

# Johannine research in Africa, part 2: An annotated bibliography

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## Note:

This article is dedicated to Jan du Rand, a friend and colleague, for his significant contribution to New Testament and specifically Johannine studies.

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No annotated bibliography on the research on Johannine literature in Africa exists. This means that no proper overview of Johannine research in Africa is available. This article (as part 2 of a broader analysis) fills that lacunae by presenting a comprehensive bibliography of research done on John in Africa (combined with a proper analysis in part 1). It classifies the available research according to major topics and presents the publications in chronological order under each topic.

**Johannese navorsing in Afrika, deel 2: 'n Geannoteerde bibliografie.** Daar bestaan geen geannoteerde bibliografie van die Johanneïese navorsing in Afrika nie. wat beteken dat Johannese navorsers geen behoorlike oorsig met betrekking tot bestaande navorsing het nie. Hierdie artikel (as die tweede aflewering van 'n meer omvattende analise) wil daardie leemte vul deur 'n omvattende bibliografie van die Johannese navorsing in Afrika aan te bied (gekombineer met 'n deeglike analise in deel 1). Die navorsing word volgens hoofemas geklassifiseer en chronologies onder elke tema aangebied.

## Introduction

This annotated bibliography forms the second part of the research regarding results on Johannine research in Africa. The first part is an analytical survey of the research.<sup>1</sup> This survey of the current publications in the field of Johannine studies in Africa is an effort to 'take stock' of the research activities in this field. This is imperative for future research and responsible research planning in this field.

The information presented here is not readily available and this is the only comprehensive list of available research on John in Africa, making it a key research tool. The aim of the annotations is to determine where Johannine scholars stand, what their strengths and weaknesses are, and what still needs to be done in this field. The importance of this information for research is that it serves as an indication for Johannine researchers of what was already done (so that the wheel does not have to be rediscovered again), and what should be addressed in future to strengthen Johannine research in Africa. In order to 'plot' the development of themes and interests in the research it was decided to follow a chronological rather than an alphabetical listing of the articles. Obviously there are also a large number of 'popular publications' on John. These are not covered in this bibliography, neither are PhD dissertations, except if they are published as books.

The advantage of such classification is that it offers a comprehensive overview of the foci of Johannine research in Africa. The lacunae become evident and challenge researchers to address the areas that still lack attention. Obviously, every form of classification has its problems. Some articles deal with more than one theme, in which case the same article is classified under different categories. In many cases the arguments within a particular article deal with several topics – the question is whether (and when) one should mention the particular article under all the categories it touches upon. It was decided against such a detailed classification, since the aim of this annotated bibliography is rather to plot the major areas of Johannine research in Africa. Classification is therefore restricted to the major themes addressed by the respective articles.

## Publications with Johannine Christology as a central theme

Christology forms the heart of Johannine theology. The centrality of the Johannine Christology is also evident in African Johannine research. The range of topics and themes that are addressed

1.Cf. 'Johannine research in Africa, part 1: An analytical survey' elsewhere in this volume.

varies, focusing both on general Christological themes as well as articles focusing on specific aspects of Christology that form part of the African 'oeuvre'. This is one of the more fruitful areas of African Johannine research.

Bidzoga, G.R., 2006, 'Jesus, the way to the Father in John 14:1–14: A link with the African situation today', *Hekima Review* 35, 33–45.

Botha, J.E., 1991, *Jesus and the Samaritan woman: A speech act reading of John 4:1–42*, Brill, Leiden.

Du Rand, J.A., 1980, 'Nuwere perspektiewe in die studie van die Christologie van die Evangelie volgens Johannes', in A.B. du Toit (red.), *Die Nuwe-Testamentiese wetenskap vandag*, pp. 78–118, Universiteit van Pretoria, Pretoria.

Du Rand, J.A., 1985, 'The characterisation of Jesus as depicted in the fourth Gospel', *Neotestamentica* 19, 18–36.

Du Rand, J.A., 2002, 'Die Johannese Logos kom opnuut tuis in Afrika', *Verbum et Ecclesia* 23(1), 80–91.

