

**THE UNIQUENESS OF JESUS CHRIST IN JOHN 14:6
EXCLUSIVITY AND INCLUSIVITY IN JOHN'S GOSPEL**

1. THE PROBLEM OF THE THESIS AND ITS JUSTIFICATION

The verse that will be studied in this dissertation is John 14:6. "I am the Way, and the Truth, and the Life; no one comes to the Father except through me." This is an important saying of Jesus in the Farewell Discourse of the Fourth Gospel. For Rudolf Schnackenburg, it is "a culminating point in Johannine theology. It forms a classical summary of the Johannine doctrine of salvation that is based entirely on Jesus Christ"¹ G. R. Beasley-Murray observes that "the saying is commonly recognized as ranking with John 3:16 as an outstanding expression of the Gospel."² Gail R. O'Day states that "at the heart of Christianity is this affirmation of the decisive revelation of God in the incarnation... what distinguishes Christians from peoples of other faiths is the conviction given expression in John 14:6."³ Although this saying was not quoted in the teachings of the first Councils, it is used to defend the exclusive approach of the Christian church throughout many centuries, confessing that Jesus is the unique Mediator and the only way to the Father, and that explicit faith in him is necessary for salvation.⁴

¹ Rudolf Schnackenburg, *The Gospel according to St John*, vol.3 (New York: Crossroad, 1982), 65.

² George R. Beasley-Murray, *John*, Word Biblical Commentary (Waco Texas: Word Books, 1987), 252.

³ Gail R. O'Day, *The Gospel of John: Introduction, Commentary and Reflections*. The New Interpreter's Bible. A Commentary in Twelve Volumes (Nashville: Abingdon Press, 1995), 745.

⁴ Ida Glaser, *The Bible and Other Faiths. Christian Responsibility in a World of Religions* (Downers Grove, IL: Intervarsity Press, 2005), note 3, 241, said that Hendrick Kraemer, one of the best-known exclusivist writers of the mid-twentieth century, uses this verse in his *The Christian Message in a Non-Christian World* (Edinburgh House, 1938), 106.

The Second Vatican Council, while confessing the uniqueness of Jesus Christ, officially introduced something new in the history of the Church. The Dogmatic Constitution on the Church (*Lumen Gentium* 16), states that: "Those also can attain to salvation who, through no fault of their own, do not know the Gospel of Christ or his Church, yet sincerely seek God, and moved by grace, strive by their deeds to do His will as it is known to them through the dictates of conscience."⁵ Thus explicit faith in Jesus is no longer a *sine qua non* condition to be saved. God may give salvation to "those who, without blame on their part, have not yet arrived at an explicit knowledge of God and with His grace strive to live a good life."⁶

The new approach of the Second Vatican Council paved the way for dialogue with other religions. For some theologians, however, the proclamation of faith in John 14:6, by its exclusivistic tone, is a big obstacle to interfaith dialogue in a pluralistic world. Craig R. Koester thinks that the problem arises from the repeated use of the definite article in Jesus' statement. "Many objections presumably would fade if the text read, "I am a way, and a truth, and a life," however, "the word 'the' stubbornly appears before each of the three terms 'way', 'truth', and 'life' in Greek as in English."⁷

John 14:6 is truly a *skandalon* for pluralist theologians. Michael Hakmin Lee notes that in our 21st century, we have witnessed a confluence of many factors that has given rise to a contemporary social and intellectual

⁵ James H. Kroeger, ed. *Documents of Vatican Council II* (Manila: Paulines, 2011), 46. Cf. *Gaudium et Spes* 22.

⁶ *Ibid.*

⁷ Craig R. Koester, "Jesus As The Way To The Father in Johannine Theology (John 14:6)," *Bibliotheca Ephemeridum Theologicarum Lovaniensium* 184 (2005): 119.

environment that widely views the ideology of pluralism favorably.⁸ The exclusivism is oftentimes charged of intolerance, arrogance, and narrow-mindedness. Using the language of Immanuel Kant, John Hick contrasts “the single divine *noumenon*, the Eternal One in itself, transcending the scope of human thought and language” with “the plurality of divine phenomena.” For him, religions “constitute varying human responses, within the setting of the different cultures or forms of human life, to the same infinite transcendent divine reality, which we are calling the Eternal One.”⁹ Religious pluralism posits that there are multiple, legitimate pathways to religious fulfillment. The major religions are alternate ways of encountering the same ultimate reality.

