radically different from what happens every day in the world."[12] A resurrection of bodies "could be nothing more unnatural than the way one wakes from sleep every morning."[13]

Bultmann maintains that John transcends not only Jewish apocalypticism but also Gnostic cosmology. The deterministic sayings in John emphasize the transcendent character of human decision and are free from Gnostic mythological thinking. Furthermore, John considers the incarnation as a non–cosmic event. Faith in Jesus is not in a heavenly being as the Gnostic Redeemer, but in the exalted Jesus who is at the same time the earthly man Jesus.[14] This revelation of the divine is the eschatological occurrence, but does not possess chronological span and is not a cosmic event. "Jesus as the Revealer reveals nothing but that he is the Revealer. John presents only the fact (das Dass) of the revelation without describing its content (ihr Was)."[15] The crisis of the revelation can be experienced fully in the present moment of encounter with Jesus the Revealer; it does not have a future dimension of cosmic change.

For Bultmann, John transcends cosmology expressed in both Jewish apocalypticsm and Gnosticism. Thus, salvation in John should be understood apart from apocalyptic eschatological dramas (futuristic and cosmological) and Gnostic redeemer myth (which has the spatial dualism of heaven and earth). Salvation is narrowed down to existential decision. Bultmann's interpretation relies heavily on source and redaction criticism. Bultmann asserts that John first demythologized the eschatological beliefs of

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[12] Bultmann, "The Eschatology," 176.

[13] Bultmann, "The Eschatology," 176.

[14] Bultmann, *Theology*, 44.

[15] Bultmann, *Theology*, 66.

early tradition and later the redactor added futuristic eschatology, including the future resurrection. Bultmann ascribes no importance to the belief of bodily resurrection among believers in John. Easter, Pentecost, and the *Parousia* for John are not three separate events but form one and the same event.

In Britain, C. H. Dodd maintained that the Johannine focus lies in the realized aspect of salvation. Unlike Bultmann who regards the futuristic sayings as editorial, Dodd regards them as the part of the Evangelist's own faith. However, they "no longer have the full significance which belongs to the hope of the second advent in some other NT writings. The all–important fact for this Evangelist is that the universality of the Christian religion is already given in the moment when Christ being 'lifted up' begins to draw all men to himself; and that the eternal life to which the dead will be raised is already the possession of living men in union with Him."[16] Like Bultmann, Dodd thinks that John had a polemical attitude towards apocalypticism. Dodd considers the cosmological eschatology with vivid imagery, in addition to futuristic eschatology, as the essence of apocalyptic eschatology. Dodd maintains that, for John, the *Parousia* is "dissociated from the apocalyptic imagery which accompanies it in the synoptic Gospels: there is nothing about clouds, or angels, or a throne. . . . Christ is already glorified."[17] Furthermore, Dodd argues that John's departure from apocalyptic imagery brought back the historical Jesus' original emphasis on the eschatological message.[18] Like Bultmann, Dodd thinks that

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[16] C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: University Press, 1953), 7.

[17] C. H. Dodd, *Historical Tradition in the Fourth Gospel* (Cambridge: University Press, 1963), 416.

[18] Dodd, *Historical Tradition*, 447.

what is eschatological represents the genuinely Christian message and distinguishes it from apocalyptic imageries.

In his influential study, *The Testament of Jesus: A Study of the Gospel of John in the Light of Chapter 17*, Ernst Käsemann also maintains that John departed from Jewish apocalyptic eschatology. However, unlike Bultmann, Käsemann argues that John's departure from apocalypticism brings John close to Gnosticism. According to Käsemann John shows a dangerous Gnosticizing tendency, which should be critically examined.

First, both Bultmann and Käsemann think that John departs from Jewish apocalyptic eschatology in that the judgment has already occurred and John knows no futuristic cosmological dramas. Käsemann thinks that John redacted futuristic eschatology to the realm of anthropology.[19] Although Käsemann, like Bultmann, considers the futuristic texts as interpolations, he insists that his assessment of the Johannine eschatology holds true even if the present form of the text is regarded as original. The futuristic texts are "no more than a few meager relics of pre–Johannine beliefs which do not constitute a real counterbalance to specifically Johannine ideas but merely restrain their extreme development."[20]

Käsemann's uniqueness lies in his stressing the importance of Christology in John and its eschatology. For John, the final judgment already came with the coming of Jesus who personifies the resurrection and life.[21] The center of the Johannine eschatology, for Käsemann, lies not in the distinction or tension between future and realized eschatology, but in its Christology. Käsemann maintains that elsewhere in the New Testament, the so–

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[19] Käsemann, *The Testament of Jesus*, 14.

[20] Käsemann, *The Testament of Jesus*, 14.

[21] Käsemann, *The Testament of Jesus*, 15.

called twofold eschatology is connected with Christology in that the earthly Jesus is distinguished from the returning Judge of the world. John still remains in this tradition, but pushes it in an astonishing direction by letting the glory of the risen Christ determine the whole presentation of Jesus and eschatology itself. The "I am" statement in chapter 11 declares that Christ personifies resurrection and life, which shows a polemic against the future resurrection of the dead. The glory of the risen Christ leads John to affirm the present reality of the resurrection and to deny the future resurrection. Such eschatology, in Käsemann's assessment, grew out of a tradition preserved and criticized in 1 Cor 15 and 2 Tim 2:18 that denied the future general resurrection of the dead. John is innovative in detaching its eschatology from the context of the baptism as an initiation into mysteries and "placed it [eschatology] in the service of his Christology."[22] Käsemann says:

> Primitive Christian eschatology was prepared through the message and activity of Jesus and constituted through Easter, and in this sense the primitive eschatology was always christologically oriented. For John, however, eschatology is no longer the force that determines Christology; the opposite is the case. Christology determines eschatology and eschatology becomes an aspect of Christology. *In Christ*, the end of the world has not merely come near, but is present and remains present continually (emphasis mine).[23]

For Käsemann, the end of the world is realized within the effect of the presence of the resurrected Christ. In this respect, the end of the world is narrowed down to the person of Christ. Or eschatology is narrowed down to Christology. The resurrection of believers is also narrowed down to Christology and becomes a mystical unification with Christ. "The world of the resurrection has broken into this earth with Christ and is present only within

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[22] Käsemann, *The Testament of Jesus*, 16.

[23] Käsemann, *The Testament of Jesus*, 16.

the realm of Christ's influence. There, however, the resurrection is present in such manner that the believers, too, are grasped by it and reborn."[24]

Such Johannine theology for Käsemann exhibits a dangerous gnosticizing tendency in its understanding of time and space. First, time concentrates in Christ and the primary temporal referent is creation. Käsemann says, "his eschatology no longer emphasizes the end and the future, but the beginning and the abiding. Because it is measured by the eternal, the temporal therefore has the character of the transitory."[25] At the same time, Johannine eschatology loses a chronological development or sequence. Käsemann thinks that John does not share the Pauline salvation history. Not only the future perspective of ascension and *Parousia* but also the perspective of the pre–Christian epoch is decisively foreshortened, since "the eternal today, in which the light shines, can only with strain and difficulty be arranged into epochs."[26] Christ's presence or moreover God's presence, in Käsemann's assessment, cannot be limited to time, space and history for John. As a result, Christian proclamation no longer takes the form of history, as was the case with Bultmann, but the form of dogma.

Second, in terms of space, John narrows the concept of new creation to the reborn disciples. Käsemann says,

> The possibilities inherent in apocalypticism no longer have validity, even if traditional formulae and a few phrases here and there are distant reminders of it. . . . Yet he is no longer interested in a new world and its proclamation, which may perhaps even appear to him as something fantastic and absurd. He recognizes the new creation only in the form of reborn disciples. They, however,

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[24] Käsemann, *The Testament of Jesus*, 16.

[25] Käsemann, *The Testament of Jesus*, 20.

[26] Käsemann, *The Testament of Jesus*, 54.

> no longer represent the earthly but the heavenly world and therefore they are not the representatives of a restored creation.[27]

Even though the world remains to be the arena of divine history, the world for John, according to Käsemann, is the place from which one must be saved.[28] The hope of Jewish apocalypticism in the transformation of the earthly realm is transposed to the heavenly realm. Käsemann says, "The Jewish–Christian hope has been transposed from the earthly realm into the metaphysical dimension. In place of the scattered people of God we find the children of God scattered through the world; in place of the earthly kingdom with its eschatological Zion we find unification in heaven."[29]

For Käsemann, John comes close to Gnosticism in spiritualizing Jewish apocalyptic eschatology. Thus, unlike Bultmann who thought John de–mythologized and existentialized Jewish apocalypticism and Gnosticism, Käsemann thinks that John reinterpreted a future expectation and the transformation of the earthly realm in Jewish apocalypticism in a gnosticizing and metaphysical way.

Josef Blank's study also focuses on the relation of Johannine Christology to eschatology. He investigates the theme of judgment in John 3; 5:19–30; 8:12–20, 31–59; 9; 12:20–36, 37–50; 16:4b–11. Like Käsemann, Blank argues that the Johannine eschatology is conditioned by Christology and not vice versa.[30] In terms of Christology, Blank especially emphasizes the role of the Spirit as the "principle of the Johannine

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[27] Käsemann, *The Testament of Jesus*, 63

[28] Käsemann, *The Testament of Jesus*, 63.

[29] Käsemann, *The Testament of Jesus*, 72.

[30] Josef Blank, *Krisis. Untersuchungen zur johanneischen Christologie und Eschatologie* (Freiburg: Lambertus–Verlag, 1964), 38–39.

realized theology."[31] Through the Spirit, the eschatological function of Christ continues to remain "realized." Blank, unlike Bultmann or Käsemann, affirms the hope for the future general resurrection.

Though scholars differ as to what extent they admit the futuristic and cosmological aspects in Johannine eschatology and how they explain them, most historical studies agree that the realized eschatology is dominant in the Fourth Gospel and that the futuristic sayings are secondary or less important.[32] This consensus was also assumed in Culpepper's pioneering work which applies literary criticism to the Gospel of John.[33] Culpepper points out that John's emphasis on realized eschatology is attested to in the literary features: 1) historical prolepses (events that will occur among the disciples and later believers) outnumber eschatological prolepses (events that will occur in the last day at the end time) and 2) eschatological prolepses occur mostly in the first half of the Gospels.[34] John's hesitancy on predicting the future events shows, for Culpepper, John's departure from apocalypticism. This departure is further proof of John's emphasis on the

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[31] Blank, *Krisis,* 215.

[32] David E. Aune [*The Cultic Setting of Realized Eschatology in Early Christianity* (E.J. Brill, Leiden, 1972), 55] argues that the focal point of the problem of Johannine eschatology is not so much in solving the paradoxical juxtaposition of present and future statement, but rather in the task of understanding the significance of the dominant realized eschatology within the Fourth Gospel. Aune investigates the historical context of the realized eschatology. He attributes the Johannine emphasis on realized eschatology not to an individual, but to the piety of the Johannine community formed by cult. "In early Christian worship, the fact that the *Parousia* of the exalted Lord was both expected and experienced in the celebration of the Eucharist, underlines the function of the cult in the realization of eschatological expectation. " *The Cultic Setting*, 90.

[33] Alan Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design* (Philadelphia, Fortress Press, 1983).

[34] Culpepper identifies 5:28–29, 6:40, 12:48 and 14:3 as eschatological prolepses. He lists 16:22, 23, 25 as "mixed prolepses," which refer to the period beginning with Jesus' resurrection and continuing through the history of church. *Anatomy*, 64.

realized eschatology. In his recent article on resurrection, Culpepper argues that John distinguishes present eternal life from the hope of resurrection on the last day.[35] Such a distinction was made possible by the heightened experience of oneness with God, participation in the resurrection of Jesus, and the continuing presence of the Spirit. For Culpepper, although John does not deny the future resurrection of the dead in the future, his emphasis falls on the realized eternal life, which starts in the believer's lifetime.

Adele Reinhartz's study, which employs reader–response criticism, represents a similar position that focuses on present and individualistic aspects of eschatology. In her article on eschatology, she argues that the three sign stories (2:1–11; 4:46–54; 11:1–44) as well as the gospel narrative as a whole modifies the Christological and eschatological expectations of the implied readers.[36] They correct the expectation that Jesus will be here until the end of time by emphasizing the necessity of Jesus' leaving in order to bring Paraclete and by emphasizing realized eschatology over future eschatology. She argues that future eschatology is deemphasized over and against the favored present eschatology.

In her monograph, Reinhartz investigates the function of the "cosmological tale" for conveying Christology and also changing the implied reader's understanding of his "salvation, life, death and the world."[37] She rightly points out that the cosmological tale will end with the *parousia*. She says, "Because the *parousia* which will bring the

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[35] Culpepper, "Realized Eschatology in the Experience of the Johannine Community," in *The Resurrection of Jesus in the Gospel of John* (ed. Craig R. Koester and Reimund Bieringer, Tübingen: Mohr Siebeck, 2008), 253–276.

[36] Adele Reinhartz, "Great Expectations: A Reader–oriented Approach to Johannine Christology and Eschatology," *Journal of Literature and Theology* 3 (1989): 61–76.

[37] Reinhartz, *The Word in the World: The Cosmological Tale in the Fourth Gospel* (Scholars Press: Atlanta 1992), 3.

cosmological tale to its proper conclusion has not yet occurred, real readers—of all eras—are also invited to place their own individual tales within the context of the cosmological tale."[38] Within her cosmological tale, however, the salvation envisioned in future does not concern the world (*kosmos*). She sees the *parousia* as the future return of Jesus to lead his followers to the realm of the Father.[39] The world is, as was the case with Käsemann's view, a place from which one is to be saved.[40] As in Käsemann's understanding of the Johannine world and salvation, Reinhartz's cosmological tale does not have the salvation of the world itself in its view.

In both historical and literary studies, the consensus views the Johannine eschatology as less futuristic and less cosmological (in the sense of having the world as the object of salvation), thus departing from apocalyptic eschatology. A few studies, however, argued against such a consensus. George R. Beasley–Murray argues specifically against Dodd that Johannine eschatology remains harmonious with other New Testament eschatology.[41] It contains futuristic elements along with the present, emphasizes Christ as judge and deliverer in the eschatological event (both present and

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[38] Reinhartz, *The Word in the World*, 37.

[39] Reinhartz, *The Word in the World*, 26.

[40] Reinhartz says, "by defining the *kosmos* into which Jesus came as the world of sin, darkness, and death, the cosmological tale is a powerful tool for conveying the perspective of the implied author. Ideally the implied reader, and the real reader as well, in the reading of the gospel will come to see life apart from Jesus as death in the most profound spiritual sense, thereby adopting the point of view of the implied author" (*The Word in the World,* 41).

[41] Beasley–Murray "The Eschatology of the Fourth Gospel," *Evangelical Quarterly*, XVIII (1946): 97–108. In the German scholarship, L. van Hartingsfeld [*Die Eschatologie des Johannesevangeliums Eine Auseinandersetzung mit Rudolf Bultmann* (Assen: Van Gorcum & Comp., 1962)] argues for the existence of apocalyptic eschatology.

future), presupposes future resurrection begun by Christ's second coming, the tribulations before it, and Christ as King of the heavenly kingdom, which started with his death and will awaits its consummation. Thus, for Beasley–Murray the Johannine eschatology remains harmonious with the rest of the New Testament. For him, however, this eschatology is not apocalyptic. Beasley–Murray maintains that apocalyptic is defined not by its eschatology, but by its imagery. John has the future–oriented eschatology, but lacks apocalyptic imagery or symbolism. Thus, for Beasley–Murray John's eschatology is not apocalyptic.[42] Although his attempt to stress the futuristic and cosmological aspects has an important perspective for this dissertation, Beasley–Murray's understanding of apocalypticism is too limited.

Jörg Frey's study on Johannine eschatology represents a more recent attempt to give serious attention to the futuristic and cosmological elements of the Johannine eschatology.[43] In the first volume, Frey gives a full research history of primarily German scholarship in Johannine eschatology. Frey observes that the New Testament interpreters who were influenced by idealism, romanticism, liberal theology and finally Bultmann himself believed that the Gospel of John represented a purer shape of the Christian message than the other Gospels. Frey maintains that these interpreters presupposed "spiritual, non–material (realistic) and universal, non–particularistic, non–apocalyptic and purely 'present' eschatology" and that they have not done justice to passages that do not fit their ideal.[44] Frey points out that the influence of such an interpretation still persists in

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[42] Beasley–Murray, "The Eschatology," 93.

[43] Jörg Frey, *Die johanneische Eschatologie* (3 vols.; Tübingen: Mohr Siebeck, 1995–2000).

[44] Frey, *Die johanneische Eschatologie*, 1: 406.

today's scholarship, as many scholars find it difficult to ascribe importance to the sayings about the resurrection of the dead on the last day or even of the future judgment (5:19; 12:48) and the utterances about "Jesus' coming" in the context of *Parousia* (21:22–23; 14:2–3, 18; 16:16ff.).[45]

Frey rightly points out that the definition and relation of categories of "apocalyptic" and "eschatology" have been the issue in the study of Johannine eschatology. These terms were first used synonymously. Then, Bultmann used "apocalyptic" to refer to "prolonging of unfulfilled hopes" that are "speculative, dogmatic, Jewish, particular, religiously insignificant" and contrasted "apocalyptic" with "eschatological," which represents for him "Christian."[46] Frey points out such dogmatic categories are no longer helpful. He maintains that "apocalyptic" does not have to focus on history and eschatology, and that "apocalyptic" is not necessarily Jewish–Christian and can be found in Gnostic texts as well. He also observes that most studies ascribed a chronological element to Jewish apocalyptic literature and spatial elements to Hellenistic and Gnostic texts. He argues that apocalyptic texts show both spatial and chronological elements, however, and the conventional dualism that strictly distinguishes literatures on the basis of space and time, as is the case with the dualism of future and present, is not helpful for the interpretation of the Gospel. He maintains that the alternative between temporal and spatial thought, futuristic expectation and present fulfillment, and between "apocalyptic" and eschatology have pushed the perception of NT texts into an inadequate

[45] Frey, *Die johanneische Eschatologie*, 1: 404.

[46] Frey, *Die johanneische Eschatologie*, 1: 408.

"*Schematismen*" (schematism). He insists that "the interpretation which strives for a differentiated textual and historical perception should avoid disastrous opposition."[47]

Frey identifies the "core problem" of Johannine eschatology as the near and abrupt juxtaposition of present and future utterances, most sharply seen in 5:24–29.[48] This phenomenon is also seen within "present" utterances such as 4:23; 5:25 and parallelisms (3:36; 5:24; 6:40, 54). John 11:23–27, especially its relation to 5:25, 28–29, is problematic. He also finds a problem in 14:2–3 (if πάλιν ἔρχομαι refer to the resurrection of Jesus or the Parousia or the coming of the Paraclete) and 14:23 (if the "Father's house" represents the "temple" of the community). To deal with these problems, Frey concludes that further study needs to be philological and historical. He carries out such a study in volumes 2 and 3.

Frey's study represents an endeavor within historical studies that attends fully to future and cosmological aspects of the Johannine eschatology. His attempt to overcome the alternatives between present/future, space/time and eschatological/apocalyptic deserves a full acknowledgment. Among the studies that apply literary criticism, however, a study that attends more fully to future, cosmic and apocalyptic aspects of eschatology still needs to be done. This project attempts to fill this gap by focusing on the resurrection passages within the Fourth Gospel. As many scholars emphasized the present and individualistic aspects of Johannine eschatology, the futuristic and cosmic significance of the resurrection did not receive due attention. This tendency becomes most apparent in the interpretation of the Lazarus narrative. Very often scholars maintain that this narrative

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[47] Frey, *Die johanneische Eschatologie*, 1: 416.

[48] Frey, *Die johanneische Eschatologie*, 1: 418.

"epitomizes the 'realized' pole of the Johannine resurrection."[49] Ruben Zimmermann says, "the resurrection, which up to this point has been experienced as a future event, is interpreted here as life experienced in the present…The resurrection is taking place now; it is the life given now and present in Jesus."[50] He emphasizes the present aspect of resurrection which is realized in the presence of Christ. Such a Christological focus seems to move interpreters' eyes away from the future and cosmological scope of resurrection and of eschatology. Similarly, Mark W. G. Stibbe maintains that "Jesus Christ is depicted as the Eschaton–in–person, the one who brings the end of history into the middle of time. Thus the narrator requires of the reader what he believes about Jesus: a realized and personalized eschatology."[51] Such an interpretation does not do justice to the futuristic and cosmological scope of the Johannine eschatology and the open–endedness of the Gospel. This project will attempt to shed more light on the futuristic and cosmic scopes of resurrection and attempt a fresh reading of the Lazarus narrative.

1.2.2 The Gospel of John and Apocalyptic Literature

As we have seen in the section before, the scholarly consensus views the Johannine eschatology as less futuristic and less cosmological (in the sense of having the world as the object of salvation), thus departing from apocalyptic eschatology.[52]

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[49] Harold W. Attridge, "From Discord Rises Meaning," in *The Resurrection of Jesus in the Gospel of John* (ed. Craig R. Koester and Reimund Bieringer, Tübingen: Mohr Siebeck, 2008), 10.

[50] Zimmerman, "The Narrative hermeneutics of John 11," 89.

[51] Stibbe, "A Tomb with a View: John 11.1–44 in Narrative-Critical Perspective," *NTS* 40 (1994): 38-54, esp. 53.

[52] The Fourth Gospel's relation to apocalyptic eschatology was especially important in the discussion of its relation to the book of Revelation. Although many scholars no longer hold with the same authorship of the Gospel and the book of Revelation, many recognize strong overlaps in the concepts. Beasley–Murray finds

However, scholars have long pointed out parallel concepts between the Fourth Gospel and apocalyptic literature. The parallels with *1 Enoch* are especially well known. John 14:12 speaks of μονή in heaven, which has parallels in *1 Enoch* 39:3–4 and 71:14–16. The concepts of "the way" (14:6) and "peace" (14:27) also appear in *1 Enoch* 71. Furthermore, Enoch, who is called "the Son of Man," has characteristics that parallel the Johannine concept of Paraclete.[53] Also, the dualism of light and darkness is found in both the Dead Sea Scrolls and the Gospel of John.[54]

In addition to the individual concepts and motifs, some studies point out the overlaps in the literary form of the Gospel with apocalyptic literature. J. Louis Martyn argues that apocalypticism provides John with the literary form of the two–level drama.[55] Martyn finds the essence of apocalypticism in the correspondence between heavenly drama and earthly drama. The heavenly drama slightly precedes earthly drama in time and leads earthly drama into existence.[56]

"intimate link" between the authors ["The Relation of the Fourth Gospel to the Apocalypse," *Evangelical Quarterly*, XVIII (1946), 173–186]. Although some scholars argue that they arose in the same school, this position has not attained wide agreement. For a criticism of this position, see Elizabeth Schüssler Fiorenza, "The Quest for the Johannine School: the Apocalypse and the Fourth Gospel," *NTS* 23 (1977): 402–427.

[53] Siegfried Schulz, *Untersuchungen zur Menschensohn–Christologie im Johannesevangelium* (Göttingen: Vandenhoeck & Ruprecht, 1957).

[54] Charlesworth ed., *John and the Dead Sea Scrolls* (New York: Crossroad, 1991).

[55] J. Louis Martyn, *History and Theology in the Fourth Gospel* (New York: Harper and Row, 1968), 125.

[56] Martyn says, "events seen on the earthly stage are entirely enigmatic to one who sees only the earthly stage. Stereotoptic vision is necessary and it is precisely stereotoptic vision which causes a man to write an apocalypse" (*History and Theology*, 130).

Martyn's point was further developed by John Ashton. Ashton argues that the scholarly focus on futuristic eschatology in apocalypticism took their eyes away from other links with apocalypticism. He argues that the Fourth Gospel is indebted to apocalypticism in four features: 1) two ages, 2) two stages, 3) insiders/outsiders (riddle) and 4) above/below (correspondence). First, Ashton identifies the essence of apocalypticism as "the idea of mystery, a secret once hidden and now revealed," which for him marks the true affinity of Christianity with apocalypticism.[57] Second, the apocalyptic role of the *angelus interpres* is taken over by Paraclete. Partial and obscure revelation during Jesus' lifetime was distinguished from the other full and clear revelation after his death. Third, John establishes a gap between riddling teaching and interpretation and reserves the authentic interpretation for the wise. Fourth, "the fundamental unity and structural parallelism of the heavenly and the earthly realms" characterizes apocalyptic thinking.[58] Building on Martyn's study, Ashton argues that the Evangelist considered his work as an apocalypse in which the divine plan or revelation is disclosed in the life of Jesus.[59] However illuminating their works are, their conclusion that the Gospel of John possesses the same literary genre as apocalypse is not convincing. Also, Ashton's study reflects a new perspective on apocalyptic literature, which was argued by Christopher Rowland, that the central concern of apocalyptic literature is not found in futuristic eschatology, but in the disclosure of heavenly mystery.[60] Scholarly

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[57] John Ashton, *Understanding the Fourth Gospel* (2nd ed.; Oxford: University Press: 2007), 311.

[58] Ashton, *Understanding the Fourth Gospel*, 327.

[59] Ashton, *Understanding the Fourth Gospel*, 328–329.

[60] Christopher Roland, *The Open Heaven: A Study of Apocalyptic in Judaism and Early Christianity* (New York: Cross Road, 1982), 2.

focus has shifted from the chronological dimension of apocalyptic literature to the spatial dimensions. On the one hand, these studies rightly call attention to the spatial aspects of apocalyptic literature. As Frey points out, the old alternative that attributes spatial aspect to Gnosticism and chronological aspect to Jewish apocalypticism is not helpful. On the other hand, however, Ashton's study no longer shows much interest in the chronological aspect of apocalyptic literature, namely, eschatology. Thus, the concept of resurrection, an important component of eschatological dramas, does not attract his attention when he discusses the affinities of apocalyptic literature and the Gospel of John. By putting the resurrection passages of the Gospel of John in conversation with apocalyptic literature, I will attempt to shed new light on the discussion concerning the relation of the Gospel of John and apocalyptic literature.

1.3 *Method*

My study uses a comparative literary approach. First, my reading will be literary and use a narrative critical approach. As we have seen in the literature review, Johannine scholarship attributed less significance to the futuristic and cosmological aspects of the Johannine Gospel, and this tendency is also assumed in Culpepper's representative work using narrative criticism. As I have pointed out, a literary work that pays more attention to futuristic and cosmological aspects in the Gospel of John still needs to be done. I will read the final form of the Gospel of John as a literary work in its own right and attempt to read closely the futuristic and cosmological aspects of John as a part of the unified narrative. In this reading, I will not distinguish between the source and the theology of the Evangelist.

At the same time, my study is comparative and attempts to put John in conversation with *1 Enoch* by using the literary taxonomy. In doing this, I will use an approach that first reads *1 Enoch* to identify the literary taxonomy for the resurrection passages. First, I will read *1 Enoch* as a case study of apocalyptic literature, in order to identify the major literary aspects that capture the dynamics of the resurrection passages. Then, I will read the Lazarus narrative in light of the literary taxonomy that arose from the reading of *1 Enoch*. The categories that emerge out of the analysis of *1 Enoch* will provide me with a fresh way to read the Lazarus narrative in John in dialogue with *1 Enoch*.

I single out *1 Enoch* because it is a major apocalyptic text that contains a variety of examples of resurrection passages. In Nickelsburg's words, "Resurrection is an aspect and function of the great judgment in all the major sections of *1 Enoch*."[61] Also, *1 Enoch* is suitable comparative material, since previous studies have pointed out the similarities concerning *1 Enoch* and the Gospel of John as we have seen in the section of the literature review.

Before reading the Lazarus narrative, I first read the resurrection passages in John 5 and 6, since the relation of John 5 and 6 to the Lazarus narrative has presented the major interpretive problems.

1.4 *Structure of Study*

In chapter two, I will examine the resurrection passages in *1 Enoch*. The analysis of the passages will enable me to identify the four literary aspects—form, scope, space and time—as major elements that capture the dynamics of the resurrection passages in *1*

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[61] George W. E. Nickelsburg, *1 Enoch 1: A Commentary on the Book of 1 Enoch, Chapters 1–36; 81–108* (Hermeneia; Minneapolis: Fortress Press, 2001), 49.

Enoch. At the same time, I identify the two broad types of the resurrection in *1 Enoch*. The first type is bodily, communal, earthly, and stresses the future state as the restoration of the past. The second type is oriented toward soul, the individual, and heaven, and stresses the juxtaposition of the future and the present. These two types provide me with a broad framework with which the Lazarus narrative can be read.

In chapter three, I will first read John 5 and 6 by applying the four categories I identified in *1 Enoch*. I will argue that resurrection in John 5 and 6 operates within the apocalyptic tradition of resurrection and combines the two types of resurrection we identified in *1 Enoch* and that they function as proleptic references to the Lazarus narrative. Although John 5 and 6 show individualistic scope and a stronger juxtaposition of present and future as in Type 2 resurrection, they also show the physical form, larger scope and the earthly space as in Type 1. Resurrection in John 5 and 6 functions as proleptic references to the Lazarus narrative, against which the Lazarus narrative is read.

In chapter four, I will read the Lazarus narrative applying the four categories I identified in *1 Enoch*. I will argue that Lazarus' resurrection also stands within the apocalyptic tradition on resurrection, combining the two types of resurrection and that it is a narrative embodiment of the resurrection in John 5 and 6.

The concluding chapter will summarize the investigations and discuss the implications of my study. I will discuss theological implications of my study for Joahnnine eschatology and for the interpretation of signs.

CHAPTER TWO: RESURRECTION IN *1 ENOCH*

2.1 *Introduction*

Apocalyptic literature is characterized by an interest in the transcendence of death. According to Collins, "it is this hope for the transcendence of death which is the distinctive character of apocalyptic over against prophecy."[1] The transcendence of death takes various expressions in Jewish apocalyptic literature, one of which is resurrection.[2] Traditionally, scholars considered the resurrection of the body as a defining feature of Jewish thought.[3] However, scholars increasingly recognize the diverse way in which the idea of the transcendence of death was expressed in Jewish literature. The bodily resurrection is only one of various ways in which the transcendence of death took expressions in Judaism.[4]

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[1] John J. Collins, "Apocalyptic Eschatology as the Transcendence of Death," *CBQ* 36 (1974): 21–42; repr. in *Visionaries and Their Apocalypses* (IRT 2; ed. Paul. D. Hanson; Philadelphia: Fortress Press; London; SPCK, 1983), 61–86, esp. 68. Also, see Collins, "Afterlife in Apocalyptic Literature," in *Judaism in Late Antiquity*. *Part 4, Death, Life–after–death, Resurrection and the World–to–come in the Judaisms of Antiquity* (ed. Jacob Neusner and Alan Avery–Peck; Leiden: Brill, 2000), 119–139.

[2] On the transcendence of death in the Hebrew Bible, see Klaas Spronk, *Beatific Afterlife in Ancient Israel and in the Ancient Near East* (Kevelaer: Butzon & Bercker, 1986); Angelika Berlejung and Bernd Janowski, eds., *Tod und Jenseits im alten Israel und in seiner Umwelt. Theologische, religionsgeschichtliche, archäologische und ikonographische Aspekte* (Tübingen: Mohr Siebeck, 2009)

[3] Oscar Cullmann, *Immortality of the Soul or the Resurrection of the Dead? The Witness of the New Testament* (New York: Macmillan,1958).

[4] Collins argues that the concept of resurrection is not widespread and that the hope for eternal life only rarely takes the form of resurrection. *Apocalypticism in the Dead Sea Scrolls* (New York: Routledge, 1997), esp. 11.

Moreover, the way in which the resurrection is spoken of itself is also diverse.[5] As Richard Bauckham observes, "It is probably correct to suppose that many writers had not so much a concept of resurrection, but rather a number of conventional ways of speaking of resurrection."[6] Apocalyptic literature provides us with a spectrum of the diverse ways in which resurrection is spoken of. I identify four categories that capture the major dynamics of the resurrection passages in apocalyptic literature: the form, the scope, the space and the time.

First, by form of resurrection, I mean the medium in which the new life occurs. For example, new life may be of the body or soul. Traditionally scholars attribute the bodily resurrection to Jewish thought and the immortality of souls to Greek thought.[7] Such a simplistic schema is inadequate, since Judaism in the Second Temple period was not immune to Greek influence.[8] Jewish apocalyptic literature shows a variety of ways in

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[5] George W. W. Nickelsburg, "Resurrection," *Encyclopedia of the Dead Sea Scrolls* 2:764–67. See also, Nickelsburg, *Resurrection*; Émile Puech, *La croyance des Esséniens en la vie future: immortalité, résurrection, vie éternelle ? Histoire d'une croyance dans le judaïsme ancien* (2 vols.; Études Bibliques NS 21; Paris, Libr. Lecoffre: J. Gabalda, 1993).

[6] Richard Bauckham, "Resurrection as Giving Back the Dead: A Traditional Image of Resurrection in the Pseudepigrapha and the Apocalypse of John," *Pseudepigrapha and Early Biblical Interpretation* (Sheffield: JSOT, 1993), 269–91, esp. 278. See also, Bauckham, "Life, Death and the Afterlife in Second Temple Judaism," in *Life in Face of Death* (ed. Richard N. Longenecker; Grand Rapids: Eerdmans, 1998), 80–95.

[7] Cullmann, *Immortality of the Soul*, esp. 24–25.

[8] Nickelsburg, *Ancient Judaism and Christian Origins: Diversity, Continuity, and Transformation* (Minneapolis: Fortress Press, 2003), 131; Collins, "Apocalyptic Eschatology," 75.

which it identifies the form of the resurrection.[9] Whereas some passages explicitly emphasize the bodily form of the resurrection (*1 En.* 25; *2 Bar.* 50:2), other passages assume the form of the new life to be the spirit or soul (*1 En.* 22; 103:1–4; 104:2; 108:11–15; Dan 12:3; *2 Bar.* 30:1–4; 51:10; *4 Ezra* 4:35).

Very closely related to the form of the resurrection is its scope: are the receivers of new life individuals or a community? As scholars rightly point out, the development of the concept of the final judgment and resurrection in apocalyptic literature shows a new focus away from a community and/or nation to individuals.[10] Individuals are responsible for their own deeds, even after their deaths. At the same time, however, the final resurrection is seldom divorced from a concern for wider spheres, a community, nation and a cosmos (*1 En.* 25; 45:4–6; 90:26–38; *2 Bar.* 29–32; *4 Ezra* 7:32–37).[11] As Bauckham says, "personal eschatology was not for the most part divorced from historical and cosmic eschatology, since the hope of individuals was to share in the corporate future of God's people in God's kingdom and in the cosmic future of new creation for the

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[9] See Collins, "The Afterlife in Apocalyptic Literature," esp. 129; "Apocalyptic Eschatology," esp. 75; *Apocalypticism in the Dead Sea Scrolls*, esp. 6.; Nickelsburg, *Ancient Judaism and Christian Origin*, esp. 131.

[10] John J. Collins, *Daniel: A Commentary on the book of Daniel* (Minneapolis: Fortress Press), 1993, esp. 60; Shannon Burkes, *God, Self and Death: the Shape of Religious Transformation in the Second Temple Period* (Leiden: Brill, 2003), esp. 145, 252–53.

[11] Robert H. Charles says, "the separate eschatologies of the individual and of the nation issue finally in this synthesis: the righteous individual no less than the righteous nation will participate in the messianic kingdom, for the dead will rise to share therein." *Eschatology, The Doctrine of a Future Life in Israel, Judaism, and Christianity: A Critical History* (New York: Schocken Books, 1963), 130. Also, see D. S. Russel, *The Method and Message of Jewish Apocalyptic* (Philadelphia: Westminster Press, 1964), 365–67.

world."[12] In other words, the final resurrection places personal eschatology within broader historical and cosmic eschatology. The scope of the resurrection extends from individuals to a community, nation and the cosmos.

Closely related to the scope of the resurrection is space: where is the resurrected life located and what spatial change does the resurrection entail? Apocalyptic literature is characterized by its concern for the heavenly world. J. J. Collins argues that this concern for the heavenly world is the key for understanding the transcendence of death by individuals. He says, "By its focus on heavenly, supernatural realities it (apocalyptic) provides a possibility that the human life can transcend death, not merely by the future generations of the nation but by passing to the higher, heavenly sphere."[13] When new life is attained by the transference to a heavenly sphere, the locus of salvation is in the heavenly world. The idea that the dead will become the heavenly stars (*1 En.* 104:2; Dan 12:3; *2 Bar.* 51:10) shows that the locus of the resurrected ones is in the heavenly world.

In addition to an ascent to the heavenly world, apocalyptic literature also envisions a restoration of the earthly world (*1 En.* 25:3–6; 45:4–6; 51:1–4; 62:13–16; 90:26–33; *2 Bar.* 32). In this picture, the locus of salvation is in the restored new earth. The picture of the new earth in apocalyptic literature builds on the image and language of Isa 65 and 66.[14] As pointed out by Nickelsburg, apocalyptic interest in the heavenly

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[12] Bauckham, *The Fate of the Dead: Studies on the Jewish and Christian Apocalypses* (Boston: Brill, 1998), 1. Also, see Bauckham, "Life, Death and Afterlife in Second Temple Judaism," 88.

[13] Collins, "Apocalyptic Eschatology," esp. 68.

[14] Nickelsburg says, "This paradigm of a new earth, which draws on the language of Isaiah 65 ad 66, is far more common than is usually supposed. In *1 Enoch*, chs. 6–11, 24, 26–27, the Animal Vision (chs. 85–90), and the Parables (chs. 37–71) envision a renewed earth. For all of its cosmic dualism, with visions of the heavenly throne room and heavenly preparations for the coming judgment, the Book of Parables asserts that the

world does not necessarily mean that heaven is always the locus of eschatological salvation.[15]

Finally, the resurrection involves time: when does the resurrection happen, how does the resurrection relate to the present and *what temporal change* does the resurrection entail? The final resurrection is coupled with the concept of the final judgment (*1 En.* 22:9–13; 25:3–6; 92:1–5; 103:1–8; 104:1–6; 108:10–15; 45:4–6; 51:1–4; Dan 12:2–3; *2 Bar.* 30:1–5; *4 Ezra* 7:30–44).[16] In the future time, specifically at the end of history, the final judgment will bring retribution for the deeds of individuals, reward and punishment. The issue is how the future resurrection has consequences upon the present time. Often,

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righteous and chosen will possess the earth (or the Land)." *Ancient Judaism and Christian Origins*, 131–12.

[15] Nickelsburg, *Ancient Judaism and Christian Origins*, 131–12. Against Nickelsburg who emphasizes the importance of the earthly picture in *1 Enoch*, Collins argues that the locus of the salvation does not affect what kind of transformation human beings attain. He says, "what matters is not location but the state of being. It is misleading, then to describe the eschatology of any part of 1 Enoch as this–worldly. Whether human beings go up to heaven or the divine throne comes down makes little difference to the kind of transformation that is involved." "An Enochic Testament? Comments on George Nickelsburg's Hermeneia Commentary," in *George W. E. Nickelsburg in Perspective: An Ongoing Dialogue of Learning* (ed. J. Neusner and A. J. Avery–Peck; 2 vols.; Leiden: Brill, 2003), 2: 373–78, esp. 378. To this criticism, Nickelsburg further responds by saying "I agree with Collins that the issue is mythic transformation and not location as such. However, I wish to emphasize that for the Enochic texts, excepting the Epistle (but cf. the apocalypse of Weeks), this transformation will include a renewed earth." Nickelsburg, "Response to Collins," in *George W. E. Nickelsburg in Perspective*, 411. This final comment of Nickelsburg highlights an important point that the transformation itself includes a spatial dimension in *1 Enoch*. The resurrection not only concerns the transformation of human beings, but also concerns the transformation of the earthly sphere.

[16] Nickelsburg defines resurrection as "a function of God's judgment by which the dead are raised from the underworld to receive the reward or punishment of their deed." *Encyclopedia of the Dead Sea Scrolls.* See also his "Judgment, Life–After–Death and Resurrection in the Apocrypha and the Nonapocalyptic Pseudepigrapha," in *Death, Life–after–death, Resurrection and the World–to–come in the Judaism of Antiquity* (ed. Jacob Neusner and Alan Avery–Peck; vol. 4 of *Judaism in Late Antiquity*; Leiden: Brill, 2000), 141–62.

the future resurrection is used as a rationale for living a righteous life, or for overcoming persecution at the present time (*1 En.* 103:1–4; 104:1–6). "The juxtaposition of present and future"[17] is accomplished by stressing the consequences of the present into the future. One's behaviors in the present will directly cause consequences in the future. Also, when the imminence of this future is stressed, present and future are juxtaposed in a stronger way. The future transformation or future reality is spoken of as already taking place in the present time in some way (*1 En.* 51:2; 104:2; 108:11).

Another issue is what kind of change the resurrection will entail for the progression of time. The resurrection together with the judgment marks a transition between the present age and the age to come. The day of the judgment will bring the end of the normal progression of linear time. After the resurrection, the normal progression of linear time will stop, and there will be no duration of time. Eternity will characterize the state after the resurrection (*1 En.* 25:4; 45:4–5; 103:4, 8; 108:13; *2 Bar.* 30:4). At the same time, this future state is often considered to be the restoration of the pristine state before the fall (*1 En.* 25:3–6; 62:13–16; 90:26–38; *4 Ezra* 7:30–32). The future will bring back the idealized state of the mythic past. The end time corresponds to the primal time. What Nickelsburg calls "Urzeit–Endzeit typology"[18] seems to be especially influential in the idea of the resurrection.

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[17] Nickelsburg, "The Apocalyptic Construction of Reality in 1 Enoch," in *Mysteries and Revelation: Apocalyptic Studies since the Uppsala Colloquim* (ed. John J. Collins and James H. Charlesworth; JSPS 9; Sheffield: JSOT Press, 1991) 51–64; reprinted in *George W. E. Nickesburg in Perspective: An Ongoing Dialogue of Learning* (ed. Jacob Neusner and Alan J. Avery–Peck; 2 vols.; JSJSup 80; Leiden: Brill, 2003) 1: 29–43, esp. 32.

[18] Nickelsburg, *1 Enoch*, 315. The phrase seems to come from H. Gunkel, *Schöpfung und Chaos in Urzeit und Endzeit*, Göttingen: Vandenhoeck & Ruprecht, 1895.

In this chapter, I will demonstrate that the four categories capture major dynamics of the resurrection passages in *1 Enoch* and help identify two broad patterns of the resurrection passages.

Before examining the passages on the resurrection, I will briefly address the background information of *1 Enoch*. First, *1 Enoch* is a composite work. Most scholars find five major sections in it: 1) The Book of the Watchers (chs. 1–36); 2) the Book of Parables (chs. 37–71); 3) the Book of the Luminaries (chs. 72–82); 4) The Dream Visions (chs. 83–90); and 5) The Epistle of Enoch (chs. 91–105). These five main sections are followed by two appendices: the Birth of Noah (chs. 106–107) and Another Book by Enoch (ch. 108). Second, the original language was Aramaic and was translated to Greek and into ancient Ethiopic. The entire collection is extant in Ethiopian manuscripts from the fifteenth to the nineteenth centuries,[19] which serves as the base text for translation that I chose to use.[20] In this chapter, I will look at the examples in the following sections: 1) the book of Watchers, 2) the dream vision, 3) the epistles and 4) the book of Parables.

He uses the phrase "Urzeit gleicht Endzeit." Quoted in Stock–Hesketh, "Circles and Mirrors: Understanding 1 Enoch 21–32," *JSP* 21 (2000): 27–58, esp. 44.

[19] Approximately twenty five percent of *1 Enoch* are in two Greek manuscripts from the fourth and fifth/sixth centuries (1:1–32:6; 97:6–107:3). Aramaic fragments from Qumran contain chs. 1–36, 72–82, 85–90, and 91–107. There are also Coptic and Latin manuscripts and Syriac excerpt. For a detailed discussion on the manuscripts, see Nickelsburg and Vanderkam, *1 Enoch: A New Translation* (Minneapolis: Fortress Press, 2004), 9–20.

[20] I use the translation from Nickelsburg and VanderKam, *1 Enoch: A New Translation*.

2.2 *The Book of Watchers*

First, I examine the example from the book of Watchers, one of the oldest parts of *1 Enoch*.[21] It is a composite work with a complex redaction and composition history. According to Charles,[22] Nickelsburg and Venderkam,[23] the book of Watchers can be divided into five parts[24]: an introduction (chs. 1–5),[25] the fall of the angels (chs. 6–11), the doom of the angels (chs. 12–16), Enoch's first journey (chs. 17–19),[26] and his second journey (chs. 20–36). Enoch's second journey in 20–36 includes descriptions of the same places he sees in 17–19. Chapters 20–36 provide more elaborate descriptions of the same eschatological places.[27] The prisons for the angels and the stars in 18:10–16 and 19:1–12 are elaborated in chapter 21. The place of the dead in 17:6 receives a fuller treatment in ch. 22. The seven mountains in 18:6–9 are elaborated in *1 Enoch* 24–25. Many scholars

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[21] The manuscripts already existed in the beginning of the second century B.C.E. Because *1 Enoch* 33–36 seems to know the Astronomical Book, most scholars think that the Astronomical Book precedes *1 Enoch*, dating the Astronomical Book to the third century B.C.E.

