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BULLETIN OF THE NEW TESTAMENT  
THE JOHANNINE LITERATURE

As a result of the editing and publication of the sectarian literature found in the caves of Qumrân, several important comparative studies have recently been published on the relations between the covenanters' doctrine and the Johannine writings.<sup>1</sup> A preliminary survey of the possibilities offered by the Essene religious literature for a deeper understanding of the background against which the fourth Gospel was written has been made by Lucetta Mowry.<sup>2</sup> "It seems likely that John wrote under the impact of an ethical dualism found in the Essene documents, and that his system finds its appropriate place as we set his gospel beside them . . . that the nature and the scope of his protest against a form of Judaism known to him in the Essene sect made him assess the values of his own tradition along new lines."

Catholic scholarship is well represented in the investigations into the Johannine-Qumrân polarity. Geoffrey Graystone has produced a series of articles which include this question in a more general comparison of Qumrân theology with that of the *NT*. His study is seriously undertaken and original, although the laudable reserve he rightly adopts in the face of the Gallic exuberance of men like Dupont-Sommer is occasionally marred by over-anxiety to protect what he judges to be the originality of the Christian revelation.<sup>3</sup>

F.-M. Braun is much more positive in his approach to the problem.<sup>4</sup> From a comparison between the intertestamental apocalyptic writings and those of John, he perceives, in certain verbal analogies and thought-patterns, a suggested link between John and the centres which produced the apocalyptic genre, e.g., the Essene community at Qumrân. After a brief outline of the theological tenets and the history of the sect, B. institutes a comparison between the Dead Sea documents (hereafter referred to as DSD) and the fourth Gospel, 1 John, the Apocalypse. He investigates the verbal affinities, doctrinal parallels (monotheistic creation belief, the two classes of humanity,

<sup>1</sup> Earlier studies of the question include: W. Grossouw, "The Dead Sea Scrolls and the New Testament," *Studia catholica* 26 (1951) 289-99; J. Coppens, "Les documents du désert de Juda et les origines du Christianisme," *Cahiers du livre examen* (1953) 23-39.

<sup>2</sup> Lucetta Mowry, "The Dead Sea Scrolls and the Gospel of John," *Biblical Archaeologist* 17 (1954) 78-97.

<sup>3</sup> Geoffrey Graystone, "The Dead Sea Scrolls and the New Testament," *Irish Theological Quarterly* 22 (1955) 214-30, 329-46; *ibid.* 23 (1956) 25-48. These have since been published in book form.

<sup>4</sup> F.-M. Braun, "L'arrière-fond judaïque du quatrième évangile et la communauté de l'Alliance," *Revue biblique* 62 (1955) 5-44.

identity of Satan, the "two ways," fraternal charity, sin), "contacts en série" (Johannine parables dealing with John the Baptist, rites and symbolism of water, Jesus and the Samaritan woman), eschatology and apocalyptic (the author of the apocalypse at least was acquainted with the apocryphal examples of the genre: Jn's originality is seen in its *actualized* eschatology, its concept of *une religion de l'avoir*). To explain these analogies, B. widens the object of his study to include parallels in Paul (doctrine of justification, the concept of mystery, several points of contact in 2 Corinthians with DSD), who would possibly have met at Antioch or Ephesus some of the convert Jewish priests (Acts 6:7) of lower rank who, unlike the princely Saducean caste, would have sympathized with the Qumrân ideas. The Epistle to the Hebrews, which betrays such a strong Johannine influence, presents many parallels with DSD: its addressees attached great importance to the Covenant, the Law of Moses, a priesthood descended from Aaron and Levi; they were obsessed with the notion of God's punishment on the "great Day," interested in ritual purifications, in the ministry of angels, in the devil, found difficulty in accepting a Messiah from Judah. If the cultic themes of Hebrews are Johannine in character, they also find an echo in DSD. The Synoptics' presentation of certain logia of Jesus give the impression that He was acquainted with the covenanters, used their language, was *au courant* of their customs, sympathized with their opposition to Pharisaism. The NT John-the-Baptist-cycle presents interesting analogies with Qumrân. While B. does not think it probable that the Baptist ever belonged to the covenanter community, his spirituality was similar; he lived in the Jordan region a life of which the sectaries would not have disapproved, was of priestly rank. Thus B. concludes to three possible sources of contact between Qumrân and the author of the Johannine writings: through the Baptist, through Jesus Himself, through covenanters in exile at Ephesus or those converted to Christianity after the destruction of Qumrân.

Independently, Raymond E. Brown has made a similar comparative study to "establish relationships on the basis of terminology and ideology."<sup>5</sup> Aware that many parallels can be credited to the common sources (OT and intertestamental apocalyptic) and the common religious themes employed by the Qumrânian and Johannine literatures, B. makes it his aim "to concentrate on similarities which are peculiar to the two." Under the caption of "modified dualism," he discusses the creation-doctrine, the two spirits, the struggle, man's role, the sons of light, and concludes that "the basic difference between the two theologies is Christ." Moreover, in DSD, "there

<sup>5</sup> Raymond E. Brown, "The Qumrân Scrolls and the Johannine Gospel and Epistles," *Catholic Biblical Quarterly* 17 (1955) 403-19, 559-74.

is a curious mixture of determinism and free will" that is absent from John's thought. In a second article, B. discusses other similarities: truth and perversity, brotherly love, fountain of living waters, apostasy, seasons and feasts, purifications and baptisms, messianism, and he observes that the first heading provides the most striking parallels, while the last four "are lacking in sufficient evidence at this time." B.'s general conclusions: (1) "there remains a tremendous chasm between Qumrân thought and Christianity"; (2) the argument for "inter-relation... is indeed strong," but "the resemblances do *not* seem to indicate *immediate* relationship"; (3) a possible explanation may lie in John's having been a disciple of the Baptist, who "has a *possible* Qumrân affinity." Moreover, a later Ephesian encounter between John and the Baptist sect may have "prompted John to commit to writing his memories of Christ."