In this atmosphere of religious plurality and interfaith-dialogue, it is a fact that the uniqueness of Jesus Christ is seriously put into question. In the year of 2000, the Congregation for the Doctrine of the Faith promulgated *Dominus Jesus* to reaffirm the unique and universal mission of Jesus Christ.¹⁰ Hence it is necessary to go back to the message of John’s Gospel to investigate and re-interpret the Church teaching on the uniqueness of Jesus, because “if there are no better reasons for believing one thing or another, then does it really matter what I believe?”¹¹ Or in the words of Cardinal Ratzinger, now Pope Benedict XVI: “if there is no serious claim to truth, it also becomes

⁸ Michael Hakmin Lee, “Faith, Reason, and Christian Witness in a Pluralistic World: Interdisciplinary Reflections on the Epistemology of Religious Disagreement,” *Missiology: An International Review*, vol. XL, no. 1 (January 2012): 64.

⁹ John Hick, *God Has Many Names* (Philadelphia: The Westminster Press, 1982), 53-54.

¹⁰ Congrégation pour la Doctrine de la Foi, Déclaration *Dominus Jesus*, 6 aout 2000, n. 11, *Documentation Catholique* 97 (n. 2233, 1 octobre 2000), 812-822.

¹¹ Michael Hakmin Lee, “Faith, Reason, and Christian Witness,” 65.

meaningless and contradictory to esteem the other religions, for there is no criterion for ascertaining what is positive in a given religion by distinguishing it from what is negative, or superstitious, or deceitful."¹²

This dissertation is a research on the question of Jesus' uniqueness as suggested by John 14:6 in the light of the whole Gospel. The Catholic faith proclaims that Jesus Christ is the unique way to God the Father. Humankind comes to the Father only through him, that is, through faith in him. Jesus is not only unique in his dignity as the incarnate Logos, and the only Son of God, but also in his whole earthly life as the One who was sent by his Father. The belief in Jesus' uniqueness is a matter of life and death for Christianity and for his followers, because it has close connection to the mysteries of Incarnation and Trinity. In the "will of the Father" (6:40), God wants to communicate with us and give us eternal life through Jesus as "God, the only Son" (1:18), and through the incarnate Logos (1:14) our world may have access to God. In John Jesus himself claims that he is the only way for humanity to enter into the communion with God the Father, and also into the divine world of the Triune God (14:6).

However, Jesus' claim to be the only way to God in John 14:6 poses problems for us Christians, pastors and theologians in Asia where there are great religious traditions prior to or after Jesus' birth. If "coming to the Father" means to have eternal life and salvation, Jesus' saying in John 14:6 may raise some legitimate questions. The Gospel of John often emphasizes the necessity to believe in Jesus to have eternal life (3:18, 36; 8:24). It appears

¹² Massimo Serretti, *The Uniqueness and Universality of Jesus Christ. In Dialogue with the Religions*, (Grand Rapids, Michigan / Cambridge, U.K.: W. B. Eerdmans, 2004), x, quoting Cardinal Ratzinger at the press conference prior to the promulgation of *Dominus Jesus*.

that since Jesus Christ is the only way to the Father, no one can be saved if he does not pass 'through' him, that is, if he does not have faith in him. For John, is it necessary to believe explicitly in Jesus to be saved? What does he say about the salvation of non-Christians? These questions become all the more important if we want to preach the Fourth Gospel in Asia where the majority of people are non-Christians.

Nevertheless, it is not certain that the question would be in the mind of the Evangelist in the late first century, or whether he had a clear answer to it. Therefore, for some, it seems to be anachronistic to try to find the answer in John. But with the extant text of his Gospel, this dissertation is an attempt to explore and to search for an answer. Hopefully some hidden, implicit elements may be discovered to make known that John's Gospel, and especially John 14:6, is not as exclusive as it is often said. The Pontifical Biblical Commission asserts:

The interpretation of the Bible should likewise involve an aspect of creativity; it ought also to confront new questions, so as to respond to them out of the Bible....

