

THE  
JOHANNINE THEOLOGY  
OF  
MISSION

by

Sister Mary Anne Hoope, BVM, A.B.

A Thesis submitted to the Faculty of the  
Graduate School, Marquette University, in  
Partial Fulfillment of the Re-  
quirements for the Degree  
of Master of Arts

Milwaukee, Wisconsin

December, 1970

## PREFACE

As the contemporary Christian comes to grips with the challenges of a "world come of age," he is often faced with the question: What is the mission of the Christian in a modern, secular culture? How does one relate in a meaningful way to the personal and societal needs which are so evident today? Is there anything different about a Christian commitment to the progressive liberation and humanization of the entire human family?

To answer such questions it is necessary to realize that the Christian vocation is first and foremost, a call to live "in Christ," to "put on the mind and heart of Christ Jesus." The mission of the Christian, therefore, is to enter deeply into the mission of Christ, to share in Christ's own consciousness of being the one "sent by the Father." To share in that Christ-consciousness is to know as He knows, to love as He loves.

In the history of Christian thought, dogmatic theology has, for the most part, considered "mission" in relation to the divine operations by which the Word proceeds from the Father and the Spirit proceeds from the Father and the Son, or as the Eastern Church prefers, from the Father through the Son. The uniqueness of the mission of Jesus, the Word Incarnate, has been recognized; but there has been all too

little clarification of what that mission implies, of how it is to be the heart and foundation for our reality as Christians.

Today, however, it is important to realize that a reciprocal relationship exists between biblical and dogmatic theology. The former is the foundation for the latter and the latter, hopefully, is a development and enrichment of the former. It is for this reason that the focal point of our study will be the Scriptures. It is hoped that a clearer understanding of the mission of Jesus as it comes to us through the faith understanding of the early Christian community will elucidate the meaning and orientation of our own mission as Christians.

Because one can fully understand Jesus and his mission only in the light of the mission of Israel, a brief treatment of the theological concept of "mission," primarily as it is developed in the Summa Theologica, will be followed by a survey of the concept of "mission" in the Old Testament, especially as exemplified in the people themselves, and then, in that special group called the prophets. Such a study should enable us to see how Jesus fulfills and transforms the mission of Yahweh's chosen people, Israel.

In the New Testament, we shall take a brief look at the mission of Jesus in both the Acts of the Apostles and the Synoptic Gospels. It is in Acts that we shall find the earliest formulations about the mission of Christ and that of the Christian community whereas Matthew, Mark, and Luke

will give us additional insights into the person and mission of Him Who is God's Good News to man.

The Gospel of John, however, will be our primary source, for it is the fourth evangelist who calls Jesus, "the one sent" and it is the Johannine Jesus who speaks most often about the meaning of His having been sent. An attempt will be made to clarify the Johannine usage of ἀποστέλλειν and πέμπειν and to delineate the specific characteristics of each. Some possible sources for the Johannine theology of mission will also be sought.

Once we have studied the biblical understanding of mission, culminating, as it seems, in the Johannine account of the person and work of Jesus, some brief reflections will be made about the faith consciousness of the contemporary Christian, the man who, living in community, seeks to embody and exemplify in his own person the mission consciousness of Jesus Christ.

## TABLE OF CONTENTS

|   | Page |
|---|------|
| PREFACE . . . . .                                 | .ii  |
| Chapter   |      |
| I. THE THEOLOGICAL CONCEPT OF "MISSION" . . . . . | 1    |
| II. MISSION IN THE OLD TESTAMENT . . . . .        | 8    |
| III. MISSION IN THE NEW TESTAMENT . . . . .       | .51  |
| IV. MISSION IN THE GOSPEL OF JOHN. . . . .        | .73  |
| CONCLUSION. . . . .                               | 143  |
| APPENDICES. . . . .                               | 150  |
| BIBLIOGRAPHY. . . . .                             | 152  |
| SIGLA . . . . .                                   | 164  |

## CHAPTER I

### THE THEOLOGICAL CONCEPT OF "MISSION"

In order to understand the theological meaning of "mission" it is necessary, first of all, to have some idea of what is involved in Trinitarian life, the life of God Who is Trinity--Father, Son, and Spirit. In the fourth Gospel Jesus describes His own mission as life-giving: "I have come that men may have life and have it more abundantly" (Jn. 10:10). The life which He came to share with men was His own divine life, Trinitarian life, the life which He as Son shares with the Father and the Spirit.

