

THE ESCHATOLOGY OF JOHN'S GOSPEL

AND THE JOHANNINE EPISTLES

by

Madison V. Scott

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This thesis is gratefully and respectfully
dedicated to

Mr. and Mrs. James L. Kincheloe

without whose help and trust
it would never have been written.

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Introduction

To some people the title of this dissertation may seem somewhat of a contradiction of terms. Such will be particularly true with those who conceive of eschatology as dealing almost exclusively with the cataclysmic, apocalyptic events attendant upon the last moments of the existing order and universe. To be sure, a thoroughgoing apocalyptic is conspicuous because of its absence in the Fourth Gospel and related Epistles. But in this day of von Dobschütz and Rudolf Otto and C. H. Dodd surely that is not the exclusive nor final meaning of the word, "eschatology."

To other people this title would seem scarcely a safe one. It may appear to some as if this thesis would perforce resolve itself into a precariously steered course between the Scylla and Charybdis of Schweitzer and Bultmann, the former of whom recognizes evidence in the Gospel of a strong eschatological background but deems it unimportant¹, the latter of whom refuses to recognize as valid any traditionally eschatological material in the Gospel and excises freely the parts to which he objects.² Yet there are not a few reputable scholars today who are prepared to contend that the eschatological world of Jesus was important for the writer of John and is pertinent for our world and that the strongly eschatological sections of the Fourth Gospel are not to be arbitrarily expugned.

Thus the problem of this treatise could be briefly defined as the task of deciding what precisely is the type and status of the eschatology which we find in the Fourth Gospel and in the three Epistles. Do we find ourselves entirely in another world eschatologically speaking with only vestiges,

1 Albert Schweitzer, The Mysticism of Paul, the Apostle, pp. 368-9.

2 Rudolf Bultmann, Glauben und Verstehen, p. 135.

whether indigenous or interlarded, here and there of an "old dramatic eschatology,"¹ which has in this the latest Gospel been superseded and discarded, or radically transmuted or sublimated? In view of Johannine thought what should be our intelligent understanding and use of the traditional eschatological terminology?

Could it be possible that especially this Gospel is one of the most eschatological books of the New Testament because here "history is told sub specie aeternitatis"?² A profound, recent work on John affords illuminating comments here. "To speak of history witnessing 'beyond itself'...raises at once and most acutely the problem of history as it is presented in the Fourth Gospel. For however the gospel is approached and interpreted, it is clear that the Evangelist is recounting the history of Jesus of Nazareth, not merely for the sake of its describable actuality, but also for the sake of its significance."³ "Moreover, the Evangelist whose theme is the flesh of Jesus has to do with the ultimate significance, not of a limited number of particular, specifically 'theological' acts or sayings, but of episodes and incidents ranging over the whole gamut of human life and experience. This relating of every episode to the final truth involves, if the episode is to be described, a re-description in a technically non-historical form; since, if the episode be described otherwise, description of it ceases to be eschatological, that is to say, related strictly in terms of final truth, and inevitably becomes a historical description, with all that that implies. Such a description in the end deprives Jesus, and then His disciples, and then men, and then the universe, of any final meaning."⁴

1 Rudolf Bultmann, loc. cit.

2 J. H. Bernard, Commentary on the Gospel According to St. John, p. cxiv.

3 Edwyn Hoskyns, The Fourth Gospel, p. 109.

4 Ibid., pp. 113-114.

The above phrase, "This relating of every episode to the final truth," has special pertinence. It is true in the synoptics that you find eschatology in unexpected places. It is even truer in the Fourth Gospel that eschatology is to be found in wholly unexpected places, for this evangelist was preeminently concerned with relating any and all episodes of the life of Jesus to final truth, for he saw the history of that life sub specie aeternitatis. The writer was "well acquainted with men who knew the facts of the life of Jesus but could not give a true description of what had happened, who had heard the speech of Jesus but not His Word, who revered His works but did not understand what they meant."¹ The writer felt that the facts of the life of Christ needed a restatement, a restatement that would do justice to the significance of those facts by relating them to the final truth, by giving them an eschatological description. The Evangelist was forced into such a restatement because "...the eschatological, that is to say, non-historical, description of events is necessary, immediately they have been seen to defy explanation in sole terms of their observable facts, and to demand explanation in terms of the final truth of God."² It is of course true that "...events can rightly be described in a theological context as well as in their chronological sequence, but...if they are perceived as having theological significance, non-historical description of them alone does them justice..."³ It was precisely because of the "theological significance" of the episodes of the Life of Jesus, not because of the "describable actuality", that this author found his voice; and, it was because he learned that the flesh of Jesus, the recountable history of Jesus, "...is the point

1 Ibid., p. 110.

2 Ibid., p. 114.

3 Ibid., p. 116.

where time defined in relation to time means nothing,"¹ that he, from the very first, resolved upon a theological, non-historical, eschatological description of the facts of the tradition and began his Gospel not with Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ; not with Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ; nor with Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας; but with Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος. We may let Sir

Edwyn Hoskyns, to quote from this helpful and sagacious work once more, state the argument for us: "If the flesh of Jesus, if His appearance on the field of history, were exhausted in history and were to be understood as information to be collected together, then the Jews were right, and the claims He made for Himself were no more than self-made claims: Thou being a man, being flesh and blood makest thyself equal with God. Likewise the gospel proclaimed by the Church is blasphemy. From so grave a misunderstanding of the Jesus of history, and of the tradition, oral and written, of His life, the author of the Fourth Gospel determines to rescue his readers. But he will not do this by throwing the Jesus of history to the winds - that is proving disastrous - but by insisting that the tradition itself has a meaning peering out of it at every point, a meaning which is 'beyond history', and which alone makes sense of history."² "His gospel, like the others, is a 'bodily' gospel. But, and this is the problem of the Fourth Gospel, the author has so presented the 'sensible' history of Jesus that his readers are confronted in that history, and precisely there, with what is beyond time

1 Ibid., p. 113.

2 Ibid., p. 84.

and beyond visible occurrence, with the veritable Word of God and with the veritable life of eternity."¹

Let us recapitulate. I have been at pains in the above paragraphs to establish the fact that the Fourth Gospel is a "theological" Gospel. I have been trying to prove that the Church is right in naming the author of the Fourth Gospel the "Theologian." The Church is right in the use of this title when she means thereby that this author has written a Gospel which strives more for an "interpretation" of the facts of the tradition than do the other Gospels. (I shall return to this contrast presently.) The Church is correct when she means thereby that this author was "...more concerned with the problem of history than with the writing of it..."² and that in his Gospel there is an admixture of history and theological interpretation. Now, as Hoskyns and Davey have made admirably clear in the passages quoted above, to think theologically is in a very real sense to think non-historically or eschatologically.

The sense in which theological thinking is eschatological thinking is that episodes, events are related, recounted in terms of final or ultimate truth. Certainly one of the meanings of ἔσχατον is "absolute" or "ultimate" and not only "last in a succession." Surely theology finds itself very quickly at the point "where time defined in relation to time means nothing," at the point where it is forced to speak in non-historical terms. Very early in his book, Christus und die Zeit, Professor Cullmann declares that biblical history is something strange to the pure historian because biblical history poses a theological problem: "As a whole, biblical history, as we shall analyze it according to New Testament

1 Ibid., p. 17.

2 Ibid., p. 59.

sources, must appear to the historian as a very queer construction."¹ "Here now appears the problem of biblical history as a theological problem."² Theology will always be enigmatic to the historian as such because it uses non-historical language. Its language is non-historical because its ultimate point of reference is beyond time, beyond history. Thus eschatology belongs to theology. "The theology of the gospels, like every theology which arises within the Christian sphere, involves a teleology."³ This kinship of eschatology with theology was attested quite honestly by Doctor C. R. Bowen in an address, entitled "Why Eschatology," delivered to the Society of Biblical Literature and Exegesis: "As an example of the problems we work at, let me choose one: ...a topic on which as critics we have all whetted our scholastic blades. The topic I have in mind is eschatology. Why does it vex us so sorely? Why bother about it? Biblical students, especially students of the New Testament, cannot leave it alone; in all their lectures, their articles, their books, their discussions of whatever sort, its problems are always thrusting themselves to the fore. If we cannot leave it alone, it is because it will not leave us alone: it will be heard."⁴ Doctor Bowen goes on to maintain quite rightly that the broader kinship of eschatology with religion is no less insistent and real. "What would religion be without it [i. e., eschatology]? It is the undefeatable conviction that in the end God, and not the devil, shall rule, that all the age-long course of sin and shame shall end in purity and peace, that what creation made implicit shall become explicit, that the universe is at heart good and from it evil as

1 Pp. 17-18.

2 P. 18.

3 James Moffatt, The Theology of the Gospels, p. 47.

4 Studies in the New Testament, Collected Papers of Clayton R. Bowen, ed. Robert J. Hutcheon, p. 78.

a foreign intruder shall ultimately be expelled."¹ Theology, then, quite naturally finds itself dealing with a subject which is so very central to the true Christian religion. Professor Thomas F. Torrance in his lectures on eschatology in New College at the University of Edinburgh during the fall term of 1951 said, "Theology is eschatology. Eschatology has to do with the whole perspective of Christian doctrine; no doctrine can be rightly expounded apart from its relation to eschatology."

Thus, if John's Gospel is a theological book, it is in a sense an eschatological book, and, to the degree that it is the former, it is the latter. Here we return to our introductory question: "Could it be possible that especially this Gospel is one of the most eschatological books of the New Testament...?" We answer: in our opinion it is certainly one of the most eschatological books of the New Testament because it is obviously one of the most theological.

I should like to pause here to say that some matters, such as the problem of Johannine authorship and the broader critical questions of Johannine studies,² which, according to my advisors, I am not in this thesis bound to treat extensively, I shall try to discuss briefly but finally, except for pertinent references, in the introduction.

1 Ibid., pp. 85-6.

2 A. M. Hunter, Interpreting the New Testament 1900-1950, p. 78: "It is customary among critics to speak of 'the problem of the Fourth Gospel.' The phrase is misleading. The Johannine problem is polygonal. It is not simply, Did John son of Zebedee write the Gospel, and when, and where, and why? The problem branches out endlessly. Is the Gospel a unity? Do we have it in its original order? Does an Aramaic original glimmer through its Greek dress? Did the Fourth Evangelist know the Synoptists? How far do the discourses in the Gospel reproduce the mind of Jesus? And where do history and reflection begin and end in the Gospel?"

These questions form the staple of the Johannine debate. It began long before the twentieth century, but it has been continued - and advanced - in the last fifty years." Undoubtedly here is material for countless theses!

I must now return to a problem raised in the above discussion. That problem is the contrast of John's Gospel and the Synoptics on the point of the interpretation of the facts of the tradition. This problem will face us often in the course of this study, but it is necessary to offer here a few definitive remarks. Professor Dodd sees a change in the study of the Bible which he calls a "...return to a theology of transcendence...."¹ He thinks that this turning away from the older critical school of the nineteenth century, which wanted to excoriate all Gemeindetheologie from the historical core of the Gospels, is a salutary change, which is critically sound. "It is certainly true that the Gospels were written 'from faith to faith.' The older method of criticism, in its search for bare facts, set out to eliminate whatever in the Gospels might be attributed to the faith or experience of the Church. In doing so, it deliberately neglected in them just those elements which in the eyes of their authors made them worth writing. They did not write to gratify our curiosity about what happened, but to bear witness to the revelation of God. To do full justice to the intention of an author is a necessary step towards understanding his work."² It is important to note here that Professor Dodd is thinking of the Synoptic Gospels as well as of the Fourth. It is now seen that all of our Gospels were written from "faith to faith". Even in our oldest sources, we do not have a "pure, undogmatic" presentation of Jesus. In the Fourth Gospel, we are, to be sure, in a new atmosphere³, but

1 C. H. Dodd, History and the Gospel, p. 13.

2 Ibid., p. 14.

3 William Manson, The Incarnate Glory, p. 13: "In passing from the Synoptic Gospels to the later work which bears the name of John, the reader is conscious of entering into a new atmosphere. It is as if he had turned from some busy street of the world's life and entered the quiet spaces of some cathedral close."

it is not new in the sense that we have for the first time in our Gospel records an element of interpretation in the Fourth Gospel. They all have an "element of interpretation."¹ Indeed there are points of bold dissimilarity between the Synoptics and the Johannine Gospel in matters of chronology and setting. These points might be called differences of kind. The varying amounts of theologizing or interpretation in the Fourth Gospel as compared with the Three Gospels might be called a difference of degree. Consequently when we speak of the restatement of the tradition which we find in John's Gospel, we do not mean an innovative departure from the synoptic tradition, but rather the becoming explicit, under the Spirit's tutelage, of what was implicit in the older corpus. "What is certain...is that the tendency to magnify the person of Jesus Christ, which is the characteristic feature of the Fourth gospel, is already present in the synoptic tradition from the first."²

Professor Hunter sees a shift of emphasis in Johannine studies. He says, "At point after point where John disagrees with the Synoptists, we have to stop and ask ourselves: 'Is it not conceivable that he may be right?'"³ Numerous other modern scholars support this position. Professor T. W. Manson: "It is no longer possible to say, 'If the Fourth Gospel contradicts the Synoptists, so much the worse for the Fourth Gospel.'"⁴ Professor Moffatt declares, "The day is now over, or

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- 1 E. g., the interpreting of Mark 13:14 by Luke 21:20 and Matthew 24:15, and the interpreting of Mark 10:15 by Matthew 18:3, and the interpretation of Mark 4:3-9 by Mark 4:10-20 (which interpretation, according to Moffatt, is secondary to the context). Cf. R. H. Strachan, The Fourth Evangelist, pp. 22 ff. James Moffatt in An Introduction to the Literature of the New Testament on p. 540 says, "In Mark, especially, the presence of...an interpretation has now been proved...."
 - 2 James Moffatt, The Theology of the Gospels, p. 25.
 - 3 A. M. Hunter, Interpreting the New Testament 1900-1950, p. 90.
 - 4 T. W. Manson, in The Rylands Bulletin, May, 1947, quoted by A. M. Hunter in Interpreting the New Testament 1900-1950, p. 90.

almost over, when the Fourth gospel and the Synoptists could be played off against each other in a series of rigid antitheses, as though the one were a matter-of-fact and homogeneous chronicle and the other a spiritual reading of the earlier tradition. The problem is too delicate and complex for such crude methods."¹ E. K. Lee (probably quoting Professor Hunter) agrees: "Nevertheless the day is over when the Fourth Gospel and the Synoptists could be played off against each other. The problem is too delicate and complex for such crude methods."² Professor Duncan: "There is, further, a growing readiness to find real historical value in the evidence of the Fourth Gospel, not merely as regards episodes (as e. g. an early Judæan ministry, and the date of the Last Supper), but also (and this is especially significant) as regards much of the teaching."³ These references suffice to show us that the Ephesian Gospel is not necessarily disparaged by its disparity with the other three Gospels. This is not to say, however, that no serious problems (e. g., of chronology) remain.

This thesis cannot, of course, treat the intricacies of the literary and chronological relations of John to the Synoptists, but full cognizance of the more advanced viewpoint of these relations will be taken where it is pertinent. Naturally I have tried to avail myself of the better known works in the galaxy of books directly and indirectly on the Johanne literature. To mention only a few of the general critical works would be to name Professor B. W. Bacon's The Fourth Gospel in Research and Debate; Professor James Drummond's Character and Authorship of the Fourth Gospel; Professor William Sanday's The Criticism of the Fourth Gospel; Professor

1 James Moffatt, An Introduction to the Literature of the New Testament, p. 540.

2 E. K. Lee, The Religious Thought of St. John, p. 24.

3 George S. Duncan, Jesus, Son of Man, p. 16.

E. F. Scott's The Fourth Gospel; Professor W. F. Howard's The Fourth Gospel in Recent Criticism and Interpretation; Professor James Moffatt's An Introduction to the Literature of the New Testament; and Professor Adolf Jülicher's Einleitung in das Neue Testament.

"It would be quite out of place to discuss in this Introduction the vexed question of the authorship of the Fourth Gospel."¹ Surely if so luminous a scholar and writer on John as Archbishop Temple finds the authorship question vexing and dispenses with its discussion, one approaches the problem gingerly, feeling that it has probably become the bête noire of everyone attempting to think or write about the Fourth Gospel. According to my advisors it is not within the ambit of this thesis to treat the matter exhaustively. I shall try to state briefly the results of my study of the subject.

No doubt many today would regard the following words as obsolete. "The genuineness [i. e., apostolic authorship] of St. John's Gospel is the centre of the position of those who uphold the historical truth of the record of our Lord Jesus Christ given us in the New Testament. Hence the attacks of the opponents of revealed religion are concentrated upon it."² These statements appear even more parachronistic when quoted at the beginning of a very recent book on the Johannine authorship.³ Professor B. W. Bacon agreed with the above words of Bishop Lightfoot and deemed the authorship debate a vital one because he conceived of a rigid anti-thesis between John and the other three Gospels. It will perhaps not be amiss to insert here a lengthy section from Professor Bacon's book. "It does indeed make a tremendous difference whether the particular doctrine of 'the Divinity,

1 William Temple, Readings in St. John's Gospel, First Series, Introduction, p. x.

2 J. B. Lightfoot, Biblical Essays, p. 47.

3 H. P. V. Nunn, The Authorship of the Fourth Gospel, p. 2.

the Deity of Our Lord' which this admittedly late writer [i.e., the Fourth Evangelist] presents as reflecting Jesus' teaching as to Sonship is, or is not, to be enforced as the main feature of his message, conveyed on the authority of 'the one man, of all others, who had the greatest opportunities of knowing the truth.' On this question we are driven unavoidably to the alternative: Either Synoptics, or John. Either the former are right in their complete silence regarding pre-existence and incarnation, and their subordination of the doctrine of Jesus' person, in presenting his work and teaching as concerned with the kingdom of God, with repentance and a filial disposition and life, as the requirement made by the common Father for that inheritance; or else John is right in making Jesus' work and message supremely a manifestation of his own glory as the incarnate Logos, effecting an atonement for the world which has otherwise no access to God. Both views cannot be true, and to a very large extent it is the science of literary and historical criticism which must decide between them. We agree, then, with Bishop Lightfoot that the Johannine authorship of the Fourth Gospel is the question of questions in all the domain of biblical science. The criticism which has effected a transformation in our conception of Hebrew religious history by making the so-called Priestly Document the latest and historically speaking least reliable source of the Pentateuch, instead of the earliest and most fundamental, will accomplish a still more revolutionary change in our conception of New Testament beginnings, if its deductions are accepted regarding the Fourth Gospel.¹ First, this long passage makes one feel a need for Hoskyns' and Davey's warning against attributing too much importance

1 B. W. Bacon, The Fourth Gospel in Research and Debate, pp. 3-4.

and prerogative to the office of the critical historian.¹ Whatever direction Professor Bacon may have thought the "still more revolutionary change" would take, the opinion of The Riddle of the New Testament represents the direction of many present-day New Testament scholars' thinking: "Nowhere in the New Testament are the writers imposing an interpretation upon a history."² Second, I think that the stark antithesis which Professor Bacon draws between John and the Synoptics rests upon a misinterpretation both of John and of the Synoptics³ (e. g., Mark's presentation of Jesus as ruler of the demon world is not exactly a "subordination of the doctrine of Jesus' person"). Third, I feel that the gravity which Professor Bacon attaches to the whole question of the Fourth Gospel's authorship rests upon the sharp antinomy which he sees between the last Gospel and the Synoptics. It seems highly possible that the same contrasting juxtaposition of John and the Synoptics is also the basis of Professor Nunn.⁴

1 Hoskyns and Davey, Riddle of the New Testament, pp. 247-8: "The Critical historian is not concerned with the ultimate truth of what Jesus taught, but only with the actual substance of his teaching. It is not for him to judge whether the significance which He assigned to His actions and to His Person was in the end true, but only to make clear what significance He did in fact give to His work. The historian of Primitive Christianity is a mere hewer of wood and drawer of water; it is his function to act as the slave of the Theologian or of the Philosopher, as the slave also of the simple believer or of the equally simple unbeliever. After all, it is as important for the unbeliever to know what he disbelieves as it is for the believer to know what he believes; and the Philosopher as well as the Theologian must be able to form a clear notion of what he is handling when he comes to deal with the mainspring of the Christian Religion. The historian has therefore to make clear and accessible the material which has shown such remarkable ability to galvanize thought and faith and unbelief. The historian, then, is neither an apologist for the Christian Religion nor an apostle of irreligion; still less is he an interpreter of the New Testament in terms of Modern Thought."

2 Ibid., p. 249.

3 Vid. footnote number 1 on page 15 below.

4 Since Professor Nunn quotes the above words of Bishop Lightfoot so very prominently in the outset of his book, The Authorship of the Fourth Gospel, could it be possible that he would agree with Professor Bacon's now anachronistic contention that "the Johannine authorship of the

He asserts, "From our study of recent books on the subject we feel that the opponents of the apostolic authorship of the Gospel are being compelled by the breakdown of other arguments to lay more and more stress on the paradox that the Fourth Evangelist did little more than copy the other three."¹ "The main argument against the traditional authorship of the Fourth Gospel used to be that it differs so much from the Synoptic Gospels, that, far from copying them and only adding to them a few odd details, it flatly contradicts them in many places. This is not merely an out-of-date opinion which modern research has corrected."² Thus we find Professor Nunn striving to maintain the differences between John and the Synoptics. Although he does battle on page viii of the preface for the essential unity of John and the Synoptics in the doctrine of Christology, on page 148 he says, "No one who has studied the matter without prejudice will refuse to admit that the difference between the Synoptic portrait of Jesus and that in the Fourth Gospel is considerable. In the opinion of the writer of this book we have neither the faculties nor the information which will ever enable us to explain it completely." We can all sympathize with Professor Nunn's cautious attitude in this matter, and I do not mean for a moment to suggest that some modern scholars presume of omniscience on this point, when I point out that many today fail to see such a basic and impassable chasm between the Fourth and first three Gospels. It would appear that today those who accord the question of authorship the supreme

(continued from page 13) fourth Gospel is the question of all questions in all the domain of biblical science"? To be sure Professor Nunn deems the question important enough for a whole book. On page ix of the preface he says, "Therefore the author of this book makes no apology for adding one more to the many works already existing on this subject. It would have been superfluous once: it is not so now."

1 Ibid., p. 16.

2 Ibid., p. 17.

place in the study of the Fourth Gospel stand in the direct line of Bishop Lightfoot and Professor Bacon, who insist vehemently upon a irreconcilable divergence of the last Gospel from the first three. On the other hand, those who to-day relegate the authorship question to a secondary place in Johannine studies are often convinced of an underlying unity of theological development relating the latest Gospel very closely in many ways to the earlier three. When one is fully convinced of a complete disparity between John's Gospel and its predecessors, one struggles intensely (and I think sometimes biasedly) to prove or to disprove apostolic authorship of the Fourth Gospel.¹

I believe a sizable portion of modern New Testament thinking is past the falsely rigid contradiction between John and the Synoptics, which contradiction was based upon mistaken interpretations of all four Gospels. This is not to argue that no formidable differences remain, but it is to argue that the tension between the two has been considerably lessened by recent research. Thus a recent writer, discussing Johannine studies, says, "Fifty years ago discussion of this Gospel [i. e., John] commonly began with the questions

1 Hoskyns and Davey, The Riddle of the New Testament, pp. 281-2: "Those who are convinced that a reconstruction of the Jesus of history is possible on the basis of a critical study of the Synoptic Gospels, and that He can be adequately described within the framework of modern humanitarian and ethical idealism, are frankly shocked by the Fourth Gospel. The whole situation is eased, if the Fourth Gospel can be removed from all contact with the memory of Jesus. The denial of Apostolic authorship and even of a relation to Apostolic reminiscence, is felt to be essential. For those, on the other hand, who are dissatisfied with this reconstruction, the authorship of the Fourth Gospel has provided the supreme battleground. So much seemed to hang upon it. If it could be proved that the author was an original disciple of Jesus, or even if it could be proved that he was in close contact with an original disciple, the whole humanitarian reconstruction would be severely shaken. For these reasons liberal and conservative scholars have been on edge whenever the question of the authorship of the Fourth Gospel has been raised. One of the main aims of this book has been to show that the battleground lies elsewhere. We are free therefore to treat the question of authorship and date on purely critical grounds [underlining is mine]."

of authorship, date and provenance. When you had answered them, you turned to the other questions. Nowadays-witness Hoskyns' Introduction-discussion generally starts with the other questions."¹ Indeed, Hoskyns and Davey, after remarking that liberals and conservatives had long considered the authorship of the Fourth Gospel the supreme battleground, continue with these deliberate words, "One of the main aims of this book has been to show that the battleground lies elsewhere."² Another new book on the last Gospel declares, "It is not of great importance to determine who the actual author was."³ I find myself in deep sympathy with this view, for I feel that more and more we are coming to realize that "Happily, the spiritual value of the Fourth Gospel does not stand or fall with the conclusions of the critics."⁴ We might well be explicit and extend this statement to include the "conclusions of the critics" regarding authorship. Therefore, how incongruous sound these statements from Professor Scott Holland! "It [i. e., the theory that the author of the Fourth Gospel was an unknown disciple of the Elder John] is, simply a confession that, if the book is not the Apostle John's, then we do not know anything about it, nor can give any intelligible interpretation of its origin and acceptance. We give it up. This is all that can be said."⁵ This position is dangerously close to an idolatry of authorship. Later this writer again asserts, "It is as we review the vague uncertainties of these alternative suggestions that we find ourselves forced back again and again on the arresting challenge, either the book was written by the Apostle, or we are totally unable to account for its existence. If John wrote it, then,

1 A. M. Hunter, Interpreting the New Testament, pp. 84-5.

2 Hoskyns and Davey, The Riddle of the New Testament, p. 282.

3 E. K. Lee, The Religious Thought of St. John, p. 3.

4 Hunter, op. cit., p. 92.

5 Henry Scott Holland, The Fourth Gospel, p. 124.

at least, we have an explanation which broadly accounts for the character and position and authority of the book. If he did not, then its form and its origin and its history are unintelligible. We have lost the cue, and have no interpretation to offer. Criticism is baffled. The book must be left an unsolved mystery."¹ I am aware that the author is making these statements on the basis of the apostolic tone and authority which he claims to see in the book,² but I wonder if here we do not have the importance of the Johannine authorship question pushed to an argumentum ad absurdum. Indeed, if we must be specific and dogmatic about authorship, then there are many books in the New Testament canon, such as Hebrews, James, Jude, II Peter, and Revelation, about which it can be argued that "we have lost the cue, and have no interpretation to offer." To be sure, on this basis several New Testament books must have an "unintelligible form", and "criticism is baffled" concerning them. But the situation is not nearly so hopeless as that. Here is the statement of an author who does not accept the conservative position of Johannine authorship. "The purpose of the Johannine Writings was to preserve in the midst of Greek-speaking Christianity at the beginning of the second century the authority of the faith and apprehension of the original disciples of Jesus; and consequently, to retain thereby the authority over the Church of the 'flesh' of Jesus the Apostle of God, in whose life and death the glory of God was manifested, not only to the original apostles, but also through them to the world."³ This statement cheers one greatly, because it makes clear that the Fourth Gospel, apart from apostolic authorship, does not have to remain a book which is an "unsolved mystery" and about

1 Ibid., p. 128.

2 Hunter, op. cit., p. 86.

3 E. Hoskyns, The Fourth Gospel, p. 96.

whose "origin and acceptance no intelligible interpretation can be given."

I have no desire to relegate the question of the authorship of the Fourth Gospel to a place of antiquarian research. On the other hand I do not wish to see it usurp undue importance and hinder our appreciation of this sublime book.

In the vast sea of books and theories about the authorship, I think Adolf Schlatter offers us a profitable word of warning against our being so desirous of finding the author of the Fourth Gospel that we search to the ends of the earth with exotic theories to find our man. "Some have said that John hellenized the message of Paul. Can one make the thinking and willing Grecian without writing in Greek? Then is the language of John hellenized? Some have called John a mystic. Was there ever mystical living without mystical speaking? He calls himself a disciple of Jesus, who accompanied Jesus from the Jordan to the cross. If he were a Palestinian, who thought in the two widely separated languages, then only academic training could hinder his Greek from betraying the writer's origin."¹ Although I do not agree with part of this statement and with Professor Schlatter regarding the Johannine authorship, I do find here a healthy antidote to the often fantastic, forced readings of the Gospel which are offered to support some wild theory of authorship. Agreeing with the above quotation in part, we can quite reasonably, I think, conclude that the Fourth Evangelist was most probably a Jewish Christian, mystical in thought, who wrote in Greek in and for a Greek community. On the other hand I, personally, see great merit in two of Professor Scott Holland's arguments concerning authorship, although I disagree with his conclusions. The first argument is that a personal,

1 Adolf Schlatter, Der Evangelist Johannes, p. viii.

eye-witness memory seems to be at work in the Gospel to give us a profusion of non-essential, trivial data, which are important, often, only to the eye-witness himself. "He [1. e., the author of the Fourth Gospel] lingers lovingly over tiny incidents that were of no weighty importance at all, except through their having become embedded in a personal memory.

That memory has retained them with a tenacity that comes solely from the intensity of the emotion with which they were primarily received.... It is enough for the moment to recall especially chapter 1 from v. 29 to the end, with its emphasis on the mere notes of days and hours. 'The next day' (v. 29). 'Again, the next day after' (v. 35). 'It was about the tenth hour' (v. 39). 'The day following' (v. 43). 'And the third day' (ch. ii 1). There are several instances in which he notes a fact down, because it is a fact, and he always remembers it. 'He went down to Capernaum with His mother and His brethren, and abode there not many days'. 'No doubt this comes in to supply the first touch of his connection with Capernaum which was His habitual home in the Synoptic story. But, as it comes in our Gospel, it is there for no reason that belongs to the purpose of the writer. Nothing happened in the few days at Capernaum. It is simply an incident thrown in, associated somehow with the moment in the writer's memory."¹ To be sure,

1 Henry Scott Holland, *op. cit.*, pp. 55-6. "There is the notice of the subject of discussion between John's disciples and a Jew. 'It was about purification.' Nothing else is told us. We hear no more of how the discussion went. There is no motive whatever to be traced for its introduction" p. 56. "And note, again, the amazing trouble taken to explain how there were boats enough to carry the people back over the Lake of Tiberias, on the morning after the feeding of the five thousand, though, on the evening before, there had been only one boat on the shore. The storm of the night, against which the disciples had so hardly fought, had driven them in. 'The day following, when the people which stood on the other side....' Yes! but what is the intimate interest of all this? None whatever, except the writer's actual interest in the way it happened. It is a piece of personal memory, pure and simple; and serves no other end," p. 56-7. Professor Scott Holland gives several more interesting examples on the following pages of his book.

we can parallel these instances with similar Synoptic trivia. Luke 2:46 "And, after three days, they found him...." Hardly an essential note! Luke 7:3 ff. "...and he [the centurion], asking that He would come and save his servant, sent unto Him elders of the Jews. And when they came to Jesus, they were urging Him earnestly, saying, 'The man is worthy, for whom You will do this.'" We are not told who these elders were, whether they believed in Jesus or not, what their exact attitude to Jesus was. Mark 4:1 "And again He began to teach beside the sea. And a very great crowd gathered around Him, so that he boarded a boat and sat on the sea, and all the crowd was beside the sea on the land." (Cf. Luke 5:1-3) Surely this is a "piece of personal memory, which serves no other end." This is a veritable photograph of that scene on that day by the sea. Yet Mark was no eye-witness! Note further Mark 4:10 "And when He was alone..."; Mark 9:33 "And, they came to Capernaum and when He was in the house, he asked them..." (whose house? Matthew's, or Peter's, or Phillip's?); Mark 10:10 "And being again in the house, the disciples asked Him..." (What house?). It will be noted that all of these examples are drawn from Mark and Luke, neither of whom was an eye-witness. Yet these bits of non-essential information are graphic and living. They seem to be drawn from an eye-witness account. If Mark drew these descriptive minutiae from Peter, and if Luke drew them from Mark or from Q, could not the Fourth Evangelist have drawn them from an apostolic source, from a "Johannine Q"? Just as these data help us to see an authoritative, (apostolic) eye-witness source in Mark and Luke, so similar data assure us of an authoritative, probably independent tradition in John. The second noteworthy argument in Professor Scott Holland's book is that of the obvious authority of the evangelist over the Synoptic tradition. "In all this, we feel his peculiar power of standing over the

usual tradition, and of freely correcting and explaining it. He knows what the others record, and puts it straight where it might mislead."¹ "Who is it who can afford to traverse the accepted tradition in a matter so momentous as the Last Supper? The Last Supper has become the absolute core of the Church's worship. In it is given the one absolute legacy, in deed and word, of the risen Christ to His living Body. We are touching the vital heart of the Church's existence. We know, again, the rigour and the scrupulosity with which the great tradition was handed down, including, especially, the account of how our Lord, on the night that He was betrayed, took bread. This tradition is fixed, under valid and Apostolic authority, as soon as we know anything of Christianity at all.... St. Paul himself is studiously anxious to assert his entire agreement with that which he had received.... No looseness of teaching is tolerated on this cardinal matter: no uncertified teacher may touch it. Yet here is someone who does not find it worth while to consider how he stands to the familiar form. He stands over it, not under it. He takes his story with the assumption that, if he happens to differ from what is commonly taught, no one will be surprised, no one will hesitate to accept his version."² This daring independence and authority, which one finds throughout this Gospel, have been noted by many scholars. "The author of the Fourth Gospel does not emerge from his audience in order to voice their opinions and to record them for the benefit of posterity. He confronts his readers and speaks to them with authority. Assuming their readiness to hear, he expects that they will understand and accept what he has to say."³ The weight of these two arguments so bril-

1 Ibid., p. 65.

2 Ibid., pp. 122-3.

3 E. Hoskyns, The Fourth Gospel, p. 86.

liantly expounded by Scott Holland is great, I think, for some eye-witness, probably apostolic source behind the Fourth Gospel.

Yet I cannot believe in the apostolic authorship of John, son of Zebedee. The arguments and erudition on both sides are great. I found Principal James Drummond's book¹ massive and learned. I found Professor B. W. Bacon's tome² trenchant and scintillatingly brilliant. But in the end I agree with these two authors: "The evidence is wholly elusive. The gospel contains no definite statement that the author was named John. It is an anonymous book."³ I found special help on the authorship question in W. F. Howard's The Fourth Gospel in Recent Criticism and Interpretation, William Manson's The Incarnate Glory, H. J. Holtzmann's Evangelium des Johannes, J. H. Bernard's Gospel According to St. John, and B. H. Streeter's The Four Gospels. These books influenced me especially on the authorship problem. Holtzmann says, "Coming from the Synoptics, one expects first of all to find a similar work, a work measurable by the plumb-line won from the exegetical and historical treatment of the Synoptics."⁴ In addition to the fact that one finds one's self in a decidedly changed milieu, in addition to the arguments, some of which are stronger than others, which are to be found enumerated in Manson's The Incarnate Glory or in Streeter's The Four Gospels, I humbly offer one or two points of my own, which have been determinative in my own thinking on the problem. These arguments may be developed by some scholar somewhere, but I arrived at them independently. My first point is the mere fact that the Fourth Gospel itself, as it stands before us, makes a problem of its authorship. In none of the other Gospels do you find the

1 The Character and Authorship of the Fourth Gospel.

2 The Fourth Gospel in Research and Debate.

3 Hoskyns and Davey, The Riddle of the New Testament, p. 282.

4 H. J. Holtzmann, Das Evangelium Johannes, p. 1.

veiled hints, the covert suggestions about a "beloved" or special disciple. For the author himself the identity of the author or of the source of the Gospel was problematic. Why is the point belabored so? The authorship could have been left relatively untouched as is done in the Synoptics. If the author were John, son of Zebedee, and, if he were writing to draw the Church back to the facts of the flesh of Jesus, why should he vacillate so very much on revealing his identity? On the contrary, would he not have boldly declared himself? In differing sharply at various points with the Synoptics, would he not have wisely used his authority as an eye-witness to gain credence for his particular version? If he were deliberately giving a "Life of Christ" and not just a chronicle of the events of that life, if he were giving an interpretive biography and not just a Tagebuch, would he not have leant authenticity to that interpretation by plainly attaching his name as the name of the intimate and well-beloved confidant of the Lord? Listen to the almost pathetic cry of Scott Holland. "If only we can know the heart of this man: if only we can lie on the breast of him who lay on the breast of Jesus: if only it be that man, and no other, who is speaking: if only it be with his eyes that we see, so that we hear what he heard, and feel what he touched: then we are in possession of all that we can desire."¹ Surely the same desire that prompted this passionate statement from a modern theologian would have constrained an apostle to state his identity, or, at least, to let the matter lie (as in the Synoptics) and not to create confusion by perplexing insinuations. However, instead of disarming frankness about the matter we have a veritable enigma. "With the strange form of its self-witness, the Fourth Gospel, in spite of the multiplicity and variety

1 Henry Scott Holland, The Fourth Gospel, p. 134.

of hints, which it gives about the person of its author, still never gives us directly the name of the author."¹ My second point regards the omissions of the Fourth Gospel. The omission of all parables leaps quickly to our minds. "It is not easy to imagine how one who was constantly present with the Master could record so much of his teaching without any recollection of the parabolic method."² All scholars mention this glaring Mangel. Professor Howard goes on to state, "Of such events as the Transfiguration and the Agony in the Garden, at which John was one of the favoured three allowed to be present, this Evangelist says not a word. Yet in some other narratives this writer shows a dependence upon Mark and Luke, neither of whom was an eye-witness, which defies explanation if he was himself on the scene."³ In spite of Professor Nunn's attack on it, I see great merit in this argument.⁴ I do not feel that Nunn really answered Howard's argument. Selection is one thing; the omission of the very material most compatible to one's purpose and subject matter and most unforgettably entrenched in one's memory as an eye-witness is quite another thing. Professor Howard has not quite stated my point, for I see a possible answer to his criticism of John's dependence upon Mark and Luke. It is one which scores of writers point out: the Fourth Evangelist apparently had no desire to tear himself away altogether from the older, established tradition. Therefore his practically copying Mark and Luke can be plausibly explained as a desire to show at points his firm adhesion to the Synoptic account. Whatever reasons can be given for Matthew's literal reproduction of Mark on scenes of which Matthew was an eye-witness

1 Franz Overbeck, Das Johannesevangelium, p. 239.

2 W. F. Howard, The Fourth Gospel in Recent Criticism and Interpretation, p. 22.

3 W. F. Howard, loc. cit.

4 H.V.P. Nunn, The Authorship of the Fourth Gospel, pp. 16-17.

and Mark was not (e. g., the feeding of the five thousand Matt. 14:13 ff., Mark 6:30 ff.) can also be used to explain John's behavior in this respect. But what is much more difficult to explain are the Fourth Gospel's baffling omissions. My point can be summarily stated with the aid of an earlier statement from Professor Moffatt. "What is certain, as we have already seen, is that the tendency to magnify the person of Jesus Christ, which is the characteristic feature of the Fourth gospel, is already present in the synoptic tradition from the first."¹ At present my interest in this statement lies only in the asseveration of this statement that the "tendency to magnify the person of Jesus Christ" is a "characteristic feature" of the latest Gospel. If we accept this description (as most scholars will) of the Gospel can we conceive that John, brother of James, one of the privileged three present at the Transfiguration, would omit the Transfiguration scene, which would serve excellently the very purpose of his Gospel? Again, Jesus is glorified in the Fourth Gospel as the Resurrection and the Life. Would John, the apostle, one of the fortunate and chosen three allowed to accompany Jesus all the way into Jairus' house, omit the unforgettable and for his Gospel graphily illustrative scene of Jesus raising Jairus' daughter? Would he not have found room for it in his Gospel in addition to the account of Lazarus' restoration to life? If it be retorted that the miraculous catch of fish (Luke 5:1-11) and the possibly miraculous preparation for the Paschal Meal (Luke 22:7-13) at which John may have been present as one of a chosen few are omitted from the Fourth Gospel, the retort is not sufficient, because the Transfiguration and the raising of Jairus' daughter are preeminently suited to the last Gospel's "character-

1 James Moffatt, The Theology of the Gospels, p. 25.

istic feature" to a greater degree than are the other two episodes. These are not cases of selection; they are cases of fatal omission, fatal to arguments for apostolic authorship. John, the Apostle, could hardly have had a choice of including or omitting the Transfiguration and the Jairus scene if he had written such a Gospel as the Fourth Gospel.

I hasten to add that I do not mean to seem dogmatic in face of the arguments of far wiser men than I, not to mention the inscrutable ways of God's revealing Himself. I find some of Professor Nunn's closing words deeply stirring. "But those who believe that God is, and that He is a rewarder of those who diligently seek Him would do well to consider how far they are influenced by prevailing fashion, by academic terrorism or by an excessive reliance on their own powers of discernment in matters with regard to which no man is a sufficient judge...."¹

Thus I find myself approximating Archbishop Bernard's position, or what Professor Hunter calls the "'mediating' answer."² "The Gospel of John (the Elder) according to John (the son of Zebedee)" is probably a correct title for the Fourth Gospel. If we must be precise, we can say little else but that the "evidence is wholly elusive..., [that it] is an anonymous book."³ This agnosticism does not detract in the least from its sublimity. Therefore, whenever I speak anywhere in this thesis of "John's Gospel" or of "John, the evangelist", I am meaning the unknown author of the Fourth Gospel. The term, "Johannine writings", does not in this thesis include the Apocalypse. I am of the opinion that the Johannine epistles originated from the Fourth Evangelist or from the same school or milieu. In closing this far from

1 H. V. P. Nunn, op. cit., p. 149.

2 A. M. Hunter, Interpreting the New Testament, p. 85.

3 Vid. above p. 22.

adequate discussion of the authorship, may I end with a lengthy passage from Hoskyns and Davey. "It has been said that the author was John the Apostle, but that modesty prevented him naming himself. But is modesty characteristic of these descriptions of the Beloved Disciple, if indeed he wrote these things of himself? It has been said that the author was a disciple of the Apostle. Perhaps he was. It has been said that there was another John, also a disciple, but a young disciple, and that he wrote the book, or that a disciple of his wrote it. It has been said that the book was written by an unknown Christian, and that the Beloved Disciple simply represents the ideal Christian, and that the author throws his gospel guardedly upon the Apostle John, and expects his readers to know what he is doing. In other words, no one knows who wrote the Johannine writings: and it is better to read the Fourth Gospel and the Johannine Epistles, and to discuss the meaning of what is there set down, than to pretend to a knowledge which we do not possess."¹

This Introduction is rather long because of one or two critical problems whose detailed treatment should not intrude upon the thesis. I should like to state that the spelling and punctuation are American. H. W. Fowler's A Dictionary of Modern English Usage has been on the desk in continuous use throughout the writing of this thesis. Webster's New International Dictionary, Second Edition, unabridged and Webster's Collegiate Dictionary, Fifth Edition, have been the standard reference works for spelling and syllabification. In most instances I have translated all foreign language texts used in the dissertation.

I am sincerely grateful to Professor James S. Stewart, Professor of Biblical Criticism, University of Edinburgh, who

¹ The Riddle of the New Testament, pp. 283-4.

first suggested to me the topic, "The Eschatology of the Johannine Writings." I am thankful to Professor William Manson, Professor of Biblical Criticism in the University of Edinburgh, for his helping to frame the topic more carefully and to choose the present title, "The Eschatology of John's Gospel and the Johannine Epistles." To both of them I am much indebted for patient guidance and helpful encouragement. I must also thank Miss Leslie and Dr. Lamb of the New College library for most helpful and gracious assistance during many long months of detailed research. These two persons earn many times the warm gratitude of countless post-graduate students of New College. I should also like to record here my gratitude to the United Kingdom who has afforded me and many other Americans gracious hospitality over many long months of residence during research on this thesis. Wherever I have consciously borrowed the thought and material of scholars and writers, I have regularly endeavored to give due credit. Finally, I offer my deepest and sincerest thanks to my wife, who has not only typed this thesis into rough copy and finished copy, but who has through many long weeks and months never lost faith in her often tired, discouraged husband. Whatever there is of value and thoroughness in this thesis, it is largely due to her sacrifice and devotion.

In drawing near to a more detailed study of the Fourth Gospel, a peculiar sense of reverence steals over one. I leave the closing words of this Introduction to an already much quoted author: "Whatever the Fourth Gospel may be, it is not a text-book of metaphysics. Primarily it is the text-book of the parish priest and the inspiration of the straightforward layman....The Critic may range the gospel with Philo and the Alexandrian philosophers; but, and the question is important, did the poor and the ignorant, when they lay a-

dying, ever ask their Rabbis to read to them out of the voluminous writings of Philo or of those like him?"¹



1 E. Hoskyns, The Fourth Gospel, p. 19-20.

Chapter I

A Survey of Modern Commentaries on Johannine Eschatology

In this survey I have tried to be extensive and to cover many works rather than to be intensive and to cover few works. I have tried to arrange the commentaries roughly in their chronological order.