[22] R. H. Charles, *Book of Enoch* (Oxford: Clarendon Press, 1912), xlvii–xlviii.

[23] Nickelsburg and VanderKam, *1 Enoch: A New Translation*, 25. Vanderkam, *Enoch and the Growth of an Apocalyptic Tradition* (Washington: Catholic Biblical Association of America, 1984), 110.

[24] Cf. Milik and Black divide it into three sections: 1–5, 6–19 and 20–36. Milik and Black, *The Books of Enoch: Aramaic Fragments of Qumran Cave 4* (Oxford: Oxford University Press, 1976), 25, 33–35. Eibert J. C. Tigchelaar finds at least seven authors/redactors: 1–5, 6–11, 12–16, 17:1–18:5; 18:6–16; 19; 20–32; and 33–36. *Prophets of Old and the Day of the End: Zachariah, the Book of Watchers and Apocalyptic* (Leiden: Brill, 1996), 152–64.

[25] For the function of chs. 1–5 in *1 Enoch*, see Lars Hartman, *Asking for Meaning: A Study of 1 Enoch 1–5* (Lund: Gleerup, 1979), esp. 144.

[26] For a study of chs. 6–19, see Carol Newsom, "The Development of 1 Enoch 6–19: Cosmology and Judgment," *CBQ* 42 (1980): 310–329.

[27] See Eibert J. C. Tigchelaar, "Eden and Paradise: the Garden Motif in Some Early Jewish Texts," in *Paradise Interpreted: Representations of Biblical Paradise in Judaism and Christianity* (Leiden: Brill, 1999), 37–57, esp. 41.

see chs. 20–36 as a revision of chapters 17–19.[28] According to Nickelsburg, chs. 20–36 are supplemented with the emphasis on human eschatology. He says, "This journey narrative complements chaps. 17–19 through its emphasis on human eschatology, which is not mentioned in chaps. 17–19 but is of great concern in the broader Enochic tradition."[29] What is especially interesting is a combination of human eschatology with the wider cosmic and historical eschatology in chs. 20–36.

2.2.1 *1 Enoch* 22

Enoch's cosmological journey in chs. 20–36 links the fate of humans to that of the world in a unique way. The first part (20:1–8) provides a list of seven angels, which functions as a framework for the following narrative in 21:1–36:4. The list introduces the roles of the seven angels Uriel, Raphael, Reuel, Michael, Sariel, Gabriel and Remiel, who are in charge of "the world and Tartarus" (20:2), "the spirits of men" (20:3), "the world of the luminaries" (20:4), "the good ones of people" (20:5), "the spirits who sin against the spirit" (20:6), "paradise and the serpents and the cherbium" (20:7) and "them that rise" (20:8).[30] The following narrative provides a pictorial description of each place or compartment in heaven visited by Enoch.

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[28] Matthew Black, *The Book of Enoch or 1 Enoch: A New English Edition: With Commentary and Textual Notes* (Studia in Veteris Testamenti Pseudepigrapha; Leiden: Brill, 1997), 16; Nickelsburg, *1 Enoch*, 290–293. Cf. Tigchelaar sees a common tradition behind two versions in chs. 17–19 and chs. 21–25. *Prophets of Old and the Day of the End*, 159–60. Also, Kelley C. Bautch, *A Study of the Geography of 1 Enoch 17–19: No One Has Seen What I Have Seen* (Leiden/Boston: Brill, 2003), 21–22.

[29] Nickelsburg, *1 Enoch*, 292.

[30] Only Remiel, who is in charge of those who are resurrected, does not appear in the following narrative. Nickelsburg identifies Remiel with the unknown angel speaking to Enoch in 81:1. See Nickelsburg, *1 Enoch*, 338. Also, Argal argues that 81:1–4 is the seventh vision of Enoch and belongs with chs. 20–32. Randal A. Argal, *1 Enoch and*

The third compartment, where Raphael is in charge of the spirits of men (22:1–14) concerns the fate of human beings after death. Enoch travels to a high mountain in the west (22:1). There, he sees hollow places (22:2). The compartment has four hollow places: for the righteous, sinners, martyrs, and companions of sinners.[31] When Enoch asks why these places are separated (22:8), Raphael answers:

> 22:9 These three were made that the spirits of the dead might be separated. And this has been separated for the spirits of the righteous, where the bright fountain of water is. 10 And this has been created for <the spirits of the> sinners, when they die and are buried in the earth, and judgment has not been executed on them in their life. 11 Here their spirits are separated for this great torment, until the great day of judgment, of scourges and tortures of the cursed forever, that there might be a recompense for their spirits. There he will bind them forever. 12 And this has been created for the spirits of them that make suit, who make disclosure about the destruction, when they were murdered in the days of the sinners. 13 And this was created for the spirits of the people who will not be pious, but sinners, who were godless, and they were companions with the lawless. And their spirits will not be punished on the day of judgment, nor will they be raised from there.

The passage describes the temporary place for human spirits until the day of judgment (22:4, 11). After the judgment, the sinners will suffer an eternal punishment (v. 11). The passage shows concerns for the intermediary status of the spirits until the final judgment. This passage very likely presupposes some kind of a resurrection.[32] The spirits wait for the final destination in the intermediate state, and the discussion in the continuing section in chapters 24–25, as we will see, speaks of the resurrected life. In this section itself,

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Sirach: A Comparative and Conceptual Analysis of the Themes of Revelation, Creation and Judgment (Atlanta: SBL, 1995).

[31] There is confusion concerning the number of the compartments. 22:2 speaks of "four" compartments while 22:9 "three". I agree with Black in finding four compartments in the description of 22:9–13: 1) for the spirits of the righteous (22:9); 2) for the spirits of the sinners (22:10); 3) for the spirits of the spirits that make suit (22:12) and 4) for those who were companions with the lawless (22:13). See Black, *1 Enoch*, 16–17.

[32] "That the author believed in some kind of a resurrection is evident." Nickelsburg, *1 Enoch*, 306.

expression such as "nor will they be raised from there" (22:13) assumes that there will be resurrection granted to some of the spirits. Although this section does not discuss in detail the state of the resurrected life, the discussion of the state of the pre–resurrection period gives us clues as to what kind of resurrected life is presupposed.

Concerning the form of resurrection, the spirits (πνεύματα)[33] (22:9, 11,12,13), not bodies, await the future judgment and thus resurrection in the temporary storage. The reference to the bodies of the sinners buried in the earth (22:10) seems to presuppose a dualistic notion that the death separates the body and spirits: the body remains on the earth, while the spirits "go forth" (22:7) to a temporary place.[34] Within such a seemingly dualistic schema, however, the portrayal of the spirits in the intermediary state and after the judgment in this passage suggests that spirits possess some kind of materiality. They are "gathered" in the places (22:3) and will be "bound" forever after the final judgment. The spirits of the righteous can "appreciate the presence of light and have their thirst quenched (v. 9)." [35] The reference to the future punishment of scourges, torture and binding (22:11) also underlines the physical character of the life after the resurrection. Thus, although the spirit is the form of the resurrection, this spirit is spoken of with physical and material terms and the distinction between the spirit and body seems to be blurred.

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[33] "Souls" (ψυχαί) in v. 3b and "Spirits" (πνεύματα) in vv. 5–7 and 8–13.

[34] See Bauckham, "Resurrection as Giving Back the Dead," esp. 277. In "Life, Death and the Afterlife in Second Temple Judaism," 87–88, Bauckham thinks that ch. 22 shows the older and more holistic view (not the later dualistic view) that shadowy existence in the Shades will be brought back to bodily life.

[35] Nickelsburg states, "Certain functions appropriate to the human body are attributed to the spirits. They can appreciate the presence of light and have their thirst quenched (v. 9). They also suffer "scourges" and "torments" (v. 10)." *1 Enoch*, 306.

Although the scope of the resurrection is not explicitly stated, in the intermediary place waiting for the resurrection, the scope is spoken of in individualistic terms. The spirits are divided into separate groups of the righteous (22:9), the sinners (22:10), the spirits that make suit (22:12) and those who were companions with the lawless (22:13). These groups are defined by the conduct of individuals in their lifetimes, and not by their communal or collective identity, such as "Israel" or other national or ethnic identity. Individual conduct or ethics, and not communal identity, determines one's fate after death. Such an individualistic focus is also found in the reference to Abel's spirit making suit in 22:5–7. A specific individual, Abel is making accusation against his brother Cain (22:7).

At the same time, the context of the passage places the fate of individuals within a larger cosmic picture. The description of storage for the souls of human beings is preceded by a description of the places set aside for the evil angels who are blamed for confusing the heavenly and earthly spheres (21:1–10). The Book of Watchers narrates how the heavenly angels descended from heaven to the earth and spread the evil in the earthly sphere (chs. 7–8). Since the conflict has a cosmic dimension, its solution possesses a cosmic dimension as well (chs. 10–11). The fact that Enoch first sees the places for the punishment of the heavenly angels (21:1–10) before seeing the place for the spirits of individuals (22:9–13) indicates that the concern for the fate of the world precedes that for the fate of individuals. Furthermore, the place for the spirits of individuals is followed by the description of a place of fire (23:1–24:1) which "pursues all the luminaries of heaven" (23:4). The fire for the luminaries of heaven echoes the burning fire for the angels of heaven in 21:7–10. As in 21:7–10, this following section also shows a larger cosmic concern. The place for the human individuals is placed within

"the structure of the universe."[36] Although the scope of resurrection is individual, the individual and personal salvation is spoken of along with the larger cosmic salvation.

As for space, the temporary storage place is located in the high mountain in the west (22:1) at the very end of the earth. The passage emphasizes that Abel's spirit is making suit "up to heaven" (22:5, 6), which shows that this temporary storage itself is on earth, in a "high" mountain, in a closest proximity to heaven. From this temporary place on the earth, the spirits of men will be transferred to their final destinations after the judgment. The description of the spirits of sinners in 22:11 makes a contrast between "here" and "there": "here", where they are separated for the great torment and "there", where they will be bound for ever (22:11).[37] The souls are waiting for a spatial transference from a temporary place to their final destinations at the time of the final resurrection and judgment.

In terms of time, the resurrection and judgment are expected to happen on the specific day in the eschatological future. The time of judgment is expressed as "the time of the day of the end of the great judgment" (22:4) and "the great day of judgment" (22:11). The place for the spirits has the character of a temporary storage until this judgment and future resurrection. Thus, the day of the judgment and resurrection is the transitional point for which the spirits in the temporary state await. After this dividing point, the everlastingness of the punishment is emphasized; after the final resurrection and judgment, "they will be bound for ever" (22:11).

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[36] Collins, "Apocalyptic Eschatology," 136.

[37] The passage does not make clear where this final destination for the sinners is. It is not very clear whether one can identify this destination with the fiery abyss for the angels described in 21:7–10 or the Valley of Ninnom in 27:2. See Nickelsburg, *1 Enoch*, 308.

2.2.2 *1 Enoch* 24:2–25:7

Following the description of the place of fire in 23:1–24:1, we find further reference to the resurrection in the vision of the paradise (24:2–25:7). Enoch explains pictorially how the seventh mountain rose above other mountains and fragrant trees encircled it (24:3). Further, Enoch vividly explains the sweet fragrance and beauty of the fruits of a tree that catches his attention (24:4). Enoch's marveling, "How beautiful is this tree and fragrant, and its leaves are lovely, and its blossoms are lovely to look at" (24:5), appeals to the five senses of the reader. Then, the angel Michael explains the functions of the mountain and tree in future eschatological drama:

> 25:3 And he answered me and said, "This high mountain that you saw, whose peak is like the throne of God, is the seat where the Great Holy One, the Lord of glory, the King of eternity, will sit, when he descends to visit the earth in goodness. 4 And (as for) this fragrant tree, no flesh has the right to touch it until the great judgment, in which there will be vengeance on all and a consummation forever. Then it will be given to the righteous and the pious, 5 and its fruit will be food for the chosen. And it will be transplanted to the holy place, by the house of God, the King of eternity. 6 Then they will rejoice greatly and be glad, and they will enter into the sanctuary. Its fragrances <will be> in their bones, and they will live a long life on the earth, such as your fathers lived also in their days, and torments and plagues and suffering will not touch them.

Behind the description of the blessing for the righteous after the judgment (25:4–6), which has strong resonances with the new creation depicted in Isa 65:21,[38] one can find a reference to the resurrection that constitutes the judgment. The reference to the bones in 25:6 echoes the passage in Ezek 37:5, 7–10 that speaks of the resurrection of the bones.

With regard to the form of the resurrection, the passage emphasizes the physical aspect of the blessing of the resurrected. After the judgment, the tree will be given to the pious and the chosen will eat its fruit (25:5). Eating of the fruit becomes an important

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[38] "They shall build houses and inhabit them; they shall plant vineyards and eat their fruit" (Isa 65:21 NRSV).

activity reported of the resurrected. They will enter the sanctuary and live a long life (25:6). The tree given to the resurrected (25:3–6) echoes with the tree of life in Gen 2:9 and 3:22.[39] The image of the tree and the long life also has strong resonances with Isa 65:20, 22. Furthermore, the reference to the fragrance of the bones (25:6), with echoes to Ezekiel, emphasizes the physical aspect of the life given after the resurrection.

As for the scope of the resurrection, it is a group of the "righteous", "pious" (25:4) and the "chosen" (25:5). This group is more specifically a religious community in "the house of God" (25:5), who will be joyful and enter the "sanctuary" (25:6). The resurrected life is described as a joyful life of a religious community at the Jerusalem temple. The resurrected life is a communal and cultic life. Although according to ch. 22, individual's conduct determines the fate of the life after death, the scope of the resurrected life is more communal than individual. At the same time, the judgment, which will happen preceding the resurrection (25:4), targets a larger creation than that of human beings. This wide scope is expressed in the statement that "all flesh" should not touch the tree until the great judgment (25:4) and that in the judgment there will be vengeance on "all" and consummation (25:4). "All flesh" must include animals and other living creatures other than the human beings. The judgment that has a cosmic scope is followed by the resurrection that has a communal scope.

Concerning the spatial framework, the passage envisions the transformed earth, specifically Jerusalem, as the locus for the resurrected ones. At God's coming, the highest

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[39] For the comparison of Gen 2–3 and *1 Enoch* 24–25, see Stock–Hesketh, "Circles and Mirrors: Understanding of 1 Enoch 21–32," *JSP* 21 (2000): 27–58, esp. 46–52.

mountain will become God's throne (25:3).[40] The tree will be transplanted from the mountain to a place next to "the house of God" (25:5) in Jerusalem.[41] The transplantation of the tree of life next to the house of God represents the spatial transformation. Black says:

> Moreover, it would appear that, with the "Tree of Life" transplanted to a place beside the Temple, Jerusalem itself, or rather the 'new Jerusalem', is to become a second Eden or a paradise on earth.[42]

As pointed out by Black, the locus of salvation is on the transformed earth, specifically conceived as a new Eden, Jerusalem. The transplantation of the tree next to the house transforms the earthly Jerusalem into the new Jerusalem, a paradise on earth. Here, the distinction between heaven and earth is blurred. God descends from heaven and brings back heavenly blessings to the earthly realm (25:3).[43] The earthly realm is transformed into the heavenly realm. The house and garden are important locations representing this transformed place on earth.

In this section, the temporal framework extends the perspective of the reader both to the future and back to pristine state before the Fall. The reference to the future judgment and future blessing moves the perspective of the reader into the eschatological future begun by the judgment and resurrection (25:4–6). The final judgment with

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[40] See Bautch, *A Study of the Geography*, 122–23 and 222–23.

[41] The Ethiopian text of 25:5 reads "towards the north, it will be planted, in a holy place, by the house of the Lord, the Eternal King" translation from Michael A. Knibb, *The Ethiopic Book of Enoch: A New Edition in the Light of the Aramaic Dead Sea Fragments* (2 vols.; Oxford: Clarendon Press, 1978), 114. Stock–Hesketh argues that the reading of "north" will fit the geography, with Jerusalem in its center. "Circles and Mirrors," 31.

[42] Black, *1 Enoch*, 174.

[43] Bautch says that "Elements of paradise, like that described in Ezek 28:13‑14, return to the earth when God descends with blessings (*1 Enoch* 25:3)." Bautch, *A Study of the Geography*, 220.

resurrection marks a dividing point between the present age and the future age. In the present time until the judgment, the fruit of tree is forbidden, while after the judgment and resurrection, the fruit will become available to the righteous (25:4–5). The judgment will "bring to a consummation the present age, opening up the time of life."[44] This time of life is conceived as lasting for an extraordinarily long period of time: "They will live a long life on the earth, such as your fathers lived also in their days" (25:6). This long life differs qualitatively from the present life, since there will be no torments, plagues and suffering (24:6). Such life is a consummation, accomplished by "the King of eternity" βασιλεὺς τοῦ αἰῶνος (25:3, 5, 7). Hermann Sasse discusses the concept of eternity ascribed to God in the term αἰών, pointing out that the unending eternity of God is contrasted with the time of the world limited by creation and the conclusion.[45] Thus, God's eternity is expressed as pre– and post– αἰών. Here, in *1 Enoch* 25, the phrase "King of eternity" characterizes the period after the resurrection. The very long life of the forefathers seems to overlap with the eternity of the King who rules over the period. Then, the long life of the forefathers is conceived more strictly as lasting eternally, without an end.

At the same time, as the reference to Enoch's forefathers already shows, the future perspective is intertwined with the perspective back to the past. Specifically, the reference to the tree of life brings the perspective back to the primeval garden paradise of Gen 2–3 and envisions the "second Eden" in new Jerusalem. The future eschatological blessing is envisioned as a restoration of the pristine state before the fall (25:4–6). In Makaskill's words, "What was lost to Adam and Eve when they were driven from the

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[44] Nickelsburg, *1 Enoch*, 314.

[45] Hermann Sasse, "αἰών, αἰώνιος," *TDNT*, 1:197–209.

garden, then, is restored to the righteous after the judgment."[46] While in Gen 2–3 Adam is banned to eat from the tree of life and expelled from the paradise, in *1 Enoch* 21–32 "the righteous will enter into the holy place and be fed with the tree's fruit."[47] The future salvation will restore the pristine and idealized state before the fall. Nickelsburg argues that such "Urzeit–Endzeit typology" is already implied in 10:17–19, which also resonates with the new creation in Isa 65.[48] This concept shows a deterministic understanding of history, since the future time goes back to the beginning of the creation and is already determined.

2.2.3 Summary

To summarize, the book of the Watchers chs. 22–25 envision the final judgment and resurrection and the intermediate state preceding it. Chapter 22 describes what will happen to the souls of individuals between their death and the final resurrection and judgment.

The four categories of resurrection can be filled out from these chapters. As for the form, while it is the spirits that await the resurrection in the intermediate period, the spirits possess bodily function and the future punishment, and the reward is portrayed in bodily terms. The resurrected life in ch. 25 is portrayed as a bodily life and eating becomes an important theme associated with the resurrected. The fragrance of the bones emphasizes the wellbeing and the newness of the bodily life.

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[46] Grant Macaskill, *Revealed Wisdom and Inaugurated Eschatology in Ancient Judaism and Early Christianity* (Leiden: Brill, 2007), 34.

[47] Stock–Hesketh, "Circles and Mirrors," 47. Stock–Hesketh calls *1 Enoch* 21–32 "an entiamorph of Genesis 2–3."

[48] Nickelsburg, *1 Enoch*, 315.

As for the scope, while individual conduct determines one's fate after death, the resurrected life is portrayed as a life of a religious community in Jerusalem. The judgment preceding resurrection not only concerns the fate of the individuals, but also concerns the fate of all "flesh" including animals. The concern for the fate of individuals is spoken of along with the concern for a community and the larger creation.

As for the space, the spirits await the resurrection in the high mountain on earth and the resurrected life is located in the new Jerusalem on earth. The transplantation of the tree next to the house, the Temple, transforms the earthly Jerusalem into a second Eden, the paradise on earth. The emergence of the second Eden on the earth represents a destabilization of heavenly and earthly realms.

As for the time, the resurrection coupled with the final judgment marks a dividing point between the present and the future age and brings a consummation of the present age. In the present age, one cannot touch the tree of life, yet after the judgment and resurrection, its fruits will be given to the righteous. The resurrected life is conceived as lasting for an exceedingly long period and is probably considered as eternal, without an end. This future is at the same time envisioned as the restoration of the pristine state before the fall. The future perspective is intertwined with a perspective extending back to the creation.

2.3 *Animal Apocalypse*

Next, we have an example from the dream vision (chs. 83–90). Animal Apocalypse (chs. 85–90) narrates the history of humans, using an allegory that depicts

human beings as animals.[49] Nickelsburg divides Enoch's vision into three eras: 1) the creation to the flood (85:3–89:8); 2) renewal of the creation after the flood until the final judgment (89:9–90:27); 3) the second renewal into an open future (90:28–38).[50] The following passage concerning the judgment and resurrection stretches over the last two eras:

> 90:26 And I saw at that time that an abyss like it was opened in the middle of the earth, which was full of fire. And they brought those blinded sheep, and they were all judged and found to be sinners. And they were thrown into that fiery abyss, and they burned. And that abyss was to the south of that house. 27 And I saw those sheep burning and their bones burning. 28 And I stood up to see, until that old house was folded up—and they removed all the pillars, and all the beams and ornaments of that house was folded up with it—and they removed it and put it in a place to the south of the land. 29 And I saw until the Lord of the sheep brought a new house, larger and higher than that first one, and he erected it on the site of the first one that had been rolled up and all its pillars were new, and its beams were new, and its ornaments were new and larger than (those of) the first one, the old one that he had removed. And all the sheep were within it. 30 And I saw all the sheep that remained. And all the animals on the earth and all the birds of heaven were falling down and worshiping those sheep and making petition to them and obeying them in everything. 31 After that, those three who were clothed in white and who had taken hold of me by my hand, who had previously brought me up (with the hand of that ram also taking hold of me), set me down among those sheep before the judgment took place. 32 And all those sheep were white, and their wool was thick and pure. 33 And all that had been destroyed and dispersed <by> all the wild beasts and all the birds of heaven were gathered in that house. And the Lord of the sheep rejoiced greatly because they were all good and had returned to that house. 34 And I saw until they laid down that sword that had been given to the sheep; they brought it back to his house and sealed it up in the presence of the Lord. And all the sheep were enclosed in that house, but it did not contain them. 35 And the eyes of all were opened, and they saw good things; and there was none among them that did not see. 36 And I saw how that house was large and broad and very full. 37 And I saw how a white bull was born, and its horns were large. And all the wild beasts and all the birds of heaven were afraid of it and made petition to it continually. 38 And I saw until all their species were changed, and they all became white cattle. And the first one became <leader> among them, and there were large black horns on its head. And the Lord of the sheep rejoiced over it and over all the cattle.

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[49] On the use of the allegory, see Patrick A. Tiller, *Commentary on the Animal Apocalypse* (Early Judaism and its literature 4; Atlanta: Scholars Press, 1993), 20–28.

[50] Nickelsburg, *1 Enoch*, 354.

After the judgment, a new house replaces the old house (90:29). Then, all the other animals, which represent gentiles, worship those sheep who were in the house, the Israelites (90:30). Then, those sheep who were destroyed and dispersed by the wild beasts and all the birds of heaven will return to the house, which is a great joy for the lord of the sheep (90:33). This return of the destroyed sheep to the house (90:33) may refer to the resurrection of the dead.[51] Those who object to this view argue that the Aramaic word, which is translated as "destroyed," is not a true passive and means "perishing" or "lost."[52] But probably the "destroyed," in passive, refers back to those who were destroyed by the oppressors (89:15, 42, 51; 90:2–4, 8, 11). The passage speaks of the returning of the "destroyed" and returning of the dispersed at the same time.[53]

The passage does not explicitly speak about the form of the resurrection. Yet, the destruction of the sheep is previously portrayed in vividly physical terms as devouring of the flesh in 90:2–4.[54] The destruction of the sheep who face the judgment is portrayed

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[51] Black, *1 Enoch*, 279. Nickelsburg, *1 Enoch*, 405–406. Check Nickelsburg, *Resurrection*, 106–8.

[52] The passage is extant in Aramaic and the word may mean "they were destroyed" in passive or "they perished" in active form. Tiller follows Charles and thinks that the verb is in passive and refers to the resurrection of the dead. Tiller, *Commentary*, 380.

[53] Nickelsburg points out that Ezekiel 37 describes the dispersion and return with the metaphor of death and resurrection and that the literal resurrection is sometimes expressed as a return of the dispersion. *1 Enoch*, 405–406. While the returning of the destroyed and of the dispersed seem to refer to two different things in this passage, namely, resurrection and the returning of diaspora, the two have a close association.

[54] "And they began to devour those sheep and peck out their eyes and devour their flesh. And the sheep cried out because their flesh was being devoured by the birds, and I cried out and lamented in my sleep because of that shepherd who was pasturing the sheep. And I saw until those sheep were devoured by the dogs and by the eagles and by the kites. And they left them neither flesh nor skin nor sinew, until only their bones remained; and their bones fell on the earth, and the sheep became few" (90:2b–5).

with physical terms: "And they were thrown into that fiery abyss, and they burned. . . . And I saw those sheep burning and their bones burning" (90:26–27). Instead of the vivid description of the resurrected sheep, the passage portrays the grand new house for the resurrected sheep which is "large and broad and very full" (90:36). Their sealing of the weapons (90:34) shows that they have a peaceful life, which is conceived as abandoning wars. Their post–resurrection life is conceived of in physical terms.

Concerning space, the resurrected sheep will return to the new house (90:33). According to Tiller, this new house refers to new Jerusalem on earth rather than the new Temple. Tiller points out that since 89:50 the tower represents the Temple, while the house represents Jerusalem.[55] The eschatological vision of the new Jerusalem does not use the image of the restoration of the Temple.[56] He points out that after resurrection, "goodness" of sheep and their presence are emphasized, which is paralleled to the presence of the sheep in Moses's house in 89:36.[57] He argues that for the author of the Animal Apocalypse, the ideal state in eschatological future is not represented by the Solomonic Temple, but by the camp in the desert. Thus, the new house to which the resurrected return represents Jerusalem, corresponding to the house of Moses in 89:36.

This new Jerusalem is situated in the same place where the old Jerusalem was located (90:29). Thus, the locus of the new Jerusalem remains on the earth. The newness and the largeness of this city are emphasized in 90:29. This new Jerusalem is the center of the earth and also of heaven, since "all the animals on the earth and all the birds of

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[55] Tiller argues that the house in 90:33 does not represent the Temple, for the tower represents the Temple and the house represents Jerusalem since 89:50. Tiller, *Commentary*, 45–51.

[56] Tiller, *Commentary*, 45–51.

[57] Tiller, *Commentary*, 48.

heaven were falling down and worshipping those sheep" (90:30). Here, we again see the destabilization of the earthly and heavenly realms.

As for the scope, it is communal and national. The object of the resurrection is "sheep who were destroyed and dispersed by the wild beasts and all the birds of heaven" (90:33). Most likely, they refer to the Israelites who were killed by the oppressors (89:15, 42, 51; 90:2–4, 8, 11). The vision that the new Jerusalem becomes the object of the worship by all animals on the earth and heaven (90:30) also shows the nationalistic scope of the restoration. After the resurrection, the sheep lay down the sword (90:34), which represents a peaceful state with other nations. Thus, the scope of the resurrection is communal, and specifically national and also includes the international sphere. The description of the new Jerusalem as the center of both the earthly and the heavenly spheres also suggests a cosmic scope of the resurrection. The resurrection of sheep is situated within the restoration of the earthly and heavenly spheres, namely, the restoration of the cosmos.

The larger scope extending to the nation Israel is further found in the events after the resurrection. The resurrection is followed by the appearance of a white bull in 90:37, which is interpreted as a Messianic figure,[58] and the transformation of "all species" into white cattle (90:38). After the resurrection, the transformation takes place and erases all national boundaries. This transformation possesses the universalistic scope of salvation. "With the universal transformation, the perennial enemies of Israel are eliminated, and

[58] For the list of scholars who take this view, see n. 12 in Nickelsburg, *1 Enoch*, 406.

the world returns to its created unity."[59] The nationalistic scope of the resurrection is coupled with the universal and cosmic scope of salvation.

As for the temporal framework, the resurrection is placed within the drama that stretches from the creation to the final eschatological dramas of the judgment, resurrection, and the new transformation. Together with the judgment, the resurrection marks the dividing point between the second era (89:9–90:27; after the flood until the final judgment) and the third era (90:28–38; second renewal into an open future).[60] The resurrection begins the future eschatological era to come and distinguishes this future age from the present age.

This future age begun by the resurrection corresponds to the ideal periods in the past. The Animal Apocalypse seems to have two periods of reference in the past. First, the future period begun by the resurrection is portrayed as a realization of the period of Moses in the desert. The "goodness" and the presence of sheep are emphasized for both periods (90:33). Second, the transformation of all the species into one white bull brings back the period of the primordial beginning, the first era from the creation to the flood. The birth of the white bull "catalyzes the transformation of all the species into white bulls, the one species from which all of them came."[61] As Macaskill says, the point is "with the corruption of sin no longer tainting the earth, the pristine state of creation may be

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[59] Nickelsburg, *1 Enoch*, 407.

[60] See Nickelsburg's division into three eras. *1 Enoch*, 354.

[61] Nickelsburg, *1 Enoch*, 407.

recapitulated."[62] Again, we see the correspondence between the end time and the primal time.[63]

To summarize, the Animal Apocalypse envisions a resurrection, which is bodily in form, communal and national in scope. The scope of the resurrection is communal, national and cosmic. The resurrection of the sheep is portrayed as the restoration of the house of Israel, and the restoration of the people of Israel is placed within the cosmic restoration of the earthly sphere, which stands in the new relation with the heavenly sphere. The locus of the resurrected ones is on the earth, specifically in Jerusalem. The resurrection together with the judgment marks a transition from the present era to the eschatological era. This future state is described as the return to the past time, first to the time of Exodus and further to the pristine time. The vision here is similar to what we see in the book of Watchers, ch. 25.

2.4 *The Epistles of Enoch*

2.4.1 *1 Enoch* 92:1–5

The Epistle of Enoch begins as follows in 92:1–5:

> [1] Written by Enoch the scribe this complete sign of wisdom who is praised by all people and a leader of the whole earth. [2] To all my sons who will dwell on the earth, and to the last generations who will observe truth and peace. Let not our spirit be troubled because of the times; for the Great Holy One has appointed days for everything. [3] The Righteous one will arise from sleep; he will arise and walk in the paths of righteousness, and all his path and his journey (will be) in piety and everlasting mercy. [4] And (God) will be merciful to the righteous one, and to him he will give everlasting truth; and (to him) he will give authority, and he will judge in piety and in righteousness; and he will walk in everlasting light. [5] Sin will be destroyed in darkness forever; and it will not be seen from that day forever.

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[62] Macaskill, *Revealed Wisdom and Inaugurated Eschatology*, 40.

[63] Nickelsburg, "The Apocalyptic Construction of Reality in 1 Enoch," 51.

The passage poses difficult interpretive problems and scholars do not agree whether "arise from sleep" (92:3) refers to the resurrection or a spiritual awakening.[64] The everlastingness of the blessing (92:4) and the reference to the judgment (92:5) seem to speak for the resurrection.

Concerning the form of the resurrection, the passage does not explicitly state whether the form is body or spirit. It can be read both as spiritual awakening and as a physical resurrection.

Concerning the scope of the resurrection, the singular form "the righteous one" (92:3) can refer to a specific righteous one, or can refer collectively to the group of the righteous. Most interpreters take the latter position and interpret it as a collective singular.[65] If this interpretation is correct, the scope is communal.

Concerning the space of the resurrection, whether the resurrected live on the earth or in heaven is not explicitly stated. However, the addressees are specified as "all my sons who will dwell on the earth" (92:2). Thus, most likely "arise from sleep" (92:3) locates the resurrected on the earth.

Concerning the time of the resurrection, we see a tension between the present time of the trouble and the future time begun by the resurrection and the judgment. The addressees are called, "the last generations" (92:3), which shows the eschatological consciousness that they are living in the end time of history. They live in a time of difficulty and troubles: "Let not our spirit be troubled because of the times" (92:2). This present age of trouble should be overcome by thinking toward the future scenario, "for

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[64] Nickelsburg thinks it refers to spiritual awakening. *1 Enoch*, 432.

[65] Black, *1 Enoch*, 284; Charles, *The Book of Enoch*, 224; Nickelsburg, *1 Enoch*, 432.

the Great Holy one has appointed days for everything" (92:2). This future scenario includes arising of the righteous, their receiving eternal blessing (92:3–4) and the destruction of sin forever (92:5). The final destruction of sin, which refers to the judgment, takes place on a specific "that day" (92:5) which marks a dividing point between the present troublesome age and the future with everlasting peace. The reference to the resurrection and the destruction of sin in 92:3–5 suggests that the specific "that day" refers to a day of both resurrection and judgment.

2.4.2 *1 Enoch* 102:4–104:8

The second example is in Enoch's sixth discourse (102:4–104:8). The discourse is addressed to the souls of the righteous who are already dead. It reads,

> [4] Fear not, souls of the righteous; take courage, you pious who have died. [5] And do not grieve because your souls have descended into Sheol with grief, and your body of flesh did not fare in your life according to your piety, because the days that you lived were days of sinners and curses on the earth. [6] When you die, then the sinners say about you, "The pious have died according to fate, and what have they gained from their deed? [7] Look, then, how they die in grief and darkness, and what advantage do they have over us? [8] Henceforth let them arise and be saved, and they shall forever see <the light>. But, look, they have died, and henceforth (and) forever they will not see the light. [9] Therefore it is good for us to eat and drink, to plunder and sin and steal and get wealth and see good days. [10] Look, then, those who consider themselves righteous—of what sort their destruction has been—no righteousness was found in them until they died, [11] And they perished and became as those who are not, and their souls descended with pain into Sheol.

This passage encourages the souls of righteous who are in Sheol (102:5). It introduces the mockery of sinners against the righteous, who seem to believe in the resurrection (102:4). The sinners mock such belief and deny the concept of afterlife (102:8). They conclude that they should do whatever they wish in this life, since there is no such thing as afterlife (102:9). In the following passage, in opposition to the contempt of sinners, the addresser

Enoch discloses the mystery of the souls, promising a second life for the souls of the righteous (103:3, 4), denoting the idea of the resurrection.

> 103:1 And now I swear to you, the righteous, by the glory of the Great One, and by his splendid kingship and his majesty I swear to you 2 that I know this mystery. For I have read the tablets of heaven, and I have seen the writing of what must be, and I know the things that are written in them and inscribed concerning you–3 that good things and joy and honor have been prepared and written down for the souls of the pious who have died; and much good will be given to you in the place of your labors, and your lot will exceed the lot of the living. 4 The souls of the pious who have died will come to life, and they will rejoice and be glad; and their spirits will not perish, nor their memory from the presence of the Great One for all the generations of eternity. Therefore, do not fear their reproaches.

In chs. 102–103, the form of resurrection is the soul. The address itself is made to the "souls" of the righteous dead (102:4), and repeatedly the word "souls" is used (102:4, 11; 103:3, 4). In 103:4, Enoch explicitly states that it is the souls that will be rewarded with new life and it is the spirits that will acquire immortality. Their "memory" will not perish (103:4). Similarly, the souls of sinners will receive punishment (103:7, 8). In this passage, we do not see any emphasis on the bodily form of resurrection. As Nickelsburg points out, "Nowhere do these chapters indicate that their authors anticipated a resurrection of the body and hence that they construed the human being as a totality of body and soul—responsible for one's deeds and subject to the rewards and punishments meted out for them."[66] Only the soul comprises the responsible part of one's self, and it is the soul that receives the reward and punishment.

As for scope, it is the souls (pl.) of the pious (103:4) that will be resurrected. These pious are also called "the righteous" (103:1). While the souls of the righteous and the pious are conceived in the plural form, the scope of the resurrection is not communal,

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[66] Nickelsburg, *1 Enoch*, 519.

but individual. Individual labors determine one's fate after death (103:3). The use of the second person plural "you" (103:2–3) within the use of the third person plural "the pious" accentuates the personal dimension with the reader.

Concerning time, the future reward functions as a rationale for present behavior. This future is shown to Enoch in the present time, "now," by way of the heavenly tablet (103:1–2). Not only because they will receive a future reward, but also because their names are already on the heavenly tablet now, the righteous should not fear the reproaches of sinners in the present time. Also, the future time after the resurrection is expressed as lasting "for all the generations of eternity" (103:4). In addition to 103:4, the expression "for all the generations of eternity" (εἰς πάσας τὰς γενεὰς αἰώνων) is used twice in the discourse from 102:1–104:8: "Into great judgment your souls will enter, and the great judgment will be for all the generations of eternity" (103:8) and "You will not have to hide from the day of the great judgment, and you will not be found as the sinners, and the great judgment will be (far) from you for all the generations of eternity" (104:5). Concerning the expression "for all the generations of eternity" (103:4), Nickelsburg points out that this expression "suggests eternal states of blessing and curse for individuals," differing from passages such as 11:2 where the term is used to denote "the length of events in the *eschaton.*"[67] As Nickelsburg points out, the expression seems to refer to the stricter sense of eternity in this passage.[68] The eternal state after resurrection

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[67] Nickelsburg, *1 Enoch*, 523. Enoch 11:2 runs "And then truth and peace will be united together for all the days of eternity and for all the generations of humanity."

[68] Sasse points out that the use of the plural form of the word generally emphasizes the stricter concept of eternity, which is obscured in the singular form. "αἰών, αἰώνιος," *TDNT*, 1: 199.

is conceived not only as an extraordinarily long period of time, but more strictly as lasting forever without an end.

2.4.3 *1 Enoch* 104:1–6

After the woe against sinners (103:5–8) and refutation of the righteous (103:9–15), the passage leads to another reference to the resurrection (104:1–6).

> 104:1 I swear to you that the angels in heaven make mention of you for good before the glory of the Great One, and your names are written before the glory of the Great One. 2 Take courage, then; for formerly you were worn out by evils and tribulations, but now you will shine like the luminaries of heaven; you will shine and appear, and the portals of heaven will be opened for you. 3 Your cry will be heard, and the judgment for which you cry will also appear to you. For from the rulers inquiry will be made concerning your tribulation, and from all who helped them who oppressed you and devoured you, (inquiry will be made) regarding your evils. 4 Take courage and do not abandon your hope, for you will have great joy like the angels of heaven. 5 And what will you have to do? You will not have to hide on the day of great judgment, and you will not be found as the sinners, and the
> great judgment will be (far) from you for all the generations of eternity. 6 Fear not, Oh righteous, when you see the sinners growing strong and prospering, and do not be their companions; but stay far from all their iniquities, for you will be companions of the host of heaven.

In this passage, we see a reference to the resurrection in the promise that the addressee will shine like the stars of heaven (104:2) and will become companions of the heavenly angels (104:6). The reference to the resurrection is coupled with the reference to the final judgment (104:4, 5). The righteous will not have to face the final judgment (104:5), but will receive a future reward (104:6). The future judgment and resurrection function as a rationale to overcome fear (104:2), take courage (104:4), and stay away from evil (104:6) in the present time. The addressees are in difficulty and even under oppression (104:3). The main purpose of the admonitions is to encourage them.

Continuing from ch. 103, the form of the resurrection is souls or spirits. The passage makes no reference to the physicality of the resurrected. The astral image of

becoming heavenly shining stars (104:2) does not emphasize the physical body as a form of resurrection. Rather, the astral imagery emphasizes the glory and the heavenly character of the resurrected. The resurrected will join the heavenly angels. Their joy is compared to the angels of heaven (104:4), and they will become "companions of the host of heavens" (104:6). Although the passage makes no explicit mention, the resurrected will become like heavenly angels. In this astral and angelic picture, the spirit, rather than body, is the form of the resurrection.

The scope of the resurrection is the individual. They are called "the righteous" (104:6) who face tribulation and oppression (104:3), differentiated from the sinners (104:5–6). These righteous are considered in plural form as a group, but are not defined by a specific communal identity. Rather, the individual focus stands out, as their "names," highly personal identity, are inscribed in the heavenly tablet (104:1). The individual behavior of staying far from iniquities determines one's fate after death (104:6).

Concerning the spatial framework, the resurrection is described as the ascent to the heavenly realm. The statement that the righteous will become the heavenly stars ("You will shine like the luminaries of heaven" 104:2) shows resonances with Dan 12:3 ("Those who are wise shall shine like the brightness of the sky, and those who lead many to righteousness, like the stars forever and ever" NRSV). The idea that after death one becomes heavenly stars is widely attested in both Greek[69] and Jewish literature.[70] The

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[69] Alan Scott in *Origen and the Life of Stars: A History of an Idea* (Oxford: Clarendon Press, 1991) traces the history of the idea from the Pre–Socratics to Origen. Plato in *Timaeus* proposes that the body of heaven consists of four elements and especially of fire. Aristotle did not express clear ideas on the subject. According to Scott, the idea of astral immortality became "part of Hellenistic folklore" and was attested in different philosophical schools and funerary inscriptions. See Dale Martin, *The Corinthian Body* (New Haven/London: Yale University Press, 1995), 117–118.

statement that "the portals of heaven will be opened for you" (104:2) stresses heaven as the special locus reserved only for the righteous. Opening of the heavenly gates stresses the special accessibility of the righteous to heaven. This special entry into the heavenly world will enable the righteous "great joy like the angels of heaven" (104:4). They will become "companions of the host of heaven" (104:6).[71] The resurrection is portrayed as the ascent into the heaven. Heaven is the locus of the resurrected, and the resurrection entails the transference to heaven.

Concerning time, we again see a strong juxtaposition of future reward and present situation. The beginning of the passage associates future reward with the present activity of angels (104:1). It shows a deterministic view that the names of the saved are already written in the heavenly tablet (104:1).[72] The future reward for the righteous is already solidified in the present time in the heavenly world. Thus, the admonitions promise the

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[70] "Those who are wise shall shine like the brightness of the sky, and those who lead many to the righteousness, like the stars forever and ever" (Dan 12:3 NRSV); "For they will live in the heights of that world and they will be like the angels and be equal to the stars. And they will be changed into any shape which they wished, from beauty to loveliness, and from light to the splendor of glory" (*2 Bar.* 51:10 trans. Klijn); "In the time of their visitation they will shine forth" (Wis 3:7); "They will be made to shine seven times brighter than the sun" (*2 Enoch* 66:7 trans. Isaac); "And God will raise you to the heights. Yea, he will fix you firmly in the heaven of the stars, in the place of their habitation" (*T. Mos.* 10:9 trans. Priest); "The moon in heaven, with the stars, does not stand so august as you, who, after lighting the way of your star–like seven sons to piety, stand in honor before God and are firmly set in heaven with them" (4 Macc 17:5). See also Philo, *Creation* 144, *Dreams* 2. 114, *Moses* 2. 108. Also, see Collins, "Apocalyptic Eschatology as the Transcendence of death," 71–72 and "Cosmos and Salvation: Jewish Wisdom and Apocalyptic in the Hellenistic Age," *HR*17 (1977): 121–142, esp. 136.

[71] In the historical apocalypse (93:1–10; 91:11–17) the recreation of heaven and heavenly angels' eternal shining function as the climax of the eschatological drama: "And the first heaven will pass away in it, and a new heaven will appear, and all the powers of the heavens will shine forever with sevenfold (brightness)" (91:16).

[72] In Nickelsburg's words, "the future blessings of the righteous are already implied and assured by the present activities of the angels and the present existence of the heavenly record." *1 Enoch*, 529.

future reward as the rationale for overcoming difficulty in the present situation. Moreover, this future is not so distant from the present time. The admonition runs, "Take courage, then; for *formerly* you were worn out by evils and tribulations, but *now* you will shine like the luminaries of heaven; you will shine and appear, and the portals of heaven will be opened for you" (emphasis mine; 104:2). Although the future tense ("will share") is employed, the contrast is made between "formerly" and "now." The future reward is spoken with "now," contrasted with the past, "formerly." This emphasis on the present continues. The sins of sinners are written "every day" and light and darkness is shown "now" (104:7–8). The ongoing situation of the present is emphasized as the rational for sinners. Thus, the future is not so strongly separated from the present, but the distinction between the future and present is blurred.

2.4.4 *1 Enoch* 108

Finally, we see an example of the way resurrection is spoken of in ch. 108, the last chapter of the book regarded as an addition to the Epistles. The reference to the resurrection comes at the very end of the book.

> 108:10 And all their blessings I have recounted in the books. And he has recompensed them for their lives, for these were found to have loved heaven more than their life that is in the world. Although they were trampled down by evil men and heard reproach and insult from them and were abused, yet they blessed me. 11 And now I will summon the spirits of the pious who are from the generation of light; and I will transform those who have descended into darkness, who in their bodies were not recompensed with the honor appropriate to their faithfulness. 12 Indeed, I will bring forth in shining light those who loved my holy name, and I will seat each one on the throne of his honor, 13 and they will shine for times without number. For righteous is the judgment of God, and to the faithful he shows faithfulness, because they abide in the paths of truth. 14 And the righteous, as they shine, will see those who were born in darkness cast into darkness; 15 and the sinners will cry out and see them shining and they, for their part, will depart to where the days and times are written for them.