A different approach to the question of the analogies and dissonances between the *NT* and the DSD has been taken by Joseph Schmitt in a series of articles remarkable for their brilliant insights and scholarly profundity (the two which have appeared thus far deal mainly with John the Baptist and the Baptist movement).<sup>6</sup> S. has tackled what might be termed the genetic problem of the analogies between the "baptist" movements which flourished at the beginning of the Christian era: that centered in Qumrân, that led by Jesus' precursor, and primitive Palestinian Christianity (including Jesus' own public ministry which began, according to S., as a "baptist" movement). The topics under which the resemblances between the Baptist and the confraternity of Qumrân are discussed include the priestly character of each, their common "spirituality of the desert," their doctrine of the Remnant, their conception of conversion, their similar tenets concerning the double (contemporary and eschatological) purification of Israel.

Deutero-Isaias provided the common source for the Baptist and the Qumrân theologians in constructing their spirituality of "the desert." That prophetic conception, which stemmed from the best messianic traditions of *OT* prophetism (Os 2:16-25; 12:10), dominated the spirituality of late Judaism (the Maccabean literature, John the Baptist, DSD) as it would later mould the *NT* concept of eschatological salvation, the *restitutio principii*, inaugurated by a new "exodus" into the desert (Mt 24:15-21; Ap 12:1-6, 13-18). Whereas the Qumrânian exegesis, however, is contaminated by a nomistic and deterministic bias, that of the Baptist is true to the purest *OT* traditions, the cult of the Torah being only a makeshift, due largely to the extinction of the prophetic charism in Israel.

<sup>6</sup> Joseph Schmitt, "Les écrits du Nouveau Testament et les textes de Qumran," *Revue des sciences religieuses* 29 (1955) 381-401; *ibid.* 30 (1956) 55-74.

Linked to the "exodus" theme, as a corollary of Judaism's faith in the eschatological judgment, is the Remnant motif. According to the Baptist, God willed to give all His people a final chance of conversion, even though (as appears in the Baptist-cycle of the fourth Gospel) only the "true Israel" would accept his message of *metanoia*. Since the eschatological judgment affected the whole nation without distinction, the Remnant cannot be identified with any class or group in Judaism. John's fidelity to the prophetic tradition which preserved individual liberty and the universality of the divine salvific will is thus sharply distinguished from the exclusivist predestinationism of Qumrân, in whose literature the Remnant-idea enjoys a prominence absent from the *NT*, where the notion is highlighted only in the first fifteen chapters of Acts.

DSD and John's preaching resemble one another closely in adopting a notion of conversion which appears to be unique in Palestinian Judaism. At Qumrân, the *tesubah*, consisting in separation from the impious and a return to a strict practice of the Law, is a salvific event of cosmic proportions comparable only with the Mosaic *berith* and the eschatological divine "visitation." In John's as later in Jesus' message, effective and definitive conversion is essential for entrance into the kingdom of God. While John proposes confession of personal sins and an ascetical ideal based on the life of Israel in the desert, DSD has nothing to say of mortification and makes the cursing of the impious an integral part of the act of conversion.

The Johannine message, which makes *metanoia* a condition of divine pardon, conceives a remission of sins through a purifying lustration, and professes belief in two baptisms, one provisory "in water," the other eschatological and definitive "in the Holy Spirit," finds curiously close resonances in DSD where the *tahorah* is at once a divine and human work, God effectively crowning man's "generosity of heart" by pardon of sin and interior renovation through the "Spirit of Truth." Its manifestation is linked to the sacred rites of lustration. Since, however, DSD distinguishes two phases in the eschatological era (immediate preparation by the "retreat to the desert," future consummation by God's "visitation"), it follows that the history of purification consists of two moments: to the imperfect, necessarily iterable, baptisms succeeds a final lustration by the infusion of "the Spirit of Holiness" regarded also as a "Spirit of purification" which will lead the sectaries along the way of full knowledge and justice (a conception deriving from Ez 36, Ps 51; cf. Jer 31:31-34). In addition to authenticating the Synoptic logia of the Baptist regarding "the Holy Spirit," the superiority of Christian baptism over its parallels in contemporary Judaism, and the symbolic use of "fire" to describe the final judgment, this remarkable DSD

doctrine leads S. to his final conclusions. While *OT* prophetism is certainly a remote source of the analogies between Johannine and Qumrânian theology, it is not sufficient to explain their common doctrinal and ritual synthesis of forgiveness of sins, baptismal lustration, and the gift of "the Holy Spirit." Moreover, the very basic theological differences which separate them irreconcilably make any direct dependence of John upon the Sadokite *Weltanschauung* almost impossible. Consequently, like W. H. Brownlee<sup>7</sup> and Bo Reicke,<sup>8</sup> Dr. Schmitt postulates some earlier climate of baptismal ideas which influenced both the Baptist and the Qumrân theologians.

