

FULL OF LIFE: A COGNITIVE LINGUISTIC READING OF METAPHORS OF
ABUNDANCE IN THE GOSPEL OF JOHN

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ABBREVIATIONS

BDAG	Bauer, W., F. W. Danker, W. F. Arndt, and F. W. Gingrich. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3 rd ed. Chicago, 1999
<i>Bib</i>	<i>Biblica</i>
<i>BSac</i>	<i>Bibliotheca sacra</i>
CBQ	Catholic Bible Quarterly
CN	Cognitive Neuropsychology
<i>ExpTim</i>	Expository Times
<i>ETL</i>	<i>Ephemerides theologique Lovanienses</i>
<i>FV</i>	<i>Foi et Vie</i>
JBL	Journal of Biblical Literature
JSNT	Journal for the Study of the New Testament
JSNTSup	Journal for the Study of the New Testament: Supplement Series
JTS	Journal of Theological Studies
LCL	Loeb Classical Library
LS	An Intermediate Greek-English Lexicon, founded upon the 7 th Ed. of Liddell and Scott's <i>Greek-English Lexicon</i> , 1889.
<i>NovT</i>	<i>Novum Testamentum</i>
NTS	New Testament Studies
<i>PD</i>	<i>Psychoanalytic Dialogues</i>
QJEP	Quarterly Journal of Experimental Psychology
<i>RB</i>	<i>Review Biblique</i>
<i>RSR</i>	<i>Review des sciences religieuse</i>
WTJ	Westminster Theological Journal

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FULL OF LIFE: A COGNITIVE LINGUISTIC READING OF METAPHORS OF
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Introduction

I have long been intrigued by the Gospel of John, puzzled by why this text has remained so beloved among and influential for believing people across two millennia. Among its points of connection and intrigue are the Gospel's many metaphors. This study offers conceptual metaphor theory as one explanation that accounts for the human activity of constructing meaning from the Gospel's metaphors of abundance.

Chapter One: The What and Why of Metaphor Study

We recognize that figures of speech known as metaphors permeate the scriptures, enriching the life and liturgy of the church with memorable phrases, beautiful images in word and art, and occasional vivid flashes of insight and transcendence. But how do they do it? And is that all they do? Are they simply rhetorical flourishes—ornamental grace notes added to decorate a plain message, grab the attention, raise the tone, shock the conscience, or etch a mnemonic message? Or might they play a more important part in how we see, how we think, and how we make meaning of our experiences in the world? Poetry has been around since Homer and rhetoric since Aristotle, so is there anything new under the sun, metaphorically speaking? In the history of biblical hermeneutics, how have interpreters dealt with metaphor? Have they recognized it in a consistent way? Have they distinguished it from allegory or parables or other rhetorical devices? Have they analyzed how or why it operates?

These questions are particularly apt concerning the gospel of John, which has ever been a rich source of biblical metaphors. Johannine metaphors have surely been among the most examined texts in scripture, and the most debated. Now, the maturing of an additional field of interpretive study known as cognitive linguistics has led to new discoveries about how we think and revolutionary understandings of how metaphors are made and function. Overturning the venerable conceptions of metaphor as literary decoration and rhetorical tool, cognitive linguistics insists that metaphors are world-orienting constructions in both literature and everyday life. If so, a fresh look at the metaphors of the Fourth Gospel is warranted, to see what world they envision, what world they construct.

In this dissertation, employing this notion that metaphors are ways of thinking, I will study the relationship among various metaphors in the Fourth Gospel which are suggestive of

fullness, plenitude, and abundance, arguing that these metaphors and motifs are connected within a large image schema that pervades the entire gospel. Specifically, the dissertation proposes that this connected thread of Johannine metaphors, examined through cognitive linguistics principles, utilizes a primary image schema of CONTAINER¹ which facilitates and frames the motifs and metaphors of a powerful, persistent Johannine theme: Abundance. This theme, expressed and enacted by John's Jesus, is more theocentric and eschatological than christocentric, though the latter cannot of course be ignored. In fact, it may be no less than a key element of the "missing revelation" itself. While Rudolf Bultmann famously charged that John's Jesus is "a revealer without a revelation,"² and while recent Johannine scholarship has commonly emphasized the christological elements of the gospel (Culpepper, Koester, Lee),³ John's metaphors of abundance

¹ It is a convention of conceptual metaphor studies to designate image schemas in small capitals in order to indicate the terms' usage as a particular term of art.

² Rudolf Bultmann, *Theology of the New Testament*, vol. 2 (New York: Charles Scribner's Sons, 1955), 66.

³ For example, Alan Culpepper's study of Johannine narrative sees the central conflict as one "between that which is from above and that which is from below, between Jesus and those who cannot and will not recognize his identity." The symbols, which he sees as primarily dualistic, work to present and re-present this conflict about Jesus' identity. *Anatomy of the Fourth Gospel: A Study of Literary Design* (Philadelphia: Fortress Press, 1987).

Craig Koester's attention concerns the symbolic actions of Jesus and the representative characters who respond to Jesus. Koester finds that the primary level of meaning in Johannine symbolism 'concerns Christ; the secondary level concerns discipleship.' While he observes the symbolic acts of Jesus the Son in relationship to the father, he concludes: "In its statements about God, the Fourth Gospel is remarkably sparing." *Symbolism in the Fourth Gospel: Meaning, Mystery, Community* 2nd ed. (Minneapolis: Fortress Press, 2003), 13, 289.

Dorothy Lee addresses the symbol (metaphor) of fatherhood as the core personal symbol of God in the Johannine narrative, but the analysis is on implications of gender in that symbol, considering the Father as source, provider, and authority over the Son. Dorothy Lee, *Flesh and Glory: Symbolism, Gender and Theology in the Gospel of John* (New York: Crossroad Publishing Company, 2002), 110-34.

speak the most, I suggest, about God and God's love for humanity. They are not merely compositional comparisons. Rather, they effect a cognitive world construction, a way of thinking, in which the fullness of God's love and grace—both in the present and in the eschaton—is revealed. If eternal life is to know God and to know Jesus Christ (17:3),⁴ then John's metaphors are a deft introduction, building on basic human pre-understandings to orient his audience to the divine and eternal purposes and beneficence which exist from the beginning and into the ages, but especially are experienced in the present. The metaphors reconstruct life in the present and create hope for ultimate wholeness and plenitude in the boundlessness of God's grace. Metaphors are much more than words.

I begin this study with the "why." Because John's metaphors are so central to Christian understandings of Jesus—inhabiting imagination, shaping the nature of worship, and occupying a place of importance in the lives of Christians—the metaphoric expressions seem to beg for interpretation and reinterpretation. This chapter will demonstrate that although the metaphors have been treasured and mined for centuries, they are generally interpreted as distinct statements by and about Jesus, occasionally abutting, colliding with, reinforcing, or clashing with adjacent metaphors. In the history of Johannine scholarship, John's metaphors have usually been examined atomistically; they have been dissected as rhetorical devices but have not been treated as part of a larger content-rich entity, an integral part of the meaning or message of the gospel. This chapter will review some exponents of this literary approach.

In the last 35 years, however, an intellectual upheaval has occurred which has shaken and reinvigorated metaphor studies, inviting interpreters to consider how metaphors are born and die,

⁴ Unless otherwise noted, all references and citations to scripture herein will be to the New Revised Standard Version.

how they expand and contract and morph and connect. The phenomenon's name is cognitive linguistics, and its experiments, theories, and explanations are finding their way into numerous and diverse academic disciplines.⁵ Although to date there have been only a few incursions of cognitive linguistics into the field of biblical interpretation, there appears to be potential for a felicitous conversation. Bonnie Howe has applied conceptual metaphor theory, which is part of a cognitive linguistic approach to language and interpretation in *Because You Bear This Name: Conceptual Metaphor and the Moral Meaning of 1 Peter*.⁶ Job Y. Jindo uses a similar approach in *Biblical Metaphor Reconsidered: A Cognitive Approach to Poetic Prophecy in Jeremiah 1-*

⁵ Aspects of cognitive linguistics are finding influence in the fields of mathematics, psychology, neuroscience, politics, economics, quantum physics, and philosophy, among others. See, for example, Peter J. Bowler, "Social Metaphors in Evolutionary Biology, 1870-1930: The Wider Dimension of Social Darwinism," in Sabine Maasen, Everett Mendelsohn, and Peter Weingart, eds., *Biology as Society, Society as Biology: Metaphors* (Dordrecht, Netherlands: Kluwer Academic Publishers, 1995) 107-126; Veronika Koller, "'A Shotgun Wedding': Co-occurrence of War and Marriage Metaphors in Mergers and Acquisitions Discourse," *Metaphor and Symbol* 17 (2002), 179-203; George Lakoff, "Metaphor and War: The Metaphor System Used to Justify War in the Gulf," in Martin Pütz, ed., *Thirty Years of Linguistic Evolution: Studies in Honor of René Dirven on the Occasion of his Sixtieth Birthday* (Amsterdam: John Benjamins, 1992), 463-481; Bernd Naumann, Frans Plank, and Gottfried Hofbauer, eds., *Language and Earth: Elective Affinities Between the Emerging Sciences of Linguistics and Geology* (Amsterdam: John Benjamins, 1992); Brigitte Norlich and Robert Dingwall, "Deciphering the Human Genome: The Semantic and Ideological Foundations of Genetic and Genomic Discourse," in René Dirven, Roslyn Frank, and Martin Pütz, eds., *Cognitive Models in Language and Thought: Ideologies, Metaphors and Meanings* (Berlin: Mouton de Gruyter: 2003), 395-428; Tim Rohrer, "The Metaphorical Logic of (Political) Rape Revisited: The New Wor(l)d Order," *Metaphor and Symbolic Activity* 10 (1995), 113-131; George Lakoff and Rafael E. Núñez, *Where Mathematics Comes From: How the Embodied Mind Brings Mathematics into Being* (New York: Basic Books, 2000); Mark Johnson, "Why Cognitive Semantics Matters to Philosophy," *Cognitive Linguistics* 4 (1993), 62-74; Mark Johnson, ed., *Philosophical Perspectives on Metaphor* (Minneapolis: University of Minnesota Press, 1981); Sydney M. Lamb, *Pathways of the Brain: The Neurocognitive Basis of Language* (Amsterdam: John Benjamins, 1999).

⁶ Bonnie Howe, *Because You Bear This Name: Conceptual Metaphor and the Moral Meaning of 1 Peter* (Atlanta: Society of Biblical Literature), 2005. This work will be discussed later in this chapter.

24.⁷ Most recently, Beth M. Stovell has analyzed metaphors pertaining to kingdom and kingship in the Fourth Gospel, utilizing a methodological hybrid which includes several aspects of cognitive metaphor theory.⁸ This theory indicates that understanding John's metaphors is important because they are not merely literary flourishes but perform a world-constructing task. The metaphors of abundance envision and express divine eschatological purposes revealed by Jesus.

Some of the metaphors—particularly the “I am” statements of Jesus—are well-known, often scrutinized and referenced; others are more obscure, perhaps mere wisps, allusions, intertextual references, and contextual overtones (all of which would not have been considered metaphors under the staid definitions of traditional literary theory). But either way, these metaphors have generally been examined discretely, as free-standing literary phenomena pertaining, say, to the teaching of a particular discourse or as expressions of a unique Johannine christology.⁹ Receiving much less attention, it seems, has been a search for a connecting thread in a cluster of metaphors across the gospel. This means that all too often, the metaphors, lovely or strange, commonplace or creative, have been wrenched from their living framework—embodied human cognition—and something has thereby been lost. Fixed in a Petri dish, floating

⁷ Job Y. Jindo, *Biblical Metaphor Reconsidered: A Cognitive Approach to Poetic Prophecy in Jeremiah 1-24* (Winona Lake, IND: Eisenbrauns), 2010.

⁸ Beth M. Stovell, *Mapping Metaphorical Discourse in the Fourth Gospel* (Leiden: Brill, 2012). This work will be discussed later in this chapter.

⁹ A number of studies address a single Johannine metaphor or group of metaphors. Examples include Adele Reinhartz, “Introduction: Father as Metaphor in the Fourth Gospel,” *Semeia* 85 (1999), 1-10; Robert Kysar, “Johannine Metaphor—Meaning and Function: A Literary Case Study of John 10:1-8,” *Semeia* 53 (1991), 81-111; Stanislaw Pisarek, “Christ the Son and the Father-Farmer in the Image of the Vine (Jn 15:1-11, 12-17),” in *Testimony and Interpretation* (New York: T & T Clark International, 2004), 240-246.

alone under the microscope, the metaphoric expressions of abundance can seem random, incidental. But, as I argue, organizing them as the mind assembles them, in the framework or image schema of FULLNESS, offers a *gestalt*-like understanding of the nature of God and God's eschatological purposes, as revealed by Jesus.

The Classic Take on Metaphor

The study of metaphor is part of the long history of rhetoric, which began with the Greek sophists and continued through Aristotle, Cicero, and Quintilian down through the nineteenth century, when it waned as a discipline.¹⁰ By the time of its demise, or rather its relegation to the reference shelf, rhetoric had so consistently and confidently defined metaphor that the ancient assumptions had not been and were not to be challenged for centuries. Axioms they were, beyond question, and for most, beyond interest.

In the *Poetics*, Aristotle opined that “much the greatest asset is a capacity for metaphor. This alone cannot be acquired from another, and is a sign of natural gifts: because to use metaphor well is to discern similarities.”¹¹ Very like similes, metaphors are a means of making comparisons, the only difference being that “similes wear their comparative form on their grammatical sleeves,” while in metaphors the comparison is implicit, suppressed.¹² In short, metaphors are elliptical similes.¹³ Thus, Aristotle wrote:

¹⁰ Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning* (Fort Worth: TCU Press, 1976), 45.

¹¹ Aristotle, *Poetics*, trans. Stephen Halliwell, 2nd ed., LCL (Cambridge, MA: Harvard University Press, 1995), 1459a, 115.

¹² Robert J. Fogelin, *Figuratively Speaking* (New Haven: Yale University Press, 1988), 25.

¹³ A vast number of rhetorical and poetics textbooks and manuals have subscribed to this traditional comparative view of metaphor, and a number have used the language of “elliptical

The simile is also a metaphor; for there is very little difference. When the poet says of Achilles that he “rushed on like a lion,” it is a simile; if he says, “a lion, he rushed on,” it is a metaphor. . . . Similes must be used like metaphors, which only differ in the manner stated.¹⁴

Two hundred fifty years later, reflecting Aristotle’s influence, Cicero instructed, “[A] metaphor is a short form of simile, contracted into one word; this word is put in a position not belonging to it as if it were its own place, and if it is recognizable it gives pleasure, but if it contains no similarity it is rejected.”¹⁵ This description was echoed by Quintilian, who defined metaphor as “a shorter form of simile, while there is this further difference, that in the latter we compare some object to the thing we wish to describe, whereas in the former the object is actually substituted for the thing.”¹⁶ In general, the ancient rhetoricians would say that the purpose of such rhetorical figures is “either to fill a semantic lacuna in the lexical code or to ornament discourse and make it more pleasing.”¹⁷ Because more ideas exist than words to express them,

simile” even in recent decades. See, for example, Ann Raimés and Susan K. Miller-Cochran, *Keys for Writers*, 7th edition (Stamford, CT: Cengage Learning, 2016), 87, 411.

¹⁴ Aristotle, *Aristotle: The "Art" of Rhetoric*, trans. John Henry Freese, LCL (Cambridge, MA: Harvard University Press, 1926; repr., 2006).1406b.

¹⁵ Marcus Tullius Cicero, *De Oratore*, trans. E. W. Sutton, 2 vols., vol. 2, LCL (Cambridge, MA: Harvard University Press, 1959-1960), 123.38.157.

¹⁶ Quintilian, *Institutio Oratoria Book of Quintilian*, trans. H. E. Butler, 4 vols., vol. III, LCL (Cambridge, MA: Harvard University), 9.VIII, vi.

¹⁷ Ricoeur, *Interpretation Theory*, 48. For example, Cicero observed that metaphor “sprang from necessity due to the pressure of poverty and deficiency, but it has been subsequently made popular by its agreeable and entertaining quality. . . . I very often feel it a curious point to inquire why it is that everybody derives more pleasure for words used metaphorically and not in their proper sense than from the proper names belonging to the objects.” Cicero, *De Oratore*, 2.

words must be stretched beyond their ordinary meanings.¹⁸ Furthermore, metaphors may be more pleasant or persuasive than literal prose. Aristotle attributed this power of metaphor to its brevity and to its ability to startle, to induce the respondent to reject a literal, superficially false reading in favor of the implicit comparison. Thus, in his treatise on rhetoric, he writes:

For the simile, as we have said, is a metaphor differing only by the addition of a word, wherefore it is less pleasant because it is longer; . . . Most smart sayings are derived from metaphor, and also from misleading the hearer beforehand. For it becomes more evident to him that he has learnt something, when the conclusion turns out contrary to his expectation, and the mind seems to say, “How true it is! But I missed it.”¹⁹

Over the course of two millennia, then, the western understanding of metaphor has been so stable that only powdered and pince-nezed English teachers, students of classical rhetoric, and manipulative political strategists could find their pulses quickening at the thought of a well-turned metaphor. Aristotle’s *Poetics* had become a sort of “holy writ,” its text “so celebrated that no one dares contest or even, finally, read it at all.”²⁰ Reduced to a few formulas for mass

Quintilian called metaphor “by far the most beautiful of tropes,” and observed that “it is not merely so natural a turn of speech that it is often employed unconsciously or by uneducated persons, but it is in itself so attractive and elegant that however distinguished the language in which it is embedded it shines forth with a light that is all its own. For if it be correctly and appropriately applied, it is quite impossible for its effect to be commonplace, mean or unpleasing. It adds to the copiousness of language by the interchange of words and by borrowing, and finally succeeds in accomplishing the supremely difficult task of providing a name for everything.” Quintilian, *Institutio Oratoria Book VIII*, III, 4-5.vi.

¹⁸ Ricoeur, *Interpretation Theory*, 48.

¹⁹ Aristotle, *Rhetoric*, 1410b, 397, and 1412a, 409.

²⁰ Tzvetan Todorov, *Introduction to Poetics*, trans. Richard Howard (Minneapolis: University of Minnesota Press, 1981), xxiv.

consumption, this metaphorical theory became a cliché: a simile is a comparison which uses “like” or “as;” a metaphor is one that does not.

In the classic view, metaphors are about “naming,” about calling one thing by the name of something else. In the traditional sense, then, “Love is a journey,” “That woman is a block of ice,” and “Thy word is a lamp unto my feet” are easily understood as pithy, non-literal statements which say something about one thing by stating it in terms of another. Based as it is on a substitution of names, a metaphor can undergo a restitution to a literal statement with no loss of meaning, with a net yield of zero. Hence, bereft of cognitive significance, a metaphor is no semantic innovation. Summarizing the conventional view, Ricoeur comments, “a metaphor does not furnish new information about reality.”²¹

Other assumptions have contributed to the classic understanding of metaphor:

1. Metaphor is a linguistic phenomenon, a matter of words and language, rather than thought or action.²² Example: “The moon was a pool of silver.”
2. Metaphor is used for artistic purposes, to be eloquent, emotional evocative, or aesthetically satisfying. Metaphor is primarily ornamental.²³ Example: “The field workers were stooped pack mules.”

²¹ Ricoeur, *Interpretation Theory*, 49. Of course, Ricoeur contests this traditional view and asserts on p. 53 that “a metaphor, in short, tells us something new about reality.”

²² Zoltán Kövecses, *Metaphor: A Practical Introduction* (Oxford: Oxford University Press, 2002), 47.

²³ Kövecses, *Metaphor: A Practical Introduction*, 47.

3. Metaphor “unleashes the power that certain fictions have to redescribe reality. . . .

Metaphor’s ultimate abode [is] the copula of the verb *to be*. The metaphorical ‘is’ at once signifies both ‘is not’ and ‘is like.’”²⁴ Example: “Marjorie is a steel magnolia.”

4. Metaphor displays “an odd predilection for asserting a thing to be what it is not.”²⁵

A metaphor is “an utterance that strictly speaking is false.”²⁶ Metaphor is

“inappropriate usage, a thought that is both true and not true.”²⁷ Example: “Life is just a bowl of cherries.”

5. Metaphor is a species of comparison based on similarity and difference.”²⁸ “Orgasm is a little death.”

6. A metaphor is “a figure of speech we can do without,” a special effect to be used, rarely, by poets or other experts.²⁹

Metaphors were classified as “living” if they retained their freshness, their ability to surprise, shock, or delight; “dead” if they became trite, overused, so commonplace as to be considered literally true.³⁰ When that happens, the metaphor becomes invisible (the classic view would be

²⁴ Paul Ricoeur, *The Rule of Metaphor: Multi-disciplinary studies of the Creation of Meaning in Language*, trans. Robert Czerny with Kathleen McLaughlin and John Costello (Toronto: University of Toronto Press, 1977), 7. See also Ricoeur, *Interpretation Theory*, 68.

²⁵ R. R. Boyle, "The Nature of Metaphor," *Modern Schoolman* 31(1954): 257.

²⁶ Betty J. Birner, "Metaphor and the Reshaping of our Cognitive Fabric," *Zygon* 39, no. 1 (2004): 39.

²⁷ Sallie McFague, *Models of God: Theology for an Ecological, Nuclear Age* (Philadelphia: Fortress Press, 1987), 35.

²⁸ Sallie McFague, *Metaphorical Theology: Models of God in Religious Language* (London: SCM, 1982), 37.

²⁹ Kövecses, *Metaphor: A Practical Introduction*, viii.

that it “dies”), and the metaphorical meaning becomes part of the lexicon, extending the polysemy of the word in its ordinary use. The “arm of a chair,” the “foot of the stairs,” and the “head of the class” are examples of dead metaphors, which the traditional view of metaphor would consign to the rhetorical scrapheap.³¹

In the hands of certain philosophers, particularly of the empirical, Common Sense, and logical positivist schools, the decorative and allegedly “deceptive” features inherent in the classic definition of metaphor received scathing denunciation. For example, in *Concerning Human Understanding*, John Locke delivered this now-famous philippic:

Since wit and fancy finds easier entertainment in the world than dry truth and real knowledge, *figurative speeches* and allusions in language will hardly be admitted as *an* imperfection or *abuse* of it. I confess, in discourses where we seek rather pleasure and delight than information and improvement, such ornaments as are borrowed from them can scarce pass for faults. But yet, if we would speak of things as they are, we must allow that all the art of rhetoric, besides order and clearness, all the artificial and figurative application of words eloquence has invented, are for nothing else but to insinuate wrong *ideas*, move the passions, and thereby mislead the judgment, and so indeed are perfect cheat; . . .³²

³⁰ Numerous treatises classify metaphors in this way. See, for example, Max Black, “More About Metaphor,” Andrew Ortony, ed. *Metaphor and Thought*, 2nd ed. (Cambridge: Cambridge University Press, 1993), 25. See also Ricoeur, *Interpretation Theory*, 52. Ricoeur observes pithily, “There are no live metaphors in a dictionary.”

³¹ As Chapter 2 will explain, new theories of conceptual metaphor have a radically different view of “dead metaphors.”

³² John Locke, *An Essay Concerning Human Understanding*, 2 vols. (London 1961), 105.

Castigating figures of speech as “the arts of fallacy,” Locke called for them to be wholly avoided where truth and knowledge are concerned.³³ The fear, the anger, is that metaphors and other figures cannot be regulated, cannot be vetted by some authority for their truth content. As Paul de Man observed about Locke’s assessment of figurative language: “tropes are not just travellers, they tend to be smugglers and probably smugglers of stolen goods at that.”³⁴

The Mountain Begins To Move

Against the granite monolith of classic understanding of metaphor, a small stream of thinkers began to open fissures in the mid-twentieth century. In 1936, rhetorician I. A. Richards delivered a series of lectures at Bryn Mawr College which were collected and published as *The Philosophy of Rhetoric*.³⁵ Disputing Aristotle’s claim that metaphor is special and exceptional, Richards contended that “[W]e cannot get through three sentences of ordinary fluid discourse without it.”³⁶ “Thought is metaphoric,” he declared, “and proceeds by comparison.”³⁷ Buried within his speeches are other prescient observations:

- a) “All thinking is . . . sorting.”³⁸

³³ Locke, *An Essay Concerning Human Understanding*, 105.

³⁴ Paul de Man, “The Epistemology of Metaphor,” *Critical Inquiry* 5, no. 1 (1978): 19.

³⁵ I. A. Richards, *The Philosophy of Rhetoric* (New York: Oxford University Press, 1936).

³⁶ Richards, *The Philosophy of Rhetoric*, 92.

³⁷ Richards, *The Philosophy of Rhetoric*, 94.

³⁸ Richards, *The Philosophy of Rhetoric*, 30.

b) Context is a name for a whole cluster of events that recur together. So usually what a sign or word “means” is the missing parts of the context.³⁹

c) “The mind is the connecting organ. . . and it can connect any two things in an indefinitely large number of different ways. . . . In all interpretation we are filling in connections.”⁴⁰

d) “Words are the meeting points at which regions of experience which can never combine in sensation or intuition, come together. They are the occasion and the means of that growth which is the mind’s endless endeavour to order itself.”⁴¹

Since no one had ever named the two parts of a metaphor, Richards proposed to call them tenor and vehicle.⁴² It was this naming of “tenor and vehicle” that subsequent scholars adopted and some continue to use.⁴³ However, Richards’ most important insights into metaphor seem to be his inklings—unfleshed and unremarked at the time—that metaphors are made everywhere, by everyone, that they are the way the mind connects experiences and intuition. Metaphors are much more than words.

³⁹ Richards, *The Philosophy of Rhetoric*, 34.

⁴⁰ Richards, *The Philosophy of Rhetoric*, 125.

⁴¹ Richards, *The Philosophy of Rhetoric*, 31.

⁴² Richards, *The Philosophy of Rhetoric*, 96.

⁴³ See, for example, R. Alan Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design* (Philadelphia: Fortress Press, 1989), 182-183. Culpepper distinguishes metaphor and symbol by observing that in a metaphor the tenor and vehicle are supplied, whereas a symbol presents the vehicle and it is “the reader’s task . . . to discern the tenor or meaning of the symbol.”

In 1954, philosopher Max Black delivered a paper entitled “Metaphor,” to the Aristotelian Society,⁴⁴ parsing the structure of metaphors into “frame and focus,” which correspond to Richards’ “tenor and vehicle.” His expanded views appeared in the 1962 *Models and Metaphors: Studies in Language and Philosophy*.⁴⁵ In contrast to the traditional “substitution” and “comparison” views of metaphor, Black proposed an “interaction” view. In his early iterations of this theory, Black argued that a metaphorical expression contains two distinct subjects, each with its own “system of associated commonplaces.”⁴⁶ The metaphor operates by projecting onto the primary subject (the frame) a selection of implications from the secondary subject (the focus). Restating his interaction theory in a somewhat revised form decades later in “More About Metaphor,”⁴⁷ Black himself explained:

In the context of a particular metaphorical statement, the two subjects “interact” in the following ways: (a) the presence of the primary subject incites the hearer to select some of the secondary subject’s properties; and (b) invites him (sic) to construct a parallel implication-complex that can fit the primary subject; and (c) reciprocally induces parallel changes in the secondary subject.⁴⁸

⁴⁴ Max Black, “Metaphor,” *Proceedings of the Aristotelian Society*, New Series, Vol. 55 (1954-1955), 273-294.

⁴⁵ Max Black, *Models and Metaphors: Studies in Language and Philosophy* (Ithaca, NY: Cornell University Press, 1962).

⁴⁶ Max Black, “Metaphor,” *Proceedings of the Aristotelian Society*, New Series, Vol. 55 (1954-1955), 287-289.

⁴⁷ Black reiterated his views in “More about Metaphor,” in A. Ortony, ed. *Metaphor and Thought* (New York: Cambridge University Press, 1979).

⁴⁸ Black, “More about Metaphor,” 28.

Black considered his interactive view to be a “development and modification” of Richards’ insights,⁴⁹ in which the two parts of a metaphor work together to yield a meaning “not attainable without their interaction.”⁵⁰ In Black’s estimation, a metaphor operates as “an instrument for drawing implications grounded in perceived analogies of structure between two subjects belonging to different domains.”⁵¹ The value of Black’s work for the current study is that it recognizes metaphor as an expression or utterance, not just a word of renaming. Moreover, Black postulates that certain creative metaphors *may* generate new knowledge and insight. (He is careful to be tentative). By the time of his later reflections on metaphor, he asks whether some metaphors can function as cognitive instruments, indispensable for seeing aspects of reality that the “*metaphor’s production helps to constitute*”⁵² (emphasis added). Although his own answer to the question is a meek “I believe so,” and he does not elaborate, Black takes an important step beyond the classic theory of metaphor.

Little else was written about metaphor until the last quarter of the twentieth century, when Paul Ricoeur—already a distinguished philosopher and hermeneut in France—moved to the United States. His *The Rule of Metaphor: Multi-disciplinary Studies of the Creation of Meaning of Language* and *Interpretation Theory: Discourse and the Surplus of Meaning* have loomed large in the subsequent study of metaphor. Like Richards and Black, Ricoeur considered metaphor different from and more than the substitution of names for a noun. Lamenting “the

⁴⁹ Black, “More about Metaphor,” 27.

⁵⁰ Richards, *The Philosophy of Rhetoric*, 100.

⁵¹ Black, “More About Metaphor,” 31.

⁵² Black, “More About Metaphor,” 37-38.

tyranny of the word in the theory of meaning,”⁵³ he lauds “the pioneering job” done by Richards’ *The Philosophy of Rhetoric*”⁵⁴ and quotes with approval Richards’ statement that “the belief that words possess a meaning that would be proper to them is a leftover from sorcery, the residue of ‘the magical theory of names.’”⁵⁵ Instead, Ricoeur describes the “quasi-predicative character of metaphor”⁵⁶ and posits (à la Emile Benveniste)⁵⁷ a statement-metaphor in which “the sentence is the carrier of the minimum complete meaning.”⁵⁸ Ricoeur views metaphor as not merely the transposition of a word or displacement of a term. Instead, he describes it as a “categorical transgression” which uses a pair of terms or relationships to express “a commerce between thoughts, that is, a transaction between contexts.”⁵⁹ However, for Ricoeur, metaphor is not chiefly a matter of nouns, predicates, or even sentences. He suggests that it is “an heuristic of thoughts” which operates by disturbing a certain logical order, conceptual hierarchy, or classification scheme, perhaps the same as that from which all classification proceeds.⁶⁰

⁵³ Ricoeur, *The Rule of Metaphor*, 45.

⁵⁴ Ricoeur, *The Rule of Metaphor*, 76.

⁵⁵ Ricoeur, *The Rule of Metaphor*, 78, citing Richards, *The Philosophy of Rhetoric*, 71.

⁵⁶ Ricoeur, *The Rule of Metaphor*, 57.

⁵⁷ Emile Benveniste was a French structural linguist whose major work was the two-volume *Problems in General Linguistics*. Translated by Mary Elizabeth Meek (Coral Gables, FL: University of Miami Press, 1971), originally published as *Problèmes de linguistique générale* (Paris: Gallimard, 1966). In *The Rule of Metaphor*, Ricoeur frequently cites Benveniste, particularly for concepts concerning discourse.

⁵⁸ Ricoeur, *The Rule of Metaphor*, 4.

⁵⁹ Ricoeur, *The Rule of Metaphor*, 80.

⁶⁰ Ricoeur, *The Rule of Metaphor*, 22.

Ricoeur disagrees with Aristotle that metaphor is the rhetorical gift *par excellence*. Rather, he seems to delight in observing, after the eighteenth-century French satirist Nicolas Boileau and grammarian César Dumarsais, that “there are more tropes used in the marketplace in a single day than in the entire *Aeneid*, or in several consecutive sessions of the Academy,”⁶¹ even if they be standardized tropes of ordinary usage. But metaphor, he contends, should not be relegated either to decoration and “delectation” on the one hand nor to sophistry or argumentative technique on the other.⁶² “If metaphor is a competence, a talent, then it is a talent of thinking.”⁶³

Ricoeur does agree with Aristotle that metaphor “sets the scene before our eyes,”⁶⁴ although Ricoeur broadens the concept: metaphor “makes discourse appear to the senses.”⁶⁵ With Aristotle, he appreciates “the pleasure of understanding that follows surprise”⁶⁶ and the power of metaphor to astonish and to instruct rapidly.⁶⁷ But beyond Aristotle, and even beyond Richards and Black, Ricoeur sees the operation, the location of metaphor, not in a single word or

⁶¹ Ricoeur, *The Rule of Metaphor*, 63. Ricoeur is citing César Dumarsais, *Des tropes ou des différents sens dans lequel on peut prendre un même mot dans une même langue* (Paris: Dabo-Butschert, 1730). I have been unable to locate this French work from 1730 in order to supply a page number.

⁶² Ricoeur, *The Rule of Metaphor*, 11.

⁶³ Ricoeur, *The Rule of Metaphor*, 80.

⁶⁴ Aristotle, *Rhetoric*, 1411b, 405.

⁶⁵ Ricoeur, *The Rule of Metaphor*, 34.

⁶⁶ Ricoeur, *The Rule of Metaphor*, 33.

⁶⁷ Ricoeur, *The Rule of Metaphor*, 33.

term (vehicle for Richards; focus for Black); instead, metaphor is “the whole made up of the two halves.”⁶⁸ He explains:

[T]he place of metaphor, its most intimate and ultimate abode, is neither the name, nor the sentence, or even discourse, but the copula of the verb *to be*. The metaphorical “is” at once signifies both “is not” and “is like.” If this is really so, we are allowed to speak of metaphorical truth, but in an equally “tensive” sense of the word ‘truth.’⁶⁹ Ricoeur notes that this tensive theory of metaphor gives equal status to dissimilarity and to resemblance.

The importance of Ricoeur’s metaphor studies cannot be overestimated. His thorough survey and analysis of prior theories of metaphor are valuable in themselves. With each theory, he considers the philosophical and linguistic underpinnings, the distinctions as well as the congruencies. For this study, Ricoeur’s work is significant because it represents another clear step away from the classic views of metaphor as substitution and metaphor as comparison. Metaphor, he concludes, “is the outcome of a debate between predication and naming; its place in language is between words and sentences.” It is the way the mind connects things, and it “bears information because it ‘re-describes’ reality.”⁷⁰ Although Ricoeur focuses on metaphor within the context of discourse,⁷¹ he also admits that “the traditional rhetorical definition cannot be eliminated because the word remains the carrier of the effect of metaphorical meaning.”⁷² So

⁶⁸ Ricoeur, *The Rule of Metaphor*, 80.

⁶⁹ Ricoeur, *The Rule of Metaphor*, 7.

⁷⁰ Ricoeur, *The Rule of Metaphor*, 22.

⁷¹ Ricoeur, *The Rule of Metaphor*, 97. Ricoeur writes, “The dictionary contains no metaphors; they exist only in discourse.”

⁷² Ricoeur, *The Rule of Metaphor*, 5. Ricoeur explains this apparent contradiction by asserting that, “in discourse, it is the word that assumes the function of semantic identity: and it

for Ricoeur, it seems, metaphor is still a matter of words, but those words function metaphorically only within a given context, a discourse in which the mind connects items, objects, actions, or ideas, with the copula of “to be,” sometimes yielding flashes of insight and bursts of pleasure.

While rivulets of new thinking about metaphor were beginning to erode the traditional view, the proverbial dam broke when the 1980 publication of George Lakoff and Mark Johnson’s seminal *Metaphors We Live By*⁷³ triggered such an earthquake that it permanently altered the terrain in the field. Their notion of metaphor became the new milestone in cognition, language, and interpretation studies. At this point, thirty years on from Lakoff and Johnson’s seismic manifesto, it is difficult to overestimate its effect. Some of their hypotheses are now philosophical commonplaces; others have been rejected or refined; still others are in flux, in debate, in or out of favor. But indisputably clear—and broadly accessible to non-experts outside the fields of linguistics and philosophy—is their utterly fresh notion of conceptual metaphor. Because conceptual metaphor comprises a large segment of the discipline of cognitive linguistics, it will be given fuller treatment in Chapter Two, which concerns the methodology employed in this dissertation’s examination of Johannine metaphors of abundance. However, no historical review of metaphor study can omit an introduction to Lakoff and Johnson.

Metaphors We Live By began with a bald assertion that metaphors are pervasive and fundamentally shape our entire conceptual system and perception of reality. The authors then spend (metaphor) the rest of the book making their case (metaphor), demolishing (metaphor) all

is this identity that metaphor modifies. What is vital, then, is to show how metaphor, which is produced at the level of the statement as a whole, ‘focuses’ on the word.”

⁷³ George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago: University of Chicago Press, 1980, Afterword, 2003).

prior metaphor theories, revealing (metaphor) the mind as the locus of metaphor, and championing (metaphor) metaphor as the mostly invisible framework (metaphor) for human cognition, emotion, and behavior. On page after page, they accumulate evidence from ordinary speech that demonstrates the ubiquity, power, and opacity of metaphor. For example, they begin with the metaphor ARGUMENT IS WAR.⁷⁴ Using examples from everyday conversation, they illustrate how this metaphoric concept is apparent in metaphoric expressions such as:

Your claims are *undefensible*.
 He *attacked every weak point* in my argument.
 His criticisms were *right on target*.
 I *demolished* his argument.
 I've never *won* an argument with him.
 You disagree? Okay, *shoot!*
 If you use that *strategy*, he'll *wipe you out*.
 He *shot down* all of my arguments.⁷⁵

The first important point of *Metaphors We Live By* is that such statements are not the metaphor itself. Rather, they are metaphoric *expressions* that reflect an underlying concept, which in this case is that ARGUMENT IS WAR. Lakoff and Johnson argue that such metaphorical concepts structure what we see, what we think, how we organize and make meaning of our experiences, and how we act.

⁷⁴ It is now a convention of cognitive linguistics to denote conceptual metaphors with SMALL CAPS. It is also conventional to speak of the conceptual domain from which a metaphorical expression is drawn as the “source domain” and the conceptual domain which is thereby understood as the “target domain.” See Kövecses, 4.

⁷⁵ Lakoff and Johnson, *Metaphors We Live By*, 4.

Lakoff and Johnson's incursion into the staid field of metaphor theory challenged almost all its underlying assumptions.⁷⁶ In a 2003 Afterword to a reprint of *Metaphors We Live By*, Lakoff and Johnson summarized the four fallacies of traditional metaphor theory as:

- 1) metaphor is a matter of words;
- 2) metaphor is based on similarity;
- 3) all concepts are literal so none can be metaphorical; and
- 4) rational thought is in no way shaped by the nature of our brains and bodies.

Instead, they argued, metaphor is not the plaything of poets and pundits: it's a natural phenomenon, the stuff of everyday life: inescapable, indispensable, and largely invisible.⁷⁷

Metaphor, they said, is not chiefly about words and speech: it's about how we think and organize our world of experiences.⁷⁸ Metaphors are not arbitrary, "made up out of whole cloth." Rather, they are experientially grounded, arising from our early routine encounters in the physical world, our bodies, and our social and cultural practices.⁷⁹ Moreover, they reasoned, metaphors may have a life cycle, but when dead, they are often more powerful than ever because they continue to operate in the shadows and subtexts, unnoticed and unchallenged.⁸⁰ Among the most basic conceptual metaphors they identified were:

- | | |
|----------------------|------------------------------------|
| -- ARGUMENT IS WAR | -- HAPPY IS UP; SAD IS DOWN |
| -- LIFE IS A JOURNEY | -- GOOD IS UP; BAD IS DOWN |
| -- LOVE IS A JOURNEY | -- VIRTUE IS UP; DEPRAVITY IS DOWN |

⁷⁶ Lakoff and Johnson, *Metaphors We Live By*, 244.

⁷⁷ Lakoff and Johnson, *Metaphors We Live By*, 247.

⁷⁸ Lakoff and Johnson, *Metaphors We Live By*, 3.

⁷⁹ Lakoff and Johnson, *Metaphors We Live By*, 117-118.

⁸⁰ Lakoff and Johnson, *Metaphors We Live By*, 55.

-- THEORIES ARE BUILDINGS	-- MORE IS UP; LESS IS DOWN
-- IDEAS ARE FOOD	-- HIGH STATUS IS UP; LOW STATUS IS DOWN
-- THE MIND IS A MACHINE	-- HEALTH IS UP; SICKNESS AND DEATH ARE
-- CONTAINER METAPHORS	DOWN

Recognizing the tendency “to structure less concrete and vaguer concepts (like those for the emotions) in terms of more concrete concepts,”⁸¹ Lakoff and Johnson noted that abstract thought is largely metaphorical; that abstract concepts have a literal core but are extended by metaphors—often mutually inconsistent metaphors; and that abstract concepts are not complete without metaphors.⁸² “The heart of metaphor,” they conclude, “is inference,”⁸³ so that the metaphors we construct are based on our bodies, our physical encounters with the world around us, and our cultural practices allow us to (or impel us to) draw inferences about such abstract domains as justice, emotions, morality, and time.

The notion of conceptual metaphor also posits:

1) There are both universal metaphors (such as ANGER IS A SUBSTANCE CONFINED IN A CLOSED CONTAINER) and cultural variations.⁸⁴ This principle contradicts certain postmodernist notions that metaphors and their meanings are utterly arbitrary and capricious.

2) Metaphors are neural, both literally and figuratively. That is, (in neuro-scientific terms), “neurons that fire together wire together.”⁸⁵ Thus, in childhood, experiences that occur together are conflated, and primary metaphors are formed, such as AFFECTION IS WARMTH.

⁸¹ Lakoff and Johnson, *Metaphors We Live By*, 112.

⁸² Lakoff and Johnson, *Metaphors We Live By*, 272.

⁸³ Lakoff and Johnson, *Metaphors We Live By*, 244.

⁸⁴ Lakoff and Johnson, *Metaphors We Live By*, 273.

⁸⁵ Lakoff and Johnson, *Metaphors We Live By*, 256.

- 3) Metaphors always suppress some features of the source or target domains; “correspondence is ALWAYS limited.”⁸⁶
- 4) Metaphor is really a cognitive process rather than a literary device. Gerhart and Russell offer the memorable example of a sign in the baggage area of the Athens airport: METAFOR, meaning “baggage transfer.” The metaphoric process, they argue, transfers certain aspects of meaning by extending, distorting, or reshaping a domain’s conceptual elements. Gerhart and Russell contend that metaphoric process requires no compromise: using “binocular vision” to view the two concepts being observed, the viewer/interpreter can see something different from either. Metaphors are successful when the two parts remain in tension.⁸⁷
- 5) If metaphor bends “the fabric of reality” so that one concept is superimposed upon, or juxtaposed against, another, there is a danger that the bending of the conceptual fabric will become permanent, the essential metaphorical insight will be lost, and a skewed understanding will result. The best metaphors, then, are those in which a *decoupling* or *unfolding* eventually takes place.⁸⁸
- 6) Metaphor is important to biblical translation, affecting whether a literal translation or a dynamic equivalent is the most faithful to the sense of the text.⁸⁹

⁸⁶ Mary Therese Descamp and Eve E. Sweetser, “Metaphors for God: Why and How Do Our Choices Matter for Humans? The Application of Contemporary Cognitive Linguistics Research to the Debate on God and Metaphor,” *Pastoral Psychology* 53, no. 3 (2005), 225.

⁸⁷ Mary Gerhart and Allan Melvin Russell, “Metaphor and Thinking in Science and Religion,” *Zygon* 39:1 (2004), 13.

⁸⁸ Betty J. Birner, “Metaphor and the Reshaping of our Cognitive Fabric,” *Zygon* 39:1 (2004) 45.

⁸⁹ See Kurt Feyaerts and James Francis, *The Bible Through Metaphor and Translation: a Cognitive Semantic Perspective* (Oxford: P. Lang, 2003).

7) Metaphorical blending (also known as conceptual integration) occurs when images meet and produce a “flash of comprehension.” Blending is fast, often unconscious, often imaginative.⁹⁰

Conceptual Metaphor Theory in Biblical Interpretation

All these issues inhere in scripture, so it is no wonder that biblical texts abound in metaphor. The metaphor-rich gospel of John, where Jesus’ famous “I am” statements declare him the bread of life, the good shepherd, the gate for the sheep, the light of life, the resurrection and the life, the vine, the way, the truth, and the life, provides an ideal field for testing the Lakoff/Johnson notions of conceptual and blended metaphors.

To date, a few scholarly works, mostly European, have considered biblical literature from a cognitive linguistic perspective. These include *The Bible and God-Talk*⁹¹ and *The Bible through Metaphor and Translation*,⁹² both collections of essays. A number of these essays assert or contest some elements of conceptual metaphor theory vis-à-vis biblical interpretation, but only a few have attempted to apply cognitive linguistic theory to particular biblical metaphors. One such example is Greg Johnson’s essay which treats the relationship between the GRACE AS GIFT metaphor and the MORAL ACCOUNTING metaphor, demonstrating that the first

⁹⁰ Gilles Fauconnier and Mark Turner, *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities* (New York: Basic Books, 2002). 44.

⁹¹ Lieven Boeve and Kurt Feyaerts, eds. *The Bible and God-Talk* (Bern: Peter Lang, 1999).

⁹² Kurt Feyaerts, ed. *The Bible through Metaphor and Translation: A Cognitive Semantic Perspective* (Bern: Peter Lang, 2003).

metaphor cannot be understood without the second.⁹³ The MORAL ACCOUNTING metaphor reflects a widespread sense that increasing another's well-being is moral and is metaphorically understood as increasing the recipient's wealth; conversely, immoral action is conceptualized as decreasing that person's wealth. As Lakoff and Johnson summarize this common MORAL ACCOUNTING metaphor ("I am in your debt"), morality requires a balancing of the moral books.⁹⁴ There had been no monographs employing a cognitive linguistic reading of a biblical text until 2005, when Bonnie Howe produced *Because You Bear This Name: Conceptual Metaphor and the Moral Meaning of 1 Peter*.⁹⁵ In this work—the first to apply conceptual metaphor theory to a book of the Bible—Howe offers a long history of metaphor theory, emphasizing Aristotle, Aquinas, the Enlightenment, Kant, and Nietzsche but omitting key people that most other recent scholars of metaphor cite, such as Richards, Black, and Ricoeur. Although most of the book concerns metaphors involving ethics and the moral meaning of 1 Peter, Howe's chapter 2 is useful for the current study because of its description and explanation of three important terms: conceptual metaphor, frames and framing, and image schemas.

Howe explains the basic terminology in this way: "*Frames* are 'structured understandings of the way aspects of the world function.'"⁹⁶ An example she gives uses the words "father" and

⁹³ Greg Johnson, "The Economies of Grace as Gift and Moral Accounting," in Kurt Feyaerts, ed. *The Bible through Metaphor and Translation: A Cognitive Semantic Perspective* (Bern: Peter Lang, 2003), 87-111.

⁹⁴ Lakoff and Johnson, *Metaphors We Live By*, *Afterword*, 250.

⁹⁵ Bonnie Howe, *Because You Bear This Name: Conceptual Metaphor and the Moral Meaning of 1 Peter*. Atlanta: Society of Biblical Literature, 2005.

⁹⁶ Howe, *Because You Bear This Name*, 64. Howe adopts the definition presented by Gilles Fauconnier and Eve Sweetser in "Cognitive Links and Domains: Basic Aspects of Mental Space Theory" in *Spaces, Worlds, and Grammar*, ed. Gilles Fauconnier and Eve Sweetser (Chicago: University of Chicago Press, 1996), 5.

“mother.”⁹⁷ When these words are used, they prompt a frame, a stock scenario with assigned conventional features and roles usually associated with or growing out of biological familial relationships. However, the author observes, “those traditions are socio-culturally specific.”⁹⁸ The conventional family scenario in a Taiwanese frame might differ significantly from that of a contemporary family in suburban America, which would surely clash in some respects with the family frame of a first-century Greco-Roman household. Thus, Howe warns:

The important point to remember is that different ways of reasoning about a situation—or a concept—will result from the way we frame or schematize it.

Again, if 21st-century readers unwittingly supply inappropriate frames to 1st-century texts, or fail to acquire the requisite socio-cultural knowledge with which to correctly identify source frames within the text, misunderstanding is bound to occur.⁹⁹

Howe refers to two other terms that are useful for the present study. The first is *image metaphors*, which carry with them less detail and consequently less specific inferential structure transfer than conceptual metaphors.¹⁰⁰ This is not to say that image metaphors are not also conceptual, in that the metaphorical activity occurs “not in the words themselves but in the mental images evoked by the word.”¹⁰¹ But image metaphors prompt conceptual mapping onto other images in the target domain. In addition, Howe explains, image metaphors can “trigger and

⁹⁷ Howe, *Because You Bear This Name*, 65.

⁹⁸ Howe, *Because You Bear This Name*, 65.

⁹⁹ Howe, *Because You Bear This Name*, 65.

¹⁰⁰ Howe, *Because You Bear This Name*, 74.

¹⁰¹ Howe, *Because You Bear This Name*, 74.

reinforce” conceptual metaphors.”¹⁰² In the present dissertation, many of the metaphorical expressions studied will be from image metaphors; therefore, the features and function of image metaphors will be discussed further in the next chapter.

An additional term important to both Howe’s study of the metaphors of 1 Peter and the present study of the Johannine metaphors of abundance is that of *image schemas*. Lakoff introduced the notion of image schemas in *Women, Fire, and Dangerous Things*.¹⁰³ Image schemas, he found, lack fine detail. Rather, they are basic skeletal concepts which often represent unspoken but broadly shared understandings of spatial relations and orientations, particularly those associated with prepositions such as *in, out, on, along*. Several of these primitive image schemas—which form the framework for more detailed image and conceptual metaphors—are discussed and briefly itemized by Lakoff and Johnson in *Philosophy in the Flesh: the Embodied Mind and its Challenge to Western Thought*.¹⁰⁴ Most important for this study is the image schema of CONTAINER, so a discussion of that schema will be reserved for Chapter 2. Many of the cognitive applications and conclusions of Howe concerning the operation of image and conceptual metaphors in 1 Peter will be tested, employed, and extended in the present examination of the Johannine metaphors of abundance.

¹⁰² Howe, *Because You Bear This Name*, 74. Howe takes this description of image metaphors from George Lakoff and Mark Turner, *More Than Cool Reason* (Chicago: University of Chicago Press 1989), 92.

¹⁰³ George Lakoff, *Women, Fire, and Dangerous Things: What Categories Reveal About the Mind* (Chicago: University of Chicago Press, 1987).

¹⁰⁴ George Lakoff and Mark Johnson, *Philosophy in the Flesh: The Embodied Mind and its Challenge to Western Thought* (New York: Basic Books, 1999).

In 2010 another study using cognitive linguistics appeared, *Biblical Metaphor Reconsidered: A Cognitive Approach to Poetic Prophecy in Jeremiah 1-24*.¹⁰⁵ In it, author Job Y. Jindo argues that metaphor operates in Jeremiah as “world-creating” or “orientational” and not merely as a rhetorical device. After devoting a chapter to explaining the cognitive theory of metaphor, Jindo uses that lens to examine the juridical metaphors of destruction (council, accuser, accused, punisher) and metaphors of plants and gardens in the Jeremiah text not simply as literary decoration but as world-orienting cognitive constructions.

Three additional recent books have considered cognitive linguistics and its theory of metaphor in conjunction with biblical studies—one to dismiss it (*Family of the King: Dynamics of Metaphor in the Gospel According to John*),¹⁰⁶ one to distinguish it (*Imagery in the Gospel of John: Terms, Forms, Themes, and Theology of Johannine Figurative Language*),¹⁰⁷ and one to apply at least parts of it (*Mapping Metaphorical Discourse in the Fourth Gospel*).¹⁰⁸ Notably, each of these books concerns the metaphors of the Fourth Gospel. I will return to consider these contributions in the context of the following discussion of scholarship concerning Johannine metaphor.

¹⁰⁵ Job Y. Jindo, *Biblical Metaphor Reconsidered: A Cognitive Approach to Poetic Prophecy in Jeremiah 1-24* (Winona Lake, IND: Eisenbrauns, 2010).

¹⁰⁶ Jan G. Van Der Watt, *Family of the King: Dynamics of Metaphor in the Gospel According to John* (Leiden: Brill, 2000).

¹⁰⁷ Jörg Frey, Jan G. Van Der Watt, and Ruben Zimmermann, ed. *Imagery in the Gospel of John: Terms, Forms, Themes, and Theology of Johannine Figurative Language* (Tübingen: Mohr Siebeck, 2006).

¹⁰⁸ Beth M. Stovell, *Mapping Metaphorical Discourse in the Fourth Gospel* (Leiden: Brill, 2012).

Most recently, Pauline writings have begun to receive scrutiny through a cognitive lens. In *Resurrection in Paul: Cognition, Metaphor, and Transformation*, Frederick Tappenden develops an image-schematic understanding of resurrection belief in Paul, analyzing key conceptual metaphors such as RESURRECTION IS UP; RESURRECTION IS IN; LIFE IS BEING AWAKE; and RESURRECTION IS CELESTIAL LUMINOSITY. Committed to a conviction of mind-body holism, Tappenden argues for the integration of cognition and culture, concluding that “for Paul, resurrection is embodied.”¹⁰⁹ Just published in 2017, *Sex, Christ, and Embodied Cognition: Paul’s Wisdom for Corinth*, by Robert H. von Thaden, Jr., uses conceptual blending theory to examine Paul’s teaching about sexual immorality.

Previous Studies of Johannine Metaphor

This dissertation examines Johannine metaphors of abundance in a way that connects them to one another and to their posited source, human cognition shaped by bodily experience. Building on emerging trends in more recent Johannine scholarship, this fresh approach is possible now only through the scientific/linguistic/ hermeneutic principles in the emerging discipline of cognitive linguistics. However, noting this lacuna and innovation in Johannine metaphor studies does not discount the wealth and weight of preceding scholarship on John’s gospel. Certainly a consideration of the book’s metaphors would be impossible without the enormous bedrock of Johannine studies that have occupied scholars and theologians for centuries, including the late twentieth and early twenty-first.

A number of the metaphoric expressions discussed in this study have long been recognized as figurative language by Johannine scholars with various emphases and approaches.

¹⁰⁹ Frederick S. Tappenden, *Resurrection in Paul: Cognition, Metaphor, and Transformation* (Atlanta: SBL Press, 2016), 3 and 237.

However, for much of the last century, the examination stopped there: at recognition, without interest or any sense of significance for the metaphors themselves. Even Raymond E. Brown, whose magisterial commentary on the Gospel of John has been foundational for Johannine studies for over 50 years, offers virtually no comment on the Gospel's metaphors. In Appendix IV to the first volume of his commentary,¹¹⁰ Brown presents a detailed analysis of all the ἐγώ εἶμι statements in the Fourth Gospel—unquestionably metaphoric expressions—yet he does not mention metaphor at all. The most he grants is that “in seven instances Jesus speaks of himself figuratively.”¹¹¹ Although Brown clearly gave thought to the *sensus plenior* of scripture, by which he meant “that additional, deeper meaning, intended by God but not clearly intended by the human author, which is seen to exist in the words of a biblical text (or group of texts, or even a whole book),”¹¹² he did not expressly apply it to any meaning generated by or expressed through metaphor. By the time of his revision, Brown was musing about the challenges of appropriate limits on what Paul Ricoeur had termed “surplus meaning.”¹¹³

One of the earliest contemporary scholars to attend to Johannine figures of speech is Robert Kysar, who has given explicit scrutiny to metaphor, first in a 1991 case study of John

¹¹⁰ Raymond E. Brown, *The Gospel According to John I-XII* (Garden City, NY: Doubleday, 1966), 533-538.

¹¹¹ Brown, *The Gospel According to John I-XII* (Garden City, NY: Doubleday, 1966), 534.

¹¹² Raymond E. Brown, *The Sensus Plenior of Scripture* (Baltimore: St. Mary's Seminary and University, 1955), 92.

¹¹³ The term “surplus meaning” comes from Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning* (Forth Worth: Texas Christian University Press, 1976).

10:1-8, which intertwines images of shepherd, sheep, sheepfold, and gate.¹¹⁴ Writing chiefly from a reader-response point of view, Kysar examines the genre, function, and coherence of the images/metaphors in this section of the gospel text, with a concern, he says, for how the text does what it does. He concludes that the five images/metaphors¹¹⁵ in the passage have been strategically interrelated by the implied author, are parable-like, and are “true” poetic metaphors.¹¹⁶ He finds that the metaphors are participatory, shocking, both affective and cognitive; in his view, the implied author has led the reader through the seeming maze of images by means of aids to reading (textual clues). However, there is no mention of whether or how these Johannine metaphors might operate within or alongside others in the Gospel; the metaphoric meaning is attributed to the skill of the implied author in interlocking the images and the response of the reader in detecting those interlocking images. The whole approach is literary more than it is appreciative of the cognitive world-orienting function of metaphor and appears to be uninformed by conceptual metaphor theory.

Kysar’s discussion of John 10 appears again in his 2005 *Voyages with John: Charting the Fourth Gospel*.¹¹⁷ By this time, however, he is clearly interested in the nature and function of metaphors. He writes that although there are five different images/metaphors in John 10:1-8,

¹¹⁴ Robert Kysar, “Johannine Metaphor—Meaning and Function: A Literary Case Study of John 10:1-18,” *Semeia* 53 (1991), 81-111.

¹¹⁵ Kysar identifies the five images as four interlocking “human images”—sheepfold, door, good shepherd, sheep—plus a “theological image” of the close Father-Son relationship. Robert Kysar, “Johannine Metaphor—Meaning and Function: A Literary Case Study of John 10:1-18,” *Semeia* 53 (1991), 86-88.

¹¹⁶ Kysar, “Johannine Metaphor,” *Semeia* 53 (1991), 99.

¹¹⁷ Kysar, *Voyages with John: Charting the Fourth Gospel* (Waco, TX: Baylor University Press, 2005).

they are “packaged as a whole;”¹¹⁸ he describes them as escalating images in a “metaphorical field.”¹¹⁹ He even asserts that these particular metaphors invite the reader to participate with imagination in determining the metaphor’s referent.¹²⁰ Observing that the shepherd/sheep/sheepfold/gate language appears to be a confusing mixed metaphor,¹²¹ he argues that the “series of metaphors”¹²² elicits “cognitive confusion and emotional instability,”¹²³ in which the “reader’s apprehensions of the images is, therefore, an affective experience as well as a cognitive one.”¹²⁴ Acknowledging that a discussion of this pericope is hampered by disagreement about the correct use of words such as “image,” “simile,” and “metaphor,” Kysar contends that the determination of genre should depend on the function of the images for the reader.¹²⁵ In this case, he says, the passage’s images function as a single whole in which the truth is “in and through” a diaphoric metaphor, much like a parable.¹²⁶ While Kysar’s approach is expressly still in the realm of reader-response methodology, his inquiries and ideas about metaphor have come far from his earlier work and appear to have moved toward conceptual metaphor principles.

¹¹⁸ Kysar, *Voyages with John*, 172.

¹¹⁹ Kysar, *Voyages with John*, 176, 180.

¹²⁰ Kysar, *Voyages with John*, 177.

¹²¹ Kysar, *Voyages with John*, 165.

¹²² Kysar, *Voyages with John*, 174.

¹²³ Kysar, *Voyages with John*, 75.

¹²⁴ Kysar, *Voyages with John*, 175.

¹²⁵ Kysar, *Voyages with John*, 176.

¹²⁶ Kysar, *Voyages with John*, 178.

In Chapter 11 of *Voyages*, Kysar conducts a similar analysis of John 3:1-15. “The passage,” he writes, “pivots around four metaphors, each of which has a sensory basis.”¹²⁷ Further, he notes that the images and metaphors work together.

The passage . . . epitomizes the way in which this author creates a metaphor, fashions a metaphorical experience for the reader, and places the reader in the midst of a metaphorical ecosystem. In this case, the construction of the metaphor is through what I would like to call mini-images, that is, short uses of language (sometimes single words) to refer to something beyond the commonplace referent of the words.¹²⁸

Kysar reasons that metaphor operates by putting two phenomena side by side and defamiliarizing them. The metaphor’s effect arises out of ambiguity, surplus of meaning, and verbal nuance, which breed tension and compel the reader on.¹²⁹ Kysar’s observation is that a key feature of the John 3 metaphors is the “stacked images” –which he also calls stacked and progressive metaphors—in which the author’s strategy is “to pile image upon image, letting each illumine and each conceal the others. Image is superimposed on image, creating a literary ecosystem of metaphor.”¹³⁰ In Kysar’s view, this stacking of metaphors in John compares to the pairing of

¹²⁷ Kysar, *Voyages with John*, 192. The four metaphors are 1) entering the kingdom of God is birth; 2) entering the kingdom is birth of Spirit; 3) the Spirit is wind; and 4) being lifted up for crucifixion is being lifted up for enthronement.

¹²⁸ Kysar, *Voyages with John*, 194.

¹²⁹ Kysar, *Voyages with John*, 195-196.

¹³⁰ Kysar, *Voyages with John*, 196-197.

parables in the synoptic gospels, so that the parabolic tradition may be preserved in John's metaphors.¹³¹

A more recent contribution is Craig Koester's *Symbolism in the Fourth Gospel: Meaning, Mystery, Community*.¹³² In the second edition, Koester mentions briefly the close relationship between symbols, metaphors, and motifs,¹³³ then devotes his attention to representative figures, symbolic actions, and the key symbols of light, darkness, and water. The "water" section considers baptism, Jewish purification rites, new birth, the Beth-zatha pool, living water, and blood and water at the crucifixion. He concludes that in John's gospel, water is for people who are unclean (sinful) or thirsty (longing for relationship with God). His analysis detects within the gospel's figures a "network of associations" with a "bright focused center of meaning" and a "penumbra of vagueness."¹³⁴ This observation is an early recognition of how metaphors may work together throughout a discourse, but Koester does not pursue it, focusing instead on his key symbols of light, darkness, and water. Although he refers to thirst/water and eating/drinking as metaphors,¹³⁵ he does not attempt to define metaphors or discuss how they work as metaphors. It is notable, for example, that in a discussion of "the way," there is only one mention of it as a

¹³¹ Kysar, *Voyages with John*, 197.

¹³² Craig R. Koester, *Symbolism in the Fourth Gospel: Meaning, Mystery, Community*, 2nd edition (Minneapolis: Augsburg Fortress, 2003).

¹³³ Koester, *Symbolism*, 141, 198-199. Koester speaks of "images" such as light and darkness, also calling them archetypal symbols and motifs (141). In his discussion of water imagery and water as a symbol, he also identifies thirst and water as metaphors. However, there is no effort made to distinguish metaphor from image, symbol, or motif.

¹³⁴ Koester, *Symbolism*, 142.

