



PRIFYSGOL CYMRU
Y Drindod Dewi Sant
UNIVERSITY OF WALES
Trinity Saint David

Institute of Education and Humanities/
Yr Athrofa Addysg a'r Dyniaethau

**MA Dissertation Approval Form/
Ffurflen Gymeradwyo Traethawd Hir MA**

Student Name/ <i>Enw Myfyriwr</i>	Paul Williams
Degree Scheme/ <i>Cynllun Gradd</i>	MA Biblical Interpretation
Start date/ <i>Dyddiad cychwyn</i>	January 2022

I have completed/~~about to complete~~* Part 1 of my degree.

*Please delete as appropriate.

Yr wyf wedi/ ar fun cwblhau Rhan 1 o fy ngradd

** Dileu fel sy'n briodol*

Title of Dissertation:

Teitl eich Traethawd Hir

Temporal horizons in John's Gospel.

Aims and Objectives:

Nodau ac Amcanion

The Fourth Gospel's temporal distortions can be seen as a gateway to Jesus in more than a literary or theological way so that subsequent readers can enter into the story and identify with Jesus' message and experience him.

Abstract (approximately 500 words):

Crynodeb (tua 500 gair):

The Fourth Evangelist's portrayal of Jesus seems to show him existing outside of time. The Prologue describes "the Word", understood as Jesus, as existing since

“the beginning”. Although the word is enfleshed at a specific historical and temporal time, his existence transcends this period. In Jn. 8:51-58, Jesus identifies himself as the eternal I AM. Jesus does not seem bound by the passing of time. A distinction is also drawn between “ordinary” (*kronos*) and “special” (*kaïros*) time. In chapter 7, Jesus’ brothers invite him to attend the festival of Tabernacles. Jesus’ response in v. 6 might sound derogatory and gives the impression that the way the brothers use their time is insignificant. Jesus’ time is more significant and is yet to come. A stark contrast is drawn between Jesus’ time and that of the disciples (and by extension, potentially that of subsequent readers).

Moving on from Jesus’ portrayal, the narrative structure itself makes use of the time-bending device of temporal stereoscopy. Temporal stereoscopy refers to the simultaneous use of two temporal horizons. In John’s gospel, this occurs in at least two ways. The first hinges on the before and the after Jesus’ hour. In John 2, Jesus cannot intervene because “[his] hour has not yet come” (2:4). From this early stage in the Gospel, the Fourth Evangelist seems to be referring to an event that is yet to actually occur. Shortly after the wedding in Cana, Jesus cleanses the Temple (another Johannine chronological particularity). During this episode, Jesus rather strangely refers to his own death and resurrection (his “hour”) almost as a *fait accompli*. The “hour” seems to act as a hinge in the story with the future being referred to retrospectively.

Secondly, temporal stereoscopy also shapes the narrative because of the situation in which the Fourth Gospel was composed. J. L. Martyn and Raymond Brown proposed that the Fourth Evangelist shaped his narrative to address the concerns and circumstances of his community and immediate audience. Following Gadamer, Frey refers to this as “hermeneutical horizon-conflation”. New meaning is derived from the Jesus narrative, as it encounters the lived realities of its readers/hearers. Garton notes that Frey’s model would see John’s community being “[pulled]” through time to the historical event narrated, making

them Jesus' immediate addressees and thus genuine witnesses to Jesus' words."

Frey's model is limited to joining the horizons of the historical Jesus material and Johannine community. I propose to investigate whether a third horizon, that of subsequent readers, can be added. The Fourth Gospel's temporal distortions can then be seen as a gateway to Jesus in more than a literary or theological way, to become experiential. My research will have to enter into a deeper discussion with both Gadamer and Frey as well as calling upon reader-response criticism.

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Proposed Supervisor:
Goruchwyliwr awgrymedig

Prof. Catrin H. Williams

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The above topic, proposal, and supervisor have been agreed:
Cytunwyd ar y pwnc, y cynnig a'r goruchwyliwr uchod:

Signed : Programme Director/
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