Trinitarian life refers to the inner life of God, a life of deep, personal knowing and loving. The Father, through a perfect knowledge of Himself, generates the Son, one with Him in nature but a distinct Person. Knowledge elicits love and from the perfect love of the Father and the Son for one another there proceeds the third Person of the Trinity, the Spirit, one in nature with the Father and Son but a distinct Person. Within the Trinity, therefore, there is one divine nature, two distinct processions (generation and spiration), and three distinct Persons--Father, Son, and Spirit.

Within dogmatic theology "mission" refers to "the

procession of a divine Person with the extrinsic effect that the Person thus sent becomes present in a new manner in rational creatures, uniting them in a supernatural union with God."<sup>1</sup> The formulation of such a definition is the result of hundreds of years of theological reflection and is simply an attempt to systematize the findings of theological inquiry and Scriptural analysis. It is not a reflection of the primitive Christian community's consciousness of the Father, Son, and Spirit present and working in its midst. Such consciousness, however, is the basis for understanding the development of Trinitarian doctrine.

Various attempts have been made to explain the nature and relations of Father, Son, and Spirit within the Godhead, but it is the Thomistic synthesis that has had the greatest influence in providing a context for Trinitarian discussion.

Thomas' understanding of the mystery of the Trinity can be best found by a careful study of his Commentaries on Sacred Scripture and his systematic work, the Summa Theologica. It is the former that provided the basis for the latter though it is in the latter that reflection upon the former is systematized and enriched with understandings from human reasoning. For the sake of clarity, however, it is the Summa Theologica which will provide the foundation

---

<sup>1</sup>G. M. Greenewald, "Missions, Divine," New Catholic Encyclopedia, 1967, IX, 928.

for our exposition of the theological notion of "mission."

Thomas' treatment of the missions of the divine Persons is contained in his section on the processions of the divine Persons (Summa Theologica I, 43) and includes eight articles:

- (1) Whether it is suitable for a divine Person to be sent
- (2) Whether mission is eternal or only temporal
- (3) In what sense a divine Person is invisibly sent
- (4) Whether it is fitting that each Person be sent
- (5) Whether both the Son and the Holy Ghost are invisibly sent
- (6) To whom the invisible mission is directed
- (7) Of the visible mission
- (8) Whether any<sup>2</sup> Person sends Himself visibly or invisibly

Beginning with the notion of mission or sending, Thomas questions the fittingness of mission in regard to the divine Persons. His conclusion that the missions affirmed in Scripture are fitting is based on the distinction between human sending and divine mission. In the former one is sent by another according to command or to counsel; in the latter, one is sent according to origin. Thus a mission can be predicated only of those divine Persons Who proceed from another Person. For this reason "mission" is limited to the

---

<sup>2</sup>Summa Theologica I, 43. Translated by the Fathers of the English Dominican Province, 3 vols. (New York: Benziger Brothers, Inc., 1943), Vol. I, p. 219.

Son and the Spirit both of Whom are sent by the Father. The Son is sent by the Father alone, the Spirit proceeds from the Father and the Son as from a conjoined principle. Both as a result of Their mission begin to exist in a new manner in rational creatures. Both, however, though They are sent, remain united to the Father and equal with Him. The Son, though always present in the world (Jn. 1:1) is said to be sent by the Father insofar as He exists visibly in the world through the assumption of a human nature in the Incarnation.

In regard to the operations within the Trinity, "procession" and "going forth" indicate the relation of the process to the principle. "Generation" and "spiration" express the relation between the principle and eternal term of procession whereas "mission" and "giving" describe the relation between the principle and the temporal term.