The first commentary is St. John's Gospel by Professor Christoph Ernst Luthardt. As one reads some of these earlier commentaries, one feels that he would like to coin a new adjective and to dub some of these commentaries "ante-Schweitzer-Dobschütz" in eschatological perspective. Possibly "ante-Dodd" would be a more meaningful adjective. Obviously these commentaries were written in the ante-Schweitzer period. Luthardt has a conception of the present and future aspects of eschatology in John's Gospel, but, in light of the writings of C. H. Dodd or of Oscar Cullmann, Luthardt's future aspect renders his present aspect unexciting. Thus on page 40 of Volume III, Luthardt says, "It is true that for this gospel the future is as to its substance already present; but it does not cease therefore, as to its historical realization, to belong to the future." This is a correct statement. There is nothing wrong with it. In fact, it is an epitome of a later chapter of this very thesis. Yet I had the feeling as I read this commentary that the imperious, arresting power of the eschaton confronting men in the present, which is to be seen in John, was lost in Luthardt's comments for want of emphasis upon the stark, present intersection of time by the sudden, meteoric revelation of God in Christ. Although as a whole the author's treatment of Johannine eschatology is in many ways rather academic and almost jejune, there is also much solid and permanent treatment of the subject within the

three volumes. In the short space available for each commentary, I should like to quote pertinent passages from the commentary and append my own brief notes. Judgement is a characteristic eschatological topic in John. Luthardt quite correctly sees the present and future aspects of judgement in John and does not sacrifice the future for the present. "It is true that we read in ix. 39, Εἰς κρίμα ἔγω εἰς τὸν κόσμον τοῦτον ἦλθον...and κρίμα... here refers, not to a future, but to a present thing. These words, however, do not mean to say that he is come to hold a judgement, but that a decision completes itself in him, namely, by the self-decision of men for or against him, in belief or in unbelief, to salvation or to judgement. The judgement itself, therefore, ever remains a future matter. That which now completes itself is that κρίσις ('judgement') of which he speaks in vers. 18 and 19 as present; while his condemning judgement, as the external historical completion of that which now completes itself inwardly, always remains a thing of the future."¹ "John's gospel is as well aware of the future judgement as a historical fact as the synoptists are, and knows nothing merely of an internal judgement, which constantly takes place. The future judgement, however, certainly is only the completion and appearance of the essential judgement, which at present is already in process."² The last sentence of the latter quotation would be hard to improve upon! Some more recent commentators would do well to read this.

In Luthardt's understanding of the nature of eternal life in John, we have also a further glimpse into his juxtaposition of the present and the future. On John 5:24 he comments, "It is the present, ἔχει, 'hath'. With hearing and believing, having is also given. The impartation and the pos-

¹ Volume II, p. 35.

² Volume II, p. 120.

session of life begin from this time forth, and perfect themselves in the future....It is a matter of course that this life, which is the divine life of Christ, of the one come from heaven, is ζωὴ αἰώνιος, 'eternal life,' a life belonging to the essential being. Therefore belief, since it is in possession of the essential life, likewise possesses the heavenly, eternal, and hence future life. As the immanence of the world to come is given in the Son of God and in his word, objectively, so is it given in belief, subjectively."¹ These are fine words upon this verse. There is real insight into the fact that eternal life is not just unending existence but is "life belonging to the essential being." It is a quality of life, not just a quantity of life, that is the true ζωὴ αἰώνιος. Yet I feel that the timbre of these words is futuristic. To be sure, he stresses ἔχει, but, in his comment upon it, he treats it as a terminus, as a starting point. He really leaves the "having" or present aspect, for he forthwith says, "The impartation and the possession of life begin [n. b.] from this time forth, and perfect themselves in the future [n. b.]" It seems that Professor Luthardt sometimes uses the present only as a footstool on which to stand in order to peer into the future. The present fact of the judgement and the present possession are, I think, at times juxtaposed by and almost overshadowed by the future, historical manifestation of judgement and the future completion of life. I know that Professor Luthardt was conducting a vigorous polemic in this commentary against his contemporaries who would vaporize all Johannine teaching about the future into vague Johannine metaphysics about the present. Possibly the Professor saw a greater danger in the direction of the present than in the direction of the future.

¹ Ibid., 112-113.

In particular places he does stress the presence of the "substance of the future" (e. g., John 14:6, Vol. III, p. 112), but in other passages he fails to grasp the momentous significance of the presence of the ἔσχατον in time and in the heart of the believer (e. g., John 14:23, Vol. III, p. 129 and John 11:25-6, Vol. II, p. 418). Luthardt saw in John the traditional Christian Parousia. "Besides, this passage [John 14:3] shows that John's gospel shared the early Christian doctrine of the second coming of Christ (compare also I John ii.28), and that this doctrine assumed the same prominent position in its hopes for the future that it assumed in the hopes of other early Christians."¹

The next commentary for our study is Commentary on the Gospel of St. John by F. Godet. I have read the pertinent passages through the three volumes of this commentary, and I have found that Professor Godet's own introductory comments on the subject of John's eschatology set forth admirably his position taken throughout the commentary. Therefore, with one or two exceptions, I shall draw largely from this introduction for the material of this discussion. With this work we are chronologically still in the ante-Schweitzer-Dobschütz period, but Godet's rich insights and sagacious comments anticipate much that the latest research in John's Gospel seems to be saying on such Johannine teachings as Johannine eschatology. In the "Preliminaries" to his commentary in Book II, entitled "The Fourth Gospel," there is chapter II with the title "Characteristics." It is in this chapter that we find Godet's perspicacious discussion of John's eschatology. Godet begins his remarks by quoting his opponents. "In the Synoptics, a visible return of the Lord, an external final judgment, a bodily resurrection of the faith-

¹ Volume III, p. 110.

ful, a reign of glory; in John, no other return of Christ than His coming into the heart in the form of the Holy Spirit; no other resurrection than that of the soul by regeneration; no other judgment than the division which takes place between believers and unbelievers through the preaching of the Gospel...."¹ Godet asks and answers, "But is this exclusive spiritualism which is ascribed to the fourth Gospel a reality? John certainly emphasizes the return of Jesus in spirit. But is it entirely to displace and deny His visible return? No; according to him, the first is the preparation for the second: 'I shall come again;' such is the spiritual return. Then he adds: 'And I shall take you to be with me, that where I am (in the Father's house, where there are many mansions, and where Jesus Himself is now going) ye may be with me also' (xiv.3); such is a consummation in some sense or other."² The last clause of the foregoing passage, "such is a consummation in some sense or other," possibly shows a deeper appreciation of the Johannine eschatology, which, as compared to the Synoptic, is more plastic and less apocalyptic regarding the future. "In some sense or other" might well express the characteristic Johannine view of the Parousia. We shall treat this matter more fully in the proper place in the thesis.

If we turn to the place in the commentary of the treatment of John 14:3, we find the above quotation elucidated further. "There are different distances in this saying of our Lord. The first is His coming in the Spirit: 'I come again' (vv. 3 and 18); the second is the immediate effect of this return: 'I will receive you to myself.' The close and indissoluble union contracted between the believer and the Person of the glorified Saviour (πρὸς ἑαυτὸν), from the time when he receives the gift of the Holy Spirit, is the

¹ Volume I, p. 150.

² Loc. cit.

subject here spoken of. The third is the final result, the aim of that increasing union which comprises the whole life of the believer, his entrance into the abode thus prepared, the participation of the sanctified believer in the Divine glory of his Lord: 'that where I am, there ye may be also,' xvii. 24. This includes the death of the faithful as the commencement, and the second coming of Christ as the completion, of this participation. Identity of place (where, there) implies identity of moral condition; otherwise the return of Jesus in Spirit would not be the necessary condition of this future reunion."¹ This is an interesting interpretation. The entire future depends upon the spiritual return of Jesus to the disciple in the present! Godet sees a spiritual, present Coming: "The coming of the Lord, in the fourth Gospel (ch. xiv-xvi), denotes his coming in the spirit from Pentecost onwards."² However, elsewhere in the Gospel, Godet sees unmistakable statements about the Second Advent. On the expression "the last day" in John 6:39 he remarks, "M. Reuss attempts to apply the term last day to the moment of each believer's death. It is evident, however, that this term relates not to a particular phase of each individual existence, but to that solemn hour of which Jesus spoke, ver. 29, when all the dead who are in the graves shall hear His voice, and rise in the body. He objects that 'mystic theology has nothing to do with such a notion.' But this only proves that the mystic theology which M. Reuss attributes to St. John is very different from his actual theology. If this notion was so unimportant in the eyes of the author, how comes it that it should appear so often as four times in this passage, and form, so to speak, its refrain (vv. 39, 40, 44, 54)? It cannot be denied that the resurrection of the body

¹ Volume III, p. 132.

² Volume III, p. 362.

is represented in this passage, as well as in the discourse in ch. v., as the glorious and necessary climax of the spiritual work accomplished in human nature by Jesus Christ. And in this respect St. John is in harmony both with the Synoptists and St. Paul (I Cor. XV.)." Other pertinent passages are Vol. II, p. 181 on John 5:28-9; Vol. III, p. 251 on John 18:36-7.

On the question of Judgement, Godet declares, "The spiritual judgement which John teaches is also, according to him, a preparation for the external judgement in which the dispensation of grace shall issue. 'Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses in whom ye trust.'"¹ On John 5:28-29 he says, "Here, certainly, are an external judgement and a bodily resurrection duly proclaimed."² The following statements from the introduction summarize Godet's views on Johannine eschatology.

"It will be confessed that it requires some hardihood to maintain that a book in which such a series of affirmations [1. e., John 6:39, 40, 44, 54] is found teaches neither a last judgment nor a resurrection of the body....The truth is, that agreeably to his custom the author of the fourth Gospel speaks less of external results than of spiritual preparations, because popular evangelization, and consequently the Synoptics, did exactly the opposite. Without omitting the coming of the Holy Spirit and His working in the heart (Luke xxiv. 48, 49; Matt. xxviii. 19; Luke xii. 11, 12, etc.), the first Gospels had transmitted to the church in all its details the teaching of Jesus regarding the destruction of Jerusalem, and His visible return at the end of the ages (Matt. xxiv.; Mark xiii.; Luke xxi. and xvii.). John had nothing to add on these dif-

¹ Volume I, p. 150.

² Volume I, p. 151.

ferent points."¹

Our next commentary is by that prolific writer on John, Heinrich August Wilhelm Meyer. The full title is Critical and Exegetical Handbook to the Gospel of John. Like the two preceding commentators, Meyer sees a final, historical judgement in John. In Volume I in a footnote on page 254, he says in a comment upon John 5:28-30, "It is not right, as is already plain from the text and ver. 27, to say that in John the judgement is always represented as an inner fact....The saying, 'The world's history is the world's judgement,' only partially represents John's view; in John the last day is not without the last judgement, and this last judgement is with him the world-judgement."

In Meyer's treatment of ζωή, we have also revealed his conception of present and future. There are two somewhat characteristic expressions used by him to describe the present aspect of ζωή διώνιος: namely, "internal possession" and "temporal development." In Meyer as in Luthardt, I felt a woodenness and a mechanicalness in his exposition of the ζωή, present and future. Prima facie there is nothing wrong with many of the statements, but the cast of the aggregate is doctrinaire and (today) somewhat obsolete. In my modest opinion, in some of these commentaries we see too much of the dogmatic rigidity of the commentator and too little of the spiritual vascularity of John. On John 3:14-15 Meyer observes, "ζωὴν διώνιον] eternal Messianic life, which, however, the believer already has (ἔχη) as an internal possession in διὸν οὗτος, viz. the present self-conscious development of the only true moral and blissful ζωή, which is independent of death, and whose consummation and full glory begin with the second advent."² On John

¹ Loc.cit.

² Volume I, p. 180.

6:40 he remarks, "ἔχῃ and ἀναστροφή.... Observe the change of tenses. The believer is said to have eternal Messianic life already in its development in time...but its perfect completion at the last day by means of the resurrection; therefore ἀναστροφή after the ἔχειν of the ζωὴν αἰών."¹ "ζωὴν αἰών] also conceived already in its temporal development...."² Meyer uses the word, "Messianic," often in conjunction with the word, "life." In so far as it, along with the terms, "internal possession" and "temporal development," suggests the unexhausted and unrealizable aspect of the ζωὴν αἰώνιος, which the believer possesses in the present, it is desirable. In so far as it, along with these terms, suggests some kind of inherent deficiency in the ζωὴν αἰώνιος presently possessed by the believer and weakens the present possession of ζωὴν, so that its present possession has meaning only as it looks toward the future, it is suspect. Apparently, Meyer does see a difference in the present and future life in Christ. "ζωὴν αἰών". Fuller definition of the general ζωὴν which precedes; it signifies the eternal Messianic life, but the development of this in time as spiritual life is included in the thought; therefore ἔχει (iii. 15), and the result of the possession of this life: ἀναστροφή, κ.τ.λ."³ In the preceding passage and in the above passage taken from Vol. I, p. 286, it is expressly stated that the resurrection of the believer follows from the fact of his possessing already life. It is only on the basis of real life in the present that there can be any talk of Messianic life in the future. Professor Meyer has a most interesting statement on page 214 of Volume I. He says that the "...future establishment...." of

1 Volume I, p. 286.

2 On John 10:27-8, Vol. II, p. 101; cf. also Vol. I, p. 197.

3 On John 6:54-5, Vol. I, p. 297.

the Messiah's kingdom "...is represented as present, as is natural in such an axiomatic statement of historic fact." He is commenting upon Jesus' statement in John 4:22 to the Samaritan woman, "You do not know what you worship; we know what we worship, because salvation is of the Jews." It is difficult to quarrel with Professor Meyer's statement, since he represents Jesus as dealing with an axiom in the allegation, "salvation is of the Jews." But in the fact of the present possession of the life, the Johannine ἔχειν ζωὴν; in the fact of ἡ βασιλεία ἐληλυθῆσα, there is no mere "axiomatic statement of historic fact."

Meyer sees the Parousia in the Fourth Gospel. He writes, "That in John also (comp. I John ii.28), and in Jesus, according to John (comp. xxi.22, v. 28,29), as in the whole apostolic church, the conception existed of the Parousia as near at hand, although, on account of its spiritual character in the Gospel, it steps less into the foreground, see in Kaeuffer...."¹ In a footnote Meyer gives a rebuttal to opponents: "According to Keim..., the fourth Gospel has, 'in sufficiently modern fashion, relegated the future kingdom to heaven,' and 'broken off the head' of the expectation of the Parousia. But the head is exactly in the present passage."² Meyer understands a spiritual coming of Christ in the coming of the Paraclete. "Justly, therefore, have most of the moderns (Lücke, Tholuck, Olshausen...) understood by the Paraclete the spiritual coming of Christ, in which He Himself, only in another form of existence, came to the disciples."³

Next comes a classic on John's Gospel. It is the The Gospel According to St. John, by B. F. Westcott. One approaches such a renowned work with a certain feeling of rever-

1 Volume II, p. 212.

2 Loc. cit.

3 Volume II, p. 224.

ence. In his "Introduction" Westcott says, "In the Gospel the doctrine of the 'coming' of the Lord (xxi. 22, xiv. 3), and of 'the last day' (vi. 40,44), and of 'the judgement' (v.28f.), are touched upon generally."¹ He sees the Johannine use of the term ὁ υἱὸς τοῦ ἀνθρώπου paralleling the Synoptic usage; the term refers (1) "to the earthly work of the Lord in the time of his humility"² and (2) "to His future coming in glory."³ John's teaching is represented as the last in a development of teaching in the New Testament. On page 305 stands the comment, "The type of doctrine and character represented by St John is the last in the order of development."

With his usual acumen this commentator sees the present aspect of judgement. On John 3:18 he writes, "is not condemned (judged); but...is condemned (hath been judged) already"] The change of tense is most significant. In the case of the believer there is no judgement. His whole life is in Christ. In the case of the unbeliever, the judgement is completed; he is separated from Christ, because he hath not believed on the revelation made in the person of Him who alone can save."⁴ Regarding 3:19 he declares, "The reality-the necessity- of the judgement of the unbelieving is involved in the recognition of the character of Christ's coming. Judgement is not an arbitrary sentence, but the working out of an absolute law."⁵ This present "working out of an absolute law" is to issue in a final, universal judgement. "The partial spiritual quickening and judgement is consummated in a universal quickening and judgement."⁶

1 P. lxxxviii.

2 P. 34.

3 Loc. cit.

4 P. 56.

5 Loc. cit.

6 P. 88. Cf. also p. 86 on John 5:22.

Westcott's comments on the Johannine concept of life richly repay study. In commenting on chapter three, he says, "The exact phrase, have eternal life, as distinguished from live for ever is characteristic of St John. It occurs vv. 16, 36, v. 24, vi. 40, 47, 54....The use of the auxiliary verb marks the distinct realisation of the life as a personal blessing (have life), as being more than the act of living."¹ On John 17:3 are these words, "and this is life eternal....The definition is not of the sphere (in this), but of the essence of eternal life....Eternal life lies not so much in the possession of a completed knowledge as in the striving after a growing knowledge. The that (ἵνα) ["...that they might know thee...."] expresses an aim, an end, and not only a fact....So too the tense of the verb (γιγνώσκω) marks continuance, progress, and not a perfect and past apprehension gained once for all."² Such an eternal life is a present and growing life, because surely the Christian's knowledge of God should be present and growing! Accordingly, Westcott expounds the "presentness" of eternal life. John 3:36 declares, "He that believeth on the Son hath everlasting life...." Westcott writes, "...hath everlasting...life]....By that belief our whole relation to the world, to man and to God, is changed; and changed already...."³ "Eternal life is not future but present, or rather it is, and so is above all time."⁴ This sounds almost like a dialectic of time and eternity. To be sure, the ἔγω ἐμὶ of the Gospels makes for such a dialectic, and it is not altogether amiss. I cannot resist another obiter dictum here: this statement of Westcott also reminds one of the Barthian antithesis in Römerbrief: "Incomparable stands the

1 P. 54.
 2 P. 239.
 3 P. 62.
 4 P. 87.

eternal Moment over against all moments, precisely because it is the transcendental sense of all moments."¹

Indeed, by Westcott, present life presupposes a glorious future. "Life - eternal life - is characteristically spoken of by St John as truly present....At the same time this life is regarded as future in its realisation....The two thoughts are united in vi. 40...."² "Eternal life is consummated in the restoration to the believer of a transfigured manhood. So far from the doctrine of the Resurrection being, as has been asserted, inconsistent with St John's teaching on the present reality of eternal life, it would be rather true to say that this doctrine makes the necessity of the Resurrection obvious. He who feels that life is now, must feel that after death all that belongs to the essence of its present perfection must be restored, however much ennobled under new conditions of manifestation."³

This commentator conceived of repeated "Comings" of Christ. On John 14:3 he declares, "The idea of Christ's Presence (παρουσία) is distinctly implied here as in xxi. 22 f....This idea is less prominent in St John's Gospel and Epistles than in the other writings of the New Testament, because they belong to the period after the first great coming of Christ at the overthrow of the Theocracy by the destruction of Jerusalem. But though the words refer to the last 'coming' of Christ, the promise must not be limited to the one 'coming' which is the consummation of all 'comings.' Nor again must it be confined to the 'coming' to the Church on the day of Pentecost, or to the 'coming' to the individual either at conversion or at death, though these 'comings' are included in the thought. Christ is in fact from the

1 Karl Barth, Römerbrief, p. 482.

2 P. 239.

3 P. 103.

moment of His Resurrection ever coming to the world and to the Church, and to men as the Risen Lord (comp. i. 9). This thought is expressed by the use of the present I come as distinguished from the future I will come, as of one isolated future act. The 'coming' is regarded in its continual present, or, perhaps it may be said, eternal reality."¹ Regarding ἔρχομαι in John 14:18, he writes, "I come, ever and at all times I am coming. The positive promise is not for the future only, but abiding....The fulfilment of the promise began at the Resurrection, when Christ's humanity was glorified; and the promise was potentially completed at Pentecost. The life of the Church is the realisation of the Pentecostal coming of the Lord, which is to be crowned by His coming to Judgement. No one specific application of the phrase exhausts its meaning."² He is most revealing in his remark on ἕως ἔρχομαι in 21:22. "The exact force of the original is rather 'while I am coming' (ἕως ἔρχομαι). The 'coming' is not regarded as a definite point in future time, but rather as a fact which is in slow and continuous realisation. The prominent idea is of the interval to be passed over rather than of the end to be reached. Comp. ix. 4...; Mark vi. 45...; I Tim. iv. 13....The 'coming' of the Lord is no doubt primarily 'the second coming' (παρουσία, I John 11.28); but at the same time the idea of Christ's 'coming' includes thoughts of His personal coming in death to each believer. And yet further the coming of Christ to the Society is not absolutely one. He 'came' in the destruction of Jerusalem."³ Whatever we may think of Westcott's historical application in these passages, we, I think, cannot help agreeing that in this commentary we are free from many of

1 P. 201.

2 P. 206.

3 P. 305.

the stilted conceptions of the earlier commentaries.

Professor W. F. Howard referred to the author of our next commentary as "the veteran Bernard Weiss."¹ Certainly Weiss was a veteran reader of critical opinions about John. As he says in the foreword to the eighth edition to his commentary, Das Johannes Evangelium, it was only by removing to extensive small-print footnotes the polemical survey of these critical opinions that he was able to abbreviate his book. In my opinion, Professor Weiss, like many others, is only nominally cognizant of the present ἔν τῷ νῦν. On John 3:36 he reflects, "In the present ἔκει it is clear in this first instance that the highest salvation, which is given with the eternal life in the messianic kingdom (Mark 10, 17.30. Matt. 25,46), according to the Johannine viewpoint begins for the believer already in the present."² This present conception of life is developed further in his following comments. On John 5:24 he notes, "- ἔκει) the ζωοτοίειν is executed on him; he has already eternal life (3, 36). It is the complete blessedness of the eternal life of the other world, which the Scriptures everywhere attach to the seeing of God, which is here thought of as beginning already with belief. For the content of the word of Jesus is nothing else than that in Him the full revelation of God has appeared, and he, who in belief on Jesus' Sender accepts this as true, sees God already present in Jesus."³ To be sure, life coming from such seeing of God could be nothing else than present life in so far as men really see God in Christ in the very present. Weiss again recognizes that this idea is peculiar property of the Johannesevangelium. "Al-

1 W. F. Howard, The Fourth Gospel in Recent Criticism and Interpretation, p. 68.

2 P. 159.

3 P. 209.

though everywhere in the New Testament this highest blessedness of the seeing of God first begins with the eternal life of the other world, it is the peculiarity of the Johannine outlook that this blessedness is immediately already given in belief."¹ Indeed, these are illuminating words on the Johannine life, and I hope that I have not offered above too severe a stricture upon Weiss in this respect. On the other hand I fear a dissipation of the force of Weiss' above comments in his further treatment of the nature of Johannine life. In 17:3 knowing God is defined as eternal life. Weiss describes this "knowing" as "...indeed not a purely theoretical function of the reason, but, as always by John, as a spiritual beholding, as a self-immersion into the highest perception-object...by means of which that object is inwardly appropriated and exalted to the determining middle-point of the entire spiritual life, without its being possible to substitute for this the idea of 'inward communing', which in John is otherwise designated."² Although "self-immersion" is a possibly dangerous expression, this statement is true. I feel slightly uneasier when he speaks of "that true inner life" as "an eternal life."³ Yet there could be no truer statement. Certainly until there is a radical transformation in our present earthly form of existence, the eternal life which we possess must of necessity be an inner life. Our present communion with Christ must of necessity be an inward, mystical one, because we cannot now know Him κατὰ οὐρα. Nonetheless it is grossly untrue to the Johannine Anschauung to weaken by the smallest degree the dramatic, external ramifications of the Johannine life for the present as well as for the future by transferring it neatly and compactly to some vague

1 P. 544 (footnote). II Cor. 4:6 might render the word 'everywhere' too inclusive.

2 Loc. cit.

3 P. 269.

inner sanctum and projecting into the distant future all important fulfillment of it. I am not sure that Weiss commits this error, but I sometimes wish he and some of his predecessors would guard more clearly against it.

Quite correctly our commentator sees the basis of the future resurrection in this present ζωὴν αἰώνιον. He says that the ζωὴν αἰώνιον of John 6:54 "brings with it necessarily the future, bodily completion of salvation in the awakening on the last day."¹ He suggests further, "This after-life completion, which completely overwhelms death, can only enter, where the possession of salvation in the true, eternal life has already begun in this life."² Thus, the true life which Christ creates is the presupposition of the awakening on the last day.³ Though the resurrection of the just is considered a bodily resurrection, the "resurrection of the wicked" is considered only a figurative expression. Regarding John 5:29 is this note, "εἰς ἀνάστασιν κρίσεως) a judgement-resurrection is one which serves the purpose of making it possible for them [i. e., οἱ τὰ φάρμακα πρὸς αὐτοὺς] to receive their condemnation in the final judgement (which thus by the conception of 3, 18 ff. is by no means obviated in John), which according to v. 22 the Son conducts, and into which the believers nowhere come (v. 24). Thus it is clear that here there is mention of a resurrection of the unrighteous only in an unreal sense."⁴

It is to be noted in the last quotation above that Weiss holds to the present as well as to the future judgement. He considers this present judgement "a by-Christ-unintended judgement" which "must necessarily execute itself with His

1 P. 269.

2 Loc. cit. Cf. also p. 256.

3 P. 410.

4 P. 213.

coming."¹

Professor Weiss sees in 14:3 the Second Coming referred to. "- Πάλιν ἔρχομαι) signifies not indefinitely and metaphysically, but definitely and clearly, His Parousia on the last day (I Joh. 2, 28), since the whole context refers to a personal return from heaven."² However, he also sees repeated Comings of Christ in the spiritual presence of Christ with His own. He notes on John 14:18, "- ἔρχομαι πρὸς ὑμᾶς...in the intimacy of stirred feelings. Jesus means with this coming, which is according to the context a return (cf. 4, 16), not the eschatological Parousia (Augustin., Beda, Maldonat., Paul., Hofm., earlier Luth.), because according to v. 19 the discussion is of an immediately impending, visual meeting, which only the believers, and not the world, see, and because any connection with the so very different promise of v. 3 is missing."³ Weiss is against applying the Coming of 21:22 to the destruction of Jerusalem, to the sending of the Paraclete, or to anything except the final Parousia.⁴

"Profound" is the word for the great Evangelium des Johannes by H. J. Holtzmann and revised by W. Bauer. Professor William Manson called this commentary "perhaps the most adequate exposition of the mind of the Fourth Evangelist."⁵ G. H. C. Macgregor ranked it as "probably the most satisfactory commentary we possess" on John.⁶ From a great work commanding such praise, it is obviously impossible in a brief space to do more than to marshal a few statements that will give us some indication of the power and direction

1 P. 146.

2 P. 472-3.

3 P. 485-6. Cf. also p. 490.

4 P. 632 (footnote).

5 W. Manson, The Incarnate Glory, p. 6.

6 G. H. C. Macgregor, The Gospel of John, the Moffatt New Testament Commentary, p. viii.

of its thought. First we would do well to acquire some idea of Holtzmann's view of the origin and character of John's Gospel. He holds that it arose in a period of Scripture exposition. It would be clarifying to introduce the author's own words here. "The entire prehistory of the exposition exercised by the Church represents a straight line, whose starting point is Philo and whose final point is Origen, the earliest exegete with a great style. In this line, even before the first exposition of the Fourth Gospel by Heracleon, lie the motives for the origin of the Fourth Gospel itself. Certainly the Synoptic Gospels owe their concrete form partly to the recognizable striving after usefulness and practicableness of teaching purposes (vid. Luke 1:4); they even permit the method to be clearly seen, by which certain, especially suitable parts of the evangelical history were formed into object lessons for the purpose of διδασκαλία (see Einleitung zu Synoptikern II 5). It is almost generally confessed in principle that this ideal factor is incomparably more determinative for the Fourth Gospel than it is for the Synoptics."¹ Professor Holtzmann goes on to state that he sees a considerable allegorical element in this Gospel. His own words are better here. Referring to the "object lesson" above, he writes, "The more polygonal the applicability of such historically clothed teaching sections was, the more certainly did they fulfill their task; one may mention only the stories of the Feeding of the Multitudes or of the Fig Tree. If it is today a superiority of the tradition of the sayings, deeds, and suffering of Jesus as the Synoptics offer them that they afford our modern exposition, working with scientifically more correct methods, an inexhaustible store of themes, which can be made fruitful directly for the

1 P. 11.

religious and moral life of the religious community and, at the same time, for the satisfaction of its speculative needs, it cannot be asserted that this speculative need was satisfied, except in less degree, where, on the one hand, the speculative needs were those of the ancient heathen communities and, on the other hand, the exposition, that would satisfy, was an allegorical one. If an equalization between the supply of Christian instruction and the demand of speculative needs were to be brought about, thus must the teaching material undergo such a metamorphosis as the Synoptic narrative manner has undergone in the Johannine narrative manner."¹ Holtzmann declares further on the same page that the new, Johannine material as well as the carried over Synoptic material is affected by this deliberately allegorical method. On this page he also tells us that the Fourth Evangelist apparently lived in a place where or at a time when the Epistles were either not read or were not yet in existence and the Synoptic framework of the life of Jesus was not so firmly fastened that such treatment as the Fourth Gospel's would not be tolerated.

Thus armed with some understanding our commentator's view of John, we may inquire briefly into his treatment of the eschatological elements of the Gospel. First, let us notice ζωὴν αἰώνιον. In the note on John 5:24, we see the present idea of ζωὴν αἰώνιον acknowledged. "The Johannine teaching knows an entering in of divine powers, through which already in this life man is released from the curse of creaturliness and transitoriness and is filled with an eternal element."² On page 35 is a more detailed elucidation of ζωή. "Related to man's existence in and for itself, ζωή means 'endlessness', but - and this is a

1 Pp. 11-12.

2 P. 125. Cf. p. 91 on John 3:18.

great innovation compared to Paul and the Synoptists - indeed not as a result, but as presupposition, of the resurrection (6:40...), see on 5:24; related to the immediate consciousness of existence, blessedness and full satisfaction (10:10...); related to the moral life - the ethical qualities cannot be excluded from the Johannine idea of life... -, the giving of ability to perform acts pleasing to God (12:50...); related to the perception, illumination (17:3...). Within the creature endowed with the ability to perceive, the ζωή consequently becomes φῶς."¹

Now let us consider the Parousia. "The eschatological speeches of his predecessors...John replaces with farewell speeches, which do not deny (see on 14:3) the popular idea of a συντέλεια τοῦ αἰῶνος (see Matt. 13:39) through the Parousia in the radical manner of Marcion, who expunged Luke 9:27 and 21:32, but which, with all appreciation for the motives of Christian prophecy (see on 16:13), in most obvious opposition to the chiliastic expectations of vulgar Christianity and to every urging in the direction of Montanism hold the idea of a συντέλεια in such suspense that by the same ἔρχομαι, which points into the future, also the Easter event, which lies in the evangelist's past, can be meant....By obliging His followers left on the earth to keep His commandments and by giving to them as a life-task a work, in which their love should be active, the Parting One with gentle hand looses the souls of the disciples from His earthly appearance and physical presence, in order to place before them a much more real spiritual nearness, whose originator appears to be at one time the Paraclete as a being personally separate from Him (see on 14:16) and, at another

1 P. 35.

time again, He Himself in His most individual self (see on 16:25)."¹ Still referring to the farewell speeches of chapters 14-16, Holtzmann continues, "The speeches 'shimmer in intentional indefiniteness between the personal coming and appearance of the resurrected One and His invisible coming in the abiding and inward presence of the Spirit' (Pfleiderer II 485). Along with the difference of 'this life' (14:23 movń) and 'the other life' (14:2 movđí), also that of 'someday' and 'now' has disappeared. The 'Day of the Lord,' which concludes the Old Testament as well as the New Testament history, also plays here its role, and thus far indeed the Parousia is not simply deleted. On the other hand, 'that Day' of 14:20 and 16:23 represents only a contemplation of the completion, the long era of the Spirit from the moment of the resurrection to every hour in which the Gospel is read to the congregation (see 14:20); there 'that Day' is brought into consideration only according to the changes which will come for the disciples (that is, for the congregations represented in the disciples) in their relation to God, to Christ, and to the Spirit (see 16:23, 26). 'The kingdom of the Holy Spirit is in the Fourth Gospel the future period of Christianity' (Schenket, Das Christusbild Der Apostel, 394), and what expresses itself in such giving of independence to the Spirit is 'the strongest consciousness of the Church, who no longer merely waits for the arrival of the heavenly Messiah but knows herself already in the present as the form filled with the divine Spirit, as the enduring continuation, as it were, of the incarnation of the Logos of Jesus' (Pfleiderer II 487)."² Finally Holtzmann gives a thoughtful summary. "With the above the posi-

1 P. 268.

2 P. 269.



tion of the evangelist toward the Parousia hope is characterized. It lies deeply grounded in the basic double-sided character of the whole work, which partly glorifies historical memories and partly will be a mirror of devotional exaltation for the present, that, when Christ here so speaks, indeed, in such a way as to be incomprehensible to the first group of disciples, the advanced religious consciousness, whose interpreter the evangelist has become, was able to understand Him. Therefore the traditional Second Advent, which forms the starting point for all talk about the future and which is here conceived of as partly fulfilled in the resurrection and as partly in continuous fulfillment, appears in the effectiveness of the Spirit, which, indeed, the resurrected One Himself immediately communicates (20:22). Accordingly all quarreling of the expositors, whether Easter or Pentecost were meant, is precluded; however, also the controversy, whether only a Coming in the Spirit or also a final coming were meant, loses its point and interest. Along with these disappears also the last controversial point, whether here an earthly and temporary reunion and a spiritual and eternal reunion is to be differentiated. Only this is certain: a crowning of the lifework in the other world, in the heavenly Father's house (14:24, 17:24) appears in juxtaposition to the primitive Christian hope of a consummation of the kingdom in this world (O. Holtzmann, Das Johannes Evangelium, p. 68 f., 87)."¹ Space forbids a further treatment of this work at present.

The scholarly commentary by Walter Bauer, Das Johannes-evangelium in Lietzmann's Handbuch zum Neuen Testament is next. This commentary was written with frequent reference to Lidzbarski's translation of the Mandaean Ginza and to

¹ P. 269.

Reitzenstein's Poimandres. In the Allgemeines, an appendix, Bauer lists nine ingredients in the Umwelt of the Fourth Gospel.¹ Interesting among these are the antithetical relation (in that he made Jesus the supreme bringer of salvation among all such bringers in the contemporary religious thought) and the spiritual relation (in that he shared with and borrowed from the coetaneous, syncretistic and Gnostic religions certain ideas) which the Fourth Evangelist sustained to his religiously syncretistic world and to Gnosticism in particular. Another interesting component of the evangelist's milieu is the extra-Synoptic sources, which Bauer confidently thinks the evangelist used. According to this commentator, the Fourth Evangelist was strongly influenced by his times, for the Evangelist was a syncretistic, eclectic Verfasser, who often did not succeed in combining successfully the diverse materials he had chosen. I quote now an informative passage from the appendix, "This judgment is justified by the innumerable contradictions and other difficulties, in which our Evangelist involves himself and his readers, and which prove his real dependence on sources. One frequently has the impression that John was not master of the strange material streaming in upon him, that it grew up over his head. A. Faure shares this feeling so strongly that he goes far enough to say, 'We are dealing with an unfinished work, with an incomplete sketch' (p. 117). The following are typical perhaps, of the irreconcilable materials, regarding which it is least possible to say whether they burden the thinker more, who either sought no reconciliation or found none, or the writer, who took over something which he was not able to fit in organically: No one accepts the message of Jesus, 1:5, 10; 3:11, 12, 32; yet all run to Him, 3:26, 29 f. God loves the world and Jesus

1 Pp. 237-240.

rejects it (see on 3:16); Jesus judges not (3:17; 8:15; 12:47), and yet He does judge (5:22). Spiritual continuation of life and the resurrection on the last day stand side by side (see on 5:27 ff.). Only one work (7:21) in spite of 7:31 and 2:23. Jesus has told all to His followers 15:15 and yet cannot tell them many things 16:12. No one asks Him where He goes 16:5 in spite of 13:36, 14:5."¹ This passage gives a brief picture of this commentator's view of the Gospel. The fourth from the last of the above quoted examples offers us a hint of the critic's conception of Johannine eschatology. Let us turn to the passage in reference, 5:27 ff. However, it is first necessary here to digress for a moment. On page 229, Bauer declares himself concerning the number of authors the Fourth Gospel had. It is important for our present discussion to get his views on this point. "We shall therefore do well to renounce the hypothesis of several authors. One and the same man wrote the whole book. Not in one stroke, but in several efforts. The last thing, which he did to the work before he sent it out into the world, was the adding of chapter 21...." Although Bauer, as we see in this last passage, maintained a single author, he argued in this passage and elsewhere in the commentary for repeated periods of writing, for reflective additions, and for contradictory elements within the book. The obsolete member or members of all contradictions Bauer seems quite willing to excise. We shall have occasion to notice this willingness in the notes of 5:27 ff., to which we now address ourselves. Professor Bauer first states that it is a spiritual resurrection, not a physical resurrection, in verses 21-27.² In defense of this he says, "Verse 24 makes

1 P. 243.

2 P. 82.

it quite clear that the conception of life as a present possession of the believer (3:15, 16; 6:40, 47, 54; 10:28), which already has been seen to be a characteristic Johannine concept, must be determinative for the interpretation. Also the οὗς θέλει in v. 21 refers to a ζωοποιήσις of a special kind, since according to vv. 28, 29 all are to experience the physical awakening."¹ He thinks that the καὶ νῦν ἐστὶν in v. 25 are not adequately fulfilled in Lazarus and the other Gospel stories of the raisings to life. Then he comes to v. 28. "The strongest argument that can be produced against this explanation is that in any case in vv. 28, 29 the idea of a real, eschatological awakening is present. Here indeed the καὶ νῦν ἐστὶν after ἔρχεται ὡρα is missing, and the mentioning of the graves (cf. Is. 26:19; Ez. 37:12) leaves no room for doubt. The suggestions of critics, who would extirpate this verse, perhaps also v. 27, or even vv. 19-29 as an addition of an editor, are more justified than the attempts to force upon the preceding verses the sense of resurrection and life, which appear in 28, 29. If one accepts the text, as it lies before us, as the original text, thus must one confess that the statements of vv. 21-27 and 28, 29 really exclude each other (compare the contradiction of 11:24 and 25, 26). There (see also 6:50, 58; 8:51, 52; 10:28; 11:25, 26 and in 8:56 the example of Abraham) is the Hellenistic idea of immortality, in relation to which physical death loses its meaning....On the other hand in 5:28, 29 is the Jewish resurrection idea, which grew large under the influence of Iranian apocalyptic."² Then Professor Bauer summarizes. "Indeed for John there was no contradiction. Otherwise he would hardly have written such

1 P. 83.

2 Loc. cit.

a sentence as 6:40. Further, he certainly saw in the ζωο-
ποιήσις a single process, which affected the inward as well as the outward life of a man (cf. Rom. 8:10, 11). The bodily awakening is the last part of the general quickening, just as the judgement on the last day (5:29; 12:48; I John 3:17) forms the ceremonial conclusion of the κρίσις already brought upon mankind by the earth-dwelling Lord."¹ Thus Bauer argues that the mind of the evangelist tolerated, probably unconsciously, quite comfortably this theological antinomy. John was still beset by an obsolete theology irreconcilable with new, superior insights. Accordingly he writes, "If John occasionally speaks of the judgement on the last day (5:28, 29; 12:48), that is to be considered only as adjustment to the popular view."²

In incidental statements within quotations already taken from the work, we have seen that Bauer pays attention to the present idea of ζωή and κρίσις. A brief note on 3:18 suffices: "Whoever attaches himself believingly to Him, the bringer of life, is exempt from the judgement (5:24), since, indeed, eternal life is already a present possession for the believer (3:15); whoever rejects Him is thereby already condemned."³

Under 14:18 we find Bauer's views on the Parousia and Paraclete. "The ἔρχομαι πρὸς ὑμᾶς sounds again the motif of v. 3, πάντα ἔρχομαι. But now it is made plain how that is meant. With ἔρχομαι πρὸς ὑμᾶς because of ἔρχεται ὁ Ἰησοῦς in 20:19, 26, one is reminded of the appearances of the resurrected One. These, however, cannot exhaust the meaning of the words (see on 2:22). For the fellowship of the Resurrected described in chapter

1 Loc. cit.

2 P. 56.

3 Loc. cit.

20 was temporary, which the expression οὐκ ἀφῆνω ὑμᾶς ὀφθαλμοῦς does not allow. Also verse 19 assumes that the Christians still in the present time of the Evangelist (the present θεωρεῖτε) - because they are like the Master, living - see Him and thus in contrast to the world are in position to persuade themselves of His having come. It must, therefore, be understood as a spiritual Coming (cf. 23), which, since the Paraclete remains forever (16), does not differentiate itself from the appearances of the Paraclete (see on 15:26). At least thus will a writer several hands removed from the original events conceive of the Coming of Christ beside the Coming of the Spirit."¹ The writer goes on to state that we have seen how the Gospel contains contradictory material and that we " have also here the impression that the persuasion of Jesus' own Return, expressed in verses 3 and 18, does not really harmonize with the sending of the Spirit." "After all that we have perceived up until now of the person and work of Jesus, it is the last thing that we expect to hear that both could be surpassed and completed (14:12, 26; 16:7, 12-15). With the promise that Jesus would prepare for His followers a heavenly home and then take them home (14:2, 3) the very highest appeared to be reached. And when a man of the Church will allow for the appearances of the Spirit in the midst of the Christian community, or when the idea of the Parousia of the Lord has evaporated, so that he is hardly able any longer to differentiate the activity of the One disappeared into heaven from the working of the Pneuma (see on 14:19; 16:25), why does he make the identifying of the exalted and "returning" Lord with the Spirit (cf. II Cor. 3:17) difficult by the intro-

1 Pp. 178-9.

duction of the enigmatic Paraclete, which forces him again to discriminate between the two (15:26, 16:12-15 against 16:22, 25)? That is indeed to be understood, only if the Paraclete idea played a meaningful role in the thought-world, which ruled the Evangelist so very strongly."¹ There follows upon this passage a listing of Manichaeian and Mandaean parallels to the Johannean Paraclete. One more note is necessary. The note on 16:25 says, "The way in which no longer the Paraclete but the exalted Lord is spoken of as the occupier of the teaching office of the future shows anew how little a permanent distinction is to be made between the working of the two, and, therefore, between the two themselves."² Thus Bauer identifies Christ and Paraclete and includes all thought of a Parousia in the presence and working of the Spirit. That he is right to a great degree, most of us would probably agree; that he may be wrong on an important point, many of us may feel intuitively. We must leave this most thought-provoking work for the present.

Now we turn to that most excellent and useful commentary, The Gospel According to St. John by Archbishop J. H. Bernard in the International Critical Commentaries. We have a clear statement of the commentary's view of John. "The view that is taken in this commentary on the Fourth Gospel is that, primarily, the evangelist intended to present narratives of fact, of the truth of which he himself was fully persuaded. He is not only a historian, but he is an interpreter of history, as is shown not only by his comments on his narrative as he proceeds, but also by his selection and arrangement of his materials so as to persuade his readers most effectively of his main thesis (20:30)."³ We are closer

1 P. 179.

2 P. 195.

3 P. xc.

to our thesis subject in this next picture of the Gospel.

"In the first years of bewildered hope after His Ascension, the expectation was strong in many hearts...that the Son of Man would speedily come again in judgement to vindicate the Divine righteousness, and to fulfil the Divine purpose of the ages. But time went on; and as the first generation of Christian believers passed away, it became evident that the Promise of the Lord's Coming, as they had understood it, was not certainly to be fulfilled all at once. Jerusalem had fallen. The Temple was destroyed. Christianity was no longer a phase of Judaism. The thought of Jesus as the Messiah ceased to be the dominating thought of those who called Him Master. He was Messiah, but He was more. And it was the task of the last of the evangelists to remind the Church how much there was in the teaching of Jesus Himself as to the Judgement of Mankind, and the Coming of His Kingdom, that had been neglected in the eager faith of the little community which had so unerringly perceived in the Risen Lord the Christ of their fathers. Accordingly, we find in the Fourth Gospel, on the one hand, phrases entirely in the manner, so to speak, of Mt. and of the Acts and of Paul, as to Messiah and Messiah's judgement at the last; and, on the other hand, a wider and more catholic presentation of Jesus as the world's King and Saviour, whose Kingdom is already established in some degree."¹ On page clix he continues in the same vein. "Moreover, it was becoming clear that the expectation of an Advent of the Son of Man and of the establishment in its fullness of the Kingdom of God in the near future was a mistaken expectation. There will, indeed, be a final consummation. Jn. is the only evangelist who uses the expression 'the Last Day' (see on 6:39); he does not deny, rather he explicitly

1 Pp. clvii-clviii.

declares, the doctrine of a Great Assize, while he does not look for any immediate Advent of Christ in majesty, such as the first generation of Christians had expected. But the outlook of the Last Discourses (cc. 14-16) is directed to the future of the Church on earth rather than to any sudden and glorious Coming of the Master from heaven (cf., however, 14:3). And this surprised the Apostles: 'Lord, what is come to pass, that Thou wilt manifest Thyself to us and not unto the world?' (14:22). They had been told, 'I will manifest myself unto him that loveth me' (14:21); this was an advent of Jesus to the faithful soul. But they were hardly content. And Jn. reports that Christ gave no other answer to their curiosity about His Coming than the quiet promise, 'If a man love me, he will keep my words...and we will make our abode with him' (14:23)."

In the next paragraph Bernard speaks about judgement. "Thus Jn. will not dwell on the prospect of the Final Judgement of the world as it had presented itself to Jewish minds. He knows that it was involved in the teaching of Christ, and he says so in the Gospel, stating it with greater explicitness in the First Epistle. But there was another element in that teaching which needed fresh emphasis. The judgement of the individual is determined in the present by his own attitude to Christ: 'he that believeth not is judged already' (3:18). This judgement is not arbitrary, but inevitable, and is the issue of a moral necessity.... Die Weltgeschichte ist das Weltgericht: 'he that believeth not is judged already.'" Concerning judgement in 3:18, he writes, "Of him Jn. says ὁ μὴ πιστεύων ἔσται κέκλιτος, 'he has been judged already' by his unfaith, the present judgement being anticipatory of the future. This is, indeed, the judgement which will declare itself at the Last Day (12:48). But that the judgement will be manifested at the Last Day

is not inconsistent with its having been already determined in the present life by the unbelief and blindness and disobedience of man."¹ As is plain particularly in the last quotation, Archbishop Bernard also sees two distinct elements in the teachings of John. He sees, for instance, an older, Jewish element in the teaching about the judgement and another element, which John emphasized clearly in his book. This reminds us of a similar distinction which H. J. Holtzmann and Walter Bauer saw in their commentaries. I suppose that a fair contrast of much of German and English New Testament theology can be seen in a contrast of Bauer's and Bernard's commentaries, which appeared close together (Bauer's, 1925; Bernard's, 1928), on this point. Bauer is quite outspoken in his opinion that any older, Jewish eschatology is antiquarian, has been superseded, and should be ignored or extirpated. Bernard is quite conscious of two elements in Johannine eschatology, but he considers both elements quite legitimate components of Johannine thought in its modern pertinence. In discussing the resurrection on the last day, he pointedly declares, "Such a doctrine, no doubt, has its roots in Jewish eschatology, but the Fourth Gospel cannot be understood unless it be realised that Jn. has not abandoned this, while he lays his emphasis on the spiritual conceptions of eternal life and judgement in the present, which were taught by Jesus.... Verses 28, 29. have been thought to be 'materialistic,' but they cannot be torn from the text as an interpolation or later addition; they are an integral part of the argument."² I shall recur to this presently.