...It stands in continuity with earlier exegetical traditions, many elements of which it preserves and makes its own; but in other matters it will go its own way, seeking to make further progress.¹³

The thesis of the dissertation is about the theme of the uniqueness of Jesus Christ in John 14:6 and in the whole Gospel, and faith in him as condition to have eternal life. Although exclusivity is visibly prominent, John's Gospel also gives hints of inclusivity that salvation is open to those who do not

¹³ Joseph A. Fitzmyer, *The Biblical Commission's Document "The Interpretation of the Bible in the Church" Text and Commentary* (Roma: Pontificio Istituto Biblico, 1995), 140-141.

have an explicit faith in Jesus. Specifically, the following questions will be explored:

1. What are the historical issues or debates in regard to John 14:6?
2. What is the literary relationship between the elements of the verse structure of John 14:6? [exegesis]
3. What is the Theology of John on the Uniqueness of Jesus Christ?
4. What are the elements of exclusivity of the Johannine proclamation on Jesus Christ in the Fourth Gospel? What are the elements of inclusivity of the Johannine proclamation on Jesus Christ? [exegesis]

2. THE METHODOLOGY

For the exegesis of a biblical text John 14:6, the historical-critical method will be used. "The goal of the historical-critical method is to determine, particularly in a diachronic manner, the meaning expressed by the biblical authors and editors."¹⁴ This method concentrates on "a search for the meaning of the biblical text within the historical circumstances that gave rise to it,"¹⁵ here, the early Church in the late first century. When being used without external prejudices, it may help the modern reader to understand more precisely the truth of the Scripture, and contribute to produce valuable works of exegesis. However, this diachronic approach tends to neglect "other possibilities of meaning which have been revealed at later stages of the biblical revelation and history of the Church."¹⁶ The Pontifical Biblical

¹⁴ Joseph A. Fitzmyer, *The Biblical Commission's Document*, 50.

¹⁵ *Ibid.*, 48.

¹⁶ *Ibid.*, 48.

Commission states that: "No scientific method for the study of the Bible is fully adequate to comprehend the biblical texts in all its richness. For all its overall validity, the historical-critical method cannot claim to be totally sufficient in this respect."¹⁷ That is why it should be balanced by literary criticism that belongs to a synchronic approach.

While the diachronic historical-critical method considers the biblical text as a 'window' to enable the readers to view the period about which the story tells, literary analysis focuses on the text in its final stage as a 'mirror' in order to find out what it means for the readers today.¹⁸ "Literary interpretation brackets out issues pertaining to earlier sources, or community settings, or the intentions of the historical authors reflected in their editing of received tradition..."¹⁹ Closely connected to literary interpretation is narrative criticism. This methodology will be used to analyze the narratives in John, e.g., the call of the disciples, the Samaritan woman, or the man born blind. It "seeks to comprehend the 'story world' created by the narrative – its characters, events, and settings, its frame of time and space, and its cultural beliefs and values."²⁰ Thus the ways of characterization, and the rhetorical devices which abound in John, such as repetition, irony, figures of speech, and imagery, will be explored by narrative criticism.

¹⁷ Ibid., 50-51.

¹⁸ Ibid., 61.

¹⁹ David R. Bauer, "Literary Interpretation, NT," in *The New Interpreter's Dictionary of the Bible*, vol. 3 (Nashville: Abingdon Press, 2008), 672.

²⁰ David Rhoads, "Narrative Criticism," in *The New Interpreter's Dictionary of the Bible*, vol. 4 (Nashville, Abingdon Press, 2009), 222.

