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The Limits Within which Realized Eschatology may find a Place in the Eschatological Reference of the Johannine Corpus

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THE LIMITS WITHIN WHICH "REALIZED ESCHATOLOGY"
MAY FIND A PLACE IN THE ESCHATOLOGICAL
REFERENCES OF THE JOHANNINE CORPUS

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of New Testament Theology
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requirements for the degree of
Bachelor of Divinity

by

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JOHANNINE ESCHATOLOGY

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION	1
The Problem Described	1
Aim and Method	3
II. EXPONENTS OF THE "REALIZED" SCHOOL	6
Albert Schweitzer	6
E. F. Scott	10
C. H. Dodd	15
Rudolf K. Bultmann	23
III. COMPARATIVE STUDIES IN THE JOHANNINE TREATMENT OF ESCHATOLOGICAL THEMES	32
The General Resurrection	32
Second Coming (Parousia)	46
Judgment	60
Eternal Life	72
IV. CONCLUSIONS	77
BIBLIOGRAPHY	80

CHAPTER I

INTRODUCTION

The Problem Described

Since the publication of what has proven to be a revolutionizing idea in the realm of New Testament eschatology by Prof. C. H. Dodd,¹ biblical scholarship has taken a renewed interest in the part that eschatology plays in the message and meaning of the New Testament. The topics selected by the Study Department for the ecumenical assemblies of the World Council of Churches at Evanston, Illinois, in August, 1954, specifically reflect the new attention that has been given this field of study, and the steady stream of published monographs and periodical materials paying it homage attest to the intense scrutiny which it has undergone, and is undergoing, among both American and European students of Scripture.

With the advent of Dodd's Parables of the Kingdom there appeared on the scene of New Testament study the concept of "realized eschatology."² The existence of this approach was brought to my attention through lectures on the Gospel according to St. John, wherein the present writer learned that

¹C. H. Dodd, The Parables of the Kingdom (Second revised edition; London: Nisbet & Co. Ltd., 1936).

²Ibid., pp. 34-110.

"realized eschatology" in this particular Gospel meant that Johannine theology neither embodied nor suggested any eschatology at all. Subsequent study toward the preparation of this paper tended to confirm this conclusion. However, it also became apparent that the concept "realized eschatology" may be subjected to certain qualifications, which do allow of its use in reference to the type of eschatological description found in the Gospel according to St. John. For this reason, the formal title of this paper has been phrased to admit of some valid, justifiable place within the Johannine corpus for a properly-defined "realized eschatology."

The school of "realized eschatology" seeks to point out that futuristically-conceived ideas concerning the General Resurrection, the Return of Christ to Judgment, the Final Judgment itself, and Eternal Life are part of a general popular misconception of first-century Christians based on tradition (Synoptic).³ It is claimed that this tradition drew for its eschatological constructions on the inter-testamental period--a period which was charged with a fervor for deliverance, was stimulated by the oppression of the times, and which sought release by expressing its longing for a better future through the sudden and miraculous intervention in history of the Son of Man. The school of "realized eschatology" now takes the next step and asserts that

³C. H. Dodd, The Interpretation of the Fourth Gospel (Cambridge: Cambridge University Press, 1953), p. 444.

the issue of all the prophetic utterances of Jesus must be confined to the present time sequences of this world alone. It is here that the school of "realized eschatology" encounters its first difficulty. When it encounters passages in John's Gospel which clearly contain an element of futurity, exponents of this school either impose a priori supposition or resort to excision in order to maintain the consistency of their basic pre-suppositions.⁴

Aim and Method

Our chief concern in this thesis will be to show by exegetical investigation that eschatological references in the Johannine Corpus bear witness to an apocalyptically-conceived "eschaton," but include also such as may be designated as "realized," and that the distinction between these two must be maintained.

This paper proposes fundamentally to make a study of those passages in John's Gospel which have a bearing on the eschatological question and which demonstrate a distinct eschatological orientation and outlook both in the words of Jesus as recorded by John and in the thought of John himself. A brief history of the views held by the foremost exponents of the "realized" school is presented to clarify for the reader the major suppositions of this approach. This

⁴Ibid., pp. 446 ff.

overview is followed by an exegetical study of passages from the Gospel and the First Epistle which are arranged topically under the headings of "Resurrection," "Parousia," "Judgment," "Eternal Life." This is followed by an examination of the findings of important commentators on the Gospel and Epistles of John. On the basis of the exegetical study, certain conclusions were drawn which justify the contention that the theology of John includes references and allusions to an eschatology that is conceived of as lying in the future.

The writer of this thesis presupposes:

1. That John, son of Zebedee, eye-witness, disciple and apostle of the Lord, was the author of the Gospel of St. John and the three Johannine Epistles.
2. That John, though familiar with the Synoptic tradition, did not compose his own product as a "symbolical spiritualization" of the Synoptic Gospels.
3. That the language of John, though it incorporates terms "borrowed" from non-Christian religions and philosophies of his day, gives them a Christianized content.
4. That the Gospel and Epistles actually reflect the purpose for which they were written (see Jn. 19:35 etc.), and that the language of the entire corpus bears witness to a polemical purpose of these writings which is directed against specific problems in the Church of St. John's day (as well as our own).

The four men represented in the following chapter are Albert Schweitzer, E. F. Scott, C. H. Dodd, and Rudolf K. Bultmann. Each of these has in his own way attempted to solve

the eschatological problems of the New Testament. But of major importance for this study is the fact that in the majority of cases, the issues in question can with a fair degree of finality be settled by the textual testimony of the Gospel itself.

The choice of Albert Schweitzer was determined by his contribution of "thorough-going" eschatology, the classic rebuke to the extreme rationalism which characterized the century in which he was born. Professor Scott exemplifies that group of theologians who followed Schweitzer's thought, but who relied more heavily on textual than philosophical suggestions. Professor Dodd is the author of "realized eschatology," and it is to him that its present formulation is credited. Bultmann provides an example of the radical extreme to which the theory can be carried. All of these representatives are, in one sense or another, "realized eschatologists."

CHAPTER II

CURRENT EXPONENTS OF THE "REALIZED" SCHOOL

Albert Schweitzer

The "consistent" or "thorough-going" eschatological view of Albert Schweitzer, a classic in the field, was propounded as a response as well as rebuke to the liberal modernists of the latter half of the nineteenth century. Led by its own preconceptions, liberal criticism arrived at the point where it had arbitrarily reduced to a meaningless minimum all eschatological implications from the Synoptic tradition. At the same time it had limited the personality of Jesus to His humanity alone. Liberal theology's major point of concern was to locate and remove from the New Testament writings those statements which were thought to have been "read into" the original account by the later Church. Thus, in order to maintain the liberal doctrine of a God-ordained, automatic, this-worldly progression, any references hinting of an ultimate fulfillment or final "eschaton" were rejected as interpretative impositions, placed upon the earlier "undogmatic" statements of the Gospel authors.¹

¹Amos N. Wilder, Eschatology and Ethics in the Teaching of Jesus (Revised edition; New York: Harper & Bros., 1950), p.38.

Schweitzer, however, countered this view with his own validation of eschatological elements. While for the liberal theology of his day the eschatological concepts of the Gospels had been read into the record by the Church, Schweitzer held that they were read in by Jesus Himself. Jesus, to Schweitzer, is a Proclaimer of imminent judgment and world renovation. But as such, He is a tragically disillusioned one. In brief, the details of this view might be presented as follows: Jesus begins His ministry by preaching the near advent of a catastrophic judgment and the Kingdom of God. He calls upon men to repent, in view of what is to come. He is conscious of His Messiahship (a term which does not involve implications of His divinity), and looks toward His own metamorphosis with the coming of the Kingdom of God, at which time His manifestation as the Son of man will become known to all. The next step He takes is to send out His disciples two by two, all the time expecting their persecution and death in the "tribulations" which are to precede the manifestation of the Kingdom. To His surprise, however, they all return with glowing reports of their success, and Jesus suffers the disappointment of observing that all things continue as they did before. The disappointment of unfulfilled expectation compels Jesus to revise His outlook. Reconciled to His own mistaken conviction² with regard to the apocalyptic

²Albert Schweitzer, Out of My Life and Thought, translated by C. T. Campion, with Postscript 1932-1949 by Everett Skillings (New York: New American Library of World Literature, Inc., by arrangement with Henry Holt and Company, Inc., 1953), p. 49.

manifestation of the Kingdom, it suddenly dawns on Him that He, the "Messiah-to-be," must by suffering and death make atonement for the elect, thereby relieving them of the necessity of passing through the pre-Messianic tribulations. Having arrived at the thought that He was to suffer for the "man," He takes it into His own hands to precipitate the Kingdom that delays its coming. "He will take the great wheel of destiny, and fling it around, even if he be crushed in his venture."³ He goes to the cross. Still nothing happens. But though He dies in despair, it is from Him that streams of spiritual power flow in the life of humanity.

According to Schweitzer, the object of Jesus' kerygma was to divert the attention of believers from the anticipated supernatural Messianic Kingdom by proclaiming a purely ethical kingdom of God, which He Himself was trying to found on earth.

Therefore (Jesus) tries to raise them up to a belief in a spiritual, ethical Messiah, such as will make them capable of recognizing the Messiah in Himself. He plays down, discourages a Messiahship to be identified in Himself that is misconceived.⁴

The relevance of such an eschatological and ethical interpretation for the post-crucifixion Church is expressed in Schweitzer's doctrine of "interim ethics." In view of his proposal of Jesus' expectation of an impending Judgment, Schweitzer

³Wilder, op. cit., p. 38.

⁴Schweitzer, op. cit., p. 32.

was forced to interpret the ethical exhortations of Jesus as applying solely to the period which began with His ministry and which would end with the catastrophic world-renovation which He erroneously thought of as imminent. By such an interpretation, Schweitzer liberated theology from its pre-occupation with a "modernized" Jesus. He at the same time placed Jesus, with all of His significance, back into the world of His original contemporaries. Thus, it also becomes apparent that for Schweitzer, Jesus' ethical injunctions must have a revised meaning for men living after His crucifixion. Jesus' demands laid down during His lifetime were intended alone for an emergency situation, an interim, with which our historical outlook and general orientations have little or nothing in common. That Schweitzer was aware of the limited scope of this ethical theory as well as its genuine irrelevance for post-apostolic Christianity, can be shown from the relation of his ethic and eschatology:

We of today do not, like those who were able to hear the preaching of Jesus, expect to see a Kingdom of God realizing itself in supernatural events. Our conviction is that it can only come into existence by the power of the spirit of Jesus working in our hearts and in the world. The one important thing is that we shall be as thoroughly dominated by the idea of the Kingdom, as Jesus required His followers to be.⁵

⁵Ibid., p. 47.

E. F. Scott

Exegetical theology that lifted the Johannine writings out of their first century environment has always encountered some difficulty in the handling of Johannine eschatology. Prof. E. F. Scott falls into that group of exegetes which bases its Johannine interpretation on the notion that John has before him the Synoptic accounts, and that in the writings of his Gospel and Epistles he re-interprets for the early Christian Church the meaning of the Christian expectation. He speaks as a Second Century Christian, to a people puzzled and disillusioned over the delay in arrival of a long-expected parousia.

Scott describes the Gospel of St. John as an historical narrative similar to the Synoptics, but carrying with it a deeper, more profound intention. According to Prof. Scott,

John's aim is to elucidate the abiding facts of Christian experience by applying a spiritualized interpretation to the historical narrative as it was known to him through the Synoptic records, and to subordinate the earthly history of Christ as being only a microcosmic basis for the exposition of His larger universal activity.⁶

But Prof. Scott does not allegorize the life of Jesus, for to him John bears witness to a Christian recognition of the same Jesus who lived with His disciples in history. It is the

⁶E. F. Scott, The Fourth Gospel (Edinburgh: T & T Clark, 1906), p. 298.

historical reality of Jesus and His life which guarantees and supports the reality of His spiritual manifestation. Both are equally necessary; both explain and complement one another. Under the supposition that the Johannine record was intended to offer a double import in meaning rising out of objective fact and correspondent symbol, Scott enters upon the area of eschatology.