A few years ago in a general summation of archaeology's contribution to our knowledge of the Bible,<sup>9</sup> W. F. Albright underscored the importance of the DSD discoveries for laying the spectre of Gnosticism which haunts modern commentators on the fourth Gospel and for confirming his own conclusions that "the Gospel of John carries us straight back to the heart of Jesus." In a recent contribution to the Dodd *Festschrift*,<sup>10</sup> he has elaborated his views. "Whether the Gospel was edited by John the Presbyter of Papias and the First Epistle of John, or whether some other reconstruction is more probable, we may rest assured that it contains the memories of the Apostle John—regardless of whether he died in Jerusalem or in Ephesus, though the latter is so well attested by tradition that it remains most plausible." The almost simultaneous discoveries at Qumrân and at Chenoboskion in Upper Egypt (the latter consisting of early Gnostic codices) have lent new weight to the force of these conclusions concerning the Johannine authenticity of the fourth Gospel, as they also do the date of its composition ("both narratives and *logia* of John's Gospel certainly or presumably date back to oral tradition in Palestine before A.D. 70; they were probably transmitted orally in the Diaspora for at least a decade—possibly two decades—before being put into writing").

Louis Bouyer has observed in a review-article of recent commentaries on the fourth Gospel<sup>11</sup> that while it is a favorite *NT* source for spiritual reading and meditation,<sup>12</sup> it is relatively rarely frequented by the exegetes. In recent

<sup>7</sup> W. H. Brownlee, "A Comparison of the Covenanters of the Dead Sea Scrolls with Pre-Christian Jewish Sects," *Biblical Archaeologist* 13 (1950) 50-72.

<sup>8</sup> Bo Reicke, "The Jewish 'Damascus Documents' and the New Testament," *Symbolae biblicae Upsalienses. Supplementhaefsten till Svensk Exegetisk Arsbok*, fasc. 6.

<sup>9</sup> William Foxwell Albright, "The Bible after Twenty Years of Archeology (1932-1952)," *Biblical Colloquium*, Pittsburgh, 1954 (reprinted from *Religion in Life* 21 [1952]).

<sup>10</sup> W. F. Albright, "Recent Discoveries in Palestine and the Gospel of St. John," in *The Background of the New Testament and Its Eschatology* (Cambridge, 1956) pp. 153-71.

<sup>11</sup> L. Bouyer, "Études johanniques," *Bible et vie chrétienne*, n. 6 (1954) 98-102.

<sup>12</sup> This point is borne out by Prof. Heinrich Schlier's remarks in his "Short Account"

years, as B. notes with satisfaction, this exegetical shyness has been overcome. The latest studies of the fourth Gospel are by C. K. Barrett, a full-dress commentary in the best traditions of the English school,<sup>13</sup> and by Louis Bouyer,<sup>14</sup> a brilliant example of the French *haute vulgarisation* written to replace the commentary composed before his entrance into the Church.<sup>15</sup> This new work is dedicated to Oscar Cullmann, B.'s revered master, and shows his influence in the strong accentuation of the sacramental character of the Gospel.<sup>16</sup> B. is also much indebted to C. H. Dodd, whose interpretation, in his opinion, presents the authentic character of John's Gospel. It is not a hellenized, philosophical version of the primitive Christian message: the *OT* and the Judaism contemporary with Jesus provide the necessary and only legitimate hermeneutical principles for understanding the fourth Gospel, as Dodd has perceived. B. aptly expresses the Gospel's originality. "Everything in it can be understood by the Christian who knows only the catechesis of the primitive Church. The miracle is that it is formulated in such a manner that a mind familiar with Hellenism's speculations and mystical gropings, on reading the Johannine Gospel, would feel that in it his own questions are being answered." John's use of symbolism demonstrates his originality vis-à-vis Hellenism, in which the perfect divorce between matter and spirit makes any reconciliation between them absolutely unthinkable. John's symbols, far from evacuating the history of the Word made flesh, are only so many manifestations of this historical coming and of the love which motivated it. "Because the divine Word is made flesh in Jesus Christ, the divine Light dissipates our darkness. With it, the divine Life Itself is communicated. In the end, it will raise our body of flesh as the Word made flesh raised the Body He received from us in our weakness." Why, then, does John employ symbolism? There is no intention of nourishing an "abstract mysticism." Rather the fundamental Gospel message (the Word became flesh) is thus presented for its sacramental content. The evangelist "leads us to discover it in these symbolic, or rather, more than symbolic,

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of his conversion to Catholicism, which, he states, was the consequence of meditation upon St. John's Gospel; cf. the citation in Roland Hill's "Married Priests or Married Deacons," *Month*, new ser. 15 (1956) 234.

<sup>13</sup> C. K. Barrett, *The Gospel according to St. John* (London: S.P.C.K., 1955). We shall refer to this splendid piece of scholarship only in passing, since we have already reviewed it, *THEOLOGICAL STUDIES* 17 (1956) 248-51.