Du Rand, J.A., 2002, 'The Johannine Jesus in Africa?', in F. Segovia, A. Culpepper & J. Painter (eds.), *Word, theology, and community in John*, pp. 211–228, Fortress, Philadelphia.

Folarin, G.O., 2002, 'Functional Christology in the fourth Gospel: Implications for African Christianity', *African Journal of Biblical Studies* 18(2), 22–38.

Gitari, D., 1996, 'The good shepherd: Ezekiel 34, John 10 and Psalm 23', in D. Gitari & K. Bediako (eds.), *In season and out of season: Sermons to a nation*, pp. 128–130, Regnum, Carlisle.

Lioy, D., 2007, 'Jesus as Torah in John 2:1–22', *Conspectus* 4, 23–39.

Manus, C.U., 1991, 'Jesus and the Jewish authorities in the fourth Gospel', in W. Amewowo, P. Arowele & B. Balemba (eds.), *Johannine communities*, pp. 135–155, Catholic Faculty of Kinshasa, Kinshasa.

Manus, C.U., 2002, 'Reconstructing Christology for Africa of the 21st century: A re-reading of Mark 11:15–19 and parallels: Matt. 21:12–17; Lk. 19:45–48; John 2:13–22', *African Journal of Biblical Studies* 18(2), 1–21.

Mbachu, H., 1996, *Cana and Calvary revisited in the fourth Gospel narrative: Mario-Christology in context*, Hansel-Hohenhausen, Frankfurt.

Nortjé, S.J., 1996, 'Lamb of God (John 1:29): An explanation from ancient Christian art', *Neotestamentica* 30(1), 141–150.

Nwigure, N.S., 2003, 'Johannine Christology: A critical analysis', in S.O. Abogunrin & J.O. Akao (eds.), *Christology in African context*, pp. 195–203, Nigerian Association of Biblical Studies, Ibadan.

Obielosi, D.C., 2008, *Servant of God in John*, Peter Lang, Frankfurt am M.

Oguike, D.C.A., 2003, 'Johannine Christology', in S.O. Abogunrin & J.O. Akao (eds.), *Christology in African context*, pp. 192–205, Nigerian Association of Biblical Studies, Ibadan.

Owan, K.J.N., 1996, 'Jesus, justice and John 10:10: Liberation hermeneutics in the Nigerian context', *Nigerian Journal of Theology* 10(1), 18–42.

Sindima, H.J., 1990, 'Moyo: Fullness of life – A hermeneutic of the Logos in John's Prologue', *African Christian Studies* 6(4), 50–62.

Suggit, J., 1999, 'Jesus the gardener: The atonement in the fourth Gospel as re-creation', *Neotestamentica* 33, 161–168.

Van Aarde, A.G. & Ingram, R., 2005, 'Van Plato tot Augustinus: Die vroeë *Wirkungsgeschichte* van die Logos-motief in Johannes', *Ekklesiastikos Pharos* 87, 235–258.

Van der Watt, J.G., 1993, 'Jesus, God of Mens!? 1 Joh 1:1–4 eksegeties oorweeg', *Nederduitse Gereformeerde Teologiese Tydskrif* 34(3), 275–292.

Van der Watt, J.G., 2002, 'The presence of Jesus through the Gospel of John', *Neotestamentica* 36(1–2), 89–95.

Van der Watt, J.G., 2007, 'I am the bread of life: Imagery in John 6:32–51', *Acta Theologica* 27(2), 186–204.

Van der Watt, J.G., 2007, 'The father shows the son everything: The imagery of education in John 5,19–23', *Acta Patristica et Byzantina* 18, 263–276.

Van der Watt, J.G., 2009, 'Waarheid in die Evangelie van Johannes', *Acta Patristica et Byzantina* 20, 159–178.