The Church of the time of Christ had misunderstood the promise of Christ in three ways. First, it had failed to see that the Second Coming was to follow immediately upon the exaltation, after the "little time,"⁷ and that there was to be no apocalyptic "Coming." Secondly, the Church had fallen prey to the outmoded apocalyptic idea that the return of Christ would be outwardly manifest ("Every eye shall see him," etc., Rev. 1:7). John recognizes this as the chief reason why the hope of the parousia had apparently been frustrated. Because so many of the doctrines of the Church were related to it, and because the parousia idea had entered so deeply into Christian tradition, John in addressing his misinformed people could not entirely set aside the apocalyptic conception of early eschatology as being wholly illusory. Though "in its crude

⁷John 16:17: "Some of his disciples said to one another, 'What is this that he says to us, 'A little while, and you will not see me, and again a little while, and you will see me' . . . ' " (RSV)

immediate form"⁸ apocalyptic eschatology had proved vain, John nevertheless made use of it. Preserving its form, he broke with its substance, for while it accommodated misleading implications, it nevertheless enshrined a great spiritual truth. According to Scott, John strives to set forth the facts of the Second Coming of Christ in a corrected and newly-interpreted sense, namely, under the categories and thought-forms of an alien philosophy (Hellenistic gnosticism).⁹ He takes the Parousia out of its apocalyptic setting and identifies it with the inward revelation of Christ to the believer. Scott holds that, while "primitively" the Resurrection (of Jesus) and the Second Coming were separated and distinct, the reinterpretation of John blends the two, making the Resurrection the equivalent of Christ's entrance into glory as well as His return in power to the waiting disciples. It is noteworthy that Prof. Scott feels that John's interpretation allows no room for an Ascension, such as is described by Luke in Acts. Christ's death marks the re-assumption of His Glory; He overcomes the earthly barrier of the physical body, becomes omnipresent, and having returned to the Father in the interval between death and resurrection to re-assume His glory, makes a few appearances

⁸Scott, op. cit., p. 304.

⁹Ibid., p. 319.

to His disciples to demonstrate to them the spiritual manner of His "Coming" to them. Such situations as Mary's Easter encounter with the Risen Christ in the garden, with the ensuing "touch me not, for I have not yet ascended to the Father" (John 20:17) are considered by Scott as Johannine "concessions" to primitive tradition,¹⁰ the exclusion of which might, John recognized, have undermined the whole structure of Christianity in the critical age of transition in which he wrote, especially in view of the deep penetration of the parousia idea into Christian tradition. It is to be noted that after the first appearance to Mary, when Jesus appears again that same evening to His disciples, He does not forbid them to touch Him, but even invites Thomas to do so. The suggestion of Prof. Scott here is that since the meeting with Mary the Ascension has been accomplished, and the meeting with the disciples is to be designated as His Parousia.

Prof. Scott's eschatological conclusions can be summarized as follows:

Jesus' resurrection is co-incident with what apocalyptic tradition awaited as the "Second Advent" of Christ. His miraculous post-resurrection appearances to the disciples are symbolic of His "coming again" to those who believe on Him.

Judgment upon unbelief is pronounced by Christ's withholding of Himself and His activity from the unbelieving.

¹⁰Ibid., p. 306.

Prof. Scott has nothing to say in regard to a future judgment (as Matt. 25). Final Judgment, part of the earlier eschatological expression, is left uninterpreted by John according to Scott.

Eternal Life has its beginnings here in time, and extends into eternity. Unrestricted by the limitations of space and time, the resurrected Christ works to establish an abiding fellowship with the Christian believer and to draw His scattered people into one unified and common Church. The work of His disciples continues, and will eventually be fully realized under its larger conditions, as the work of Christ Himself continues in the on-going and inward Parousia.¹¹

Scott makes no mention of a general resurrection. He does allude, on occasion, to the future meeting of the believer and his Lord in heaven, but this appears to follow immediately upon death, and reflects a Platonic flavor, which Scott indirectly attributes to Johannine thought.¹²

Prof. Scott's view of the obsolescence of apocalyptic eschatology in the Gospel of John and his consequent placement of the events of that tradition within the span of Jesus' lifetime and presence on earth, also places him among those who in one way or another have contended that the eschatology of the Gospel according to St. John is wholly "realized."

¹¹Ibid., p. 311.

¹²Supra, p. 13.

C. H. Dodd

For the origin and construction of the theory of "realized eschatology"--one of the most important contributions to present-day New Testament research--Protestantism recognizes the Cambridge Professor of Divinity, C. H. Dodd. Dodd's views are to be found in his Parables of the Kingdom¹³ and other writings and lectures about the eschatology of the Church. In brief, the core teaching of his theory is that for Jesus, the Kingdom had arrived as both salvation and judgment in the very generation in which He was born, lived and died. The actual apocalyptic judgment and world-renovation which accompanies the manifestation of the Kingdom, follows immediately after His earthly existence. Dodd regards the New Testament Scriptures as speaking out of the context of a unique historical orientation which places its conception of time into similar categories as those which were held by the writers of the Old Testament. God acts in history, in both an actual (phenomenally historical) way, as well as in a transcendental way. Since, therefore, the whole of history is in the last resort Sacred History or Heilsgeschichte¹⁴ there is no such thing as an event minus

¹³C. H. Dodd, The Parables of the Kingdom (Revised edition; London: Nisbet & Co. Ltd., 1936).

¹⁴C. H. Dodd, History and Gospel (New York: Scribners, 1938).

meaning. For, in order to be history, an act, event or occurrence must have meaning; indeed, it is its meaning which gives it a place in history. For this reason, says Dodd, we cannot look for the "bare facts," e.g., of Jesus' birth or baptism or resurrection. These can never be "bare facts," because there are no such ("facts") discernible anywhere in human history.¹⁵ Dodd goes on to show how in "late" Old Testament prophecy, e.g., Daniel 7:13-14, that under symbolical terms, the reader may justly perceive in various prophecies an historical pre-occupation which merges with a transcendental one by imperceptible degrees. Thus, unlike those who preceded him, Dodd does not exclude apocalyptic references as irrational and illusory media of true prophecy, contending that apocalyptic reference is not restricted in its intimations to forecasts of a this-worldly terminus, but rather embodies within it intimations of a transcendental nature. For this reason it must be maintained and honored as a significant guide-post in the interpretation of the nature of the Kingdom of God.¹⁶

Looking through the Scriptures from the vantage-point of this appraisal of the Biblical history of revelation, Dodd makes the observation that the prophets, psalmists and Old

¹⁵F. C. Grant, "Realized Eschatology," Christendom, VI, No. 2 (Spring, 1941), 91; Infra, p. 27.

¹⁶Wilder, op. cit., p. 55; Dodd, Parables of the Kingdom, p. 104.

Testament apocalyptists held a this-worldly orientation in their concepts of time. Dodd therefore affirms that their prophetic and eschatological statements offer compelling intimations relevant to the divine operation in the socio-historical future of mankind.¹⁷ Since God acts in history and reveals Himself through His "mighty acts," which find their accomplishment on the level of the phenomenal order of being, history is to God also the stage for the accomplishment of His ultimately eschatological purposes. This is an important point for Dodd, for it is to the objective as well as transcendental reign of God which is "from everlasting" that he relates the formula of Jesus, *Ἰσχυρὸς ὤρα καὶ νῦν ἐβίβη* (John 5:25) as he prepares to demonstrate its justification in the light of the Gospel according to St. John.¹⁸

Dodd holds that the Gospel is to be interpreted in socio-historical terms. He is tolerant of what to him is its "mythical character," and declares that in the ministry, death and resurrection of Jesus Christ the act of absolute redemption has taken place.¹⁹ He interprets Jesus as not looking to a world that is to be destroyed, but to one that is to be transformed and renewed--one that looks toward the inauguration of a new order, an order which is at the same

¹⁷Ibid., pp. 105-106.

¹⁸C. H. Dodd, The Interpretation of the Fourth Gospel, (Cambridge: Cambridge University Press, 1953), pp. 446 ff.

¹⁹Wilder, op. cit., p. 44.

time that order which "is from of old, even from everlasting."²⁰ Thus Dodd holds that Christ announced the eschaton as not only just about to take place, but as an eschaton that had already begun and would still continue. It is in this present, active age that Jesus lives, and "with clear vision He sees it as something which is coming into being and growing up around Him, that is, it has begun to be fully realized."²¹ It is from this center that the whole history of the people of God, both backwards and forwards in time, is to be understood, and ultimately the center from which the total history of all mankind is to be understood. Christ not only announced the Kingdom as present ($\eta\gamma\gamma\iota\sigma\tau\epsilon\upsilon$ Mark 1:15), but also took its present (and not merely future) reality for granted in all of His activity and throughout all His teaching. But He nevertheless anticipated the coming of the Kingdom in the near future (Matt. 25), albeit in its transcendently catastrophic form. Dodd affirms here that the language He uses in referring to this Telos is to be construed as indicative of the present crisis and opportunity of men under God's grace and judgment. It therefore becomes necessary to conclude that, according to Professor Dodd, any genuine historical or futuristic significance in the sayings of

²⁰ Grant, op. cit., p. 92.

²¹ Ibid., p. 91.

Jesus must be denied. Apocalyptic is to be interpreted primarily as transcendental. It does not prophesy what is to become history. The new doctrines of the general resurrection and judgment and of the cosmic scene of the conflict of God and evil introduced elements of the dualism of gnosticizing Judaism which could not be harmonized easily with the age-old, practical realism of by gone Jewry.²²

Professor Dodd sees in the life of Jesus the arrival, both transcendently and historically, of the Kingdom of God. This arrival has for its sequel the end-process of apocalyptic judgment and the restoration of all things.²³ From here on, however, Dodd becomes difficult to follow. In common with Bultmann, he is confronted by a question, the significance of which is sharpened by the theory he holds as it is mapped out to this point: "What is the relation between Jesus Christ and the New Testament Church in this eschaton?" He appears to leave the impression that Jesus had "spiritualized away into symbol" these events of consummation. From this point of view, we would be forced to conclude that the Judgment and new age were, to Dodd, implicitly contained in the work of Jesus Himself.²⁴ It is at this point (the position of the

²²Wilder, op. cit., p. 55.

²³Supra, p. 16.

²⁴John Knox, Christ the Lord (New York: Harper and Bros., 1945), pp. 26-30.

Church in its relation to Christ and "realized eschatology") that Dodd's theory of history is brought to bear, pointing out that "realized eschatology" does not conceive of an ultimate reality as the last item in the historical series, but as an eternal order of being "of which the phenomenal order in history is the shadow or symbol."²⁵

The Church which emerges from the disaster of Christ's death is in its unity and fellowship the historical embodiment of the Kingdom of God as the gift of eternal life. Its emergence is defined by Dodd as "a signal act of divine forgiveness."²⁶ The Church is the spiritual and corporate assembly of the new True Israel, the spiritual progeny of Jesus' own disciples and followers, who by participation in the body and blood of the Messiah were readied for membership in the Kingdom of God which had come in its fullest realization in the post-resurrection age.²⁷

The task of the Church is to bring all historical movements in this age into the context of the death and resurrection of Jesus Christ in order that they may be judged by the divine meaning revealed in that crucial event. This is possible because every situation of every world age is

²⁵W. F. Howard, Christianity According to St. John (Philadelphia: Westminster Press, 1946), p. 124.

²⁶Dodd, History and Gospel, p. 138.