<sup>14</sup> Louis Bouyer, *Le quatrième évangile* (Tournai and Paris: Castermann, 1955).

<sup>15</sup> Louis Bouyer, *Le quatrième évangile: Introduction et commentaire*, in *Les livres de la Bible 2* (Paris, 1937).

<sup>16</sup> Cf. Bouyer's review of Cullmann's *Les sacrements dans l'évangile johannique*, in *Bible et vie chrétienne*, n. 1 (1953) 121-22.

actions, which are destined in their turn to become the great events of our existence," the Christian sacraments.

B.'s brilliant introductory essay on the Johannine conception of history is the more welcome, as it is so badly needed today (the lack of such insight derogates considerably from the virtuosity of Barrett's exegetical presentation). B. recalls that there is an essential difference between the fourth and the Synoptic Gospels. To wish to reduce John's Gospel to an account of Jesus' doings and sayings would be to misunderstand the essence of this distinction. Two approaches to this Gospel are equally fallacious: to treat it only as a tissue of symbols, to treat it as exclusively historical. If history be a series of facts and dates, then John's Gospel is not history. But to apply the modern historical yardstick to the fourth Gospel and to conclude that the author is neglectful of facts and interested only in ideas is to use a distinction familiar to us, foreign to him. To the writer of the fourth Gospel, the facts, the course of history, the great religious ideas he has underscored are inseparable. "For him, the history is a mystery, and to relate it is necessarily to expose this mystery at the same time." Actually, this Johannine theology of history is only the application of a more general viewpoint, viz., that the material world, far from being mere chaos into which mind cannot penetrate, is but "the countenance of the world of the spirit" upon which the attentive observer can discover the most profound and hidden revelation. The source of this intelligible relation between mind and matter is to be sought in the unity of the divine mind, a unity which transcends the plane on which their mutual interaction is deployed.

Accordingly what we call a "material fact" contains a meaning for mind. More generally and more profoundly, the course of human history reveals the gesture of the divine hand which accompanies and produces it. The *OT* writers were saturated with this conception; the *OT* is merely the execution of this insight: hence the *OT* is not merely the history of the Hebrew people but the revelation to the whole human race of God's search for lost humanity and His attempts to bring it back to Himself. With the fourth Gospel this vision of history attains its clearest expression because its author has understood that, if there is a case where this truth becomes blindingly brilliant, it is the earthly history of Jesus. Christ's humanity, through the hypostatic union, restores in its primordial purity the divine image in which fallen man has been created. Because the Word became flesh, the world, darkened by the fall, recovers in Jesus its pristine clarity.

From this there follows a twofold consequence. To see in the history of Jesus Christ no more than a simple succession of facts is to mutilate and profane it. To expose the revelation which it brings is no artificial accretion

to the historical events, but an integral part, the very soul, of its narration. On the other hand, to neglect the march of events under pretext of concentrating exclusively on the revelation is to misunderstand the nature of *the revelation* exposed by the fourth Gospel. Not only does it demand fact as its basis: it *is a fact*, the gift of a truth inaccessible to human industry. We only recognize the content and the value of this revelation because He who is the master of history has Himself written with the facts of history *by entering personally into history*.

This Johannine sacramentalism presides, on B.'s view, over the plan of the fourth Gospel, which is clearly modeled upon the life of the Church. There is a constant relation between the Gospel narrative and the Christian existence in the primitive Church. On the horizon constantly hover those notions of Life, Light, Truth, and Glory which represented for the author the concrete realities accessible to the Christian in those marvellous encounters between God and man which are the sacraments. The writer's aim is to show to Christians the source of Life in Jesus, to open to them the channels which He has established to transmit this Life from His Heart to theirs.

There are two main divisions to the fourth Gospel: Jesus' activity before persecution overtakes Him, and the history of the Passion. The dividing line is the resurrection of Lazarus in ch. 11, the keystone of the whole structure by its signification as well as by its position. The first part of the Gospel falls into three sections. First, the true nature of Jesus Christ is revealed: the prologue answers the question "Who is Christ?" by showing how, in Him, time and eternity have become intertwined; the testimony of the first disciples reveals His true character and redemptive mission, as do the "signs" of Cana (His death) and of the Temple-cleansing (His resurrection). The second section is dominated by the notion of Life, which Jesus came to impart through the Christian sacraments: baptism as source of this Life (chs. 3, 4, 5), the Eucharist as the bread of Life (ch. 6). Ch. 7 recapitulates this theme and introduces the idea of Light which colors chs. 8-10: the conflict between Light and darkness (ch. 8), whose outcome, the triumph of the Light, is prophesied in the healing of the man born blind (ch. 9); the luminous character of Christ as Light is portrayed by the themes of the door, the Good Shepherd, predestination. The raising of Lazarus, as type of Christ's resurrection, shows that Life and Light are Truth in Christ (ch. 11). Ch. 12 opens the second half of the Gospel by describing the preliminaries of the passion: the anointing at Bethany, the messianic entry into Jerusalem, the encounter with the Greeks (an anticipation of the agony). The following section (chs. 13-17) discloses the intimate relations of Jesus with His faithful disciples,

which reflect so much sacramental doctrine. The climax and conclusion is reached in the passion and resurrection narratives with which the Gospel ends.