. . . A thing is sent that it may be in something else; and is given that it may be possessed; but that a divine person be possessed by any creature, or exist in it in a new mode, is temporal.<sup>3</sup>

Mission, therefore, is the temporal prolongation of eternal procession and is restricted to the Son and Spirit. The Father is given, not sent.

The missions of the Son and Spirit are twofold: visible and invisible. Visible missions may be symbolic or real and actual. Symbolic missions are those in which a divine Person in His own unique relational activity

---

<sup>3</sup>Ibid., p. 220.

is represented in symbol. Such representation occurred at the baptism of Jesus when the Spirit assumed the form of a dove (Mt. 3:16, Mk. 1:10, Lk. 3:21), at His Transfiguration when the Spirit was represented by the cloud (Mt. 17:5, Mk. 9:7, Lk. 9:34), on Easter night when Christ's bestowal of the Spirit was symbolized by breath (Jn. 20:22), and at Pentecost when the coming of the Spirit was signified by mighty wind and tongues of fire (Acts 2:2-3). These forms (cloud, breath, wind, tongues of fire, and dove) are symbolic representations since the Spirit did not take any of them into the unity of His own Person.

The visible mission, par excellence, is the Incarnation in which the Son, the Word assumes a human nature. So close, so perfect, so intimate is the union which takes place that the man called Jesus is truly the "enfleshment" of God, the Word Incarnate. In the Person of Jesus, in all He says and does, there is present the definitive manifestation of God to man.

According to Thomas the invisible missions of the Son and Spirit occur in God's self-communication to man in the gift which is called sanctifying grace. In sanctifying grace Father, Son, and Spirit are present to rational creatures, not only by His essence, power, and presence, but in a new and unique way, as "the object known is in the knower, and the beloved in the lover."<sup>4</sup>

---

<sup>4</sup>Ibid., p. 221.

The soul is made like to God by grace. Hence for a divine person to be sent to anyone, there must needs be a likening of the soul to the divine person Who is sent, by some gift of grace. Because the Holy Spirit is love, the soul is assimilated to the Holy Ghost by the gift of charity; hence the mission of the Holy Ghost is according to the mode of charity. Whereas the Son is the Word, not any sort of word, but One Who breathes forth Love. Hence Augustine says: (De Trin. ix. 10) "The Word we speak is knowledge with love." Thus the Son is not sent in accordance with every and any kind of intellectual illumination, but according to the intellectual illumination which breaks forth into the affection of love, as is said (Jn. 6:45): "Everyone that hath heard from the Father and hath learned, cometh to Me and (Ps. 38): in my meditation a fire shall flame forth." Thus Augustine plainly says (De Trin. iv. 20): "The Son is sent, whenever He is known and perceived by anyone."<sup>5</sup>

---

<sup>5</sup>Ibid., I, 43, a.5, reply obj. 2. The whole question as to how God is present in grace is one of great interest to contemporary theologians. [cf. Peter DeLetter, S.J., "Sanctifying Grace and the Divine Indwelling," Theological Studies, XIV (June, 1953), 242-272, and "Grace, Incorporation, Inhabitation," Theological Studies, XIX (March, 1958), 1-31; "Sanctifying Grace and our Union with the Holy Trinity," Theological Studies, XIII (1952), 33-58; and Malachi J. Donnelly, S.J., "Sanctifying Grace and our Union with the Holy Trinity: A Reply," Theological Studies, 13 (1952), 190-204.] Though all theologians agree on the fact of the divine indwelling, the special relation of God to man in grace, various explanations are offered as to how this takes place. Some explain inhabitation by efficient, exemplary, or quasi-formal causality whereas others consider God's objective presence through knowledge and love as the reason of His indwelling in a special manner. Since the theories of efficient and exemplary causality seem to exclude a priori a Trinitarian concept of grace, a triune relationship, that of quasi-formal causality seems most plausible. [cf. Maurice de la Taille, S.J., "Created Actuation by Uncreated Act," trans. by Cyril Vollert, S.J., West Baden College: Readings in Philosophy and Theology (West Baden Springs, Indiana: West Baden College, 1952) and Karl Rahner, S.J., Theological Investigations, Vol. I, trans. by Cornelius Ernst, O.P., (Baltimore: Helicon Press, 1961), 424-46.]