## Publications predominantly dealing with pneumatology in John

Without a clear understanding of how spirits and powers work within a holistic worldview, African Christianity cannot be understood. Survival in this world implies proper control and manipulation of the influence of spirits on one's personal and social life. It is therefore surprising that so little African research is available on the Spirit in John. The majority of research is done by southern (white) scholars. African Johannine scholars across the continent need to pay more attention to this aspect of the Johannine material if they want to explore the impact the text could have on African Christianity in any significant depth. In particular, the imagery of the Paraclete that concretises the presence of Jesus amongst the Johannine Christians should not be overlooked.

Botha, J.E. & Tuppurainen, R., 2008, 'The roles of the Spirit in John 16:4b–15: An integrated reading', *Acta Patristica et Byzantina* 19, 23–43.

Draper, J.A., 1992, 'The soteriological function of the Spirit/Paraclete in the farewell discourses in the fourth Gospel', *Neotestamentica* 26(1), 13–29.

Joubert, J., 2007, 'Johannine metaphors/symbols linked to the Paraclete-Spirit and its theological implications', *Acta Theologica* 27(1), 83–104.

Osunwoke, C.I., 2006, 'The Holy Spirit and the 21st century church', *Journal of New Testament Research* 1, 92–112.

Rwehumbiza, R.K.P., 1991, 'Presence and activity of the Holy Spirit in Johannine community', in W. Amewowo, P. Arowele & B. Balemba (eds.), *Johannine communities*, pp. 202–241, Catholic Faculty of Kinshasa, Kinshasa.

Van der Watt, J.G., 2000, "'The Spirit gives life": Reading 1 John in African context', *Protokolle zur Bibel* 9(1), 1–22.

## Publications focusing on salvation (soteriology) in John

Christology and soteriology overlap in John – Jesus is the one who brings life to those who are dead and light to those who are in the darkness. Since this is a significant characteristic of the Gospel it is to be expected that this topic will receive due attention. This is obviously a wide theme in John and the variety of topics vouch for this, such as life, birth, faith, atonement, the cross-events, et cetera are also addressed in African Johannine research.

Adamo, D.T., 1989, *Sin in John's Gospel*, ERT 13(3), 216–227.

Adamo, D.T., 1990, 'Jesus' resurrection and his disciple's acceptance: An exegetical study of John chapter 20', *Deletion Biblikos Meleton* 19(2), 13–21.

Ahoua, R., 2008, *The transference of the three mediating institutions of salvation from Caiaphas to Jesus: A study of Jn 11:45–54 in the light of the Akan myth crossing the river*, Peter Lang, Bern.

Draper, J.A., 1992, 'The soteriological function of the Spirit/Paraclete in the farewell discourses in the fourth Gospel', *Neotestamentica* 26(1), 13–29.

Dube, M.W., 1996, *Saviour of the world but not of this world: A post-colonial reading of spatial construction in John*, Scholars, Atlanta.

Du Preez, J., 1975, "'Sperma tou Theou" in 1 Joh 3:9', *Neotestamentica* 9, 105–110.

Du Rand, J.A., 1988, 'Die betekenis van Martha se belydenis volgens die vertelling van Johannes 11:27', *Fax Theologica* 8(2), 30–39.

Du Toit, A.B., 1990, 'Sondebelydenis volgens 1 Johannes', *Nederduitse Gereformeerde Teologiese Tydskrif* 31(4), 520–525.

Du Toit, A., 1991, 'The aspect of faith in the Gospel of John with special reference to the farewell discourses of Jesus', *Neotestamentica* 25(2), 327–340.

Kok, J., 2009, 'Die opstanding van Jesus as kulminerende genesingshandeling in Johannes', *Verbum et Ecclesia* 30(1), 112–147.

Kok, J., 2011, 'The chaos of the cross as fractal of life: The birth of the post resurrection, missional dimension in John', *Neotestamentica* 45(1), 130–145.

Monsengwo, P.L., 1991, 'La foi dans les Ecrits johanniques', in W. Amewowo, P. Arowele & B. Balemba (eds.), *Johannine communities*, pp. 10–27, Catholic Faculty of Kinshasa, Kinshasa.