As we come to the remarks about "life," it is to be noticed that Dr. Bernard can speak of the Gegenwärtigkeit of ζωή

1 Volume I, p. 121.
2 Volume I, p. 245.

αἰώνιος without having to remind us so very pointedly in the same sentence that its fulfillment must wait upon the future, as, for example, Luthardt did. As I have often said in previous pages, it is a correct reminder and is a matter of emphasis, not a matter of correctness. Happily, there is a more satisfactory emphasis in Westcott, Holtzmann, Bauer, and Bernard. Bernard animadverts, "In Jn. the thought emerges that the ζωὴ αἰώνιος of the future may begin in the present. It is already possessed by him who believes in Jesus (3:15, 16, 36; 6:40, 47) or in the Father who sent Him (5:24). It is both a present possession and a hope of the future. This is the reason why Jn. can speak of judgement being already determined; it begins here and is fulfilled hereafter, as life also is."¹ In the following paragraph he points out that the Synoptics expressed this ζωὴ αἰώνιος in terms of the Jewish concept, the Kingdom of God. This kingdom of God, according to the Synoptists, is at once present and future. Bernard paints the Johannine distinction with regard to ζωὴ αἰώνιος in the strongest of colors, when he declares in a note on 3:15, "It [i. e., the expression, ζωὴ αἰώνιος] occurs frequently in the Synoptics and in Paul, and always in the sense of the future life after death.... This significance it has also in Jn. many times; e. g., in the present passage this is the primary meaning.... But for Jn., and for him alone among N. T. writers (although cf. I Tim. 6:19), ζωὴ αἰώνιος may be a present possession of the believer (3:36; 5:24; 6:47; I Jn. 5:13), which continues and abides after the shock of death (6:54)."² On 12:50 he observes that "in the Synoptists the idea of eternal life as already present is only latent and is not made explicit."³

1 P. clx.

2 Volume I, p. 116.

3 Volume II, p. 448.

Let us return to Bernard's introduction and to the contrast seen in John. "Such is the doctrine of Judgement and of Life expounded in the Fourth Gospel. The evangelist is at once Hebraist and Hellenist.... There are, then, in Jn. these two contrasted views of the future life, one pointing back to Hebraism, the other more akin to Hellenism, but both accepted by the evangelist. To rule out either as foreign to his thought is not scientific criticism... We may think it strange that a Hellenist should be a Hebraist in certain regions of thought. But the writer of the Fourth Gospel was both."¹

One of the most useful things which I gained from my study of Bernard's great work is his happy phrase, "Divine Advent." In 14:3 he sees "an explicit announcement of the Parousia, or Second Advent"² in the πάλιν ἔρχομαι; in 14:18 and 23, he feels that "the reference is to that Divine Advent in the disciple's heart which is mediated by the Spirit."³ As to the final Advent, he writes, "Not as much is said about this in Jn. as in the Synoptists; but it is nevertheless an integral element in Johannine doctrine, more emphatic in the First Epistle than in the Gospel...."⁴

The Moffatt New Testament Commentary furnishes the next work for this survey. It is The Gospel of John by G. H. C. Macgregor. The author plainly tells us in the Preface that this work is written "from the standpoint of the more moderate among recent continental commentators," and with close reference to E. F. Scott's The Fourth Gospel, its Purpose and Theology.⁵ Therefore, it stands with Bauer in contrast to Bernard. In some of his disparaging criticisms of the older

1 Pp. clxi-clxii.

2 Volume II, p. 535.

3 Volume II, p. 551.

4 Volume II, p. 535.

5 P. vii.

eschatology, Mr. Macgregor (if I may be allowed a slight corruption here) out-Bauers Bauer. The opening sentence of the Introduction, "No book in the New Testament has provoked conclusions more diverse than has the Fourth Gospel," wins one's warm agreement. By drawing several statements from the Introduction, we are able to understand something of the conclusions to which this commentator seems to have come. "True, the earlier evangelists agree with John in sketching the picture [i. e., of Jesus] with a majesty above all human standards. Yet they have no hesitation in recording incidents which suggest Jesus' common humanity. John, on the other hand, often seems deliberately to suppress such traits."¹ In his conclusions from the comparison of John with the Synoptics, he maintains that "nevertheless the contrast presented by the two traditions remain sufficiently striking, and we cannot but feel that the scale is weighted in favor of the Synoptists, who write at an earlier date and are not influenced, at any rate so consciously as is John, by motives which are admittedly doctrinal and apologetic."² In the following pages of his introduction, Mr. Macgregor calls the Gospel a "historical sermon" remindful of the Jewish Haggadah³, a "didactic meditation on the drama of Christ's life"; thinks the author to be "essentially dramatist rather than historian"⁴; and says that "the religious value of this Gospel must always be greater than the historical."⁵ "And herein lies the chief value of the Gospel; it is a transcript of the individual religious experience of a great Christian soul who is convinced that he also has known the Lord as truly and inti-

1 P. xviii.

2 P. xx.

3 P. xxi.

4 P. xxii.

5 P. xxiii.

mately as the first Apostles."¹ Yet into this later disciple's knowledge of the Lord a change of perspective entered. After three quarters of a century, the Church was in a new age; the last representatives of the Apostles had passed away; and the bonds with Judaism had been broken. "If the Christian message was to live for a new age, it must be re-interpreted in new terms. To understand Christ it was necessary not only to know the actual facts of his life and teaching but also to take into account the great religious movement to which those facts had given the impulse. Hence almost unconsciously John alters the perspective of the earlier Gospels, and looking at Jesus' life across the intervening years reads into words and incidents the point of view of his own later age."² There is much here with which to agree. In certain aspects the Gospel is a "historical sermon" and a "didactic meditation," but, in the opinion of the writer of this thesis, any Johannine "change of perspective" would be better termed a basically correct, individual explication of the theological implicates of the Synoptics.

On 14:3 this commentator declares abruptly, "'... I will come back and take you to be with me' - one of those peculiar 'concessions' (cf. 21:22, I Jn. 2:28) to the more materialistic Synoptic and Pauline view of an eschatological 'Parousia' of Christ in person, which however is at once offset by a return to the more mystical Johannine thought - 'so that you may be where I am'...."³ In connection with 21:23, there is an informative note: "In other words the traditional promise of Jesus, which has apparently been falsified, that John should not die till after the Parousia, is contingent first upon Christ's own will... and secondly upon the

1 Loc. cit.

2 P. xxvii.

3 P. 305.

interpretation which is to be put upon his 'coming back.' To explain the latter has been the purpose of the last half of the Gospel. In the Johannine sense at least Christ had come back (in the Spirit) before the Beloved Disciple's death."¹ There is a similar word on 6:39. "The phrase 'on the last day' occurs only in our Gospel...; yet such an idea of a final day of resurrection and of judgement (5:28, 29) has little place in John's scheme of thought, according to which life and judgement alike are present and inward rather than future and dramatic. We have here one of those apparent contradictions so characteristic of the Gospel..., when John appears to desert his own point of view and fall back on a primitive eschatology. Unless, indeed, the aside (vers. 36-40), together with the interlude (vers. 41-46), are to be boldly assigned to the Redactor, we have here one of those inconsistencies which 'only serve to remind us that John, with all his originality of thought, was still partly bound to the past. Along with his own conception, he strove to make room for the belief that had impressed itself on the Church at large, of which he was a member' (E. F. Scott, The Fourth Gospel, p. 216)."² On the same page, Mr. Macgregor finds an awkwardness in the last clause of verse 40 that "gives further ground for the conjecture that these references to a resurrection on the last day may be an addition of the Redactor."

In a note on 3:18 there is expressed a very similar view regarding judgement. He says that "...judgement is taken out of the future and carried back into the present with the result that, though sometimes John appears to approximate to the Synoptic view of a judgement 'at the last day' (cf. 5:28-

1 P. 377.

2 P. 146-147.

29, 12:48), in reality this judgement is for him merely the summing up of a process which is already going on."¹ Apparently, critic Macgregor sees no possibility of a union of the Synoptic and the Johannean views of judgement and of eschatology in general.

In next to the last place in this series of commentaries on John's Gospel, comes one of the most important works ever to appear on John. It is The Fourth Gospel by Edwyn Hoskyns, edited by Francis Noel Davey. After a brief review of the book, Professor A. M. Hunter says, "It should be clear, even from this inadequate summary, that Hoskyns, for all his defects, has shown us 'a more excellent way' of approaching the profoundest of all the Gospels."² The reader will immediately recall the extensive quotations from this book, which are to be found in the Introduction to this thesis.

This commentator says the problem of the Fourth Gospel is that "...the author has so presented the 'sensible' history of Jesus that his readers are confronted in that history, and precisely there, with what is beyond time and beyond visible occurrence, with the veritable Word of God and with the veritable life of eternity."³ We are further told that the problem of the last Gospel is not "a" problem, but that "...it is in truth the Problem of all problems, for it is concerned with the relation between time and eternity, between what is finite and what is infinite, between phenomena and reality, in fact between men and God."⁴ These two quotations serve to tell us that this Gospel is considered in this commentary a theological work and that there

1 P. 82.

2 A. M. Hunter, Interpreting the New Testament, p. 81.

3 P. 17.

4 P. 18. Cf. also p. 94.

is an important eschatology in this Gospel. The former is told us quite plainly in the Riddle of the New Testament by Hoskyns and Davey, where the Fourth Evangelist is included among the theologians of the New Testament.

To understand better Hoskyn's idea of the origin of John, let us listen when he says, "No doubt most Christians were satisfied with this state of affairs: they repeated the stories that were the basis of their peculiarly Christian life. But there were others, and these seemingly the most intelligent, who desired more than this Jesus of oral and written tradition, who desired to be rid of this flesh and blood, and to move out into the direct realm of the Spirit. The choice seemed clear: either the Spirit or the flesh of the Jesus of history as portrayed in the tradition of the Church, in the tradition of the eyewitnesses. Spirit or History: this was the dilemma. Spirit or flesh: these were the alternatives. But the author of the Fourth Gospel saw the matter wholly otherwise. Flesh, history, eye, the flesh and blood of Jesus, profiteth nothing, if it be mere observable history, if it be that which was seen by the Pharisees, who also were eyewitnesses, if it be that which was seen by Pilate and by those others who neither believed nor knew."¹ Among the other things which, Hoskyns goes on to say, are meaningless if they stay in the flesh is eschatology. "Eschatology is profitless, if it be centred upon a 'day in a series of days', if, that is to say, it remains within the orbit of flesh."² Yet, in order to get eschatology or anything else out of "the orbit of the flesh," he will not throw "the Jesus of history to the winds."³ In brief, although the Evangelist does not invent "'historical

1 Pp. 83-4.

2 P. 84.

3 Loc. cit. See p. 4 of the Introduction of this thesis for the full quotation here.

material' as a necessary means of expressing theological 'truth,'"1 there is "both historical reminiscence and spiritual interpretation in the book" and it is impossible to "separate the history from the interpretation."²

According to Hoskyns, the New Testament is "throughout governed by eschatology."³ But this is not an eschatology "centred upon a day in a series of days." It is an eschatology gripping the "now", the present. On pages 2-7 of the Introduction to this Thesis, I tried to say that, for Hoskyns, theological thinking is in an important sense eschatological thinking. This can be shown conclusively by noting that on page 116 of The Fourth Gospel "theological description" is equated to "non-historical description" and that on page 114 "non-historical description" is made tantamount to "eschatological description." Thus it can be shown that, in the opinion of this commentator, in so far as John is a theological book it is an eschatological book.⁴ Of course, all the books of the New Testament are theological and have an eschatological perspective, but the Fourth Gospel in comparison with the other Gospels, which together with the Fourth Gospel constitute a special type of literature in the New Testament, is markedly theological and, not less, but more, eschatological.

This is brilliantly stated in the following passage: "The work of the Spirit is to make it known that now the final things press upon those within the Church and upon those to whom the Word is preached, with the inevitable final implications that follow from this. For such reasons it is not true to say that, although the eschatological language

1 P. 117.

2 P. 129.

3 P. 112.

4 Cf. pp. 17, 18, 94, 114-116, 117-118.

has not been altogether discarded in the Fourth Gospel, it has been essentially transmuted, as though originally eschatology meant the heralding of the end, but now is fulfilled in the coming of the Spirit. Rather, the language of the Spirit secures more explicitly the theological context of that urgent, final impact of God upon the world which the eschatology is concerned to proclaim. It is true to say that there has been an evolution of apostolic perception: that what has hitherto been expressed in traditional eschatological terms is now expressed as theology. But an evolution of perception involving the use of different categories implies neither that the truth perceived itself spoke of an evolution ushering in the last things, nor that there has taken place any evolution from the perception of one truth - which had erroneously been thought to be final - to the perception of another truth, now thought to be final. Moreover, this evolution of perception, which has replaced the synoptic use of traditional eschatological terms by a conscious theological language of the Spirit, appears to have been brought about, not by some individual partiality for theologizing on the part of the Fourth Evangelist, but by a necessity inherent in the synoptic material."¹ Truly an ἔτι καθ' ὑπερβολὴν ὀδόν this!

One of the causes of the Johannine evolution of perception was the difficulty of keeping eschatology in its proper theological context. "But the eschatological language will become dangerously untheological if it be so detached and over-emphasized that it obscures the consistent theological bias with which the history is impressed. For history - a historical saying or episode - that is speaking simply of some future act of God is no longer theologically

¹ P. 122.

significant history, since it is no longer clearly defined history in which God now finally confronts men."¹ "It is, perhaps, the conscious recognition of the danger of interpreting the eschatology with reference to a chronological future that has caused the Fourth Evangelist to lay aside - not entirely, but none the less significantly - eschatological theology, and to substitute for it the language of the Spirit. For the significance of the Spirit in the Fourth Gospel is precisely that of the eschatology as related to the history of Jesus in the synoptic tradition. It is the Spirit that is to bring home clearly to men that in Jesus they are confronted by the end."² To these ideas of the theological context of eschatology and of the eschatological significance of the Spirit in John, I shall recur later.

That it is not a matter of John's passing beyond and leaving behind the older, Synoptic eschatology, but that it is a matter of John's going back to the true meaning of that eschatology is stated in the exposition of 5:20b-23. "In Jesus the world is confronted by the End. This does not mean that the eschatology of the earlier tradition has been transmuted into an inner, present, spiritual mysticism: it means that the Evangelist judges the heart of Christian eschatology to lie less in the expectation of a second coming on the clouds of heaven than in the historical fact of Jesus, in His words and actions...."³

Hoskyns sees a fullness in the conception of His coming that extends itself over the period of the Church's life. Under 14:3 he notes; "I come again. The words may refer to the death of each Christian believer (2 Cor. v. 8; Phil. i. 23), but they recall the eschatology of xxi. 22, 23; I John

1 Pp. 120-121.

2 P. 121.

3 P. 268. Cf. also pp. 270-1.

ii.28; Matt. xvi. 28; I Thess. iv. 16, 17. The thought of the final advent of the Lord and the eschatological reunion of the disciples with Him does not exhaust the conception of His coming, since the eschatological coming is anticipated in the appearances of the risen Lord (xx. 19, 24, 26, xxi. 13), in the present reality of the fellowship of the disciples with the Father and the Son (y. 23; I John i. 3), in the advent of the Paraclete (y. 18), and in the Eucharist of which the walking on the Sea is the type (vi. 19-21, 33, 51)."¹

The last commentary on the Gospel for our study in this survey is Rudolf Bultmann's Das Evangelium des Johannes in Meyer's Kritisch-Exegetischer Kommentar über das Neue Testament. The learning and brilliance of this great Kommentar is equalled only by the clearness and cogency with which many characteristic tenets of the Bultmannian theology are expatiated. Because Bultmann feels that the often legendary and fragmentary New Testament documents tell us "almost nothing concerning the life and personality of Jesus," D. M. Baillie reports that Rudolf Bultmann "has been called 'the Strauss of the twentieth century.'"² Professor Baillie goes on to say, "Yet in the realm of dogmatic theology, Bultmann would range himself with the 'dialectical' school of Karl Barth; and just as it has been sometimes said that Barth in his celebrated commentary on Romans has read his own theology into St. Paul, so it has been said that Bultmann in his book on Jesus...has read the Barthian theology into the Gospels."³ And although, as Professor Hunter remarks, "When we learn that Bultmann, the most sceptical critic since Strauss, is also one of the 'dialectical' theologians, we are tempted to

1 P. 454.

2 D. M. Baillie, God Was in Christ, p. 22.

3 Loc. cit.

murmur, 'Is Saul also among the prophets?'"¹ Professor Baillie's observation is true of the book Jesus and of Das Evangelium des Johannes.

Because of the impossibility of keeping it out of the discussion, I am including in this survey of Das Evangelium des Johannes an essay, "Die Eschatologie des Johannes-Evangeliums."²

Since this eleventh revised edition of the Meyer commentary on John is one of the most recent commentaries on John, it is perhaps appropriate to notice a few remarks regarding the new work. Ernst Käsemann in a review of Bultmann's work said, "Indeed, whoever has no time to listen, to think through and to test and is not ready to exert considerable effort with the reading does better not to begin with this work, whose critical position is satisfied only with critical reading, and whose inner compactness, theological vehemence and learned carefulness make it plain that such a critical reading will be as difficult as it will be rewarding."³ Käsemann has more to say. "In the course of his exegesis Bultmann emphasizes repeatedly that a refined conception of revelation is evident in the Fourth Gospel and that the 'demythologizing' of the Gnostic myth, on the one side, and the 'elimination' of the primitive Christian eschatology, on the other side, are characteristic of this conception of revelation. This thesis is, in my opinion, justified within certain limitations."⁴ Käsemann, who is as much a radical as Bultmann is, goes on to differ with him on purely critical grounds. "According to him [i. e., Bultmann] the refined conception of revelation remains, as

1 A. M. Hunter, Interpreting the New Testament, p. 54.

2 Rudolf Bultmann, Glauben und Verstehen, pp. 134-152.

3 Verkündigung und Forschung, Lieferung 3, p. 183.

4 Ibid., p. 196.

it were, as a residue after myth and primitive Christian eschatology are modified and, in places, set aside by the Evangelist. However, do both modifications have really the same cause, the same importance and the same theological justification? Is Bultmann's thesis not already questionable from the standpoint that one cannot really imagine where in primitive Christianity there should come about the formation of such a refined conception of revelation? There is no parallel for it. Indeed it can be proved that Paul de-mythologized the Gnostic myth from his eschatology or that the Gnostics mentioned in I Cor. 15 eliminated eschatology from their myth. A third possibility does not seem to exist."¹ "Finally it is very doubtful if the 'de-mythologizing' in the Gospel is so far advanced as Bultmann asserts."² "All...cannot here be more closely founded, developed and completed. It would only be a reference to the nevertheless noteworthy fact that the Christology of the Fourth Gospel appears to be as little affected by Bultmann's alleged, radical 'de-mythologizing process' as is the Christology of the rest of the New Testament and that, thus, from this standpoint, the thesis of the refined conception of revelation lies under considerable suspicion. Then one will have to conclude that the elimination of the primitive Christian eschatology was not carried out in the interest of the strong idea of revelation but is an expression of Gnostic influence upon the evangelist. Thereby Bultmann's picture of the Fourth Gospel would totally alter itself. The Johannine riddle...would also not be solved by the new commentary...."³

1 Ibid., p. 198.

2 Ibid., p. 199.

3 Ibid., p. 200.

Another writer, Johannes Behm, criticizes Bultmann's rearrangements of John's text in the commentary. He writes of the Bultmann "who thinks that John's Gospel arose essentially as an enlarging revision of two sources: one, a narrative tradition (the σνμεία - source); and the other, the 'revelation sayings,' a sayings source, which spread Gnostic ideas in Christian dress (to this second source belongs also the kernel of the Prologue with its poetic rhythm)..."¹ This reviewer points out that "...according to Bultmann, severe disturbances in the original order and arrangement of the sections and a number of editorial glosses demand strong interferences in the present Johannine text, in order to restore the actual work of the Evangelist."² Now Behm raises a dissenting voice: "And as regards the rearrangement experiments, with the widest use of which Bultmann, coming after English and American predecessors... [wants] to remedy aporiae in the present Johannine text, it is possible in individual cases to repair damages to the text through the assumption of the misplacing of sheets; often, however, real confusion arises precisely because of the rearrangement...."³ Rezendent Behm also declares "...that none of the formal attempts to prove sources or insertions of all possible kinds in the present material of the Gospel, not even Bultmann's developed literary-critical theory, stands the test of historical probability."⁴

From the above reviews we have gained some knowledge of the commentary's critical positions and of its reception at the hands of scholars.

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- 1 Johannes Behm, "Der gegenwärtige Stand der Erforschung des Johannesevangeliums," Theologische Literaturzeitung, Januar 1948, Nummer 1, column 22.
 2 Ibid., column 22.
 3 Ibid., column 22.
 4 Ibid., column 22.

Professor Hunter offers this criticism of the new opus: "Yet Bultmann shows that he is still suffering from 'the Mandaean fever' which afflicted German scholarship in the nineteen-twenties, following the discovery of the Mandaean scriptures, for he asserts the Mandaean origin of much of John's thought."¹ Bultmann can say this quite comfortably, because he earlier said, "The Gospel of John cannot be taken into account at all as a source for the teaching of Jesus...."² This view of the Fourth Gospel as a less authoritative work possibly gives Professor Bultmann more freedom to read into the book some favorite tenets of the Bultmann Theologie such as the discovery of the real self, which is the real salvation. A German student and an apparently ardent follower of the famous Marburg form-critic remarked to me quite recently: "Das Johannesevangelium ist Bultmanns Steckenpferd!" The professor is a good rider: his commentary is in many ways a fascinating study.

Eschatology, as is well known, forms a prominent part of the theology of Professor Bultmann. We can see many of the features of this eschatology in his commentary. A Swedish scholar animadverts: "In his learned commentary on the Fourth Gospel, Rudolf Bultmann interprets the Gospel as an altogether eschatological work. This interpretation is not accurate, however, for Bultmann believes that eschatology is fully realized, quite eliminating the futural aspect."³ We shall, I think, see truth in this criticism. Certainly this commentary sees more eschatology in John than any other commentary I have consulted.

1 Interpreting the N. T., p. 83.

2 Rudolf Bultmann, Jesus and the Word, (English translation) p. 12. However it must here be noted that Professor Bultmann sees a valid, old tradition in John, which tradition is independent of but related to the Synoptic tradition. See pp. 85 f., 123, 315 f. and passim in the commentary.

3 Alf Corell, Consummatum Est, p. 251.

The essay, "Die Eschatologie des Johannes-Evangeliums," written in 1928, opens with these words: "In John's Gospel in 5:21 ff. the office of Jesus is described as the eschatological office: to Him it is given to make alive and to judge (ζωοποιεῖν and κρίνειν). But in this there is no thought of the 'last' judgement or of the 'Parousia' as a dramatic, cosmological event in the near or distant future; but an event is thought of which takes place already now."¹ On the next page these bold words follow: "One...may not refer to the passages, 5:28 f., 6:54, which are meant obviously eschatologically, in the sense of the old dramatic eschatology; for these passages lie under the suspicion of being due to an editing." Professor Bultmann thus reaches for his critic's scalpel early. There is further information on this point in the note in the commentary on 5:28. "In any case verses 5:28 f. are the addition of an editor, who will effect the reconciliation of the dangerous statement of verses 24 f. with the traditional eschatology. The sources as well as the Evangelist see the eschatological event in the present sounding of Jesus' word. The thereby radically invalidated, popular eschatology is, however, directly set up again in verse 28 f. The correction of the editor is only a simple addition, so that it is hard to say how he conceived of the reconciliation with verses 24 f.; perhaps in this way: the κρίσις taking place in the present working of Jesus is an anticipation of the final judgement, so that thus the resurrection of the dead at the end 'will verify His word before all men.' This, approximately, is the conception in the Mandaean texts."² A quick

¹ Rudolf Bultmann, Glauben und Verstehen, p. 134.

² Rudolf Bultmann, Das Evangelium des Johannes, pp. 196-197. This last statement supports Hunter's point on page 76 of this thesis.

survey of the commentary will show how often Bultmann pictures the Evangelist negating the popular, traditional eschatology "...Jesus is Himself the temple, which the Jews will destroy and which will at once raise itself anew. Thereby has he [i. e., the Fourth Evangelist] here, as further in the Gospel, given to eschatology a new sense: the eschatological event will not take place first in a still-to-be-expected future, but it takes place even now in the fate of Jesus."¹ "The thought [i. e., of judgement in the present] with its opposition to the traditional eschatology is brought to the sharpest expression in the closing sentence [i. e., of 5:24]: the believer has already passed out of death into life."² "The Evangelist has thus used the primitive Christian viewpoints and hopes to describe the stages, through which the life of the believer must go, but on which it can also wreck."³

I am quite aware that this is a survey, with special reference to Johannean eschatology, of a commentary by R. Bultmann and not a survey of R. Bultmann's whole theology. Yet we must try to understand some of the basic tenets of this scholar's eschatology, or we shall not understand what we find in the commentary. The Swedish scholar, Corell, says above that Bultmann sees eschatology as "fully realized." This naturally sounds like C. H. Dodd's view. However, we shall see that Bultmann stands closer to Rudolf Otto than to C. H. Dodd in the matter of eschatology. Yet Professor Bultmann constantly speaks in the commentary of the eschatological event realizing itself in the present. What does he mean?

In his essay he begins by answering a basic question.

1 Ibid., p. 91.

2 Ibid., p. 193.

3 Ibid., p. 448. Vid. also pp. 113, 330, 397-8, 465.

Here we may begin with Him. "What, however, does the word, 'world,' mean in John's Gospel."¹ He answers that the world in the Gospel is qualified as creation, finds her character or essential meaning in the fact of her being something created, and is thus not something merely existing, as it were, by her own impetus.² Then he says, "The 'world' - that is, in the first place, all men. And man does not stand over against the world, but he is the world.... 'To be the world' means for man, first of all, 'to be a creature.'"³ In the same paragraph, Herr Bultmann goes on to argue that "...in the very fact that she [the world] is something created, the possibility is given to her to misunderstand herself, to set herself against God." On page 138 he continues: "It is thus obvious that man's 'being worldly' is always a possibility of his own choosing; it is no natural condition, but it is a state of decline." However there came a revelation from God. "Through the event of the revelation two possibilities are made real for the world: 1. 'To be worldly' in a new sense of 'remaining worldly.' To set the seal upon the state of decline; to devote oneself to holding firmly to one's self. 2. 'Not to be worldly,' not 'to be of the world' and exactly thereby to be 'of' the world in a new sense, namely, to be 'out of' her; to belong to her no more (15:19; 17:6, 16)."⁴

Closely linked with Bultmann's definition of the "world" is his definition of "life." "To hold firmly to one's declined (depraved) condition means to sacrifice one's own 'possible-existence' [sein eigenes Möglichsein]. The opinion of the world is that man has at any given time possibilities.

1 R. Bultmann, Glauben und Verstehen, p. 135.

2 Ibid., p. 135.

3 Ibid., pp. 135-6.

4 Ibid., p. 139.

She forgets that man himself at any given moment is a possibility, that his existence is a possibility of real existence [sein Sein ein Seinkönnen ist], that man at any time is called to decision and is himself at stake. The world rejects such a decision; she has thereby already decided and has cut off her existence as a possibility of real existence [Seinkönnen]. Thereby she has cut off her future, for the possibility of real existence means to have a future. Therefore the world is always already past; all that she has is spurious, is a lie, is always already past, because it always remains by the old and never leads into a future. The world is dead."¹ This passage is complicated, I know, but it is absolutely necessary for an understanding of Bultmann's eschatological thought. I have done my best with the translation; below I have appended the full German text of the passage. It need hardly be said that the interested reader should consult Martin Heidegger's Sein und Zeit in reference to Bultmann's theology. Indeed Professor Oscar Cullmann wonders if existentialist Heidegger is not too influential with Professor Bultmann.²

Thus we see from the last two quotations from Bultmann that to hold to one's self is to remain of the world. That means to remain within the self, to be self-sufficient, to

1 Ibid., p. 139-140. The German text of the above translation is: "Sich auf sein Verfallensein festlegen, heisst sein eigenes Möglichsein preisgeben. Die Auffassung der Welt ist die, dass der Mensch jeweils Möglichkeiten hat. Sie vergisst, dass der Mensch jeweils selbst Möglichkeit ist, dass sein Sein ein Seinkönnen ist, dass der Mensch jeweils zur Entscheidung aufgerufen ist und auf dem Spiel steht. Die Welt weist solche Entscheidung ab; sie hat sich damit schon entschieden und damit ihr Sein als Seinkönnen abgeschnitten. Damit hat sie ihre Zukunft abgeschnitten; denn sein können ist Zukunft haben. Deshalb ist die Welt immer schon vergangen; alles was sie hat, ist unecht, ist Lüge, ist immer schon vergangen, weil es immer beim Alten bleibt und nie in eine Zukunft hineinführt. Die Welt is im Tode."

2 Christus und die Zeit, p. 25.

ignore the fact that one is created by the Creator. Therefore the world, that is, the men who constitute the world, denies her real existence which is existence as a creation of the Creator. This misunderstanding of her true existence and this denial of her being something created by God leads her to set herself against God. Hence the world is dead because she negates her true existence, her "possibility of real existence," i. e., existence as a creature of God. She has no future; she is cut off from God; she is all past. Hence Jesus' followers are not of the world; they have come out from her. Surely these statements show a deep insight on Professor Bultmann's part into spiritual truth!

Thus the idea of life grows out of the conception of the world. Man can only find life and salvation as he finds true understanding of his real self and of his relation to God. Bultmann would argue that there is nothing Gnostic about this understanding. In a sense, man needs to escape from himself, from the worldly delusion about his existence. Only as he understands himself in relation to God as a creature created by God is he ready and able to receive God's blessings, God's life. We see this idea of life in various passages in the commentary. On page 481, he is speaking of man's demands for fulfillment, for love. He says that Jesus' promise to fulfill the believer's needs and demands "...means...that the revelation places him [man] before the possibility of coming to reality and, precisely thereby, before the question whether he really wants to be himself. What he really wants and what he as a creature, which has his life through the Logos, must want...is this: not to exist out of himself and for himself." "As His coming as an eschatological event makes an end to the world, so is the freedom, which He promises, the eschatological gift, thus the freedom from the world, and that means also freedom from the past and thus the free-

dom of man from himself."¹ Another passage in the commentary is most interestingly relative to the meaning of life. On page 24 he says that "...'life' possess a final self-understanding, which knows no question and no more riddle...." Jesus as the light of life comes to men in an eschatological sense. "In this eschatological sense, Jesus is in John the φῶς, the Revealer, who gives to man that understanding of himself, in which he has life." Professor Bultmann goes on in the same paragraph to say that the understanding of man which is decisive for man is knowledge about his creatureliness and that only in such knowledge is man in the light, only in such knowledge does man have life. I think we can hear some clear Heidegger-Bultmann echoes in this passage.

Three things need to be said about this important conception of life. 1. This life is not something inward or mystical. "What does life mean?...life is not something inward, also not the inwardness of mysticism. As death is the grasping of a possibility of man himself, so is also life. It is not a transporting into a transcendent sphere, the exaltation of the soul into a divine being."² 2. This life is both something given from without and something developed out of man. Let us notice the first aspect. "Indeed, whoever believes has life (5:24, 40, 6:57; 8:12; 11:25 f. and elsewhere); he has it even himself (6:53). However, his existence is never an existence from himself (ἀπ' ἑαυτοῦ 15:4; cf. v. 5: "Without Me you can do nothing"). The life remains something given, that is, something seized only in

1 R. Bultmann, Das Evangelium des Johannes, p. 536; cf. also pp. 248, 32, 480.

2 R. Bultmann, Glauben und Verstehen, p. 140. Cf. pp. 147-8, 143. Cf. also p. 51 in Jesus and the Word (English translation).

belief, which is hearing at any time."¹ "Freedom from himself can man only receive as a gift, as an eschatological gift; he cannot gain it from himself. For all that he undertakes of himself is from the beginning determined by what he already is. Only he who can employ that which he is not is free; that means, however, that freedom is only an eschatological possibility given by God through the revelation."² Bultmann would stress this point because it is his answer to the accusation of humanism (see pages 85-87 of this thesis), and it is also the basis for point 1 above. Recurring to point 1 for a moment, we must notice that Bultmann says that for John "existence in the world (or 'of' the world) is thought of as a 'how' of human existence; the existence of [godless] men is world-existence."³ "Life is no status, no possessing of something present or timeless, but it is existence, which in this instant is determined out of the future as the genuine present. It is a 'how' of existence just as 'world' and 'death' are a how of existence...."⁴ I think we can go on to say that this "how" of existence means, in Bultmann's thought, the relation to the Creator man feels himself to be in. "Death" or "world" stand for a relation of rebellion or defiance toward God; the "world" does not accept its true relation of a creature to the Creator. "Life" is the acceptance of this true relation of a creature to the Creator. I have put in a footnote below a remarkably clear passage pertinent to this theologian's idea of life.⁵ This

1 Ibid., p. 141.

2 R. Bultmann, Das Ev. des Johannes, p. 336; cf. p. 32.

3 Glauben und Verstehen, p. 138.

4 Ibid., pp. 147-8. Here is the German to this difficult passage: "Das Leben ist kein Zustand, kein Dahaben von etwas Gegenwärtigem, Zeitlosem, sondern das als echte Gegenwart aus der Zukunft bestimmte Sein im Augenblick. Es ist ein Wie des Seins, ebenso wie „Welt“ und „Tod“ das sind...." Cf. also pp. 143, 145, 147.

5 Ibid., p. 148: "Therefore belief does not have...the clear character of a spiritual or mental attitude; it is

conception of life as something given and as a 'how' of life, a relation of the creature to the Creator, is Professor Bultmann's reason for arguing that life is not "something inward, also not the inwardness of mysticism." There is an element of truth here and also a danger, a danger to the numinous, which numinous is characteristic to all true religions.

Now let us come to the second part of point 2: life is something developed out of man. Possibly Professor Bultmann would object to this statement of his concept of life. He might insist that we say life is that possibility which man potentially is and into which he can be developed. Apparently we have here at least a partial statement of R. Bultmann's understanding of the imago Dei. Surely there is a real aspect of the truth here, and in a sense it is correct to say that the life which man comes to live in Him is developed out of man, is man's possibility fulfilled. It is to be remembered that Jesus repeatedly said that a man should save his life (ψυχή) if he should lose it for Christ. Thus man's life, man's possibilities are to be preserved and fulfilled in Christ. Yet there is a possible danger here, which we shall notice presently.

(continued from last page) not a being persuaded about general ('eternal') truths, no once-and-for-all acceptance of a dogma. Man does not win through belief a quality, to which he can appeal; he cannot appeal to the fact that he believes, but he can only again and again believe - may believe again and again. For exactly therein stands life: that the 'being finished' and 'being completed' (i. e., the constant already 'being past' of the world) ceases, that man is again and again given back to himself as his possibility, that he is not firmly fixed, that he is free, that he is no more a slave to sin." One has the decided feeling that Professor Bultmann has here pushed his idea too far, especially in the opening sentence. Pray tell, what is belief, if not a "spiritual or mental attitude"? Cf. John 5:44. Doctor Bultmann would probably answer us that he means that belief is not a vague, general attitude, but a specific, repeated reaction to God's revelation, for he says on the same page: "Only in hearing the revelation, the word, does belief exist and is the possibility of the future opened."

There are many passages in the commentary and in the essay to illustrate this second part of point 2. The under-scoring in the following quotations is mine. A clause in the passage quoted in footnote number 5 on page 83-84 of this thesis speaks of life resting in the fact "that man is again and again given back to himself as his possibility." "And it is declared [in John 1:9] that only in the revelation taking place in Jesus is given that constantly sought but missed genuine self-understanding of existence."¹ In one place the geehrter Professor says that in life "...human existence has won back its reality in 'the possibility of real existence' [Sein-Können]...."² Part of the following quotation I have already used on p. 81 above. "What he [man] really wants and what he as a creature...must want ...is this: not to exist out of himself and for himself. That finds its fulfillment when he is given to himself in belief on God's revelation...."³

To be sure, the preceding quotations sound somewhat humanistic. Again and again we hear phrases such as "man's possibility of real existence," "man is a possibility," "whether he [man] really wants to be himself," "self-understanding," and "man is given to himself." It is small wonder, then, that Walter Klaas in "Der moderne Mensch in der Theologie Rudolf Bultmanns" notices that "Above all, the self-understanding of man is obviously supposed to be and to remain the open or hidden point of orientation"⁴ and complains that possibly "...the newly won self-understanding of man as a new creature is nothing else but the rediscovered reality of the natural man..."; that perhaps "...man here

1 R. Bultmann, Das Ev. des Joh., p. 32.

2 R. Bultmann, Glauben und Verstehen, p. 145.

3 Das Ev. des Joh., p. 481.

4 Walter Klaas, "Der moderne Mensch in der Theologie Rudolf Bultmanns," Theologische Studien, herausgegeben von Karl Barth, Heft 24, p. 22.

does not have to reckon with the standards of a new world from God, with a transformed corporeality, with a revelation of the man hidden in Christ...."¹ Klaas has a section titled, "Anthropology or Theology," in his article. In this section he says: "Whoever, as a teacher of the Church, begins with anthropology will end with anthropology; he does not come to a true theology and misses the real man...."²

"Man's self-understanding and understanding of his existence are inconclusive in themselves. Therefore, the question about anthropology may not be the open or latent preliminary question, which is set before true theology and is made a constant condition thereof."³ "In theology, interest in man's understanding of his self and of his existence is not an independent, in-itself-justified interest. As soon as man becomes the object of theology, not only has a shifting of the emphasis occurred but the subject has latently or openly changed. What man really is either is already included and is to be included in the question of the subject [of theology] or is not to be answered theologically. What man understands about himself, although he is in the superior position of a prophet or apostle, remains during his lifetime fragmentary and must await the Day of the Lord for clarification in fullness and completeness. The right service of the Word of God is also service among men, but not, from the outset, service of man. In the knowledge of the Lord about the real man, is man definitely discovered in his existence and cannot secure himself in any flight but is really secured in the mercy of this knowledge of the Lord about us. Therefore, in all theological considerations about what man is and how he understands himself, it is sufficient to stand by the belief that

1 Loc. cit.

2 Klaas, op. cit., p. 31.

3 Loc. cit.

the Lord's knowledge about us is adequate. His memory, not ours, will be ultimately decisive. An attempt to fasten ourselves on our self-understanding could only be the attempt at a new self-justification."¹ Undoubtedly there is much wisdom in Klaas' above criticisms, just as there is much wisdom, I think, in Bultmann's views. One should take the good he finds in Bultmann's thoughts with constant remembrance of Klaas' anamadversions.

3. The third thing that needs to be said about Bultmann's conception of life is that it is eschatological. "Not in worldly existence, but only in eschatological existence, which belief takes hold of, is the work of the Revealer effective for them [i. e., Christ's followers]."² "The existence of the believer has been discovered as the eschaton...."³ "In [John] 16:12-24 the old, naive eschatology had been newly interpreted so that existence in belief on Him...is eschatological existence."⁴ "Freedom from himself can man only receive as a gift, an eschatological gift...."⁵ Life is eschatological existence because it is an existence not of the world but from beyond the world. On page 454 of this commentary it is stated that eschatological existence means the "constant overcoming of worldly existence." Life is existence from beyond the world, thus eschatological, because it is brought by Jesus, whose coming is the great eschatological event of the ages. Jesus' coming "qualifies the historical situation as the end situation"⁶ and "makes an end to the world,"⁷ because, through the sending of Jesus, God confronts man with the hour of decision, with Entweder-Oder. "Because

1 Klaas, op. cit., p. 32.

2 R. Bultmann, Das Ev. des Joh., p. 454.

3 Ibid., p. 451.

4 Loc. cit.

5 R. Bultmann, Das Ev. des Joh., p. 336.

6 Ibid., p. 191.

7 Ibid., p. 336.

in belief or in unbelief on Him the eternal fate of man is decided, His coming is the eschatological event...."¹

"Jesus' coming therefore has the full weight of the eschatological event, because...he demands belief...."² Professor Bultmann's "eschatological now" (das eschatologische Jetzt), which takes place in the proclamation of the Word and in which the eschaton faces man and demands decision, I shall recur to later.

I said above that eschatologist Bultmann stood closer to Rudolf Otto than to C. H. Dodd. This can be clarified by saying that Bultmann obviously believes in a form of realized eschatology but that, like Otto³ and unlike Dodd, he places the kingdom of God wholly in the future. Indeed Bultmann's conception of the kingdom forces it into the future. He declares it a mistake to understand "the Kingdom as an inner spiritual possession, or as the actual fellowship of those who in obedience to God's will build by moral endeavor the Kingdom of God on earth."⁴ "The Kingdom of God is not an ideal which realizes itself in human history; we cannot speak of its founding, its building, its completion; we can only say that it draws near, it comes, it appears. It is supernatural, superhistorical; and while men can 'receive' its salvation, can enter it, it is not they, with their fellowship and their activity, who constitute the Kingdom, but God's power alone."⁵ "What then is the meaning of 'the Kingdom of God?'"...The simplest answer is: the Kingdom of God is deliverance for men. It is that eschatological

1 Ibid., p. 121.

2 Ibid., p. 121.

3 It must be added that at times Otto seems to conceive of the Kingdom as already present in a certain proleptic sense. However he says, "The Kingdom of God was for Christ always the future kingdom of the new age, and was conceived on strict eschatological terms." See The Kingdom of God and the Son of Man, p. 155.

4 R. Bultmann, Jesus and the Word (Eng. translation), p. 122.

5 Ibid., p. 38.

deliverance which ends everything earthly."¹ Thus, "the Kingdom of God is a power which, although it is entirely future, wholly determines the present."² Though not wholly correct, these statements contain a good antidote for many mistaken notions of the kingdom.

Bultmann probably takes the Barthian, dialectic school's disregard for the historical Jesus to an extreme. He says, "I have never felt uncomfortable in my critical radicalism but have been completely comfortable. I have often, however, the impression that my conservative colleagues in New Testament feel themselves very uncomfortable; for I see them constantly busy with rescue work. I let it burn quietly; for I see that that, which is burning, is all the fantasy-pictures of the Life-of-Jesus-theology and that it is the Χριστός κατὰ σάρκα Himself."³ This extreme comes out in the commentary on pp. 430 ff. and 487, where he disparages the historical Jesus.

Other points in the commentary will be utilized later. This survey of Rudolf Bultmann must close. It has been lengthy, but the reader, I hope, can understand this length, if he understands the great importance of Professor Bultmann's thinking and writings for this thesis.

Next come the commentaries on the Johannean Epistles. The first commentary in this group comes from the Cambridge Greek Testament series; it is A. Plummer's The Epistles of St. John. This commentator concludes that all three Epistles are by the same author, who wrote also the Fourth Gospel (and the Apocalypse).⁴ He further concludes that the Anti-

1 Ibid., p. 35.

2 Ibid., p. 51.

3 R. Bultmann, "Zur Frage der Christologie" Glauben und Verstehen, p. 101.

4 Pp. xxxvi-xxxvii, xlix, lxxiv.

christ was an individual.¹ By far, however, the most interesting of his conclusions for the study of this thesis are those regarding ἔσχατη ὥρα in I Joh. 2:18. "It is the last hour; possibly, but not probably, it is a last hour. The omission of the definite article is quite intelligible and not unusual: the idea is sufficiently definite without it, for there can be only one last hour."² Various accepted and interesting interpretations of "the last hour" are listed: the Christian dispensation; a very grievous time; the eve of the destruction of Jerusalem; the eve of St. John's own death.³ Then the writer offers his own view. "Only gradually was the vision of the Apostles cleared to see the true nature of the spiritual kingdom which Christ had founded on earth and left in their charge. Even Pentecost did not at once give them perfect insight. Being under the guidance of the Holy Spirit they could not teach what was untrue: but, like the Prophets before them, they sometimes uttered words which were true in a sense far higher than that which was present to their own minds. In this higher sense S. John's words here are true. Like others, he was wrong in supposing 'that the kingdom of God was immediately to appear' (Luke xix.11)....He was right in declaring that, the Messiah having come, it was the 'last hour.' No event in the world's history can ever equal the coming of Christ until He comes again. The epoch of Christianity, therefore, is rightly called the 'last hour,' although it has lasted nearly two thousand years."⁴

Next in succession is the venerable B. F. Westcott's The Epistles of St. John. Bishop Westcott says plainly

1 P. 160.
 2 P. 54.
 3 P. 55.
 4 P. 56.

regarding I John, "The writing is so closely connected with the Fourth Gospel in vocabulary, style, thought, scope, that these two books cannot but be regarded as works of the same author...."¹ Although he recognizes the confusion that was probably caused by the title, "Elder," used in II and III John, Westcott concludes that II and III John as well as I John are all by the author of the Fourth Gospel, the apostle John.²

This commentator recognizes a difference between the Gospel and I John on the point of eschatology. His view is that this difference springs from the different times of the writing of the Fourth Gospel and I John. In accord with his conception of John's eschatology,³ he writes, "In the Gospel St. John does not record the eschatological discourses of the Lord - they had found their first fulfilment when he wrote - and he preserves simply the general promise of a 'Coming' (xiv.3; xxi.22)...In the Epistle he uses the term 'the Presence' (ii.28), which is found in all the groups of New Testament writings, and speaks of a future 'manifestation' of the Ascended Christ (1. c.: iii.2)."⁴ As we noted in the study of Westcott's commentary on John's Gospel, Bishop Westcott believes in repeated "Comings" of the Lord. We meet this important idea again in his note on I Jo. 2:18. He first says, in the note, that the great, eschatological "age to come" has "successive partial dawns and that this fact naturally affects the meaning of "the last days" which usher in the "age to come." Then he remarks, "In one sense 'the age to come' dated from Pentecost; in another from the destruction of Jerusalem; in another it was still the object of

1 P. xxx.

2 Pp. liii-lvi.

3 See pp. 39-44 above.

4 Pp. xliv-xlv.

hope. So also 'the last days' are found in each of the seasons of fierce trial which precede the several comings of Christ. The age in which we live is, under one aspect, 'the last days,' and in another it is 'the age to come,' which was prepared by the travail-pains of the old order. As we look forward a season of sore distress separates us from that which is still to be revealed (2 Tim. iii.1; 2 Pet. iii.3...): as we look back we have entered on an inheritance now through struggles of 'a last time.'¹ Westcott makes much of the fact that ἐσχάτη ὥρα is anarthrous. "In this passage the anarthrous phrase ἐσχάτη ὥρα ... seems to mark the general character of the period and not its specific relation to 'the end.' It was a period of critical change, 'a last hour,' but not definitely 'the last hour.' The exact phrase is not found elsewhere in the N. T....."² This interpretation, as we shall see, has found favor in at least one important later commentary on this Epistle.