¹³⁵ Koester, *Symbolism*, 199, 304.

metaphor.¹³⁶ Koester does, however, argue that “scripture must be studied with the same methods that are applied to the study of ‘secular’ literature.”¹³⁷

At about the same time as Kysar’s early study of John 10, Dorothy Lee published a 1994 study of the symbolic narratives of the Fourth Gospel.¹³⁸ Relying heavily on Ricoeur, she continues his challenge of the traditional understandings of symbol and metaphor and argues that meaning and narrative form are interrelated in John’s Gospel. The narratives, she says, are themselves symbolic. To demonstrate she uses six narratives, including the stories of the Samaritan woman at the well (John 3), the healing at the pool (John 5), and the feeding of the five thousand (John 6). These stories arguably abound with metaphor, but Lee’s analysis focuses on the coherence of narrative and symbol. Her treatment of symbolic narratives in the Gospel of John uses “metaphor” and “symbol” together numerous times, as if interchangeable, overlapping, or indistinguishable, and often mentions the “metaphorical nature” of John’s utterances.¹³⁹ However, her focus is not really on metaphor or even on images; rather it is on a selected few narratives which she says function symbolically.

However, by the time of *Flesh and Glory: Symbolism, Gender and Theology in the Gospel of John*,¹⁴⁰ published in 2002, Lee was thinking about specific prominent symbols in the Fourth Gospel, a number of which she acknowledges are metaphors. In fact, the first chapter of

¹³⁶ Koester, *Symbolism*, 296.

¹³⁷ Koester, *Symbolism*, 10.

¹³⁸ Dorothy A. Lee, *The Symbolic Narratives of the Fourth Gospel: The Interplay of Form and Meaning* (Sheffield: Sheffield Academic Press, 1994).

¹³⁹ Lee, *The Symbolic Narratives of the Fourth Gospel*, 30, 31.

¹⁴⁰ Dorothy Lee, *Flesh and Glory: Symbolism, Gender and Theology in the Gospel of John* (New York: Crossroad Publishing Company, 2002).

Flesh and Glory is devoted to the meaning of symbol and its relationship to metaphor, simile, sign, icon, and image. It is clear that for her purposes, a number of the old distinctions and categorizations had borders that were too arbitrary and insufficiently nuanced. Lee makes her stance plain from the outset, declaring that metaphor is best understood as a subset of symbol.¹⁴¹ About metaphor construction and operation she writes that metaphors are more than mere comparison, more than substitution, more than affective channels or decorative sweeteners. They are, she says, “bearers of cognitive content as well as intuitive power, . . . themselves constitutive of meaning.”¹⁴² Obviously, this view is a far cry from the Aristotelian rhetorical definition that prevailed for so long; it shows signs of being informed by certain underlying principles of a cognitive theory of metaphor. Nevertheless, Lee limits metaphors to figures of speech, such as the “living water” metaphor of 7:37-39, considering metaphors to be “essentially a feature of discourse,” while “symbolism covers a wide range of expressions—painting, sculpture, architecture, music, dance, dreams, actions, events. . . .”¹⁴³ Contesting distinctions made by Sallie McFague,¹⁴⁴ Lee argues that symbol and metaphor cannot be easily divided.¹⁴⁵ Symbols, metaphors, similes, icons, images—they all, she argues, are essential in scripture to conveying “an intelligible yet ineffable sense of presence.”¹⁴⁶ Calling icons visual symbols, the “artistic

¹⁴¹ Lee, *Flesh and Glory*, 17.

¹⁴² Lee, *Flesh and Glory*, 17.

¹⁴³ Lee, *Flesh and Glory*, 17.

¹⁴⁴ See Sallie McFague, *Metaphorical Theology: Models of God in Religious Language* (London: SCM, 1982), 1-14.

¹⁴⁵ Lee, *Flesh and Glory*, 20.

¹⁴⁶ Lee, *Flesh and Glory*, 21.

equivalent of metaphors,” she finds the plenitude of meaning with such symbolism to be elegantly suited to the revealing and concealing, the conveying but not capturing, the evoking but not exhausting of divine mystery.¹⁴⁷ This God-talk she describes as a “stretched form of language.”¹⁴⁸ Nevertheless, for Lee, metaphors remain language. While they may occur in various grammatical forms—adjective, phrase, full sentence, or paragraph—they are single linguistic events, unlike symbols, which tend to recur.¹⁴⁹

After her initial survey of scholarship on theories of symbol in general and metaphor in particular, Lee proceeds to analyze various Johannine symbols, most of which are often identified as metaphors, including light and darkness, living water, the vine and branches, God as father, symbols of motherhood, and symbols of Easter. Repeatedly, her observations about symbol are explicitly joined with metaphor, so much so that the two seem almost equal in her view. Both have the capacity to offer an awareness and resemblance of, rather than a photographic equivalent of, the invisible, unknowable, mystical, and wholly Other that the Fourth Gospel seeks to reveal.¹⁵⁰ In so doing, they are transformative. With the underlying descriptions of symbol and metaphor set forth in *Flesh and Glory*, Lee demonstrates an understanding that is close to that of Lakoff and Johnson’s conceptual metaphor and the larger field of cognitive linguistics. Close, but not quite. Metaphors are still words on paper. Where they come from, how they are generated, and how they construct a world, remain unexamined.

¹⁴⁷ Lee, *Flesh and Glory*, 21, 27.

¹⁴⁸ Lee, *Flesh and Glory*, 25.

¹⁴⁹ Lee, *Flesh and Glory*, 19.

¹⁵⁰ Lee, *Flesh and Glory*, 17-25, passim.

There seems to be no acquaintance with image schemas and little or no appreciation for the sensorily-based frameworks of understanding that motivate the metaphorical expressions.

While these recent studies have considered certain Johannine metaphors and in some instances sought to explain how a metaphor functions within a passage, there has been little attention to the *relationship* among the metaphors and motifs in the Fourth Gospel as constructive of a way of understanding the world until the relatively recent explosions in metaphor theory described earlier in this chapter. By the turn into the twenty-first century, many of the ancient, rigid definitions and assumptions about metaphors had begun to crumble like so much porous rock. No longer was metaphor a poetic device, defined as a comparison using a copula. No longer was a metaphor merely a stylistic literary flourish, used and appreciated only by literati. Rather quickly, it has now become acceptable to acknowledge that ideas, words, or expressions in which we speak of one thing in terms of another are produced by and operate in world-orienting ways on everyone, everywhere, all the time! It is therefore only logical that these broader notions of metaphor which have emerged in linguistic and literary studies are finding expression in Johannine scholarship. So, for example, in his recent *John and Empire: Initial Explorations*, Warren Carter convincingly lays out ways in which Eternal Rome compares to the Eternal Life granted by John's Jesus, with point-by-point contrasts in key elements of each domain being compared.¹⁵¹ There is no mention of "metaphoric mapping" nor of frames, schemas, double-scope blends, or other cognitive linguistic jargon. But it is clear that the old metaphoric wineskins have torn loose and can no longer hold the bubbling expansion of metaphor understandings today.

¹⁵¹ Warren Carter, *John and Empire: Initial Explorations* (New York: T & T Clark International, 2008), 204-234.

As new interest, fresh ideas, and renewed scholarship in metaphor studies have sprung forth, no single scholar has become the new Aristotle, and no one theory has been chiseled into stone for the ages. However, certain views are converging and cross-pollinating, and several points of consensus are emerging. One of the cognitive linguistic tenets that is now being broadly adopted is that metaphors do not operate in isolation. Thus, even those scholars who still employ a traditional understanding of metaphor as a literary device now seem to agree that metaphors (conceptual metaphor theorists would say “metaphorical expressions”) often form a cohesive network that should be considered as a whole. An exponent of this position is Jan G. Van Der Watt. In *Family of the King: Dynamics of Metaphor in the Gospel According to John*,¹⁵² he contends that “there are larger complex groups of metaphor (imageries) which are spread throughout the Gospel. Together these metaphors form a network, which serves as a cohesive and determining factor for the theology of the Gospel.”¹⁵³

Van Der Watt devotes an entire chapter to attempting to deduce “John’s theory of metaphor,” giving examples where John used each of the sorts of traditional roles of metaphor: substitution, interaction, comparison, “climactic description,” and “aesthetic elements.”¹⁵⁴ Thus, Van Der Watt adopts the traditional definitions of metaphor and gives no respect to the ideas of conceptual metaphor. He mentions Lakoff and Johnson only in an innocuous footnote; however, this suggests that their methodology may be his indirect target when he writes that he’s frustrated

¹⁵² Jan G. Van Der Watt, *Family of the King: Dynamics of Metaphor in the Gospel According to John* (Leiden: Brill, 2000).

¹⁵³ Van Der Watt, *Family of the King*, 397, and see 146.

¹⁵⁴ Van Der Watt, *Family of the King*, xxi and all of chapter 3.

that biblical scholars “do not make as responsible use of literary theory as they should.”¹⁵⁵ “To apply a modern theory of metaphor to such an ancient text as John, is therefore infelicitous.”¹⁵⁶ With a brief footnote and a veiled criticism, Van Der Watt dismisses any cognitive linguistic approach to metaphor, including understanding metaphors as experientially-grounded concepts.

A broader review of Johannine metaphors is presented by *Imagery in the Gospel of John*,¹⁵⁷ a 2006 collection of essays in German and English, which focuses exclusively on various emerging theories of metaphor and other Johannine figures of speech, contributing significantly to the fresh global examination of this subject. For example, in his opening essay on John’s figurative world, co-editor Ruben Zimmermann offers a brief history of the disparagement, contempt, and recent rediscovery of Johannine images, including symbols, metaphors, motives, and the whole range of what he terms images or παροιμία.¹⁵⁸ He notes that terminology problems have led to confusion and even shaped interpretation, as one interpreter sees images as metaphors, another equates symbolism with imagery, another treats metaphor/symbolism/motif as all the same, and another speaks of combining images, including metaphors, to comprise metaphoric networks. Zimmermann writes that John was self-

¹⁵⁵ Van Der Watt, *Family of the King*, xxi.

¹⁵⁶ Van Der Watt, *Family of the King*, 5.

¹⁵⁷ Jörg Frey, Jan G. Van Der Watt, and Ruben Zimmermann, ed. *Imagery in the Gospel of John: Terms, Forms, Themes, and Theology of Johannine Figurative Language* (Tübingen: Mohr Siebeck, 2006).

¹⁵⁸ Ruben Zimmermann, “Imagery in John,” in Jörg Frey, Jan G. Van Der Watt, and Ruben Zimmermann, ed. *Imagery in the Gospel of John: Terms, Forms, Themes, and Theology of Johannine Figurative Language* (Tübingen: Mohr Siebeck, 2006), 13-14. Zimmermann notes the term παροιμία appears four times in John’s gospel: John 10:1-18 and three times in 16:25-29. Although the word can refer to a single proverb, Zimmermann proves that the context demands a translation of “image” or “figurative speech.”

consciously using *παροιμία* to communicate a message.¹⁵⁹ He also explains with approval traditional theories about how metaphors work—substitution, comparison, interaction, and aesthetic pleasure.¹⁶⁰ Although he makes brief mention of Lakoff and Johnson’s notions of conceptual metaphor, Zimmermann seems to show limited understanding¹⁶¹ of conceptual metaphor and still conceives of metaphor as linguistic only. Zimmermann’s focus and important contribution lie in his investigation into what he calls “clusters of images.” Sometimes the gospel places a profusion of images side by side in close succession; at other times the images are juxtaposed or layered so closely that they are practically inseparable. These clusters, he argues, can through repetition create a network of images that serve epistemological, pedagogical, and communicative functions in the Fourth Gospel. In particular, Zimmermann illustrates his points with images concerning Jesus and his relationship with God. But his general conclusion is also persuasive: “Images are the language of that which cannot be spoken.”¹⁶² Zimmermann, then, is far from being a conceptual metaphor theorist himself, but he does recognize the important fact that metaphors (metaphoric expressions or images) are not singletons: they can build and mutually interact together in a work. The present study will demonstrate that in the Gospel of John, those metaphors—which are much more than words—perform that powerful and creative interaction through the process of conceptual blending.

¹⁵⁹ Zimmermann, “Imagery in John,” 9.

¹⁶⁰ Zimmermann, “Imagery in John,” 16.

¹⁶¹ Zimmermann, “Imagery in John,” 18-19. Zimmermann gives a brief nod to conceptual metaphor and conceptual blending in a single-page summary on pages 18-19, which does mention the CONTAINER schema.

¹⁶² Zimmermann, “Imagery in John, 42.

In the same volume, Marianne Meye Thompson examines certain images for God in the Gospel of John.¹⁶³ Agreeing with Zimmermann that Johannine imagery constructs a christological mosaic, she acknowledges that there are far fewer direct images for God. Thompson argues that by using the images (metaphors) of God as Father and God as vinedresser and by appropriating OT images for God such as shepherd, judge, and king, the Gospel of John tells a story of God and what God is doing for God's people through Jesus the Son of God. She observes that this imagery focuses almost entirely on what God does, not who God is, and concludes that this Johannine appropriation of biblical imagery is eschatological, in that it "points to the embodiment of the various biblical hopes and expectations for the people of the God of Israel."¹⁶⁴ Thompson's work is not unique in its approach to metaphor, following the imagery-based analysis of Zimmerman. Rather, her chief contribution for this study is that she closely reads the Gospel of John to see how "God is pictured," finding not "meager fare" but a rich "'story' told by the imagery for God."¹⁶⁵ Her conclusion in this respect comports well with one of the main arguments herein in that we assert the Fourth Gospel's sometimes subtle but pervasive revelation about God. However, our cognitive linguistic reading asserts that contrary to Thompson's conclusion, the conceptual metaphors of John's Gospel reveal not just God's actions but also God's life-giving nature: God being God.

Jane S. Webster's study of Johannine images, metaphors, and motifs of eating and drinking is a fine study from a narrative criticism approach. In *Ingesting Jesus: Eating and*

¹⁶³ Marianne Meye Thompson, "'Every Picture Tells a Story': Imagery for God in the Gospel of John," in Jörg Frey et al., ed. *Imagery in the Gospel of John*, 259-277.

¹⁶⁴ Thompson, "Every Picture Tells a Story," 276.

¹⁶⁵ Thompson, "Every Picture Tells a Story," 259-277.

Drinking in the Gospel of John, she gathers references to food, drink, and meals to reach the conclusion that in John's Gospel, salvation is "eating and drinking Jesus." Webster is squarely on the side of the traditional definition of metaphor as a comparison by means of the copula "is." From page 1 she declares that a metaphor is a literary device that functions rhetorically. In this regard, she proceeds consistently as a literary theorist. However, her work is useful for the current study in three ways: a) it acknowledges the existence and effectiveness of "associational clusters" of images and metaphors; b) following an outline by William Freedman concerning what makes a motif effective, Webster highlights recurrence/repetition, the use of a given motif when it could otherwise have been avoided; the use of a motif at climactic points in the plot; the degree to which all instances of a motif cohere into a discernible unit; and "the appropriateness of a motif to what it symbolizes."¹⁶⁶ The third helpful contribution of Webster's *Ingesting Jesus* study is that it collects and considers every linguistic reference (whether extensive or slight, clear or potential) to language of eating or drinking in the Gospel of John. This in itself is a worthy feat.

The latest contribution to Johannine metaphor studies comes from Beth M. Stovell, whose work examines numerous kingship metaphors she detects in the Fourth Gospel. In *Mapping Metaphorical Discourse in the Fourth Gospel: John's Eternal King*, she offers a thorough review of prior studies, concluding that most have failed to analyze the "intertwining of various metaphors."¹⁶⁷ Observing that "trends toward totalization and atomization in the study of Johannine metaphors has (*sic*) often resulted in overlooking how the kingship metaphors interact

¹⁶⁶ Jane S. Webster, *Ingesting Jesus: Eating and Drinking in the Gospel of John* (Atlanta: Society of Biblical Literature, 2003), 147-151. The quoted phrase appears at p. 151.

¹⁶⁷ Beth M. Stovell, *Mapping Metaphorical Discourse in the Fourth Gospel: John's Eternal King* (Leiden: Brill, 2012), 20.

with other surrounding metaphors in John’s Gospel,”¹⁶⁸ the author emphasizes conceptual blending involved in various kingship metaphors. She devotes significant time to an explication of cognitive theories of metaphor, particularly those of Fauconnier and Turner involving mental spaces, blended space, and “integration networks,” which she cites with approval and employs in her own analysis.¹⁶⁹ For example, five chapters of the book contain subheadings entitled “Metaphorical Blending Analysis.” The blends addressed are:

1. Chapter 4 – metaphors of Messiah, anointing, and related metaphors in John 1;
2. Chapter 5 – metaphors of eternal life and kingship in John 3:1-21;
3. Chapter 6 – metaphors of the light of the world and shepherd-king in John 9-10;
4. Chapter 7 – metaphors of kingship and contested authority in John 12; and
5. Chapter 8 – metaphors of exaltation, kingship, and contested authority in John 18-19.

While Stovell’s own methodology relies heavily on conceptual blending, it also incorporates certain other elements of the cognitive linguistic approach, especially its understandings of metaphor as consisting of source and target domains with their conceptual correspondences and metaphorical entailments.¹⁷⁰ However, Stovell is wary of what she views as Lakoff and Johnson’s starting place: the origination of metaphor in physical experience. She denotes this to be a fallacy which she decries as equating the material world to the “real world” and relegating the spiritual world and its concerns to the “unreal.”

¹⁶⁸ Stovell, *Mapping Metaphorical Discourse*, 3.

¹⁶⁹ The introduction to conceptual blending theory and its development by Gilles Fauconnier and Mark Turner occurs in Chapter 2, pages 44-49. The application of that theory to kingship metaphors occupies much of Chapters 3-8.

¹⁷⁰ Stovell, *Mapping Metaphorical Discourse*, 42.

. . . While trying to avoid the pitfalls of objectivism, Lakoff and Johnson have fallen into the pitfall of materialism, a common side effect of objectivism, and have suggested a type of individualist construction of reality, that leans toward subjectivism.¹⁷¹

Distancing herself from what she deems as cognitive linguistics’ “purely experiential basis for the choice of target-to-source relationship,”¹⁷² Stovell therefore rejects “the one-to-one relationship with neuropsychological interpretations as proposed by the cognitive linguistic approach,”¹⁷³ and is almost dismissive in her assessment of work in the area of neuropsychology and metaphor.

I will briefly engage these critiques of cognitive linguistic approaches in the next chapter. As a counter and corrective to the potential deficits of cognitive approaches—which Stovell deems to have given short shrift due to the influence of context on metaphor formation and function—Stovell incorporates into her methodology elements of the functional linguistics formulations of M. A. K. Halliday.¹⁷⁴ While a discussion of functional linguistics is beyond the scope of the present study, Stovell asserts that “metaphor is constrained in two directions linguistically. . . [which] correspond to the two major axes of Halliday’s systemic functional approach.”¹⁷⁵ These axes are the “context of situation” and the “context of culture and co-text,”

¹⁷¹ Stovell, *Mapping Metaphorical Discourse*, 37.

¹⁷² Stovell, *Mapping Metaphorical Discourse*, 41.

¹⁷³ Stovell, *Mapping Metaphorical Discourse*, 41.

¹⁷⁴ At pages 50-62, Stovell discusses numerous elements of what she refers to as “Halliday’s method of systemic functional linguistics,” frequently citing the tenets set forth in M. A. K. Halliday, *An Introduction to Functional Grammar* (London: E. Arnold, 1985).

¹⁷⁵ Stovell, *Mapping Metaphorical Discourse*, 53.

with co-text referring to the literary or linguistic context of a word or expression.¹⁷⁶ Thus, Stovell emphasizes, metaphors don't exist just in the mind, nor are they drawn solely from sensory experience. Rather, following Fauconnier and Turner, she agrees that they are formed by “networks of elements that are culturally pre-determined,” “techniques of integration that are also pre-determined,” and innovation.¹⁷⁷ It is this combination of conventional networks of ideas (often long-held within a culture), conventional ways of joining such networks of ideas, and novel mappings which comprise conceptually blended metaphors.¹⁷⁸

One of the strengths of Stovell's study is the firm recognition that “metaphors may exist at the clausal level or become an extended metaphor running throughout an entire discourse, often described as a motif.”¹⁷⁹ Thus, to the extent that Halliday defined metaphor as “a **word** used for something resembling that which it usually refers to”¹⁸⁰ (emphasis added), Stovell would probably disagree with Halliday and agree with this writer that metaphors are much more than words. However, with regard to the relative weight of the contributing elements of sensory experience, cultural context, and such extra-linguistic factors as setting, environment, genre, and a word or phrase's positioning with regard to neighboring clauses in a text, Stovell appears to stress the existing networks of expression and the contextual factors which influence the formation of a given metaphor, even as she downplays the physical and experiential components

¹⁷⁶ Stovell, *Mapping Metaphorical Discourse*, 54-55.

¹⁷⁷ Stovell, *Mapping Metaphorical Discourse*, 69.

¹⁷⁸ Stovell, *Mapping Metaphorical Discourse*, 46-47.

¹⁷⁹ Stovell, *Mapping Metaphorical Discourse*, 57.

¹⁸⁰ Halliday, *An Introduction to Functional Grammar*, 319.

that serve as sources of metaphor. Acknowledging that her method adopts several of the components of the cognitive linguistic model of metaphor and sets aside others, Stovell concentrates heavily on conceptual blending and neither discusses nor even mentions image schemas, which will figure prominently in the current study.

From the foregoing survey of general metaphor studies as well as this review of Johannine studies that consider metaphor, it is evident that for the first time in many centuries, the metaphors of the Fourth Gospel have emerged from the shadowy corners of scholarship and are receiving new attention. No longer a tangled thicket cluttering up the stage,¹⁸¹ no longer superfluous scenery and window-dressing, no longer some linguistic flourish embellishing the gospel script to prettify the dialogue, Johannine metaphors have now earned a place in the spotlight, where they stand—shining, central to the story, world-creating, and incommensurable. In the next chapter, we will consider more fully the dramatically new approach to metaphor proposed by cognitive linguistics and how it illuminates not only the metaphorical expressions of abundance and plenitude in the Gospel of John but equally important, the metaphors in, of, and by the human minds that inhabit, hear, and read that gospel.¹⁸²

¹⁸¹ Zimmermann agrees with Adolf Jülicher that John's images are jumbled and confused—like a tangled thicket. Zimmermann, in Jörg Frey et al., ed. *Imagery in the Gospel of John*, 1, citing Adolf Jülicher, *Die Gleichnisreden Jesu*, 2 vol., second ed. (Freiburg, Br. Et al., 1910, reprint by Darmstadt 1963), I, 115.

¹⁸² David Mark Ball, *"I Am" in John's Gospel: Literary Function, Background, and Theological Implications*, ed. Stanley E. Porter, JSNTSup (Sheffield: Sheffield Academic Press, 1996).

Chapter Two: Cognitive Linguistics and Conceptual Metaphor

Chapter One presented the once staid understandings of metaphors as literary decoration or rhetorical device and introduced recent radical proposals concerning the nature, origin, and operations of metaphors as mental concepts which shape thinking, constrain understanding, and produce meaning. This chapter will describe further the rapidly developing field of metaphor studies within the broad discipline of cognitive linguistics, emphasizing those features which undergird the approach of the current study of metaphors of abundance in the Gospel of John. I will then preview how I intend to apply certain of these cognitive linguistic principles to key metaphors, motifs, and images in the fourth gospel. It is my contention that this cognitive approach will reveal that John's gospel is rich in metaphors of abundance which offer a cohesive, transformative anticipation and experience of the world lived within the boundless love of God.

Terminology

For this study several key terms require careful definition and description, beginning with “cognitive linguistics.”

Cognitive Linguistics – Cognitive linguistics is a science birthed from the fantastic but felicitous encounter of three disparate areas of study: neuroscience, philosophy, and linguistics. Even chimera require a gestation period; just so, cognitive linguistics developed over the last decades of the twentieth century and the early twenty-first. Philosophy had long considered whether, what, and how human beings can know. Over the last century, language scholars, sociologists, anthropologists, and ultimately linguists have debated—sometimes hotly—the nature and evolution of language.¹ Where does it come from? Is there an intrinsic structure for language

¹ In the early twentieth century, structural linguistics, following Ferdinand de Saussure and Leonard Bloomfield, examined language in its idealized state, classifying words and sentences according to phonology, morphology, and syntax. See Ferdinand de Saussure, *Course*

built into human beings, or are languages arbitrary, even random or capricious? With the development of advanced technologies for studying the brain, neuroscientists are now in fresh and frequent conversation with philosophers and linguists about the ways that human beings sense, think, organize their perceptions, make associations, and develop language.

Several scholarly works have traced the histories of philosophy and linguistics as they came to intersect in the twentieth century, addressing from different directions the ancient questions of ontology and epistemology, that is, what do we know and how do we know it.² In a recent comprehensive compendium, *The Oxford Handbook of Cognitive Linguistics*, Peter Harder endorses the view that philosophy is an “overarching arena for discussions about the nature of the world and our knowledge about it, within which independent disciplines have gradually crystallized into domains of their own. . . . In this view, philosophy is an area of inquiry, not a body of definite results.”³ As Harder explains, when a domain of knowledge matures sufficiently to generate its own descriptive practices and methods for “systematic investigation in well-defined terms,” that field gradually emerges into its own discipline, outside

in General Linguistics, ed. by Charles Bally and Albert Reidlinger, trans. by Wade Baskin (New York: Philosophical Library, 1959) and Leonard Bloomfield, *Introduction to the Study of Language* (New York: Henry Holt, 1914). By mid-century, Noam Chomsky had refuted Saussure’s ideas of structural linguistics, replacing them with his own notions of generative grammar and deep structure, attempting to identify an innate universal grammar and formulate a set of rules that predict grammaticality. See Noam Chomsky, *Aspects of the Theory of Syntax* (Cambridge, MA: MIT Press, 1965). When other linguists strongly contested Chomsky’s theories, the prolonged academic debate became known as “The Linguistics Wars” and was the subject of Randy Allen Harris’ *The Linguistics Wars* (New York: Oxford University Press, 1995).

² See, for example, Mark Johnson, *The Body in the Mind: The Bodily Basis of Meaning, Imagination, and Reason* (Chicago: University of Chicago Press, 1987).

³ Peter Harder, “Cognitive Linguistics and Philosophy,” in *The Oxford Handbook of Cognitive Linguistics*, ed. by Dirk Geeraerts and Hubert Cuyckens (New York: Oxford University Press, 2007), 1241-1242.

the tent of philosophy.⁴ Thus, mathematics and physics are no longer subsets of philosophy but independent, paradigmatic forms of knowledge.

Linguistics, too, has become a free-standing discipline, though still related to its philosophical parent. Although matters of syntax, semantics, phonology, semiotics, and discourse analysis comprise important aspects of the study of language, the dominance of the scientific method which prevailed for centuries exerted a powerful influence on the emerging field of linguistics in the nineteenth and twentieth centuries, so that attempts to identify, describe, and formalize fixed, structural laws of language became the focus. Some linguists sought (and believed they found) deep structure within language, whereby a system of rules governed and “generated” the grammar of a language,⁵ going so far as to locate the fundamentals of such formal systems as innate in the human mind.⁶ Many attempted to “view language in terms of systems of combinatorial mathematics,”⁷ without regard to meaning, intention, or imagination. Eventually, philosophers, physicists, even linguists, found empiricism inadequate as the sole means to objective truth. In fact, the very notion of objective truth—in which a word names and corresponds precisely with what “really is” in the world—is no longer tenable for most scholars. Room was needed for an examination of how people use words to make meaning, to see, to “see as,” to construct a world. John R. Taylor characterizes these shifts as “a progressive, incremental

⁴ Harder, “Cognitive Linguistics and Philosophy,” 1241.

⁵ See note 1 for citations to Bloomfield and Chomsky. See also Frederick J. Newmeyer, *Generative Linguistics: A Historic Perspective* (New York: Routledge, 1996).

⁶ Harder, “Cognitive Linguistics and Philosophy,” 1246.

⁷ George Lakoff, “The Invariance Hypothesis: Is Abstract Reasoning Based on Image-Schemas? *Cognitive Linguistics* 1:39-74, at 43.

development of the discipline [of linguistics], from the taxonomic phase, through the algebraic phase, to the cognitive phase.”⁸ Even so, the logical positivist school of thought, like a receding glacier, incised visible marks on its way to oblivion. As a result, the early practitioners of “the cognitive turn” worked with a certain dread of the “science police.”⁹ Possibly they feared being disdainfully associated with the soft and abstract analyses of the humanities.¹⁰ Because the humanities are predominantly identified with literature (fiction, drama, poetry), art, and music, “they are oriented toward the expressive, the emotive, and the aesthetic.”¹¹ With a mid-century academic zeitgeist that still privileged precision, mathematical computation, and objective formalism, it is easy to understand why linguists may have been reluctant to abandon prevailing scientific methodologies in favor of anything utterly fresh. Nevertheless, by the 1970s, a number of linguists were increasingly dissatisfied with the formalist/computational approaches to the study of language.¹² Then, as described in Chapter One, in the “fullness of time” the dam broke,

⁸ John R. Taylor, “Cognitive Linguistics and Autonomous Linguistics,” in *The Oxford Handbook of Cognitive Linguistics* ed. by Dirk Geeraerts and Hubert Cuyckens (New York: Oxford University Press, 2007), 570.

⁹ Harder, “Cognitive Linguistics and Philosophy,” 1247.

¹⁰ The wall between cognitive linguistics and literature is now much weakened, perhaps crumbling, but still visible in places. See Frederik Stjernfelt, “We Can’t Go On Meeting like This: A Cognitive Theory of Literature? The Fall of the Wall Between Linguistics and the Theory of Literature,” *Nordic Journal of Linguistics* 18:2 (1995), 121-136. Any remaining disdain or condescension probably extends from literary criticism toward cognitive linguistics. This phenomenon is addressed by Margaret H. Freeman in “Cognitive Linguistic Approaches to Literary Studies.” In *The Oxford Handbook of Cognitive Linguistics*, ed. by Dirk Geeraerts and Hubert Cuyckens (New York: Oxford University Press, 2007), 1176.

¹¹ Margaret H. Freeman, “Cognitive Linguistic Approaches to Literary Studies,” 1176. Freeman offers this description of various literary genres, but it is consistent with prevailing views of the humanities in general.

¹² Early researchers whose work from the 1970s led to insights that converged and interacted in what became cognitive linguistics include Leonard Talmy, Charles Fillmore, and Ronald Langacker. Their projects are briefly summarized in Brigitte Nerlich and David D.

and with Lakoff and Johnson's *Metaphors We Live By*, a torrent of new ideas about how we know, think, and create and use language burst forth. By the late 1990s, rapid advances in the technology of brain studies, coupled with intense interest in how language *really* works, led to the intersection and collaboration of neurology, philosophy, and linguistics under the tent emblazoned Cognitive Linguistics.¹³ It is worth noting that cognitive linguistics has no identifiable founder, no single guru, and even the nomenclature is contested. For example, "Insisting that linguistic theory should be consistent with what is currently known about the neuronal structure of the brain, . . . [Sydney] Lamb prefers the designation 'neurocognitive linguistics.'"¹⁴ Lakoff, too, has investigated and continues to pursue, in collaboration with Jerome Feldman, a Neural Theory of Language at the Institute for Cognitive and Brain Studies at the University of California, Berkeley.¹⁵ In a delicious irony, science is once again a partner in the study of language and its relation to cognition.

Clarke, "Cognitive Linguistics and the History of Linguistics," in *The Oxford Handbook of Cognitive Linguistics* (Oxford: Oxford University Press, 2007), 589-607, particularly 591-592. See also Olaf Jakel, "Kant, Blumenberg, Weinrich: Some Forgotten Contributions to the Cognitive Theory of Metaphor." In Raymond W. Gibbs, Jr. and Gerard J. Steen, eds. *Metaphor in Cognitive Linguistics* (Amsterdam: John Benjamins, 1999), 9-27.

¹³ According to Peeters, George Lakoff appears to have first used the term "Cognitive Linguistics" in 1975. Bert Peeters, "Does Cognitive Linguistics Live Up to Its Name?" In René Dirven, Bruce Hawkins, and Esra Sandikcioglu, eds., *Language and Ideology: Cognitive Theoretical Approaches* (Amsterdam: John Benjamins, 83-106). However, Sydney Lamb claims to have been the first to use the term. Sydney M. Lamb, *Pathways of the Brain: The Neurocognitive Basis of Language* (Amsterdam: John Benjamins, 1999).

¹⁴ Taylor, "Cognitive Linguistics and Autonomous Linguistics," 574.

¹⁵ Many of the tenets of NLT (a neural theory of language) are set forth in Jerome A. Feldman's *From Molecule to Metaphor: A Neural Theory of Language* (Cambridge, MA: MIT Press, 2006).

Although cognitive linguistics is at present more a canopy with a “flexible framework”¹⁶ than a palisaded, prescriptive pathway, more a cluster of approaches rather than a single unified theory of language, it can be identified by certain fundamental perspectives: “the primacy of semantics in linguistic analysis, the encyclopedic nature of linguistic meaning, and the perspectival nature of linguistic meaning.”¹⁷ In an introductory guide to cognitive linguistics, Dirk Geeraerts explains these principles in this way:

1. Primacy of semantics – Language is “all about meaning.”¹⁸

2. Encyclopedic nature of linguistic meaning – “The meaning we construct in and through the language is not a separate module of the mind, but it reflects our overall experience as human beings.”¹⁹ In that sense, linguistic meaning is encyclopedic and non-autonomous. Our experience of the world includes both our personal experiences as embodied beings and our cultural and social experiences.²⁰ Cognitive linguistics rejects the previously respected and popular mind/body dichotomy.

¹⁶ “Flexible framework” is a term used by Dirk Geeraerts from time to time to describe the relationship among the various members of the “theoretical conglomerate” known as cognitive linguistics. He also vividly describes cognitive linguistics as an archipelago rather than an island. Dirk Geeraerts, “Introduction: A Rough Guide to Cognitive Linguistics.” In *Cognitive Linguistics: Basic Readings* (Berlin: Mouton de Gruyter, 2006), 2.

¹⁷ Dirk Geeraerts and Hubert Cuyckens, “Introducing Cognitive Linguistics.” In *The Oxford Handbook of Cognitive Linguistics*, ed. by Dirk Geeraerts and Hubert Cuyckens (New York: Oxford University Press, 2007), 5.

¹⁸ Geeraerts, “Introduction: A Rough Guide,” 3.

¹⁹ Geeraerts, “Introduction: A Rough Guide,” 5.

²⁰ Geeraerts, “Introduction: A Rough Guide,” 5.

3. Perspectival nature of linguistic meaning – “Meaning is not just a reflection of the outside world, it is a way of shaping that world. . . . It construes the world in a particular way, . . . it embodies a perspective onto the world.”²¹

It is these last two of cognitive linguistics’ foundational tenets upon which this study relies. That is, language is not an objective reflection of the world; rather, it categorizes, organizes, and reflects our individual and collective perceptions, as encountered in the human body and in cultural experience. In some sense, it is world-building. Stated philosophically, cognitive linguistics contends that the world is “perceiver-dependent.”²²

Conceptual Metaphor – Also important to this dissertation is the term “Conceptual Metaphor.” Conceptual metaphor, introduced in Chapter One, is the understanding that metaphors are not linguistic phenomena, not words, not poetic embellishments, rhetorical curlicues, or distortions of speech. Rather, metaphors are concepts, formed consciously or unconsciously in the mind, arising from and shaped by sensorimotor experiences of the body and by social and cultural experience. We may summarize this crucial point of the key role of social/ physical/ bodily/cultural experience with the adage “It’s not all in your head.” What formerly were identified as metaphors (“She is a vixen”) are not really the metaphors themselves; instead, they are better understood as verbal expressions of underlying metaphorical concepts. So in this

²¹ Geeraerts, “Introduction: A Rough Guide,” 4.

²² F. Varela, E. Thompson, and E. Rosch, *The Embodied Mind: Cognitive Science and Human Experience* (Cambridge, MA: MIT Press, 1991), 173. Their work is summarized by Lawrence Shapiro in *Embodied Cognition*. Although he rejects their ideas about “world-making,” he finds it significant that Varela is a neuroscientist, Thompson a philosopher, and Rosch a cognitive psychologist. See Shapiro, *Embodied Cognition* (Oxon: Routledge, 2011), 52-56.

sense, metaphors *are* in the mind, and metaphoric expressions are what's on paper or audible.

Other important aspects of conceptual metaphor theory are:

1) Conceptual metaphor theory insists that metaphors are not propositional; they play a constitutive role in how we structure our experience and understanding.

2) Conceptual metaphors are projections and instantiations of gestalt image schemas (discussed below), which themselves rest on preconceptual, constant, and usually unnoticed (after infancy) encounters of our bodies with the physical world. This “backstage cognition” work operates like a “‘hidden hand’ that shapes how we conceptualize all aspects of our experience.”²³

3) Conceptual metaphors operate by cross-domain mappings, or correspondences, from a source domain to a target domain. The metaphors can be primary and basic, or they can be built upon other metaphors. They usually operate in one direction: that is, the source domain is ordinarily more concrete and specific; the target domain is usually more abstract.

4) Metaphoric mapping both hides and highlights. Some features of each domain will be emphasized and others will be ignored.

5) “Metaphorical entailments” occur when rich details or additional knowledge from a source domain are mapped onto a target domain.²⁴ As knowledge from one domain is mapped onto another, it gives rise to inference patterns, “entailments,” which may themselves be stated

²³ George Lakoff and Mark Johnson, *Philosophy in the Flesh: The Embodied Mind and its Challenge to Western Thought* (New York: Basic Books, 1999), 13. This metaphor of a “hidden hand” is also used on occasion by Harder, who thoughtfully notes that it may be difficult to distinguish the hidden hand of the cognitive unconscious from folk models and “historical deceptions masquerading as facts. . . . which have a history of oppression behind them.” Harder, “Cognitive Linguistics and Philosophy,” 1250-1251, 1261.

²⁴ Zoltán Kövecses devotes an entire chapter to metaphorical entailments in Kövecses, *Metaphor: A Practical Introduction* (Oxford: Oxford University Press, 2002), 93-106.

as sub-metaphors. For example, the pervasive conceptual metaphor ANGER IS THE HEAT OF A FLUID IN A CONTAINER yields numerous entailments, such as:

- When the intensity of anger increases, the fluid rises. “His pent-up anger welled up inside him.”
- Intense anger produces steam. “I was fuming.”
- When anger becomes too intense, the container explodes. “She blew up at me.”
- When something explodes, what was inside it comes out. “Smoke was pouring out of his ears.”²⁵

6) Conceptual metaphors are often expressed linguistically, but they may also be expressed in other ways, such as art, advertising, buildings, dreams, myths, morality, politics, social institutions, and actions.²⁶ These expressions may appear singly or in networks or clusters of images, motifs, symbols, and image metaphors. The significance of the relationships and distinctions between these terms will be addressed later in this chapter.

7) Conceptual metaphors may be blended. This notion will figure prominently in subsequent chapters. For blending theorists, conceptual metaphors are simply a special case of how the overall conceptual system operates, how structured elements or knowledge are projected from one domain to another and into a resultant blended space. That is, within a shared generic mental space, there is input from two or more mental spaces into a blended space, resulting in an emergent structure. Further, the blended space is not simply the result of the sum of inputs from

²⁵ The above entailments and their examples in metaphoric expressions are from a case study using the metaphor ANGER IS THE HEAT OF A FLUID IN A CONTAINER, in George Lakoff, *Women, Fire, and Dangerous Things: What Categories Reveal about the Mind* (Chicago: University of Chicago Press, 1989), 380-415.

²⁶ For a discussion of these nonlinguistic expressions, see “Nonlinguistic Realizations of Conceptual Metaphors” in Kövecses, *Metaphor: A Practical Introduction*, 57-66.

source and target; it can contain new elements not present in either source or target. This conceptual integration theory was founded by Mark Turner and Gilles Fauconnier in 1993 and has been elaborated extensively since then.²⁷ Briefly stated, mental spaces (“small conceptual packets constructed as we think and talk, for localized understanding and action,”²⁸ such as a child, a cowboy) connect to frames (“long-term schematic knowledge,” such as playing baseball, walking along a path, or undergoing surgery). Then in everyday thinking and communication, we project input from each mental space into a blended space, partial cross-space mapping occurs between the input spaces, we “run the blend,” *et voila!* A flash of comprehension pops into consciousness.²⁹ According to Fauconnier and Turner, the mental operation of conceptual blending is a human evolutionary feat characterized by speed, invisibility, and imagination: “Blending is the tool of compression *par excellence*.”³⁰ They conclude that conceptual integration helps human beings to achieve human scale by compressing what is diffuse and by producing impressions of immediate “global insight.”³¹ Two of their examples will illustrate:

— “McJobs.” In a reference to “McJobs,” the “Mc” evokes a space of working in the fast

²⁷ Details of the research on conceptual integration (blending) may be found in Gilles Fauconnier and Mark Turner, *The Way We Think: Conceptual Blending and the Mind’s Hidden Complexities* (New York: Basic Books, 2002).

²⁸ Fauconnier and Turner, *The Way We Think*, 40.

²⁹ Fauconnier and Turner, *The Way We Think*, 44.

³⁰ Fauconnier and Turner, *The Way We Think*, 158.

³¹ These authors use the term “global insight” to describe the satisfying sense of understanding that results when complex, diffuse structures that operate over time are highly compressed and simplified in a conceptual blend, particularly the compression of cause and effect. Manageable in size, the blend remains nonetheless connected to the complex conceptual networks that provided the inputs, so “its manipulation gives mastery of a diffuse network, which creates a feeling of global conceptual mastery and insight.” Fauconnier and Turner, *The Way We Think*, 322-323.

food industry, and “Jobs” evokes the frame of seeking employment. A straightforward (but partial) mapping of features occurs between the spaces, but when the blend occurs, it results in a concept with powerful emergent structure, all in a single word, “McJobs.”³²

—“The Impotent Smoking Cowboy.” A billboard depicts a cowboy smoking a drooping cigarette. The caption says, “Warning: Smoking Causes Impotence.” Unpacking this scene reveals two mental inputs: one with a virile cowboy smoking a regular cigarette; the other, a man with a drooping sexual organ. The perception and the cause of the perception are highly compressed, with a “single agent, event, and time.” This conversion to human scale induces us to believe we have “direct, reliable, and comprehensive understanding.”³³ Fused in the blend, the inputs create a visual impression of global insight: a realization that smoking causes impotence.³⁴ Again, blending theorists view conceptual metaphor as a special case of conceptual integration. Metaphors are deemed blends in which there is “asymmetry in the degree to which two inputs provide the conceptual frames that structure the blend.”³⁵ Joseph E. Grady observes that blending theory enables the description and analysis of examples when the metaphorical image cannot be a straightforward projection of source onto target . . . or where multiple metaphorical patterns are combined within a single complex conceptualization.³⁶

³² Fauconnier and Turner, *The Way We Think*, 366-367.

³³ Fauconnier and Turner, *The Way We Think*, 323.

³⁴ Fauconnier and Turner, *The Way We Think*, 81, 315.

³⁵ Joseph E. Grady, “Metaphor.” In *The Oxford Handbook of Cognitive Linguistics*, ed. by Dirk Geeraerts and Hubert Cuyckens (New York: Oxford University Press, 2007), 199-201.

³⁶ Joseph E. Grady, “Metaphor,” 200-201.

8) Metaphors traditionally considered “mixed” and therefore defective may often be explained and understood as the product of blending. In *Metaphors Dead and Alive, Sleeping and Waking: A Dynamic View*, Cornelia Müller devotes an entire chapter to mixed metaphors.³⁷ She considers the “mixing” to be not a rhetorical or stylistic error of ignorance but a function of the “online activation” of the metaphors when a producer of the metaphors focuses on only some of the salient features of the source or the target. Müller theorizes that recipients of the “mixed metaphor”—especially in oral speech—usually follow the producer’s focus and are able to make sense of the mixed metaphor. Some Johannine metaphors seem to be mixed, such as the network of metaphors in the “Good Shepherd” pericope in John 10:1-8, but they are not part of this project.

9) Metaphors traditionally considered “dead” due to triteness or literalization are not really dead. They may remain active and inordinately powerful, due in part to their conventionality, their lack of novelty. Cognitive linguists contend that when metaphors are so entrenched that they are unnoticed as metaphors, they remain covertly active. “Those that are most alive and most deeply entrenched, efficient and powerful are those that are so automatic as to be unconscious and effortless;”³⁸ they are “metaphors we live by.”³⁹ Or they may lie “sleeping,” waiting to be instantly reactivated when needed or prompted.⁴⁰ Müller discusses extensively the notions of dead versus sleeping metaphors in an analysis which combines both

³⁷ Cornelia Müller, *Metaphors Dead and Alive, Sleeping and Waking: A Dynamic View* (Chicago: University of Chicago Press, 2008), 134-177.

³⁸ George Lakoff and Mark Turner, *More than Cool Reason* (Chicago: University of Chicago Press 1989), 129.

³⁹ Lakoff and Johnson, *Metaphors We Live By*, 55.

⁴⁰ Müller, *Metaphors Dead and Alive*, 178-209.

conceptual metaphor and linguistic metaphor theories. She emphasizes the gradability (dynamic) aspect of metaphors and refutes the dead versus alive distinction. Building on the work of Andrew Goatly,⁴¹ she considers the various ways in which metaphoricity can be activated by multimodal elements of the context, such as gaze, gesture, posture, facial expression, accompanying pictures. Pertinent to the current study will be Müller's point that "the more instantiations of a source domain or image-offering field, the higher the degree of activation of metaphoricity in a given speaker at a given time."⁴²

In the years since Lakoff and Johnson articulated their theory of conceptual metaphor, building it from hundreds of examples from everyday usage, the common-sense clarity of conceptual metaphor has produced many an Aha! moment for readers and many a research project for scholars. In particular, their assertions about the pervasiveness of metaphor, its locus in human consciousness, and its constitutive role in structuring how we organize and understand our experiences in the world—these have captivated interest and sparked further inquiry in multiple directions. Early studies attempted to compile an exhaustive list of conceptual metaphors common in the English-speaking world.⁴³ Other studies focused on a single metaphor

⁴¹ Andrew Goatly, *The Language of Metaphor* (London: Routledge, 1997).

⁴² Muller, *Metaphors Dead and Alive*, 201-202.

⁴³ A "Master Metaphor List" was begun at the University of California, Berkeley, in 1989 by George Lakoff, Jane Espenson, and Adele Goldberg, but never completed. The draft of a second edition, 212 pages in length, was compiled in 1991 by Lakoff, Espenson, and Alan Schwartz, and is accessible online at <http://araw.mede.uic.edu/~alansz/metaphor/METAPHORLIST.pdf>. Its introduction estimates that it represents perhaps 20% of the material available and waiting for compilation and that the authors anticipate subsequent drafts at regular intervals. However, no further revisions of this Berkeley Master Metaphor List have been published. In recent years, compilations of metaphors have employed database assessments and analysis based on electronic corpora. See, for example, the Hamburg Metaphor Database, discussed in Birte Lönneker Rodman, "The Hamburg

or sought to identify the physical sensations that arguably formed a given metaphorical understanding of the world.⁴⁴ With the advent of sophisticated technologies for study of the brain, researchers from multiple disciplines are now examining what chemical and neuronal activity in the brain may be involved in language learning, in making connections and associations among concepts as well as words, and whether the making of metaphor and meaning occurs only in the brain or in some interface between the brain, the body, and even the external world.⁴⁵ These and other intriguing cognitive linguistic studies abound, and Lakoff and Johnson's progeny are legion.

Less Than Thrilled: Alternative Estimations

However, not everyone agrees: skeptics, critics, and students have raised cogent questions and thoughtful objections to the approach and its claims. A first level of pushback resists the posture of cognitive linguistics, including conceptual metaphor, as a radical revolutionary approach. For example, in their 1999 *Philosophy in the Flesh*, Lakoff and Johnson begin their introduction with:

Metaphor Database Project: Issues in Resource Creation," in *Language Resources and Evaluation*, 42:3 (2008), 293-318.

⁴⁴ See, for example, Zoltán Kövecses, "Anger: Its Language, Conceptualization, and Physiology in the Light of Cross-Cultural Evidence," in *Language and the Cognitive Construal of the World*, ed by John R. Taylor and Robert MacLaury (Berlin: Mouton de Gruyter, 1995), 181-196.

⁴⁵ For example, Andy Clark and other researchers are now exploring a radical suggestion known as the Hypothesis of Extended Cognition, which posits that "genuinely cognitive processes can also become hybridized, so that *their* effective mechanisms include not just the neural elements but span brain, body, and world." Andy Clark, "Finding the Mind," *Philosophy Studies* (2011) 152:447-461, at 454. Clark's monograph on "the extended mind" is *Supersizing the Mind: Embodiment, Action, and Cognitive Extension* (New York: Oxford University Press, 2008).

The mind is inherently embodied. Thought is mostly unconscious. Abstract concepts are largely metaphorical. These are three major findings of cognitive science. More than two millennia of a priori philosophical speculation about these aspects of reason are over.

Because of these discoveries, philosophy can never be the same again.⁴⁶

Describing their discoveries, they use the word “radical” five times in the first 37 pages.

Regardless of the truth of their assertions, this sort of confidence sounds like too much self-congratulation to some.⁴⁷ “Let another praise you, and not your own lips” comes to mind. It also smacks of polemic. In fact, John R. Taylor’s chapter in *The Oxford Handbook of Cognitive Linguistics* contains an entire subsection entitled “Polemical Aspects of Cognitive Linguistics.”⁴⁸ Citing self-identifying assertions in the editorial statement of the journal *Cognitive Linguistics* as well as other literature in the field, Taylor criticizes the tendency of cognitive linguists to define their work by naming or alluding to their opponents.⁴⁹ For example, Ronald Langacker introduced his *Foundations of Cognitive Grammar* by declaring his profound dissatisfaction with

⁴⁶ Lakoff and Johnson, *Philosophy in the Flesh*, 3.

⁴⁷ To be fair, Lakoff and Johnson give credit for contribution to Conceptual Metaphor theory to several other researchers, including Christopher Johnson, Joe Grady, Srinu Narayanan, Mark Turner, and Gilles Fauconnier, and Michael Reddy. Nevertheless, there is a sizeable amount of first person reportage. Lakoff and Johnson, *Philosophy in the Flesh*, 46-47, *passim*.

In particular, Lakoff credits Michael Reddy’s 1979 work on the CONDUIT metaphor as an early indication that metaphors are conceptual and ubiquitous. George Lakoff, “Conceptual Metaphor.” In *Cognitive Linguistics: Basic Readings* (Berlin: Mouton de Gruyter, 2006), 186. Reddy’s article appears in Michael Reddy, “The Conduit Metaphor: A Case of Frame Conflict in our Language About Language.” In *Metaphor and Thought*, ed. by Andrew Ortony (Cambridge: Cambridge University Press, 1993), 164-201.

⁴⁸ John R. Taylor, “Cognitive Linguistics and Autonomous Linguistics,” in *The Oxford Handbook of Cognitive Linguistics* (Oxford: Oxford University Press, 2007), 566-588.

⁴⁹ Taylor, “Cognitive Linguistics and Autonomous Linguistics,” 566-568.

then dominant linguistic theory whose foundations, he felt, were “built on quicksand.”⁵⁰ Lakoff and Johnson distinguish their conclusions with blunt critiques of other linguists and philosophers and stark judgments of others’ ideas as “myth,” “fallacy,” or “just not true.”⁵¹

Beyond the polemic, some critics detect in the conceptual metaphor literature both hyperbole and hubris for claiming pioneer status and disclaiming any relatives. For example, Brigitte Nerlich and David D. Clarke note some “allegedly novel” characteristics of cognitive linguistics and identify several “hidden, forgotten, or scarcely appreciated historical roots.”⁵² With regard to metaphor theory, they deem Aristotle “the misunderstood whipping-boy of many a cognitive linguist” and argue that cognitive linguists have set up “Aristotelian straw men” to attack and distinguish from their “so-called non-Aristotelian view of language and cognition.”⁵³ Thereafter, Nerlich and Clarke note antecedents and early contributors to metaphor research, many of them from Europe, including Jost Trier, Harald Weinrich, Franz Dornseiff, and Hans Blumenberg.⁵⁴ It is true that these mid-twentieth century researchers are not well known in the

⁵⁰ Ronald W. Langacker, *Foundations of Cognitive Grammar*, Vol. 1, *Theoretical Prerequisites* (Stanford: Stanford University Press, 1987), v.

⁵¹ See, for example, their critiques of Quine and Chomsky in George Lakoff and Mark Johnson, *Philosophy in the Flesh: The Embodied Mind and Its Challenge to Western Thought* (NY: Basic Books, 1999), 450-512, and their assessment of prior and other competing theories of metaphor in the 2003 *Afterword to Metaphors We Live By* (Chicago: University of Chicago Press, 2003), 223-224, 244-245, 271.

⁵² Brigitte Nerlich and David D. Clarke, “Cognitive Linguistics and the History of Linguistics,” 592.

⁵³ Nerlich and Clarke, “Cognitive Linguistics and the History of Linguistics,” 595-596.

⁵⁴ In addition to the work of Paul Ricoeur, Nerlich and Clarke describe the research of Jost Trier, “Bedeutungsforschung,” in Alfred Goetze, Wilhelm Horn, and Friedrich Maurer, eds., *Germanisch Philologie: Ergebnisse und Aufgaben: Festschrift für Otto Behagel* (Heidelberg: Carl Winter Universitätsverlag, 1934), 173-200; Harald Weinrich, “Semantik der Metapher,” in *Folia Linguistica* 1 (1937), 3-17; Franz Dornseiff, *Bezeichnungswandel unseres Wortschatzes: Ein Blick in das Seelenlebender Sprechenden* (Lahr/Schwarzwald, Germany: Moritz

English-speaking world, perhaps due to geographic and language limitations on the part of many American scholars.

More substantive challenges to conceptual metaphor theory concern the difficulties in validating what goes on in the human brain as well as methodologies for testing the theory by such means as experimentation, simulation, and corpus studies. In her study of biblical kingship metaphors, referenced in the last chapter, Stovell acknowledges that “Lakoff’s work in conceptual metaphor theory has become seminal for cognitive linguistics” but argues that by their emphasis on experiential patterns, “Lakoff and Johnson have fallen into the pitfall of materialism . . . and have suggested a type of individualist construction of reality, that leans toward subjectivism.”⁵⁵ By this she implies that a person’s concepts rely only on the sensory perceptions of that individual, so that by definition there can be no shared experiences nor shared understandings. She also expresses concern that conceptual metaphor “equates the physical world with the ‘real world’,” thereby leaving no room for the spiritual or the numinous.⁵⁶ Finally, Stovell questions the validity and utility of that part of the cognitive linguistics approach to metaphor which involves “neuropsychological interpretations.” She states her objection like this:

While some of this research is no doubt helpful in a general way, it does not explain all of the usages of metaphor, nor does it help us discuss the ancient reader who comes from a

Schauenburg, 1954); and Hans Blumenberg, “Licht als Metapher der Wahrheit: Im Vorfeld der philosophischen Begriffsbildung,” *Studium Generale* 10 (1957), 432-447.

⁵⁵ Stovell, *Mapping Metaphorical Discourse*, 37.

⁵⁶ Stovell, *Mapping Metaphorical Discourse*, 35-37.

different culture and a different time. Thus we should rightly be hesitant to try to get inside their minds or their brains, as the case may be.⁵⁷

With regard to Stovell's objection that conceptual metaphor "equates the physical world with the 'real world,'" Conceptual Metaphor would likely answer "Guilty as charged." That is, conceptual metaphor staunchly denies a mind/body barrier, a carving up of the world into two (or more) categories of physical, emotional, mental, and spiritual, and denies that there is a "God's-Eye View" of an objective reality that human beings can know.⁵⁸ Rather, cognitive linguistics and conceptual metaphor hold that all that can be understood—whether as physical as a frog or as abstract as faith or as ineffable as God—all such understandings are mediated through the concepts constructed by the cognitive faculties of human beings within their particular cultural contexts.⁵⁹

Stovell's assessment that Lakoff and Johnson suggest an individualist construction of reality seems to be an oversimplification, a caricature of what they describe as the experiential basis of cognition. At multiple times and places these and other conceptual metaphor theorists have explained that the human experiences which underlie image schemas and the metaphors they motivate are not confined to the particular life of an individual. Rather, "lived experience" means perceptions organized within an environment, a context that includes history, culture, and community.

⁵⁷ Stovell, *Mapping Metaphorical Discourse*, 41, n. 6.

⁵⁸ Philosopher Mark Johnson confronts what he calls the "God's-Eye View" in Johnson, *The Body in the Mind*, xxiii-xxv.

⁵⁹ Neither cognitive linguistics nor conceptual metaphor theory requires atheism. However, they do oppose the notion to which the strong form of objectivism is committed—a "perspective which presupposes an objective relation of language to a mind-independent reality." Johnson, *The Body in the Mind*, xxiv.

This response also speaks to Stovell’s third warning, which cautions against using “neuropsychological interpretations” (a term left undefined) to “get inside” the heads of ancients. First, the present study is not an attempt to “get inside” the head of an ancient person. Rather, it is an effort by a twenty-first century woman to explicate, to understand an ancient text, particularly some of its metaphors that have resonated with readers across millennia. Moreover, conceptual metaphor would reply that to the extent that ancients shared such preconceptual gestalt experiences as BALANCE, CONTAINER, PATH, AND FORCE, examining those image schemas may in fact enlarge our understanding of the metaphorical concepts expressed in a text, however ancient. Cognitive linguistics asserts that “the concepts that result from these interactions [with our environment] must have been, and continue to be, tested constantly, instant by instant, by billions of people over our history as a species.”⁶⁰ In a similar vein, Jesper Tang Nielsen observes,

Human beings have communicated by means of representation for at least 50,000 years and the cognition involved in this kind of communication seems to have remained essentially unchanged up until today. The media of communication have developed almost beyond recognition—from cave drawings to electronically transmitted data—but the cognitive procedures behind representation of meaning seem to be similar across times and cultures.⁶¹

⁶⁰ Johnson, *The Body in the Mind*, 208.

⁶¹ Jesper Tang Nielsen, “The Lamb of God: The Cognitive Structure of a Johannine Metaphor.” In Jörg Frey, Jan G. Van Der Watt, and Ruben Zimmermann, ed. *Imagery in the Gospel of John: Terms, Forms, Themes, and Theology of Johannine Figurative Language* (Tübingen: Mohr Siebeck, 2006), 218-219.

Nielsen acknowledges that interpreting a metaphor from another time or another culture demands consideration of the contents of the input spaces to the metaphoric blend.⁶² Applying conceptual blending theory, he urges that exegesis of a metaphor consists of 1) investigating the possible mental spaces behind the metaphoric blending, and 2) examining the unfolding of semantic potential in the narrative context.⁶³

Philosopher Lawrence Shapiro's critique is that "embodied cognition, at this stage in its very brief history, is better considered a *research program* than a well-defined theory."⁶⁴ Nevertheless, he takes issue with some of its self-identification and some of its assumptions. For example, directing considerable attention to Lakoff's description of "second-generation" cognitive science, that is, the cognitive science of the embodied mind, he concludes that Lakoff's "contrast between 'old' and 'new' is, for the most part, unsustainable."⁶⁵ Shapiro is clearly vexed at what he describes as the "obvious and irrefutable wrongness of Lakoff's description of standard cognitive science."⁶⁶ Although he acknowledges that standard cognitive science may not have recognized "the extent to which cognition is indebted to the body,"⁶⁷ he criticizes the proponents of the embodied mind theory for overstatement and mischaracterization of standard cognitive science:

⁶² Nielsen, "The Lamb of God," 224.

⁶³ Nielsen, "The Lamb of God," 225

⁶⁴ Lawrence Shapiro, *Embodied Cognition* (New York: Routledge, 2011), 2.

⁶⁵ Shapiro, *Embodied Cognition*, 91-94. The quotation appears at p. 94.

⁶⁶ Shapiro, *Embodied Cognition*, 93.

⁶⁷ Shapiro, *Embodied Cognition*, 94.

More unsettling is an apparent failure to understand basic elements of the very science these authors seek to topple. Lakoff is especially notable in this respect, charging cognitive science with resting on a priori assumptions and having an interest only in the conscious mind. Neither of these accusations is tenable.⁶⁸

Most troublesome to Shapiro are embodied-mind theory's intuitive underpinnings and its lack to date of any means of testing and verification. To challenge Lakoff and Johnson's hypothesis about how embodiment shapes and limits conceptualization, Shapiro lampoons one of the cognitive linguists' favorite examples: the myriad of metaphors based on understandings of up-and-down and front-and-back. How can this be tested? he asks. Are there spherical beings in a weightless environment that we can interview? "The extraterrestrial creature Lakoff and Johnson summon to illustrate their claim has yet to volunteer as a psychological subject."⁶⁹ Conceding the possibility that future neurological studies of the brains of primates may yet confirm ways in which organisms' bodies and bodily perceptions shape their concepts, Shapiro is clearly not yet persuaded by the bodily-grounded conceptual system which is foundational to conceptual metaphor.

Shapiro's objections to the conceptualization aspects of cognitive linguistics may be broadly classified as a) defensive, and b) skeptical. With memorable *bons mots* and the fervor of a discipline scorned, Shapiro delivers an apologetic for standard cognitive science and its approach to cognition "committed to a computation theory of mind according to which mental

⁶⁸ Shapiro, *Embodied Cognition*, 113.

⁶⁹ Shapiro, *Embodied Cognition*, 110-111. Shapiro also employs the example of a spherical weightless being in several other locations.

processes proceed algorithmically, operating on symbolic representations.”⁷⁰ He argues that empirical evidence from robotics and from time-tested methodological practices all currently support the standard view of “the human brain as, like a computer, a symbol-manipulating device.”⁷¹ Further, he points out, while the standard approach to cognitive science may not be the only game in town, at least it has a track record and has had its share of successes.⁷² To cognitive linguists, this reluctance to embrace a new paradigm would not be a surprise, nor would it be persuasive.

Shapiro seems astonished and angry that Lakoff would accuse standard cognitive science of being interested only in the conscious mind. Not so, he protests. Standard cognitive scientists concur that many cognitive processes are not wholly available to consciousness.⁷³ However, insofar as it concerns the use of a cognitive linguistics approach in this dissertation, we may observe that even if Lakoff and Johnson’s characterizations of the weaknesses of standard cognitive science be overblown or otherwise misguided, it would have no effect in and of itself on the validity of the cognitive linguistic approach. In legal parlance, it would be immaterial.

Shapiro’s other broad objection is more a caution than a complaint. While noting that the issue of testability is a serious obstacle that haunts Lakoff and Johnson, Shapiro admits that “today’s research program may be tomorrow’s reigning theory.”⁷⁴ He rightly draws attention to

⁷⁰ Shapiro, *Embodied Cognition*, 27.

⁷¹ Shapiro, *Embodied Cognition*, 11.

