found both types of parables in his tradition: parables which had remained true parables, i.e., in which the story conveys one basic point which it is up to the hearers themselves to grasp, and parables which had already been converted into allegories. The evangeliar has preserved both types of parables. The allegorized parables admirably suited the catechetical purpose of his gospel. The secret, allegorical explanations served the same function as the other secret instructions given to the disciples.

Both types of parables have a purifying character (see Mark 6:11b-12). But God's judgment against his unbelieving people and his leaders is inflicted differently in each case. When Jesus' opponents hear his kerygmatic parables, their evil dispositions prevent them from acknowledging and responding to the truth which the parables contain. In the case of the didactic parables, God's judgment is executed by excluding all but the disciples from the allegorical interpretation which reveals the parables' true meaning.

This paper has been primarily concerned with this second category of parables, and it has been our contention that the parables contained in Mark 4 are of this didactic variety. Consequently, "the secret of the kingdom of God" (4:11) must be understood to refer to secret instruction confined to the circle of the disciples who, in the post-Easter period, will have the responsibility of instructing the community, even as Jesus had instructed them.

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The purpose of this study is to examine the type of clause in which an anarthrous predicate noun precedes the copulative verb. Two examples of this word-order are especially important in NT interpretation. In Mark 15:39 the centurion standing before Jesus' cross says, ἐκάθεν ὁ κύριος ὁ θεός ὁ ἄνθρωπος ὃς θεός ἐστιν. And John writes in his prologue, θεός ὁ ἐξ θεοῦ ὁ λόγος (1:1). These of course are not the only examples of this word-order in Mark or John, or elsewhere, but we shall focus on them and try to interpret them in relation to the stylistic characteristics that Mark and John exhibit throughout their gospels. This study will suggest that anarthrous predicate nouns preceding the verb may function primarily to express the nature or character of the subject, and this qualitative significance may be more important than the question whether the predicate noun itself should be regarded as definite or indefinite.

We may begin by referring to the two general principles concerning predicate nouns that are usually accepted as axiomatic in NT study. The first is that a predicate noun in Greek is anarthrous when it indicates the category or class of which the subject is a particular example. Thus when Mark, for instance, writes, ὁ ἐξ θεοῦ ὁ λόγος (1:1), he means that this particular word was a Greek, although other women also belong to this category. The second principle is that a predicate noun is anarthrous when it is interchangeable with the subject in a given context. It may be identical with the subject, the only one of its kind, or something well-known or prominent. In the parable of the vineyard, for instance, Mark represents the tenants as saying to one another, ἄδημον ἐτοιχίας (12:7). He means that in this context there is only one heir under consideration, and this man alone is that heir.

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These two principles seem to be valid criteria for interpreting a writer's meaning when a sentence follows the usual word-order — i.e., when the copulative verb precedes the predicate noun. But they may need to be refined further in those instances when the predicate noun precedes the verb. In an article several years ago E. C. Colwell examined this type of word-order and reached the tentative conclusion that "definite predicate nouns which precede the verb usually lack the article." In accordance with this rule he regarded it as probable that the predicate nouns in both Mark 15:39 and John 1:1 should be interpreted as definite. Colwell was almost entirely concerned with the question whether anarthrous predicate nouns were definite or indefinite, and he did not discuss at any length the problem of their qualitative significance. This problem, however, needs to be examined as a distinct issue. We shall look at it as it appears first in Mark and then in John.

It is clear that Mark is familiar with the usual word-order in which the verb is followed by an anarthrous predicate noun, for he uses this sequence nineteen times. According to the general rule we would expect these nouns to be indefinite, and in most instances we may judge that this is the case. These passages are of the type "for they were fishermen" (1:16), or "whomsoever wishes to be first among you will be a slave of all" (10:44). In a few instances the nouns are not indefinite, but in these cases there is some reason why the nouns have a specific reference even though they are anarthrous. The important point is that Mark uses quite frequently the word-order in which the verb precedes an anarthrous predicate noun.

In a similar way it is clear that Mark is familiar with the type of clause in which the verb is followed by a noun or an anarthrous predicate noun. In such a case the verb is expressed, and the subject the predicate noun, in some instances the subject is not expressed, and in some instances it is not expressed. These variations do not affect the meaning of the noun.

For this list and others throughout the study I have covered only clauses in which the verb is expressed and the predicate is a noun or an anarthrous predicate. I have excluded clauses in which the predicate is an adjective, anarthrous, participial, adverb, prepositional phrase, proper noun, or relative clause. The text is E. Nestle, Novum Testamentum Graece (rev. E. Nestle and K. Aland, 25th ed., London: United Bible Societies, 1969).