²⁷Grant, op. cit., p. 91.

capable of being lifted up into the sacred order of Heilsgeschichte. The work of the Church is that seed-sowing function and mission which ultimately issues not only in judgment, but also in the "restoration of all things" anticipated as the immediate prelude to the Day of the Lord.²⁸ Thus Dodd makes it reasonably clear that he envisions a continuing, endless, and endlessly developing and progressing (through its purgative and purifying activity) order of history, in which the Church experiences the promised "eternal life," and at the same time wields the instrument of judgment which fills up the number of the elect. In this respect, Dodd's conception of the Church closely parallels Bultmann's "eschatological community."²⁹

The particular view of C. H. Dodd is developed from his supposition that there appeared in the early Church an over-emphasis on the eschatological expectation for the future, and that this tended to overshadow the element of "realized eschatology" within the ministry, passion and resurrection of Jesus Christ. John, he maintains, countered this tendency by drawing upon and interpreting a tradition in which this emphasis had not gone too far, subordinating the futurist element in the eschatology of the early church to the "realized eschatology" which was from the first the

²⁸Dodd, Parables of the Kingdom, p. 183.

²⁹Infra, pp. 29-30.

distinctive and controlling factor of the Kerygma.³⁰ Thus Dodd believes that the author of the Fourth Gospel has deleted those elements of the Kerygma which hint of the Church's reconstruction of the crude eschatology of pre-Synoptic tradition (intrusions of which, Dodd thinks, are contained in the Synoptics).

The various key motifs of the Johannine Corpus ("Light," "Life," "Judgment") Dodd describes as illustrations of Philonic and Hermetic influences in the thought and theology of John. In the Gospel and Epistles, even more fully than in Paul, thinks Dodd, eschatology is sublimated into a distinct kind of mysticism, supported by a philosophical orientation of a distinctly Platonic cast.³¹

In the actual recording of the Gospel according to St. John, Dodd contends that John applied a symbolical meaning to the facts which he assimilated. He also exercised some freedom, for in order to facilitate the expression of Jesus' views, John, like many ancient writers, puts speeches into the mouths of his characters which, "since they bear not only the stamp of his own style but also the stamp of an environment different from that in which the recorded events took place, cannot be regarded as historical."³²

³⁰C. H. Dodd, The Apostolic Preaching and Its Developments (London: Hodder and Stoughton, 1951), p. 155.

³¹Ibid., p. 157.

³²Dodd, The Interpretation of the Fourth Gospel, p. 444.

Dodd finds no place in the Fourth Gospel for a general and future resurrection. The whole concept of "resurrection" finds its realization and actualization in the rising of Christ from the tomb. Judgment is that which takes place in the continuing aeon in which the Church carries out this originally Christ-effected and Christ-instituted function. The "this-worldly" Judgment of which the Synoptic writers write, has been inadequately and erroneously estimated by the Church. There will be no "Second Coming" according to Dodd, for this was "realized" in Christ's post-crucifixion coming (or "return") to His disciples. "Eternal Life" is to Dodd the union of the believer with His Lord through the Spirit in the new age (the endless, on-going eschaton), but the answer to the meaning of temporal death is not discussed by Dodd. One is led to believe that this is an area commonly avoided by the "realized eschatologists."

Rudolf K. Bultmann

A recent article in The Concordia Theological Monthly opens with the following statement:

As is universally admitted, German scholars are ingenious and versatile. Not only are their minds fertile in the invention of new theories, but if no new hypotheses can be found, the old ones are brought out of the closet, dusted, and supplied with novel labels.

This latter phenomenon definitely is witnessed in the rise of the de-mythologizing theory, which, we are told, is a chief topic of discussion among theologians in Germany and other parts of Europe just now.³³

The originator of the above theory, one of the most important and influential voices in recent theology, is the Marburg Professor, Rudolf Bultmann. The de-mythologizing theory of Bultmann begins with the assumption that the message of the New Testament as we know it is cloaked with and pervaded by mythical elements which are actually only "husks" in which the God-ordained and Christ-proclaimed truth is contained. Bultmann believes that it is the task of the exegete to strip off ("de-mythologize") these alien frames and forms (which served their communicative purpose in an era long-since out of contact with our own), and set before men of modern times the essential and unconditioned truths of the New Testament.

Bultmann is motivated by an acute concern over the ignorance and indifference of the 20th Century man with regard to things Scriptural and religious. He considers the source of this present-day situation to lie in the thought-frames and language of the New Testament record. The so-called "mythical method" of teaching divine truth had to be employed in the days of early Christianity because it was the only one that was effective in that unscientific age. Since it was

³³W. Arndt, "Entmythologisierung," Concordia Theological Monthly, XXII, No. 3 (March, 1951), p. 186.

written in and for a specific age, and in forms that had a specific pertinence for the people of that age, the New Testament Kerygma as we have it today cannot be adequately and meaningfully communicated to modern men. Thus, the primary task of the New Testament theologian, according to Bultmann, must be the recovery of the Gospel from the language and thought-forms of the Jewish Apocalyptic and Hellenistic Gnosticism in which it has lain imbedded since its literary inception. Modern man, brought up in the world-view of science, cannot accept a mythologically-cast faith. In order that he may not reject the Kerygma, it must be "de-mythologized."

Bultmann has made a radical and thorough-going attempt to justify the existential view of the eschatology of Jesus as it appeared in Jesus and the Word.³⁴ In his Theology of the New Testament³⁵ he takes the view that Jesus did not regard Himself as the Messiah, but did proclaim that the Son of Man (who would be another person), would come soon. In reply to the question to what source the original belief in Jesus as Messiah could be traced, Bultmann refers us to the early Christian witness in the Hellenistic world, where the belief in Christ's resurrection can be "proved"

³⁴Rudolf Bultmann, Jesus and the Word, translated by L. Pettibone and E. Huntress (New York, London: C. Scribner's Sons, 1934), p. 114.

³⁵Rudolf Bultmann, Theology of the New Testament, translated by Kendrick Grobel (New York: Charles Scribner's Sons, 1951), 2 vols.

(I Corinthians 15). Actually, however, the resurrection as an historical fact never happened.³⁶ What we have in the account in I Corinthians is merely the expression of a faith articulated through a mythological medium. Since Bultmann does not regard the preaching of Jesus, nor God's action on Good Friday and Easter as the basis of the Christian message, and since, on the other hand, the complete Kerygma can be found in the Pauline Epistles, he is obliged to introduce a new, unknown factor³⁷ as the source of this Kerygma. Thereby, Bultmann re-inforces his position that any teleological factors in the message of the Kingdom are to be denied. "Bultmann definitely expresses the opinion that we can know almost nothing concerning the life and personality of Jesus because the documents are so fragmentary and often legendary."³⁸ In the final analysis, according to Bultmann, all we can barely perceive about Jesus is that He radically increased the severity of God's demands, that He insisted on decision, proclaimed the God who is likewise near and far, and died on the cross. To us and for our day, the character of the Christ of God, according to Dr. Bultmann, is undemonstrable--Jesus Himself is a great unknown.

³⁶Supra, p. 16.

³⁷Infra, p. 28.

³⁸D. M. Baillie, God in Christ (New York: Scribners, 1948), p. 22.

Though a great distance separates John from the preaching of Jesus, John is nevertheless familiar with the tradition which is worked into shape in the Synoptic Gospels. Exactly who John was is unknown to us, contends Bultmann, but his "Oriental Christianity," cast in the style of Semitic speech, exhibited that basic dualism which characterizes Gnostic thinking. Written before the turn of the First Century, His Gospel sprang from a background of Gnosticizing Judaism.³⁹ Bultmann asserts that the events alluded to in the Gospel of St. John which are popularly designated as eschatological are totally realized, yet, he maintains, they are by no means historical. Since the Scriptural record is wholly a humanly-constructed record⁴⁰ and since the human approach to the elucidation and articulation of things divine invariably finds its avenue in the media of the unfamiliar, the extraordinary and supra-mundane, a reinterpretation is now in order which will minimize the cosmological and the idealogical in the Gospel story and maximize the eschatological and existential import of it. References to the last day in the eschatological passages must therefore be eliminated, for John's eschatology is wholly realized. Does John 3:5 say, "Unless a man be born of water and the Spirit. . . ." Then the two words "water and" are clearly an interpolation made by an ecclesiastical editor.⁴¹

³⁹Editorial, Expository Times, LXVII, No. 4 (Jan., 1956), pp. 97-98.

⁴⁰Arndt, op. cit., p. 190.

⁴¹Bultmann, Theology of the New Testament, I, 39.

Does I John allude to a Parousia of Jesus, conceived of as a future event? Again, these references must be attributed to the same editor.⁴²

A de-mythologized, existential theology, says Bultmann, has no need of Sacraments, and there are none in John. Does John hint at a general resurrection? Martha's confession (John 11:24) already expresses the mythologizing tendency at work, which beclouds her vision of the true eschaton. The resurrection as an historical fact, as she conceived of it, never occurred, according to Bultmann (no one can prove it!), for it is simply the mythological expression of something which God did to the disciples.⁴³

Bultmann's conception of Judgment is linked with the proclamation of the Gospel in much the same sense as it is found in the Gospel according to St. John. To save men, God sends His Son: this coming of the Son is the eschatological event, and His preaching (now perpetuated in His present-day apostles, is a preachment of the impending judgment of the world, the peculiarity of which is that "it binds the accomplishment of the judgment . . . or deliverance . . . to the person of Jesus."⁴⁴ The coming of Jesus historically and

⁴²Ibid., p. 85.

⁴³Wolfgang Schweitzer, "A Review of Bultmann's New Testament Theology," Evangelical Review, II, No. 3 (Spring, 1950), p. 311.

⁴⁴Bultmann, Theology of the New Testament, I, 74.

eschatologically awakens the opposition of men, who stumble at the fact that Jesus of Nazareth is indeed "The Word Made Flesh" (John 1:14), and in their response to the word of Jesus, the judgment takes place.⁴⁵

The Christian preaching of the one true God is for Bultmann at the same time eschatological proclamation, and the acceptance of faith in the moment of proclamation is to Bultmann "the eschatological now." When men conceive of the present time-process as moving on toward an ultimate goal of consummation their conceptions are mythologically framed. But Bultmann holds that the Gospel of John emphasizes, for instance, the "eschatological now" in the presence of Christ and the acceptance of faith in the hearers of His Word. In so doing, Bultmann holds, it de-mythologizes that "mythologized" eschatology which speaks of the catastrophic world-terminus characteristic of the message of the outmoded apocalypticist. At this point, too, he says, we ought to follow the hint of the New Testament: "the moment of the proclamation and creation of faith in the hearers is the only 'eschaton' which we have knowledge of, the 'eschatological now.'"⁴⁶

⁴⁵Editorial--"Notes of Recent Exposition," Expository Times, LXVII, No. 4 (January, 1956), pp. 97-98.

^{46A}. Adam and Others, "The Faculty at Bethel on the 'De mythologizing' Championed by Professor Dr. Bultmann," translated by Wm. F. Arndt, Concordia Theological Monthly, XXIV, No. 11 (November, 1953), p. 790.

The power of such existential preachment of the New Testament Kerygma has its roots, therefore, in the framework in which the "eschatological congregation," the faithful community of those who are begotten of the crucifixion and resurrection of the Lord, live and move and have their being. Their mission is also existentially grounded, and the sword and staff of that mission is the "eschatological now" which confronts men in the proclamation of the Word. The message, however, must never become the message of the community (a "re-mythologizing") but ever and always remain true to a de-mythologized evangelical tradition.

The foregoing summaries in no way pretend to be exhaustive digests or analyses of the realized view of eschatology as it appears in the teachings of these individual scholars. It is hoped, however, their presentation has offered some insight into the points of departure from which these various approaches to the eschatological problems of the Johannine Corpus have been made. The occasional "areas of vagueness," especially with regard to the Johannine presentation of "Eternal Life" are apparent, and the consistent elimination of any reference to a universal resurrection of the dead leads one to assume that, due to the identification of every reference of the resurrection of Christ with the

"popular misconception of a general resurrection," the concept of "eternal life" has been obscured.