In connection with the coming of Christ, the Bishop has an interesting note on the present coming of Jesus in the flesh. Treating II Jo. 7, he states, "Jesus Christ coming in flesh. The thought centres upon the present perfection of the Lord's Manhood which is still, and is to be manifested, and not upon the past fact of His coming...."³ A series of references follows: I Jo. 4:2, 5:6; John 14:3, 1:9; Apoc. 22:20; I Thess. 1:10; Coll. 3:6.

To Westcott, Antichrist is "the embodiment of a principle, and is not to be confined to one person."⁴ This Antichrist or "hostility" "preserves the semblance of the charac-

1 P. 69.
 2 Loc. cit.
 3 P. 229.
 4 P. 75.

teristic excellence which he opposes...."1 "The essential character of 'Antichrist' lies in the denial of the true humanity of Messiah...."2 "This denial involves the complete misunderstanding of Christ's past and future work, and takes away the knowledge of the Father, which is brought to us by the Incarnate Son. The teaching of Antichrist leaves God and the world still ununited. The proclamation of the union is the message of the Gospel."3

Our next book comes from Meyer's Kritisch-exegetischer Kommentar über das Neue Testament. The full title of this commentary by Herrn Professor Bernhard Weiss is Die Drei Briefe des Apostel Johannes. The professor is persuaded that the three Epistles are by the auctor of John's Gospel.⁴ Regarding the relation of I John to John's Gospel on the point of eschatology, he writes, "Only when one has misinterpreted John 14:3 and has overlooked John 5:28 f.; 6:39 f.; 12:48, has one been able to assert that the current eschatological expectations still present in the Epistle are spiritualized in the Gospel. However, it is correct that the Epistle shows more connection with the primitive, apostolic teaching language and manner...."5 Weiss' comments on ἑορτὰν ὥρα ἑορτῶν in I Jo. 2:18 are most suggestive: "As each ordinary day has its number of hours set by God (John 11:9), thus also the day of the present world-time, διὼν οὗτος; for ὥρα is not used in the sense of a general designation of time, as in John 4:21, when the meaning is a last hour in the succession of several hours. It is only another figure of speech when this world-time is divided into days and its end is designated the ἑορτὰν ἡμέρα (John 6:

1 P. 70.

2 Loc. cit.

3 Loc. cit.

4 Pp. 7, 166.

5 P. 8.

39 f.); both expressions indicate, however, the end of this world-time still more sharply than the ἐν ἑοχάταις ἡμέραις (II Tim. 3:1; James 5:3)."¹ "The article is missing because the intended point of time is designated, not according to its concrete definiteness, but according to its characteristic substance, according to which it comes into consideration in the following [words of 2:18]. 'It is last hour,' as we say, 'It is winter time.'"² "The predominant idea that thereby [in ἀντίχριστοι πολλοὶ γεγόνασιν] forerunners of the Antichrist are meant and that the actual arrival of the personal Antichrist is still to be expected contradicts the explicit statement that the appearance of many Antichrists corresponds exactly to the proclamation of an Antichrist and destroys the argument through which the Apostle proves not the approach but the presence of the last hour...."³ So far as I can ascertain from the introduction and notes to the first Epistle, this commentator does hold to the view that the writer of I John expected the end of the world soon. The point is that the character of the ῥα, and not its final position, is the fact that makes it ἑοχάτη ῥα. Thus, in Weiss' opinion, although ἑοχάτη ῥα was last because of the appearance of climactic evil in the Antichrist and not because a specific number of hours in a strict time schedule had elapsed bringing around inexorably the last hour, ἑοχάτη ῥα still meant the end of the world which the Epistle's writer was expecting soon. That this is Weiss' opinion seems to be verified by a footnote on page 62 in which he speaks of "older expositors" who sought and newer expositors who seek "to dispute the fact that John thought the end to be imme-

1 P. 62.

2 Loc. cit.

3 P. 63.

diately near."

In another footnote on page 63, B. Weiss gives us his opinion about the identity of the Antichrist. He holds that the Antichrist is not the persons but their teaching. He observes also that antichrist is "an 'opposing Christ' who under the false claim to be the true Christ, tries to destroy the work of Christ."¹

This brief survey of Weiss' commentary may be closed with an excellent note on ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν of 2:18. "According to the New Testament view, the coming of the end, with which the last judgement is linked, is conditioned by the fact that the world has become ripe for this judgement. If now in the πολλοί the prophesied, climactic completion of the kingdom of Antichrist has appeared, thus has the world become ripe for judgement; and thus the time, which bears the character of the last hour because it immediately precedes the judgement, must be present."² Instead of criticizing John for his failure in chronology, perhaps we should pray for spiritual sensitivity like his.

The next commentary is that admirable work in the International Critical Commentaries, The Johannine Epistles by A. E. Brooke. Regarding the authorship of the Epistles, Brooke feels that the weight of evidence is in favor of common authorship for the Gospel and the three Epistles.³ Concerning the relation of I John to the Gospel, he penetratingly remarks: "...we can hardly escape the impression which the study of the Fourth Gospel leaves with us, that its author mediates and transforms rather than originates. The process may have reached a further state of development in the Epistle. We may be nearer to the writer's own thoughts, or rather the

1 P. 63.

2 P. 64.

3 Pp. xviii, lxxvii-lxxviii.

process of assimilation may be more complete, whereas in the Gospel we can trace more clearly his debt to another. But such a writer as the author of the Gospel might well 'repeat himself,' especially if he were fully conscious that he had already said or taught his readers all that they required to meet the circumstances in which they found themselves placed."¹

"In both we find the spiritual idea of an abiding presence, and the more popular conception of a day of judgement, a last day, a last hour. The difference is one of emphasis. In the Epistle as well as in the Gospel, eternal life is a present possession, and also an object of promise."² "Popular conceptions may be more prominent in the Epistle, though we are not justified in ignoring the 'spiritualizing' of the conception of Antichrist as fulfilled in many forms of anti-Christian teaching."³ "The writer of the Epistle, it is said, expects the Parousia in the immediate future. The last hour has struck. Antichrist is already at work....The Evangelist has given up this expectation. The 'coming' has been refined into the symbolical expression of a spiritual presence. Here again it may be true that the Epistle represents average Christian feeling more closely than the Gospel. If it is so, modification of more original, and perhaps unpopular, views is quite as probable an explanation as growth out of the stage of ordinary Christian opinion. In reality, however, the difference between the two has been greatly exaggerated. Serious divergence can perhaps be maintained only by the convenient, but arbitrary, process of eliminating from the Gospel all the evidence which tells the other way. The language of John 5:26-29; 6:39, 40 shows that the Evangelist had not given up the popular expectation of a 'last day' and a final

1 P. x.

2 P. xviii.

3 Loc. cit.

judgement. There are many expressions in the farewell discourses which point in the same direction. And even if there is any real difference, it is not improbable that the events in which the writer of the Epistle saw the signs of the approach, or the actual advent, of Antichrist may have lead to a nearer approach, at a later period, to the average Christian expectation, which at the time when the Gospel was written, though never actually repudiated, was less prominent in the writer's view. It should also be noted that spiritualization of the idea of Antichrist is at least as complete as the spiritualization of popular eschatology in the Gospel. The Parousia which the writer of the Epistle expected, perhaps more eagerly than when he wrote the Gospel, was nevertheless a spiritual fact rather than an apocalyptic display."¹

On I John 2:8 Doctor Brooke declares: "There are many indications in the Epistle that the writer regards the Parousia as imminent. Cf. especially ver. 18....In the Epistle the expectation is more clearly stated and more obviously felt than in the Gospel, though in the earlier work the idea of 'the last day' not only receives definite expression, but is something more than an obsolete conception alien to the author's real thoughts and sympathy, or a mere condescension to popular Christianity, fed on Apocalyptic expectation and unable to bear a purely spiritual interpretation. A difference of emphasis is not necessarily a change of view."²

On 2:18 Brooke agrees with Westcott and Weiss that the absence of the article from ἐοχθίτη ἰψα draws attention to the character of the ἰψα. Here Westcott's "repeated comings" are emphasized. After saying that the Johan-

1 P. xxi.
2 P. 37.

nine writings have taught us to spiritualize the teaching about last things, he continues, "But the writer held firmly to the expectation of a final manifestation of the Christ at 'the last day' and he seems to have expected it within the remaining years of his own lifetime."¹

The final commentary in this survey of modern commentaries on Johannine eschatology is C. H. Dodd's The Johannine Epistles in the Moffatt New Testament Commentary. Also pertinent here is Professor Dodd's The First Epistle of John and the Fourth Gospel, reprinted from the Bulletin of the John Rylands Library. This writer does not accept a common author for the three Epistles and the Gospel. Eschatological differences are one of the reasons for Professor Dodd's arguing for diverse authorship. "The Epistle holds out the prospect of a near Advent of Christ and end of the world, quite in the primitive way, taking no account of the profound reinterpretation of eschatology which is one of the distinguishing marks of the thought of the Fourth Gospel - a reinterpretation, it should be added, which appears to do fuller justice to the teaching of Jesus Christ than the naive thinking of the primitive Church."² "In all three [i. e., eschatology, atonement, the Holy Spirit] the First Epistle of John represents an outlook widely different from that of the Fourth Gospel."³ Dodd thinks that one of the Asian Presbyters wrote the three Epistles.⁴ However, this Presbyter related himself to the Gospel. In fact he "was quite possibly a disciple of the Fourth Evangelist."⁵ "He has soaked himself in the Gospel, assimilating its ideas and

1 P. 51.

2 Pp. liii-liv.

3 P. liv.

4 Pp. lxviii-lxix.

5 C. H. Dodd, The First Epistle of John and the Fourth Gospel, p. 30.

forming his style upon its model....His work is therefore in one aspect our earliest commentary upon the Fourth Gospel, and has definite value as such."¹

The eschatological difference between I John and the Gospel is further emphasized in the following note. "It is generally recognized that of all N. T. writings the Fourth Gospel is the one in which the eschatology inherited by Christianity from Judaism is most radically transformed. In the Epistle, on the other hand, the eschatological hope is fully alive. It looks forward to 'Day of Judgement'...associated with Christ's 'Advent'...-both terms absent from the Fourth Gospel, but characteristic of popular Christian belief."²

Thus this survey of modern commentaries comes to a close. It is superfluous to add that this survey makes no pretenses to completeness. It only aims to be representative. I have made this a survey of commentaries because the next chapter is a study of Johannean terminology, and I wanted to lay in Chapter I a careful critical basis for Chapter II and the rest of the thesis. Of course the contributions of many other important critical works bearing on John's eschatology will be included in the proper places in the following pages of the thesis.

1 Loc. cit.

2 Ibid., p. 16.

Chapter II

Johannine Eschatological Terminology

I propose in this chapter to study those terms found in the Fourth Gospel and the Johannine Epistles which relate to eschatology. Some of these terms are obvious; some are inconspicuous. Most of the terms are by certain scholars alleged to be spurious additions of redactors. Some critics accept the terms as a genuine part of the original text, but argue that either an antinomy existed in the mind of the Evangelist or the terms represent a condescension to popular eschatology. Yet some New Testament scholars think that John shows us the right direction for our eschatological thinking by retaining certain specifically eschatological expressions along with deeply spiritual insights into the Spirit's presence and meaning. It is needless to say that it is impossible in the limited confines of this chapter to do more than to note the broader Züge of these terms, to which scores of pages are dedicated in countless learned tomes.

It will be observed that some terms are found in the Synoptics as well as in John. Therefore it will be necessary in each such instance to inquire briefly into the Synoptic meaning. This does not imply a disparaging of the Johannine usage, for we shall see that John is drawing out what was already implicit in the Synoptics and, in some cases, is probably harking back to an old, independent tradition.¹

Son of God. T. W. Manson says, "It is the Johannine writings primarily which have made 'Father' the natural name

1 E. K. Lee, The Religious Thought of St. John, p. 63:
T. W. Manson, The Teaching of Jesus, pp. 100, 110.

of God for Christian people."¹ This is an important statement, for the word, "Father," implies "Son." If the idea of "Father" is so very prominent in the Johannine writings, we may have in these writings something very basically akin to Jesus' own understanding of the expression, "Son of God" and "Son" as applied to Himself, because a majority of scholars are agreed that the phrases, "Son of God" or "Son," in Jesus' thinking grew out of a deep filial consciousness. Professor Moffatt says, "It is the recognition of this filial consciousness of Jesus as the crucial element in the synoptic christology which really enables us to understand the continuity between the first three gospels and the Fourth."² Someone may object that the matter is overdrawn here, that "Son of God" was simply a Messianic term which came to be applied to Jesus as He excited popular expectation of the Christ. Now there is clear disagreement among the scholars as to whether "Son of God" was a recognized Messianic title. Archbishop Bernard says, "...the title had a definite meaning to Jewish ears, and was applied in the sense of 'Messiah.' In this sense it had its roots in the O. T.; cf., e. g., Ps. 2:7... and Ps. 89:27. The evidence for its use in Apocalyptic literature is scanty, only one instance being found in Enoch...."³ On the other hand Principal Duncan and Professor William Manson refer back to Dalman (Words of Jesus) and conclude that it was not a Messianic ascription. Duncan refers to the pairing of "Christ" and "Son of God" in Matt. 16:16 and 26:63 and says, "This ought not, however, to blind us to the fact that the two conceptions were different in origin, and that (despite the influence of Psalm ii in which God's Messiah is called His Son) Son of God was not in itself

1 T. W. Manson, The Teaching of Jesus, p. 99.

2 James Moffatt, The Theology of the Gospels, p. 176.

3 J. H. Bernard, The Gospel According to St. John, p. 52.

a recognised Messianic term."¹ Professor Manson remarks, "Since Dalman's book on the Words of Jesus forty years ago, it has been usual to recognize that Son of God as a Messianic designation had, despite the Second Psalm, no place in Jewish official usage. In this connection the practice of the Targums as reflecting the ideas of Synagogue - Judaism in the Aramaic-speaking world is especially illuminating. While seeking and finding the 'King Messiah' everywhere in the Old Testament, the Targumists systematically explain away the substantive force of all the passages which refer to him as Son of God."² However, the interesting point to be noted is that all these scholars unhesitatingly relate the title "Son of God" to the claims Jesus made about sonship.³ In other words all agree that the term "Son of God" is not to be considered apart from Jesus' consciousness of sonship. Doubtless this is a reasonable tenet.

What, then, does "Son of God" mean? Holtzmann says, "It would now be in order to ask in what sense this term appears in the evangelical reports. This is certainly the natural-theocratic sense. Just as the Synoptic idea of the 'kingdom of God' in itself only continues the Old Testament basic concept of a royal sovereignty exercised by God over his chosen people, thus is also the Synoptic Son of God first of all the treasure, brought to light, of the national consciousness of

1 G. S. Duncan, Jesus, Son of Man, p. 109. Cf. also E. K. Lee, The Religious Thought of St. John, p. 62.

2 William Manson, Jesus the Messiah, p. 105. Professor Manson gives two examples:

Hebrew Text

Ps. ii.7. "Thou art my Son, this day have I begotten thee." Ps. lxxxix.27. "I will also make him my First-born, the highest of the kings of the earth."

Targum

Ps. ii.7. "Thou are dear to me as a son to a father, innocent as if I had this day created thee." Ps. lxxxix.27. "I will make him to be the first-born among the kings of the house of Judah, the highest over the kings of the earth."

3 Mk. 13:32, Mt. 11:27, Lk. 10:22. See especially Bernard, op. cit., p. 110.

Israel, which knows itself as the first-born son of God, 1. e., as the chief object of His fatherly care....The first changing of the collective idea occurs, when, according to the, it may be noted, commonly oriental viewpoint, the king, as the one who represents the people, is also called "son" or "chosen" of God. This is the title of honor which, in II Sam. 7:14 and Ps. 2:7 (82:6), 89:27, 28 and in apocalyptic writings..., is carried over to the ideal king of the future, the theocratic ruler of God's kingdom. All men as God's creatures, His children; Israel as the preferred heir, as the first-born among all nations; the theocratic kings as the sons of God in a special sense; most especially the Messiah as the eschatological hero who makes real the rule of God: these are the stages of gradual narrowing and paradoxical broadening, through which this chain of theocratic-national ideas runs."¹ Many scholars such as Professor William Manson (vide supra), would say that, at least in the ordinary religious thought of the local synagogues, no such stages succeed each other in such neat fashion. E. K. Lee would say that Holtzmann's stages are a forced reading of the evidence. "In the name 'Son of God' there was nothing peculiar. In the Old Testament it had been used of angels (Gen. 6:1-4); of magistrates (Ps. 82); of individual Israelites (Deut. 14:1,2); the theocratic king (2 Sam. 7:14; Ps. 39:27); and of the nation of Israel (Ex. 4:22; Deut. 32:6-10). These examples show that in the Old Testament the idea of Sonship to God indicated special nearness to him. The title is not used as a specific designation for the Messiah, although the passages cited in which the ideal theocratic king is called God's son and 'first-born' point to the appropriateness with which

1 H. J. Holtzmann, Lehrbuch der Neutestamentlichen Theologie, pp. 335-6.

the Messiah might be called the unique son."¹ It is to be noted that Holtzmann's stages are included in Lee's history of the title but that Lee does not argue a rigid succession of stages. From the use of the title in the Old Testament we can see "...that the term Son of God, like the term Messiah, had a different connotation in different religious circles...."² Professor Manson points out that Billerbeck shows that, in the Talmud, Messiah is called "Son of God" only when the Old Testament text calls him that and that the Talmud never uses the locution in independence from an Old Testament text.³ Therefore we may conclude that, although "Son of God" may have been applied to Messiah in certain quarters, generally the title designated one who was, spiritually and ethically, especially near to God.

One of the most impressive things learned in a study of the terms descriptive of Jesus in the Gospels is that in nearly every case Jesus was not satisfied with the old, traditional meaning of the term. This applies to "Son of God," "Son of Man," "Messiah" and others. Almost always Jesus found it necessary to deepen, enrich and expand the stereotyped appellation. This fact will be noticed often in the following pages and it cannot be emphasized too often. Of course, often embedded in the term was a pristine meaning, which formed the core of the larger conception possessed by Jesus. This is, as we shall see, true in the case of "Son of God."

If Jesus gave us anything valuable in His teachings, surely one of the most valuable things is the teaching about the fatherhood of God. T. W. Manson forcefully says, "...we reduce the Fatherhood to a theological commonplace, stated perhaps more eloquently or more forcibly by Jesus than by

1 E. K. Lee, The Religious Thought of St. John, p. 62.

2 G. S. Duncan, Jesus, Son of Man, p. 110.

3 William Manson, Jesus the Messiah, p. 106.

other people, but essentially nothing more than could be got from the Jewish teachers. We create difficulties for ourselves by reading into the words of Jesus the dogmatic theories of a later age or by reducing his burning thoughts to the dead level of average religious ideas."¹ If anything characterizes the teaching of Jesus it is the flaming conviction of the fatherhood of God.² Surely, then, it was the basic implication of sonship because of spiritual nearness which appealed to Jesus in the term "Son of God." This term came to be meaningful for Jesus because of His own deep filial consciousness. Someone may object that we are reverting to the old, liberal Leben-Jesu type of theology, but Principal Duncan declares, "But it is noteworthy how careful our sources are at this point [of Jesus' baptism] to emphasise the so-called 'filial-consciousness' of Jesus as fundamental. The Gospels, it is true, were not designed to provide material for psychological studies; yet it is impossible to read them at this point without being impressed both by the scrupulous truthfulness revealed in their composition and by the light which they shed on the mind and spirit of Jesus."³

That this filial consciousness preceded all appropriation by Jesus of the locution, "Son of God," is a consensus of much scholarly opinion.⁴ Again someone may object that Jesus did not appropriate this title, that the application of the title is only Gemeinde-Theologie, and that only in John and there only in 5:25; 10:36; 11:4 do we have Jesus using the title of Himself. First, it is to be answered that many reputable scholars are not "...prepared to lay it down as a

1 The Teaching of Jesus, p. 102.

2 Ibid., p. 100.

3 G. S. Duncan, op. cit., p. 115.

4 H. J. Holtzmann, Lehrbuch der Neutestamentlichen Theologie, pp. 344, 345; E. K. Lee, op. cit., p. 62; T. W. Manson, op. cit., pp. 89-115; G. S. Duncan, op. cit., pp. 113-114; William Manson, op. cit., pp. 107-108, 109.

canon of criticism that no saying in the Synoptics which has a parallel in the Fourth Gospel can be a genuine utterance of Jesus."¹ It is not right to discard a verse in the Synoptics "...because the epithet 'Johannine' may be thrown at it."² Second, it is to be answered that, since, as Professor William Manson has proved, we cannot look either to Hellenism or to Judaism for its source, "The emergence of a Son of God Christology on Palestinian soil is a very remarkable phenomenon and one which demands explanation";³ therefore, we must "...seek in the depths of Jesus' own spirit the source and origin-point of this particular form of the Christian Messianic idea."⁴

I think we have a vantage point now from which to survey the meaning of "Son of God" in the Synoptics. This term indicated special, spiritual and moral nearness to God. It could be applied to theocratic kings and to religious individuals as well as to the Messiah. It is used by the Synoptists in a Messianic sense. It could be called "...the higher and Christian equivalent of the Jewish term 'Messiah.'"⁵ The appellation, "Son of God," has been immensely deepened and enriched by application to Christ. Physical procreation as suggested in divi filius is not to be considered. On the other hand, what was normally considered merely a worthy attribute by the Jews to be possessed by various outstanding personages was elevated to the place of the cardinal virtue of Him, who, because of His intense conviction of the approval and presence of the heavenly Father was at once "Son of God," "Messiah," and "Son of Man."

Now we may turn to John's Gospel and Epistles. As was

1 T. W. Manson, op. cit., p. 110.

2 T. W. Manson, loc. cit.

3 William Manson, Jesus the Mess., p. 105.

4 Ibid., p. 106.

5 Ibid., p. 104.

noticed at the beginning of the discussion of this term, the Johannine writings abound in references to God as Father. In these writings, Jesus is constantly referring to His heavenly Father. As I also suggested at the beginning of this discussion, this fact is all the more striking in view of the deep filial consciousness of Jesus, which forms such a prominent basis for the various terms applied to Jesus. "Sonship and Fatherhood are correlative terms."¹ Consequently, where we find strong emphasis on Fatherhood, we find per se an emphasis on Sonship. Professor Duncan says that "...we may infer that the much greater frequency with which sayings [of Fatherhood and Sonship] occur in the Fourth Gospel is not to be attributed merely to the development of Christological interpretation, but represents an authentic tradition."² Professor T. W. Manson states plainly, "Matthew and John do not introduce, so far as the Fatherhood of God is concerned, a new doctrine; they rather proclaim from the housetops what, in the more primitive documents, is whispered in the ear. We may, if we choose, call it interpretation rather than strict history, or exaggeration of one feature in the teaching of Jesus; but it is interpretation of something that is given and exaggeration of something real."³ Thus in the Johannine presentation of this doctrine of Sonship and Fatherhood we are not out on a tangent, but in the direct line of the fundamental Anschauungsweise of the other Gospels. "When the filial consciousness of Jesus is seen to be prior to the messianic, the starting-point for the special christology of the Fourth gospel is at once granted."⁴ If, as we are lead to believe in this study, Jesus thought

1 G. S. Duncan, op. cit., p. 108.

2 Ibid., p. 107-8.

3 T. W. Manson, op. cit., p. 100.

4 James Moffatt, The Theology of the Gospels, p. 176.

of Himself primarily as Son and secondarily as "Son of Man" and "Messiah," then the Fourth Gospel in depicting Jesus as supremely conscious of Sonship and Fatherhood is showing us Jesus as He really was in spirit.

According to one scholar, "The title the Son of God, or its shortened form the Son, is applied to Jesus about thirty times in the Gospel, and more than twenty times in the Epistles of John."¹ E. F. Scott maintains that "Son of God" is "...the name which belongs distinctively to Jesus in the Fourth Gospel, and determines the whole Johannine conception of His nature and work."² This is probably a correct estimation. On such important doctrines as the unity of Jesus with the Father, "Sonship" is the expression that does service. It is preeminently because Jesus makes Himself the Son of God that the Jews desire to stone Him.

Now if John is right in his frequency of Sonship-references then it is at least possible that he is right in a development of the "Son of God" term which might be called a typically Johannine explication of a Synoptic implication. This Johannine development could be summed up in the word ΜΟΝΟΓΕΝΗΣ. In the Synoptics, ἄγαπῆτός seems to stand in place of ΜΟΝΟΓΕΝΗΣ in a description of the υἱός.⁴ In the Septuagint ΜΟΝΟΓΕΝΗΣ and ἄγαπῆτός are used to translate ט'ן', "solitary, one, only." This Hebrew word gives us the correct clue to the meaning of ΜΟΝΟΓΕΝΗΣ. The emphasis is on ΜΟΝΟ-. Repeatedly ΜΟΝΟΓΕΝΗΣ is applied in biblical and non-canonical writings to only children. This is essentially its meaning in John. "The idea presented by ΜΟΝΟΓΕΝΗΣ in

1 G. B. Stevens, The Johannine Theology, p. 102.

2 E. F. Scott, The Fourth Gospel, p. 186.

3 H. J. Holtzmann, Evangelium des Johannes, p. 203.

4 E. Hoskyns, The Fourth Gospel, p. 149.

the Johannine books would seem to be that of the one and only Son who completely reproduces the nature and character of His Father, which is concentrated in one, and is not, so to speak, divided up among many brethren."¹ Only John relates this word to Jesus. Professor Adolf Schlatter suggests that "The memory of the only son, Isaac, and his sacrifice may have contributed to ΜΟΝΟΓΕΝΗΣ becoming the name of Jesus."²

Thus as Brooke noted (supra) ΜΟΝΟΓΕΝΗΣ indicates uniqueness. "The point which is emphasised by the word here is evidently the absolute oneness of the Being of the Son. He stands to the Father in a relation wholly singular."³ Is this at variance with the Synoptic presentation? One famous scholar boldly declares, "Nowhere do we find that Jesus called Himself the Son of God in such a sense as to suggest...a relation which others also actually possessed, or which they were capable of attaining or destined to acquire."⁴ Certainly the followers of Jesus are ΥΙΟΙ ΤΟΥ ΘΕΟΥ but He is the ΥΙΟΣ ΤΟΥ ΘΕΟΥ, just as His followers are Τὸ Φῶς τοῦ κόσμου, Matt. 5:14, but He is the Φῶς εἰς ἀποκάλυψιν ἐθνῶν, Luke 2:32.

In addition to uniqueness, or, possibly I should say, included within uniqueness, is the idea of perfect unity and communion. ΜΟΝΟΓΕΝΗΣ describes "...Jesus as the one on whom God concentrates his special love and favor, as an earthly father would concentrate his love on an only son."⁵ "The glory, which was visible in Jesus [John 1:14], compared to that which a father shows to his only son, because the fellowship between them is complete."⁶ It would seem that

1 A. E. Brooke, The Johannine Epistles, p. 119.

2 Adolf Schlatter, Der Evangelist Johannes, p. 26.

3 Westcott, The Epistles of St. John, p. 170. Cf. also pp. 169. ff. and The Gospel According to St. John, p. 12.

4 Gustaf Dalman, The Words of Jesus, p. 287.

5 G. B. Stevens, op. cit., p. 106.

6 Adolf Schlatter, op. cit., p. 25.

ΜΟΝΟΥΓΕΝΗΣ is trying to tell us that, just as Jesus is the only Son of God in a special sense, He is also the perfect Son in love and communion with the Father. Robert Law writes poignantly of this idea: "'His Son, His only Begotten.' Elsewhere, the title of Our Lord is simply 'the Son,' the argument turning upon the relation of Father and Son; or 'His Son,' or the 'Son of God,' where the element of Divine power and dignity in the Sonship is made more prominent. Here only, where he would display the infinite Love in the infinite Gift, does St. John use the full title, Τὸν υἱὸν αὐτοῦ τὸν μονογενῆ. The essence of the manifestation is in the fact, not that God sent Jesus, but that Jesus, who was sent, is God's Only-Begotten Son. The full being of God is present in Him. Other gifts are only tokens of God's Love. Its all is given in Christ. It is His own bleeding heart the Father lays on Love's altar, when He offers His Only-Begotten Son...."¹ Perhaps this ineffable fellowship which Jesus enjoyed with the Father is Professor Hunter's "Messiah plus": "...must we not say that 'son' on His lips means at least 'Messiah plus'? There is here something more than simply a consciousness of being Messiah."² ΜΟΝΟΥΓΕΝΗΣ is that "plus."

Notwithstanding E. F. Scott, who argues that John has shifted the emphasis from the Fatherhood to Sonship and thereby has forsaken altogether the Synoptic interpretation,³ random passages such as 1:18, 4:34; 5:20, 30; 6:38, 57; 8:26; 10:18; 12:49; 14:28, 31; 15:10 leave no doubt that only a heightening of the fellowship and union of the Son with the Father is intended in John's Gospel. As H. J. Holtzmann re-

1 Robert Law, The Tests of Life, pp. 73-4.

2 A. M. Hunter, The Work and Words of Jesus, p. 83.

3 E. F. Scott, The Fourth Gospel, pp. 190 ff.

marks in his vivid way, "The term ὁμοῖος in the mouth of the Johannine Christ includes, on the one hand, most perfect unity of the Son with the Father, the immanence of the one in the other in the sense of 10:30, 38...but therefore also, on the other hand, a thorough relation of dependence....Two wheels are so connected by a common axle that each movement of the larger wheel produces the same movement in the smaller wheel."¹

As has been noticed earlier in this thesis (see Introduction, pp. 2-4) the eschatological tension of the Fourth Gospel is based upon the indefeasible conviction that in Jesus men are confronted by the ultimate presence of God, by the ultimate demand of eternity. Clearly, then, all emphasis upon the fact of the immanence of the Father in the Son is at once an emphasis upon the eschatological meaning of the appearance of the Son. Correspondingly, we find the eschatological importance of Jesus side by side with an affirmation of the Father's love for the Son: "The Father loves the Son and has given all things into His hand. The one believing on the Son has eternal life, but the one disobeying the Son shall not see life, but the wrath of God abides on him" (3:35-6). "For the Father loves the Son and shows Him everything, which He Himself does....For as the Father raises the dead and makes them alive, thus also the Son makes alive, whom He wills" (5:20-1). "For the Father does not judge anyone but has given all judgement to the Son, in order that all may honor the Son as they honor the Father. Whoever does not honor the Son does not honor the Father, who sent Him" (5:22-3). "Judging" and "making alive" are eschatological functions! And they are the functions of Jesus because He is the Son, the Son of God! What Jesus does is the doing of

1 H. J. Holtzmann, Evangelium des Johannes, p. 122.

the Father because He is the ΜΟΝΟΓΕΝΗΣ ΥΙΟΣ of the Father: "My Father works until now, and I work." "He who has seen Me has seen the Father," because he has looked upon the ΜΟΝΟΓΕΝῆ ΠΑΤΡΑ ΠΑΤΡΟΣ! Thus "Son of God" comes to its true and richest spiritual and, therefore, Messianic and eschatological meaning in the Johannine writings.

Messiah. Did Jesus think of Himself as the Messiah? A good answer is this: "Any interpretation of Jesus which questions the uniqueness of His relation to God and His own recognition of that uniqueness is shipwrecked on the rock of the New Testament evidence. Though He stood in the succession of the prophets, Jesus Himself knew (as also His followers came to recognize with a conviction that nothing could shake) that in one essential respect He differed from all who had gone before Him. Others had declared God's purposes of salvation; in Jesus those purposes were being brought to fulfilment. Expressed in more technical language, His mission was not prophetic merely; it was eschatological; if we care so to describe it, it was messianic. And His followers gave expression to their deepest convictions about Him by declaring Him to be the expected Messiah."¹ Let us leave this answer for just a moment.

A brief history of the word, "Messiah," may help here. Augustine said, "Messias in Hebrew, Christus in Greek, Unc-tus in Latin."² "Messiah" is the transliteration of a Greek word, Μεσσίας, which is a transcription of the Aramaic ܡܫܝܚ. This comes from the Hebrew מָשִׁיחַ, which means anointed. In the Old Testament the word was

1 G. S. Duncan, Jesus, Son of Man, p. 119.

2 Catena Aurea, Commentary on the Four Gospels, collected out of the works of the Fathers by S. Thomas Aquinas, Vol. IV, Pt. 1, p. 69.

applied to priests, kings of Israel, pagan rulers (e. g., Cyrus) and the nation of Israel itself. Preeminently it is associated with the future Davidic king, the King Messiah, whom God should send to restore the kingdom of Israel and effect God's purposes on earth. Although the book has no definite mention of the Messiah, according to E. F. Scott, Daniel is the starting-point for the later development of the Messianic ideal. Scott says further: "The one aim of Daniel is to maintain that Israel, as the holy community, will be supreme in the coming age, when God asserts His power."¹ In an apocalyptic work known as The Ethiopic Book of Enoch or simply I Enoch there is a section of several chapters called "The Similitudes of Enoch," in which the Messiah is portrayed as a super-human being who pre-existed with God and who is to be the final judge of the world. "There was no uniform picture of the Coming One. A second and greater David...was perhaps the commonest view. Others perhaps expected a warrior Messiah, a second and greater Judas Maccabaeus. Others dreamed of a supernatural saviour from another world."² Thus we can say with Professor Duncan that "Messiahship implied an office, a status, a dignity...",³ but we can also say that Messiahship was an idea or a hope of salvation and triumph, which assumed varying forms of expression. The idea and its forms of expression might be likened to a multiple palimpsest with the essential hope again and again written over with the descriptive titles, King-Messiah, Servant of the Lord and Heavenly Man. Again, the essential idea of God's ultimate deliverance and rule might be called an umbra, the penumbra of which are the

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- 1 E. F. Scott, The Kingdom and the Messiah, pp. 36-7. Cf. also Chapter II.
 - 2 A. M. Hunter, The Work and Words of Jesus, pp. 81-2.
 - 3 G. S. Duncan, op. cit., p. 120.

King Messiah, the Servant and the Heavenly Man. Professor Manson argues that these three titles represent three successive stages of the Messianic idea.¹ These titles, however disparate in origin, were closely related around the umbra of the basic Messianic idea.

Now, how did Jesus think of Himself as Messiah? "He knew Himself as the Christ to be the final outcome of the religious development of the Jewish people."² But He was not Messiah in the sense of a political and material savior of the Jewish nation. All political considerations fell away. "As the Christ he was the representative of a new moral order which had nothing to do with racial and political divisions. He had come to fulfil the theocratic ideal, not by restoring the kingdom to Israel, but by revealing the will of God and bringing all men into obedience to it."³ He was also not Messiah because He was David's Son. "To Jesus...the only important and decisive token of Messiah was His Sonship, not of David, but of God (Mark xii.35-37)."⁴ Thus Jesus saw that what was becoming His own mission upon earth as Son of God was really also the mission of the Messiah understood in its proper sense. Let us now turn to the answer of our opening question. In answering this question, Professor Duncan goes back to the New Testament evidence of Jesus' sense of a unique relation to God. That is a very good place to go, for, as Professor Hunter declares, "...the Gospel records... are unintelligible unless He was the Messiah."⁵

It will be readily recalled from the above discussion of the term "Son of God," that it was said that "Son of God" is the higher and Christian equivalent of the Jewish word,

1 William Manson, Jesus the Mess., pp. 171-4.

2 E. F. Scott, The Fourth Gospel, pp. 177-8.

3 Ibid., p. 178.

4 H. H. Wendt, The Gospel According to St. John, p. 195.

5 The Work and Words of Jesus, p. 82.

"Messiah." The relation of these two terms is important. Holtzmann says that the heavenly voices in the Baptism and Transfiguration "...lead Jesus' Messiahship back to His consciousness of Sonship."¹ This accords with the whole Anschauung of this thesis, namely, that "Messiah," "Son of God," and "Son of Man" go back to Jesus' feelings of Sonship.

This might be more accurately expressed in the words of Professor Manson's very penetrating statement, "...the Messianic ideas of Israel functioned as the historical reagent which brought out the final significance of the revelation concerning God with which Jesus believed himself to be charged."² "Messiah" designated an office, of which "Son of God" or "Son" was the dynamic. That "Son of God" is, in a sense, the Christian expression for "Messiah" is made clear by the fact that Professor Manson can say that "...a profound sense of engagement to bring his nation to the knowledge of the heavenly Father formed the basic consciousness from which Jesus came to the understanding of himself as Messiah - Son of God.... [underscoring is mine]."³ In the Christian sense, "Messiah" is a meaningful word only in so far as it goes back to Jesus' "profound sense of engagement to bring his nation to the knowledge of the heavenly Father," which caused Him to deem Himself Son of God and then Messiah - Son of God.

Archbishop Bernard says, "In Jn., ὁ υἱὸς τοῦ Θεοῦ is a recognized title of Messiah."⁴ E. F. Scott downrightly declares, "The name of 'Christ' loses its special significance, and becomes simply an equivalent for 'Son of God.'"⁵ Professor Scott goes on to argue that in

1 Holtzmann, Lehrbuch der Neutestamentlichen Theologie, p. 339.
 2 William Manson, Jesus the Mess., p. 156.
 3 Ibid., p. 110.
 4 J. H. Bernard, op. cit., p. 52.
 5 The Fourth Gospel, p. 182.

the Fourth Gospel "...the real aim of the writer is to interpret the Messianic idea in a higher and more spiritual sense."¹

"So throughout the Gospel the Messianic title denotes nothing more definite than the higher nature and dignity of Jesus as the Son of God. It is still retained, in accordance with the consecrated tradition, but its meaning is entirely merged in that of the other title. 'The Christ' and the 'Son of God' are again and again co-ordinated as simply equivalent terms (xi.27, xx.31...)." ² In the passages in which John combines Χριστός and υἱὸς τοῦ Θεοῦ, one has the feeling that the latter term is the meaningful reification of the general, otherwise meaningless, former term.³ Similarly, a person may be praised as a "true artist", but the accolade is far more interesting if it is known whether the "artist" is a musician, a painter, a sculptor, or an architect. Obviously the person is a "true artist" because he is an excellent musician or sculptor, not vice versa. Just so is Jesus the true Χριστός because He is the υἱὸς τοῦ Θεοῦ, not vice versa. Thus in John Χριστός designates "the higher nature and dignity of Jesus as the Son of God"; it is simply the mantle which is draped around the real figure, the Son of God. Thus, John

1 Loc. cit.

2 Loc. cit.

3 "If...the faith of the first Christian group did not fade out..., or drop to the disillusioned level of Talmudic Judaism, plainly the reason is that Jesus had inspired in his followers something more than a Messianic hope. He was the source of an experience of which that hope was but the efflorescence....Only thus do we explain how, when death overtook the person of their Master, it did not move these followers from their confidence, and how no comparable interests appeared from the side of Judaism to draw their eyes backwards to the past or to divide their affections. We see the Jewish ideas of the Messiah and of the World to Come being bent to take the shape of the fortunes of Jesus and so transmuted. It was not a case of an ardent Messianic hope leading men to believe in Jesus but of an ardent faith in Jesus leading them to believe in the Messianic hope." See William Manson, Jesus the Mess., pp. 149-150.

is not only theologically correct in this matter, he is really at one with the Synoptics in this point, for we have seen in our study of "Son of God" in the Synoptics how Sonship is the real basis of the appropriation of all terms. The different Messianic terms were the reagent; Jesus' sense of mission as Son was the substance upon which the reagent acted. Thus Principal Duncan flatly says that in Matt. 16:16 and 26:63, when Peter and the high priest combined Χριστός and ὁ υἱὸς τοῦ Θεοῦ, "...the distinctively messianic interpretation which entered into the thought of St. Peter and of the high priest was not the interpretation which for Jesus was primary and essential."¹ It is to be noted that Professor Duncan is speaking about a Synoptic account. It is also pertinent here to point out that Professor Manson's remarks in footnote number 3 on page 116 above are from the standpoint of the study of the Synoptics. Once again John is certainly not at basic variance with the mind of Jesus as revealed to us in the first three Gospels. "In this interpretation of the Messianic name by a higher and more comprehensive one [i. e., "Son of God"], Jesus gives effect no doubt, to our Lord's own purpose."²

Son of Man. Professor Hunter says: "If our Lord accepted the title Messiah, the title He claimed was the 'Son of Man'. In the Synoptic Gospels it occurs some seventy times."³ Professor Manson writes, "The facet of the Messianic concept which is most prominent in our records of the teaching of Jesus is that of the Son of Man or Heavenly Man...."⁴ Of course the figure which Professor Hunter gives includes numerous repetitions from Mark and Q. According to

1 G. S. Duncan, op. cit., p. 110.

2 E. F. Scott, The Fourth Gospel, p. 183.

3 A. M. Hunter, The Work and Words of Jesus, p. 84.

4 William Manson, Jesus the Mess., p. 101.

Professor Hunter, the further analysis of the seventy instances is as follows: Mark, 14; Q, 11; L (special Luke), 5; M (special Matthew), 6.¹ Although admittedly, as Professor T. W. Manson makes clear,² many of the "Son of Man" passages are to be put down to erroneous editorial revision and interpolations, it cannot be said with Lietzmann and others that "Son of Man" is a spurious fabrication of the later Church, since such a term is impossible in Aramaic, because, as Professor William Manson declares, "...if the usage of our Gospels is based on a mistake, the mistake has infected all our existing sources. Either we know nothing of the historical Jesus, or we know that He used the title Son of Man, and used it in a way that placed its reference to Himself beyond doubt."³ Nevertheless, in spite of its prevalence in our sources and some progress in our studies of the term, a leading modern scholar admits that "...definite generally accepted conclusions are still very few in comparison with the vast amount of labour and learning expended on the various problems which have arisen."⁴

Obviously, it is utterly impossible in the narrow confines of this brief treatment to go into the various problems of the Aramaic antecedent and the historical origin of "Son of Man." It may be noted that, in contradistinction to R. H. Charles and Rudolf Otto, such scholars as William Manson, A. M. Hunter, T. W. Manson and G. S. Duncan hold Daniel rather than Enoch as the source of this expression in the thinking of Jesus. Regarding the Heavenly Man Myth, which is associated with the names of Bousset, Gressmann and Reitzenstein, Professor William Manson feels that, in

1 Op. cit., p. 85.

2 T. W. Manson, op. cit., pp. 213-227.

3 W. Manson, Christ's View of the Kingdom of God, p. 147.

4 T. W. Manson, op. cit., p. 211.

spite of certain percolations into Judaism of an Oriental idea of a Heavenly Man, there is to be drawn a sharp distinction at certain points between such a theory and the full-blown Christian "Son of Man."¹

What does the locution, "Son of Man," mean? Various answers are given, and the literature on the subject is vast. The answer in this thesis must be brief and eclectic. The term may not have meant all of the following things, but surely it meant at least some of them. I shall attempt to correlate the definition of the term with the usage of the term in the Synoptic Gospels.

First, we have the group of "Son of Man" sayings which refer to Jesus' earthly life. Although some of the sayings in this group may be editorial substitutions for the common personal pronoun, "I," undoubtedly many of them rest upon a real basis in Jesus' consciousness of Himself as the ministering, suffering "Son of Man" on earth.² Professor Duncan maintains that Ezekiel, with its over eighty occurrences of "Son of Man" should be considered a source of Jesus' thinking concerning this term.³ Principal Duncan suggests two points - the turning of Ezekiel's weak manhood into strength and the giving to him of a prophetic, judging mission as "son of man" - in which "...Ezekiel's conception of himself as 'son of man' may have had a special meaning for Jesus."⁴ "It is in the light of Ezekiel's reminders of the way in which God deals with man - lifting him up from the ground, making known to him His will, filling him with His spirit, and commissioning him to be His servant for the establishment of His kingdom throughout His whole creation -

1 Jesus, the Messiah, Appendix D.

2 Ibid., p. 117.

3 G. S. Duncan, op. cit., pp. 145 ff.

4 Ibid., p. 146.

that we ought to seek to interpret the thoughts of Jesus regarding the Son of Man."¹ Surely if Jesus knew and drew from Daniel 7, He could just as easily have known and used Ezekiel.² Duncan further suggests that John 10 and the Synoptic passages about the shepherd and the sheep go back to Ezekiel 34.³ I am suggesting that there may be a possible correlation of the meaning of "Son of Man" as applied to Jesus, a man made strong by God's spirit to judge and prophesy for the setting up of God's kingdom on earth, with the "Son of Man" sayings in our Gospels, which refer to Jesus' earthly life. As Jesus went about doing good and preaching, is it not possible that He felt Himself to be another and greater Ezekiel, another and greater Son of Man? This is one possible meaning of "Son of Man" on the lips of Jesus. Before leaving this first meaning for the second one, it is advisable, I think, to quote here a very wise and helpful paragraph from Professor Manson: "Strictly speaking, there is not within the frontiers of the Synoptic tradition any presentation of the person of Jesus which does not keep throughout to his functional significance as Messiah, Son of God, and Son of Man. According to Dr. Martin Dibelius there is not such a presentation anywhere in the New Testament. 'The faith of the early Christians,' writes this theologian, 'was centered not in what Christ was, but rather in what he had done for mankind. The New Testament contains practically nothing about the person of Jesus Christ in his ontological significance, nothing apart from his relations with mankind.'"⁴

These are words of wisdom and they apply not only to this

1 Loc. cit.

2 This could be in spite of Professor T. W. Manson's (op. cit., pp. 180 ff., 251, 258 f.) indictment of Ezekiel's unsalutary influence in Judaistic theology.