Ndayango, A.C.C., 2001, *Wunder, Glaube, und Leben bei Johannes: Eine exegetisch-hermeneutische Studie am Beispiel von Joh 3 im Hinblick auf die Inkulturationsaufgabe*, Norbert, Bonn.

Suggit, J., 1999, 'Jesus the gardener: The atonement in the fourth Gospel as re-creation', *Neotestamentica* 33(1), 161–168.

Umorem, A., 1993, *Being born again: An interpretation of Jn. 3:3, in relation to Christian religious experiences*, Catholic Theological Association of Nigeria, Lagos.

Van der Watt, J.G., 1985, 'A new look at John 5:25–29 in the light of the use of the term "eternal life" in the Gospel according to John', *Neotestamentica* 19, 71–86.

Van der Watt, J.G., 1987, 'Eternal life in John's Gospel: A denotative investigation', *Nederduitse Gereformeerde Teologiese Tydskrif* 28(4), 255–262.

Van der Watt, J.G., 1995, "'Daar is die Lam van God ...": Versoenende offertradisies in die Evangelie volgens Johannes', *Skrif en Kerk* 16(1), 142–158.

Van der Watt, J.G., 2002, 'Verheerliking en die kruis? Die Johannese herinterpretasie van die kruis as glorie (*doxa*)', *Nederduitse Gereformeerde Teologiese Tydskrif* 43(3/4), 606–615.

Van der Watt, J.G., 2003, 'The cross/resurrection-events in the Gospel of John with special emphasis on the confession of Thomas (20:28)', *Neotestamentica* 37(1), 127–145.

Van der Watt, J.G., 2003, 'Waar is God werklik? Redding in die Evangelie volgens Johannes', *Nederduitse Gereformeerde Teologiese Tydskrif* 44(3/4), 586–577.

Van der Watt, J.G., 2004, 'Hoe akkuraat kan 'n Bybelvertaling wees? Geboorte (*gennaō*) in 1 Johannes 5:1–4 as voorbeeld', *Hervormde Teologiese Tydskrif* 60(3), 1–22.

Van der Watt, J.G., 2005, 'Salvation in the Gospel according to John', in J.G. van der Watt (ed.), *Salvation in the New Testament: Perspectives on soteriology*, pp. 101–131, Brill, Leiden.

Van der Watt, J.G., 2012, 'Redding in die Evangelie volgens Johannes', *Nederduitse Gereformeerde Teologiese Tydskrif* 53(1/2), 158–178, electronically available: <http://ngtt.journals.ac.za/pub/issue/view/6/showToc>

## Publications on ecclesiology in African Johannine research

Although several articles deal with ecclesiological issues in Johannine literature, there is no clear unity of interest. The articles cover a variety of texts and themes. The church in Africa was, and is, discovering and establishing its ecclesiological nature over the last couple of decades. Therefore it is a pity that the Johannine ecclesiology with its strong focus on community, fellowship, sharing and unity is not explored in more detail, since these are all aspects that are importance to African life. John could offer many valuable insights to the African Christian communities. Research in this area is dearly needed.

Arowelle, P.J., 1991, 'The scattered children of God (John 11:52): A Johannine ecclesial cliché', in W. Amewowo, P. Arowele & B. Balemba (eds.), *Johannine communities*, pp. 181–201, Catholic Faculty of Kinshasa, Kinshasa.

Diouf, J.-N., 1999, 'La nouvelle renaissance dans le Prologue de Saint Jean (Jn 1,11–13)', in J.-B. Matand Bulembat, P.D. Njoroge, L. Mhagama & P. Zoungrana (eds.), *The church as family and biblical perspectives*, pp. 99–112, Catholic Faculty of Kinshasa, Kinshasa.

Du Rand, J.A., 1986, 'Johannes 17: Jesus se gebed om eenheid en solidariteit te midde van krisis en konflik', in J.C. Breytenbach (red.), *Eenheid en konflik*, pp. 105–133, NG Kerkboekhandel, Pretoria.