The following portion of the thesis consists of an exegetical study of Johannine references to the Last Things. It proposes to show on the basis of opinions expressed by recognized commentators⁴⁷ that the four Biblical doctrines of Resurrection, Judgment, Parousia, and Eternal Life are apocalyptically conceived, and that the language and thought of John include also certain limiting bounds within which so-called "realized" eschatology can with validity and integrity be accommodated.

⁴⁷C. H. Dodd, The Interpretation of the Fourth Gospel; E. C. Hoskyns, The Fourth Gospel, edited by Francis Noel Davey (Second revised edition; Plymouth: Latimer Trend & Co., Ltd., 1947); B. F. Westcott, The Gospel According to St. John, also The Epistles of St. John (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1881 and 1883, respectively); A. Plummer, "The Epistle of St. John," in Cambridge Bible for Schools & Colleges (Cambridge: Cambridge University Press, 1883); C. K. Barrett, The Gospel According to St. John (London: S.P.C.K. Press, 1955).

CHAPTER III

COMPARATIVE STUDIES IN THE JOHANNINE TREATMENT OF ESCHATOLOGICAL THEMES

The General Resurrection

1. John 5:21 ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς
καὶ ζωοποιεῖ αὐτοὺς καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ.¹

For as the Father raises the dead and gives them life,
so also the Son gives life to whom he will.²

Dodd rightly observes here that the dominant theme of
5:21 is carried by the words ὁ υἱὸς οὓς θέλει ζωοποιεῖ.³
At the same time he links this function of giving life or
"vitalizing," as he terms it, to that of judgment. Christ,
as Son of God, has both authority and power to exercise these
divine functions. Dodd holds that the work of ζωοποιεῖν
necessarily entails the authority to judge (cf. 3:17-21), be-
cause the giving of life or withholding of it, depending upon
the positive or negative response of the hearer to the work

¹Passages quoted in the Greek are henceforth from E. Nestle, Novum Testamentum Graece, reworked by Erwin Nestle (19th edition; Stuttgart: Privilegierte Württembergische Bibelanstalt, 1953).

²Translations, where they appear, are henceforth from The Holy Bible, Revised Standard Version (New York: Thos. Nelson & Sons, 1948).

³C. H. Dodd, The Interpretation of the Fourth Gospel (Cambridge: Cambridge University Press, 1953), p. 318.

and message of Jesus is, in effect, judgment. Because the Father has delivered this authority to the Son, it is not something extraordinary that the Son should also act as judge. The *Ποιητική* (capacity to create, make) of Christ and the *Βασιλική Δουκεία* (regal power) Dodd therefore regards to be correlatives.⁴ Dodd suggests this in his comments on the *εγχείρη* of the nobleman's son (4:46-54) and of the sick man at the Bethesda pool (5:1-15). These *εγχείρη* of Jesus are to be linked to His word that whoever hears rightly "possesses eternal life and does not come up for judgment, but has passed from death to life" (5:24).⁵

The acts of *ζωοποιήσεως* and *κρίσεως*, of which Jesus gives signs (2:13-17, 4:46-54, 5:1-15), are in the fullest sense acts of God. The mutuality of function between the Father and the Son, yet with the original deliverance of authority to the Son, points up not only the love of the Father (5:20) but also the unconditional obedience of the Son. Dodd points out that God is here revealing Himself as operative in His Son through the works of *ζωοποιήσεως* and *κρίσεως*. Manifestly "eschatological works of God," their execution by Jesus make His claim self-evident.

Dodd does not extend his interpretation of Jesus' raising of the dead beyond the historical situation of the

⁴Dodd, op. cit., p. 324.

⁵Ibid.

text itself. He says nothing about a physical resurrection of men on the last day, but restricts himself in his study of the passage only to the spiritual life-giving of Jesus as it is effected through His works and message. "As the discourse (of 5:21 ff.) proceeds we learn that this work of $\epsilon\omega\pi\tau\omicron\iota\gamma\epsilon\iota\varsigma$ becomes effective through the hearing of the word (5:24)."⁶

Bishop Westcott anticipated Dodd's summary of the saying of Jesus in 5:21 in that he also took notice of the $\theta\eta\mu\acute{\iota}\sigma\tau\omicron\nu$ of the healing of the sick man as being the background against which Jesus makes His meaningful statement concerning resurrection. But Westcott parts company with Professor Dodd in suggesting that two aspects of life-giving are indicated in the two clauses of the Lord's statement in 5:21.⁷ Westcott holds that first the vivifying power of the Father is described in its two-fold physical aspect: that of physically raising the dead, and of the natural quickening the dead. The quickening as it stands in the second clause ("so also the Son gives life to whom he will"), is co-extensive with the raising of the dead and quickening of the first clause, and extends to the communication of all life, both natural and spiritual. But this meticulous

⁶Dodd, *op. cit.*, p. 318.

⁷B. F. Westcott, The Gospel According to St. John (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1881), p. 86.

bifurcation of the life-giving function of the Father and Son is out of keeping with the mutuality of their operation as can be seen from the testimony of Jesus Himself (5:19-21,36; 6:44,57; 8:16,18; 10:27-30). Westcott indicates in addition that the function of *ζωοποιήσις* is contrasted with the judgment of men in verse 22, a judgment "which comes and will come, wholly, in all its parts, now in its first beginning and hereafter in its complete accomplishment."⁸

E. C. Hoskyns believes the cause of this saying in 5:21 to be Jesus' discourse with the Jews (5:16 ff.). He maintains that John directs the attention of his readers to the immediate mission of Jesus, but also suggests that His words imply a reference to the last day.⁹ The "greater works than these" (5:20) are those that "involve the final perception of the Son and constitute Him as the place in history where the final distinction is made between life and judgment. In Jesus the world is confronted by the End."¹⁰ This emphasis on the judging and life-giving activities of Jesus in His own ministry at first appears to parallel that of Dodd, but Hoskyns is quick to add that such an emphasis does not mean that the eschatology of the earlier tradition

⁸Ibid., p. 86.

⁹E. C. Hoskyns, The Fourth Gospel, edited by Francis Noel Davey (Second revised edition; Plymouth: Latimer Trend & Co., Ltd., 1947) p. 268.

¹⁰Ibid.

has been transmuted into an inner, present, spiritual mysticism. Rather it means only that the evangelist judges the essence 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.¹¹ In reality, however, Hoskyns continues, the themes of judgment and life embrace a far wider area than simply Jesus' personal ministry. For Hoskyns, the implications of 5:21-22 extend to Jesus' resurrection of the dead on the day of His coming. The author of the Gospel, so Hoskyns claims, sees in Christ's activity a progressive unfolding of His powers with respect to His life-giving function. It will not reach its climax in the raising of Lazarus, or in His own resurrection. It will move on from there to a final and universal exercise of that power, which He has by the authority of the Father.

C. K. Barrett¹² asserts that there is no evidence until very late for the belief that the Messiah would be entrusted with authority to raise the dead. He also submits that even God was believed not to raise the dead in this age, but only in the age to come. Against this background, he attaches a three-fold significance to John 5:21: first, that John, as it appears from the context in which 5:21 stands,

¹¹Ibid.

¹²C. K. Barrett, The Gospel According to St. John (London: S.P.C.K. Press, 1955).

is alluding to a general, final resurrection, the effective agent of which will be Jesus (5:28 f.; cf. I Thess. 4:16); secondly, that 5:21 bears intimations of the power of Jesus to raise men from the spiritual death of sin and corruption (5:25; cf. Rom. 6:4); and, thirdly, that these two Johannine thoughts are later parabolized in the raising of Lazarus (11:43 f.).¹³

A cursory comparison of the foregoing views will reveal the solitary position of Professor Dodd.¹⁴ Yet here is one of those cases in which the "realized" interpretation is not only valid, but actually demanded. This passage has reference, first of all, to the immediate power of Jesus to confer life to the spiritually "dead" who listen to His words. He raises the dead, namely, those who spiritually and by faith cling to the gracious content and intent of His words, and reflect on the *ἔργα* which testify to the integrity of His words in John 5:21. These are raised from the death of sin.¹⁵

But where Dodd leaves off, we must go on. Recognizing not only the "systematic profundity" of John's thought, but also the far-reaching implications of Jesus' words, we are compelled to assume that John 5:21 contains an allusion to a

¹³Ibid., p. 216.

¹⁴Supra, pp. 33,34.

¹⁵Supra, p. 34.

general resurrection. This assumption is suggested by the first clause of the verse ὥστε γὰρ ὁ πατήρ ἐχαίρει τοὺς νεκροὺς καὶ ζωοποιεῖ . These words suggest a clear pre-supposition on the part of Jesus that the work of raising the dead and giving them life was in the mind of God, but its execution is reserved for that ὥρα yet to be revealed to men.

2. John 5:28-29

μη θαυμάζετε τούτο ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημαίοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ καὶ ἐκπορεύσονται οἱ τὴν ἔχουσι ποιήσαντες εἰς ἐνέσταναι ζωῆς, οἱ τὴν φωνὴν οὐκ ἔχοντες εἰς ἐνέσταναι κρίσεως .

Do not marvel at this; for the hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment.

Dodd points to this passage as an instance in John's Gospel which agrees with the eschatology of popular Judaism and Christianity, but which is totally out of harmony with "the teaching of other passages in the Fourth Gospel."¹⁶ He hints at the possibility of its interpolation by a redactor who did not fully understand the meaning of the Evangelist. He assumes also that the passage implies the idea of

ζωὴ κίωνιος . While this assumption is justified by inference, Dodd avoids the basic theme of physical resurrection,

¹⁶Dodd, op. cit., p. 147.

concentrating his attention on a re-statement of his theory of " $\epsilon\omega\zeta \ \alpha\iota\omega\upsilon\iota\omicron\varsigma$ " as descriptive of the eternal, socio-historical utopia anticipated by Jewish Apocalyptic.¹⁷

It is on this basis that he sees in the words of the passage "a part at least of what the Evangelist meant by 'Eternal Life.' "¹⁸

Westcott tersely sums up his interpretation of this passage¹⁹ in the statement, "The partial spiritual quickening (5:25) and judgment is consummated in a universal quickening and judgment." Hoskyns couples verses 25 and 28 to establish the fact that it is the man Jesus who carries out judgment and the giving of life to the dead. He does this in His actual ministry, in its apostolic perpetuation, and in the final resurrection to life or judgment.²⁰ He does so because He possesses the authority of God and because He is the Son of Man.

Barrett, in contrast to Dodd, defends the integrity of the text, asserting that there is no reason whatever for regarding verse 28 as a supplement to the original Johannine discourse. He observes that the $\kappa\alpha\iota\ \nu\upsilon\omega$ of this verse is not followed by "and now is" (in contrast to 5:25)

¹⁷ Supra, pp. 16-17.

¹⁸ Dodd, op. cit., p. 147.

¹⁹ Westcott, op. cit., p. 88.

²⁰ Hoskyns, op. cit., pp. 270-271.

and states that John "is speaking of a real future."

Barrett holds that by the reference πάντες οἱ ἐν τοῖς μνημαίοις, John means the physically dead whom Jesus will judge and quicken at the final resurrection and judgment ("all of them, good and bad, in distinction from the elect [verse 24] who have already been raised by Jesus to divine life").²¹

The final bodily resurrection of all men is, self-evidently, spoken of in this text. The only possible way of denying this obvious meaning is to deny the genuineness of the text itself. It speaks of a moment of time in the future, at which the resurrection of all flesh will take place. The passage cannot be interpreted as an instance of a totally "realized eschatology". Verse 25 has already taken care of that, as Westcott and Barrett have shown.²²

3. John 6:39-40

Τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ πατρὸς μου, ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολείω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ, τοῦτο γὰρ ἐστὶν τὸ θέλημα τοῦ πατρὸς μου, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχη ζωὴν κίωκον, καὶ ἀναστήσω αὐτὸν ἐγὼ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

²¹Barrett, op. cit., p. 219.