⁷² Shapiro, *Embodied Cognition*, 205.

⁷³ Shapiro, *Embodied Cognition*, 93.

⁷⁴ Shapiro, *Embodied Cognition*, 3.

the difference between evidence that “supports” a hypothesis and evidence that “is consistent with” it.⁷⁵ In this respect, then, Shapiro’s conservative caution is well-placed and contributes to the demand for continued research and empirical validation of cognitive linguistic principles.

Three other areas of omission have been noticed which problematize both conceptual metaphor and cognitive linguistics overall. First is the paucity of discussion of the Mind/Body Problem, sometimes referred to as the Theory of Mind. Philosophy, neuroscience, robotics, artificial intelligence research—all have paid explicit attention to the question of mind. “What is the mind? What is the relationship between mind and body? Is the mind the same as the brain? . . . How does the mind represent the world? . . . Is the mind in the head or in the environment?”⁷⁶ These are some of the basic questions, and the answers are far from clear, even within particular sub-disciplines. Understandings of mind are available from philosophy, neuroscience, religion, even folk concepts, and answers range from “the ghost in the machine” to “brain is hardware; mind is software” to “the brain is the control center for thoughts, but thoughts are not located in a certain place” to “mind is thought” to “mind is the brain in interaction with the environment” to “the mind is the soul.” The literature about the nature of mind is vast, deep, and beyond even a cursory survey in this study. The point is, however, that generally cognitive linguistics and conceptual metaphor theory have almost completely ignored this question. Discussions about the formation of image schemas and metaphorical concepts are supported by empirical evidence about neurons and chemicals in the brain. Often cognitive linguists write as if brain and mind are identical and offer no explanation or distinction.

⁷⁵ Shapiro, *Embodied Cognition*, 80.

⁷⁶ David J. Chalmers, *Philosophy of Mind: Classical and Contemporary Readings* (New York: Oxford University Press, 2002), xi.

Presumably cognitive linguists assume some sort (historically there are many sorts) of monist outlook; however, they offer little discussion of the topic. Admitting that this problem of achieving a non-dualistic understanding of mind/body is not a settled issue, Harder seems to endorse the conclusions of Clark that a person's mind is not the same as the brain as a bodily organ and that "minds are to some extent socially constituted."⁷⁷ Still, it seems a fair observation that cognitive linguists seem to have bracketed the Mind/Body problem or moved beyond it without clearly addressing the matter.

The second issue asks the question, "Who is the reader of John's metaphors?" It should be obvious that the cognitive linguistic approach, with its emphasis on conceptual metaphors and the way in which both authors and hearers/readers use them to make meaning, is in some respects similar to reader-response criticism. That is, both methods focus on what takes place in a reader when that reader encounters the text—in this case, metaphors and their expression in the Gospel of John. To that extent, the cognitive linguistic approach may even be considered one species or subset of reader-response criticism. On the other hand, though, there are some key contrasts and differences, especially concerning attempts to identify author and reader.

Whereas a reader-response method usually posits an ideal author and an ideal reader, such that those assumptions strongly constrain potential meanings, cognitive linguistics—especially conceptual metaphor theory—is much less concerned with identifying with specificity any authors and readers. Given the fundamental tenets of this methodology—the ubiquity of metaphors, their experiential basis, their organization around commonly held image schemas, and the instantaneous, invisible ways that the mind-bodies of all humans compress, manage, and

⁷⁷ Harder, "Cognitive Linguistics and Philosophy," 1252. Harder remarks on the conclusions of Clark set forth in Andy Clark, *Being There: Putting Brain, Body, and World Together Again* (Cambridge, MA: MIT Press, 1997.)

reassemble innumerable data inputs into blends in order to achieve insight—it is not far-fetched to imagine that the vast majority of readers of John’s metaphors are believers, of all times, in all places. Yet while I privilege such commonalities, I also recognize that readers have some specificity arising from their embeddedness in various human experiences as well as their cultural knowledge and experience. Furthermore, even in cognitive linguistic studies of biblical metaphor, some recognize that an essential beginning place is to consider the authorial audience, which will be discussed below.

Both Tappenden and Howe have given thought to the interplay of somatically-grounded image schemas and cultural contexts. Tappenden focuses on Paul’s usage of recurrent image schemas and the metaphors they evoked which reflected common understandings in Paul’s day and milieu, which Tappenden (probably rightly) assumes were generally shared by the apostle’s original audience. Discussing the concept of resurrection in the undisputed Pauline writings, Tappenden definitely attributes conceptual metaphors to the author. “Paul envisions,” he writes.⁷⁸ “Paul’s perception.”⁷⁹ “Paul constructs his world.”⁸⁰ “Paul understands resurrection as a transformative process that is happening already to the body. . . .”⁸¹ Tappenden describes his method as first identifying primary sensorimotor image schemas and metaphors evident in the text, then attempting “to engage Paul on the terms of his own world,”⁸² using thick historical description and research of reception traditions with the Mediterranean world. Twice quoting

⁷⁸ Tappenden, *Resurrection in Paul*, 231.

⁷⁹ Tappenden, *Resurrection in Paul*, 232.

⁸⁰ Tappenden, *Resurrection in Paul*, 230.

⁸¹ Tappenden, *Resurrection in Paul*, 231.

⁸² Tappenden, *Resurrection in Paul*, 233.

Mark Johnson’s pronouncement that “there can be no thought without a brain in a body in an environment,” Tappenden appreciates “the formative and fundamental role culture plays in the meaning-making process,”⁸³ and turns his attention to various cultural elements—including Jewish apocalyptic, Second Temple Judaism, Hellenistic philosophy, religious ritual—which contribute to the context in which the physically-grounded image schemas operate. Concluding that culture itself is grounded in the body,⁸⁴ he grants that there were innovations and changes in the RESURRECTION gestalt within Paul’s epistles as well as in the following centuries. He ends by encouraging attention to further changes “as the concept of resurrection continues to find cultural resonance in the centuries—even millennia—that follow Paul.”⁸⁵

While Tappenden focuses attention on the cultural context of the author in utilizing somatically-grounded image schemas and metaphors to construct a world in which resurrection is both now and later, up and in, and even near, Howe has grappled at some length with the role of the audience in meaning-making. She challenges the existence of Lessing’s Great Ugly Ditch⁸⁶ and argues that there is much shared understanding available cross- and trans-culturally,

⁸³ Tappenden, *Resurrection in Paul*, 88.

⁸⁴ Tappenden, *Resurrection in Paul*, 236.

⁸⁵ Tappenden, *Resurrection in Paul*, 234.

⁸⁶ The reference is to the “gap” or “great ugly ditch” between Two Worlds: the world *then* and the world *now*, the world of the text and its original readers and the world today. The memorable phrase, adopted and now rarely questioned, comes from Gotthold Lessing, “On the Proof of the Spirit and of Power,” *Lessing’s Theological Writings*, trans. & ed. Henry Chadwick (Stanford: Stanford University Press, 1967), 53-55. Howe enjoins readers not to assume the Gap.

due in large part to the bodily grounding of conceptual metaphors.⁸⁷ She credits significant weight to the role of culture and experience in shaping how schemas are deployed across time and in various reading communities. Nevertheless, she argues against what she calls a “strong form of reader-response” approach, and recognizes that hearers/readers may approach the biblical text with a hermeneutic of appreciation or a hermeneutic of suspicion. Observing that the way most readers actually read is to try to understand what an author was saying,⁸⁸ she recommends beginning by bracketing one’s contemporary cultural concepts/biases, and first attempting to enter into the “authorial audience,” by which I think she means the implied audience.⁸⁹

Howe does not in any way suggest that this entering the authorial audience results in determination of “*the* meaning,” nor does she argue for a process of identifying and separating the meaning *then* from its “application” *now*. Instead, she argues for “reading *as*.” That is, she values observing and understanding how the authorial audience would have engaged with the [biblical] text and then observing and understanding how 2000 years of interpretation and usage by the church and the broader culture have shaped the reception/interpretation of the text such

“What if we admit that the Gap has been overstated—that though there are significant cultural and linguistic differences to contend with, they are yet all human cultures? The gap is a little “g” gap, if it is a gap at all” (160).

⁸⁷ Howe, *Because You Bear This Name*, 103, 121 n. 43, 157, 160.

⁸⁸ Howe, *Because You Bear This Name*, 171.

⁸⁹ Howe borrows the term “authorial audience” from Peter Rabinowitz. *Before Reading: Narrative Conventions and the Politics of Interpretation* (Columbus, Ohio: Ohio State University Press, 1987), *passim*.

that all of that is now part of *our* cultural experience; only then are we able to observe ourselves shaping and being shaped by the ancient text and interacting with its schemas and concepts. Contemporary readers, she insists, should come to the reading with awareness of their own social, cultural, philosophical, and theological locations.⁹⁰ “Christian ethicists, biblical scholars, or historians might read the [text] *as* moral discourse or ethical treatise, *as* an artifact, or *as* primary source material. . . . Each way of *reading as* opens up a particular kind of blended space.”⁹¹

Consonant with Howe’s conclusions, this study of metaphors of abundance in the Gospel of John aims to show that “a significant core of the human experience grounding [these metaphors] is effectively transcultural. Moreover, much of what cannot be directly or easily translated can still be understood, given sufficient socio-cultural (source domain) data.”⁹² That is, while any particular reader may not be a Samaritan woman who perhaps has felt religious contempt, social disparagement, or the burden of hauling water by hand, much of the power and pleasure of Jesus’ “living water” dialogue with the woman at the well derives from its emotional and visceral impact on readers due to its bodily-based metaphors. Quite possibly, metaphoric mappings different from the ones I select would be selected by readers from different centuries, circumstances, and cultures, which can then yield different insights. Similarly, a contemporary urban reader who is not an oenophile may miss several potential metaphoric mappings in Jesus’ vine-and-the-branches discourse. Conceptual metaphor theory affirms that the worlds we construct—our gestalt, structured ordering of our human experiences—are shaped by both

⁹⁰ Howe, *Because You Bear This Name*, 338.

⁹¹ Howe, *Because You Bear This Name*, 339.

⁹² Howe, *Because You Bear This Name*, 338.

cognition and culture, which are equally embodied. Variations there will be, then, but also much that is shared; and those shared understandings owe a great deal to embodied conceptual metaphors.

In this study, I assume that readers have some knowledge of Hebrew Bible traditions which are commonly intertexts for Johannine metaphors. I assume that the hearers/readers in the authorial audience were believers or at least open to being Jesus-devotees. I assume the same about most readers since, including churches comprised of Christ-followers through the centuries and including most (although obviously not all) readers today. This is what I mean by “consenting” readers. Nor is it too much to declare that for this study, I am the reader. In this dissertation I recognize both the push of cognitive linguistics toward common human experience in the engagement with metaphors, along with the pull of particularity from an embodied human experience and from a cultural setting familiar with Hebrew Bible traditions that constrain meanings to some extent but do not prevent the connectedness with the metaphors of many readers across the ages. I am the one who will select the elements in the blends I will run in subsequent chapters, even as I claim that the selections are neither idiosyncratic nor universal.

Personally, I have been long been intrigued by the Gospel of John, puzzled by why this text has remained so widely beloved. Celebrated in church windows, quoted by Sunday School teachers, clung to at gravesides, and sung in every musical style, the Fourth Gospel has been praised and blamed from every direction. Still it mystifies; still it endears itself to believers and consenting readers. A goal of this study is to discover why this is so and, through a cognitive linguistic lens employing conceptual metaphor theory, to understand better how the Johannine metaphors of abundance have rung so true to so many for so long.

A further reservation that could be raised is that conceptual metaphor theory must leave room for hermeneutics.⁹³ Although in some respects cognitive linguistics has bridged the divide between science and the humanities, between *Erklärung* and *Verstehen*,⁹⁴ there remain considerations about what one *does* with one's conceptual structures on the way to achieving full(er) understanding. Because hermeneutics, as the science of interpretation, involves understanding, explication, and application, it conceives of understanding as a process beyond simply identifying preexisting concepts and their entailments. This process is neither replaced nor mooted by cognitive linguistics and conceptual metaphor. Again, however, Howe has offered a warning and a bit of a proposal. She is wary of a sorting process that attempts to sift the relevant from the irrelevant, the timeless from the culturally-bound, viewing this indicative/imperative split as an inevitable outcome of the separation of meaning *then* from significance for today. "Everything human is culture-bound," she writes.⁹⁵ And I agree. Instead, Howe proposes conceptual metaphor analysis as a tool to connect with the authorial audience, then notice the responses of 2000 years of readers to those experientially-based metaphors, and finally to formulate and participate in our own culturally-shaped response(s) to shared or no-longer-shared, metaphorically evoked conceptualizations.

⁹³ Again, it is Peter Harder who raises this thoughtful reservation. Harder, "Cognitive Linguistics and Philosophy," 1256-1257.

⁹⁴ These terms were employed by Wilhelm Dilthey to distinguish the goals and the approaches of "explanation" (from the realm of natural sciences) and "interpretation" (from the realm of human sciences). For an overview of Dilthey's view of "understanding," see Richard E. Palmer, *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer* (Evanston, Ill: Northwestern University Press, 1969).

⁹⁵ Howe, *Because You Bear This Name*, 157.

From these critiques it is clear that conceptual metaphor theory should not be oversold; it is not the elixir of life, a nostrum for the ages. Rather, it offers to philosophy, neuroscience, mathematics, physics, the humanities, and other disciplines, a usage-based approach that attempts to reveal the surprising, almost invisible, path from metaphorical words, actions, and ideas back through our concepts back to the preconceptual image schemas in our minds and back, ultimately, to the ways in which the human mind-body responds at the molecular level to experiential encounters in the world.

Image Schema — So far in this study, the cognitive linguistic approach employed herein has identified metaphorical expressions as the words and actions which reflect underlying conceptual metaphors. We have further stated that many, perhaps most, conceptual metaphors are themselves based on underlying frameworks of understanding called “image schemas.” Having traced the metaphorical bread crumbs back to image schemas, we should now explain this additional key term, especially since both “image” and “schema” are sometimes used in confusing ways, even in the literature of cognitive linguistics. Several linguistic scholars have addressed what an image schema is and what it is not:

a) Philosopher Mark Johnson, who has written perhaps the most thorough explanation, defines an image schema as “a recurring, dynamic pattern of our perceptual interactions and motor programs that gives coherence and structure to our experience.”⁹⁶ Image schemas, he explains, are “a primary means by which we *construct* or *constitute* order and are not mere passive receptacles into which experiences are poured.”⁹⁷ To say that image schemas, their

⁹⁶ Mark Johnson, *The Body in the Mind: The Bodily Basis of Meaning, Imagination, and Reason* (Chicago: University of Chicago Press, 1987), 2.

⁹⁷ Mark Johnson, *The Body in the Mind*, 30.

transformations,⁹⁸ and their metaphoric extensions are “experiential” does not mean they are personalized to the individual thinker. Rather, experience is construed broadly as “the totality of human experience and everything that plays a role in it—the nature of our bodies, our genetically inherited capacities, our modes of physical functioning in the world, our social organization.”⁹⁹

b) Image schemas are “experiential gestalts . . . that emerge throughout sensorimotor activity as we manipulate objects, orient ourselves spatially and temporally, and direct our perceptual focus for various purposes.”¹⁰⁰ Composed of related parts, they are nevertheless irreducible unified wholes by which we achieve meaning, coherence, and order in our experiences.¹⁰¹ Without image schemas, such as BALANCE, CONTAINER, PATH, CENTER-PERIPHERY, our experiences would be “undifferentiated mush.”¹⁰²

c) Image schemas are “simple experiential patterns filtered through culture and the individuals it claims as its own.”¹⁰³ They constrain our range of meaning in that they “establish a

⁹⁸ As Mark Johnson uses the term, “transformations” refers to “such cognitive operations as scanning an image, tracing out the probably trajectory of a force vector, superimposing one schema upon another, and taking a multiplex cluster of entities and contracting it into a homogenous mass.” Johnson, *The Body in the Mind*, 3.

⁹⁹ George Lakoff, *Women, Fire, and Dangerous Things*, 266.

¹⁰⁰ Raymond W. Gibbs, Jr. and Herbert L. Colston, “Image Schema: The Cognitive Psychological Reality of Image Schemas and their Transformations,” in *Cognitive Linguistics: Basic Readings*, ed. by Dirk Geeraerts (Berlin: Mouton de Gruyter, 2006), 239.

¹⁰¹ Johnson, *The Body in the Mind*, 43-44.

¹⁰² Johnson, *The Body in the Mind*, 206.

¹⁰³ Todd Oakley, “Image Schemas,” in *The Oxford Handbook of Cognitive Linguistics*, ed. by Dirk Geeraerts and Hubert Cuyckens (New York: Oxford University Press, 2007), 214. Oakley provides an impressive resumé for image schema theory, citing its major influence on epistemology, moral philosophy, psycholinguistic investigation, cognitive development study, poetics, literary criticism, mathematics, and computational modeling.

range of possible patterns of understanding and reasoning....one's way of being in, or having, a world."¹⁰⁴ While image schemas may vary to some extent among individuals, communities, and cultures, they nevertheless involve public, shared, communicable meaning. Johnson believes that some basic image schemas may be universal but others may vary. As an example, he observes that what is experientially basic to a layperson about interaction with physical objects might differ considerably from that of a physicist.¹⁰⁵

d) Image schemas are not mere images (a verbal depiction of a door, for example), nor image metaphors ("He closed that door forever"), nor the underlying conceptual metaphors (LIFE IS A BUILDING or LIFE IS A JOURNEY or OPPORTUNITIES ARE DOORWAYS or DECISIONS ARE ACTIONS), but the deeper, more general structures that organize our experiences, primarily spatial experiences. In the above example, the image schema motivating the metaphors might be the CONTAINER schema in focus in this study (which includes boundedness, interior, and exterior) or perhaps SOURCE-PATH-GOAL. To date, many of the image schemas which have been identified, including schemas for CONTAINER, SOURCE-PATH-GOAL, ORIENTATION (UP-DOWN, FRONT-BACK), FORCES, BALANCE, PART-WHOLE, CENTER-PERIPHERY), concern our sense of space.¹⁰⁶

Those who acknowledge the existence of image schemas are in general agreement that image schemas are preconceptual, dynamic and malleable, skeletal rather than full of rich images and detail. They are emergent, arising from experiences and interactions in our physical and

¹⁰⁴ Johnson, *The Body in the Mind*, 137.

¹⁰⁵ Johnson, *The Body in the Mind*, 62.

¹⁰⁶ George Lakoff, *Women, Fire, and Dangerous Things*, 271-278.

psychological development in early childhood.¹⁰⁷ They “motivate important aspects of how we think, reason, and imagine,” “they exist across all perceptual modalities . . . visual, auditory, kinesthetic, and tactile,” and “the same image schema can be instantiated in many different kinds of domains. . . .”¹⁰⁸

The Container Image Schema – We have urged from the outset of this study that most of the Johannine metaphors of abundance rely on the particular image schema of CONTAINER. One of the earliest discovered and most well-examined image schemas, CONTAINER is also one of the simplest, consisting at minimum of the elements of an exterior, an interior, and a boundary. As early as their 1980 *Metaphors We Live By*, Lakoff and Johnson had observed how often a notion of CONTAINER underlay the sources of conceptual metaphors. They noted that VISUAL FIELDS ARE CONTAINERS (“I have him in sight”), OBJECTS ARE CONTAINERS (“He’s out of the race now”), ACTIVITIES ARE CONTAINERS (“How did you get into window-washing as a profession?”), and STATES ARE CONTAINERS (“He’s in love”).¹⁰⁹ Even AN ARGUMENT IS A CONTAINER (“Your argument won’t hold water”).¹¹⁰ Lakoff and Johnson attribute this basic understanding of in/out directly to our experience as physical beings: “[B]ounded and set off from the world by the surface of our skins, . . . each of us is a container . . . We project our own in/out orientation onto other physical objects that are bounded by surfaces.”¹¹¹

¹⁰⁷ Vyvyan Evans, *A Glossary of Cognitive Linguistics* (Salt Lake City: University of Utah Press, 2007), 106.

¹⁰⁸ Gibbs and Colston, “Image Schema,” 241.

¹⁰⁹ Lakoff and Johnson, *Metaphors We Live By*, 29-32.

¹¹⁰ Lakoff and Johnson, *Metaphors We Live By*, 92.

¹¹¹ Lakoff and Johnson, *Metaphors We Live By*, 29.

Johnson continued to write about the pervasiveness of the CONTAINER schema, looking closely at the consequences (“entailments”) that emerge from it, particularly the in/out spatial orientation. He identifies at least five important entailments from the in/out orientation which arises from the schema:

- 1) The experience of containment typically involves protection from, or resistance to, external pressures. . . .
- 2) Containment also limits and restricts forces within the container. . . .
- 3) Because of this restraint of forces, the contained object gets a relative fixity of location. . . .
- 4) This relative fixing of location within the container means that the contained object becomes either accessible or inaccessible to the view of some observer. . . .
- 5) We experience transitivity of containment. . . . If I am *in* my bed, and my bed is *in* my room, then I am *in* my room.¹¹²

Mark Johnson, Susan Lindner, and others have paid particular attention to the use of the word “out” in hundreds of English expressions. Lindner’s study investigated over 600 such constructions, including, for example, phrases such as “spread out,” “draw out,” “pick out,” “throw out.”¹¹³ Johnson considers numerous metaphorical projections such as “Tell me your story again, but leave out the minor details” and “Whenever I’m in trouble, she always bails me

¹¹² Johnson, *The Body in the Mind*, 22.

¹¹³ Susan Lindner, “A Lexico-Semantic Analysis of Verb-Particle Constructions with UP and OUT” (Ph.D. diss., University of California, San Diego, 1981).

out.”¹¹⁴ Both Johnson¹¹⁵ and Lakoff¹¹⁶ see most of these uses as inferential projections of the in/out entailment of the CONTAINER schema, often in conjunction with other schemas, such as PATH or FORCE.

Gibbs and Colston have considered the ways in which the CONTAINER image schema is acquired by children.¹¹⁷ Examining data from studies of infants’ preverbal thinking and conceptual development, they hypothesize that containment contributes to babies’ concepts of how things disappear and reappear, of food as something taken into the mouth, of object support, and of opening and closing. Not only do infants across all cultures have the bodily experience of being in and then out of the womb, from birth they have the repeated experiences of eating, drinking, being held in arms, cradles, and car seats, and being contained in clothing, playpens, baskets, boxes, and toys. They also have many opportunities to see containers of every sort (bottles, cups, bags, boxes, cabinets, drawers, closets, toy chests) from their earliest months of life.

One schema that Gibbs and Colston did not itemize but which is surely related to CONTAINER is the preconceptual understanding of full/empty, of overflow/lack. Although there is not much literature about this schema, a few researchers do address it. For example, Alan Cienki

¹¹⁴ Johnson, *The Body in the Mind*, 34.

¹¹⁵ Johnson, *The Body in the Mind*, 30-39.

¹¹⁶ Lakoff, *Women, Fire, and Dangerous Things*, 271-272.

¹¹⁷ Gibbs and Colston, “Image Schema: The Cognitive Psychological Reality of Image Schemas,” 256-259.

observes that image schemas often function in groups rather than in isolation.¹¹⁸ Further, he concludes that the image scheme CONTAINER frequently occurs in a co-experienced gestalt group comprised of:

CONTAINER

BLOCKAGE

ENABLEMENT

PATH

CYCLE

PART-WHOLE

FULL-EMPTY

ITERATION

SURFACE.¹¹⁹

These groupings, he contends, are reflected not only in the co-experiencing of the schemas themselves but also in their metaphysical extensions and mappings.¹²⁰ Cienki agrees with other researchers that most, if not all, image schemas share a “plus-minus (or axiological) parameter” and that such contrasts are usually stated from a “me-first” orientation.¹²¹ He further notes that in

¹¹⁸ Alan Cienki, “Some Properties and Groupings of Image Schemas,” in *Lexical and Syntactical Constructions and the Construction of Meaning: Proceedings of the Bi-Annual ICLA Meeting in Albuquerque, July 1995* (Amsterdam: John Benjamins, 1997), 9.

¹¹⁹ Cienki, “Some Properties and Groupings of Image Schemas,” 3.

¹²⁰ Cienki, “Some Properties and Groupings of Image Schemas,” 8.

¹²¹ Cienki, “Some Properties and Groupings of Image Schemas,” 4-5. The oppositional or “plus-minus” nature of image schemas is discussed by Tomasz P. Krzeszowski, “The Axiological Parameter in Preconceptual Image Schemata,” in Richard Geiger and Brygida Rudzka-Ostyn, eds., *Conceptualization and Mental Processing in Language* (Berlin: Mouton de Gruyter, 1993), 307-329. Both Krzeszowski and Cienki are cited by Todd Oakley in a discussion

most contrastive image schemas, including that of FULL/EMPTY, it is the first feature of the schema that is generally employed as positive and the second is negative. Thus, with CONTAINER and its related image schema of FULL/EMPTY, “in” (versus “out”) and “full” (versus “empty”) normally carry positive values.¹²² Moreover, Cienki states, “Many image schemas can be interpreted as representing a state of being as well as a process. . . . [thus,] FULL as the process of filling a container or as a state of being.”¹²³

Lakoff adds an interesting note to the consideration of FULL/EMPTY in his case study of the preposition and sometime adverb “over.”¹²⁴ Lakoff observes that when “over” is a prefix, it can denote excess, as in “The bathtub *overflowed*,” “I *overate*,” and “Don’t *overextend* yourself.”¹²⁵ Other examples such as “*overdressed*,” “*overdoing it*,” “*overrated*,” “*overstocked*,” easily come to mind. In the present study, “abundance” will be understood as a positive and “lack,” a negative; “full” will be euphoric and “empty” will be dysphoric. Nevertheless, we will muse about the notion of excess and how it might affect metaphors of abundance.

One final explanation concerns definitions that will not be central to this study. As described in Chapter One’s survey of recent Johannine literature, scholars over the last thirty

of the euphoric and dysphoric characteristics of image schemas. See Oakley, “Image Schemas,” 230.

¹²² Cienki, “Some Properties and Groupings of Image Schemas,” 5.

¹²³ Cienki, “Some Properties and Groupings of Image Schemas,” 7.

¹²⁴ Lakoff’s case study of the complex network of understandings of the word “over” appears in Lakoff, *Women, Fire, and Dangerous Things*, 416-431.

¹²⁵ Lakoff uses these examples plus “The river overflowed” to hypothesize a subschema of EXCESS, which presupposes a container with bounded sides and a maximal normal amount of fluid. When the container overflows, the fluid spills out, is wasted, and creates a mess. The experiential metaphors which rely on this special case of CONTAINER demonstrate that beyond full is excess and excess is wasteful, messy, and socially inappropriate. A negative, then.

years have frequently been inexact, contradictory, and occasionally careless in their attempts to define the term “metaphor” and to distinguish it from “symbol,” “motif,” “image,” or “image cluster.” Some have confined metaphor to speech or text while acknowledging that “symbol,” “motif,” and “image” may be visual, aural, gestural, even tactile. Others have attempted distinctions based on outdated literary conventions. Since cognitive linguistics maintains that metaphors are concepts rather than words, symbols, gestures, images, or movements, we can acknowledge that each of the above elements may operate as a metaphorical expression of an underlying conceptual metaphor. Therefore, while the distinctions between these elements may have significance for literary and other studies, those distinctions are not material here.

Direction of Study

The foregoing basics of a cognitive theory of metaphor will serve as the dissertation’s lens through which to examine a set of Johannine metaphors and motifs which have never been scrutinized in concert before: the expressions pertaining to fullness, wholeness, abundance, and completion. These expressions employ the CONTAINER image schema in relation to one another, creating an understanding of that which Jesus brings as abundant, overflowing, limitless, and satisfying: the knowledge of God, God’s love, and God’s purposes for creation now, including the experience of health, healing, and wholeness that will be established in full in the age to come. Among the potential events, allusions, and expressions for review will be the water-into-wine miracle at Cana (2:1-11), the living water offered to the woman at the well (4:4-42), the healing at the pool of Beth-zatha (5:1-14), the loaves and fishes and the bread of life discourse, where hungry peasants are told they will never hunger or thirst again (6:1-59). The gushing rivers of living water are available to anyone who thirsts (7:37-39), the promise of abundant pasture is offered to those who hear and follow the voice of the Good Shepherd (10:1-30), and

much fruit is promised to those branches that stay connected to the vine (15:1-11). There are the less well-known echoes of abundance in the story of the extravagant anointing by Mary (12:1-8), in the enormous burial gift from Nicodemus (19:39-40), in the post-resurrection nets full of fish (21:1-14).

Interspersed among these highlights are other references to fullness and abundance, and to their opposite: chronic need, scarcity, incompleteness, and lack. In the gospel of John, it is not only bellies that may or may not be full; it is also hearts that are filled with sorrow, then joy (16:6, 20-22). Surrounding the entire body of the gospel are the prologue and epilogue. The prologue speaks of Jesus' glory, *full of grace and truth* (1:14), and the gifts bestowed from the divine *fullness* (πλήρωμα), grace upon grace. The epilogue reminds John's auditors that the wonders, signs, and stories of Jesus are so abundant that the world itself could not contain the books. Even the beloved John 3:16—"for God so loved the world"—carries with it a sense of incredible and infinite extent.

In sum, then, this cognitive linguistic analysis will contribute to the ongoing study of John's gospel by identifying ways in which the metaphors operate together to generate an understanding of the life-giving abundance of God that Jesus reveals and exemplifies. Understanding John's metaphors of plenitude is important because they are not mere literary flourishes. Rather, they perform a world-constructing task, imaging divine eschatological purposes revealed by Jesus.

The principles of conceptual metaphor require us to attend to what is *not* present in a metaphor, or more precisely, what in a metaphor assumes and envisions "facts not in evidence," that which is precisely not visible in the target domain (and often not in the source domain either). Therefore, a part of this study must include what is called "double-scope blending" of

metaphors, the way in which otherwise illogical or incompatible metaphoric frames can collide, blend, and produce new metaphoric insights. In addition, the study will take a look at how the heavy use of conditional and counterfactual language in the fourth gospel produces a sense of wideness, openness, and bounty. This sense is especially apparent in English translations, where it frequently appears as “anyone,” “all,” “whoever,” and “whosoever,” even when translating a participial phrase which could be rendered “the one who.”

Applying the methodology to the text, examining the Johannine metaphors of plenitude from a cognitive linguistic standpoint, I will contend that the abundance metaphors in John’s gospel operate within the schema of FULL/EMPTY, which itself derives from the image schema of CONTAINER. First, Chapter 3 will demonstrate that the theme of fullness and abundance from God through Jesus is established from the outset of John’s gospel, to the foreground even in the prologue. Then, because our earliest and strongest understandings of fullness and emptiness surely derive from physical experiences of infantile hunger and thirst, I propose to devote the next three chapters to the Johannine metaphors which pertain to hunger and thirst, food and water. The search will be for the connecting thread. Concluding this section will be a consideration of how the totality of these abundance metaphors shapes the understanding of what the prologue calls the divine fullness, grace upon grace, the overflowing, unbounded love of God.

Chapter 7 will consider the CONTAINER schema as it instantiates in other metaphoric expressions of plenitude in the gospel. Included would be the promises of abundant pasture, much fruit, “whatever you ask for,” and the examples of extravagant gifts.¹²⁶ The Johannine expressions of “anyone” and “all who” as they appear in English will also be considered for what

¹²⁶ Passages in this review will include John 10:9-10; 12:1-8; 15:1-11; and 19:39-42.

they contribute to the theme of abundance.¹²⁷ These expressions are so common that they seem not to be metaphoric at all but natural descriptions of the way things are. However, a close look through the lens of cognitive linguistics will lead us back to the CONTAINER schema and the details supplied by the Johannine metaphors and motifs.

The final chapter reviews the study's discussion including key questions raised by cognitive linguistic theory. If metaphors are how we think, organize, and learn, are they how we *all* think? How far can a metaphor be stretched? Are there limits? What is the role of history and experience, of dogma and liturgy, of cultures and particular audiences in determining how a biblical metaphor may reasonably/appropriately/imaginatively be interpreted? Judging from the preliminary data from the fMRIs of the brain, other neurological studies, the computer-facilitated linguistic studies of how languages are learned around the world, and the joyous thinking outside of the box going on in disparate areas of metaphor research, it seems that metaphors course through us by the millions, occasionally constructed, often spontaneous, but never controllable. Some thinkers argue that metaphor-making is what made us human, the bridge over the evolutionary chasm that allowed human beings to receive, process, learn, and understand in some way a vast amount of data, reducing the sensory input to human scale in order for it to be usable.¹²⁸

In summary, by identifying, organizing, and analyzing the metaphors through a cognitive linguistic methodology, I expect to demonstrate a relatedness among them that is significant, a composite picture of the abundant life taught and exemplified by Jesus, the son of God. If

¹²⁷ In Chapter 6 we discuss such expressions as they appear in John 6. Other Johannine passages which may carry this same sense of expansiveness, especially in English translation, are identified in Chapter 5, n. 32.

¹²⁸ This is the contention of Mark Turner in "Double-Scope Stories," *Narrative Theory and the Cognitive Sciences*. Ed. by David Herman (Stanford: CSLI Publications, 2003), 117-142.

“whoever has seen me has seen the Father” (14:9), then that picture is theological. To the extent that the metaphors image both the present and future dwelling with God characterized by health and wholeness, abundance beyond measure, grace upon grace, and ultimate fullness, they are eschatological. Throughout, complementing a recognition of the importance of cultural traditions from the Hebrew Bible is the examination of the metaphors as related participants in a fundamental image schema common to human beings from birth. A recognition of how they furnish detail for the schema of FULL/EMPTY, of ABUNDANCE/LACK, sheds light on how and why these Johannine metaphors and motifs have flourished so well and persisted so long in the hearts of Jesus’ followers. A cognitive theory of metaphor may conclude that down through the millennia, human brains have quietly, instantaneously, persistently, and creatively assembled these metaphors of fullness and bounty into a concept of the abundant life that is imaginative but manageable, visible yet invisible, material yet spiritual, present as well as future, existing in the concrete lives of John’s hearers and yet so ineffable that it can only be described by the creative processes of metaphor.

Chapter Three: Full Containers in the Prologue

Chapter One presented the long, near-monolithic view of metaphor that prevailed in western rhetoric, philosophy, and poetics from Aristotle to the modern era. That is, metaphor-making is an artful use of words for purposes of persuasion, lofty speech, beauty, even deception. Midway through the twentieth century, new linguistic theories began to emerge, prompting fresh attention to the way language is formed and how it works. These theories embraced a major rethinking of metaphor. Scholars proposed, revised, massaged, explained, and applied several variations and derivations of classical metaphor theory. It is clear in retrospect that each of these evolving approaches was moving in the direction of conceptual metaphor. Scholars were recognizing, at least, that metaphors are much more than words, shaping in some ill-defined and inchoate way how we think and what we think. It fell to Lakoff and Johnson and the late twentieth-century confluence of research in philosophy, psychology, and cognitive science to consolidate their inklings and observations into a fully-formed theory of conceptual metaphor as a cognitive process which blends concepts to form new understanding.

Meanwhile, Johannine studies were experiencing their own high tide. Certain elements in the Fourth Gospel had long been recognized as tropes, figures of speech with theological significance. Scholars identified and examined these features variously as allegory, symbol, metaphor, and image, and sometimes several of the above. Although categories, descriptions, and definitions proliferated, in the Johannine literature there has never been anything approaching a unified understanding of metaphor: what it is, where it comes from, and how it functions in the gospel. Very few studies have observed how metaphors of John's gospel build, interact, amend, and reinforce each other in the text. Equally absent is any examination of the

images of abundance in John's gospel, how they compound, and how that concatenation may be understood. Hence, the warrant for this study.

Chapter Two proposed a new approach to metaphor in the Gospel of John: through the lens of cognitive linguistics and its understanding of conceptual metaphor. Rather than debate which figures of speech constitute metaphor as distinguished from simile, metonymy, parable, or literal speech, conceptual metaphor theory insists that while metaphoric expressions occur on the written page or in delivered speech, metaphors themselves are concepts that originate in the mind and are expressed through words, visual images, gestures, and behavior. Many such conceptual metaphors are based on gestalt image schemas, which are themselves preconceptual frameworks of understanding, almost always grounded in basic bodily experiences. Chapter Two explained the principles of importance to the present study, emphasizing and illustrating conceptual metaphor, image schemas, and CONTAINER.

Fullness

This study begins with the observation that John's gospel is full of fullness. Uncontroversial and rarely given more than a nod of recognition, the images, allusions, motifs, and actions which suggest abundance have been overlooked in most recent studies, yielding the scholarly spotlight to concerns about sources and composition, structure, audience identity, and christological symbols. When expressions of plenitude were encountered, commentators have usually treated them as discrete discourses (such as the bread of life),¹ free-standing metaphors

¹ Raymond E. Brown, *The Gospel According to John I-XII* (Garden City, NY: Doubleday, 1966), 268-294.

(“I am the true vine”),² or obvious symbols (living water.)³ Rarely has anyone noticed the accumulation, much less the networking of these image clusters, their thematic relationship, and their impact on the reception and interpretation of the Fourth Gospel. But impact there is, and this dissertation will demonstrate that abundance pervades the gospel of John, connecting metaphorical expressions, revealing key understandings about God and Christ, about now and then,⁴ and creating a world filled with the generosity and unbounded love of God, expressed ultimately in the gift of God’s own son, the bringer of eternal life.⁵ To do so, this chapter begins with the prologue in John 1:1-18, addressing its importance and continuity with the entire gospel

² J. Ramsey Michaels, *The Gospel of John* (Grand Rapids, MI: Eerdmans, 2010), 799-810.

³ Andrew T. Lincoln, *The Gospel According to Saint John* (Peabody, MA: Hendrickson Publishers, Inc., 2005), 173-174.

⁴ The phrase “now and then” denotes an understanding—often referred to as John’s “realized eschatology”—that many biblical interpreters believe arose in response to the delayed *parousia*. Scholarly opinions differ, but considering such passages as 12:25 and 14:2-3, it may be more correct to describe John’s view as an “inaugurated eschatology,” defined as a view that “the eschaton has come in the resurrection of Jesus Christ, while there are also events, such as the return of Christ and the resurrection of the dead, that are in the future. Eschatology is inaugurated, but still future.” Donald K. McKim, *Westminster Dictionary of Theological Terms* (Louisville, KY: Westminster John Knox Press, 1996), 92. Insofar as it concerns John’s metaphors of abundance, this aspect of Johannine theology will be discussed in Chapter Five.

⁵ Although the amount of secondary literature concerning the gospel of John is staggering (one cumulative bibliography numbers over six thousand entries by 1985), there has been, relatively speaking, a dearth of studies on the presentation of God in the Fourth Gospel. See G. Van Belle, *Johannine Bibliography 1966-1985: A Cumulative Bibliography on the Fourth Gospel* (Leuven: Leuven University Press, 1988) and Tord Larsson, *God in the Fourth Gospel: A Hermeneutical Study of the History of Interpretations* (Stockholm: Almqvist & Wiksell International, 2001), 3-14. For example, Larsson observes that “with more than thirteen hundred pages at his disposal in his commentary, he [Raymond E. Brown] could have given a rich exposition of the notion of God in the FG, but he did not.” In fact, “God seems to have escaped. Only one single thought about God is important in Brown’s commentary, and that is the divinity of Jesus” (223).

and its proleptic role in setting forth the book's major themes. Next, I will identify, explain, and illustrate ways in which the image schema of CONTAINER is employed in the prologue, after which I will return to the subject of conceptual metaphor and its usage in verses 1-18. The purpose of this exercise is to move from the theoretical discussion of cognitive linguistics, conceptual metaphor, and image schemas in Chapter Two to an actual analysis of text via a conceptual metaphor approach. Finally, this chapter will reach its ultimate assertion: that the concept of abundance belongs on the list of major Johannine themes, as evidenced by textual expressions of multiple conceptual metaphors. In the prologue, John announces the theme of abundance unmistakably by declaring the divine fullness (πλήρης and πλήρωμα) revealed by Jesus Christ.

That abundance is a central theme is evident from the beginning of the book of John: the prologue in John 1:1-18. The literary and exegetical analyses of the prologue are legion, beyond even a cursory examination in the present study. To summarize, however, there are scholars who question almost every aspect of the prologue: its authenticity,⁶ its stages of development,⁷ its

⁶ Whether the prologue is a genuine product of the author of the Fourth Gospel and whether it was originally part of the gospel or added later have been subjects of intense debate over the last century. A helpful summary of scholarly positions on this issue may be found in Stephen Voorwinde, "John's Prologue: Beyond Some Impasses of Twentieth-Century Scholarship," *WTJ* 63 (2002), 15-44.

⁷ There are scholars who question the extent of the prologue. While most consider verses 1-18 to comprise the prologue as a unity, others conclude that the passage was assembled into its final form in two or more stages of development. Some bracket as additions verses 6-8, 13, and 15. See, for example, Charles Homer Giblin, S. J., "Two Complementary Literary Structures in John 1:1-18," *JBL* 104:1 (1985), 87-103. Other writers, such as Rudolf Schnackenburg, consider verses 17-18 to be loosely associated attachments. See Rudolf Schnackenburg, *The Gospel of John*, vol. 1, trans. Kevin Smyth, (Tunbridge Wells, Kent: Burns and Oates, 1990), 225. For a history of how the verses of the prologue have been grouped, see P.J. Williams, "Not the Prologue of John," *JSNT*, 33(4), 375-386.

structure,⁸ its purpose.⁹ Nevertheless, the weight of contemporary scholarship treats the prologue as a unified element within the gospel, not an appendage but an introduction which previews the major themes of the book. Even if the prologue were written last (and thus serves as a “postface” rather than a preface),¹⁰ it serves as a prolepsis, a “microcosm of the Fourth Gospel, *in toto*.”¹¹

⁸ Several analyses have detected a chiasmic structure in the prologue, but others have proposed a parabolic shape, a two-part “X-Y” structure, or a set of symmetrical strophes fitting into a ring-structure. See, for example, the summary of the chiasmic analyses in R. Alan Culpepper, “The Pivot of John’s Prologue,” *NTS* 27(1980), 1-31, at 6-9. The parabolic structure is proposed by Voorwinde, “John’s Prologue,” 27-28. The “X-Y” structure is discerned by Giblin, “Two Complementary Literary Structures,” 87-103. A structure of symmetrical strophes and concentric pattern is propounded by Jeff Staley, “The Structure of John’s Prologue: Its Implications for the Gospel’s Narrative Structure,” *CBQ*, 48 (1986), 241-264. For another approach that identifies several related complementary structures, see Jan G. van der Watt, “The Composition of the Prologue of John’s Gospel: The Historical Jesus Introducing Divine Grace,” *WTJ*, 57 (1995), 311-32.

⁹ Numerous exegetes consider the prologue to be an anticipation of the gospel’s primary themes. B. F. Westcott, *The Gospel according to St. John: The Authorized Version with Introduction and Notes* (London; John Murray, 1882,1,16. (C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text* (London: S.P.C.K., 1955), 126. Raymond Bryan Brown, “Prologue of the Gospel of John: John 1:1-18,” *Review & Expositor* 62:4 (1965), 429-439. Contra: Adolf von Harnack, *The History of Dogma* (London: Williams & Norgate, 1905) and Raymond E. Brown, *The Gospel According to John I-XII*. Others see it as a borrowed *logos-hymn*, a primitive Wisdom composition, (Schnackenburg, *The Gospel of John*, 231) or a Baptist-Community hymn based on a Gnostic composition (Bultmann, *The Gospel of John: A Commentary* (Philadelphia: Westminster Press, 1971), 17 and 18, n.1). Although its function has occasionally been seen as an “anti-docetic polemic,” (J.A.T. Robinson, “The Relation of the Prologue to the Gospel of St. John,” *NTS* 9, (1962-63), 120-129, at 124; Udo Schnelle, *Antidocetic Christology in the Gospel of John: An Investigation of the Place of the Fourth Gospel in the Johannine School*, trans.by Linda M. Maloney (Minneapolis: Fortress Press, 1992, 222), other scholars focus on the prologue’s declaration of Jesus as the unique and ultimate revealer of God. Warren Carter, “The Prologue and John’s Gospel: Function, Symbol and the Definitive Word,” *JSNT* 39 (1990), 35-58.

¹⁰ The identification of the prologue as a “postface” rather than a preface seems to have begun with Werner H. Kelber, “The Birth of a Beginning: John 1:1-18,” *Semeia* 52 (1990), 121-144, but the term has been repeated several times by subsequent exegetes.

¹¹ Stephen S. Smalley, *John: Evangelist and Interpreter* (Carlisle: Paternoster, 1978), 93.

For example, Robinson lists the Johannine themes common to the prologue and the rest of the Gospel:

The pre-existence of the Logos or Son

In him was life

Life is light

Light rejected by darkness

Yet not quenched by it

Light coming into the world

Christ not received by his own

Being born of God and not of flesh

Seeing his glory

The only-begotten Son

Truth in Jesus Christ

No one has seen God, except the one who comes from God's side¹²

In a more focused analysis, Carter identifies four inter-related themes: "(1) the origin and destiny of Jesus the *logos*, (2) Jesus' role as the revealer, (3) responses to Jesus, and (4) the relationship of Jesus the *logos* to other figures."¹³ Frequently cited Johannine themes which first appear in the prologue are the identity, eternity, and deity of Jesus, light and darkness, and the incarnation of the divine *logos*.¹⁴ The point is, that while variations of these thematic

¹² Robinson, 122. Robinson's scriptural citations have been omitted from this quotation. This list of themes re-occurs almost verbatim in D. A. Carson, *The Gospel According to John* (Grand Rapids: Eerdmans, 1991), 111.

¹³ Carter, "The Prologue and John's Gospel," 37.

¹⁴ Stephen S. Kim, "The Literary and Theological Significance of the Johannine Prologue," *BSac* 166 (October-December 2009), 421-35.

descriptions occur broadly across the writings of interpreters and exegetes, no such list mentions abundance as a theme of John's gospel. None seems to recognize or connect—much less appreciate the value of—the copious expressions of plenitude and their theological significance, first sounded here in the prologue and asserted throughout the Gospel. In this chapter we will examine the prologue's metaphors of abundance, but in preparation we wish to illustrate what we mean by conceptual metaphor and image schema.

The cognitive linguistics approach utilized in this study asserts that several Johannine metaphors of abundance employ the image schema CONTAINER, including those in the prologue. Therefore, a good place to slip into the stream of such a cognitive linguistics analysis is to recognize the conceptual metaphors (of any sort) and the CONTAINER schema (in any expression or understanding) as they occur in the prologue.

Finding Conceptual Metaphors in the Prologue

Conceptual metaphors pepper the prologue to John's gospel. Among the readily identifiable are:

--THE WORD, JESUS CHRIST, IS A CONDUIT (through him, vv. 3, 17).¹⁵

--TO PREACH IS TO AVER IN A LEGAL PROCEEDING (witness, testimony, vv. 7-8).¹⁶

¹⁵ Most scholars of Cognitive Linguistics consider the CONDUIT metaphor to be the first and most preeminent conceptual metaphor to have been identified and studied carefully. Its "discoverer" was Michael Reddy, to whom Lakoff directed an homage for showing "for a single, very significant case, that the locus of metaphor is thought, not language, that metaphor is a major and indispensable part of our ordinary, conventional way of conceptualizing the world, and that our everyday behavior reflects our metaphorical understanding of experience." Lakoff, "Conceptual Metaphor," 186. In his landmark 1993 essay, Reddy demonstrated that people think (and then speak) of words as conduits which bodily transfer thoughts/ideas/feelings from one person/place/container to another. Just with regard to the communication process alone, Reddy claimed to have identified about 140 metaphoric expressions of CONDUIT. See Michael J. Reddy, "The Conduit Metaphor," in *Metaphor and Thought*, 164-201, at 177.

¹⁶ Various commentators have discerned a trial motif in the prologue and throughout the gospel. For example, in her monograph on the prologue, Elizabeth Harris treats at length the

-- THE WORD OF GOD IS A HUMAN BEING WHO LIVES AND ACTS (comes into the world, gives power, becomes flesh, lives among us, vv. 9-14).

--BELIEVING IS BEING BORN (children of God, born not of blood or human will, vv. 12-14).

--GLORY IS A TANGIBLE SUBSTANCE (can be seen, amassed, quantified, can fill something up, v.14).

--GRACE IS A TANGIBLE SUBSTANCE (can be given, received, amassed, can fill something up, i.e., full of grace, grace upon grace, vv.14, 16).

--AN INTIMATE RELATIONSHIP IS PHYSICAL PROXIMITY (close to the Father's heart, v. 18).¹⁷

numerous Johannine usages of “witness” and “testify.” Assessing that scholars divide “roughly into two classes, those who translate with ‘confess’, primarily in the sense of belief and allegiance, and those who translate with ‘testify’ in a juridical (forensic) sense of giving evidence,” Harris opines that the juridical sense has been “unduly neglected” and then proposes additional dimensions of meaning in the terms. See Elizabeth Harris, *Prologue and Gospel: The Theology of the Fourth Evangelist* (Sheffield: Sheffield Academic Press, 1994), at 40, and 41-46. Although she scrutinizes closely the usage of “witness” and “testify” in the prologue, she does not mention metaphor. Instead, she speaks of a juridical sense (44), aspect (42), idea (43), interpretation (45), and later, “flavour” (47).

Although Harris’ trial analysis does not refer to metaphor, that of Andrew Lincoln is replete with the term, whose definition he does not supply and whose meaning is therefore somewhat vague. In a study whose entire focus is on the cosmic lawsuit motif in the Fourth Gospel, Lincoln often uses the terms “metaphor” and “motif” interchangeably, eventually explaining that he employs “motif” to mean the “cluster of interrelated themes” that recur in a variety of forms and expressions, including characters, actions, discourse. “The conceptual network of the cosmic trial forms a coherent metaphorical system. . . . Isolated expressions, such as bearing witness to the truth, judging, and acting as advocate, turn out to be part of a whole metaphorical system.” Andrew T. Lincoln, *Truth on Trial: The Lawsuit Motif in the Fourth Gospel* (Peabody, MA: Hendrickson Publishers, 2000), 141.

¹⁷ This is a fairly common conceptual metaphor, examined in detail by Lakoff in a discussion of its role as a constituent motivating the idiom “to keep someone at arm’s length.” While traditional linguistic theory holds that idioms have arbitrary meanings and are unpredictable from the words used, Lakoff views this idiom to be motivated by the conventional image of a person with hand stretched forward, palm vertical, toward another person, plus the knowledge that such a posture is associated with defense, plus the following two conceptual metaphors:

INTIMACY IS PHYSICAL CLOSENESS.

SOCIAL (OR PSYCHOLOGICAL) HARM IS PHYSICAL HARM.

Obviously, none of the above metaphors is explicitly stated in the text. Rather, what appear in the text are metaphoric expressions—that is, expressions that disclose an underlying way of thinking of one thing in terms of another. This is an important tenet of conceptual metaphor theory, one which requires looking *through* the words of an expression to detect the cognitive understanding beneath. The skills for such analysis, including close reading, imagination, a certain relaxation of assumptions about words and phrases, and, perhaps surprisingly, a sensitivity to the feeling or emotion of an expression, require cultivation and practice. However, once seen, conceptual metaphors frequently jump off the page and refuse to be “un-seen.” The above examples are not metaphors of abundance; rather, they illustrate the pervasiveness of conceptual metaphor in the prologue. But before identifying the metaphors of abundance in the prologue to John’s gospel, it would be useful to discuss further the image schema CONTAINER.

Finding the Image Schema of CONTAINER in the Prologue

First introduced in Chapter Two herein, image schemas are recurrent patterns or structures of cognition that exist non-propositionally, prelinguistically, and preconceptually and are experienced as “coherent, meaningful, unified wholes within our experience and cognition.”¹⁸ As ways that we organize our perceptions and experience, image schemas “do not merely form a background against which meaning emerges; rather, they *are themselves meaning structures*.”¹⁹ Mark Johnson explains that image schemas “constrain” our reasoning; they shape

Lakoff’s analysis illustrates the way that conceptual metaphors interact with one another to create new meaning and new expressions. See Lakoff, *Women, Fire, and Dangerous Things*, 447-449. This example also demonstrates how metaphors can combine with visual images and blend, yielding a new meaning that is instant, compressed, intuitive, and “natural-feeling.” Conceptual blending was discussed in Chapter Two.

¹⁸ Johnson, *The Body in the Mind*, 41.

¹⁹ Johnson, *The Body in the Mind*, 48.

our understanding, our way of “being in, or having, a world.”²⁰ Philosopher that he is, Johnson examines how the CONTAINER schema operates to shape logic and reasoning. For example, according to Johnson, a logical proposition is (that is, we think of it as) a location, a bounded space, that a person moves into or out of. (Example: “You can’t *move* to that conclusion from *where* you are now.”) Categories, too, may be thought of metaphorically as containers, so that something is either in or out of them (either P or not-P). Further logical principles motivated by CONTAINER include transitivity of set membership and negation. In other words, if X is contained within Y and Y is contained within Z, then X is contained within Z. Vis-à-vis negation, if categories (things, events, properties) are understood as abstract containers, then a negative of something describes that thing as falling outside of the container.²¹ Lakoff has also speculated about the Boolean logic of classes as metaphorical projections of the CONTAINER schema.²²

In *The Body in the Mind*, Johnson identifies 27 of what he considers to be the most important image schemas:

CONTAINER	BALANCE	COMPULSION
BLOCKAGE	COUNTERFORCE	RESTRAINT REMOVAL
ENABLEMENT	ATTRACTION	MASS-COUNT
PATH	LINK	CENTER-PERIPHERY
CYCLE	NEAR-FAR	SCALE
PART-WHOLE	MERGING	SPLITTING

²⁰ Johnson, *The Body in the Mind*, 137.

²¹ Johnson, *The Body in the Mind*, 38-40.

²² Lakoff, *Women, Fire, and Dangerous Things*, 456-459.

FULL-EMPTY	MATCHING	SUPERIMPOSITION
ITERATION	CONTACT	PROCESS
SURFACE	OBJECT	COLLECTION ²³

A few cognitive linguistic studies consider certain image schemas to be sub-schemas of others and note that the FULL-EMPTY schema is related to or derivative of the schema of CONTAINER.²⁴

Because “full” and “empty” describe “abundance” and “lack,” and because the CONTAINER image schema is frequently the source of metaphors of abundance, as our scrutiny of Johannine metaphors will bear out, it is important to be able to recognize this common schema.

Given that CONTAINER involves the idea of bounded space, of differentiation, it is not so difficult to then detect its presence behind and beneath much of our ordinary language. As we have earlier stated, the CONTAINER schema underlies several of the conceptual metaphors of the prologue, although practice is often required to see it. To begin with, every reference to “in” assumes a container: a bounded space with an interior and exterior. There are at least ten “in’s” and “into’s” in just the first 18 verses, and eight in the remaining 33 verses of Chapter One.²⁵

These instances are:

Verse	Greek NA27	NRSV	Common English Bible
2	ἐν ἀρχῇ	in the beginning	in the beginning

²³ Johnson, *The Body in the Mind*, 126.

²⁴ Todd Oakley identifies CONTAINER as a general schema which has a set of more specific schemas, including FULL-EMPTY, SURFACE, AND CENTER-PERIPHERY. See Oakley, “Image Schemas,” 229.

²⁵ In addition, the prologue employs the word “all” six times (in Greek, four times as forms of the word πᾶς in vv. 3, 7, 9, and 16; once, the word ὅσοι in v. 12; once the word τῶν ἀνθρώπων). I will argue in Chapter Five that the gospel’s extensive use of such terms as “all,” “all who,” “whosoever,” and “everyone who,” contributes to the Johannine message of the boundless love and bounty, grace and mercy of God, as revealed by Jesus.

4	ἐν	in him	through him
5	ἐν τῇ σκοτίᾳ	in the darkness	in the darkness
9	ἐρχόμενον εἰς	coming into	coming into
10	ἐν τῷ κόσμῳ	in the world	in the world
11	εἰς τὰ ἴδια	came to what was his own	came to his own people
12	πιστεύουσιν εἰς	believed in	believed in
14	ἐν ἡμῖν	among us	among us
18	εἰς τὸν κόλπον τοῦ πατρὸς	close to the Father's heart	at the Father's side ²⁶

These “in” statements alone may be seen as expressions of the prologue’s metaphors that arise from the gestalt-like, preconceptual schema of CONTAINER:

--THE WORD IS A CONTAINER WHICH HOLDS LIFE AND LIGHT (in him was life, v. 4).

--THE WORLD IS A CONTAINER (true light coming into the world; he was in the world, vv. 9-10).

--BELIEF IS PUTTING SOMETHING (TRUST) INTO A CONTAINER (believed in him, v. 12).

-- GLORY IS A SUBSTANCE THAT CAN FILL UP A CONTAINER (or possibly GLORY IS A CONTAINER THAT CAN BE FILLED (glory . . . full of grace and truth, v. 14).

--THE SON IS A FILLED CONTAINER WHICH DISPENSES GRACE TO BELIEVERS (filled with grace and truth, his fullness, vv. 14, 16).

²⁶ To this list we could possibly add the usages of γίνομαι which occur in verse 3 (twice as ἐγένετο, once as γέγονεν) and verse 10 (ἐγένετο) and which are translated as “came into being” and “has come into being” in several English versions, including the NRSV, the CEB, the NAS, and the NJB. Following the CONTAINER logic of Johnson and Lakoff by which categories, properties, states and events are “abstract containers” which an entity or person is either “in” or “not in,” the state of “being” or “existing” is a bounded container, differentiated from that which is outside of, or “not in” the container. This may be the source behind such expressions as “in the land of the living” and “in existence,” which carry much the same meaning as “to come into being.”

Fullness Introduced

By far the most overt and important examples of the image schema CONTAINER insofar as it generates metaphoric expressions of abundance in John’s prologue are the explicit declarations of “full of” (πλήρης, 1:14), “fullness” (πλήρωμα, 1:16) and “grace upon grace” (1:16). In ordinary usage, fullness denotes abundance, plenty, satisfaction, being amply supplied, being optimally filled—all conditions which are universally experienced, ordinarily pleasant, and associated with the basic notion of a CONTAINER. The cognitive linguistics approach presented in Chapter Two suggests that the bodily experiences which motivate metaphors of abundance begin with the suckling infant’s feelings (both physical and emotional) of pleasure, comfort, serenity, and trust after hunger is satisfied at the mother’s breast. Similar feelings occur throughout life as life-needs are met, secure relationships are established, and goals are achieved, and frequently those feelings find metaphoric expression: “My cup runneth over.” “Now that I’ve met you, my heart is full.” “I’ve lived a full life.” The ubiquity of such fullness metaphors makes them easy to overlook but does not diminish their power. They operate quietly, often unnoticed, to shape how we structure our experiences, how we “have a world.” This study contends that the concept of abundance—based in large part on the related image schemas of CONTAINER and FULL/EMPTY—reveals an essential feature of God and constitutes a major theme of the Fourth Gospel. For this reason, these express declarations of fullness in verses 14 and 16, as well as the context in which they are set, deserve closer scrutiny. Verse 14 declares: “And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only son, full of grace and truth.”²⁷ Just who is making the declaration

²⁷ Most commentators emphasize the feature of uniqueness in the phrase ὡς μονογενοῦς παρὰ πατρός but are divided over whether it refers here generally to an only son of a human father or to the unique and precious Son of the Father. See Brown, *The Gospel According to John*, i-xii, 4, 13; Schnackenburg, *The Gospel of John*, 265, 270; Barrett, *The Gospel According to St. John*: 138-139; J. Ramsey Michaels, *The Gospel of John*, *New International Commentary*

is debatable, with some exegetes attributing it to the Evangelist, some to John the Baptist.²⁸ There is similar disagreement over the identity of “we” and “us” in v.14, with some scholars, including Schnackenburg, arguing that the pronouns refer to all of humankind,²⁹ while others identify the antecedent as John’s believing community.³⁰ Still others understand the “us” of v. 14a to mean humanity at large but the “we” of v. 14b to designate those believers who actually saw the glory of the incarnate Word.³¹ However, as Giblin acknowledges, “To take v. 14a in the delimited sense of the Johannine (believing) community does not . . . restrict the universal scope of the incarnate Word’s communication.”³² In other words, even if the “we” who beheld his glory refers specifically to the Johannine community, the communication of the Word to

on the New Testament (Grand Rapids, MI: Eerdmans, 2010), 80-81; Lincoln, *The Gospel According to Saint John*, 105; Francis J. Maloney, *The Gospel of John, Sacra Pagina Series*, Vol. 4 (Collegeville, MN: Liturgical Press, 1998), 38-39. While Schnackenburg observes that the Hebrew word rendered into Greek as *monogenēs* can mean both “unique, only-begotten” and “beloved,” Brown finds little Greek justification for “only-begotten” and attributes that choice to Jerome’s translation against Arian claims, and from the KSV’s following of the Vulgate.

²⁸ Schnackenburg, *The Gospel of John*, 274-275. For the view of Evangelist-as-speaker, see van der Watt, “The Composition of the Prologue,” 327. Scholarly arguments about who is speaking—from the time of Origen to the present—are summarized in J. Ramsey Michaels, *The Gospel of John, The New International Commentary on the New Testament* (Grand Rapids: Eerdmans, 2010), 83-87.

²⁹ Schnackenburg, *The Gospel of John*, 270.

³⁰ A. Feuillet argues that “Nous avons tous reçu” does not refer only to those who witnessed the terrestrial existence of the incarnate Logos; it also includes those who have believed in him, “même sans l’avoir vu.” A. Feuillet, *Le Prologue du Quatrième Évangile* (Paris: Desclée de Brouwer, 1967), 123. See also Giblin, “Two Complementary Literary Structures,” 91.

³¹ Barclay M. Newman and Eugene A. Nida, *A Handbook on the Gospel of John* (New York: United Bible Societies, 1980), 23.

³² Giblin, “Two Complementary Literary Structures,” 91.

humanity continues through the witness and proclamation of those beholders, whether they be the apostles or the community of Johannine believers or the Gospel.