Thus in 6:44 and 10:8 the predicate noun is modified by a numeral. In 12:7 the predicate is theoios, which, like hypostasis, is often compared with a human name and as such may omit the article; cf. Blass-Debrunner-Funk, "A Greek Grammar," §254, 260; Moule, "Theoios, Synaxarion, pp. 165-66, 174. Note also the v. 1. ko before theos in #1. et. In 13:16, 22 the predicate noun occurs in a relative clause explaining the meaning of an anarthrous noun, and Mark evidently thought it unnecessary to repeat the article.

The second example occurs in the passage in which Jesus' mother and brothers are looking for him (Mark 3:31-35). When Jesus learns of this, he comments, εις τον θεον μεν εκατον ἵππων καὶ τον αδηλον (3:35). The predicate noun is definite here, but the question implies that Jesus is using them in a figurative sense. Then

which the verb is followed by an anarthrous predicate noun or other substantive expression. He uses this sequence twenty times.2 The general rule for predicate nouns would indicate that these predicates should be definite, and in every instance we may judge that this is the case. The force of the article is evident, and the predicate substantives all refer to some specific person or group, thing or idea. A number of times Mark uses this word-order in statements of a confessional type referring to Jesus, such as "you are the son of God" (3:11) and "you are the Christ" (8:29). The presence of the article with these predicate nouns indicates that Mark was thinking of only one son of God or only one Christ, so that the subject and the predicate were equivalent and interchangeable.

Our analysis so far suggests that Mark was a careful writer who always had some reason to leave out or insert the article in predicate expressions. When the verb preceded the predicate, he used an anarthrous predicate to indicate a general class and an anarthrous predicate to state a convertible proposition. The fact that Mark uses these two types of construction so carefully makes it all the more important to ask why he occasionally uses the third type of clause, in which an anarthrous predicate precedes the verb.

Mark uses this type of clause eight times throughout his gospel.4 Because of the importance of these passages we shall discuss each one briefly. In each case we shall ask not only whether the predicate noun is definite or indefinite, but also whether it has a qualitative force in indicating the nature or character of the subject.

In a debate concerning sabbath observance Mark reports Jesus as saying, ἢ ποιήσῃ λειτουργία καὶ προσκυνήσῃ πρὸς τὸν σάββατον (2:28). Mark certainly does not mean that the Son of Man is "a lord" of the sabbath, one Lord among others. Possibly he means that the Son of Man is "the lord" of the sabbath. But this translation would shift the emphasis of the whole passage dealing with sabbath observance (2:23-28). The question is not who the lord of the sabbath is, but what the nature or authority of the Son of Man is. Thus it appears more appropriate to say that the Son of Man is simply "lord" of the sabbath. The predicate noun has a distinct qualitative force, which is more prominent in this context than its definiteness or indefiniteness.

The second example occurs in the passage in which Jesus' mother and brothers are looking for him (Mark 3:31-35). When Jesus learns of this, he comments, εις τον θεον μεν εκατον ἵππων καὶ τον αδηλον (3:35). The predicate nouns are definite here, but the question implies that Jesus is using them in a figurative sense. Then...
In the next example the predicate noun could be interpreted as definite, indefinite, or qualitative, depending on the particular meaning or emphasis which we understand the passage to have. Jesus raises the question how the scribes can say ὁ γὰρ θεός ὁ θεός οὗτος ὁ θεός (12:35). The predicate would be definite if it signified "the son of David" as some well-known figure of Jewish expectation. It would be indefinite if it simply meant someone descended from David. It would be qualitative if it emphasized Davidic descent as an aspect or condition of messiahship. The first or the second possibility, of course, does not preclude the third. The primary emphasis of the passage as a whole (12:35-37) seems to lie in the question of Davidic descent. The passage gives no further clues, on the other hand, whether Mark was thinking of "the" son or "a" son of David. Again the qualitative force of the predicate noun seems to be more prominent than its definiteness or indefiniteness.

Mark's seventh example of an anarthrous predicate preceding the verb occurs in the account of Peter's denial of Jesus. The bystanders outside the courtyard of the high priest say to Peter, "Certainly you are one of them, καὶ γὰρ Γαλιλαῖος εἶ" (14:70). It is uncertain here whether we should regard the predicate "Galilean" as a noun or an adjective. If it is the latter, it would fall outside the scope of the present study. The RSV regards it as a noun, giving the translation "for you are a Galilean." In any event the word has some qualitative force in this context because it suggests that Peter, being from Galilee, must be one of Jesus' disciples. There is no basis, we should note, for regarding the predicate as a definite noun.