The fourth Gospel's evaluation of the history of Jesus in terms of the sacramental existence of the Christian Church enables the reader to make the Gospel message contemporary, imperative for himself, as Xavier Léon-Dufour notes in a preview of his forthcoming book, *L'Évangile dans l'église*.<sup>17</sup> The reader must make his own the experience of the author, comprehend the Good News in the Church and with the aid of the Holy Spirit. To attain the explicit purpose which the Evangelist set himself (Jn 20:31), the reader must become Christ's contemporary. The Gospel makes clear to the reader that it is to be understood in the context of the Church, since it was written with the primitive community constantly in mind. This is shown by the many traces of anti-Baptist controversy, by a subtle shift from singular to plural in order to engage the reader in the dialogue, by the very genre employed, that of a paschal sacramental catechesis. Moreover, characteristic of the author is his insistence that only in the light of the Holy Spirit, imparted in consequence of Jesus' glorification, can the true, profound sense of the mysteries of Christ's life be perceived, particularly their baptismal and Eucharistic signification. The reader is constantly reminded that his insight into them is much sharper, deeper than that of Jesus' contemporaries (cf. Jn 20:29).

At the same time, the reader is not intended to dissociate himself from Jesus' contemporaries but to become, more and more, through faith, one with them. The two classes of men set before him in such vivid colors (the "Jews," men without faith, the believing disciples) typify the *dramatis personae* within his own heart. "There is in each man a believer who clings progressively more closely to the truth, and an infidel who refuses the light, according as a man wills or refuses to have the darkness of evil works dissipated within himself." The Spirit-Advocate, Jesus' "lawyer for the defense" in the trial through which He was condemned to death, brings us into contemporary relationship with Christ by imparting His revelation as a judgment. It is this juridical aspect of the fourth Gospel which delivers the reader from the temptation of resting content with a kind of Gnostic or Platonistic contemplation of the historical facts concerning Jesus. His trial was a most real drama, portrayed by the writer in its concrete setting, the day and the hour. At the same time, this courtroom drama is constantly played out in the conscience of the reader, who is assured of the pleading, in

<sup>17</sup> Xavier Léon-Dufour, "Actualité du quatrième évangile," *Nouvelle revue théologique* 76 (1954) 449-68.

his own defense, of the Spirit-Advocate. The dramatic character of the fourth Gospel has also been discussed recently by E. Kenneth Lee.<sup>18</sup>

The peculiar character of Johannine faith as a reception of the "gift of God" is outlined by F.-M. Braun.<sup>19</sup> To understand its nature we must distinguish between the faith of the disciples, the genesis of which is described in the fourth Gospel, and the faith of other Christians, as set forth by 1 John. There were three phases in the evolution of the disciples' belief. First, their acceptance of testimony given by *OT* prophets, the Baptist, Jesus' miracles, His words, i.e., of the arguments of credibility, none of which are cogent, or sufficient, or indispensable, although of great utility. Next came the "believing in the Christ," acceptance of Jesus as the Master, which, however, is but the beginning of a mysterious, persistent dialogue, carried on in the Gospel between the unseen God and those He draws to His Son. Finally, there was the penetration of the mystery of Jesus through reflection on His words and testimony. Here again the Gospel indicates the progressive nature of the disciples' initiation: exteriorly, by more figurative teaching (by parables, through parabolic actions), interiorly, by the gradual opening of their hearts to spiritual realities. It is, however, only through the coming of the promised Spirit that the disciples fully recognize the divinity of Jesus.

The difference between the Apostles' position and that of subsequent Christian generations appears obvious; for them, He was present; for us, He is invisible while His visible actions are replaced by the apostolic hierarchy. Hence there is a variation in the modalities of our coming to the faith, in which, however, there are only two steps. In the first, the acceptance of testimony, we find that the apostolic testimony, which constitutes the objective basis of our faith, includes that of the prophets, the Baptist, and Jesus. Moreover, its object is now much wider than merely what was understood by the disciples at the close of Jesus' public life: its principal object is Christ's resurrection. The second step is what 1 John refers to as "the believing in the Son of God." We do not stop at an act of faith in Jesus' messiahship but believe immediately in His divinity. Thus we begin our Christian life where the Twelve found themselves only after a long progression. Such a comparison between the disciples' advance to the faith and our own reveals the Johannine synthesis on the subject of faith which surpasses that of Paul, for whom faith is above all a datum of personal experience.

Humphrey C. Green<sup>20</sup> has made a new attempt to analyze the structure of

<sup>18</sup> E. Kenneth Lee, "The Drama of the Fourth Gospel," *Expository Times* 65 (1953-54) 173-76.

<sup>19</sup> F.-M. Braun, "L'Accueil de la foi selon saint Jean," *Vie spirituelle* 92 (1955) 344-63.

