Contents

Foreword ix
Acknowledgement xi
Abbreviations xv
General Introduction xix

Chapter 1: Historical Analysis of the Johannine Community and Community-Conflict Hypothesis 1

1. Texts References of the Community Witnesses in the Fourth Gospel 2
   1.1. Use of Language 2
   1.2. The Asides or Editorial Comments 5
2. Other References for the Community Existence 5
3. Reconstructions of the Johannine Community Hypothesis: Past and Present 6
   3.1. The Early Period (60s to 70s) 7
   3.2. The Middle Period (80s to 90s) 11
   3.3. The Present Period (2000s to Present) 12
      3.3.1. Objection to the Johannine Community Hypothesis 12
   3.4. Community Conflict Hypothesis 14

Conclusion 17

Chapter 2: Characterization of the Characters in the Fourth Gospel 19

1. Identifying the Characters of the Disciples in the Gospel of John 20

1.1. The Beloved Disciple 20
1.2. Peter 22
1.3. Nathanael, Andrew, Philip 24
2. Characterization of Other Disciples in the Gospel of John 26
2.1. Nicodemus 26
2.2. The Samaritan Woman 28
2.3. Martha and Mary 29
3. John's Polemic Character: The "Jews" 30
3.1. Defining "Jews" 30
3.2. The Jews: Makes Himself Equal to God (5:18) 33
3.3. The Jews: Makes [Himself] God (10:33) 33
4. Characterization of Thomas's Character in the Fourth Gospel 35
4.1. Thomas in the Final Sign of Jesus from Lazarus' Death to Jesus's Death (11:1-12:11) 36
4.1.1. Plot and Event 36
4.1.2. Thomas in the Narrative with Jesus, Fellow Disciples and the Community 37
4.1.3. Narrator Point of View 38
4.1.4. Theological Seams in the Text 11:16 39
4.2. Thomas in the First Farewell Discourse (13:31-14:31) "Knowing the Way" 44
4.2.1. Plot and Event 45
4.2.2. Thomas in the Narrative with Jesus, Fellow Disciples and the Community 45
4.2.3. Narrator Point of View 47
4.2.4. Theological Seams in the Text 14:5-6 48
4.3. Thomas in the Epilogue (21:1-14) 54
4.3.1. Plot and Event 54
4.3.2. Thomas in the Narrative with Jesus, Fellow Disciples and the Community 55
4.3.3. Narrator Point of View 56
4.3.4. Theological Seams in the Text 21:1-14 57
Conclusion 58

Chapter 3: Thomas as a "Principal Witness" of the Johannine Community: An Exegetical Study of John 20:24-29 59

1. The Narrative Setting and Structure 59
   - 1.1. Context of 20:24-29 61
   - 1.2. The Narrative Style 62
   - 1.3. Plot and Event 63
   - 1.4. Characterization 64
   - 1.5. The Narrator Point of View 65
2. Analysis 66
   - 2.1. The Absence of Thomas in the First Appearance of Jesus (verse 24) 66
   - 2.2. The Disciples Persuasive Attitude and Thomas's Responsive Demands (verse 25) 67
   - 2.3. Jesus's Second Appearance to the Disciples (verse 26) 68
   - 2.4. Jesus Personal Encounter with Thomas (verse 27) 69
   - 2.5. Thomas's Christological Confession (verse 28) 71
   - 2.6. The Beatitude of Jesus and his Promise to the Believers (verse 29) 73
3. Theological Seams in the Narrative 75
   - 3.1. Faith and Sight 75
4. Seeing and Believing as Johannine Literary Tools 77
   - 4.1. Seeing as Johannine Literary Tool to Bear Witness 77
   - 4.2. Believing as Johannine Literary Tool to Bear Witness 80
   - 4.3. Witness as Johannine Tool to Bear the Testimony of Jesus 81
   - 4.4. Believing without Seeing as Johannine Tool to Bear Witness 82
   - 4.5. Believing as a Johannine Tool to See the Glory of God 83
5. Christological Proclamation of "My Lord and My God" 84
   - 5.1. Finding Κύριός (Lord) in the FG 84
   - 5.2. Finding Θεός (God) in the FG 85
   - 5.3. From 'Let us' and 'We' to 'My' 86
6. Inclusion of the Prologue (1:1) in the Confession of Thomas 88
   - 6.1. Jesus as the Word Incarnate God 88

7. Faith Response of Thomas's Character 90
8. Thomas as a Model of "Principal Witness" for the Johannine Community 91
Conclusion 92

Chapter 4: Rational Observation and its Implication in the Indian Context 95
Introduction 95
1. Theological Significance in the Confession of Thomas 95
1.1. Theological/Christological Fulfillment 95
1.2. Believing in Jesus as the Way 98
1.3. From Seeing to Believing 99
2. The Oppressed Community of the Fourth Gospel 101
2.1. Oppressive Structure of the Johannine Community 101
2.2. Thomas as a Character in the Oppressed Johannine Community 103
2.3. Resistance Narrative as an Alternative Narrative for the Faith Struggle of the Johannine Community 104
3. Contextual Implication: Resistance Narrative as an Alternative Faith Formation for the Oppressed Groups 106
3.1. Struggles and Witnesses Testimony of the Oppressed Groups 106
3.1.1. The Dalits, Adivasi, Tribal and the Exclusive Community 106
3.1.2. Resistance Narrative as Liberation for Alternative Faith Formation 109
Conclusion 114

Chapter 5: General Conclusion 115
1. Literary Conclusion 115
2. Purposive Conclusion 116
3. Polemic Conclusion 117
4. Prolepsis and Analeptic Punctuation 118
5. Principal Witness 120
6. Contextual Implication: Thomas's Character in the JC as Progressive Character 121
Conclusion 122

Bibliography 125