Concerning the form of the resurrection, it is the spirit. The passage makes a contrast between the body afflicted in this world and the spirit that will later receive compensation (108:11). The pious "afflicted their bodies" (108:7) and "gave their bodies to torment" (108:8), which is equated with loving God and not loving worldly goods such as gold and silver (108:8). They did not pursue worldly food (108:9) and "their spirits were found pure" (108:9). The passage shows "a dichotomized anthropology," which divides body and spirit.[73] Afflicting bodies in this world becomes almost a necessary condition for later receiving compensation for spirits. The transformation of those who have descended into darkness (108:11) refers to the transformation of souls. They will be brought forth "in shining light" (108:12). Again, the astral imagery is used for the resurrection and the glory is emphasized: "They will shine for times without number" (108:13).

Concerning the scope, the resurrected are "the spirits of the pious from the generation of light" (108:11). The "pious from the generation of light" (108:11) seem to refer to specific people[74] who "keep the law in the last days" (108:1), "who have observed and wait in these days" (108:2), who "love God, and do not love gold and silver and all the good things that are in the world, but gave their bodies to torment; and those who from the time they existed did not desire the food that is in the world, but considered themselves as a breath that passes away" (108:8). Lord "tested them much and their spirits were found pure" (108:9). These people are specific community of people who are addressee of the book. While a specific community seems to be in view, this community is neither named nor portrayed. Belonging to this community is not emphasized as

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[73] Nickelsburg, *1 Enoch*, 556.

[74] Nickelsburg thinks that it "has specific historical connotations, referring to the generation that is enlightened by revelation and 'keeps the law in the last days'" (108:1). *1 Enoch*, 558.

important. Rather, the individual behaviors of keeping the laws, loving God, renouncing worldly joys are listed as important. This individual focus seems to be associated with a deterministic view that one's blessings are already recorded in the books (108:10).

Neither is the life after resurrection is portrayed as a communal life. The statement that God "will seat each one on the throne of his honor" (108:12) shows individualistic concern rather than retribution for community. The resurrected "will shine" (108:13) and will see the sinners cast into darkness (108:14). The recurrent motif that the righteous will witness the sinners being punished[75] is placed within the cosmic picture of light and darkness. The sinners are "born in darkness" (104:14) and "depart to where the days and times are written for them" (104:15). The destiny of individuals is placed within a highly cosmic picture.

In terms of the spatial framework, the locus of the resurrected ones is in the heavenly sphere. First, the reason for the future recompense of the pious is stated as: "For these were found to have loved *heaven* more than their life that is in the world" (emphasis mine; 108:10). Heaven is contrasted with the earthly world and is given higher significance. Not only that, the passage shows deprecation of the earthly world.[76] The requisite for the resurrected is stated as not loving worldly goods such as gold and silver (108:8) and not desiring food in this world, but considering themselves as "a breadth that passes away" (108:9). As pointed out by Nickelsburg, such deprecation of this world is only found in Enoch 108. The earth becomes the place from which one needs to be saved.

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[75] This motif is based on Isa 52–53 and found in Wis 5:1–8, *1 En.* 62–63, and *2 Bar*. 51. Nickelsburg, *Resurrection*, 68–90; *1 Enoch*, 559.

[76] Nickelsburg states, "So fundamental is this deprecation of the created order in the name of one's allegiance to heaven that it is emphasized three times (vv. 8, 9, 10), although elsewhere in *1 Enoch* it is expressed only in 48:7." *1 Enoch*, 553.

Contrasted with the earth, heaven is the place to which one needs to ascend. The resurrection of the pious is described as the heavenly enthronement: The righteous will be seated at the heavenly throne (108:12). Again, the shining glory of the resurrected is stressed: "I will bring forth in shining light those who loved my holy name . . . and they will shine for times without number" (108:12–15). Resurrection is expressed as transference to the heavenly world.

With regard to time, the promise of the resurrection is made in the book addressed to those who are in the "last days"[77] (108:1). The precise expression of this phrase only occurs in this section (cf. "the last generations" 92:1) and sets the book in the eschatological context.[78] The addressees, already "in the last days" of history, are waiting for the future judgment to come: they "are waiting in *these days until* the evildoers are brought to an end and the power of the sinners is brought to an end" (108:2) and "wait until sin passes away" (108:3). After the reference to the judgment, the blessings waiting for the spirits of the pious are recounted (108:10–11). The future judgment with resurrection marks a transitional point, or the end point in the last days. The addresses are waiting for the day of judgment and resurrection.

As the consciousness that the addresses are in the last days shows, the distinction between the present time and the future time of the judgment and resurrection is not solid. They are already in the "last days." Concerning resurrection, God's action of recompense is spoken with the perfect tenses in 108:7b and 108:10b: "those who . . . *were recompensed* by God" (108:7); "And he *has recompensed* them for their lives" (108:10).

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[77] The Etiopic expression regularly translates ἐν ταῖς ἐσχάταις ἡμέραις (Isa 2:2; 2 Tim 3:1) and ἐπ' ἐσχάτου (–ων) τῶν ἡμέρων (Jer 23:30; 25:19; 37:24; Dan 2:28; 2 Pet 3:3). Nickelsburg, *1 Enoch*, 554.

[78] Nickelsburg, *1 Enoch*, 556.

Nickelsburg points out that the use of the perfect tense suggests the deterministic view that God has already determined the recompense.[79] The names of the righteous are written in the heavenly books (108:7). The passage views everything as predetermined (108:15). Furthermore, the saving action is spoken in the future tense as starting at present time: "And *now* I *will summon* the spirits of the pious" (108:11). The use of the adverb "now" emphasizes the imminence of this future. Also, the future state is characterized by eternity. The righteous will shine "for times without number" (108:13). Here, the stricter concept of eternity without an end seems to be in view.

2.4.5 Summary

To summarize, in the Epistles, we see a different type of resurrection. The resurrection is expressed as the ascent to the heavenly realm. Heaven is put in contrast with the earth and is considered as a higher realm. Chapter 108 even shows the deprecation of the earth; the earth is the place from which one needs to be saved. The astral imagery is used for the resurrection and the shining glory of the resurrected is emphasized. The resurrected are to become the heavenly stars and the heavenly angels. The bodily form of the resurrection is not in view and the soul is the form of the resurrection. The locus of their resurrected life is in heaven. The scope of such a resurrection is primarily individualistic. The Epistles makes no description of a communal resurrected life, which we have seen in the book of Watchers and the Animal Apocalypse. The picture is more of individuals joining the heavenly angels. This individualistic concern at the same time shows a strong sense of theodicy spoken in the cosmic scale of light and darkness.

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[79] Nickelsburg, *1 Enoch*, 556.

In the Epistles, we see a stronger juxtaposition of the future and present. The reference to the future resurrection functions as a rationale for present actions. The present time of difficulty should be overcome by looking toward the end scenario in the future. They have the consciousness that they are living in the end time of history ("the last days" or "the last generation"). The day of resurrection and judgment marks a transitional point in this end scenario. After this day, the progression of normal linear time will be changed. Sin will be eradicated forever, and everlasting peace will be given to the resurrected. Eternity is thought of not only as a very long time, but also as being without end. Often the imminence of this future is emphasized and God's saving actions are spoken in the present tense and with the present adverb. When the nearness of the future is emphasized, the concept of the future as the restoration of the creation (or, the panoramic view of history) recedes, and a deterministic view that everything is determined at the time of the creation comes in the foreground.

2.5 *The Book of Parables*

Finally, there are examples of resurrection in the book of Parables,[80] the latest part of the book of *1 Enoch*. The book of Parables is preserved only in Ethiopic and is absent from the Dead Sea Scrolls. Most scholars date it to the first century CE or slightly earlier, and find a considerable difference from the rest of the book.[81]

2.5.1 *1 Enoch* 51

We have an example of resurrection in ch. 51:

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[80] The book of Parables is preserved only in Ethiopic and is absent from the Qumran library. It is a much later work than the other sections of *1 Enoch*.

[81] See D. W. Suter, *Tradition and Composition in the Parables of Enoch* (Missoula, MT: Scholars Press, 1979), 15–16, 32–33. See also Nickelsburg and Vanderkam, *1 Enoch 2: a Commentary on the Book of 1 Enoch Chapters 37-82* (Hermeneia; Minneapolis: Fortress Press, 2012), 58–63.

> In those days, the earth will restore what has been entrusted to it,
> and Sheol will restore what it has received,
> and destruction will restore what it owes. (51:1)

The reference to the resurrection is followed by the reference to the rising of the Messianic figure and the judgment in 51:2−3. Then follows the reference to the renewed earth as the locus for the righteous to dwell on.

> In those days the mountains will leap like rams,
> and the hills will skip like lambs satisfied with milk;
> and the faces of all the angels in heaven will be radiant with joy,
> and the earth will rejoice, and the righteous will dwell on it
> and the chosen will go upon it. (51:4−5)

Although the passage makes no explicit reference, the form of the resurrection seems to be the body. The first sentence in 51:1, with the earth as the subject of the sentence, speaks of the restoration of "what is entrusted, " presumably bodies buried in the earth. The two following sentences have Sheol and destruction as the subject. Interpreters disagree as to whether the earth, Sheol, and destruction refer to the same place or different places. R. H. Charles finds a dualistic notion of the resurrection in this passage. He says, "The earth gives up the body just as Sheol and Abaddon give up the soul. They are both reunited at the resurrection."[82] Although a similar view seems to be found in *4 Ezra*,[83] the same dualistic idea may not be present in this passage. Each line does not

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[82] Charles, *Book of Enoch*, 99. Emphasis original.

[83] "And the earth shall give back those who sleep in it; and the chambers shall give back the souls which have been committed to them" (*4 Ezra* 7:32); "Now, concerning death, the teaching is: When the decisive decree has gone forth from the Most High that a man shall die, as the spirit leaves the body to return again to him who gave it" (*4 Ezra* 7:78); "Now this is the order of those who have kept the ways of the Most High, when they shall be separated from their mortal body" (7:88); "I answered and said, 'Will time therefore be given to the souls after they have been separated from the bodies, to see what you have described to me?'" In these passages, "The death is described as the separation of the soul from the body" (*4 Ezra* 7:100). See Michael Stone, *Fourth Ezra: A Commentary on the Book of Fourth Ezra*, 219. Also, see *2 Bar.* 21:23; 42:8; 50:2.

specifically state body and soul as the object of restoration, and the passage makes no reference to the reunification of the two. Also, the construction of the three lines does not support the dualistic notion that the body and the soul are restored from two different places. It seems more likely to regard the first three lines as repeating the same idea in synonymous parallelism.[84] The idea is the returning of the dead from the place of the dead. The emphasis on the earth as the locus for the resurrected in 50:5 seems to support an emphasis on the body as the form of the resurrection.[85]

Concerning the scope of the resurrection, it is "the righteous" and "the chosen" (51:5b) who will enjoy the resurrected life. The resurrected life on the transformed earth (51:4−5) seems to envision a communal picture, although the passage provides no detail. The portrayal of the renewed earth in 50:4 speaks of the restoration of the earth along with the restoration of human individuals.

Concerning the space of the resurrection, the earth is specified as the location where the righteous ones dwell. Continuing from 45:4−5, the earth is the locus for eschatological blessing.[86] Not only that, in 51:1 the earth is the subject of the restoration.

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[84] Bauckham, "Resurrection as Giving Back the Dead," 279–80. Bauckham points out that this passage might have originated from Isa 26:19 ("the earth will give birth to the shade"). Unlike Isa 26:19, which has the image of the childbirth, *1 Enoch* 51:1 develops the legal metaphor. Bauckham says, "The idea is that God has entrusted the dead to the place of the dead for safekeeping. The place of the dead does not therefore own them, but owes them to God and must return them when he reclaims them at the time of the resurrection" (279). Also, see Günter Stemberger, *Der Leib der Auferstehung* (Rome: Biblical Institute Press, 1972), 47.

[85] Stemberger thinks that the earth as the locus of the resurrected supports the view that the form of the resurrection is body. *Der Leib der Auferstehung*, 47.

[86] Nickelsburg and VanderKam say, "this final component of the section reinforces the notion already asserted in 45:4–5 that a renewed earth will be the place of eschatological blessing, at least for some of the righteous and chosen, perhaps those raised from the dead according to 51:1." *1 Enoch 2*, 186.

The earth gives back the body entrusted to it. Furthermore, the resurrection of human beings restores the earthly world at the same time. The restoration of the earthly realm is vividly described in 51:4–5, resonating with Isa 55:12. "In those days mountains will leap like rams." What is distinctive is that this restoration of the earth also has the perspective of the heavenly world. *1 Enoch* 51:4–5 reads "the faces of all the angels in heaven will be radiant with joy, and the earth will rejoice."[87] Here, the joy of the earthly world is spoken of along with that of the heavenly world. Whereas the locus of the resurrected is on the earth, this earth is permeated with the heavenly rejoicing.

With regard to time, the passage speaks of the end scenario of the judgment and resurrection by the use of both the plural form "in those days" (51:1, 3, 4, 5a; cf. 47:1, 2, 3; 48:2, 8, 10; 50:1) and the singular form "the day" (51:2; cf. 50:2). In ch. 51, the plural form "in those days" (51:1, 3, 4, 5a) is used repeatedly to portray the end scenarios of the resurrection (51:1), the arising of the Messianic figure (51:3), the enthronement of the Messianic figure (51:3), and the transformation of the earthly realm (51:4). While the plural form "in those days" seems to accentuate the process of the end scenarios, the singular use of "the day" (51:2) emphasizes this specific day as the end point: "for the day on which they will be saved has drawn near" (51:2). The specific day of the saving action is the point "toward which the whole scenario has been leading."[88] Thus, while the plural form "in those days" refers to the end scenario as a process, the singular form "the day" conceives of the day of the resurrection and judgment as a distinctive end point toward which the events are moving.

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[87] Black translate "all will become like angels in heaven." *1 Enoch*, 51, 214,

[88] Nickelsburg and VanderKam, *1 Enoch 2*, 185.

2.5.2 *1 Enoch* 62

> 62:13 And the righteous and the chosen will be saved on that day; and the faces of the sinners and the unrighteous they will henceforth not see. 14 And the Lord of Spirits will abide over them, and with that son of man they will eat, and they will lie down and rise up forever and ever. 15 And the righteous and the chosen will have arisen from the earth, and have ceased to cast down their faces, and have put on the garment of glory. 16 And this will be your garment, the garment of life from the Lord of Spirits; and your garments will not wear out, and your glory will not fade in the presence of the Lord of Spirit.

Here, the language of "arisen from the earth" (62:15) speaks of the resurrection of the dead.

The form of resurrection is the body. The resurrection is spoken of with the physical terms "rise up" (62:14) and "arising up from the earth" (62:15). Unlike in ch. 51 where the earth is the subject of the sentence, the resurrection, with the subject of human beings, is spoken of as the intransitive actions of rising, which stresses the physical aspect. The resurrected life is also portrayed with physical terms. They will eat with the Son of Man (62:14). The Messianic banquet highlights the physical aspect of the blessing the resurrected will receive. While the passage accentuates the physical form of the resurrection, the passage also refers to the transformation of the body. The resurrected will put on "the garment of glory" (62:15) and "garment of life" (62:16).[89] They will be transformed into "glorious new eschatological bodies."[90] While the "garment" calls attention to the physical aspect, the passage emphasizes the spiritual and eternal character of this eschatological body. "The Lord of Spirits will abide over them," the resurrected

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[89] For the idea of the garments of the blessed, see 2 Cor 5:4; Rev 3:4, 5, 18; 4:4; 6:11; 7:9, 13,14; *4 Ezra* 2:39, 45. Also, Isa 52:1–2 speaks of rising from the dust and putting on new garments.

[90] Nickelsburg and Vanderkam, *1 Enoch 2*, 268. On the transformation, see Peter Schäfer, *Origins of Jewish Mysticis*m (Princeton: Princeton University Press, 2011).

(62:14). The garment of life "from the Lord of Spirits" (62:15) "will not wear" and "will not fade in the presence of the Lord of the Spirits" (62:16). Thus, while the resurrection is spoken of with the emphasis on the body as the form of the resurrection, the passage at the same time stresses that the new eschatological body possesses spiritual and eternal significance.

The scope of the resurrection is "the righteous and the chosen" (62:13), who are "the congregation of the chosen and the holy" (62:8). The eschatological blessing envisioned here has a communal scope and seems to target a specific religious community of the chosen. As the theme of eating together with the Son of Man (62:15) shows, the resurrected life is envisioned as a communal life. Eating is not conceived of as an individual action, but as a communal one with the Son of Man.

As for the space, the resurrected arise from the earth in 62:15a. The portrayal of the Messianic banquet in 62:14 is located on the earth. Yet, it is unclear whether those who wear "the garment of glory" (62:15b) are located on the earth or in heaven. Expressions such as "in the presence of the Lord of the Spirits" (62:16) and "the Lord of Spirits will abide over them" (62:14) together with the light imagery of the "garment of glory" (62:15b) may suggest that the locale is in heaven. However, since the passage makes no reference to the change of locale to heaven, it is more probable to think that the locale stays on the earth from 62:15a to 62:15b. As is pointed out by Nickelsburg, the use of the imagery of the light does not necessarily mean that the locale is in heaven, since the light imagery is used for a newly created earth in 58:2–6.[91] If the locale is on the earth, the portrayal of the righteous in eschatological glorious bodies speaks of the earth,

[91] Nickelsburg and Vanderkam, *1 Enoch 2*, 268.

which stands in a new relation to heaven, or, earthly sphere transformed into heavenly sphere.

With regard to the temporal framework, the resurrection takes place on a specific day in the eschatological future, “on that day” (62:13). The phrase “on that day” in a singular form is also used for the resurrection and judgment in 45:3, 4, for the enthronement of the chosen one in 61:10; 62:3, and for the judgment in 100:4. To specify that the judgment of the day, phrases such as “on that great day” (54:6), “the day of the great judgment” (10:6; 16:1; 19:1; 22:4; 25:4; 94:9; 98:10; 99:15; 104:5), and “the great day of judgment” (22:11; 84:4) are used. In ch. 62, “that day” (62:13) is primarily a day for the resurrection (62:13–15), but must include the judgment for sinners preceding the reference to the resurrection (62:10–12). After the resurrection, the everlasting nature is stressed: with the Son of Man, they will lie down and rise up “for ever and ever” (62:14) and their garments “will not wear out” and their glory “will not fade” (62:16). Again, the day of the judgment with resurrection marks a turning point after which the everlastingness will prevail.

2.5.3 Summary

To summarize, in the book of Parables, we see examples of resurrection that emphasize the bodily form of the resurrection. The resurrection is spoken of using physical terms such as the body’s rising up from the earth. The activity of eating emphasizes the physical aspect of the resurrected. At the same time, the book of Parables speaks of the eschatological transformed body of the resurrected. This body of glory is still portrayed in physical terms, yet possesses spiritual and eternal significance. As for the scope of the resurrection, it is communal, and the specific religious community of the

chosen and holy is in view. Eating is a communal activity with the Messianic figure. While the scope of the resurrection is communal, its scope is not limited to human beings, but seems to extend to the earthly sphere. When the resurrected life on the earth is portrayed, the earth is not only the locus of the resurrected human beings, but also becomes the object of the transformation. The resurrected life is portrayed along with the restoration of the earthly realm, which seems to stand in a new relation to heaven. The book of Parables envisions the transformation of both the earthly and heavenly spheres and the "garden of life" represents this heaven in the earth. As for the time, both the plural form "those days" and the singular form "the day" are used to refer to the end scenario of the resurrection and judgment. While both forms are used, the singular usage of *the day* accentuates the day as the end point toward which the eschatological scenario is moving and from which eternity will prevail. The progression of linear time changes after this specific day, and eternity is emphasized thereafter. The day of the resurrection marks a transitional point in the eschatological scenario.

2.6 *Conclusion*

In this chapter, I have analyzed the diverse ways in which the resurrection is spoken of in *1 Enoch*. I have identified four categories–Form, Space, Scope, Time–as the major aspects that capture the dynamics of the resurrection passages. Within each category we see different emphases, which help us to identify two broad types of the resurrection.

As for the form of the resurrection, we see body and soul as different emphases. In the book of Watchers, ch. 25 emphasizes the bodily form of the resurrection of life. Eating is an important activity of the resurrected, and the reference to the fragrance of the

bones of the resurrected highlights the physical character of the resurrected. Also, the Animal Apocalypse and the book of Parables envision the resurrected life with bodily terms. The Animal Apocalypse speaks of a post–resurrection life that is free of wars. The book of Parables speaks of the earth's restoration of the bodies (51:1) and the arising of the righteous from the earth (51:15). Again, communal eating is an important aspect of the resurrected life (61:14). At the same time, the book of Parables also speaks of the "garment of glory," which refers to the transformed body of glory with eternal and spiritual significance (62:16). By contrast, the Epistles emphasize the soul as the form of the resurrection and show no attention to the body as the form of the resurrection. The righteous will become heavenly stars and join the angels. In this picture, the shining glory of the resurrected is emphasized with the astral imagery. The resurrection is not conceived of in physical terms.

As for the scope, individual, community, nation, and the cosmos stand as the object of the resurrection. The book of Watcher ch. 22 speaks of the fate of the individuals, while this individualistic concern is placed within a larger concern for the fate of the world. Chapter 25 depicts the resurrected life as primarily a communal life of the righteous. In the Animal Apocalypse, the scope is communal and national. In the Epistles, the community of the chosen stands as the addressees, yet the scope of the resurrection is individual rather than communal. Individual behavior, not the communal identity, determines one's fate after death.

As for the space, heaven and earth stand as two distinct poles. The book of Watchers situates the locus of the resurrected ones on the earth, specifically in the second Eden, the garden, next to the house of God, the Jerusalem temple (ch. 25). For Animal

Apocalypse, the locus of the resurrected ones is on the earth, specifically in Jerusalem represented by the house. In the book of Parables, the earth becomes the subject that brings back bodies buried in it. The locus of the resurrected one is situated on the earth. By contrast, the Epistles envision an ascent to the heavenly world. The locus of resurrection is in the heavenly sphere. The resurrected will join the heavenly angels and the shining stars. Astral imagery is used. The resurrection is portrayed as transference to the heavenly world.

As for time, we see present and future as two distinct poles. In the book of Watchers, the resurrection coupled with the judgment marks a transition from the present age to the future age, which is characterized by eternity. This future age is envisioned as the pristine state before the fall in ch. 25. Chapter 22 shows concern for the intermediate period between one's death and the final resurrection.

In the Epistles, the resurrection together with the judgment, also divides the present age and the future age permeated by eternity. Yet the examples in the Epistles show a stronger juxtaposition of the future and present. The reference to the future resurrection functions as a rationale for present actions. Often the imminence of this future is emphasized, and God's saving actions are spoken in the present tense and with the present adverb.

Examining four categories in *1 Enoch* enables us to identify two basic types of the resurrection based on the way in which it is described. The first type is bodily, communal, earthly; it stresses the tension between the present time and the future, which is characterized by eternity and is conceived of as the restoration of the pre–creation time (The book of Watchers ch. 25, Animal Apocalypse, the book of Parables). In this first

type, the physicality of the resurrection is stressed, and the resurrected life is depicted as communal and located on earth. Eating is an important activity of the resurrected, and the house and garden symbolize the heavenly sphere as it will emerge on the earth. In Type 1, the resurrection together with the judgment marks a distinctive transitional point between the present age and the age to come. This post-resurrection future age is understood as permeated by eternity and as a restoration of the pre–fallen state.

The second type emphasizes soul, the individual, and the heavenly sphere; it stresses a stronger juxtaposition of the future and the present (Epistles). This type does not have an emphasis on the body as the form of the resurrection, but rather considers the soul as the form of the resurrection. The individual, rather than community, is the scope of the resurrection. Heaven is the locus of the resurrection, and astral imagery is often used. In this type, the future resurrection does not function distinctively as a transitional point from the present age to "the age to come." However, the tension between the present and future time is blurred. The future functions as a rationale for a present behavior, and the saving action is often spoken as already taking place in the present time "now." They already live in the "last days." The language of "eternity" is stronger, and the eternal period is not only considered as lasting for a long time, but as time without end. This type also has a perspective to the creation, but not a panoramic view that sees the future as the restoration of a past time. Rather, the second type shows the deterministic view that individual fate is already determined at the time of the creation.

These two types of resurrection show different emphases. The Type 2 resurrection shows no emphasis on the bodily form of the resurrection, and the scope of the resurrection is primarily individualistic. This type of resurrection is found only in the

Epistles. Type 1 resurrection is found outside the Epistles, in the book of Watchers, Animal Apocalypse, and the book of Parables. Finding two different types of resurrection in *1 Enoch* cautions us against speaking about the "typical" resurrection in apocalyptic literature where the resurrection does not necessarily mean that the form is always body, or always soul. Also, Type 2 resurrection shows more of an individualistic scope of resurrection.

CHAPTER THREE: RESURRECTION IN JOHN 5 AND JOHN 6

3.1 *Introduction*

In chapter 2, I identified the four categories—form, scope, space and time—as the key elements that capture the dynamics of the resurrection passages in *1 Enoch*. The form of resurrection refers to whether the new life takes the form of body or spirit. The scope of the resurrection refers to whether the resurrection concerns individuals or the restoration of larger entities such as community, nation or the cosmos. The space of the resurrection is the locus of the resurrected—whether that locus is on the earth or in heaven. The time of the resurrection is when the resurrection takes place and how it is related to the present time.

These four categories enable me to analyze more precisely the way the resurrection is described and to find two broad types of resurrection in *1 Enoch*. The first type of resurrection (Type 1) lays more emphasis on body, earth, community and future. Resurrection is portrayed in physical terms, and eating is an important motif of the resurrected. The resurrected is restored to life on the earth, and the house is the locus of the resurrected. This resurrected life is conceived of as communal. The resurrection functions as a distinctive transitional point between the present time and the future age, which is characterized by eternity.

The second type of resurrection (Type 2) lays more emphasis on souls, heaven, individuals and the present time. The form of the resurrection is the soul, and astral imagery is often used. The resurrection is portrayed as the individual's ascent to heaven and the resurrected persons become shining stars. In terms of time, while the resurrection

is projected to take place in the future, this future time does not function as a transitional point. Rather, the imminence of future within the present time is stressed.

In this chapter, I will use the four categories to inform my reading of the resurrection passages in John 5 and 6, which make the first reference to the general resurrection in John.[1] As I have pointed out in chapter 1, identifying the precise relation of John 5 and 6 to the Lazarus narrative has been a key question for the interpretation of Lazarus' resurrection. I will first discuss the relation of John 5 and 6 to Lazarus' resurrection. Then, I will read John 5 and 6 by using the four categories of the resurrection that capture the dynamics of the resurrection passages in apocalyptic literature. Through reading the resurrection passages applying the four categories, I will examine whether the resurrection in John stands in the apocalyptic tradition of the resurrection. I will also examine whether the resurrection in John 5 and 6 belongs to the two types of the resurrection I identified in *1 Enoch*.

First, in order to explain the relation of John 5 and 6 to the Lazarus narrative, I will introduce the concept of narrative prolepses in the narrative critical approach. Then, I will proceed to the discussion of John 5 and 6. I will start each section with a discussion of the narrative context, structure, and prolepses. Then, I will discuss the four categories of the resurrection.

3.2 *Narrative Prolepses*

In relating John 5 and 6 to the Lazarus narrative, Culpepper uses the concept of prolepses.[2] Culpepper calls prolepses "anticipations of coming events" and cites Gerard Genette's definition in *Narrative Discourse*: "any narrative maneuver that consists of

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[1] In John 2:21–22, the reference to the resurrection of Jesus is already made.

[2] Culpepper, *Anatomy*, 61.

narrating or evoking in advance an event that will take place later."[3] Culpepper argues that the focus is generally on "explicit references" rather than "suggestive allusions that only acquire their significance in retrospect or upon re–reading the gospel."[4] He also points out, however, that the two are very difficult to differentiate in John because many of the prolepses in John are "metaphorical . . . allusive . . . subject to multiple meanings . . . , or tied to events which are only partially or symbolically accomplished within the narrative ('the hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live,' 5:25; cf. 11:43–44)".[5] Culpepper argues that whether prolepses fall into explicit references or suggestive allusions depends on the identity of the implied reader. He also points out that forcing a distinction between them is meaningless, since they both serve the plot development and dramatic intensity.[6]

As Culpepper rightly points out, the prolepsis to Lazarus' resurrection in 5:25 is difficult to classify into either explicit references or suggestive allusions. Although Culpepper singles out 5:25 as the prolepsis for Lazarus' narrative and identifies 5:28–29 and 6:40 (cf. 6:39, 44, 54) as "eschatological prolepses" (prolepses that refer to events that will occur on the last day in the end time), these eschatological prolepses are also "partially accomplished" in the Lazarus narrative when the dead Lazarus emerges from the tomb for resurrection. Similarly, 5:25 can be read as eschatological prolepses as well. Thus, it is nearly impossible to establish rigid distinctions among internal prolepses, mixed prolepses, and external (including historical and eschatological) prolepses in John.

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[3] Culpepper, *Anatomy*, 56. See also 61–70.

[4] Culpepper, *Anatomy*, 61.

[5] Culpepper, *Anatomy*, 61.

[6] Culpepper, *Anatomy*, 62.

What is distinctive in John, as Culpepper admits, are that these prolepses have dual functions: they are fulfilled partially or symbolically within the narrative, while they narrate events that are to occur beyond the end of the narrative. Thus, they function as both internal and external prolepses.

3.3 *John 5:19–29*

3.3.1 Narrative Context

Jesus' discourse on resurrection in 5:19–29 forms the first part of his extended discourse in 5:19–47,[7] which is placed after the two healing signs in 4:43–54 and 5:1–15. These two signs are the first occurrences of the healing miracle in the Fourth Gospel. In Cana, through his words alone, Jesus healed the royal official's son who was about to die (4:43–54). Then, in Jerusalem at Beth–zatha, Jesus healed a man who had been paralyzed for 38 years (5:1–15). Many interpreters accept the transposition theory and regard the healing miracle in John 5 as having originally succeeded the miracle in John 6 (that is, the original order of the chapters was 4, 6, 5, 7).[8] The transposition theory attempts to explain the strange geographical movement from John 4 to John 6: Jesus heals the son of the official in Galilee in 4:43–54, and in the following scene in John 5 Jesus is in Jerusalem. Yet in John 6, he is back in Galilee, and the narrator makes no reference to his trip to Galilee. According to the transposition theory, this discontinuity is the result of the loss of the original order of chapters. The feeding in Galilee in John 6 connects more smoothly with the Galilean healing in John 4. Arguing against the transposition theory,

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[7] The first of Jesus' long discourses is in 3:10–21, which introduces the concept of eternal life.

[8] Schnackenburg, *The Gospel According to St. John* (trans. Kevin Smyth; 3 vols.; New York: The Cross Road Publishing Company, 1968–1990), 2:5–9; Bultmann, *The Gospel of John*, 209–210.

Peter Borgen correctly points out that 6:31–58 elaborates upon the points discussed in 5:37–47.[9] I also want to point out that the theme of eternal life, introduced in 5:24 and 5:39, is elaborated in 6:31–58 in relation to the theme of the resurrection. Such thematic development, together with the lack of manuscript evidence, argues against the transposition theory and favors the current order.[10]

Furthermore, the current order places the two healing signs in succession, and these miracles seem to be deliberately placed before the discourse on the resurrection in 5:19–29. The two signs with the discourse in 4:46–5:47 can best be read as a unit that develops the theme of the life and judgment; my reasoning for this conclusion follows.[11]

First, the Galilean healing sign in 4:46–54 is presented as a quasi–resurrection, introducing the theme of the movement from (near)–death to life. The son of the official was "about to *die*" (4:47), but Jesus' words "Your son *will live* (ζῇ)" (4:50) results in the official's believing in his words and in the survival of his son (4:50–53). Changing the verb from "to die" (4:47, 49) to "to live" (4:49, 51, 53) accentuates the movement from

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[9] Peter Borgen, *Bread from Heaven: an Exegetical Study of the Concept of Manna in the Gospel of John and the Writings of Philo* (SNT10; Leiden: Brill, 1997), 152.

[10] Interpreters who argue against the transposition theory are Raymond E. Brown, *The Gospel According to John* (2 vols. Anchor Bible 29–29A; New York: Doubleday, 1966–1970), 236; Dodd, *The Interpretation*, 289–290; Barrett, *The Gospel*, 18–21; Udo Schnelle, *Antidocetic Christology in the Gospel of John: An Investigation of the Place of the Fourth Gospel in the Johannine School* (Minneapolis: Fortress Press, 1992), 99.

[11] Beasley–Murray reads 4:43–5:47 as a section whose theme is "Jesus as Mediator of Life and Judgment; that is, Christology and eschatology in their inseparable relationship." *John* (2nd ed.; Nashville: Thomas Nelson Publishers, 1999), 79. Also, Daniel R. Sadananda points out that these two healing miracles are paired consciously to give a new dimension to the Sabbath controversy. Daniel R. Sadananda, *The Johannine Exegesis of God: An Exploration into the Johannine Understanding of God* (Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 121; Berlin: De Gruyter, 2004), 46. Schnelle points out that 6:2 presupposes the healing in 4:46–54 and 5:1–9. *Antidocetic Christology*, 99.

death to life, which is the subject matter of Jesus' discourse in 5:19–30 (esp. 5:24). The theme of the transition from death to life is later developed in the Lazarus narrative.[12]

Second, the emphasis on the "hour" in the Galilean healing is further elaborated in the discourse in 5:19–29. The Galilean healing episode emphasizes that the healing occurs "in *the hour* (ἐκείνῃ τῇ ὥρᾳ) when Jesus said to him, 'your son will live' (4:53)." Immediately, the narrator explains, using the words "the hour" twice, that the son was healed in the very hour that Jesus uttered the words (4:52, 53). In the discourse in chapter 5, Jesus declares: "*the hour* comes and now it is (ἔρχεται ὥρα καὶ νῦν ἐστιν) when the dead will hear the voice of the son of God and those who hear will *live*" (5:25); "*the hour* comes in which all in the tombs will hear his voice and those who have done good will come out to resurrection of life" (5:28–29).[13] The Galilean healing in 4:43–54, in a narrative form, emphasizes "this hour" when the transition from near death took place.

Further, while the first healing sign in 4:46–54 is presented as a quasi–resurrection, accentuating the theme of the transition from death to life, the second healing sign in 5:1–19 is also presented as the resurrection, highlighting the theme of the judgment. The second healing miracle in Jerusalem is carried out on the Sabbath. Jesus orders the man who has been paralyzed for 38 years, "Rise (ἔγειρε), take your mat and walk" (5:8). Jesus' order to the man, "Rise (ἔγειρε)," makes a strong link with the

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[12] Furthermore, the theme of life in the healing miracle is continuous from the story of the Samaritan woman in John 4, which favors the original order. As Schnelle points out, the use of the word ζῇ in 4:50, 51, 53 ties the healing miracle in John 4 to the preceding conversation of Jesus and the Samaritan woman. Schnelle says, "If Jesus appeared there as the one who gives living water and everlasting life (4:10, 11, 14, 36), now the healing of the son of a royal official can be understood as an illustration of these fundamental truths." *Antidocetic Christology*, 83.

[13] Marianne M. Thompson, *The Humanity of Jesus in the Fourth Gospel* (Philadelphia: Fortress Press, 1988), 72–73.

succeeding discourse on the resurrection.[14] The paralyzed man who could not stand up for years is raised. The movement of this healing corresponds to the movement of the resurrection: the reclining body stands up. The healed man "immediately became well, took his mat and walked" (5:9). After the healing takes place, the healed (or "the raised") does not speak with Jesus, but only speaks with the Jews, reporting that Jesus healed him (5:15).[15] As a result of his report, the Jews persecuted Jesus for healing the man on the Sabbath (6:16). Further, Jesus' words exacerbate the tension between Jesus and the Jews, resulting in the first report of the narrator in this Gospel that the Jews were seeking to "kill" Jesus (5:18).[16] The second healing miracle results in the Jews' rejection of Jesus. The healed man makes an ironic movement toward the Jews. By not believing and seeking to kill Jesus, the Jews cause the judgment to be directed toward themselves, a theme developed in the following discourse in 5:19–30.

Finally, reading the first two signs together with the discourse can help us to best understand the contrast made between the two signs and the significance of the succeeding discourse. The two healing miracles portray the near–resurrection from two contrasting aspects: life and judgment. The healing of the official's son realizes the miracle of the resurrection, the transition from death to life, in a small–scale form and accentuates that the decisive time is at hand. By contrast, the healing of the man paralyzed for 38 years takes a surprising turn. Although he is healed and is enabled to move on his own, he then makes an ironic movement toward the Jews, causing himself to

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[14] Schnelle, *Antidocetic Christology*, 99.

[15] Schnelle, *Antidocetic Christology*, 98.

[16] The attempt to kill Jesus is reported again in 7:32–36 and in the Lazarus narrative in 11:43–53.

become the recipient of the judgment. Thus, the second healing miracle represents judgment and rejection, a different aspect of the resurrection, while the first healing accentuates the theme of life. This contrast is repeated in the conclusion of the discourse: "those who have practiced good will come out (ἐκπορεύσονται) to the resurrection of life (ἀνάστασιν ζωῆς) and those who have practiced evil will come out to the resurrection of judgment (ἀνάστασιν κρίσεως)" (5:29). The two contrasting results of the healing correspond to the two different fates of the resurrected. The first healing in 4:43–43 accentuates the life, while the second healing in 5:1–18 accentuates the rejection and judgment. Reading the two healing signs and the discourse together enables one to see the significance that the healing signs have for the discourse. Interpreters who see the beginning of the unit in 5:1 find it difficult to explain the significance of the healing sign for the discourse, since the sign in 5:1–18 has only negative results.[17] Bultmann says "the healing itself has no symbolic importance for the discourse" unlike in John 6 or 9. "For there is no suggestion that the health given to the sick man might symbolize the 'life' which the Revealer in his function as Judge gives to men."[18] In opposition to Bultmann, Ridderbos argues that "The healing is not an incidental case occurring within the confining context of the old life."[19] As Ridderbos points out, the healing miracle should be considered to possess significance for the discourse that follows. The two contrasting healing signs together highlight different aspects of the resurrection.

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[17] Lee sees the beginning of the narrative in 5:1 and cannot explain why the healing in John 5 concerns only the rejection and not the theme of life. Lee, *Symbolic Narrative*, 99.

[18] Bultmann, *The Gospel of John*, 246–7.

[19] Ridderbos, *The Gospel of John: A Theological Commentary* (Grand Rapids: Eerdmans, 1997),196.

To summarize, the two healing signs together with the discourse form a narrative unit that develops the theme of the resurrection. The first sign emphasizes the transition from death to life, while the second sign accentuates the ironic movement toward judgment of the raised. Both signs have thematic significance for the succeeding resurrection discourse. In the next section, I will see in more detail how the two signs correspond to the concluding section of the discourse, which speaks of the contrasting movement of the resurrected toward the life and judgment (5:28–29).

3.3.2 Structure

As I have argued, the signs and the discourse together constitute the narrative unit. The structure of the narrative can be shown as: scene 1, the Healing of the Son of the Official 4:46–4:54; scene 2, the Healing of the Paralyzed Man 5:1–18; and scene 3 Jesus' Discourse 5:19–46. Scene 3 Jesus' Discourse can be divided into two parts: Part 1 is 5:19–29 and Part 2 is 5:20–31. The reference to the resurrection focuses on Part 1, which can be divided into the following three sections:

Section 1

[5:19] *Truly truly I tell you*, the son cannot do anything on his own except for what he sees the father doing. For what he does, the son also does these things. [20] For the father loves the son and shows him everything that he does and he will show him greater works so that you get surprised. [21] For as the father raises the dead and gives life, in the same way the son *gives life* to *those he wishes*. [22] For the father judges no one, but gives all judgment to the son, [23] so that all respect the son as they respect the father. The one who does not respect the son does not respect the father who has sent him.

Section 2

[24] *Truly truly I tell you* that the one who hears my word (ὁ τὸν λόγον μου ἀκούων) and believes in the one who sent *me* has eternal life and does not come to judgment, but has moved from death to life. [25] *Truly truly I tell you* that the hour comes and now it is when the dead will hear the voice of the son of God and those who hear will live. [26] For as the father has life in himself, in the same way he has given the son life to have in himself. [27] And he has given authority to make judgment, for he is the son of man.

Section 3

[28] *Do not be surprised at this*, that the hour comes in which all in the tombs (πάντες οἱ ἐν τοῖς μνημείοις) will hear *his* voice [29] and those who have practiced good will come out (ἐκπορεύσονται) to the resurrection of life (ἀνάστασιν ζωῆς), while those who have practiced evil (will come out) to the resurrection of judgment (ἀνάστασιν κρίσεως).

The discourse 5:19–29 is notably difficult, including "the most important and controversial eschatological sayings."[20] All three sections include a reference to the resurrection. While section 1 and section 3 show obvious references to the resurrection in 5:19–21 and 5:28–29, the references to resurrection in section 2 in 5:24–25 differs from the other sections. Interpreters have ascribed much significance to the statement in 5:24–25 as it "contains the essential Johannine kerygma."[21] According to 5:24, the one who hears Jesus' words and believes 1) has eternal life; 2) does not come to judgment; and 3) has moved from death to life. The following statement in 5:25 declares that the dead will hear the voice of the Son of God and those who hear will live. Avoiding the judgment and the transition from death to life in 5:24 presuppose the resurrection, as many interpreters admit.[22] The issue is what kind of resurrection is in view in 5:24–25. Bultmann finds in 5:24–25 a new understanding of life and death, which departs radically from the old type of eschatology: "The believer has already passed over from death to life." According to Bultmann, "John 5:24 does not deal with the problem of physical death" as in the old eschatology. Instead, the life Jesus promises in 5:24–25 is "that authenticity of existence, granted in the illumination which proceeds from man's ultimate

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[20] Jörg Frey, "Eschatology in the Johannine Circle," *Theology and Christology in the Fourth Gospel* (ed. by J. G. Van Belle, J. G. van der Watt, and P. J. Maritz; BETL 184; Leuven: Leuven University Press/Peeters, 2005), 47–82, esp. 76.

[21] Schnackenburg, *The Gospel*, 2:108.

[22] Schnackenburg, *The Gospel*, 2:108; Frey, *Eschatologie*, 2:375.

understanding of himself."[23] In such new understanding of life and death, the hour of the resurrection of the dead (5:25) is reinterpreted radically.[24] It has nothing to do with the physical death, and the reference to the resurrection as in the old type of eschatology in 5:28–29 is, according to Bultmann, a later addition by the editor who wants to correct the radical idea expressed in 5:24–25.[25]

Such an interpretation does not do full justice to the development of the argument in 5:19–30 and the narrative context of the discourse we have seen. As Frey has shown, 5:19–30 should be understood as showing a unity, developing the concept of the resurrection from 5:24–25 to 5:28–29.[26] As I have argued in the narrative context, reading the preceding signs together with the discourse enables one to see the correspondence between the two signs and the references to the resurrection in the discourse. The transition from death to life declared in 5:24–25 has taken place in the Galilean healing miracle. Thus, 5:24–25 does not differ radically from the other references, but should be understood as being within the narrative.

3.3.3 Prolepses

All three sections include a reference to the resurrection, which functions as a prolepsis to Lazarus' resurrection. First, in section 1, this prolepsis is provided in 5:20–21. After emphasizing the unity of the works of the son and father in 5:19, Jesus says that the father "will show (δείξει) him greater works (μείζονα ἔργα) than these, so that you may be astonished. Just as the Father raises the dead (ἐγείρει τοὺς νεκροὺς) and gives life

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[23] Bultmann, *The Gospel of John*, 258.

[24] Bultmann, *The Gospel of John*, 259.

[25] Bultmann, *The Gospel of John*, 259.

[26] Frey, *Eschatologie*, 3:336–341; "Eschatology," 76–79.

(ζῳοποιεῖ), so the son gives life to those he wishes" (5:20–21). The "greater" miracles are compared to "these" miracles. "These" miracles refer back to the two preceding healing miracles, as I have discussed in the previous section. "To give life" (ζῳοποιέω)[27] is broader than "raising the dead," since it comprises both raising the dead and giving life to those who are still alive.[28] "Greater miracles" than these preceding miracles refer to the yet–to–happen miracles in this Gospel, the healing of the blind man in John 9 and especially the raising of the dead Lazarus in John 11–12. Also, they might further point to the works of the exalted Christ and the works of the Johannine community that occur after the end of the Gospel story.[29] The preceding two healing miracles are presented as miracles that are not as great in magnitude as the later miracles in John 9 and 11. It has long been noted that the miracle story in John 5 is linked and contrasted with the miracle of the healing of the blind man in John 9. While the healed man in John 5 ends up siding with the Jews and bringing judgment to himself, in the more developed healing story told in John 9, the blind man is healed and comes to confess faith in Jesus. Furthermore, the healing of the son of the official is linked to the Lazarus' resurrection narrative. While the son of the official moves from near–death to life in 4:43–54, Lazarus moves from real–death (he has been in a tomb for four days) to life. Considering the links between these

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[27] The verb "to give life" (ζῳοποιέω) is used only in 5:21 and 6:63. The similar expression "to give life" (ζωὴν δίδωμι) is used in 6:33; 10:28; 17:2.