²²Supra, pp. 39-40.

and this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up at the last day. For this is the will of my Father, that everyone who sees the Son and believes in him should have eternal life; and I will raise him up at the last day.

While discussing the first portion of this passage, Dodd completely ignores the second "but (that I should) raise it up at the last day." But this is the pivotal point of the passage. For the loss of all that the Father has given Him (Christ) would necessarily include its eternal death, were it not for its resurrection to eternal life. Dodd treats verse 40, in which the phrase *ἐν τῇ ἐσχάτῃ ἡμέρᾳ* re-occurs, in the same way as 6:39, completely ignoring the phrase and its rich eschatological implication.

In contrast to Dodd, Westcott²³ affirms, "Eternal life is consummated in the restoration to the believer of a transfigured manhood." Hoskyns takes the resurrection on the last day for granted, and makes no issue of it. Barrett sets up a polemic against those who regard the readings of *ἐν τῇ ἐσχάτῃ ἡμέρᾳ* as insertions into a discourse which, so they claim, have no room for elements of "futurist" eschatology. He also insists that the *ἐνεστέλλω* in verse 40 is a future indicative and that it suggests that the coming will take place before the last day.²⁴

²³Westcott, op. cit., p. 103.

²⁴Hoskyns, op. cit., p. 245.

Thus, the disregard or circumvention of difficulties in this passage and its crucial parts by exponents of the "realized" view of eschatology, testifies to the problem which the "realized" eschatologian faces when he considers the statements of the text. Not only do the words *ἐν τῇ ἐσχάτῃ ἡμέρᾳ* and *ἀνκεστήσω* compel the assumption of a future resurrection, but the disregard of their meanings as eschatologically defining elements empties the text of its meaning and import. The teaching of the present reality ("realized") of eternal life demands the doctrine of the resurrection.

4. John 6:54

ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀνκεστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.

He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.

Professor Dodd ignores also here the significant statement "and I will raise him up at the last day," and interprets the passage as referring to the Sacrament of the Lord's Supper as a sign of the union of Christ with the believer by virtue of a mutual indwelling.

Bishop Westcott rejects the sacramental connotation. He says the passage suggests the fellowship of Christ and the believer which results from the impartation of His humanity to men during this life on earth.²⁵ This

²⁵Westcott, op. cit., p. 107.

interpretation would support the "indwelling" idea found in Romans 6:2 ff., which links that aspect of the Christian life to the hope and certainty of the resurrection of believers, of which Jesus' resurrection was the first-fruits.

The passage lends itself to a "realized" interpretation in view of the phrase *ἔχει ζωὴν κωνίων* but the *ἀνκετήεω* compels a futuristic interpretation.

5. John 11:23-25

λέγει αὐτῇ ὁ Ἰησοῦς· ἀνκετήεσθαι ὁ ἀδελφός σου. λέγει αὐτῇ ἡ Μάρθα· οὐδὲ ὅτι ἀνκετήεσθαι ἐν τῇ ἀνκετεύεσθαι ἐν τῇ ἐσχάτῃ ἡμέρᾳ. εἶπεν αὐτῇ ὁ Ἰησοῦς· ἐγὼ εἰμι ἡ ἀνκετεύω καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐγὼ καὶ ἀποθάνῃ ζήσεται.

Jesus said to her, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection at the last day." Jesus said to her, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live,"

Jesus' discourse with Mary on the resurrection is, in its context, one of the fullest commentaries on this doctrine that we have in the entire New Testament record. It brings into sharp focus the life-giving activity of Jesus both on the "realized" level and *ἐν τῇ ἐσχάτῃ ἡμέρᾳ*. Dodd, here faced with a major threat to his method of applying a consistently realized eschatology to the references to a *τέλος* in the Gospel, questions the historicity of the raising of Lazarus:

There is no story of the Raising of Lazarus, or none that we can now recover, separable from the pregnant dialogues of Jesus with His disciples and Martha.... In substance it might equally well be described as didactic dialogue containing symbolic narrative by way of illustration.²⁶

Dodd further points out that the $\epsilon\varphi\kappa$ of Jesus' manifestation is revealed in its fullest extent in the Lazarus story, and that this story offers an historical parallel to the ministry of Jesus, during which the manifestation of His glory underwent a progressive development until the culmination at Lazarus' tomb. In this and similar ways²⁷ Dodd betrays a shuttling of opinions with regard to the Lazarus account. It almost appears as if he himself was not convinced by his basic premise. Dodd finally suggests the idea that in the symbolic account of Lazarus' resurrection John took an event associated with the "last day" and transmuted it into the historical ministry of Jesus, thus making it a "sign" of the $\epsilon\omega\pi\alpha\tau\epsilon\iota\sigma$ which that ministry brought. Dodd claims that the Gospel according to St. John is addressed to the Hellenistic world, which because of its terror of the $\phi\theta\omicron\rho\alpha$ of death, desperately needed the hope of life. John, so Dodd asserts, supplied this need by linking 11:23-27 to the coming events which tell of Christ's

²⁶Dodd, op. cit., p. 363.

²⁷Ibid., pp. 365-367.

triumph over death through cross and resurrection.²⁸

An objective approach, however, which sees in this passage and its context an actual instance of Jesus' power

ἐωπαύειν as well as a parabolized statement of the certainty of an ultimate and absolute gift of life through a final resurrection (expressed in Martha's reply, 11:24), is held as the only valid one by B. F. Westcott.²⁹

Hoskyns³⁰ concentrates on the certainty of a latter-day resurrection which removes from the Christian heart the grief and fear of death.

C. K. Barrett rejects also here the claim that Jesus is "correcting" the apocalyptically eschatological concepts of Martha. He lists passages which point to the connection of resurrection and judgment ἐν τῇ ἐσχάτῃ ἡμέρᾳ . He asserts that the presence of Jesus in this situation in 11:23-27 established in the mourners an anticipation of eschatological events. Similarly, Barrett holds, the pattern of every Christian's life in this world, determined by the steady movement from death to life (Rom. 6:4) parallels the experience of Lazarus' vivification by Jesus.³¹

²⁸Ibid., p. 366.

²⁹Westcott, op. cit., p. 168.

³⁰Hoskyns, op. cit., pp. 396-402.

³¹Barrett, op. cit., p. 329.

Jesus' reply to Mary (v. 25) surely contains elements of "realized eschatology." In the presence of Jesus and in the Word which testifies to Him as Savior and Son of God, the opportunities of spiritual resurrection and life are open to men. But as Westcott and Barrett so well illustrate, this initial confrontation with the converting power of the λόγος is but the ἀρραβών of that full resurrection and impartation of eternal life which takes place in the eschatological finale, ἐν τῇ ἐσχάτῃ ἡμέρᾳ .

B. Second Coming (Parousia)

1. John 5:25

ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν
 ἔσται ὅτι οἱ νεκροὶ ἀκούσονται τῆς φωνῆς
 τοῦ υἱοῦ τοῦ Θεοῦ καὶ οἱ ἀκούοντες ἐγείσονται .

Truly, truly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live.

Dodd sees no reference in this passage to a Second Coming of Christ. The content of apocalyptic prophecy as expressed in Johannine passages is for him merely a foil against which Jesus marshals His enlightening correction of eschatological concepts as these concepts appear in the "speeches" which the Evangelist puts into the mouths of the Jews to whom Jesus speaks.³²

³²Supra, p. 24.

Hoskyns lays considerable emphasis on the "realized" aspect of this passage. At the same time, however, he maintains the force of apocalyptic pre-suppositions which lie behind it. He avers that there is no reason for supposing with Holtzmann, Grill, Bauer, Bultmann and Loisy that verses 28 and 29 are the additions of a redactor. Hoskyns makes no reference to a Second Coming, but maintains that John has not, in emphasizing a present eschatology, discarded altogether the expectation of a last day.³³ C. K. Barrett observes that the realized and futurist aspects of the resurrection of the spiritually and physically dead are respectively referred to by the future verb ἠκούσονται and the aorist participle ἠκούσεντες, the latter referring to those who were vivified by the word of Christ.³⁴

It appears that only by means of inference and the support of parallel passages can this passage be interpreted as referring to the Parousia. While there is no doubt that the passage speaks explicitly of both the immediate and the ultimate resurrection, the doctrine of the Parousia, clearly taught elsewhere in the New Testament is, to say the least, implicit also in John 5:25.

³³ Hoskyns, op. cit., pp. 270-271.

³⁴ Barrett, op. cit., p. 218.

2. John 5:28

μη θαυμάζεσθε τούτο, ὅτι ἔρχεται ὥρα ἐν
ἣ ἡ πικρίας οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς
φωνῆς αὐτοῦ καὶ ἐκπορεύσονται .

Do not marvel at this; for the hour is coming when
all who are in the tombs will hear his voice and
come forth. . . .

Bishop Westcott sees in the "quickenings" of this passage that universal quickening and judgment which is the consummation of the partial spiritual quickening and judgment occurring in the lifetime of Christ. "The quickening," says Westcott, "is the inevitable result of divine action."³⁵ That Westcott associates a Second Coming with the events mentioned in this passage can only be inferred from his previous treatment of passages such as 14:2 and 14:18.³⁶ Barrett's comments on 5:28 stress the agential relation of Jesus to the ἀνέ-
βητες and κρίσις of the last day. Here, too, the lack of explicit mention of the coming of Jesus compels us to admit that this text contains no reference to His Parousia on the last day.

3. John 14:3

καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῶν,
παλὴν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς
ἐμαυτὸν, ἵνα ὅπου ἐμεῖ ἐσθὲ καὶ ὑμεῖς ἔσθε.

³⁵Westcott, *op. cit.*, p. 28.

³⁶*Ibid.*, pp. 200, 206.

And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.

Barrett shows that the future *παρακλήσεως* is the key to the explanatory clause, *ἵνα ὅπου εἰμι ἐχὼ καὶ ὑμεῖς ᾔτε*, and therefore demands a future meaning in the present *ἔρχομαι*.

"The primary reference of the *ἔρχομαι* therefore is to the eschatological advent of Jesus," Barrett affirms.³⁷ But

Barrett also suggests that, as the subsequent discourses of Jesus show, the recurring theme of "going and coming" is not exhausted in the synoptic notion of the Parousia, but that the communion of Jesus with His disciples is an immediate fact which will prevail also throughout the age which precedes the Second Coming.

Westcott conditions his comments on this passage by presupposing that the passage implies a Second Coming.³⁸ He says,

But though the words refer to the last "coming" of Christ, the promise must not be limited to that one "coming" which is the consummation of all "comings" Christ is in fact from the moment of His Resurrection ever coming to the world and to the Church, and to men as the Risen Lord.

The departure of Jesus is itself the condition of the return; the separation and cessation of present circumstances of fellowship constitutes, so Westcott claims, the first step toward complete union. Prof. Hoskyns adopts Westcott's view that the

³⁷Barrett, *op. cit.*, p. 381.

³⁸Westcott, *op. cit.*, pp. 200-201.

"mansions" (verse 2) are part of the home of God: "The eternal antitype of the transitory temple in Jerusalem."³⁹ Christ will Himself return to remove His disciples from the world. C. H. Dodd resorts to the escape which a "realized eschatologist" who interprets this passage must take. The "I will come again" he judges to be "a Johannine equivalent for the prediction of the second advent,"⁴⁰ and claims that the "naive conception of Christ's second advent in 21:22 is unlike anything else in the Gospel."⁴¹ Dodd makes it perfectly clear in his comments on Jesus' Farewell Discourses (13:31 - 14:31) that the distinction which he (Dodd) draws between predictions of the death and resurrection of Christ and the predictions of the Second Advent, though clear in the Synoptic Gospels, is a vanishing distinction in the Gospel of John. He claims that John has "chosen to treat the death and resurrection as eschatological events." Christ's death on the cross is His ascent to the right hand of the Father, according to Dodd; and His return to the disciples after death "which is closely associated, if not identified, with the coming of the Holy Spirit is His Second Advent." "This re-interpretation, or transmutation, of popular eschatology," so Dodd claims, "is carried through at length in 14:1-24."