Through sanctifying grace, therefore, God as Father, Son, and Spirit is personally present to man for His possession, sanctification, and enjoyment. Through Christ Whom He has sent to be for man, God shares with man His own divine life so that man may know and love as God knows and loves. The Father is present as Father, inviting man to be son. The Word, the perfect image of the Father, is present as Son, enabling man to be son and to enter into His own worship of the Father. The Spirit is present as the bond of love uniting Father and Son, forming man into Christ so that he too may be a son of the Father. The life of grace, therefore, is a participation in the very life of God Himself. God in His infinite goodness and love sent His own Son Who through His Spirit forms and fashions man into the image and likeness of the Son so that in deep love and profound adoration men may, together with the Son, say "Abba, Father."

## CHAPTER II

### MISSION IN THE OLD TESTAMENT

#### THE CHOSEN PEOPLE

To study the notion of "mission" in the Old Testament is to study the process of revelation and the progress of salvation history for in "mission" we have One Who is Sender, Yahweh, revealing His salvific love for man and a people or individuals who are sent--persons who progressively deepen their understanding of Yahweh and their communication with Him. In that process of communication and understanding, in response to the loving invitation to communion with the living God, Israel reveals to the nations her reality as a people who have been chosen and in that choosing "sent."

In the Septuagint translation of the Old Testament the two words most frequently used to indicate the process of sending are ἀποστέλλειν and πέμπειν. Both of these words were common in secular usage though there was a difference in emphasis. Ἀποστέλλειν expresses the fact that the sending has a unique and specific origin which does not "merely link the sender and the recipient" but also, in virtue of the action, "unites with the sender either the

person or the object sent.<sup>1</sup> [Emphasis mine.] πέμπειν, however, highlights the process itself, the action or "fact of sending as in the transmission of an object or commission or the sending of a man."<sup>2</sup>

In the Septuagint ἀποστέλλειν occurs more than seven-hundred times and is usually used to translate the Hebrew root נָחַץ. πέμπειν, however, is rarely used. Within the Old Testament ἀποστέλλειν is a technical term for the sending of a messenger with a special task. The emphasis is on the Sender not the one who is sent. This aspect is clearly seen in the call of Isaiah when Yahweh says "Whom shall I send, and who will go for us?" and Isaiah responds: "Here I am! Send me." [καὶ ἤκουσα τῆς φωνῆς κυρίου λέγοντος τίνα ἀποστείλω . . . καὶ εἶπα ἰδοὺ ἐγώ. Ἀποστείλόν με.] (Is. 6:8) Here we see the characteristic feature of נָחַץ, the conscious willing of a planned action.

נָחַץ is less a statement concerning the mission than a statement concerning the initiator and his concern; the one who is sent is of interest only to the degree that in some measure he embodies in his existence as such the one who sends him. . . . In principle it does not matter who it is that sends, whether God or man, or who it is that is sent, whether a heavenly or an earthly messenger. Even in

---

<sup>1</sup>Karl Heinrich Rengstorff, "Ἀποστέλλω" in Theological Dictionary of the New Testament, ed. by Gerhard Kittel and trans. by Geoffrey W. Bromeley (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1964), p. 398. The analysis of the terminology of "sending" is for the most part taken from this source, pp. 400ff.

<sup>2</sup>Ibid., p. 398.

the consciousness of the bearer of the commission the emphasis lies on its author.<sup>3</sup>

The framework in which Yahweh's choice and sending of Israel and Israel's response was found was that of the covenant. Though the external form of this bond uniting Yahweh to the people of Israel was an adaptation of the Hittite treaties between vassal and suzerain prevalent in the second millenium B.C., the content of the covenant was radically new. Yahweh appears not as a king among kings nor a god among gods but as the King of kings and Lord of all. His action is one of total freedom and unmerited grace. In His love for a people totally unworthy of that love, Yahweh chooses Israel to be a people particularly His own. He is the Lord of history whose action among the Chosen People takes place within history. Every intervention by Yahweh in history is election--either when He chooses a certain place (tent, temple, or shrine) to be a unique manifestation of His presence in time or when He chooses the Israelites to be a people particularly His own or when He chooses from among the people certain men to be His special representatives or messengers: prophet, priest, or king. "Election is the initial act by which Yahweh comes into relation with His people and the permanent reality which assures the constancy