Du Rand, J.A., 1992, 'A story and a community: Reading the first farewell discourse (John 13:31–14:31) from narratological and sociological perspectives', *Neotestamentica* 26(1), 31–45.

Draper, J.A., 1991, 'The Johannine community and its implications for a democratic Society', in K. Nurnberger (ed.), *A democratic vision for South Africa*, pp. 115–136, Encounter Publications, Pietermaritzburg.

Draper, J.A., 1997, 'Temple, tabernacle and mystical experience in John', *Neotestamentica* 31(2), 263–288.

Draper, J.A., 2000, 'Holy seed and the return of the diaspora in John 12:24', *Neotestamentica* 34(2), 347–359.

Lombard, H.A., 1998, 'Orthodoxy and other-worldliness of the church: Johannine perspectives on Christianity in a new South Africa', *Neotestamentica* 32(2), 497–508.

Moruthane, S.W. & Nortje-Meyer, L., 2008, 'Family imagery in John', *Ekklesiastikos Pharos* 90, 81–97.

Olivier, W.H. & Van Aarde, A.G., 1991, 'The community of faith as a dwelling-place of the Father: "Basileia tou Theou" as "household of God" in the Johannine farewell discourse', *Neotestamentica* 25(2), 379–400.

Smit, G., 2011, 'Witness in John 1–4: Towards an emerging, missiological church', *Verbum et Ecclesia* 32(1), 7. doi:10.4102/ve.v32i1.389

Snodderly, B. & Van der Merwe, D.G., 2007, 'Status regeneration in first John: Social scientific and literary perspectives', *Acta Patristica et Byzantina* 18, 179–213.

Umoh, C., 2005, 'Authority, crisis and conflict in the Johannine community: An inculturation hermeneutic of 1 John', *Journal of Inculturation Theology* 7(1), 15–30.

Van der Merwe, D.G., 2002, 'The character of "unity" expected among the disciples of Jesus according to John 17:20–23', *Acta Patristica et Byzantina* 13, 222–252.

## Johannine eschatology in African research

Eschatology as a specific theme has played a minimal role in African Johannine studies up to this point, except for two articles that were published as the result of a conference held in Pretoria on the eschatology of the New Testament. There are, however, some articles that deal with issues that could be described as expressions of realised eschatology, but the aim of these articles is not to deal with eschatology as such.

Maritz, P., 2007, 'Some time in John: Tensions between the hour and eternity in John 17', *Neotestamentica* 41(1), 112–130.

Van der Merwe, D.G., 2002, 'Hōra, a possible theological setting for understanding Johannine eschatology', *Acta Patristica et Byzantina* 13, 253–285.

Van der Watt, J.G., 2011, 'Eschatology in the Gospel according to John', in J.G. van der Watt (ed.), *Eschatology of the New Testament and some related documents*, pp. 109–140, Mohr Siebeck, Tübingen

## Publications on the ethics of John

Over the last three decades there was an evergreen interest in the ethics of John, mainly in the South. Some of the leading work on the ethics of John was done by Africans, who were also largely responsible for the current revival of interest in Johannine ethics. The publications range from general articles that explore the ethical structure of John, to publications on detailed ethical issues.

Botha, J.E. & Rousseau, P.A., 2005, 'For God did not love the whole world – only Israel! John 3:16 revisited', *HTS Hervormde Teologiese Studies* 61(4), 1149–1168.