Every part of this verse has been parsed and scrutinized. Notably, the scholarly consideration of “glory” (δόξα) has been deep and wide, with sermons, commentaries, word studies, and theological ruminations extending from the earliest Christian writings to the present. While John’s gospel uses the word “glory” and its related forms at least 32 times, the usage is not static; rather, it seems multivalent in the Fourth Gospel, depending on the context.³³ Interpreting from a social scientific point of view, Jerome H. Neyrey understands “glory” to mean Jesus’ worth, honor, and status.³⁴ Thus, he sees Jesus as a broker or agent of God, bestowing benefactions such as wine, bread, water, light, life, and healings.³⁵ On the other hand, Newman and Nida explain that “in the Old Testament the word *glory* is often used concerning the visible manifestation of the invisible God, especially as he made himself known through the mighty things that he did for his people. This Old Testament usage seems to be the clue for

³³ Detailed studies have examined the Greek word δόξα (“glory”) and its related verb δοξάζω, which in the LXX are the Greek renderings of the Hebrew word כבוד (“kabod”), meaning “to be heavy or weighty.” Liddell, H. G., ed. *An Intermediate Greek-English Lexicon, Founded upon the Seventh Edition of Liddell and Scott’s Greek-English Lexicon*. Oxford: Oxford University Press, first edition 1889, 209. In the New Testament, the semantic range of δόξα/δοξάζω includes, for nouns: praise, benefit, honor, image, radiance, brightness, boasting, greatness, divine presence, and vain conceit; and for verbs: to worship, to multiply, to honor, to magnify, and to be transformed eschatologically. Carey C. Newman, *Paul’s Glory-Christology: Tradition and Rhetoric*, ed. A. J. Malherbe and D. P. Moessner, vol. 69, *Supplements to Novum Testamentum* (Leiden: E.J. Brill, 1992), 162.

³⁴ Jerome H. Neyrey, *The Gospel of John* (Cambridge: Cambridge University Press, 2007), 45.

³⁵ Neyrey, *The Gospel of John*, 46. In accord are Malina and Rohrbaugh, who read the “glory” of verse 14 as “honor” and “reputation.” See Bruce J. Malina and Richard L. Rohrbaugh, *Social-Science Commentary on the Gospel of John* (Minneapolis: Fortress Press, 1998), 33.

understanding John's use of the term in his gospel."³⁶ Avoiding a "a literal translation of 'brightness' or 'shining' [which] gives rise to a notion of a halo or aura of light surrounding Jesus," they suggest thinking of glory as "wonderfulness."³⁷ Brown, whose commentary contains a word study of δόξα, stresses the meaning of "visible manifestation in acts of power."³⁸ ³⁹

A few scholars have astutely detected particular Old Testament allusions and christological implications in verse 14's reference to glory. The association of "glory" and "full" seem to recall the highly visual theophanic scene in Exodus 40 after the tabernacle had been completed and consecrated: "Then the cloud covered the tent of meeting, and the *glory* of the Lord *filled* the tabernacle. Moses was not able to enter the tent of meeting because the cloud settled upon it, and the *glory* of the Lord *filled* the tabernacle." (Ex 40:34-35)⁴⁰ ⁴¹ With the intertextual references in the prologue, the author of John's gospel may be building a subtle

³⁶ Newman and Nida, *A Handbook on the Gospel of John*, 23.

³⁷ Newman and Nida, *A Handbook on the Gospel of John*, 23.

³⁸ Raymond E. Brown, *The Gospel According to John*, i-xii, 503-54.

³⁹ Larsson, who devotes an entire chapter to an analysis of Brown's interpretation of the gospel's theology, concludes that while "glory and glorification are important themes for Brown, . . . glorification is in Brown's reading of the FG primarily the glorification of Jesus and not of the Father." Larsson, *God in the Fourth Gospel*, 226.

⁴⁰ A similar cloud theophany at the dedication of Solomon's temple is recounted in 2 Chron 5:13-14 and 7:2.

⁴¹ Also supporting a reading of v. 14 as a direct reference to the tabernacle in the desert is John's use of ἐσκήνωσεν to state that "the Word lived/dwelt/made a tent among us." Original auditors and readers would likely have thought of the time when God came to dwell among humankind in the tent of meeting (Gen 33:7-11; 40:34-38). In connection with the prologue, Raymond E. Brown examines at length the Old Testament theme of God "tenting" with God's people. Brown's discussion also considers the suggestion of the divine presence in verse 14b which results from the similarity of the Greek verb σκηνώω and its Hebrew root *skn* ("to tent, to dwell") and the name *shekinah*, which in rabbinic theology referred to the presence of God. Raymond E. Brown, *The Gospel According to John*, I-XII, 32-34.

comparison. Just as the visible glory of God in the tabernacle announced and confirmed the presence of God among the people, the glory of God in the enfleshed Word, Jesus Christ, has done the same.⁴² While some passages seem to employ multiple senses of δόξα, even in a single pericope,⁴³ the context of the term within the prologue makes it likely that “glory” should be understood as a visible manifestation in acts of power. Just what such visible manifestation was is left unsaid, although the author may well have had in mind the “many other signs which Jesus did in the presence of his disciples.” (20:30)

Determining the nature of “glory” in verse 14 is not the end of the inquiry. Rather, the relevance of “glory” to the present focus on “fullness” in John’s prologue is that some interpreters believe, based on the grammar, that “glory” is what “filled with” modifies in v. 14. Specifically, the “fullness” word—πλήρωμα—is an indeclinable adjective. Positioned as it is at the end of a sentence, it has several possible referents: Word, father’s only son, or glory. Brown addresses the issue in this way:

⁴² Although some interpreters consider the juxtaposition of Moses and Jesus Christ in vv. 14-18 a comparison in a “Pauline” sense of law versus grace, most current commentators do not. Rather, they sense a continuation, a development, and a fulfillment by Jesus of the glory, grace, and truth already given by God to and through Moses and the Torah. The division of opinion also occurs in the interpretation of vv. 16 and 17. Among exegetes who find a Pauline-like contrast are Barrett, *The Gospel According to John*, 169, and David J. MacLeod, “The Benefits of the Incarnation of the Word: John 1:15-18,” *BSac* 161(April-June 2004), 179-93. MacLeod cites with approval Calvin’s view that the prologue sets up an antithesis contrasting law to grace and truth. (John Calvin, *The Gospel According to St. John*, trans. T.H. L. Parker (Grand Rapids: Eerdmans, 1959), 1:24.

Among those commentators who see a comparison rather than a contrast or antithesis is Raymond E. Brown, *The Gospel According to John, X-XII*, 16. For a contemporary interpretation that is complementary rather than contrastive, see Hans Ucko, “Full of Grace and Truth,” *The Ecumenical Review* 56:3(2004), 342-347.

⁴³ See for example, John 17:1-24, where a number of these meanings of “glory” intersect in the prayer of Jesus.

What does this adjective [*filled with*] modify: the Word, the glory, or the Son? The nominative masculine singular form would make agreement with “the Word” of 14a the most regular construction, and this is the understanding of the Latin translations. . . . However . . . this adjective is sometimes treated as indeclinable; hence it would modify “glory” (so Codex Bezae, Irenaeus, Athanasius, Chrysostom) or “only Son.” There is no major difference in meaning.⁴⁴

Certainty in this regard is not attainable. However, most scholars consider verse 14 a declaration that the enfleshed Word, the Son—who will be identified in verse 17 as Jesus Christ—is full of grace and truth, *hesed* and *emet*. I concur. Verse 14 operates as the summit, the pivot point, the transition from the prologue’s early disclosures about the pre-existent Logos to the remainder of the gospel’s disclosures about Jesus as the Son of God. Therefore, both logically and theologically, this fullness points to Jesus. As subsequent cognitive linguistic analysis will explain, he is a container full of abundant life. Thus I conclude that it is the enfleshed Word, the Son, that is filled, rather than glory. This Son makes the Father—God—known (1:18).

With regard to πλήρης, the Greek word which is translated “full” in verse 14, there is no controversy. The ordinary meaning encompasses “full,” “complete,” and “fulfilled.”⁴⁵ Translators and interpreters have sometimes labored to restate or explain this “full” quality, resulting in renderings such as “He caused us to know completely the truth about God”⁴⁶ and

⁴⁴ Raymond E. Brown, *The Gospel According to John, I-XII*, 14.

⁴⁵ Liddell, H. G., ed. *An Intermediate Greek-English Lexicon, Founded upon the Seventh Edition of Liddell and Scott’s Greek-English Lexicon*. Oxford: Oxford University Press, first edition 1889, 647.

⁴⁶ Newman and Nida, 22.

“What he was shows completely what God is.”⁴⁷ A few commentators have mentioned the specialized Gnostic associations with the words πλήρης and πλήρωμα⁴⁸ (verse 16); however, most current scholars accept that these “full” and “fullness” words should be understood in an ordinary, non-technical sense. More attention has been focused on the substance of that fullness and the potential meanings of “grace” (καρίς) and “truth”(αλήθεια). That is, from a cognitive linguistics standpoint, there has been far more scholarly comment about the contents of the CONTAINER than about the CONTAINER itself. For example, Hans Ucko, who views verses 14-18 as a Jewish midrash, sees “full of grace and truth” as a clear allusion to the *hesed* and *emet* of Exodus 34:6-7.⁴⁹ As God was giving the Torah to Moses, the Lord passed by and proclaimed: “The LORD, the LORD, a God merciful and gracious slow to anger, and abounding in steadfast love and faithfulness, full of grace and truth, keeping grace for thousands.”⁵⁰ Ucko explains that *hesed* is “that part of an overfull measure which is on top of the measure itself.”⁵¹ Citing the Jewish tradition that there are no redundant words in scripture, Ucko muses that “[T]here must be a reason for the repetition of the word *hesed*. God has graced the people with a renewal of the

⁴⁷ Newman and Nida, 22.

⁴⁸ See, for example, the discussion of the concept of *πλερομα* in Valentinian gnosticism by C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1953), 103-106.

⁴⁹ Hans Ucko, “Full of Grace and Truth,” *The Ecumenical Review* 56:3(2004), 342-347.

⁵⁰ This translation is from Ucko.

⁵¹ Ucko, “Full of Grace and Truth,” 345.

covenant but there is more *hesed* to come. God keeps, stores, holds in God's hands more *hesed* for the future. The thousands are in view, the coming generations, all the nations."⁵²

In accord is Herman Ridderbos, who considers the Johannine combination of *hesed* and *emet* to be not only a reference to Exodus 34:6 but also a significant contribution to the christology of the prologue.⁵³ For Ridderbos, the "grace and truth" of verse 14 (the phrase also repeats in verse 17) clearly relate back to the "grace and truth" which God revealed to Moses but are now revealed by Jesus.⁵⁴ Missing in Ridderbos' discussion is a recognition that Jesus reveals the very being of God as gracious and faithful.

Verse 16 repeats the assertion of divine fullness of which believers partake: "From his fullness we have all received, grace upon grace." "Partaking of," however, does not mean to wholly consume, to use up, or to co-inhabit. As Michaels explains, "We do not receive all of Christ's 'fulness' (*pleroma*), but draw 'grace and truth' from it as from a boundless supply. The accompanying words, 'and grace upon grace,' bear this out."⁵⁵ Again, however, the interpretation is not unanimous. Chiefly because of the range of meanings of the preposition *anti*,

⁵² Ucko, "Full of Grace and Truth," 345.

⁵³ Herman N. Ridderbos, *The Gospel According to John: A Theological Commentary*, trans. by J. Vriend (Grand Rapids: Eerdmans, 1997), 54-58.

⁵⁴ Ridderbos, *The Gospel According to John*, 58. By no means does every exegete recognize such an Old Testament reference. Francis J. Maloney, for example, does not comment on the concept of "fullness" in verse 14; instead, he reads "grace and truth" as a *hendiadys*, where the nouns are not cumulative but where one explains the other. Thus, he renders the translation: "the fullness of a gift that is truth." See Francis J. Maloney, *The Gospel of John*, at 39-41, 45. Similarly, Michaels argues that "'Grace and truth'. . . seem not to be coordinate in meaning, . . . Rather, 'truth' specifies what 'grace' it is that Jesus possesses." J. Ramsey Michaels, *The Gospel of John*, 82. Raymond E. Brown observes the *hesed* and *emet* reference but translates the two words as "enduring love." Raymond E. Brown, *The Gospel According to John, I-XII*, 4, 14, 16.

⁵⁵ Michaels, *The Gospel of John*, 89.

the “grace upon grace” phrase of verse 16 (χάρις ἀντὶ χάριτος) has been translated “love in place of love,” “grace after grace,” “grace matching grace,” “grace in return for grace,” and “a gift in place of a gift.”⁵⁶ While the common understanding of *anti* contains a sense of “opposite,” “against,” or “in exchange for,” the term can also be used in the sense of “to follow without ceasing.”⁵⁷ As Gerald Stevens cautions in his Greek textbook, “Prepositions do not ‘have meaning.’ They have usage in context,”⁵⁸ confirming the adage that “translation is interpretation.”⁵⁹ Verse 16 clearly illustrates this maxim. In support of the “grace upon grace” translation/interpretation, Schnackenburg explains: “The *anti*, according to most modern commentators, indicates the ceaseless stream of graces which succeed one another.”⁶⁰ Noting that such an understanding of *anti* relies mostly on a usage by Philo, Schnackenburg mentions but rejects the idea that the preposition *anti* in the phrase χάρις ἀντὶ χάριτος contrasts the old

⁵⁶ Feuillet describes the possible readings as a succession of graces, a correspondence of graces (grace in response to grace), and the substitution of one grace for another. Feuillet, *Le Prologue du Quatrième Évangile*, 123-124. Brown also evaluates the various renderings of “χάρις ἀντὶ χάριτος,” which he classifies as “replacement” (of the old covenant by the new), “accumulation” (grace upon grace or grace after grace), and “correspondence” (grace for grace or grace matching grace, which Brown sees close to the idea of “in return for”). His own translation is “love in place of love.” Raymond E. Brown, *The Gospel According to John, I-XII*, 5, 15-16.

⁵⁷ F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature, a Translation and Revision of the 9th-10th German Edition, Incorporating Supplementary Notes of A. Debrunner, by Robert W. Funk* (Chicago: University of Chicago Press, 1961), 112.

⁵⁸ Gerald Stevens, *New Testament Greek Intermediate: From Morphology to Translations* (Cambridge, GBR: Lutterworth Press, 2009), 117.

⁵⁹ Gerald Stevens, *New Testament Greek Primer* (Cambridge, GBR: Lutterworth Press, 2009). Stevens uses the familiar aphorism “Translation is interpretation” as the title to a chapter of his Greek primer.

⁶⁰ Schnackenburg, *The Gospel of John*, 275.

covenant with the new.⁶¹ Both Barrett and Brown concur, rejecting the notion that ἀντὶ connotes an exchange of the grace of Jesus for the grace of Moses. However, this is precisely the translation/interpretation promulgated by other commentators. Maloney, whose own translation is “a gift in place of a gift,” explains that this translation “respects the gift of God through Moses but insists that the former gift is now perfected in the gift of the truth that took place in and through the event of Jesus Christ.”⁶² In a similar vein, Lincoln rejects the “grace upon grace” reading in favor of “grace instead of grace” and says the primary meaning of the verse is to set up the Moses versus Jesus contrast which Lincoln finds explicit in the next verse.⁶³ In light of the conceptual metaphors of fullness immediately preceding the phrase of χάριν ἀντὶ χάριτος, I am persuaded that the interpretation that suggests accumulation, heaps of God’s mercy, “grace upon grace,” fits the context most aptly.

While numerous commentators remark that the words πλήρης and πλήρωμα appear nowhere else in the Fourth Gospel, very few observe that the general idea of fullness recurs. Stephen Voorwinde offers two valuable sentences on the subject. Acknowledging that the words πλήρης and πλήρωμα do not occur again in the gospel, Voorwinde asserts that the concept is not absent. He notes that “Jesus’ ministry can consistently be described in terms of ‘fullness’” and mentions as examples Johannine references to “fullness of joy” (15:11; 16:24; 17:13), streams of living water (4:10, 14; 7:37, 38), abundant life (10:10), and abundance of food (6:1-

⁶¹ Schnackenburg, *The Gospel of John*, 276. The Philonic passages he references are Philo, *De post.* And *Leg. all.*, III, 82.

⁶² Maloney, *The Gospel of John*, 40.

⁶³ Lincoln, *The Gospel of Saint John*, 107.

15) and drink (2:1-11).⁶⁴ This is a valuable insight which will be developed further in this dissertation.

Meanwhile, it is important to notice the “realized eschatology” that is present in the “fullness” metaphor of verse 16. That is, the author does not write “From his fullness we shall receive.” Rather, the expression “ἡμεῖς πάντες ἐλάβομεν” uses the aorist tense, which indicates that the event being spoken of is complete.⁶⁵ While most versions translate the phrase as “we have received,” the Moffatt translation reads, “We have all been receiving,” and the Good News Translation (formerly known as Today’s English Version) reads, “Out of the fullness of his grace he has blessed us all, giving us one blessing after another.” What is unambiguously clear is that in the Greek as well as in every English translation, the grace and blessings flowing out of the divine fullness have already been received. For believers—the “we all” of verse 16—a new world of life abundant has been created. Unmistakable as they are, these metaphoric expressions of plenitude are more than assertions or proclamations: they are expansive, effusive exultations which preview and celebrate what John’s Jesus reveals in the gospel: God’s very nature as creator, sustainer, generous provider, full of overflowing and inexhaustible love, bounteous grace, and abundant life, all of which are already given to those who believe. These metaphors are much more than words. Jesus reveals God (1:18).

Returning to the thesis of this chapter, we reiterate that the Johannine prologue is important to the present study because it introduces from the outset the theme of abundance, which will be expressed metaphorically (with both words and actions) and repeatedly throughout

⁶⁴ Voorwinde, “John’s Prologue,” 20.

⁶⁵ Stanley E. Porter, Jeffrey T. Reed, and Matthew Brook O’Donnell, *Fundamentals of New Testament Greek* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2010), 38. See also *BDF*, §§ 332-333, 171.

the Fourth Gospel. Beginning with the Evangelist's recognition of fullness, continuing through the accounts of Jesus' actions and words, supplemented by anecdotes about disciples, and saturated with expressions of boundlessness, the Gospel of John employs conceptual metaphors to present Jesus the Revealer who reveals God as the generous provider of life in abundance. As the concluding verse of the prologue (verse 18) insists, "It is God, the only Son, who is close to the Father's heart, who has made him known." That revelation begins with food and drink in John Chapters 2-4.

Chapter Four: Water and Wine (John 2-4)

To prepare for a fresh approach to Johannine metaphors of abundance, Chapter One began with the classic Aristotelian understanding of metaphor, which for almost 2000 years held unquestioned sway over the study of metaphor, both secular and biblical. In this sturdy view, metaphors are the literary devices of a skilled rhetor or poet who crafts them into speech, prose, or poetry in order to surprise, delight, express emotion, or persuade. Chapter One also traced the beginnings of a new approach to metaphor emerging in the last decades of the twentieth century—the notion of conceptual metaphor.

The first chapter then surveyed the key ideas from the long and estimable array of studies which have considered the Fourth Gospel's metaphors, similes, motifs, symbols, and tropes. Distilled from these commentaries and analyses is a strong agreement that figures of speech play an important role in the presentation of Jesus in the Gospel of John. However, there is no scholarly agreement over the definitions and distinctions among these figures of speech, what role they play in the Gospel's narratives and discourses, and how, precisely, they work. What one commentator calls a symbol, another calls a metaphor, and another, a motif. Beyond the conflict and occasional confusion over literary terms is the general and almost exclusive focus of Johannine scholars on Jesus and Jesus' self-revelation. Comparatively little has been written about the Fourth Gospel's use of metaphor to disclose a Jesus-mediated revelation about God.

Chapter Two explained the foundation of conceptual metaphor in the fertile intersection of neuroscience, philosophy, and linguistics, and introduced its key ideas as well as its unique terminology. Central to conceptual metaphor is its location within the discipline of cognitive linguistics and its emphasis on metaphor as a mental phenomenon, a process of blending input from one domain of knowledge with input from another, resulting in a new way of thinking

about, or speaking about, the original subject. The new way of thinking or conceiving of one subject in terms of another is the metaphor; the words, actions, or gestures which result from such re-conceiving are metaphorical expressions. Very often these metaphors arise from underlying image schemas, skeletal preconceptual structures usually based on sensorimotor experiences, such as BALANCE, CENTER-PERIPHERY, CONTAINER, CONDUIT, and SOURCE-PATH-GOAL.

Chapter Three introduced the application of a cognitive linguistic approach to the text of the Gospel of John, demonstrating that conceptual metaphors saturate the prologue (1:1-18) with expressions of fullness arising from an image schema, the principal one in the prologue being CONTAINER. This image schema, we claim, dominates and invigorates the Fourth Gospel's theology, christology, and soteriology. Next, we asserted the importance of the prologue as prolepsis and thematic framework, urging that the revelation of God's nature as full of abundant love, grace, mercy, and faithfulness is one of the heretofore unrecognized key themes of John's prologue and Gospel. This theme, we contend, begins with the prologue's express declarations of the divine fullness (*πλήρης* and *πλήρωμα*) revealed by Jesus Christ and continues through a splendid array of metaphoric expressions that construct a world where past, present, and future life in God is rich in the plenitude and providence, the *hesed* and *emet*, the conditions for human flourishing that are characteristic of God's own self. Having identified the underlying schema of CONTAINER, noticed the conceptual metaphor, and examined the prologue's metaphoric expressions which affirm and elaborate the metaphor, we now proceed to apply this cognitive linguistic approach to the metaphors of abundance in the body of the gospel itself.

Abundant Food and Drink

In the Gospel of John, the most frequent and natural metaphors of abundance involve food and drink, constructed upon the metaphoric framework of CONTAINER. The reason for their ubiquity and accessibility seems obvious: other than breathing, nothing is more common to human sensation than hunger and thirst. From infancy on, everyone is acquainted with this “lack,” this need. Before words, before walking, when experiences of self, others, and the world around us are still an undifferentiated mush of sensations, every human being perceives hunger and thirst in the body and the belly, and the fortunate ones also eventually know satiety. They get their needs met. Thus, it seems logical that language about hunger and thirst arises from the basic, universal, and pre-verbal schema of CONTAINER and its sub-schema of FULL/EMPTY. In this chapter and the two following, I discuss ways in which the narrated action, dialogue, and discourses in the Gospel text generate metaphors that reveal the generous and unbounded gifts of God through Jesus. Chapter Four begins with a cognitive linguistic reading of John 2 through 4; then in Chapter Five I examine John 5 and 6, and in Chapter 6 I address the abundance metaphors of food and drink in John 7 through 21.

Water into Wine (2:1-11)

In the Fourth Gospel the references to literal hunger and thirst, to “empty” and “full” and “beyond full” appear early and often, and this gustatory imagery has not gone unnoticed. In *Ingesting Jesus*,¹ Jane S. Webster identifies various eating and drinking images and motifs in the Fourth Gospel, which she interprets as John’s description of salvation. According to John, she argues, to be saved is to eat and drink Jesus, an inference that can certainly be drawn from the

¹ Jane S. Webster, *Ingesting Jesus: Eating and Drinking in the Gospel of John* (Atlanta: SBL, 2003).

bread of life discourse in John 6. However, the present study asserts that eating and drinking—basic physiological experiences that they are—serve chiefly as concrete physical components in the overall so-prevalent-that-it’s-invisible image schema of CONTAINER and the metaphors of fullness which comprise the revelation of John’s Jesus about God.

Beginning in Chapter Two’s account of the wedding at Cana, the CONTAINER schema introduced in the prologue emerges in the narrative as a literal plot feature as well as a metaphorical prompt. This water-into-wine pericope, which has no 3parallel in the synoptic gospels, documents what John identifies as the first of Jesus’ signs, or miracles. In 2:1-11, the narrator recounts that:

- 1) Jesus, his disciples, and his mother went to a wedding in Cana (2:1-2).
- 2) Jesus’ mother informed him that the wine had run out (2:3).
- 3) Jesus seemed reluctant to get involved, saying his time had not yet come (2:4).
- 4) Jesus’ mother told the servants to do whatever Jesus instructed (2:5).
- 5) There were six stone water jars for Jewish rites of purification, holding 20 to 30 gallons each (2:6).
- 6) Jesus told the servants to fill the jars with water, which they did, to the brim (2:7).
- 7) Jesus told the servants to draw some out and take it to the steward, which they did (2:8).
- 8) The steward did not know where the wine had come from (2:9).
- 9) The steward called the bridegroom and exclaimed that while “everyone serves the good wine first, . . . you have saved the good wine until now” (2:10).
- 10) This was the first of Jesus’ signs (2:11).
- 11) This sign revealed Jesus’ glory (2:11).

12) Jesus' disciples believed in him (2:11).²

Commentaries, sermons, and scholarly scrutiny have addressed each of these elements, with particular attention paid to the mother-son exchange, to the comment of Jesus about his time having not yet come, to the cultural significance of the six water jars and Jewish purification rites, and to the questions of where the good wine came from and why it was brought forth later. Almost every interpreter notices the quality and the quantity of what Jesus provides: water is replaced with wine, and great emptiness is replaced with abundance.

The theological significance, however, is a matter of debate. Raymond E. Brown sees a strong "replacement" theme being introduced: Jesus is replacing Jewish institutions and religious views: the temple, Jerusalem, manna, water, light, the altar.³ This argument is less than persuasive, however, because the Gospel of John is not the Epistle to the Hebrews, and the events are narrated as story, not allegory with tight one-to-one correlations, with type and antitype. They depict surprising joy in ordinary lived moments, not theological counterparts susceptible to two-column comparison charts. Without pun, I argue that the allusions and images are much more fluid than A replaced by A'.

² This "believe in" or "believe into" language has been noted as "John's peculiar phrase." See Paul Trudinger, "Of Women, Weddings, Wells, Waterpots and Wine! Reflections on Johannine Themes (John 2:1-11 and 4:1-42)," *St. Mark's Review* (spring, 1992), 11. For example, in the NA27 Greek text, the phrase occurs 27 times in the Gospel of John, but only twice each in Matthew and Mark, and none in Luke.

³ Brown, *The Gospel According to John, I-XII*, 103-104. In addition to the replacement theme, Brown identifies an abundance motif, which he calls "an embarrassment of riches," a Wisdom motif, which he sees as intentional, and a possible subordinate sacramental motif, which would be incidental. But Brown's characterization of this water-into-wine as "an embarrassment of riches" seems particularly inapt. The embarrassment at the wedding was that the wine had run out, not that the wine was excellent and plentiful. Brown's phrase implies inappropriate excess rather than generosity. To suggest waste or a contrast of affluence in the midst of poverty skews the story's emphasis on nuptial joy, celebration, hope, and plenty for all.

In discussing the water-into-wine event, Andrew Lincoln observes parallels in the Dionysus/Bacchus legends, where water became wine on the feast day of the god.⁴ John's audience, Lincoln argues, would have been familiar with the depiction of Dionysus as divine, Savior, Fruit Bringer, Bringer of Abundant Life, and would have recognized the implied comparison.⁵ Lincoln differs from Brown in that instead of a replacement theme, Lincoln's reading emphasizes royal lavish extravagance. Bultmann, too, suggests a strong influence from the cult of Dionysus, on whose feast day the fountains of the temples on Andros spouted wine.⁶ So perhaps, as Lincoln summarizes, "the point of the story . . . lies precisely in its extraordinariness and extravagance."⁷ The point, according to Lincoln, is that ancient readers of John's Gospel would have seen this inaugural deed as a declaration that Jesus' divine powers surpass those of "rival gods, especially Dionysus, and imperial rulers."⁸ Granted, this comparison with Greek and Roman gods and imperial rulers may have occurred in the minds of ancient readers, but the account does not foreground it. The miraculous gift is given virtually in secret; no one receives credit, much less, laud and honor. Verse 11 declares that this sign revealed Jesus' glory and that the disciples believed in him. However, glory in this private context seems to refer to Jesus' powerfully demonstrating divine munificence. Especially is this interpretation valid for readers unfamiliar with Dionysian myths or practices of Roman rulers. Reading the pericope from a cognitive linguistic approach changes the emphasis from a

⁴ Lincoln, *The Gospel According to Saint John*, 132-133.

⁵ Lincoln, *The Gospel According to Saint John*, 133.

⁶ Bultmann, *The Gospel of John*, 119, n. 1.

⁷ Lincoln, *The Gospel According to Saint John*, 135.

⁸ Lincoln, *The Gospel According to Saint John*, 135.

comparison with power-wielders to a series of sensate experiences which the reader perceives as connected, as a unity, as a gestalt: the empty is filled, life is transformed, longing and hope (marital and otherwise) are satisfied, all accomplished by the divine working of God through Jesus.

Commentators such as Raymond E. Brown and Andrew T. Lincoln have also noticed eschatological anticipation of abundance in this pericope.⁹ Specifically, they observe that wine in abundance is a frequent figure for the joy and salvation of the end days, the bounty of the messianic age. Citing such passages as Amos 9:13-14 (“the mountains shall drip sweet wine, and all the hills shall flow with it”) and Jer 31:12-14 (“they shall be radiant over the goodness of the Lord over the grain, the wine, and the oil, . . . and my people shall be satisfied with my bounty”), they view this Cana miracle as either a figure for “the superabundance of God’s provision in the messianic age,”¹⁰ or an illustration of “Jesus’ character as the giver of God’s eschatological gifts, here and now.”¹¹ Such an association of abundant wine with the eschaton is connected with John by Irenaeus, who in *Adv. Haer.* wrote:

The predicted blessing, therefore, belongs unquestionably to the times of the kingdom, when the righteous shall bear rule upon their rising from the dead; when also the creation, having been renovated and set free, shall fructify with an abundance of all kinds of food, from the dew of heaven, and from the fertility of the earth: as the elders who saw John,

⁹ See Brown, *The Gospel According to John, I-XII*, 105, and Lincoln, *The Gospel According to Saint John*, 129. See also Craig R. Koester, *Symbolism in the Fourth Gospel*, 83 and 84, n. 10.

¹⁰ Richard Bauckham, *Gospel of Glory: Major Themes in Johannine Theology* (Grand Rapids, MI: Baker Academic, 2015), 181.

¹¹ Schnackenburg, *The Gospel of John*, 331.

the disciple of the Lord, related that they had from him how the Lord used to teach in regard to these times, and say: The days will come, in which vines shall grow, each having ten thousand branches, and in each branch ten thousand twigs, and in each true twig ten thousand shoots and in each one of the shoots ten thousand clusters, and on every one of clusters ten thousand grapes, and every grape when pressed will give five and twenty metretres of wine. And when any one of the saints shall lay hold of a cluster, another shall cry out, I am a better cluster, take me; bless the Lord through me.¹²

While the allusions to Dionysian feasts might have been obvious to John's first readers, they have become all but lost to subsequent readers in diverse reading communities around the world. Even the Old Testament eschatological depictions have waned in literal appeal for elite or economically comfortable readers, where grain, oil, and even wine are available on a grocery shelf.¹³ For other readers down the centuries, these images of the end times have become the stuff of dreams, imagination, and wishful thinking, not a preview of things to come. But the concept of abundance, the image of overflowing goodness, of anxiety-free existence where human needs are anticipated, met, and exceeded—this yearning and anticipation proceed from long before the Dionysus myth and long after Irenaeus. They are metaphors built upon the gestalt pre-cognitive schema of CONTAINER and its sub-schema FULL/EMPTY. For this reason, the myths

¹² Irenaeus, *Adv. Haer.*, V, 33:3-4.

¹³ See Eric Stoddart, "A Consumer's Canopy: The Mall as a Social Matrix of Contemporary Eschatology," *Theology* 103 (Sept-Oct 2000), 356-364.

and metaphors of abundance—be they theological, fantastic, or downright crass—still abide.¹⁴ Often accompanying them is a suggestion of magic, of alchemy, or of miracle.¹⁵

In the Cana story, there is express emptiness: the supply of wine has given out, failed (ὑπερήσαντος, 2:3), which at a community event such as a wedding would be a social disgrace leading to dishonor for the host family. There is lack. There are also six enormous water jars which are empty. John's Jesus addresses the lack and emptiness with a command of fullness. "Fill (Γεμίσατε, 2:7) the jars with water," he directs the servants. "And they filled (ἐγένευσαν, 2:7) them up to the brim." When the servants comply and draw from the filled jars for the chief steward to taste, he attests to the miracle: this later wine is better than the first (2:10). Interestingly, however, the miracle itself is not described as it happens, simply verified by a few servants. As J. Ramsey Michaels wryly observes, if this was the first time that Jesus revealed his glory, it was a "pitifully narrow scope of disclosure. . . . What kind of a revelation is it when

¹⁴ For example, when people are immensely wealthy, a common metaphorical expression is that they are "rolling in dough." That is, they are surrounded by too much money to even try to count. When a man is too proud, someone observes, "The lecturer was so pompous that even the buttons of his stuffed shirt began to pop." Underlying this metaphoric expression are the metaphors of A PERSON'S SENSE OF SELF-IMPORTANCE IS A SHIRT; A PERSON'S SELF-ESTIMATION IS THE SUBSTANCE THAT FILLS THE SHIRT; A BLOWHARD IS A SHIRT STUFFED WITH WORTHLESS STRAW, all built upon the basic understanding (schema) that a shirt is a container, with an inside, outside, capacities, and boundaries. When someone is overwhelmed with money problems, she is "up to her eyeballs in debt." That is, THE SEA/RIVER/LAKE IS A CONTAINER; DEBT IS A LIQUID; A DEBTOR IS A PERSON IMMERSSED IN WATER. Thus, a metaphorical expression of this CONTAINER schema and its related metaphors would be, "She was drowning in debt, and that loan from her aunt was her only lifeline."

¹⁵ For example, there are leprechauns with pots of gold at the end of a rainbow; there is the Rumpelstiltskin fairy tale where straw is spun into vast amounts of gold overnight; there are numerous variations of the Cinderella story where a fairy godmother changes pumpkins into coaches, mice into horses, and a ragged char-girl into a princess. There are numerous other examples, which are classified into various categories of fairy tale/folk legend/myth. For detailed information of such motifs, see Hans-Jörg Uther, *The Types of International Folktales: A Classification and Bibliography*, Part I (Helsinki: Academia Scientiarum Fennica, 2011).

most of the major characters in the story—the banquet master, the bridegroom, the wedding guests—have no idea of ‘what just happened here?’”¹⁶ But the disciples know (the narrator does not say how), and readers of the story know, that Jesus’ presence as the son or agent of God at this ordinary life event has transformed the most basic substance into an emblem of joy and celebration, has done so quietly and behind the scenes, and has provided abundant goodness even when the recipients themselves were unaware of their need. What a cognitive linguistic reading adds to prior analyses of this pericope is an understanding of the way that conceptual metaphors of filling reverberate throughout the passage, calling up the preconceptual, physically-based schema of CONTAINER to fuse within the reader’s mind-body a sense of direct, reliable, and comprehensive insight. Zoltán Kövecses, an early proponent of conceptual metaphor and scholar of metaphor theory who has continued to shepherd and explore the discipline as it matures, urges that in order to comprehend the construction of meaning by the metaphorical mind, contextual elements of the events, the actions, and utterances must be added to the bodily-based schema.¹⁷ Such context would include the parties to the communication, the circumstances of the action or event, and the background knowledge (“mental environment”) of the communicants.¹⁸ In

¹⁶ Michaels, *The Gospel of John*, 154.

¹⁷ Zoltán Kövecses, *Where Metaphors Come From: Reconsidering Context in Metaphor* (Oxford: Oxford University Press, 2015), xi.

¹⁸ Kövecses, *Where Metaphors Come From*, xi, 74-75. Kövecses stresses that the body itself is part of the context, as is culture, which he defines as “a large set of meanings shared by a group of people.” Kövecses addresses a memorable illustration of this contextual principle first raised by David Ritchie about ambiguous metaphors, such as when one man says to another, “My wife is an anchor.” If the first speaker had said, “You seem much happier. . . . You used to be discontented and easily distracted,” then the anchor metaphor would yield a positive meaning. But if the first speaker had said, “You sound like you’ve become bored with life. You used to be so eager for new experiences,” then the metaphoric expression would yield quite the opposite meaning. See David Ritchie, “Metaphors in Conversational Context: Toward a Connectivity Theory of Metaphor Interpretation,” *Metaphor and Symbol*, 19 (2004), 278-279. In Kövecses’ view, in each case, two of the underlying conventional conceptual metaphors remain the same

particular, the meaning of a conceptual metaphor is shaped by the culture of the parties. Culture, he explains, is “when a group of people living in a social, historical, and physical environment make sense of their experiences in a more or less unified manner.”¹⁹ Then, according to blending theory, the whole event, its setting, its characters, dialogue, and meaning are all compressed, yielding what is perceived as a global insight.

In the Cana story, the image schema of CONTAINER dominates, and the contextual and cultural elements serve to constrain and activate the metaphors primed by it. The CONTAINER schema operates here at both a literal level (an empty punchbowl and six huge water jars) and a cognitive level (empty jars represent need/lack/exhaustion/insufficient reserves of pleasure and joy/a dependent (child) needing a parent to supply its needs; Jesus’ filling those jars with the best wine represents needs fulfilled/plenitude/an inexhaustible supply of joy; a divine presence supplying human needs).²⁰ The metaphors of WINE IS JOY and CONTAINERS FULL TO THE BRIM WITH WINE ARE MUCH JOY are not lost on John’s readers because everyone understands that full is better than empty and that wine is more delightful than water. The context of this uniquely-Johannine account of container-filling suggests yet another kind of filling. The wedding setting evokes a type-scene where cups are filled with wine and rooms and courtyards with happy celebration. But also present is the shared anticipation of new intimacy, of bride being filled with

(that is, LIFE IS A JOURNEY and HUMAN RELATIONSHIPS ARE PHYSICAL CONNECTIONS), but context affects which third conceptual metaphor is deployed: either EMOTIONAL STABILITY/STRENGTH IS PHYSICAL STABILITY/STRENGTH or LACK OF FREEDOM TO ACT IS LACK OF FREEDOM TO MOVE.

¹⁹ Kövecses, *Where Metaphors Come From*, 74.

²⁰ The statement that these physical elements “represent” something abstract should not be understood to equate them with symbols in the traditional literary sense. They are interrelated metaphors, blending instantaneously in the reader’s mind to construct a complex understanding of empty/full and of lack of faith/believing in, based on the schema of CONTAINER.

bridegroom, of the potential for new life.²¹ This cultural context expands the range of significance for this first sign of John's Jesus, hinting that Jesus as bridegroom could fill every container with the best, that there is more to discover about this bridegroom, and that it promises to be wonderful. With a deft brush the narrator sketches a scene where an ordinary social event culminates in the placing of water in jars, wine in bellies, and belief in Jesus. The divine fullness declared in the prologue has begun to be demonstrated by "God the only son, who is close to the Father's heart," (1:18) in this first sign in Cana.

²¹ Various commentators identify this Cana wedding scene as part of a several-chaptered depiction of Jesus as bridegroom. Examining the "many-splendored meanings of this story," Trudinger considers the mother of Jesus to represent Israel, "longing for the day of Israel's fulfillment. . . . When Israel is faithful to her true husband, then out of Israel's womb will come the Messiah and the New Age will have begun to be celebrated." Trudinger, "Of Women, Weddings, Wells, Waterpots and Wine," 10. Then soon after the Cana wedding scene in Chapter 2, John explicitly refers to Jesus as the bridegroom and anticipates Jesus' "increase" (3:29-30), which Carmichael understands not just as an increase in prominence but as offspring. See Calum M. Carmichael, "Marriage and the Samaritan Woman," *New Testament Studies* 26 (1979-1980), 332-346.

In a feminist reading of John's Gospel, Fehribach argues, "When the mother of Jesus says to Jesus, 'They have no wine' (2:3), she places him in the role of the bridegroom, whose responsibility it is to provide the wine." Adeline Fehribach, *The Women in the Life of the Bridegroom: A Feminist Historical-Literary Analysis of the Female Characters in the Fourth Gospel* (Collegetown, MN: Liturgical Press, 1998), 29. Sharing this view is Sandra Schneiders, who reasons that by performing the sign of water-into-wine, Jesus was accepting the role of the messianic bridegroom. Sandra Schneiders, *The Revelatory Text: Interpreting the New Testament as Sacred Scripture* (San Francisco: Harper, 1991), 187. Thus, while neither the human bride nor groom is visible in the wedding at Cana, readers acquainted with cultural wedding conventions of the day, with the role of wine in mythology and in eschatological visions of Israel's prophets, and with the somatically-grounded knowledge of thirst, of anxiety over lack/need versus the comfort and joy of having more than enough of the best, enough to share—such readers may begin to see, even at this early instance of wedding imagery—that Jesus is the metaphoric bridegroom.

Readers without the cultural background or an awareness of betrothal and marriage motifs in Hebrew scripture may miss much of the metaphorical mapping of Jesus as bridegroom. Yet the overall mind-body associations of empty→full→abundance→faith remain robust across cultures and centuries, due to their bodily-based image schemas. Neurons that fire together still wire together.

Living Water (4:1-42)

The next cascade of Johannine metaphors of abundance occurs in Chapter 4—the narrative about Jesus’ encounter with the Samaritan woman at Jacob’s well in Sychar. This story—also unique to the gospel of John—is saturated with the motif of hunger and thirst, food and water. The plot elements are simple, but the metaphorical expressions are less so.

1) Going through Samaria on the way back to Galilee, Jesus, tired from the journey, stops at the historic Jacob’s well about noon while the disciples go to town to buy food (4:2-8).

2) A Samaritan woman comes to draw water, and Jesus asks her for a drink (4:7).

3) The woman, recognizing Jesus as a Jew, asks how he could be asking a Samaritan woman for a drink. So far, all mention of drink is about literal water and literal thirst and a literal ancient well as the source of water (4:9).

4) Jesus answers, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water” (4:10).

Here the reader’s knowledge and the woman’s knowledge diverge. The woman is still thinking of literal water, since the phrase “living water”(ὕδωρ ζῶν) often referred to fresh, running water, like that from a spring, in comparison with stagnant water.²² But a few verses earlier (3:33-35), John has just told his Jewish interlocutors that God gives the Spirit “without measure” to the Son. Therefore, even the first-time reader may begin to see the “gift of God” as the Spirit and wonder if the “living water” is more than spring water.

²² *BDAG*, 426. Most Johannine references to water are to natural water sources, such as Aenon near Salim, where John was baptizing “because water was abundant there” (3:23), or the pool in Jerusalem called “Beth-zatha” (5:2), or the pool of Siloam (9:7).

5) Still thinking literally (why would she not?), the woman interrogates Jesus: “Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us this well?” (4:11-12).

6) The language of John’s Jesus moves easily from literal to figurative: “Everyone who (Πᾶς ὁ) drinks of this water will thirst again, but whoever (ὅς δ’ ἄν) drinks of the water which I will give him will never thirst into eternity, but the water that I will give him will become in him a fountain of water springing up into eternal life” (3:13-14; emphasis and Greek text added). “This” water is from Jacob’s well; “the water I will give” is from above. It satisfies soul thirst; it never runs dry; and it becomes in the recipient a fountain, a wellspring (πηγὴ) gushing (ἀλλομένου) into eternal life (4:13-14). As a Samaritan, the woman may or may not have been hearing the words of God through the prophet Jeremiah echoing through Jesus’ statement, but many of John’s readers then and since may recall God’s own self-description to his faithless people: “for my people have committed two evils: they have forsaken me, the fountain of living water, and dug out cisterns for themselves, cracked cisterns that can hold no water” (Jer 2:13). Thus, this statement that Jesus makes about the one speaking to the woman is not only a christological assertion: it is also a statement about God.

7) Misunderstanding the metaphor still, the woman unwittingly participates in it. She asks Jesus for the water “so that I may never be thirsty or have to keep coming here to draw water” (4:15).²³

²³ Several ancient stories involved an encounter at a well which eventually led to a marriage. See, for example, Gen 24:15-21, where Abraham’s servant, seeking a wife for Isaac, asked Rebekah to give him a drink. Similarly, Gen 29 records that Isaac’s son Jacob met Rachel at a well; Moses first encountered Zipporah as he sat down at a well in Midian (Ex 2:15-21). For this reason—and because John the Baptist had just metaphorically referred to himself as “the friend of the bridegroom” and Jesus as the “bridegroom” (3:29-30)—a number of interpreters see in John 4 a betrothal scene. See, for example, Andrew T. Lincoln, *The Gospel According to Saint*

John, 170. It has even been suggested that this scene carries strong sexual overtones with the woman's statement to Jesus that she "had no husband" being a pointed proposition that she desired Jesus for a partner. Carmichael suggests that the narrator John is alluding to existing poetic euphemisms, such as Song of Solomon 4:15, in which the beloved woman's body is referred to as a well of living water, and the use of "drinking water" as a euphemism for sexual relations, exemplified in Proverbs 5:15. Carmichael, "Marriage and the Samaritan Woman," 336. See also Trudinger, "Of Women, Weddings, Wells, Waterpots, and Wine," 13-15. Writing not of sex but of Jesus' own thirst, Augustine wrote that "he who was asking drink was thirsting for the faith of the woman herself," (*Tractates* 15.11 NPNF, 1st ser., 7.102), and Stephen D. Moore concludes that "what Jesus longs for from this woman, even more than delicious spring water, is that *she* long for the living water that *he* longs to give *her*. Jesus thirsts to arouse *her* thirst. His desire is to arouse her desire, to be himself desired. . . . His desire is to fill up *her* lack." See Moore in "Are There Impurities in the Living Water That the Johannine Jesus Dispenses? Deconstruction, Feminism, and the Samaritan Woman," *The Interpretation of John*, 2nd ed., ed. John Ashton (Edinburgh: T & T Clark, 1997), 280.

Writing in 1979, Carmichael noted that "commentators show a remarkable reluctance to enquire into the significance of the male-female aspect of the Samaritan incident." Carmichael, "Marriage and the Samaritan Woman," 336. Probably not so, any longer. Carmichael, now joined by others, finds in Jesus' offer of living water a "deliberately intended conjugal association, . . . in which Jesus is "employing the figurative language of sexual love (336)." There is no scholarly consensus about whether this metaphoric marriage is consummated. Fehribach notes that John 3:29 may have prepared the earliest readers for an explicitly sexual allusion in Jesus' encounter with the woman of Sychar. Fehribach cites Charles Talbert, who proposes that "the friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom's voice (3:29)" refers to the function of the friend of the bridegroom "whereby he stands by the door of the wedding chamber and listens for the sexual act to be completed." Fehribach, *The Women in the Life of the Bridegroom*, at 53, citing Charles Talbert, *Reading John: A Literary and Theological Commentary on the Fourth Gospel and the Johannine Epistles* (New York: Crossroad, 1992), 106.

Again, readers' circumstances and social location, life experience and culture (all of which are embodied) may prevent or foster potential metaphoric mappings from the woman-at-the-well input space into the LIVING WATER blend in John 4. The notion of a best man listening at the keyhole on the wedding night seems absurd, if not abhorrent, to contemporary western readers, especially if its purpose was to confirm a bride's virginity. The idea that Jesus (or the woman of Sychar) may have intentionally alluded to sexual love might seem shocking and scandalous to a pious English interpreter of the eighteenth century. Indeed, many women—contemporary or ancient—having experienced the world in a highly-sexualized context, may be highly sensitive to the language in this dialogue, perceiving the sexually-charged atmosphere as a gestalt insight which they are aware of but which many men might miss or deny. Nevertheless, as the primal sensations of hunger and thirst are common to all people, and the use of hunger and thirst as metaphors for need, lack, and desire has endured across the millennia from Hebrew scripture to romantic poetry to popular music, the bodily basis for the underlying image schemas remains powerful, capable of evoking intense emotional responses in the mind-bodies of all human beings, male and female. From a conceptual metaphor reading, therefore, Moore's

So far, so conventionally understood: the woman was talking about one thing, and Jesus was talking about another. But is this the whole story? Beyond the misunderstanding of metaphors and allusions—which the disciples exemplify frequently in John’s gospel²⁴—a cognitive reading of the passage detects an extensive web of metaphors which stack, interact, echo, reinforce, and blend to open up a range of potential meaning. Specifically, cognitive linguistics, having close associations with both psychology and neuroscience, would consider additional factors besides the words on the page in order to interpret these metaphors, all instantiated by the schema of CONTAINER. These factors invite additional questions and posit additional answers. Among such interpretive questions are:

1) What is the significance of noticing that this story—like the wedding at Cana story—is full of containers? Jacob’s well is a deep, deep container, full of ancient connections and life-giving sustenance. The woman’s water jar is a container, empty and needing replenishment. The woman herself is a container characterized by lack and longing. She lacks a husband. She longs for water. What else she may long for emerges as the narrative unfolds. Jesus speaks of a fountain of living water, a gift of God, which is a wellspring for those who drink of it, who take it into themselves. Moreover, the living water, taken in, goes beyond slaking thirst: it overflows the one who drinks and becomes in the receiver a spring gushing into eternal life. The schema of CONTAINER moves from the concept of contingent, hard-earned daily sustenance to secure and

interpretation of Jesus’ filling up the woman’s lack seems itself to be a natural metaphoric expression of the image schema of CONTAINER and its sub-schema FULL-EMPTY. All humans thirst; all humans yearn. All humans are containers, which Jesus offers to fill with living water.

²⁴ R. Alan Culpepper presents a list and analysis of the disciples’ misapprehensions in *Anatomy of the Fourth Gospel: A Study in Literary Design* (Philadelphia: Fortress Press, 1983), 115-120 and 152-165.

splashing abundance, eternally renewed as God's gift. Containers, empty; containers, full; and then, a container, abandoned.

Obviously a bucket is a container, with sides and a limited capacity. But after Jesus' knowledge of her convinces her that he is a prophet (4:19), and after his revelation to her that he is the Messiah (4:26), the Samaritan woman leaves her water jar and returns to Sychar to share the news with her fellow townspeople (4:28-29). Why is this water jar detail included in the story? Interpreters might posit that the woman is merely excited, distracted, or in a hurry. Jesus told her to go call her husband and come back; she possibly reasoned that she was coming back and could get her water jar then. But the narrative suggests another possible explanation—that she has reordered her priorities and purposes as a result of her Christ encounter. She has exchanged the bounded finitude of her water jar for the infinite gift of God, the ever-flowing, divinely supplied spring available not just for Samaritans at Jacob's well but for whoever drinks of the living water of Jesus, whom God has sent.

Lest this symbolic and metaphorical reading seem too gauzy to impose on a supposedly straightforward narrative scene, cognitive science teaches that what happens in body life is unconditionally bound up with a person's thoughts, feelings, perceptions, and choices. This principle relates to the next question:

2) As they encounter the story, how might readers interpret the woman's responses to Jesus? As they enter the world of the story, do they posit that she understood his metaphorical language about living water? Do they share in what she was expecting and anticipating at the well? Do they detect and participate in her likely emotions and consider their effect on what she heard and how she heard it? Shaping the answer is neuroscience's confirmation that anticipation influences perception. The "body-brain," Guy Claxton says, "is a compulsive predictor. It is

designed to use its experience to adjust its own behavior, so that, if something happens that resembles something that has happened before, the system anticipates that similar consequences will follow.”²⁵ There is a “visual legacy of previous experience”²⁶ which primes a person’s “body-brain” to, in a sense, already begin experiencing that which has not yet happened. Further, cognitive science recognizes that emotions are built-in default responses, developed by evolution, to significant events, such as those that fulfill an important need or threaten an important aspect of our well-being.²⁷ Determining the significance of the woman’s body-brain experiences must be considered in the interpretive process.²⁸

3. A third intriguing question not fully considered before is how and when in the course of the encounter at the well did the subject of the conversation change from H₂O to Holy Spirit, from thirst-quenching water to soul-satisfying salvation in the presence of the Messiah? Is the answer an either-or, a both, or a never? Is this dialogue with the Samaritan woman merely a convenient prop for John’s Jesus to issue a mini-discourse, or was some genuine communication taking place? Again, cognitive science offers a bold proposition which, though it disrupts conventional distinctions, nevertheless deserves consideration: “There is no abrupt hiatus

²⁵ Guy Claxton, *Intelligence in the Flesh* (New Haven: Yale University Press, 2015), 140.

²⁶ Claxton, *Intelligence in the Flesh*, 244.

²⁷ Claxton, *Intelligence in the Flesh*, 104.

²⁸ At this point, imagining the physiological and emotional experiences of a literary character may seem far-fetched and unnecessary. However, based on cognitive scientific theory, as readers enter the world of the story, they themselves participate with the characters they see/hear in the story—via anticipation, priming, emotional empathy, and the activation of mirror neurons, which are discussed later in this chapter.

between ‘concrete thing’ and ‘abstract concepts.’”²⁹ There is cross-talk “between body and behavior, feeling and thinking.”³⁰ So, for example, “we learn the metaphorical association between physical warmth and social warmth in our mother’s arms. That association gets welded into our brains—and it stays with us for life.”³¹

In a cognitive linguistic reading, these principles of cognitive science supply a psychological, biological, and contextual scrim upon which the John 4 events are projected. Obviously, the Samaritan woman had a need for water. Coming to the well daily strengthened her awareness of that need; it primed her throat in anticipation of thirst slaked; it readied her body-mind to receive. When Jesus engaged her in conversation—theological conversation—perhaps other needs emerged, such as a need to interact, a need to be taken seriously, a need to be known and understood. Both in the world of the story and the mind-bodies of readers, the container schema compresses the concepts of water jar and well, thirst and lack, cool, running water and overflowing Holy Spirit into a comprehensible blend of global insight that is immediate, emotional, physical, and does not yield to conventional parsing. What it does illustrate, though, *par excellence*, is the complex phenomenon of conceptual integration, blending.

The conceptual metaphors in the story, many instantiated by the image schema CONTAINER, are:

- a) A PERSON IS A CONTAINER (“in” language of 4:14).

²⁹ Claxton, *Intelligence in the Flesh*, 141.

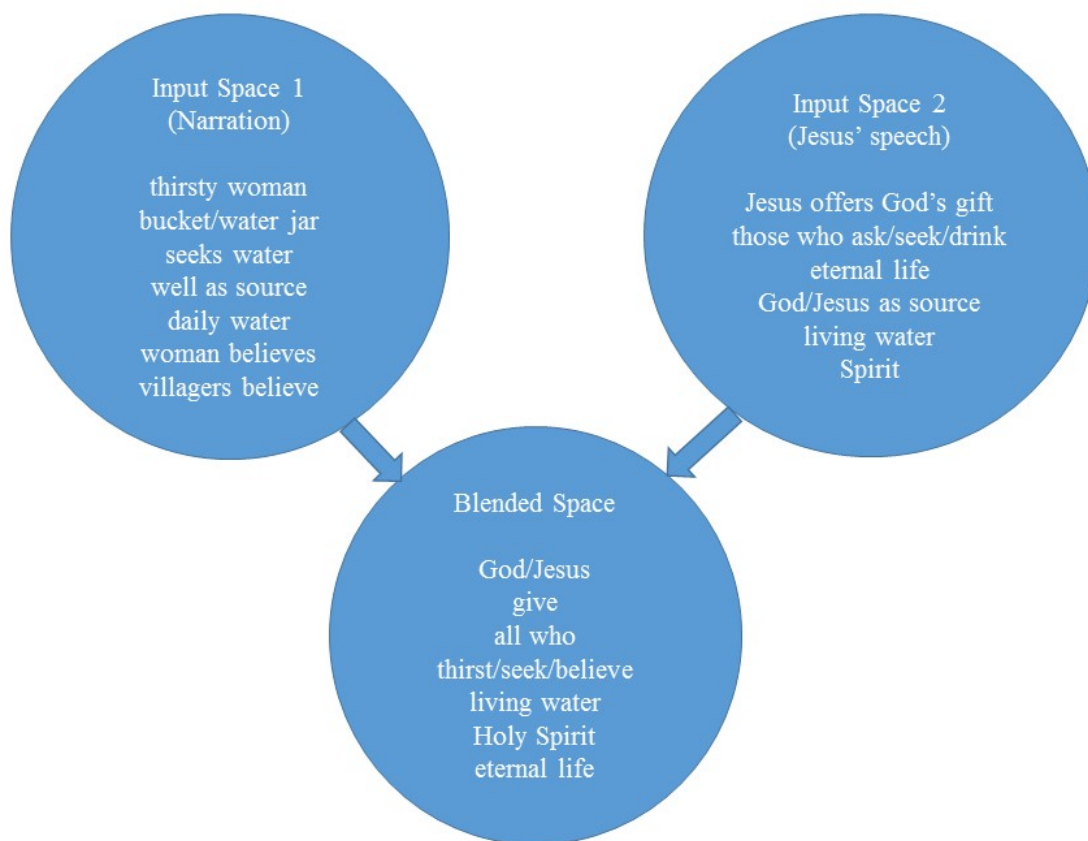
³⁰ Claxton, *Intelligence in the Flesh*, 158-159.

³¹ Claxton, *Intelligence in the Flesh*, 158.

- b) SPIRITUAL LACK IS PHYSICAL THIRST (the “never thirst again” in 4:14).
- c) SPIRITUAL LIFE IS PHYSICAL LIFE (4:13-14).
- d) JESUS IS A SPRING, A SOURCE OF WATER (4:10, 14).
- e) BELIEVING IS RECEIVING THE GIFT OF GOD (3:34-36; 4:10).
- f) BELIEVING IS DRINKING (4:25-26, 39-42).
- g) THE SPIRIT OF GOD IS LIVING WATER (3:34-36; 4:10-11).
- h) ETERNAL LIFE IS NEVER THIRSTING (4:13-14).
- i) BELIEVERS ARE WELLSPRINGS (4:21).

Each of these conceptual metaphors contributes to the blend, the conceptual integration, which can be diagrammed as follows:

Figure 1

Living Water in John 4

In Input Space 1 there is no mention of eternal life or a gift from God. There is a woman who has come to a well to draw water to sustain life. The containers mentioned are the well and the water jar. The woman is herself a container, although no language explicitly identifies her as such. In Input Space 2 there is no jar or bucket and no H₂O, but the woman is offered a different sort of water—the Spirit of God—and that water is a gift not only for the woman but for “whoever” drinks (ὅς δ’ ἂν πίη). In the speech of Jesus, there is no well, no water jar, and no mention of believers, but the water spoken of by Jesus is the gift of God—the Spirit which God gives without measure (3:34). The container of which Jesus speaks is never lacking, is ever full,

overflowing, itself an inexhaustible source of living water. Thus, the blend recruits from Input Space 1 the elements of continuing thirst, water source, daily need, containers for water, and belief that Jesus is the Messiah. Input Space 2 contributes the elements of living water, Spirit of God, and gift of God offered by Jesus. “Running the blend” is more than mapping correspondences between input spaces; it results in an emergent structure that partakes of both. In the blend, the salient elements from both spaces combine to yield an understanding that those who believe receive eternal life and the Spirit as the gift of God and become themselves containers/springs of living water gushing forth to eternal life. “Eternal life” is an eschatological category, pointing to an anticipated glorious end time and life “in the ages” or in the “age to come.” However, in John’s gospel, such life is encountered now to a significant extent. Jesus defines eternal life: “And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent” (17:13). Both John the Baptizer and Jesus himself declare that eternal life as already begun for believers: “Whoever believes in the Son has eternal life” (3:36); and “Anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life” (5:24); and again, “Whoever believes has eternal life” (6:47). Thus, the Johannine concept of eternal life emphasizes life lived in the knowledge of, in the presence of, and in the state of mutual indwelling with the Father, Son, and Holy Spirit (14:17, 23; 17:20-23). That life, Jesus tells the woman of Sychar, fills and overflows the believer herself. In the Johannine blend, “now” touches “then;” perpetual empty envisions eternal abundance. The promise’s fulfillment has already begun; its consummation will continue in the ages.

There is an additional way in which cognitive science elucidates this woman-at-the-well pericope. Recent neurological studies confirm that observed actions stir in an observer the same

areas of the brain that are deployed in the brain of the actor, a phenomenon known as “mirror neurons.”³² Thus, when a stationary subject sees someone running, drinking, or limping in pain, the observer’s brain to some extent mimics the mind-body experience of the person in motion.³³ But astonishingly, recent brain-scan and response time studies extend the mirror-image conclusions to the realm of words. That is, when a word for denoting an action, such as “give,” is used in a metaphorical expression, such as “He gave her the benefit of the doubt,” the same neural connections are activated as in the physical action of giving.³⁴

If this is so, it effaces the literal-metaphorical distinction, confirms the cognitive linguistic tenet of image schemas based on physical phenomena, and helps explain why this “living water” dialogue of John 4 seems so plausible in its narrative setting and so satisfying to hearers of the story ever since. When Jesus conditionally offered to give her living water (4:10-14), she demanded the water immediately. How does an audience make sense of this? Most readers perceive the excitement, desperation, thrill, and intensity of her request, and their

³² The existence, role, and operation of mirror neurons have been recognized and discussed by several cognitive scientists, with new research studies emerging frequently. However, the precise science of mirror neurons is not yet well-developed and understood. An early consideration of mirror neurons is Vittorio Gallese and George Lakoff, “The Brain’s Concepts: The Role of the Sensory-Motor System in Reason and Language,” *CN* 22: 455-479. Mirror neurons were first discovered in a study of macaque monkeys but have since been understood to underpin human cognition. For a summary of recent mirror neuron science, see Vittorio Gallese, “Mirror Neurons, Embodied Simulation, and the Neural Basis of Social Identification,” *PD* 19 (2009): 519-536.

³³ See discussions of this function of mirror neurons in Claxton, *Intelligence in the Flesh*, 209-211; Guy Claxton, *The Wayward Mind: An Intimate History of the Unconscious* (London: Little, Brown, 2005), 262 (regarding imagination); and Don M. Tucker, *Mind from Body: Experience from Neural Structure* (Oxford: Oxford University Press, 2007), 198-199.

³⁴ This phenomenon was observed and a resulting embodiment theory about abstract language proposed by Arthur M. Glenberg, Marc Soto, Luigi Cattaneo, Lucia Riggio, Daniele Palumbo, and Giovanni Buccino in “Processing Abstract Language Modulates Motor System Activity,” *QJEP* 2008, (61) (6), 905-919.

response mirrors hers in the story. The repetition of the words “drink” and “give” and “living water” causes readers to understand that the Samaritan woman’s body-mind not only anticipated but actually “tasted” the experience of receiving a refreshing, life-sustaining cool drink of water. Readers sense that when she heard the promise of a “gushing spring,” she herself fairly gushed in response. Whereas many exegetes have focused on the woman’s Samaritan background or Jesus’ teaching about true worship, a cognitive linguistic study examines the audience’s participation with the woman in the living water metaphoric cluster woven by Jesus and herself, because it is in that dialectic that meaning emerges, both for the woman of Sychar and for thirsty readers since. Seen this way, the Samaritan woman’s encounter with Jesus was much more than a platform for a discourse: it was a model for how physical needs, spiritual quests, emotional longings, and conceptual metaphors combine to shape what John’s Jesus revealed about God the Father, how that revelation is accepted, and the ideal outcome of that encounter. The lens of cognitive linguistics reveals how the “‘world making’ potential of metaphor”³⁵ is masterfully, memorably at work in the Fourth Gospel’s living water metaphoric cluster.