[28] This verb "to give life" (ζῳοποιέω) may have a reference back to the repeated use of the verb "to live (ζάω)" in the miracle in John 4 (4:49, 51, 53).

[29] Schnelle thinks that the "greater works" in 5:20 refer to the future work of the exalted Lord as judge and the giver of life. At the same time he also points out that the "Jesus' departure to the Father makes possible the μείζονα ἔργα, which are thus works of the exalted Lord performed through the disciples." *Antidocetic Christology*, 149. Also, Frey argues that they refer not only to the works of the exalted Lord, but also to the works of the Johannine community after the resurrection of Jesus as in 14:12–14. Frey, *Eschatologie*, 2:352.

two healing miracles and the later miracles in John 9 and 11–12, the greater works can be best understood as making a prolepsis to the more developed miracles in John 9 and Lazarus' resurrection in John 11–12. Thus, section 1 makes a prolepsis to Lazarus' resurrection.

In section 2, 5:24–25 also functions as a prolepsis to Lazarus' resurrection.[30] Although Culpepper identifies only 5:25 as the prolepsis to the Lazarus narrative, 5:24–25 together should be interpreted as the narrative prolepsis to Lazarus' resurrection. First, 5:25 predicts with the future tense that the dead *will hear* the voice of the son of God (ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ θεοῦ) and that those who *hear* will live (5:25). As Culpepper points out, this reference should be understood as a narrative prolepsis to 11:43–44, in which Jesus' loud voice (φωνῇ μεγάλῃ) brings Lazarus out of the tomb and into life. In addition, the reference to the transition from death to life in 5:24 together with the reference to *hearing* provides a proleptic reference to the Lazarus narrative.[31] In 5:24 Jesus declares that "the one who hears my word (ὁ τὸν λόγον μου ἀκούων) has moved from death to life (μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν)." As I will discuss in more detail in the next chapter, Lazarus' resurrection is expressed as a transition from death to life. Together with the reference to the voice of the Son of God in 5:25, the saying in 5:24 emphasizes hearing the word of Jesus as the agent of the resurrection, that is, the transition from death to life. Thus, 5:24–25 together make a prolepsis to Lazarus'

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[30] Culpepper points out that this prolepsis in John 5:25 is "only partially or symbolically accomplished within the narrative" in John 11:43–44 and that whether they are "explicit references or suggestive allusions" depends on the kind of the implied reader. See *Anatomy*, 62.

[31] They also make a reference back to the preceding two healing miracles. In both of the miracles in 4:46–54 and 5:1–9, only Jesus' words result in the healing, and no action of Jesus is portrayed. "Hearing" Jesus' words becomes essential.

resurrection, which is itself accomplished by Jesus' loud voice.

Finally, 5:28–29 functions as a prolepsis to Lazarus' resurrection.[32] Many interpreters recognize the overlap of the scene depicted in 5:28–29 with the Lazarus narrative.[33] First, 5:28 makes a reference to the tomb (μνημείον), which is emphasized as a central narrative tool in the Lazarus narrative.[34] Verse 5:28 specifies that "all who are in the tombs" and not simply "the dead" will come out.[35] The use of the verb "to come out" (ἐκπορεύσονται) in 5:29 has strong resonances with Lazarus' exit from the tomb (ἐξῆλθον) as reported in 11:44.[36] Second, 5:28 again emphasizes the theme of hearing of the voice, which plays an important role in the Lazarus narrative.[37] Third, the noun, *resurrection* (ἀνάστασις) is used only in 5:29 and 11:24 and 11:25, making a strong overtone in the Lazarus narrative. Thus, as Frey says, Lazarus' resurrection is "a narrative

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[32] Many interpreters think that 5:28–29 expresses a more traditional futuristic and apocalyptic eschatology, differing from 5:24–25, and attributes it to a redaction. Bultmann thinks that an editor added 5:28–29 to modify the present eschatology in 5:24–25. Bultmann, *The Gospel of John*, 261. Frey thinks that in 5:28–29 the Evangelist uses the common tradition that is shared by the Jewish audience. See his "Eschatology in the Johannine circle," 77–79. Brown attributes 5:26–30 to a different stage of the redaction than 5:19–25. *The Gospel* 1: 219–220.

[33] Brown, *The Gospel,* 1:220. Frey, *Eschatologie*, 3: 415–416.

[34] The word *tomb* is used for the first time in this Gospel. Other than 5:28, the word is used exclusively in Lazarus' narrative (11:17, 31, 38; 12:17) and Jesus' passion and resurrection narrative (19:41, 42; 20:1, 2, 3, 4, 6, 8, 11). From this, Frey rightly points out the significant overlap between 5:28 and the Lazarus narrative. *Eschatologie*, 3: 415–416.

[35] Frey, *Eschatologie*, 3: 416.

[36] Frey, *Eschatologie*, 3: 416.

[37] Concerning the overlap with the Lazarus narrative, Lincoln (*Truth on Trial*, 76) writes, "the mention of Jesus' voice as the agent of resurrection anticipates, in the narrative sequence, his cry 'with a loud voice' outside Lazarus's tomb, resulting in the appearance of Lazarus still wrapped in his grave–clothes (11:43–44), and this in turn anticipates the eschatological judgment of which this discourse speaks."

visualization, or even physical representation" of the promise made in 5:28.[38]

While these references to resurrection function as prolepses to the Lazarus narrative, they also function as external prolepses that predict the events that occur after the end of the Gospel story. As I pointed out in section 1, "greater works" can mean the works of the Johannine community, or it can mean the works of the exalted Christ (historical prolepses). The resurrection predicted in the discourse is not yet fully realized in the Lazarus narrative. This is especially evident in 5:28–29, which speaks of the resurrection of "all in the tombs." Only Lazarus comes out from the tomb and not all of the others. It at the same time narrates resurrection in the eschatological future, thus functioning as an eschatological prolepsis. Similarly, neither is the reference to the resurrection in 5:24–25 limited to the Lazarus narrative. Even after the end of the Gospel story, the believer is expected to hear the word of Jesus and to move from death to life in the time of the Johannine community. Further, this transition is expected to continue in the eschatological time. Thus, it also functions as both a historical and an eschatological prolepsis.

The references to the resurrection in John 5 function as internal prolepses to Lazarus' resurrection and also as external prolepses (historical and eschatological prolepses). The primary function of the prolepses is creating dramatic intensity and providing plot development, as Culpepper points out. The reader acquires the expectation that Jesus can perform greater miracles than the two healing miracles and can raise the dead. With this expectation, the reader begins to read the Lazarus narrative.

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[38] Frey, "Eschatology," 81. Also see Wendy E. Sproston North, *The Lazarus Story within the Johhannine Tradition* (JSNTS 212; Sheffield: Sheffield Academic Press, 2001), 87–88.

3.3.4 Form

The resurrection in John 5 underscores the physical form of the resurrection. The first reference to the resurrection in section 1, 5:20–21 calls the resurrection "greater works than these." As I have argued in the section on prolepses, "these" miracles that are less great most likely refer to the two healing signs.[39] The first healing sign emphasizes that the healed man was at the point of death (4:47). The following sign at Bethzatha emphasizes that the person who has been paralyzed for 38 years became "whole" (ὑγιής 5:6, 9, 11, 14, 15). In 5:20, the raising of the dead is regarded as "greater work" than these two healing signs. Raising the dead, resurrection, is thus regarded as a miracle of greater magnitude than healing. As I have discussed, greater work refers to the yet–to–happen miracles of the healing of the blind and Lazarus' resurrection and also to the works beyond the end of the Gospel story. In both healing and raising the dead, the body becomes a locus where God's power is demonstrated.

While most interpreters agree that "the dead" in 5:21 refers to the physically dead, many interpreters think that "the dead" in 5:24–25 ("the dead will hear the voice of the son of God and those who hear will live") refers to the spiritually dead, and that the

[39] Bultmann thinks that "the healing itself has no symbolic importance for the discourse" unlike in John 6 or 9 (246). "For there is no suggestion that the health given to the sick man might symbolize the 'life' which the Revealer in his function as Judge gives to men." (246–7). In his counter argument to Bultmann, Ridderbos argues that "The healing is not an incidental case occurring within the confining context of the old life; it is rather an announcement of the 'greater works' of God" (*The Gospel of John,* 196). As Ridderbos points out, the healing miracle, like in John 6, should be considered as providing a context and symbolic importance for the discourse that follows. The repetition of the healing miracles suggests that the life the Son gives includes a physical dimension in nature.

resurrection in 5:24–25 is a spiritual resurrection.[40] Bultmann, for example, says that the declaration in 5:24–25 shows a new understanding of death. The "dead" are "the men of the κόσμος who live a life which lacks authenticity,"[41] and this sort of death has nothing to do with physical death. As Aune points out, however, it is difficult to interpret "the dead" in 5:21 as the physically dead, while interpreting "the dead" in 5:24–25 as the spiritually dead, since they are used in such close proximity without any hint of a switch from the physical to the spiritual term.[42] Moreover, "those who are in the tomb" in 5:28 clearly refers to the physically dead. It makes more sense to read that the term "the dead" in 5:21, 24–25 and 28 continues to refer to the physically dead. The theme of hearing the word or voice in 5:25–24, picked up in 5:28 and the Lazarus narrative, underscores the physicality of the resurrection—the dead are embodied and can hear.

Furthermore, as I have discussed in the section on the narrative context, the transition from death to life in 5:24–25 has already taken place in a lesser form in the sign of the healing of the official's son and also in the healing of the paralyzed man. In the case of the official's son, it is true that the son is not really dead, but only *almost* dead. But one cannot argue that he is not all but physically dead, because he was very close to physical death. His transition from death to life is nothing less than the transition from physical near–death to life. As I will argue in the section on scope, the whole family

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[40] Brown, *The Gospel*, 1:215; Bultmann, *The Gospel of John*, 256–259; O'Day, "The Gospel of John: Introduction, Commentary, and Reflections," in *The New Interpreter's Bible* (ed. E. Leander; vol. 9; Nashville: Abingdon, 1995), 491–865; J. G. Watt, "A New Look at John 5:25–9 in the Light of the use of the Term 'eternal life' in the Gospel of John," *Neotest.* 19 (1985): 71–86, esp. 72.

[41] Bultmann, *The Gospel of John*, 259.

[42] See Aune, *The Cultic Setting*, 119. Aune argues that the words "the dead" (*nekros*) always refer to the physically dead in this Gospel. He argues "'the dead' in 5:21, 25 are not all the dead, merely some of the dead. All the dead are specifically meant in 5:28."

experiences this transition. In the case of his family, one could argue that they are not physically dead, thus they are spiritually dead. Yet, one could not argue with Bultmann that their spiritual death has nothing do with physical death.[43] Their spiritual death was caused by the threat of the physical death of the son. In other words, the physical near–death causes their spiritual death.

In the second sign of healing, the paralyzed man who has laid down stands up and walks on his own. The movement of his body, as I have argued, is equivalent to the movement of the resurrection, that is, the rising of bodies that are buried in the earth. Together with the preceding healing sign, the second sign highlights that the form of the resurrection is physical.

As the discourse progresses, 5:28 further emphasizes the physical form of the resurrection with the reference to "the tombs." The term "the dead" in 5:25 is redefined with a more concrete expression, "all who are in the tombs" (5:28). They will "come out" to the resurrection of life or resurrection of judgment. Resurrection is described as an exit of bodies from the tombs as in the Lazarus narrative. In the very end of the discourse on the resurrection, 5:28–29 provides a highly pictorial image of the resurrection, which underlines the physical form of the resurrection.

To summarize, the resurrection in John 5 underscores the physical form of the resurrection. Resurrection is put within the context of healing as a greater miracle. Both healing and resurrection directly target the human body, thus the two healing signs highlight the physical form of the resurrection: the transition from death to life is a transition from actual, physical death. Also, the resurrection is the body's rising from the

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[43] Bultmann, *The Gospel of John*, 259.

earth. In a Type 1 resurrection in *1 Enoch*, the physical form is emphasized and the resurrected person is spoken of as arising from the earth. Resurrection in John 5 belongs to this Type 1 resurrection. The resurrection is conceived of as the body's rising and exiting from the tomb.

3.3.5 Space

In John 5, resurrection is expressed as a spatial transference from death to life and the locus of the resurrected person is the earth. The resurrected person is not transposed to heaven, but experiences the transition from death to life on the earth.

First, in 5:21, the Son's giving of life is located on the earth because it is compared with other healing signs occurring on the earth. In both healing signs, the healed persons are restored to life on the earth. The greater miracle, the resurrection from death, also takes place later in the Lazarus narrative. As I will discuss in more detail in the next chapter, his resurrection also takes place on the earth.

Second, the transition from death to life in 5:24 ["Truly, truly I tell you that the one who hears *my* word and believes in the one who sent *me* has eternal life and does not come to judgment, but has moved from death to life (μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν)"] is spoken with spatial imagery. The resurrection is portrayed as a spatial transition from (ἐκ) death to/into (εἰς) life. Schnakenburg correctly points out that this transition is portrayed with spatial imagery "as in the change of abode."[44] He says, "This image of changing one's abode or dwelling, which is also used in 1 Jn 3:14, points clearly to a change from one state of existence to a new one, a transference into a completely

[44] Schnackenburg, *The Gospel*, 2:109.

different situation which is diametrically opposed to the earlier one."[45] Schnakenburg argues that such a concept of death and life most likely comes from gnostic writings. As I have shown in the literature review in chapter 1, however, Frey criticizes such a judgment that attributes spatial language only to Gnosticism.[46] In fact, as I have shown in chapter 2, apocalyptic literature is also characterized by spatial language. A Type 1 resurrection postulates the transition to take place on earth, while a Type 2 resurrection postulates a transition from earth to heaven. In John 5:24, the transition from death to life is not portrayed as the change of abode from earth to heaven, as Schnackenburg admits.[47] The change of abode from the realm of death to the realm of life takes place on the earth, as does the example of the lesser transition of healing in 4:46–54. The transition is not portrayed as a vertical move from the earth to heaven, but as a horizontal move, from death to life on the earth as in the case of the healed son, who is restored to his life with his family on the earth.

Continuing from 5:21 and 5:24, the saying in 5:28 expresses resurrection as taking place on the earth, this time specifically as an exit from the tomb. While in 5:21 and 5:24, no specific spatial entity is given, in 5:28 the tomb, the only spatial entity in this discourse, is specified as the place of death. The dead are specified as "all who are in the tombs" (πάντες οἱ ἐν τοῖς μνημείοις).[48] The word *tomb*, used in the plural form in 5:28, is used for the first time in this Gospel. Other than 5:28, the word is used

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[45] Schnackenburg*, The Gospel,* 2:109.

[46] See § 1.2.1, esp. 20-21.

[47] At the same time, Schnakenburg rightly points out that John shows no concept of the ascent of the soul to the spiritual world. *The Gospel*, 2: 110.

[48] Frey points out that Isa 26:19 LXX mentions "those in the tombs." "Eschatology," 78.

exclusively in the Lazarus narrative (11:17, 31, 38; 12:17) [49] and in Jesus' passion and resurrection narrative (19:41, 42; 20:1, 2, 3, 4, 6, 8, 11). Both narratives depict the tomb as a place located on the earth. While John 5 provides no details, the tombs in 5:28 are also located on the earth, as they are in the Lazarus narrative and Jesus' resurrection narrative. In 5:28 the resurrection is portrayed as leaving (ἐκπορεύσονται "they will come out") the tomb. The portrayal of the resurrection as an exit from earthly tombs in 5:28 builds on the previous references to the transition from death to life in 5:24. The spatial transition from death to life in 5:24 takes concrete form in 5:28 as an exit from the tomb on the earth, and this transition, or resurrection, is expressed specifically here as such.

While the passage provides no detailed portrayal of the resurrected life, it declares that those who have practiced good come out "to/into" (εἰς) "the resurrection of life" and "the resurrection of judgment" (5:29). While no detail is given for the life of resurrection and the life of judgment in the discourse, the double reference to the resurrection and judgment in 5:29 could correspond to the two different results of the preceding signs, as I argued.[50] In the first healing sign, the son has experienced the transition from near–death to life. In the second sign, on the contrary, the paralyzed man is healed, but does not side with Jesus, causing judgment to himself (5:14–15). The two signs could correspond with the contrasting results of the resurrection of life and the resurrection of judgment (5:29). In both cases, however, the life and judgment of the son and the paralyzed man are located on the earth.

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[49] From this, Frey correctly points out the significant overlap between 5:28 and the Lazarus' narrative. *Eschatologie*, 3:414.

[50] See § 3.3.1 and 3.3.2.

To summarize, the resurrection in John 5 is portrayed as a spatial transition from death to life. This transition is spoken of in spatial imagery as the transition of the place of abode. This transition occurs on the earth as shown in the signs. In 5:28, the tomb is specified as a locale for the dead. The resurrection is portrayed as a movement whereby the dead exit from the tomb into life. This transition in John 5 is located on the earth. Thus, John 5 expresses the resurrection as a spatial movement as in Type 1. Resurrection as the transition from death to life, specifically from the tomb, is later developed in a vivid narrative form in the Lazarus narrative.

3.3.6 Scope

In John 5, the scope of the resurrection concerns individuals, larger familial community and the cosmos. First, the scope of the resurrection is loosely defined as "the dead" and "those he wishes" in 5:21. Except for 5:24, the plural form is always used in 5:19–31 for the object of the resurrection: "those he wishes" (5:21), "the dead" (5:25) and "all who are in the tombs" (5:28). "Those he wishes" emphasizes the will of the agent of the resurrection, Jesus, and presupposes a personal relationship between the resurrected person and Jesus. This motif continues in the Lazarus narrative, which emphasizes the love of Jesus toward Lazarus (11:3, 5, 36).

Verse 5:24 is the only occurrence where the singular form is used to define the scope: "the one who hears my word and believes in the one who sent me." The singular third person stands as a representative for all people who hear Jesus' word and believe in the one who sent him. What determines one's fate is the individual's action of hearing and believing, and not the group identity. The saying shows an individual scope of the resurrection.

Such an individual scope is linked to its universalism. While in 5:25, the scope is defined loosely as "the dead" (5:25) in an unspecific way, in 5:28, the scope is stated more precisely as "all who are in the tombs" (5:28).[51] The scope is universal, encompassing "all" of the dead who are good and bad, across time and space. The dead are divided into two groups[52]: 1) "those who have practiced good" (οἱ ἀγαθὰ ποιήσαντες) who are to receive "resurrection of life" and 2) "those who have practiced evil" (οἱ τὰ φαῦλα πράξαντες) who are to receive "the resurrection of judgment" (5:29). What determines the fate of each of them is the individual's practice, whether the person practiced good or evil.[53] "Individual practice" may be better termed as individual faith, since in Johannine terminology, practicing good or evil refers primarily to faith or lack of faith (3:20–21).[54] Then individual faith, not communal identity, determines one's fate after death. The universal scope of resurrection is inseparable from the individual scope of resurrection.

At the same time, we may be able to see the larger communal scope of resurrection. The transition from death to life (5:24) has already taken place in a lesser form in the healing sign in 4:46–54. Thus, the healing of the son is presented as a minor

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[51] Aune sees from 5:25 to 5:28 the Jewish exegetical principle of a *minori ad maius*. The dead in 5:21 refer to some of the dead, while in 5:28 "all in the tombs" refer to all the dead. *The Cultic Setting*, 119.

[52] This universal scope is similar to Dan 12:2: "Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Commentators find the allusion to this passage. Barrett, *The Gospel*, 263; Brown, *The Gospel*, 1: 220; Schnackenburg, *The Gospel*, 2:117. See North, *The Lazarus Story*, 88.

[53] North points out the similarity with the languages in 3:19–21 ["the one who does evil" (3:20) and "the one who does what is truth" (3:21)], arguing that John makes references back to it. *The Lazarus Story*, 89.

[54] Frey, "Eschatology," 78, n. 99; *Eschatologie,* 3:284–285; 298–300.

miracle that portrays the transition of the son from near–death to life. In this sign, the scope of the resurrection is the individual, the son. Yet, he makes no appearance in the narrative, and it is his father and the servants who are active characters. The narrator reports at the end of the narrative that "he and *his whole family* (ἡ οἰκία αὐτοῦ ὅλη) believed" (4:53). Thus, the father and his family, presumably including the healed son, believed. The transition from death to life is experienced not only by the son, but also by his father and the whole family; thus, the scope of the near–resurrection is not limited to the individual son, but extends to the larger family. This larger scope of resurrection is later developed more fully in the Lazarus narrative. If so, the transition from death to life in 5:24 may include a familial scope of the resurrection.

In addition, the creation motif in John 5 suggests a larger scope of resurrection. As many interpreters have already pointed out, resurrection in John 5 is presented as the creational activity of God.[55] The theme of creation is most obvious in 5:17, which declares the correspondence of Jesus' work with the Father's creational work: "Just as my father is working (ἐργάζεται) until now, I also am working (ἐργάζομαι)." According to Gen 2:2–3 and Exod 20:11; 31:17, God rested on the seventh day of creation, which has inspired various interpretations. Philo denies the idea that God stops the creational activity on the Sabbath.[56] Rabbinic literature demonstrates an interpretive tradition that admits God's work on the Sabbath.[57] Behind John 5:17 stands such Jewish tradition that speaks of God's continuing work on the Sabbath. In John 5, the issue is that Jesus

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[55] John Painter, *The Quest for the Messiah: The History, Literature, and Theology of the Johannine Community* (2nd ed; Nashville: Abingdon, 1993), esp. 223.

[56] *Leg.* 1:3l; *Cher*. 87–90.

[57] *Gen. Rab.* 11:10; *Exod. Rab.* 30.9. See Lee, *Symbolic Narrative*, 112.

justifies his work on the Sabbath by making his work equal to God's work (5:18). Further, 5:21 specifies resurrection and life as corresponding activities of both Father and the Son: "Just as the Father raises (ἐγείρει) the dead and gives life, so the Son gives life (ζῳοποιεῖ) to those he wishes." The use of the present tense for the verb in 5:21 continues from 5:17, highlighting the present aspect of the creational work of the Father and the Son. Jesus's healing miracle on the Sabbath is declared as analogous to the Father's ongoing creational work, which does not stop on the Sabbath. As Thompson says, the life–giving refers to "the all–encompassing creative and sustaining work of God."[58] If resurrection is portrayed as God's creational work, then the scope of resurrection may not be limited to human beings, but might extend to everything created by Logos.

The motif of creation is also seen in the significant role of the voice in resurrection in 5:24–28. The voice of the Son or the Son of Man becomes the agent of the resurrection in 5:24, 25–26, and 28. Murray Rae argues that the emphasis on the voice picks up the theme of creation through God's words in Genesis and the Johannine prologue.[59] As God's word, or the Logos, becomes the agent of the creation, the voice of the Son gives life to the dead. The theme of the voice is also seen in the healing sign. The healing miracle in John 5 reports no action of Jesus or of the healed but reports only Jesus' words, "Rise, take your mat and walk" (5:8).[60] According to Painter, this emphasis on

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[58] Marianne M. Thompson, *The God of the Gospel of John* (Grand Rapids: Eerdmans, 2001), 80.

[59] Murray Rae, "The Testimony of Works in the Christology of John's Gospel," in *The Gospel of John and Christian Theology* (ed. Richard Bauckham and Carl Mosser; Grand Rapids: William B. Eerdmans Pub. Co., 2008), 295–310, esp. 297, n. 4.

[60] This is unlike the healing miracle in John 9, which reports Jesus' actions of spitting on the ground, making mud with saliva and spreading it on the man's eyes. This action, furthermore, can be regarded as representing the creational activity.

the miraculous power of Jesus' words suggests an analogy between Jesus' healing miracle and God's creation of all things by Logos.[61] I also want to point out that the emphasis on Jesus' words continues from the preceding miracle in 4:46–54, which ascribes more significance to Jesus' words. The healed son is not even present in this sign. At the very hour when Jesus utters the words "your son lives" (4:50), the dying son in the distance is miraculously healed. The emphasis of the narrator lies in the miraculous healing power of Jesus' words. The narrator repeats Jesus' words in 4:53 (The father learned that it was when Jesus said to him, "Your son will live") to emphasize that the healing took place at the very hour when Jesus uttered these words, and Jesus' words alone gave life to the son. Building on the significance of the voice in the two signs, the discourse lays emphasis on hearing the voice as a necessary element in order to receive resurrection (5:24, 25, 27). Such an emphasis on voice highlights the creational character of the work of Jesus, the Logos.

The strong theme of creation in this passage may suggest that the scope of resurrection is not limited to human individuals, but could extend to the larger creatures in the cosmos. Thus, "the dead" and "all who are in the tombs" may not be limited to humans, but might extend to all creatures, including animals. The larger scope hinted at in John 5 is further developed in John 6.

To summarize, the scope of the resurrection in John 5 is individual, communal and cosmic. A universal scope including all people reveals an individualistic scope for resurrection: What determines one's fate is not one's communal identity, but the individual's faith. At the same time, the healing sign suggests a larger familial scope of

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[61] John Painter, *The Quest for the Messiah: The History, Literature, and Theology of the Johannine Community* (2nd ed; Nashville: Abingdon, 1993), 223.

the transition from death to life. The theme of creation also suggests a larger scope encompassing *all* creation, not one limited to human individuals.

The focus of the individual shows similarity to the Type 2 resurrection in *1 Enoch*. As in the Epistles, individual behavior determines one's fate after the death; in John 5, individual behavior is also the decisive factor. At the same time, John 5 shows the larger communal scope of the resurrection, which is characteristic of a Type 1 resurrection. The family and all creatures may be included as the scope of the resurrection.

3.3.7 Time

In John 5, the present and future aspects of resurrection are interrelated in each reference to the resurrection. In 5:20–21, the future tense is first used to refer to the action of the Father: "he *will show* (δείξει) him greater works than these, so that you may be astonished." The use of the future tense, as I have argued, should be interpreted as both an internal and an external prolepsis. As for the internal prolepses, these future miracles refer to the yet–to–happen miracles of the healing of the blind in John 9 and the raising of Lazarus. As for the external prolepses, they function both as eschatological and historical prolepses. As Schnelle points out, these "greater works" could refer to the future work of the exalted Lord as judge and the giver of life.[62] Thus, they can function as eschatological prolepses. At the same time, they may also refer to the works of the Johannine community after the resurrection of Jesus, as in 14:12–14.[63] Thus, they can function as historical prolepses. The use of the future tense moves the reader's eyes to the latter half of the Gospel and to the time to come after the end of the Gospel story.

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[62] Schnelle, *Antidocetic Christology*, 149. See n. 29 in §3.3.2. Also, Wilhelm Thüsing, *Die Erhöhung und Verherrlichung Jesu im Johannesevangelium* (Münster: Aschendorff, 1979), 59, n. 28.

[63] Frey, *Eschatologie*, 2:352.

At the same time, the present tense is used for the actual action of resurrection and life–giving: "Just as the Father *raises* (ἐγείρει) the dead and gives life, so the son *gives life* (ζῳοποιεῖ) to those he wishes" (5:20–21). The use of the present tense is continuous from 5:17 ("Just as my father is working ἐργάζεται until now, I also am working"), which refers to the Father's creational work. The creational work of the Father does not stop on the seventh day, but continues in the time of Jesus. Jesus' life-giving activity is declared to be analogous to the Father's continuing creational work. Resurrection is spoken of as the present activity of God and of the Son.

Furthermore, the use of the present tense characterizes the reference to the resurrection in Section 2, 5:24–25:

> 5:24 Truly truly I tell you that the one who *hears* my word and *believes* in the one who *sent* me *has* eternal life and *does not come to* judgment, but *has moved* from death to life (μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν).
>
> 5:25 Truly I tell you that *the hour comes and now it is* (ἔρχεται ὥρα καὶ νῦν ἐστιν) when the dead *will hear* (ἀκούσουσιν) the voice of the son of God and those who hear *will live* (ζήσουσιν).

Verse 5:24 focuses on the present aspect of resurrection and judgment. Beginning with the formula "Truly I tell you" in the present tense, it declares the possession of eternal life for the one who *hears* Jesus' words and *believes*. The use of the present participle for hearing and believing emphasizes the present aspect of the action of believers, while the use of the present tense for the main verb (*has* eternal life) accentuates the possession of eternal life in the present time. The possession of eternal life in the present is equated with not coming to judgment (present) and a transition from death to life (present perfect). The use of the present perfect tense for μεταβέβηκεν suggests that the transition from

death to life has already taken place and has a permanent effect.[64] As I have argued, the transition from death to life has already taken place in the narrative form in the healing miracle of 4:46–54. The use of the present perfect tense seems to highlight this present aspect.

Furthermore, while the formula in 5:25 "the hour comes and now it is"(ἔρχεται ὥρα καὶ νῦν ἐστιν) highlights the present aspect to express the breaking into eschatological time (4:26),[65] the future tense is again used to portray the actual resurrection–the dead *will hear* the voice of the Son of God and *will live*. The present aspect, the arrival of the eschatological hour of the resurrection is already introduced in the preceding sign in 4:46–54 that stresses the "hour" when the son has moved from near–death to life.

In the concluding section in section 3, 5:28–29, Jesus declares the breaking in of the hour of resurrection and judgment: "Do not be astonished at this, that *the hour comes* (ἔρχεται ὥρα) in which all those who are in the tomb *will hear* (ἀκούσουσιν) his voice and those who have practiced good *will come out* (ἐκπορεύσονται) to the resurrection of life, while those who have done evil will come out to the resurrection of judgment" (5:28–29). Continuing from 5:25, while the in–coming of this hour is declared with the present tense ("the hour comes and now it is"), both the main verbs ("will hear," "will come out") for the actual movement of the resurrection is expressed in the future tense. The future and present do not stand in tension, rather they show a stronger juxtaposition.

As I have discussed, the future tense has functions as both internal and external

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[64] Schnackenburg, *The Gospel*, 2:109.

[65] O'Day, "The Gospel of John," 568.

prolepses. They point forward to Lazarus' resurrection, which is yet to happen later in the Gospel. At the same time, however, what is predicted in 5:25 (the dead [pl.] hearing the voice of the Son of Man) and 5:28–29 (the resurrection of all who are in the tombs) takes place only partly in the Lazarus narrative; its full realization is to occur outside the Gospel. Thus, theses passages function as what Culpepper calls "eschatological prolepses" which point forward to the time beyond that of the Gospel story. As in the greater works in 5:20, all the references to the resurrection in 5:19–30 function both as prolepsis to Lazarus' resurrection and as eschatological prolepses.

This future time, however, does not stand in tension with the present time or function as a transitional point toward which eschatological dramas are moving, as in Type 1 resurrection. Rather, this future is conceived of as continuous from the present time. The transition from death to life already takes place in this time, and the resurrection will take place later within the Gospel.

3.3.8 Summary

In this section, I have first examined the narrative contexts of John 5 and argued that the two preceding signs and discourse together constitute a narrative unit that develops the theme of resurrection. The first healing sign in 4:46–54 portrays a quasi–resurrection, accentuating the theme of the transition from death to life. The second healing sign in 5:1–19 is also presented as the resurrection, highlighting the theme of the judgment. Together with the discourse, the signs develop the theme of the resurrection. I have argued that the resurrection in 4:46–5:29 functions as both internal prolepses to Lazarus' resurrection and also as external prolepses (historical and eschatological prolepses). Then, I have read the narrative by applying the four categories from the

previous chapter. My reading has shown that the resurrection in John 5 possesses cosmic and futuristic dimensions as in Type 1 resurrection, while it shows the individual scope and stronger juxtaposition of present and future, as in Type 2 resurrection.

Concerning the form of the resurrection, John 5 emphasizes the physical form of the resurrection, showing similarity to Type 1. In John 5, resurrection is placed in line with healing, but raising the dead is expressed as a greater miracle than the previous signs of healing. In a Type 1 resurrection, the post–resurrection life is portrayed as an extraordinarily long life without torment and suffering (*1 En.* 25:6). Resurrection in John 5 belongs to this type of resurrection, the form of which is physical.

Concerning the space, in John 5, resurrection is portrayed as a spatial transference from death to life which occurs on the earth, thus showing similarity to Type 1 resurrection rather than to Type 2. The resurrection is portrayed as a transition from death to life (5:24). Specifically, this transition is portrayed as the exit of the dead from the tombs on the earth (5:28–29). In Type 1, the resurrection is portrayed as the earth giving back the bodies or as the dead arising from the earth. The resurrected life is portrayed as life on the earth using the imagery of the house. While John 5 provides no descriptions of post–resurrection life and makes no reference to the house, the portrayal of the resurrection as the exit from the tomb is consistent with Type 1 resurrection. John 5 emphasizes the tomb as the place where the bodies are kept for the resurrection and from which the resurrected come for life or judgment.

Concerning the scope, John 5 shows individual (Type 2) scope as well as communal and cosmic scope (Type 1). John 5 shows individual scope through stressing a personal relationship between the resurrected and the agent of resurrection, Jesus (5:21).

Individual behaviors or individual faith, not the communal identity, determine one's fate after death (5:28). This focus on individuals shows similarity to Type 2 resurrection. At the same time, the healing sign portrays the transition from death to life of the entire family of the healed person; thus, the scope of the healing concerns not only the individual, but extends to the whole family. It is possible that the creation theme in John 5 shows a larger cosmic scope. God's continuous creational work gives life to all creatures.

Concerning time, John 5 shows a similarity to Type 2 resurrection. In John 5, the future and present do not stand in stark tension. Rather, the coming of the future time is declared in the present time. Future does not function as a rationale for the present time; its arrival is simply declared. Such language shows a strong combination of present and future. Future time is not distinguished from the present time, yet moves into the present time. This present time is a continuous time from the time of creation. John 5 shows the perspective back to the time of creation. This creation time is not to be realized in the future time, however, as in Type 1 resurrection. In John 5, the creational activity of God is a continuing activity taking place in the present time. Already, the realization of the creation takes place in present time. Here, the creational activity continues into the present time, and the distinction between the past and present is blurred.

To summarize, our reading of John 5 while applying the four categories demonstrates that resurrection in John 5 accentuates physical (form), earthly (space), and communal (scope) aspects as in Type 1, while also showing an individual scope and a stronger connection between the present and future times as in Type 2. Resurrection in John 5 is similar to the apocalyptic tradition of resurrection, in that it combines the two

types of resurrection. The stronger juxtaposition of present and future, as in Type 2, does not determine that the other categories fall into Type 2 resurrection. Rather, in John 5, we see physical, communal and earthly aspects that show similarity to Type 1 resurrection. Furthermore, these physical, communal and earthly aspects are highlighted both in the signs and discourse.

3.4 *John 6:26–53*

3.4.1 Narrative Context

As I have already pointed out in the previous section on John 5, the motif of the transcendence of death continues and is developed from John 5 and into John 6. Although the discourse on the resurrection in John 5 is placed after two healing signs, the resurrection discourse in chapter 6 is placed after two differing signs: Jesus' feeding the multitude (6:1–15) and walking on the water (6:16–21).[66] In John, these two signs are placed during the time of the Passover (6:4). Many interpreters point out that John 6 makes an allusion to the wilderness stories in Exod 12–17.[67] Like Moses, Jesus provides food for the people; Jesus' self–revelation "I am" in the story of walking on the water is presented as theophany, strongly evoking the story of crossing the Red Sea. The allusion to the Exodus story appears throughout the discourse, as can be seen in the references to the Manna, Moses, and people's grumbling.

The two signs before the discourse introduce the theme of the resurrection. First,

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[66] These two miracles are common to John and the Synoptic Gospels. Mark and Matthew record the two miracles in succession (Mark 6:20–44, 45–52; Matt 14:13–21, 22–32), while Luke omits the walking on the water miracle and only records the feeding miracle (Luke 9:10–17).

[67] Jane S. Webster, *Ingesting Jesus: Eating and Drinking in the Gospel of John* (Atlanta: SBL, 2003), 68; Susan Hylen, *Allusion and Meaning in John 6* (Berlin/New York: Walter de Gruyter, 2005), esp. 130–134.

the feeding sign presents Jesus as the provider of the food, which prepares a context for the discourse that speaks of Jesus as both the provider of the food and the food itself. As I will argue in the section on the form, it is possible to see Jesus' feeding sign as portraying the Messianic banquet, which is a recurring motif in apocalyptic literature for the resurrected. The feeding sign illustrates an aspect of the resurrected life: people will be physically fulfilled. Second, the walking on the water sign as theophany prepares the context for the discourse in which Jesus himself is accentuated as the agent of the resurrection and the giver of life. The healing miracle on the Sabbath in John 5 exacerbates the tension with the Jews, because Jesus heals the man on the Sabbath. Jesus was accused of making himself equal to God (5:18), the only one who can give life on the Sabbath. This theme is developed in the discourse in John 5 and is further elaborated in John 6. After the miraculous provision of abundant food for the people, the sign of Jesus' walking on the water, unlike the synoptic versions, highlights that Jesus appears as God to the disciples.[68] Jesus' words to the disciples "I am (ἐγώ εἰμι). Do not be afraid" (6:20) highlights this aspect. The "theophany" episode makes an appropriate context for the succeeding revelation discourse on the resurrection in which Jesus as the speaker declares that "I will resurrect . . . " with the first person singular form. While in the discourse in John 5, the agent of the resurrection is the third person singular, the son (5:21) or the son

[68] As Hylen points out, the words "I am" in the Synoptic versions are spoken after the disciples' misidentification of Jesus as a ghost. Thus, it has the function of saying "it is I." However, in John, it is clearly states that "they saw Jesus walking on the sea" (6:19). Thus, "I am" in John "evokes the name of god, given to Moses from the burning bush (Exod 3:14)" and that "John portrays this event as a theophany." She also points out that "do not be afraid" is a familiar theme in the theophany. Hylen, *Allusion and Meaning in John 6,* 134. See O'Day, "The Gospel of John," 596; "John 6:15–21: Jesus Walking on Water as Narrative Embodiment of Johannine Christology," in *Critical Readings of John 6* (ed. R. Alan Culpepper; Atlanta: SBL, 1997), 149–159, esp. 155.

of man (5:25, 28) except for 5:24, in John 6, Jesus declares that he himself is the agent of the resurrection with the first person singular form with the emphatic personal pronoun ἐγω in 6:40 and κἀγω in 6:44, 54. The discourse in John 6 shows the heightened focus on the person of Jesus as the agent of resurrection. Such discourse is appropriately placed after the sign of walking on the water, which is presented as the theophany.

Thus, the two signs introduce and prepare the reader for the theme of the resurrection in the following discourse. The first feeding miracle portrays an aspect of the resurrection life and portrays Jesus as the provider of the Messianic banquet. Second, the walking on the water sign presents Jesus as God, preparing the reader for the succeeding discourse in which Jesus himself declares that he is the agent of the resurrection.

3.4.2 Structure

In terms of structure, the two scenes of signs are followed by two scenes of dialogue: scene 1, feeding 6:1–15; scene 2, walking on the water 6:16–21; scene 3, dialogue with crowd/Jews 6:22–59; and scene 4, final response 6:60–71.[69] The references to the resurrection are concentrated in scene 3, dialogue with crowd/Jews. Scene 3 comprises three revelation discourses: 6:35–40, 43–51, and 53–58.[70] The structure of scene 3 can be shown as follows:

> Scene 3: Jesus' dialogue with the crowd on the bread of life 6:22–59
> Setting of the scene 6:22–25
> Testing the faith of the crowd 6:26–31
> Revelation discourse 1) 6:32–40
> Response of crowd 6:41–42
> Revelation discourse 2) 6:43–51
> Response of crowd 6:52
> Revelation discourse 3) 6:53–58
> Description of scene 6:59

[69] Lee, *Symbolic Narrative*, 132.

[70] Lee, *Symbolic Narrative*, 132.

All three revelation discourses contain references to the resurrection as well as to eternal life. While in chapter 5 eternal life (5:24) is spoken of only once, in chapter 6 it is spoken of frequently ("eternal life" 6:27, 40, 47, 54, 68; "life" 6:33, 35, 48, 51, 53, 63; "live forever" 6:51, 58: "live" 6:57) with references to the resurrection (6:39, 40, 44, 54). Eternal life and resurrection are not synonymous, but are interrelated. In each discourse, the reference to resurrection is always preceded or followed by the reference to the possession of eternal life (or life). In the following, I will show the three revelation discourses, highlighting the concept of resurrection:

Revelation discourse 1

6:35 Jesus said to them, "I am the bread of life. The one who comes to me will never be hungry and the one who believes in me will never thirst. 36 But I said to you that you have seen me but do not believe. 37 Everything that the father gives (πᾶν ὃ δίδωσίν μοι) me will come to me, and I will not drive away the one who comes to me, 38 since I have come down from heaven, not to do my will but to do the will of the one who sent me. 39 This is the will of the one who sent me, so that everything which he has given me (πᾶν ὃ δέδωκέν μοι) I will not lose from it, but I will resurrect *it* on the last day (ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ).[71] 40 For this is the will of my father that everyone who sees the son and believes in him (πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν) may have eternal life and I will resurrect him on the last day (ἀναστήσω αὐτὸν ἐγω ἐν τῇ ἐσχάτῃ ἡμέρᾳ)."

Revelation discourse 2

43 Jesus answered and said to them, "Don't complain to each other. 44 No one can come to me unless the father who has sent me draws him, and I will resurrect him on the last day (κἀγω ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ). 45 As it is written in the book of prophets. *And all will be taught by God.* Everyone who hears from the father and learns comes to me. 46 Not that anyone has seen the father except the one who was with him, he has seen the father. 47 Truly truly I tell you, the one who believes has eternal life. 48 I am the bread of life. 49 Your fathers ate the manna in the wilderness and died. 50 This is the bread coming down from heaven so that anyone who eats from it shall never die. 51 I am the living bread coming

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[71] In 6:39, the object of the verb "to resurrect" is the pronoun "αὐτὸ" in the neuter form, which refers back to "everything which he has given me" (6:39). I agree with Lee who argues that the neuter form in 6:39 may suggest a wider sphere than the human and it may include all creatures. Lee, *Flesh and Glory*, 44. She argues for the same thing for 17:2 and 17:24.

down from heaven. Anyone who eats from this bread will live forever and the bread that I will give is my flesh for the sake of the life of the world."

Revelation discourse 3

[53] Then Jesus said to them, "Truly truly I tell you, unless you eat flesh of the son of man and drink his blood, you do not have life in you. [54] The one who eats my flesh and drinks my blood has eternal life, and I will resurrect him on the last day (κἀγω ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ). [55] For my flesh is true food and my blood is true drink. [56] The one who eats my flesh and drinks my blood *remains* in me and I *remain* in him. [57] As the living Father sent me, I also live through the Father, and the one who eats me *will live* through me. [58] This is the bread coming down from heaven, not as the fathers ate and died. The one who eats this bread *will live* forever."

All three discourses include the explicit reference to the resurrection on the last day (6:39–40, 6:44, 6:54). All references to the resurrection are made with a set formula "ἀναστήσω αὐτὸ(ν) (ἐν) τῇ ἐσχάτῃ ἡμέρᾳ". Bultmann thinks that the references to the resurrection in 6: 39–40, 6:44 were added by the ecclesiastical editor who also added 6:51c–58, the so–called Eucharistic section.[72] Bultmann says, "The sentence has its proper place in v. 54. In the other places, particularly in v. 44, it disturbs the line of thought."[73] Thus, according to Bultmann, all of the references to the resurrection in John are secondary, added by the ecclesiological redactor. In contrast to Bultmann, many interpreters have attempted to show that the Eucharistic section, 6:51–58 and the

[72] Bultmann, *The Gospel of John*, esp. 219, see also 234–237. Concerning 6:51–58 Bultmann says, "These verses refer without any doubt to the sacramental meal of the Eucharist, where the flesh and blood of the 'Son of Man' are consumed, with the result that this food gives 'eternal life', in the sense that the participants in the meal can be assured of the future resurrection. Thus the Lord's Supper is here seen as the φάρμακον ἀθανασιάς or τῆς ζωῆς." For interpreters who regard 6:51–58 as an interpolation by the redactor, see the list of scholars in Borgen, *Bread from Heaven*, 25, n. 1. Käsemann, *The Testament of Jesus*, 32 also regards it as an interpolation.

[73] Bultmann, *The Gospel of John*, 219.

references to the future resurrection are integral to the discourse and to Johannine theology.[74]

3.4.3 Prolepses

All of the references to the resurrection in John 6, as Culpepper points out, function as eschatological prolepses: they narrate events that are to happen in the eschatological future, specifically on the last day. In John 6, all the references to resurrection are made with the verb "resurrect (ἀναστήσω)" with Jesus as the emphatic subject, followed by the phrase "(in) the last day (ἐν τῇ ἐσχάτῃ ἡμέρᾳ) [75]." Thus, Culpepper classifies 6:39, 40, 44, 54 as eschatological prolepses.