In the light of our discussion so far we turn again to Mark 15:39, in which the centurion standing before Jesus' cross says πληρωθήτω σοι ἡ ἴση τοῦ κυρίου σου. Although the exact meaning of the passage still remains uncertain, we may raise some questions and make several observations about it on the basis of Mark's syntactical usage throughout his gospel.

1) We may ask whether Mark wanted to represent the centurion as saying, "Truly this man was a son of God." If this was Mark's meaning, then possibly he was influenced at this point by the hellenistic and Roman practice of deifying a great leader or wise man of the past. The fact that these words appear as the statement of a Roman soldier could give some support to this interpretation. Mark, then, would be intentionally drawing upon hellenistic forms of thought at this point as an appropriate way of presenting Jesus to Gentile-Christian readers.

In terms of our present study the chief objection to this interpretation is that Mark could have expressed this idea differently. If he meant that Jesus was "a son of God," he could have said unambiguously by placing the verb before

*Only god is omitted, the second word in the clause in the LXX.
*The word "house" necessarily lacks the article because it is in the construct state. But the whole expression is indeterminate because the word "prayer" also lacks the article.
three of the passages there is no basis whatever for regarding the predicate as definite (6:49; 11:32; 14:70). In the remaining passages the predicate could be definite, but there is no specific reason for regarding it as definite (2:28; 3:35; 11:17; 12:35). Mark's usage, that is, gives little if any support to the idea that an anarthrous predicate noun preceding the verb is necessarily definite.

We should notice that it is not a question at this point whether Mark actually regarded Jesus as "the son of God." It is clear from other passages that he did (1:1; 9:7; 3:11). The problem is to understand what Mark means in 15:39. The translation "the son of God" is somewhat misleading in the sense that it emphasizes the definiteness of the predicate noun. The word-order that Mark uses in 15:39, in contrast, calls attention to the qualitative significance of the predicate rather than its definiteness or indefiniteness.

(3) The question remains what Mark sought to express in 15:39. The word-order of the verse suggests that he was primarily concerned to say something about the meaning of Jesus' sonship rather than designate him as "a" son or "the" son of God at this point. In this sense it is significant that Mark represents the centurion as saying these words at the moment of Jesus' death. Mark may wish to emphasize, that is, that Jesus' sonship to God involves suffering and death. It underwent these experiences, expressed itself through them, and revealed itself to men in this way. Thus the centurion is the first human being whom Mark represents as perceiving and affirming Jesus' sonship. It is only at this point, Mark is suggesting, that men can understand the nature and meaning of this kind of sonship.

If this understanding of the verse is correct, it has two implications concerning Mark's purpose in writing and the audience that he was addressing. In a general sense it indicates that he was concerned to present an apologia crucis, an explanation why Jesus suffered and died on the cross. The nature of Jesus' sonship, Mark suggests, was such that it involved suffering and death and can be perceived by men only in this context. More specifically, this understanding of the verse supports the view that Mark was writing to a church facing persecution, reminding his readers that suffering and even death were a part of Jesus' own role as God's son.

It is doubtful whether any English translation can adequately represent the qualitative emphasis that Mark expresses in 15:39 by placing an anarthrous predicate before the verb. Perhaps the verse could best be translated, "Truly this man was God's son." This has the advantage of calling attention to Jesus' role or nature as son of God. It minimizes the question whether the word "son" should be understood as indefinite or definite. At the same time it leaves open the possibility that Mark was thinking of Jesus at this point as "a" son of God in the Hellenistic sense, or "the" son of God in a specifically Christian sense, or possibly both. In all of these ways the translation "God's son" would reflect the various shades of meaning that may be present in Mark's word-order.

* Some commentators resolve this ambiguity of the phrase by suggesting that it means...
We may turn now to the Fourth Gospel and look at John's use of predicate nouns, with special attention to anarthrous predicate nouns preceding the verb. John uses nearly three times as many predicate expressions as Mark, although his gospel is only about one-fourth longer. In particular, he has 53 anarthrous predicate nouns before the verb, in contrast to Mark's eight. For this reason we must limit our discussion to representative examples of John's usage.