Jesus’ Food (4:27-38)

Interrupting the account of the Samaritan woman is an *inclusio* about food from verses 27 through 38. Verse 8 is an aside explaining that Jesus’ disciples had gone into Sychar to buy food. In verse 27 they return and are shocked to find Jesus speaking with a woman. Reluctant to confront Jesus, they simply urge him to eat. Although he appears to decline, his response is an elaborate metaphorical conceit. In verses 34 through 38, Jesus declares that he has food to eat

³⁵ Kövecses, *Where Metaphors Come From*, 93. Kövecses contends, “Metaphor has the power to create reality for us; it is the major way in which the human cognitive system produces nonphysical reality, that is, the social, political, psychological, emotional, and so on worlds (83).”

which they don't know about; that his food is to do the will of the one who sent him and to complete his work; that the fields are ripe for harvesting; that the reaper is already receiving wages and gathering fruit for eternal life; that the sower and reaper may rejoice together; and that the disciples are to continue this work of harvesting.

Webster treats this metaphorical complex under the category of “dying food.”³⁶ Her view is that “Jesus himself is . . . understood to be the food that is eaten.”³⁷ But in the context of John 4, there is no evidence that anyone—the Samaritan woman, the disciples, or the people of Sychar—so understood Jesus' words. Given that there is no mention of Jesus' death they could not have understood that to complete the work of God involved Jesus' death.³⁸ Rather, Jesus' tight connection of God's work with sowing seed, ripe fields, gathered fruit, and the rejoicing of sower and reaper together discloses that God's generous food production is already underway. From a cognitive linguistic standpoint, the conceptual metaphors in the passage are:

- 1) GOD'S WORK IS JESUS' FOOD (4:34).
- 2) DOING GOD'S WILL AND COMPLETING GOD'S WORK ARE JESUS' EATING (4:31-34).
- 3) PEOPLE ARE AGRICULTURAL FIELDS (4:35-36).
- 4) FAITH IS A CROP (4:35-36).
- 5) THOSE WHO SPREAD JESUS' MESSAGE ARE SOWERS (4:36-37).
- 6) HEARERS ARE RIPE FIELDS OF CROPS READY TO HARVEST (4:36-37).

³⁶ Webster, *Ingesting Jesus*, 59.

³⁷ Webster, *Ingesting Jesus*, 60.

³⁸ Much later, as the Johannine gospel narrates the Passover scenes in Jerusalem, the harvest motif re-emerges, and death is explicitly in view. There, Jesus tells Andrew and Philip, “. . . unless a grain of what falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit” (12:24). But this notion of death as a necessity for fruit-bearing is not present in this John 4 context of a bountiful harvest and a never-failing water source.

- 7) DISCIPLES WHO GATHER BELIEVERS ARE HARVESTERS (4:38).
- 8) FAITHFUL BELIEVERS ARE GATHERED FRUIT (4:36-38).
- 9) ETERNAL LIFE IS THE ULTIMATE PRODUCT OF GATHERED FRUIT (4:36).
- 10) THE WORK OF GOD IS AN ALREADY RIPENED FIELD WHOSE BOUNTY ALLOWS BOTH SOWER AND REAPER TO REJOICE TOGETHER (4:36).

As these conceptual metaphors intertwine (at least ten constituent metaphors in seven verses), elements emerge that demonstrate how this metaphoric cluster works. First, the elaborate web of metaphorical expressions clearly relates to the hearers' knowledge and experience of agriculture. Talk of sowing and reaping and ripe crops and harvest brings to mind the rhythms of the growing season, of planting, waiting, harvesting, and ultimately enjoying the fruits of the harvest as food and sustenance. Hearers and readers are familiar with the usual timeline. They are also familiar with the risks that farmers face, including crop failure and the possibility of famine. But famine is foreign to God's field. Not only will the harvest be bountiful; it already is. Go and gather, Jesus says; no waiting, for the crop is ripe and both sower and reaper can enjoy it together, starting now and into the ages (4:35-36). Although this agricultural metaphor dovetails nicely into the John 4 discussion of abundant wellsprings of water gushing forth to eternal life, for most contemporary readers it lacks the experiential clarity and therefore the emotional resonance of the living water conceptual metaphor. Conceptual metaphor theory recognizes that the culture of communicants (such as readers of the Fourth Gospel) affects what features of the communication are sufficiently known and shared in order to establish a metaphor and, further, which features are deemed by the communicants to be salient.³⁹ Due to the vast cultural

³⁹ Kövecses, *Where Metaphors Come From*, 27, 53.

differences between the first readers of this harvest pericope and urban readers today, it is possible that changes in both the shared knowledge and the salience of the elements of Jesus' remarks have diminished the capacity for the emotional impact of this passage. That is, with insufficient knowledge of the process of obtaining food by planting and harvesting, and without an internalized seasonal clock that understands viscerally what it means to wait for the harvest, contemporary readers may miss many of the entailments of this metaphoric cluster. While it extends the earlier metaphor of food and clearly depicts a bounteous provision that thins the now/then distinction and promises a plenteous harvest, the powerful imaginings it offered agrarian readers and auditors are likely weakened for members of urban societies. Rooted as they are in the rhythms and rituals of a world of peasant farmers rather than in the more universal experiences of eating and drinking still common today, these metaphorical expressions of agricultural bounty and flourishing seem so attenuated that they must be investigated and reconstructed in order to be meaningful. Several of the conceptual metaphors remain: GOD'S WORK IS JESUS' FOOD, THOSE WHO SPREAD JESUS' MESSAGE ARE SOWERS, HEARERS ARE RIPE FIELDS OF CROPS READY TO HARVEST, and DISCIPLES WHO GATHER BELIEVERS ARE HARVESTERS; however, because they are more connected to agrarian cultural practices than to an underlying body-grounded image schema, the sowing-and-harvesting images have lost some of their power.

Beyond the physical and cultural rhythms which undergird the FAITH IS A CROP metaphor, noticing the elements of the conceptual metaphor explains how the *inclusio* of verses 27 through 38 interweaves with and comments on the Samaritan woman's actions. That is, this pericope of sowing and reaping, planting and harvesting, should be seen neither as an interpolation nor as a

parable.⁴⁰ Rather, John's Jesus is holding the woman's behavior up to his followers as a model for discipleship. When Jesus disclosed to her his identity as Messiah, he planted a seed and faith grew in her. When she went to tell her townspeople about Jesus, she became a sower and they, the ripe fields. When the Samaritans believed because of her testimony, the harvest was faith. In a way that Jesus' disciples had not, the woman of Sychar provided Jesus with his true food. The metaphor of GOD'S WORK IS JESUS' FOOD does not end with the *inclusio* of Chapter 4. It continues into John 5, where Jesus declares and demonstrates that his work is God's own work: in bringing health, life, even resurrection to anyone who believes. From the generosity of God, the Son offers life to all.

⁴⁰ Michaels considers at some length whether this pericope is a parable or perhaps an allegory. He does not clearly decide. However, he concludes that "'food' is a metaphor for obedience" and that the term "harvest" corresponds to the salvation promised to "true worshipers" in verses 23-24. Michaels, 261, 262. Like Brown and Schnackenburg, Michaels discusses the weather and the growing season in Samaria, usually four to six months, from planting until harvest. Brown, 1.174; Schnackenburg, 1.449; Michaels, 261-264.

Chapter Five: Hunger and Thirst (John 5-6)

Jesus' Work Is For All

The next major concentration of conceptual metaphors of abundance knits together the extensive eating and drinking themes in John 6, including the metaphors by which Jesus reveals himself to be “equal to God,” providing bounteous, sustaining food and being himself that food. Before then, however, between the John 4 encounter with the Samaritans—where Jesus promised that those who drink of his living water shall never thirst again—and his John 6 discourse, where he promised that those who come to him would never be hungry—Jesus performed a healing miracle in Jerusalem which connects the two. The Jerusalem healing, recounted in Chapter 5, has nothing to do with food or drink. Nonetheless, it continues the GOD’S WORK IS JESUS’ FOOD and DOING GOD’S WILL AND COMPLETING GOD’S WORK ARE JESUS’ EATING metaphors produced in Jesus’ address to the disciples in 4:27-38. In addition, it affords John’s Jesus an opportunity to elaborate on the “when,” the “how,” and the “to whom” of God’s life-giving work and to declare its unlimited, uncontained reach.

In Jerusalem, the healing of a paralytic at the pool of Beth-zatha took place on a Sabbath, infuriating the Jewish authorities as a violation of the law of Moses. The gospel writer reports that when Jesus declared, “My Father is still working, and I also am working” (5:17), the Jewish leaders heard that assertion as Jesus “making himself equal to God” (5:18), and sought all the more to kill him. What follows is a substantial discourse (through verse 47) by Jesus, explaining the continuing work of the Father which Jesus is carrying out. Several things are clear:

a) The work which Jesus refers to in Chapter 5 is the work which he had just called his food (4:34; 5:17).

b) This work is the Father’s ongoing work, which the Son has seen the Father do (5:17, 19-20, 36).

c) This work includes reaching out to those in need, such as the lame man at the pool of Beth-zatha (5:17).

d) The Father's work includes raising the dead and giving life; the Son's work is also giving life to whomever he wishes (5:21).

e) The extent of the work of the Father and Son encompasses all: all who honor God (5:23), all who hear and believe (5:24), even all who are in the graves (5:28).

f) The aim, the goal of the work which the Father has given the Son to complete (τελειόω) is life (5:21, 24, 36-40).

g) The eternal life brought by the Father through the Son has already begun for those who believe and extends beyond death and resurrection (5:24-25, 28-29).

This lengthy dispute with his accusers is so full of christological claims about Jesus' having the power of God to resurrect the dead (5:25-29) and to execute judgment (5:22, 27-30) that it is easy for the arguments about authority and testimony to overshadow two key statements that continue the demonstration of divine plenitude and the nature of the gift of God. First, in verse 24 Jesus declares that anyone who hears and believes has already passed from death to life. As he had just told the Samaritans who believed in him that living water would be in them a wellspring gushing up to eternal life, and as he had told his disciples that the reapers in God's fields were already gathering fruit for eternal life, so now he reiterates that eternal life has already begun for anyone who believes. His "ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν" language in verse 25 repeats his "the hour is coming and now is" words to the Samaritan woman in 4:23. The timeline of now to then has collapsed, or rather the thin scrim between them has been raised, and Jesus reveals what the divine fullness has already given: eternal life, that is, a life filled with the knowledge of, and astonishing, abundant love of, the Father and Son (5:20-

21, 24; 17:3). While a usual reading emphasizes that this life is for anyone who hears and believes—with focus on the verbs, it is important to notice the wide sweep of the pronouns: eternal life is available not just to Jews and followers of Moses but to “anyone” or “whoever” hears and believes.¹ Then in verse 36, echoing his John 4 explanation to the disciples, Jesus repeats that the very works he is doing reveal that the Father has sent him. So far, in John’s gospel, that means providing abundance, fruitfulness, and wholeness. The stage is set for a dramatic extended public performance of that beneficence, complete with explanatory discourse, and all of it shot through with conceptual metaphors of eating and drinking. Some of the metaphors are acted out; others are retrieved from Jewish history and re-deployed as fresh expressions of the bread of heaven,² of the food and drink of eternal life. Together, Jesus says, they are God’s own testimony (5:37); they describe God’s own work (5:17, 19-20, 36); they reveal God’s own self (5:19).

Loaves and Fishes (6:1-15)

Chapter 6 begins with a feeding miracle involving a large crowd which, having seen Jesus heal the sick, has followed him and the disciples to Capernaum, on the other side of the Sea of Galilee. They are hungry; they have need (6:5-7). Seeing their lack of food, Jesus asks Philip, “Where are we going to buy food for these people to eat?” and Philip replies, “Six months’ wages would not buy enough bread for each of them to get a little” (6:7-8). Then Andrew speaks

¹ The Greek ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων (5:24) and οὓς θέλει (5:21) are rendered “whoever,” “anyone who,” and “whomever” in most English translations, including the NRSV, NIV, NJV, NAB, and ESV.

² While the most obvious referent of “bread of heaven” in Jewish history is the provision of manna from heaven during the Exodus and wilderness wanderings, Dodd notes the declaration by R. Aqiba that “manna was actually the bread which angels eat.” Dodd, 336, n. 1. Numerous sources, harking back to such passages as Deut 8:3, Sir 24:21, and Philo (Mut. 259-260), conceive of manna as wisdom, the study of wisdom, and virtue.

up: “There is a boy here who has five barley loaves and two fish. But what are they among so many people?” (6:9). There is big need but little supply. Jesus answers with action. After instructing the disciples to seat the people on the grass (about 5000 people in all), Jesus blesses the loaves and fishes and distributes them to the hungry multitude, *as much as they wanted* (6:11). As much as they wanted! And *when they were satisfied*,³ Jesus had the disciples gather up the leftover fragments so that nothing would be lost.⁴ From the five barley loaves, the disciples gathered up twelve baskets of leftovers (6:12-13). With plenitude in mind, it is noteworthy that verse 13 states that they *filled* (ἐγέμισαν) the baskets with the fragments ἃ ἐπερίσσευσαν τοῖς βιβρωκόσιν. While the English word “leftover” carries a whiff of the pejorative, suggesting something stale, forgettable, or no longer needed, the Greek περισσεύω bears no such negative connotation. Instead, its New Testament usage refers exclusively to someone who is rich or who has an exceeding abundance of something, or to the overflowing substance itself, such as

³ The Greek word ἐνεπλήσθησαν in verse 12 is the only use of the term in John’s Gospel. The Synoptic word is ἐχορτάσθησαν, which Raymond E. Brown interestingly considers “more redolent of the divine promises of abundance in the OT.” Brown, *The Gospel According to John I-XII*, 234, fn. 12. The term ἐχορτάσθητε does appear in 6:26, but Brown considers its use pejorative there.

⁴ Interpreters have wondered why this reference to nothing being lost is worth a mention in John’s gospel. Michaels reasons that “Jesus’ intention seems to run deeper, reflecting God’s intention for human beings, not just their food supply,” and notes that the only previous use of ἀπόληται is in 3:16, where Jesus’ reference is to humans. Michaels, 350. Later, in the bread of life discourse, Jesus uses ἀπολλυμένην to contrast the food which is lost, runs out, or perishes, with the food which endures for eternal life (6:27). Webster interprets Jesus’ words as instructing the disciples to gather believers into eternal life, in which case the language of “so that nothing may be lost” presages Jesus’ later claims, for example, that “this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day”(6:39), “not one of them was lost except the one destined to be lost” (17:12), and “I did not lose a single one of those whom you gave me” (18:9). Webster, 72.

righteousness, grace, truth, glory, love, and joy.⁵ In John's story, every person in that enormous Galilean crowd, as well as Gospel readers ever since, participates in this event viscerally, even when the experience is vicarious. Bodies know what it is to hunger, to lack, to need; minds know what it is to yearn, to long for, and to want. And mind-bodies know what it is to be given as much as one wants, to be satisfied. Whether classified as a symbol, a sign, or a metaphor, the action of being hungry, accepting the gift of bounteous food from a divine source, and learning to trust the giver builds a mind-body connection, creates and strengthens neural pathways, confirms prior sensory and experiential interpretations, and shapes expectations. In John's gospel, it functions as a performed metaphor—expressing one thing in terms of another.

The plot elements of this miracle story are simple, but its echoes reverberate backward to the Israelites' wilderness experience with Moses and forward to the eucharistic practices of the church and to the abundance of eternal life with God. The feeding miracle also introduces the bread of life discourse, the second longest discourse in John's gospel. When viewed as an element of the abundance theme, it functions as a constituent part of that extended exposition on the manna which God provides, the bread from above, the food for eternal life with God.

Bread of Life (6:22-71)

The conceptual metaphors in John 6 are these:

--BELIEVING IN JESUS IS WORKING FOR FOOD THAT ENDURES FOR ETERNAL LIFE (6:26-29).

--BELIEVING IN JESUS IS DOING THE WORK OF GOD (6:28-29).

⁵ See, for example, the use of *περισσεύω* in Matt 5:20; Romans 3:7; 5:15, 2 Cor 3:9; 8:2; and 9:12; Phil 1:9; 1Thess 4:9-10.

--JESUS IS LIVING BREAD, THE BREAD OF LIFE, THE BREAD OF GOD, THE TRUE BREAD, THE BREAD OF HEAVEN (6:31-35).

--BELIEVING IN JESUS IS BEING FED BY GOD (6:32-33).

--BELIEVING IN JESUS IS COMING TO JESUS (6:35-38).

--JESUS' FLESH IS BREAD FOR THE LIFE OF THE WORLD (6:51).

--BELIEVING IN JESUS IS EATING JESUS' FLESH (6:53-56).

--BELIEVING IN JESUS IS DRINKING THE BLOOD OF JESUS (6:53-56).

--BELIEVING IN JESUS IS EATING THE BREAD FROM HEAVEN (6:58).

--BELIEVING IN JESUS FILLS HEARERS UP AND IS SATISFYING (6:35, 53-58).

The bread of life discourse has received extensive scrutiny from various perspectives. For example, scholars such as Peder Borgen and Andrew Lincoln, especially, explicate this passage as a christological midrash, complete with a reading from the Torah (*seder*), a reading from the Prophets (*haftarah*), and a homily about how the scriptures address the hearers' current circumstances.⁶ From the patristic age down the centuries to modern times, scholars have frequently focused on the possible eucharistic overtones of the passage.⁷ Numerous interpreters,

⁶ See Peder Borgen, "Observations on the Midrashic Character of John 6," *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 54 (1963), 232-240, and Lincoln, 223-224. Borgen's exegesis is elaborated in his monograph *Bread from Heaven: An Exegetical Study of the Concept of Manna in the Gospel of John and the Writings of Philo* (Leiden: E. J. Brill, 1965). With other exegetes, Borgen and Lincoln highlight the allusions of John's Jesus to Exodus 16, where God provided manna and quail for a hungry people, and to Isaiah 55:1-5, where the people of Israel are invited to an abundant metaphorical banquet.

⁷ Most twentieth century interpreters divide the discourse into at least two parts: the first section being where Jesus addresses the crowd who followed him from the miraculous feeding (6:25-40), and the second section (6:41-58) being where Jesus speaks to "the Jews" in the synagogue of Capernaum. Verses 51-58 are sometimes considered as a separate third section. Scholarly debate continues in this regard, including the issue of whether these latter verses are from another source. Brown, for example, hypothesizes that this section of John 6 may be material from a Johannine narrative of the institution of the Eucharist which has been transposed

including C. H. Dodd and Raymond E. Brown, see the entire discourse as having eucharistic significance, especially for Christians who would consider the Eucharist their Christian Passover.⁸ However, several interpreters perceive a change, or at least a development, in the term “bread of life” from its primary metaphorical connotation of “revelation” in verses 35-50 to a clearly foregrounded eucharistic theme in verses 51-58.⁹ Brown argues that this sacramental usage, which was secondary in the earlier verses, is the “exclusive theme of those latter verses.”¹⁰ Later in this chapter, we will illustrate in the analysis of conceptual integration how all of the above understandings participate in the understanding generated by these metaphors in the bread of life discourse. The perceived aporias, duplications, and disjunctions do not require such explanations as a redactor’s hand or a third-party source. They can be read as a splendid example of how metaphors merge, interact, and morph within readers’ minds, shocking open fresh possibilities and pathways to new insight: that God the Father, the eternal giver who has ever fed his children, now feeds them for eternity by providing them Jesus to take into themselves.

Viewed through a lens of cognitive linguistics, from verses 25 to 60 of John 6, Jesus confronts his Capernaum questioners with an extended conceptual metaphor, rich with entailments but hard for many to digest. First, he acknowledges that the hungry people have followed him because “you ate your fill of the loaves” (6:26). Some scholars have interpreted

from the Lord’s Supper scene into the bread of life discourse. Brown, *The Gospel According to John I-XII*, 287. For purposes of this study of the constellation of metaphors involving the bread of life, the origin of the material need not be decided.

⁸ Dodd, *The Interpretation of the Fourth Gospel*, 333; Brown, *The Gospel According to John I-XII*, 273-274, 281, 292-293.

⁹ Michaels, *The Gospel of John*, 391.

¹⁰ Brown, *The Gospel According to John I-XII*, 284-285.

this remark as criticism.¹¹ But it need not be. It can be read more as an astute observation about the physical natures and needs that motivate human beings than it is about some moral defect. It is much like Jesus' words to the woman at the well, as he took her mind-body's physical need for water as the schema upon which to build a spiritual metaphor. Here, rather than condemning a misunderstanding by those dull of sight or crass in outlook, this observation by Jesus can be viewed as a perfect explication of how metaphors arise: a bodily experience (hunger, eating, being filled), set in a shared cultural context, forms the framework for a way of understanding and speaking about an abstract concept.

In earlier discussions of water-into-wine, living water, and multiplying loaves and fishes, we presented the physiological basis for the Fourth Gospel's metaphors of abundance, all primed by the image schema CONTAINER and its sub-schema FULL/EMPTY. In the bread-of-life discourse in John 6, it is the context, and especially the cultural component of the context, which dominates the formation, extenuation, and reception of the metaphors. Beginning in verse 26, and segueing from the feeding miracle to the metaphorical, the Johannine Jesus teaches his listeners what it means to be fed by God with the true bread from heaven. To do so, he enters into a protracted exchange with those who followed him after being fed. While this narrative context of having just been fed is obviously significant, it is the intertextual and cultural context which underlies and colors the conversation. If, as Kövecses argues, metaphors are shaped by the shared knowledge of the communicants, their emotions, and the more or less agreed-upon way they understand themselves, their social, historical, and physical environment,¹² then the Israelites' wilderness experience chronicled in Exodus and celebrated in the Psalms is the

¹¹ For example, Raymond E. Brown, *The Gospel According to John I-XII* at 234, fn 12, and Michaels, *The Gospel of John*, 362-363.

¹² Kövecses, *Metaphor: A Practical Introduction*, 74, 81-86.

overpowering intertext for this scene. In the Gospel narrative, Jesus' interlocutors have asked him for a sign in order to believe and offer as an example their ancestors' eating manna in the wilderness. Citing scripture, the people remind Jesus that when their forefathers were hungry after fleeing Egypt into the wilderness, God provided quail in the evening and rained down bread (manna) from heaven during the night for them to gather in the morning (6:31). The food was nourishing; it was all they needed; and God continued to provide it throughout their entire forty-year sojourn. As they remembered God's ancient providence for their fathers, Jesus' questioners might have recalled the Psalmist's accounts:

He commanded the skies above, and *opened the doors of heaven*;
he *rained down on them manna* to eat, and gave them the *grain of heaven*.

Mortals ate of the *bread of angels*; he sent them *food in abundance*.

He caused the east wind to blow in the heavens, and by his power he led out the south
wind;

he *rained flesh upon them like dust*, winged birds *like the sand of the seas*; he let them
fall within their camp, all around their dwellings.

And they *ate and were well filled*, for he gave them *what they craved* (Psalm 78:23-29).¹³

Psalm 105 celebrates the divine plenitude in similar terms:

They asked, and he brought quails, and *gave them food from heaven in abundance*.

He opened the rock, and *water gushed out*;

¹³ Certain details from the Exodus 16 account confirm the centrality of the empty/full and need/satiety motif to the formative Jewish memory of the wilderness experience. In Egypt, they sat by the fleshpots and *ate their fill of bread* (16:3) Moses delivers to the people the message of the LORD that "*you shall have your fill of bread*" (16:12). The LORD commands them to "*gather as much of it as each of you needs*" (16:16). "Those who gathered much had nothing over, and those who gathered little had no shortage; they *gathered as much as each of them needed*" (16:18).

it flowed through the desert like a river (Psalm 105:40-41).

These Psalmic allusions to the never-failing provision of food and water in the wilderness wanderings contain obvious metaphorical expressions of plenitude and outright declarations of abundance: “opened the doors of heaven,” “rained down on them manna,” “grain of heaven,” “bread of angels,” “rained flesh upon them,” “gave them food from heaven in abundance,” and “water gushed out.” They helped make the world which Jesus’ hearers inhabited, which in their collective memory made them the special people Moses had led and for whom God had provided food (6:31-32). But this shared outlook also made it possible for Jesus to correct and rebuke them—not for being hungry, needy or lost, but for failing to recognize God’s gift that meets the other dimensions of their need, beyond bread, flesh, and water (6:48-51), and the way in which acceptance of God’s gifts with faith and trust was required of their fathers just as it is of those who would eat the bread that endures for eternal life with God (6:27, 32, 35). The metaphors of the past enable the metaphors of the present. The Exodus imagery persists, newly deployed by the Johannine Jesus into a conceptual blend which reveals fresh truth about Father, Son, and faith. The blend itself will be discussed below. For now, the point is to appreciate the rich cultural context that comprises key elements in the blend, making this particular eating and drinking so important to the story.

Before addressing the conceptual blending, however, there is one more element of context that warrants attention: that of the immediate linguistic context of a metaphoric expression. A striking feature of John’s hunger-and-thirst conceptual metaphors, his usage of expressions of giving and receiving food and drink, is the element of repetition. Kysar sensed something of this in his recognition of “stacked images” and “progressive metaphors” in John

3.¹⁴ And Zimmermann has explained that John sometimes weaves together clusters of images and figures of speech into a network of metaphors.¹⁵ Moreover, Lincoln's analysis of the lawsuit motif in the Fourth Gospel traces how a pattern of recurrence of key words sets up an echo effect which "enables the dominant motif of a trial to expand and grow in significance."¹⁶ However, none of these prior examiners considered whether or how the repetition and expansion arose from an underlying image schema nor how, from a cognitive linguistic basis, such repetition works to "build a world." The metaphors of John 6 are a perfect exemplar. As they surround and support Jesus' first explicit "I Am" statements in verses 35 and 48, there are ten instances of the verb "to give."¹⁷

³⁰ So they said to him, "What sign are you going to give us then, so that we may see it and believe you? What work are you performing?"

³¹ Our ancestors ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'

³² Then Jesus said to them, "Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven.

³³ For the bread of God is that which comes down from heaven and gives life to the world."

³⁴ They said to him, "Sir, give us this bread always."

³⁵ Jesus said to them, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.

³⁶ But I said to you that you have seen me and yet do not believe.

³⁷ Everything that the Father gives me will come to me, and anyone who comes to me I will never drive away;

³⁸ for I have come down from heaven, not to do my own will, but the will of him who sent me.

¹⁴ Kysar, *Voyages with John*, 194.

¹⁵ Zimmermann, in Jörg Frey, Jan G. Van Der Watt, and Ruben Zimmermann, ed. *Imagery*, 30-31.

¹⁶ Lincoln, *Truth on Trial*, 140-141.

¹⁷ Verse 30 uses the verb ποιέω. All the other instances translate δίδωμι.

³⁹ And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day.

⁴⁰ This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day."

⁴¹ Then the Jews began to complain about him because he said, "I am the bread that came down from heaven."

⁴² They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I have come down from heaven'?"

⁴³ Jesus answered them, "Do not complain among yourselves.

⁴⁴ No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day.

⁴⁵ It is written in the prophets, 'And they shall all be taught by God.' Everyone who has heard and learned from the Father comes to me.

⁴⁶ Not that anyone has seen the Father except the one who is from God; he has seen the Father.

⁴⁷ Very truly, I tell you, whoever believes has eternal life.

⁴⁸ I am the bread of life.

⁴⁹ Your ancestors ate the manna in the wilderness, and they died.

⁵⁰ This is the bread that comes down from heaven, so that one may eat of it and not die.

⁵¹ I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh."

⁵² The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?"

The people ask Jesus to give (6:30); they recount how their ancestors were given food (6:31); they recall that Moses gave bread (6:31); Jesus clarifies that God gave bread (6:32); Jesus explains that God still gives life (6:33); and finally, Jesus declares himself both giver and gift (6:35, 48, 51). Now, cognitive science confirms just how powerful this repetition is for both hearers and readers.¹⁸ With every utterance of the word "give," the mind-bodies of the listeners are activated to "write themselves into the story." Cognitive science's study of mirror neurons has shown, as we noted in the discussion above of John 4, that for observers, readers, and hearers, the portion of the brain that activates when physical giving and receiving take place is also stimulated and its neural pathways energized, strengthened, and enhanced in much the same

¹⁸ As Claxton explains, "Words are ways of activating neural circuitry (and altering biochemical processes) through speech and writing." Claxton, *Intelligence in the Flesh*, 147."

way as if the hearer/reader had been physically handed something and had accepted it.¹⁹ This power of repetition, coupled with the mirror neuron activity in the body-minds of the receivers, changes the emphasis of the bread-of-life discourse and chapter as a whole. That is, while the interpretive focus has heretofore been on Jesus as “bread” (with the concomitant early and persistent eucharistic associations), I contend that the heart of this metaphoric cluster—particular with its continuation of the feeding-of-the-5000 narrative—lies in the astonishing gift of God in history. That gift, Jesus tells the people, was not only an abundant provision of manna and quail in the wilderness for forty years of wandering, nor only an abundant multiplication of loaves and fishes for a hungry crowd. That gift is God continuing to be God: providing living water and the bread of life for eternity. God the Father, God the Son, are unfathomable givers.

Unlike the Samaritan woman, who first misunderstood Jesus and was thinking of literal thirst when she said, “Sir, give me this water,” Jesus’ hearers in this scene in Capernaum are not presented as misunderstanding. It does not seem that their “Sir, give us this bread always” refers to manna or barley loaves. They had made the move to metaphor. At least some of them. Others did not or could not, rejecting (6:52, 60-61, 66) Jesus’ pronouncements that ensued as entailments of this first “I Am” declaration, the bread-of-life metaphor:

--“The bread that I will give for the life of the world is my flesh” (6:51).

¹⁹ Citing experiments by Arthur Glenberg at the Embodied Cognition Lab at Arizona State University concerning the effect of “give” and “take” language on brain activity, Claxton argues that “simply reading or hearing a word primes its habitual use—even if this use is not referred to or even implied in the sentence.... There is an involuntary tendency for the activation caused by hearing or seeing the word to shoot back down the vertical links [in the brain] and prime the relevant physical associations, and vice versa.” Claxton, *Intelligence in the Flesh*, 153, citing Arthur Glenberg, Marc Sato, Luigi Cattaneo, Lucia Riggio, Daniele Palumbo and Giovanni Buccino, “Processing Abstract Language Modulates Motor System Activity,” *QJEP*, 2008, <http://dx.doi.org/10.1080/17470210701625550>.

--“Unless you eat the flesh of the Son of Man and drink his blood, you have no life in you” (6:53).

--“Those who eat my flesh and drink my blood have eternal life” (6:54).

--“My flesh is true food and my blood is true drink” (6:55).

--“Those who eat my flesh and drink my blood abide in me, and I in them” (6:56).

--“Whoever eats me will live because of me.” (6:57).

--“This is the bread that came down from heaven. . . . [T]he one who eats this bread will live forever” (6:59).

While centuries of commentators have studied the language of this pericope, mining it for eucharistic terminology and instruction,²⁰ for anti-docetic polemic,²¹ for allusions to the theophany at Sinai,²² for Philonic parallels,²³ for ingesting Jesus as a metaphor for belief,²⁴ and for eschatological references based on bread-of-heaven ideas about Torah, wisdom, and agency,²⁵ an important element for the present study is the sheer weight of repetition, permeating the pericope with the language of food and drink. What was just highlighted in the discussion of the “give” language in John 6 is also true of the food-and-drink language: repetition intensifies,

²⁰ Raymond E. Brown summarizes at least three variations of eucharistic interpretations of all or part of the bread-of-life discourse. Those who identify a eucharistic theme include Dodd, Barrett, Cullmann, and Brown, *The Gospel According to John, I-XII*, 274, 284-285. See also Bultmann, 235-237.

²¹ Brown, *The Gospel According to John, I-XII*, 291; Borgen, *Bread from Heaven*, 183-186.

²² Borgen, *Bread from Heaven*, 152-153.

²³ Borgen, *Bread from Heaven*, 110-113, 147-148.

²⁴ Webster, *Ingesting Jesus*, 3, 78-79.

²⁵ Borgen, *Bread from Heaven*, 159-165.

strengthens neural connections, and fuses associations.²⁶ In the short span of verses 51 through 58, there are an astonishing 18 explicit references to eating, drinking, bread, and food.

⁴⁸ I am the bread of life.

⁴⁹ Your ancestors ate the manna in the wilderness, and they died.

⁵⁰ This is the bread that comes down from heaven, so that one may eat of it and not die.

⁵¹ I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh."

⁵² The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?"

⁵³ So Jesus said to them, "Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.

⁵⁴ Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day;

⁵⁵ for my flesh is true food and my blood is true drink.

⁵⁶ Those who eat my flesh and drink my blood abide in me, and I in them.

⁵⁷ Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me.

⁵⁸ This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.

Including from verse 48, there are 22 "eating and drinking" words, only two of which (6:49 and 58) refer to what the Israelites did in the wilderness. The rest are metaphorical, speaking of one thing in terms of another. They are elaborations of the conceptual metaphor JESUS IS THE BREAD

²⁶ Neurobiologists address how the repetition of words and actions operates to evoke neural responses that are quicker, stronger, and more firmly associated with the sensations, emotions, and activities which arise as a result of, or in conjunction with, those words and actions. The efficacy of these modifications of neural connections in the brain as a result of experience contributes to much learning theory. See, for example, the summary of Bruce E. Wexler, "Some Basic Facts About the Human Brain," *Brain and Culture: Neurobiology, Ideology, and Social Change* (Cambridge, MA: MIT Press, 2006), 18-36. Also helpful in understanding the role of word repetition is the discussion of language formation in children, including neuronal priming and anticipation, and fusing of powerful associations in the child's body-brain, in Claxton, *Intelligence in the Flesh*, 147-150. Claxton explains that words originate not in "some neat cortical dictionary, but in . . . widespread loops of interconnected neurons" that knit together muscle patterns, perceptual processes, memory, and emotion (148). Soon, this "Word-Scape begins to take on a life of its own, gradually detaching itself from its exclusive reliance on the experience-based abstractions formed automatically by the body-brain. It can incorporate distinctions made by the culture but not clearly marked in [one's] own experience" (149).

OF LIFE, THE LIVING BREAD, THE BREAD OF GOD, THE TRUE BREAD, THE BREAD OF HEAVEN, and with each repetition and each permutation, the metaphor opens up new connections and possibilities of meaning. To illustrate, “bread of life” implies that which is both essential and quotidian for human existence, referencing bread which has to be gathered or baked daily; “living bread” suggests a continuous, self-renewing, uninterrupted essence that needs no replacement; “bread of God” points to the source of the bread; “the true bread” suggests a reality, a way of understanding the gifts of God, that makes the filling of the human container with nourishment as more real, more true, more lasting, or more important than bread baked by humans for subsistence; “the bread of heaven” evokes a memory of manna as “the bread of angels” hymned in Psalm 78:25. How these connections and possibilities interact will be graphed in the metaphoric blending charts which follow. But the central contribution of conceptual metaphor analysis at this point is to highlight that repetition, cultural context, and physically-grounded image schemas each contribute to the way in which John’s metaphors—and particularly the metaphors of abundance—perform their imaginative and transformative work. In the mind-bodies of listeners, the food-saturated language of Jesus strengthens the image-schema-based core understanding of God as generous and faithful provider. But grounded in language most physical, his spiritual message invites them to accept God’s ultimate, outrageous gift: abundant and eternal life through the body and blood of Jesus. Looking backward, the early church quite likely heard this message as a comforting, strengthening blessing of the eucharist. In John’s telling of this confrontation with an intensely physical extended metaphor, Jesus’ opponents as well as the literal-minded of some of his followers seem revulsed, viscerally rejecting the repugnant notion of drinking blood or eating human flesh. But the gospel story indicates that Simon Peter and the twelve understood. John does not suggest that the disciples in

his story nor the hearers of his Gospel could have defined an Aristotelian metaphor nor explained the operation of similes nor, perhaps, even articulated how and why Jesus' metaphors were convincing. But a cognitive linguistic reading asserts that what is true of John's characters is also true of consenting audiences since. (The manner in which hearers and readers use conceptual integration to make meaning of what they perceive will be elaborated below and in succeeding chapters). That is, holding in their awareness their forbears' past history (gifts of manna, quail, Torah) and their present experiences (water into wine, loaves and fishes), their hearts and minds were open to receive, to take and eat, to accept into themselves (CONTAINER) the very self of Jesus. They didn't think they were cannibals.²⁷ (Conceptual blending, discussed below, would

²⁷ Early Christians were sometimes accused of eating human flesh, with the earliest explicit mention being by the apologist Justin Martyr (1 *Apol.*26). Theological reflections and anthropological studies have offered explanations, with no clear current consensus. Origen considered the source of the cannibalism to be (other) Jews in the early years of the church (Origen, *C. Cels.* 6.27). Popular imputations during the first two centuries of Christianity have been attributed to jealousy and ignorance, rumors and gossip about suspicious night meetings, even mistaken identity. See the summary of Bart Wagemakers in "Incest, Infanticide, and Cannibalism: Anti-Christian Imputations in the Roman Empire," *Greece and Rome*, Second Series, Vol. 57, No. 2 (October 2010), 337-354. Another source of polemic which fostered the charge of Christian cannibalism came from philosophical and intellectual circles, where Christian seclusion and rejection of civilian duties were considered seditious and a threat to society (Wagemakers, 347). Harrill examines the use of anthropophagy as a trope in Greek and Roman polemics against factionalism and tyranny, tracing the invective through Horace, Seneca, Cicero, Ovid, Plutarch, Josephus, and many others. J. Albert Harrill, "Cannibalistic Language in the Fourth Gospel and Greco-Roman Polemics of Factionalism (John 6:52-66)," *JBL* 127 no.1 (2008), 133-158. In Harrill's view, the Johannine Jesus of John 6 appropriates and inverts the commonplace hostile Othering of opponents with cannibalistic language, using it instead "precisely to offend," to separate true believers from outsiders and "to encourage unworthy insiders to leave" (Harrill, 157). Other scholars, though, have examined the charges of Christian cannibalism in light of the ancient (real or mostly imagined) practice of human sacrifice and cannibalism. See Andrew McGowan, "Eating People: Accusations of Cannibalism Against Christians in the Second Century," *J ECS* 2 (1994), 413-442. McGowan catalogs accounts of reported human-flesh eating and blood drinking, particularly as part of cultic initiation rites or ceremonial meals, but concludes that because cannibalism was a sometimes fantastical but not uncommon charge across groups and locations, it seems to represent in mythology, social memory, and in Greco-Roman symbolism, a threat to the cosmic order, an obliterator of social boundaries and organization. McGowan identifies cannibalism as "a metaphor of incorporation

explain that this is not one of the mappings that transferred from the input space to the blend). They (both characters and readers) simply understand that in an inexplicable way rather like eating and drinking, they have agreed to partake of Jesus, to make him a part of them, and to be a part of him. (Conceptual blending identifies this as the quintessential outcome of a well-run blend). After all the beautiful language of give, give, give, and the terrible language of eating flesh and drinking blood, the metaphoric blend resulted in a flash of comprehension: imaginative, awful, and profound. Peter declared their new insight: “We have come to believe

and destruction of the body, . . . [with] the subsidiary images of invasion and compromise” (McGowan, 435), a metaphor also recognized by Maggie Kilgour, *From Communion to Cannibalism: An Anatomy of Metaphors of Incorporation* (Princeton: Princeton University Press, 1990). It has also been proposed from an anthropologic point of view that Christian sacramentalism in the Eucharist is a syncretism of Christian thought with “those elements of primitive religion which lie at the root of human nature.” H.J.D. Astley, “Primitive Sacramentalism,” 16 *The Modern Churchman* (Oct 1926), 282-295. That is, the anthropologist Astley argues, just as an ancient Fijian warrior might kill and eat a captured foe in order to partake of the valuable qualities that marked his victim, this ancient notion has been sublimated to the use of the Christian church (Astley, 294). Astley’s comments are not directly relevant because they are a specific polemic against Roman Catholic understanding and eucharistic practice and not the language of John 6. If, in fact, the Fourth Gospel assumes that Jesus’ hearers were familiar with myths and tales of monstrous and exotic cannibalism, then it might explain why such hearers would take the language of flesh-eating literally and be offended. On the other hand, if such hearers (and gospel readers) were unconsciously steeped in the literary and philosophical convention of using cannibalism as a metaphor for either incorporation or Othering, it might explain why many disciples were able to tolerate and even appropriate the charge. However, a conceptual metaphor reading would conclude that in the context in which the bread of life discourse is set, Jesus’ disciples did not receive his remarks as an invitation to cannibalism. Rather, the gospel writer has just connected a story of a gift from God of inexhaustible living water to whoever is thirsty (which in no way resembles an occult initiation rite or secret ceremonial meal) to a story of a gift from God of overflowing baskets of loaves and fishes (which in no way resembles an occult initiation rite, a ceremonial meal, an impetus to factionalism or a threat to the body of society), to the remembered divine generosity and providence of manna in the wilderness wanderings (also part of daily life and neither ritual, ceremonial, nor threatening to any vulnerable society). Thus, it is more plausible and more coherent to view the food and drink language of John 6 as a conceptual blending in which the body and blood images support the bread of life discourse as metaphoric expressions of incorporation, health, well-being, and eternal sustenance.

(πεπιστεύκαμεν) and know (ἐγνώκαμεν) that you are the Holy One of God” (6:69). If, as Webster rightly contends, to believe is to ingest Jesus, they had eaten the Lord.²⁸

A second important consideration from a cognitive linguistic point of view is whether and how the bread of life discourse employs what contemporary cognitive scientists refer to as conceptual integration, or blending. The above discussion has already asserted that complex blending occurs, but further analysis of the phenomenon is warranted. Explained in Chapter Two, conceptual integration was first identified by the research of Fauconnier and Turner, who consider metaphor a special case or subset of blending. This blending takes place in the pervasive, invisible, and instantaneous mental operations that occur when human beings imaginatively find (construct) correspondences between analogues that they perceive are objectively there.²⁹

The multi-scope blending in the bread of life discourse is rich and complex. But a simpler example from John 6:27 provides an illustration of the blending process. There, Jesus tells the crowd, “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. For it is on him that God the Father has set his seal.” Here, blending takes place when input from one mental space (say, a king sending an emissary, within the framework of a relationship between sovereign and agent) is combined into a network with, juxtaposed against, correlated, or connected with input from another mental space (say, Jesus’ revealing God to the world). Then selected structure, elements, and relations from the input mental spaces are projected into a new space called the blend. In the blend arises an emergent

²⁸ John 6 (verses 23 and 68) contains the first direct references to Jesus as “Lord.”

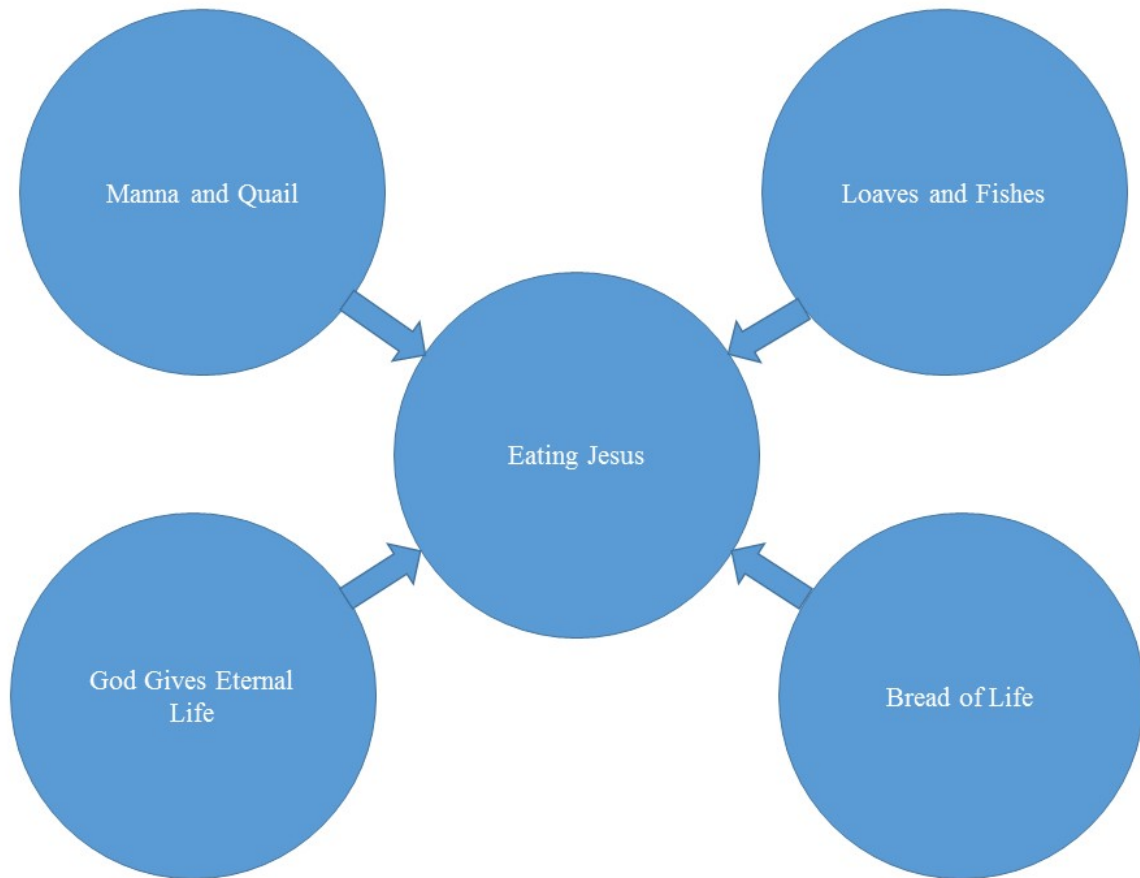
²⁹ Fauconnier and Turner, *The Way We Think*, 20.

structure, which contains one or more elements that were not present in either of the inputs. Thus, in the example above, Jesus' metaphor "The father has set his seal" is a single-scope blend. There is no king in the mental space of Jesus' teaching in John 6; there is no signet ring or royal seal. Nor in the mental space of kings and commissioned representatives is there God the Father or the Son of Man. But there are perceived correspondences that map across the two spaces, and when we "run the blend," the result is a flash of comprehension that seems natural, plausible, and true in the sense of already "there." In this over-simplified example, it is not difficult to see the correspondences that result in such a satisfying metaphor. However, what are almost impossible to see in real time are the multitude of mental selections of structures, relations, motivations, and emotions that are unconsciously taking place, the backstage labor that operates to fill each input space and then to combine into the blended space. This construction of input spaces often comes from knowledge of the physical world we inhabit but also from cultural knowledge and experience.

For purposes of this study, what takes this understanding of conceptual blending beyond the basics of Lakoff and Johnson's early conceptual metaphor theory is that a) conceptual blending need not involve metaphors; and b) conceptual blending allows the integration of whole networks of mental spaces, in which some may be metaphorical and others not. In the case of John 6, it is possible to interpret the bread of life discourse, including the narrative in the early verses and the troublesome flesh-eating/blood-drinking language in the later verses, as a conceptually integrated network. That network, labeled herein as Eating Jesus, draws from a number of John 6 input spaces, which themselves include metaphors, blends, and non-metaphoric utterances. The cognitive linguistic approach elucidates the interaction of each of the elements in this theologically complex chapter, allowing them to be juxtaposed, compared, and

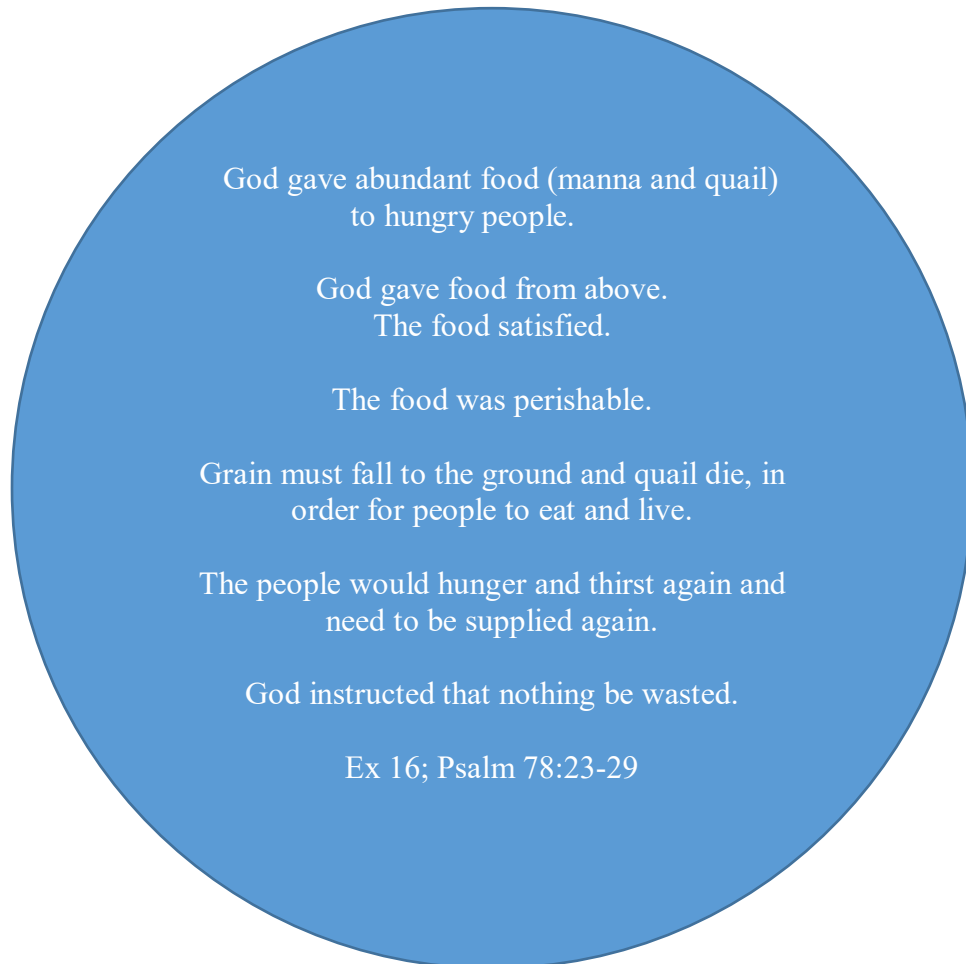
ultimately blended to produce an emergent insight that is coherent, manageable, and consistent with the Johannine portrait of the divine Father-Son as givers of abundant and eternal life. Other input spaces might be possible; however, this study identifies the input sources below as broadly available and potentially active in most readers of John's gospel.

Figure 2
Summary Chart for Eating Jesus
Generic Space: Need/Lack; Hunger and Thirst
 or Gifts from God



The above summary chart and the charts that follow illustrate how the Eating Jesus conceptual integration network operates in John 6. There are four input spaces, depicted as circles, representing clusters of images in the chapter. The generic space that applies to them all is Need/Lack; Hunger and Thirst. Alternatively, this broad category might be labeled Gifts from God.

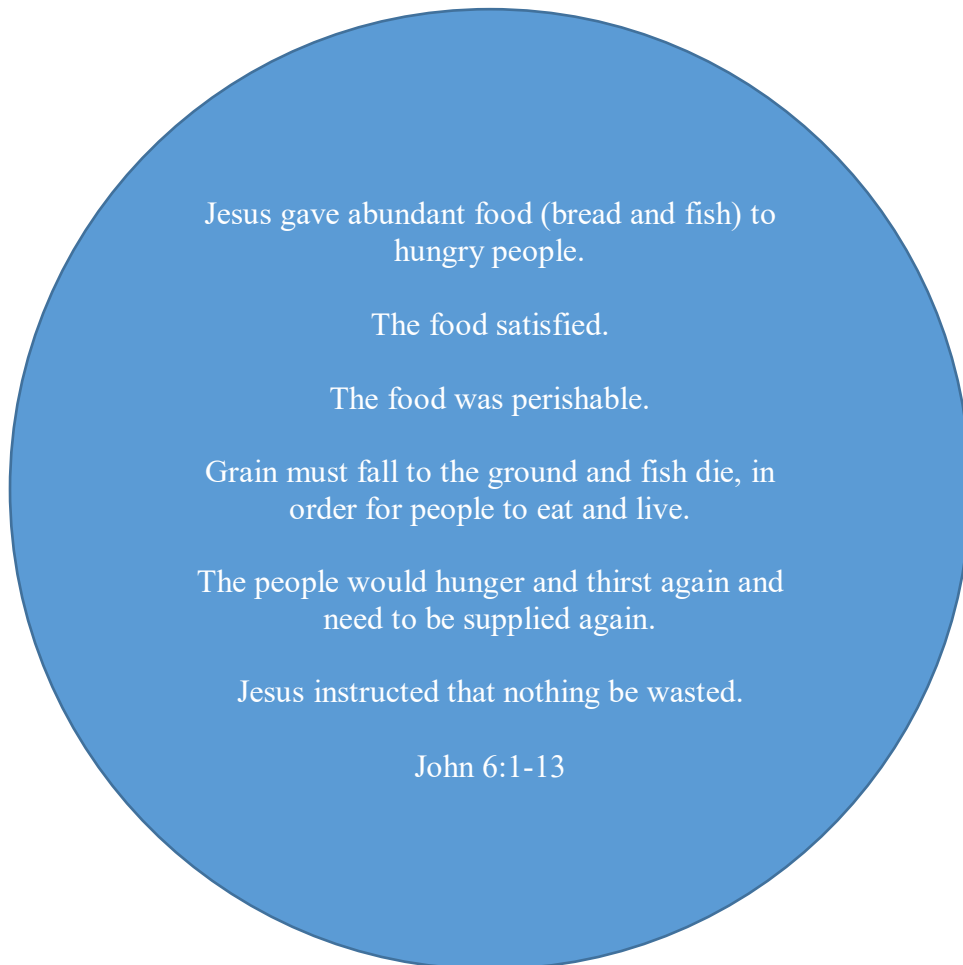
Figure 3

Input Space 1: Manna and Quail

The first input space—labeled Manna and Quail—comprises intertextuality in referring to the story of God providing food for the Israelites during the exodus from Egypt and wilderness wanderings. The “frame” of the mental space is being hungry and eating food in the desert. In John 6:31, the briefest of references to the event summons the entire story into the frame. The amount of compression that occurs in this Manna and Quail input space is striking: 40 years’ worth of daily gathering and cooking are compressed into a single event statement: “Our

ancestors ate the manna in the wilderness” (6:31). Nor is every aspect of this cultural tradition event referenced: there is no mention of the extra portion for the Sabbath or of the quail itself. Jesus’ questioners cite only the manna (6:31). However, we can be sure that this is metonymy, synecdoche, or in the vernacular, shorthand, because audiences familiar with this important segment of Jewish tradition instantly recall that it was not manna alone that was provided; it was manna and quail. But to reduce the story to a human scale suitable for analogy and correlation, the speakers simply say “bread.” “Bread from heaven.” In the Exodus 16 account of the event, the divine promise to Moses and the people is itself metaphorical: “I will rain down bread from heaven” (16:4). The promise was in metaphor; the fulfillment was literal. The story of this feeding, embedded as it is in the literature and collective memory of the Gospel’s audience, participates in the complex conceptual integration of the Eating Jesus blend. The story—which occupied many years, many people, and many chapters in the Torah—is sparsely summarized in a sentence, but a sentence in a manageable size for blending.

Figure 4

Input Space 2: Loaves and Fishes

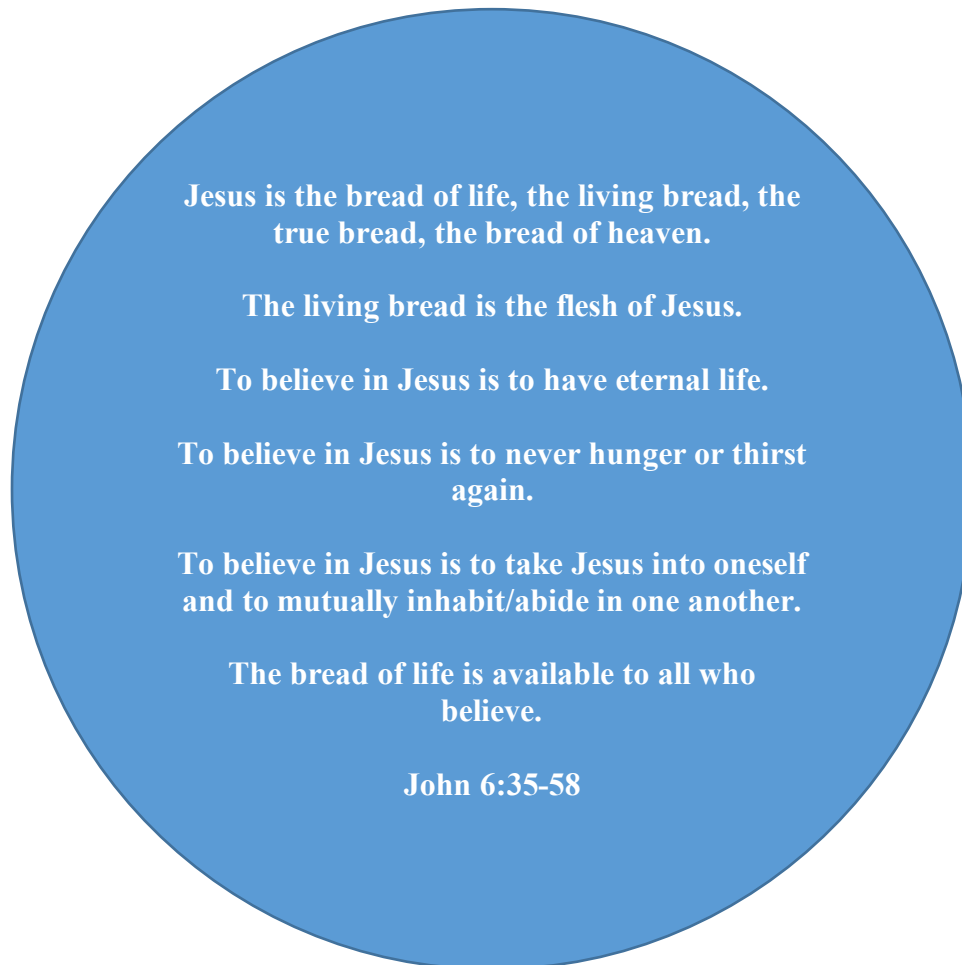
In the second input space—labeled Loaves and Fishes—Jesus multiplied loaves and fishes to feed a hungry people. In the scene, Jesus declares that the people followed him because he had fed them (6:26); they asked him for a sign like the gift of manna (6:30-31). In the narrator’s account, they were themselves making correspondences. In this mental space, the feeding is not for 40 years, and it does not take place in a desert wilderness but on a mountain in Galilee. The food does not rain down from heaven but is multiplied from a boy’s lunchbox. Still, there are cross-space mappings available, selective projections, and potential correspondences. Again, there appears to be no clear metaphor identifiable at this point by the just-fed listeners.

However, the narrative presents them as beginning to see something emerge, for when Jesus tells them to believe, to labor for the food that endures for eternal life, they are no longer thinking of manna and quail, loaves or fishes. They implore, “Sir, give us this bread always” (6:34). Still, the dissonance (“his-parents-we-know so how can he say he has come down from heaven;” 6:41-42) is confounding, prompting some listeners to murmur, “How can this be?” The technique of the gospel writer to depict characters’ misunderstandings of Jesus is well documented as a narrative strategy.³⁰ Culpepper argues that “the most significant function of the misunderstandings, is to teach readers how to read the gospel . . . to guide the reader around some of the gospel’s characteristic metaphors.”³¹ Conceptual metaphor theory would affirm but extend the lesson. A deeper appreciation of the Fourth Gospel’s metaphors requires attention to how the metaphors collide and blend, and by the time the story reaches John 6, an appreciation of the accumulating instances of food and drink, of giving and receiving, of hunger and thirst, of throats and bellies and interior lives—all containers—full of true bread and true drink (6:55). The metaphors are much more than words: they are world-builders which together invite the mind-bodies of readers to participate in the life-giving abundance of Giver and Gift.

³⁰ In *Anatomy of the Fourth Gospel* (Philadelphia: Fortress Press, 1983), R. Alan Culpepper summarizes the critical scholarship regarding the many Johannine incidents of misunderstanding, offers his own chart of those misunderstandings, and contends that most of those misunderstandings relate to an inability or refusal to apprehend Jesus’ metaphors. See especially pp. 152-165. Culpepper concludes that the effect on readers is “to enforce a marked distinction between ‘insiders’ and ‘outsiders,’ between those who understand Jesus and those who do not. Explanations of the misunderstandings draw the reader farther into the circle of ‘insiders.’ . . . The misunderstandings, therefore, lead readers to feel a judgmental distance between themselves as ‘insiders’ who understand the elusive implication of Jesus’ revelatory discourses. . . . The ‘outsiders,’ one is led to believe, must be exceedingly dense or willfully and perversely blind to the truth to have missed it” (164).

³¹ Culpepper, *Anatomy of the Fourth Gospel*, 165.

Figure 5

Input Space 3: Bread of Life

The third input space, Bread of Life, is clearly a metaphor, both in concept and in expression. Like classic metaphors, it consists of a target (Jesus), a copula (“I am”), and a source (bread). As a conceptual metaphor, it relies on the schemas of FULL/EMPTY and of CONTAINER. That is, the listener’s body is a container which, ever emptying, must be frequently refilled. The hearer knows that God has supplied food for needy and empty bodies. Jesus uses that knowledge to reveal something about the ultimate gift of God: Jesus himself. The basic metaphor, JESUS IS

THE BREAD OF LIFE, is itself a single-source blend. That is, mappings exist between the domain of believing in Jesus and the domain of eating, such as

-- God is the giver in both domains; the gift is essential for life.

--The flesh of Jesus is the living bread.

--To believe in Jesus is never to hunger or thirst again.

--To believe in Jesus is to take Jesus into oneself, to ingest Jesus.

Jesus interprets his own metaphor: “Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty” (6:35), and “This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life . . .” (6:40). Thus, coming to Jesus, looking to Jesus, and ingesting Jesus—all refer to believing in Jesus, and ingesting Jesus results in eternal life with God: “Whoever eats of this bread will live forever” (6:51). To believe prompts listeners to open their containers (hands/hearts/mouths) and to receive the gift of God in order to live. In this input space and the next, Jesus’ repeated language of inclusion, expansion, and boundless generosity weaves into the blend a resplendent thread of wide-open abundance. Specifically, from verses 35 through 51, there are five instances in the Greek text where Jesus refers to $\pi\acute{\alpha}\nu$, $\pi\acute{\alpha}\zeta$, plus an $\acute{\epsilon}\alpha\nu$ $\tau\iota\varsigma$, which carries a similar meaning:

1) $\pi\acute{\alpha}\nu$ ὃ δίδωσίν μοι ὁ πατήρ πρὸς ἐμὲ ἥξει καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἔξω (6:37)³²

³² We note that while the $\pi\acute{\alpha}\zeta$, $\pi\acute{\alpha}\nu\tau\epsilon\varsigma$, and $\acute{\epsilon}\alpha\nu$ $\tau\iota\varsigma$ of vv. 40, 45, and 51 are masculine and clearly focus on universal recipients, the word $\pi\acute{\alpha}\nu$ in 6:37 and 6:39 is neuter singular, which points toward a translation as “everything which my father gives to me will come” (v. 37) and “everything which he has given to me I will/shall not lose” (v. 39). This “everything” suggests both God’s abundant giving and Jesus’ faithful stewardship. However, the NIV translates, probably incorrectly, the $\pi\acute{\alpha}\nu$ phrase in verse 37 as “all those the Father gives me” and in verse 39 as “all those he has given me.” Both dimensions are present and available to readers in creating a sense of wide-open abundance. That is, the abundance that God gives to Jesus (“everything”) is all-embracing, even as it is available for all to receive.