³⁹Hoskyns, op. cit., p. 452.

⁴⁰Dodd, op. cit., p. 393.

⁴¹Ibid., p. 431.

Dodd summarizes his thoughts on the text and context of 14:3, asserting that Christ's "coming again" must be understood in the sense that (a) Christ will continue His mighty works in His disciples (14:12); (b) The Paraclete will dwell in the disciples (14:15-17); (c) They will live by virtue of the living Christ (14:19); and (d) They will continue in a perpetual interchange of $\kappa\alpha\tau\alpha\lambda\upsilon\psi\iota\varsigma$ with Him. In this sense He will come to them.

Dodd leaves no doubt as to his total rejection of 14:3 as evidence for a futuristic eschatology in John. Dodd attributes the futuristic elements in the text to a popular Christian eschatology, which it was Jesus' intention to correct.⁴² Jesus' death is for Dodd His Ascension. Jesus' post-resurrection appearances to His disciples are for him His Second Coming.

It is the opinion of the writer that John 14:3 must be taken in a strictly futuristic sense. The symbolic terminology used by Jesus in His description of heaven (14:2) and His promise of the disciple's removal to that "house of many rooms" by His coming again and taking them to Himself (14:3), supports the view that Jesus has His final Parousia in mind. Also, 14:3 seems to be echoed in its thought and language by 17:24, in which Jesus prays that His followers "may be with me where I am, to behold my glory which thou hast given me . . . before the foundation of the world."

⁴²Ibid., p. 405.

While it is possible to apply the ideas presented by Dodd (a, b, c, d, above) to the text of 14:3, it is impossible to derive them from it exegetically. The eschatological thought of the passage (14:3) is supplied by the words *τόπον πικρλήμορκε πάλιν ἔρχομκε* and *ὅτου εἰμί*. These words conclusively speak of the final Parousia of Jesus. It is also evident that the passage cannot refer to the "coming" of the Spirit, since the Spirit is not referred to in the context of the discourse (14:1-15). Finally, if 14:3 refers only to Jesus' "return" from the tomb, as Dodd holds, the whole of the later record of Scriptural prophecy concerning Jesus' Second Coming would be reduced to meaningless prophetic verbiage or would constitute an implicit denial of His return from the dead.

4. John 14:18-20

Οὐκ ἐφήσω ὑμῖν ὀρφανούς, ἔρχομκε πρὸς ὑμῖν. ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι εἰς εὐὴ καὶ ὑμεῖς εἴδετε. ἐν ἐκείνῃ ἡ ἡμέρῃ γνώσεθα ὑμῖς ὅτι εἰς ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐγὼ ἐν ὑμῖν.

I will not leave you desolate; I will come to you.
Yet a little while and the world will see me no more,

but you will see me; because I live, you will live also. In that day you will know that I am in my Father, and you in me, and I in you.

Dodd goes to great lengths in his commentary to establish that the above passage eminently illustrates his eschatological theory.⁴³ He writes:

It appears that the Evangelist had the intention to interpret the event which he is about to record in Chapters 18-20--the death and resurrection of Christ--as the eschatological event in the fullest sense, and in doing so, to offer a revision of the eschatological teaching current in the Church and embodied in the other Gospels.

He claims that expressions like *ὁ κόσμος με οὐκίτι θεωρεῖ, ὑμῖς δὲ θεωρεῖτε με, μικρὸν καὶ ὄψεσθε με πάλιν ἔφομαι ὑμῶν καὶ χαρήσεσθε ὑμῶν ἢ κκερδαί.* (16:22), refer to the resurrection. Yet he admits that these passages suggest a Second Advent and that they are used interchangeably with expressions such as *πάλιν ἔρχομαι*, which also speaks of a final Parousia. But Dodd also holds that the interpretation of such expressions as referring to a final Parousia are part of an obsolete eschatology which John is striving to displace. It appears to Dodd that distinctions between the predictions of the death and resurrection of Jesus and those of the Second Advent (though the latter are quite

⁴³Ibid., pp. 394-396.

clear in the Synoptics), are vanishing distinctions in the Gospel of John. John, says Dodd, chooses to treat the death and resurrection of Jesus as the eschatological events. Hence, Christ's death on the Cross is to be identified with His ascension to the Father, and His return to His disciples after death (identified by Dodd with the coming of the Spirit) is in reality His "second advent."⁴⁴

E. C. Hoskyns shares Dodd's interpretation of "I am coming to you."⁴⁵ According to Hoskyns, 14:18-20 refers to a distinct appearance, primarily the resurrection appearances. But he claims that the *ἐν ἰκρίνῃ τῇ ἡμίρᾳ* refers to the day of Jesus' final coming and the final resurrection. Westcott treats each phrase in the discourse separately, and thinks that they refer to the coming of Jesus in the flesh and to His coming to the Church pentecostally throughout its life in the world.⁴⁶

Though John 14:18-20 does carry implications of futuristic elements, it stands within a context of passages which refer to the giving of the Spirit and its effects for the disciples. The only obvious alternatives open for us are either the coming of Jesus in the resurrection appearances, or His coming in the Spirit. The former alternative is supported by the context and by the consideration that John never

⁴⁴Ibid., p. 396.

⁴⁵Hoskyns, op. cit., p. 459.

⁴⁶Westcott, op. cit., p. 206.

confounds Jesus with the Spirit. But the recurring Johannine phrase ἐν ἐκείνῃ τῇ ἡμέρᾳ (verse 20) and the eschatological overtones in the future verb ἐγίγνετα suggest that Jesus was no doubt referring also to His Advent on the last day.

5. I John 2:28

καὶ νῦν, τέκνα, μένετε ἐν αὐτῷ, ἵνα εἰς
 φανερωθῆ ἡ χάρις καὶ ἡ ἀγάπη καὶ ἡ
 ἐκείνη ἐν τῇ παρουσίᾳ αὐτοῦ.

And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.

The key words, according to Plummer, are φανερωθῆ and ἐν τῇ παρουσίᾳ αὐτοῦ. Plummer notes that the verb φανερωθῆ is passive. He concludes that "St. John uses the word here in reference to His return to judgment." In addition to the fact that φανερωθῆ stands in a temporal clause referring to future time, Plummer also notes that the word παρουσία (occurring nowhere else in the Johannine corpus) is in other New Testament writings (Matt. 24:3,27; I Cor. 15:23; I Thess. 2:19, 3:13, 4:15, 5:23; II Thess. 2:1; James 5:7,8; II Pet. 3:4,12) a technical expression for Christ's return to Judgment.⁴⁷ The word παρουσία, located within a context of

⁴⁷ A. Plummer, "The Epistles of St. John" in Cambridge Bible for Schools and Colleges (Cambridge: Cambridge University Press, 1883), p. 117.

apostolic exhortation, is strongly reminiscent of passages which stress the believer's boldness and intrepidity in the presence of his Lord (Eph. 3:12; Heb. 3:6, 4:16, 10:19; I John 3:21, 4:17, 5:14).

The First Epistle of John is addressed to believers. As "second-generation Christians" they would hardly be urged by John to await any "coming" of Jesus apart from His final coming. The "coming" of Jesus or the Spirit are past as well as presently on-going realities for the Christians to whom John writes. This "coming" is already a part of their experience. It would therefore be pointless for John to urge his people to "abide in him (*μίνετε ἐν αὐτῷ*) now" (*νῦν*) if the abiding in Him were not the necessary condition whereby a boldness and unabashed attitude might be assured *ἐν τῇ παρουσίᾳ αὐτοῦ* . Logically then, it is necessary to assume that the text points ahead to a future Parousia. ↑

Grammatically, the position of *φανερωθῆ* (aorist passive subjunctive), preceded by the *ἐάν* , demands that it be rendered as a temporal clause referring to the future. In addition, the interpretation of the clause *εἰὰ ἐάν φανερωθῆ* as referring to the future is suggested by the contrast in time established by John's linking of *νῦν* and *μίνετε* , which stand in contrast to the aorist-future *εἰσὶν* . Parallel references of the word *παρουσία* (see above) which

indicate its position in the future also support its appearance here as a reference to the Second Advent. On the basis of the foregoing evidence, it is therefore impossible to interpret I John 2:28 in a manner ("realized") which would exclude from its content the thought of the final "apocalyptic" manifestation of Jesus.

6. I John 3:2

ἀγαπητοί, ἴδὲν ἡμεῖς ἔσμεν ἔτι, καὶ
 οὐπω ἐφανερώθη τὸ ἴσόμεθα. Οἴδαμεν ὅτι
 ἐν φανερώσει ὁμοιοὶ κατὰ ἴσόμεθα, ὅτι
 ἐφανερωθῶμεν καὶ ὡς ἔστιν.

Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is.

The text states that the privilege of being children of God is enjoyed in the present. It also reflects the future glorification of that status, which is the hope of every believer--every *ἡμεῖς ἔσμεν*. It is apparent that John employs the terms *ἡμεῖς* ("little children") and *ἡμεῖς* ("children") in different ways. His use of *ἡμεῖς* is limited to those sections of his epistles in which his words are composed in such a way as to suggest direct speech (I John 2:1, 2:28, 3:7,17). Also, the proximity of *ἡμεῖς* in each of these cases to the first person singular or plural

pronoun demonstrates the pastoral ("horizontal") relationship which John has with his people. These passages are almost exclusively exhortatory and ethical in their teaching, pertaining to outward behavior.

It is interesting to note, however, that the term *ἄγαπᾳ* is employed in what may be termed "doctrinally didactic" passages (I John 3:1,2,10; 5:2) or in those passages in which John speaks to the Christians outside the area of his immediate pastoral concern (II John 1,4,13; III John 4). In each of the former cases (I John 3:1,2,10; 5:2), the are significantly defined as *θεοῦ* ("of God"). While *ἄγαπᾳ*, therefore, is used merely as an endearing term in John, the word *ἄγαπᾳ* carries deeper implications, suggesting the "vertical" relationship between God and His elect *ἄγαπᾳ*.

The use of *ἄγαπᾳ* in I John 3:2 demonstrates a harmony between the idea of development and growth and the thought of anticipated consummation for believers at the manifestation of Jesus in the future. The Christians to whom John wrote were in the "now" (*νῦν*) of this age. This *νῦν* presupposes the incomplete knowledge, life and vision of God. As *ἄγαπᾳ θεοῦ* in this world, they are, so to speak, undeveloped and immature partakers of God's life. They are "children". But as children of God they also develop and grow through the experiencing of fuller manifestations of His *φανερώσεις* in this life and

in this world. While they shall never know Him consummately in this aeon, their full knowledge and vision of Him and His life will be theirs when He manifests Himself fully and finally.

It is evident that the references to a "realized" situation (*νῦν, ἴσμεν*) and to those that suggest a future realization (*οὕτως, ἰσχύσθε*) in this passage compel assent to the truth that the Parousia as part of God's revelation and activity for His people are an integral factor in Johannine theology. They are perhaps the strongest evidence that John's theology embodies not only a "realized" but also a "futuristic" eschatology.

Plummer⁴⁸ and Westcott⁴⁹ also share the opinion that I John 3:2 definitely asserts a past and future manifestation of Christ in which Christians have had, and will have, a share.

In summary, we may say that I John 3:2 offers conclusive evidence for the future and final Parousia. The "now" stands in emphatic contrast to the "not yet," testifying to an eschatological tension which is anchored in the present and strains toward future realization. The aorist passive

ἰφκνεῖσθε testifies to the status of the *ἄνεκ θεοῦ* as imperfect and subject to limitation, but yet as looking toward the future in the hope of complete fulfillment. The

⁴⁸Ibid., p. 121.