John's Gospel not only explicitly quotes the Jewish Scripture (cf., 2:22; 5:39; 6:31; 12:14-16. 38-40; 13:18; 19:24. 36-37) but also contains a significant number of allusions to it. Intertextuality studies the mutual, dialectical relationship between the two Testaments. For the authors of the New Testament, the Jewish Scripture is a source of divine revelation whose fulfillment was the Christ-event. "Scripture reveals the meaning of events and events reveal the meaning of Scripture, that is, they require that certain aspects of the received interpretation be set aside and a new interpretation adopted."²¹ Intertextuality focuses on the dynamic relationship between precursor and successor texts. The successor text may redirect, complete, or negate the precursor. It may "allow new perspectives by withdrawing the meaning of the precursor."²² In John, sometimes the value of the Old Testament is relativized (4:12-14; 5:37; 6:32). By using intertextuality, "the successor may be viewed through the precursor, the precursor through the successor, and the two may be viewed together in rich resonance."²³

In order to do this dissertation, the *Greek-English New Testament, eighth revised edition* of Nestle-Aland (Deutsche Bibelgesellschaft, 1998) is considered the critical Greek text together with the Revised Standard Version. The writer will also suggest his own translation. All the tools necessary for the exegesis such as Greek dictionaries, lexica, concordances, grammar books, which are listed in the bibliography will be used. Almost forty commentaries, many selected books and monographs, plus many articles in biblical reviews,

²¹ Joseph A. Fitzmyer, *The Biblical Commission's Document*, 136.

²² Robert L. Brawley, "Intertextuality," in *The New Interpreter's Dictionary of the Bible*, volume 3 (Nashville, Abingdon Press, 2009), 65.

²³ *Ibid.*

journals, periodicals, which are available in the library of LST, especially in English and French will be used.

Below is the suggested outline of this dissertation.

Chapter 1 points out the importance of John 14:6 in the Fourth Gospel. This saying clearly affirms Jesus' uniqueness as Mediator between God and men. However, it poses the question of salvation for the non-Christians. This dissertation attempts to find out whether the Gospel gives hints to answer it.

Chapter 2 is a review of literature on John 14:6. Attention will be paid on the different points of view of biblical scholars on the exclusivity or inclusivity of this saying. Some efforts of reconciliation will also be presented and discussed.

Chapter 3 is a reading John 14:6 in the context of the whole Gospel. Historical questions (historicity, background, social setting) on John 14:6 will be treated first. Literary analysis of John 14:6 will follow to study the literary context, philology, and the relationship among the three terms 'Way', 'Truth' and 'Life.' Lastly, the themes of Jesus as the Way, the Truth and the Life in John will be presented.

Chapter 4 concentrates on Jesus' uniqueness in the Gospel of John. Jesus is unique in many ways: he is unique as the incarnate Logos; he is unique as the only Son of God the Father; he is unique as the One whom God sent; he is unique in his return to God the Father. At the end of this chapter, Jesus is presented as the one who willingly shares his uniqueness with his disciples.

Chapter 5 includes two parts: exclusivity and inclusivity in the John's Gospel. The first part presents the relationship between faith in Jesus and eternal life. However, faith in John is a dynamic process, and there were many ways to encounter the historical Jesus. The second part is about the inclusivity in John. God the Father, the eternal and incarnate Logos, and the Holy Spirit are main and active agents for the universal salvation of the world. The hints of inclusivity of John 14:6 in the light of the whole Gospel will be investigated.

Chapter 6 gives the summary, conclusion, and some recommendations.

3. DEFINITION OF KEY TERMS

Uniqueness.

"The earliest meanings of UNIQUE when it entered English around the beginning of the 17th century were "single, sole" and "having no equal."²⁴ "Uniqueness" is a noun derived from an adjective in Latin, *unicus*. "Unique" means "without a like or equal; unmatched; unequalled; single in its kind; uncommon or rare."²⁵ "Unique" used as a noun means "a person or thing distinguished as the only one of its kind."²⁶ However, this term is still ambiguous, because "it could mean that every event and every person is different from every other in some respect, and is therefore in this sense unique."²⁷ For instance, everyone's fingerprints are unique. John Hick

²⁴ *Random House Unabridged Dictionary*, 2d ed., s. v. "unique" (New York: Random House, 1993).