3 Op. cit., p. 157.

4 William Manson, Jesus the Messiah, p. 94.

first meaning but to the following ones also. In view of this paragraph, it is not wrong to seek in Jesus' practical, earthly activities a meaning for "Son of Man."

Second, we have those instances of "Son of Man" which refer to the Passion at Jerusalem. Professor T. W. Manson in his scholarly and exciting work, The Teaching of Jesus, sees "the key to the New Testament" in "the notion of the 'saving Remnant.'"¹ Doctor Manson maintains that Jesus understood this term, "Son of Man," in the sense of this saving-Remnant. The interested reader should refer to Chapters VII and VIII of Doctor Manson's book. Although I do not feel that this interpretation is the only and exhaustive one,² it is doubtlessly profoundly true in certain aspects. I have mentioned it because I should like to ask whether the Son of Man in His close affinity with the Remnant suggests the meaning of humanity in the term "Son of Man." Certainly kinship with humanity was one of the component meanings of "Son of Man." "Would it be strange if among the causes which led him to place his whole personal work and fortunes under the final sign of the Son of Man (Matt. xxiv.30) the element of his deep compassion for men played a part; if among the attractions which this Messiology had for him was the fact that it gave back to him something of his own sense of oneness with the poor and the unfriended, the sinful and the ostracized among his people whom he came to save? Let it be remembered that the symbol in Dan. xii.13 was weighted from the start with a deeply human pathos."³ According to T. W. Manson, Jesus Himself became the Son of Man at the cross, when, forsaken by the disciples, he realized that only He

1 P. ix.

2 For some pertinent animadversions of the theory, see G. S. Duncan, op. cit., pp. 142 ff.

3 W. Manson, Jesus the Messiah, p. 118.

fulfilled the ideal of the saving-Remnant.¹ I suggest, then, that there may be a correspondence between the "Son of Man" sayings referring to the Passion and the meaning of humanity in the expression "Son of Man." (Of course, the humanity of the Son of Man is strongly and perhaps better suggested in the sayings which refer to the earthly life of the Son of Man.) This concept of a suffering Messiah, a self-sacrificing Son of Man was Jesus' distinctive contribution to and expansion of the form, "Son of Man." Judaism in Jesus' day knew nothing of it. Thus, in suffering and dying in perfect obedience to the will of God to redeem other men, Jesus was truly the partaker of humanity, the representative of the true humanity, the Son of Man. "Therefore, since the children share flesh and blood, also He similarly shared them in order that through death he might render powerless the one having the power of death, that is, the devil." Heb. 2:14.

Third, we find a group of "Son of Man" passages referring to the Parousia. Clearly, there is here a strong correlation between the Parousia-sayings and the apocalyptic meaning of "Son of Man." In apocalyptic writings such as the Similitudes of Enoch, the Son of Man of Daniel 7 had become an eschatological figure associated with the ushering in of God's final kingdom.² But even Daniel pictures the Son of Man receiving ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ βασιλεία (Theodotion's text). Unquestionably, Jesus had sensed from the beginning of his ministry that He stood in a crisis regarding the coming of the kingdom. It was inevitable that He should relate Himself to the coming of this kingdom, and it is quite plausible that He describe His relation in terms of the Son of Man. It must also be stated here that an

1 T. W. Manson, op. cit., pp. 266 f.

2 W. Manson, Jesus the Messiah, p. 102.

apocalyptic meaning is basic to this term and that such a meaning is never absent even in the two above meanings.

The above does not aim at completeness. There may be several other facets of the definition of "Son of Man." There is difference of opinion among Johannine scholars as to the meaning of the term in the Fourth Gospel. Some, as Westcott (see page 40 above), think that the meaning is the same in all four Gospels. Others, as E. F. Scott and Macgregor, feel that John has shifted the emphasis to the manhood of Jesus. Bauer thinks that we can look to the Gnostic religions rather than to the Synoptics for John's source of the term.¹ I think the term is approximately the same in John as it is in the Synoptics. Among the varying interpretations of the Johannean Stellen, it is perhaps possible to see the above three meanings in John. In John 1:51 we may have a meaning corresponding to the first meaning above, that is, Son of Man as preacher and prophet, for 1:51 could quite easily be compared to that first group of sayings referring to the earthly life of the Son of Man. Jesus is stressing to Nathanael the fact that in Jesus' coming, earthly ministry the disciples would see the heavenly glory of the Son of Man. The glory of the earthly Son of Man was the glory of the preacher, the One "sent to preach release to the captives" (Luke 4:18 ff.), upon whom was the spirit of the Lord. In John 3:14; 8:28; and 12:34 we have "Son of Man" sayings, which apparently refer to the Passion. In 8:28 Jesus says "When you lift up the Son of Man, then will you know that I am he...." Could it be that one of the reasons why Jesus' crucifiers will then recognize Him as the Son of Man is that they will then see His true brotherhood and sharing in the common humanity testified by His whole sacrificial life and

1 W. Bauer, Das Johannesevangelium, p. 40.

supremely by His sacrificial death? To be sure, John considered the Crucifixion a glorification of Jesus, and it is possible that part of the glorification of Jesus on the Cross was the fact that He was the Son of Man in the sense of His participating in and representing in His person the great, universal humanity. The famous passage 5:27, "He [God] has given to Him [Jesus] authority to make judgement, because He is the Son of Man," must not be overlooked here. Countless scholars are agreed that the humanity of Jesus is clearly emphasized in this verse. John seems to be lacking all "Son of Man" sayings which might be compared to the final group above. However, since, as is noted above, an apocalyptic meaning is ever present in this term, it is correct to say that there is an apocalyptic implication in the above two uses which we do find in John. Certainly in John just as in the Synoptics, the Son of Man has a positive relation to the final bringing in of God's kingdom: John 6:53-54 says, "Jesus, therefore, said to them, 'Truly I say to you, except you eat the flesh of the Son of Man and drink his blood, you do not have life within you. The one eating my flesh and drinking my blood has eternal life, and I shall raise him up at the last day.'"¹ As we shall see later, "life" in John is the Johannine equivalent for the Synoptic "kingdom of God." Thus through the Son of Man comes life, or the kingdom, in John. Also John 6:62 suggests an apocalyptic pre-existence of the Son of Man.

Last Day. Gerhard von Rad says that the very fact that God Himself named day and night as such was for ancient Israel complete expression of their having been created by Him.² On the same page of his article von Rad goes on to point out that time was for the Jews a creation of God and

1 See E. Hoskyns, The Fourth Gospel, pp. 270-1.

2 Kittle's Theologisches Wörterbuch zum Neuen Testament, Vol. II, p. 946.

everything that stood in the framework of time stood under the authoritative power of God. "As living as this belief was, the profanity of life still demanded the idea that certain days belonged to God in a special sense. This obtained above all for cultic-calender days. Not only was it said of the Sabbath...but also of other festival days that they were holy to Jahweh (Neh. 8:9)."¹ Herr von Rad then mentions the great day of Jahweh, the great day of future expectation. Von Rad quotes Gressman, who says, "That this circle of ideas [of the day of Jahweh] was not created by the writing prophets but was found by them in the national belief is today uncontested. How it arose is not discernible; we find it in the polemics of the pre-exilic prophets as something assumed and apparently deeply anchored in the national belief."²

Here, however, von Rad inserts a caveat: "The expectation of a day of Jahweh may not be drawn directly into the great problem of Israelite eschatology. In the interest of clear thinking one should name as eschatological only that which really relates itself to the ἑσχατοῦν, to the last act of Jahweh for or against Israel."³ The thing that keeps every day of Jahweh from being the eschatological day is the fact that the day of Jahweh was often a day of political or military triumph or defeat in the history of Israel. In fact there was a confusing mixture of political and temporal hopes along with the highest hopes of spiritual and cosmological alterations in the day of the Lord.

Coming to the Christian period, we find a significant statement by Gerhard Delling: "For the 'eschatological' consciousness of primitive Christianity it is not unimportant to determine that ἡμέρα in these contexts is a

1 Loc. cit.

2 Loc. cit.

3 Op. cit., p. 947.

purely future idea; nowhere is it said that this day...is already present or only extends into the present...."¹ Delling further says, "Outside these [distinctly eschatological scripture] contexts, on the other hand, stands the designation of the day of the resurrection...as the ἑσχατὴν ἡμέραν (J. 6:39 f., 44, 54; 11:24); this resurrection day concludes temporal existence in the present aeon and is, therefore, the last day."²

Let us notice here Professor C. H. Dodd's statement:

"History, therefore, as a process of redemption and revelation, has a beginning and an end, both in God. The beginning is not an event in time; the end is not an event in time. The beginning is God's purpose, the end is the fulfilment of His purpose. Between these lies the sacred history which culminates in the death and resurrection of Christ."³ Dodd would, like Niebuhr, understand the last day not as a definite point in future time but as the fulfilment of God's spiritual purposes. There is something in such an understanding which is very much akin to the primitive Hebrew conception of time as standing under God's direction and power (see above). Schlatter says that "Through the resurrection on the last day the promise of Jesus that He is the bread, which grants life, receives fulfilment."⁴ Also, Volz tells us, "The word 'day' is not to be pressed. According to the Esra apocalypse 7:43 the judgement day has the length of a week of years; cf. Sib. V 351, according to which 'that day'...will be a long time."⁵ Thus we are made cautious in defining precisely the last day. But whether it is a single

1 Kittel's Theol. Wört. z. N. T., Vol. II, p. 956.

2 Loc. cit.

3 History and the Gospel, p. 71.

4 Adolf Schlatter, Der Evangelist Johannes, p. 175.

5 Paul Volz, Die Eschatologie der jüdischen Gemeinde, p. 164.

point of time or a long process and evolvment, whether it is the numerically last day or the long day of God's last revelation in the Christian faith and Church, the idea of fulfilment is there. There is also there a stubborn, inextirpable insistence upon a future, definite fulfilment. The present does not encompass it all. "There will, indeed, be a final consummation. Jn. is the only evangelist who uses the expression 'the Last Day'...."¹ Thus in John, a book about whose "spiritualized eschatology" there is so much said, one finds this undeniable, forward-pointing expression, "the last day," which is found in no other of the Gospels.²

Judgement. Repeatedly the commentaries of Chapter I above recognized a present judgement in John. This recognition has become a commonplace in Johannine studies. What has not become a commonplace is the recognition that the Johannine judgement is, so to speak, unintentional. After telling us in 3:18 that "The one believing in Him is not judged; the one not believing has been judged already, because he has not believed in the name of the only-born son of God," the Fourth Evangelist proceeds to tell us what judgement is: "This is judgement: the Light has come into the world and men loved darkness rather than the Light, because their deeds were evil. For everyone, who does evil works hates the Light and does not come to the Light in order that his works may not be convicted of their evil; but the one doing the truth comes to the Light in order that his works may be revealed as worked in God." In John 3:17 it is expressly stated, "For God did not send His Son into the world in order that the Son might condemn the world but in order that the world through the Son might be saved." In John 8:15 Jesus faultly says,

1 J. H. Bernard, op. cit., p. clix.

2 Vid. supra, pp. 35-36.

"You judge according to the flesh; I judge no one." Again in John 12:47 Jesus declares, "...for I have not come in order that I may judge the world but in order that I may save the world." Over against these statements which disavow the office of judge must be set other passages, which plainly claim that office for Jesus: 5:22, "For the Father does not judge anyone but has given all judgement to the Son...."; 5:27, "And He [God] has given Him [Jesus] authority to make judgement...."; 5:30, "As I hear, I judge, and my judgement is just...."; 8:16, "But also if I judge my judgement is true...."; 8:26, "I have many things to say and to judge concerning you...." There is no contradiction between these two groups. Augustine in commenting on 8:15 says, "...I judge no man...may be understood I judge no man, i. e. not now: ...not that He abandons, but only defers, His justice."¹ We shall be closer, I think, to the meaning of John, if we say that the very coming of Jesus necessitates a judgement, eine Scheidung, a κρίσις. Justice is not deferred; it is rather brought into the very present moment in which Christ confronts men. "In Jesus Christ, Son of God and Son of Man, God's salvation is brought to men's very doors. But so too, by a necessary corollary, is God's judgement. The greatness of the blessings which accompany...the divine life must ever be a measure of the loss entailed by its rejection."² Professor Rudolf Bultmann says, "With the coming of the Revealer followed thus the crisis. The κρίσις is in a certain sense separation; that is, it does not rest upon a special, critical event (outside the revelation nothing occurs), but it only discovers what was; it makes the two possibilities, which worldly existence always had, actual in

1. Catena Aurea, Vol. IV, Pt. 1, p. 287.

2. G. S. Duncan, op. cit., p. 202.

a new sense and qualifies thereby, as a sin the holding fast to the world. The Son judges not, but the world judges itself, as it were (12:48); for the two possibilities [of life and death] make themselves distinct in the way the word is heard. The separation takes place in the manner of reaction to the revelation."¹ "As in 3:17 so in 8:15, 12:47 can it be said that the Son does not come to judgement and judges no one; and yet it can be said that His coming is the judgement, 3:19, that God has given over to Him the judgement, 5:22-27."² Thus there is a Zweideutigkeit here. Christ came not to judge and yet He inevitably, unintentionally judges by forcing a decision in men's hearts for or against Him. The statement of Calvin that Jesus "...lays aside for a time the office of a judge, and offers salvation to all without reserve, and stretches out his arms to embrace all...."³ is really self-contradictory, for judgement is the "reverse side...of the love of God."⁴ This judgement is "a by-Christ-unintended judgement," which "must necessarily execute itself with His coming."⁵

H. J. Holtzmann uses eloquent language and a beautiful analogy to emphasize this fact that judgement is a by-product of the appearance of Christ. He says that "...judgement, which constituted, according to Jewish opinion, the essential function of the Messiah, is not so much the purpose as, rather, the natural, accompanying phenomenon of His appearing. He has as little come to judge as the sun has come to throw shadows...; however, like the shadow, judgement is the naturally necessary result in view of the condition and the

1 R. Bultmann, Glauben und Verstehen, p. 139.

2 R. Bultmann, Das Evangelium des Johannes, p. 113.

3 John Calvin, Commentary on the Gospel According to John, (English translation) Vol. II, p. 50.

4 Hoskyns, The Fourth Gospel, p. 257.

5 B. Weiss, vid. supra, p. 46-47.

behavior of the κόσμος."1 This is excellently stated! It is not the fault of the Light, but the fault of opaque hearts, that there is dark shadow where there should be light; the Light has come into the world to give light!

It has been argued by E. F. Scott² and Oscar Holtzmann³ and H. J. Holtzmann⁴ that John altered the Synoptic or popular conception of judgement. Professor Scott says that John "... transforms the primitive idea of judgement, making it present and inward instead of future and dramatic...."5 Let us consult other scholars on the Synoptic judgement. T. W. Manson says that in the final judgement "The criterion remains the same: each individual is judged by his treatment of Jesus."⁶ This is definitely the criterion of Johannine judgement. "The question is really: which side was he on? The disposition of a man's will determines his destiny."⁷ This sounds very Johannine, but it is written of the Synoptics (sic). Principal G. S. Duncan writing of judgement declares, "In a real sense it is man himself who decides his fate...."⁸ This corresponds with what was said above about John's κρίσις. Also Luke 11:23, "He, who is not with me, is against me, and He, who does not gather with me, scatters abroad," echoes Professor Manson's statements above as well as the Johannine coming to the light and remaining away from the light. Matt. 11:32-33 agrees with the inwardness of judgement and the individual's responsibility found in John: "Whoever, therefore, will confess me before men, him will I confess before my Father in heaven." The fact that the Johannine Christ causes

1 H. J. Holtzmann, Evangelium des Johannes, p. 90.

2 The Fourth Gospel, pp. 213-217.

3 Das Johannesevangelium, pp. 54-55.

4 Evangelium des Johannes, pp. 64-91.

5 The Fourth Gospel, p. 216.

6 Op. cit., p. 270.

7 Ibid., p. 271.

8 Op. cit., p. 201.

division among men is paralleled by Matt. 11:35 ff., "For I have come to divide a man against his father and a daughter against her mother...." Thus the above criticisms against John do not seem to be justified.

As was said above, Chapter I of this thesis may be consulted to see the almost unanimous emphasis of the present aspect of judgement. Present judgement goes hand in hand with present possession of eternal life. If the present possession of the life of the ages is real, then judgement in the present must also be real, because apart from life and death judgement has no meaning. Although this present judgement, as we shall see, is anticipatory, it is decisive and fundamental in the present. The above statement about the compatibility of present judgement and present eternal life might be well amended to read: present judgement goes hand in hand with the present nearness of God's kingdom, of God's eschaton. When men are confronted by God now, not some day in the misty future, they must decide now, not later. We have such a strong stress in the Fourth Gospel on present judgement, because we have the tremulous tension of God's invasion of the present in Jesus Christ. We have the tension in John of the eschatologisches Jetzt!

Judgement in the Fourth Gospel must also be termed eschatological. Jesus said in John 5:27 that "...the Father gave Him authority to make judgement because He is the Son of Man." As we saw in our study of this term, the eschatological, apocalyptic connotation is never wholly absent from this title. If this is true, then, the judgement which Jesus provokes in the present is truly eschatological judgement because it is a judgement brought about by a definitely eschatological figure.¹ As men accept or reject the Son of Man,

1 E. Hoskyns, The Fourth Gospel, p. 257.

they are not accepting or rejecting a mere prophet, an unprepossessing rabbi, a simple teacher of ethics; they are accepting or rejecting the Son of Man Himself, the visible manifestation of God. "Because the mission of the Son is the final act of the love of God, it must carry with it also the final judgement...."¹ Of course, it is also true to say that, if this judgement is really about ultimate, eternal life, then it is per se eschatological, because the issue being judged is an eschatological one, namely, eternal life.

As stated above this judgement is a present process. If it is eschatological as well as present, it is anticipatory. Eschatology, if it is genuine, can never be exhausted in the present; it always points to the future. It is characterized by an air of expectancy. In Chapter I of this thesis the commentaries differed on the point of the last judgement. It is not easy to make contrasts among some of them. Luthardt, Godet, Meyer, Plummer and Westcott may be said to stress simply a last judgement. Perhaps Westcott should be included in the next group of Bernard, Brooke and Hoskyns who stress a last judgement but accentuate also the spiritual nature of this last judgement in contradistinction to a purely apocalyptic judgement. In the second class, Holtzmann, Bauer, Dodd, Bultmann and Macgregor generally minimize the idea of a last judgement. A caveat is needed here, so that this contrast will not be pushed too far, for some in the latter class are really much in agreement with some in the former class, especially in the second division of the former class. For instance Macgregor, who says that the "idea of a final day of resurrection and of judgement...has little place in John's scheme of thought,"² can also say that the final

1 Loc. cit. "...in ihm vollzieht sich das Weltgericht" (R. Bultmann, Das Evangelium des Johannes, p. 111).

2 P. 66 above.

judgement is in reality for John "merely the summing up of a process which is already going on"¹ Also H. J. Holtzmann can say, "As thus eternal life is already a present possession, so is judgement a present event, an inward fact. The world judgement on the last day (5:28, 29; 12:48) can, on this viewpoint, have meaning only as the popular and accepted conception of the solemn and definite conclusion of such a process of present judgement."² There is little to quarrel with in these two quotations. Yet when these two authors elsewhere disparage the idea of a definitive, culminating end or eschaton, one feels uneasy. The crux of the whole matter is this: how or when an eschatological end may come is unimportant; the necessity of such a culmination is basic. As Edwyn Hoskyns says, "There is still a future: there must be a term to this present tension in the flesh in which they [Christians] are racked between the two orders, the two ages, to both of which they belong."³ We may label certain forms of this expectation of "a term to this present tension" as "traditional," or even "obsolete," but we cannot deny the expectation. That is basic to Christian eschatology. Thus Johannan judgement looks forward to, anticipates some kind of culmination, some kind of end.

What Professor G. S. Duncan says about judgement in Matt. 25 applies excellently to John's judgement: "Still more significant is the fact that the standards of judgement are not in any narrow sense 'religious' standards; they are essentially human standards...."⁴ The standards of judgement in John are such standards as would apply universally. "Judgement is not an arbitrary sentence, but the working out of an

1 P. 67 above.

2 Evangelium des Johannes, p. 91. Vid. supra, pp. 60-61.

3 The Fourth Gospel, p. 120.

4 Op. cit., p. 203.

absolute law. This present 'working out of an absolute law' is to issue in a final, universal judgement."¹ Therefore, John's judgement is a universal judgement. Of course, the very fact of it's being eschatological judgement would require that it also be universal. Just as there is a daring universalism in the declaration, "The true Light, which lightens every man, was coming into the world," so there is the same daring universalism in the statements, "This is judgement that Light has come into the world....Everyone doing base things hates the Light and does not come to the Light....But everyone doing the truth comes to the Light...."

To summarize, it may be said that the unintentionalness of Johannine judgement emphasizes the present but eschatological working out of a universal principle of judgement in everyday human lives; this present, universal, eschatological judgement anticipates a future culmination and confirmation.

Eternal Life. Ewiges Leben ist sozusagen eine johanneische Eigentümlichkeit. W. F. Howard says, "For it should not be overlooked that...that favourite term in the Johannine vocabulary, 'eternal life,' is eschatological in its origin."² ζωὴ αἰώνιος occurs seventeen times in the Gospel and six times in I John. Undoubtedly eternal life is tantamount to the kingdom of God. "These two terms appear to be used interchangeably. Thus in Mk. ix.43, 45 Jesus speaks of 'entering into life' and in v. 47 of 'entering into the Kingdom of God.'"³ Archbishop Bernard, treating the same passage in Mark, says, "To enter into the Kingdom of God and to enter into life are, indeed, treated by Mk. as identical

1 B. F. Westcott, p. 40 above.

2 Christianity According to St. John, p. 109.

3 T. W. Manson, op. cit., p. 276. Professor Manson gives another example.

expressions...."¹ Therefore John shares with the Synoptics the doctrine of the kingdom of God, although John mentions the kingdom only twice (viz. 3:3, 18:26).

Professor Bultmann writes of the use of ζωή in classical Greek: "Life is not understood as a thing but as animation, as the 'how', which characterizes all living creatures as such."² "Human life is specifically differentiated from all other life through the fact that its possibilities, unlike those of organic nature, are not fulfilled through the mere fact of existing. A proof of this is the fact that the life of man can be a life for something, whereas the sense of natural life is the preservation of the individual ζῶον or species."³ Herr Bultmann gives in a footnote on page 835 some examples of life for something. "ζῆν with the dative, for example, πατρὶδι Demosth. Or. 7, 17...; πατρὶ Dion. Hal. 3, 17, 3; Menand. Fr. 507...: ΤΟΥΤ' ἔστι τὸ ζῆν, οὐχ ἑαυτῷ ζῆν μόνον." On page 864 he goes on to point out that in the Old Testament God's ζωή came to be described as indestructible. Only God had the real life, the indestructible life. Man, insofar as his life was clearly perishable, had only unreal life. Since there was such a radical inferiority in man's life as compared with the divine life, Jewish thought held that man could obtain the higher, real life only by a gift from God. We know this Jewish view was in contrast to the Greek attitude, which tended to attribute immortality to all men. However, the Jews and the Greeks were more in harmony on the point set forth as follows by R. Bultmann: "Above all the life of man is no condition,

1. J. H. Bernard, op. cit., p. clx.

2. R. Bultmann, Theologisches Wörterbuch zum neuen Testament, herausgeber, Gerhard Kittel, Band II, p. 833.

3. Ibid., p. 835.

but a being in unfulfilled or perhaps only occasionally fulfilled possibilities, whereas the divine life is always fulfilled."¹ In the foregoing statement, Professor Bultmann is speaking of classical Greek usage and gives in a footnote an interesting example from Aristotle's *Metaphysics*: "ἐἰ οὐκ οὕτως εὖ ἔχει, ὡς ἡμεῖς ποτε, ὁ θεὸς δὲ...."

Now all of this is interesting for our present discussion, for it demonstrates that, although man was certainly conscious of the superiority of his life over lower forms of life, he was equally conscious of a real inferiority of his life before the divine life. This is important, because "eternal life" means essentially a higher, superior life. Principal John Baillie in his excellent book, And the Life Everlasting, states this and more in eloquent, moving fashion: "The first thing to be noted is that eternal life stands primarily not for a greater length of life but for a new depth of it....The soul's hope has not been for more of the same but for something altogether higher and better. The shortness of the present life is very far from being its most unsatisfying feature. And we are left in no doubt as to how much interest those who have hoped most for immortality would have retained in the prospect of it, had they been told it was to mean only an endless prolongation of the common life of earth. So far from being elated, they would have been crushed and terrified. This...is what has actually happened in India...and... [there] survival is looked upon, not as a blessing, but as a doom. Nobody ever wanted an endless quantity of life until discovery had been made of a new and quite particular and exceptional quality of life. In Greece this

1 Ibid., p. 835-6.

discovery was first made in the worship of Dionysius. In the holy frenzy of the ritual dance men first had experience of a manner of being which they could only describe as 'union with God.' Never until now had they tasted a kind of life that they wanted to last for ever. But here was a life which they not only wanted to last for ever but which seemed to have in it the certain promise of so doing. For since the gods are immortal, whatever is ἐνθεος - whatever has God in it - must be immortal too. So the man who has once tasted of the life divine knows it can never die. And in Israel the case was strictly parallel. No Israelite either wanted resurrection to a deathless life or believed in its possibility until the prophetic movement had discovered to him the prior possibility of the communion of the individual soul with God; and then the desire and the faith were together born."¹ These are profoundly true words: "eternal life stands primarily not for a greater length of life but for a new depth of it." A great commentator on John says, "'To have eternal life' means more than 'to live for ever'; the stress is not so much upon the duration of the life, as upon its quality. To have eternal life is to share in the life of God (5:26) and of Christ (1:4), which is unfettered by the conditions of time."²

This superiority of eternal life is also indicated by the word, διώνιος. According to Dalman, "The 'eternal life' (אֱלֵיָּהּ חַיָּה) of the pious is first mentioned in the book of Daniel (12:2)...."³ According to Professor Hermann Sasse, διών means in Homer (Iliad 9, 415) "life-strength, or life."⁴ Herr Sasse traces the

1 Pp. 244-5.

2 J. H. Bernard, *op. cit.*, p. 116.

3 Gustaf Dalman, *op. cit.*, p. 156.

4 Kittel's Theologisches Wörterbuch zum N. T., p. 197.

etymology of the word: "αἰών and αἰεί go back to the same root, 'aiuo, aju' (compare Latin, aevum Sankirt, ayu), which means 'life-strength,' 'lifetime.'"1

αἰών had various meanings: "antiquity," "eternity," "duration of the earth," "whole life," "unlimited future time." Sasse says that "Only in the later times (demonstrable since Deutero-Isaiah) does αἰών begin to take on the meaning of unending time or eternity in the real sense."2 Also αἰών was capable of varying meanings: "The indefinite meaning of this phrase [ζωὴν αἰώνιον] is seen in Eth. En. i-xxxvi. Thus in x.10 it is said that the ζωὴν αἰώνιον = 500 years, and εἰς τοὺς αἰῶνας in x.5 = a period of 70 generations. In the next century the phrase εἰς αἰῶνας ἀπικτῆτος (Sibyl. Or. iii.50) denotes merely a very long time."3 However there was a well established usage of αἰών in Platonic thought. Principal Baillie says: "The Greek word for eternal (αἰώνιος, aeonian) goes back to Plato. It means 'pertaining to an aeon,' and an aeon (αἰών) means a lifetime, age or epoch. The natural meaning of aeonian would thus be 'pertaining to an age' or 'lasting for an age.' But Plato uses it to denote that which has neither beginning nor end and is subject to neither change nor decay - that which is above time but of which time is 'a moving image.'"4

In the Bible αἰών also has a double meaning. "We stand here before the strange fact that in the Bible the word, αἰών, is used as the designation of two ideas, which really stand in a relation to each other of deep contradiction: the eternity of God and the time of the world. This double

1 Ibid., p. 198.

2 Op. cit., p. 200.

3 R. H. Charles, A Critical History of the Doctrine of a Future Life, p. 182.

4 J. Baillie, op. cit., pp. 246-7.

meaning, which αἰών shares with the Hebrew אֵינֶיךָ, points back to a concept of eternity in which eternity was identified with the duration of the world."¹ Here is the crux of the matter. Just as the Jews knew of "this age and the coming age" (vid. meanings of אֵינֶיךָ supra), so the New Testament makes a distinction between οὗτος αἰών and ἐρχόμενος αἰών: Matt. 12:32, "...οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι." Indubitably, ζωὴ αἰώνιος is life which belongs to the coming age, not to this present age. "The expression αἰώνιος βασιλεία 2 Pet. 1:11 [cf. Dan. 3:33, 7:27; I Macc. 2:57] leads to the use of αἰώνιος as the term for that which is an object of eschatological expectation: ζωὴ αἰώνιος"² The distinctively Johannine contribution that eternal life can be and is had now is powerfully meaningful here. "Now the New Testament usage of the phrase has the meaning, 'pertaining to a particular age,' to the age of messianic expectation. This gives the term its qualitative sense, though of course there is also a quantitative connotation."³ "'Eternal' is a qualitative and not merely a quantitative conception: it refers to the character and not merely to the duration of life."⁴ "Eternal life would then [speaking Platonically: vid. supra] mean, not a life that goes on and on, but a life that is not subject to temporal conditions at all. In the New Testament, however, the term aeonian takes on a still more specialised significance: it tends to mean 'pertaining to one particular aeon - the αἰὼν μέλλων or Age to Come of Messianic expectation.' Eternal life, then, is the

1 H. Sasse, op. cit., p. 200.

2 H. Sasse, op. cit., p. 209.

3 W. F. Howard, Christianity According to St. John, p. 191.

4 G. H. C. Macgregor, The Gospel of John, p. 81.

kind of life characteristic of the Age to Come. The simpler meaning of the word as 'lasting for ages and ages and never coming to an end' is commonly present in its usage, but it never holds the leading place. The primary reference is always qualitative...."¹ I have concentrated the above quotations in order to make emphatically clear that eternal life, strictly speaking, is a transcendental life belonging to the future age. This fact is the basis for a tremendous realized eschatology, for through Christ men have this eternal life now in this life.

In this connection, mention must be made of Professor Oscar Cullmann's excellent book, Christus und die Zeit. One of the theses of Professor Cullmann in this book is that "... what we call time is nothing else than a piece, limited by God, of this same, unending time-duration of God. This comes to expression nowhere so clearly as in the...fact that the word for eternity, αιών, is the same word which is applied to a limited division of time; that, in other words, generally there is no terminological difference between what we call Eternity and what we call time, thus between eternally lasting time and limited time. Eternity is the unending succession of αιώνες."² "To be sure, there is a temporal difference between the two aeons, the present aeon and the future aeon. But this difference concerns only the question of limitations."³ This book is most stimulating and suggestive. I agree with Professor Cullmann's main thesis here. However, I wonder if it cannot be carried too far. If eternal life, as we have been saying, is the superior life belonging to the Coming Age, there is a danger that we shall

1 John Baillie, op. cit., pp. 246-7

2 Pp. 53-4.

3 P. 41.

weaken this superiority if we do not expect the μέλλων
δίωγ to be superior to ὄυτος δίωγ. Perhaps
 Professor Cullmann would agree with the foregoing statement,
 but it seems to me that when he makes the statements, "This
 unlimited time is no other time than limited time. The dif-
 ference lies only in the fact that the former is unlimited,"¹
 he come dangerously close to arguing for a flat equality of
 the coming age with the present. Professor Hermann Sasse
 says that "...eternal times is really a contradictio in
adiecto."² I think this contradiction rests upon something
 other than a philosophical differentiation of time and
 eternity, which Professor Cullmann rightly abhors. Most
 Christians, upon reflection, would feel that there is a con-
 tradiction in the words, "eternal times," because they in-
 tuitively feel that our measurements of time and resulting
 daily regimen will be definitely inapplicable in the age to
 come. This, however, is not to say that eternity is time-
 less. But the very fact that eternity, as Professor Cull-
 mann repeatedly asserts, after the Parousia will have no
 end makes it passing certain that an endless eternity can-
 not be of the same quality as the present, limited time, which
 we know in this limited, human existence.

Professor Emil Brunner in a very recent and extremely
 suggestive article entitled, "The Christian Understanding of
 Time," comes to our aid at this point. After pointing out
 that Augustine was the first Christian thinker who dared
 "...to put forward the idea that the world was neither time-
 less and eternal, nor created at a certain point in the time-
 series, but that the world and time were created together,"³

1 P. 40.

2 Op. cit., p. 199.

3 E. Brunner, "The Christian Understanding of Time," Scot-
tish Journal of Theology, Vol. 4, 1951, p. 1.

Brunner goes on to say, "Time belongs to the world, and the world is created in and with time....From the point of view of the 'Christ-event' we can see that the world and time belong together, and, if I may speak as a child, that they are equally old. Where there is world there is time. Before creation there can be neither time nor world....Time exists only where there are time-measurements, or as Einstein used to say, where there are watches. The watches of the physicists are the stars. Where there are no stars, no chronometers there is no time."¹ "That time has an end, does not mean that all which is and was will in time be annihilated. Eternity is not meant to be a mere negation of temporality but its fulfilment. Since God Himself has come into time, He has united time with His own eternity. God has, so to speak, pledged Himself to time inasmuch as He has pledged Himself to temporal man. The incarnation of the eternal Son of God means also His Intemporation. 'When the fulness of time came, God sent forth His Son.' In Jesus Christ God has tied together the time-process and His eternal Kingdom....When we say that Eternity is the end or the goal, that is not a negation of time, but merely the negation of its negations. Eternal life is not Platonic timelessness, but fulfilled time. Eternal life is not the monotony of the once-and-for-all, but communion with the All-mighty God, who in Himself is not lonely, but is Father, Son, and Holy Spirit. Just as the Biblical idea of God is not the idea of the abstract Absolute, but the Triune Personal God, so the Biblical idea of Eternity is not abstract timelessness, but the fulfilment of time."² Professor Baillie says similarly, "Pringle-Pattison lays stress on the fact that the true eternal must be distinguished

1 Ibid., p. 6.

2 Ibid., pp. 8-9.

not only on the one hand from the perpetual but also on the other hand from the timeless. Abstract truths are timeless in their validity; but God is a concrete reality and His eternity is therefore not in this sense timeless but, though transcending time, must yet somehow include it. Though God is not in time, yet time is in Him and has a meaning for HimThe truth...must surely be that eternity is not the anti-thesis of time but its fulfilment - its Telos and also its Arche."1 We can see the importance that all of this has for our discussion of eternal life, when Professor Brunner declares on the basis of his previous remarks, "Eternal life is not extinction, but the perfection of the divinely created humanity, both individually and universally. Eternal life, as the idealists or pantheists see it, is, whatever it may be, not individual eternal life, but a kind of dissolution of individuality in something universal. This idea is foreign to Biblical eschatology. It is in conflict with the personalism of the Biblical idea of God and of His relation to man. God does not aim at unity, but at communion. The Biblical figure of eternal life is the festal meal of communion....God does not want the individual face to disappear, but to transform it through Jesus Christ into the perfect image of God. Likewise, God does not want to annihilate the results of temporal history and life. He merely wants to annihilate their negations, sin, death, imperfection, suffering, etc."2

A real understanding of time is a complex problem and lies far beyond the ambit of this thesis, but some sort of Christian understanding of time and eternity is, it seems to me, necessary for our full appreciation of eternal

1 John Baillie, op. cit., pp. 255-6.

2 E. Brunner, op. cit., p. 9.

life.¹ Regarding the above statements from three outstanding scholars, let it first be said that there is a paradox present. Brunner holds that apart from creation there is no time. Yet Brunner argues with Baillie that eternity is not timeless. They are driven to this view by the conviction that creation and time are important for God and meaningful, but not determinative for eternity. Thus Baillie concludes that "Though God is not in time, yet time is in Him and has meaning for Him," that God's eternity "must somehow include" time. Likewise Brunner submits that God has "united time with His own eternity," that "God has...pledged Himself to time...." All of this comes to a grand climax when Baillie writes "that eternity is not the antithesis of time but its fulfilment" and Brunner says that "Eternal life is not extinction, but the perfection of the divinely created humanity, both individually and universally." The bald truth is that we simply do not know exactly what eternity is. But faith in God's revelation in Christ teaches us that, although humble agnosticism on this point is the better part of wisdom, statements like the immediately preceding ones are essentially true. Second, it must be pointed out that there is really a deep agreement between Brunner and Baillie on the one hand and Cullmann on the other. Could it not be that Professor Cullmann's emphasis upon eternity as an "unending succession of diwves" means the same thing that Brunner and Baillie are saying about time's being meaningful for God in his eternity? Professor Howard suggests, "The Hebrew approach (which is cardinal for the interpretation of St. John ...seems to involve three positions: (a) the time-process

1 "The underlying problem is that of the relation of time and eternity. This perennial problem of all philosophy haunts theology and demands attention more particularly when we are dealing with the Johannine type" (W. F. Howard, Christianity According to St. John, p. 124).

is a reality, (b) closely related to 'eternity,' (c) which includes it rather than extends it, still less 'shadows' it."¹

Now the wonderful thing about all this is that eternity and eternal life are to be the ineffable fulfilment of the life begun here. If eternity is the fulfilment of human life, this will be in accord with what we learned to be a very ancient conception of human life, namely, that human life is a life for something, that it has possibilities of fulfilment (see p. 135 above). Thus what present day theologians are saying about eternal life seems to be longed for and anticipated by some of the oldest reflections upon human life. Further, this fulfilment to come demands a beginning here. It is most suggestive that the same word, μονή, is used in a present and a future sense in connection with the spiritual relationship of the believer to Christ and God (cf. p. 51 above). In John 14:3 the word, μονά, is used in a future context in the well known promise of "many abodes in the house of My Father." In John 14:23 the word, μονή, is used in a present context: "If any one loves me, he will keep my word, and my Father will love him, and we shall come to him and we shall make our abode with him." What will be - μονά - is already - μονή! The future is but the fulfilment of the present! How can something be fulfilled jenseits unless it is begun diesseits? This brings to mind with new freshness John's idea of the presence of eternal life. "But it is in the Gospel and Epistles of St. John that the thought of eternal life as a present possession comes most fully into its own."² The very life of the age to come is begun here! Truly this is eschatological existence! It is also true that, with the view that time is meaningful

1 Ibid.

2 John Baillie, op. cit., p. 249.

to God, our common acts and lives are meaningful to God. They are surveyed by Him. It matters supremely and eternally what we do with our lives in the present. There is thus an eschatological significance to the most perfunctory of the daily banalities.

Someone may say, "All this is very well, but what specifically does eternal life mean in the present life on earth?" "And the life was the light of men." "As you have light, believe in the light in order that you may become sons of light." R. Bultmann in a footnote to his article in Kittel gives an old Syrian Christian arrangement of ϕως and ζωή in the shape of a cross:

ϕ
 Ζ Ω Η
 Σ

Most assuredly eternal life brings true illumination about one's relation to others, to things and to God. Bultmann's idea of life as the real knowledge of self and as a way of existence (vid. pp. 72-89 supra) is thought of here. We may fittingly call eternal life light, a light that illumines both this age and the coming age, an eschatological light. But this present light, which is life, will some day know a greater brilliance; its present dimness will give way to unsurpassable splendor. Thus there is a looking to the future, a straining forward in this present possession of eternal life. Practically that means that there is an eschatological tension in the present eternal life. The believer is racked between two worlds. "He lives in time as one who belongs to eternity, and so he stands both in time and above time."¹ All this and more is what eternal life means

¹ E. Brunner, op. cit., p. 8.

in the present life on earth.

Resurrection. "The belief in the resurrection of the body was in a sense a protest against the older idea...of an empty and meaningless ghost existence. Compared and contrasted with life in Sheol, the belief in the Resurrection meant an immortality worth the having."¹ These words should be compared to certain statements in the above discussion of eternal life. The fact to be emphasized here is that all indications are that it was an after-life worth having that brought about the belief in a resurrection (cf. the survey in Chapter I above of B. Weiss and others). Canon Streeter says of the view of pre-Christian apocalyptic writers: "Without a return to life in the body it was felt that the righteous dead could have no share in the glorious Messianic Kingdom on earth...."² Principal Baillie says, "...this higher kind of life [i. e., eternal life] appears to carry in itself the promise of its own everlastingness. Its imperishableness is a corollary of its quality. Because it is life with God, it is a life that can never die; and it is in proportion to the depth and vividness of our present experience of it that the assurance of its continuance beyond the grave takes root within our souls."³ Thus quite fittingly John 11:25 has it, "I am the resurrection and the life." Alcuin had the proper relation of these two terms when he commented on the verse thus: "I am the resurrection, because I am the life...."⁴ It is because Christ is life, rich, wonderful, abundant life, to us that he is the resurrection to us.

In the Synoptics as in Jewish thought, the resurrection is always placed at the end of time. Only in John is Jesus

1 B. H. Streeter, Immortality, p. 92.

2 Loc. cit.

3 John Baillie, op. cit., pp. 250-1.

4 Catena Aurea, Vol. IV, Pt. 2, p. 377.

Himself called the resurrection with clear implications for the present. This is consistent with John's strong emphasis on the present eternal life. Thus another great eschatological event, the resurrection, has invaded the present. Hereby the later, traditional resurrection receives clarification as well as strengthening. It is most instructive and reassuring regarding the last resurrection to learn that the spiritual power of Christ which dwells in me now is the self-same power that must effect my final resurrection. "The bodily awakening is the last stage of the general quickening, just as the judgement on the last day (5:29; 12:48; I Jo. 4:17) forms the solemn conclusion of the κρίσις brought on mankind already by the preached Lord."¹ "ΕΙ ΔΕ Τὸ Πνεῦμα τοῦ ἑγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἑγείρας ἐκ νεκρῶν Χριστὸν Ἰησοῦν ζωοποιήσει καὶ τὰ θνήσκοντα σώματα ὑμῶν διὰ τοῦ ἐνοικούντος αὐτοῦ πνεύματος ἐν ὑμῖν" (Rom. 8:11). In trying to understand the final resurrection in the light of modern knowledge, we should do well if we should ponder the meaning of the power of the resurrection now dwelling in us.

Last Hour. Reference must be made here to pages 89-99 of Chapter I above. The commentaries on the Johannian Epistles, which are reviewed there, have many interesting comments on ἐσχάτη ὥρα of I John 2:18. This phrase is patently, even starkly eschatological. It is so stark for some scholars that they (e. g. C. H. Dodd) demand separate authorship for Gospel and Epistles. Plummer seems to feel that there is a legitimate reference here to the whole Christian age, although he plainly admits that John mistakenly expected the immediate Parousia. Westcott has his ingenious

1 W. Bauer, Das Johannesevangelium, p. 83.

theory of repeated "comings" and repeated "last hours" and repeated "ages to come." Weiss finds John expecting the end soon. Brooke finds a stronger eschatological emphasis in I John than in the Gospel because of 2:18 and associated passages and feels that this writer was looking for the end in his own lifetime. Dodd holds ἔοχλῆν ὥρα to be baldly eschatological and incompatible with the Fourth Gospel. One other outstanding writer on I John may be mentioned on this term. Robert Law says, "Sometime, the Gospel age being itself regarded as preparatory to something beyond, there is a reference more or less definite, to its penultimate stages, which are to be marked by various woes, and especially by the uprising of many false teachers...."¹ He submits that "Obviously the 'last hour' of our text falls under...."² the above usage. Law writes in a footnote on page 318, "The interpretation of 2:18 has been much biased by reluctance to admit a mistaken expectation of the immediate nearness of the Second Advent. Hence 'the last hour' is identified by the majority of the older exegetes with the Christian dispensation." As Brooke noted on page 96 above, the difference between I John and John's Gospel has been exaggerated, but it still remains to be asked how the author of the Fourth Gospel could have been so bluntly urgent in his eschatological thinking to write I John 2:18. I think that the bluntness is in I John and absent from the Fourth Gospel because the purposes of the two writings were different. The author was the same and the eschatological thinking is the same for both books. But in the Epistle he was grappling with the pragmatic, everyday struggles and problems of trying Christian living. He was not, as in the Gospel, recounting and

1 The Tests of Life, p. 317.

2 Ibid., pp. 317-318.

and interpreting a great and grand piece of history. In the Gospel he was theologian; in the Epistles he was the pastor of the flock, ὁ ἐπιόκοτος, visiting with the needs and pressing difficulties of the flock. Plain language was needed in the Epistles. Yet, let it be noted - this to me is the most significant fact of this whole matter of the eschatology of the Epistles - no lurid, cataclysmic apocalyptic follows upon the solemn pronouncement that ἔρχεται ἡ πόλις ἡσυχία. Indeed it is not found anywhere in the whole letter.