⁴⁹Westcott, op. cit., p. 98.

re-appearing clause *ἐὰν φανερῶθῃ* (cf. I John 2:28) possesses implications identical with that of I John 2:28, but in I John 3:2 it is re-inforced by the future *ἰδόμεθα*.

But the most conclusive evidence for the futuristic interpretation of I John 3:2 lies in the *ὄψομεθα* *αὐτὸν* ("we shall see him"). While it is true that *ὄρῳ* can denote the spiritual or visionary perception object, the qualifying "when he appears" and "as he is" leaves no doubt that *ὄψομεθα* indicates a physical, visual perception of the exalted Lord at His coming (and final) manifestation.

C. Judgment

1. John 3:18-19

ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται . ὁ μὴ πιστεύων ἤδη κρίνεται , ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ . κῆρ τὸ δὲ ἔδεν ἡ κρίσις , ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησεν αἱ ἄνθρωποι μᾶλλον τὸ σκοτός ἢ τὸ φῶς . ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα .

He who believes in him is not condemned; he who does not believe is condemned already, because he has not believed in the name of the only Son of God. And this is the judgment, that the light has come into the world, and men loved darkness rather than light, because their deeds are evil.

The term *κρίσις* is one of the chief terms in John's Gospel.

Dodd has much to say on it in support of his "realized"

eschatology. He maintains that *κρισις* in John means more than *קריש* 50 ("to condemn, punish the guilty"),⁵¹ and that it means in the Fourth Gospel "discrimination." The medium of the discrimination is light--another of Dodd's dominant keys which unlock for him the meaning of the Fourth Gospel. It is the light of Jesus' presence among men that pronounces judgment upon them when they reject the word He speaks and the claims He makes for Himself through His word. The use of the term *κρισις* by John, so Dodd claims, is an adaptation to Christian uses of the "light mysticism" current in Hellenistic circles toward the end of the First Century.⁵² In addition to this, because of Dodd's consistent application of the term *κρισις* exclusively to its operation through the work and person of Jesus in His ministry, we must conclude he has no place for the activity of *κρισις* aside from its relation to the present aeon.

Whereas C. K. Barrett sees in 3:18-19 an implied reference to *κρισις*, Dodd's approach to the entire Gospel of John is dominated by the theme of Light as the instrument of judgment. Dodd sees in 3:17-21 the

⁵⁰Dodd, op. cit., p. 210.

⁵¹Wm. Gesenius, Gesenius Hebrew and Chaldee Lexicon to the Old Testament Scriptures, translated and edited by S. P. Tregelles (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1950), p. 844.

⁵²Dodd, op. cit., p. 210.

beginning of a development of the theme of judgment from the first enunciation of κρίσις in that section to its final proclamation, νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου (12:31).⁵³ Thus, the "coming to light" is for some escape from judgment. Others who love the darkness because of their deeds are condemned because they reject the discriminating light.⁵⁴

Westcott thinks that κρίσις embraces only the process of judging and not the judgment (κρίμα) itself. He considers κρίσις to be the judgment passed upon unbelievers who reject the revelation made in the person of Him who alone can save them. For the unbeliever, judgment is self-executed, completed in this age (cf. the perfect, κέκριται). The actual sentencing and formal declaration of condemnation by the Judge is reserved for the "eschaton."⁵⁵

Barrett holds to the meaning of κρίσις as reflecting the κρίμα of 3:17. He believes it has the meaning of "condemnation."⁵⁶ To relieve the word of this connotation would, according to him, limit the implication which connects the κρίσις with the element of moral

⁵³Ibid., p. 402.

⁵⁴Ibid.

⁵⁵Westcott, op. cit., p. 56.

⁵⁶Barrett, op. cit., p. 181.

responsibility in verse 19.

The rejection by men of the person and work of Christ, the Light of the World, is their judgment. That we have here an instance of "realized" eschatology is indisputably evident. The discriminatory function of that "Light" which Jesus is (John 1:4,5,9) certainly judges the unbeliever. With Barrett, Westcott and the Synoptic Gospels we would prefer, however, to regard the "judging" as realized, but the formal passing and execution of the sentence as taking place at the Judgment "on that day" in which the Son of Man comes on the clouds of heaven.

2. John 3:36

ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον.
 ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ἔσται ζῶν,
 ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

He who believes in the Son has eternal life; he who does not obey the Son shall not see life, but the wrath of God rests upon him.

The relevant terms in this passage are ἡ ὀργὴ τοῦ Θεοῦ and ἔσται . Westcott claims the common meaning of ἡ ὀργὴ τοῦ Θεοῦ to be "a distinct manifestation of the righteous judgment of God," and especially of "the coming wrath,"⁵⁷ and that it describes the general status in which man as a sinner stands before the justice of God. The first

⁵⁷Westcott, op. cit., p. 62.

statement in the passage is obviously an instance of eternal life "realized," i.e., already imparted in this life. (Dodd offers no significant comment here.)

The eschatological future tense of ὄψεται is, in the opinion of the writer, held in the context of the "wrath of God." The verb μένει applies to the wrath which continues as spiritual death in ὁ . . . κτηθεὶς τῷ σέῳ throughout this lifetime as judgment, and abides as the unbeliever's spiritual status throughout eternity. Those who believe in the Son possess eternal life here in time. Its present possession is the pledge and initial experience of life which will find its full realization in the hereafter. But the unbeliever, who in time does not even possess life in part, shall never see it in eternity. The future "οὐκ ὄψεται ζωὴν" predicted for the unbeliever suggests in this passage the opposite situation, namely, that he who does believe shall see life. ὄψεται therefore also anticipates an eschatological fulfillment of life for the believer--a type of life that has its roots here in time and extends into eternity. For the unbeliever, it is not only true that he does not possess life here in this world, but at life's fullest eschatological revelation, he shall still be "dead," "because he has not believed in the name of the only Son of God" (John 3:18b). His judgment is the result of his κτηθεὶς, an attitude of heart which condemns him in

this world and will cleave to him as the convicting evidence resulting in his utter condemnation in the next. "Life," in John 3:36, is contrasted with "wrath." For him who is ἀπειθῶν, God's ὄργη is a constant curse which abides with him in this life as evidence of his ἀπειθῶν and in the hereafter as an eternal status from which there is no escape.

3. John 5:22

οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδέν, ἀλλὰ τὴν κρίσιν πάντων δίδωκεν τῷ υἱῷ . . .

The Father judges no one, but has given all judgment to the Son.

The judgment given the Son is connected with His authority to raise the dead (5:21). The two acts take place simultaneously here on earth as "realized" effects of the rejection or acceptance of Christ. This present judgment, Westcott observes, is the beginning of the judgment committed to the Son. It will in the hereafter find its complete (eschatological) accomplishment in the final judgment.⁵⁸ Barrett likewise speaks of this judicial activity given the Son as pertaining both to present and future. Hoskyns stresses the "realized" aspect of the passage, saying that in Jesus' confronting of the world the "final distinction" between life and judgment

⁵⁸ Ibid., p. 86.

is made.⁵⁹ "All" (*πᾶσιν*) judgment certainly embraces both the temporal process of Christ's judgment of men, and the fuller, future and final judgment.

4. John 5:24

Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου
 ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει
 ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ
 μεταβιβάζεται ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life.

Prof. Dodd interprets Jesus' words to mean that to hear and believe the word of Christ is to possess eternal life--it is to have passed from death to life.⁶⁰ He then points out that the phrase "the time is coming and now is" (5:25) refers to those who at the time of Jesus' speaking the words of 5:24 are (presently) hearing the voice of the Son of God and coming to life. Thus Dodd ignores the future meaning of *ἔρχεται ὥρα* by limiting the interpretation of the "hearing" in this passage to a spiritual hearing which took place during the ministry of Jesus. This view of the passage rules out all implications in 5:24 for a future resurrection from death

⁵⁹ Hoskyns, *op. cit.*, p. 268.

⁶⁰ Dodd, *op. cit.*, p. 364.

to life besides divesting also 5:25 and 5:29 of their futuristic content.

Bishop Westcott translates οὐκ ἔρχεται "shall not come," and suggests that the final judgment is here regarded as a "potential accomplishment in the present."⁶¹ He looks upon the transition from death to life as being spiritually accomplished already in this world, bearing as its stamp of authenticity the love of the brethren as set forth in I John 3:14.

Barrett supports the necessity for maintaining the distinction between a present realization of the eschatological events of the resurrection and judgment, and their fuller realization at the final eschaton. He says that this distinction is demanded by verses 25 and 28, which specifically speak of a present and future event in the phrases ἔρχεται ἔτι καὶ νῦν ἔδιδόν and ἔρχεται ἔτι .⁶² The Christian believer has eternal life now, and is therefore not sentenced to be condemned at the final separation (Matt. 25:31-46).

We agree up to a point with Prof. Dodd here and regard 5:24 as referring to the believer's present passage from death to life by faith, a life which escapes God's adverse judgment.

⁶¹Westcott, op. cit., p. 87.

⁶²Barrett, op. cit., p. 217.

But we also insist that Barrett is right in noting that *κρίσις* includes both the future judgment as well as that which was operative throughout the ministry of Jesus, and which still continues in the Spirit's work. This view calls to mind that aspect of Paul's conception of the final phase in the believer's justification, which sees the believer come into judgment before God, but leave the court of justice acquitted. John puts it this way: *ἡστὶκ βίβηκιν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν* .

5. John 5:28-29

*μηθ θαυμάζει τοῦτο, ὅτι ἔρχεται ὥρα ἐν ἣ
πάντας οἱ ἐν τοῖς μνημαίοις ἀκούσουσιν τῆς
φωνῆς αὐτοῦ καὶ ἐκπορεύονται οἱ δὲ ἀγαθὰ
ποιήσαντες εἰς ἀνάσταναι ζωῆς, οἱ δὲ φκῶλα
πράξαντες εἰς ἀνάσταναι κρίσεως .*

Do not marvel at this; for the hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment.

The views of Dodd on this passage were extensively reported in the foregoing section under "Resurrection."⁶³ The future *ἀκούσουσιν* and *ἐκπορεύονται* and the future present *ἔρχεται ὥρα* obviously refer to the last day. Our present concern, however, has to do with *κρίσις* , which appears in the phrase, "resurrection of judgment."

⁶³ Supra, pp. 32 ff.

Because the *ἰκπῶραύσοντα* will be *εἰς ἰνκένειν κρίσιως*, we may conclude that in the very rising of the evil-doers, the condemnatory and punitive aspect of judgment, which is even now in process, will be finally and conclusively executed. The idea of a final, "apocalyptic" judgment was previously linked to the *ὄρα ἡ τοῦ Θεοῦ*. In one case (5:29), the resurrection issues in the fruition of life, judgment being past; in the other, resurrection issues in judgment (5:24) which is revealed in its fullest fury. The judgment is on the basis of works (cf. Rom. 2:6-9) performed on the basis of faith, and the reference of 5:29 to judgment upon the unbelieving "rests precisely upon the same principles as those which direct the judgment that takes place in the presence of Jesus" (John 3:17-21).⁶⁴

6. John 9:39

*καὶ εἶπεν ὁ Ἰησοῦς· εἰς κρίμα ἐγὼ εἰς
τὸν κόσμον τοῦτον ἦλθον, εἵνα οἱ μὴ βλέποντες
βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωσιν.*

Jesus said, "For judgment I came into this world, that those who do not see may see, and that those who see may become blind."

Although judgment was not the object of Christ's mission (3:17) it is in fact the necessary result of it. In time, it is self-executed in the unbeliever, following upon the revelation of

⁶⁴Barrett, op. cit., p. 219.