- Draper, J.A., 1999, "My Father is working until now and I am working" (John 5:17): Reflections on a theology of work and rest', *Bulletin for Contextual Theology* 6(3), 43–47.
- Du Rand, J.A., 1980, "In waarheid en liefde ...": 'n Metodologiese sleutel tot die verstaan van die tweede Johannesbrief', *Humanitas* 5(4), 317–326.
- Du Rand, J.A., 1982, *Entole in die Johannesevangelie en -briewe*, Nuwe-Testamentiese Werkgemeenskap in Suid-Afrika, Pretoria.
- Du Rand, J.A., 1989, 'Johanneïese identifikasie – Etiese momente in die Johannesbriewe', *Nederduitse Gereformeerde Teologiese Tydskrif* 30(2), 29–47.
- Du Rand, J.A., 1990, "Verstaan julle wat Ek vir julle gedoen het?" (Joh 13:12): Die voetewassing as Johannese hupodeigma', in L. Nortje (red.), *Hupodeigma – 'n Vriend in ons poorte: Feesbundel vir PJ du Plessis*, pp. 61–74, Randse Afrikaanse Universiteit, Johannesburg.
- Le Roux, E., 2010, 'n Johannese perspektief op die huwelik, geslagsrolle en seksualiteit in 'n postmoderne samelewing', *Verbum et Ecclesia* 31(1), 8 pages online. doi: 10.4102/ve.v31i1.347.
- Makambu, A., 2009, "Les pauvres, vous les aurez toujours avec vous" (Jn 12,8): Amour de Jésus versus service des pauvres?', in P. Bere, A. Kabasele, M.S. Nwachukwu & A. Umoren (eds.), *Poverty and riches in the Bible*, pp. 213–237, Panafrican Association of Catholic Exegetes, Kinshasa.
- Omotoye, R., 2006, 'Jesus Christ and the adulterous woman: A case for embracing HIV/AIDS patients in Nigeria', in S.O. Abogunrin & J.O. Akao (eds.), *Biblical view of sex and sexuality from African perspective*, pp. 300–308, Nigerian Association of Biblical Studies, Ibadan.
- Ras, J.M.J., 2010, 'Jesus, moral regeneration and crime in the Gospel of John', *Inkanyiso* 2(2), 115–121.
- Schaeffler, E., 2006, 'Jesus' non-violence at his arrest: The synoptics and John's Gospel Compared', *Acta Patristica et Byzantina* 17, 312–326.
- Van der Merwe, D.G., 2001, 'Imitatio Christi in the fourth Gospel', *Verbum et Ecclesia* 22(1), 131–148.
- Van der Watt, J.G., 1988, 'Broederliefde in 1 Johannes', in J.C. Breytenbach (red.), *Kerk en konteks*, pp. 65–76, NG Kerk-Uitgewers, Pretoria.
- Van der Watt, J.G., 1993, 'Julle moet mekaar liefhê: Etiek in die Evangelie volgens Johannes', *Scriptura* (S9a), 74–96.
- Van der Watt, J.G., 1997, 'Liefde in die familie van God', *Hervormde Teologiese Studies* 53(3), 543–556.
- Van der Watt, J.G., 1999, 'Ethics in 1 John: A literary and socioscientific perspective', *Catholic Biblical Quarterly* 61(4), 491–511.
- Van der Watt, J.G., 2006, 'Ethics alive in imagery', in J. Frey, J.G. van der Watt & R. Zimmermann (eds.), *Imagery in the Gospel according to John/Bildersprache im Johannesevangelium*, pp. 421–448, Mohr Siebeck, Tübingen.
- Van der Watt, J.G., 2006, 'Ethics and ethos in the Gospel according to John', *Zeitschrift für die Neutestamentliche Wissenschaft* 97(2), 147–176.
- Van der Watt, J.G., 2006, 'Radical social redefinition and radical love: Ethics and ethos in the Gospel according to John', in J.G. van der Watt (ed.), *Identity, ethics, and ethos in the New Testament*, pp. 107–137, De Gruyter, Berlin.
- Van der Watt, J.G., 2009, 'The good and the truth in John', in E. Poplutz (ed.), *Studien zu Matthäus und Johannes/Études sur Matthieu et Jean, Festschrift für Jean Zumstein*, pp. 317–333, Theologische Verlag Zürich, Zürich.
- Van der Watt, J.G., 2009, 'Waarheid in die Evangelie van Johannes', *Acta Patristica et Byzantina* 20, 159–178.
- Van der Watt, J.G., 2010, 'Ethics through the power of language: Some exploration in the Gospel according to John', in J.G. van der Watt & R. Zimmermann (eds.), *Moral language in the New Testament*, pp. 139–167, Mohr Siebeck, Tübingen.
- Van der Watt, J.G., 2011, 'The Gospel of John's perception of ethical behavior', *In die Skriflig* 45(2/3), 431–447.
- Van der Watt, J.G., 2011, "Thou shalt ... do the will of God": Does the New Testament have anything to say for today? Radboud University Nijmegen, Nijmegen.
- Van der Watt, J.G., 2012, 'Ethics of/and the opponents of Jesus in John's Gospel', in J.G. van der Watt & R. Zimmermann (eds.), *Rethinking the ethics of John*, pp. 175–191, Mohr Siebeck, Tübingen.
- Van der Watt, J.G. & Kok, J., 2008, 'Die reaksie van Jesus en sy dissipels op geweld in die Evangelie van Johannes', *Hervormde Teologiese Studies* 64(4), 1813–1835.
- Van der Watt, J.G. & Kok, J., 2008, 'Geweld in die Evangelie van liefde: Die perspektief van die Evangelie van Johannes op geweld teen Jesus en sy dissipels', *Hervormde Teologiese Studies* 64(4), 1793–1812.
- Van der Watt, J.G. & Kok, J., 2012, 'Violence in a Gospel of love', in P.G.R. de Villiers & J.W. van Henten (eds.), *Coping with violence in the New Testament*, pp. 151–183, Brill, Leiden.
- Van Zyl, C. & Nortje-Meyer, S.J., 2007, 'Footwashing as a family event in John 13:1–20', *Ekklesiastikos Pharos* 89, 341–351.