2) πάν ὃ δέδωκέν μοι μὴ ἀπολέσω (6:39)

3) πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχη ζωὴν αἰώνιον (6:40)

4) ἔσονται πάντες διδασκατοὶ θεοῦ· πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ (6:45)

5) ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν αἰῶνα (6:51)

Most English translations render these pronouns (along with several other Greek participial constructions in these verses) as “all,” “anyone,” “everyone,” and “whoever.” Although John’s Jesus is, in the narrative context, addressing a specific group who had just shared a specific meal and whose ancestors all shared a specific feeding experience, his reply repeatedly and intentionally expands the recipients of God’s gift of abundance beyond any boundary of time, place, religious identity, or ethnicity. Thus, while this input space may well be understood to contribute a notion of salvation as eating the bread of life, it also abounds with the promise that this bread is a gift from God to all.³³

³³ Other such indications of openness and abundance suggested by similar Johannine expressions of “all,” “whoever,” “anyone who,” and the like, include:

3:15-16: ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη ζωὴν αἰώνιον. 16 οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ’ ἔχη ζωὴν αἰώνιον.

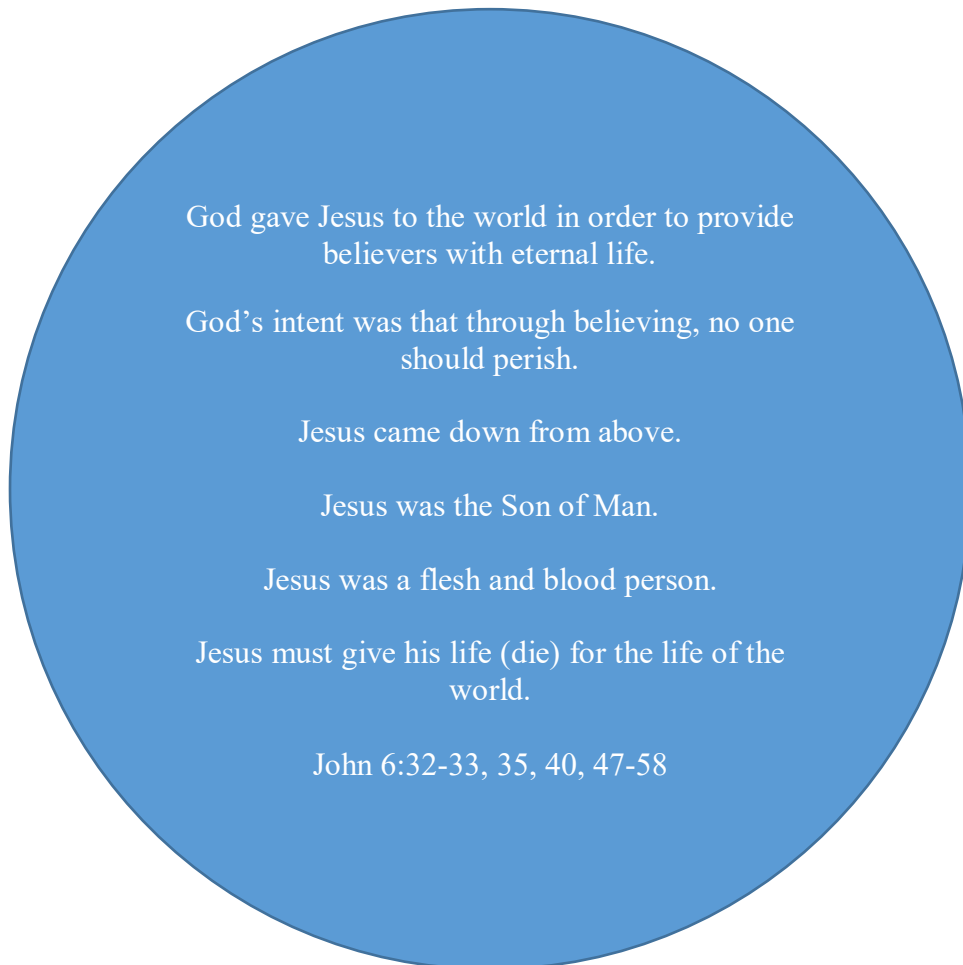
4:13-14: ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν· 14 ὁς δ’ ἂν πίνη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ

7:37: Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραζεν λέγων· ἐάν τις διψᾷ ἐρχέσθω πρὸς με καὶ πινέτω.

7:38-39: ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρέουσιν ὕδατος ζῶντος. 39 τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἔδοξάσθη.

8:12: Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων· ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ’ ἔξει τὸ φῶς τῆς ζωῆς.

Figure 6

Input Space 4: God Gives Eternal Life

The fourth input space can be denoted as “God Gives Eternal Life” through the Son. This space contains the motivation that the gift of living bread is from God (6:32), that Jesus—a

11:25-26: εἶπεν αὐτῇ ὁ Ἰησοῦς· ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ κἀν ἀποθάνῃ ζήσεται, 26 καὶ **πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ** οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;

14:12: Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κακεῖνος ποιήσει καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι·

A detailed word study of these and other similar Greek expressions and their English translations is beyond the scope of this project.

human being with flesh and blood—is that living bread (6:50-55), and that believing in Jesus is essential to receiving eternal life (6:29, 35, 40).

We can now summarize how the Eating Jesus conceptual integration network is constructed and elaborated. According to blending principles of cognitive linguistics, the listener’s body-mind holds all of the input spaces at once, just outside of consciousness, while swirling, juggling, selectively projecting images or elements from the input spaces into the blend. Further, as Fauconnier and Turner conclude,

There will be only partial projection from the inputs, but the resulting blend must have integrated action and meaning, on the one hand, and enough disintegration that the participants can connect it to [each] of the inputs on the other. . . .³⁴ As we run the blend, the links to the inputs are constantly maintained, so that all these “sameness” connections across spaces seem to pop out automatically, yielding a flash of comprehension.³⁵

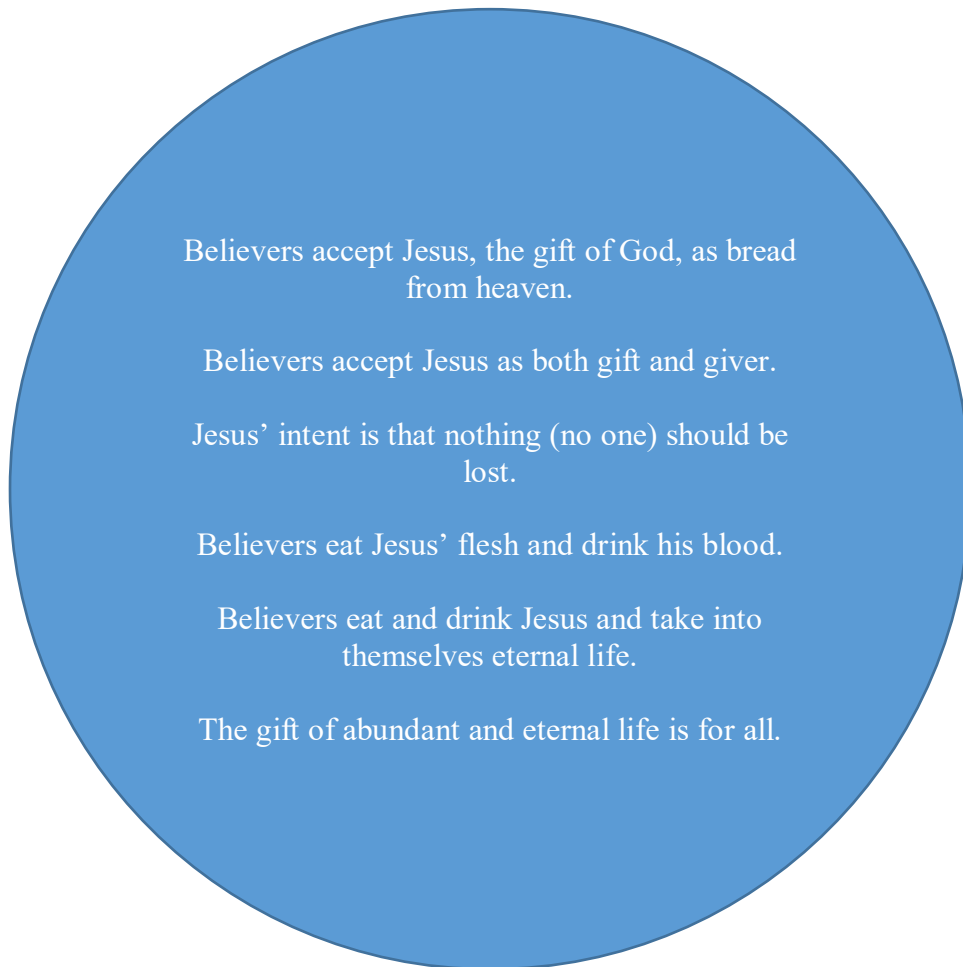
In this cognitive linguistic analysis of John 6, Input Spaces 1, 3, and 4 contribute God as giver: of manna and quail, of the bread of heaven, of Jesus and eternal life with God. Jesus as giver is recruited to the blend from Input Space 2. The bread of life, living bread, true bread, bread of heaven come from the metaphor that comprises Input Space 3. So does the repeated declaration of the breadth and vastness of the gift. It is given to all/anyone/whoever. The motivation for the gift—the love of God—is mentioned explicitly in Input Space 4 but also implied in Spaces 1 and 3. The understanding that the gift must die in order for the recipients to

³⁴ Fauconnier and Turner, *The Way We Think*, 29.

³⁵ Fauconnier and Turner, *The Way We Think*, 44.

live comes from the knowledge implicit in Spaces 1 and 2 as well as the statement of Jesus that the living bread is the flesh of Jesus, part of the metaphor of Space 3. From Space 4 comes the reminder that Jesus is the Son of Man, a flesh and blood person and that he himself is the gift of an all-giving God to the world; the explicit promise of eternal life is recruited from Spaces 3 and 4. It is now possible for hearers of Jesus' words and readers of John 6 to run the blend, for the selected ideas gathered from the manna story, the loaves and fishes experience, and the bread of life discourse to compress and to map correspondences, to merge imaginatively, and to resolve into a startling but satisfying global insight. The Exodus intertext, the gifts of God, the divine provision for human life and flourishing, the necessity of faith, and the promise of eternal life are all specially blended for comprehension at a human scale in the Johannine Jesus' simple summary: see me; come to me; believe in me; eat my flesh and drink my blood; take me in. "Those who eat my flesh and drink my blood abide in me, and I in them" (6:56).

Figure 7

Running the Blend: Eating Jesus

None of this is to say that this conceptual integration network, including the metaphoric blend, was intentionally so constructed by the narrator or any redactor, nor that it is effective because it yields to schematic diagramming by its first audience or readers since. Rather, the author narrates events and actions by means of the CONTAINER schema and its metaphors, which combine with cultural knowledge, from which the reader's mind selects items for input spaces, maps correspondences, and recruits from those spaces into a blend, elaborates, and produces an

emergent structure that is fresh, unexpected, “unreal,”³⁶ and massively compressed. Practically all of this complex process occurs unconsciously and instantaneously, but the insight that results is conscious and useful on a human scale. It is counterfactual and insufficient to try to state this insight propositionally, but it would be a felt understanding akin to this: To believe is to receive Jesus as the supreme gift of God which—like eternal food and drink—satisfies forever. This divine filling is not *in futuro*. Taken in, this Jesus-food becomes part of the believer (abides in the believer), and the believer abides in Jesus, now. John’s Jesus uses the present tense in verses 54 and 56: the eternal life and the mutual abiding have already begun.

Fauconnier and Turner ask the rhetorical question, “How can meaning be consciously apprehended at all if it is constructed unconsciously?”³⁷ Their answer is that consciousness apprehends effects and typically induces us to reify meaning. “In the case of blending, the effects of the unconscious imaginative work are apprehended in consciousness, but not the operations that produce it The dynamic web of links between blend and inputs remains unconscious. What is registered consciously is the encounter in the blend and the ‘consequent’ alignment between the two inputs.”³⁸ Applied to John 6, this understanding of blending explains why and how the Eating Jesus conceptual integration network yielded such highly emotional, visceral results, to the audience in John’s gospel and to readers since. Some listeners in the narrative are presented as having their mind-bodies revulsed (6:52, 60-62, 66), while believers felt,

³⁶ In *The Way We Think*, Fauconnier and Turner entitle a chapter “The Construction of the Unreal,” explaining counterfactuals and conditionals and the extraordinary capacity of humans to operate mentally in the realm of spaces that are opposing or incompatible with one another or when one space is incompatible with what we consider “actual.” See, in particular, discussion at 217-230.

³⁷ Fauconnier and Turner, *The Way We Think*, 56.

³⁸ Fauconnier and Turner, *The Way We Think*, 57.

understood, and were satisfied that consuming the flesh and blood of Jesus was essential for eternal life (6:67-69) and knew his words did not describe what was “actual” or “real.” But they did describe what was true. For believers then and now, the abundance of God’s gift in manna and quail, the abundance of Jesus’ gift in loaves and fishes, the abundance of God’s love in the gift of the Son so that all may have eternal life, and the abundance of Jesus in giving his own flesh and blood for the life of the world all blend into an exquisite emergent montage that exhibits monumental compression to a human scale and yields a sense of global insight into the abundance of God’s love—intelligible, inexplicable, and emotionally satisfying.³⁹

This chapter has focused on the food-saturated language of John 5 and 6, analyzing the ways in which actions, contexts, intertexts, emotions, repetitions, and CONTAINER-based metaphors of FULL/EMPTY blend to yield understandings in readers about the abundance of a life lived in intimate relationship with the Father and Son. The Johannine theme of abundance continues in John 7-21, with metaphors of living water, verdant pastures, fruit-laden vines, and nets full of fish bringing once again to readers’ mind-bodies the prodigious extent of God’s gifts and the amplitude of God’s love.

³⁹ Obviously, there are other questions which this conceptual blending analysis of John 6 may address, such as why Jesus’ opponents were unable or unwilling to “run the blend” in the same way as the believers, or how the mapping of correspondences from the mentioned input spaces operates to yield christological claims and insights. For the present purposes of examining food-and-drink expressions, we omit those analyses.

Chapter Six: Hunger and Thirst (John 7-21)

John Chapter 6 contains the longest and largest web of conceptual metaphors in the Fourth Gospel, devoting most of its 71 verses to matters of food and drink, corporeal and metaphorical. Our cognitive linguistic reading in the prior chapter of this study showed that the entire narrative—from the feeding of the 5000 through the bread of life discourse—weaves together a metaphorical tapestry of God's *hesed* and *emet*, the unfailing plenitude and providence of the Father as revealed by the Son. We now proceed to the remaining chapters of John's Gospel, where we apply the principles of conceptual metaphor and conceptual integration to additional food-and-drink metaphors of abundance, beginning with the amazingly rich blend of CONTAINER-based insights compressed into a vivid two-verse metaphor in John 7.

Rivers of Living Water (John 7:37-39)

Immediately after the bread of life discourse—"After these things," the narrator says in 7:1—Jesus went about in Galilee, and although his brothers urged him to go with them to Jerusalem to the Feast of Booths, he declined (7:3-8). Later, he did go to the festival where he taught in the temple, astonishing the crowds and confounding the Pharisees with his learning (7:15). With controversy swirling around him and the temple police being sent to arrest him (7:30, 32), Jesus stood up on the last day of the festival and cried out: "Let anyone who is thirsty come to me, and let the one who believes in me drink. As the scripture has said, 'Out of the believer's heart shall flow rivers of living water'" (7:37-38). Clearly there is metaphor here, but how does it function as audiences encounter it?

The matter is complicated by questions of punctuation and grammar which lead to different interpretations.¹ The arguments concern whether the period has been correctly placed after the third person imperative “drink”(πινέτω), in “ἐάν τις διψᾷ ἐρχέσθω πρὸς με καὶ πινέτω. ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρέουσιν ὕδατος ζῶντος” or whether the period should occur after ἐμέ, which would read “ἐάν τις διψᾷ ἐρχέσθω πρὸς με. καὶ πινέτω, ὁ πιστεύων εἰς ἐμέ. καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρέουσιν ὕδατος ζῶντος.” This in turn affects which word should be considered the antecedent for the pronoun “αὐτοῦ”—Jesus or the one who believes. Briefly summarized, the two readings are:

a) the first reading quoted above, in which Jesus promises that rivers of living water shall flow from within the believer (the “believer” interpretation). This translation is followed by most English translations; and

b) a reading in which the rivers of living water are understood to flow from within Jesus’ belly or heart (the “christological” interpretation). Brown, who has observed that “these four poetic lines of vss. 37-38 have been the occasion of protracted discussion and an immense literature,”² favors this interpretation.

Prominent scholars disagree over the preferred punctuation and the significance of such grammatical items such as anacoluthon in this passage.³ Therefore, commentators look to parallel passages within the Fourth Gospel and elsewhere in scripture to guide interpretation.

¹ For a detailed summary and evaluation of the scholarly positions on these two verses, see Juan B. Cortés, “Yet Another Look at JN 7,37-38,” *CBQ* 29 (Jan 1967), 75-86.

² Brown, *The Gospel According to John I-XII*, 320.

³ That is, the “believer” interpretation makes the “ὁ πιστεύων εἰς ἐμέ” the subject of a new construction, an awkward anacoluthon (disjointed part of the sentence). On the other hand,

Even so, there is no consensus, because the choice of punctuation influences what scriptures an interpreter finds relevant.⁴

Connected to the pronoun antecedent problem in verse 37 is the scripture referent problem which immediately follows. In verse 38 Jesus appears to be quoting scripture—“εἶπεν ἡ γραφή”, but no one has satisfactorily identified the source of the quotation. As Barrett writes, “Where in the OT is it said that rivers of living water will flow out of the belly either of Christ or of the believer?”⁵ Barrett is right: there is no direct quotation here. Although a number of Old Testament references have been proposed,⁶ the most appealing one for those who read the verse as “out of the believer” is Isa 58:11: “The Lord will guide you continually, and satisfy your needs in parched places and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail.” For those who punctuate and read verse 37 to mean to “out of Jesus,” the most likely allusion seems to be to the Israelites’ experience in the wilderness: The Lord “split rocks open in the wilderness, and gave them drink abundantly as from the deep. He made streams come out of the rock, and caused waters to flow down like

some interpreters see the ὁ πιστεύων as a poetic parallelism in that the thirsty person comes to Jesus and the believer drinks of Jesus. A third translating option is to read the ὁ πιστεύων as a clarifying appositive, so that the one who thirsts and is invited to drink is identified as the one who believes but not necessarily the one from whom flows living water.

⁴ Michaels presents an extended survey of the punctuation and referential issues and the bases for each interpretive position, concluding that the “ὁ πιστεύων” is probably the one from whose insides will flow streams of living water. However, Michaels contends that this is simply another way of saying “will never ever thirst.” He further asserts that “living water” is nothing other than ‘eternal life.’” Michaels, *The Gospel of John*, 465, 467.

⁵ C. K. Barrett, “The Old Testament in the Fourth Gospel,” *JTS* 48 (1947), 156.

⁶ Among the Old Testament scriptures proposed as possible for sources for Jesus’ allusion are Ezek 47:1-12 (water flowing from the sanctuary of the temple, becoming a river that refreshes, such that “everything will live where the river goes.”); Zech 14:8 (“living waters shall flow out from Jerusalem”); Psa 78:15-16 and Isa 44:3-4 (In their wilderness wanderings, the Israelites drank abundantly when the Lord split open rocks and caused waters to flow.)

rivers” (Psa 78:15-16), and “For I will pour water on the thirsty land, and streams on the dry ground; I will pour my spirit upon your descendants, and my blessing on your offspring. They shall spring up like a green tamarisk, like willows by flowing streams” (Isa 44:3-4). Validating the interpretation that the living water is Jesus himself, interpreters cite 1 Cor 10:3: “For they drank from the spiritual rock that followed them, and the rock was Christ.” Since the grammar arguments are not persuasive (Brown says they cancel each other out),⁷ I consider it more appropriate to interpret this passage in light of the ways in which John explicitly describes water elsewhere in the Fourth Gospel and the scriptural allusions which would reasonably be inferred from the context of Jesus’ statement during the Feast of Booths. I consider these references and allusions in the discussion of the “Living Water Conceptual Blend” below to conclude that living water encompasses the self-replenishing, life-sustaining activity of the God’s Spirit within the believer, which enables human flourishing, even in the present.

Adding to the complexity is the narrator’s aside in verse 39: “Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit, because Jesus was not yet glorified.” And if—as the author explains—it was not even for those listening but for later believers who would receive the Spirit after Jesus’ glorification—then what is Jesus telling the audience before Jesus is glorified? And what is this living water? Is it Jesus himself, or the eternal life that Jesus offered to give the woman at the well, or the Spirit?⁸ Again, there is a swirl

⁷ Brown, *The Gospel According to John I-XII*, 321.

⁸ For example, Brown conceives of living water as both Jesus’ revelation and the Spirit. Brown, *The Gospel According to John I-XII*, 328-329. Maloney wonders if the rivers of living water refer to the “expectation of the effusion of the Spirit that will take place at the end of time.” Maloney, *The Gospel of John*, 253. Barrett explains that living water can refer to divine life or salvation, in addition to its association with the Holy Spirit. Barrett, *The Gospel According to St. John*, 271. Lincoln speculates that water flowing out of Jesus’ belly (κοιλίας) may be a reference to womb and birth imagery, with the Spirit being the “agent of new birth.” Lincoln

of images of thirst, drinking, and flowing water. Again, the language is clearly figurative. But the meaning resists reduction into a simile or diagramming into a simple metaphor. Therefore, once again, an examination through the lens of conceptual metaphor and an integration (blending) network may be useful.

Since rivers do not literally flow from hearts or bellies, and since humans do not slake physical thirst by drinking of spirit, Jesus is obviously speaking metaphorically. But his words do not meet the definition of traditional metaphor. He does not say, “I am the water of life” or “I am the wellspring of life” or “I am the spiritual rock.” Instead, he employs conceptual metaphors to convey an enigmatic message which can be understood to include something like “BELIEVING IS COMING TO JESUS”⁹ and “TO TAKE SOMETHING IN FULLY IS TO DRINK IT.”¹⁰ Even so, in this conceptual metaphor analysis, it is difficult to identify the target and the source. A river may be thought of as a bounded container; so can be a heart or a belly. They can each be empty, full, or overflowing. Thirst is often a metaphor for lack, longing, or need. So the schema of EMPTY/FULL and its physical correlative of THIRSTY/SATISFIED are visible here. But if to seek is to thirst and to believe is to have one’s thirst quenched unendingly by living water, then how is it that Jesus calls on those who already believe to come and drink? And how could they come and drink something which they were to receive only later? My argument is that the message—the experience, actually—seems congruent with the living water and bread of life metaphors that the Fourth

remembers the language of Deut 32:18: “. . . the Rock that bore you, the God who gave you birth.” Lincoln, *The Gospel According to Saint John*, 257.

⁹ In 6:35, Jesus had said, “Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.” Michaels agrees with the view that “to come to the Lord and to drink of Him are synonymous.” Michaels, *The Gospel of John*, 465.

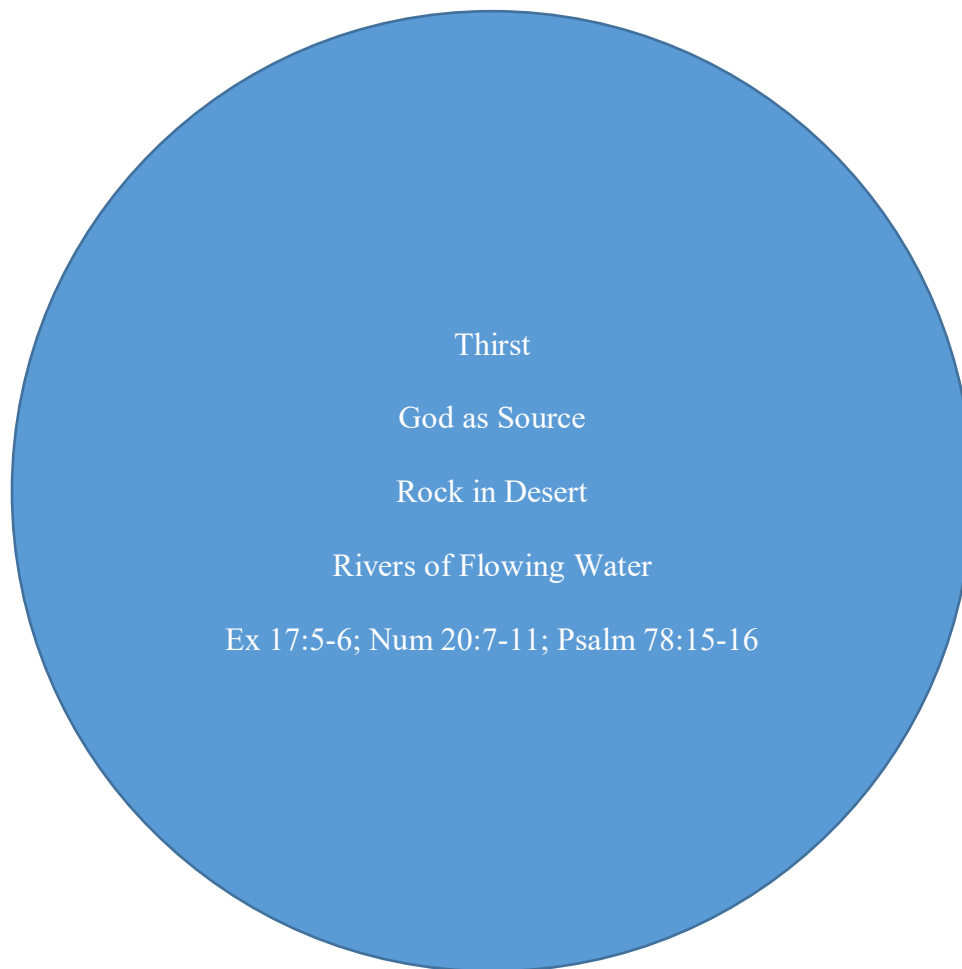
¹⁰ John clearly uses this drinking metaphor in this way in 18:11, when Jesus rebukes Peter and asks, “Am I not to drink the cup that the Father has given me?”

Gospel has already presented, chiefly: SPIRITUAL LACK IS PHYSICAL THIRST, JESUS IS A SOURCE OF WATER, BELIEVING IS RECEIVING THE GIFT OF GOD, BELIEVING IS DRINKING, THE SPIRIT OF GOD IS LIVING WATER, ETERNAL LIFE IS NEVER THIRSTING, BELIEVERS ARE WELLSPRINGS, JESUS IS THE BREAD OF LIFE, BELIEVING IN JESUS IS BEING FED BY GOD, BELIEVING IN JESUS IS COMING TO JESUS, and BELIEVING IN JESUS FILLS HEARERS UP AND IS SATISFYING.

But how do these conceptual metaphors work together to incorporate the mystifying words of Jesus and John in 7:37-39? Conceptual blending offers a plausible explanation.

Since John's Jesus had just been discussing Moses and manna in the bread of life discourse, one mental space contributing to a conceptual blend in this short proclamation of Jesus would be the cultural/intertextual one, which in the diagram below is labeled Cultural/Intertextual Traditions.

Figure 8

Input Space 1: Cultural/Intertextual Traditions

The mere mention of rivers of flowing water would immediately evoke in the narrator and in hearers familiar with biblical traditions a rich and elaborate cultural memory of intertexts concerning the Israelites' wandering in the wilderness, of their perpetual thirst, of God's saving provision of water flowing abundantly from the rock.¹¹ The story was recounted in Torah (Ex

¹¹ Cognitive neuroscience confirms that the mind is "shaped—guided in its ruminative consolidation—by the emotional significance of experiences," that threat or hostility "binds memory with unusual strength and tenacity," and that each recall, each access of a memory is a reconstruction, inviting consolidation and reorganization. Tucker, *Mind from Body*, 209 and 192. The cultural memory of thirst in the desert and of being rescued from death by God's miraculous

17:1-6; Deut 8:11-16) and celebrated in Psalms (78:15-16; 105:40-41). Inscribed deeply in their cultural memory, the image of desperate thirst/emptiness being quenched by water gushing from the rock was part of their identity. No one could overlook it: it came instantly and naturally to mind, the entire, extended, and exquisitely compressed narrative brought to the unconscious mind-body by four words: rivers of living water.

provision of water would have been fraught with intense emotional significance, and each recall and recitation of the remembered event would reinscribe it for further motivation, reinforcing the memory but also reassembling it and organizing it into concepts. Tucker, *Mind from Body*, 210-211.

Figure 9

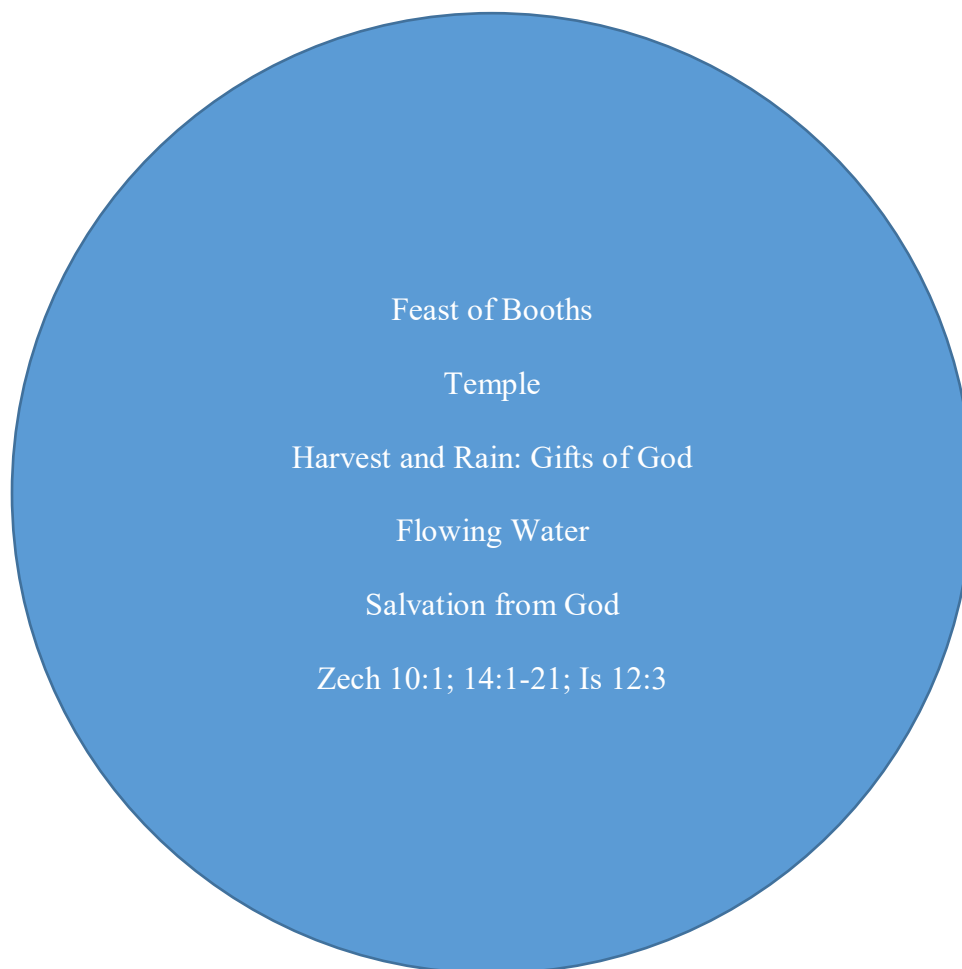
Input Space 2: Ezekiel's Vision

A second input space for the blend may come from the dramatic eschatological vision of Ezekiel 47:1-12, in which the prophet sees a stream that flows out from the Jerusalem temple, becoming a vast river that brought freshness, life, and abundance to everything it touched, from “very many fish” (v. 9) of “a great many kinds” (v. 10) to “all kinds of trees for food” along the banks, trees whose “leaves will not wither nor their fruit fail, but they will bear fresh fruit every month, because the water for them flows from the sanctuary. Their fruit will be for food, and

their leaves for healing." (v. 12) Where this living water flows, life flourishes. A mental space using this "living water" scenario from Ezekiel's vision would contain, among other possible elements, an enormous river of living water, flowing from God (God's temple), providing never-failing, constantly replenishing nourishment, sustenance, freshness, and healing to everything that lives. Several commentators suggest that John's "living water" language here alludes to the passage from Ezekiel, noting that Jesus had already identified himself with the temple (2:21) and that the Ezekiel imagery was well known in early Christian literature.¹² While the input space of Cultural/Intertextual Traditions requires an instant and unconscious look backward, the input space of Ezekiel's Vision calls forth a look forward, an eschatological dream of how things will be. While the emotional content of the Cultural/Intertextual Traditions space might well be a blend of anxiety, relief, and gratitude, the dominant emotion evoked by Ezekiel's Vision is overwhelming joy.

¹² For example, Jean Daniélou, "Le symbolisme de l'eau vive," *RSR*, 32 (Oct 1958), 335-346, and P. Grelot, "Jean, VII, 38: Eau du Rocher ou Source du Temple," *RB* 70 (1963), 43-51. See comment in Brown, *The Gospel According to John I-XII*, 323. Brown summarizes the antecedents for the "living water" metaphor, including possible dependence on Ezekiel's vision as well as on the rock in the desert. Brown notes that although the support for these positions comes for the most part from rabbinic traditions of the Tosephta and early Christian literature, Grelot, for one, believes that the combination of the flowing water from the rock in the desert and the flowing water from the Jerusalem temple goes back to a period before the destruction of the Temple and that both motifs were associated with the Feast of Booths.

Figure 10

Input Space 3: Feast of Booths Tradition

To the Rivers of Living Water conceptual network, we can propose an additional input space entitled Feast of Booths Tradition. Most commentators find significance in the setting of John 7:37-39 during the Jewish Feast of Booths (or Tents or Tabernacles).¹³ John 7:2 makes it

¹³ Raymond E. Brown contends that to understand this passage, "one must have an intimate knowledge of the celebration of Tabernacles." Brown, *The Gospel According to John I-XII*, 326. See also Michaels, 461-462. Koester offers a colorful description of the celebratory rituals. Koester, *Symbolism in the Fourth Gospel*, 197-198.

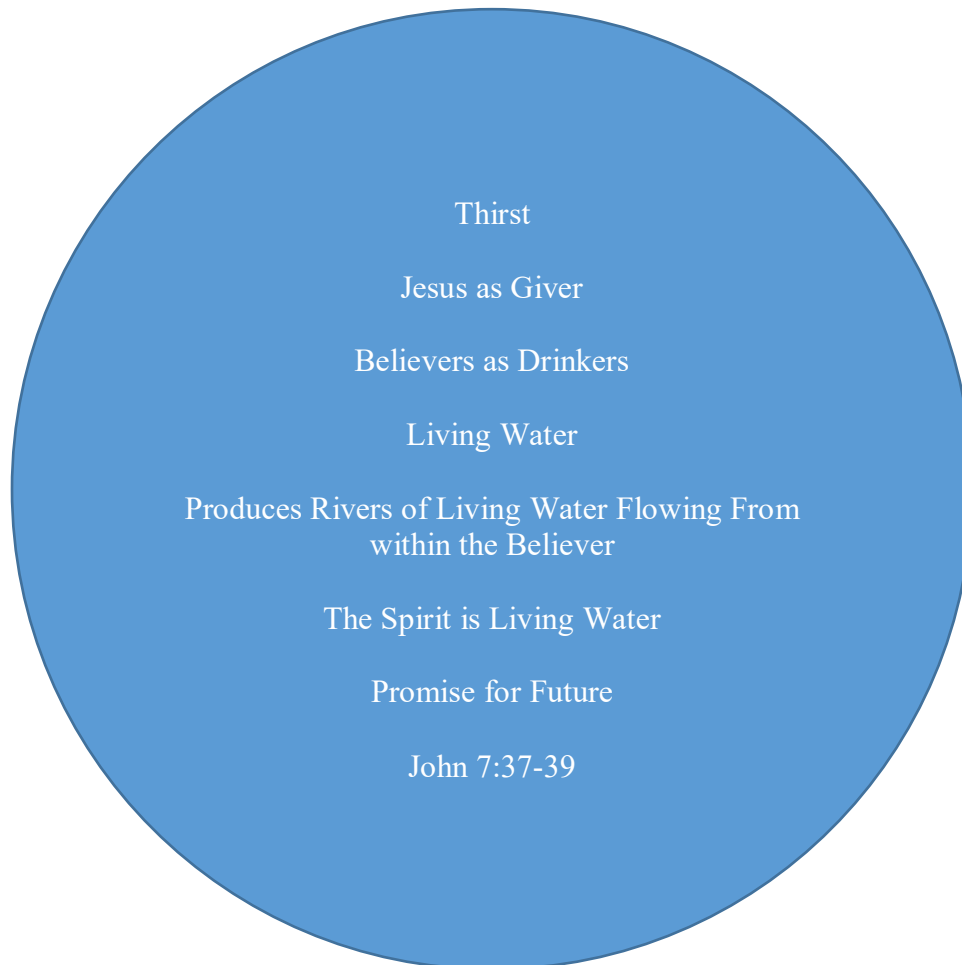
clear that the narrative setting is in Jerusalem, where Jesus has gone for the harvest feast commanded in Lev 23:33-44, Nu 29:12-35, and Deut 16:10-15. In verse 37 the narrator states that it is the “the last day of the festival, the great day.” So the time and place of Jesus’ invitation seem significant. Perhaps an audience is thinking of the association of the Feast of Booths with the “day of the Lord” described in Zech 14:1-21, when “on that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea; it shall continue in summer as in winter” (14:8). From Zech 10:1 and 14:7, it is clear that prayers for rain and warning of rain withheld are connected with the Feast of Booths. Later rabbinic sources, if they are relevant, recount that the ceremonies which arose for celebrating the Feast of Booths involved seven mornings of processions to the fountain of Gihon, which supplied the pool of Siloam. Then a priest filled a pitcher with water, the choir quoted Is 12:3—“With joy you will draw water from the wells of salvation”—and the crowd proceeded up to the temple through the Water Gate, ultimately proceeding in song around the altar until the priest poured out the libation.¹⁴ Whatever the practices, John’s scene connects the feast with rivers of living water.

So far, Jesus’ expansive offer of living water in John 7 has likely called to the minds of certain hearers at least three “water events” from the cultural intertexts: water from the rock in the wilderness, water associated with praying for rain and celebrating the Feast of Booths, and flowing water associated with the overflowing abundance in the Day of the Lord depicted in Ezekiel’s vision and in the prophecy of Zechariah. In each context, the water provided by God (or remembered and prayed for during the Feast of Booths) is neither a trickle nor a still pool. It is given by God, a blessing in generous, life-giving abundance, a refreshing that continually

¹⁴ See *Sukkah* 3:4; 4:1-9, cited by Brown (326), Koester (197), and Maloney (252).

renews and restores, a flowing, living water that replenishes the earth and the people. In 7:37-39, water is identified in an additional way: as the Spirit.

Figure 11

Input Space 4: The Spirit is Living Water

Ideas and imagery of abundant, living water from God are assumed of the audience of John 7:37-39. To these images are added here the identification of living water as the Spirit, the thrice-mentioned connection of that living water with believing, and the explanation that the living water of the Spirit would come to believers after Jesus had been glorified.

In our conceptual blending analysis, each of these foci serves as an input space which will contribute to an emergent structure, a new, blended understanding. In 1983, long before

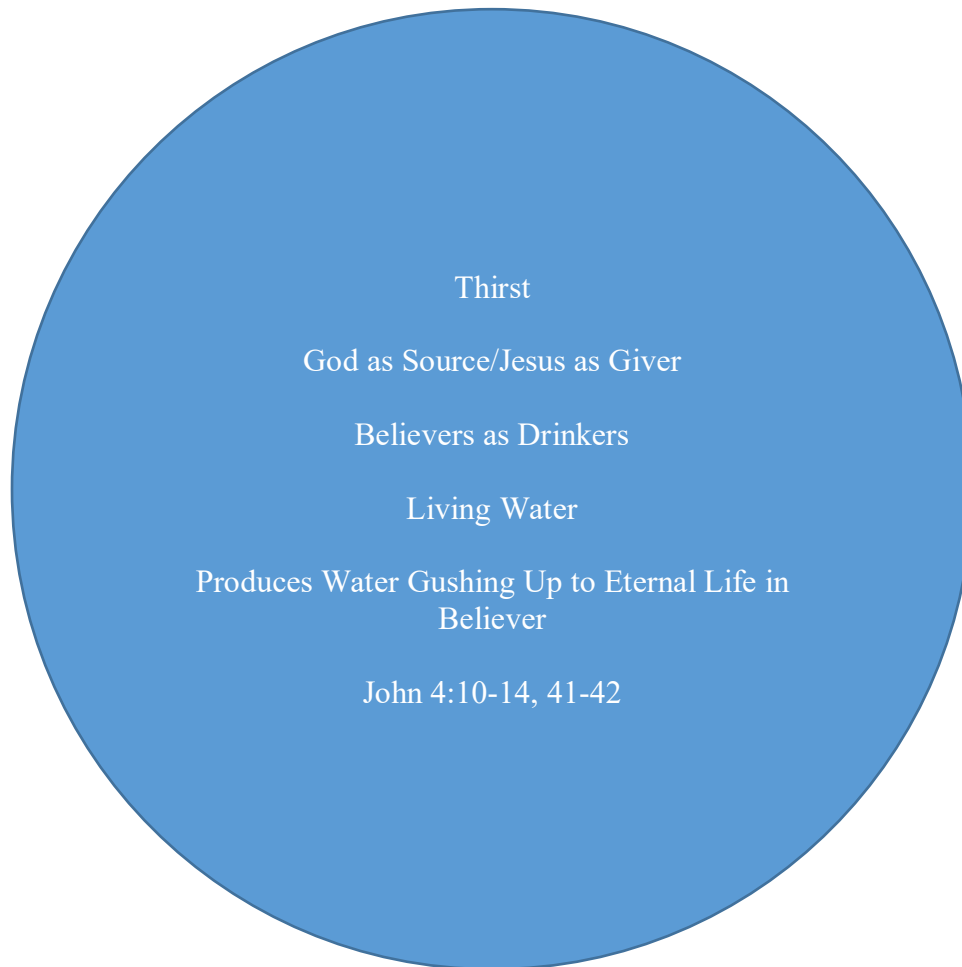
conceptual blending had been identified or studied, Culpepper sensed something of this interaction in his discussion of water as a symbol in the Fourth Gospel:

John's development of the symbolism of water . . . moves from earlier contexts in which its meaning and associates are more clearly defined, even if they change from one passage to another to the point where the author assumes that mere references to the symbol, or words or images connected with it, will evoke the rich constellation of early references and associations. The impact is profound and moving, for the symbols increasingly elude efforts to interpret them and thereby invite further contemplation.¹⁵

Thus, to understand the interplay of water imagery, water symbols, and water metaphors in the gospel of John, it is appropriate to consider not only the cultural/intertextual connections of Jesus' living water proclamation in 7:35-38 but also the literary context for readers of the gospel, particularly the words of Jesus himself in the colloquy with the Samaritan woman in Sychar (4:10-14) and to the Jewish worshippers at the festival in Jerusalem (7:37-38).

¹⁵ Culpepper, *Anatomy of the Fourth Gospel*, 195.

Figure 12

Input Space 5: Jesus Quenches Thirst in John 4

As will be recalled from the discussion in Chapter 4 above, Jesus offered living water as a gift of God through himself, to the woman at the well, the people of Sychar, and all believers. This living water becomes in those who drink of it a spring of water gushing up to eternal life (John 4:10-14, 41-42). In the narrative of Chapter 7, to the people of Jerusalem and to anyone who is thirsty (ἐάν τις διψᾷ), Jesus now offers living water to those who believe (7:37-39). To the post-resurrection readers, the author explains that Jesus was speaking of the Spirit, which had not (yet) been given to believers because Jesus had not yet been glorified (7:39). From a

conceptual metaphoric blending standpoint, this post-resurrection perspective serves to expand and elaborate the blend, but it does not eliminate the invisible contributions of the other spaces to the blend.

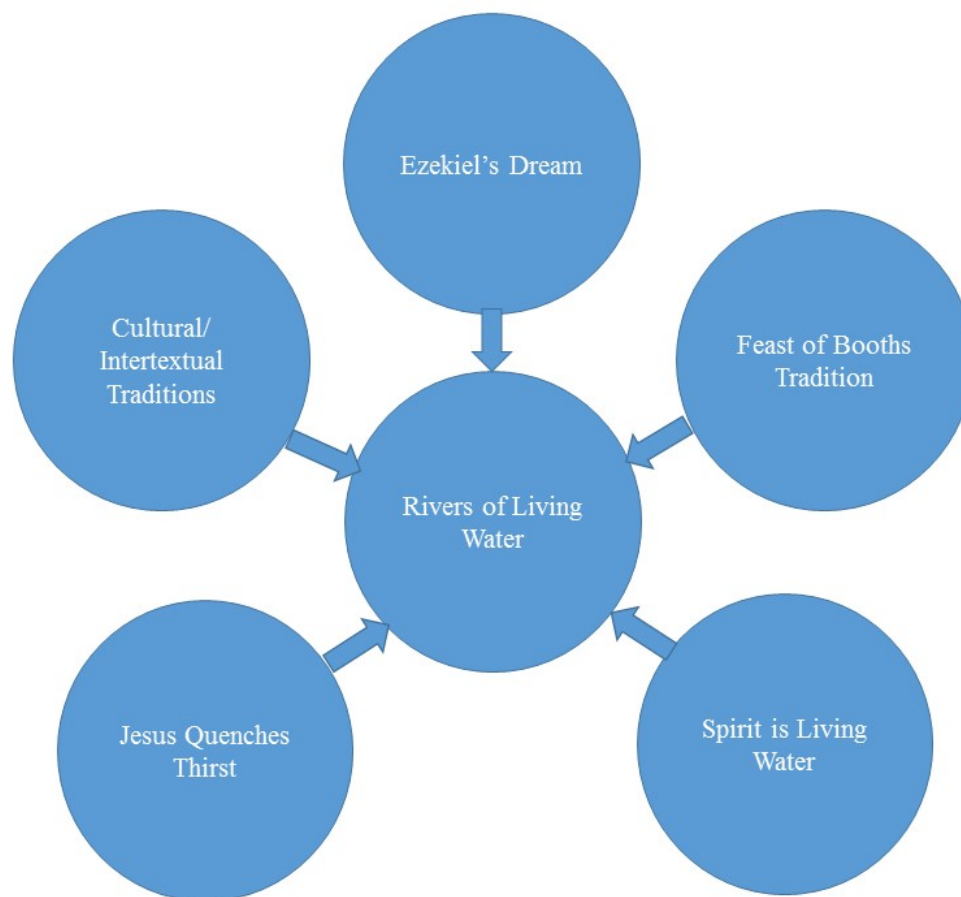
We can now consider how the instantaneous, invisible process of “running” that blend occurs.

Figure 13

Summary Chart: Rivers of Living Water

Generic Space: Need/Lack/Thirst

or Gifts from God



When the correspondences are mapped across the above input spaces, certain analogues appear. Thirst, need, and lack are explicit in Cultural Traditions/Intertexts and Jesus Quenches Thirst and implied in Ezekiel's Vision. Water is present in every input space, and the source of that water is divine—expressed as the spiritual rock cleft in the desert (Exodus), as the Jerusalem temple (Feast of Booths Tradition), as God (John 4:10), and as Jesus (John 7:37-38). But certain elements appear only in one or two of the spaces: Jesus is not in Ezekiel's Vision nor in the Feast of Booths Tradition. Drinking is not in the Feast of Booths Tradition. The Spirit is mentioned only in John 7, with a possible reference in John 4; believing in Jesus is recruited from John 4 and 7; and eternal life is promised in John 4 and implied in Ezekiel's vision. But it is the figure of abundant, flowing, life-giving water supplied by God which is present in every mental space, unifying past, present, and future life with God.

When biblical readers encounter the words of Jesus in John 7 about “living water,” they call up (recall) with lightning speed the mental spaces that seem relevant; they hear the “If anyone thirsts” language as a personal invitation; their mind-bodies participate in a remembered cool, fresh drink from a fountain and anticipate unending refreshment and well-being, and whether the living water be Jesus himself, the revelation of Jesus through his teachings, the ongoing sustenance of the Holy Spirit, or eternal life with God already begun, it is all one. The reader participates in the unseen, complex process of conceptual integration, and the result is an Ah-ha! moment: an emotion-laden sensation of understanding and global insight. Selecting from the five input spaces presented herein, the resulting multi-scope blend into Rivers of Living

Water is full of cultural intertexts, imagination and eschatological hope, and experience. It is itself an overflowing container of abundance.

The Rivers of Living Water blend has been constructed over millennia from cultural intertexts, envisioned scenes, metaphors, and symbols. However, this evolution—although not precisely predictable—has not been random. As Fauconnier and Turner explain, even though human beings use conceptual integration “to create rich and diverse conceptual worlds,”¹⁶ it is not the case that just anything goes. “Many, many, many new integrations are attempted and explored in an individual’s backstage cognition, and in interchange by members of a culture, and most of them never go anywhere.”¹⁷ The innovation is constrained and guided by constitutive principles and emergent governing principles, set forth at length by Fauconnier and Turner in *The Way We Think*. Cognitive science has searched for ways to describe this interplay of metaphors in the mind, suggesting that when “incommensurable domains collide in a way that ordinary sense cannot possibly comprehend,” when metaphorical pile-ups catch our attention, they can slow us down, “and then some unexpected moiré pattern, like spilled petrol on the road, composed of affection and respect, playfulness and insight, exuberance and death-defiance, begins to seep around the edges of consciousness.”¹⁸ For the purposes of this study of metaphors of abundance, however, the most important features of their theory of conceptual blending are its necessity, its ubiquity, its invisibility, its speed, its creativity, and its remarkable ability to compress, to tell a story, and to yield satisfying and memorable insights. In John’s gospel, the

¹⁶ Fauconnier and Turner, *The Way We Think*, 309.

¹⁷ Fauconnier and Turner, *The Way We Think*, 309.

¹⁸ Guy Claxton, *The Wayward Mind: An Intimate History of the Unconscious* (London: Little, Brown, 2006), 308.

conceptual integration in Chapter 7 communicates that God’s gifts are generous, plentiful, eternally nourishing, and utterly satisfying. Through Jesus, the empty are filled, forever. And that abundant life is available to the one who believes, to anyone who thirsts. In service of the Gospel’s explicit purpose—to generate and strengthen faith,¹⁹ John selects and presents narratives via somatically-grounded metaphors so that audiences may be persuaded in their mind-bodies that the abundance they long for, the salvation they seek, the sense of filling and completion that they need, all have been, are being, and will be given to them by God through Jesus. Assembling, remembering, consolidating, re-imagining and mirroring the generous gifts of God to thirsty humanity, believers create a world.

Abundant Life from the Good Shepherd (10:1-28)

The abundance of God given through Jesus emerges as explicit affirmation in Chapter 10 when the Johannine Jesus declares: “I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly” (10:9-10). Its placement immediately after the third “I Am” metaphor²⁰ has led a few commentators to view this thematic assertion of abundance as an isolated saying of Jesus adapted from some other context.²¹ However, its literary context is also immediately after the fifteenth and sixteenth of the gospel’s “Amen,

¹⁹ The Gospel author declares his purposes in 20:30-31 and 21:24-25, which are discussed in Chapter Seven herein.

²⁰ In the eight metaphoric “I Am” expressions in the Gospel of John, Jesus calls himself the bread of life (6:35, 48, 51), the light of the world (8:12; 9:5), the gate of the sheep (10:7, 9), the good shepherd (10:11, 14), the resurrection and the life (11:25), the way, the truth, and the life (14:6), and the true vine (15:1).

²¹ See Brown, *The Gospel According to John I-XII*, 394. Brown also notes that there is some evidence of the omission of the phrase “and have it abundantly” (καὶ περισσὸν ἔχωσιν), perhaps by haplography (386).

amen” pronouncements,²² which seem to govern the whole pericope. That is, verse 10—declaring Jesus’ purpose to bring abundant life—begins with a condemnation of the thief, whose purpose is to steal, kill, and destroy. This brings verse 10 clearly within the scope of the preceding two “Amen” statements, which contrast entrance by the thief with entrance through the gate and which promise salvation and flourishing to those who enter by Jesus-the-gate. Granted, the pericope of 10:1-18 is a complex of images and metaphors, paradoxical, irreducible, non-propositional, and “mixed”—not entirely congruent. For that reason, Robert Kysar devotes an entire chapter of *Voyages with John* to an examination of how the metaphors of this passage work within the scope of reader-response criticism.²³ He contends that the images (his term—this study would say “metaphorical expressions”) work together in a progressive assemblage which invites readers to participate in the metaphors, to become part of the flock of Jesus, to create an “experience of a world at the center of which stands the Christ figure.”²⁴ With insight compatible with conceptual metaphor theory and blending, Kysar also believes that the reader’s apprehension of the images is an affective experience.²⁵ And what greater affect is there than the primal feeling of safety, security, and well-being, of being able to go in and out and find pasture, of living life remarkably, beyond measure, περισσὸν (v.10). In pastoral language, ample food is again summoned as a metaphor for the profuse blessings of life with the God revealed by the

²² John’s Gospel contains twenty-five statements of Jesus that begin with “Ἀμὴν ἀμὴν,” rendered in English as “verily, verily” or “very truly.” They occur at 1:51; 3:3, 5, 11; 5:19, 24, 25; 6:26, 32, 47, 53; 8:34, 51, 58; 10:1, 7; 12:24; 13:16, 20, 21, 38; 14:12; 16:20, 23; 21:18.

²³ Kysar, “The Meaning and Function of Johannine Metaphor,” in *Voyages with John*, 161-182.

²⁴ Kysar, *Voyages with John*, 178-179.

²⁵ Kysar, *Voyages with John*, 175.

Good Shepherd (v. 9).²⁶ It is surely no accident that the gospel writer sets this discourse at the time of the Feast of Dedication, where a likely intertext of Ezekiel 34 may have been a reading. In the English (NRSV) translation of Ezekiel 34, there are no fewer than 31 references to food, drink, feeding, and rich pasture! It is easy to imagine what neural connections, memories, anticipations, and global insights are available to the Gospel's audience, as Jesus' claims summon words of God through the prophet:

The word of the LORD came to me:

² Mortal, prophesy against the shepherds of Israel: prophesy, and say to them-- to the shepherds: Thus says the Lord GOD: Ah, you shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep?

³ You eat the fat, you clothe yourselves with the wool, you slaughter the fatlings; but you do not feed the sheep.

⁴ You have not strengthened the weak, you have not healed the sick, you have not bound up the injured, you have not brought back the strayed, you have not sought the lost, but with force and harshness you have ruled them.

⁵ So they were scattered, because there was no shepherd; and scattered, they became food for all the wild animals.

⁶ My sheep were scattered, they wandered over all the mountains and on every high hill; my sheep were scattered over all the face of the earth, with no one to search or seek for them.

⁷ Therefore, you shepherds, hear the word of the LORD:

⁸ As I live, says the Lord GOD, because my sheep have become a prey, and my sheep have become food for all the wild animals, since there was no shepherd; and because my shepherds have not searched for my sheep, but the shepherds have fed themselves, and have not fed my sheep;

⁹ therefore, you shepherds, hear the word of the LORD:

¹⁰ Thus says the Lord GOD, I am against the shepherds; and I will demand my sheep at their hand, and put a stop to their feeding the sheep; no longer shall the shepherds feed themselves. I will rescue my sheep from their mouths, so that they may not be food for them.

¹¹ For thus says the Lord GOD: I myself will search for my sheep, and will seek them out.

¹² As shepherds seek out their flocks when they are among their scattered sheep, so I will seek out my sheep. I will rescue them from all the places to which they have been scattered on a day of clouds and thick darkness.

¹³ I will bring them out from the peoples and gather them from the countries, and will bring them into their own land; and I will feed them on the mountains of Israel, by the watercourses, and in all the inhabited parts of the land.

²⁶ See discussion of the readings for the Feast of Dedication in Brown, *The Gospel According to John I-XII*, 389.

¹⁴ I will feed them with good pasture, and the mountain heights of Israel shall be their pasture; there they shall lie down in good grazing land, and they shall feed on rich pasture on the mountains of Israel.

¹⁵ I myself will be the shepherd of my sheep, and I will make them lie down, says the Lord GOD.

¹⁶ I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice.

¹⁷ As for you, my flock, thus says the Lord GOD: I shall judge between sheep and sheep, between rams and goats:

¹⁸ Is it not enough for you to feed on the good pasture, but you must tread down with your feet the rest of your pasture? When you drink of clear water, must you foul the rest with your feet?

¹⁹ And must my sheep eat what you have trodden with your feet, and drink what you have fouled with your feet?

²⁰ Therefore, thus says the Lord GOD to them: I myself will judge between the fat sheep and the lean sheep.

²¹ Because you pushed with flank and shoulder, and butted at all the weak animals with your horns until you scattered them far and wide,

²² I will save my flock, and they shall no longer be ravaged; and I will judge between sheep and sheep.

²³ I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd.

²⁴ And I, the LORD, will be their God, and my servant David shall be prince among them; I, the LORD, have spoken.

²⁵ I will make with them a covenant of peace and banish wild animals from the land, so that they may live in the wild and sleep in the woods securely.

²⁶ I will make them and the region around my hill a blessing; and I will send down the showers in their season; they shall be showers of blessing.

²⁷ The trees of the field shall yield their fruit, and the earth shall yield its increase. They shall be secure on their soil; and they shall know that I am the LORD, when I break the bars of their yoke, and save them from the hands of those who enslaved them.

²⁸ They shall no more be plunder for the nations, nor shall the animals of the land devour them; they shall live in safety, and no one shall make them afraid.

²⁹ I will provide for them a splendid vegetation so that they shall no more be consumed with hunger in the land, and no longer suffer the insults of the nations.

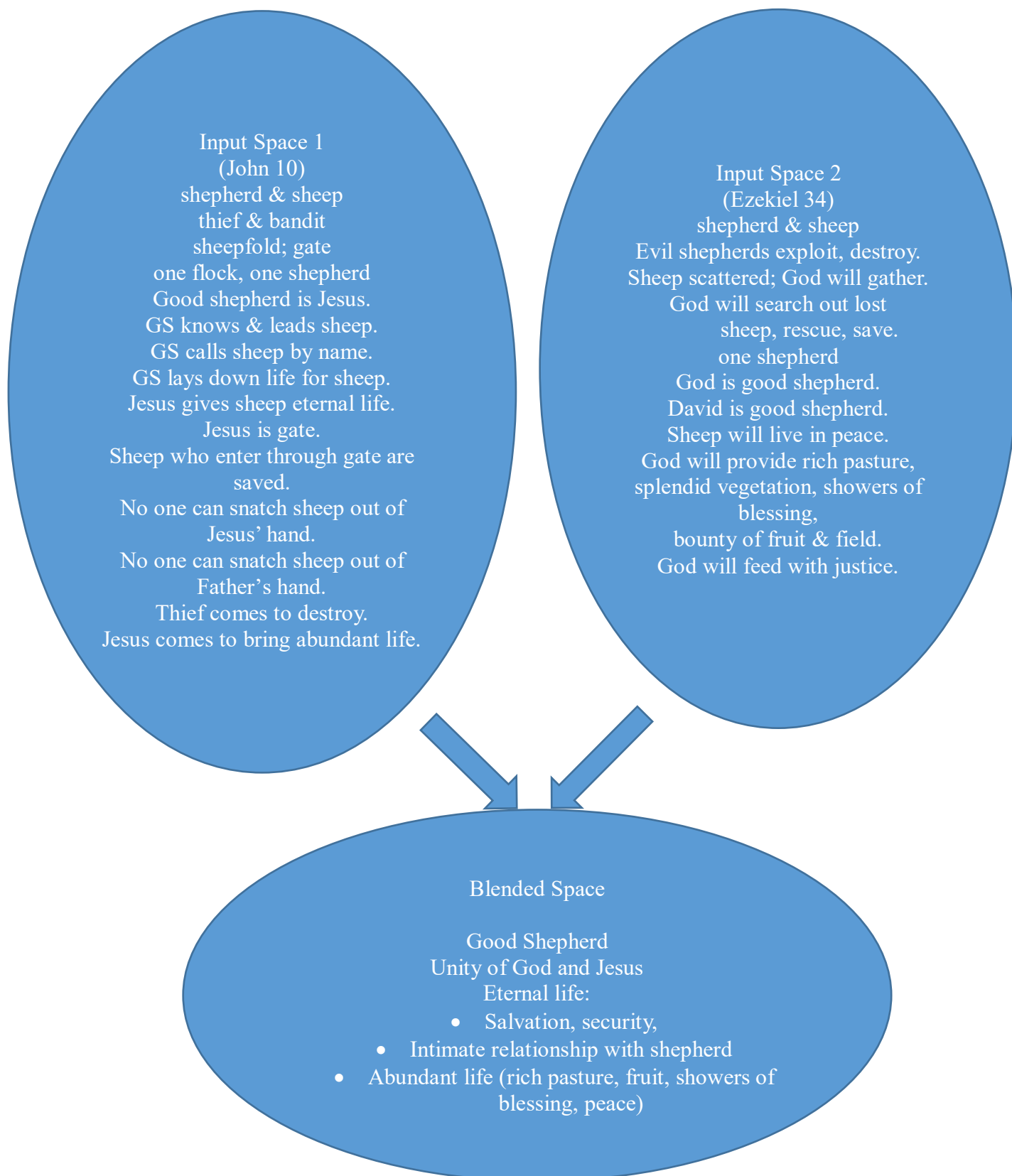
³⁰ They shall know that I, the LORD their God, am with them, and that they, the house of Israel, are my people, says the Lord GOD.

³¹ You are my sheep, the sheep of my pasture and I am your God, says the Lord GOD. (Eze 34)

The passage—one extended metaphoric web—is saturated with language of food and drink, and the metaphors move in two directions. In Eze 34:1-10, the prophet inveighs against the wicked shepherds of Israel, who have fed themselves *upon* the sheep rather than feeding the sheep. Then in verses 11 through 30, the prophet presents the promise of God to save the sheep.

