



The message of John the Baptist as proleptic template: A canonical-thematic reading

Onyeledo Chibiko N Chukwuma ThD

Department of Theology and Religion, Charisma University, Montana, USA

DOI: <https://doi.org/10.66856/ijard.2026.11.3.11069>

Abstract

This paper proposes that the proclamation of John the Baptist, gathered from its full canonical witness across the four Gospels, exhibits a coherent proleptic architecture: an announced eschatological horizon (the kingdom of heaven), a governing hub (the Lordship of the coming one, itself including a substitutionary dimension disclosed through the Johannine witness), five responsive elements structured around that hub (repentance, baptism, fruit, judgment, and the Holy Spirit), and an epistemic ground beneath the whole structure (testimony). “Proleptic” is used here to denote content that appears in undeveloped, seed form within John’s proclamation and that later revelation unfolds explicitly — anticipatory in substance, not merely typological or chronological. The study proceeds by explicit canonical-thematic method, treating the Synoptic and Johannine witnesses as complementary theological testimony to a single historical figure’s proclaimed content, following the canonical-critical precedent associated with Childs (1979, 1992) ^[2, 3]. The paper states clear inclusion criteria for the template’s elements, defends the Lordship-over-Kingdom hub against the strongest available objection, situates the template against a broadened field of prior scholarship, and traces its continuity into the wider New Testament witness before naming its deliberate limits.

Keywords: John the Baptist, proleptic theology, kingdom of heaven, lordship of Christ, repentance, baptism, eschatology, holy spirit, canonical-thematic method, new testament theology, gospel witness, testimony

Introduction

The proclamation of John the Baptist has long been read as prelude — a wilderness overture preceding the substance of the Gospel narrative proper. This study contends that John’s message, gathered from its full canonical witness across all four Gospels, constitutes something more structurally significant than prelude: a proleptic architecture whose shape anticipates and governs the discipleship theology the New Testament subsequently unfolds.

“Proleptic” requires definition at the outset, since the term admits several senses. As used throughout this study, proleptic denotes content that appears in undeveloped, seed form within a text and whose fuller meaning is disclosed only by later revelation — anticipatory in theological substance, not merely typological (pattern-and-fulfillment) or purely eschatological (future-oriented in reference). John’s proclamation is proleptic in this specific sense: it contains the categories later New Testament theology will unfold, without yet unfolding them itself.

The architecture proposed here has four levels rather than a flat inventory of themes. The kingdom of heaven, announced in John’s opening word (Matt 3:2), functions as framing horizon: the eschatological stage upon which everything else occurs, but not itself a response the hearer enacts. The Lordship of the coming one functions as governing hub: the specific identity that gives the kingdom’s nearness its urgency and content, itself including the substitutionary dimension disclosed through the Johannine Lamb of God material. Five elements — repentance, baptism, fruit, judgment, and the Holy Spirit — function as spokes, each naming something the hearer does, receives, or undergoes in direct relation to that Lord. Testimony, finally, functions as epistemic ground: the reason John’s proclamation carries authority at all, since it proceeds from one who has seen (John 1:32–34) rather than merely asserted.

This structure yields an explicit inclusion criterion, addressed fully in the Methodology section below, and allows the paper to answer directly a natural and important objection: why Lordship, and not Kingdom, should be read as the template’s organizing center.

Why call this an architecture rather than simply an ordered list? Four features distinguish the two. The levels are hierarchical: Kingdom, Lordship, the five elements, and testimony occupy different logical positions rather than sitting as coordinate items. They are interdependent: no element is fully intelligible apart from its relation to the hub, and the hub is itself unintelligible apart from the horizon that makes its arrival urgent. They are asymmetric: removing Lordship collapses the whole structure, while removing any single responsive element leaves the others, and the hub, intact. And the whole is structurally dependent in a specific direction: testimony grounds the proclamation of Lordship and the five elements, but the reverse is not true — the elements do not ground the testimony. An ordered list implies sequence without any of these four properties; this paper’s claim is the stronger one, that John’s proclamation exhibits all four.