Verster, P., 2009, 'Die liefde van God as aanknopingspunt vir 'n gesprek met Moslems: Die rol van Joh 3:16', *Acta Theologica* 29(2), 151–168.

## Publications focusing on mission in John

African Christianity is the result of missionary activities. Thus it is no wonder that the topic of mission remained of importance, also to Johannine scholars. The best-known work in this field is that of Okure. More recently *mission* was redefined with the aid of Johannine material as the movement of the Christianity towards those people who left the church (missional church movement).

Fansaka Biniama, B., 2004, *Les missions des individus johanniques: Le cas de Marie de Magdala en Jn 20*, Peter Lang, Frankfurt am M.

Kok, J., 2010, 'As the Father has sent me, I send you: Towards a missional-incarnational ethos in John 4', in R. Zimmermann & J.G. van der Watt (eds.), *Moral language in the New Testament*, pp. 168–193, Mohr Siebeck, Tübingen.

Kok, J., 2011, 'The chaos of the cross as fractal of life: The birth of the post resurrection, missional dimension in John', *Neotestamentica* 45(1), 130–145.

Okure, T., 1988, *The Johannine approach to mission: A contextual study of John 4:1–42*, Mohr Siebeck, Tübingen.

Okure, T., 1991, 'Witnessing in the Johannine communities: A reflection paper', in W. Amewowo, P. Arowele & B. Balemo (eds.), *Johannine communities*, pp. 71–85, Catholic Faculty of Kinshasa, Kinshasa.

Okure, T., 1992, 'The significance today of Jesus' commission of Mary Magdalene', *International review of mission* 81(2), 177–188.

Okure, T., 1995, 'The mother of Jesus in the New Testament: Implications for women in mission', *Journal of Inculturation Theology* 3(2), 196–210.

Smit, G., 2011, 'Witness in John 1–4: Towards an emerging, missiological church', *Verbum et Ecclesia* 32(1), 7 pages online. doi: 10.4102/ve.v32i1.389.

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## Publications on women in Johannine material

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## Publications related to experience, worship and spirituality in Johannine material

Concreteness is an important element within the spiritual experience of African spirituality. Since the presence of God within the lives of people should, and is, experienced in a concrete way, the importance of themes like life in abundance is a point of interest. Within a holistic worldview spiritual activities form an important part of reality. Mystical experiences and expression within liturgical frameworks are all important within African Christianity. Again the reflection on these aspects of Johannine theology is underexplored within African Johannine research.