At the same time, these prolepses are partially or symbolically realized in the Lazarus narrative. The resurrection of Lazarus realizes in the narrative form what Jesus has proclaimed to do on the last day. In Frey's words, "the Lazarus story functions as a visualization of the promise, given to everyone who believes, that Jesus 'will raise' him or her 'on the last day' (Jn 6:39, 40, 44, 54)."[76] Thus, like John 5, John 6 functions as a prolepsis to Lazarus' narrative.

Compared to John 5, John 6 is only partially realized in the Lazarus narrative. In other words, the narrative visualization is subtler, and we see more linguistic overlap

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[74] Brown (*The Gospel*, 1: 285–287) argues that the Eucharistic section, 6:51–58 reinterprets the preceding discourse from the viewpoint of the sacramental meal of the Eucharist. See, his discussion in 1:284–91. Also see Peter Bogen, *Bread from Heaven* 96, 189; Dunn, James D. G. "John VI–A Eucharistic Discourse?" *NTS* 17 (1971): 328–338.

[75] While Bultmann, *The Gospel of John*, 219–20, and other interpreters attribute the phrase to the redactor, many interpreters argue that it belongs to the Evangelist, forming an important part of his theology. Borgen, *Bread from Heaven*, 165–168; Aune, *The Cultic Setting*, 112; Schnelle, *Antidocetic Christology*, 205; Frey, *Eschatologie*, 3: 394. For the list of scholars who attribute the phrase to the Evangelist see Schnelle, 205, n. 182.

[76] Frey, "Eschatology," 81.

between John 6 and John 11–12. The formula "ἀναστήσω αὐτὸ(ν) (ἐν) τῇ ἐσχάτῃ ἡμέρᾳ" has strong overtones with the conversation between Martha and Jesus in the Lazarus narrative. The verb "resurrect" (ἀνίστημι) is predominantly used in chapters 6 and 11 (transitive verb in 6:39, 40, 44, 54; intransitive verb in 11:23, 24, 31; 20:9) and the phrase "the last day"[77] occurs only in chapter 6 (6:39, 40, 44, 54) and chapters 11–12 (11:24; 12:48). The dialogue between Jesus and Martha in 11:21–27 picks up both the verb ἀνίστημι and the phrase "on the last day" (11:24). In John 6, Jesus declares that he "will raise" (intransitive verb in the future tense) someone. In the Lazarus narrative, Jesus declares that Lazarus "will rise" (11:23) and Martha replies to him that she knows he "will rise on the last day (11:24).[78]" Martha's knowledge of the resurrection on the last day shows significant linguistic overlap with Jesus' repeated declaration of the resurrection on the last day.

3.4.4 Form

In John 6, the form of the resurrection is physical. The references to the resurrection in three discourses are linked to the theme of the food, eating. Eating the flesh of Jesus becomes the condition for resurrection. Resurrection involves the body that eats and drinks at the Eucharistic meal.

In all three revelation discourses, eating and drinking are linked to the resurrection. In the first revelation discourse (6:35–40), the promise of the resurrection is

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[77] The plural form is found in variations in the OT (ἐν ταῖς ἐσχάταις ἡμέραις Isa 2:2, Cf. Micah 4:1) and the NT (ἐπ' ἐσχάτου τῶν ἡμερῶν Heb 1:1; 1 Pet 1:20; ἐν ἐσχάταις ἡμέραις 2 Tim 3:1; Jas 5:3; Acts 2:17; ἐπ' ἐσχάτων τῶν ἡμερῶν 2 Pet 3:3. See G. Kittel, "ἔσχατος," *TDNT* 2: 697–698.

[78] In this narrative, there is one more occasion on which this verb is used to portray the action of Mary. She "rises" to meet with Jesus (11:29).

tied to Jesus' self–declaration as the bread of life in the beginning of the discourse (6:35). The discourse continues the theme of food already introduced in the feeding of the multitude sign and the dialogue with the crowd in 6:25–34. Jesus declares, "The one who comes to me will *never be hungry* and the one who believes in me will *never thirst*" (6:25). Then, he declares that he is a giver of the true food (6:27). At the end of the first revelation discourse, Jesus promises the future resurrection: "This is the will of the one who sent me, so that everything which he has given me I will not lose it, but I will resurrect it on the last day. For this is the will of my Father that everyone who sees the Son and believes in him may have eternal life and I will resurrect him on the last day" (6:39–40). The discourse begins with the promise of believers' never being hungry (6:34) and ends with the promise of eternal life and resurrection (6:39–40). The first revelation discourse makes a strong link between the theme of hunger/food and resurrection. Jesus is both the provider of the true food (6:27) and the food itself (6:35). Many interpreters think that the true food Jesus gives is Jesus' word/teaching and not actual physical food for eating.[79] Denying the physical dimension of food and eating altogether is difficult, however, considering the context of the feeding miracle. In the feeding miracle, Jesus himself offers tangible and physical gifts to the physically hungry crowd.[80] The true food Jesus offers must include the tangible and physical dimensions of the real food, even when it might also include the spiritual dimension.

Building on the first discourse, the second discourse further develops the link between the resurrection and the theme of Jesus as the true food. The second discourse begins with the promise of the resurrection: "No one can come to me unless the Father

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[79] Dunn, "John VI–A Eucharistic Discourse?"esp. 333.

[80] O'Day, "The Gospel of John," 236.

who has sent me draws him, and I will resurrect him on the last day" (6:44). Then, this promise of resurrection is followed by the further elaboration of the theme of Jesus as the bread of life. Jesus again declares that he himself is the bread of life (6:48). Continuing from the first discourse (6:32–33), Jesus compares this bread with the manna. Unlike the manna that the fathers ate in the wilderness and died, one "shall never die" eating from this bread (6:50). In the end of the discourse, Jesus promises the transcendence of death for the one who eats from the bread from heaven: "This is the bread coming down from heaven so that anyone who eats from it shall never die. I am the living bread coming down from heaven. Anyone who eats from this bread will live forever and the bread that I will give is my flesh for the sake of the life of the world" (6:50–51). Although no reference to the resurrection is made in this promise, the promise of the transcendence of death presupposes the promise of resurrection just mentioned in the beginning of the second discourse. Eating from the bread of life, Jesus, becomes a condition for transcendence of death and the promise of living forever. The question is how one can eat from the true bread, Jesus himself.

In the third revelation discourse, building on the reference to Jesus' flesh in the end of the second discourse, eating the flesh of Jesus becomes the condition for eternal life and future resurrection. "The one who *eats* my flesh (ὁ τρώγων μου τὴν σάρκα) and *drinks* my blood (πίνων μου τό αἷμα) has eternal life, and I will resurrect him on the last day. For my *flesh* is true food and my *blood* is true drink" (6:54–55, emphasis added). After declaring himself to be the bread of life in the two preceding discourses (6:34, 48), Jesus promises eternal life and future resurrection to those who eat Jesus' *flesh* and drink his blood. It is very difficult to miss the Eucharistic overtones in 6:54–55. Even those

scholars who interpret eating Jesus' flesh and drinking his blood as a metaphor for believing Jesus in the preceding discourses acknowledge the Eucharistic overtones in 6:51–58.[81] The use of the more realistic verb "τρώγω" in 6:54 resists solely metaphorical interpretation that interprets eating as believing in Jesus.[82] Even Bultmann admits the physical dimension of eating in 6:54 and says, "It (6:54) is a matter of real eating and not simply some sort of spiritual participation."[83] This physical eating and drinking offends Bultmann and leads him and many other interpreters to regard 6:51–57 as a later addition by the ecclesiological redactor.[84] Many interpreters, however, interpret this section as a reinterpretation and the further elaboration of the preceding discourses. The Eucharistic section 6:51–58 builds on the preceding two discourses that develop the theme of Jesus as true food. As Brown has pointed out, the Eucharistic colorings are already found in the feeding miracle and the first and second discourses.[85] In the Johannine feeding miracle, Jesus himself "gives thanks" (εὐχαριστήσας) and distributes the bread" (6:11). Further, Jesus tells his disciples, "Gather up (συναγάγετε) the fragments (κλάσματα) that are left

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[81] Dunn, "John VI–A Eucharistic Discourse?" esp. 333. Thompson also denies the literal reading of 6:54. *Humanity of Jesus*, 46.

[82] Schnelle argues that the drastic use of this word should be understood as in the sense of "gnaw" and indicates an antidocetic accent. *Antidocetic Christology*, 204–205.

[83] Bultmann, *The Gospel of John*, 218.

[84] Bultmann says, "These verses refer without any doubt to the sacramental meal of the Eucharist, where the flesh and blood of the "Son of Man" are consumed, with the result that this good gives "eternal life", in the sense that the participants in the meal can be assured of the future resurrection. Thus the Lord's Supper is here seen as the *pharmakon athanasian* or *tes zoes*. This not only strikes one as strange in relation to the Evangelist's thought in general, and specifically to his eschatology, but it also stands in contradiction to what has been said just before. . . . Thus, we must inevitably conclude that vv. 51b–58 have been added by an ecclesiastical editor." *The Gospel of John*, 218–219.

[85] Brown, *The Gospel*, 1:247–248.

over so that nothing will perish" (6:12), which has echoes the Eucharistic prayer in *Didache* 9:4. Just as the feeding miracle possesses these Eucharistic motifs, in a similar way the first and second revelation discourses also have Eucharistic overtones. As I have already pointed out, eating the true bread cannot be solely interpreted as believing in Jesus. As Brown points out, the theme of Jesus as true bread in the discourses fits the Eucharistic context well.[86] As we have seen, not only the third discourse, which explicitly refers to the Eucharist, but also all of the references to the resurrection in John 6 associate the future resurrection with eating the true bread, Jesus, and denying the physical dimension of this eating is difficult. The Eucharistic interpretation can best explain the physical dimension of eating. Jesus is the food itself in that he offers his flesh to be eaten in the Eucharist.

Such overtones with the Eucharistic meal in the feeding miracle and the succeeding discourses support the interpretation that the feeding miracle evokes the eschatological Messianic banquet. Interpreters have pointed out that the feeding miracle and the following discourses evoke the miraculous feeding story of Moses in Exodus.[87] Such miraculous provision of the food is expected in eschatological time. In *2 Baruch*, just before the resurrection and the judgment (30:1–5), the messianic age is described as the period when the hungry are fulfilled: there will be nourishment for all who are left (29:5), and the hungry will enjoy themselves (29:7). Especially significant is the theme of manna in this tradition. The miraculous way of feeding is compared to the manna: "it will happen at that time that the treasury of manna will come down again from on high, and

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[86] Brown, *The Gospel*, 1:274.

[87] Webster, *Ingesting Jesus*, 68.

they will eat of it" (29:8).[88] Thus, the feeding miracle can be interpreted as being in line with the Exodus tradition and the eschatological expectation. Webster says, "The multiplication of bread in John 6, therefore, evokes God's provision both in the wilderness in the past, on this mountain in the present, and at the Messianic banquet in the future."[89] The feeding miracle points back to the Exodus story and points forward to the Messianic banquet in the future.[90]

This interpretation is convincing when we consider the association of the resurrection and the Messianic banquet in *1 En.* 62:12–14 as seen in chapter 2.[91] In Type 1 resurrection, eating with the Messianic figure is the activity envisioned for the resurrected on the earth. The discourse in John 6 makes an association between the Son of Man and the food. The title Son of Man is used three times in the discourse (6:27, 53, 62) and is used twice in relation to the food (6:27, 53): "Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you" (6:27); "unless you eat the flesh of the Son of Man and drink his blood" (6:53). In addition to these two usages, the use of personal pronoun "my" in 6:54, "those who eat

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[88] On the Messianic banquet, see Dennis E. Smith, 'The Messianic banquet Reconsidered,' in *The Future of Early Christianity: Essays in Honor of Helmut Koester* (ed. B. A. Pearson, Minneapolis: Fortress, 1991), 64–73; Andrea Lieber, "Jewish and Christian Heavenly Meal traditions," in *Paradise Now: Essays on Early Jewish and Christian Mysticism* (ed. April D. DeConick, Symposium 11; Atlanta: SBL, 2006), 313–39.

[89] Webster, *Ingesting Jesus*, 69.

[90] This interpretation takes seriously the significance of the feeding miracle. The symbolic interpretation regards the meaning of the physical bread in the miracle as pointing to something else, eternal life. See Craig Koester, *Symbolism in the Fourth Gospel* (Minneapolis: Fortress Press, 2003), 99; Lee, *Flesh and Glory*, 40. Such interpretation, as criticized by Hylen, reinforces the dualism between physical and spiritual. Hylen, *Allusion and Meaning in John 6*, 187. She argues that the bread can be both physical and spiritual.

[91] See § 2.5.2.

my flesh and drink *my* blood" should also be understood as avoiding repetition and referring to the Son of Man.[92] The association of the Son of Man and the Eucharistic meal is already seen in the Synoptic traditions. In the Synoptic tradition of the Eucharist, Jesus foretells that the disciples will participate in eating with Jesus in the kingdom of God (Mark 14:21; Matt 26:24;19:28; Luke 22:28–30).[93] The association of the Son of Man, the food and the Eucharistic meal in the discourse in John 6 strengthens the link between the Eucharistic meal and the Messianic banquet. The Eucharistic meal points to the Messianic banquet in which the believers will later participate. What is characteristic in John 6 is that Jesus as the Son of Man is both the provider of the food (and drink) and the food (and drink) itself. Eating and drinking the flesh and blood of this Son of Man will enable believers to achieve the union with Jesus and the resurrection.

If the promise of the future resurrection is experienced through the physical experience of eating and drinking at the Eucharistic meal, which points to the Messianic banquet, then the resurrection is conceived as involving the very body that is eating and drinking the body and blood of Jesus. The echoes with the Messianic banquet make it very likely that the physical blessing of the messianic feast is envisioned as an eschatological blessing for the resurrected. The feeding miracle underlines the physical and tangible aspects of the eschatological blessing of the resurrected.[94] Thus, the form of the resurrection is physical.

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[92] As pointed out by Barrett, "'The Flesh of the Son of Man' John 6:53," in *Essays on John* (London: SPCK, 1982), esp. 44.

[93] As pointed out by Barrett, "The Flesh of the Son of Man," 44.

[94] The feeding miracle underlines the tangible and physical gift of food. O'Day ("The Gospel of John," 597) emphasizes the physical side of feeding. She says, "As in the healing of 4:46–54, Jesus' grace is not revealed in a 'spiritual' gift, but in a tangible,

To summarize, the links with the food in the discourses and the context of the feeding miracle suggest that the form of the resurrection is physical. The blessing of the resurrected is conceived of as the eschatological Messianic banquet, which the feeding miracle and the Eucharistic meal point to. Eating the true food, which is the precondition for acquiring eternal life and future resurrection, suggests that the body functions as the medium for foretasting the eschatological blessing of the resurrected. The resurrected life is conceived of as bodily participation in the Messianic banquet as in Type 1 resurrection in *1 Enoch*.

3.4.5 Space

Although the resurrection is not expressed with any spatial term, the resurrection is spoken of as the reward for the believers who come to Jesus and as the purpose of Jesus' recent movement from heaven to the earth. The characteristic movement in the discourses in John 6 is that of Jesus' descending movement from heaven to earth. Resurrection is the purpose of this descending movement.

The first revelation discourse stresses the believer's movement toward Jesus, portraying the resurrection as the promise for those who "come to" Jesus. First, believers are defined as those who "come to" Jesus (6:35, 37; see also the feeding miracle 6:5). After declaring himself to be the bread of life, Jesus declares that "the one who comes to me (ὁ ἐρχόμενος πρὸς ἐμε) will never be hungry and the one who believes in me will never thirst" (6:35). This declaration makes a reference back to the feeding miracle. In the beginning of the miracle, Jesus sees that the large crowd "comes to him" (ἔρχεται πρὸς αὐτὸν 6:5), and Jesus feeds them. Furthermore, in 6:37, the movement toward Jesus is

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physical gift. A hungry crowd sat on the grass and ate bread and fish. Their spiritual needs were not the presenting problem for Jesus; their physical needs were (6:5)."

mentioned twice in relation to Jesus' own movement to the world: "Everything that the Father gives me will *come to* me (πρὸς ἐμὲ ἥξει), and I will not drive away (ἐκβάλω ἔξω) the one who *comes to* me (τὸν ἐρχόμενον πρὸς ἐμὲ), since I have *come down from heaven* (καταβέβηκα ἀπὸ τοῦ οὐρανοῦ) not to do my will but to do the will of the one who sent me" (6:37–38). Then, in the following passage, the will of the sender is explicitly stated as not losing what has been given him and as resurrecting him on the last day (6:39–40). The resurrection is promised to the believer who makes a movement toward Jesus, and it is the purpose of Jesus' descending from heaven.

In the second discourse, the movement toward Jesus is again stressed, sandwiching the promise of the resurrection: "No one can *come to me* (ἐλθεῖν πρὸς με) unless the father who has sent me *draws* him, and I will resurrect him on the last day" (6:44). Following this second promise of the resurrection, the movement toward Jesus is again stressed: "As it is written in the prophets. And all will be taught by God. Everyone who hears from the Father and learns *comes to me*" (6:45). Movement toward Jesus is the necessary condition for resurrection. The believer's movement toward Jesus is simultaneously the Father's drawing him/her. Resurrection is promised to those who move toward Jesus.

While the third revelation discourse makes no reference to the believer's movement toward Jesus, it stresses the unity of the believer and Jesus, which is made possible by eating Jesus' flesh and drinking his blood. The unity of the believer and Jesus is spoken of in spatial terms: "The one who eats my flesh and drinks my blood *remains in me* and I *remain in him* (ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ)" (6:56). The believer's unity with Jesus becomes possible by the participation in the Eucharistic meal. Finally, the very end

of the third revelation discourse sums up the two themes: Jesus as bread from heaven and the believer's transcendence of death: "This is the bread *coming down from heaven*, not as the fathers ate and died. The one who eats this bread *will live* forever" (6:58). The very end of the discourse speaks only of Jesus' descending movement and the transcendence of death made possible by eating this bread from heaven. The purpose of Jesus' descending movement from heaven toward earth is to give life to the world (6:33). No ascending movement from earth to heaven is mentioned.

The first time the ascending movement is mentioned is in 6:62 where Jesus says, "if you see the Son of Man going up to where he first was." This statement speaks only of Jesus' ascending movement toward heaven and is not associated with believers. If, as Käsemann mentions, the salvation in John is the exit movement from the earth toward heaven, it does not make sense that John 6, which repeatedly speaks of the transcendence of death by believers, makes no mention of drawing the believers toward heaven. Resurrection is portrayed as the very purpose of Jesus' descending movement from heaven toward earth. While the locus of the resurrection is not mentioned, no ascending movement from the earth is mentioned.

Resurrection is placed within the larger spatial framework of the Gospel story, Jesus' coming into the world. The purpose of this move is to give life, resurrection. As Rensberger says, "The Son enters the world like bread from heaven, bringing the divine power that nourishes and sustains and keeps the world alive (6:33). Jesus' power to give life is not simply that of a human miracle worker specially gifted by God, but that of the

divine Life–Giver, the force that constantly imbues the universe with life, who has now entered the world in the flesh of Jesus of Nazareth."[95]

To summarize, in John 6, the resurrection is situated within the descending movement from heaven to earth. The feeding sign takes place on the earth. The Messianic banquet that the resurrected take part in is situated on the earth. This locus on the earth belongs to Type 1 resurrection, as we have seen in the previous chapter.

3.4.6 Scope

The scope of resurrection in John 6 is cosmic as well as individual and communal. In all the references to the resurrection in John 6, the personal pronoun in the singular form is used to denote the object of the verb "to resurrect." In all cases, the personal pronouns refer back to specific phrases that define the scope.

In the first revelation discourse, the references to the resurrection with preceding phrases of the scope are as follows:

> 6:37 *Everything which the Father gives me* (πᾶν ὃ δίδωσίν μοι) will come to me, and anyone who comes to me I will never drive out.
>
> 6:39 This is the will of the one who sent me, so that *everything that he has given me* (πᾶν ὃ δέδωκέν μοι) I will not lose *it* (αὐτοῦ), but I will resurrect *it* (αὐτὸ) on the last day. 40For this is the will of my Father that *everyone who sees the Son and believes in him* (πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν) may have eternal life and I will resurrect him (αὐτὸν) on the last day.

The first reference to the resurrection in 6:39 might show cosmic scope. In 6:39, the object of the verb "to resurrect" is the personal pronoun in the neuter form "αὐτό" [96]

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[95] Rensberger, "The Messiah Who Has Come into the World: The Message of the Gospel of John," in *Jesus in Johannine Tradition* (ed. Robert T. Fortna and Tom Thatcher; Louisville: John Knox Press, 2001), 22.

[96] 6:39 is the only occurrence where the verb "to resurrect" is used with the pronoun (as the object) in the neuter form (αὐτὸ). All the other examples use the masculine form (αὐτὸν).

which refers back to "everything which he has given me" (6:39a) and further "everything which the father gives me" (6:37), both in the neuter form. In this usage of the neuter form "everything," we may be able to see with Lee a wider scope for the resurrection than human beings. Lee points out that the neuter form in 6:39 may point to all creatures.[97] She points out similar usages of the neuter form in 17:2 and 17:24, emphasizing the parallels between chapter 17 and the prologue. "All flesh" (πάσης σαρκός) (17:2), "everything which you have given him" (πᾶν ὃ δέδωκας αὐτῷ) (17:2) and "everything which you have given me" (ὃ δέδωκάς μοι) (17:24) can be read in light of "all things (πάντα) " (1:3) which came into being through the Logos.[98] This interpretation also fits well with the context of 6:39. "Everything that He has given me" (6:39) and "everything which the Father gives me" (6:37) may include everything created through the Logos. In 6:33, Jesus says, "For the bread of God is the one coming down from heaven and giving life to the *world*." Here, the world (κόσμος) is the object of Jesus' life–giving act. This cosmic scope of salvation continues to lie behind the use of the neuter form "everything" in 6:39 and 6:37.

The second reference to the resurrection in 6:40 defines the scope more specifically as a human individual who sees and believes in the Son. While in chapter 5, *hearing* the voice of the Son is stressed, in chapter 6 *seeing* is equated with believing.[99] This individual action of seeing and believing is defined with the use of adjective

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[97] Lee, *Flesh and Glory*, 44.

[98] Lee, *Flesh and Glory*, 44–45.

[99] While "everything that the Father has given me" (6:39) emphasizes the action of the Father, "everyone who *sees* the Son and *believes* in Him" (6:40) lays emphasis on the believers' action of seeing and believing.

"all/every" (πᾶς). The use of "all/every" (πᾶς) to define the scope of the resurrection is characteristic in this section (6:37, 39, 40). As I have discussed, the use of "all" in 6:37, 39 may include a larger scope of resurrection that extends to the creatures beyond human beings. In 6:40, the scope is clearly the human being, an individual believer. Yet, this usage of "all" suggests that this individual is a representative figure for all believers. Also, behind the action of "seeing and believing," we may also see a communal setting within which the believers' actions of seeing and believing are situated. Aune analyzes all the usages of seeing in John and concludes that seeing in 6:40 is "the perception of the exalted Jesus within a cultic setting in which he is recognized as the exalted Son of Man."[100] While it is difficult to reconstruct precisely the kind of cultic context in which people "saw" Jesus, it seems very probable that this seeing takes place within the communal setting. The following Eucharistic section in 6:54 supports this communal setting within which individuals' actions of seeing and believing are placed. If so, while the scope of the resurrection is an individual, and the individual action of seeing and believing determines one's fate after death, this individual is placed within a communal setting.

In the second revelation discourse, the scope is defined specifically as the one who comes to Jesus and whom the Father draws:

> 6:44 No one can *come to me* unless the Father who has sent me draws him, and I will resurrect *him* on the last day. 45It is written in the prophets. "*They all* (πάντες) will be taught by God." *Everyone* (πᾶς) *who hears and learns from God* come to me. 46Not that anyone has seen the Father except for the one who is from God, he has seen the Father.

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[100] Aune, *The Cultic Setting*, 112.

Here, the object of resurrection is an individual who comes to Jesus. The scope of the resurrection is defined with a third person singular, masculine form (αὐτὸν). Individuals' "coming" is at the same time the "drawing" of the Father. The Father's initiative in drawing the believer is emphasized. The use of κἀγὼ (6:44) emphasizes the Son as the subject of the verse, "to resurrect." While the scope is an individual believer, the following paraphrase of LXX of Isa 54:13 states the scope in the plural form "they all," emphasizing the universality of God's action.[101] Everyone who "hear" and "learn" from God will come to Jesus. Here, "hearing and learning" are analogous to "seeing and believing (6:36, 40).[102] The use of "all/every" in this section may also suggest the communal context and universal scope of the resurrection.

Finally, the scope in the third revelation discourse is defined as an individual believer who eats Jesus' flesh and drinks his blood:

> The one who *eats* my flesh and *drinks* my blood has eternal life, and I will resurrect him on the last day. (6:54)

As I have already discussed in the section on form, the Eucharistic overtones in 6:51–58 are unmistakable. The scope of the resurrection is specifically defined as an individual who participates in the Eucharistic meal. An individual's action of eating Jesus' flesh and drinking Jesus' blood enables that person in the possession of eternal life and the future resurrection. Here, the scope of the resurrection is an individual participant of the Eucharist. This individual, however, is placed within the communal setting of the Eucharist. Eating and drinking do not occur in the individualized setting, but in the communal setting, as we have seen in Type 1 resurrection in the previous chapter. While

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[101] O'Day, "The Gospel of John," 604.

[102] O'Day, "The Gospel of John," 604.

the scope of the resurrection is defined with a singular form as an individual, this individual is placed within the larger communal and cultic setting of the Eucharistic meal.

To summarize, in chapter 6, we see the diversity of the scope of resurrection. First the scope is cosmic, extending to the all creation created by Logos. Such a cosmic scope belongs to Type 1 resurrection. This larger scope is spoken of alongside a narrower scope, an individual believer, which belongs to Type 2 resurrection. The individual action, seeing and believing, determines one's fate after death. This individual believer is a representative figure for all believers. Although the individual action, and not the communal identity, determines one's fate after death, this individual is placed within the communal and cultic setting of the Eucharist. It is the individual action of believing and participating in the Eucharistic meal that determines one's fate after death. While the focus of the scope seems to lie on an individual, this individual scope does not preclude the larger scope of the cosmos and the community. The believer is situated within a communal and cultic setting. The action of seeing, believing, and taking part in the Eucharistic meal presupposes a communal and cultic scope of the resurrection. Such a communal scope belongs to Type 1 resurrection. Thus, in John 5, the resurrection shows both an individual scope as in Type 2 and communal and cosmic scopes as in Type 1 resurrection. The individual scope of the resurrection is spoken of simultaneously with the larger cosmic scope of the resurrection.

3.4.7 Time

While in John 5, various verbs such as "rise," "give life," "move," and "come out" are used to refer to the resurrection, in John 6, the reference to the resurrection is always

made in the first person form ἀναστήσω[103] followed with the phrase "(in) the last day." The verb can be future indicative or aorist subjunctive, but is always used in the future sense as the phrase "the last day" makes it clear. While the action of the resurrection is always expressed in the future, the declaration of the salvation and possession of eternal life are spoken in the present tense, and the decisive action of Jesus' descending is spoken in the perfect or past tense. Like John 5, John 6 is characterized by the combination of the present and future tense. In this section, I will argue that in John 6, the future resurrection does not function as a transitional point as in Type 1 resurrection, but rather, the future resurrection is spoken as the result of the present possession of eternal life as in Type 2 resurrection. In John 6, the present and future do not stand in tension, but show stronger juxtaposition.

In the first revelation discourse, the passage of the resurrection shows the quick alteration of the temporal perspectives[104]:

> 6:37Everything which the Father *gives* (δίδωσιν) me *will come* (ἥξει) to me, and anyone coming to me I *will never cast out*. 38For I *have come down* (καταβέβηκα) from heaven not to do my will but to do the will of the one who *sent* (πέμψαντος) me. 39This is the will of the one who *sent* me, so that everything which he *has given* (δέδωκεν) me I *should not lose* (ἀπολέσω) it, but *will/should resurrect* (ἀναστήσω) it *on the last day*. 40For this is the will of my Father that everyone who *sees* the Son and *believes* in him *may have* (ἔχῃ) eternal life; and I *will resurrect* (ἀναστήσω) him *on the last day*.

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[103] It can be either future indicative or aorist subjunctive.

[104] First, the future salvation of the believer, "everything which the Father *gives* me," is spoken in the future tense, "*will come* to me." The scope is defined in the present tense, but their action of coming to Jesus is in the future tense. Further, Jesus' saving action "will never cast out," in the aorist subjunctive with οὐ μὴ, negates a possibility in the future (6:37).

In 6:39, Jesus declares the future resurrection, combined with the declaration of the saving will of the father, in the present tense: "*This is* the will of the one who *sent* me, so that everything which he *has given* (δέδωκεν) me I *should not lose* (ἀπολέσω) it, but *will/should resurrect* (ἀναστήσω) it *on the last day.*" The combination of the present and future tense continues from John 5; the present tense is used for the declaration of the saving will, while the actual resurrection is portrayed in the future tense. Furthermore, the use of the perfect tense is characteristic for describing the scope of the resurrection and the act of salvation. In 6:39, to define the scope of resurrection, the perfect tense is used: "everything he has given."[105] This use of the perfect tense shows the deterministic perspective that already the saved are determined. It also might suggest that, as we have discussed in the section on the scope, the scope could include everything created by Logos at the time of the creation. In addition, the perfect tense or the aorist tense is used to denote Jesus' coming into the world ["I have come down" (καταβέβηκα); "the one who sent me" (πέμψαντος) 6:38]. Thus, the decisive events of Jesus' coming into the world and the election of the resurrected have already occurred at the past time, which enables the present declaration of the saving.

In 6:39, "should not lose" is in the present subjunctive and refers to the judgment. The judgment in John has a dual character in time (it happens with the coming of Jesus and is going to happen on the future last day).[106] ἀναστήσω can be either future indicative or aorist subjunctive. Whether or not the verb is in the indicative or subjunctive form, the

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[105] The present tense is used in 6:37 to denote the scope "everything which the Father *gives* (δίδωσιν) me."

[106] While the judgment associated with the resurrection has a strong futuristic character (6:37, 39), there is a statement that declares the judgment in the present time such as 6:53 "unless you eat flesh of the Son of Man and drink his blood, you do not have life in you."

use of the verb ἀναστήσω with the phrase "on the last day" (ἐν) τῇ ἐσχάτῃ ἡμέρᾳ (6:39, 40, 44, 54) [107] associates the resurrection with a specific day in the future. While Bultmann and other interpreters attribute the phrase to the redactor,[108] many interpreters argue that it belongs to the Evangelist, forming an important part of his theology.[109]

Again in 6:40, the reference to the future resurrection is made in conjunction with the use of the present tense: "this is the will of my Father that everyone who sees the Son and believes in Him *may have* (ἔχῃ) eternal life; and I *will resurrect* (ἀναστήσω) him *on the last day."* In 6:40, seeing and believing in the Son in the present time results in the possession of eternal life (present subjunctive) and the resurrection on the last day. When the noun "eternal life" is used with the verb "to have," the verb is always in the present tense (in indicative or subjunctive, or infinitive) (3:15, 16, 36; 5:24, 39; 6:40, 47, 54, 68). Having eternal life is conceived of as the present reality in John, which is followed by the resurrection on the last day. In 6:40, the verb ἀναστήσω can be again either future indicative or the aorist subjunctive. The use of the verb with the phrase "the last day" clearly has the emphasis on a futuristic sense. The future resurrection is a promise resulting from one's present action of seeing and believing and possession of eternal life in the present time.

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[107] The only other use of the phrase "the last day" apart from resurrection in John is 12:39, which speaks of judgment. While John 6, unlike John 5, lacks the explicit language of judgment, it is certainly in view. The language of "cast out" (ἐκβάλλω) (6:37) and "lose" (ἀπόλλυμι) (6:39) presupposes the judgment. Not being raised in itself means being lost, the judgment. Thus, the judgment consists of the other side of resurrection.

[108] Bultmann, *The Gospel of John*, 219–20.

[109] Borgen, *Bread from Heaven*, 165–168; Aune, *The Cultic Setting*, 112; Schnelle, *Antidocetic Christology*, 205; Frey, *Eschatologie*, 3: 394. For the list of scholars who attribute the phrase to the Evangelist see Schnelle, 205, n. 182.

To summarize, in the first revelation discourse, the future resurrection is associated with the last day, and the agent is always Jesus. At the same time, the saving will of the Father is declared in the present tense, and the scope of the resurrection is defined in the perfect and present tenses. The decisive event of sending of the Son (Jesus' descent) is spoken in the perfect tense or the aorist tense and is regarded as a past event. This past event enables the declaration of the Father's will in the present moment and the salvific actions in the present time. Resurrection on the last day extends the temporal perspective into the future. This future follows as a result of this present salvation already made possible by the past action of Jesus' coming into the world.

> 6:44No one can *come* to me unless the Father who has sent me *draws* him, and I *will resurrec*t him *on the last day*. 45It is written in the prophets. "They all *will be taught* by God." All who hear and learn from God come to me. 46Not that anyone has seen the Father except for the one who is from God, he has seen the father.
>
> Truly truly I tell you, the one who believes me *has* eternal life. (6:47)
>
> I am the living bread coming down from heaven. Anyone who eats from this bread *will live forever* (ζήσει[110] εἰς τὸν αἰῶνα) and the bread that I *will give* is my flesh for the sake of the life of the world. (6:51)
>
> The one who *eats* my flesh and drinks my blood *has* (ἔχει) eternal life, and I *will resurrect* him *on the last day*. (6:54)
>
> This is the bread coming down from heaven, not as the fathers ate and died. The one who eats this bread *will live forever* (ζήσει[111] εἰς τὸν αἰῶνα). (6:58)

Further along in the second revelation discourse (6:43–51), the passage on resurrection shows a combination of present and future tense in 6:44. After the believer's coming to Jesus and the Father's drawing him are both spoken in the present tense, Jesus'

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[110] Some manuscripts attest ζήσεται.

[111] Some manuscripts attest ζήσεται.

resurrecting him on the last day is declared with the future indicative, again associated with the last day in 6:44. Here, the Father's salvific action in the present (the Father . . . draws him) and Jesus' resurrection in future (I will resurrect him) are spoken of side by side, with the transition "κἀγω." The present salvation is spoken of from the perspective of the believer and the Father, while the future resurrection is spoken of from the perspective of the speaker of the discourse, Jesus. The logic is not that "you do something now, so that you will be saved." Rather, the logic is "you come to me now, and *I* will resurrect you." The future resurrection, performed by Jesus, does not function as a rationale for the present behavior. Rather, the future resurrection is a result of the present salvation. The future does not stand in strong tension with the present time. Rather, the future resurrection is spoken of as a promise resulting from the present, as in Type 1 resurrection.

In the third revelation discourse, the combination of the present and future tense continues. Having eternal life is spoken in the present indicative (6:54a). Eating and drinking blood of Jesus in the present, namely, the Eucharistic participation in the present time, enables the possession of eternal life in the present moment (6:54a). Then, the subject of the verse changes, and Jesus declares that he will resurrect him (future indicative) on the last day (6:54b). Again, resurrection in the future follows as a result of the present possession of eternal life. The future resurrection does not function as the rationale for the present action. Rather, it follows as a result of the possession of eternal life in the present.

All of the references to the resurrection in John 6 are associated with the last day. The phrase the "last day" in the singular form is not common usage in Jewish and

Christian literature.[112] As we have seen in chapter 2, in *1 Enoch*, the plural form "in those days" or "last days" refers to the end scenario as a process, while the singular form "the day" refers specifically to the day of the judgment and resurrection toward which the end scenario is moving (Type 1).[113] Yet, no usage of the combination "last" and "day" is attested in *1 Enoch* or other apocalyptic literature.[114] In the New Testament, this combination is not attested either. Instead, the phrase "the last days or time" is used to refer to the end time begun by the coming of Jesus [ἐπ' ἐσχάτου τῶν ἡμερῶν (Heb 1:2; 1 Pet 1:20)], the present of the early Christians [ἐπ' ἐσχάτων τῶν ἡμερῶν (2 Pet 3:3); ἐν ταῖς ἐσχάταις ἡμέραις (Acts 2:17); ἐν ἐσχάταις ἡμέραις (2 Tim 3:1; Jas 5:3); ἐπ' ἐσχάτου τοῦ χρόνου (Jude 18); ἐσχάτη ὥρα (1 John 2:18)], and the purely future and eschatological time yet to come [ἐν καιρῷ ἐσχάτῳ (1 Pet 1:5) Cf. the "last plagues" (Rev 15:1; 21:9) and the "last enemy" (1 Cor 15:26); the "last trumpet" (1 Cor 15:52)]. When the word "day" is used in the singular form, it is often used to refer to the specific day of the judgment in the future: ἡμέρα κρίσεως (Matt 11:22, 24; 12:36; 1 John 4:17; 2 Pet 2:9, 3:7), ἡ ἡμέρα (1 Thess 5:5; 1 Cor 3:13; Heb 10:25), ἐκείνη ἡ ἡμέρα (Matt 7:22; Luke 10:12; 2 Tim 1:12, 18); and ἡμέρα μεγάλη (Jude 6; Rev 6:17; 16:14).

The unusual combination of the words "last" and "day" is only attested in John in the New Testament, and the phrase is used exclusively in chapter 6 and 11–12 (6:39, 40,

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[112] See Kittel, "ἔσχατος," *TDNT* 2: 697–698; Delling, "ἡμέρα," *TDNT* 2: 943–953.

[113] "The day on which they will be saved" (51:2) "on that great day" (54:6), "the day of the great judgment" (10:6; 16:1; 19:1; 22:4; 25:4; 94:9; 98:10; 99:15; 104:5), and "the great day of judgment" (22:11; 84:4) See esp. § 2.2.1; 2.4.2, 2.4.4; 2.5.1, 2.5.2.

[114] The plural form is used to refer to the eschatological time ("last times" *4 Ezra* 6:34; *2 Bar.* 6:8; "last days" *4 Ezra* 10:59).

44, 54; 11:24; 12:48).[115] The phrase is always used to refer to the future resurrection with only one exception, 12:48, which refers explicitly to the future judgment ("The one who rejects me and does not receive my word has a judge; on the last day the word that I have spoken will serve as judge"12:48).

While it is clear that the resurrection on the last day in John is to occur in the future, the last day in John 6 does not function as the transitional time toward which the whole eschatological scenario is moving. Rather, what is distinctive in John 6 is that the resurrection in the last day follows as a result of the possession of eternal life in the present time. The possession of eternal life begins already in the present time, and the resurrection on the last day is a continuation of this present reality into the future and does not function as a transitional point. In other words, the "last" day does not stand in tension with the present time.

In John 6, the resurrection on the last day follows the references to the possession of eternal life. Resurrection expresses the future dimension of eternal life and extends the eternal life into the future; however, the often–assumed schema that the eternal life is the present reality, while the resurrection is the future dimension of it is too simplistic.[116] In John 6, the verbal expression "will live forever" highlights the futuristic dimension of resurrection life. While references to the resurrection, always with Jesus as the subject of the verb, speak of the future dimension of salvation from the viewpoint of the agent of resurrection, Jesus, the phrase "will live forever" (ζήσει /ζήσεται εἰς τὸν αἰῶνα) (6:51, 58) expresses the future dimension of resurrection life from the point of view of believers.

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[115] Cf. The use in 7:37 ("On the last and greatest day of the festival") is not in the eschatological context.

[116] For example, Culpepper's "Realized Eschatology," 256.

This phrase occurs twice following references of the resurrection in 6:44 and 6:54:

> Revelation Discourse 2
> No one can come to me unless the Father who has sent me draws him, and *I will resurrect him on the last day*. (6:44)
>
> I am the living bread coming down from heaven. Anyone who eats from this bread *will live forever* (ζήσει εἰς τὸν αἰῶνα) and the bread that I will give is my flesh for the sake of the life of the world. (6:51)
>
> Revelation Discourse 3
> The one who eats my flesh and drinks my blood has eternal life, and *I will resurrect him on the last day.* (6:54)
>
> As the living Father sent me, I also live through the Father, and the one who eats me *will live* (ζήσει) through me. (6:57)
>
> This is the bread coming down from heaven, not as the fathers ate and died. The one who eats this bread *will live forever* (ζήσει[117] εἰς τὸν αἰῶνα). (6:58)

These usages of the expression "will live (forever)" build on the preceding sayings of the resurrection on the last day. The expression "will live (forever)" accentuates the future dimension of life with the believer as the subject of the verb.

The phrase ἐις τὸν αἰῶνα highlights the futuristic dimension of life. This phrase, usually translated as "forever" or "to all eternity,"[118] occurs frequently in John[119] (out of 27 usages in NT, 12 usages in John), mostly in eschatological contexts with the futuristic orientation. Especially noteworthy is the usage in the Lazarus narrative with the reference to the resurrection: "And all who live and believe in me *will never die (*οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα*)*" (11:25).

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[117] Some manuscripts attest ζήσεται.

[118] Hermann Sasse, "αἰών αἰώνιος," *TDNT* 1:198.

[119] When the noun αἰών is used in John, it is used typically with the phrase ἐις τὸν αἰῶνα (12 out of 13 usages). The phrase ἐις τὸν ἀιῶνα is often used in association with the transcendence of death in the Fourth Gospel (4:14; 6:51, 58; 8:51, 52; 10:28; 11:26; 12:34; 14:16). Its use apart from the transcendence of death is found only in 8:35 and 13:8.

In John 6, “living forever” is declared after the references to the resurrection on the last day. While “eternal life” is used with the verb in the present tense “to have eternal life” (6:47, 54 cf. “have life” 6:53) as the present reality, the verbal expression “live forever” always employs the future tense (6:51, 58). “To live forever” builds on the reference to the resurrection on the last day and highlights the futuristic dimension of the resurrection life. The future resurrection on the last day will enable the “living forever.” In the Lazarus narrative, this future dimension is expressed as “will never die.”

The simplistic schema that ascribes eternal life to the present eschatology and resurrection to the futuristic eschatology may be misleading, since eternal life also has the futuristic dimension as shown in the verbal expression “will live forever.” Resurrection on the last day, together with the verbal expression of “will live forever,” highlights this futuristic dimension of eternal life.

To summarize, in John 6 resurrection is always associated with the last day, a specific day in the future. This promise of resurrection is spoken of in the future tense, always with the emphasis on the speaker Jesus as the subject of the verb. At the same time, the future resurrection is spoken of along with the language that speaks of salvation in the present time. The Father’s saving will is declared with the present tense. The believer’s possession of eternal life is also spoken of as the present reality. This present salvation is made possible by the decisive event, the Son’s coming to the world, which is spoken of in the present perfect or past tense as an event in the past.

The future resurrection and present possession of eternal life do not stand in tension. Rather, the future resurrection is a promise resulting from the present possession of eternal life. Together with the verbal expression, “to live forever,” the resurrection on

the last day highlights the future aspect of the eternal life. Such stronger juxtaposition of present and future belongs to Type 2 resurrection in *1 Enoch*.

3.4.8 Summary

To summarize, resurrection in John 6 shows physical form, larger scope, and the earthly space, while showing individual scope and a stronger juxtaposition of present and future in time. Thus, resurrection in John 6 is similar to Type 1 in form, scope, and space while showing similarity to Type 2 in scope and time. Concerning the form, the focus on the physical aspect of the blessings of the resurrected shows similarity to Type 1. In John 6, the feeding sign and the repeated references to the true food in the discourse suggest that the resurrected life is envisioned as involving the physical life. Eating the bread of Jesus in the Eucharistic meal becomes a condition for the future resurrection. The resurrected body is conceived of as involving the very body that is eating the bread in the Eucharist. The feeding miracle as well as the Eucharistic meal points forward to the eschatological Messianic banquet in which the resurrected participate. Communal eating is the important motif of Type 1 resurrection. In the book of Parables, the resurrected will sit down to eat with the Son of Man: "with that Son of Man they will eat, and they will lie down and rise up forever and ever" (62:14). In the book of Watchers, the resurrected will be given the tree and its fruits (25:4–5). A banquet is an important motif for the Messianic age and the blessing of the resurrected in apocalyptic literature.[120] John 6 shows similarity to this Type 1of resurrection and emphasizes the physical aspect of the

[120] In *2 Baruch*, just before the resurrection and the judgment (30:1–5), the Messianic age is described as the period when the hungry are fulfilled: there will be nourishment for all who are left (29:5), and the hungry will enjoy themselves (29:7). The miraculous way of feeding is compared to the manna: "it will happen at that time that the treasury of manna will come down again from on high, and they will eat of it" (29:8).

blessing of the resurrection.