Instead of being devoured by animals (v. 28) and consumed by hunger (v. 30), they will be fed with rich pasture (v. 14), splendid vegetation (29), showers of blessing (26), and justice (16). The metaphoric expressions of Ezekiel 34 are built upon the conceptual metaphor of GOD’S CARE IS A SHEPHERD FEEDING HIS SHEEP, and as this study has repeated demonstrated, metaphors of eating and drinking arise from the most universal of human experiences—the visceral sensations of being empty and full, a subset of the schema CONTAINER.

Jesus’ promise of abundance in John 10 resonates with echoes from the Psalms as well as Ezekiel, including Psalm 23 where the Lord, the shepherd, leads his sheep into green pastures and beside still waters, prepares a table, and makes the psalmist’s cup to overflow with goodness and mercy. So when John’s Jesus calls himself the Good Shepherd, he identifies himself not only with the shepherd David but also with the ultimate shepherd, God. And in his audience, even the hostile listeners understand: “. . . you, though only a human being, are making yourself God" (John 10:33). Yes, the interwoven images in John 10 are clearly christological, but Jesus acts on God’s behalf, and they are also importantly about the fullness of life. Because the specific “abundant life” language—“ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν”(10:10)—is embedded in a single clause in a discourse about sheep and shepherds, thieves and gates, it has been underemphasized by many commentators. What has been missed, though, becomes apparent through the approach of conceptual blending. What is the fullness of life, the abundant life that Jesus speaks of in John 10? It is the safe, secure, personally cared-for, content life, with every need supplied by God, that is depicted by Jesus at the Feast of Dedication and by God through the prophet in the festal reading of Ezekiel 34. Like other conceptual blends, an examination of the input spaces discloses the elements of the Good Shepherd blend:

Figure 14: Good Shepherd Blend

Although many of the elements of Ezekiel 34 map directly onto John 10, there is no mention of David in the Johannine passage, nor of a shepherd seeking the lost, binding up the injured, or feeding with justice. Neither is there specific reference to splendid vegetation, showers of blessing, the bounty of the earth, or peace. Likewise, John (but not Ezekiel 34) speaks of a shepherd who knows his sheep by name and whose sheep know his voice, one who lays down his life for the sheep, who gives them eternal life, who is in fact the gate to salvation.

One other element—the pervasive use of the first person pronoun—dominates these Good Shepherd passages. In his lengthy scholarly engagement with the John 10 pericope, Kysar counts (in English translation) 16 uses of “I,” “me,” or “my” in verses 7-18. For the reader, Kysar argues, this repetition of the first-person references intensifies the sense of the immediate presence of the speaker.²⁷ Here again, the principles of cognitive linguistics confirm and explain certain analyses of reader-response criticism.²⁸ Of all the images suffusing this passage and with all the potential ways they interrelate (juxtaposition, bricolage, progressive assemblage, interlocking cluster, allegory, *mashal*, parable, metaphorical ecosystem), the metaphorical expression that universally touches the heart, arouses imagination, deepens neural pathways, and rings true with a sense of global insight in the mind-bodies of believers is the one that the Fourth

²⁷ Kysar, *Voyages with John*, 173.

²⁸ Kysar’s voyage with John 10:1-18 has been extensive and ongoing. From his 1991 article (“Johannine Metaphor—Meaning and Function: A Literary Case study of John 10:1-18,” *Semeia* 53 (1991), 81-111) to his 2005 *Voyages with John: Charting the Fourth Gospel*, his deep interest in the Good Shepherd pericope has drawn him further into examining how, precisely, the metaphors of this passage operate within the mind of the reader. In some ways close to a cognitive linguistic approach, his conclusions address how Jesus’ words affect the reader’s ideas and emotions. What remains unrecognized in his thorough study is how those words affect “the body in the mind.”

Gospel has proclaimed since the prologue: the life-giving generosity and plenitude of God, the divine fullness which the sheep receive from the shepherd, grace upon grace, a life of abundance, overflowing with goodness, security, plenty, and peace. In Ezekiel, the promise of the Good Shepherd is in the post-exile future: God the Good Shepherd *will* realize a beautiful pastoral promise for God's people. But in John 10, Jesus the Good Shepherd has already come, bringing to the sheep an eternal life of knowing God, a life abundant in the blessings of peace, security, a quiet place to lie down, to know and be known, a sense of being loved and cared for, and unity as one flock within the fold of the Good Shepherd. Just as Jesus says, "The Father and I are one" (10:30), so those who run this blend understand that in some mysterious way, they, too, are one within the hand of the Father/Son (10:28-29). Does it matter to John's readers where one image begins and another ceases? Where the metaphor of gate collides with the metaphor of shepherd? No, concludes blending theory. It is all of a piece. There is no need to divide the pericope into multiple discrete segments or to try (awkwardly) to harmonize clashing metaphors. Once, the changing images in the brain that resolved into various awarenesses were analogized to a kaleidoscope.²⁹ To explain how shimmering background patterns in the brain bubble into the conscious mind, cognitive scientist Guy Claxton speaks of "the pull of the dying wave that has just broken on the forming of the next," added to anticipation—"the gathering undertow of the wave after this one that is already being formed."³⁰ Both of these analogies suggest how ideas can glimmer below the surface momentarily and then consolidate into a conscious, organized, understanding. Given the scriptural tradition of the shepherd/sheep trope in their religious heritage, given the visceral, emotional intensity with which Jesus' hearers (John's readers) could

²⁹ William James, *The Principles of Psychology*, vol.1 (New York: Henry Holt, 1890, reprinted New York: Dover, 1950), 246.

³⁰ Claxton, *The Wayward Mind*, 254.

at some level identify with hungry, lost, and beleaguered sheep, and given the delicious anticipation with which they would pre-experience the life of plenty, peace, and assurance of being in God's care, it is not hard to understand the power of the Good Shepherd conceptual blend in the mind-bodies of John's early audiences. For readers not so steeped in matters of sheep-herding, ovine needs, or, for that matter, the shepherd/sheep trope of Ezekiel 34, acquiring some familiarity with this cultural background is necessary to make the passage's metaphors fully accessible. Even then, there may be metaphorical mappings that will or will not project across centuries and cultures. Nevertheless, nearly every Christ-follower knows "by heart" the words of Psalm 23: "The Lord is my shepherd," so that much of the John 10 Good Shepherd metaphor remains readily available, even in contemporary urban societies. Celebrated in art, music, poetry, and every conceivable expression of the profound and the sublime, the conceptual metaphor of the Good Shepherd calls to the human heart with a gestalt blend of need and dependence, immeasurable love, tender care, and generous filling with all good things. An exquisite compression emerges, a felt understanding: God through Jesus knows humans, cares for humans, and generously supplies peoples' every need. Our cup runneth over.

Bearing Much Fruit (15:1-8, 16)

The well-known metaphor of the Vine and the Branches from John 15:1-8,16 is more an agricultural trope than one of eating and drinking. But its central image of bounteous fruit (15: 2, 5, 8) from branches connected to the true vine makes it an apt member of the food and drink category. By the end of Chapters 13 and 14 in the farewell discourse, Jesus has directed his followers in various ways to stay connected to him, to believe and to take him in fully, to remain in him, to abide, encouraging the disciples with the amazing promise that "Those who love me will keep my word, and my Father will love them, and we will come to them and make our home

with them” (14:23). Jesus’ next words at the beginning of Chapter 15 adjure the disciples to remain connected to him in order to stay alive, in order to flourish and bear fruit:

¹ I am the true vine, and my Father is the vinegrower.

² He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit.

³ You have already been cleansed by the word that I have spoken to you.

⁴ Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me.

⁵ I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.

⁶ Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned.

⁷ If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you.

⁸ My Father is glorified by this, that you bear much fruit and become my disciples. (15:1-8)

The metaphor of bearing fruit may summon in hearers’ mind-bodies two fruit-related ideas, the first being the sense in which “fruit” means offspring, issue, the natural product of something or someone. As old as the creation account (Gen 1:11-12), the notion of fruit being that which produces like from like is well-established, both literally and metaphorically.³¹ A second, equally physical but perhaps more sensuous, association evoked by the word “fruit” is its sweet deliciousness.³²

From the Hebrew scriptures, Jesus’ audiences are assumed to be familiar with metaphors of grapes, vineyards, and wines, the most extended and famous of which is the poignant Song of

³¹ So, for example, Deu 28:11: “The LORD will make you abound in prosperity, in the fruit of your womb, in the fruit of your livestock, and in the fruit of your ground in the land that the LORD swore to your ancestors to give you,” and Psa 92:12,14: “The righteous flourish like the palm tree, and grow like a cedar in Lebanon. . . . In old age they still produce fruit; they are always green and full of sap.”

³² So, for example, Neh 9:25: “And they captured fortress cities and a rich land, and took possession of houses filled with all sorts of goods, hewn cisterns, vineyards, olive orchards, and fruit trees in abundance; so they ate, and were filled and became fat, and delighted themselves in your great goodness,” and from the parable of the trees in Jg 9:8-15: “But the fig tree answered them, ‘Shall I stop producing my sweetness and my delicious fruit, and go to sway over the trees?’” (9:11)

the Vineyard, Isa 5:1-7. There, God was the vinedresser, the vineyard was the house of Israel, and the people of Judah God's "pleasant planting." When the vines produced wild grapes of injustice and bloodshed, God laid waste to them. Here, God is still the vinegrower. But the metaphor has morphed in a remarkable way. Instead of Israel being the wanton vines that produce nothing good, Jesus himself is now the true vine and those disciples who stay intimately and organically connected with him—those who "abide in me and I in them" (15:7-8)—will themselves produce copious amounts of life-enhancing fruit. The author may be suggesting fruit, as in more disciples, or perhaps the nourishing goodness and delight of vine-ripened fruit, or both. While Jesus speaks of pruning and discarding the branches that don't abide (v. 2), the emotional freight of this passage is more promise than warning. Jesus himself explains: "I have said these things to you so that my joy may be in you, and that your joy may be complete" (15:11). The Greek word is πληρωθῆ, and it is likely that this saying of John's Jesus has in view both senses of the word πληρόω: to fill up or to finish something already begun. Surely, in view of his imminent arrest and departure, Jesus wants his followers to stay close to the true vine, to faithfully persist and to bear fruit, including other believers. But "complete" also connotes fullness, superabundance, lives full of joy overflowing. This is not the only place that the Johannine Jesus speaks of the fullness of joy. Michaels has noticed that here, as well as in 16:24 and 17:13, Jesus uses a purpose clause: "ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾗ καὶ ἡ χαρὰ ὑμῶν πληρωθῆ"(15:11); "ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη" (16:24); and "ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς" (17:13).³³ Complete and utter joy, then, is not a by-

³³ Michaels, *The Gospel of John*, 811.

product, side-effect, or unintended consequence of life in Jesus: it is the object of Jesus' prayer and the reason for his words. Chapter 7 will further address the topic of fullness of joy.

Having just given the disciples a new command—that they love one another as he has loved them (13:34), Jesus adjures them repeatedly in Chapter 15 to love one another (15:12) and to remain in him (See list below). The schema of CONTAINER, here connoted by “in,” is everywhere. That schema, employed throughout the gospel of John, begins with the understanding from human experience of something (or someone) being inside something else. It is an understanding of relationship between items, ideas, concepts, people, with a boundary, an inside, and an outside. Often, this relationship is denoted with prepositions, especially “in,” ἐν, which Jesus uses to depict the relationship he desires between vine and branches, believers and himself.

⁴ Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me.

⁵ I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing.

⁶ Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned.

⁷ If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you.

⁸ My Father is glorified by this, that you bear much fruit and become my disciples.

⁹ As the Father has loved me, so I have loved you; abide in my love.

¹⁰ If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.

¹¹ I have said these things to you so that my joy may be in you, and that your joy may be complete. (15:4-11)

Just in verses 4 through 11, there are 12 instances of “abide in” language.³⁴ If we didn't already know from personal experience, as we have noted above, cognitive science now makes it certain

³⁴ Brown goes so far as to say that “the highlight of vv. 1-11 is not the allegory of the vine, but the steady use of the verb ‘to abide’.” See Brown, *An Introduction to the Gospel of John*, 312.

that such repetition is not without its effect on the mind-body. Repetition strengthens and reinforces connections and associations. It deepens convictions. Whatever is being repeated, the mind-body hears, sees, feels, and knows. In John 14 and 15, not only does the Father abide in the Son; the Son abides in the Father; Jesus's words abide in the disciples; the disciples abide in both Jesus and his love. In 14:23, Jesus had told the believers that those who loved him would be loved by the Father, and "we will come to them and make our home with them." "On that day you will know that I am in my Father, and you in me, and I in you" (14:20). The relational preposition has grown from "with" to "within" or "in," and the promised mutual indwelling is startling and scarcely comprehensible. Michaels notes this movement and wonders, ". . . how exactly does one go about 'making one's dwelling' not just 'with' or 'right beside' Jesus, but 'in' him? What does such a command mean concretely?"³⁵ In reply, cognitive linguistic theory would say that there is no concrete answer. The "in" language is an expression of a conceptual metaphor, with a surplus of meaning. It can neither be reduced to a proposition nor dismissed as word salad. From deep within the unconscious of the hearer, there is a gestalt experience of intimacy, fullness, and unity with the divine. The hearer's mind-body is imbued with a sense of promised well-being.

The same prepositional fluidity weaves throughout the farewell discourse. In his promise of the Advocate, the Holy Spirit, Jesus first told the disciples that the Father would send a Spirit of truth to be *with* (μεθ') them (14:16); he then assured them that the Spirit would dwell *in* (ἐν) them (14:17). In Chapter 15, on this basis of this mutual indwelling, Jesus gives his audience both an assurance and a charge: as branches of the true vine, they are appointed to go and bear

³⁵ Michaels, *The Gospel of John*, 804.

fruit, eternal fruit (15:16). They can do nothing on their own (15:4), but if they remain/dwell in Jesus and he in them, the Father will be glorified by their bearing *much fruit* (15:7-8). Exactly what “fruit” refers to is unspecified. Maloney states, “To bear fruit (v. 4b) means to do something (v. 5c). That ‘something’ has already been summarized in the command to love.”³⁶ Michaels conceives of “bearing fruit” as having prayer answered—“whatever you want” (15:7)—and also making disciples.³⁷ For Sandra Schneiders, “the fruit of believing in Jesus is ‘that you may have life,’” eternal life, “participants even now, in the life shared by Jesus and God in the Holy Spirit.”³⁸ The association of plentiful, inexhaustible fruit with eternal life is a familiar biblical idea, no doubt arising from the common experience of the seasonality of fruit and the knowledge that no fruit is ever-bearing and always available. Jesus may be making a particular allusion to Ezekiel’s eschatological vision in Ezekiel 47:1:12, where fresh fruit never fails and is available every month for food. This identification of fruit with eternal life seems to be the most comprehensive and most fitting because it includes not only loving and nourishing others, not only winning other disciples, but also enjoying, even now, the experience of joy in intimate relationship with the Lord. Being connected to the true vine, inhabited by Father, Son, and Holy Spirit, produces bounteous and delightful holy fruit in believers’ lives, “fruit that will last” (v. 16), to be enjoyed in this world and into the age.

³⁶ Maloney, *The Gospel of John*, 420.

³⁷ Michaels, *The Gospel of John*, 808-809.

³⁸ Sandra M. Schneiders, *Written That You May Believe: Encountering Jesus in the Fourth Gospel*, Revised and Expanded Edition (New York: Crossroad Publishing Company, 2003), 14.

Abundant Catch of Fish (21:1-13)

The final “super-extravagant food” event in the Fourth Gospel is the mysterious post-resurrection catch of fish recounted in John 21:1-13. In this chapter, sometimes considered an appendix or epilogue to the Gospel of John, the narrator announces at the outset that the story will tell of another post-resurrection appearance of Jesus to his disciples. Verse 14 says it was the third time. At least seven of the disciples have gone fishing³⁹ and fished through the night, but caught nothing (21:3). At daybreak Jesus, unrecognized, stands on the shore and calls to see if they’ve caught any fish (21:5). When they say no (21:5), he directs them to cast their net to the right side of the boat (21:6), where it fills with so many fish that they cannot haul it in (21:6). Although the fish are large and the catch is extraordinary (verse 11 says 153 fish!), the net does not tear (21:11). Recognizing then that it is the Lord himself (21:7, 12), the disciples accept his invitation to come and have breakfast (21:12). Jesus has prepared a charcoal fire, with bread and fish on it, and “he took and gave it to them, and did the same with the fish” (21:13). Simple story, skeletal plot, lots of compressed action, not many words. But this encounter, everyone agrees, is more than just a fry-up on the beach. The gospel writer, or perhaps the assembler of the gospel into its present form, has placed this succinct little anecdote at the end of the book as a summary, a highlight and revisiting of important themes, and as a segue and send-off to the audience of disciples on its missional way into the future.

³⁹ Verse 2 names Simon Peter, Thomas, Nathaniel, the sons of Zebedee and two others. It is clear from the text that the disciple whom Jesus loved is present, but it is not clear if the Beloved Disciple is among the seven already referenced or stands outside his own account. Scholars disagree on this point.

A cognitive analysis recognizes that watching this drama, the mind-bodies of readers are drawn into active, albeit attenuated, participation. In this final vignette, readers themselves sit around the campfire, perceiving echoes and flashbacks, savoring smells, and contemplating what may come next in the encounter with the risen Lord. With the disciples, our senses are engaged. This bread and fish recall the multiplication of loaves and fishes for hungry multitudes by this self-same sea, the Sea of Tiberius (6:1-13). Jesus' sovereignty over the sea (and all that swims in it) recalls his miraculous, calming presence on the sea (6:16-21), transporting those in peril on it to safety. In his farewell discourse, Jesus had appointed them to go, testify, and bear fruit (15:16, 27). Here, his object lesson to them, telling them where to fish, reminds them that without his direction, they cannot be successful fisherman, another way of saying they must remain branches connected to the true vine, in order to bear much fruit (15:1-16). Gathering such an enormous catch with no tear in the full-to-bursting net brings to mind Jesus' care and pledge that nothing and no one be lost (6:12; 17:12). Once again, the theme of plenitude and abundance permeates the theological atmosphere. In this short scene, when Jesus is present, there is change, tangible change—from “nothing” to “so many,” from “empty” to “a net full of fish, 153 of them,” from hungry to well-fed at a breakfast cooked by the Lord himself, from unproductive labor to overwhelming bounty.

Although biblical scholars have examined centuries of arcana to determine the significance of the precise number of 153 fish, no theory has been wholly satisfactory. Some interpreters, using gematria, find a reference to the prophecy of Ezek 47:8-10, when miraculous waters in the age to come will flow down to the Dead Sea and people will net fish from En-Gedi

to En-Eglaim.⁴⁰ There have been all manner of other fascinating speculations about the number 153, from its mathematical status as a “triangular number”—the sum of every integer from one through seventeen, in which the numbers, stacked upon themselves in rows, form a triangle—to a reference to 153 kinds of fish known in ancient Greek zoology.⁴¹ Larsson sees the specific reference to 153 fish not as mystery or symbol but simply as a trace of an eyewitness account, similar to the mention of six water pots or the man ill for 38 years.⁴² What seems obvious to every reader, though, is that the miracle involves much more than fish. Like the many earlier expressions of divine providence and plentitude that permeate the Fourth Gospel, this interchange between Jesus and the disciples is a performed metaphor, speaking of one thing in terms of another, teaching about the numinous by actions in the concrete, physical world. There by the lake, and in every time and place since, believers have been able to “get it,” to absorb and assimilate the goodness and generosity of God, expressed ultimately in the gift of Jesus. This extraordinary catch of fish is simply Jesus’ final departing gracious gift in the constellation of metaphors of abundance woven throughout the Gospel of John in words and actions. From the pen of the skilled author, these metaphors never seem contrived. In the mind-bodies of readers, they prompt all who will to participate in the story, to acknowledge hunger and thirst and emptiness and lack, to receive living water and bread from heaven, to receive the body and blood of Jesus as much as the charcoal-broiled fish, to anticipate the promises of the eschaton even as, dwelling in Father, Son, and Spirit, they enjoy the blessings of the day. Over the course of the

⁴⁰ See, for example, O. T. Owen, “One Hundred Fifty-Three Fishes,” *ExpTim* 100 (Nov 1988), 52-54, and L. Paul Trudinger, “A Propos de Pêche (Jean 20:31-21:3),” *FV* 74 (1975), 55-57.

⁴¹ Several of such theorizations are summarized in Michaels, *The Gospel of John*, 1036-1038.

⁴² Larsson, *God in the Fourth Gospel*, 101.

Gospel, these metaphors build upon, collide, interact, and reinforce one another. Blending cultural traditions and hope, they abolish the boundaries between past, present, and future, so that readers experience powerful, invisible, and unconscious conceptual integration that yields the lasting global assurances so central to the Gospel of John: the fullness of God in Jesus; the everlasting, overflowing abundance of God's love; and the life-giving, fruit-bearing, fish-catching, joy of life lived in intimate mutual indwelling with God.

Chapter Seven: Grace Notes of Abundance

Chapters Four through Six of this study examined copious metaphorical expressions in the Gospel of John which depict divine abundance, plenitude, and extravagant generosity in terms of food and drink. The metaphors are large—broad, deep, redundant—and if not perfectly apprehended, at least impossible to ignore. Applying principles of cognitive science to the Gospel’s events and language of fullness and ingestion brought into focus an extensive array of related metaphors, chiefly about God as the life-giving source of bounteous goodness revealed and offered through Jesus to those who believe. The analysis employed in these chapters demonstrated the hypothesis of recent neuroscientific and other cognitive scientific studies that the locus of concepts is not confined to some region of the brain. Rather, the entire body’s interaction with the world affects how and what a person thinks. In other words, *perception* and *conception* are mutually influential. This approach, which considers anticipation, memory, repetition, emotion, cultural context, and the mind-body’s organization of physical experience around the image schema of FULL/EMPTY, provides a framework for understanding how readers and hearers of the Fourth Gospel create a world from John’s metaphors of abundance. Moreover, the approach utilized blending theory to demonstrate how in the gestalt mental/physical operation of a cognitive blend, a single phrase such as “living water” or “bread of life” accomplishes enormous compression of time, persons, and events while achieving a satisfying emotional state that feels like insight, or as readers might say, truth.

This chapter now moves beyond the expressions which speak to the receiver’s hunger and thirst and build upon the CONTAINER schema and its sub-schema of FULL/EMPTY, to other expressions of abundance, some clearly metaphoric, some perhaps not, which weave like a

golden thread throughout the book, sparkling in their smallness, intriguing in their potential—their surplus of meaning. Some of these are so small they rarely receive a glance. Cumulatively, I consider them in this chapter as significant grace notes to the major Johannine theme of abundance.

Filled with Joy (John 15:11; 16:20-24; 17:13)

Central to the theology of abundance which permeates the Fourth Gospel is the metaphor of joy being full or complete. Although John the Baptizer spoke of his joy being as complete as a bridegroom’s friend at a wedding feast (3:29), John’s Jesus used the occasion of his farewell discourse to promise, pray for, and announce the availability of complete joy—his own joy, in fact, to the disciples. The first such “joy-full” passage is 15:11, immediately after the vine/branches/abundant fruit metaphor, when Jesus tells his followers, “I have said these things to you so that my joy may be in you, and that your joy may be complete (πληρωθῆ).” A second fullness promise occurs when Jesus foretells that believers will have pain, anguish, and sorrow but will ultimately know unending joy:

[Y]ou will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy. . . . So you have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you. . . . Until now you have not asked for anything in my name. Ask and you will receive, so that your joy may be complete “πεπληρωμένη” (16:20-24).

Finally, as he prepares to leave his disciples, Jesus prays to God on their behalf: “But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves “πεπληρωμένη”(17:13). Repeatedly, Jesus assures his disciples that united with him, abiding in him, and ultimately re-united with him, their joy will be complete.

The intriguing aspect—as with much of the gospel’s “realized eschatology”—is that the promised joy is already available in faith and to be fully realized in the fullness of life of the age. This joy is not simply “high-octane happiness.”¹ Rather, as explicated by Marianne Meye Thompson, it is *joy because of* and *joy notwithstanding*.²

Joy Because Of

On the one hand, joy is occasioned by circumstances: it “responds to that which God desires for the world—wholeness, abundance, justice, peace. It reflects God’s own rejoicing in the world and its goodness.”³ It is common to think about God’s people rejoicing. For example, the Hebrew scriptures record that the Israelites rejoiced at victories (Ex 15:19-20, tambourines, singing, dancing; 1 Sam 2:1; 18:6; 19:5), at deliverance (Psa 9:13-14; 66:5-6), at the anointing of kings (1 Sam 11:15; 1 Ki 1:39-40, trumpets, pipes, shouting), at the construction of the temple (1 Chron 29:9), at feast times, such as the Feast of Booths (Neh 8:1-17, food and wine) and the dedication of the city wall of Jerusalem (Neh 12:27, singing, cymbals, harps, lyres, thanksgivings), and when they remembered the wonderful works of God (1 Chron 16:8-12; Psa 126:3), and were generally thankful to God for salvation and steadfast love (Psa 118:24; 149-150, tambourine, lyre, trumpets, strings, pipes, cymbals, dancing). So much of this joy is exuberant, springing spontaneously from gratitude, pleasure, relief, and affirmed trust in the

¹ The phrase comes from Justin E. Crisp’s introduction in Miroslav Volf and Justin E. Crisp, eds. *Joy and Human Flourishing: Essays on Theology, Culture, and the Good Life* (Minneapolis: Fortress Press, 2015), viii.

² Marianne Meye Thompson, “Reflections on Joy in the Bible,” in *Joy and Human Flourishing*, 20.

³ Thompson, “Reflections on Joy,” 37.

power and love of God. This is joy *because of* the goodness and abundance of God’s giving nature, and it is “robustly physical.”⁴

Moreover, the Hebrew Bible speaks of God’s own rejoicing: “The LORD, your God, is in your midst, a warrior who gives victory; he will rejoice over you with gladness, he will renew you in his love; he will exult over you with loud singing as on a day of festival” (Zep 3:17-18). And again: “As the bridegroom rejoices over the bride, so shall your God rejoice over you” (Isa 62:5). And again: “The LORD your God will make you abundantly prosperous in all your undertakings, in the fruit of your body, in the fruit of your livestock, and in the fruit of your soil. For the LORD will again take delight in prospering you, just as he delighted in prospering your ancestors” (Deut 30:9). In vivid anthropomorphic terms, the Torah and prophets thus speak of God expressing delight in ways humans understand: singing, feasting, celebrating, in intimate love and the bestowing of prosperity.

Joy Notwithstanding

The celebration of God’s gracious and generous acts in the past contributes to believers’ experiences of joy even when there seems little in the immediate present to celebrate. In the narratives of John 15, 16, and 17, the hearers of Jesus’ farewell discourse bring to their understanding of joy celebratory music and dancing, food and wine, the inclusivity that characterizes great feasts.¹¹ All were invited: slaves, orphans, widows, and strangers.⁵ Just such

⁴ N. T. Wright, “Joy: New Testament Perspectives and Questions,” in *Joy and Human Flourishing*, 42.

⁵ The natural and regular seasons of rejoicing were open and inclusive by command. See, for example, Deut 16:11: “Rejoice before the LORD your God—you and your sons and your daughters, your male and female slaves, the Levites resident in your towns, as well as the strangers, the orphans, and the widows who are among you . . .” and Deut 26:11: “Then you, together with the Levites and the aliens who reside among you, shall celebrate with all the bounty that the LORD your God has given to you and to your house.”

groups were among early Christian communities,⁶ probably including John's audience. Listening to these words, they would be heartened by the invitation to join in the great eschatological feast of joy. Even in their current hardships or deprivations, they could imagine and therefore build a world in which they were equally loved, listened to, and led by an all-giving God. The promised relief at the restoration after exile in Babylon had been depicted in Hebrew scripture as the response not just of humans but even of creation itself: "For you shall go out in joy, and be led back in peace; the mountains and the hills before you shall burst into song, and all the trees of the field shall clap their hands" (Isa 55:12-13). The ancient metaphor is alive with action, vivid, personal, and personified: *you shall go out* in joy and be *led back* in peace; hills shall *burst into song*; trees shall *clap their hands*. These verses speak to the mind-bodies of audiences across the ages, believers who are promised complete joy by Jesus. Calling on their own experiences of all sorts of human joy, they anticipate, envision, and therefore pre-experience the God-promised fullness of joy. They feel it coming, can sense it already. It is part of the world they already inhabit. The irrepressible joy which they will share with all of God's creation brings believers a disposition of hope, a delicious taste of that which they hasten toward.

However, hearers of Jesus' words know that the promised joy—certain and assured as it may be—has not yet fully come. They know the circumstances they live in. John's Jesus himself predicts that hardships and struggles await:

"Are you discussing among yourselves what I meant when I said, 'A little while, and you will no longer see me, and again a little while, and you will see me'?"

⁶ The proper treatment of such disadvantaged groups, including within the fellowship of believers, is frequently addressed in the New Testament, such as in Philemon 1:10-17, Acts 6:1-5, James 1:27, Rom 12:13, and 3 John 1:5.

²⁰ Very truly, I tell you, you will weep and mourn, but the world will rejoice; you will have pain, but your pain will turn into joy.

²¹ When a woman is in labor, she has pain, because her hour has come. But when her child is born, she no longer remembers the anguish because of the joy of having brought a human being into the world.

²² So you have pain now; but I will see you again, and your hearts will rejoice, and no one will take your joy from you.

²³ On that day you will ask nothing of me. Very truly, I tell you, if you ask anything of the Father in my name, he will give it to you.

²⁴ Until now you have not asked for anything in my name. Ask and you will receive, so that your joy may be complete.

²⁵ I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures, but will tell you plainly of the Father” (16:18-25).

Perhaps the hearers’ pain and sorrow which the Johannine Jesus here braces them for are specific experiences of expulsion, persecution, or deprivation. After all, fear of being cast out of the synagogue was already an inhibiting constraint for characters in John’s Gospel (6:59; 9:22; 12:42; 16:2). A few verses later, Jesus warns that they will be scattered and will endure persecution (16:32-33). And the epilogue describes Jesus’ foretelling the martyrdom of Peter (21:18-19). On the other hand, Jesus may equally refer to the general vicissitudes of human life, life where crops fail, the landscape is bleak, and there is profound lack. Audiences across the ages, including early audiences, would have been experientially aware of frequent famines,

vagaries of subsistence peasant farming, and food shortages.⁷ If so, then his words of encouragement would furnish comfort and strength for all who read and believe. Jesus is calling them to a faith that acknowledges the reality of lack but trusts, nevertheless. So theirs is a *joy notwithstanding*, bearing within it an expectation, a perseverance in the midst of difficult circumstances, yet with a confidence in God's goodness at the present time as well as an anticipation of ultimate deliverance and *shalom*. No doubt the audience was familiar with Habakkuk's poetic declaration of faith in the midst of suffering: "Though the fig tree does not blossom, and no fruit is on the vines; though the produce of the olive fails, and the fields yield no

⁷ With regard to food insecurity in the Roman empire, twentieth-century biblical scholars and economic historians examined available sources such as price edicts, letters, and philosophical essays, and agreed that over 90% of the population of the Roman empire were peasant farmers who struggled with poverty, much of it severe. See, for example, discussions at Peter Garnsey and Richard Saller, *The Roman Empire: Economy, Society, and Culture* (Berkeley: University of California Press, 1987), 97-100. In recent decades, the broadbrush and binary characterizations of the empire's inhabitants as rich or poor has given way to other means of socio-economic categorization, some based on economic resources alone, others factoring in social status and ability to participate in society. Prominent among these studies is Friesen's "Poverty Scale for the Roman Empire," set forth in Steven J. Friesen, "Poverty in Pauline Studies: Beyond the So-called New Consensus," *JSNT* 26.3 (2004), 323-361. Assessing financial resources alone and applying a 1,500 to 3,000 minimum daily caloric requirement for human survival, Friesen develops a seven-layer poverty scale which ranges from imperial elites to below subsistence level. He concludes that "the overwhelming majority of the population under Roman imperialism lived near the subsistence level" (343). Among urban poor, Friesen estimates that 28% were "permanently in crisis," while another 40% "could temporarily fall below subsistence level" (344-345). A significant other segment of the populace lived near the subsistence level. In short, "for nearly everyone in the Roman empire, poverty was a way of life" (358). Other scholars, such as John Barclay and Peter Oakes, have applauded Friesen's initial step of constructing a poverty scale based on economic resources but call for a fuller examination of what constitutes poverty. Poverty, they assert, involves more than caloric intake or shelter from the rain: it includes deprivations of socially perceived necessities and abilities to participate in the activities and customs of which one's culture approves. See Peter Oakes, "Constructing Poverty Scales for Graeco-Roman Society: A Response to Steven Friesen's 'Poverty in Pauline Studies,'" *JSNT* 26.3 (2004) 367-371, and John Barclay, "Poverty in Pauline Studies: A Response to Steven Friesen," *JSNT* 26.3 (2004), 363-366. See also Warren Carter, *The Roman Empire and the New Testament: An Essential Guide* (Nashville: Abingdon Press, 2006), 45-48; Douglas E. Oakman, *Jesus and the Peasants* (Eugene, OR: Wipf & Stock, 2008), *passim*.

food; though the flock is cut off from the fold, and there is no herd in the stalls, yet I will rejoice in the LORD; I will exult in the God of my salvation” (Hab 3:17-18). Instead, though, Jesus offers the disciples a maternal metaphor, comparing present suffering to the anguish, fear, and pain of a woman giving birth, replaced immediately by consummate joy (16:21). Acknowledging that he is using a figure of speech (16:25), Jesus deploys a powerfully emotional, intensely physical metaphor—the compressed juxtaposition of a woman in the agonies of labor with the overwhelming joy (pleasure, peace, rest, delight, gratitude) of having given birth to her baby. For most readers, no exposition is needed here. They feel it in their κοιλία (womb/belly/gut). A possible reason for this choice of metaphor is the clear emphasis on time in this section of the pericope. Verses 18 through 33 are replete with references to time: “until now,” “on that day,” “when,” “the hour is coming,” “now,” preparing them for what lies ahead and culminating in Jesus’ exhortation: “Take courage/take heart/be of good cheer” (16:33). The eschatological joy experienced even in their “now” converges with joy of the ultimate harvest, as when the reaper overtakes the sower and they both rejoice (4:36). In Thompson’s view:

Those who live between the times of God’s graciousness toward his people and the world in the past and the anticipation of them in the future have joy because they trust in a reality that transcends the world’s horizons, but that will effect the goodness of the world. At present what they see can elicit only a partial joy that anticipates the fullness of God’s remaking of the world: thus both faith and hope are necessary concomitants of joy.⁸

In John’s gospel, the ultimate fulfillment of joy is located in the presence of God. This, too, has roots in Hebrew scripture, where Psalm 16:11 declares that in God’s presence there is

⁸ Thompson, “Reflections on Joy,” 33.

“fullness of joy,”⁹ and “strength and joy are in his place” (I Chr 16:27). In the Fourth Gospel, the friend of the bridegroom has his joy fulfilled when the bridegroom arrives (3:29). Despite his warnings of future suffering and persecution, Jesus promises that those who abide in him, who abide in his love, as he does in the Father’s, will have their joy fulfilled.¹⁰ When Jesus and the Father dwell with the believers, when the Holy Spirit abides in them, they are in the presence of God and their joy will be complete. With the Johannine fluidity and overlap of time, believers in Jesus experience both a retrospective joy and a hope for “fresh acts of deliverance.”¹¹ Like the returning exiles in Neh 8:10, they are fortified by joy.¹² With Father, Son, and Holy Spirit abiding in them now, they both re-live and pre-live the everlasting joy of the ransomed of the Lord. “And the ransomed of the LORD shall return, and come to Zion with singing; everlasting

⁹ The rejoicing and overflowing abundance which characterize the presence of the Lord are depicted vividly, agriculturally, and gustatorially in Joel 2:21-27:

²¹ Do not fear, O soil; be glad and rejoice, for the LORD has done great things!

²² Do not fear, you animals of the field, for the pastures of the wilderness are green; the tree bears its fruit, the fig tree and vine give their full yield.

²³ O children of Zion, be glad and rejoice in the LORD your God; for he has given the early rain for your vindication, he has poured down for you abundant rain, the early and the later rain, as before.

²⁴ The threshing floors shall be full of grain, the vats shall overflow with wine and oil.

²⁵ I will repay you for the years that the swarming locust has eaten, the hopper, the destroyer, and the cutter, my great army, which I sent against you.

²⁶ You shall eat in plenty and be satisfied, and praise the name of the LORD your God, who has dealt wondrously with you. And my people shall never again be put to shame.

²⁷ You shall know that I am in the midst of Israel....

¹⁰ Thus, for Jürgen Moltmann, the question is not “‘How can I sing the Lord’s song in an alien land?’ but, “‘How can I sing the Lord’s song in his presence—figuratively speaking, in the warmth of God’s shining face?’” Moltmann, “Christianity: A Religion of Joy,” in *Joy and Human Flourishing*, 2.

¹¹ Wright, *Joy: New Testament Perspectives and Questions*, 43.

¹² “The Joy of the Lord is your strength.” Neh 8:10.

joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away” (Isa 35:10).

As this study calls upon cognitive science, including cognitive linguistics and conceptual metaphor, it offers a glimpse into the mind-bodies of John’s hearers and readers across the ages to understand what makes these metaphors of abundance so powerful, so memorable, so affective and effective, so enduring. The mind calls up events of joy and celebration that are known from the past—the memory of Israel’s jubilation and gratitude at deliverance and surcease of sorrow, the awareness of provision, protection, the sense of being cherished and loved. Supplementing that shared tradition, all hearers and readers then add in their own personal emotional treasures from their ongoing daily experience. Unconsciously, believers react physically and emotionally *because of* what God has done. In that remembrance they re-experience and re-enact the dancing, singing, feasting, the delight of inexhaustible bounty and the sensations of peace and safety. The mind informs readers that they are participating in the story. With rich repetitions built on basic physical image schemas, conceptual metaphors coalesce to insights and assurances that communicate the ineffable. In the present age, as in the time of John’s gospel, “containers” are not always full. There is everyday scarcity and sadness, sometimes tragedy and horror. Personal resources are exhausted; economic reserves are depleted; wells of all sorts run dry. Yet dwelling in the “between” of John’s already/not yet world, believers are able to look forward and backward at the same time, to construct a world that includes more than the immediate, and to cast long lines of hope with which to draw themselves into the future. With vast compressions of time, space, events, and people, multi-scope blending allows ancient believers (and us) to vicariously take part in the blessings of the presence of God that have gone before and those yet to come. In the world constructed by these Johannine

metaphors of abundance, they are at once families enjoying the best wine, sheep with abundant pasture, hungry and thirsty souls now fed forever, fruit-bearing (life-sustaining) branches connected to the vine, dwelling in the divine and yet inhabited by God's own self. Out of God's fullness manifested by Jesus, they experience life abundant, receiving grace upon grace.

Scents and Senses (John 12:1-8; 19:39-40)

Abundant Anointing of the Living Jesus (John 12:1-8)

The concept of extravagant generosity filling a container appears in other ways in the Fourth Gospel. John 12:1-8 records the story of Jesus as a dinner guest in the home of Martha, Mary, and Lazarus in Bethany. The narrator reports that "Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume" (v. 3). The reference is brief—only one verse—and one of only three verses in John's Gospel that mention a physical sense of smell (the other notable ones being John 11:39, concerning Lazarus' decaying body, and John 19:39, where Nicodemus gives myrrh and aloes for Jesus' body). It is a surprisingly vivid detail to encounter.¹³ Moreover, few interpreters remark on the house being filled with the fragrance, focusing instead on comparisons between this Johannine account of anointing and the anointing stories in the Synoptic tradition (Matthew 26:6-13, Mark 14:3-9, and Luke 7:36-38), wondering about the incongruity of applying nard and then immediately wiping it off—which makes sense if an anointing was with tears but seems inexplicable otherwise.¹⁴ A few commentators—beginning from as early as

¹³ Although not explicitly mentioned, the sense of smell is implied in the Jewish burial custom of anointing the corpse of a deceased person with spices. The Johannine reference to this usage in 19:39 is discussed later in this chapter. Because the description of Lazarus' putrifying body has no suggestion of abundance, that reference to odor is not germane to this study.

¹⁴ Barrett considers the wiping of hair without the mention of tears to be unintelligible. See Barrett, *The Gospel According to St. John*, 343. He (and others) muse about the woman's unbound hair being more consistent with the anointing woman's being the penitent sinner of the

Origen and citing an occasional rabbinic source—see in the perfume detail a reference to the spread of the knowledge of this woman’s good work, good name, or good news.¹⁵ In contrast, Charles Gibling argues that Mary’s wiping off the ointment is a prophetic action signifying that Jesus does not need to mask the stench of a decomposing body because he will rise incorrupt.¹⁶

Among all the major interpreters who treat this verse, generally in a passing way, only two have attended to its physicality, including the lavish perfuming aspect. The first is Dorothy Lee, who has seized upon it, luxuriating in the symbolism she finds in the entire anointing event. In fact, Lee devotes an entire chapter to the symbolic event, which she entitles “Costly Self-Giving: The Symbol of Anointing.”¹⁷ Describing the anointing at the banquet table as an “expression of festivity and joy,” she views Mary’s act as symbolically pouring out her gratitude

Lucan account than the virtuous Mary of Bethany. Speculations abound about how two stories or varying accounts of a single story became criss-crossed or blended, but they are not pertinent to the discussion of abundance.

¹⁵ Origen, in *Eu. Ioannis*, I, II, tied this Johannine remark about spreading fragrance to the Markan (14:9) prediction that the anointing woman’s extravagant gift would be recounted “wherever the good news is proclaimed in the whole world.” Several exegetes note that the metaphor of scent is present in rabbinic sources, such as *Ecclesiastes R.* 7.1, where it connotes the unstoppable dispersion of a good reputation, and in *Song of Songs R.* 1.22, where it describes the way in which reports of Abraham’s good works brought glory to God. See discussion by Barrett, *The Gospel According to St. John*, 343-344; Raymond E. Brown, *The Gospel According to John I-XII*, 453; Moloney, *The Gospel of John*, 357, n. 3. Moloney does address the fragrance filling the house and views it as symbolic of Mary’s love and affection for Jesus. He also deems it part of a continuing Johannine contrast between Mary and Martha, citing Martha’s earlier “arrogance” in 11:21-39, as against Mary’s humble anointing of Jesus’ feet, and comparing Martha’s objection to the stench of death with Mary’s filling the air with perfume. Moloney, *The Gospel of John*, 348-349. Moloney’s assessment of Martha’s attitude seems misplaced, but the contrast of scents mentioned in association with the sisters is noteworthy.

¹⁶ Charles Homer Gibling, “Mary’s Anointing for Jesus’ Burial-Resurrection (John 12, 1-8),” *Bib* 73, no. 4 (Jan 1, 1992), 560-564.

¹⁷ Lee, *Flesh and Glory*, 197-211.

for the gift of Lazarus' life.¹⁸ Lee further sees the anointing as “a proleptic burial ritual,” “the beginning of Jesus' embalming,” and “a symbol of life and hope, the fragrance pointing symbolically to heaven,” in which “the reek of death is transmuted into the fragrant odor of life.”¹⁹ Acknowledging the christological and royal dimensions of the anointing, Lee ultimately focuses on Mary as a symbol of the faith community's response to the life which Jesus gives, in a way mirroring Jesus' costly, self-giving love.²⁰

Lee's treatment of this Johannine anointing by Mary of Bethany is the most in-depth study the story has received, and Lee speculates about reasons for this neglect and oversight. Along with her wide-ranging analysis of symbols and her gender-sensitive reading, she emphasizes the self-giving extravagance of Mary's gift, which for Lee represents the “fullness of love and adoration” which believers give back to Jesus.²¹ Throughout the chapter on this anointing event, Lee's attention is aimed at Mary. However, she offers only one clause that recognizes the connection between Mary, Jesus, and ultimately, the Father: “The extravagance and humility of Jesus' self-gift, behind which lies the Father's bountiful love for the world, call for a response.”²² This observation is not to be faulted; however, what she has not observed is the connection between the sensory image of perfumed nard filling an entire house with fragrance and the plethora of other Johannine images of abundance: sensory images of water pots filled to the brim with choice wine and baskets of leftover bread and fountains of flowing water.

¹⁸ Lee, *Flesh and Glory*, 204.

¹⁹ Lee, *Flesh and Glory*, 205.

²⁰ Lee, *Flesh and Glory*, 207.

²¹ Lee, *Flesh and Glory*, 207.

²² Lee, *Flesh and Glory*, 207.

In other words, this one-sentence reference to perfume filling the house has been treated by Lee and by previous interpreters as a curious but fleeting wisp; even when it is noticed, it is noticed in isolation. Little wonder it has been relegated to obscurity.

Dominika E. Kurek-Chomycz has also examined John 12:3 in an essay focusing on the olfactory imagery in the passage.²³ While she considers the pericope a Johannine adaptation of the synoptically traditioned story and not an account by an “eye(nose?)-witness,” she deems the Fourth Gospel to be particularly sensual and detects intertextual allusions to Song of Songs, especially in the mentioning of nard.²⁴ An additional focus is on the narrative context of the story—set right after the raising of Lazarus (Chapter 11) and right before Jesus’ triumphal entry into Jerusalem and the Passover supper in which he washed and wiped the disciples’ feet (12:12-15; 13:3-15). Thus, Kurek-Chomycz sees gratitude for Lazarus’ raising as the motive for Mary’s gesture and identifies correspondences between Chapters 11 and 12 as well as 12 and 13:

--In 11:32, Mary greets Jesus by falling at his feet; in 12:3, she is again at his feet. “The reference to Jesus’ feet thus evokes Mary’s position in 11:32 even as it anticipates Jesus’ washing of the feet of the disciples and wiping them in chapter 13.”²⁵ Her anointing parallels Jesus’ washing of the disciples’ feet as an example of love and humble service.²⁶

²³ Dominika A. Kurek-Chomycz, “The Fragrance of Her Perfume: The Significance of Sense Imagery in John’s Account of the Anointing in Bethany,” *NT* 52 (2010), 334-354.

²⁴ Kurek-Chomycz, 336, 342-343.

²⁵ Kurek-Chomycz, 336, 338.

²⁶ Kurek-Chomycz is here in accord with Sabbe, who sees an “obvious parallelism” between the Chapter 12 anointing of Jesus’ feet and the Chapter 13 footwashing by Jesus. See Maurice Sabbe, “The Footwashing in JN 13 and its Relation to the Synoptic Gospels,” *ETL* 58 (Dec 1982), 279-308, at 298.

--There is a prophetic dimension to Mary's anointing of Jesus. After Jesus' comment in 11:25-26 about resurrection and death leading to life, Mary may be someone (unlike Judas) who understands that Jesus will die but will also be raised and glorified.²⁷

--Because the triumphal entry (12:12-15), where Jesus is hailed as the king of Israel, comes almost immediately after the anointing story (12:1-8), Mary's act can be viewed as a royal anointing, albeit an ironic one.

The aspect of Kurek-Chomycz' reading that is unique and particularly germane to a cognitive linguistic reading of John 12:3, is her willingness to consider the import of scent. She recognizes that Mary's gesture is "not devoid of sexual undertones, yet the intimate bond between Mary and Jesus is expressed in the union of their scents. By wiping Jesus' feet with her hair, she mixes her odour with that of Jesus, and in this way all the three scents: that of nard, of Mary's hair, and of Jesus' feet, create yet another, new fragrance."²⁸ Moreover, Kurek-Chomycz interprets John's emphasis on physical details as a portrayal of Jesus "who, in spite of the awareness of the impending death, appreciates the sensory delights characteristic of earthly life, even as taking them to be signs of another reality."²⁹ The sexual undertone of the Extravagant Anointing blend is discussed further under the Nard section below.

Whereas Lee examines John 12:1-8 as an event functioning as a symbol, and Kurek-Chomycz considers the pericope a story of a multivalent gesture, loaded with sense imagery that highlights a distinctive Johannine redaction, a cognitive linguistic interpretation examines the

²⁷ Kurek-Chomycz, 341. Maloney makes this same point in F. J. Maloney, "Can Everyone be Wrong? A Reading of John 11.1-12.8," *NTS* 49 (2003), 505-527.

²⁸ Kurek-Chomycz, 343.

²⁹ Kurek-Chomycz, 339-340.

conceptual metaphors as well as the amazing feat of multi-scope blending in the pericope.

Viewed through a cognitive linguistic lens, the anointing incident of John 12:1-8 opens up an array of potential conceptual metaphors, several of which accommodate prior interpretations.

Amongst this array, I would identify:

- POURING OUT HONOR IS ANOINTING.
- IMMEASURABLE GRATITUDE IS AN EXTRAVAGANT AND COSTLY GIFT.
- PHYSICAL SOOTHING IS APPLYING OINTMENT.
- LOVE IS PHYSICAL TOUCH.
- INTIMACY BETWEEN JESUS AND BELIEVERS IS A SENSUOUS TOUCH.
- THE DISSEMINATION OF BLESSING IS THE SPREADING OF FRAGRANCE.
- LIFE, HEALTH, WELL-BEING ARE A PLEASANT FRAGRANCE, A PERFUME.
- THE DISSEMINATION OF GOOD NEWS IS THE SPREADING OF FRAGRANCE.
- BOUNTIFUL LOVE IS A LAVISH GIFT.
- AN OUTPOURING OF LOVE IS A HOUSEFUL OF PERFUME.
- A ROOM/HOUSE/CHURCH/WORLD IS A CONTAINER WHICH CAN BE FILLED BY THE SWEETNESS OF GRATEFUL LOVE.

As we chart that blending, the input spaces include a space for royal anointing, one for the consecration of priests, one for the divine motif from Isa 6:1 LXX (“and the house was filled with his glory”), one for Jewish burial customs involving the anointing of dead bodies with unguents, one for the nature and use of nard, and one for practices of hospitality and humility, such as foot-washing practice in general and Jesus’ washing of the disciples’ feet described in John 13:1-17.

Figure 15

Summary Chart: The Extravagant Anointing

Generic Space: One Person Anoints Another

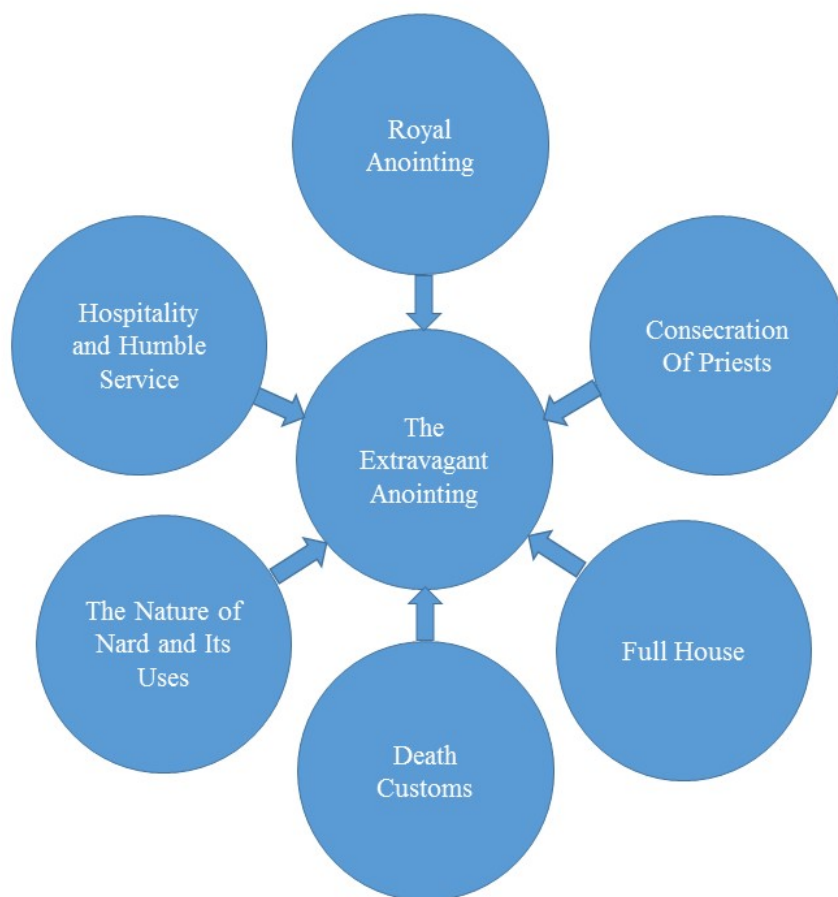
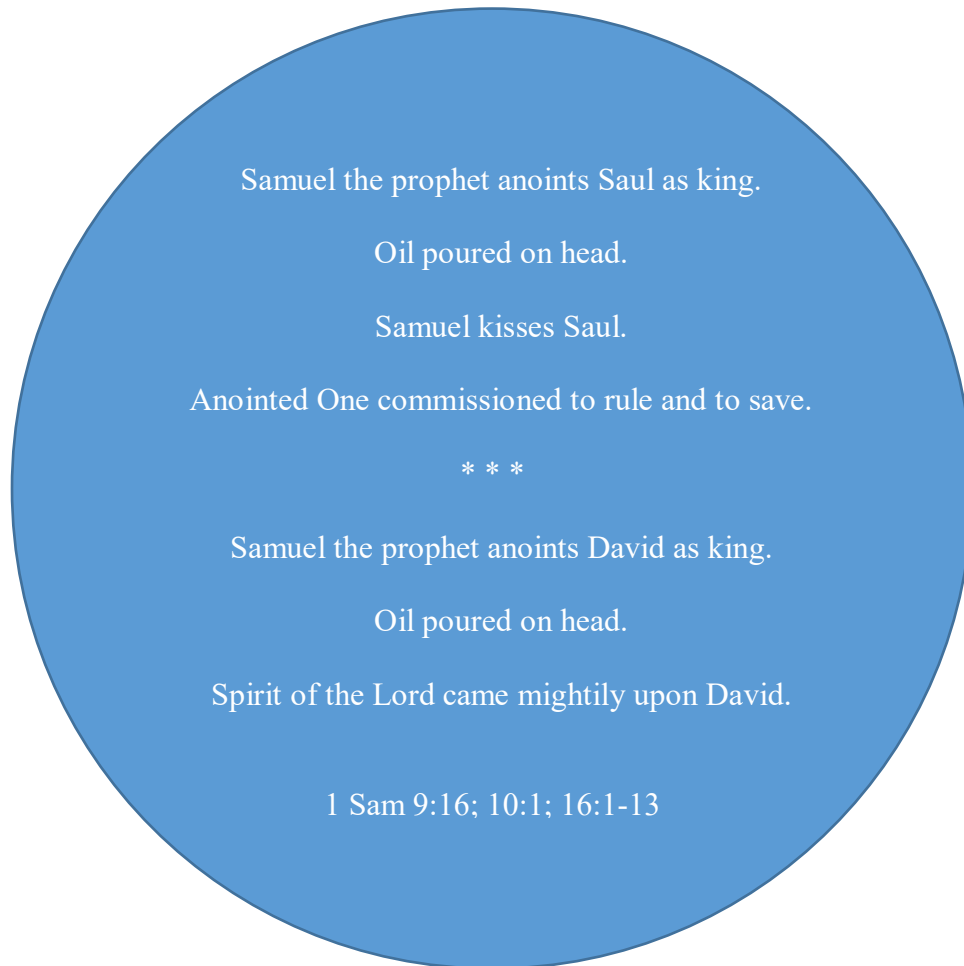


Figure 16

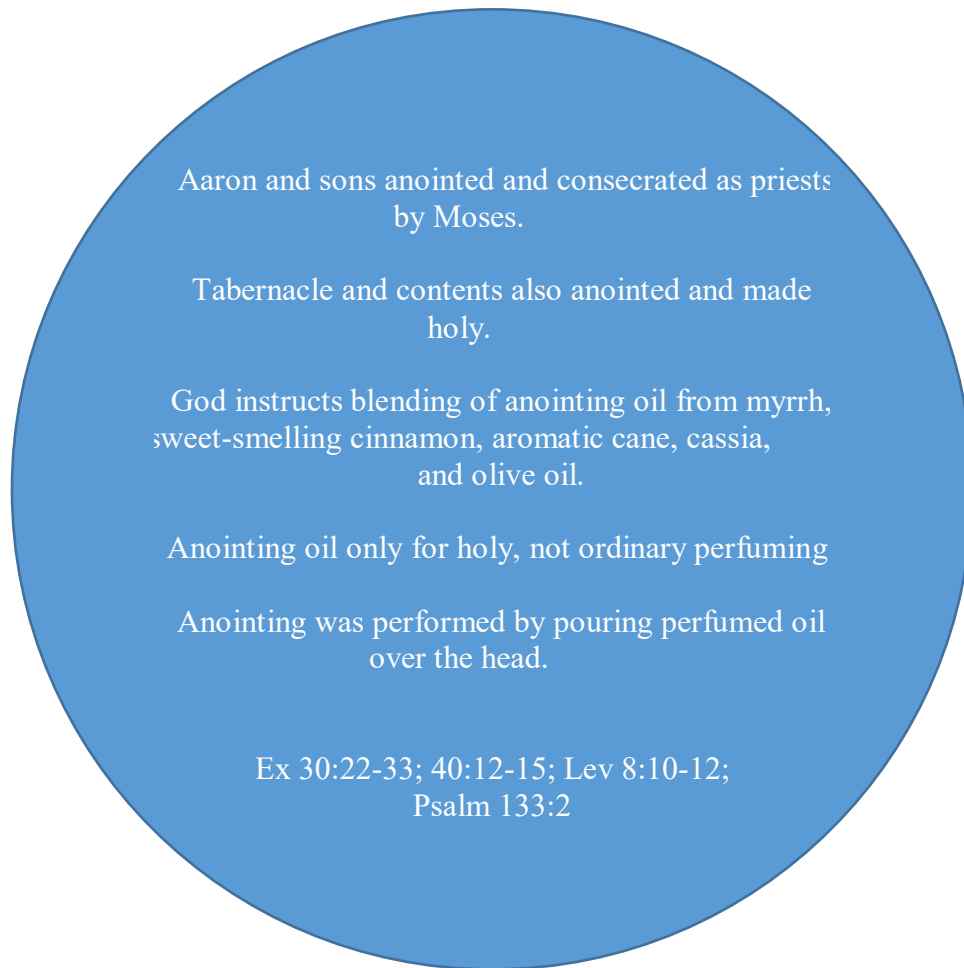
Input Space 1: Royal Anointing

Just as Samuel the prophet anointed Saul as King and David as King by pouring oil over their heads, so Mary's anointing of Jesus may be seen as a royal anointing in an inverted sort of way (by a woman, not a man; by someone whose action may be seen as prophetic of Jesus' burial and resurrection; by anointing his feet, not his head), especially since in the John 12 narrative, Jesus' anointing is immediately followed by his acclamation as king of Israel. In the

conceptual integration of this passage, Input Space 1 contributes the anointing of a ruler/savior by a prophet. There is no kiss, but there is a personal touch.

Figure 17

Input Space 2: Consecration of Priests

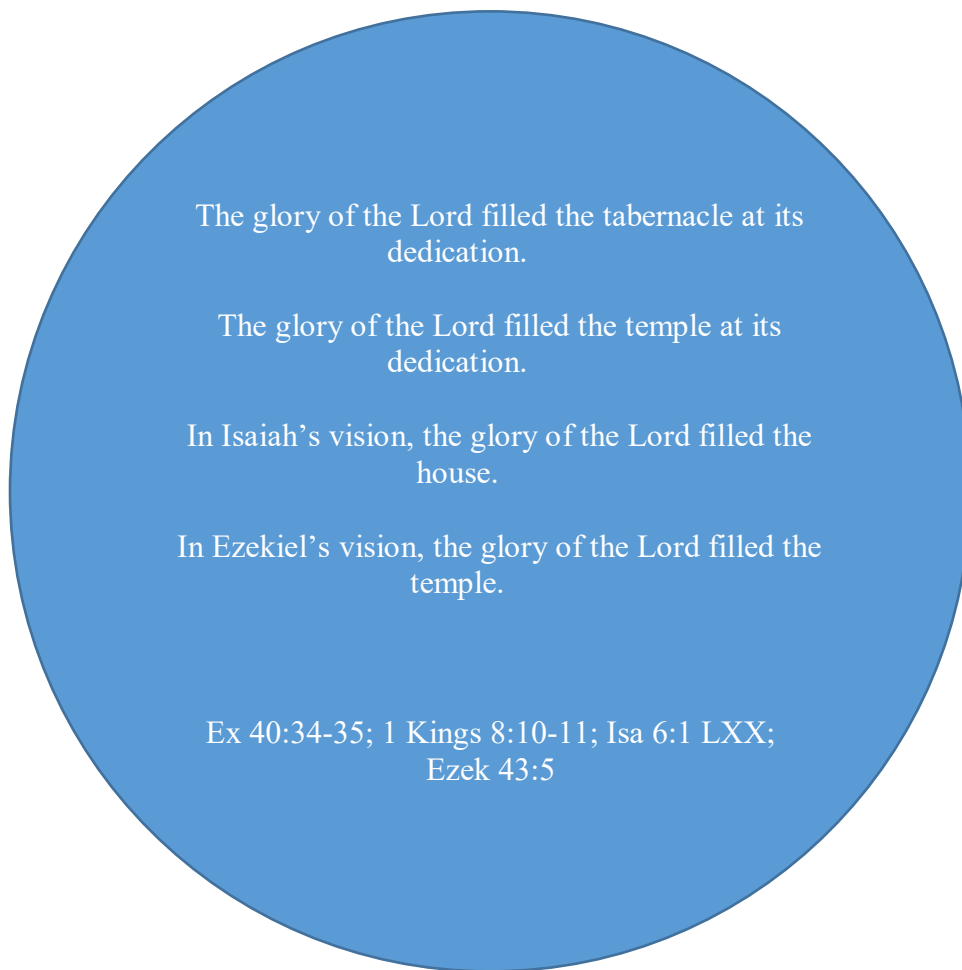


Anointing with perfumed oil was a God-ordained act of consecrating Aaron as high priest, his sons as priests, and the tabernacle and its contents as holy to the Lord. The anointing oil prescribed in Exodus was considered exquisite, special, and not for private use. The anointing

perfume used by Mary to anoint Jesus was also clearly exquisite, special, and costly, and she used it for a holy purpose. To the blend, Input Space 2 adds the concept of anointing with precious perfume for a holy purpose, the consecration of priests.