Methodology

This study proceeds thematically and canonically rather than compositionally. It treats the four Gospels as complementary theological witnesses to a single historical figure’s proclaimed content, without advancing a claim about literary dependence, redaction, or historical reconstruction among them. This approach follows the canonical-critical precedent developed by Childs (1979, 1992) ^[2, 3], who argued that Scripture’s final canonical form, read as the church’s received and normative witness, constitutes a legitimate object of theological interpretation distinct from and not reducible to historical-critical reconstruction of a text’s compositional prehistory. Applied

here, this means the question addressed is what John taught, considered as the canon's cumulative testimony, not how the four accounts relate to one another as documents or what can be recovered of the pre-textual historical Baptist. This is a deliberate methodological choice rather than a default; historical-critical study of John, exemplified by Webb (2006) ^[9], remains a valid and different undertaking, addressed further in the literature review below.

A criterion is needed for identifying which elements of John's proclamation belong to the template proposed here, since not every theme John Touches qualifies. The criterion adopted is this: an item qualifies as a structural element of the template if and only if John's proclamation presents it as something the hearer does, receives, or undergoes in direct relation to the coming Lord. Repentance is done toward him; baptism identifies with his authority; fruit is obedience to him; judgment is exercised by him; the Spirit is given by him. Kingdom fails this test: it is announced as the temporal-eschatological stage upon which these responses become urgent, but it is not itself something the hearer does or receives in relation to a person. It is therefore classified as the template's framing horizon rather than as a seventh response-element. Testimony likewise fails the test in a different way: it does not name a response the hearer makes to the Lord, but the epistemic warrant by which John's proclamation of the Lord is itself made trustworthy. It is therefore classified as the structure's ground rather than as an additional response-element.

This criterion is falsifiable and produces a determinate, non-arbitrary set. Other candidate themes sometimes associated with John — his prophetic identity, his asceticism, his conflict with Herod Antipas — fail the criterion because they describe John himself rather than the hearer's relation to the coming Lord, and are accordingly excluded from the template, though they remain legitimate subjects for the historical-critical study this paper does not undertake.

A further question naturally arises: if this criterion is valid, why does it not equally produce a comparable architecture from Jesus' own preaching? The answer lies in John's unique redemptive-historical position rather than in any special property of the criterion itself. John's proclamation is transitional in a way Jesus' is not: John speaks always of a Lord not yet arrived, addressing hearers who must repent, be baptized, bear fruit, face judgment, and receive the Spirit in anticipation of a coming identity he can point to but not yet embody or fully unveil. Jesus' own preaching, by contrast, proceeds from within the very Lordship John's proclamation anticipates; his sermons announce the kingdom's arrival in his own person rather than pointing beyond himself to it. Applying the same criterion to Jesus' preaching would not fail, but it would yield a different architecture, one centered on inaugurated rather than anticipated Lordship, since the hub and the speaker would coincide. John's proclamation is architecturally distinctive because he stands at the one point in the canonical narrative where the whole structure must be organized around a Lord other than the speaker — this is precisely what redemptive-historical location contributes to the analysis, and precisely why the resulting architecture qualifies as proleptic rather than realized.

Review of Related Literature

Historical-critical and socio-historical studies. The standard critical treatment remains Webb (2006) ^[9], a revision of his 1990 Sheffield doctoral thesis, which situates John within

Second Temple Judaism, examining his baptismal practice against Qumran and biblical ablution traditions and his prophetic self-understanding against contemporary judgment and restoration expectations. Webb's contribution is decisively historical and socio-religious; his interest lies in reconstructing what John's baptism and prophetic role would have signified to his contemporaries, not in organizing John's proclaimed content into a structured template. This paper's project is complementary rather than competing.

Eschatological and prophetic-identity scholarship. Burnett (2013) ^[1] situates John, in Luke's presentation specifically, as an eschatological Elijah-like prophet inaugurating Israel's restoration, noting that *μετάνοια* in Luke's usage carries its own eschatological component, summarizing the anticipated condition for Israel's restoration. This independently supports the present study's treatment of repentance as bound to imminent eschatological arrival rather than generic ethical reform, and supplies a second scholarly voice, beyond Webb, on John's eschatological self-understanding. Cook (1988) ^[4] surveys the debate over realized versus future eschatology in the Fourth Gospel associated with Dodd, Bultmann, and Ladd; this debate, concerned as it is with the kingdom's temporal mode of arrival, supports the present study's classification of Kingdom as a framing horizon rather than a response-element, since the eschatological debate itself concerns the nature of the stage, not a hearer's act upon it.