²⁵ *The Living Webster Encyclopedic Dictionary of the English Language*, s. v. "unique" (Chicago: The English Language Institute of America, 1972).

²⁶ *New Standard Dictionary of the English Language*, s. v. "unique" (New York and London: Funk & Wagnalls Company, 1946).

²⁷ Origen Vasantha Jathanna, *The Decisiveness of the Christ-Event and the Universality of Christianity in a World of Religious Plurality* (Berne. Francfort/M. Las Vegas: Peter Lang, 1981), 26.

understand by this term 'sole', 'one and only' and denies to apply this meaning to Jesus Christ, because he does not believe that Jesus is "the sole doorway to salvation, the one and only point of saving contact between God and man."²⁸ Norman Pittinger agrees with the distinction between exclusive and inclusive uniqueness of Charles F. D. Moule. He accepts that Jesus' uniqueness is inclusive, that means: "It includes within it, but in some eminent manner values or characteristics or qualities which have been found elsewhere but in a much less adequate fashion."²⁹ Cardinal Walter Kasper observes that "even before the council [Vatican II], but especially after it, the exclusivist theory was largely replaced in Catholic theology by an inclusivist alternative, albeit with variations on points of detail."³⁰ This dissertation understands 'uniqueness' in its earliest meaning: "single, sole," and "having no equal."

Exclusivism

Exclusivism contends that "since Jesus Christ is the only mediator of salvation, no one can be saved if he does not profess the faith and belong to the church."³¹ John 14:6 was sometimes used to defend exclusivism.

Inclusivism

Inclusivism is the position which forms the heart of contemporary Catholic Church teaching, especially after the Council Vatican II. "This theory

²⁸ Ibid., 26, quoting John Hick, "Christ's Uniqueness," *Reform*, October 1974, 18.

²⁹ Norman Pittinger, *Christology Reconsidered* (London: SCM Press, 1970), 125.

³⁰ Walter Kasper, "The Uniqueness and Universality of Jesus Christ," in *The Uniqueness and Universality of Jesus Christ*, ed. Massimo Serretti (Grand Rapids, MI/Cambridge, UK: 2004), 14.

³¹ Walter Kasper, *The Uniqueness and Universality*, 13.

attempts, on the basis of the testimony of Scripture and of the church fathers, to conceive the salvation brought about once for all in Jesus Christ in a universal fashion that would include all that is true and good in other religions."³² It asserts that non-Christians can be saved in and through Jesus if they try to live according to their consciences, although they do not know Christ through their own fault.

Pluralism

Pluralism is a new approach to religious diversity. It "emphasizes the uniqueness of Jesus for Christians, but does not rule out God's self-revelation to other peoples in other particular historical context and settings."³³ "Pluralists resist any talk of the superiority of one religious tradition over another; rather, they affirm the relative worth of religious traditions. Christian pluralists insist that Christ is the Savior of Christians, but they also insist that there are other saviors who operate independently of Christ or the Christian church."³⁴

4. BIBLIOGRAPHY

TEXT AND TOOLS

- Aland, Kurt, and Barbara Aland. *The Text of the New Testament. An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*. Grand Rapids: W. B. Eerdmans, 1989.
- Blass, F., A. Debrunner., and R.W. Funk. *A Greek Grammar of the New Testament and Other Early Christian Literature*. Chicago: University of Chicago Press, 1961.
- Liddell, Henry George, and Robert Scott. *An Intermediate Greek-English Lexicon*. Oxford: Clarendon Press, 1986.

³² *Ibid.*, 14.

³³ Rosemary P. Carbine, "Pluralism," in *An Introductory Dictionary of Theology and Religious Studies*, eds. Orlando O. Espin & James B. Nickoloff (Collegeville, Minnesota: Liturgical Press, 2007).

³⁴ Christopher McMahon, *Jesus our Salvation. An Introduction to Christology* (Wiona, MN: Saint Mary's Press, 2007), 248.

