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Title: Ingesting Jesus: Eating and drinking in the Gospel of John

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Keywords: Religion;Religion

Publication Date: Feb-2001

Abstract: <p>The Gospel of John often uses ingesting language. First, it refers to concrete elements of food and drink (such as bread, water, fish and wine) and the actions of eating and drinking. Second, it uses metaphors of food and drink; for example, Jesus is the "bread of life" and the "source of living water." Third, it uses meals as the setting for much of the narrative. The prevalence of ingesting language in various contexts and genres establishes it as a primary literary motif in the Gospel of John. While the individual passages involving food, drink and ingesting have not gone unnoticed in the history of Johannine scholarship, no major monograph has addressed the motif as a whole nor drawn specific conclusions about its function in the Gospel. Drawing on the literary theory of William Freedman, this study first extends the limits of the ingesting motif to include phrases drawn from the semantic domain of ingestion as well as narrative contexts that have been excluded, for the most part, from previous studies. By extending these limits, this study affirms more emphatically the relationship between eating and drinking and the death of Jesus. In particular, ingesting language provides a way to describe both the role of Jesus as the one who is incarnate as "flesh" but who must die in order that others might eat and live, and the role of the believer who is "to eat and drink Jesus." This study will thus argue that the ingesting motif serves as a vehicle for Johannine soteriology. This conclusion has implications for the extended debate concerning Eucharist traditions in the Johannine literature, for although the Eucharist is not specifically mentioned in the Gospel, the prevalence of the ingesting motif suggests that eating and drinking play a significant role in the Johannine understanding of salvation.</p>

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John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, Wh The Gospel of John often uses ingesting language. First, it refers to concrete elements of food and drink (such as bread, water, fish and wine) and the actions of eating and drinking. Second, it uses metaphors of food and drink; for example, Jesus is the "bread of life" and the "source of living water." Third, it uses meals as the setting for much of the narrative. The prevalence of ingesting language in various contexts and genres establishes it as a primary literary motif in the Gospel of John. ^ While the individual passages involving food, drink and ingesting have not gone unnoticed in the history of Johannine scholarship, no major monograph has addressed the motif as a whole nor drawn specific conclusions about its function ... The Gospel according to John is the fourth of the four canonical gospels. It contains a highly schematic account of the ministry of Jesus, with seven "signs" culminating in the raising of Lazarus (foreshadowing the resurrection of Jesus) and seven "I am" discourses culminating in Thomas's proclamation of the risen Jesus as "my Lord and my God"; the concluding verses set out its purpose, "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.". The gospel's beginning on earth. 1:6-8 - A man called John was sent by God as a witness to the light, so that any man who heard his testimony might believe in the light. This man was not himself the light: he was sent simply as a personal witness to that light. Yet the divine and only Son, who lives in the closest intimacy with the Father, has made him known. John's witness. 1:19-20 - This then is the testimony of John, when the Jews sent priests and Levites to ask him who he was. He admitted with complete candour, "I am not Christ." 1:21 - So they asked him, "Who are you then? Interested in the Gospels' authors? Check out the Bible History Daily post "Gospel of John Commentary: Who Wrote the Gospel of John and How Historical is It?" That said, what about the original ending of Mark? Its implications are rather astounding for Christian origins. Since Mark knows nothing of any appearances of Jesus as a resuscitated corpse in Jerusalem, walking about, eating and showing his wounds, as recounted by Matthew, Luke and John, those stories are simply allowed to "fill in" for his assumed deficiency. In other words, no one allows Mark to have a voice.