Johannine Christological and witness studies. Dennis (2013) ^[5] argues that the Lamb of God title (John 1:29, 36) must be read on Johannine terms, its meaning disclosed by the totality of the Fourth Gospel's narrative rather than resolved at the point of utterance; this study adopts that narrative-critical principle specifically for its treatment of the Christological dimension of Lordship. Mzebetshana's (2020) ^[7] narrative-rhetorical analysis of the Baptist's christological confessions in the Fourth Gospel concludes that John functions as a reliable prophetic witness whose testimony coheres with and contributes to the Gospel's own Christology, describing the Baptist as a model witness figure in Johannine narrative strategy — an independent scholarly warrant for treating John's witness-function, this paper's Testimony category, as theologically load-bearing rather than merely descriptive.

Field surveys. Marcus (2021) ^[6] offers a recent summary treatment of John the Baptist in history and theology, confirming that scholarly attention to John continues actively and that his historical and theological portraits remain live areas of ongoing discussion. No study identified within this broadened field, including the eschatological, Christological, and witness-focused scholarship surveyed above, organizes John's canonical proclamation into a structured template of the kind proposed here.

Devotional and homiletical treatments. A broad body of sermon literature, Bible-study guides, and devotional commentary describes John's message in terms substantially similar to this paper's content. These sources confirm the descriptive accuracy of the content gathered here but do not organize it structurally; none propose a governing hierarchy among the elements, none integrate the Synoptic proclamation material with the Johannine witness material as complementary registers of a single message, and none treat testimony as a distinct structural category grounding the others.

Stated gap. No literature identified to date organizes John the Baptist's canonical proclamation into a four-level architecture of framing horizon, governing hub, responsive elements, and epistemic ground. This paper's contribution is that structural and integrative claim, argued from explicit criteria rather than from assertion, and defended against the strongest available objection in the section immediately following.

The Framing Horizon: The Kingdom of Heaven

John's proclamation opens not with a claim about Christ but with an announcement about time: repent, for the kingdom of heaven is at hand (Matt 3:2). This is the paper's starting point for addressing directly the strongest objection to a Lordship-centered reading — namely, that Kingdom, not Lordship, is what John himself names first and might therefore be argued to be his true organizing center.

The resolution proposed here is that Kingdom and Lordship are not competitors for the same structural position, because they answer different questions. Kingdom answers when: it announces that a decisive eschatological arrival is imminent. Lordship answers who: it specifies the identity of the one whose arrival makes the kingdom's nearness urgent and gives it content. Every element in the template that follows — repentance, baptism, fruit, judgment, the Spirit — is something the hearer does or receives in relation to a person, not in relation to a time period as such. One does not repent toward a kingdom in the abstract; one repents because a Lord is coming whose arrival the kingdom's nearness signals. The kingdom is the stage; Lordship names who is entering it. This is why Kingdom is classified as the template's framing horizon, establishing the urgency within which the six responsive elements become intelligible, rather than as an element coordinate with them.

The Lordship of Christ as Governing Hub

John's identification of the coming one is constructed cumulatively across four dimensions, and it is this density — four distinct axes of Lordship compressed into a single short pericope — that licenses reading Lordship as governing rather than merely present.

First, rank: he that cometh after me is mightier than I, whose shoes I am not worthy to bear (Matt 3:11; Mark 1:7; Luke 3:16) — a servant-to-master asymmetry sharpened by the detail that unfastening sandals was a task beneath even a Jewish slave serving a Jewish master. Second, sovereign agency: it is Christ, not John, who baptizes with the Holy Spirit and fire (Matt 3:11) — the active verb belongs to the Lord. Third, judicial authority: the winnowing fork is in his hand (Matt 3:12; Luke 3:17), tying Lordship directly to eschatological judgment.

This paper's use of Lordship as organizing category rests on more than functional description. John identifies himself as the voice preparing the way of the κύριος (kyrios, “Lord”) (Matt 3:3, quoting Isaiah 40:3, where κύριος translates the Tetragrammaton). John's proclamation thus applies to the coming one, terminologically and not merely functionally, the very title Isaiah reserves for YHWH — the strongest available textual warrant for Lordship as this paper's organizing category rather than an imported synthesis.

Fourth, disclosed through the Johannine witness material rather than the Synoptic sermon, is substitutionary and atoning authority: ἀμνὸς τοῦ θεοῦ (amnos tou theou, “lamb of God”) — Behold the Lamb of God, which taketh away

the sin of the world (John 1:29, 36). This dimension is best read, following Dennis's (2013) ^[5] narrative-critical principle that the title's meaning is disclosed progressively across the Gospel's own unfolding narrative rather than fixed at the moment of utterance. The verb αἶρω (airō), carrying the dual sense “to lift up, carry” and “to remove, take away,” sustains rather than resolves this ambiguity, supporting a reading disclosed progressively across the Gospel's narrative rather than settled by adjudicating a single Old Testament background at first mention.