<sup>20</sup> Humphrey C. Green, "The Composition of St. John's Prologue," *Expository Times* 66 (1954-55) 291-94.

the hymn which forms the prologue to the fourth Gospel by carrying further the analysis made by J. H. Bernard in his commentary (in a note he takes cognizance of M.-E. Boismard's *Le prologue de saint Jean*, written after he had constructed his own hypothesis). He adds vv. 2 and 14c to those already excluded from the original hymn by Bernard (vv. 6-9; 12-13) and so obtains "two exactly corresponding strophes" (vv. 1-9; 10-18). He ends "by discussing two vexed questions of interpretation in the light of this analysis," which he finds to favor reading v. 3a as *ho gegonen en autō zōē ēn*. It also throws light upon the meaning of *katelaben* in v. 5b, which is a Johannine *double-entendre*: in the sense "has never overcome it," it "rounds off an account of the Word in creation"; "in its second and subtler sense" (viz., "understood") "it points Christian readers forward to the sequel in which their own experience of the Word made flesh is shown to be the only true apprehension of Him."

Boismard's division of vv. 3-4 of the prologue has occasioned a reopening of the problem of their division by St. Jerome. J. Mehlmann<sup>21</sup> maintains, in a rapid survey of Jerome's citations of this *crux*, that, despite the fact that Jerome did, on one occasion, actually read v. 4 as "Quod factum est in ipso vita erat" and despite several other citations in which v. 3 apparently ends with the phrase "factum est nihil," Jerome always understood the passage as it appears in the Vulgate. Hence there can be no question of his changing his opinion; the unique citation *ad mentem* Boismard is simply due to inadvertence or illogicality. In answer to this position, Ignace de la Potterie,<sup>22</sup> after a painstaking study of the Jerome citations, concludes that around the time Jerome wrote his homily on the prologue (ca. 401-6) he changed his opinion on this question. Whereas he had previously favored the more ancient division ("quod factum est, etc." being the commencement of v. 4), he then changed, most probably out of apologetic necessity against heretics like the Arians and Macedonians, to the punctuation enshrined in the Vulgate.

Donatien Mollat has published a thoughtful study of the incident at Jacob's well (Jn 4: 1-42).<sup>23</sup> After placing the scene against its OT background, he finds that its meaning is not primarily psychological (it is usually interpreted as an *histoire d'une âme*) but theological. The paradox of the Incarnation is underscored in characteristically Johannine fashion: He who is the

<sup>21</sup> Johannes Mehlmann, "De mente s. Hieronymi circa divisionem versuum Jo I, 3s.," *Verbum Domini* 33 (1955) 86-94.

<sup>22</sup> I. de la Potterie, "De interpunctione et interpretatione versuum Joh. I, 3,4," *Verbum Domini* 33 (1955) 193-208.

<sup>23</sup> Donatien Mollat, "Le puits de Jacob (Jean 4, 1-42)," *Bible et vie chrétienne*, n. 6 (1954) 83-91.

divine Gift to men, the Source of "living water" (which Jn 7:39 will identify with the Holy Spirit, Gift of the risen Christ), is forced to beg for a cup of water from a well. The announcement of the new religion "in Spirit and in truth" ("spirit," opposed not to the material but to "flesh," i.e., the essential condition of the creature in his weak, fallen nature, signifies in John's Gospel the divine itself in all its power and supernatural transcendence) is the climax of the opening scenes of the fourth Gospel. The wine at Cana prefigured the new wine of the Spirit, the cleansing of the Temple foretold the center of the new cult; Jesus taught Nicodemus about the new, spiritual rebirth: He teaches the Samaritan woman about the religion created by God in the hearts of those born of water and Spirit. The profession of faith made by the Samaritan villagers in Jesus as Savior of the world is the dramatic finale of the chapter and reveals its essentially baptismal character, which was already recognized in the patristic tradition.

The Lucan reference to Pilate's massacre of certain Galileans in Jerusalem (Lk 13:1-5) corroborates, according to Joseph Blinzler,<sup>24</sup> what appears to be the contention of the fourth Gospel, viz., that Jesus was absent from Jerusalem during the second Pasch of His public ministry (Jn 6:4). The possibility of such a journey is excluded by the series of chronologically connected episodes in the rest of ch. 6, concluded by the remark that at their conclusion "Jesus traveled about Galilee but did not wish to travel through Judaea since the Jews sought to kill Him. Now the feast of the Jews, Tabernacles, was near at hand" (Jn 7:1). The episode narrated in Lk 13:1-5 gives the impression that Jesus was not in Jerusalem when it happened but that some time had elapsed before He learned the sad news. The feast at which the murder of the Galileans occurred must have been the Pasch, the only feast at which laymen were allowed to sacrifice or slaughter the victims.

In a note on Jn 7:37-38, one of the last published before his death, C. Lattey<sup>25</sup> sets forth his reasons for taking *kai pinetō* with the following phrase *ho pisteuōn eis eme* ("If anyone thirst, let him come to me and drink, even he that believeth in me. As the scripture saith, 'rivers of living water shall flow from his belly'"). Hence the source of the water, symbol of the Holy Spirit, is Christ's (glorified) body. L. follows the studies made by Rahner and by Turner. Origen is the great influence in popularizing the interpretation which makes the Christian himself a spring of "living water." However, Origen also connected this v. 38 with Jn 19:34: "Christ was struck, and His Body gave forth blood and water." This "comparison of Christ's

<sup>24</sup> Joseph Blinzler, "Eine Bemerkung zum Geschichtesrahmen des Johannesevangeliums," *Biblica* 36 (1955) 20-35.