As for the scope, John 6 shows similarity to both Type 1 and 2 resurrections. In John 6, the scope is basically an individual who sees and believes in Jesus. Such an emphasis on individual conduct shows similarity to Type 2 resurrection. At the same time, however, this individual is placed within the communal settings of worship and the Eucharist. The individual scope of the resurrection is never separated from the communal scope of the resurrection. At the same time, John 6 exhibits a larger scope of resurrection that extends to all creatures created by Logos. Such a larger scope shows similarity to Type 2 resurrection. The way in which the scope of the resurrection extends seems to assume no hierarchy of individual over against community or cosmos. In other words, individual concern is not placed "over"[121] communal and cosmic concerns, but placed alongside and within the larger concerns. This destabilization of the scope is the characteristic feature in the scope of resurrection in *1 Enoch*. The same destabilization is also found in John 6.

As for the space, John 6 does not state clearly where the locus of the resurrected is. However, in John 6, resurrection is the purpose of Jesus' descent from heaven to the earth, which shows similarity to Type 1 resurrection. Resurrection is not portrayed as an ascent from the earth to heaven as in Type 2. Rather, the resurrection is spoken of along with Jesus' life–giving to the world.

As for time, in John 6 resurrection is spoken of as a future event on the last day. God's will is declared, however, with the present tense, and possession of eternal life is spoken of as a present reality. Resurrection in the future does not function as a rationale

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[121] According to Collins (*Daniel*, 60), in the idea of resurrection and the final judgment, individual salvation is "placed over and above the collective salvation."

for the present behavior as in Type 1 resurrection. Rather, future resurrection happens as a continuation of, or as a result of, the present reality of the possession of eternal life. The resurrection on the last day does not divide the present time and the future time as in Type 1. In John 6, the possession of eternal life is already a reality in the present time, and the future resurrection is a result of or continuation of this eternal life into the future. The resurrection on the last day is not a transitional point toward which the eschatological events are moving as in Type 1. Rather, the resurrection on the last day is a result of the present reality of eternal life. The resurrection on the last day accentuates the future dimension of the eternal life. This type of concept of time shows similarity to Type 2 resurrection.

3.5 *Conclusion*

In this chapter, I first discussed the narrative context of the first reference to the general resurrection in John 5 and John 6. In John 5, the two healing signs and the discourse together constitute a narrative that develops the theme of resurrection. The two healing miracles are portrayed as quasi-resurrection for life and judgment. In John 6, the signs of the feeding and walking on the water constitute the narrative on resurrection in a different way. The feeding sign points to the eschatological Messianic banquet for the resurrected, while the Christological sign of the walking on the water prepares for the following discourse in which Jesus as the agent of the resurrection declares that he himself will perform resurrection. In opposition to many interpreters who do not find much symbolic or contextual significance, I find that in both John 5 and 6, the signs have significance for the discourse that follows. In both John 5 and 6, the preceding signs highlight the significant aspects of the resurrection life.

I then examined the relation of John 5 and 6 to the Lazarus narrative and argue that they function as both internal and external prolepses. They narrate events that are to happen later in the Lazarus narrative, thus functioning as internal prolepses. At the same time, these events do not fully take place within the narrative and narrate events that are to happen in the times after the end of the Gospel story, in the time of the Johannine community and in eschatological time. Thus, they function as external prolepses.

By discussing the four categories of John 5 and 6, I have demonstrated that resurrection in John 5 and 6 stands within the apocalyptic tradition on resurrection and combine the two types of resurrection in *1 Enoch*. Resurrection in John 5 and 6 emphasizes the physical, earthly and communal, futuristic aspects as in Type 1, while also showing the individual scope and a stronger juxtaposition of present and future as in Type 2.

As for the form, John 5 and 6 both emphasize the bodily form of the resurrection. John 5 compares the resurrection with healing. Like healing, the resurrection restores the body of a human being. John 6 associates the resurrection with the feeding miracle and the Eucharistic participation. Very likely, the resurrected life is conceived of as involving the body that is eating the flesh of Jesus, namely, the bread in the Eucharist. This emphasis on the physical form of resurrection shows similarity to Type 1 resurrection. In Type 1 resurrection, the resurrected life is portrayed as being freed from physical torments. Also, in Type 1 resurrection, the communal meal with the Son of Man is a blessing for the resurrected.

As for the space, John 5 and 6 show similarity to Type 1 resurrection, which emphasizes the earth as the locus of the resurrected. In John 5, the resurrection is

portrayed specifically as an exit from the tomb. Although the post–resurrected life is not portrayed, the resurrection is not a transition from earth to heaven; rather, it is expressed as a horizontal move from the tomb. In John 6, resurrection is the purpose of Jesus' descending movement from heaven to earth. In both cases, resurrection is not a movement of ascent from earth toward heaven as in Type 2 resurrection. Rather, resurrection is situated on the earth as the very purpose of Jesus' descent.

As for the scope, John 5 and 6 show similarity to both Type 1 and Type 2 resurrection. Both John 5 and 6 show individuals as the scope of the resurrection. The personal relationship between the resurrected and the agent of the resurrection, Jesus the Son, is stressed in John 5. At the same time, both John 5 and 6 presuppose a community of believers. The creation themes in both John 5 and 6 show the larger scope of the resurrection including all the creature. This larger scope shows similarity to Type 1 rather than Type 2. Thus, John 5 and 6 shows both individual and communal, cosmic scope, combining both Type 1 and Type 2.

As for the time, John 5 and 6 both show a stronger juxtaposition of present and future time, showing similarity to Type 2. Both John 5 and 6 show the combination of future and present tense. While the resurrection is expressed in the future tense (especially associated with the last day in John 6), the arrival of the decisive time is declared in the present tense. The possession of eternal life has already begun in the present time, and the resurrection follows as a result of this present reality. The future resurrection is not a transitional time that divides the present time and the time to come permeated by eternity as in Type 1. Rather, the eternal life has already begun in the present, and the future dimension of this eternal life is accentuated by the resurrection on

the last day.

To summarize, resurrection in John 5 and 6 stand in the apocalyptic tradition of resurrection, combining Type 1 and Type 2 resurrection. While showing bodily form and earthly space, the scope is both individual and communal. The stronger juxtaposition of future and present time as in Type 2 resurrection does not mean that all the other aspects also fall into the Type 2 resurrection. Rather, we see in John 5 and 6 a unique combination of Type 1 and Type 2 resurrections, emphasizing physical, communal and earthly aspects, while showing the strong juxtaposition of present and future.

In *1 Enoch*, Type 2 resurrection with a more individualistic scope of the resurrection and a stronger juxtaposition of the present and future shows the spiritual form of the resurrection. In John 5 and 6, however, even when the resurrection shows individual scope and the stronger juxtaposition of the present and future as in Type 2, the form of the resurrection is always the body, and the locus of the resurrected is on the earth as in Type 1.

I want to point out that these aspects of Type 1 (physical, communal and earthly aspects) are highlighted especially in the signs. In John 5, the healing signs highlight physical, communal and earthly aspects of the resurrection. In John 6, the feeding sign highlights the physical, communal and earthly aspects of the blessing for the resurrected. These signs have thematic importance for the discourse that follows and realize aspects of the resurrection life. In the next chapter, we will read the Lazarus narrative, to which John 5 and 6 make prolepses as a greater work.

CHAPTER FOUR: THE RESURRECTION OF LAZARUS IN JOHN 11:1–12:11

4.1 *Introduction*

In chapter 1, we examined a history of Johannine scholarship on eschatology. We concluded that previous studies tend to focus on present eschatology and to overlook the cosmic and futuristic aspects of salvation expressed in apocalyptic eschatology. Lazarus' narrative is the prime example of this tendency. In chapter 2, I have demonstrated that four categories—Form, Scope, Space, and Time—capture the dynamics of resurrection passages in *1 Enoch* and identified the two broad types of the resurrection in apocalyptic literature. In chapter 3, I have argued that the signs and discourse together constitute the narrative that develops the theme of the resurrection. Mentions of resurrection in John 5 and 6 function as prolepses to Lazarus' resurrection and as external prolepses. I have also argued that the resurrection in John 5 and 6 operates within the apocalyptic tradition on the resurrection, combining the two types of resurrection. In this chapter, I will read the Lazarus narrative by using the four categories I identified in *1 Enoch*. I will further examine whether Lazarus' resurrection stands within the apocalyptic tradition of resurrection.

First, I will look at the form of the resurrection. I will argue that the Lazarus narrative emphasizes the bodily form of the resurrection of Lazarus and that this emphasis carries particular significance. The Lazarus narrative emphasizes the body as the medium in which one sees the glory of God.

The second category is the scope of resurrection. The scope involves both the

object of the resurrection, that is, who is resurrected, and the realm, where the consequences of the resurrection reach and are experienced. The scope of resurrection can be an individual, a community of believers, or a nation like Israel. Its consequences may affect family, community, nation, and the cosmos. Although Lazarus alone is resurrected from the tomb, I will argue that the consequences of his resurrection go beyond the family sphere and reach a national (or ethnic) and cosmic sphere.

The third category is space: where the new realm is located and what spatial change the resurrection will entail. The locus of the new life for Lazarus is on the earth, specifically in Bethany near Jerusalem. Lazarus is not transported by the resurrection to heaven but is restored to earthly life, specifically expressed in his fellowship in his household on the earth (12:1–8). The Lazarus narrative contrasts the tomb, the place for the dead in 11:1–44, with the house in Bethany, the place for the new life, in 11:55–12:11. Also, the image of this house undergoes a change from a place for mourning to a place of life, gratitude and fellowship.

The final category is time: *when* the resurrection happens, how the future is related to the present, and *what temporal change* the resurrection entails. I will argue that the present–time resurrection of Lazarus points to the resurrection of Jesus and that of believers. Lazarus' resurrection shows both present and future aspects.

In this chapter, I will read the Lazarus narrative using these four categories and examine where Lazarus' resurrection stands in relation to the two types of resurrection in apocalyptic literature.

4.2 *Narrative Context*

4.2.1 Narrative Unit

John 11–12 possess a significant place in the entire Gospel. Most scholars see the major division of the Gospel at 13:1, which begins the passion narrative.[1] Situated in the very end of Jesus' public ministry, John 11–12 function as a "bridge" that connects the first half of the Gospel, Jesus' public ministry, to the second half of the Gospel, his death and resurrection.[2]

I posit 11:1–12:11 as the narrative unit. The ending of the Lazarus narrative has been an issue of discussion. While some interpreters think that the resurrection of Lazarus ends abruptly with the raising of Lazarus in 11:44,[3] many interpreters see that the story continues until 11:53 or 11:54, which includes the reports of the plot to kill Jesus.[4] Recently interpreters have read the narrative of Jesus' anointing in 12:1–8 in the presence of the resurrected Lazarus and the plot to kill Lazarus in 12:9–11 as a continuation of the Lazarus narrative.[5] Reading it this way does justice to the fact that Martha, Mary and

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[1] Brown maintains that the book of glory begins in 13:1. *The Gospel*, 1: CXXXVIII–CXXXIX.

[2] O'Day, "The Gospel of John," 681. For the further discussion of the function of John 11–12, see Dorothy Lee, *The Symbolic Narratives of the Fourth Gospel: the Interplay of Form and Meaning* (Sheffield: JSOT Press, 1994), 189 and Culpepper, "The Plot of John's Story of Jesus," *Interpretation* 49 (1995): 347–58, esp. 355.

[3] Brown, *The Gospel,* 1: 422–37; Barrett, *The Gospel,* 387; and Ernst Haenchen, *John* (2 vols.; Hermeneia Commentary; Philadelphia: Fortress Press, 1984), 2:56.

[4] Bultmann (*The Gospel of John*, 393–412) sees it until v. 54. Lincoln ("The Lazarus Story," 122) argues for v. 53. Wilhelm Wuellner ["Putting Life Back into the Lazarus Story and Its Reading: The Narrative Rhetoric of John 11 as the Narration of Faith," *Semeia* 53 (1991): 113–132] thinks that the story extends to verse 57.

[5] Gail O'Day, "The Gospel of John," 681; Lee, *Symbolic Narratives,*188–224; Philip Esler and Ronald Piper, *Lazarus, Mary and Martha: Social-Scientific Approaches to the Gospel of John* (Minneapolis: Fortress Press, 2006)*,*8; Francis Moloney, "Can Everyone be Wrong," *NTS* 45 (2003): 502–27, esp. 508–9; Zimmerman, "Narrative

Lazarus are literary characters who appear only in 11:1–12:11 in this Gospel,[6] and the setting of Bethany is only mentioned in chapters 11 and 12.[7] The proleptic comment in 11:2[8] supports reading 11:1–12:11 as a unit, because it signals the continuation of the narrative further in John 12. Most importantly, this reading enables one to see the consequences and results of the resurrection of Lazarus more fully. As Suggit says, Lazarus needs to be released from the cloth bound on his body in 11:44 and "the results of his release are described only in ch. 12."[9] Furthermore, such a reading enables one to fully recognize the links of the resurrection of Lazarus to Jesus' death. Both 11:1–44 and 12:1–11refer to the approaching death of Jesus (11:8, 16; 12:7). 11:47–57, which is set in between the two stories, "affirms the meaning and the importance of the death of Jesus."[10] The reading that includes 11:47–57 and 12:1–11as a continuous narrative can explain fully how Lazarus' death and resurrection are linked to the death and resurrection of Jesus.

The consequences of the resurrection of Lazarus continue further on in chapter 12. Upon Jesus' entering Jerusalem in 12:12–19, a large crowd came to meet Jesus, because of the witness of the crowd who was with Jesus when he raised Lazarus out of the tomb

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Hermeneutics of John 11," 81. See also, John N. Suggit, "The Raising of Lazarus," *ExpTim* 95 (1984): 106–108. For a list of interpreters who took this view before Lee, see Lee, *Symbolic Narratives*, n. 3 in 191.

[6] Except for a reference to the resurrection of Lazarus in 12:17. See Lee, *Symbolic Narratives,* 191.

[7] Except for the other Bethany where John the Baptist was baptizing. See Suggit, "The Raising of Lazarus," 107.

[8] "Mary was the one who anointed the Lord and wiped his feet with her hair" (11:2).

[9] Suggit, "The Raising of Lazarus," 107.

[10] Suggit, "The Raising of Lazarus," 107.

(12:17–18). By referring to the crowd who were present at the resurrection of Lazarus, the narrator explicitly makes reference back to the resurrection of Lazarus in Jesus' entry. The theme of resurrection is also found in the report, missing from the synoptic Gospels, that the crowd had palm tree branches, which are the symbol of resurrection.[11] The theme of resurrection continues in 12:20–26 in which Jesus talks about the consequences of his death and resurrection to the Greeks. Furthermore, 12:27–36, the only occurrence in this Gospel where God speaks from heaven, is significant in connecting Lazarus' resurrection to Jesus' death and resurrection. Jesus speaks to his Father in heaven (12:27–28), as he did before raising Lazarus (11:41–42). Thus, although I primarily see the narrative in 11:1–12:11, I will pay special attention to 12:12–12:50 as well.

4.2.2 Anticipation of the Resurrection of Lazarus

In chapter 3, I have argued that resurrection in John 5 and 6 combines two apocalyptic types of resurrection and functions as both internal prolepses to Lazarus' resurrection and external prolepses.

Although the rest of the chapters before the Lazarus narrative do not show narrative prolepses to the Lazarus narrative, they show thematic connections with it. The theme of the transcendence of death reappears in chapter 8, which is set in the feast of Tabernacles in Jerusalem. Jesus' dispute with the Jews centers on the theme of the transcendence of death. Jesus' declaration in 8:51, "Truly Truly I tell you, whoever keeps my word will "never see death" (θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα) [12]" resonates with

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[11] Petra von Gemünden, "Palmensymbolik in Joh 12,13," *ZDPV* 114 (1998): 39–70.

[12] As we have seen in § 3.4.7, the phrase εἰς τὸν ἀιῶνα is often used in association with the transcendence of death. See n. 119 in § 3.4.7.

Jesus' declaration in 11:26 ("And whoever lives and believes in me will never die" (οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα).[13] Jesus' claim in 8:51 agitates Jesus' opponents (8:52–53) as a continuation from the theme in John 5.

John 9 and 10 also exhibit important thematic overlaps with 11:1–12:11. Many interpreters point out significant connections between the healing story in John 9 and the Lazarus narrative. The healing story presents Jesus as the light, while the Lazarus narrative presents Jesus as life.[14] The twin themes of the light and life are first introduced in the Prologue (1:4) and developed in 8:13. While developing the theme of life, the Lazarus narrative also picks up the theme of light in the beginning (11:9–10) and makes an explicit reference back to the healing of the blind man in 11:37. Reinhartz argues that the movement of the blind man from darkness to light in chapter 9 resonates with the movement of Lazarus' move from death to life.[15] As I have discussed in the previous chapter, the movement from death to life is already seen in the first healing sign in 4:43–54. The reference of "greater works" in 5:20 could include both healing in John 9 and Lazarus' resurrection.

John 10 also overlaps in important ways with the Lazarus narrative. The discourse in 10:1–5 emphasizes the voice of the shepherd. "The gatekeeper opens the gate for him, and the sheep *hear* his voice. He calls his own sheep *by name* and leads them out" (10:3).

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[13] John 8 develops the transcendence of death in relation to the theme of glory and Jesus' glorification in 8:50, 54, which is further developed in the Lazarus narrative.

[14] Brown, *The Gospel*, 2:430. The twin themes of the light and life are first introduced in the Prologue (1:4). The theme of Jesus as life is developed in the discourse on resurrection in 5:19–30 and the shepherd discourse in 10:1–21, and finally is expressed most fully in the Lazarus narrative in which Jesus reveals himself as life (11:25) and gives life to Lazarus.

[15] See Reinhartz, *The Word in the World*, 94.

In the Lazarus narrative, Jesus specifically calls Lazarus' name with a loud voice (11:43) and brings him out of the tomb. As Reinhartz points out, the movement of the sheep from the sheepfold to outside in 10:1–5 parallels the movements of both the blind man in John 9 and Lazarus in John 11.[16] Also, John 10:15 clarifies that Jesus' death is for the sake of sheep, and 10:17–18 emphasizes Jesus' voluntary choice of his death and resurrection. Jesus as a good shepherd "lays down his life for the sheep (τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτῶν)" (10:11). In John 11, Jesus is presented as risking his own life to give life to Lazarus (11:16).

To summarize, after John 5 and 6 make prolepses to Lazarus' resurrection, the theme of the transcendence of death is continuous from John 8 to John 10. The sign of the healing of the blind in John 9 especially shows thematic overlaps that show much similarity to the previous healing signs in John 4, 5 and the later miracle of Lazarus' resurrection.

If we look at the first part of the Gospel, paying attention to the references to the resurrection and the signs, its structure can be shown as:[17]

PART ONE
2:1–11 The fist sign in Cana in showing his glory
4:43–54 The second sign of healing of the dying son
5:1–18 The third sign of healing the paralyzed man
5:19–5:47 The first discourse on the resurrection of human beings
6:1–15 The fourth sign of feeding
6:16–21 The fifth sign of walking on water[18]

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[16] Reinhartz, *The Word in the World*, 95. She also points outs out that the theme of the movement from death to life occasioned by hearing Jesus' voice is found both in 5:24–29 and 11:43–44.

[17] See the outline of Brown, *The Gospel*, 1:cxl–cxlii.

[18] Interpreters disagree as to whether to count the walking on the water as a sign, since this episode, unlike the other signs, does not contain the word sign (σημεῖον).

6:22–59 The second discourse on the resurrection of believers
9:1–31 The sixth sign of healing the blind
11:1–12:11 Jesus' seventh sign of resurrection of Lazarus

All of the signs highlight the eschatological gifts that are thoroughly physical, except for the walking on the water sign, which is more Christological. Out of the seven signs, six signs are explicitly related to the resurrection theme. As we have seen in the previous chapter, four signs are placed before the two resurrection discourses. And the seventh sign itself concerns the resurrection. The sixth sign of the healing of the blind overlaps thematically with the Lazarus narrative. Thus, the Lazarus narrative as the greatest sign marks the climax of the first part of the Gospel.

4.2.3 Aftermath of the Resurrection of Lazarus

In relation to the second half of the Gospel, the raising of Lazarus provides a decisive reason for Jesus' arrest and his death. While in the Synoptic Gospels, the temple cleansing is the catalyst for the arrest of Jesus, the raising of Lazarus is the catalyst for the arrest of Jesus in the Fourth Gospel (11:45–53). The Lazarus narrative emphasizes that Jesus' going to Bethany involves life–threatening danger for Jesus and his disciples (11:8–10, 16). Jesus risks his own life to give life to his friend Lazarus. Thus, Lazarus' narrative functions as a bridge between the first half of the Gospel and the second half, after chapter 13.

Two narratives in John 13–21 evoke the Lazarus narrative.[19] First, the foot–washing narrative in 13:1–30 evokes the Lazarus narrative in several ways. Jesus' action of washing and wiping (ἐκμάσσω) the feet of the disciples (13:5) is presented as an

[19] Culpepper uses Genette's definition of analepses as "any evocation after the fact of an event that took place earlier than the point in the story where we are at any given moment." *Anatomy*, 56.

example of the love commandment (13:34), which evokes Mary's anointing Jesus' feet with nard and wiping (ἐκμάσσω) them with her hair (12:3). Jesus' foot washing points back to Mary's anointing his feet. Both scenes are presented before the Passover (12:1; 13:1) at a dinner table (12:2; 13:2), and both scenes refer to Judah who is to betray Jesus (12:4–6; 13:21–30). The opening statement of the narrative in 13:1 states, "Now before the feast of the Passover, Jesus, knowing that his hour came to depart from this world to the Father, having loved (ἀγαπήσας) his own (τοὺς ἰδίους) who were in the world, loved (ἠγάπησεν) them to the end (εἰς τέλος).[20]" The theme of Jesus' ultimate love to his own resonates with the theme of Jesus' love for his friend (11:3, 5, 36) which costs him his own life.[21] Because of his love for Lazarus and his sisters, Jesus risks his own life to go to Bethany to give life to Lazarus.

In the more explicit ways, Jesus' resurrection narrative evokes the Lazarus narrative, functioning as "analespses".[22] Both accounts emphasize the tomb and refer to the stone at the tomb (11:17, 38, 39, 41; 19:41; 20:1, 4, 6, 8, 11).[23] Both accounts refer to the cloth (σουδαρίον; 11:44; 20:7). Jesus' appearances to the disciples take place inside an enclosed building, which resonates with the image of the house in John 12. The transition

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[20] "To the end" (εἰς τέλος) can mean temporally "to the end" (Barrett, *The Gospel,* 438) or qualitatively "utterly, completely, perfectly, the full extent" (Schnackenburg, *The Gospel,* 3:16) or both (Brown, *The Gospel,* 2:550).

[21] The theme of love has been introduced as God's love for the world in ch. 3 (3:35) and as the Father's love for the Son (5:19–20). The latter passage is important in relation to the resurrection.

[22] Brown, *The Gospel*, 2:431; Lee, *Flesh and Glory*, 219–226; Schnackenburg, *The Gospel*, 2:322–23; Schnelle, *Antidocetic Christology*, 127.

[23] The report that the beloved disciple first does not go into the tomb (20:5), but goes into the tomb after Peter (20:8) is interesting, especially if we see the overlap between him and Lazarus who was brought out of the tomb.

from tomb to the house in the Lazarus narrative is repeated in Jesus' resurrection narrative.

Thus, Lazarus' narrative bridges the first half of the narrative to the second half. The footwashing and Jesus' resurrection narrative evoke the Lazarus narrative. Especially, Jesus' resurrection narrative shows more explicit references back to the Lazarus narrative, functioning as analepses.

4.3.4 Structure of the Narrative

The structure of 11:1–12:11 can be displayed as follows:

PART ONE 11:1–54 Death and Resurrection of Lazarus
- Scene 1 11:1–16 Jesus learning about the sickness of Lazarus
- Scene 2 11:17–27 Jesus and Martha
- Scene 3 11:28–37 Jesus and Mary
- Scene 4 11:38–44 The raising of Lazarus at the tomb
- Scene 5 11:45–54 Plotting of the Jews to kill Jesus and Jesus' withdrawal to Ephraim

PART TWO 11:54–12:10 Life of Lazarus
- Scene 6 11:55–57 The Jews in the Temple before the Passover
- Scene 7 12:1–8 Jesus at the dinner table in Bethany
- Scene 8 12:9–10 Plotting of the Jews to kill Jesus and Lazarus

The narrative consists of the eight scenes. The first part, 11:1–54, concerns the death and resurrection of Lazarus. The second part concerns the aftermath of Lazarus' resurrection, that is, his new life. Both parts end with the scene of the Jews' plot to kill Jesus in 11:45–54 and the plot to kill both Jesus and Lazarus in 12:9–10.

4.3 *Literature Review*

I will briefly review the previous interpretations of the Lazarus narrative to show where my study stands. In the previous chapter I have argued that in John 5, 6 the signs and the discourse together develop the theme of the resurrection and that the signs have the significance for the following discourse. In John 5 and 6, the signs and discourse can

be formally distinguished. In the Lazarus narrative and in John 9, however, the signs and discourse are intertwined, and together constitute a narrative. Thus, it is not easy, as in John 5 and 6, to differentiate between the sign and the discourse and interpret the two separately. Even so, in the history of the research, interpreters have attempted to distinguish between the sign and the discourse of the Lazarus narrative, or the sign and its meaning.

Traditionally many interpreters have recognized the use of the source called the "sign–source" and have attributed the raising of Lazarus to the source. On the one hand, some interpreters see a tension between so–called "materialistic"[24] miracles of the source and its meaning as explicated by the Evangelist. For example, Bultmann thinks that the Lazarus narrative exhibits a stronger tension between the sign and its meaning than other signs such as those recorded in John 6 and 9.[25] He follows Wellhausen's judgment that Jesus' saying in 11:25, the meaning of the event explicated by the Evangelist, renders the actual miracle of the resurrection of Lazarus "completely superfluous."[26] According to Butlmann, the description of the resurrection of Lazarus in 11:28–44 is given for those with primitive faith who "need the external miracle in order to recognize Jesus as the Revealer."[27] For Bultmann, signs are "pictures, symbols"[28] and "the meaning of the sign does not lie in the miraculous occurrence."[29] Bultmann's interpretation of the sings are

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[24] Showing materialistic concerns such as drink, food, and bodily life.

[25] Bultmann, *The Gospel of John*, 395. n. 3.

[26] Bultmann, *The Gospel of John*, 395. n. 3.

[27] Bultmann, *The Gospel of John*, 405. In his commentary to ch. 6, Bultmann says that the miracles are given as a "concession to human weakness." *The Gospel of John*, 233.

[28] Bultmann, *Theology*, 2:44.

the result of his understanding of the incarnation as a noncosmic event as we have seen in chapter 1. Pushing Bultmann's position further, Becker and Schotroff find in the Evangelist's use of the sign source a polemic against the theology of the sign source.[30]

While these interpreters see the tension, others see a development from the theology of the source to that of the Evangelist. For example, Robert Fortna argues that the Evangelist, for whom the miracle itself is not important, advances the faith of the source, what he calls the sign Gospel, to a deeper faith.[31] The materialistic source focuses on who Jesus is, a Messiah who can perform miraculous signs (Christology), whereas the Evangelist advances this faith by explicating the importance of Christology for the believers (soteriology).[32] In the Lazarus narrative, the Evangelist heightens the Christology of the source, namely, that Jesus can raise himself and Lazarus, to the theological point that Jesus himself *is* life and resurrection for believers.[33] Although Fortna, unlike Bultmann, emphasizes the continuity between the theology of the sign Gospel and that of the Evangelist, it is the Evangelist who explicates the real meaning of the sign. These interpreters tend to find the meaning of the sign in the discourse, while finding the sign source or the sign Gospel in the part of the narrative that records the

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[29] Bultmann, *Theology*, 2:44.

[30] For Becker, signs are "meaningless events as far as faith is concerned." Jürgen Becker, "Wunder und Christologie," *NTS* 16 (1970), 130–148, esp.146.

[31] Robert T. Fortna, *The Fourth Gospel and its Predecessor* (Fortress Press: Philadelphia, 1988).

[32] Fortna, *The Fourth Gospel and its Predecessor*, 257.

[33] Fortna, *The Fourth Gospel and its Predecessor,* 101. "That Jesus can raise Lazarus, and will rise himself, means that he himself is the source of resurrection and life; in short, that he *is* salvation. Christology, then, both is radically heightened and gives way to soteriology."

actual miracle of the resurrection. Here, the sign or the miracle is separated from the word or the meaning of the sign.

While these interpreters posit a tension or a development between the sign–source and the Evangelist who later discovers the meaning of the sign, some interpreters emphasize the importance of the sign itself for carrying its meaning. Käsemann, against Bultmann, argues that signs are revelations for the glory of God. The signs for Käsemann, however, are only pointers that point to the glory of Christ.[34] Anyone who does not understand the Christological significance of the sign may misunderstand it altogether. For Käsemann, the importance of the sign lies in its function as a pointer to the Christological significance. As I have argued in chapter 1, for Käsemann soteriology loses its spatial span, and salvation is narrowed down to the community of disciples. The earthly realm is no longer the object of salvation. Accordingly, the signs, which take place on earth and effect the material changes, are revelations of heavenly glory only insofar as they are pointers to the glory of Christ. In other words, the earthly signs do not have soteriological significance themselves for Käsemann.

Wilkinson Nicol is among the interpreters who emphasize the significance of the sign itself for disclosing its meaning. Nicol says, "Real symbols, such as the letters on this page, have to be interpreted or else they are meaningless; they are not the realities for which they stand. On the contrary, the *semeia* actually are these realities and their interpretation merely has to reveal this."[35] Signs as such, according to Nicol, are themselves an important resource for revealing their inherent meaning. Furthermore,

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[34] Käsemann, *The Testament of Jesus*, 53. See also "The Prologue to John's Gospel."

[35] Wilkinson Nicol, *The Semeia in the Fourth Gospel: Tradition and Redaction* (Leiden: Brill, 1972), 123.

Nicol recognizes the importance of the narrative for conveying the meaning.[36] Concerning the Lazarus narrative, Nicol writes, "the narrative and the interpretation, the deed and its meaning, overlap to such an extent that the deed is more than a mere symbol which points away from itself but important enough to be narrated at length."[37]

Like Nicol, Udo Schnelle does not detach the meaning from the sign and emphasizes the revelatory nature of the sign.[38] For Schnelle, Jesus' miracle is "not only an indication of the *doxa*, but an expression of the *doxa* itself."[39] Criticizing Bultmann who argues that the incarnation is noncosmic event and that Jesus only reveals "that" of revelation, Schnelle says that the content of the miracle is "not only the 'that' of revelation." He describes the nature of the miracles as follows:

> Instead, the miracles describe, with a virtually unsurpassable palpability and reality, the activity of the Revealer within history. Seeing the miracle is not a spiritual vision reserved only for the predestined; it is a seeing with the senses. To the extent that the revelation of the *doxa* of the Incarnate One makes possible a θεᾶσθαι, a clear, vivid, bodily seeing (1:14), and to the extent that the miracles of the fleshly Jesus are the places where his *doxa* is repeatedly made visible, seeing the miracle can be the basis for faith.[40]

Schnelle correctly recognizes the descriptive nature of the miracles. As he recognizes, the signs are the activity of the Revealer in history in this world. The signs show that the incarnation is in fact a cosmic event. It occurs on the earth and entails the material

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[36] Nicol, *The Semeia in the Fourth Gospel*, 107.

[37] Nicol, *The Semeia in the Fourth Gospel*, 110. Also, Dodd, *Interpretation*, 363, emphasizes the unity of action and word in the Lazarus narrative: "Word and action form an indivisible whole to a degree unique in the Book of Signs."

[38] Schnelle says, "Jesus' miracles have the character of revelation." *Antidocetic Christology*, 164. Unlike other interpreters, Schnelle does not posit the use of the sign source. See esp. 150.

[39] Schnelle, *Antidocetic Christology*, 164.

[40] Schnelle, *Antidocetic Christology*, 169–70.

changes of this world. Yet, like Käsemann, Schnelle's interpretation also seems to be too Christological. The world is an arena where Christ shows his glory. Schnelle interprets this glory mostly in the Christological sense.

While recent literary critics no longer recognize the sign source, thus do not distinguish between the theology of the sign source and that of the Evangelist, there is a tendency among literary critics to emphasize the symbolic and referential character of the sign. For example, Lincoln emphasizes the temporary character of the resurrection of Lazarus. According to Lincoln, the fact that Lazarus faces the threat of death again after his resurrection highlights the temporary character of the raising of Lazarus. Lazarus' raising represents only a temporary restoration to normal life, namely, resuscitation, and not resurrection. As a sign, the resuscitation of Lazarus points "beyond itself" to "the full resurrection and eschatological life."[41]

In a similar way, Lee also emphasizes the symbolic character of the raising of Lazarus, with more emphasis on Christology. She argues that the raising of Lazarus is only the "resuscitation," which is "a physical symbol" pointing to the resurrection of Christ.[42] It is "a Christological symbol, revealing Jesus' identity as 'the resurrection and the life,' an identity confirmed in Jesus' own resurrection."[43]

My study stands in line with Käsemann and Schnelle, who are critical of Bultmann's interpretation of the signs. As I have argued in chapter 1, Bultmann's intereptation that the content of the revelation is only "that" of the revelation loses the cosmic scope of the salvation in John. Interpreting signs that take place on the earth and

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[41] Lincoln, "I Am the Resurrection and the Life," 140.

[42] Lee, *Flesh and Glory*, see 219, 227.

[43] Lee, *Flesh and Glory*, 227.

entail material changes in this world is essential to understanding the cosmic scope of Johannine salvation. In other words, Bultmann's position that the incarnation in John is a noncosmic event is only possible when all of the signs are deprecated as showing a lower, materialistic theology.

My study follows literary studies in not distinguishing between the theology of a sign source and that of the Evangelist. But I do not agree with Lincoln and Lee in emphasizing the symbolic or referential character of Lazarus' resurrection. A sign does not point "beyond itself", but must show the aspects of the salvation in its narrative form. I agree with Nicol in seeing the descriptive and revelatory nature of the sign. I take seriously the fact that the sign of Lazarus' resurrection takes the form of narrative and that the meaning of the sign is inseparable from its form.[44] Thus, the meaning of the resurrection of Lazarus is inseparable from the narrative form, including both the sign and discourse. In this respect, I agree with Nicol who emphasizes in the importance of narrating the event.

Nevertheless, I think that Nicol's interpretation, along with those of many interpreters, is too focused on Christology, who Jesus is, and that the meaning of the miracle is limited to its Christological significance. For Käsemann, Nicol, Schnelle and Lee, the importance of miracles ultimately lies in the Christological significance.[45] For these interpreters Lazarus' resurrection is important in 1) conveying the Christological point that Jesus is the life and resurrection and 2) prefiguring the resurrection of Jesus himself. Such a strong focus on Christology seems to limit the meaning of the

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[44] O'Day, *Revelation in the Fourth Gospel: Narrative Mode and Theological Claim* (Philadelphia: Fortress Press, 1986).

[45] Nicol, *The Semeia in the Fourth Gospel*, esp. 138. Also, Schnelle (*Antidocetic Christology*, 134) says that the miracle "stands at the center of Johannine Christology."

resurrection of Lazarus, a human being, to the question of who Jesus is and interprets the Lazarus narrative only in relation to Jesus' resurrection.

Esler and Piper observe that the scholarly interpretations of the Lazarus narrative have been oriented toward Christology or Soteriology.[46] Those who stress Christology regard the resurrection of Lazarus as an anticipation of the resurrection of Christ himself. The soteriological interpretations, on the other hand, regard the resurrection of Lazarus as an anticipation of the resurrection of believers on the last day. Although these two interpretations do not necessarily exclude each other, the Christological interpretation has moved interpreters' eyes away from the soteriological significance. As I have pointed out in chapter 1, too much focus on Christology in the Johannine scholarship has shifted the attention away from eschatology and soteriology toward Christology.

My study focuses on the kind of life Jesus bestows in the Lazarus narrative (soteriology) and not on who Jesus is (Christology).[47] As Thompson points out, "Not only do the signs point beyond themselves to the reality of who Jesus is, but they do so by effecting material changes in this world. As acts affecting the material world, they are not only 'spiritual' or 'symbolic'; they are not merely 'pointers' (*Hinweise*). Rather, through them Jesus offers gifts to human beings."[48] As we have seen in the previous

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[46] See Esler and Piper, *Lazarus, Mary and Martha,* 13–16. These interpretations do not exclude each other. Many interpreters recognize both soteriological and Christological meanings in the narrative.

[47] Scholarly focus on Christology tends to focus on the question of who Jesus is and not on what kind of life he gives. A typical example is Moule who says, "It is that Son of God who occupies the whole attention of the Evangelist. Do not ask what sort of life it is; ask only who bestows it." C. F. D. Moule, "Meaning of 'Life' in the Gospels and Epistles of St John: A Study in the Story of Lazarus, John 11:1–44," *Theology* 78 (1975): 114–125, esp. 123.

[48] Marianne Meye Thompson, *The Humanity of Jesus in the Fourth Gospel* (Philadelphia: Fortress Press, 1988), 119.

chapter, the healing and feeding signs in John 5 and 6 portray the gifts Jesus brings to human beings. The healing and feeding signs specifically highlight aspects of the resurrection life. In a similar way, but in a greater magnitude, the sign of Lazarus' resurrection portrays the resurrection gift Jesus offers to human beings. Thus, in this project, I will focus on the soteriological aspects of the Lazarus narrative.

The use of the analytical tools from apocalyptic literature is helpful in this respect, since the four categories I identified concerning the resurrection highlight the various aspects of the resurrection. The categories of form, scope, space and time enable us to analyze more precisely the resurrection gift given to human beings. These categories enable me to pay attention to how the salvation in John entails material changes in this world. Reading the Lazarus narrative with the four categories in mind will enable me to focus on the soteriological aspects of the Lazarus narrative and pay enough attention to the cosmic scope of the resurrection in John.

4.4 *Form*

The Lazarus narrative emphasizes that the form of resurrection is the body. It is the body of Lazarus that comes out of the tomb to a new life. At the same time, the resurrection of Lazarus is presented as the manifestation of the glory of God (11:40; 12:28). The body becomes the medium in which one sees the glory of God. In this sense, the body is also credited with spiritual significance.

First, the opening of the narrative stresses the bodily reality of Lazarus' death by calling attention to his illness. The narrative starts with a statement from the narrator, "A certain man was *sick* (ἦν δέ τις ἀσθενῶν)" (11:1). The verb "be sick" (ἀσθενέω) (11:1, 2, 3, 6) and the noun "sickness" (ἀσθένεια) (11:4) are used repeatedly in the opening of the

narrative, 11:1–6. The narrator repeats immediately, "Her brother Lazarus was *sick* (ἠσθένει)" (11:2). Lazarus' sisters send someone to Jesus to say, "Lord, he whom you love is *sick* (ἀσθενεῖ)" (12:3). Jesus replies, "This *sickness* (ἀσθένεια) is not to death, but for the glory of God…" (11:4). The narrator reports, "When Jesus heard that Lazarus was *sick* (ἀσθενεῖ), he stayed where he was for two days" (11:6). Then, the key word pair of verb and noun "be sick"/ "sickness" is replaced by "die" (ἀποθνήσκω) (11:14, 16, 21, 25, 26, 32, 37, 50, 51)/ "death (θάνατος) (11:4, 13)."[49] The opening of the narrative impresses upon the reader that the death of Lazarus was caused by sickness, physical deterioration.[50]

The transitional sentence in 11:17 further emphasizes the physicality of the death of Lazarus. "When Jesus came, he found Lazarus already four days in the tomb (ἐν τῷ μνημείῳ)" (11:17). There was a Jewish belief at the time that the soul hovered around the body for three days and that after three days resuscitation was impossible.[51] By specifically stating that Lazarus was in the tomb for four days, the narrator stresses the reality and finality of his death. Also, by referring to the tomb, a place where the corpse of Lazarus is placed, the report calls attention to Lazarus' body. As we will see in more

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[49] Further, the key words pair moves to "resurrection (ἀνάστασις 11:25)"/ "to resurrect (ἀνίστημι 11:23, 24)" and "life (ζωή 11:25)"/ "to live (ζάω 11:25)."

[50] The sickness is emphasized as a condition that leads to Lazarus' death. I cannot agree with Willis Hedley Salier when he says, "The central issue in this narrative is death. . . . In this incident there is no indication of the condition that caused the death but only its presence." Salier, *The Rhetorical Impact of the Semeia in the Gospel of John* (Mohr Siebeck: Tübingen, 2004), 135. On the contrary, the physical sickness is emphasized as the condition that leads to the death of Lazarus.

[51] See *Gen. Rab.* 100; *Lev. Rab.* 18:1. Also, see Hermann L. Strack and Paul Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrash* (München: Beck,1924), 2: 544–45.

detail in the section on the space, the focus on the tomb in 11:17–44 shows the emphasis on the physicality of Lazarus, the dead.

The scene of Lazarus' resurrection in 11:38–44 also highlights the physical aspect of his death and resurrection. First, we see the continuing emphasis on the tomb. The narrator provides a description of the tomb: "there was a cave and a stone was lying against it" (11:38). In 11:39, Jesus orders the stone to be removed. After a dialogue between Martha and Jesus, the narrator reports that they removed the stone (11:41). A continuing reference to the tomb and the stone highlights the body of Lazarus that is placed there.

Second, Martha's comments in 11:39 call attention to the physical reality of Lazarus' death. To Jesus who orders the stone be removed, Martha, "the sister of the *dead one* (τοῦ τετελευτηκότος)," says, "Lord, he must already stink for he has been dead for four days (κύριε ἤδη ὄζει ταταρταῖος γὰρ ἐστιν)" (11:39). First, the narrator's modification of Martha as "the sister of the *dead one*" emphasizes the death of Lazarus. Second, her comments further draw attention to the physical reality of his death. Many interpreters think that Martha attempts to "stop" Jesus from opening the tomb and her comments show the "inadequacy" of her faith.[52] Such a reading does not do justice to Martha in the narrative. Precisely speaking, she does not attempt to stop Jesus, but only expresses her legitimate concern for the odor of the dead body after opening the tomb. Her comments do not necessarily reveal the inadequacy of her faith in Jesus' power to raise Lazarus.[53] Rather, her comments call attention to the physical decay, which Lazarus'

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[52] For example, see Bultmann, *The Gospel of John*, 407. Koester, *Symbolism in the Fourth Gospel*, 66 and 121.

[53] Cf. Sandra Schneiders does not see an inadequacy in her faith, but thinks that

body must have undergone. They remind the reader of the fact that the body undergoes physical deterioration after death; in Henry Staten's words it is "the body of dissolution."[54] Martha's comments remind the reader of the reality of the physical and biological death. The reader would not find Martha's comment "humorous,"[55] but rather would feel sympathy for her.[56] The modification of her as "the sister of the dead one" specifically describes her as a sibling of the dead and makes it easy for the reader to identify with her.

The narrator reports that after the stone's removal, Jesus prays to God (11:41). Jesus says,[57] "Father, I thank (εὐχαριστῶ) you that you heard (ἤκουσάς) me. For I knew that you always hear me, but I said so for the sake of the crowd standing so that they may believe that you sent me" (11:41–42). Jesus' prayer underscores the unity of him and God (1:51; 5:19; 10:30 etc.), attributing the yet–to–happen miracle of the raising of Lazarus to God. The use of the Aorist tense ("heard") is interpreted in many ways. For example, N. T. Wright says, "Jesus knows his prayer, for Lazarus to remain uncorrupt, has been answered. It is then simply a matter of summoning him out, untying him and releasing

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Martha has attained a higher faith than the belief in bodily resurrection and "did not in any way anticipate a resuscitation of Lazarus." Sandra M. Schneiders, "Death in the Community of Eternal Life," *Int* 41 (1987): 44–56, 54. Such interpretation, as we will see later, presupposes a hierarchy of the spirit over the body.

[54] Henry Staten, "How the Spirit (Almost) Became Flesh: Gospel of John," *Representations* 41 (1993): 34–57, esp. 43.

[55] Koester, *Symbolism in the Fourth Gospel*, 66.

[56] Martha's comment on the odor stimulates the imagination of the reader, which seems to draw the reader to the active engagement. The comment on the odor reminds the reader of the common physical and material experience. It appeals to the reader across the time and space. This appeal seems to strengthen the link between Martha and the reader and leads the reader to the sympathetic reading.

[57] This prayer marks the first official prayer of Jesus to God in this Gospel, except for his thanksgiving to God in John 6 at the feeding of multitudes.

him back into normal life."[58] This interpretation tends to view the raising of Lazarus as resuscitation or revivification, distinguishing it from "resurrection."[59] It does not do justice, however, to the narrative, which emphasizes the reality of the death of Lazarus.[60] It cannot explain Jesus' disturbance recorded in 11:33 and 11:35, which stirred Jesus' emotions. Jesus' prayer to God should be understood as thanking God in advance for bringing Lazarus out of death into resurrection, rather than thanking God for keeping Lazarus unaffected by death. Lazarus' exit from the tomb is portrayed as an overcoming of death, a transition from death to life.