John's own self-subordination — he must increase, but I must decrease (John 3:30), framed through the bridegroom and friend-of-the-bridegroom image (John 3:29) — confirms that Lordship is the category governing John's entire self-understanding, not merely one theme among his sayings.

Baptism, Fruit, Judgment, and the Holy Spirit as Responsive Elements

Each of the following four elements satisfies the criterion stated in the Methodology section: each Names something the hearer does, receives, or undergoes in direct relation to the Lord identified above.

Baptism

John's water baptism is presented throughout as preparatory and revelatory rather than terminal. It is explicitly contrasted with the baptism Christ will administer (Matt 3:11; Mark 1:8; Luke 3:16), and John's Gospel supplies the further clarification that the purpose of John's baptizing ministry was disclosure of the coming Lord — that he should be made manifest to Israel, therefore am I come baptizing with water (John 1:31) — a function John himself attributes to divine commission (John 1:33).

Fruit

The demand for καρπός (karpos, “fruit,” denoting the visible outcome of an inward state, cf. Gal 5:22) meet for repentance (Matt 3:8; Luke 3:8) is given force by the image of the axe already laid to the root, ready to fell every tree not producing good fruit (Matt 3:10; Luke 3:9). Luke alone preserves the vocational specificity of what such fruit requires in practice: crowds are told to share coats and food with those lacking them; tax collectors are told to collect no more than what is appointed; soldiers are told to extort no one, accuse no one falsely, and be content with their wages (Luke 3:10–14). Fruit is not a private disposition but a public, vocationally situated ethic, owed to the Lord whose arrival repentance anticipates.

Judgment

John's judgment language operates in what this paper terms a separative register, distinguished below from the purgative register of Spirit-baptism. The warning of wrath to come (Matt 3:7; Luke 3:7), the axe at the root (Matt 3:10; Luke 3:9), and the winnowing image — wheat gathered to the garner, chaff burned with unquenchable fire (Matt 3:12; Luke 3:17) — together establish judgment as separation according to fruit already borne, executed by the Lord whose fork it is.

The Holy Spirit: Purgative and Separative Fire

This element merits separate treatment given the exegetical weight it carries. Christ's baptism with the Holy Ghost, and

with fire (Matt 3:11; Mark 1:8; Luke 3:16) is read here as purgative fire — a single baptismal act with purifying and empowering effect, textually anchored in the refiner's-fire background (cf. Malachi 3:2–3) and narratively fulfilled at Pentecost, where fire again attends the Spirit's descent (Acts 2:3) without any note of judgment.

The strongest objection to distinguishing this from the separative fire of judgment is that both occur within two verses from a single speaker, creating a presumption toward one referent. This presumption is answered, not merely acknowledged, on two grounds. First, the grammatical subject shifts: verse 11's fire is the content of a baptism Christ administers to the hearer; verse 12's fire is what happens to the chaff Christ has already separated from the hearer, presupposing a prior separation that verse 11's baptismal fire does not. Second, the Old Testament background differs by register: refiner's fire (Malachi 3:2–3) purifies what remains after testing, while unquenchable fire (echoing Isaiah 66:24) consumes what is discarded — two distinct fire-images already present in Israel's own scriptural vocabulary. The two-verse proximity reflects thematic continuity, both fires belonging to the same eschatological event, rather than referential identity.

The Johannine tradition supplies confirming testimony: The Spirit descending as a dove and remaining upon Jesus is given as the very sign by which John recognizes the one who baptizes with the Spirit (John 1:32–33).

Testimony as Epistemic Ground

Testimony is treated here not as a further response-element coordinate with the four above but as the epistemic ground underlying the entire structure — the reason John's proclamation of Kingdom, Lordship, and the four responsive elements carries authority at all. This reclassification directly answers an important objection: proclamation content and epistemic warrant belong to different logical categories, and a template that lists them as equivalent items risks appearing conceptually mixed rather than structurally rigorous. Locating testimony beneath the structure rather than within its list of responses resolves this. The Johannine material grounds John's proclamation in direct, personal experience rather than inference or received report. His self-identification proceeds by negation — not the Christ, not Elijah, not the Prophet, but the voice of one crying in the wilderness (John 1:19–23, citing Isaiah 40:3) — before he offers testimony proper: μαρτυρέω (martyreō, “to testify, bear witness,” carrying a forensic register in Johannine usage) — I saw, and bare record that this is the Son of God (John 1:32, 34). The double Behold the Lamb of God (John 1:29, 36) extends this same seen-therefore-attested pattern, on the second occasion producing actual disciple-transfer as two of John's own followers leave to follow Jesus (John 1:35–37). John 3:26–33 reaffirms the pattern: reported growth in Jesus' following prompts not jealousy but renewed testimony, grounded again in what has been seen and heard (John 3:32).