Christ's work, words and presence. The judgment which follows from His coming to the believer in and with the creation of faith follows the reception of Jesus' word and person by the believer. This judgment is essentially "realized" and enables the believer to by-pass the condemnatory judgment on the last day. Dodd observes that the

οἰμαῖα of Jesus are recorded in such a way as to bring out the negative and positive effects of the work of Christ. In one case He gives sight to the blind. In another (9:41) He pronounces judgment upon the cavilling of the Jews.⁶⁵ Dodd elaborates the point no further, but his previous interpretations compel us to assume that in his opinion no further judgment awaits the unbelieving, but that the Final Judgment of the apocalyptic and Synoptic tradition is, in this and similar cases, fully "realized." This interpretation, however, militates against John's statement of Jesus intention in 3:17.

7. John 12:31

νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου. νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω.

Now is the judgment of this world, now shall the ruler of this world be cast out.

This passage follows the miraculous incident of the voice sounding from heaven, testifying to the past and future

⁶⁵Dodd, *op. cit.*, p. 256.

glorification of the name of Jesus. This incident marks the beginning of Jesus' passion. The words in 12:31 point to the obedience of Jesus and His victory over the world. It is judgment insofar as Jesus' death on the cross constitutes the final declaration of God's judgment upon an unbelieving world as opposed to the judgment of individuals on the last day. But the victory of the cross embraces more than this. The judgment set into motion by Christ's death also includes the casting out of "the ruler of this world."⁶⁶ This means that in a world once controlled by the demonic forces of Satan⁶⁷ the crucifixion of Jesus marks that point in history at which Satan's power is broken and his kingdom overthrown. The cross is the declaration of Satan's "realized" judgment. The *νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου* and *νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβλήθη ὑπέστανε ἔγω* complement one another in meaning. The "κόσμος," ruled and motivated in attitude and action by its *ἄρχων* is to be judged. This act of judgment (the cross) effects the neutralizing of its domination and power over men. A new age is about to begin which will culminate in the total and final defeat and ostracism of Satan (cf. *νῦν . . . ἐκβλήθη ὑπέστανε ἔγω*).

⁶⁶ ὁ κόσμος ("world") in John's Gospel is used to denote that portion of mankind which rejected the person, work and message of Jesus (Jn. 1:10). Its meaning is amplified by the qualitatively defining word, *ἐκείνος* (Jn. 1:5). The "world" consists of those who in the blindness and darkness of obstinate unbelief rejected and crucified Jesus, Light of the World.

⁶⁷ The writer assumes that ὁ ἄρχων in 12:31 is used to denote Satan.

It is to become evident through the cross (cf. verse 32) that the tide of Satan's power has reached its turning point, for although the *ῥόχων* of 12:31 still exerts his destructive influence, he is being driven inevitably closer to the ultimate and decisive judgment which awaits him on the last day. The casting out of Satan demonstrates the "now" (12:31) and "not yet" (II Pet. 2:4) aspects of the devil's judgment. For the believer, the victory over Satan is won by Jesus' death on the cross. Satan's influence is on the wane. Though the battle with the mortally wounded enemy goes on apace, the outcome is not in doubt.⁶⁸

D. Eternal Life

1. John 3:36

ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν κινήσαν.
 ὁ δὲ ἠπειθεῖν τῷ υἱῷ οὐκ ὀφείλει ζωὴν, ἀλλ' ἡ
 ὀργὴ τοῦ Θεοῦ μένει ἐν αὐτῷ.

He who believes in the Son has eternal life; he who does not obey the Son shall not see life, but the wrath of God rests upon him.

The only possible conclusion that one is able to draw with regard to the meaning of "eternal life" in "realized" eschatology is that the followers of that school of thought

⁶⁸ John Bright, The Kingdom of God (New York, Nashville: Abingdon-Cokesbury Press, 1953), pp. 230-243.

conceive of it as equivalent to Platonic mysticism. It is exceedingly difficult to ascertain accurately the "realized" eschatologist's meaning of temporal death. Since these theologians, to the author's knowledge, have made no definitive statements on the relation of temporal death to eternal life in John, and since considerable research on these subjects has revealed nothing significant, the oft-repeated reference to "eternal life" by exponents of the school of "realized eschatology" leaves one in a quandary as to its nature and its relation to other eschatological aspects of the Johannine corpus which they regard to be "realized." It is possible that the following observations might shed some light on the matter of *ἐὼς κλιώντων* .

The opening phrase of John 3:36 says that it is faith by which eternal life becomes the believer's possession. We note with Westcott⁶⁹ that the positive and negative poles of the passage are contrasted ("hath...shall not...."), and that simultaneously the future *ἔσται* is contrasted with the present, *ἔχει* . For the believer, the gift and possession of eternal life will be unaffected by death. It is his now, in time, but it is his in faith and hope. The believer lives in earnest expectation of the full manifestation of eternal life in the age to come.

⁶⁹Westcott, op. cit., p. 62.

We cannot agree with Dodd that in John's Gospel the "present enjoyment of eternal life has become the controlling and all-important conception."⁷⁰ Nor can we fully agree "that when life is so conceived, the epithet *κῆνωσις* acquires a fresh shade of meaning," if by *κῆνωσις* he means only an on-going order of spiritual development in a world that is never to have an eschaton. Such a life, which we as believers are experiencing in this world--if it is the fully "realized" *ζωὴ κῆνωσις* --is hardly a thing to rejoice about. If it is the thought of Dodd that *ζωὴ κῆνωσις* is limited to the equivalent of a perpetual, this-worldly Christianity, then the limitation of eternal life to its ultimate manifestation as a concomitant of this aeon removes the heart from the Johannine concept of eternal life, and reduces us to believing but earth-bound unfortunates, who live by sight and not by faith. Dodd is right in describing the believer as a possessor of *ζωὴ*, but his one-sided view of *ζωὴ κῆνωσις*, which does not accommodate its eschatological aspect, devaluates it and minimizes its content.

2. John 5:21

ὡς πάλιν ὁ πατήρ ζυσιρίζει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὕτως θάλλει ζωοποιεῖ.

For as the Father raises the dead and gives them life, so also the Son gives life to whom he will.

Here two aspects of death are presented: Spiritual death, and physical death. Their opposite is the life which the Father gives through the Son in the resurrection and the life. The Son imparts this through His word.

The perfection demanded of them by God, sinners can never attain. And yet if they do not, they die eternally; they actually never have and never will come to life at all. But Jesus is (a) The Resurrection from death, and (b) The Life to which that resurrection attains. If He has died and gone to the Father, so must the sinner. As a believer, the sinner's resurrection from spiritual death has won for him the life of perfection before God which was the Savior's. This process of spiritual resurrection was "realized" here in time. Still, the believer must die according to the flesh, as Jesus did. But as Jesus rose, so shall the believer rise--according to the flesh--on the last day. The believer, a being linked to a personality and body, will go to the Father.

3. John 6:47

Ἀμὴν ἔμην λέγω ὑμῖν, ὁ πιστεύων ἔχει
ζωὴν αἰώνιον.

Truly, truly, I say to you, he who believes has eternal life.

Again the reference is to the present possession of eternal life following upon the reception of Jesus' word and person. The present living of the life that is eternal is indeed a

"realized" fact, and it is this "realized" aspect of eternal life of which Jesus speaks. But it cannot be termed "eschatological" in the true sense of the word since it is not eternal life in its final and fullest form. Dodd, however, claims that *ζωὴν κτῶντων* in this passage

is realized by virtue of Christ's departure and return, now seen, in yet another aspect, to be the eschatological Event. For it is the fulfillment of all prophetic promises: it is the glory of God revealed; it is the knowledge of God made available for all . . . and it is the dwelling of God with men.⁷¹

While what Dodd says with regard to the superlative qualities of eternal life is true, it is nevertheless necessary to draw one of three conclusions with regard to his view: Either the physical death of the believer must be looked upon as the ultimate point of re-union of God with His elect, an idea which would constitute an anti-climax for Dodd's view of

ζωὴν κτῶντων and make the death of the believer, in effect, a "second coming," or: *ζωὴν κτῶντων* is mistakenly termed as "eschatological," and must as long as the world stands, be thought of as a life that is not really "eternal" at all, since physical death waits at its end, or: we must conclude that if "eternal life" finds its full and eschatological meaning in this aeon, the grave remains the same dark and terrifying mystery as it did before the words, "he who believes has eternal life" came from the lips of their Speaker and from the pen of their recorder.

⁷¹Ibid., p. 397.

CONCLUSIONS

From the preceding discussion we may draw the following conclusions with respect to the place that can be accorded "realized eschatology" in the Gospel of St. John.

John sets the teaching of the general resurrection of the dead into subtle contrast to the passage from spiritual death to life. Jesus' own life-giving function as Savior as well as agent of the final $\kappa\tau\iota\sigma\tau\alpha\sigma\iota\varsigma$ are involved immediately in the proclamation of His Gospel to the world, and ultimately in the apocalyptic raising of the dead on the last day.

The language of John involves a curious clash of future and present tense which is evident especially in the formula $\xi\rho\chi\iota\tau\alpha\iota \omega\sigma\epsilon\kappa \kappa\alpha\iota \nu\upsilon\upsilon \xi\epsilon\delta\iota\upsilon$ which links the activity of Jesus the Word with the activity of Jesus the Life-Giver, thereby establishing the eschatological tension which is part of the Christian hope. "Realized eschatology" of the thorough-going type, however, extends itself to suggest that the giving of life on the part of the Incarnate Lord constitutes His ultimate and decisive $\xi\omega\sigma\tau\alpha\sigma\iota\varsigma$, beyond which the Spirit, appointed by Him, repeats in every generation the confrontation of men with Jesus Christ, through the Church's witness to the Kerygma. In time, the Kingdom of God should be completely realized on earth.

While the texts 5:21, 11:24-25 make it evident that in the lifetime of Jesus, the raising from spiritual death to the initiation into eternal life was definitely "realized," passages in the Gospel also suggest that "the hour cometh" in which the Son of Man will on the last day return to raise the quick and the dead (5:28). We cannot, as the eschatologists of the "realized" school do, ignore these Johannine indications of future events.

The only indisputable testimony in the Johannine writings to a future and final Advent seems to be I John 2:28, where the coming of Jesus in judgment is specifically referred to as *ἔρχομαι*. While His coming was "realized" in Jesus' impartation of life and in His spiritual judgment, the parousia element in the Gospel is subordinated to that "coming" which takes place through the giving of the Spirit. It is therefore possible to establish a Johannine teaching of the Second Advent based on the Gospel only by:

1. Inference--through its connection with other eschatological factors, such as, judgment, resurrection; or,
2. By interpreting such passages as 14:3,18,23; 16:22; 17:24, etc. as referring to the coming of the Holy Spirit; or,
3. By the comparison of the Gospel's references to phenomena accompanying the Parousia with extra-Johannine instances of eschatological description.

Final judgment is for John a future reality. The categories in which this concept find expression in the Gospel and First Epistle are similar to those dealing with the resurrection of the dead. Jesus' activity of meting out *κρίσις*

is realized as He confronts men with His presence and Kerygma.

Within the limits of this confrontation we may regard the

κρίσις of His Word as "realized." This, however,

does not exhaust the Johannine conception of Judgment, for

such passages as John 3:18-19, 5:28-29, 12:31 clearly imply

that the judging activity of the Word in the lives of men is

in reality an ingressive judgment, which will be realized

ἐν τῇ δευτέρῃ ἡμέρᾳ .

The principle of eternal life becomes operative in men

upon their acceptance of the Word, work and person of Jesus.

Through the Gospel men are brought to an eternal life here

in time (John 3:36) in a way stressed by the "realized" es-

chatologians. This initiation into eternal life is synonymous

with the raising of the spiritually dead (5:21, 5:25). How-

ever, the present resurrection from the condition of death to

eternal life reaches beyond the categories of the present age

("the hour which now is") (5:25) to an ultimate consummation,

of which the present state is merely an imperfect reflection.

Within the strict limits of the temporal scene eternal life as

the *ἀρχὴ βίου* may be considered as "realized." But

eternal life possesses the function of progression, and it

ultimately eventuates in the Christian's experience of the

complete and perfect life, of which the *λόγος* of God

was Messenger and Source.

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