The scene of the emergence of Lazarus highlights the physical aspect of his death and resurrection. The narrator provides a graphic statement describing Lazarus' emergence from the tomb: "The one who has been *dead* came out, his feet and hands were bound with strips of cloth and his face was wrapped with a napkin[61] (ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο)" (11:44a). The narrator's description provides the reader with a pictorial

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[58] N. T. Wright, *The Resurrection of the Son of God* (London: SPCK, 2003), 443.

[59] Wright, *Resurrection of the Son of God*, 443. Also, see M. J. Harris, "'The Dead are Restored to Life': Miracles of Revivification in the Gospels," in *Gospel Perspectives: the Miracles of Jesus* (ed. David Wenham and Craig Blomberg; Sheffield: JSOT Press, 1986), 295–326, esp. 310–320.

[60] Also, this interpretation renders Jesus' self–revelation as resurrection before the raising of Lazarus irrelevant. The importance of Jesus' self–revelation supports the conclusion that the narrative presents the raising of Lazarus as resurrection.

[61] William E. Reiser, "The Case of the Tidy Tomb: The place of the Napkins of John 11:44 and 11:25," *Concilium* 6 (1970): 68–77. He argues that Lazarus' emerging from the tomb with the linen on his face represents that he is still bound by death, whereas Jesus removes the napkin on his own, which signifies the ultimate victory of death.

image of the scene.[62] In O'Day's words, "The Fourth Gospel creates a startling visual image of Lazarus's exit from the tomb."[63] It highlights the physical form of Lazarus' resurrection, calling attention to specific parts of Lazarus' body: feet, hands, and face.[64] Jesus' order, "Unbind him and let him go (λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν)" (11:44b) further calls attention to the body of the resurrected Lazarus wrapped in cloth and napkin.

At the same time, the emergence of Lazarus from the tomb is presented against the background of the physical reality of his death. Many interpreters correctly emphasize that Lazarus still wears cloth and bandage, the marks of death.[65] Lazarus has to be freed from the bondage of death. In addition, I want to argue that in this scene, the stench of the corpse, also a mark of death, forms an important background that highlights the physical reality of his death. Jenifer Glancy writes, "As Lazarus lurches forward, summoned from

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[62] The scene captured the imagination of the early Christian painters. For the study of iconographical development of the raising of Lazarus in early Christian and Byzantine art, see Robert Darmstaedter, *Die Auferweckung des Lazarus in der altchristlichen und byzantinischen Kunst* (Inaugural dissertation in the Faculty of Bern. Bern: Arnaud Druck, 1955). One of the types he identifies is what he calls the "mummy type" in which Lazarus is depicted wrapped in the bondage from head to foot (Cited in Esler and Piper, *Lazarus, Mary and Martha*, 133). For the reception history from the church fathers up to the modern time, see Jacob Kremer, *Lazarus. Die Geschichte einer Auferstehung. Text, Wirkungsgechichte und Botschaft von Joh 11,1–46* (Stuttgart: Verlag Katholisches Bibelwerk, 1985).

[63] O'Day, "The Gospel of John," 692.

[64] There is a tendency among German interpreters to see "the second miracle" in that Lazarus, who is bound in strips of cloths, can walk out of the tomb. See Haenchen, *John,* 2:67; Bultmann, *The Gospel of John,* 409; Stemberger, *Der Leib der Auferstehung,*126; Schnelle*, Antidocetic Christology*, 132. This interpretation goes back to Basil who saw "a miracle within a miracle" (*Corderius–Catena*, 295). However, it is more convincing to think that the narrative presents the raising of Lazarus as "the miracle" with pictorial images.

[65] See for example, Lincoln, "I Am Resurrection," 141, who sees a contrast with Jesus' own resurrection because he leaves the cloths behind in the tomb.

the tomb, he reeks of corruption. He cannot walk away from his own stench. When the burial cloths are stripped to expose the mark the death makes, what joy, what nausea might inhabit that flesh?"[66] The scene of Lazarus' resurrection not only highlights physical aspects of his resurrection, but also the physical aspects of his death.[67] The physical resurrection is presented in and through the body of Lazarus that wears the marks of death.[68]

In the anointing at Bethany, we see a continuing emphasis on the bodily form of Lazarus' resurrection. Lazarus, the resurrected, "was one of them who lied down to have dinner with Jesus" (12:2). Eating, an activity that fills physical need, is the only activity reported of Lazarus after his resurrection. Further, Mary, Lazarus' sister, responds to Jesus' action by using her body. She anoints Jesus' feet with the oil and wiped them with her hair (12:3). Jesus' words interpret her action as that which prepares Jesus' body for his burial (12:7). In addition, the presence of the resurrected Lazarus makes it likely that her action, in which she uses her own body, is at the same time a response to Jesus'

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[66] Jennifer A. Glancy, "Torture: Flesh, Truth and the Fourth Gospel," *BibInt* 13 (2005): 107–136, 114.

[67] See Alison Jasper, "Raising the Dead? Reflections on Feminist Biblical Criticism in the Light of Pamela Sue Anderson's Book A Feminist Philosophy of Religion, 1988," *Feminist Theology* 26 (2001): 110–120, 118. She says, "Lazarus is brought back to a body whose death is signaled by the very evident signs of decomposition and decay revealed as the tomb is opened after four days (Jn 11:39)."

[68] Many interpreters think the narrative depicts that there was no odor after all. For example, Wright says, "Presumably there was no odor." See his *The Resurrection of the Son of God*, 443. However, Schnelle thinks that the Evangelist himself emphasizes the decay of Lazarus' corpse. See his *Anticocetic Christology*, esp. 165, 166. Schnelle, with his source and redaction criticism, thinks the Evangelist inserts 39bc to magnify the miracle. In his assessment, the Evangelist expands the magnitude of the miracle to underscore the divinity of Jesus. He also rightly argues that the materiality of the miracles points to the humanity of Jesus. See Schnelle*, Antidocetic Christology*, esp. 166.

life-giving act.[69] The narrator's comment that "And the house was filled with the smell of the oil (ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου)" (12:3) stimulates the sense of the reader and makes a stark contrast with the odor that forms the background of Lazarus' emergence from the tomb in 11:38–44. As O'Day says, "The odor of death has been replaced by the odor emanating from Mary's extravagant love."[70] The smell of death is replaced by the smell of life.

This meal at Bethany with the resurrected Lazarus and Jesus evokes the image of the Messianic banquet as we have seen in the Type 1 resurrection in Enoch and in John 6.[71] Mary's anointing identifies Jesus as the anointed one, the Messiah. Webster argues that the presence of the Messianic figure at the dinner table together with the celebratory use of the abundant fragrance makes it likely that the scene evokes the Messianic banquet. As she admits, this narrative says little about eating and drinking, but together with other banquet scenes in John (she identifies 2:1–11; 4:4–42; 6:1–15; 21:1–14), the narrative creates the image of the Messianic banquet. In addition, I want to point out that the presence of the resurrected Lazarus strengthens the link between this scene and the Messianic banquet. As we have seen in the previous chapter, the feeding miracle in John 6 portrays the physical blessing for the resurrected in John 6. In the Lazarus narrative, the

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[69] Similarly, Lee, "Five Senses," 124. "Her action corresponds to the costliness of Jesus' dangerous and subversive act in raising her brother to life (11:45–57). Mary's unconventional touch of Jesus' feet articulates the reciprocity of love in this Gospel."

[70] O'Day, "John," in *The Women's Bible Commentary* (ed. Carol A. Newsom and Sharon H. Ringe; expanded ed.; London: SCM, 1998), 387. See also, O'Day, "The Gospel of John," 701; *The Word Disclosed: John's Story and Narrative Preaching* (St Louis: CBP, 1987), 132; Lee, *Symbolic Narratives,* 222, n. 2; *Flesh and Glory,* 205–6; "Gospel of John and Five senses," *JBL* 129 (2010): 115–127, esp. 124–125.

[71] See § 2.5.2 and 3.4.4.

resurrected Lazarus participates in the celebratory meal with the Messianic figure. We may see here the celebratory messianic meal.

Furthermore, we may see in this meal an association with the Lord's Supper, the Eucharist, as in John 6. The narrator reports that this communal meal took place "six days before the Passover" (12:1), which differs from reports of Mark and Matthew that locate the meal two days before the Passover (Mark 14:1–3; Matt 26:1–6). As Esler and Piper point out, the unusual precise dating in John suggests that the day of the meal was the first day of the week, Sunday, given that the Johannine Passover starts on Friday evening on Sabbath (18:28).[72] Esler and Piper emphasize the significance of the dating of the meal on the Sunday, when Jesus' resurrection appearances took place (20:1, 19, 23). Brown argues that the repeated emphasis on the first day of the Week in the Johannine resurrection narrative associates the resurrection appearances with the celebration of the Lord's Supper on the first day of the week (Acts 20:7; cf. 1 Cor 16:2).[73] From this, Esler and Piper convincingly argue that "the anointing meal in John 12 has overtones of Sunday table–fellowship."[74] A possible association with the Lord's Supper highlights the physical aspect of the blessing for the resurrected.

The physical aspect of Lazarus' resurrection is further stressed in the report in 12:9 that a large crowd of Jews came to Bethany "so that they may also *see* Lazarus whom Jesus raised from the dead (ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν.)"

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[72] Esler and Piper, *Lazarus, Mary and Martha,* 62–63.

[73] Brown, *The Gospel*, 2:1019.

[74] Esler and Piper, *Lazarus, Mary and Martha*, 64.

(12:9).[75] Because Lazarus' resurrection takes the form of a concrete physical body, the Jews can see and witness it. The emphasis on the physical form of his resurrection is connected to the public character of the event.

This emphasis on the physical form of Lazarus' resurrection is essential in interpreting the difficult statements in the middle of the first half of the narrative in 11:25–26. The dialogue between Martha and Jesus in 11:21–27 starts with the fate of Lazarus and revolves around the theme of life and death. To Martha, who expresses regret for Jesus' absence and her conviction that God would give Jesus whatever Jesus asks even in this moment (11:21–22), Jesus first declares the future resurrection of Lazarus (11:23). Then, Martha expresses her belief in the future resurrection on the last day. To her, Jesus in vv. 25–26 reveals himself as the resurrection and declares that faith in him will overcome death. It is true that Jesus' statements in vv. 25–26 not only concern the fate of Lazarus but also all the believers. However, it is also true that his statements in vv. 25–26 explicate the resurrection of Lazarus declared by Jesus in v. 23. Jesus' statement in vv. 25–26 "foreshadows the actual miracle of the raising of Lazarus."[76] Jesus' words are:

> [25a] I am the resurrection and the life.
> ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή
> [25b] One who believes me, even if that person *dies* he will *live*.
> ὁ πιστεύων εἰς ἐμὲ κἂν *ἀποθάνῃ ζήσεται*
> [26a] And everyone who *live*s and believes in me will never *die*.
> καὶ πᾶς ὁ *ζῶν* καὶ πιστεύων εἰς ἐμὲ οὐ μὴ *ἀποθάνῃ* εἰς τὸν αἰῶνα

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[75] The narrator further reports at Jesus' entering of Jerusalem that the crowd "*witnessed* that Jesus called Lazarus out of the tomb and he raised him from the dead" (12:17).

[76] John A. Dennis, *Jesus' Death and the Gathering of True Israel: The Johannine Appropriation of Restoration Theology in the light of John 11:47–52* (WUNT 217; Tübingen: J. C. B. Mohr, 2006), 235.

[26b] Do you believe this?
πιστεύεις τοῦτο;

Many interpreters find complex double meanings in the verbs "to die" (ἀποθνῄσκω) and "to live"(ζάω): spiritual and physical meanings. Raymond Brown interprets "to live" in both v. 25b and v. 26 as spiritual, suggesting that he would interpret these lines in the following way: He who believes in me will *live* (spiritually), even though he *dies* (physically), and who ever *lives* (spiritually) and believes in me will never *die* (spiritually).[77] Similarly, Stibbe interprets living in 25b and dying in 26 as spiritual and reads: "25b He who believes in me will *live* (spiritually), even though he *dies* (physically); 26 and whoever *lives* (physically) and believes in me will never *die* (spiritually)."[78] They both interpret "to live" in v. 25b and "to die" (v. 26) as spiritual living and dying.

This use of the terms "physical" and "spiritual" imposes a dualism of spiritual life and physical life, presupposing an implicit hierarchy of the former over and against the latter. Such an interpretation tends to characterize the resurrection of Lazarus as "a mere reanimation"[79] or a "temporary prolongation of merely physical life."[80] This reading reinforces the old way of reading the dualism of the physical and the spiritual into the narrative. Redaction critics assigned the physical and material aspects to the sign–source,

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[77] Brown (*The Gospel*, 2:425) states, "The believer, if he dies physically, will live spiritually." He also says (*The Gospel*, 2:529), "the restoration of physical life is important only as a sign of the gift of eternal life."

[78] Stibbe finds a chiastic structure here. See his "A Tomb With a View," 51. Also, see his *John's Gospel*, 93.

[79] Moule, "Meaning of 'Life'," esp. 117.

[80] Lincoln, "I am the Resurrection and the Life," 216. See also n. 240.

while attributing the spiritual aspects to the Evangelist.[81] More recent interpreters tend to emphasize that the physical and material aspects are only "signs" that point to higher, spiritual dimensions.[82] This reading, in a different way, still presupposes a dualism of physical life over against spiritual life. Although interpreters begin to recognize that the narrative itself does not reflect such dualism,[83] many interpretations, including that of Lincoln, still seem to be caught up with the implicit hierarchy of the spiritual life over and against the physical life.

The Lazarus narrative itself provides a different picture of physical and spiritual life. As we have seen, the Lazarus narrative emphasizes the physical aspect of Lazarus'

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[81] Robert Fortna, *The Gospel of Signs* (Cambridge: Cambridge University Press, 1970). Also Bultmann, *The Gospel of John*.

[82] Brown (*The Gospel,* 2:431) thinks that the physical life is given "as a sign of eternal life." He also says (*The Gospel,* 2:437), "What is crucial is that Jesus has given (physical) life as a sign of his power to give eternal life on this earth (realized eschatology) and as a promise that on the last day he will raise the dead (final eschatology)."

[83] For example, Lincoln ("I am the Resurrection and the Life," 216–7) writes, "Is a temporary prolongation of merely physical existence adequate as the crowning symbol of the immortal quality of eternal life to which we know it points? The sequence here, however, suggests an important ingredient in the implied author's point of view on the relation between the physical material aspect of the signs and their spiritual significance. Even though the latter has been plainly expounded, its instantiation in the real world depicted by the narrative is still important. It is because the giver of eternal life is also the giver of the physical life we know (1:3, 4) that even temporary restoration to this life becomes cogent as a pointer to the transcendent reality of eternal life." I strongly agree with Lincoln when he says that the spiritual significance's "instantiation in the real world depicted by the narrative" is important. However, it seems to me that Lincoln does not explain convincingly enough why and how the physical restoration of Lazarus' life can become a pointer to the eternal life in this narrative. In the last line, Lincoln appeals to Christology (that the Christ the giver of eternal life is also the giver of physical life) to explain why the physical life of Lazarus can point to the transcendent reality of spiritual life. Yet, such an interpretation still seems to separate too rigidly physical life and spiritual life, presupposing an implicit hierarchy of spiritual life over and against physical life. See also Andrew Lincoln, *Truth on Trial: the Lawsuit motif in the Fourth Gospel* (Peabody, Mass.: Hendrickson Publishers, 2000), 433. Lincoln here rightly discusses the importance of the physicality in the Fourth Gospel.

death and resurrection, attributing much significance to the body.

The significance of the body is rooted in the complex way in which the body is treated in the Fourth Gospel. The seemingly negative comments on flesh in 3:6; 6:15; 8:15 lead many scholars to posit a dualism of spirit and flesh in the Gospel.[84] Even when they acknowledge the significance of the flesh of Jesus, not many scholars recognize the significance of the human body.[85] However, to use Bultmann's words, the flesh in the Gospel of John is "ambiguous."[86] Flesh, which stands apart from Jesus, is useless. Yet, "And the word became flesh and tabernacled among us and we saw his glory, glory as the only begotten of the Father, full of grace and truth" (1:14). The incarnation opens a new possibility for the human flesh to manifest the glory of God.[87]

The Lazarus narrative presents the physical resurrection of Lazarus as the manifestation of the glory of God. The narrative relates the theme of the transcendence of death with the theme of the glory of God. In the very beginning in 11:4, Jesus says to his disciples, "This sickness is not to death, but for the glory of God, so that the Son of God

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[84] See esp. Neyrey, *Ideology of Revolt*, 5.

[85] This position is well represented by Moloney who says, "In the Fourth Gospel one must distinguish between the *sarx* of Jesus and the *sarx* of human beings. The *sarx* of Jesus tells the story of God (1:14, 18) and is essential for life (cf. 6:51, 52, 53, 54, 55, 56). But the *sarx* of human beings is confined to the human sphere, that which is "below" (1:13; 3:6; cf. 8:23), and is the source of judgment limited by the superficial criteria provided by the physically observable (8:15; cf. 7:24)." Francis Moloney, *The Gospel of John* (Sacra Pagina 4. Collegeville: Liturgical Press), 231.

[86] Bultmann, *The Gospel of John*, 446.

[87] See Alison Jasper, *The Shining Garment of the Text: Gendered Readings of John's Prologue* (JSNTSup 165; Sheffield: Sheffield Academic Press, 1998), esp. 197. She says, "the Prologue (Jn 1.12–14) functions, whether 'narratively' (what the Word does/becomes) or in theological terms (what the Word constitutes), as a problematizing of any differential hierarchy as, for example, between the bodily and the spiritual."

may be glorified through it" (11:4).[88] To Martha, who expresses concern about the odor, Jesus says, "Did I not tell you that if you believe, you would see the glory of God?" (11:40) As Kitzberger points out, Jesus did not tell Martha beforehand in the narrative that she would see the glory of God. Only the disciples and the reader know that Jesus related Lazarus' sickness with the glory of God and glorification of himself in the beginning of the narrative in 11:4.[89] Thus, Jesus' question is addressed to the reader as much as to Martha.[90]

This leads to the question of *where* one can see the glory of God. Because of the emphasis on the body as the form of the resurrection, there seems little doubt that the glory of God is manifested *in* the resurrected body of Lazarus. It is the body of Lazarus in which Martha and the reader see the glory of God and ultimately that of Jesus. The resurrected Lazarus becomes the medium in which one sees the manifestation of the glory of God.

In 12:28, the only occurrence in John where God speaks from heaven, the voice from heaven speaks of two kinds of glorification. To Jesus who ends his prayer to God with a plea, "Father, glorify your name (πάτερ, δόξασόν σου τὸ ὄνομα)" (12:28a), the voice from heaven says, "I glorified and I will again glorify" (Καὶ ἐδόξασα καὶ πάλιν δοξάσω)"

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[88] See Thüsing, *Die Erhöhung und Verherrlichun*g *Jesu im Johannesevangelium* (Münster Westfalen: Aschendorff, 1960), 229–31, 240–4. See Schnelle, *Antidocetic Chrsitology*, 134, n. 327. "*doxasthesonai* (to be glorified) is to be applied primarily to the revelation of Jesus in the miracle (*dia authes*), through it undoubtedly refers to Lazarus' illness), which then leads to the cross." Schnelle argues against Thüsing, who interprets *doxasthesonai* in John 11:4 and elsewhere only in terms of Jesus' "hour" (*Die Erhöhung*, 230).

[89] Kitzberger, "Mary of Bethany and Mary of Magdala: Two Female Characters in the Johannine Passion Narrative: A Feminist, Narrative–Critical Reader–Response," *NTS* 41 (1995): 564–586, 577.

[90] O'Day, "The Gospel of John," 691.

(12:28c). Many interpreters think that "glorified" (ἐδόξασα) in the aorist tense, as complexive, refers to Jesus' activities on the earth, while "will glorify" (δοξάσω) in the future tense refers to Jesus' death and resurrection.[91] The emphasis on the glory in the Lazarus narrative (11:4, 40) and the importance of Lazarus' resurrection in chapter 12 make it likely that "glorified" has a specific reference to the resurrection of Lazarus among the other signs he performs on the earth.[92] Jesus manifests the glory of God by doing the work he was given,[93] the work that culminates in raising Lazarus out of death.

As most vividly demonstrated in the Lazarus narrative (and in the passion and resurrection narrative as we will later see), the body occupies a significant place as a locus for the manifestation of the glory of God in this Gospel. Out of seven signs in the Gospel (2:1–11; 4:43–54; 5:1–18; 6:1–15, 16–21; 9:1–31; 11:1–44), three signs concern the healing of the human body: the healing of the royal official's son who was about to die (4:43–54), the healing of the disabled man at the pool (5:1–18) and the healing of the blind man (9:1–41).[94] In all of the three signs, God's altering power manifests itself through the healing of the human body; and the first two signs are, as seen in chapter 3,

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[91] So Beasley–Murray, *John*, 212. Cf. Thüsing and Blank think that the aorist tense refers to Jesus' work and also his death, which is yet to happen, while the future tense refers to the resurrection of Jesus. See Thüsing, *Die Erhöhung und Verherrlichun*g, 196–97 and Blank, *Krisis*, 279–80.

[92] O'Day says, "It may also contain a specific reference to the Lazarus story." *The Gospel of John*, 712.

[93] See 17:4 "I have glorified you on the earth by doing the work that you gave me to do."

[94] To heal the eyes of the blind, Jesus "mixes his saliva with earth" and brings "blind eyes in contact with this mud" (9:6). Jesus' healing is described as a physical activity. See Staten, "How the Spirit (Almost) Became Flesh: Gospel of John," *Representations* 41 (1993): 34–57, 48.

explicitly connected to the theme of the resurrection. The human body becomes a locus in which the works of God are manifested.[95]

Also, the other signs that do not involve the alteration of the body highlight, in a different way, the significance of the human bodies as a medium *by* which to experience the miracle of Jesus. The two signs, the miracle in Cana (2:1–11) and the feeding of the five thousand (6:1–14), concern drinking and eating, the most fundamental physical needs of human beings. Jesus' very first sign takes place at a wedding, a celebration of the union of two human beings. Jesus turns water into wine and provides a blessing to his friends. The human body, the sense of taste, becomes a medium by which this blessing is shared. In the feeding of the five thousand, Jesus fills the appetites of the five thousand. As I argue in chapter 3, this feeding points to the eschatological Messianic banquet for the resurrected. In both signs, the human body occupies a significant place as a medium through which one can experience the signs of Jesus. As pointed out by Molly Haws, these signs "are not deemed miraculous in the text until they participate in bodily functions: the miracle at the wedding in Cana (John 2:1–11) is revealed after the water–turned–to–wine is tasted; the feeding of the five thousand (John 6:1–14) is perceived after everyone has eaten his/her fill."[96] Only through bodily experience can Jesus' signs be experienced. In other words, these signs demonstrate that human bodies are the medium through which one can experience the glory of God.

Furthermore, the body also becomes a medium through which one can glorify

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[95] My discussion here is inspired much by Elaine Scarry, *The Body in Pain: The Making and Unmaking of the World* (New York: Oxford University Press, 1985).

[96] Molly Haws, "'Put Your Finger Here': Resurrection and the Construction of the Body," *Theology & Sexuality* 13 (2007): 181–194, esp. 185–6.

God in turn. As we have seen in the Lazarus narrative, Mary, Lazarus' sister, responds to Jesus' action by using her body. She anointed Jesus' feet with the oil and wiped them with her hair (12:3). By using her body, she responds to Jesus' life-giving act. Furthermore, Jesus washes the feet of the disciples in 13:1–5 and orders the disciples to wash the feet of one another (13:12). The act of foot-washing, a physical activity, exemplifies the instruction, "Love one another" (13:34), the only moral commandment Jesus gives in this Gospel. For John, the love commandment takes the concrete physical form of touching and washing others' feet.[97] The demonstration of the love among the believers is ultimately the way for the believers to glorify God (13:35; 15:8) and glorify Jesus (17:10). Thus, in the Fourth Gospel, the human body becomes a medium through which humans can glorify God.

Jesus' last and greatest sign demonstrates the glory of God through bodily manifestation. The Lazarus narrative demonstrates vividly that the body occupies a significant place as the locus for the manifestation of the glory of God. The significance of the body in the Lazarus narrative resists any dualistic reading that posits spiritual life over and against physical life. Rather, it leads us to see a fusion or destabilization of the hierarchy between body and spirit. Lee says, "The fusion that occurs between flesh and Spirit to create the basic symbolism signifies a change in the nature of both: the glory of God in human form means the glorification of all created reality. Divine revelation and material reality come together in this symbolic portrayal without loss of identity, neither being devoured nor rendered obsolete by the other. On the contrary, divine glory is now

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[97] Lincoln says, "The physical and tactile practice of washing one another's feet is a prime indication of the way in which the body already plays an essential part in the new communal relationship that characterizes the present experience of eternal life." *Truth on Trial,* 433.

revealed in the symbol of flesh with transfiguring power."[98] The resurrection of Lazarus seems to represent this new relationship between flesh and spirit. God's glory manifests itself *in* flesh.[99] The hierarchy of the body and spirit collapses, and the body is imbued with spiritual significance.[100] The resurrection of Lazarus, in a most impressive way, demonstrates the significance of the human body. God's altering power extends even to the dead body in the tomb. The body of resurrected Lazarus becomes a medium through which the glory of God is revealed.

To summarize, the emphasis on the physical form of the resurrection of Lazarus shows Type 1 resurrection. The emphasis on sickness as the cause of Lazarus' death highlights the physical form of resurrection as in Type 1 resurrection. Also, the communal meal, possibly the Messianic banquet, is portrayed as the blessing for the resurrected, which belongs to Type 1 resurrection.

While the physical form of Lazarus' resurrection belongs to Type 1 resurrection, the emphasis on the body as the locus for the glory of God may show some resonance with the the new eschatological body of the resurrected (the garment of glory/life) spoken in the book of Parables, ch. 62. As the resurrected body wears the garment of glory in the

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[98] Lee, *Flesh and Glory*, 49. She also says: "'the only Son, God' who abides 'in the embrace of the Father' (1:18) is alone capable of crossing over from Spirit to flesh. The effect of this journey is to bring about the transformation of all things–the corresponding crossing over from flesh to Spirit. The incarnation has to do with flesh transformed by divinity. Glorification is the destiny of those who believe (1:13)." *Flesh and Glory*, 50.

[99] In Bultmann's words, "this is the paradox which runs through the whole Gospel: the δόξα is not to be seen alongside the σάρξ, nor through the σάρξ as through a window; it is to be seen *in* the σάρξ and nowhere else" (emphasis added). *The Gospel of John*, 63.

[100] Haws, "Put Your Finger Here," says, "The body is not, as the dualist would have it, the opposite of the Spirit, but a symbiote to the Spirit." (193)

book of Parables, Lazarus' body becomes the locus of the heavenly glory.[101]

4.5 *Space*

The locus of the new life for Lazarus is on earth, specifically in Bethany near Jerusalem.[102] Lazarus is not transported to heaven by the resurrection, but is restored to his earthly life, specifically shown in the fellowship in the house (12:1–8). By way of external focalization (i.e., the device the narrator uses to make the reader focus upon the visible facets of a subject such as location and movement[103]), the narrative contrasts the tomb, the place for dead, in 11:1–44 with the house in Bethany, the place for the new life, in 11:55–12:11. Lazarus' resurrection is expressed as a transition from the tomb to the house.

First, 11:1–44 focuses on the tomb as the locus of Lazarus, the dead man. In 11:17, the narrator specifically reports that Lazarus was "already four days *in the tomb* (ἐν τῷ μνημείῳ)." Jesus asks, "*Where* have you placed him?" (11:34) The narrator emphasizes the arrival of Jesus at the tomb: "Again . . . he came *to the tomb* (εἰς τὸ μνημεῖον)" (11:38). The narrator gives a graphic description of the tomb: "There was a cave and a stone was lying against it" (11:39). As Stibbe points out, 11:1–44 focuses on Jesus' movement toward the tomb.[104] Jesus moves outside Judea to outside Bethany and finally to outside the tomb. Stibbe says, "The tomb of Lazarus is the ultimate destination and the true object of focus in the story."[105] All of the characters—Jesus, the disciples, Martha,

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[101] See § 2.5.2.

[102] Bethany in Judea is to be distinguished from Bethany in 1:28 and 10:40. See G. Schneider, *EWNT* 1: 511–12.

[103] Stibbe, "A Tomb With a View," 42.

[104] Stibbe, "A Tomb with a View," 42.

[105] Stibbe, "A Tomb with a View," 43.

Mary, the crowd of Jews and Lazarus—gather together at the tomb. The tomb is the object of focus, to which Jesus travels and out of which Lazarus is brought to life.

Lazarus' resurrection is presented primarily as a spatial move from the tomb, the place of the dead. With a loud voice, Jesus shouts, "Lazarus, come out (δεῦρο ἔξω)" (11:43). His order is immediately followed by the verb "he came out (ἐξῆλθεν)" (11:44). Jesus' order "Unbind him and let him go (λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν)" further accentuates Lazarus' departure from the tomb. His resurrection from death is presented as the exit from the tomb.

While the tomb is the point of focus in the first part of the narrative in 11:1–54, the house (οἰκία 12:3) of Bethany becomes a focus in the second half of the narrative in 11:55–12:11 as a place for Lazarus' new life. While the tomb is the destination for Jesus in 11:1–54, the house in Bethany becomes the destination of Jesus in 11:55–12:11. After raising Lazarus, Jesus leaves Bethany and moves to the town called Ephraim near the wilderness (12:54). Before his second trip to Bethany, the plot to kill Jesus is reported (11:55), stressing the danger for Jesus if he were to go to Bethany. "Then six days before the Passover, Jesus went to Bethany, *where Lazarus was*, whom Jesus raised from the dead" (12:1). Bethany is defined as the place where Lazarus is present. In 12:2 the narrator states, "Therefore they made dinner for him there and Martha was serving and Lazarus was one of them who lied down with him." As most interpreters think, the scene most likely takes place in the house of Martha, Mary and Lazarus, since Martha is the one who was serving (12:2).[106] Hosting a dinner for Jesus is a way for the Bethany family to express their gratitude for Jesus. A table–fellowship in the house celebrates Lazarus' new

[106] For example, Esler and Piper, *Lazarus, Mary and Martha*, 63.

life. The narrator's comment, "Then the house (οἰκία) was filled with the fragrance of the oil" (12:3) recalls and reframes Mary's comment about odor from the tomb in 11:39.[107] The nameless house in Bethany filled with the smell of life is contrasted with the tomb filled with odor in the first half of the narrative.[108] Lazarus was brought out of the tomb into the house of life. The references to the smell function as a powerful narrative tool to mark the contrast between the tomb and the house,[109] enabling the reader to experience a spatial transition from tomb to house, from death to life.

That the house becomes the object of focalization is attested to by the reference to the movement of the crowd of the Jews who come to the house from Jerusalem not only to see Jesus, but also to see Lazarus whom he brought from dead (12:9). In the first half of the narrative, all of the characters gather together at the tomb. Now, in the house in Bethany, again, all of the characters—Jesus, the disciples, Martha, Mary, Lazarus, and the crowd of Jews—gather together.

The references to the odor at the tomb and the fragrance in the house highlight the two places as the object of the focalizations. In the first half of the narrative, Lazarus' resurrection is expressed as an exit from the tomb, as declared in John 5. The reference of the odor impresses upon the reader the tomb as the focalization in the first half of the

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[107] For the contrast of the smell, see O'Day, "The Gospel of John," 701; "John," in *The Women's Bible Commentary* (ed. Carol A. Newsom and Sharon H. Ringe; expanded ed.; London: SCM, 1998), 299; *The Word Disclosed*, 132; Lee, *Symbolic Narratives,* 222, n. 2; *Flesh and Glory,* 205–6; "Gospel of John and Five senses," 124–125. See §4.4.

[108] For the contrast of the smell, see O'Day, "The Gospel of John," 701; "John," 299; *The Word Disclosed*, 132; Lee, *Symbolic Narratives,* 222, n. 2; *Flesh and Glory,* 205–6; "Gospel of John and Five senses," 124–125.

[109] Jesus' first sign in Cana also is characterized by the use of smell as sensed in the abundant wine.

narrative. In the second half of the narrative, Lazarus' new life is portrayed in the house. Although the scene is narrated briefly, the reference to the fragrance that filled the house highlights the house as the object of focus in the second half of the narrative. If so, the resurrection of Lazarus is narrated as a spatial transition from the tomb to the house, from the place of the dead and to the place of the living. This spatial transition is not only experienced by Lazarus, but is experienced by other characters, namely, Jesus, the disciples, Lazarus' sisters and the Jews. Furthermore, the reader also experiences this movement. The references to the odor at the tomb and the fragrance in the house have the primary effect upon the reader; they stimulate the sense of smell of the reader and enable the reader to experience the transition from the tomb to the house as the movement from death to life.

While the house is the place of the resurrected, it is at the same time portrayed as a place where Jesus is prepared for his burial. To Judas who criticizes Mary's action, Jesus says, "Leave her, so that she can keep it for the day of my burial (εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου" (12:7). Lazarus' resurrected life is put under the shadow of the death of Jesus.

In this narrative, Jesus' move to Bethany to give life mirrors his larger move from heaven to the world in the whole Gospel. Lincoln and Stibbe point out the overlapping themes and plot of 11:1–44 with those of the whole Gospel. Lincoln regards 11:1–44 as "the Fourth Gospel in miniature."[110] Stibbe says, "it has become apparent that the deep plot–structure of John 11:1–44 has fundamental parallels with the deep plot–structure of the gospel as a whole. . . . The object of his mission is also to bring life into a world of sin

[110] Lincoln, "The Lazarus Story," 232.

and death. All these features are repeated in miniature in the Lazarus episode. John 11:1–44 contains within it something of the shape and character of the whole gospel."[111] Martha's confession "You are the Messiah, the Son of God, who comes *into the world* (ὁ εἰς τὸν κόσμον ἐρχόμενος) " (11:27) explicitly reminds the reader of the larger spatial framework of the Gospel story: Jesus' coming into the world. The Lazarus narrative emphasizes the purpose of this larger move to give life.[112] As Jesus enters the world to give life to the world, Jesus comes to Bethany to give life to Lazarus. The earthly house in Bethany symbolizes this life Jesus gives to the world. However, the resurrection is not the exit movement from earth to heaven. Rather, the resurrection is a movement from tomb to the house, which takes place on earth. As we have seen in the previous chapter, John 5 portrays the resurrection as the transition from death to life and specifically as the exit from the tomb. John 6 is characterized by the larger movement of the Gospel, namely Jesus' descent from heaven to earth. The resurrection is the purpose of Jesus' descent from heaven to earth. In the Lazarus' narrative, Lazarus' resurrection becomes a narrative visualization of the exit from the tomb and the transition from death to life, namely, the movement from tomb to house. Furthermore, the resurrection of Lazarus is the purpose of Jesus' movement toward Bethany, which mirrors a larger movement toward the earth.

To summarize, we see that the house in Bethany is presented as a place of the resurrection life. The resurrection is presented as a spatial movement from the tomb, the

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[111] Stibbe, *John's Gospel*, 86.

[112] As I have already cited in §3.4.5, Rensberger ("The Messiah Who Has Come into the World," 22) says, "The Son enters the world like bread from heaven, bringing the divine power that nourishes and sustains and keeps the world alive (6:33). Jesus' power to give life is not simply that of a human miracle worker specially gifted by God, but that of the divine Life–Giver, the force that constantly imbues the universe with life, who has now entered the world in the flesh of Jesus of Nazareth."

place of the dead, to the house, the place for the living. The reader can experience this transition through the smell of death to the smell of life. The house is a place for life, fellowship and gratitude, even while also being a preparatory place for Jesus' approaching death. The resurrection of Lazarus, represents the new life, the object of Jesus' coming into the world from heaven. The earth is not a place from which one needs to be saved. Rather, the earth is a place to which the Messiah comes from heaven to give life.

Such a portrayal of resurrection belongs to the Type 1 resurrection as in John 5 and John 6. The transition from death to life, and an exit from the tomb in John 5 take a vivid narrative form in the Lazarus story. The portrayal of the resurrection as the exit from the tomb continues from John 5 and remains in the manner of a Type 1 resurrection. As the resurrection is a purpose of the descent movement in John 6, in the Lazarus narrative, the resurrection is the purpose of Jesus' movement toward Bethany. Continuing from John 5 and 6, the resurrection of Lazarus locates the space of the resurrection on earth, thus belongs to Type 1 resurrection.

4.6 *Scope*

Next, we will examine the scope, the object of the resurrection, who is resurrected, and the realm in which the consequences of the resurrection reach and are experienced. The scope can be individual, communal, national and cosmic. Although the narrative shows a focus on an individual, Lazarus, the consequences of his resurrection go beyond the family sphere and reach a national and cosmic sphere.

First, the scope of the resurrection is an individual named Lazarus.[113] The narrative begins with a statement of the narrator, "A certain man was sick, Lazarus from Bethany, the village of Mary and her sister Martha" (11:1).[114] Among all the miracle stories in John, Lazarus is the only recipient who is given a specific name.[115] When Jesus calls Lazarus out of the tomb, Jesus calls his personal name, "Lazarus, come out" (11:43). Hakola convincingly explains the effects of Lazarus' naming. Lazarus "stands out as a distinct person because of his name. His naming explains partially the appeal his figure has had among John's readers: although Lazarus makes but a brief appearance in the narrative, his name makes him memorable and invites the reader to fill the gaps of his life by creative imagination."[116]

In addition to Lazarus' naming, his personal relationship to Jesus also makes him stand out. The opening of the narrative stresses the intimate relationship between Jesus and Lazarus. His sisters send someone to say, "Lord, he whom you love (φιλεῖς) is sick" (11:3). The narrator states Jesus' love for Lazarus and his sisters: "Jesus loved (ἠγάπα) Martha and her sister and Lazarus" (11:5). Further, Jesus calls Lazarus "our friend" (ὁ φίλος ἡμῶν) (11:11). The theme of love reappears in front of the tomb. When Jesus

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[113] The name Lazarus occurs in Luke 16:19–31, which also shows concern for the afterlife.

[114] In 11:1 Lazarus appears the first time in this Gospel and only appears, at least explicitly if we don't identify the beloved disciple with him, in John11–12.

[115] The royal official and his son, the sick man in Bethzatha and the man born blind all lack names in the narrative. The Samaritan woman also remains nameless. The name Lazarus (Λάζαρος) in Hebrew means "God has helped." See Barrett, *The Gospel*, 389.

[116] Ramio Hakola, "A Character Resurrected: Lazarus in the Fourth Gospel and Afterwards," in *Characterization in the Gospels: Reconceiving Narrative Criticism* (ed. D. Rhoads and K. Syreeni; Sheffield: Sheffield Academic Press, 1999), 223–263, esp. 234.

weeps (11:35), the Jews say, "See how much he loved (ἐφίλει) him" (11:36). Unlike other healing stories in this Gospel, there exists a personal and intimate relationship between Jesus and the recipient Lazarus (and his sisters).

Many scholars think that the scope of the resurrection is solely individual. For example, C. F. D. Moule argues that the Lazarus narrative only concerns individual salvation. He says:

> And is it not, perhaps, significant that what appears to be, short of the death and resurrection itself, the greatest of all the *semeia*—the crown of the whole series—is the restoring to life of one individual, Lazarus? It is clear enough that for Paul the resurrection of Christ is an inclusive event as wide as Mankind: for Paul the resurrection of Christ is *the* resurrection at the last day, not the resuscitation of one individual; and it is difficult to imagine that Paul would have been content to use any merely human individual's restoration to life as a symbol for this essentially *final* and *all–inclusive* event. For Paul, Christ is the first–fruits of the whole human race; Paul's Christology is of the size of an anthropology. But when the Johannine Christ is shown as anticipating the final resurrection, it is on an individual scale. . . . Jesus replies that he himself *is* the resurrection, he *is* life. But what follows suggests that this is in the sense not that in him the total resurrection of man is included, but rather that each individual who puts his trust in him becomes possessed of an unassailable life. It is a one–by–one salvation that is here envisaged. It could very easily give rise to that individualistic heresy alluded to in 2 Tim. ii 18—that the resurrection had already taken place (emphasis original).[117]

In Moule's view, John portrays Lazarus' individual restoration to life as well as the resurrection of Jesus as an event for individuals. Moule admits that there are passages in John that show more collective and corporate scope of salvation, for example, 5:28–29 and 6:24.[118] However, he argues that these passages show only futuristic perspectives. He argues that "only 'realized eschatology' in the Fourth Gospel is on the individual

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[117] C. F. D. Moule, "The Individualism of the Fourth Gospel," *NovT* 5 (1962): 171–190, esp. 184.

[118] Moule, "The Individualism," 174.

level."[119] For Moule, the collective and corporate scopes are bound to a futuristic hope, whereas the realized aspects, which are dominant in the Fourth Gospel, concern only individuals.

A careful reading of John 11–12, however, shows that the resurrection of an individual Lazarus, which is indeed realized in the narrative, has a collective and corporate scope as well. The resurrection of an individual Lazarus is at the same time presented as participating in a restoration of larger communal entities such as the family, nation and a cosmos.

First, the Lazarus narrative describes the death and resurrection of Lazarus initially as a family matter. The narrator first introduces Lazarus as a brother of Mary who wiped Jesus feet' with her hair (11:2). His sisters make the first move in the narrative to send somebody to Jesus to report Lazarus' sickness, requesting Jesus' action (11:3). The narrator's report, "many of the Jews came from Jerusalem to Bethany to console Martha and Mary about their brother (11:19)" focuses on the sisters, Martha and Mary. A large part of the narrative consists of Jesus' interactions with Martha and Mary (11:19–37). Both sisters express their regret for Jesus' absence in the same words with a minor change in the word order: "Lord if you were here (εἰ ἦς ὧδε), my brother would not have died" (11:21, 32). Martha engages in a theological dialogue on the resurrection with Jesus, while Mary emotionally expresses her grief and devotion to Jesus by throwing herself under the feet of Jesus and crying (11:32, 33). After the resurrection, Lazarus dines with his sisters, Jesus and his disciples (12:1–2). Lazarus is restored to a fellowship with his sisters and Jesus' followers. The focus is again on his sisters, especially Mary,

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[119] Moule, "The Individualism," 174.

who responds to Jesus' life–giving action by anointing his feet (12:3). The active picture of Mary makes a transformation from her description as mourning in the house (11:20) and throwing herself at his *feet* (11:32, 33). Lazarus' death and resurrection are described primarily through his sisters Martha and Mary as their transitional experience from grief to gratitude and thanksgiving.[120] The story of death and resurrection of Lazarus is at the same time presented as a story of a restoration of his family.[121]

In addition to the familial context, we see a larger communal context for the scope of the resurrection of Lazarus owing to the crowd of Jews from Jerusalem. The narrator informs us in the beginning that Lazarus is from the village of Bethany, the village of Lazarus' sister Mary (11:1). Yet, the context goes beyond a family of Bethany because of the Jews who come from Jerusalem: "For Bethany was close to Jerusalem, about fifteen stadia, many of the Jews had come to Martha and Mary so that they may *console* (παραμυθήσωνται) them about their brother" (11:18–19). Lazarus' death has a communal impact that moves beyond the family in Bethany and reaches the Jews in Jerusalem. In Robert Fortna's words, "The story that began quietly in a household has turned into a village event."[122] In fact, it goes beyond the village of Bethany and reaches further to the Jews in the city of Jerusalem.

The presence of the Jews from Jerusalem amplifies the movement and emotions

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[120] Bultmann (*The Gospel of John*, 395) says, "the person of Lazarus is thrust into the background, and the sisters have been made the chief persons."

[121] We may note that the portrayal of Lazarus' family is far from the typical patriarchal family. Only his sisters appear and there is no mention of his parents. The relationship is flat and is characterized only by the mutual love. See Mona West, "The Raising of Lazarus," in *A Feminist Companion to John* (ed. by Amy–Jill Levine with Marianne Blickenstaff; vol. 1, New York: Sheffield Academic Press, 2003), 143–158, esp. 151–152.

[122] Robert T. Fortna, *The Fourth Gospel and its Predecessor*, 96.

of Mary, showing the communal consequences of the event. Although Martha privately tells Mary, "The teacher is here and calls you" (11:18), Mary's move to Jesus is followed by the Jews. The narrator reports, "the Jews who were with her *in the house* and consoling her saw that Mary quickly rose and went out, followed her thinking that she goes to the tomb to cry there" (11:31). Mary's movement from the house to Jesus is followed by the crowd of the Jews who move from inside the house to Jesus. Further, Mary's weeping at the tomb is amplified by the Jews' weeping, which disturbs Jesus: "When Jesus saw her weeping and *also the Jews who followed her crying*, he was much disturbed in spirit and moved" (11:33). Jesus' question "Where have you laid him" is answered by the third person plural, presumably the Jews, who say "Lord come and see" (11:34). When Jesus cries, the Jews show divided responses.