Figure 18

Input Space 3: Full House

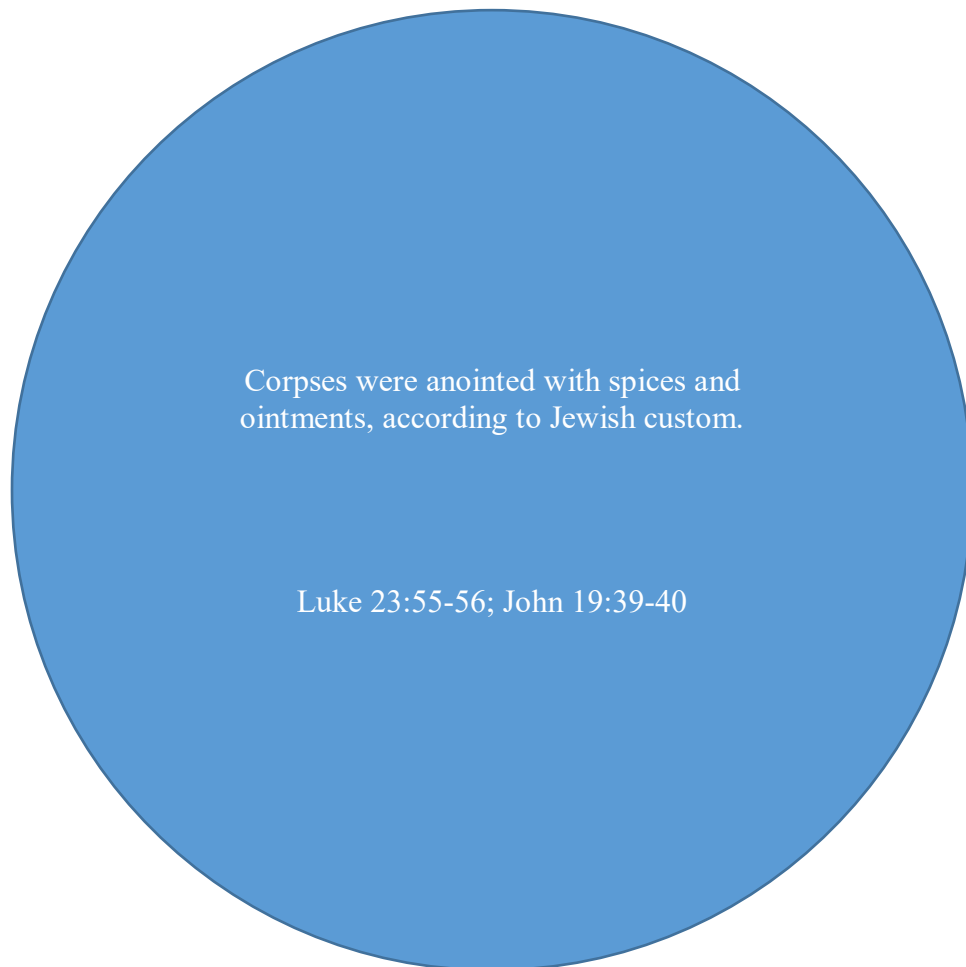


John’s use of the phrase “the house was filled” (ἡ δὲ οἰκία ἐπληρώθη) in 12:3 is reminiscent of a few other biblical references to the house/tabernacle/temple being filled—

always with the glory of God. Might a reader consider such an intertextual allusion a christological assertion? Is there a hint that the house in Bethany is now being filled with the glory of God? In any case, the emphasis on “filling” expresses the plenitude and pervasiveness of the perfume, the extravagance of the love-gift. Thus, Input Space 3 contributes what this cognitive linguistic reading considers a central feature of the passage’s meaning: abundant love.

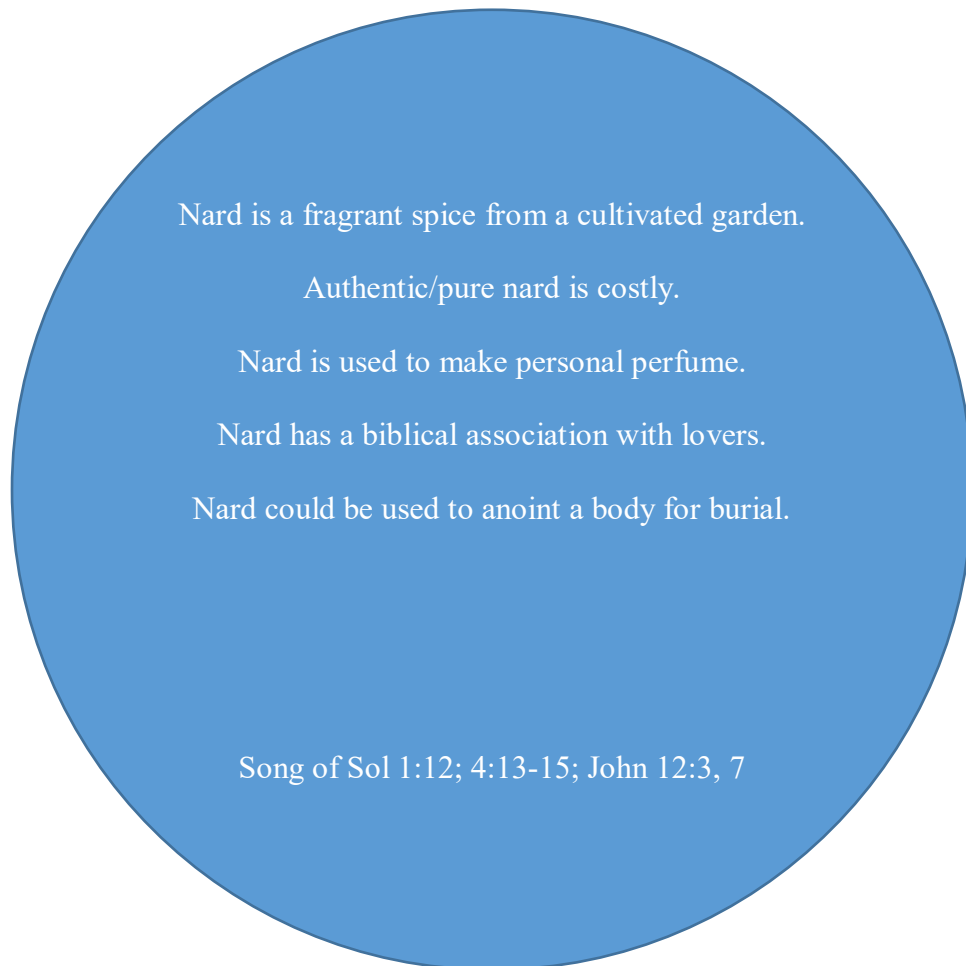
Figure 19

Input Space 4: Burial Customs



The practice of anointing, wrapping, or packing corpses and burial shrouds with aromatic spices and ointments in order to mask the reek of decomposing bodies was well-known and widely practiced. The Gospel of Mark and the Gospel of Luke narrate that women from among Jesus' followers went to the tomb on the first day of week and attempted to anoint his body with spices they had prepared. John 19:39-40 narrates that Nicodemus and Joseph of Arimathea did in fact accomplish that anointing before they buried him in the tomb. Thus, whether Jesus' answer to Judas Iscariot in John 12:7 is interpreted as a) Mary bought the ointment to anoint my body for burial (now, proleptically), or b) Mary is keeping the ointment for the day when I am buried, or even c) Mary will remember this on the day when I am buried, it is clear that the tradition of anointing bodies for burial was an established custom. Jesus expressly connects this anointing by Mary with his burial, so Input Space 4 demands that Jesus' death and burial be included in the resulting interpretive blend.

Figure 20

Input Space 5: Nature and Use of Nard

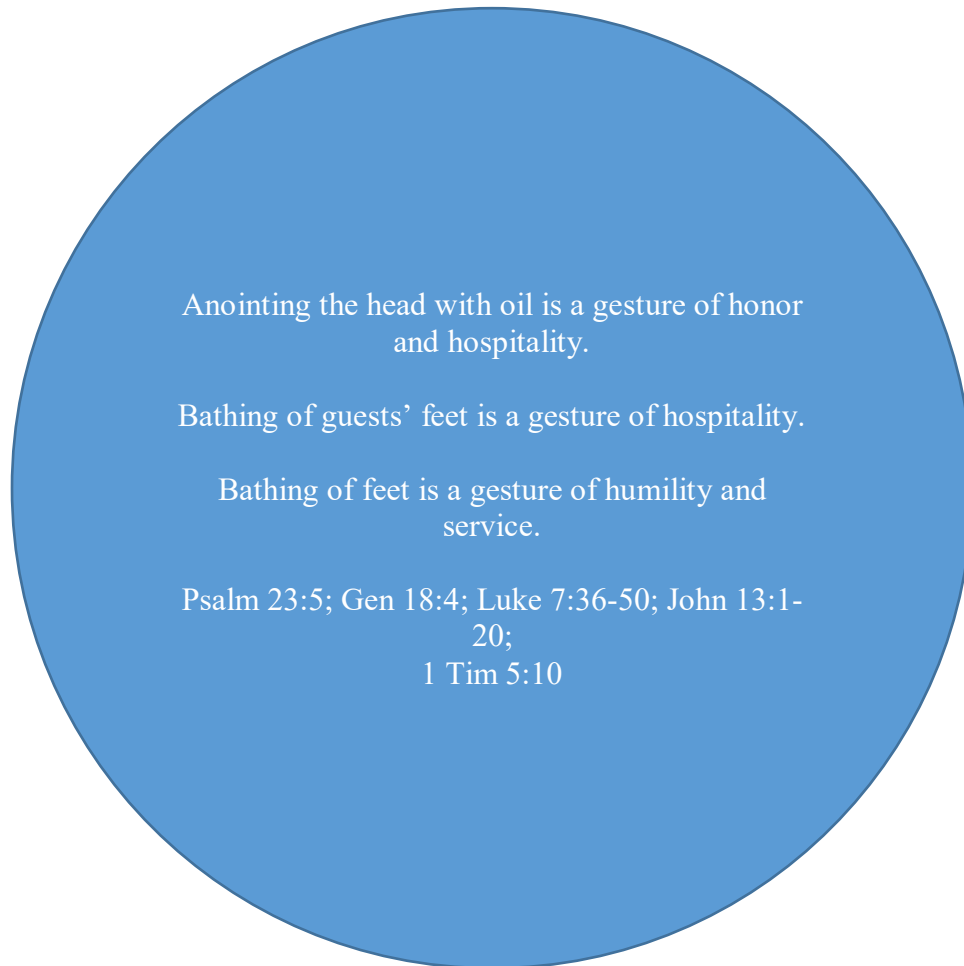
John's original audience probably knew how rare and costly nard (from the spikenard plant) was, and a privileged few may have personally encountered the scent. If so, its mention would likely have summoned an instant re-experiencing of the olfactory sensation. Although contemporary readers may be unfamiliar with the fragrance, it is nonetheless common

knowledge that pure perfume is precious and expensive, to be preserved carefully and used sparingly. Because of its association with the lovers in Song of Solomon 1:12 and 4:13-15, nard (like many perfumes today) carries with it a connotation of sexual indulgence, perhaps even abandon. The idea that it would be applied, presumably by caressing hands, and wiped with a woman's unbound hair, only intensifies the sensuality of the scene. Little has changed over the millennia. A cursory survey of contemporary advertising and entertainment media confirms that a) a woman's "letting her hair down" connotes a loosening of sexual restraints and a willingness to pursue sexual pleasure with a man; and b) the pleasurable scent of perfume is a way to attract a potential sexual partner. The physical sensations associated with this luxuriant experience are readily and importantly transferable into the blended space of our diagrammed conceptual integration. Before Kurek-Chomycz' "The Fragrance of Her Perfume," and without the assistance of a cognitive linguistic focus on the bodily-based imagery in this small pericope, the notion of any sexual "low notes" in this scented story would have escaped most readers. This again illustrates how metaphoric blending works: even though attentive readers may co-experience the attractive loveliness of the house-filling perfume in their own mind-bodies, centuries of interpretive suppression of Jesus' human-ness by the church and various reading communities have worked to disallow any trace of sexual pleasure—either in the giving or the receiving—from entering into the metaphoric blend via the most ancient and basic limbic brain region: the nose.³⁰

³⁰ Whether the same responses to this anointing-with-nard scene might be generated in readers if the anointing person were a man instead of a woman is an open question, I think. Based on their shared pleasurable experiences of having their feet bathed, rubbed, and softened, most readers would co-experience the kind gesture of the anointing as well as the pleasure of the nard's perfume suffusing the house. However, this is a narrated story whose appropriation might vary significantly among cultures. For some readers, the depiction of a woman touching a man in such an intimate way—even if it be in a humble or submissive posture—is scarcely tolerable, so

Figure 21

Input Space 6: Anointing and Foot-Washing as Gestures of Honor, Hospitality, and Humble Service



the whole scene must be ignored or spiritualized as quickly as possible. For other readers—say, athletes who receive frequent post-competition massages or people who obtain regular pedicures, the described anointing might seem highly desirable, regardless of whether it was from a male or female friend. In certain communities and eras, the idea of any homo-erotic touching would be so culturally repugnant that it would be unthinkable and would never rise to any level of awareness. In other times and places, both men and women might feel free to experience the physical pleasure of such anointing, regardless of whether their loving friend was male or female. In other words, a cognitive linguistic approach observes the common physical sensations that are potentially available to meaning-making. At the same time, it recognizes that the selection of which elements of the input space are considered salient by the reader and are allowed to contribute to the blend are very much culturally dependent.

Hospitality customs often included anointing the head of a guest with oil and washing guests' feet, although scholars note that the host did not usually wash guests' feet personally but instead had a slave do the washing or provided the water for guests to wash themselves. Jesus refers to these common gestures of hospitality when he confronts Simon the Pharisee in the anointing story of Luke 7:36-50. Because they require touching of the body, anointing and foot-washing are sensuous and relatively intimate. Because washing of feet requires lowering the anointer's body to the level of the anointee's feet, the gesture is one of humility and service, of placing another's needs above one's own. In Luke 7:47, Jesus interpreted the anointing of his feet as a demonstration of great love. His defense of Mary and his acceptance of her gift in John 12:3-7 suggest that he receives her extravagant anointment as a metaphoric expression of her love. In the narrative of John 13:1-20, when Jesus takes a basin and towel and washes the feet of his disciples, it is clear that the washing is an instructional act: Jesus is teaching his disciples how to carry out the new commandment he gives them in 13:34: that they love one another.

Therefore, since the account of Jesus' washing the disciples' feet does not occur until the next chapter (John 13), Mary's posture of servile attending to Jesus' feet may also be an instructional act: demonstrating to Jesus what humble service looks like. It seems more than coincidence that the behavior modeled by Mary in Chapter 12 (footwashing as an expression of hospitality and humility) is repeated by Jesus in the footwashing scene a few verses later. Thus, Input Space 6 contributes an important key to the verse's significance: humble service is an expression of love.

It is clear that remarkable compression has gone on in John 12:3 to summon input from an array of spaces into an instantaneous blend. In a gestalt moment of clarity, the discerning reader recognizes that this incident is not trivial but concerns nothing less than life and death,

human and divine, past and future meeting in this dramatic moment. For our investigation of the concept of abundance, it is sufficient to appreciate that within a single verse there are two mentions of sensuous touching (anointing Jesus' feet, Mary wiping his feet with her hair), two mentions of pleasurable fragrance (perfumed nard, fragrance of perfume), and two mentions of extravagance (a pound of perfumed ointment, costly pure/authentic nard: λίτραν μύρου νάρδου πιστικῆς πολυτίμου). For contemporary readers, the scene is cinematic. For readers before cinema, the drama is intense, pulling all who observe into an unforgettable experience replete with both physicality (touching, caressing, intimacy, redolent perfume, the smell of foods, unexpected postures, self-abasement) and significance (with connotations of honor, royal anointing, humility, profuse gratitude, proleptic embalming, and perfusion). We have earlier referenced the neuroscientific slogan that “neurons that fire together, wire together.” While complex studies and sophisticated analyzes continue to explore, explain, and evaluate this realm of cognitive science, the current understanding highlights the role of emotions in metaphoric fusion and in the construction and organization of experience. In *Mind from Body*, Don M. Tucker explicates the interaction of sensory experiential input, the brain's limbic system, memory, and emotion. Key features pertinent to the reading of John 12:3 are that “some ideas, because of their emotional significance, gain a purchase in the life in the mind. . . . The mind is shaped—guided in its ruminative consolidation—by the emotional significance of experiences.”³¹ Further, “at the corebrain level, the excitable limbic networks may represent one-

³¹ Don M. Tucker, *Mind from Body: Experience from Neural Structure* (Oxford: Oxford University Press, 2007), 208-209. Claxton also devotes a chapter to the influence of emotion on cognition. See Claxton, *Intelligence in the Flesh*, 102-137.

fourth of the full architecture [of the brain]. . . .These feelings are the engines of conceptualization.”³²

It would be hard to imagine a more powerful intersection of limbic brain perception (intense sense of smell), emotion (Mary’s gratitude toward and love for Jesus; perhaps also her fear and anticipation of loss), and bountiful giving (a whole pound of costly nard, a house full of perfume). In the mind-bodies of readers of the Fourth Gospel, this emotional fusing forms the basis of “ruminative consolidation.” It invests the details with polyvalent significance, including the global insight that connects love and gratitude with abundance, both divine and human. Ricoeur’s “surplus of meaning” is evident in this event and the Fourth Gospel’s account of it.³³

Abundant Anointing of Jesus After Death (19:38-42)

A second scented extravagance appears in the Gospel of John, in the account of the crucifixion and burial of Jesus, which appears in Chapter 19. Again, the mention is brief; again, an aromatic odor is involved; again, a disciple gives to the body of Jesus an overwhelmingly generous gift. As the narrator explains, Joseph of Arimathea received permission from Pilate to retrieve the body of Jesus. “Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds” (19:39).³⁴ Among commentators, much is made of Nicodemus’ prior encounters with and on behalf of Jesus (3:1-

³² Tucker, *Mind from Body*, 210.

³³ The term “surplus of meaning” comes from Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning* (Fort Worth: Texas Christian University Press, 1976). Ricoeur’s ideas and influence on metaphor and interpretive theory are discussed at some length in Chapter One of this study.

³⁴ The Fourth Gospel mentions Nicodemus three times: in Chapter 3, where he came at night to discuss Jesus’ teachings; in 7:50-52, where he argued against Jesus’ arrest; and in 19:39, where he brought an enormous quantity of spices for the anointing of Jesus’ body.

21; 7:50-52) and his apparent growth from a curious seeker who came to Jesus by night into a bold believer willing to display his devotion in the daytime. For example, Raymond E. Brown sees in Nicodemus a progression in courage, from the cautious questioner who first came to Jesus at night, to the bolder advocate for justice toward Jesus by the chief priests, to the public honoring of Jesus at his burial. Thus, Brown argues, Nicodemus, along with Joseph of Arimathea and the man born blind, “can be seen as heroes held up to be imitated by crypto-Christians.”³⁵ On the other hand, a few scholars view Nicodemus’ largesse as evidence that he did not understand Jesus’ life beyond death.³⁶ Although most interpreters notice that a remarkable quantity of spices is involved, few attach any significance. Bultmann writes that the immense quantity expresses veneration, comparing this gift of spices to the extravagant amount of nard in the Bethany anointing, which he characterizes as a naïve way to depict the depth of Mary’s

³⁵ Brown, *An Introduction to the Gospel of John*, 174. Brown proposes that persuading crypto-Christians to publicly confess their faith in Jesus was at least part of the purpose of John’s gospel.

³⁶ Dennis D. Sylva, “Nicodemus and his Spices,” *New Testament Studies* 34 (1988), 148-151. Sylva argues that the δέω (to bind) carries negative connotations in John’s Gospel, and that together the binding and the excess of spices suggest that Joseph of Arimathea and Nicodemus “participated in the handing over of Jesus to the power of death.” Therefore, when Jesus sheds the grave wrappings, he “disassociates himself from this action of Nicodemus and Joseph” (149). Sylva’s note is by far a minority view, less an advocacy than an observation of two elements (the use of δέω and the mention that Jesus’ burial cloths were discovered in the tomb) which could support the interpretation that Joseph and Nicodemus lacked “understanding of Jesus’ life beyond death” (149). But then, didn’t everyone? As Michaels points out in his extensive treatment and defense of this action by Joseph and Nicodemus, “not even Jesus’ closest disciples were expecting him to rise from the dead.” See Michaels, *The Gospel of John*, 980-983. Just as Jesus had commended Mary of Bethany for her anointing of his body for burial (12:1-8), so Nicodemus and Joseph act within their understanding to honor Jesus in a way consonant with the burial customs of the Jews, and the author of the Fourth Gospel does not criticize them. In any case, the significance of the scents (τῶν ἁρωμάτων) remains: both anointings are physical expressions of overwhelming devotion.

devotion.³⁷ Brown and Koester see in the enormous amount of myrrh an attempt by Nicodemus and Joseph of Arimathea to give Jesus a burial fit for a king, a declaration of his royal status.³⁸

Only Michaels observes that

the huge quantity—and presumed cost—of the spices is hardly unexpected in John’s Gospel, given the hundred gallons (and more) of water turned into wine at Cana (2:6), the twelve baskets of fragments left over after the feeding of five thousand (6:13), or the 153 large fish that the disciples will catch in Galilee two chapters later (21:11).³⁹

Thus, even when interpreters notice that this verse describes “lots of spices—a hundred pounds;” and even when an interpreter notices that in fact the Fourth Gospel has “a lot of ‘lots,’” the observation stops there, with no consideration of the meanings which may derive from the panoply of images, actions, and metaphorical expressions of abundance.

Readers are left to interpret the action of Nicodemus, to decide on its import. However, a cognitive linguistic approach enables us to elaborate the meaning-making that audiences undertake. Thus, while John 19:39 offers no suggestion of emotion on behalf of Nicodemus, readers who have entered into the story themselves experience the poignancy and heartbreak. Rather than condemn him for his insufficient understanding of the coming resurrection, readers follow Nicodemus as he carries the huge load of spices; they breathe in the pungent aromatics. With Nicodemus, they sadly, tenderly, mutely handle the body of Jesus and prepare it for burial. The significance of the event (the death and burial of Jesus), the intensity of the physical

³⁷ Bultmann, *The Gospel of John*, 680, n. 4; 414.

³⁸ Raymond E. Brown, *The Death of the Messiah: From Gethsemane to the Grave: A Commentary on the Passion Narratives of the Four Gospels*. 2 vols. (New York: Doubleday, 1994), Vol. 2, 1261. See also Koester, *Symbolism*, 228-229.

³⁹ Michaels, *The Gospel of John*, 982.

sensations (smell, touch), the import of the moment (life touching death), and the magnificence of Nicodemus' gift combine to draw in readers into the story. They participate in the process which fuses firmly and indelibly in the mind-bodies of readers the experience-based insight that love is generous, overwhelming, and extravagant. This is not naïve description: it is conceptual metaphor at work. The metaphor is in the mind—LOVE IS GENEROUS GIVING—and the visual images, gestures, and behavior are expressions of it.

No Container Large Enough (John 20:30-31; 21:24-25)

As I have argued, from beginning to end, the Fourth Gospel speaks of plenitude, bounty, and fullness—most often in depicting the abundant life given by God through Jesus. It also speaks in the actions, for example of Mary and Nicodemus, of selfless, generous love which disciples offer back to the Lord. And it ends with the most extravagant of superlative descriptions:

Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name. . . . This is the disciple who is testifying to these things and has written them, and we know that his testimony is true. But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written. (John 20:30-31; 21:24-25)

The last chapter of John's Gospel has been frequently regarded as an epilogue, attached as an afterthought or postscript to the original conclusion of Chapter 20.⁴⁰ After all, in 20:30-31, the

⁴⁰ Barrett typifies those who consider Chapter 21 an addendum. "Verse 25," he assesses, "is a second conclusion, somewhat feebly imitating the style of 20:30f." Barrett, *The Gospel According to St. John*, 480. Although the majority view holds that Chapter 21 is an appendage, a

purpose of the book is declared: that readers may believe *that* and may have life *in*.⁴¹ The “many other signs” that Jesus did, cited in 20:30, sounds like but may well be different from the “many other things” that are referenced in 21:25.⁴² It has, however, been noted by those who connect 20:30 with 21:25 that such statements as “many other signs; many other things” follow a common rhetorical convention, in which a rhetor selects a few items and alludes to “too many to tell.”⁴³ In any case, the indisputable factor germane to the study of abundance is that in both “conclusions” the term “many other” explicitly declares superfluity, abundance, a vast unquantifiable amount of Jesus’ signs, appearances, and actions. Twice, the reader is reminded

minority of interpreters has attempted to read the Gospel canonically. See, for example, Michaels, *The Gospel of John*, 1024, and Fernando Segovia, “The Final Farewell of Jesus: A Reading of John 20:30-21:25,” *Semeia* 53 (1991), 167-190. Moloney understands the addition of Chapter 21 as a pastorally effective epilogue but concludes that it “subverts the impact that 1:1-20:31 should have made on readers living in the in-between-time in *the absence of Jesus*.” Moloney, *The Gospel of John*, 564.

⁴¹ A textual variation in 20:31 has prompted scholarly debate about precisely what the Fourth Gospel’s primary purpose may be. That some manuscripts use the aorist subjunctive (πιστεύσητε—“that you may believe, now”) while other manuscripts use the present subjunctive (πιστεύητε), raises the question of whether the gospel’s primary goal was to convert unbelievers or to strengthen, deepen, and confirm the faith of those who already believe. Although most commentaries favor the present subjunctive, it is generally agreed that both groups could be in the author’s view. See discussions at Brown, *An Introduction to the Gospel of John I-XII*, 152, n. 4; Barrett, *The Gospel According to St. John*, 114-115, 479; Michaels, *The Gospel of John*, 1022. But also see Lincoln, *The Gospel According to Saint John*, 87, who concludes that “the witness of this book to the life, death and resurrection of Jesus is meant to produce continuance in belief. . . . Quite different rhetorical strategies would be required if the aim were to persuade readers to come to initial belief.”

⁴² While some interpreters consider the “many other signs” of 20:30 to refer to the seven miracles or signs in the first half of John’s Gospel, the referent is not certain. Some, such as Michaels, favor the view that it refers to resurrection signs—the times and places that Jesus appeared to his followers after his death. See differing views in Michaels, *The Gospel of John*, 1020-1021, and Lincoln, *The Gospel According to Saint John*, 504-506.

⁴³ See for example, Lincoln, *The Gospel According to Saint John*, 523, who references Plutarch, Philo, Lucian, and 1 Macc 9:22.

that what the author has written is only a small sample of the full Jesus story. In fact, the narrator tells readers in direct personal address that if all Jesus' deeds were chronicled, "the world itself could not contain the books that would be written" (21:25). The author cannot imagine a larger container than the world, yet the Jesus stories exceed its capacity. Read aloud, this passage evokes in the mind-bodies of hearers (as well as performers), the urge to fling arms open and upward, mimicking bodily the overflowing, immeasurable reach of the gospel. This declaration reads like an open invitation to the imagination, calling readers to wonder what all Jesus may have done, with whom, where, and how. If the stories recorded by John were selected to generate faith, what about all the other people and events in Jesus' lifetime? How did Jesus cope with the quotidian, the tiresome, the confusing? How did Jesus deal with those "many other things" and how, since I abide in him and he in me, does he participate with me in my life today? Skillfully, the author appeals to the mind-bodies of willing readers to enter into the story themselves, to participate in the characters' encounters with Jesus, to recognize but "re-cognize" hunger, thirst, want, and lack, and to experience the abundant life offered by God through belief and trust in Jesus. This ultimate conceptual metaphor—a CONTAINER that cannot contain—is the perfect way to end the gospel. The specific referents may have changed over the millennia. Perhaps ancient readers envisioned the world as a space under the dome of heaven or an expanse of land and sea with finite edges, while for modern readers, "beyond this world" may suggest an iconic earth-rise view from space or a telescopic array of distant galaxies. But the metaphor still holds: the story of Jesus, the gift of God, the Christ of God, is open and unfathomable. It cannot be contained in a book nor even in a world. Ironically, though—metaphorically—in the world fashioned by believers on the basis of their experiences with Jesus in John's gospel, both Father and Son come to dwell in the container that is the believer's own self, bringing life everlasting.

By the end of the Gospel of John, for most readers, it scarcely matters who is speaking—the Evangelist of Chapters 1 through 20 or a later editor; nor does it matter whether the Beloved Disciple “who is testifying to these things and who has written them” is John, son of Zebedee, or another. What resonates with readers is that the Fourth Gospel ends as it begins: with a personal address on behalf of the community of faith, to the community of faith: “we have seen his glory . . . full of grace and truth” and “from his fullness we have all received, grace upon grace.” (1:14, 16) and “these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”⁴⁴ Readers need not know *inclusio* from *chiasm*⁴⁵ to feel the symmetry of the prologue and epilogue and all the metaphors of abundance that have been expressed in-between. With extended webs of physically-based metaphor and grace notes of abundance, the Gospel of John confirms to believers that the Word who was with God in the beginning, the Word that was God, has revealed the Father’s heart. Through John’s Jesus, readers get to experience God being God, and from that divine fullness their lives are filled with grace upon grace. Love is not rationed; a celebration of joy has begun; existence is perfumed with the fragrance of life from God.

⁴⁴ This quotation is from the New American Standard Version (1995), chosen because it follows the sense of the present subjunctive (πιστεύητε) discussed above.

⁴⁵ Lincoln concludes that 21:24-25 “provide an *inclusio* with the prologue in terms of the notion of witness.” Lincoln, *The Gospel According to St. John*, 524. Moloney notes that a chiasmic structure has sometimes been proposed between Chapter 1 (Jesus’ first coming) and Chapter 20:19-21:25 (Jesus’ second coming). Moloney, *The Gospel of John*, 566.

Conclusion

This study asserts that a cognitive linguistic study of Johannine metaphors of abundance contributes to the corpus of scholarly work on the Fourth Gospel in the following key ways:

1. It identifies abundance as a hitherto unrecognized major theme of John's Gospel, including abundant love of the Father, abundant gifts of Jesus, and abundant life of believers, both now and into the ages.
2. It demonstrates that contrary to the prevailing opinion of commentators, the metaphoric expressions of and about John's Jesus reveal a great deal about God.
3. It traces the development of metaphor studies of John's Gospel from their history in staid Aristotelian theory through an era of near-stagnation followed by a period of wrangling with inadequate terminology and means of categorization to a recent resurgence of interest in the metaphors of the Fourth Gospel, prompted by new approaches, including elements of cognitive linguistics.
4. It introduces into Johannine scholarship a thorough acquaintance with certain principles of cognitive linguistics which apply to metaphor analysis, including conceptual metaphor, metaphoric expressions, image schemas, mind-body connections, and blending.
5. It demonstrates the pervasive Johannine usage of the image schema of CONTAINER and explains how that schema is repeatedly deployed to foster a gestalt-like understanding of fullness, wholeness, and boundless generosity in the gifts of God.
6. Using cognitive linguistic principles, it treats Johannine metaphors and motifs of abundance as an interrelated constellation of expressions which through repetition, anticipation, priming, and physical, emotional, and literary contexts and intertexts create a composite picture of the abundant life taught and exemplified by Jesus, the Son of God.

7. It addresses the ways in which the Fourth Gospel's metaphors of plenitude and overflowing generosity build and blend together, allowing believers to create a world, to "have" a world, to inhabit a world in which they dwell with God manifested by Jesus in the bounty and joy of life abundant.

8. It attends to the developing understanding in the fields of cognitive linguistics and conceptual metaphor analysis that the concepts by which human beings engage the world originate from pre-conceptual, bodily-based image schemas as experienced within a given culture. This understanding helps explain why certain Johannine metaphors have had resonance and relevance through the millennia and why others have not. By postulating an authorial audience who share with all humans such basic image schemas as CONTAINER and FULL/EMPTY, the study highlights the numerous rich connections that believing readers have as they co-experience John's metaphors with their author and their original audience. By noting the ways in which readers reflect cultural and experiential variety, the study also briefly recognizes how other potential integrations of cognition and culture may yield different metaphoric mapping, different blends, and different constructions of meaning, in the future as well as in the past.

The study began with an introduction to the ways in which the metaphors, similes, motifs, symbols, and tropes in the Gospel of John have been addressed (and sometimes overlooked) in the massive body of Johannine scholarship. To do so, however, required a sizeable prolegomenon, setting forth the background through which metaphor studies in general and Johannine studies in particular have come to intersect as the warrant for this project. For almost two millennia, metaphors and similes occupied a place of honor in the discipline of rhetoric, being analyzed and taught by such rhetorical masters as Aristotle, Cicero, and Quintilian. In every case, figures of speech—especially metaphors—were considered artful

flourishes, the skillful assembly of words in order to persuade or entertain by making a comparison. In this classic view, metaphors were about “naming,” about calling one thing by the name of something else, probably a relic of the ancient view of words having magical powers. Thus, metaphors required a copula: we say something *is* something else (“he is a weazel”), although we know that such assertion is false. Metaphors required deception, misleading the hearers, then delighting them with a surprising truth. Metaphors were regarded as linguistic phenomena, the stuff of poetry, a matter of words and language, not thought or action. Intended for artistic purposes—to be eloquent, emotionally evocative, or aesthetically satisfying—metaphors were understood to be primarily ornamental. Because they described but did not shape reality, they were superfluous at best, and in the view of some, such as philosopher John Locke, to be eschewed where truth and knowledge were concerned. Such was the classic take on metaphor which held sway for centuries until it became a literary axiom, beyond question and eventually, beyond interest. Even in literary studies, where metaphors and other figures of speech were respected as crucial features of poetry and prose, the scrutiny seldom went farther than recognizing that a metaphor, simile, or symbol was at work, searching for its author-intended function in the work, and evaluating the author’s craftsmanship in fashioning the work of art.

In the mid-1900s, though, the monolithic standard view of metaphor began to crack, thanks in part to the prescience of rhetorician I. A. Richards, whose contributions helped kick-start a renewed scholarly interest in metaphor. Among his important insights and musings were that thought is metaphoric, that the mind is a connecting, sorting organ, that metaphor is ubiquitous, and that all interpretation is filling in connections. He also proposed to call the two parts of a metaphor “tenor” (the person, thing, or abstraction being described) and “vehicle” (the item to which the tenor is compared, which terminology has continued to the present. Further

advancement of metaphor study must be credited to philosophers Max Black and Paul Ricoeur. Black argued for an “interaction” theory, in which both parts of a metaphor act reciprocally upon each other to yield a meaning not otherwise attainable. He eventually speculated that certain metaphors *may* generate new insight and *may* help constitute aspects of reality. Although he did not elaborate, Black’s questions and suggestions clearly took an important step beyond classic metaphor theory.

Ricoeur went even further in some respects, challenging the prior views of metaphor as substitution or comparison. Rather, for Ricoeur, the power of metaphor resides in the copula of the verb “to be,” in which the metaphorical “is” signifies both “is not” and “is like.” Metaphorical truth is “tensive,” he concluded, and metaphors carry a “surplus of meaning.” While he credited metaphor as an “heuristic of thoughts” and acknowledged that it “bears information because it ‘re-describes’ reality,” Ricoeur still found the locus of metaphor to be the word.

Chapter One then turned to the enormous effect of *Metaphors We Live By*, co-authored in 1980 by linguist George Lakoff and philosopher Mark Johnson. This single work became the new touchstone, milestone, and foundation stone for almost every consideration of metaphor since. Although they have been contested, rejected, refined, and utilized in a host of interdisciplinary undertakings, the then-fresh notions of metaphor presented by Lakoff and Johnson still undergird many cognitive studies, abstract investigations in mathematics and science, and of course, interpretive undertakings such as this study. Chapter One introduced major features of Lakoff and Johnson’s conceptual metaphor theory, including the ubiquity of metaphors, their grounding in physical experiences, their neural nature, and their basis in preconceptual frameworks known as image schemas. The first chapter concluded with a survey

of the few recent applications of cognitive linguistic theory to biblical interpretation in general and a discussion of specific studies of metaphors in the Gospel of John. Particular attention was given to twenty-first century works by Craig R. Koester, Robert Kysar, Dorothy Lee, Jan G. van der Watt, Ruben Zimmermann, Jane S. Webster, and Beth M. Stovell. Whereas Koester and early Kysar gave almost no attention to metaphor, Kysar later wrote extensively about the metaphors of John 3:1-15 and 10:1-8 and noted the subliminal power of “stacked images,” which he also called progressive metaphors.” However, neither scholar seemed aware of the role of cognitive linguistics and conceptual metaphor in interpretive theory.

In her rich studies of Johannine symbols, Lee appreciates and ruminates about the coherence between symbol and metaphor, acknowledging that metaphors don’t just sweeten the message: they have “cognitive content as well as intuitive power, enlightening the reader or hearer’s understanding.”¹ She does not mention cognitive linguistics, but she has adopted some of its essential ideas. Van der Watt, whose work focuses on the “macro-level metaphor” of the family of the king in the Fourth Gospel, affirms the important interpretive premise that complex groups of metaphor spread through the Gospel can form a network of metaphors which shape the Gospel’s theology. However, Van Der Watt refers to Lakoff and Johnson only in a footnote, regards the application of a modern theory of metaphor to an ancient text as “infelicitous,” and strongly argues that although metaphors can in some sense be both creative and descriptive, the reality precedes the metaphor. Further, he contends that John “explains” his metaphors

¹ Dorothy Lee, *Flesh and Glory: Symbolism, Gender and Theology in the Gospel of John* (New York: Crossroads Publishing Company, 2002), 17.

contextually. Thus, Van Der Watt ignores or rejects important elements of the methodology that underlies the present metaphor study.

Although Zimmermann's survey of metaphor theories includes a short description of conceptual metaphor, it demonstrates a limited understanding of the theory. While he observes that the Gospel of John works by networking images and figures of speech, Zimmermann contends that John was self-consciously using them to communicate a message. Further, he still conceives of metaphor as linguistic only and explains with approval the traditional theories about how metaphors work—substitution, comparison, interaction, and aesthetic pleasure.

Following van der Watt, the focus of Stovell's analysis is on the kingship metaphors of the Fourth Gospel. In contrast, however, her study is clearly in conversation with certain elements of a cognitive linguistic approach. Although she acknowledges the work of Lakoff and Johnson, she concludes that they "have fallen into the pit of materialism;" that is, their emphasis on physicality and experience as a primary source of metaphor makes their approach too individualistic and unverifiable. Nevertheless, she champions conceptual blending as promulgated by Fauconnier and Turner and recognizes that at times an extended metaphor may run through an entire discourse. Completing the roster of recent Johannine interpretations addressing metaphor is Webster's study of eating and drinking—what she calls the "ingestion" motif—in the Gospel of John. Like the cognitive linguistic methodology employed in the current study, Webster recognizes that in the Fourth Gospel, the repetition and recurrence of symbols, metaphors, and images can coalesce into an "associational cluster," a motif, such that mention of even a single word can call the whole cluster into service.² However, Webster does not

² Jane S. Webster, *Ingesting Jesus: Eating and Drinking in the Gospel of John* (Atlanta: Society of Biblical Literature, 2003), 147.

acknowledge or apply the major tenets of conceptual metaphor or blending. Instead, she adopts narrative criticism as her methodology, and for her analysis of the Johannine meal scenes, imagery, and metaphors of ingesting, she claims the traditional view of metaphor as a literary device which makes a comparison using the copula “is.” For Webster, believing *is* ingesting Jesus; the eating and drinking metaphors are soteriological; and they are words on papyrus. Chapter One thus ends with a proposal to review, actually to re-experience, the metaphors of abundance in the Gospel of John via a thorough-going cognitive linguistic approach.

Before proceeding to the examination of John’s metaphors of abundance, however, it was necessary to set forth in some detail the features of a cognitive linguistic reading that would be central to the analysis. Chapter Two, therefore, first addressed the pertinent terminology of the field, describing and illustrating important terms such as cognitive linguistics, conceptual metaphor, metaphoric expressions, image schemas, blending and metaphoric integration, and emergent structure. Among the recognized tenets of cognitive linguistics that underlie the current study are “the primacy of semantics”—that language is “all about meaning;” that linguistic meaning is encyclopedic—that meaning-making does not comprise some segregated compartment of the brain but reflects humans’ personal experiences as embodied beings as well as their cultural experiences in the world; and that linguistic meaning is perspectival: it does not just reflect an outside world but also shapes and construes the world in a particular way.³ Because cognitive linguistics is a relatively new discipline born from the confluence of neuroscience, philosophy, and linguistics, Chapter Two traced the contributions and questions of each discipline concerning how we as human beings think, how we know, how we perceive and

³ Dirk Geeraerts, “Introduction: A Rough Guide to Cognitive Linguistics” in *Cognitive Linguistics: Basic Readings* (Berlin: Mouton de Gruyter, 2006), 4-5.

conceive of things, how we express ourselves, how we construct the world we inhabit. As addressed in Chapter Two, cognitive linguistics—including conceptual metaphor theory—readily acknowledges that individual location and expertise, personal experiences, and cultural milieu can affect how an individual makes meaning of the world via perceptions and conceptions. However, by identifying and examining bodily-based image schemas and the metaphors they generate, the cognitive approach to date has particularly attended to the kinds of mind-body metaphorical activity that appear to be shared by all sorts of people with mind-bodies, even as researchers observe variations in metaphoric expression.

Most important to this study are the following fundamentals of conceptual metaphor:

- 1) Metaphors are how people think; they are ubiquitous, they are often based on physical encounters with the world, and they are in the mind. What's on paper or audible are metaphoric expressions.
- 2) Conceptual metaphors are projections and instantiations of gestalt image schemas.
- 3) Image schemas are recurring patterns, usually based on sensorimotor activity, that give order and coherence to a person's experience. Common schemas include BALANCE, CONTAINER, PATH, and CENTER-PERIPHERY.
- 4) Conceptual metaphors play a constitutive role in how humans structure our experience.
- 5) There is no sharp dichotomy between mind and body; likewise, there is no bright line of distinction between *perception* and *conception*.
- 6) Conceptual metaphors may be blended with other metaphors and with non-metaphoric images and expressions. This process is called conceptual integration.
- 7) The process of conceptual integration (blending) allows a vast amount of knowledge, information, emotion, and experience to be instantaneous and unconsciously compressed into a

human-scale blended mental space that yields an emergent structure perceived as insightful and true.

Finally, Chapter Two devotes particular attention to the image schema of CONTAINER, which supplies most of John's metaphors of abundance. The basic understanding of a container is an exterior, an interior, and a boundary, and language reflects this understanding in everything from manipulating objects in the playpen to creating art and architecture, from mathematics to logic. From CONTAINER and its sub-schema of FULL/EMPTY are generated Johannine metaphoric expressions of fullness, amplitude, overflowing, inexhaustible supplies, unfathomable generosity, and boundless love.

In the third chapter, we began to examine the Johannine language of abundance, making the argument that the explicit references to fullness in the prologue and the expansive description of "many other things" and "the world could not contain them" in the epilogue (21:1-25) constitute a clear framework within which to read the entire gospel as a celebration of the abundance of God's activity. Chapter Three explains the importance of John's prologue in setting forth from the outset the theme of abundance as a full container, as an abundance of Christ sourced in God's own self, as an abundance which blesses the believer in the present and awaits believers in the future. With a clear demonstration of the illuminations derived from a cognitive linguistic methodology in the prologue, Chapter Three prepares for a deeper look into the conceptual metaphors of hunger and thirst, of eating and drinking, and of FULL/EMPTY, which pervade the rest of the Gospel. Whereas prior commentators have seen the Fourth Gospel as almost exclusively christological, this discussion of the prologue concludes that John's Jesus reveals much about the Father—as the ultimate generous giver, as the source of abundant life, as the infinite lover. This unquantifiable and unearned abundance is revealed step by step to John's

audience and readers via the accumulation of acts and expressions of conceptual metaphors, especially through the unique Johannine emphasis on the concept of “in” and on the sense—image schema, preconceptual framework, unconscious thought-ordering pattern—of a full CONTAINER.

The next chapter of this study addresses the hunger and thirst metaphoric expressions in chapters 2 through 4 of the Gospel of John, chiefly in the narratives about the wedding in Cana and Jesus’ encounter with the Samaritan woman at the well. Viewed through the lens of cognitive linguistics, the water-into-wine-at-the-wedding pericope of John 2:1-11 is dominated by the schema of CONTAINER and the metaphors generated from it. Operating at both a literal and cognitive level, CONTAINER connects the exhausted wine supply and the empty huge water jars with a reader’s experience of need/lack/exhaustion/insufficient reserves of pleasure and joy. Jesus’ filling those jars to the brim with the best wine evokes an understanding of needs fulfilled/plenitude/an inexhaustible supply of joy, a divine presence supplying human needs. Clearly present are the conceptual metaphors of WINE IS JOY and CONTAINERS FULL TO THE BRIM WITH WINE ARE MUCH JOY. Other container-filling suggestions are also present: rooms and courtyards filled with happy wedding celebrations, bride being filled with bridegroom, the future of newlyweds being filled with promise, the disciples’ placing their faith in (*believing in*) Jesus.

The lengthy account of Jesus’ encounter with the woman of Sychar (John 4:4-42) is replete with metaphors of abundance, saturating the story with the motif of hunger and thirst, food and water. The cognitive linguistic reading highlights the many examples of containers: Jacob’s well, the woman’s water jar, the woman herself, a fountain of living water. The analysis also considers the potential effect of such metaphors on mind-bodies, both on the woman and the disciples in the world of the story and on the mind-bodies of readers. In the dialogue between the

Samaritan woman and Jesus, the language of thirst, drink, water, and spring seems to move back and forth between literal and metaphorical, raising the question of when, and for whom, did the subject of the conversation change from H₂O to Holy Spirit, from thirst-quenching water to soul-satisfying salvation in the presence of the Messiah. Rather than interpreting this colloquy as colossal miscommunication, which traditional readings often do, a cognitive reading considers that there is no clear hiatus between the concrete and the abstract. Cross-talk occurs between body and behavior, feeling and thinking, so that an association can fuse the physical experience, emotional response, social or historical contexts and references, and express language into an instantaneous new understanding. This is called metaphoric blending, or conceptual integration, and it is clearly at work in John 4. Also important to the “living water” discussion are the recent cognitive linguistic inquiries into mirror neurons and their operation on the mind-bodies of participants, hearers, and readers. Regarding John 4, these neuroscientific discoveries invite today’s interpreters to consider the potential effect of hearing words and seeing actions of giving and receiving, of thirst and thirst quenched. The conceptual metaphors of the story include A PERSON IS A CONTAINER, SPIRITUAL LACK IS PHYSICAL THIRST, SPIRITUAL LIFE IS PHYSICAL LIFE, JESUS IS A SPRING OF WATER, BELIEVING IS RECEIVING THE GIFT OF GOD, BELIEVING IS DRINKING, THE SPIRIT OF GOD IS LIVING WATER, ETERNAL LIFE IS NEVER THIRSTING, and BELIEVERS ARE WELLSPRINGS. An *inclusio* in the passage allows the Johannine Jesus to employ a cluster of agrarian metaphors to add the concepts that FAITH IS A CROP, GOD’S WORK IS JESUS’ FOOD, EVANGELISTS ARE SOWERS, and DISCIPLES WHO GATHER BELIEVERS ARE HARVESTERS. As part of the cognitive linguistic analysis, this chapter of the study concludes with a diagram mapping the simple conceptual integration that takes place in the familiar account of Jesus and the woman at the well, where—almost invisibly—conceptual metaphors blend together to disclose major

theological insights about the abundant, inexhaustible, soul-satisfying gifts that flow from the Father, the Son, and the believer's own life. Cultural and experiential variations among readers can affect which input spaces a given reading community finds meaningful and which elements within an input space those interpreters find salient; but the mind-bodies of readers still operate in much the same ways, so that the image schema of FULL/EMPTY and Jesus' offer of thirst-quenching living water retain their ancient power.

Chapter Five continued the investigation into conceptual metaphors of eating and drinking, tying together the prior metaphor that GOD'S WORK IS JESUS' FOOD (4:27-38) with the health-restoring miracle at the pool of Beth-zatha (5:1-47) with the multiplication of loaves and fishes (6:1-14) and the web of conceptual metaphors in the bread of life discourse (6:26-71). This study engages the Sabbath healing of a paralytic at the pool of Beth-zatha in Jerusalem from a different perspective than the overtly christological one. That is, with abundance "in the air" from metaphoric expressions in John 1 through 4, the text of the healing pericope is shown to add its own contribution to the sense of divine plenitude and the ever-giving nature of God revealed by Jesus. Reading for abundance disclosed that through the action, narrator's comment, and Jesus' statements to his opponents, the passage declares both the purpose of the Father and Son—to bring life—and the scope of that gift—beyond time limitations (such as the Sabbath), beyond time itself (the believer has already passed from death to life), and beyond human distinction (the gift of life is available to all who honor God and all who believe). In John 5, this healing and Jesus' explanation of it bespeak amplitude and generosity, which are re-enacted in the feeding of the multitudes.

Abundance language is impossible to miss in the loaves and fishes miracle story in John 6. Jesus brought forth abundant food from scarcity and fed thousands of hungry people who had

followed him. There was even enough for leftovers. What is not so evident, but what a cognitive linguistic and conceptual metaphor approach elucidates, is the continuing presence of the CONTAINER schema in the narrative. There are 5000 empty bellies; there are empty pockets lacking money to buy food; there is a boy's "lunchbox" with only a little; there are baskets. The mind-bodies of every reader understand scarcity, lack, and need. Then, the human containers are filled as the hungry multitude ate "as much as they wanted" and were satisfied. The narrator includes the detail that the disciples "filled up" twelve baskets with overflowing food, so that readers begin to suspect that Jesus' intention that "nothing may be lost" may refer to God's intentions for humanity, not just to food supply. In the mind-bodies of readers as well as in the world of the story, this feeding miracle leads to faith. There is no metaphor in the traditional rhetorical sense, but a cognitive approach understands the feeding of the 5000 as a performed metaphor, expressing one thing in terms of another. Further, the action of being hungry, accepting the gift of bounteous food from a divine source, and learning to trust the giver builds a mind-body connection, creates and strengthens neural pathways, draws on prior sensory and experiential interpretations, and shapes expectations.

The textual and mind-body associations of food and drink with faith that began in John 2 and were reiterated in each chapter thereafter reach a crescendo in the bread of life discourse in John 6:35-58. The cognitive linguistic analysis takes account of an array of components contributing to readers' understanding of this passage: the literary context of the discourse (immediately after the miraculous feeding); the cultural context (the people in the story remember their ancestors' being fed manna from God); the heavy repetition of give, give, give language interlaced with Jesus' viscerally impactful words of flesh as bread and blood as drink; and what neuroscience suggests about the effect of mirror neurons on the mind-bodies of those

who see an action or hear an action word. Holding it all together is the language of belief: "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty (John 6:35);" "whoever believes has eternal life (6:47);" and "whoever eats my flesh and drinks my blood has eternal life (6:54)." With diagrams, this section of the study explains the conceptual integration—the multi-scope blending—of the metaphors ("I am the bread of life") and motifs, the wide-open language of "all who," "anyone who," and "whoever," and Jesus' repeated presentation of God as giver: of manna and quail, of the bread of heaven, of Jesus and eternal life. The compression and interaction of elements within the blended space prompts listeners to open their containers (hands/hearts/mouths) and to receive the gift of God in order to live.

Chapter Six of this cognitive linguistic study of John's metaphors of abundance focuses first on John 7:37-39 and the many input spaces which contribute to its metaphoric blend. In the story, Jesus teaches in Jerusalem during the Feast of Booths, offering living water and an invitation to any who thirst to come and drink. The narrator explains that Jesus was speaking about the Spirit, but there is much that the narrator does not say. To understand how listeners and readers might comprehend this RIVERS OF LIVING WATER metaphor, our cognitive linguistic approach identified a sizeable cloud of allusions, traditions, and physical experiences built upon CONTAINER and its sub-schema FULL/EMPTY that summon up for interpreters a wealth of potential mappings. As in the earlier Johannine food-and-drink metaphors, there is thirst and lack, but there is also ever-flowing, overflowing water as a gift from God. Our analysis of this section adopts the neuroscientific principle that emotional intensity affects "ruminative consolidation," which in the RIVERS OF LIVING WATER metaphoric blend motivates believers to assemble, remember, consolidate, re-imagine, and mirror the generous gifts of God to thirsty humanity.

Chapter Six next examines the explicit metaphors of John 10:1-28: “I am the gate.” “I am the good shepherd,” and Jesus’ explicit promise of abundance: “I came that they may have life, and have it abundantly.” Although treated extensively by Johannine exegetes, this Good Shepherd passage nevertheless yields a fuller and more cohesive import when principles of conceptual metaphor and blending are applied. What might be (and sometimes have been) considered confusing incongruencies in Jesus’ figures of speech can be seen not as illogical or contradictory but as partial mapping of metaphors from several input spaces, especially Ezekiel 34 and Psalm 23. There is God the Good Shepherd who loves, feeds, and protects the sheep, and Jesus the Good Shepherd who brings them abundant life, goodness, security, peace, and plenty. The Good Shepherd language is intensely affective, fusing together in the mind-bodies of readers a sense of global insight: the experience of being deeply loved, never alone, dwelling securely in the tender and generous care of God. John’s readers can identify with hungry, lost, and beleaguered sheep and at the same time can experience the assurance of being in God’s care.

In the Fourth Gospel, Jesus’ last remarks to his disciples before his arrest abound with the CONTAINER schema: John 14 and 15 are full of admonitions, descriptions, and promises to those who “abide in” the love of Jesus. Those who love Jesus will be loved by the Father, and “we will come to them and make our home with them (14:23).” “I am in my Father, and you in me, and I in you (14:20).” As conceptual metaphor, these promises are more than paradox or counterfactual: they evoke in hearers a gestalt experience of intimacy, fullness, and unity with the divine. Further in his farewell address, Jesus offers an explicit metaphor: he is the true vine and the disciples are the branches. Staying connected to the vine, they will bear much fruit. Calling on the eschatological vision of inexhaustible, ever-bearing fruit trees from Ezekiel 47:1-

12, the command and promise to bear abundant fruit connects fruit with eternal life, in the present and into the age.

Our examination of abundance in food-and-drink metaphors in John's Gospel closes with a look at the miraculous catch of fish in John 21:1-13. The theme of plenitude and abundance again is dominant as Jesus directs unsuccessful fisherman to an enormous haul. As a performed metaphor, this anecdote teaches about the ineffable by actions in the concrete, physical world. The sensory-rich scene invites readers to write themselves into the story, to acknowledge in their mind-bodies that when Jesus is present, there is transformation from empty to full, from unproductive effort to overwhelming bounty.

Chapter 7 of this study moves beyond metaphoric expressions of hunger and thirst to other expressions of abundance in the Gospel of John, including numerous references to being filled with joy. Again the schema of CONTAINER underlies many of the metaphors, and food is not far away. In his farewell address, Jesus assures his disciples that abiding in him, their joy will be complete. The words are πληρωθῆ and πεπληρωμένη, sometimes translated "complete" but also meaning "full." In their Johannine usage, they partake of both ideas. First called to mind is "*joy because of.*" A cognitive linguistic reading recognizes that upon encountering Jesus' promise of unending joy, the mind-bodies of John's hearers and readers connect with their own experiences of joy, often combining exuberant physical delight with emotional senses of relief, and gratitude. Readers acquainted with Hebrew scripture call up memories of celebrations and feasts, with delicious and abundant food, wine, music, and dance. They recall the poetry depicting an eschatological feast of joy, where creation itself leaps, claps, and sings with irrepressible joy. Even God's own self will rejoice as the people are abundantly prospered. Sharing in prior events when containers (bellies, hearts, places, and hours) have been filled with

joy carries a hearer forward and fills a reader's heart with hope. But there is also "*joy notwithstanding*." Given the economic circumstances of John's earliest readers as well as the day-to-day struggles and hardships with which readers of all times are familiar, disciples of every era experientially know that the promised joy has not yet fully come. They understand emptiness, lack, yearning, even anguish, all of which Jesus responds to with a powerful metaphor of childbirth to convey his encouraging message: be of good cheer; your labors and pain will be overwhelmed by joy. Combined with Jesus' time-collapsing, time-transcending assurances that "the hour is coming and now is," these memories and promises of joy fulfilled allow believers to create a world where they both re-live and pre-live the everlasting joy of and with the Father and Son. Experiencing both a retrospective joy and a hope for fuller deliverance, believers are able to inhabit a world in which they themselves become containers of joy.

The study closes with a view of several "grace notes" of abundance, including the anointing stories of John 12:1-8 and 19:39-42. When Mary of Bethany anoints Jesus' feet with costly nard and the Gospel writer includes the detail that the fragrance filled the whole house, a panoply of allusions becomes available for interpretive input: royal anointings, consecration of priests, death customs, hospitality traditions, occasions when Hebrew scripture described a container (tabernacle, temple) being filled with the glory of the Lord, even the sensual association of nard with lovemaking. In an example of metaphoric blending around a performed metaphor, this story of Mary's lavish anointing generates a wealth of conceptual metaphors, including INTIMACY BETWEEN JESUS AND BELIEVERS IS A SENSUOUS CARESS, THE DISSEMINATION OF BLESSING IS THE SPREADING OF FRAGRANCE, BOUNTIFUL LOVE IS A LAVISH GIFT, AN OUTPOURING OF LOVE IS A HOUSEFUL OF PERFUME, and A ROOM/HOUSE/CHURCH/WORLD IS A CONTAINER WHICH CAN BE FILLED BY THE SWEETNESS OF GRATEFUL LOVE. To Mary's anointing of

Jesus before his death, the extravagant anointing of his body by Nicodemus after death adds the additional physically-based metaphor: LOVE IS GENEROUS GIVING.

Finally, our examination of conceptual metaphors of abundance finds it significant that the Gospel's last chapters expand in effusive restatements of abundance. "Jesus did many other signs in the presence of his disciples" (20:30), and many other things he did (21:25), so that if they were to be written down, "the world itself could not contain the books that would be written" (21:25). The stories of Jesus, the revealer of the Father's overflowing love, fill and overflow every container there is, including the human mind, body, and heart.

Early in this study, we asserted that abundance deserves recognition as a major theme of the Gospel of John and that divine plenitude and fullness most often find their expression in metaphoric expressions instantiated from the image schema of CONTAINER. From beginning to end of the Gospel, this gestalt structure of CONTAINER and the many metaphors it generates, operate to build a world for believers in Jesus. One of the most pervasive, most natural, and therefore most invisible ways involves the use of "in." In their treatise on the embodied mind, Lakoff and Johnson explain that in English, "in is made up of a container schema."⁴ Of course. I have argued throughout that the entire Fourth Gospel is awash in container metaphors: the book is itself a container full of CONTAINERS. The prologue tells readers that "In him was life." The conclusion tells readers that those who believe *in* his name may have life. Permeating the gospel's narratives and discourses are container metaphors both overt and subtle, from water pots brimming with wine and bellies full of bread and fish to believers taking into themselves the bread of heaven and the body of Christ. There is a net miraculously full of fish and a room full of

⁴ George Lakoff and Mark Johnson, *Philosophy in the Flesh: The Embodied Mind and its Challenge to Western Thought* (New York: Basic Books, 1999), 31.

precious ointment; inside the believer there is a wellspring of living water gushing up to eternal life; there is joy fulfilled. But the central container, the most important of all, is the container which is Jesus himself, the container which is the vine, the container which is God. Again and again, the author uses the language of CONTAINER to express the intimacy and unity of the believer with Jesus: eat me, take me in, abide in me, believe in me, in order to experience God. Jesus prays” “As you, Father, are in me and I am in you, may they also be in us, . . . I in them and you in me, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me (17:21, 23).” The uniquely Johannine refrain of “believe *in* me” signifies more than assent: it depicts the placing of one’s trust, hope, and well-being *into* the hands, the name, the container that is Jesus, the agent of God.

And so have consenting readers or believers ever understood. “Understanding,” Johnson philosophizes, “is not only a matter of reflection, using finitary propositions, on some preexistent, already determinate experience. Rather, *understanding is the way we ‘have a world,’ the way we experience our world as a comprehensible reality.*”⁵ We humans make meaning by incorporating our bodily capacities and skills, values, emotions, cultures, and languages into frameworks of understanding, the most basic of which is to be “in.” Before we are born, we are “in;” so, too, every moment thereafter. As a feature of the basic schema of CONTAINER, it is axiomatic that if “A” is in Container “B” and Container “B” is in Container “C,” then “A” is within “C.” For consenting readers, what deep sense of reassurance and insight, mystery, and divine plenitude, then, flows from the Evangelist’s constant use of the language of “in.” The believer is *in* Jesus; Jesus is *in* the Father. Jesus abides *in* the Father’s love; thus, the believer

⁵ Mark Johnson, *The Body in the Mind: The Bodily Basis of Meaning, Imagination, and Reason* (Chicago: University of Chicago Press, 1987), 102.

dwells there, too. Because of the CONTAINER schema, its many expressions in Johannine metaphors of fullness, and the recurrent images of extravagant love, reading John's Gospel radically undercuts the distinction between *perception* and *conception*.⁶ Mark Johnson writes that "‘Imagination’ is a basic image-schematic capacity for ordering our experience, not merely a . . . faculty for fantasy and creativity."⁷ Thanks to the magnificent metaphors of the Fourth Gospel, John's readers are able to order and experience life of the age, eternal life, in the boundless love of God, within which every lack is filled, the abundant life is realized, and joy is complete.

This cognitive linguistic study of Johannine metaphors, however, is not complete. Questions remain that neuroscience, social science, and philosophy may yet address. Driven by neuroscientific advances, future experiments may study precisely how a metaphor is made in the mind-body and better identify and understand the specific neural, chemical, electrical, and other biological components of such massive but elegant processes which remain largely invisible. A linguistic study might profitably consider how the expansive pronouns and participles of the Fourth Gospel—the many “whoever” and “everyone who” and “anyone who” expressions—operate to present a more open and global scope for the Gospel's audience. Social scientific studies could examine further how metaphors arise, morph, and find expression in other cultures and reading groups, exploring and confirming or disproving the theory that conceptual metaphors arise largely from physiologically-based image schemas and are therefore sometimes near-universal and often closely related. Further research would be necessary to determine why, from a sensorily-grounded image schema, conceptual metaphors sometimes emerge one way and

⁶ This precise phrase is used by Lakoff and Johnson to describe their embodied-mind hypothesis in *Philosophy in the Flesh*, 37.

⁷ Johnson, *The Body in the Mind*, xx.

sometimes another. And the related disciplines of psychology and philosophy and linguistics will no doubt continue their inquiry into how the mind-bodies of individual human beings construct a world, how *perception* and *conception* mutually interact, even how robots, artificial intelligence, and post-human devices, which many people already treat as an extension of their mind-bodies, will affect our understanding of what we think, what we know, and how we know it. It may well be that the exquisite montages, the metaphoric “petrol spills” that resolve into insights, the monumental compressions of multi-scope blending, will become even more essential as humankind adapts in order to cope with exploding galaxies of data. Readers of John’s Gospel, already practiced in conceptual metaphors of abundance, will be ready.

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