It is clear that John, like Mark, is familiar with the type of clause in which the verb precedes an anarthrous predicate. He uses this construction eighteen times. According to the general rule we would expect these predicates to be indefinite, and in most instances we may judge that this is the case. In a similar way it is clear that John is familiar with the type of clause in which the verb preceding an anarthrous predicate. He uses this construction 66 times. As in Mark, the force of the article is evident, and we may regard all of these predicate expressions as definite. John's usage, that is, is consistent with the two general principles for interpreting predicate nouns when they follow the verb.

John has 53 examples of an anarthrous predicate preceding the verb. In analyzing these expressions we are most interested in asking whether the qualitative aspect is prominent and whether the predicates are definite. Some degree of subjectivity is unavoidable in dealing with these questions, and the interpretation of some examples is uncertain. But I would judge that in 40 of these cases the qualitative force of the predicate is more prominent than its definiteness or indefiniteness. In 26 of the 53, the predicate is clearly not definite, and in 11 it could be definite but there is no clear indication that it is. We may look at several examples from John that illustrate these data.

In 1:14, for example, John writes δόλος παρέθη εὐγενής. He means that the Word took on the nature of flesh, and he can hardly be thinking of any specific substance that we would translate as "the" flesh. The qualitative force of the predicate is most prominent, and in this instance it could not be translated as either definite or indefinite. In 8:31 John writes that Jesus said to the Jews who believed in him, "If you abide in my word, δωρεάν ἔχετε ὅλην ζωὴν." By doing this, that is, the Jews truly assume the character or function of being his disciples. But these Jews are not his only disciples, and thus the predicate cannot be definite. In 9:24 John writes that some Jews said of Jesus, "We know that οὗτος δὲ διακρίνει ἀποκλίνει ἁπάντως ἡμῖν." Again the qualitative aspect of the predicate is most prominent; they think that Jesus has the nature or character of one who is "sinner." There is no basis for regarding the predicate as definite, although in this instance we would probably use the indefinite article in English translation. These illustrations suggest that John uses this type of syntactical construction in essentially the same way as Mark. In interpreting them, that is, we have reason to look for some qualitative significance in the predicate noun, and we cannot assume that the predicate is necessarily definite. These principles will be important when we examine the meaning of John 1:1. First, however, we must look at two other verses in John that pose special problems in interpretation.

In 1:49 John writes that Nathanael said to Jesus, εἶτα ἡμών ἦσαν τοὺς Ἰουδαίους. With this we may compare the statement that Nathanael has just made in the same verse: οὗ ἐστιν ἃ ἔχετε. And in 9:5 John represents Jesus as saying, φαῖνε ἐμοί τὸ φῶς τὸ ἔφοβος. With this we may compare his statement in 8:12: ἐργαζόμεθα ἐν τῷ σωτηρίῳ. In 1:49 and 9:5, that is, we find an anarthrous predicate preceding the verb. But in each case we find a similar or parallel statement that has the

Mark, see Lohmeyer, Markus, 347; V. Taylor, The Gospel according to St. Mark (2d ed.; New York: St. Martin's Press, 1966) 597; F. C. Grant, The Gospel according to St. Mark (1964; New York: Altington-Cookbury, 1951) 909-9. For an argument in favor of the translation "the Son of God" see R. G. Bultmann, "A Note on ὁ ζωοτρόπος τοῦ θεοῦ" (Mark xvii. 39), Novum Testamentum 6 (1960) 28. Brachter supports this translation partly by referring to Colwell's principle, which he accepts without raising the question of the qualitative meaning of this type of clause. He also argues that this translation alone correctly represents Mark's mention, especially in the passion narrative.

The objection has been raised that with the 1 sg. εἶναι and the 2 sg. εἶ, a definite predicate noun precedes the verb and loses the article unless the subject pronom is expressed; and that the same transformation is obligatory with the imperfect, with εἰς without the subject expressed. But the Greek NT also has a number of examples of such clauses in which a predicate is anarthrous. John uses anarthrous predicate preceding εἰναι (without ταῦτα) is indefinite in Luke 5:8; Rom 1:14; Rev 18:17; 19:10; 42; perhaps also in John 16:37. The anarthrous predicate preceding εἰς (without τον) is indefinite in Matt 16:13; Mark 14:70; Luke 19:21. Similarly the anarthrous predicate preceding εἰς τον is indefinite in Mark 25:33; 43; Mark 11:32: John 8:44; 9:8; 12:6: Rom 6:20; 1 Cor 12:22; Gal 1:10; Jas 5:17. Thus a clause such as καταχωρίστας τοὺς θεοῦ could be a transformation of καταχωρίστας τοὺς θεοῦ as well as καταχωρίστας τοὺς θεοῦ. Of definiteness and qualitative significance must be decided in each individual case when an anarthrous predicate precedes the verb.