- Metzger, Bruce M. *A Textual Commentary on the Greek New Testament*. Stuttgart, Germany: Deutsche Bibelgesellschaft, 2007.
- Moulton, W. F., and A. S. Geden. *Concordance to the Greek New Testament*, 6th ed., fully rev. Edited by I. Howard Marshall. London. New York: T&T Clark, 2002.
- Nestle-Aland. *Greek-English New Testament*, 8th rev. ed. Stuttgart, Germany: Deutsche Bibelgesellschaft, 1998.
- Zerwick, Max, and Mary Grosvenor. *A Grammatical Analysis of the Greek New Testament*, rev. ed. Rome: Biblical Institute Press, 1981.
- _____. *Biblical Greek*. Rome: Biblical Institute Press, 1963.

COMMENTARIES

- Barrett, C. K. *The Gospel according to St John: An Introduction with Commentary and Notes on the Greek Text*, 2d ed. London: SPCK, 1978.
- Beasley-Murray, George R. *John*. 2d ed. *Word Biblical Commentary*. Columbia: Nelson, 1999.
- Bernard, J. H. *Gospel according to St John*. Vol. II. Edinburgh: T&T Clark, 1963.
- Brodie, Thomas L. *The Gospel according to John. A Literary and Theological Commentary*. New York: Oxford University Press, 1993.
- Brown, R. E. *The Gospel according to John*, 2 vols. Anchor Bible 29, 29A. Garden City, N.Y.: Doubleday, 1966-1970.
- Bruce, F. F. *The Gospel of John. Introduction, Exposition and Notes*. Grand Rapids, Michigan: William B. Eerdmans, 1994.
- Bultmann, Rudolf. *The Gospel of John. A Commentary*. Translated by G. R. Beasley-Murray. Basil Blackwell, Oxford, 1971.
- Burge, Gary M. *John. The NIV Application Commentary*. Zondervan, 2000.
- Carson, D. A. *The Gospel according to John*. Grand Rapids, Michigan: W. B. Eerdmans, 1996.
- Culpepper, R. Alan. *The Gospel and Letters of John*. Nashville: Abingdon Press, 1998.
- Edwards, Mark. *John*. Blackwell Bible Commentaries. Malden, MA: Blackwell, 2004.
- Haechen, Ernst. *Das Johannes Evangelium. Ein Kommentar*. Tubingen: J. C. B. Mohr, 1980.
- Kanagaraj, Jey J., and Jan S. Kemp. *The Gospel according to John*. Asia Bible Commentary Series. Singapore: Asia Theological Association, 2002.
- Keener, Craig S. *The Gospel of John. A Commentary*, 2 vols. Peabody, MA: Hendrickson, 2003.

- Kostenberger, Andreas J. *John*. Baker Exegetical Commentary on the New Testament. Grand Rapids, MI: Baker Academic, 2004.
- Léon-Dufour, Xavier. *Lecture de L'Évangile selon Jean*, 4 vols. Paris: Seuil, 1988-1996.
- Lincoln, Andrew T. *The Gospel according to Saint John*. Black's NT Commentaries. Peabody, MA: Hendrickson, 2006.
- Malina, Bruce J., and Richard L. Rohrbaugh. *Social-Science Commentary on the Gospel of John*. Minneapolis: Fortress Press, 1998.
- Marrow, Stanley B. *The Gospel of John. A Reading*. New York: Paulist, 1995.
- McPolin, James. *John*. Dublin: Veritas Publications, 1979.
- Moloney, Francis, J. *Belief in The Word: reading John 1 – 4*. Minneapolis: Fortress Press, 1993.
- _____. *Signs and Shadows: reading John 5 – 12*. Minneapolis: Fortress, 1996.
- _____. *Glory not Dishonor: reading John 13 – 21*. Minneapolis: Fortress, 1998.
- _____. *The Gospel of John. Sacra Pagina 4*. Collegeville, MN: Liturgical Press, 1998.
- Morris, Leon. *The Gospel according to John*, rev. ed. The New International Commentary on The New Testament. Grand Rapids, Michigan: Eerdmans, 1995.
- Mullins, Michael. *The Gospel of John*. Dublin: The Columba Press, 2003.
- Neyrey, Jerome H. *The Gospel of John*. The New Cambridge Bible Commentary. Cambridge University Press, 2007.
- O' Day, Gail R. *The Gospel of John. Introduction, Commentary, and Reflections*. Vol. 9, *The New Interpreter's Bible*. Nashville: Abingdon Press, 1995.
- Perkins, Pheme. *The Gospel according to St John. A Theological Commentary*. Chicago, Illinois: Franciscan Herald, 1978.
- Richardson, Alan. *The Gospel according to St John. The Meaning of the History of Jesus*. London: SCM Press, 1968.
- Ridderbos, H. N. *The Gospel according to John. A Theological Commentary*. Grand Rapids: W. B. Eerdmans, 1997.
- Schnackenburg, Rudolf. *The Gospel according to St John*, 3 vols. Vol. 1: Translated by Kevin Smyth. New York, NY: Herder and Herder, 1968. Vol. 2: Translated by Cecily Hastings, Francis McDonagh, David Smith, and Richard Foley. New York, NY: Crossroad, 1982. Vol. 3: Translated by David Smith and G. A. Kon. NY: Crossroad, 1982.
- Smith, D. Moody. *John*. Abingdon New Testament Commentaries. Nashville: Abingdon Press, 1999.
- Stibbe, Mark W. G. *John. A New Biblical Commentary*. Sheffield: JSOT Press, 1993.