<sup>25</sup> C. Lattey, "A Note on John VII.37-8," *Scripture* 6 (1954) 151-53.

human Body to the spiritual Rock, the source of spiritual water gushing into eternal life," is judged "more attractive." More recently, Jacques-E. Ménard has made a "bref sondage chez les Pères" regarding this same text.<sup>26</sup> Before Origen, we have no example in the Fathers where the text is understood of the Christian: Justin, Irenaeus, Hippolytus connect Jn 7:38 with Jn 19:34 (according to *OT* messianic prophecies the water symbolized the outpouring of the Spirit by Christ in the messianic age). Likewise, Tertullian and Cyprian follow the same interpretation. With the appearance of the first continuous commentaries on the Bible under Origen, there is a change in the patristic interpretation. For his exegesis of the text, Origen turned rather to the Sapiential literature than to the messianic prophecies, because he found there parallels to the ideas of Philo, who, he hoped, might shed new light on the Gospels. In so doing, he introduced elements alien to the kerygma, evolved an understanding of Scripture which, like that of the Gnostics, is atemporal, and built a new, mystical theology around Jn 7:38.

A. M. George<sup>27</sup> discusses the *Sitz im Leben* of Jesus' "priestly" prayer in Jn 17:1-26. Formerly, many commentators, because of the remark in Jn 14:31, situated the second half of Jesus' last discourse and His prayer on the road from the Cenacle to Gethsemani: nowadays, the critics consider that the discourse ends with ch. 14, ch. 15-16 being simply the "raw materials" out of which the discourse was fashioned. This solution happily preserves the unity and progression of that final farewell: it leaves the prayer, however, without any topographical basis. Moreover, the prayer might disappear from the Gospel without leaving any lacuna, so detached is it from time (or space). Yet Jesus begins the prayer by announcing that "the hour is come," as it was not at Cana, nor when the Jews tried to kill Him (Jn 2:4; 7:30; 8:20). Jesus is no longer of this world (v. 11) and He is still in the world (v. 13); He prays for His glory (vv. 1,5), yet possesses it already (vv. 22,24). The prayer recorded is situated both in the present and in the future (by contrast with His prayers in the Synoptics, which are always in the present). The fourth Gospel records no further prayers of Jesus during His passion, not even His last cry on the cross. The author wishes to present only one prayer of Jesus, in whose serene confidence no echo of the agony is heard; it is not a prayer *before* the passion: it is the "prayer of the Hour" in which suffering and glory are inextricably interwoven. Like the prologue, it is detached from space and time, the supreme act of Jesus as He goes to the Father for our salvation. The narratives of passion and resurrection are a

<sup>26</sup> Jacques-E. Ménard, "L'Interprétation patristique de Jean, VII, 38," *Revue de l'Université d'Ottawa* 25 (1955) [section spéciale] 5-25.

<sup>27</sup> A. George, "L'Heure' de Jean XVII," *Revue biblique* 61 (1954) 392-97.

chronicle of the exterior events of the redemption; the prayer in Jn 17 is devoted to disclosing their meaning.

In closing this survey of recent work on the fourth Gospel, we should like to draw attention to a very important comparison between it and the Second Isaias made by David R. Griffiths.<sup>28</sup> Space permits only the transcription of the four points he makes. (1) In both these writings the author offers a restatement of already familiar beliefs, in a more explicit and articulated form than that of his predecessors. (2) Both exhibit a marked degree of originality in thought, and of individuality in the presentation of their message. (3) It may be suggested that the polemical emphasis in these writings is more pronounced than in earlier literature of their own type. (4) In these writers, the awareness of a mission of universal scope is more forcibly expressed than in earlier literature, with a clearer apprehension of its consummation through suffering.

We wish to note two recent studies of sections of the first Johannine epistle. In the first, G. B. Bauer<sup>29</sup> takes issue with R. Schnackenburg's suggestion (*Die Johannesbriefe*) that in 1 Jn 3:12 "the OT narrative of Cain's terrible bloody deed" is completed with the aid of other sources, viz., (1) Cain is said to be "from the devil," i.e., typifies the "sons of Satan"; (2) the strong expression "slit (his brother's) throat" is a reminiscence of Christian martyrdoms under Domitian; (3) the cause of Cain's evil deed was a habit of immorality, "his actions were evil." B. maintains that these points derive from a profound insight by the author into the meaning of Gn 4:7 expressed in typical Johannine language. "To do evil" is probably to be taken (cf. Jn 6:28 f.) of evil thoughts and desires, lack of faith. Cain is "from the devil" as was Judas (Jn 6:70; 13:27): both typify Satan. Genesis does not imply that Cain led a life of sin before his sacrifice; both brothers likely offered their gifts in the same spirit of thankfulness. God, wishing to test Cain, showed His approval of Abel's sacrifice, while manifesting indifference to Cain's, who succumbed under the trial and committed murder.

Célestin Charlier<sup>30</sup> discusses the meaning of *agapē* as described in 1 Jn 4:7-13. In profane Greek, love was designated ordinarily by either *philia* (friendship) or *erōs* (passion); in the Greek Bible, *agapē* is more common (cf. LXX Canticle of Canticles, where it designates the love of the man for

<sup>28</sup> David R. Griffiths, "Deutero-Isaiah and the Fourth Gospel: Some Points of Comparison," *Expository Times* 65 (1953-54) 355-60.