II. The only exceptions appear to be ἀπειροτότας and ἀεροστότας in 18:13, which refer to specific individuals without necessarily taking the article.


John 1:1, 12, 14, 49, 2:9; 3:4, 6 (ἤπειρος); 29; 4:9; 6:55; 7:12; 8:31, 33, 34, 37, 39, 42, 44 (ἤπειρος), 48; 9:17, 24, 25, 27, 28, 31; 10:1, 2, 8, 13, 33, 34, 36; 11:19, 51; 12:6, 36, 50; 13:35; 15:14; 17:17; 18:26, 35, 37 (ἦς); 19:21. One of these, 10:34, is a quotation from the LXX. John also has two examples of the type of clause in which an anarthrous predicate precedes the verb: 6:51; 15:1. The fact that John sometimes uses this type of clause supports the view that he did not necessarily regard an anarthrous predicate as definite simply because it precedes the verb.

John 1:12, 14; 2:9; 3:4, 6 (ἦς); 29; 4:9; 6:55; 7:12; 8:31, 44 (ἦς), 48; 9:8, 24, 25, 27, 28, 31; 10:1, 8, 33, 34, 12:6, 36; 18:26, 35. In other cases the predicate could be definite, but there is no clear indication of definiteness: John 1:12; 6:70; 8:35, 34, 37, 39, 9:17; 12:50; 13:35; 15:14; 17:17.
verb preceding an anarthrous predicate, which is clearly definite. Do these parallels mean that the anarthrous predicates in 1:49 and 9:5 must also be regarded as definite?

In his study of this type of construction Colwell argued that the anarthrous predicates in these two verses should be regarded as definite.28 The parallels are indeed persuasive, and it is quite possible that Colwell is right at this point. An anarthrous predicate preceding the verb, that is, may be definite if there is some specific reason for regarding it as definite. But the present study would indicate that the nouns in these two verses are exceptional cases. The majority of such predicates in the Fourth Gospel are like 1:14; 8:31, and 9:24, which were discussed above. There is no basis for regarding such predicates as definite, and it would be incorrect to translate them as definite.29

In light of this examination of John's usage we may turn to the verse in which we are especially interested, 1:1. Our study so far suggests that the anarthrous predicate in this verse has primarily a qualitative significance and that it would be definite only if there is some specific indication of definiteness in the meaning or context. As an aid in understanding the verse it will be helpful to ask what John might have written as well as what he did write. In terms of the types of word-order and vocabulary available to him, it would appear that John could have written any of the following:

A. δὲ λόγος ἐστι δὲ θεός
B. θεός ἐστι δὲ λόγος
C. δὲ λόγος θεός ἐστι
D. δὲ λόγος ἐστι θεός
E. δὲ λόγος ἐστι δὲ θεός


29 Variant readings for predicate expressions in John represent four types of modification: (1) inversion of the anarthrous predicate — verb sequence, with addition of the article (1:49; 10:2); (2) addition of the article to an anarthrous predicate preceding the verb (8:54; 10:36; 17:17); (3) inversion of the anarthrous predicate — verb sequence, without addition of the article (13:35); (4) inversion of the verb — anarthrous predicate sequence (18:15). The first two types of modification make the predicate noun unambiguously definite. Colwell discussed only the first type, with reference to John 1:49; Matt 25:10; and John 2:19. These indicated, he believed, that "the scribes felt that a definite predicate even did not need the article before the verb and did not need it after the verb" ("A Definite Rule," 16). But the first two types of modification listed above could also mean that the scribes believed that the definiteness of an anarthrous predicate was not sufficiently explicit before the verb, and so they modified the clause to make the noun unambiguously definite.

30 The word θεός appears only a few times in the NT: Acts 17:27 (v. 1.), 29; Tit 1:9 (v. 1); 2 Per 1:3, 4. It is not used in the Fourth Gospel. But presumably John could have used it, or some other word meaning "divine," if he had wished to do so.

Clause A, with an anarthrous predicate, would mean that λόγος and θεός are equivalent and interchangeable. There would be no bo theos which is not also bo logos. But this equation of the two would contradict the preceding clause of 1:1, in which John writes that ὁ λόγος ἐστι δὲ θεός. This clause suggests relationship, and thus some form of "personal" differentiation, between the two. Clause D, with the verb preceding an anarthrous predicate, would probably mean that the logos was "a god" or a divine being of some kind, belonging to the general category of theos but as a distinct being from bo theos. Clause B would be an attenuated form of D. It would mean that the logos was "divine," without specifying further in what way or to what extent it was divine. It could also imply that the logos, being only theos, was subordinate to theos.