Mzebetshana's (2020) ^[7] narrative-rhetorical analysis independently supports this reading, concluding that the Fourth Gospel presents John as a reliable prophetic witness whose Christological confessions cohere with and contribute to the Gospel's own Christology. On the reading proposed here, testimony is what makes every other element of John's proclamation trustworthy rather than merely

asserted: John's repentance-call, baptismal practice, fruit-demand, judgment-warning, and Spirit-announcement are proclaimed by one who has himself seen, not one relaying secondhand report.

Testimony also carries, in embryonic form, the inner logic that the Great Commission will later scale outward. John's testimony already produces what mission produces: someone hears, and someone follows (John 1:35–37). What it lacks is the outward-sending, delegated authority, and open horizon that distinguish the Great Commission proper (Matt 28:19–20): John points to a Christ standing visibly before him, on the near side of the resurrection; the apostles are sent, on the risen Christ's own delegated authority, to those who have not seen, across an unbounded horizon of time and geography. Testimony is thus the seed-pattern — seen, therefore attested, therefore followed — that Pentecost and the apostolic commission will later scale into mission proper.

Synthesis: The Complete Architecture

The architecture defended in this paper has four levels. Kingdom announces that something decisive is imminent; this is the framing horizon. Lordship specifies whose arrival makes it decisive; this is the governing hub, warranted terminologically by John's application of κύριος to the coming one via Isaiah 40:3, and structurally by the density of rank, agency, and judicial authority John compresses into a single pericope. Repentance, baptism, fruit, judgment, and the Spirit are the responsive elements: each, names something the hearer does, receives, or undergoes in direct relation to that Lord, satisfying the criterion stated in the Methodology section and excluding candidate themes, such as John's prophetic identity or asceticism, that describe John rather than the hearer's relation to Christ. Testimony, finally, is the epistemic ground: not a further response, but the warrant that makes the whole proclamation trustworthy.

This four-level structure is offered as a feature of John's proclamation specifically, not as a default imposed on any Christ-centered text. Few New Testament sermonic units compress an eschatological horizon, a multiply-warranted Lordship claim, several distinct response-categories, and an explicit epistemic ground into so short and unified a span of material; it is this combination, rather than the mere presence of Christ as subject, that licenses the architecture proposed here.

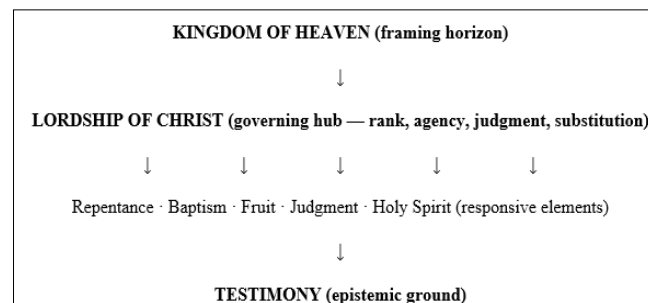


Fig 1: summarizes the architecture's four levels and their relations.

Continuity with the Wider New Testament Witness

If John's proclamation is genuinely proleptic in the sense defined above, its categories should be traceable, in developed form, in the New Testament's subsequent unfolding. Three examples illustrate this continuity without attempting an exhaustive survey.

Acts 2:38 preserves a sequence recognisably continuous with John's template: repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Repentance, baptism, and the Spirit's reception appear together, now explicitly in Christ's name and following his death and resurrection — the very content John's proclamation anticipated without yet being able to name its full christological ground.

The Lamb of God title, disclosed only in seed form at John 1:29 and 36, receives extensive theological development in Hebrews, where the singular, once-for-all sufficiency of Christ's sacrifice is argued at length against the repeated inadequacy of the old sacrificial system (Heb 9:26–28; 10:1–18). What John's proclamation offers as a pointing gesture, Hebrews unfolds as sustained argument.