Paraclete. Professor Gardner says, "The word spirit does not occur in our Gospel so frequently as in the writings of St. Paul and even St. Luke, but the idea occupies a larger place in the mind and heart of the Evangelist than it does in those of any New Testament writer."¹ A famous New Testament scholar writes discriminatingly: "In the Synoptic gospels, the only occasion on which Jesus mentions the Spirit in connection with His mission is in self-defence, when the Pharisees declared that His power...was due to collusion with Satan."² "The contrast between the amount and the character of the references to the Spirit in the synoptic and Johannine theologies is at first sight remarkable, even perplexing."³ Professor Hans Windisch is conscious of a similar contrast between the Synoptics, on the one hand, and John and Paul, on the other hand.⁴ Doctor Moffatt argues further that Luke 21:14-15 replaces the Holy Spirit of Mark ¹³10:19-20 with Jesus and thus "...marks the first stage of the process which ends in the Fourth gospel, under the influence of Paulinism,

1 Percy Gardner, The Ephesian Gospel, p. 146.

2 James Moffatt, The Theology of the Gospels, p. 178.

3 Ibid., p. 217.

4 "Jesus und der Geist im Johannesevangelium" in Amicitiae Corolla, edited by H. G. Wood, pp. 303-5.

with the correlation of Christ and the Spirit...."¹ Professor Moffatt comes to the conclusion that "...the difference between the messianic Spirit of the earliest tradition in the synoptic gospels and the indwelling Spirit of the Fourth gospel is surely too great to permit of us reading back the latter into the theology of Jesus" and that, "Instead of attempting to harmonise the synoptic and the Johannine sayings on the Spirit, or of trying to find some basis for the latter in the historical teaching of Jesus, it is better for our present purpose to recall the inner significance of the Spirit idea in the Fourth gospel."² These statements should be read in conjunction with Moffatt's statement on page 9 above, for Professor Moffatt continues: "The Fourth gospel, by developing the Spirit from the older messianic sphere into one more congruous with the Greek mind, is able to express the personality of the risen Lord in terms of the Spirit, but the religious content remains under the verbal differences; the theological evolution from the naive synoptic view to that of a personified hypostasis ought not to be allowed to obscure the identity of the devotional instinct which really prompts the more complex statement. This instinct still moves under the influence of the historic Jesus."³

"The theology of the Fourth gospel, as of the first three, would be impossible apart from the historical revelation of God in Jesus, and equally impossible if the life of Jesus on earth had exhausted that revelation. In this aspect, the doctrine of the Spirit in the Fourth gospel renders explicit what is presupposed in the earlier records."⁴ There is much in

1 Moffatt, op. cit., p. 184.

2 Op. cit., p. 208. Doctor Windisch sees some connection between certain Johannine and Synoptic logia on the Spirit (op. cit., pp. 312-313).

3 Op. cit., p. 209.

4 Loc. cit.

these statements to win our agreement. For our present discussion emphasis should be given to the last two quotations from Doctor Moffatt; the important phrases are "the religious content remains under the verbal differences," "the identity of the devotional instinct which really prompts the more complex statement." These are important, because, if we agree that in John's teaching about the Spirit we have "an interpretation of His person, rather than an utterance of His own faith"¹ or if we even admit that this doctrine of the Spirit in the Fourth Gospel is an exaggeration, we also feel that such an interpretation is basically right in view of what we learn about spiritual fellowship with Jesus in many of the other New Testament writings, and we stand strongly persuaded that such an exaggeration is a legitimate one in regard to the sense of the vitally real presence of Christ which Christians of all ages have had. The sublime fact that "the life of Jesus on earth did not exhaust God's revelation in Christ" practically demands such an "exaggeration" as we find in John. There we must leave the matter for the moment.

Professor Ernest Scott asserts of the Fourth Gospel Spirit, "It may, indeed, be granted that no other Johannine doctrine has exercised a profounder influence on the whole course of theological development...."² It is necessary to take a closer look at the distinctive name John gives to the Spirit, namely, ΠΑΡΑΚΛΗΤΟΣ. ΠΑΡΑΚΛΗΤΟΣ is a passive form of ΠΑΡΑΚΛΕΪΝ, "to call alongside to help." The natural question, stated quite simply, is, "Where did John get this word, which no one else in the New Testament uses?" "The word occurs as a loan-word in the Targum and Talmudic literature, in the sense of helper, intercessor,

¹ Op. cit., p. 208.

² E. F. Scott, The Fourth Gospel, p. 320.

advocate."¹ The Jews borrowed, as is obvious, the word, which they transliterated ⲉⲗⲓⲡⲓⲛⲟⲩ, from the Greeks, who used it in a legal sense of an "advocate" and in a general sense of a "helper." Adolf Deïssmann speaks of the popularity and use of παράκλητος in ancient times as shown to us by many texts, which include examples of the legal use of the word.² Brooke says that this word "hardly needs explanation. It was probably a common word, and the obvious one to use."³ The question then naturally arises, why no other New Testament writer uses the word if it is so very common. Deïssmann answers that "Paul by chance did not use the word, Paraclete, in his letters; however, the idea is clearly present in Rom. 8:26-34."⁴ I suppose that our ultimate answer must be to say that the anomaly is due wholly to the Evangelist's spiritual genius and theological milieu. It is well known that Philo uses παράκλητος, and some scholars freely claim Philo as John's source, but other equally important authorities see only an orthographic similarity between John's and Philo's παράκλητος. Notice may here be taken of the suggestions of Walter Bauer and Rudolf Bultmann as to the source of John's παράκλητος idea. Bauer mentions the heavenly being Jawar, "the helper," and Manda d'Haije, who in the Mandaeen religion are described as "counsel and help" (Beistand und Hilfe). Jokabar-Kusta is also considered in such a role.⁵ Bultmann in his commentary on John summarily rejects the Old Testament as a possible source for the Paraclete figure and turns deliberately to the Mandaeen, Gnostic writings.⁶ Bultmann men-

1 A. E. Brooke, The Johannine Epistles, p. 25.

2 Licht vom Osten, p. 286.

3 Op. cit., p. 27.

4 Op. cit., p. 285.

5 W. Bauer, Das Johannesevangelium, p. 179.

6 R. Bultmann, Das Evangelium des Johannes, p. 439.

tions, as does Bauer, Manda d'Haije as the Helper, who comes to his people. However, Bultmann points out a further interesting fact: "The figure of the helper, however, has become an independent, mythological being, who bears the title Jawar, "The Helper," as a proper name. Often he takes the place of or a place beside Manda d'Haije; more often there is the combination, Jawar Manda d'Haije...It is said of Jawar, for example, that he provides dwellings for the righteous...; that he is the revealer, who spoke gentle and true words...."¹ Bultmann would seem to be suggesting here a parallel hypostatizing similar to the Johannine Παράκλητος. We should beware of succumbing to "the Mandaean fever," for Professor Hunter claims that Lietzmann's and Burkitt's studies of Mandaeism show that it "...is really a sort of Marcionite Gnosticism with an admixture of Nestorian Christianity."² Brooke thinks that there is a more plausible source closer to hand in Philo or Rabbinic Judaism,³ and Hans Windisch feels that there are important, conclusive differences between the Johannine and Mandaean Paraclete.⁴ The meaningful thing to learn from Bauer's and Bultmann's data is what Windisch tells us,⁵ namely, that such Paraclete ideas were, so to speak, "in the air" of John's day and could have influenced the Fourth Evangelist.

The much more important and difficult problem is that of the translation of the word. For a history of the Translation, the reader should consult Westcott's commentary.⁶

1 Ibid., p. 440.

2 A. M. Hunter, Interpreting the New Testament, p. 88.

3 Op. cit., p. 27.

4 "Die fünf johanneischen Parakletsprüche," Festgabe für Adolf Jülicher, pp. 136-7.

5 Ibid., p. 137.

6 The Gospel of St. John, p. 211.

Westcott says that παράκλητος "can properly mean only 'one called to the side of another,' and that with the secondary notion of counselling or supporting or aiding him."¹ Macgregor contends, "Properly it is a legal term (Latin, advocatus...)." ² Windisch boldly writes, "No further proof is needed that the 'Paraclete' ...according to its original meaning is 'intercessor'...."³ Robert Law admits, "No single English word, indeed, covers the whole breadth of its various applications and suggestions; but these are always different shades of the same meaning, not different meanings."⁴ Law continues well, "It may be said to signify in general a friendly representative who defends one's cause, usually by influential intercession. In the Gospel the Holy Spirit, as the Paraclete, maintains Christ's cause with the believer (John 14:20; 15:26; 16:14), and champions the believer's cause against the world (John 16:8-11); and here [in I John 2:1] Christ is the penitent sinner's Advocate, and pleads his cause with the Father."⁵ Although "advocate" is probably the most satisfactory general translation⁶ and comes close to "the original sense of the Greek term"⁷ Schlatter's comment is helpful here: "If John thinks of the sins of Christians, then he names Jesus the Paraclete. On the other hand, if he thinks of the sending of the disciples and of their work in the world, thus he names the Spirit the Paraclete."⁸ This remark helps us to see the deep-lying affinity of the two offices, even though we quite correctly translate

1 B. F. Westcott, The Gospel of St. John, p. 212.

2 G. H. C. Macgregor, The Gospel of John, p. 293. Cf. also Robert Law in Tests of Life, p. 168.

3 Festgabe für Adolf Jülicher, p. 124.

4 The Tests of Life, p. 168.

5 Ibid., pp. 168-9.

6 A. E. Brooke, op. cit., p. 26.

7 James Moffatt, The Theology of the Gospels, p. 190.

8 Adolf Schlatter, Der Evangelist Johannes, p. 299.

παράκλητος in the Gospel as "helper," or "advisor" and παράκλητος in I John as "advocate." "Comforter" is being found unacceptable by more and more leading scholars. Luther's Fürsprecher of I John 2:1 is maintained in the Menge Bibel, although Sachwalter, Anwalt, Vertreter, and Beistand are listed in a footnote; but the reformer's Tröster in the Gospel is replaced by Helfer with Anwalt and Beistand added.

The above remark about the basic identity of the two offices of Jesus, the Paraclete, and of the Spirit, the Paraclete, may serve to introduce us to a very delicate and difficult question, viz. the relation of the Paraclete to Jesus. Conflicting statements relative to this problem can be found. "He [i. e., the Paraclete] is in reality Christ himself in a new form...."¹ "In the experience of the Christian, the Spirit and the risen Christ are one."² On the opposite side are to be set these statements. "It cannot be maintained that Christ is speaking in John 14-16 merely of a new operation of divine power in man (cf. Ps. 139) or of his own spirit as perpetuating itself in the lives of his disciples. For he proceeds to distinguish both from the Father and from himself....The differentiation is perfect; the Spirit is not the Father, nor is he the Son; as a person he is distinct from both."³ Professor Hans Windisch says that "...John stresses with great emphasis the subordination of the Spirit to Jesus: the Spirit is the third and the subordinate party over against the divine duality of the Father and the Son."⁴ Doctor Windisch diagrams the Synoptic and Johannine teaching of the trinity as follows:⁵

1 J. E. Carpenter, The Johannine Writings, p. 393.

2 R. H. Strachan, The Fourth Gospel, p. 296.

3 H. B. Swete, in Hastings Dictionary of the Bible, Vol. II, p. 408.

4 Amicitiae Corolla, p. 315.

5 Ibid., p. 316.

Synoptic= God-Spirit
Jesus

Johannine= Father-Son
Spirit

This subordination and sending of the Spirit makes for a sharp distinction between Jesus and the Paraclete.

Yet the contradiction between the above groups of statements is, in reality, a paradox. There is unity in a paradox, and there is underlying unity in all the above statements. The paradox seen above is the paradox of the Fourth Gospel itself; all the above conflicting statements are correct and can be traced directly to teachings within John's Gospel. Christians have always recognized that, if they had the Spirit, they had Jesus Christ Himself. "A new thing had come into the world with Jesus Christ, God manifest in the flesh: it is available in an even fuller form to everybody, everywhere, and in every age, through the Holy Spirit. If we go on to ask whether there is any difference between having God's presence with us, having Christ dwelling in us, and being filled with the Holy Spirit, we are bound to answer that the New Testament makes no clear distinction. It is not that no distinction is made between the Father, the Son, and the Holy Spirit; but all three come at every point into the full Christian experience of God. It is not a case of three separate experiences: it is all one. The God who was incarnate in Christ is still present with us and in us through the Holy Spirit. And yet there is very good reason for the threefold distinction, and indeed it is indispensable, as the only way in which the peculiarly Christian apprehension of God could be expressed."¹ This is stated excellently well! It helps us to learn once again that the New Testament is not a logical textbook of systematic theology. When Paul

1 D. M. Baillie, God Was in Christ, pp. 153-4.

has the Holy Spirit as our heavenly intercessor in Romans 8 and John has Christ in this role in I John 2 there is a little contradiction there as there is between Gal. 4 and John 15, where Paul speaks of God's sending of the Spirit of His Son into our hearts and John speaks of Jesus' sending the Παράκλητος. We are hopelessly lost in understanding the New Testament unless we discover that with varying emphases and under different figures of speech the New Testament comes to us as a unity and is always saying the same thing. Thus the New Testament would tell us that God is three and yet one. As Professor Baillie said above, "all three come at every point into the full Christian experience of God." Thus, if we speak theologically, we shall differentiate between the Son and the Paraclete; if we speak experientially, we shall say the Paraclete is the Son. John in chapters 14-16 spoke in both ways. If I may be allowed an obiter dictum here, I shall, with full heeding of Professor William Manson's most important warning on page 120 above about ontological in contradistinction to functional definitions of the person of Jesus, suggest a definitive statement, which seeks to combine the theological or ontological definition with the experiential or functional definition of the relation of Paraclete and Jesus: all that was of God in Jesus Christ, which made Jesus what He was, is in the Holy Spirit or Paraclete and makes the Paraclete what he is and, therefore, for the Christian's experience, makes the Paraclete what Jesus is. Holtzmann states it helpfully: "For the Holy Spirit is here [in John 16] essentially the other form, in which the life that was bound to Jesus' earthly appearance becomes effective after the dissolution of that appearance...; thus the Holy Spirit is another than He and yet the same, only no more in a quickly vanishing human

form."¹

Thus we shall be careful to preserve the theological discrimination² found in John in such phrases as, "...another Helper...."³ (14:16) and "...the Helper, whom I shall send" (15:26). On the other hand, we are surely justified in speaking experientially and saying in a guarded sense, "The Paraclete is Jesus Himself."⁴ We find our justification in such expressions as, "The Helper...in My name...will teach you and remind you of all things which I told you" (14:26); "...that one will testify concerning me..." (15:26); "For if I do not go away, the Helper will not come to you..." (16:7);

- 1 H. J. Holtzmann, Ev. des Joh., p. 268. Didymus of Alexandria observes, "But the Holy Ghost was another Comforter: differing not in nature, but in operation....But do not infer from the different operations of the Son and the Spirit, a difference of nature. For in other places we find the Holy Spirit performing the office of intercessor with the Father, as, The Spirit Himself intercedeth for us. And the Saviour, on the other hand pours consolation into those hearts that need it: as in Maccabees, He strengthened those of the people that were brought low" Catena Aurea, Vol. IV, pt. 2, 462).
- 2 Calvin writes on John 14:16, "He calls the Spirit another Comforter, on account of the difference between the blessings which we obtain from both....And...there would be no impropriety in inferring from this passage a distinction of Persons; for there must be some peculiarity in which the Spirit differs from the Son so as to be another than the Son" (Commentary on the Gospel According to John, Vol. II, pp. 89-90). E. K. Lee suggests, "It would be more accurate to say that the Holy Spirit is the abiding representative of Christ, in whom he himself returns to his flock. For John makes it quite clear that in his own mind it is 'another Paraclete' who shall be with his disciples when Jesus withdraws his visible presence (14:16; 16:7)" (The Religious Thought of St. John, p. 211).
- 3 "The familiar translation another Comforter, though literal, is misleading. It implies that the Holy Spirit is what Christ had been; and while this is true and important and is implied in 18 [i. e. 14:18], it is not implied here. We find the same idiom in St. Luke xxiii, 32, though the actual word used is different; the literal translation there is, 'And there were led also two other malefactors with him to be put to death.' The English way of saying this is, 'two malefactors as well,' or 'besides.' The point here is that the Comforter comes, as the Son came, by mission from the Father" (William Temple, Readings in St. John's Gospel, Second series, p. 239).
- 4 Cf. Meyer's statement on p. 39 above.

"...that one will convict the world...concerning sin, because they do not believe in Me...[etc.]" (16:8 ff.); "...for he will not speak of himself, but whatever he hears will he speak..." (16:13); "...he will take it from me and announce it to you" (16:14); "...the Spirit was not yet because Jesus was not yet glorified" (7:39). We also find our justification in the fact that the word, Παράκλητος, is applied both to Jesus and the Spirit (p. 155 above). As Professor Schlatter would say (see p. 155 above), it depends on which experience (the disciples' sins or the disciples' mission) we are thinking of whether we name Jesus or the Spirit the Paraclete. This statement of Schlatter's really serves very nicely to cover both sides of the matter here: this distinction between Jesus, the Paraclete, and the Spirit, the Paraclete, is Christianity's theological comprehension of God in His different activities; the very fact that Παρά- κλητος may mean either Jesus or the Spirit, depending upon the theological emphasis at the moment, is strong proof that we may, at times, think of Jesus and the Spirit as the same¹. Again, we find ourselves justified in our identifi-

1 See the remark by Didymus of Alexandria in footnote 1 on page 159 above. Also just here brief mention might be made of the view elaborated by Rudolf Bultmann in his commentary and essay on John and in his other writings as well. Bultmann argues that the Paraclete is the preached word (das gepredgte Wort, Glauben und Verstehen, p. 146) in the Church. The professor means of course that the Paraclete is the spiritual force attendant upon the proclamation of this word, for he plainly says, "...the Paraclete is the Spirit working in the Church" (Das Ev. des Joh., p. 432). All this is closely related to Bultmann's eschatologisches Jetzt, which will be discussed presently, but it is interesting to note here that with Bultmann's total rejection of the historical Jesus (according to B. it is "artificial and sentimental" to try to have the same inspiration from Jesus, a figure of past history, which we have with, e. g., the heroic dead of World War I [Glauben und Verstehen, pp. 96-7]) there is necessarily a great emphasis upon the Spirit, because in Bultmann's theology the Spirit really becomes the substitute for the historical Jesus. It is really ironical that Doctor Bultmann is really not thereby getting rid

cation by the very fact that the abiding in Jesus which is taught in John 15 demands an empirical identification of Jesus and the Paraclete. How else could we abide in Him? I John 4:13 seems to be conclusive, "In this we know that we abide in Him and He in us because He has given us of His Spirit." (Cf. also I John 3:24.) In addition, the strong comparison of the Paraclete with Jesus: both come forth from the Father (14:16; 15:26 and 5:30; 8:16, 42); neither speaks or teaches of himself (16:13; 14:24 and 7:16 f.); both are rejected by the world (14:17 and 1:10); both are accepted by the believers (14:17 and 1:12; 3:19-21; 17:8); both lead into the truth (16:13 and 8:31-32); the Paraclete gives witness concerning Jesus (15:26) and Jesus gives witness about himself (8:14); both convict the world of its sin (16:8 ff. and 7:7; 3:20).¹ Finally we may find justification in the Pauline corpus, where Paul describes the Spirit as our heavenly Paraclete (Rom. 8:26) and yet pictures the Spirit of Jesus coming into our hearts (Gal. 4:6) and finally identifies the Lord with the Spirit (II Cor. 3:17).

Thus, if there is a possible experiential identification of Jesus and the Spirit, then unquestionably the coming of the Spirit, the Helper, is a coming of Jesus Christ Himself. "The Coming of the Paraclete is the Coming of Christ."² "This coming of the Spirit is in a sense a coming of Christ Himself...."³ "The hour of departure is at hand, but the tie between them cannot be broken; 'I will not leave you orphans, I will come unto you.' Is the promise fulfilled

(continued from page 160) of the historical Jesus, for Paraclete and Jesus are one, and the Paraclete is constantly taking of the things of the historical Jesus and declaring them unto the disciples.

1 I am indebted for part of this comparison to Professor R. Bultmann, Glauben und Verstehen, pp. 146-7 and Das Evangelium des Johannes, p. 437.

2 R. H. Strachan, op. cit., p. 296.

3 William Temple, op. cit., Second Series, p. 242.

in the 'manifestations' (xxi.1) after death? There is surely a more lasting significance in it. He will himself as the Father to give them another Helper....He is in reality Christ himself in a new form...."¹ All of this does not mean "the sublimation of eschatology into a distinctive kind of mysticism."² The tremendous eschatological implications of the fact of Jesus coming in the Spirit are at once apparent to even the most casual reader. Further discussion of this point must be postponed until a later chapter.

Attention must now be briefly paid to the other eschatological Bedeutungen of the Paraclete in the Gospel. Professor Hans Windisch in his well-known essays, "Die fünf johanneischen Parakletsprüche,"³ and "Jesus und der Geist im Johannes-Evangelium,"⁴ argues that the Paraclete passages in 14:16-17; 14:25-26; 15:26-27; 16:5-11; and 16:12-15 belong together to an old corpus used by the Evangelist and do not belong in the departure speeches of John 13-16. I am not certain that Windisch succeeds in proving the unity of the Paraclete passages. Yet as Windisch points out and as Doctor W. F. Howard agrees (p. 74, Christianity According to St. John), the flow of language in John 14-16 is smoother if the Paraclete sections are removed. However, "This is where the Paraclete passages find their true place in the Johannine message. They may have been inserted by the Evangelist in the farewell discourse in such a way as to interrupt the true sequence of thought. But their general context is right, for they form part of the eschatological hope."⁵

1 J. Estlin Carpenter, op. cit., p. 392-3. Cf. also E. K. Lee, op. cit., p. 206.

2 C. H. Dodd, The Apostolic Preaching and Its Developments, p. 66.

3 Festgabe für Adolf Jülicher.

4 Amicitiae Corolla, Festschrift for Rendel Harris.

5 W. F. Howard, Christianity Acc. to S. John, p. 123.

Certainly the Paraclete's duties in John 16 of convicting the world of sin and righteousness and judgement have important eschatological connotations. 16:9 says that the world's sin is the sin of not believing in Jesus. This is a fundamental, eschatological sin because Jesus is the ultimate, eschatological revelation of God. In the definition of righteousness in 16:10, it is the "eschatological return" of Jesus to God, "...I depart to the Father and no more do you see me....," which confirms Jesus' righteous life on earth.¹ I have called this return to God an "eschatological return", because, in the eyes of a world convinced of Jesus' righteousness, a righteousness great enough to allow Jesus to return to the very Father is also a righteousness great enough to cause Him to be God's ultimate Righteousness at the last day (see Ch. III below). He who departs to the Father will surely come with the Father in the consummation; it is a return to the Father pointing toward the end about which the Paraclete convicts the world. The judgement in 16:11 about which the Paraclete ἐλέγχει the world is the ultimate, absolute, eschatological judgement of ΤΟΥ ἄρχοντος τού κόσμου τούτου. The Spirit will convince the world that this judgement has already fallen and falls in the world's shameful treatment and rejection of Jesus.

In 16:13 the παράκλητος is called the τὸ πνεῦμα τῆς ἀληθείας who ἁγιάσει εἰς τὴν ἀλήθειαν πάντας. As we have seen above (pages 2, 5), eschatological thinking is the relating of men and events to the final, ultimate truth of God. Indubitably the truth that the Paraclete leads us into is the ultimate truth. All existence, all reality gets its new and proper

1 Hoskyns, The Fourth Gospel, p. 485.

perspective from the final truth of God revealed in Jesus Christ. Once something or someone is viewed in relation to Jesus, then the eschatological relation, the relation of the thing or person to ultimate truth or reality is known:

"But each for the joy of the working, and each, in
his separate star,
Shall draw the Thing as he sees It for the God of
Things as They are."¹

Finally, the idea of the "eschatological now" suggested by Rudolf Bultmann gives an important eschatological function to the Paraclete, the Holy Spirit. According to Doctor Bultmann, we believers do not live under the effects of Jesus as we live under the effects of the Thirty Year War, or of the Aufklärung, or of the French Revolution, or of Goethe's life.² The only way we can make Jesus real for faith today (Jesus vergegenwärtigen) is through the proclamation of the Word.³ "In it [i. e., the proclamation of the Word] Jesus is, as it were, doubled: He comes again, and He comes again and again. Doubled: 'I shall ask the Father, and He will give you another Helper' (14:16). The Paraclete, who continues Jesus' revelation in the Church and in the world, is the preached Word in the Church."⁴ In the moment of this proclamation, man is accosted by the concrete fact of Jesus' cross and resurrection. "This 'now' of this accosting, which may occur at any time, this moment is the eschatological now, because in it falls the decision between life and death."⁵ The individual is made to decide "whether he will

1 "L' Envoi" by Rudyard Kipling.

2 Glauben und Verstehen, p. 145.

3 Ibid., p. 146.

4 Loc. cit.; vid. supra footnote I on pp. 160-161.

5 Op. cit., p. 144. Doctor Fritz Buri quotes Bultmann's book, Offenbarung und Heilsgeschehen, pp. 6 ff., and complains that Bultmann stops his process of de-mythologizing of the primitive Christian kerugma at the cross and resurrection and calls them historical, not mythological, events because they force the hearer to a decision. Buri quotes Bultmann as saying that wherever a man is forced

understand himself as crucified with Christ and, also, as resurrected with Christ. In the sounding of the Word, the cross and resurrection become present, the 'eschatological now' transacts itself."¹ Such a point of decision is quite in harmony with the Johannine judgement. Without a doubt the Spirit is at the nerve center of any such moment of decision, or "eschatological now." Thus in the Paraclete men are confronted now by the "eschatological now," by the eschatological decision.

The Antichrist. No history of an idea or concept is lit by a more lurid light than the history of the idea of Antichrist. A mere glance at Wilhelm Bousset's The Antichrist Legend will adequately serve to prove to the reader the extreme variety and utter complexity which the Antichrist idea has assumed through the ages. "The accounts of this anti-Messianic personage are by no means uniform; but they are sufficient to establish the probability, if not the certainty, that the conception did not originate in the Christian Church, but that there was already in the popular Jewish eschatology a fully developed legend of Antichrist, which was accepted and amplified in current Christian belief."²

(continued from page 164) to a decision by the message of the cross and resurrection as the proclaimed Word, there takes place the eschatological redemptive event (eschatologisches Heilsgeschehen). Buri says regretfully, "The ambiguities of Bultmann's explanations relative to this problem...show that this fusion of a philosophical-existentialist concept of the understanding of existence with an orthodox, supernatural revelation-dogma is an untenable defection before the radical consequences of his de-mythologizing thesis." "Das Problem der ausgebliebenen Parusie," Vox Theologica, 18 e Jaar Nr. 4, April, 1948, p. 123.

- 1 Bultmann, R., Offenbarung und Heilsgeschehen, p. 67, quoted by Fritz Buri in "Das Problem der ausgebliebenen Parusie" in Vox Theologica, 18 e Jaar Nr. 4, April, 1948, p. 123.
- 2 Robert Law, op. cit., p. 319. However, Professor C. H. Dodd declares that, "On the whole, the development of early Christian thought left the Antichrist myth behind." The Johannine Epistles, p. 50.

W. F. Howard says of the Antichrist legend, "The idea itself is part of an ancient legend originating in Babylonian myth, reappearing in Jewish Apocalyptic, which has left its trace in 2 Thessalonians and the Book of Revelation."¹ As regards the appearance and use of the word ἀντίχριστος in I John 2:18, 22; 4:3 and II John 7, we must say that the Antichrist, instead of being "accepted and amplified," was modified. We are somewhat taken aback after meeting with no apocalyptic splendor in the Gospel to meet suddenly this celebrated figure in the Epistles. Professor Howard says, "There is a further question to be answered. Is there not in the Johannine Epistles a special interpretation of the last things which is inconsistent with the teaching of the Gospel? Five times in these Epistles the word Antichrist occurs, though it is found nowhere else in the New Testament"² First sight here is deceiving, for a second glance reveals that "The author refers to a popular tradition only to spiritualize it."³ Howard continues: "The first thing to observe is how completely the writer has abandoned all the mythical and apocalyptic conceptions that clustered round the antichrist legend."⁴ Even though some scholars feel that the presence of the word ἀντίχριστος brings John closer to the popular eschatology of his day than he was in the Gospel, they also agree that there is great distance between I John and the profuse Antichrist myth. "On the whole, the development of early Christian thought left the Antichrist myth behind. Paul has nothing further to say of it after 2 Thessalonians. It has no place in the Epistle to the Hebrews, or (as such) in the Fourth Gospel. The author of

1 Christianity According to St. John, p. 125.

2 W. F. Howard, loc. cit.

3 A. E. Brooke, op. cit., p. 52.

4 Op. cit., p. 126.

the epistle stands nearer to popular beliefs. But he too has left behind the crude mythology which bulks so largely in the Book of Revelation."¹

Perhaps it should be briefly inquired how the author has spiritualized or reinterpreted this Antichrist figure. The first and probably most obvious way is the one we have noticed above, namely, the dropping of the mythological and apocalyptic trappings of the weird phantasm. This striking fact of the complete absence of all apocalyptic elaborations in conjunction with the Antichrist can hardly be emphasized too much. Second, the writer seems to think of the principle or teaching being promulgated, and, not of a person or even persons, as the Antichrist. On page 95 above, Weiss argues that the perverting teaching is the real Antichrist. Westcott says that Antichrist is "the embodiment of a principle, and is not to be confined to one person."² There is really little room left for doubt on this point, when we read I John 4:3 where the writer definitely refers to the Spirit of Antichrist: καὶ τοῦτο ἐστὶν τὸ πνεῦμα] τοῦ ἀντιχρίστου. This fact is also demonstrated by the author's distinct pointing out of several Antichrists: "...as you have heard that the Antichrist comes, also now many Antichrists have come." This turns the center of attention from any single person to many individuals, who make up Antichrist. Naturally one would quickly see that their common teaching was the thing that made them all alike and made them all Antichrists. The teaching was then the Hauptsache, the real Antichrist. "The real Antichrist is for him [i. e., the author of I John] not

1 C. H. Dodd, The Johannine Epistles, p. 50. Cf. also Brooke's similar views on p. 97 above.

2 P. 92 above.

a person, whether human or supernatural. It is an idea - an idea no doubt embodied in persons who promulgate it, but essentially an idea, with power to poison the minds of men and pervert them from the truth. The final adversary of the truth is the lie, whoever utters it."¹

We must now investigate the teaching which is so very characteristic of the Antichrists. I John 3:22 cries, "Who is the liar except him, who denies that Jesus is the Christ? This is the Antichrist, the one denying the Father and the Son." 4:3 declares, "And every spirit which does not confess Jesus is not of God; and this is the spirit of the Antichrist...." II John 7 announces, "...many deceivers have gone out into the world, who do not confess that Jesus Christ has come in the flesh; such are the deceiver and the Antichrist." In view of these statements, the principle of the Antichrist must be the denial of Jesus, the denial of the Incarnation. In John 3:19 ff, it is said that judgement has fallen because the Light has come and men loved more the darkness and have avoided the Light because their wickednesses were compatible only with darkness. This is surely a grievous sin: turning from the Light to darkness. Yet there is a far worse sin: it is the sin of coming to the Light and blatantly denying its efficacy and daring to compete with it with counterclaims. This appears to be exactly the case in the Johannine Epistles, for, in I John 2:19 just after mentioning Antichrist in verse 18, the writer says, "They went out from us, but they were not of us; for if they had been of us, they would have remained with us...." This is the ultimate sin: the denial of the very heart of Christianity. "The coming of Antichrist is

1 C. H. Dodd, op. cit., p. 50.

fulfilled in the sum-total of all the evil tendencies in the work and influence of those who refuse to confess 'Jesus Christ come in flesh.'¹ The egregious, unforgivable sin of the Synoptics (Matt. 12:31 ff.) is of the same sort, for it also involves the denial of Jesus and His Incarnation by attributing His power to an incarnation of a demon instead of the Holy Spirit.

Now, we may ask briefly what Antichrist means in its broader implications.² This is a legitimate question, because we have seen that, in the thought of the author, the Antichrist has a much broader existence than embodiment in one person. Because it is a teaching, a principle rather than a person or supernatural creature, it may be and is ubiquitous: indeed, the auctor of I and II John has made us aware how prevalent and deep-seated in all human life Antichrist is, because he has shown us that Antichrist is a principle.³ Indeed Antichrist is always present wherever there is sin, because basically sin is selfishness and selfishness is the human rebellion against the will of God. There is a progression from John 3:19 ff. to I John 2:18 and II John 7. Men begin by simply turning away from the light to the darkness. Yet all turning from the light involves a denial of the light. This denial of the light

1 A. E. Brooke, op. cit., p. 175.

2 Professor Reinhold Niebuhr in Volume II of his Nature and Destiny of Man says that Antichrist is a symbol of the fact that there is a corresponding new evil to every new good on each superior level of progress (p. 327). Thus man can never wholly free himself from sin; history is not its own redemptive process. Niebuhr's stimulating discussion of Antichrist will be included in Chapter IV below.

3 A. H. Keane says, "...the Antichrist legend, connected, as it undoubtedly is, with the Babylonian Dragon myth, if not also with reminiscences of primitive man himself, is far less a biblical subject than a chapter in uninspired folklore, the most persistent, the most widespread, of all popular myths" (Wilhelm Bousset, The Antichrist Legend, p. xxvi).

will finally issue in a bold, open denial and an assertion that the darkness is better than the light or that the darkness has its own light. As Doctor A. E. Brooke said above, "The coming of Antichrist is fulfilled in the sum-total of all the evil tendencies in the work and in the influence of those who refuse to confess 'Jesus Christ come in flesh.'" Every choosing of self (R. Bultmann) instead of a choosing of Jesus is, in essence, an affirmation of the superiority of self over Christ; it is a denial of the Incarnation, because it treats the Incarnation as valueless and meaningless. Thus Antichrist in the Johannine Epistles is the epitome of human sin and arrogance before God, which does not hesitate to reject even God's supreme revelation. Such a rejection of God's supreme revelation in Jesus Christ is tantamount to a basic, ultimate rejection of God himself. "This deeper spiritualising of the traditional conception and application of it to the tendencies already at work is thoroughly Johannine."¹

That human rebellion against God is the essence of Antichrist is emphasized again by the fact that this Antichrist principle is apparently embodied or incarnated in human beings: καὶ τῶν ἀντίχριστῶν πολλῶν γεγόνασιν. The blasphemous imitating of God in Antichrist, in man's attempt to replace God is possibly illustrated by the fact that the incarnation of Antichrist, unlike the perfect Incarnation of Christ in one person, must be an imperfect incarnation in many persons. Always Antichrist is a counterfeit of God's real coin. There may be an interesting illustration of this in the number of the Antichrist-like beast of Revelation 13. This number is 666, and

¹ Robert Law, op. cit., p. 320.

verse 18 says it is the number of a man, or of man. Obviously this 666 falls just short of 777 which in primitive Jewish Christianity could be considered a perfect number, a sacred number. Thus man's 666, man the Antichrist, comes just short of God's 777, of God's perfection.¹ Antichrist may imitate but never reach God's ideal.

This whole idea of human rebellion against God is further suggested by the prefix ἀντι- in the word ἀντίχριστος.

ἀντι- means "in the place of," "in one's stead." Then, as was said in the above paragraph, the denial of Christ by choosing darkness instead of light is a tacit assertion that the darkness is better than the light, that the darkness has no need of the light. πᾶς γὰρ ὁ φᾶντα
πράσσων μισεῖ τὸ φῶς καὶ οὐκ
έρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῆ
τὰ ἔργα αὐτοῦ. Every man will choose Christ or he will become his own Christ, he will become Antichrist.²

Man will accept God's Savior, or he will try to save himself. Man is incurably religious. Either he will have God as his god, or he will become his own god. This was indeed the temptation facing man in the garden of Eden; this temptation faces every man. Thus every man will worship God or ape God. "God created man in his own image - and man returned the compliment."³ Man will serve God, or man will usurp God's

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- 1 I am largely indebted to Professor T. F. Torrance, Edinburgh for this idea.
 - 2 In imitation of Christ, the Antichrist in some accounts will even be circumcised. Bousset (The Antichrist Legend) quotes from Hippolytus, chapter V: "In the circumcision came the Saviour into the world, and he [Antichrist] will come in like manner" (p. 169). Also the Sibylline writer, Adso, is twice quoted: "And he shall circumcise himself, and lie that he is the Son of God Almighty"; "Coming to Jerusalem he shall be circumcised, saying to the Jews, I am the Christ promised unto you...." (pp. 169-170).
 - 3 Lawrence E. Nelson, Our Roving Bible, p. 21.

place and become his own god. Antichrist is man's attempt to dispense with God, to deny his need for God, and to rule over his own destiny. Such sins may surely be called "eschatological sins" because they clearly involve man's ultimate destiny and the whole purpose of creation. Such sins are ultimate, eschatological human rebellion against God. The figure of Antichrist itself "belongs to the eschata, to the 'last things' which herald the end of history."¹ This fact is, of course, basic to this whole discussion. Although I said above that Antichrist was present wherever sin was and that Antichrist in the Johannine Epistles is the epitome of human arrogance before God and although I quoted Robert Law's remark about the Johannine spiritualization of Antichrist, I do not mean for a moment that Antichrist is any less an eschatological figure. He is that. I have tried to show that the sins of Antichrist are eschatological sins. The fact that Antichrist is a principle acting now does not prevent Antichrist's being eschatological. Indeed this corresponds exactly with Johannine eschatology, which holds that eternal life, the life of the coming age, is life that can be lived now (see "Eternal Life" above). Judgement is eschatological but it is taking place now (see "Judgement" above). The resurrection will be a result of a life process going on now (cf. also this article above). Thus Antichrist is, in a very real sense, present and active now and will be climactically active before the end. Thus, although, as Professor W. F. Howard thinks,² the author of I John probably felt that the dawn of the promised age need follow upon the blackness of that dark hour of the Antichrist, once again,

1 Reinhold Niebuhr, The Nature and Destiny of Man, Vol. II, p. 327.

2 Christianity According to St. John, p. 128.

as with the "Last Day" and "Judgement," John has taken a traditional eschatological formula and has discerned it's current working through every moment of history without ignoring its irrevocably eschatological, final significance. In other words, John has made traditional eschatological symbols meaningful milestones through the stages of history without removing the arrow on top which points undeniably forward to the end. Or in still better words, the fact that Antichrist, a distinctly eschatological figure, is wherever sin is proves that eschatology is not "centered upon a 'day in a series of days,'"¹ is not projected into the remote future, but is confronting all men now. Eschatology is at the very heart of every present moment!

Unfulfilled Time. In John 7:8 Jesus says, "ὁ ἔμος καιρός οὕτω πεπλήρωται." The use of καιρός in this context is itself significant. Thayer says that καιρός means "a definitely limited portion of time, with the added notion of suitableness."² The word does service in such well-known eschatological passages as Mark 13:33, "οὐκ οἴδατε γὰρ ποτε ὁ καιρός ἔστιν," and Luke 21:8, "ὁ καιρός ἤγγικεν." In these verses καιρός refers to the end or the time of the coming of the Son of Man at the end of history. It is the period of God's consummating, critical action. But καιρός refers to God's decisive, eschatological action at any time, not just to God's action at the end. Thus Jesus, according to John, is conscious of a time of God's critical, eschatological action being fulfilled in His life. A significance far above the "petty pace" of days and weeks attended the

1 P. 68 above.

2 J. H. Thayer, A Greek-English Lexicon of the New Testament, p. 319.

actions of Jesus' life. Not ὁ ἐμὸς χρόνος, but ὁ ἐμὸς καιρὸς is not yet fulfilled! Bultmann says "...that His action is eschatological action is indicated in this expression [of John 7:8]."¹ This καιρὸς is considered to be fulfilled in the crucifixion (John 13:1), when Jesus is glorified (17:1). Bultmann comments on 17:1: "...the historical figure of Jesus, even His human history, is made an eschatological event through the ἔργα of δοξαθῆναι."² When the time is fulfilled and Jesus dies and is glorified, this glory from the Father makes it known that one of God's καιροί had come to a close in the death of Jesus and that a new one had begun. His cross is the division of the διώκων.

τετέλεσται. A short digression, which is helpful for the discussion of many of these Johannine terms, should be inserted here. Professor Oscar Cullmann has written a very useful article titled, "Der johanneische Gebrauch doppeldeutiger Ausdrücke als Schlüssel zum Verständnis des vierten Evangeliums."³ In it he says that the Fourth Evangelist deliberately intended a double reference in his words and narrations and that the interpreter of John should search for this figurative or spiritual meaning, cautiously of course (interpretatio ex eventu, not the insertion ex eventu into the text of any fact or idea not inherently there), even when the Evangelist himself has not made such a meaning apparent or obvious.⁴ Thus there is a critical basis within the Fourth Evangelist's own style and intention for the eschatological interpretation of these Johannine terms. This interpretation is one thing; fantastic allegorization of

1 Das Ev. des Joh., p. 221.

2 Ibid., p. 377.

3 Theologische Zeitschrift, Heft 5, Sept.-Okt., 1948.

4 Pp. 360-362.

John is quite another thing, which has no critical basis whatsoever. Professor Cullmann is far from the latter in his treatment of this Gospel.

Cullmann has a comment in this essay on the word, ΤΕΤΕΛΕΣΤΑΙ, in John 19:30: "The famous word on the cross, ΤΕΤΕΛΕΣΤΑΙ, in 19:30 (see also verse 28) has always given rise to discussion whether it is to be understood chronologically or theologically. However, here also it is false to set up an alternative [of a literal or a figurative meaning]. Then, corresponding to the double sense of the substantive, τέλος, in 13:1, the word ΤΕΤΕΛΕΣΤΑΙ, according to Johannine understanding unquestionably means both at once. 'The life of the Incarnate One is ended,' and 'His work is completed.'"¹ In his cross "already all things have been completed" (19:28) which pertain to the redemption of man and the eschatological bringing in of the new age. The new αἰών has begun! Consummatum est! "The words are not a cry of relief, but an utterance of victory. Jesus has finished the work given Him by the Father to do....It is the 'end of the beginning, not the beginning of the end,' the final accomplishment of God's end' or purpose for the world."²

ἀνωθεν γεννησθε. Professor Cullmann says, "Long ago in ancient times the expositors discussed whether here the chronological (again) or the locative (from above) use was meant. It is, however, characteristic for the nature of our Gospel that here it is not a question of an alternative but that both are meant"³ (see above).

Friedrich Büchsel in Kittel decides overwhelmingly for the

1 P. 370.

2 R. H. Strachan, The Fourth Gospel, p. 321.

3 Op. cit., pp. 364-5.

locative "from above."¹ John 3:7 might seem to argue for the chronological meaning, and we are probably right to see both meanings present with a stronger emphasis on the locative because of the clearly locative use of ἀνωθεν by John elsewhere, viz. 3:31; 19:11, 23.

The kingdom of God is eschatological: "birth from above" is connected with entrance into this kingdom; therefore "birth from above" is eschatological. Professor C. H. Dodd writes: "We must observe that the term 'rebirth' (παλιγγενεσία) could be used of that transfiguration which the righteous should undergo in the Age to Come (Mt. xix.28), when they should become 'like the angels' (Mk. xii.25), who are 'sons of God' (Lk. xx.36). It appears that this eschatological belief lies behind the doctrine of rebirth in the Fourth Gospel, since it is there connected with the eschatological idea of the Kingdom of God. The Evangelist means that the eschatological hope of 'rebirth,' or transfiguration, is now fulfilled, like all other such hopes, for those who believe in Christ."² By way of a closer definition of ἀνωθεν γενναοθαι, we may quote Principal John Baillie:

"The author's presupposition seems to be that the real moment of transition to the new order of being is not the moment of physical death but the moment of spiritual rebirth. When in this life a man comes to know God, a far more radical change has taken place in his soul than will take place when he passes from this life with God on earth to the admittedly much fuller life with God in the world beyond."³

ἔρχεται ὡρα καὶ νῦν ἔστιν. Jesus, in His conversation with the woman at the well in John 4,

1 Kittel's Theologisches Wörterbuch zum N. T., p. 378.

2 The First Epistle of John and the Fourth Gospel, p. 17.

3 And the Life Everlasting, pp. 249-250.

in verses 21 ff. announces an eschatological change in the place and manner of worshipping the Father. When Jesus said, "...the hour comes and now is when the true worshippers will worship the Father in spirit and in truth...." (verse 23), he was announcing the present realization of the eschatological brotherhood of true worshippers. The Paraclete, the Spirit of truth, came into the world only as result of Jesus' coming, and the true worship of the Father in spirit and truth is possible only because of the eschatological coming of Jesus in the flesh. There is truly realized eschatology in the great brotherhood of true worshippers which exists now and came into existence with the first coming of Jesus (cf. Chapter V of this thesis). All jejune "axiomatic statement of historic fact" which H. A. W. Meyer (see pages 38-39 of Chapter I) sees in this passage, which "represents as present the future establishment of the Messiah's kingdom," is totally foreign to the meaning and context of these verses.

A New Commandment. Jesus said, "A new commandment I give unto you that you love one another; as I have loved you, also love one another" (13:34). The writer of I John 2:8 wrote, "Again a new commandment I write to you, which is true in Him and in you, because the darkness passes away, and the true light already shines." Rudolf Bultmann has an excellent comment on these verses: "Thus it becomes clear in what sense this ἐντολή is καινή. It is not in the sense of a newly discovered principle or cultural ideal, which had been proclaimed in the world by Jesus. The commandment of love is not new because of its relative novelty in the history of spiritual thought. It is not new in this sense either in view of the Old Testament nor in regard to heathen antiquity, in which the demand for obliging alturism - however it may have been motivated - was known long before....

And if the love-commandment be termed "new" at any one point in history, thus it would be quickly "old" just as it is called old in I John 2:7, which is looking back. But the love-commandment of Jesus is also new even if it is known of old, so far as it is the law of the eschatological community, for which 'new' is not a historical characteristic, but an intrinsic predicate [Wesensprädikat]. The love-commandment, which is grounded in the received love of the Revealer, is new as a phenomenon of the new world, which Jesus has introduced; and so in I John 2:8 its newness is described as the newness of the eschatological event."¹

"Abraham Saw My Day." "Abraham, your father, rejoiced to see my day, and he saw and was happy" (John 8:56). "The 'day' of Jesus is naturally not only the time of His appearance in the merely eschatological sense but is at the same time and above all (a certain double-meaning is intended here) the eschatological day, the day of the coming of the Son of Man."² Abraham here is a symbol of all the promises and hopes and dreams of the Jews for redemption. The great promises of God were often described as the "promises made to Abraham." Jesus is thus designating his day as the day of the fulfilment of all the eschatological hopes of the Jews, and also of all men.

