

Editorial

This issue is unique for two reasons: first, it marks the transition from one editor to another and second, it has a distinctly Johannine flavor. I shall say something about the former as I conclude. The journal features twelve selected articles from SATS's annual e-conference titled, "Jesus and the Fourth Gospel," followed by two book reviews. Covering a broad spectrum of themes ranging from Johannine historicity to the gospel's implications for leadership, youth work, and public theology, the ensemble will prove enjoyable to readers across the spectrum of theological sub-disciplines. As you immerse yourself in the various dimensions of the Fourth Gospel, our hope is that this issue will be life-giving and faith-affirming, like the subject of its content (see John 20:30–31).

Conspectus 32 articles

The issue launches into Prof. Paul N. Anderson's article, "Jesus in Johannine Perspective: Inviting A Fourth Quest for Jesus." Here, Anderson critiques the parsimonious quests for the historical Jesus, lamenting the neglect of the Gospel of John. He advocates for a Fourth Quest for Jesus—one inclusive and appreciative of John's unique and historical contribution.

In another article about John's historicity, "Is Jesus John's Mouthpiece? Reconsidering Johannine Idiom," Dr. Lydia McGrew aptly challenges the view that Johannine idiom is indicative of elaborations of Jesus's discourses on the part of the evangelist. Rather, by referring to explanatory "asides" and unexplained allusions, she argues that John was scrupulous in his recordings and retellings of Jesus's teachings.

Moving on to hermeneutics, in her article, "Jesus, our Liberator: An Intercultural Dialogue," Prof. Elizabeth Mburu underscores and demonstrates

the importance of contextual African hermeneutics, illustrating how such a reading reveals Jesus as liberator in John 8:31–47 and what the significance is for African contexts.

Next is an article entitled, "On Understanding and Translating ἀμήν ἀμήν λέγω ὑμῖν in John's Gospel against the Backdrop of English and a Selection of African Languages," by Dr. Lynell Zogbo. Zogbo maps out and analyzes the use of John's unique double "amen" formula, offering insightful suggestions to Bible translators in Africa and beyond.

In his article, "The Use of πιστεύω in the Gospel of John: Some Considerations on Meaning and Issues of Consistency and Ambiguity," Dr. Tony Costa analyzes the Fourth Gospel's use of πιστεύω by assessing how John uses this word and its other word associations and descriptors in various contexts to distinguish true believers from those embodying a counterfeit faith.

Dr. Daniel Nii Aboagye Aryeh enters the world of socio-rhetorical analysis in his article, "The Purpose of σημεῖα καὶ τέρατα in the Gospel of John: A Socio-Rhetorical Reading of John 4:46–54," by engaging the inner texture of socio-rhetorical reading to re-interpret John 4:46–54. He considers the pairing of σημεῖα καὶ τέρατα and the mode of healing as critical factors for understanding the narrative and its rhetorical aims of inducing faith and promoting Jesus above others.

In his article, "Denial Versus Betrayal: A Case Study Analysis of Simon Peter and Judas Iscariot in the Fourth Gospel," Prof. Dan Liroy undertakes a case study analysis of Simon Peter and Judas Iscariot in the Fourth Gospel with the intent of exploring the reason for the two radically different outcomes of both disciples' lives.

Next, Drs. Cornelia van Deventer and Bill Domeris, in an article entitled, “Spiritual Birth, Living Water, and New Creation: Mapping Life-Giving Metaphors in the Fourth Gospel,” launch from Cognitive Metaphor Theory to illustrate how images of birth, water, and new life work together to create a metanarrative of reproductive language that includes the gospel’s female hearers in a significant way.

In his article, “Of Sheep, Shepherds, and Temples: A Social Identity Reading of the Good Shepherd *Paroemia* on the Way to a Destroyed Temple,” Dr. Christopher Porter analyzes the Good Shepherd discourse in John 10 in light of the destruction of the Jerusalem Temple, foregrounding an exilic context strengthened by the intertextual use of Ezekiel 34 and Zechariah 10–11.

In another article on the Good Shepherd discourse, Rev. Isaac Boaheng ushers us into the realm of Practical Theology with his essay entitled, “Exegetical and Theological Reflections on John 10:1–18: Implications for Contemporary African Christian Leadership.” Boaheng responds to the challenge of ineffective leadership in the contemporary African society by exploring how leadership principles embedded in John 10:1–18 might inform the behaviors, styles, and leadership philosophies of African leaders.

Another Practical theological offering includes Mr. Kevin Muriithi Ndereba’s article, “Engaging Youth Worldviews in Africa: A Practical Theology in Light of John 4.” Ndereba problematizes worldview engagement in Africa from a Kenyan context, arguing that robust youth engagement must straddle the traditional/animistic, modern, atheistic, and postmodern worldviews. Launching from Osmer’s approach, he analyzes John 4, exploring the ramifications of John’s Christology for youth ministry practice and higher education.

In his article, “The Prologue of John: A Conceptual Framework for African Public Theological Discourse,” Dr. Reuben Turbi Luka explores whether the

incarnational theology of the Johannine prologue could be instrumental in the formulation of a normative methodology for doing public theology, particularly in Africa. Turbi concludes by arguing that God’s invasion of human history in the incarnation serves as an enduring hermeneutical springboard, a defining model for carrying out the goal of public theology in a normative fashion.

Last, but not least, the issue concludes with two book reviews: Dr. Dustin Burlet reviews *Origins: The Ancient Impact and Modern Implications of Genesis 1–11* by Paul Copan and Douglas Jacoby, and Mr. Moses Vongjen reviews *Majority World Perspectives on Christian Mission*, edited by Nico A. Botha and Eugene Baron.

New Editorial Board Member

On behalf of the Editorial Board chairperson, Dr. Johannes Malherbe, I am honoured to welcome Dr. Wanjiru Gitau of Palm Beach Atlantic University, Florida, to the board. Dr. Gitau lectures in Practical Theology, Intercultural Studies, and World Christianity. She is the author of the 2018 IVP monograph *Megachurch Christianity Reconsidered: Millennials and Social Change in African Perspective*, the winner of the 2019 Christianity Today award in the Global Mission category. We are grateful for Dr. Gitau’s partnership. Welcome, colleague.

New Editor

As mentioned, *Conspectus* 32 marks the transition from one journal editor to another. Dr. Manyika has served as editor for three issues (*Conspectus* 29, 30, and 31) and has been instrumental in building and equipping the *Conspectus* Editorial Team and ushering the journal into a new era. Dr. Manyika, your Johannine colleague is pleased to dedicate this Johannine issue to you. We

acknowledge what you have poured into *Conspectus*, and we look forward to your continued partnership as member of the Editorial Board.

In Christ

Dr. Cornelia van Deventer

Editor