First Peter 1:19 names believers as redeemed with the precious blood of Christ, as of a lamb without blemish and without spot, applying the sacrificial category John first invoked to the ongoing life of the believing community — a further instance of seed-content disclosed and applied beyond the wilderness proclamation that first announced it.

These examples are illustrative rather than comprehensive; a fuller tracing of continuity across the Pauline corpus and the General Epistles remains a task for further study, consistent with this paper's stated scope.

The Limits of the Template: Redemptive-Historical Location, Not Deficiency

Having argued that John's proclamation exhibits a coherent four-level architecture, this section addresses candidly what the template does not contain. A study claiming structural coherence risks overstating its completeness; the following absences are named here deliberately.

Faith as a distinct category. The New Testament elsewhere pairs repentance and faith as a fixed formula — repent, and believe the gospel (Mark 1:15); repentance toward God, and faith toward our Lord Jesus Christ (Acts 20:21) — treating them as related but non-identical responses. John's proclamation never names faith as a category separate from repentance. The nearest approach is John's own act of pointing, which entails a summons to trust the one indicated, since recognition of a superior, deliverer, and judge cannot remain merely notional. But entailment is not equivalent to articulation: John's message contains the demand faith will later answer without yet naming faith as the category of that answer.

Ecclesiology. John's proclamation, addressed to individuals gathered in the wilderness, contains no corporate or ecclesial dimension. His own testimony situates him as friend of the bridegroom rather than as a member of the bride (John 3:29), a self-description that confirms his position outside the very community his proclamation prepares.

Interpretive frame for these absences. These are not read here as deficiencies internal to John's proclamation, nor as evidence against the architecture argued above. Rather, they are functions of John's redemptive-historical location: he preaches at the threshold of the new covenant, not from within it. The value of the structure defended in this paper lies precisely in what it anticipates rather than completes; it is the skeleton onto which the fuller New Testament witness will add flesh without altering the skeleton's own shape.

Conclusion

This study has proposed that John the Baptist's proclamation, gathered from its full canonical witness, exhibits a coherent proleptic architecture: an eschatological horizon in the announced kingdom, a governing hub in the Lordship of the coming one, five responsive elements structured around that hub, and an epistemic ground in John's own testimony. Reading the material this way answers a question, the flat, itemized descriptions common in prior literature do not address: not merely what John said, but how what he said coheres as a single, hierarchically ordered claim about who is coming and what his coming requires. The architecture's coherence is real but bounded — it anticipates categories that faith, ecclesiology, and the church's later mission will articulate but that John's own historical location could not yet contain, and its continuity with the wider New Testament witness, traced briefly above, confirms rather than undermines that bounded, seed-form character.

John's proclamation has traditionally been treated as the threshold of the Gospel narrative. This study has argued that it is more than a threshold: it is the New Testament's first coherent theological architecture of discipleship in seed form, whose categories — horizon, hub, response, and ground — are progressively unfolded throughout the apostolic witness that follows. What this architecture implies for the contemporary pulpit specifically is reserved for a companion study.

References

1. Burnett DC. Eschatological prophet of restoration: Luke's theological portrait of John the Baptist in Luke 3:1–6. *Neotestamentica*, 2013;47(1):1–24.
2. Childs BS. *Introduction to the Old Testament as scripture*. Fortress Press, 1979.
3. Childs BS. *Biblical theology of the Old and New Testaments: Theological reflection on the Christian Bible*. Fortress Press, 1992.
4. Cook WR. Eschatology in John's Gospel. *Criswell Theological Review*, 1988;3(1):79–99.
5. Dennis J. Lamb of God. In: Green JB, Brown JK, Perrin N, editors. *Dictionary of Jesus and the Gospels*. 2nd ed. IVP Academic, 2013, 481–486.
6. Marcus J. John the Baptist in history and theology: A summary. *Journal for the Study of the Historical Jesus*, 2021;19(1):3–7.
7. Mzebetshana MH. A narrative-rhetorical analysis of John the Baptist's Christological contribution to the Christology of the Gospel according to John [Doctoral thesis, South African Theological Seminary]. In: SATS PhD compendium, 2020;1:344.
8. Shaker C. The “lamb of God” title in John's Gospel: Background, exegesis, and major themes [Doctoral dissertation, Seton Hall University]. Seton Hall University Dissertations and Theses, 2016.
9. Webb RL. *John the baptizer and prophet: A socio-historical study*. Wipf and Stock, 1991. Original work published, 2006.