"ὅσα γὰρ ἐπαγγελίαι
θεοῦ, ἐν αὐτῷ τὸ ναί· διὸ
καὶ δι' αὐτοῦ τὸ ἀμὴν τῷ θεῷ πρὸς
δόξαν δι' ἡμῶν" (II Cor. 1:20).

1 Das Ev. des Joh., pp. 404-5.

2 Bultmann, R., op. cit., p. 247.

Chapter III

Johannine Christology - Johannine Eschatology

Professor D. M. Baillie in his most excellent book, God Was in Christ, has a highly interesting paragraph: "Should we not be content with the Jesus of history, as the way to God? The eternal God, and the historical Jesus - is not this enough? These are familiar but persistent and impatient questions that we now have to face. What does Christian theology to-day say in reply? It will certainly not reply by denying all that the objector has been urging. It will agree with many of his pleas, so far as they go. It will grant that Christology has sometimes damaged Christianity, obscured the humanity of Christ, and sold the Gospel to Docetism - and all through an over-simplification of the issues. It may also point out that these are 'old unhappy far-off things, and battles long ago', long since settled, so far as theology is concerned. And then it will try to carry the objector further by asking him some searching questions, lest he in his turn should be guilty of over-simplification. In short, when the perplexed objector speaks of the eternal God and the historical Jesus, and asks whether this is not enough, the living theology of to-day will take him on to new ground by asking him two questions in return: Are you sure that you know what you mean by 'God'? And are you sure that you know what you mean by 'history'? A consideration of these two questions may be the best remedy for that over-simplification of the issues which makes people content to do without a Christology...."¹ From these two questions discussed in Doctor Baillie's book, we learn that Christology

1 P. 62.

is at times a complex, complicated thing because God Himself is complex and His entry into time in the Incarnation is per se not the simple thing we have sometimes tried to make it. Elsewhere Professor Baillie penetratingly remarks, "It is not merely a question of who Jesus was: It is a question of the whole Christian doctrine of God. Nothing can be plainer than that the great Christological controversies of the early centuries were fundamentally concerned with the question of the nature and purpose of God. And I believe it to be true that if we have no Christology, we cannot have a good theology either, or even, with all our 'historical reconstruction', a good understanding of the nature and meaning of history."¹ Thus, precisely because it is difficult to try to define God and almost equally difficult to define history, Christology inevitably arises as an aid in our difficulties. Professor Mackintosh similarly observes: "The apostles...felt that the conception of God had been radically modified by their experience of Jesus; and those who share that experience in its regenerating power, must like them be conscious of an irrepressible impulse to search out and construe to intelligence the implicates of Christ's redeeming influence, and in particular of His personal relationship to the Father. Not merely, that is, ought Dogmatic to include a Christology as one of its integral constituents, but the task of Christology is prescribed ab initio by the specifically Christian experience. Silence on the matter is an avowal that we feel no need of Christ as mediating our personal possession of God."²

Therefore, Christology is, as it were, demanded by "a

1 Op. cit., pp. 42-3.

2 H. R. Mackintosh, The Doctrine of the Person of Jesus Christ, p. 286.

good theology" and "the specifically Christian experience" of God through Christ. Present day theology and Christian experience deal with a Christ of a transcendent nature. As Professor Torrance sagaciously remarked in his lectures on eschatology, "If Jesus had not veiled His present presence from us and had continued with us as our contemporary, his historical life would have been forgotten, and the cross would have been only an episode and not the central fact of all history."¹ Thus the transcendent, invisible, mediating Christ of Christian theology and experience compelled the Christology of Paul and John as well as all Christology. As remarked above, silence on the matter of Christology is an admission that Christ is dispensable so far as our knowledge and experience of God are concerned.

With these statements, we face at the outset objections against Christology, the Johannine as well as other kinds. Many scholars have attacked the Fourth Gospel bitterly because of its exaggerated Christology. Its picture of Christ has often been dismissed as Andacht-Theologie which has no real critical basis. However, Professor D. M. Baillie is surely correct when he maintains that the picture of Jesus which faith gives us does not exclude the historical Jesus² and that only faith can see correctly the Jesus of history. Regarding the latter contention he says, "And can even His humanity be worthily studied without the sympathy and insight of faith? Without this, surely the historical study of such a subject would be vain. It would not be soundly historical. The result would be bad history. It would not give us Jesus as He really was. It would not give us the Jesus of history."³

1 Lectures on eschatology delivered at New College, University of Edinburgh in the fall term, 1951.

2 Op. cit., p. 57.

3 Op. cit., pp. 47-8. Cf. also C. H. Dodd's History and the Gospel.

Professor Emil Brunner can write, "Faith alone is able to know rightly the historical reality of Jesus Christ,"¹ and Doctor William Manson can refute the modern criticism of the Synoptic Gospels, which seeks to strip away "an incrustation of dogmatic Christology" by declaring, "There is no smallest unit of this [Synoptic] tradition which is not instinct with Christological significance."² Going back to what I said in the Introduction above about this problem (pages 8-10), I quote an already twice quoted sentence from Doctor James Moffatt: "What is certain...is that the tendency to magnify the person of Jesus Christ, which is the characteristic feature of the Fourth Gospel, is already present in the synoptic tradition from the first."³ Therefore Professor Moffatt can go on to say, "When the filial consciousness of Jesus is seen to be prior to the messianic, the starting-point for the special christology of the Fourth Gospel is at once granted."⁴ In Chapter II when treating the Messianic terms of "Son of God," "Messiah" and "Son of Man," I tried to cite proof that the viewpoint of Professor Moffatt's latter statement is exactly the viewpoint found in the Synoptics. Consequently once again, we find that the Johannine treatment is fundamentally sound and in basic agreement with the earlier Synoptic tradition. Wherefore we feel today that the emphasis of a discussion of Johannine Christology such as Percy Gardner's⁵ is not as close to being correct as is William Sanday's⁶.

Oscar Holtzmann, as well as several other renowned New Testament scholars, considers the Johannine Christ to be a

1 Quoted by D. M. Baillie, op. cit., p. 48.

2 Jesus the Messiah, p. 94.

3 The Theology of the Gospels, p. 25.

4 Ibid., p. 176.

5 The Ephesian Gospel, pp. 291-318.

6 The Criticism of the Fourth Gospel, pp. 205-235.

lofty figure far above and far removed from the ordinary ways and woes of average human beings.¹ It may be objected by such scholars and by others that, even though it has its starting-point in the Synoptic Gospels, the Johannine Christology is exaggerated all out of proportion. For such objectors it is apropos to quote Professor Baillie's bold words:

"It seems certain that whatever restatement of Christology may be necessary in the modern world, it will be in the direction of fuller and ever fuller recognition of both these [human and divine] sides of the truth. On the other hand there will be no abatement, but rather, if it were possible, an enhancement, of the highest predicates that Christian faith has ever given to Jesus Christ as God incarnate....

The church must indeed break out continually into such lyrical notes to make up for the shortcomings of theological prose, and no expression can be too high. Nothing can be too high; and nothing can be too lowly or too human. Nothing can be too high, if only we save it from Docetic and Monophysite unreality by treating His life as in every sense a human life. A toned down Christology is absurd. It must be all or nothing—all or nothing on both the divine and the human side."²

I do not propose to enter into a full dress discussion of John's Christology. I do propose to offer one or two observations about the Christology of John relative to this thesis subject. Scholars are always impressed by what we might call, the pronounced or obvious Christology of John. It hardly needs to be said that this does not mean that there is not a distinct Christology in the Synoptics. However, the Synoptic Christology, I feel, is almost unconscious at points and often lies imbedded in a word or phrase. There

1 Das Johannesevangelium, pp. 132-3, 136.

2 D. M. Baillie, op. cit., pp. 131-2.

is an almost casual quality to the freely assumed divinity of Christ in the Synoptics. On the other hand, the Christology of the Fourth Gospel is at times almost belabored and even polemical. It comes unhesitatingly to the fore. "The writer intentionally selects the person of Jesus Christ as the subject-matter of his Gospel. Our Lord's consciousness of His relation to God, His transcendent nature, His willingness to communicate eternal life, and the issues of the attitude which men take to His person - these form the real center of the picture...the representation of Christ diverges from that of the older Gospels, in so far as the Fourth Gospel represents His discourse as revolving almost exclusively round His own person and the revelation it contains. He is alike the subject and object of His message."¹ I believe the best way to illustrate the preceding statements is to take a look at the verb ἐίμι in Moulton and Geden's Concordance to the Greek Testament. We find that there is slightly more than half of a column given to the occurrences of ἐίμι in Matthew, Mark, and Luke. In obvious contrast we find almost a whole column given to John alone, and the vast majority of John's occurrences are personal uses by Jesus! There is nothing more sublime in the Gospels than such passages as "I am the door of the sheep," "I am the good shepherd," "I am the resurrection and the life," "I am the way and the truth and the life," "I am the true vine." There is also nothing more obvious and intentional in Christological teaching in all the Gospels. The very sound and form of these statements are peculiar to John, and these deliberately Christological utterances bespeak the Evangelist's purpose as a Christian disciple to write an exposition of the meaning of the revelation of God in Christ. As we have seen above,

1 H. R. Mackintosh, op. cit., pp. 95-6.

Professor Moffatt can describe "the characteristic feature of the Fourth Gospel"¹ as "the tendency to magnify the person of Jesus Christ." This pronounced, Johannine emphasis on Christology has a distinct pertinence for Johannine eschatology.

Professor Bultmann says that the realization in John of eternal life as a present possession is a result of the conception of Jesus as the λόγος and the Son, who is and has life.² Also Professor Cullmann sees a "Christological grounding" in John 3:12 ff. for the doctrine of the rebirth.³ There is truth in what Professors Cullmann and Bultmann say. In a reflective statement such as much of the Fourth Gospel is, it is often true that what was the conclusion or result of experience is rationally stated and is read back into the experience as the basis of the whole experience. And this is by no means wrong, for what is discovered by means of the experience is often, in fact, the basis of the experience all the while. Yet in the actual Christian experience, the experience comes first, and the excogitated explanation and ascriptions to Christ come last. For example, the disciples left their preoccupations and followed Jesus; they listened to Him, watched Him, felt moved and led by Him; at the end they called Him "Son of God." Or, as we saw in the discussion above of "Son of God," etc., Jesus felt the special love of God, experienced a feeling toward God of Sonship, and at the climax appropriated to Himself the tradi-

1 Yet another caveat must be inserted here: "We must, however, avoid the serious mistake of contrasting the Fourth Gospel with the other three, so as to call the latter history, and the former alone the transcript of Christian experience and reflection, applied to the historical facts. The writers of the Synoptic Gospels were worshippers of Christ before they became His biographers" (R. H. Strachan, The Fourth Evangelist, p. 22).

2 Theologisches Wörterb. z. N. T., p. 871.

3 Theologische Zeitschrift, Heft 5, Sept.-Okt., 1948, p. 365.

tional, Messianic titles. Professor G. S. Duncan in his excellent book, Jesus, Son of Man, makes the stimulating observation that Jesus was interested in men's accepting what He did for them in the name of God before they proceeded to call Him by certain names or to ascribe to Him certain titles.¹

Although we see in John this reflective rearrangement of conclusion and inductive experience, it is not to be said that there are no examples in John of experience followed by climactic confession. Nathanael called Jesus "Son of God" and "king of Israel" after Jesus had seen Nathanael afar and had shown astute insight into Nathanael's character. The woman at the well named Him "the Christ" because Jesus "told her all things which she had done." Thomas called out, "My Lord and my God," after Jesus had invited his inspection of the nail-wounds. Christology might be defined as the theological statement of the experience of God in Christ. Johannes Weiss maintains, perhaps rightly, that "every Christology which starts from the preexistent, heavenly Christ, runs the risk" of the Docetic heresy,² but his complaint is not justified in the case of the Fourth Gospel. Johannine Christology is firmly rooted in Christian experience. True Christology does not "start from the preexistent, heavenly Christ"; it starts from a personal encounter with the glorified Christ, who, according to the Gospel records, was once incarnate upon earth. Thus Hoskyns can write, "The mainspring of Johannine Christology is not eschatology, but epiphany."³

Now, in addition to the observation that John's Christology rests upon the epiphany, we must observe another fact: John's eschatology is, in a sense, a consequence of John's

1 Pp. 101, 120-3, 243-4.

2 The History of Primitive Christianity, Vol. II, p. 761.

3 The Fourth Gospel, p. 123.

Christology. It has been a growing persuasion of mine throughout this research that the eschatology of the Fourth Gospel rests upon the distinctive Christology of this Gospel. In fact Professor T. F. Torrance can speak in a general sense in his lectures on eschatology and say, "Eschatology is prolonged Christology."¹ Another way of stating it is in the striking words of Professor William Manson, "It was not a case of an ardent Messianic hope leading men to believe in Jesus but of an ardent faith in Jesus leading them to believe in the Messianic hope."² As there is a systematic progression from the personal experience of Jesus to a considered Christology, so there is a similar progression from such a Christology to a real eschatology.

When John writes of the pre-existent Word, who became Jesus Christ, there is definitely implicit in those statements the idea that the Word will also be in the end. Hermann Sasse says, "Also in the New Testament, eternity is thought of as a counter-idea to world-time, which is limited by creation and the end. Therefore, statements about the eternal being and action of God are made in the form of "pre-" and "post-" (compare πρό and ἀπὸ τῶν αἰώνων I Cor. 2:7; Col. 1:26; Eph. 3:9; πρὸ καταβολῆς κόσμου John 17:24; Eph. 1:4; I Pet. 1:20). In this context belongs also the teaching of the pre-existent Christ."³ One gathers from these statements that because God is eternal, He is both before and after the world, both "pre-" and post-". It follows, then, that whatever was "pre-world" is eternal and therefore will be "post-world." Whatever was divine or infinite enough to be in the beginning - and nothing could be

1 These lectures were delivered in the fall term, 1951, at New College, University of Edinburgh.

2 Jesus the Messiah, p. 150.

3 Theol. Wört. z. N. T., p. 202.

in the beginning except the infinite - is divine enough to be in the end. The pre-existence of Christ is really no problem, as Sasse shows above. It belongs naturally to the deity of Christ. If God was in Christ, if God acted in Christ, then Christ was of God, was God, and was in the beginning. If He was in the beginning, He will most assuredly be in the end. Therefore, we may paraphrase: ἐν ἀρχῇ ἦν ὁ λόγος ὡς τε εἶσεσθαι ἐν τέλει.

Reference must be made here to pages 111-112 above where it is noted that in the passages, John 3:35-6; 5:20-1, 22-3, the eschatological meaning and acts of Jesus are drawn into strong connection with the Christological teaching of the Sonship of Jesus. John 5:27 boldly states, "And He gave Him [Jesus] authority to make judgement, because He [Jesus] is the Son of Man." This is a striking example of the dependence of eschatology upon Christology. It was because men had become first convinced of the transcendent personality of Jesus that they later became convinced of His eschatological activity of making judgement.

In John 6:62 Jesus asks, "What if you see the Son of Man ascending where He was before?" In 17:11 He said, "And no more am I in the world...I come to You [i. e., the Father]," and He declared in 17:13, "But now I come to You...." Jesus told His disciples, "...where I depart, you are not able to come...." (13:33). "...I know whence I have come and where I depart...." (8:14). "...I depart, and you will seek me...." (8:21). From these and related passages (3:13, 31; 7:34, 36; 8:42) we get the impression of an overwhelming figure who is from above and who is able to return to the Father above and to the pre-world glory. Jesus is a sort of spiritual colossus with one foot on earth and the other in eternity. Such a figure is naturally above

time. In the Incarnation, Jesus lived in time yet he was above time; he was of eternity. It is almost irreverent to ask if such a One has any relation to the end. It follows as a matter-of-course that He who departs to the Father and the Father's glory (17:5) will come again "in the glory of His Father with His angels" (Matt. 16:27).

Jesus cried, "If anyone wants to do His will, he will know about this teaching whether it is of God or whether I speak of myself." (7:17). Professor Scott rightly observes that there is an ethical basis to the knowledge of God in John's Gospel.¹ Because of the omission of the ethical teachings of Jesus from the Fourth Gospel, some critics have argued that the Fourth Evangelist manifestly knew nothing of the ethical message of Christ. Surely it is much closer to the truth to assume that the Evangelist knew Jesus' ethical teaching and omitted the same from his Gospel, because he assumed that his readers knew it quite well. At such points as the baptism of Jesus and the imprisonment of John, the Evangelist obviously assumes his readers' knowledge of the Synoptic tradition. Now Professor Bultmann rightly points out in his essay on Johannine eschatology² that Jesus is not a mere hierophant or a teacher who brings "gnosis as communication from something" and that men do not apply to Jesus for knowledge, but they go to Him. Afterwards Jesus does not become dispensable, when one "knows" what He teaches. These are words to be laid to heart. When Jesus calls Himself the Way, the Truth, and the Life and says "...no one comes to the Father except through me" (14:6), is He not saying that His ethic is not to be separated from Himself as a desideratum? In fact, is He not saying that His ethic is,

1 E. F. Scott, The Fourth Gospel, p. 275.

2 R. Bultmann, Die Eschatologie des Johannes-Evangelium, p. 141.

as it were, an incomplete ethic, which can be completed only in personal discipleship with Himself? Professor Manson puts it excellently: "The principle which binds us...to Jesus Christ as personal spirit revealing God may be expressed thus, that he who has said so much to us about our life must needs say more. He who by his moral disclosures has taken us so far into the knowledge of God must take us all the rest of the way....What Jesus has said to us about ourselves and about God is so drastic and unanswerable as revelation that it leaves us waiting upon him for the next word, indeed for everything that we shall henceforth know of God."¹ Now if it is true that not only our ethical knowledge but also our knowledge of God depends on Jesus, then it necessarily follows that all our knowledge of God's ἔσχατον depends on Jesus. "We are not so much concerned with the ἔσχατον as with the ἔσχατος."² The Christ of Johannine Cristology is the Christ who is indispensable to His disciples, who abides with them in closest fellowship. We have no rule-book, but a living fellowship with Christ, as a guide for our daily lives, and similarly we have no apocalyptic timetable, but an ever unfolding communion with the ἔσχατος Himself as the source of our knowledge about the coming ἔσχατον. Just as He must lead us from day to day, so must He lead us in our ultimate experience of the ἔσχατον. He is truly the Way - really the only Way! He, who has lead us thus far on the way, will lead us the rest of the way into all knowledge of the full Truth and the perfect Life, because He Himself is the Way, the Truth, and the Life. "He who has said so much to us about our life must needs say more."

1 William Manson, Jesus the Messiah, p. 154.

2 T. F. Torrance in his lectures on eschatology at New College, University of Edinburgh, fall term, 1951.

Again and again Jesus in John declares that God works and acts through the Son: the Son does nothing of Himself but does whatever He sees the Father doing (5:19); the Son did not come forth from Himself, but the One who sent the Son is true (7:28; 8:42); the Son does not speak from Himself but speaks whatever the Father commands (12:49). The Evangelist identifies the Antichrist himself as the one who denies that Jesus has come in the flesh (II John 7). As we saw from the Introduction above, the Fourth Evangelist is concerned in his Gospel to interpret the history of Jesus of Nazareth in a more satisfying theological fashion, but he will not do this at the expense of "throwing the Jesus of history to the winds." Indeed, one of the foremost burdens of this Gospel is to present Jesus, the Man, as well as Jesus, God. This book, which is the Πνευματικὸν εὐαγγέλιον, is, with all its doppeldeutige Ausdrücke and theologizing, abounding with minute geographical data and temporal and calendar notations.¹ By its human touches and prosaic minutiae this Gospel takes us back to the pregnant facts of the life of Christ. When the major-domo of the wedding banquet at Cana remarks to the bridegroom that the good wine has been kept to the last, we too are guests at the banquet, and we are privy to the secret. As Nicodemus goes to Jesus during the night, we can see the dark streets and the long, shadowy robes of the nocturnal caller from the Sanhedrin. We can feel the cold, winter winds as we walk with Jesus in Solomon's porch at the Feast of Dedication. Yes, the real Incarnation is safe in the hands of this Evangelist. "And the Word became flesh and tented among us" at the wedding feast of Cana and in Solomon's porch.

If it is really true that God Himself came into time and

1 See Henry Scott-Holland's, The Fourth Gospel, pp. 53 ff.

into human existence in bodily form in the Incarnation, then the genuine Christology of the New Testament has tremendous meaning for the eschatology of the New Testament. Here I refer to the above discussion, "eternal life," which contains a brief treatment of Professor Emil Brunner's article, "The Christian Understanding of Time."¹ I should like to quote again from this article: "Since God Himself has come into time, He has united time with His own Eternity. God has, so to speak, pledged Himself to time inasmuch as He has pledged Himself to temporal man. The Incarnation of the eternal Son of God means also His Intemporation. 'When the fulness of time came, God sent forth His Son.' In Jesus Christ God has tied together the time-process and His eternal Kingdom. With a slight change in the words we might make use of the well-known saying of Irenaeus: 'God has become temporal that temporal man might become eternal,' When we say that Eternity is the end or the goal, that is not a negation of time, but merely the negation of its negations."² This is galvanizing! The Incarnation is the pledge of God! It is God's guarantee of the worth of man's personality and of the validity of the time-process. God's Intemporation is His pledge that time will be redeemed, fulfilled. The Incarnation is the basis of eschatology. "An eschatology which is not rooted in the real facts of the incarnation of the Son of God, His passion, death, and resurrection, is poised in mid-air."³ Since God has once honored time and human existence with His bodily presence, He can never forsake time and human existence but will fulfill them. In short, the Incarnation is an eschatological promise that

1 The Scottish Journal of Theology, Vol. 4, 1951, pp. 1-12.

2 P. 8.

3 Alf Corell, Consummatum Est, p. 252.

the whole purpose of creation will be triumphantly fulfilled. "Wherefore also creation herself will be freed from the bondage of decay into the freedom of the glory of the children of God. For we know that all creation groans and suffers together with us until the present moment" (Rom. 8:21-2).

Doctor C. R. Bowen has an important passage which is pertinent here: "Let us put it in Hegelian terms. Eschatology is the ultimate synthesis which shall resolve the antinomy of the thesis that God made all things good and man in his own image with the antithesis that there is not one righteous, no not one, and the whole world groaneth and travaileth together in pain. It is the Doch to Creation's Ja and Sin's Nein.... That is what eschatology really means. What would religion be without it? It is the undefeatable conviction that in the end God, and not the devil, shall rule, that all the age-long course of sin and shame shall end in purity and peace, that what creation made implicit shall become explicit, that the universe is at heart good and from it evil as a foreign intruder shall ultimately be expelled."¹

If our Christology gives us a real Incarnation, and not a Docetic counterfeit, we have combined in the Incarnation the glow of the divine and the tang of the human. Brunner says above that in the Incarnation "God has tied together the time-process and His eternal Kingdom." This is true, if the divine really became flesh. The human, the temporal could only be raised to the level of the divine by the divine's condescension to the human. In John we have an unmistakable emphasis upon both the divine and the human. The fully human Jesus is there: He is at the marriage of Cana; He is tired at the well; He is in dispute with His earthly

¹ Studies in the New Testament, ed. R. J. Hutcheon, pp. 85-6.

brothers; He is in Pilate's judgement hall. On the other hand, as is well known, the divine, eternal Christ is there. Nowhere else do we have such full limning of the pre-existent Christ. If, to use Brunner's word, the Incarnation is really to be God's Intemporation, it must be no less than the eternal Son who is incarnated. We find this very fact stressed most clearly in John. Thus if we have a sound Incarnation, a sound Christology, we have a sound eschatology, for true eschatology is rooted in time, in history and yet its postulates are beyond time. Just so must the true Incarnation be rooted in time but also be from beyond time.

Professor Oscar Cullmann's emphasis in Christus und die Zeit comes to one's mind at this juncture. Professor Cullmann stresses repeatedly that the eschatological impetus of the New Testament writers and disciples comes from the cross not from the future. The Apostles face backward, as it were, to Calvary, and then they face forward to the expected Parousia. It was what had happened on the cross and in the tomb that convinced the New Testament Christians that they were living in God's great Messianic hour and that they were contemporaries of God's Ἐσχάτου; it was not any apocalyptic vision or dream that gave them this conviction. All that I have been trying to say about Christology and the Incarnation and eschatology accords very nicely with Doctor Cullmann's thesis. Men looked and still look forward confidently because they first looked and look back believingly to Him whom they know to be Immanuel, "God with us."

By way of summary to this short chapter, I may make reference to the idea underlying this thesis and, indeed, all New Testament eschatology, viz., in Jesus Christ men are confronted by God's ultimate, final revelation. Jesus said to Philip, "He who has seen me has seen the Father" (14:9). The

preceding verse from John 14 states this summarily. God's ἔσχατον has become ἔσχατος in the flesh and has dwelt among us. Any weakening of this high, genuine Christology is at once a weakening of eschatology. Only He who has been in the bosom of the Father can adequately declare Him to us. Only He who is from before the foundation of the world, will be with us in the Father's house in the consummation. Only He who is "Alpha" can be "Omega." Only such a One can set our faces toward the future and say, "Let not your heart be troubled; you believe in God, believe also in Me."

Chapter IV

Realizable and Unrealizable Eschatology

The title of this chapter may well remind the reader that some commentators (Holtzmann, Bauer, Bernard, Macgregor) in Chapter I above were conscious of antithetical or paradoxical elements in John. They noted a double emphasis in John, viz. an emphasis on present judgement, present life and present resurrection and an emphasis on future judgement, life and resurrection. In the discussion of J. H. Bernard's commentary above, I pointed out a contrast between Bernard and Walter Bauer. Bernard is quite conscious of the two elements in John and is fully persuaded that both are necessary and compatible. Bauer is equally persuaded that the disparate elements are incompatible and that the older, future element must be dismissed. In Macgregor we find the final divorce of the two elements and a total rejection of the futural emphasis. I have become personally convinced that Bernard and others of similar views are much closer to the truth than are those of the other school.

Repeatedly in the preceding pages I have pointed out the tremendous impact of John's conception of the Gegenwärtigkeit of eternal life and final judgement. Such statements as ἔρχεται ὑπὲρ πάντων πάντων ἡ βασιλεία τοῦ θεοῦ (4:23 and 5:25) simply leave no room for doubt; in a genuine sense the ἔσχατον is upon men. The kingdom of God has come - not fully and completely, but it has come! As Professor Howard strikingly says, "The powers of the age to come are already on the ground as an army of occupation."¹ The wonders and miracles of Jesus in the Fourth Gospel are

1 W. F. Howard, Christianity According to St. John. p. 117.

ὄν μὲν of the inbreaking kingdom. Now the problem is how does this galvanizing fact comport with a clear expectation of a future Parousia? This is the problem of this chapter. Thus far in the thesis I have given little attention to the Parousia. I must now turn to an examination of this concept.

For the following convenient analysis I am indebted to T. F. Glasson's book.¹ 1. Παρουσία means in normal Greek "arrival," or "presence," and these are the meanings when it is found in the LXX. 2. In pagan, religious circles it came to have a technical use and referred to a theophany or a divine act of healing. 3. There was another widespread, technical use of this term; it referred to the visit of a king or a ruler. Next let us notice some viewpoints regarding the Parousia.

The influence of Albert Schweitzer in eschatology has been long known. "Thoroughgoing or consistent eschatology" (konsequente Eschatologie) has performed the services of a gadfly for modern eschatological thinking. However, from such recent works as The New Testament Doctrine of the 'Last Things' by H. A. Guy, one gets the impression that "consistent eschatology" is today most often mentioned only to be decisively disagreed with. In fact one leading Neutestamentler recently roundly said that the exegetically exciting Quest of the Historical Jesus, "which is so valuable for historical theology...was really written in vain" because of the mistaken theology in which "consistent eschatology" has today issued.² The views of this school of thought are too commonly

1 The Second Advent, pp. 176-7.

2 Oscar Cullmann, "Das wahre durch die ausgebliebene Parusie gestellte neutestamentliche Problem," Theologische Zeitschrift, Heft 3, Mai-Juni, 1947, p. 191.

known to require much explanation here. According to Schweitzer, Jesus counted only on the apocalyptic, cataclysmic bringing in of the kingdom of God. Jesus preached only an "interim-ethic" and did not expect the disciples to return from their great preaching tour of Matt. 10 before the end of the world. When the Parousia did not occur, Jesus went to Jerusalem to incur death and thereby to force the coming of the kingdom. After Calvary the Parousia still did not occur, and the Church has had to readjust her thinking about this event. As is readily patent, "consistent eschatology" makes much out of the fact that the Parousia has not taken place. For a recent exposition of the views of this group, I turn to a recent article by one of the spokesmen of this school.

The spokesmann is Professor Fritz Buri and the article is "Das Problem der ausgebliebenen Parusie."¹ On page 105 Professor Buri claims Rudolf Bultmann's de-mythologizing theology as a "dogmatic consequence (of the history-of-dogmas-principle) of the 'progressive de-eschatologizing' as it has already been formulated by Albert Schweitzer in his Quest of the Historical Jesus...." Buri also refers to Martin Werner's massive tome Die Entstehung des christlichen Dogmas in which Werner attempts to apply to the whole history of the thought and dogma of the Christian Church Schweitzer's interpretation of eschatology and emphasis upon the delay of the Parousia. Doctor Buri maintains that a satisfactory solution of the problem der ausgebliebenen Parusie can be reached only "by a combination of 'this Bultmannian de-mythologizing with the M. Wernerian de-eschatologizing.'"² Thus eschatologist Buri proposes to reinterpret "existentially"

1 Vox Theologica, 18 e Jaar, Nr. 4, April, 1948.

2 P. 123.

the primitive Christian mythology of the Parousia. This means that there is really no such thing as Heilsgeschichte in the normal sense and that the expectation of the Parousia is an "expression of a definite self-understanding by man of human existence."¹ This "self-understanding of human existence" involves seeing things as they are and feeling unsatisfied with what one sees. Thus man is to feel always unsettled and dissatisfied in human existence. According to Buri and his fellows, "...all eschatology with its dualistic apposition of the old and the new aeons is an expression of the knowledge of man who is awakened to reflect upon himself, that, because of his very nature, he is not able to live in undisturbed harmony with the world and with himself."² The Parousia is a symbol of man's discontent with the status quo and of his sensing of a deeper meaning in history. Buri now points out that, in the primitive Christian eschatology, this discontent with human existence "completes itself in the frustration of the Parousia expectation in the factual delay of the Parousia."³ This word, "frustration," is an important word for Professor Buri's philosophy. Briefly stated, this frustration arises because although "...the New Testament statements about the end have been refuted as a mistake by actual, ongoing history"⁴ this continuing history fails to bring about amelioration of man's basic and spiritual problems. Therefore, man must recognize that the Parousia is only a symbol, but he cannot cease to disapprove of existence and to draw history into critical judgement. He must accept the riddle of an unsatisfactory existence and live in tension and quiet frustration.

1 Loc. cit.

2 P. 124.

3 Loc. cit.

4 "Not und Verheissung der religiösen Lage der Gegenwart," Schweizerische theologische Umschau, April, 1951, p. 47.

"In the historical problem of the primitive Christian eschatology real existence recognizes its own basic problem, which is the fact that real existence for the sake of its meaning [i. e., of real existence], must question existence as it is, and yet real existence is dependent on this actual existence, so that it can complete itself finally only in the readiness to endure frustration for the sake of loyalty to the recognized meaning [of life]."¹ There is a meaning of life as it ought to be, which is not fulfilled by on-flowing time; hence there is frustration. Buri would give up the symbol of the Parousia, in so far as serious use in a Heilsgeschichte is concerned, and retains it only because of "its peculiar power as a symbol in the historical spiritual tradition,"² but he would find important meaning for and understanding of existence in this symbol.³ This meaning is quiet frustration and helpless acceptance of the riddle of life and existence, which steadily refuse to produce the sighed-for fulfillment, which the higher meaning of life demands.⁴ Herr Buri finds united in the idea of the delayed Parousia both an "unavoidable renunciation of an illusionary redemptive history [Heilsgeschichte] and a definite meaning of human existence reaching out beyond all human existence possibilities...."⁵ According to Buri, Professor Rudolf Bultmann has interpreted in his commentary on John's Gospel, the primitive Christian mythology (of the Parousia) as "an expression of a definite self-understanding of human existence."⁶

1 Vox Theologica, p. 125.

2 Ibid., p. 121.

3 Schweizerische theol. Umschau, p. 48.

4 Ibid., pp. 46-8.

5 Vox Theologica, p. 125.

6 Ibid., p. 121. See my discussion of Bultmann's commentary in Chapter I above.

There are several thought-provoking observations above. Yet there are some fatal inadequacies. There is an excellently written rebuttal to Professor Buri's article. The rebuttal is fittingly entitled, "Das wahre durch die ausgebliebene Parusie gestellte neutestamentliche Problem," and is written by Professor Oscar Cullmann.¹ Professor Cullmann flatly answers Doctor Buri that the real problem of the delayed Parousia is not what to do with this obviously mistaken unchristlicher idea, but "that in spite of this delay, which was perceived and sensed by the first Christians, the specifically primitive Christian hope was not shaken" and "that here no de-eschatologizing came in, that, on the contrary, the original and for the whole New Testament, in distinction from Jewish apocalyptic, characteristic redemption-scheme, according to which the fulfillment has already become reality but the completion is still future, remained remarkably undisturbed."² Doctor Cullmann makes a powerful point when he notes that "Also the Evangelists could, at the time of the writing of their books, ascertain that the end had not come, and nevertheless they do not hesitate to hand down words of Jesus which promise the coming of the kingdom of God in the time of Jesus' generation (Mark 9:1; 13:30; Matt. 19:23)."³ Buri's above statement that ongoing world history has refuted the New Testament promise about the end needs revising in the light of Cullmann's preceding observation. Refutation of the particular time schedule of Mark 9 and 13 and Matthew 10 is one (unimportant) thing, but refutation of "the New Testament statements about the end" is another matter. Neutestamentler Cullmann further says

1 Theologische Zeitschrift, Heft 3, Mai-Juni, 1947, pp. 177-191.

2 P. 177.

3 P. 178.

that "the expectation of the near Parousia, which is indeed certainly characteristic for the New Testament, is not the central thing in New Testament hope. This is true because, in the entire New Testament, and indeed already with Jesus Himself, from the beginning on, the expectation of the near Parousia is not the primary thing, but, on the contrary, the result of belief in that, which has already happened and continues to happen in the New Testament present...."¹

This is a telling blow against the "consistent eschatologists." In reality their whole argument proceeds on the assumption that the expectation of a future Parousia was the key idea of New Testament thought and theology. Doctor Cullmann's arguments in his article and in his book, Christus und die Zeit, go a long way to prove that this was not the case. We shall examine Cullmann's treatment of this point again below.

It is, of course, obvious in this discussion that there is a radical difference between Buri and Cullmann in that the latter soundly accepts the New Testament Heilsgeschichte as an integral part of the Christian faith and the former roundly rejects it. I think Professor Cullmann is unquestionably right on this point. On the basis of Buri's rejection of the New Testament Heilsgeschichte, again Professor Cullmann levels a scathing attack against the Schweitzer-eschatologists and questions whether they have right to the title, "Christian." "May F. Buri's existential-philosophical interpretation be given out as Christian, although that interpretation, which is visible in the whole New Testament, is grounded in a way which is not only different from F. Buri's existential philosophy but is diametrically opposed to

¹ Loc. cit.

it, since the New Testament interpretation is grounded not in the senselessness of the Heilsgeschichte, but in the highest fulfillment of the sense of this Heilsgeschichte, and, in the opinion of the New Testament writers, stands or falls with this Heilsgeschichte?"¹ Cullmann presses the devastating attack. He points out that a Buddhist or a Mohammedan who denies the central teachings of Buddhism or of the Koran is really no longer to be called a Buddhist or a Mohammedan. Since Professor Buri and his colleagues deem the Parousia-expectation the key to New Testament theology and summarily declare this key idea to be false, it is to be seriously asked if they should carry the name, "Christian."² Cullmann rightly objects that Buri is attempting "to hang a Christian mantel" around a philosophical use of what is considered a fundamental error of the New Testament.³ There is really little need to bother to come to the New Testament to find a basis for such an unchristian, unbiblical philosophy!

I feel that the error of humanism is to be charged to this school. On page 125 of Vox Theologica Buri quotes M. Werner who is talking of man's "fighting through" his struggle about human existence. There are other such examples in the two articles of Buri, which are treated above. The whole rationale is anthropocentric rather than theocentric. It is man's struggle for man's understanding of human existence. I have a strong feeling that Doctor Buri is not willing to accept the New Testament Heilsgeschichte partly because he is simply not willing to depend trustingly upon the leadership of God. He wants to reinterpret the Parousia existentially because he wants to take the Parousia out of God's

1 P. 190.

2 P. 189.

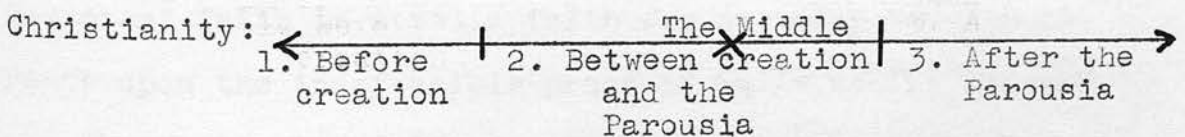
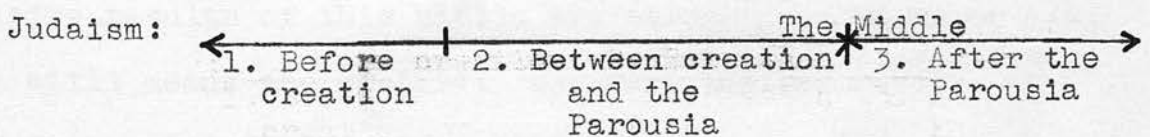
3 Loc. cit.

hands and place it within the domain of human intellectual theories and excogitations. He will not wait upon the Lord. Yet, ironically enough, in attempting to force the truth of the primitive Christian Parousia into existential moulds, Professor Buri becomes vague instead of distinct and palpable. He deploras the despair that results from acceptance of the Christian Parousia-hope and yet offers men nothing but "frustration for the sake of the meaning of real existence"! I was fortunate enough to live for several months in Professor Buri's interesting home in Basel, and I thank him sincerely for his kind help. I had frequent conversations with him about konsequente Eschatologie. I repeatedly had the impression that, after all their vehement deploring of the inadequacy and meaninglessness of Heilsgeschichte and the Parousia-hope, this school had a singularly inadequate and unsatisfying solution to offer. If I am not being too harsh, in my opinion Professor Buri reduced the Christian religion to a philosophy; God to an intellectual concept; history to a meaningless, hopeless succession; and the Sermon on the Mount to a "reverence for life." On one occasion I asked him what specific hope the "consistent eschatologists" had to offer this extremely troubled and perplexed world today, and, with a shrug of the shoulders, he said, "Oh, just the inexhaustible power of God." Such regrettable ambiguity is all the more unbecoming in those who clamor for realistic, comprehensible theology. It is also to be noted that Buri does not make the most of the good points he has. The truth in his interpretation is wasted because there is no satisfactory point of orientation and fulfillment for the "meaning of human existence which, in frustration about the delayed Parousia, reaches out beyond all possibilities of human existence." He lacks this satisfying fulfillment because his emphasis is more upon

man and Welt-Geschichte than upon God and Heilsgeschichte.

I have devoted this much space to the above discussion because (1) it shows us the danger of taking the Parousia out of its rightful context, viz., the New Testament, (2) it shows us the present-day position of konsequente Eschatologie, (3) it gives us some helpful provocations in our attempt to understand the Johannine Parousia, and (4) it shows us that John's Gospel does not mark a stage in the process of de-eschatologizing of the primitive theology, which is falsely alleged to have been at work in the New Testament.

Now, I turn to Professor Cullmann's contribution. I shall be brief, because reference can here be made to page 194 above and to the immediately preceding pages where Doctor Cullmann's ideas are discussed very briefly. As is intimated above, Cullmann's monumental contribution is his striking emphasis upon the true position of eschatology in the early Church. It is helpful here to reproduce eschatologist Cullmann's interesting diagram.¹ He illustrates the Jewish and Christian conceptions of time and the important time divisions.



The great difference between the two diagrams is the position of the middle point of time. For the Jews this is still

1 Christus und die Zeit, p. 71.

future. For Christians it is in the past; it is identical with Calvary and Easter! "The chronologically new thing, which Christ brought for the belief of primitive Christianity, is that for the believing Christian the middle lies since Easter no more in the future."¹ With the diagram above, it is understandable that the third period was considered to extend somewhat into that part of the second period which follows the middle, which is Calvary. Men felt they were already past the Parousia into the third period. The Holy Spirit was spoken of as an ἀρραβών and an ἀπαρχή. Therefore Professor Cullmann wrote: "He [the Spirit] is a piece of the future"²; "There is more than an omen; the Spirit is already a piece of realization."³ Certainly a new age began with the middle in period 2 and did not wait for the beginning of period 3. Men have eternal life now, and judgement is operative already in this age. To illustrate the early Christians' deep conviction of the radical importance of Calvary and Easter as the decisive middle, the verehrter Professor uses his famous illustration of the decisive military battle: "...the decisive battle of a war can be already fought in a relatively early phase of the war, and still the war may go on much longer." Although the decisive results of this battle are perhaps not known to all, it still means the victory. However, the war must be carried on for an indefinite time until 'Victory Day.'⁴ This New Testament faith is a valid faith for us today because it rests upon the indefeasible proof of God's action for man in the Incarnation, Crucifixion and Resurrection. Because of

1 Ibid., p. 70.

2 "Eschatologie und Mission im Neuen Testament," Evangelisches Mission-Magazin, Heft 85, 1941, p. 100.

3 Ibid.

4 P. 73.

this exuberant faith the Parousia appeared in the New Testament closer than it really was. But this is no matter for concern! The important point is that this hope, mistaken though it was in point of time, was not at all mistaken in its object because it rested upon the concrete, overwhelming eschatological acts of God in Jesus for the salvation of men! It is an equally important point that this object or basis of the early Christian hope is supremely valid for us today. We look forward because we first look backward and inward.

There is hence no conflict between the present certainty and the future expectancy. Doctor Cullmann sees no conflict between the present judgement (3:18) and the future judgement (5:28 and 12:48) of John. "Whoever thinks that here there is a contradiction and that, therefore, the decidedly eschatological verses (there are others) must be simply cut out of John's Gospel - incidentally a scientifically highly questionable, arbitrary solution - has, to be sure, not grasped the inner substance of the whole New Testament time-thinking, which is characterized by orientation on the new center of time. Indeed, John's Gospel stresses more strongly than the other New Testament writings the decision, which has already fallen, and the judgement, which has already taken place, in belief or disbelief on Christ's completed work. But the hope of a last judgement is only grounded more strongly through belief in this decision, which has already fallen. Thus I John cries out especially

Ἐστί (I John 2:18). Exactly because he can speak in the present, therefore - indeed therefore all the more - can he also use the expression ἔσχατος, which implies hope in the future. The way into the future first

became visible after the brilliant middle point illuminated with its blinding light the previously dark line in both directions."¹

T. F. Glasson in The Second Advent has a very interesting suggestion. He argues that Jesus never taught anything about His Parousia.² Jesus taught that the kingdom was present and future: present in Him and yet still to come.³ Jesus also felt that His death would have far-reaching results for the coming of the kingdom.⁴ Doctor Glasson feels that the Parousia sayings are due to the Evangelists and to the Church. This came about because the early Church applied to Jesus Old Testament passages about God.⁵ "Many passages of the O. T., especially those connected with the Day of the Lord, declare that at some future time Jahveh will descend in glory from heaven to destroy His enemies or to judge the world; this Advent is in some cases preceded by tribulation and followed by the Lord's reign."⁶ "As hinted earlier, the O. T. Theophanies were connected, not only with judgment, but also with the eternal reign of God. Further, the early Christians, in searching the scriptures, would find descriptions of the Messiah reigning in peace and prosperity. These appeared to be as yet unfulfilled, and the doctrine of the Second Advent made it possible to connect them with that event; those prophecies which still awaited fulfilment would be accomplished at the Parousia and after."⁷ Also the doctrine of the Second Advent made it possible to answer effectively those who disparaged Jesus as the Messiah because

1 P. 77.

2 Pp. 96, 105, 155, 168, 171; chapters 6-11.

3 Pp. 109-110.

4 Pp. 110-112.

5 Pp. 158-9.

6 P. 162.

7 P. 202.

of His lowly and unprepossessing life.¹

Mr. Glasson thinks that the Parousia idea arose early in the primitive Church but did not stem from Jesus Himself. The Old Testament parallels to the Parousia passages of the New Testament are striking. However, Glasson's answer to those, who would trace such a widely spread doctrine as the Parousia in the early Church directly back to Jesus, is not wholly convincing. His answer is that "there is no good evidence that this belief was held immediately after the Resurrection."² He also answers that during the 20 years elapsing until we do find the belief in Thessalonians the belief could have arisen.³ One other thing needs to be said. If Jesus had before Calvary at least a basic conviction that He would triumph over death, if not a clear-cut expectation of the Easter resurrection, then He must have also had some idea of a victorious relation to the coming of the kingdom and to His disciples in the coming of the kingdom. If He were convinced that His Father would not leave Him forever in death, He surely had some hope of seeing His beloved disciples once more. In speaking to the disciples about such a hope He would thereby have given them the basis for the later Parousia doctrine. I think that we have the Parousia-basis or idea in the conception of the coming and ultimate fulfillment of the kingdom. In spite of H. A. Guy's contention,⁴ I think that the Parousia and the final coming of the kingdom are identical. As we saw above Glasson agrees that Jesus taught the kingdom present and coming. The kingdom coming is Parousia. To say that the early Church did not receive any part of the Parousia doctrine from Jesus is

1 P. 203.

2 P. 156.

3 Ibid.

4 The New Testament Doctrine of the 'Last Things', pp. 55-6.

dangerously close to saying that Jesus had no inkling of Easter before Calvary. If He had one, He had the other; if He did not have one, He did not have the other.¹

Rudolf Bultmann's eschatology and commentary on John's Gospel have already been discussed in the survey of Chapter I above. Here only a brief word need be added about the Parousia in Bultmann's thought. On page 76 above I quoted the criticism of a Swedish scholar, who declares that "Bultmann believes that eschatology is fully realized, quite eliminating the futural aspect." As I tried to show in the above survey, Bultmann's commentary lends support to this criticism. Further confirmation is found in these bold, direct words about the Parousia: "It is not that the Parousia, which is awaited by others as an event taking place in time, is denied by John and reinterpreted as a spiritual event, an experience. Rather John opens the eyes of the reader: the Parousia has already been. That naive division into a first and second Parousia, which we find elsewhere, is rejected. If the real coming were still outstanding, thus would Jesus'

1 In a recent book titled, Der Augenzeuge, by Markus Barth, son of the famous Karl Barth, is also a highly interesting treatment of the Parousia. On the cover of this book are the bold words, "This book deals with the question, 'When comes the Kingdom?' and the answer, 'Behold, the Kingdom of God is among you!'" Briefly stated the argument of this book is that the appearances of the Resurrected One satisfy the prophecies in the Gospels about the Coming of the Son of Man: "However, if one asserts that the appearance of the Resurrected One was the previously prophesied appearance of the Son of Man, one must be able to show that the signs (Mark 13 and parallels), which according to the prophesy should precede the appearance of the Son of Man, appeared before Easter" (p. 127). On pages 127-8 after listing these eschatological signs, Barth says that these signs are in the Passion accounts, to be sure not with "pedantic completeness" and not without "interruption." In regard to Mark 9:1 Barth would stress the word _____ and say that, just as not all men in Jerusalem saw the Resurrected Jesus, so not all men, but only _____, were promised the privilege of seeing "the Kingdom of God having come with power" before they died. Der Augenzeuge is, to me, a novel approach and an interesting and highly suggestive work.

actual coming be misunderstood. It is understood only where it is seen that this very coming is the turning point of the aeons. Whatever cosmic catastrophes may yet come - they can never be anything else than what happens in the world every day. Even if such a thing as a resurrection out of the graves yet comes (5:28 f.) - that cannot be anything more than one's waking out of sleep every morning. The decisive thing has happened. The hour is here, when the dead hear the voice of the Son of God; he who hears it has gone over from death to life (5:24 f.). He who does not believe is judged (3:18 f.). The ruler of this world is judged (16:11). That means then that the world is no more as it was before; it is to be viewed no more as it once was between creation and the Incarnation of the Word."¹

In this striking passage as in Bultmann's eschatology as a whole (see survey above) there is much that demands our strong argument, but there is also much that is either a perversion or a desertion of real Christian truth. I said on page 203-4 above that Professor Fritz Buri by reinterpreting the Parousia existentially really wants to take the Parousia out of God's hand and put it into man's hand. This holds true of Professor Bultmann as well. For them both the Parousia (and most theology) must be precisely definable wholly within human categories and philosophical nomenclature. I feel that both Buri and Bultmann fall into this error because of a philosophical-humanistic rather than a theological approach to the Bible.² Of course, it is very true that many theologians who spurn Bultmann's approach

1 "Die Eschatologie des Johannes-Evangeliums," Glauben und Verstehen, pp. 144-5.