### Worship and liturgy

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## Leadership in Johannine research

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## Methods, grammar, structure and style

One of the characteristics of New Testament scholarship in South Africa is the strong emphasis on ancient languages, especially Greek. Although the picture is wider than this, the major influence came from Prof. J.P. Louw, professor of Greek, initially at the University of the Orange Free State and later at the University of Pretoria. The methodological reflection on John initially focused on structuralism, including discourse analysis and narratology, then moved to the area of metaphors and imagery and resulted in a much wider appreciation for different methods applied to the Johannine texts. This interest in method was limited to the South. In my view this could be a fruitful area where Johannine scholars across Africa could join forces in their research, not least because there is considerable expertise on methodology in the South, which could be of value in the hermeneutical quests of understanding and applying the biblical text to concrete African situations, something that has received a great deal of attention in the North.

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## Johannine literature read within a social or anthropological matrix

Inter alia, due to strong contacts between the Context Group and especially (nearly exclusively) South African New Testament scholars, the text of John is also interpreted within social and anthropological frameworks. These insights are used to explain the social language as well as social phenomena within the Johannine texts.

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## Publications consciously applying Johannine exegetical material to African situations

What is evident from the articles listed here is the strong conviction within African scholarship that the Bible is important, and should therefore address the respective situations not only of academic readers but also of the ordinary grass roots Christians. How that should be done is, of course, a matter of much debate. Most articles offer some attempt to apply to or interpret the exegetical material for the (their) current African situation. This is usually evident from the titles of these articles.

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## John and interreligious discussions

Reflection on the role of Johannine literature within the current interreligious debates (predominantly between African traditional religion, Christianity and Islam) is one-sided. When emphasising inculturation the relationship between African traditional religions and Christianity should be noted. Little is however done on the area of the relationship between Christianity and Islam. This issue will become more of a challenge in Africa in the future, especially in the light of clear developments in this direction within international debates. John, with its strong emphasis on Christology, emphasising Jesus as the true way to life (John 14:6), will offer its own challenges based on its exclusive claims about Christ.

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## John and the other gospels

Although the relation between John and the other Gospels is one of the major points of discussion in traditional Johannine research on historical critical issues, this is not an area of research that was or is of interest to African Johannine

scholars. Attention is nevertheless given to this problem in some of the introductions.

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Schaeffler, E., 2006, 'Jesus' non-violence at his arrest: The synoptics and John's Gospel compared', *Acta Patristica et Byzantina* 17, 312–326.

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## Commentaries and introductory material related to the Johannine literature

Africans have written several commentaries on John, but none of these can be called a standard or major commentary. There was also limited interest in introductory questions, and both the introductions to John by Du Rand and Van der Watt were and are prescribed internationally. The *African Bible Commentary* should also be noted, although the project largely excluded Johannine scholars from South Africa.

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## Publications related to the letters of John

Although there are a number of publications on the letters of John, the majority were written by Du Rand and Van der Watt, both from South Africa. It cannot really be claimed that the letters are a topic of major interest in Africa. Johannine scholars in Africa should be encouraged to study these short but powerful letters in more detail. Since Christology and ethics, and their interrelatedness, are focus points in the letters, the content of the letters is especially relevant to African reflections on inculturation.

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Du Preez, J., 1978, "'Sperma tou Theou" in 1 Joh 3:9', *Nederduitse Gereformeerde Teologiese Tydskrif* 17(1), 105–106.

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## Concluding remarks

This survey led to several important insights of which only three are going to be mentioned here. Firstly, certain areas of research that need more attention were identified, especially in the light of what African Christianity appears to need. These include the areas of pneumatology, ecclesiology, and even interreligious discussions. Secondly, the 'distances' (not only geographically but also otherwise) should be overcome so that Africa can pool its Johannine expertise in order to strengthen efforts to develop a true African approach to the Johannine Scriptures. Thirdly, in spite of several monographs, African Johannine research is not well represented when it comes to longer detailed studies in the form of books. This need should also be addressed.