- Talbert, C. H. *Reading John. A Literary and Theological Commentary on the Fourth Gospel and the Johannine Epistles*. London: SPCK, 1992.
- Von Wahlde, Urban C. *The Gospel and Letters of John, 3 vols. Vol. 1: Introduction, Analysis, and Reference. Vol. 2: Commentary on the Gospel of John. Vol. 3: Commentary on the Three Johannine Letters*. Grand Rapids/Cambridge: Eerdmans, 2010.
- Whitacre, Rodney A. *John*. The IVP New Testament Commentary Series. Downer Grove, Illinois: InterVarsity Press, 1999.
- Witherington, III, Ben. *John's Wisdom: A Commentary on the Fourth Gospel*. Louisville, Kentucky: Westminster John Knox Press, 1995.

SELECTED BOOKS AND MONOGRAPHS

- Anderson, Paul N. *The Christology of the Fourth Gospel*. Pennsylvania: Trinity Press International, 1997.
- Ashton, John. *Understanding the Fourth Gospel*, 2d ed. Oxford: Oxford University Press, 2007.
- Ball, David Mark. *"I Am" in John's Gospel. Literary Function, Background and Theological Implications*. England, Sheffield Academic Press, 1996.
- Bauckham, Richard, and Carl Mosser. *The Gospel of John and Christian Theology*. Grand Rapids, Michigan/Cambridge, U. K.: Eerdmans, 2008.
- Beasley-Murray, G. R. *Gospel of Life: Theology in the Fourth Gospel*. Peabody, MA: Hendrickson, 1991.
- Beirme, Margaret M. *Women and Men in the Fourth Gospel. A Genuine Discipleship of Equals*. New York, N.Y.: Sheffield Academic Press, 2003.
- Beutler, Johannes, and Robert T. Fortna, eds. *The Shepherd Discourse of John 10 and its Context*. Cambridge: Cambridge University Press, 1991.
- Bieringer, R., D. Polleyfeyt, and F. Valdecastele-Vanneuville, eds. *Anti-Judaism and the Fourth Gospel*. Louisville, Kentucky: Westminster John Knox Press, 2001.
- Boer, Martinus C. de. *Johannine Perspectives on the Death of Jesus*. Kampen, The Netherlands: Pharos 1996.
- Boismard, M.-E. *Moses or Jesus: An Essay in Johannine Christology*. Minneapolis: Fortress, 1993.
- Brown, Raymond E. *An Introduction to the Gospel of John*. The Anchor Bible Reference Library. Edited by Francis J. Moloney. New York: Doubleday, 2003.
- _____. *The Death of the Messiah: From Gethsemane to the Grave*, 2 vols. New York: Doubleday, 1994.