John evidently wished to say something about the logos that was other than A and more than D and E. Clauses B and C, with an anarthrous predicate preceding the verb, are primarily qualitative in meaning. They indicate that the logos has the nature of theos. There is no basis for regarding the predicate theos as definite. This would make B and C equivalent to A, and like A they would then contradict the preceding clause of 1:1.

As John has just spoken in terms of relationship and differentiation between bo logos and bo theos, he would imply in B or C that they share the same nature as belonging to the reality theos. Clauses B and C are identical in meaning but differ slightly in emphasis. C would mean that the logos (rather than something else) had the nature of theos. B means that the logos has the nature of theos (rather than something else). In this clause, the form that John actually uses, the word theos is placed at the beginning for emphasis.

Commentators on the Fourth Gospel, as far as I know, have not specifically approached the meaning of this clause from the standpoint of the qualitative force of theos as an anarthrous predicate preceding the verb. In many cases their interpretations agree with the explanation that is given above. But consideration of the qualitative meaning of theos would lend further clarification and support to their understanding of the clause. J. H. Bernard, for example, points out that Codex I reads bo theos instead of theos. "But this," he continues, "would identify the Logos with the totality of divine existence, and would contradict the preceding clause."31 In a similar way W. F. Howard writes that theos and bo logos are not interchangeable. Otherwise, he continues, "the writer could not say 'the Word was with God.'"32 Both writers, in effect, are arguing that the predicate theos cannot be regarded as definite in this clause. In terms of our analysis above this would mean that clause B should not be assimilated to clause A.

Bruce Vawter explains the meaning of the clause succinctly and lucidly: "The


Word is divine, but he is not all of divinity, for he has already been distinguished from another divine Person. 276 But in terms of our analysis it is important that we understand the phrase "the Word is divine" as an attempt to represent the meaning of clause B rather than D or E. Undoubtedly Vawter means that the Word is "divine" in the same sense that ho theos is divine. But the English language is not as versatile at this point as Greek, and we can avoid misunderstanding the English phrase only if we are aware of the particular force of the Greek expression that it represents.

In his discussion of this clause R. E. Brown regards the translation "the Word was God" as correct "for a modern Christian reader whose trinitarian background has accustomed him to thinking of 'God' as a larger concept than 'God the Father.'" Yet he also finds it significant that theos was anarthrous. Later he adds, "In vs. 1c the Johannine hymn is bordering on the usage of 'God' for the Son, but by omitting the article it avoids any suggestion of personal identification of the Word with the Father. And for Gentile readers the line also avoids any suggestion that the Word was a second God in any Hellenistic sense." In terms of our analysis above, Brown is arguing in effect that clause B should be differentiated from A, on the one hand, and D and E on the other.

Rudolf Bultmann's explanation of the clause also reflects an appreciation of the qualitative force of theos without specifically recognizing it as such. The clause means first, he suggests, that the Logos is equated (gleichgesetzt) with God; "er war Gott." Bultmann means by this that we must not think in terms of two divine beings, in a polytheistic or gnostic sense. Thus he guards against assimilating clause B to D or E. But he explains further that this equation between the two is not a simple identification (einfache Identifizierung), because the Logos was pros ton theon. In this way he guards against assimilating B to clause A. Bultmann's interpretative instinct at this point is unquestionably sound. In terms of the analysis that we have proposed, a recognition of the qualitative significance of theos would remove some ambiguity in his interpretation by differ-

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278 Brown, John, I-XII, 24.
279 Brown (John, I-XII, 25) also mentions the view of De Ausejo that throughout the prologue the term "Word" means Jesus Christ, the Word-become-flesh. "If this is so," he comments, "then perhaps there is justification for seeing in the use of the anarthrous theos something more humble than the use of ho theos for the Father." But if theos is qualitative in force, it is not contrasted directly with ho theos. John evidently wished to say that the logos was no less than theos, just as ho theos (by implication) had the nature of theos.
280 Bultmann, Das Evangelium des Johannes (Meyer 2; Göttingen: Vandenhoeck & Ruprecht, 1968) 16.
281 Bultmann, Johannes, 16-17.
282 Bultmann, Johannes, 17.