More importantly, the Jews play an important role as witnesses to the resurrection of Lazarus, emphasizing the public character of the event. After the stone is removed from the tomb, Jesus raises his eyes to heaven and prays, "Father, I thank you that you heard me. I knew that you always hear me. But *for the crowd standing around* (διὰ τὸν ὄχλον τὸν περιεστῶτα) I said, so that they may believe that you sent me" (vv. 41–42). Jesus' first prayer to God in this Gospel (cf. 6:11) emphasizes the public character of the event. Jesus' miracle is done for the purpose of bringing the crowd into belief. Furthermore, Jesus' direction "Unbind him and let him go (λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν)" (11:44) is addressed in the second person plural, which also highlights the public character of Lazarus' resurrection.

Because of the presence of the crowd, the scope of the resurrection of Lazarus extends further to the national and cosmic spheres. After the resurrection of Lazarus, the

narrator reports, "Many of the Jews who went after Mary and have seen what he did believed in him. But some of them went to the Pharisees and said to them what Jesus did" (11:45–46).

As has been the case in the previous chapters (esp. John 7 and 8), the Jews demonstrate divided responses to Jesus. The political consequence this time is far more serious. There is a report:

> Then the priests and the Pharisees assembled the Sanhedrin and said, 'What do we do since this man does many signs? If we let him go this way, many will believe in him and the Romans will come and conquer our place and nation (ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος).' (11:47–48)

For the first time in this Gospel, we see the larger political force, the Romans, who stand above the Jews as colonizers. The report of Jesus' performing signs and the crowd's believing in him made the Jewish authorities fear provoking the Romans and destroying their temple.[123] They decide to kill Jesus (11:53). Although the attempt of the Jews to kill Jesus has already been reported in the Gospel (7:1, 19, 25; 8:37, 40, 59; 10:31), 11:53 differs from the previous reports in that it records the decision of the Jewish authority to kill Jesus.[124]

The theme of the witness of the Jews and larger political consequences continues further. At the anointing of Jesus, the narrator reports: "When the large crowd of the Jews (ὄχλος πολὺς ἐκ τῶν Ἰουδαίων) learned that he was there, they came, not only because of

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[123] The term τόπος has the technical meaning of the Jerusalem Temple here and in 4:20. Probably this meaning is presupposed in 14:2–3 as argued by James MacCarffrey, *The House with Many Rooms: Temple Themes of Jn. 14. 2–3* (Rome: Pontifical Biblical Institute, 1988). In other places, it refers to "place" without any technical sense (5:13; 6:10, 23; 10:40; 11:6, 30; 18:2; 19:13, 17, 20, 41; 20:7, 25). Many interpreters think that the destruction of the Jerusalem Temple by Romans in 70s stands as a background to this passage.

[124] See, Liew, "The Word of Bare Life," 177.

Jesus, but also to *see* Lazarus whom he raised from dead. So the chief priests attempted to kill Lazarus as well, since because of him many of the Jews left and believed in Jesus" (12:9–11). As many Jews came from Jerusalem to Bethany to console Martha and Mary, now the large crowd of the Jews comes to Bethany to *see* the resurrected Lazarus. This movement of the crowd causes religious leaders to attempt to kill Lazarus. When Jesus enters Jerusalem, the crowd "*witnesses* that Jesus called Lazarus out of the tomb and raised him from the dead" (12:17). The crowd in Jerusalem greeted Jesus because they heard their witness (12:18). Seeing them, the Pharisees say, "You see that you are doing no good. Look, *the world* (ὁ κόσμος) went after him" (12:19). The Jews' movement is said to represent the movement of the world.

The resurrection of Lazarus functions as a public sign, which attracts the crowd from Jerusalem and leads some of the Jews to believe. It also becomes a reason for the large crowd to welcome Jesus as the Messiah upon his entering Jerusalem. The narrative emphasizes the fascination of the crowd to see Lazarus resurrected. This fascination of the crow resulted in the Jewish authorities to kill Jesus. Owing to the witness of the Jews, the consequences of Lazarus' resurrection move outside the family and reach communal and national levels.

Concerning the national scope of Lazarus' resurrection, Lazarus' role as a "symbolic" and "representative" figure is significant. The interpretation that sees a "type" in an individual figure in the Fourth Gospel goes back to the allegorical reading of the church fathers. Modern interpreters including Bultmann[125], J. L. Martyn,[126] and recent

[125] Bultmann finds a struggle of the Hellenistic Christian church and the Palestinian church in the rivalry in between the beloved disciple and Peter. See *The Gospel of John*, 484–5.

literary critics[127] revived such interpretation. Raymond F. Collins argues that Lazarus represents "the disciple of Jesus who has died but who will be raised because of the glorification of Jesus."[128] Many interpreters follow Collins's view that Lazarus is some kind of a representative figure.[129] For example, Lincoln maintains that Lazarus represents a group of people whom Jesus loves and for whom Jesus risks his life. Lazarus represents those who die in the period of Jesus' absence.[130] Dennis further pushes the scope of the representative role of Lazarus and argues that Lazarus is a representative figure for the restored Israel.[131] He says, "Lazarus' reception of Jesus' eschatological life means that he functions as an individual representative of the eternal life that the Messiah intends to bestow upon the true Israel. . . . In short, Lazarus' resurrection participates in

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[126] According to J. Louis Martyn, characters in the Fourth Gospel witness to the life–events of Jesus' time and also those of the audience. *History and Theology in the Fourth Gospel* (Nashville: Abington, 1979).

[127] For example, Culpepper says, "In exaggeratedly simple terms, admittedly bordering on allegorization, Martha represents the ideal of discerning faith and service, Mary unlimited love and devotion, and Lazarus the hope of resurrection life. Together they are almost a Johannine characterization of the Pauline virtues—faith, hope, and love." Culpepper, *Anatomy*, 142.

[128] Raymond F. Collins, "The Representative Figures of the Fourth Gospel," *DRev* 94 (1976): 26–46, 46.

[129] Some scholars criticize Collins' view that the Lazarus story was circulated in response to the problem of the delayed *Parousia*. Schneiders argues that for John, who does not hold future eschatology, death before the end day is not a problem. For John, the real problem is the death itself of a believer, which means Jesus' absence. Schneriders, "Death in the Community of Eternal Life: History, Theology, and Spirituality in John 11," *Interp* 41, 44–56, esp. 47. Esler and Piper also do not see the delayed *Parousia* as the problem, but the death itself and Jesus' absence. *Lazarus, Mary and Martha,* 110–11. Cf. Martyn sees the problem of the delayed *Parousia* as a context of the Lazarus story. James P. Martyn, "History and Eschatology in the Lazarus Narrative John 11:1–44, " *SJT* 17, (1964): 332–343, esp. 334.

[130] Lincoln, "The Lazarus Story," 215.

[131] Dennis, *Jesus' Death and the Gathering of True Israel*, 243.

that to which it points: eschatological restoration and life."[132] This interpretation can best explain the communal and national scope of the resurrection of Lazarus that we have seen. As the representative figure for the restored Israel, Lazarus' resurrection shows the restoration of the nation, the true Israel.

Such national and cosmic scope of the resurrection is also found in Jesus' death and resurrection, for which Lazarus' resurrection is the immediate catalyst. The scope of Jesus' death and resurrection reaches further beyond the Jewish nation to the children of God scattered around the world. At the Sanhedrin, Caiaphas says, "You do not know anything. Do you not think that it is better for you to have one person die for the people than to have the whole nation destroyed?" (11:49–50) The narrator immediately provides an explanation: "He did not say it on his own, but being high priest of that year, he prophesized that Jesus was about to die for the nation. And not only for the nation alone, but also to gather into one the children of God who were scattered" (11:51–52). Here, Jesus' death will result in not only the restoration of the nation, but also in the restoration of God's people scattered around the world. Dennis says, "Lazarus' resurrection therefore is an anticipation of the restoration of the children of God, or the creation of a new people, in 11:52."[133] The resurrection of an individual Lazarus anticipates the restoration of a larger communal entity, of people scattered around the world.

To summarize, the scope of Lazarus' resurrection is both individual and communal. While Lazarus as an individual receives focus and his personal relationship with Jesus is stressed, the narrative shows the further scope of his resurrection. Lazarus' resurrection is experienced by his family and the community and is expressed as a

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[132] Dennis, *Jesus' Death and the Gathering of True Israe*l, 243.

[133] Dennis, *Jesus' Death and the Gathering of True Israel*, 244.

restoration of the family and community. As a representative figure, Lazarus' resurrection could show the restoration of the true Israel.

The individual scope of the resurrection belongs to Type 2 resurrection in *1 Enoch*, while the larger cosmic and communal scope belongs to Type 1 resurrection. As in John 5 and John 6, the scope of Lazarus' resurrection shows a combination of Type 1 and 2 resurrections.

4.7 *Time*

In this section, I will discuss the time of the resurrection. The issues are: when does the resurrection happen, how does the resurrection relate to the present, and what temporal change does the resurrection entail?

First, the dialogue between Jesus and Martha is essential in examining the temporality of the resurrection. The issue is whether Jesus refutes Martha's faith in the resurrection on the last day and redefines the resurrection as a present experience for believers.

In 11:21 Martha explicitly states that Jesus' presence would have prevented Lazarus' death. Then, she continues that "even now (καὶ νῦν)", that is, even now when Lazarus is dead and has been in the tomb for four days, she knows that whatever Jesus asks God, God "will give (δώσει)" Jesus. Her words do not explicitly state what she expects Jesus to ask God. However, given that Lazarus is dead, they imply an expectation that Jesus will ask God to bring Lazarus back to life.

The reader shares a stronger expectation than Martha that Jesus can raise Lazarus from the dead. Unlike Martha, the reader knows that Jesus himself declares in the beginning of the narrative that the sickness of Lazarus is not for death, but for the glory

of God (11:4). Jesus has declared that he goes to Bethany to wake Lazarus up (ἐξυπνίζω) (11:11). In Hakola's words, "the reader is better informed of the situation than the sisters."[134] Furthermore, as we have seen in the previous chapter, Jesus declares in chapter 5 that God will show "a greater work so that you get surprised" (5:20) after his healing miracles. Jesus spells out this greater work as raising the dead: "As the father raises the dead and gives life, in the same way the son gives life to those he wishes" (5:21). In John 6, Jesus repeatedly declares that he will resurrect believers on the last day (6:39, 40, 44, 54). These prolepses have generated an expectation among its readers that Jesus can raise Lazarus out of death.

Jesus' short answer in 11:23, "Your brother will rise", using the future tense, shows continuity with Martha's expression of trust in the future tense.[135] Jesus employs the intransitive verb "rise" (ἀνίστημι)[136] in the future indicative. Jesus speaks of the future action, yet leaving it ambiguous how and when Lazarus will rise.[137] This future can be a distant future or an immediate future. Unlike John 6, where Jesus repeats that he himself will raise the believers, here, resurrection is expressed in the intransitive verb.

In response to Jesus' declaration of the future resurrection, Martha expresses her knowledge in the future resurrection on the last day in v. 25; "I know that he *will rise* in resurrection *on the last day*". Whereas Jesus simply employs the future tense "will rise"

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[134] Hakola, "A Character Resurrected," 240.

[135] Moloney ("Can Everyone be Wrong?" 513) thinks that Jesus "corrects" Martha's view that "Jesus can work miracles because anything he asks of God will be granted." However, Jesus' words in verse 23 do not seem to "correct" Martha's trust in Jesus. Rather, Jesus responds to Martha's trust by foretelling the rising of Lazarus.

[136] The verb ἀνίστημι is used in John 6. In John 5 and in 12:1 and 12:9, the verb ἐγείρω is used.

[137] In John 6, Jesus himself is the subject of the verb ("I will resurrect").

in v. 23, leaving it ambiguous exactly when this future refers to, Martha adds the phrases "in resurrection" (ἐν τῇ ἀναστάσει) and "on the last day" (ἐν τῇ ἐσχάτῃ ἡμέρᾳ). The addition of the phrase "in resurrection" accentuates her belief in the *concept* of the resurrection. The addition "on the last day" specifically sets the resurrection on the specific day in the future.

As we have seen in chapter 2, in *1 Enoch*, "the day" in the singular form refers to the specific day of the judgment and resurrection, which functions as a transitional point toward which the whole eschatological drama moves. By contrast, the plural form "the last days" refer to the end time process.[138] In chapter 3 we have examined that in John 6, the future resurrection is declared three times to take place on the "last day." We have examined that in John 6, the resurrection on the last day is declared repeatedly as the result of possession of eternal life in the present time and that the end day does not function as the transitional time toward which the end scenario is moving.[139]

In the Lazarus narrative, Martha is presented in 11:24 as possessing the knowledge which conforms to Jesus' declarations in chapter 6 of the resurrection on the last day (6:39, 40, 44, 54). The emphasis on the concept of the resurrection on the last day seems to present Martha as expressing common knowledge shared by the reader. The reader finds in Martha's saying the belief expressed in John 6. As Martha knows, the reader also knows the concept that the believers will be resurrected on the last day.

To Martha who fixes the perspective to the specific day in the future, the last day, Jesus first declares "I *am* resurrection and life." As elsewhere in the Gospel with the "I Am (ἐγώ εἰμι)" formula, the present tense is employed for the verb. By employing the

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[138] See § 2.2.1; 2.4.2, 2.4.4; 2.5.1, 2.5.2.

[139] See § 3.4.7.

present tense, Jesus moves the focus to the present. Brown says, "This is the direct answer to Martha's profession in 24 and (without excluding the final resurrection) tells her of the present realization of what she expects on the last day."[140] As Brown points out, Jesus' use of the present tense does not necessarily negate Martha's belief in the concept of resurrection on the last day. Yet Jesus' self–declaration moves the perspective to the present time and the person of Jesus who himself is the resurrection. The following two sentences immediately move the perspective again to the future:

> One who believes in me, if he dies, he *will live* (ζήσεται). (11:25b)
>
> And everyone (πᾶς) who lives and believes in me *will never die (*οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα*)*. (11:26a)

While some interpreters regard the two sentences as synonymous parallelism expressing the same thing,[141] the first sentence, without the adjective πᾶς, refers primarily to the fate of Lazarus, while the second sentence is a general statement concerning "every" believer. The first sentence admits the existence of death ("even if he dies"), yet declares its transcendence by the future living, "he will live" (ζήσεται). "He will live" refers specifically to the resurrection of Lazarus which is about to take place later in the narrative. While the sentence itself does not make it clear when this future can take place, it is an immediate future about to happen within the narrative.

The second sentence is a general statement concerning "everyone who lives and believes in Jesus." Those who are living, including Martha, Mary and other believers,

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[140] Brown, *The Gospel*, 2:434.

[141] So Bultmann, *The Gospel of John*, 403; Schnackenburg, *The Gospel*, 2:331. Against this view, Beasley–Murray (*John*, 190) follows Dodd's interpretation that the first sentence explains "I am resurrection," whereas the second sentence takes up "I am life." See also Dodd, *Interpretation*, 365.

will never die (οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα). The emphatic negation οὐ μὴ and the aorist subjunctive are used with the phrase εἰς τὸν αἰῶνα. Without the phrase εἰς τὸν αἰῶνα, the sentence negates the possibility of death in the future in the strongest way. The use of the emphatic negation together with the phrase shows the strongest way to negate a possibility in the future.

As we have seen in chapter 3, in John 6, "will live forever" builds on the two references to the resurrection on the last day and accentuates the futuristic dimension of eternal life made possible by the resurrection on the last day.[142] In John 11, a similar use of the terminology occurs. Instead of "will live forever," two expressions are used: "will live" and "will never die." Both expressions follow Martha's expression of faith in the resurrection on the last day. Jesus' declaration of "will live" and "will never die" does not refute Martha's belief in the resurrection on the last day, but builds on it. *Because of* the resurrection on the last day, even if Lazarus dies, "he will live" and one who believes and lives "will never die."

The issue is when the resurrection happens. While Martha associates it with the last day, Jesus does not associate it with the last day. "Will live" in the first sentence takes place soon within the narrative when Lazarus comes out of the tomb. The second sentence "will never die," as a general statement, has the more futuristic perspective, extending the view further into the eschatological future. This future is made possible because of the resurrection on the last day.

As we have seen in John 5 and 6, the future resurrection does not stand in tension with the present, rather it is spoken of as the result of the present reality of eternal life.

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[142] See § 3.4.7.

The stronger juxtaposition of the present and future in John 5 and 6 continues in the Lazarus narrative and reaches its climax. One who believes in the present time will live in the future, and one who believes in the present time will never die in the future. The future living and the transcendence of death is spoken of as the result of the present action of "believing" in Jesus. The future and the present do not stand in tension, rather the present continues into the future.

The destabilization of the future and present reaches its climax when Lazarus comes out of the tomb, realizing "will live" in the present time within the narrative. The future resurrection expected to occur on the last day takes place partially in the case of Lazarus.

The second half of the narrative provides glimpses of the new life of Lazarus. Lazarus lies down with Jesus at a dinner table (12:2). Lazarus enjoys a fellowship with Jesus and his disciples. Lazarus' new life is put under the shadow of Jesus' death. The house is portrayed as a place where Jesus is prepared for his burial, his departure from the world. As I have argued in the section of form and space, Lazarus' resurrection is expressed as a transition from tomb to the house. By stimulating the senses of the reader, the Lazarus narrative enables the reader to experience the transition from death to life. Thus, the resurrection has a futuristic dimension. It continues to provide the transition for the future reader.

The narrative leaves the fate of Lazarus ambiguous.[143] Despite the reports of the attempts to kill Lazarus (12:11), Lazarus' death itself is not reported. Some interpreters

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[143] Hakola states: "Lazarus's destiny, however, is concealed from the reader: the narrative does not tell whether the Jews ever fulfilled their plans to get rid of Lazarus or,

identify the beloved disciple in chs. 13–21 with Lazarus,[144] and see this identification as the key to understanding the rumor that the beloved disciple would "not die" (21:23). Although this theory cannot explain why the beloved disciple is not explicitly identified as Lazarus after chapter 13, the argument has certain strengths. If some people identified the beloved disciple with Lazarus, it makes sense why there was a rumor that the beloved disciple would not die. Because the beloved disciple Lazarus was believed to have been resurrected, the rumor spread that he would not die. Given the significance attributed to the Lazarus narrative within the entire Gospel, the theory that Lazarus, the beloved disciple, stands behind the traditions of this Gospel as an eyewitness carries certain strength.[145] The portrayal of the beloved disciple in Jesus' bosom at the last supper in 13:23 resonates with the figure of Lazarus who lies down with Jesus at the dinner table in 12:2. Both Lazarus and the beloved disciple enjoy closeness to Jesus at the dinner table. Both are presented as a paradigmatic figure whom Jesus loves.

The identification of Lazarus with the beloved disciple can be best understood if Lazarus' raising is understood as resurrection. The resurrection that should happen on the last day has already happened in the case of Lazarus. If so, Lazarus should not die the

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if they did not kill Lazarus, what happened to him. These questions are left for the reader to ponder." Hakola, "A Character Resurrected," 246–247.

[144] Floyd Filson, "Who Was the Beloved Disciple?" *JBL* 68 (1949): 83–88; J. N. Sanders, "Those Whom Jesus Loved: St. John xi. 5," *NTS* 1 (1954–55): 29–41; David J. Hawkin, "The Function of the Beloved Disciple Motif in the Johannine Redaction," *Laval theologique et philosophique* 33 (1977): 135–50; James Charlesworth, *The Beloved Disciple: Whose Witness Validates the Gospel of John?* (Valley Forge: Trinity Press International, 1995), 185–192; Stibbe, *John as Storyteller: Narrative Criticism and the Fourth Gospel* (Cambridge: Cambridge University, 1992), 78–80, 154–157. The list of scholars who hold this view is found in Lincoln, "I am the Resurrection and the Life," 215. See also Culpepper, *Anatomy*, 141, n. 84.

[145] See Stibbe, *John as Storyteller*, esp. 78–80, 154–157.

second death. The rumor that the beloved disciple would not die can be best understood within this context. The Lazarus narrative does not make a distinction between the resuscitation and the resurrection, but portrays the raising of Lazarus as resurrection.

To summarize, the Lazarus narrative shows a stronger combination of the present and future time as in Type 2 resurrection. The future resurrection on the last day already happens in the present time in the case of Lazarus. Jesus, revealing himself as the resurrection, declares that believing in him in the present time will result in the future resurrection. Further, Jesus brings Lazarus out of the tomb, realizing the resurrection on the last day in the present time. Jesus does not refute Martha's belief in the concept of the resurrection on the last day. However, Jesus realizes what is expected in the last day in the present time. Thus, the resurrection on the last day is not the transitional time toward which the eschatological scenario is moving as in Type 1 resurrection. Rather, the end day begins in the present time in some way, which shows more similarity to Type 2 resurrection. Lazarus' resurrection showcases what will happen to all others. Only such an understanding can explain the rumor that the beloved disciple would not die. However, Lazarus' resurrection does not fully realize the prolepses in John 5 and John 6. As I have argued in the previous chapter, John 5 and John 6 function both as prolepses to Lazarus' resurrection and as eschatological prolepses. Lazarus' resurrection as a preview of the eschatological resurrection points forward to the future resurrection of all. Also, the Lazarus narrative continues to provide the reader an opportunity to experience the transition from death to life. Thus, the present dimension is combined strongly with the futuristic dimension.

4.8 *Conclusion*

To summarize, we have examined the resurrection of Lazarus from four aspects: form, scope, space and time. Lazarus' resurrection is a narrative embodiment of the resurrection declared in John 5 and 6. Continuing from John 5 and 6, Lazarus' resurrection continues to stand in the apocalyptic tradition of the resurrection, combining the two types of resurrection. Lazarus' resurrection shows physical, earthly, cosmic aspects (Type 1), while also showing individual scope and a stronger juxtaposition of future and present (Type 2).

As for the form, I have argued that the physical form of Lazarus' resurrection is emphasized, while the body becomes the locus for the glory to be revealed. This emphasis on the physicality of the resurrection shows similarity to Type 1 resurrection. Lazarus' death is caused by sickness, physical deterioration, and the transcendence of his death, resurrection, is presented primarily in physical terms. In his new life, Lazarus takes part in the communal meal with Jesus and his family. The resurrected life is portrayed as being freed of problems, and eating is an important motif associated with the resurrected. In John 5, resurrection is placed in continuity with the healing miracle; and in John 6, eating, taking part in the Eucharistic meal, is the precondition for the future resurrection. Lazarus' resurrection stands in line with Type 1 resurrection, emphasizing the physical form of his resurrection. At the same time, Lazarus' body becomes the locus where the heavenly glory is revealed. The body is credited with spiritual significance. This concept may show some resonance with the transfigured body of the resurrected in the book of Parables in the Type 1 resurrection.

As for the space, Lazarus' resurrection shows strong similarity to Type 1 resurrection. Lazarus' resurrection is presented as an exit from the tomb, and his new life is located in the house in the earthly realm. Lazarus is not transposed to the heavenly realm, rather he is restored to the life on the earth. As seen in chapter 2, in Type 1 resurrection, the locus of the resurrected is the earth. The house is an important locus for the resurrected in the Animal Apocalypse, and the bodies arise from the earth in the book of Parables. In John 5, the tombs are the place from which the bodies emerge. The Lazarus narrative portrays the exit from the tomb, as in John 5, and portrays his resurrected life in the house.

As for the scope, I have argued that the consequences of the resurrection of an individual Lazarus extend to larger entities of family, community, nation and world. This scope of the resurrection shows similarity to both Type 1 and Type 2 resurrection. The scope of Lazarus' resurrection is an individual Lazarus and the intimate relationship between him and Jesus is stressed. Such a focus on individuals shows a similarity to Type 2 resurrection. Individual conduct, not communal identity, determine one's fate after death. In John 5 and 6, the personal relationship between the resurrected individual and Jesus is stressed, and the focus is laid on individuals. At the same time, the scope of Lazarus' resurrection extends to larger entities such as family, nation and the cosmos. Lazarus' death and resurrection is at the same time presented as the restoration of the family. Jesus' resurrection, to which Lazarus' resurrection points, brings in the restoration of nation and the cosmos. The larger scope of the resurrection shows a similarity to Type 1 resurrection.

As for the time, I have argued that Lazarus' resurrection shows a stronger juxtaposition of the present and future time as in Type 2 resurrection. While Martha associates the resurrection with the specific day in the eschatological future, Jesus moves the perspective to the present time. He declares that belief in him in the present time will result in the future resurrection. The future tense is employed to speak of the resurrection, yet it is ambiguous when this future will happen. In case of Lazarus, this future is soon to take place within the narrative in the present time. In the case of believers, it is yet to happen in the eschatological future. There is no strong tension between future and present. This shows a similarity to Type 2 resurrection, which stresses the imminence of the future time.

Continuing from the resurrection in John 5 and 6, Lazarus' resurrection shows similarity to Type 1 resurrection in form, space, and scope, and to Type 2 in scope and time. Lazarus' resurrection shows both individual and communal scopes and a stronger juxtaposition of present and future. Lazarus' resurrection stands in the tradition of resurrection in the apocalyptic literature and combines the two types of resurrection. The stronger juxtaposition of the present and future time does not necessarily result in the individual scope of the resurrection. Rather, Lazarus' resurrection shows individual as well as corporate scopes. The transition from death to life is already experienced corporately. Yet, this corporate resurrection does not fully take place. As a representative resurrection of all believers, Lazarus' resurrection showcases the resurrection of all in the tombs.

In the previous chapter, I pointed out that in John 5 and 6, the signs have highlighted the physical, communal and earthly aspects as in Type 1 resurrection. These

signs showcase the physical, communal and earthly aspects of salvation in the present time. In the Lazarus narrative, in a similar way, the narrative of the actual miracle of Lazarus' resurrection highlights the physical, communal and earthly aspects of the resurrection. The emphasis on the sickness and the actual portrayal of the exit from the tomb, as well as the eating scene highlight the physical form of the resurrection. Also, the portrayal of his sisters, and the crowd's transition from death to life highlight the communal scope of Lazarus' resurrection. Furthermore, the actual portrayal of Lazarus' emergence from the tomb to the house highlights that the transition from death to life takes place on earth. These aspects belong to Type 1 resurrection and show that resurrection in John entails material changes in this world and has cosmic span. The material change is not only experienced by individuals, but also is experienced by the community. Furthermore, this transition is experienced by the reader. The Lazarus narrative, by portraying the resurrection from the tomb and the aftermath episode vividly, enables the reader to experience the transition from death to life. Lazarus' resurrection highlights that the salvation Jesus offers to this world, resurrection, is in fact a cosmic event. The resurrection entails changes in the material world, takes place on the earth, and has a cosmic scope. Also, the resurrection has a chronological dimension. It took place at a specific point in history and continues to take place in the present time and further in future. The Lazarus narrative has an open and futuristic dimension in that the reader continues to experience the transition from death to life.

CHAPTER FIVE: CONCLUSION

In chapter 1, I posed the research questions as the following: Does John depart from apocalyptic eschatology that speaks of God's saving action in history, targeting both the cosmos and human beings? Does the salvation in John lose its cosmic span? How is the future element related to the present eschatology? By reading the Lazarus narrative through the lens of the resurrection on *1 Enoch*, I have demonstrated that the resurrection stands within the tradition of apocalyptic eschatology and that the salvation in John retains its cosmic and futuristic scope.

In chapter 1, I briefly examined the research history of Johannine eschatology and concluded that futuristic and cosmic aspects of Johannine eschatology have been overlooked in both historical and literary studies of the Gospel of John and that the Lazarus narrative is the prime example of this tendency. At the same time, I pointed out that in many comparative studies of the Gospel of John and apocalyptic literature, the concept of resurrection has not attracted enough attention. I also have pointed out that *1 Enoch* has been the important comparative material within the studies that examine the relation of the Gospel of John with apocalyptic literature. Also, *1 Enoch* contains the most references to the resurrection and provides the best example to examine the diverse portrayal of the resurrection in apocalyptic literature. Thus, I single out *1 Enoch* as the case study of apocalyptic literature.

In chapter 2, I identified the four categories—Form, Scope, Space and Time—as the key elements that capture the dynamics of the resurrection passages in *1 Enoch*. The form of resurrection is whether the new life takes the form of body or spirit. The scope of

the resurrection is whether the resurrection concerns individuals or the restoration of larger entities such as community, nation and the cosmos. The space of the resurrection is the locus of the resurrected—whether they are located on the earth or in heaven. The time of the resurrection is when the resurrection takes place and how it is related to the present time. These four categories enable me to analyze more precisely how the resurrection is portrayed in *1 Enoch* and to identify two types of resurrection. Type 1 resurrection lays more emphasis on body, earth, community and future. Resurrection is portrayed in physical terms, and eating is an important motif of the resurrected. The resurrected person is restored to the life on the earth, and the house is the locus of the resurrected. This resurrected life is conceived of as a communal one. The resurrection functions as a distinctive transitional point between the present time and the future age, which is characterized by eternity. Type 2 resurrection lays more emphasis on souls, heaven, individuals and the present time. The form of the resurrection is the soul, and often the astral imagery is used. The resurrection is portrayed as individuals' ascent to heaven, and the resurrected become shining stars. In terms of time, while the resurrection is to take place in the future time, this future time does not function as a transitional point. Rather, the imminence of the future in the present time is stressed. Identifying the four categories and two types provided me with the analytical tool with which to read the resurrection passages in John in conversation with *1 Enoch*. Also, finding the two different types of resurrection cautions me in terms of the diverse ways in which the resurrection is described. Type 1 does not exhaust all of the ways the resurrection is spoken of in *1 Enoch*. In *1 Enoch*, an individual scope of the resurrection as in Type 2 also exists. In

fact, it seems that in *1 Enoch*, individual scope exists alongside of the cosmic and communal scopes.

In chapter 3, I read the resurrection passages in John 5 and 6 that make the first references to the general resurrection and their relation to the Lazarus narrative is essential to the interpretation of the Lazars narrative. By examining the narrative contexts, I first argue that in John 5 and 6, the signs and discourse together constitute a narrative that develops the theme of resurrection. In John 6, the feeding sign is expressed as the Messianic banquet for the resurrected, while the sign of walking on the water prepares the reader for the heightened Christological statement that declares Jesus as the agent of the resurrection. Then, I have argued that the resurrections in John 5 and 6 function both as internal and external prolepses. As internal prolepses, they narrate Lazarus' resurrection in advance. As external prolepses, they narrate resurrection in the time of Johannine community (historical prolepses) and resurrection in eschatological future (eschatological prolepses). Then, I read John 5 and 6 by applying the four categories from *1 Enoch*. As in *1 Enoch*, John 5 and 6 also exhibit the four categories as main dynamics of the resurrection passages and can be read through these categories. John 5 and 6 combine the two types of resurrection in *1 Enoch*.

In John 5 and 6, the form of resurrection is physical (Type 1). In John 5, resurrection is spoken of as a greater miracle than healing. In John 6, the participation in the Eucharistic meal becomes the precondition for the future resurrection, and the feeding sign points to the eschatological Messianic banquet, the blessing for the resurrected. As in Type 1 resurrection in 1 Enoch that speaks of the Messianic banquet for the

resurrected; also in John 6, communal eating with the Son of Man is conceived of as the blessing for the resurrected.

Concerning space, as in Type 1 resurrection, in John 5, the resurrection is portrayed as the exit from the tomb on the earth. The transition from death to life takes place on the earth in John 5. In John 6, the locus of the resurrected is not clearly stated, but the resurrection is the purpose of Jesus' descending movement from heaven to earth and the feeding sign on the earth points to the Messianic banquet. Thus, in form and space, John 5 and 6 belong to Type 1 resurrection in *1 Enoch* that speaks of the resurrection as arising of the bodies from the earth, and the earth's restoration of the bodies.

While the form and space belong to Type 1, in scope John 5 and 6 shows both individual and communal scopes, belonging to both Type 1 and Type 2 resurrection. In John 5, individuals are the scope of the resurrection. The fate of "all who are in the tombs" is determined not by communal identity but by individuals' behaviors. Yet, a community of believers who stand in a special relationship with Jesus is presupposed. John 5 shows both individual and communal scope of the resurrection. The healing sign speaks of the transition from life and death of the whole household. John 5 shows the creation theme that suggests that the scope of the creation includes all creatures. Similarly, while John 6 shows the strong focus on individuals, it also shows the larger scope of the community and the cosmos. In John 6, the scope of the resurrection is always in the singular form "him" and individual action of believing and seeing determines one's fate after death. At the same time, the object of the salvation extends to all the creatures created by the Logos. The communal and cultic setting of the Eucharist also suggests the communal scope of

the resurrection. Thus, John 5 and 6 show both individual and communal, cosmic scope as in Type 1 and Type 2 resurrection.

Concerning time, John 5 and 6 show a stronger juxtaposition of present and future, thus belonging to Type 2. In John 5, the resurrection is spoken of as a future event, while its realization in the present time is declared. In John 6, the resurrection is spoken of as a future event resulting from the possession of eternal life in the present time. Both in John 5 and 6, the resurrection does not function as a distinctive point that divides the present and the future. Rather, as in Type 2, the future time is juxtaposed with the present time in a stronger way.

Thus, resurrection passages in John 5 and 6 stand in the apocalyptic tradition on resurrection, showing a unique combination of Type 1 and 2 resurrection. While John 5 and 6 show physical form, earthly space and the communal scope (Type 1), they also show individual scope and the stronger juxtaposition of the present and future (Type 2). John 5 and 6 combine the two types of resurrection I identified in *1 Enoch*. The stronger juxtaposition of the present and future time does not necessarily mean that the other categories also fall into Type 2 resurrection. Rather, we see the physical form, communal and cosmic scope, and the earthly space as in Type 1 resurrection. I also have pointed out that the preceding signs highlight these physical, earthly and communal scopes as in Type 1 resurrection. The signs showcase the understanding that the transition from death to life takes place in a physical form on the earth, which has communal effects. Resurrection in John 5 and 6 are apocalyptic and show the cosmic scope and the earthly space of salvation, while showing the stronger juxtaposition of future and present. Thus, before reading the Lazarus narrative, the reader already knows that Jesus will perform

greater work than the healing: he will perform the resurrection. The reader also knows from John 5 and 6 that the transition from life to death takes a physical form, communal effects, and takes place on the earth. The reader also knows that the future eschatological salvation starts in the present time. The signs showcase eschatological salvation in the present time.

In chapter 4, I read the Lazarus narrative by applying these four categories and argue that continuing from John 5 and 6, the resurrection of Lazarus stands in the apocalyptic tradition on resurrection, combining the two types of resurrection. Lazarus' resurrection is a narrative embodiment of the resurrection in John 5 and 6.

As for the form, the Lazarus narrative emphasizes the physical form of the resurrection, which shows similarity to Type 1 resurrection. Lazarus' death is caused by sickness. As in John 5, resurrection is described as a greater miracle than the healing miracle and Lazarus' sickness is emphasized as the cause of his death. The portrayal of his resurrection, the exit from the tomb, highlights specific parts of his body. The resurrected Lazarus participates in the communal meal, which has resonances with the Messianic banquet. Also, the focus on the body as the locus where the glory is revealed may show similarity to the idea that the resurrected will wear the garment of glory in Type 1. Such emphasis on the physical form of the resurrection places Lazarus' resurrection in Type 1 resurrection.

As for the space, Lazarus' resurrection is expressed as the exit from the tomb. Furthermore, Lazarus' transition from death to life is portrayed with spatial imageries as the transition from tomb to house in Bethany. Lazarus' resurrection is not a transference to heaven, but is a restoration of his life on the earth. Such a space belongs to Type 1

resurrection. Lazarus' exit from tomb is a narrative embodiment of John 5, which belongs to Type 1 resurrection. In *1 Enoch*, the spatial imagery of the house is used in Type 1 resurrection. The earth continues to be the locus of the resurrection in the Lazarus narrative.

Concerning the scope, Lazarus' resurrection shows both individual (Type 2) and communal (Type 1) scope of resurrection. The focus on the individual Lazarus and his personal relationship with Jesus shows similarity to Type 2 resurrection. It is the individual identity, and not the communal identity that determines the fate of the individuals after death. This individual identity is determined in relation to Jesus as in John 5 and 6. In Lazarus' narrative, Jesus' love toward Lazarus is emphasized repeatedly. The individual scope, at the same time, extends to the larger scope of the family, community, nation and cosmos, which shows similarity to Type 1 resurrection. Lazarus' resurrection, a transition from death to life, is portrayed as a family matter experienced by his two sisters, Martha and Mary. Furthermore, the crowd of the Jews from Jerusalem also experiences this transition, although the crowd's response to it is divided. Lazarus' resurrection life is portrayed as a communal fellowship in Bethany, with his sisters, Jesus, Jesus' disciples and the crowd. This communal scope is also linked to a larger cosmic scope suggested as the result of Jesus' resurrection. The large communal and cosmic focus stands in similarity with Type 1 resurrection. As in John 5 and 6, these communal scopes are spoken of along with individual scope, in the Lazarus narrative, both individual and communal, cosmic scopes are spoken of side by side.

Concerning the time, Lazarus' resurrection shows a stronger juxtaposition of present and future, showing similarity to Type 2 resurrection. The stronger juxtaposition

of the present and future time in John 5 and 6 reaches its climax in the Lazarus narrative. While the resurrection is associated with the a future last day, in the case of Lazarus it actually takes place in the present time. The declaration of the arrival of the future time for resurrection in John 5 takes a narrative form in John 11–12. At the same time, the resurrection of all who are in the tombs (John 5) and the resurrection on the last day (John 6) do not fully happen in the Lazarus narrative. Rather, Lazarus' resurrection continues to provide the reader with an opportunity to experience the transition from death to life and showcases as the sign the resurrection of all yet to happen in the future. This future does not function as a distinctive transitional point. Rather, it is a continuation from the present time which has already seen the resurrection of Lazarus. Such a strong combination of the present and future time shows similarity to Type 2 resurrection.

Thus, like John 5 and 6, Lazarus narrative stands within the apocalyptic tradition on the resurrection, showing a unique combination of Type 1 and Type 2 resurrections. In form, space and scope, Lazarus' resurrection belongs to Type 1 in that it emphasizes the bodily form, earthly locus of the resurrection, and the familial, communal and cosmic scope of the resurrection. Concerning the scope, it shows both communal and cosmic scope (Type 1), and individual scope (Type 2). Concerning the time, it shows a stronger juxtaposition of present and future (Type 2): while the resurrection is to happen in the future, in the case of Lazarus, it happens in the present time. The stronger juxtaposition of present and future does not necessarily mean that the scope is individual. Rather, Lazarus' resurrection shows an example of resurrection with both individual and comic scope. The individual scope of the resurrection is simultaneous with physical form,

communal scope and earthly location with a strong juxtaposition of the present and future.

Continuing from John 5 and 6, Lazarus' resurrection shows much similarity with the resurrection in *1 Enoch*. It shows a unique combination of the two types of resurrection and stands in the apocalyptic tradition on resurrection. In *1 Enoch*, Type 1 and Type 2 are spoken of in the different parts of the book. Type 2 resurrection is spoken of only in the Epistles. Type 2 resurrection does not show physical form, earthly space and communal scope of the resurrection. However, in John, Type 1 and Type 2 merge into one in a way in which the two types are not distinguished. John 5 and 6 and the Lazarus narrative combine the two types of the resurrection.

This combination of the two types of the resurrection is unique in John. A stronger juxtaposition of present and future does not mean that the scope is limited to individuals and the locus of the resurrection is in heaven as in Type 2 resurrection. In other words, Moule's argument that only individual salvation is present in John is not convincing.[1] Rather, John 5, 6 and Lazarus' resurrection show that the transition from death to life has already taken place both individually and communally. This transition is not a spatial transition from earth to heaven, but occurs on earth, specifically as a transition from the tomb to a house in the Lazarus narrative. This transition entails the material changes of this world, experienced both individually and communally. At the same time, though, this present dimension is intrinsically linked to the future dimension of the resurrection. Lazarus' resurrection showcases the future resurrection of all. Thus, the future and the present time are juxtaposed in a stronger way.

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[1] See §4.6, esp. 185.

The theological implications of my study concern first and foremost Johannine eschatology. As we have seen in chapter 1, cosmological and futuristic aspects of Johannine salvation have been undermined in previous studies in John. Reading John 5, 6 and the Lazarus narrative through the lens of the resurrection in *1 Enoch* retrieves the cosmic and futuristic aspects of Johannine eschatology. The focus on the individual and present dimensions in Johannien eschatology have often moved interpreters' eyes away from the cosmic and futuristic dimensions in John. The focus on the present time does not necessarily negate the cosmic and physical aspects of salvation. The Gospel of John shows a unique development in combining individual, communal and cosmic scope of the salvation. Finding in John only the individualistic and present aspects is misleading, since it overlooks the physical, cosmic, and futuristic aspects. Interpreters often overlook these aspects. My reading demonstrated that these aspects are important parts of the Johannine narrative and thus constitutes an important part of Johanninine theology.

In John individual and community do not stand in tension, but rather the two stand in a new relationship. As many interpreters recognize, the Fourth Gospel has a focus on individuals who interact with and respond to Jesus. Lazarus' resurrection primarily targets Lazarus, an individual, a friend of Jesus. Yet, the resurrection of Lazarus at the same time has the larger scope of family, community and cosmos. The way in which the scope of the resurrection extends from an individual Lazarus to larger community does not assume hierarchy of individual over and against community, yet speaks of it alongside and within the larger concerns. Individual concern is thus not placed "over" communal and cosmic concerns. The way in which the scope of the resurrection extends seems to assume no hierarchy of individual over against community.

In *1 Enoch*, the two types of the resurrection express both individual and cosmic scopes of the resurrection. John combines these two types of resurrection, thus the larger scope of resurrection shows a larger cosmic scope of salvation in John and demonstrates that John still stands within the tradition of apocalyptic eschatology.

Further, our analyses of the temporal aspects of the resurrection can explain how the present and future aspects are interrelated in Johannine eschatology. Both Type 1 and Type 2 resurrection postulate the resurrection in the future. However, in Type 2, the present time and future time do not stand in strong tension as in Type 1. The arrival of the future time is declared, and the future resurrection happens in continuation of, or as a result of the present possession of eternal life. Lazarus' resurrection has both present and future aspects. It is present in that Lazarus is resurrected and God's glory is already revealed in Lazarus' body. At the same time, it has future dimension in that the Lazarus' resurrection only showcases the future resurrection of all yet to happen. Thus, it has the future aspect. Future resurrection is not conceived as a distinctive transitional point as in Type 1. In Type 2, future and present are more strongly combined, and the future resurrection results from the present state. Lazarus' resurrection does not "point to" something different, but itself showcases what the resurrection is. As in Type 2 resurrection, Lazarus' resurrection shows a stronger combination of present and future aspects. In John, the decisive time has already arrived with the sending of the Son to the earth. Thus, the present time and future time do not stand in the strong tension. Yet, it does not mean there is no futuristic aspect in Johannine salvation. John 5 and 6 function both as internal and external prolepses. As internal prolepses, they narrate Lazarus' resurrection in advance and generate the reader's expectation. As external prolepses, they

narrate the resurrection to happen in the time of Johannine community and also in eschatological future. Lazarus' resurrection showcases and points forward to the eschatological salvation in the earthly realm. Further, the reader, by reading the Lazarus narrative, experiences the transition from death to life. Thus, the present and futuristic aspects are intrinsically intertwined and constitute the important component of the Johannine eschatology.

Second, the implications of my study concern the interpretation of signs. Interpreters have long attributed less significance to the signs. Such devaluation of signs is widespread especially in Protestant scholarship, as typically represented by Bultmann. Interpreters contrast signs with words, and the theological values of the signs are depreciated. Form and redaction criticism attribute materialistic miracles to the so-called the sign source and higher theology to the Evangelist. Such studies implicitly presuppose a dualism between the miracle and the word, or the miracle and its spiritual meaning. Literary studies, on the other hand, do not distinguish between the source and the theology of the Evangelist, but by emphasizing the referential or symbolic characters of the sign, find the spiritual meaning of the sign in the higher dimension in the spiritual realm. Such an interpretation, in a different way, seems to be still caught up with the dualism of the word and the sacrament, or the dualism of spirit over and against flesh. My reading of John 5, 6 and the Lazarus' resurrection demonstrate that the meaning of the sign is expressed in the narrative form of the sign. The sign and discourse together constitute the narrative in which the meaning of the sign is expressed. The sign does not "point to" something else, but showcases the salvation gifts. Lazarus' resurrection is not portrayed as a physical resuscitation that points to resurrection. The distinction between

the resuscitation and resurrection is not made in the narrative. Lazarus' resurrection is portrayed as a resurrection itself that showcases the eschatological resurrection. In themselves, the signs disclose the reality of salvation. As such, the signs constitute part of the incarnation and highlight the physical, communal and cosmic aspects of the incarnation. The Lazarus narrative, as the greatest sign, showcases the resurrection gift and demonstrates the content of the revelation. The salvation Jesus brings to this world entails material changes, concerns individuals, community and the cosmos, and takes place on the earth. One can experience this transition with bodily senses. John 11:1–12:11 continues to provide the reader an opportunity to experience the transition from death to life. As such, the Lazarus narrative continues to be a sign in the world.

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