2 Buri is really not one who should criticize Karl Barth for being philosophical in handling eschatology ("Das Problem der ausgebliebenen Parusie," Vox Theologica).

could profit greatly with a little more of Bultmann's (I think) sincere desire to reinterpret intelligibly for modern men the Christian faith. However, this desire is achieved sometimes only at a heavy price of too much humanistic or anthropocentric emphasis. (Some scholars would say that Bultmann is often closer to Heidegger than to the New Testament.) Therefore Bultmann and Buri often push their (really humanistic) existential reinterpretation to an absurdity truly foreign to the New Testament. A case in point is Bultmann's above, quite correct emphasis on the realized aspect of John's eschatology and his absurd statements, "If the real coming were still outstanding thus would Jesus' actual coming be misunderstood" and "Whatever cosmic catastrophes may yet come - they can never be anything else than what happens in the world every day. Even if such a thing as a resurrection out of the graves yet comes (5:28 f.) - that cannot be anything more than one's waking out of sleep every morning"! Here realized eschatology has been pushed too far; humanism has triumphed! It is almost blasphemous - as if "what eye has not seen and ear not heard, and what has not gone into the imaginative heart of man, in short, what God has prepared for those who love Him" (I Cor. 2:9) could be anticlimactic in view of earth's experiences, even though those experiences are of the highest order! There is no such contradiction between present and future eschatology, between realizable and unrealizable eschatology! Cullmann has proved that to full satisfaction. Professor Bultmann might retort that he does envisage a future Kingdom of God (see survey above), but any such dissipating of the Parousia as we have in the preceding paragraphs can only result in a humanistic perversion of God's eschatological revelation in Christ which not only thrusts men breathlessly into the new

age but also sets them in painful tension of anticipating the even greater future in a radically transformed present. I candidly think that Bultmann's realized eschatology does a real disservice to his few statements about a future eschatology.

Professor C. H. Dodd, for all his great and justly valued contributions to eschatology, leaves me a trifle confused when he writes of the Parousia. In his admirably clear, The Coming of Christ, which is a series of talks given over broadcasts of the British Broadcasting Corporation, Professor Dodd says plainly, "That is how I understand the mysterious language of the Gospels about the final coming of the Son of Man. Unlike His first coming, it is not an event in history. It is the point at which all history is taken up into the larger whole of God's eternal purpose. It is the point at which not only the latest achievements of the race find fulfilment, but its forgotten struggles, and even its failures. And the forgotten people, whose struggles never showed any success, will find their fulfilment too. Many of our human estimates of success and failure will be reversed; for we shall see our lives, and the total life of mankind, as God sees it. And what even the finest of human efforts failed to achieve, even in the long lapse of centuries, will be supplied out of the fulness of God - God in Christ."¹ Alongside this really noble passage, the following is to be set: "'You shall see the Son of Man seated at the right hand of the Almighty.' Make all the allowance we may for symbolic language, can we give any meaning to such a statement unless we think of another world than this? I hesitate ever to press any single saying, where all are so enigmatic; but surely the total impression is that the

¹ P. 27.

forecasts of a coming of Christ in history (fulfilled in His resurrection) are balanced by forecasts of a coming beyond history: definitely, I should say, beyond history, and not as a further event in history, not even the last event."¹ With these statements should be associated the quotation from Dodd and remarks on page 126 above.

The very important views of Professor Reinhold Niebuhr fall to be considered here. Niebuhr's powerful pen writes these penetrating words about the Parousia: "This hope of the parousia in New Testament thought is sometimes dismissed as no more than a projection of those elements of Jewish apocalypse to which the first coming of Christ did not conform and for the satisfaction of which a 'second coming' had to be invented. On the other hand it has frequently been taken literally and has thus confused the mind of the church. The symbol of the second coming of Christ can neither be taken literally nor dismissed as unimportant. It participates in the general characteristic of the Biblical symbols, which deal with the relation of time and eternity, and seek to point to the ultimate from the standpoint of the conditioned. If the symbol is taken literally the dialectical conception of time and eternity is falsified and the ultimate vindication of God over history is reduced to a point in history. The consequence of this falsification is expressed in the hope of a millennial age....On the other hand if the symbol is dismissed as unimportant, as merely a picturesque or primitive way of apprehending the relation of the historical to the eternal, the Biblical dialectic is obscured in another direction. All theologies which do not take these symbols seriously will be discovered upon close analysis not

1 P. 17.

to take history seriously either. They presuppose an eternity which annuls rather than fulfils the historical process."¹ One other long passage from Professor Niebuhr must be included here because of its clear statements upon the Parousia. "To believe that the suffering Messiah will return at the end of history as a triumphant judge and redeemer is to express the faith that existence cannot ultimately defy its own norm [see the discussion of Professor Fritz Buri's views above]. Love may have to live in history as suffering love because the power of sin makes a simple triumph of love impossible. But if this were the ultimate situation it would be necessary either to worship the power of sin as the final power in the world or to regard it as a kind of second God, not able to triumph, but also strong enough to avoid defeat. The vindication of Christ and his triumphant return is therefore an expression of faith in the sufficiency of God's sovereignty over the world and history, and in the final supremacy of love over all the forces of self-love which defy, for the moment, the inclusive harmony of all things under the will of God [cf. Doctor C. R. Bowen's views on p. 193 above]. This return of Christ stands at the 'end' of history in such a way that it would sometimes appear to be a triumph in history and to mean a redeemed temporal-historical process. But according to other, and usually later, interpretations, the fulfilment of the historical process is also its end in the quantitative sense; and the redemption of history would appear to be its culmination also. This twofold aspect of the final vindication of Christ implies a refutation in Biblical faith of both utopianism and a too consistent other-worldliness. Against utopianism

1 The Nature and Destiny of Man, Vol. II, p. 299.

the Christian faith insists that the final consummation of history lies beyond the conditions of the temporal process. Against other-worldliness it asserts that the consummation fulfils, rather than negates, the historical process."¹

Although Professor Niebuhr above calls the Parousia a symbol, he does not treat it to such disparagement as Professor Buri does. On the contrary Niebuhr insists adamantly that the Parousia must be taken seriously.

Doctor Niebuhr's dialectical conception of the Parousia in the preceding quotation corresponds in a sense to the title of this chapter of the thesis, "Realizable and Unrealizable Eschatology," for this title also implies a refutation of utopianism and other-worldliness. This title would say that the kingdom of God has come and has yet to come in a full sense. The kingdom is here and is not here. This means that we must not be too other-worldly and project into the future all manifestation of the kingdom and that we must not be too utopian and forget that the full kingdom must come from "beyond the temporal process."

For the purpose of this survey of the Parousia I want to turn for a moment to Professor Niebuhr's treatment of the Antichrist. As I noticed earlier, Niebuhr says that "The New Testament symbol for this aspect of historical reality, this new peril of evil on every new level of the good, is the figure of the Antichrist. The Antichrist belongs to the eschata, to the 'last things' which herald the end of history. The most explicit denial of the norm of history must be expected in the most ultimate development of history."² The following series of quotations fills out Doctor Niebuhr's striking picture of the Antichrist. "The Antichrist stands

¹ Ibid., pp. 300-301.

² Ibid., p. 327.

at the end of history to indicate that history cumulates, rather than solves, the essential problems of human existence."¹ "The Antichrist who appears at the end of history can be defeated only by the Christ who ends history."² "It is...obvious that history does not solve the basic problems of human existence but reveals them on progressively new levels. The belief that man could solve his problem either by an escape from history or by the historical process itself is a mistake which is partly prompted by the most universal of all 'ideological' taints: the pride, not of particular men and cultures, but of man as man."³ All of this supports that part of Niebuhr's dialectic which refutes utopianism, for it is saying eloquently that history does not contain the seeds of its own redemption.

To speak of redemption which must come from beyond history focuses attention on the point of the entry of this redemption, or perhaps better stated, on the point of the impingement of this redemption upon the historical process. Just as it was not given to the disciples "to know the times or the seasons" of the Parousia, neither is it given to us to know the precise manner of the Parousia. However, in view of all that has been said by such outstanding scholars as G. H. Dodd and R. Niebuhr (see pp. 126 and 213-214 above) about the end of history being beyond history, I offer here an observation that I have made often in the course of this study. In Chapter II above in the section on eternal life, I tried to discuss the Christian understanding of time. I found that it was the informed opinion of Professors Baillie and Brunner that eternity is not sheer timelessness. This

1 Ibid., p. 329.

2 Ibid., p. 330.

3 Ibid., p. 331.

seems to me to be a credible opinion. If this is true, then we have possibly some light upon the manner of the impingement of the Parousia upon time. To say that the Parousia or end is beyond time is not to say that the Parousia has no relation to time, for, as we have seen, eternity itself is not sheer timelessness. This is far from accurate knowledge about the manner of the Parousia, but it does help us to see that the Parousia must be in vital relation to time. It cannot be otherwise, for eternity itself is in vital relation to time. As Brunner says, "The Incarnation was God's In-temporation" (vid. supra). The Parousia may be beyond time but it will not be out of all relation to time. Perhaps the word we are feeling for here is "fulfillment." I stressed the word, "fulfillment," on page 126 above in reference to Dodd's and Niebuhr's views of the end. Whatever the precise relation of the Parousia to time may be, we can be certain, according to the New Testament, that it will be time's fulfillment.

The Parousia as the fulfillment of time corresponds well with the Johannine idea of the Parousia as the fruition of spiritual principles now at work. On page 34 of this thesis M. Godet says that the spiritual coming of Jesus in the present is a preparation for the final Parousia. Bishop Westcott on pages 42-43 and 91-92 above sets forth his idea of the Parousia as "repeated Comings" in the present as well as one, great, final Coming. In the survey above in this chapter, we noted Professor Cullmann's excellent emphasis that the Parousia grew out of the Cross. Professor Hoskyns says on page 72 above that "the present reality of the fellowship of the disciples with the Father and the Son" anticipates the final Coming. The Parousia is spoken of as being "partly in continuous fulfillment" by H. J. Holtzmann on page 52

above. There is also an excellent passage in Robert Law's fine book, The Tests of Life: "This word [φανεροῦν] may be said to contain the Johannine conception of history. History is manifestation; each of its successive events being merely the emergence into visibility of what already exists. Nor is this 'manifestation' conceived exactly as an apocalypse. It is not the sudden snatching of a veil (ἀποκαλύπτειν) from what, though as yet unseen, exists in definite completed form (as from a finished picture or statue); it is the natural unfolding from within of what already exists though only in essence - the germination of the seed, the embodiment of the potential in actual fact."¹

"So at His Second Advent, Christ will only be 'manifested.' He is here, though unperceived by the world ([I John] 3:1); and all the glory that will then shine out from Him is already in Him. The splendor of the Parousia will simply be a manifestation of the reality ([I John] 3:2). Then also the children of God will be 'manifested' ([I John] 3:2). 'What they shall be' is what they essentially are; but as the bulb hidden in the earth unfolds itself in the perfect flower, so what they are now will then appear."² Now this idea of the Parousia as the fruition of that which is already at work serves to draw the Parousia and eschatology in general down to the level of everyday life to confront men in their present career through life. This is as it ought to be, "For history - a historical saying or episode - that is speaking simply of some future act of God is no longer theologically significant history, since it is no longer clearly defined as history in which God now finally confronts men."³

Eschatology, to be meaningful, must confront men in the

1 P. 315.

2 Pp. 315-316.

3 Pp. 70-71 above.

present. "Eschatology is profitless, if it be centered upon a 'day in a series of days' if, that is to say, it remains within the orbit of flesh."¹ The Johannine eschatology and Parousia are decidedly the kind of eschatology and Parousia which are not "centered upon a 'day in a series of days....'"² In the Johannine eschatology, "There is thus an eschatological significance to the most perfunctory of the daily banalities."²

Of course, all of this is closely akin to "realized eschatology." The Gegenwärtigkeit of the Johannean eschatology and Parousia was the subject of much of Chapter II of this thesis. In this present chapter, as I said on pages 196-197 above, I am at pains to examine the relation of eschatology as already realized with the Parousia as yet to come. Hence the title of this chapter, "Realized and Unrealized Eschatology." It has been necessary in the above paragraphs to ascertain the fact that the Parousia is organically related to the present and, so to speak, grows out of the present, but this is not to neglect the fact that the Parousia is future. The Parousia is "unrealized eschatology." Professor C. H. Dodd is right when he says, "The [Fourth] evangelist, therefore, is deliberately subordinating the 'futurist' element in the eschatology of the early Church to the 'realized eschatology'...."³ Professor Hoskyns is also right when he writes, "It is, perhaps, the conscious recognition of the danger of interpreting the eschatology with reference to a chronological future that has caused the Fourth Evangelist to lay aside - not entirely, but none the less significantly - eschatological theology...."⁴ But for

1 P. 68 above.

2 Vid. supra p. 146.

3 The Apostolic Preaching and Its Developments, p. 66.

4 P. 71 above.

proof that there is a genuine, future Parousia in the Fourth Gospel as well as in the Johannine Epistles, I refer the reader to the preceding pages of this thesis (and Professor Hoskyns is part of this proof). It is to be noted here again (as it was above in the discussion of A. E. Brooke's commentary in Chapter I and in the discussion of "Antichrist" in Chapter II) that all apocalyptic pyrotechnics are conspicuously absent from the Johannine Parousia. Brooke declares, "The Parousia which the writer of the Epistle expected...was nevertheless a spiritual fact rather than an apocalyptic display."¹

Earlier in this chapter there is a survey of opinions about the Parousia. In the discussion of Buri, Schweitzer and Bultmann, I think we saw the folly of trying to interpret the Parousia (existentially) out of its context and the mistake of interpreting eschatology as wholly realized in the past and present. Eschatology, especially Johannine eschatology, is realized and unrealized, realizable and unrealizable. The Kingdom has come, and it is yet to come. This is perfectly illustrated in I John 3:2, "Beloved, now are we children of God, and what we shall be has not yet appeared. We know that when He appears, we shall be like Him, for we shall see Him as He is." In this verse is combined realizable and unrealizable eschatology. Here we have the "now" and the "not yet."²

This "now" and the "not yet," realizable and unrealizable eschatology, is also well illustrated by the Fourth Gospel and I John. A. E. Brooke in his commentary on John's Epistles (see Chapter I above, pages 95-98) feels that

1 P. 97 above.

2 Doctor Edwyn Bevan remarks, "It is perfectly true, of course, that a right relation to God in this world implies, according to the Christian view, the present possession of a great deal of ultimate good (the believer, St. John

the eschatological differences between the Gospel and Epistles have been exaggerated (p. 96 above) and that "the difference is one of emphasis" (p. 96 above), but he does say that the Parousia expectation is clearer and more obvious in the Epistles (p. 97 above). On pages 149-150 above I said that I thought the purposes of the Gospel and Epistles were different: in the Gospel the Evangelist was θεολόγος; in the Epistles he was ἐπίσκοπος. Thus, while recognizing that the Parousia is in the Fourth Gospel and that present eternal life is in the Epistles, we may characterize the Gospel as the "now" and the Epistles as the "not yet."

This balancing of the eschatological "now" and "not yet" is twice correct. First, it is correct religiously. "The feeling of the contrast between what ought to be and what is, is one of the deepest springs of faith in the unseen."¹ Regardless of how much the Christian has in the present, there will always be a peering into the future, for "The longing for the world-to-come is an essential feature in all true religion."² Hoskyns, as usual, puts it extremely well: "There is still a future: there must be a term to this present tension in the flesh in which they [i. e., Christians] are racked between the two orders, the two ages, to both of which they belong." "But confidence in the future termination of the visible world, and in the consequent future revelation of the final position of men before God, never

[continued from last page] says, already has eternal life); but the Christian also insists that all present realization of good is imperfect, and that for the complete realization the Christian must look to the future. 'Beloved now are we the sons of God, and it doth not yet appear what we shall be.' It is the combination of the 'now' and the 'not yet' which characterizes the Christian Weltanschauung" (Symbolism and Belief, p. 117, quoted by W. F. Howard, Christianity According to St. John, p. 125).

1 W. F. Howard, Christianity Acc. to St. John, p. 122. Cf. Professor Buri's views on pp. 198-200 above.

2 Alf Corell, Consummatum Est, p. 269.

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1 W. F. Howard, Christianity Acc. to St. John, p. 122. Cf. Professor Buri's views on pp. 198-200 above.

2 Alf Corell, Consummatum Est, p. 269.

leads them to attach less than supreme importance to their present state before God and their present vocation in the world, but rather serves to increase their consciousness of it."¹

Professor W. F. Howard has a striking example of how the Christian, religious mind unites realized and unrealized eschatology.² Howard quotes a poem:

"Open, Lord my inward ear,
And bid my heart rejoice;
Bid my quiet spirit hear
Thy comfortable voice;
Never in the whirlwind found,
Or where earthquakes rock the place,
Still and silent is the sound,
The whisper of Thy grace."

Of these lines he says, "That is the prayer of a Christian mystic." Then follows another poem:

"Come, Thou Conqueror of the nations,
Now on Thy white horse appear;
Earthquakes, dearths, and desolations
Signify Thy kingdom near;
True and faithful!
'Stablish Thy dominion here."

Concerning the latter lines he remarks, "That is the dialect of undiluted Jewish apocalyptic!" Doctor Howard then comments, "Yet both hymns were written by the same writer, Charles Wesley. It may be even more surprising to learn that the first was written in 1742, the second seventeen years later, in 1759. The reason for the tone of the apocalyptic ode may be found in the historical background of the times." This illustration may be noticeably parallel to John's Gospel and Epistles. We usually think that the Gospel was written before the Epistles. A. E. Brooke in Chapter I above thinks

¹ The Fourth Gospel, p. 120.

² Christianity Acc. to St. John, pp. 206-7.

that certain formidable events may have caused the Evangelist to expect the Parousia soon in I John. This all may be perfectly true; yet I dare to suggest that both of Wesley's above hymns could have been written at the same time'. Likewise could the Fourth Gospel and I John have been written simultaneously. Wesley's two hymns reflect two moods or phases of the Christian mind, which can exist side by side or succeed each other in rapid succession. The mood of the Fourth Gospel and that of I John can be in the mind of the devout Christian at the same time. Thus there is a certain comfortableness and tension, Entspannung und Spannung, which are characteristic of the Christian faith at all times. The comfortableness or security of realized eschatology is the boon companion to the tension of unrealized eschatology. Indeed, it is true that a greater realized eschatology in the present makes a greater unrealized eschatology for the future. "Beloved, now are we children of God, and it has not yet appeared what we shall be."

Second, the juxtaposing of the "now" and "not yet" of Christian eschatology is correct theologically. Alf Corell says, "True eschatology must be in contact with the future as well as the present but also with the past."¹ The oft quoted, wise words of Hoskyns must have place here: "For history - a historical saying or episode - that is speaking simply of some future act of God is no longer theologically significant history, since it is no longer clearly defined as history in which God now finally confronts men."² Eschatology to be meaningful must grip the present as well as point to the future. There must be a "now" as well as a "not yet."³ If eschatology is lost in the distant future,

1 Consummatum Est, p. 252.

2 Pp. 70-71 above.

3 Cf. p. 42 above.

if it be "centered upon a day in a series of days" (p. 68 above) yet to come it is "profitless." As is said above (on pp. 70-71) eschatology must be kept in its proper context. This context is a theological context that is pertinent and meaningful for the present. Christian eschatology must be "now" and "not yet": Johannine eschatology is superbly both! "'Little children, it is last hour!' Ἔστιν (I John 2:18). Exactly because he can speak in the present, therefore - indeed therefore all the more - can he also use the expression ἔσχατος, which implies hope in the future."¹

One, final word must be said at the close of this chapter about the assertion that John's Gospel is all mysticism. Professor G. H. Dodd roundly declares concerning the Fourth Gospel, "The fact is that in this Gospel even more than in Paul, eschatology is sublimated into a distinctive kind of mysticism."² Either Professor Dodd or the scholars on the other side, whose opinions I have tried to gather in the pages of this thesis, must be right; both cannot be. To be sure, John does represent an advance to a superior level of eschatological insight, but this is not "sublimation into mysticism." On the contrary, "It is clear...that the presence of eschatology and mysticism side by side in Paul and in primitive Christianity is certainly not a question of addition."³ On pages 69-70 above Professor Hoskyns argues trenchantly that it is not true to say that eschatology has been essentially transmuted, "as though originally eschatology meant the heralding of the end, but is now fulfilled

1 P. 207 above.

2 The Apost. Preaching, p. 66.

3 K. L. Schmidt, Zeitschrift für Neutestamentliche Wissenschaft, xxi (1922), pp. 277 ff., quoted by W. F. Howard, Christianity Acc. to St. John, p. 119.

in the coming of the Spirit." Hoskyns goes on to state the facts of the case exceedingly well: "It is true to say that there has been an evolution of apostolic perception: that what has hitherto been expressed in traditional eschatological terms is now expressed as theology. But an evolution of perception involving the use of different categories implies neither that the truth perceived itself spoke of an evolution ushering in the last things, nor that there has taken place any evolution from the perception of one truth - which had erroneously been thought to be final - to the perception of another truth, now thought to be final." Hoskyns says that this evolution has been brought about "by a necessity inherent in the synoptic material."

Incidentally, it would seem from our study of Professor Dodd's views on pages 213-214 above that excessive emphasis upon realized eschatology projects the Parousia and tends to wrench it out of all relation to time (pp. 217-218 above).

Chapter V

The Church and Eschatology

If, as I have contended, John's Gospel and Epistles are highly eschatological documents, then these documents bring the Church into sharp focus as an eschatological society, for John's Gospel and Epistles are clearly products of the Church. In contrast to the Epistles of Ignatius and of Clement¹ the Gospel and Epistles of John use the word ἐκκλησία only once: this use is in III John and refers only to the local Church. Although the Church is not in the foreground, it is definitely in the background of the Johannine writings. Professor Howard thinks that the embryonic Church is pictured in John 6 where Jesus asks the disciples if they also will go away with the other apostates and asks further, "Did I not choose you the twelve?" Howard thinks it significant that in both cases, in Matthew 16 and in John 6, the founding of the Church follows close upon Peter's confession;² Doctor Howard also thinks that the flock of John 10 represents the Church³ and that, in the allegory of the True Vine of John 15, "the unity of the Church and its separateness from the world are emphasized."⁴ Another most interesting, possible reference to the Church, which is pointed out by Howard, is the answer of John the Baptist in John 3:29: "The one having the bride is the bridegroom." Howard thinks that this is another example of the well known New Testament reference to the Church as the bride.⁵ Surely the Church is

1 See W. F. Howard's Christianity Acc. to St. John, pp. 129 ff. for this contrast.

2 Ibid., pp. 132-3.

3 Ibid., p. 133.

4 Loc. cit.

5 Christianity Acc. to St. John, p. 135.

visible as the object of Jesus' great intercessory prayer in John 17. Also many of the arguments and answers are doubtless the very arguments and answers which the Church of John's day was employing against the Jews and other opponents of the Church. "There exists no formulated doctrine of the Church in the Fourth Gospel, but the Church was self-evident to the Evangelist, and can be traced all through the Gospel."¹ To be sure, we have numerous references to the Church in the Epistles. Here we see the Church in the throes of her grim struggle with the real conditions of the sinful world. Thus, to return to the opening statement above, when we study the eschatology of the Johannine Gospel and Epistles, we are studying the eschatology of the Church and the Church as an eschatological body. As J. R. Coates says in the preface to The Church by K. L. Schmidt from Kittel's Theologisches Wörterbuch zum N. T., "It might be said that the Church is both the theme of the Bible and its writer. Bible and Church explain each other, judge each other, need each other. Both are organs of the living God, and neither can function properly without the other."²

There is an interesting, recent book (already quoted above several times in this thesis) by a Swedish scholar, Alf Corell, entitled Consummatum Est with the subtitle, Eschatology and Church in the Gospel of St. John. In the English Summary to his book, Corell writes that he is approaching the eschatology of the Fourth Gospel by juxtaposing Church and eschatology.³ There are many valuable contributions in Corell's book. Corell declares, "The fact that eschatology is rooted in the Church has saved it from being transformed

1 A. Corell, Consummatum Est, pp. 253-4.

2 P. vi.

3 P. 251.

into mysticism and apocalypse. We have seen how the idea of the Church throughout the Gospel deepens the eschatology and makes it a living, concrete and actually present reality."¹

In a statement that recalls Chapter III of this thesis, Professor William Manson says, "...the Parousia, whatever it may signify in its eternal dimension, is not to be understood in separation from the Incarnation and from Calvary."²

Now the New Testament calls the Church the body of Christ. Without question the spiritual body of Christ, the Church, has direct relation to the Incarnation and Calvary. If eschatology, then, is to be understood only in relation to the Incarnation and Calvary, then it follows that eschatology is to be understood in relation to the Church, for the Church in a real sense is continuing the Incarnation and Calvary into the present. This, perhaps, helps us to see the truth of Corell's statement "that eschatology is rooted in the Church." In John's Gospel and Epistles, it is plain that eschatology is in the Church. It is to the body of disciples, the Church, that the Paraclete, ὁ ἄρραβών, is given. In I John the Church is at the very heart of the spiritual tensions that prompt the cry, "Παιδιά, ἔσχάτη ὥρα ἐστίν." After stating in 2:18 that "νῦν ἀντίχριστοι πολλοὶ γέγονασιν" and that "ἔσχάτη ὥρα ἐστίν," the writer proceeds, "ἐξ ἡμῶν ἐξῆλθεν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν. εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν ἄν μεθ' ἡμῶν. ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν." This statement draws an obvious distinction between the Church and those who went out from the

1 P. 269.

2 "The Son of Man and History," Scottish Journal of Theology, Vol. 5, June 1952, p. 119.

Church and seems to say that the Antichrists were those who went out from the fellowship of the Church. In any case, the work of the Antichrists is in contradistinction and opposition to the Church! Antichrists imply an Antichurch!

As the Antichrists are substitutes or counterfeits for Christ (see "Antichrist" in Chapter II above) and attempt to compete with and to replace Christ, so the Antichurch tries to offer a substitute for and to replace the Church. The Antichrist competes with the Church by introducing an Antichurch! Just as the Antichrist or Antichrists often assume different external forms, thus the Antichurch frequently assumes varying outward appearances. The Antichurch is the diabolical, cunning, planned work and schemes which occupies a relation to the Antichrist similar to the relation which the Church occupies to the Christ. On earth, in history the struggle is between Church and Antichurch; the forces of Christ and Antichrist join battle in Church and Antichurch. The sound of battle and the shout of victory are mingled together in the Church. The Church is at the heart of the eschatological struggle between light and darkness.

Since the subject of this discussion is the Church as an eschatological body, we should now consider the most interesting views of Professor Emil Brunner as stated in his recent book, The Misunderstanding of the Church. Brunner's forceful definition of the Church is striking. On pages 9-10 he writes, "The Ecclesia of the New Testament, the fellowship of Christian believers, is precisely not that which every "Church" is at least in part - an institution, a something. The Body of Christ is nothing other than a fellowship of persons. It is 'the fellowship of Jesus Christ' or 'fellowship of the Holy Ghost,' where fellowship or koinonia signifies a common participation, a togetherness, a community

life. The faithful are bound to each other through their common sharing in Christ and in the Holy Ghost, but that which they have in common is precisely no 'thing', no 'it', but a 'he', Christ and His Holy Spirit. It is just in this that resides the miraculous, the unique, the once-for-all nature of the Church: that as the Body of Christ it has nothing to do with an organization and has nothing of the character of the institutional about it." This idea of the Church as a κοινωνία accords with the concept of the Church in John 17. "It is unfortunate also that the prayer for unity in the seventeenth chapter is so often quoted as though it referred to a uniform polity or to a centralized ecclesiastical bureaucracy."¹ "This unity is expected from the way in which believers are kept in the name of God, are in the Father and in the Son..., and have the presence of Christ and therefore of God within them. The perfect unity of the faithful is thus traced to the community of their life with Christ in all its relationships."² Professor Brunner would heartily approve of the preceding statements, for he feels that "Church order" and Church organization are unimportant in themselves and thinks that they are "as much a matter of course as is the functioning of his bodily organism for a healthy man."³ On page 59 of his book, Brunner sets forth a gripping idea: "The emergence of ecclesiastical rule and jurisdiction is coincident with the loss or weakening of the community's messianic consciousness. Both the pneumatic and the messianic factors work in the same direction. As long as they are sufficiently alive, they prevent and render superfluous all institutional consolidation. The community which waits in hope for the return of the Lord and

1 W. F. Howard, Christnty. Acc. to St. John, p. 137.

2 Ibid.

3 Op. cit., p. 58.

which lives by faith and love in the possession of His Spirit, cannot be an institution, a church." In other words, the Church is most truly a κοινωνία with little concern for office and rank and protocol when it is conscious of its eschatological nature. When the Church is prompted by the present possession of His Spirit to look joyfully into the future for His appearing, then the Church is most truly the Church. The unity of the κοινωνία, the unity of the true Church is the kind of unity prayed for in John 17. It is significant, I think, that, in the Fourth Gospel, which prays for the κοινωνία unity, there is a strong eschatology. In the Epistles where there is little said about Church office and position, there is a clear eschatological expectation. The real Church is the true, eschatological Body of Christ.

The way is now opened for a closer examination of the eschatological nature of the Church. "The Church is the new situation, instigated by the exaltation. 'And I, if I be lifted up from the earth, will draw all men unto me' (xii.32). This verse contains the 'Church Doctrine' of the Fourth Gospel. It says that the Church is founded by an act of God in history and being built by men drawn to the risen Lord."¹ The words, "new situation," are the words in the preceding quotation to be emphasized. The Church is the "new situation" and has a "new commandment." "A new commandment I give to you that you love one another as I have loved you...." (John 13:34). On pages 177-178 above I quoted Professor Rudolf Bultmann's excellent remarks on this verse. He says that this commandment is not new "in the sense of a newly discovered principle or cultural ideal."

1 A. Corell, Consummatum Est, p. 254.

Bultmann says that the description, "now," "is not a historical characteristic, but an intrinsic predicate." "The love-commandment, which is grounded in the received love of the Revealer, is new as a phenomenon of the new world, which Jesus has introduced; and so in I John 2:8 its newness is described as the newness of the eschatological event."¹ The Church is to love an eschatological love; the Church is not the true Church, not the true eschatological Body of Christ, if it does not fulfill the new, eschatological commandment to love as He loved. Therefore, repeatedly in the Epistles, he who does not love is said to be in the darkness, not in the light. "Whoever says that he is in the light and hates his brother is in the darkness until now" (I John 2:9). "The one hating his brother is in the darkness and walks around in the darkness...." (2:11). "Do not be surprised, brethren, if the world hates you. We know that we have passed out of death into life, because we love the brethren; the one not loving abides in death. Everyone hating his brother is a murderous man...." (3:13-15). To love as Jesus loved is an act of the new age; to hate is an act of the passing world! The Church fulfills its eschatological nature if it loves: "Beloved, if God has thus loved us, also we ought to love one another" (I John 4:11). The Church as an eschatological group is thus clearly marked off from the world by the fact that the Church loves and the world hates. "If the world hates you, know that it has hated me before you. If you were of the world, the world would love its own; but because you are not of the world, but because I have chosen you out of the world, because of this, the world hates you" (John 15:19). "I have given to them Thy word, and the world has hated them because they are not of the world as I am not of the world" (John 17:14). Thus the

1 See p. 178 above.

Church is catapulted into the world as an eschatologically existing body (cf. Bultmann's commentary passim). The Lord prays, "I do not ask that you take them out of the world, but that you keep them from the evil one" (John 17:15). The eschatological Church is to remain in the world as an Ärgernis to the world; as the Church loves, the world hates!

There is another aspect of the eschatological nature and function of the Church. Walter Klaas in a discussion of R. Bultmann's theology has a fine passage summarizing some of Bultmann's views of the Church as the eschatological Body of Christ: "In the sounding of the Word of the Proclamation, the cross and resurrection become present. The 'eschatological now' occurs. In the preached Word and only in it does the Resurrected One confront man. As the Word, so the Church belongs to the eschatological event. The Church is where the Word is proclaimed, where those who have been transplanted into their eschatological existence assemble themselves. The Church is the 'Body of Christ.' In this expression her eschatological existence is brought to expression. The Church is no historical phenomenon in the sense of world history."¹ (See Bultmann's "eschatological now" on pages 164-165 above). Here at least two eschatological functions of the Church are suggested to us: the worship of those who are "transplanted into their eschatological existence" and the preaching of the word. In I John 2:19, as we noted above on pages 229-230, those remaining in the Church are contrasted to those leaving the Church. This contrast is made in an eschatological context in I John. Those remaining and gathering and worshipping in the Church belong to the eschatological fellowship, the Church. The worship, the sacraments of the

1 "Der moderne Mensch in der Theologie Rudolf Bultmanns,"
Theologische Studien, Heft 24, p. 19.

Church are eschatological, because the worshippers live an eschatological existence. The second is the proclamation of the Word. As men hear this preached Word they judge themselves, the κρίσις takes place. I John 4:6 cries, "The one knowing God hears us; the one who is not of God does not hear us. By this we know the Spirit of truth and the spirit of error."

As we come to the end of this chapter and to the end of this thesis on eschatology, the question of the future course of human history and of the mission of the Church thrusts itself upon us. Professor Manson has an unusually fine passage in a recent article which is pertinent here: "While the star of the Parousia-hope burns above history, it stands always directly over the Church, and it keeps moving forward as the world-mission of the Church advances. The Second Advent is never allowed to become identified with any contingency in contemporary events, however earth-shaking and portentous these may be. Apostles and evangelists say: 'not yet the end!' 'First must the gospel be published among all nations!'"¹ As I have already said in this chapter, eschatology is inextricably bound up with the Church. Therefore the end of history is already given in the Church. That means that the spiritual force which is the ultimate, determining factor of all history is active now in the Church. The spiritual mission of the Church is far more important for the history of mankind than "any contingency in contemporary events however earth-shaking and portentous these may be." When we recall that of all New Testament writings John's Gospel and Epistles do the most to turn attention away from apocalyptic to the spiritual

1 "The Son of Man and History," Scottish Journal of Theology, Vol. 5, June 1952, p. 119.

nerve-center of eschatology, we become conscious of the vast significance of Johannine eschatology. "According to the New Testament consciousness, therefore, the sign of the Parousia lies beyond any world-events which can be imagined! Nevertheless it stands right over the path of the Christian mission to the world. The Son of Man has chosen the integration of Himself with sinful men as the way to His glory. This 'Not yet the End!' of the world-evangelism of the Christian Church is the thing in the New Testament religion which leaves the door of hope open to history as the province of the Divine working and of the Divine design of salvation. The line which links Bethlehem with the Second Advent runs through history, not overhead of it. History comes into eschatological estimation and determination."¹ Instead of busying ourselves with clever discoveries of the Antichrist in the form of some satanic person in a position of conspicuous evil, we should scrutinize the spiritual struggle of light with darkness which is being waged on the human plane. It is to be recalled that the writer of I John found his Antichrists in a prevalent spiritual evil of his day. The sign of the Parousia is hidden in the midst of the worldwide mission of the Church.

This spiritual factor has had a decided influence upon the course of history and upon Western history especially. Principal John Baillie quotes Professor John Macmurray, "'That we think of progress at all shows the extent of the influence of Christianity upon us. That we think of it as a natural process of evolution shows how far we still are from any adequate comprehension of Christianity.'"² It is a tragedy of modern thought that we have blindly worshipped

1 Ibid., p. 121.

2 The Belief in Progress, p. 186.

evolution to the neglect of faith in God. Speaking of what might be called Christian evolution, Professor William Manson says, "We are dealing no longer with a merely mechanical process which is not subject to direction from the spiritual side, and we are no longer dependent on Time simply to produce the result, but on Faith. Time might produce any results if there were no ideas to control the evolutionary process."¹ This latter quotation from Professor Manson goes to the very heart of the matter. "The 'cosmical' and 'ethical' processes...are not in the final sense opposed. Only, the cosmical process in man's life has to be controlled by the ethical. The Kingdom of God for men comes by the Cross."² The humble Church of God holds the key of history. The fact that progress hangs on faith and not on time keeps "the door of hope open to history as the province of the Divine working."

To speak of progress brings at once to mind some goal, some destination. "History can retain significance only so long as it is conceived to lead to some definite and attainable goal."³ Professor Baillie declares that Christianity gave to history the hope of reaching a climaxing consummation.⁴ We cannot resist the temptation to ask what this consummation will be. Are we thereby to understand that the paramountcy of the Christian religion will at last be admitted by the other world-religions and that Christianity will finally win the entire world? Far wiser men than I have deemed it useless to attempt any answers to such questions, and I would abstain from even the appearance of audacity in the face of such caution from so much wiser men.

1 Christ's View of the Kingdom of God, p. 18.

2 Ibid., p. 21.

3 John Baillie, The Belief in Progress, p. 182.

4 Loc. cit.

Yet perhaps I may be forgiven if I make a brief attempt to examine the suggestions of two leading scholars. Principal John Baillie writes, "Our conclusion then is that the Christian faith does offer us a very confident hope for the future course of terrestrial history."¹ Baillie continues, "We have found little reason to believe in a general line of spiritual advance running through the various spiritual traditions and from one tradition to another.... The hope we have been able to defend is rather of the progressive expansion of a single tradition, namely, the Christian."² Thus this great scholar seems to envisage the future as belonging mostly to Christianity. As I understand his learned book, he is saying that Christianity is going to gain the ascendancy throughout the world in the future. The opinions of this versatile, well travelled philosopher-theologian justly carry great weight. His views are very encouraging. However there is, it seems to me, a difficult problem on the horizon of the future. We are witnessing today a resurgence of nationalism in the Near and Far East with the birth of new nations. Along with this new nationalism there comes a recrudescence of the national religions. I think these conditions will obtain for an indefinite time - or as long as nationalism is free and unhindered. All of this will probably advance into the remote future the time when Christianity's world mission will be satisfactorily achieved. Of course, Christianity will always welcome the opportunity to meet and mingle with the other great religions in the struggle for the souls of men. Christianity never fears fair comparison with any other religion, for Christianity is, in the final analysis, above comparison. She is in a

1 Op. cit., p. 220.

2 Op. cit., p. 230.

class alone. Perhaps this is true of all really great religions. To be sure, we may be still in the inchoate youth of human existence and have ample time for that remote future.

It is highly interesting that Professor A. J. Toynbee in a private meeting of a philosophical society in Edinburgh predicted more, not less, religion for the future: "The 19th century movement in the Western world which replaced religion by technology as the center of interest will be reversed in the 21st century by a counter-movement in which mankind will turn back from technology to religion. There will be no more Fords and Napoleons, but there may still be St. Francis and John Wesleys. It [the new religious movement] might not start in America or in any European or Western country, but in India.... The center of power in the world will ebb back from the shores of the Atlantic to the Middle East, where the earliest civilization arose 5,000 or 6,000 years ago."¹ Indeed, this is a stimulating prediction. It is one to be welcomed by devout hearts and minds. Perchance this will be some higher level of spiritual living on which all men will begin to appreciate the truth and power of the Christian εὐαγγέλιον.

Perhaps these glances into the future limn vaguely for us the indistinct, impenetrable future. There still remains the problem of the relation of good and evil. Shall we agree with Niebuhr and borrow C. H. Dodd's phrase and say that it will be a "ding-dong" battle between good and evil to the very last? Is Niebuhr's above picture of the Antichrist the right understanding of future history? These and many other answers from the future we do not know, but this, I

1 Time, Atlantic Edition, No. 17, 1952, p. 20.

think, we do know to our eternal satisfaction: namely, whether the size of Christianity's sway and influence is to increase or decrease, within the basic spirit and message of Christianity and her mission is contained the essential meaning of time, eternity, and human existence. "It has not yet appeared what we shall be. We do know that, when He appears, we shall be like Him, for we shall see Him as He is."

Summary

The following points of summary are briefly stated. They will be found verbatim or in substance in the preceding passages of the thesis.

In the Introduction we learned that to think and speak theologically is to think and speak eschatologically.

From Chapter I, aside from the many valuable contributions of the individual commentaries, we learned that a critically sound case can be made out for the existence of a Johannine Parousia and eschatology. We also learned that the rigid, stereotyped apocalyptic schema, which can be called a type and to which the Johannine "consummation" corresponds as antitype, is far too unwieldly and indiscriminating to express the fine and spiritual meaning of the Second Advent. If it is objected that a "consummation" is vague and meaningless, it is to be answered that under the Spirit's indwelling tutelage it is, on the contrary, the really meaningful statement of the Parousia, because it is the one that leaves room for the Spirit's explicating what is implicit in the apocalyptic statement. Any σχημα τοῦ τέλους that is too rigid to leave ample room for the Spirit's work of interpreting to the Christian the "future things" (Jo. 16:13) is surely foreign to real Christian eschatology.

We discovered in Chapter II, the survey of John's eschatological terms, John's conception of the Gegenwärtigkeit of the ἔσχατον is such that it must unquestionably give basic guidance to all our attempts to interpret or define the Parousia or Second Advent. What cumulative meaning for human history the Parousia will have and what form or method the Second Advent may assume are surely questions to be answered only in the Christian heart's

continuous and ever-enlarging understanding of the Johannine language about the Coming and Abiding of Christ in the Holy Spirit. Apocalyptic imagery is the fruit of attempts to understand the meaning to the human order of the final Coming of the Lord. We shall know what to keep of this fruit if we are living in the Johannine context because we shall be closer to the True Vine from which all such fruit proceeds. Surely John has taught us how to find the essential meaning of any and all eschatological events still in the distant future: look within to the heart's communion with Christ. Christ will mean in the Parousia basically what He means to me now in my heart.

The study of christology and eschatology in Chapter III taught us that the Johannine christology demands the Johannine eschatology. "Only He who is from before the foundation of the world, will be with us in the Father's house in the consummation. Only He who is 'Alpha' can be 'Omega'" (p. 195 above).

In the discussion of "Realized and Unrealized Eschatology" of Chapter IV, we found that "a greater realized eschatology in the present makes a greater unrealized eschatology for the future" (p. 224 above). "Beloved, now are we children of God, and it has not yet appeared what we shall be" (I John 3:2). "Christian eschatology must be "now" and "not yet!" Johannine eschatology is superbly both!" (p. 225 above).

In Chapter V on "The Church and Eschatology" are the following statements: "The Church is at the heart of the eschatological struggle between light and darkness" (p. 230); "The sign of the Parousia is hidden in the midst of the world-wide mission of the Church" (p. 236); "...within the basic spirit and message of Christianity and her

mission is contained the essential meaning of time, eternity, and human existence" (p. 240); "The humble Church of God holds the key of history. The fact that progress hangs on faith and not on time keeps 'the door of hope open to history as the province of the Divine working'" (p. 237).

Finally, John's Gospel and Epistles represents an advanced stage of the Christian understanding of eschatology. "In Jesus the world is confronted by the End. This does not mean that the eschatology of the earlier tradition has been transmuted into an inner, present, spiritual mysticism: it means that the Evangelist judges the heart of Christian eschatology to lie less in the expectation of a second coming on the clouds of heaven than in the historical fact of Jesus, in His words and actions...." (p. 71 above). Surely John has taught us to use the language of eschatology cautiously, for the ἔσχατον confronts man now in the ἔσχατος.

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