<sup>29</sup> Giovanni Battista Bauer, "Il misfatto di Caino nel giudizio di S. Giovanni," *Rivista biblica Italiana* 2 (1954) 325-28.

<sup>30</sup> Dom Célestin Charlier, "L'Amour en Esprit," *Bible et vie chrétienne*, n. 10 (1955) 57-72.

the woman). Derived probably from the same root as the Latin *gaudium* which produced a series of Greek verbs denoting intense admiration, exultant joy before an astounding revelation, *agapē* stands for a total love which excludes the return upon self found in *erōs* and transcends the reserves of egotism unaffected by *philia*. The Johannine *agapē* is not something projected upon God by by-passing our brother men without regard for what they are; it recognizes the presence of God in a love which is at the same time profoundly human. It is a gift, which descends from God to men in order to raise men to God in all His divine Mystery; hence to love is *to know*, in the Semitic, experiential sense; love of one's fellowmen is the interior testimony of God's love as present within us. John connects this interior testimony with the fact of the Incarnation; it is accordingly the revelation of the Father in the Son. The divine love which terminated in the Word's becoming flesh in order to be Life of the world terminates also in our divine filiation. However, this divine Life given by the Father in His Son is not impersonal; it is the Holy Spirit.

Their very rarity makes the appearance of a serious commentary on the Apocalypse a welcome event. The new popular study by L. Cerfaux and J. Cambier<sup>31</sup> will be welcomed for several reasons. One feature deserving special mention is the device of citing at length and explaining the pertinent *OT* texts at the beginning of each section of the commentary. Equally praiseworthy is the purpose which the authors have set themselves and for which, with admirable scholarly detachment, they have sacrificed everything else: the reading of the inspired text by the Christian reader. Although they acknowledge particular indebtedness to the classical works of E.-B. Allo and H. B. Swete, their own contribution to the understanding of this baffling book is no little one, as the brief but very helpful excursuses collected at the end of the volume show.

John's book belongs to the apocalyptic genre, and so announces the end of the world. It is also biblical eschatology, revealing in mysterious formulae the events which, by putting an end to the present, established the future world. Favored like his predecessors, the *OT* prophets, with visions (Daniel, Isaiah, Ezekiel, Zacharias, Joel are the books most familiar to the writer), John subsequently wrote them down. Hence two moments may be distinguished in his activity as an apocalyptic prophet: the reception of the revelations, and their redaction in the apocalyptic style, which imposes a certain artificiality upon their linking together. Yet it is arbitrary to make a distinction between the ideas and the imagery in which they are clothed, to

<sup>31</sup> Lucien Cerfaux, Jules Cambier, S.D.B., *L'Apocalypse de saint Jean lue aux chrétiens* (Lectio divina 17; Paris: Editions du Cerf, 1955).

attribute to the work of redaction the many allusions to the doctrines of Judaism or to Oriental myths. It must be remembered that through ecstasy God catches up and elevates to Himself the prophet's imagination as well as mind, together with his ordinary manner of meditating and thinking.

A useful discussion of John's use and adaptation of *OT* images underlines its significance as the religious history of the future and lays down certain essential hermeneutical principles too often forgotten by the Christian who seeks to plumb the mysteries of the Apocalypse. Attention is drawn to the continuity which is characteristic of this imagery. The same picture may evoke different epochs of religious history, e.g., the primordial defeat of Satan, the plagues of Egypt. Two dangers in interpretation are signaled out: (1) insufficient attention to the suppleness of the symbolism (the desert may evoke, as in Deuteronomy and Joshua, the period of Israel's first fervor, or a time of trial, as in Hosea); (2) the "historicisation" of the images, taking a symbol as a description of a concrete, historical event (to try to compute the historical period described in the book is to demand an historical answer which the text does not contain).

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#### THE PAULINE EPISTLES

##### *General*

Dr. Zuntz's Schweich Lectures for 1946,<sup>1</sup> revised and published in 1953, are the subject of a review article by Prof. R. V. G. Tasker in *New Testament Studies*.<sup>2</sup> The book, as the title suggests, studies not the original text but that of the Pauline corpus which became established about 100 A.D. A careful evaluation of *P* 46 (which he dates *ca.* 200 A.D.) and of its readings in 1 Corinthians and Hebrews constitutes the major part of the work. Some of his conclusions are: The author of the corpus inserted readings in the margin which later were incorporated into the text. There seems to have been a common stock for *P* 46 (Chester Beatty), B (Vaticanus), and 1739. At an early date diversity of text was evident, and it is an oversimplification to speak of *the* Western, *the* Caesarean, *the* Byzantine, or *the* Alexandrian texts. Contrary to some scholars, *P* 46 and its cognates do not represent a Caesarean but a proto-Alexandrian text. Furthermore, there is no single archetype of the whole Alexandrian tradition. Finally, the corrections made at a later time in the Beatty papyrus show a tendency to avoid Western readings and

<sup>1</sup> G. Zuntz, *The Text of the Epistles: A Disquisition upon the Corpus Paulinum* (London, 1953).

<sup>2</sup> "The Text of the 'Corpus Paulinum,'" *New Testament Studies* 1 (Feb. 1955) 180-91.