---

<sup>3</sup>Ibid., pp. 400-401.

of that bond."<sup>4</sup> ḥnz is the technical term used to indicate this election, this selection by Yahweh of one among many possibilities. With election there is always mission for election is never its own end. It is for someone or something.

The memory of Yahweh's choice of Israel is contained in two complexes of traditions both of which must be considered in studying the key role of the covenant concept in the development of Israelite history and theology.<sup>5</sup> In the one tradition the call of Abraham is emphasized whereas the other points to the foundation of election in Moses and the Sinai Covenant.

The establishment of the covenant at the time of Moses (Ex. 19:3-6) involved both an invitation and an acceptance.<sup>6</sup> Yahweh had delivered the Israelites out of Egypt

---

<sup>4</sup>Edmund Jacob, Theology of the Old Testament, trans. by Arthur W. Heathcote and Philip J. Allcock (New York: Harper and Brothers, 1958), p. 201.

<sup>5</sup>Walther Eichrodt, Theology of the Old Testament, Vol. I, trans. by J. A. Baker (Philadelphia: The Westminster Press, 1961), pp. 36-69, discusses the various approaches to the meaning and history of the covenant concept. In Theology of the Old Testament, Vol. I, trans. by Kathryn Sullivan, R.S.C.J. and Fidelis Buck, S.J. (New York: Desclée Company, 1954), pp. 245-255, P. van Imschoot treats of the origin, relation, and interaction of the two covenant traditions.

<sup>6</sup>Gerhard von Rad, Old Testament Theology, Vol. I, trans. by D. M. G. Stalker (2nd ed.; New York: Harper and Row, Publishers, 1962), p. 131, sees the Sinai covenant, presented by the Yahwist (Ex. 24:17), as "a unilateral protective relationship" but points out that in the Elohist's description of the covenant (Ex. 24:3-8) there is a difference "since here the human partner is vigorously reminded of his duty, and called on to make a decision and only as he declares himself ready to play his part is the covenant made, on the basis of a

and providentially cared for them during their sojourn in the desert but only if they promised to respond in loving obedience to His commands would the covenantal bond be sealed.

And Moses went up to God, and Yahweh called to him from the mountain, saying, "Say this to the house of Jacob, declare this to the sons of Israel, 'You yourself have seen what I did with the Egyptians, how I carried you on eagle's wings and brought you to myself. From this you know that now if you obey my voice and hold fast to my covenant, you of all the nations shall be my very own for all the earth is mine. I will count you a kingdom of priests, a consecrated nation.' Those are the words you are to speak to the sons of Israel." (Ex. 19:3-7)<sup>7</sup>

---

written charter. This does not, of course, mean that the granting of the covenant thus depended conditionally upon Israel's rendering obedience, but it does mean that the personal decision of the recipient also was now considered indispensable, and that therefore the question of his standing up to the test also necessarily came into the picture. The law became visible alongside, indeed even within, the very offer of grace itself." P. van Insoot in Theology of the Old Testament, p. 236, takes the same position, "He chose it [Israel] from all the nations for all the earth is his; Israel shall be to Him a kingdom of priests, that is to say, a realm over which Yahweh will exercise His royal power and the citizens of which will draw close to Him and serve in His presence, and they will be a holy nation, consecrated to God and belonging to Him (cf. Dt. 7:6; 14:2, 21; 26:19; 28:9), under the condition that Israel would obey Him and keep the covenant. In Treaty and Covenant Analecta Biblica 21 (Rome: Pontifical Institute, 1963), pp. 155-156, Dennis McCarthy, S.J. points out that Ex. 19:4-6 consists of an enumeration of what Yahweh has done for Israel and "a conditional blessing. The terms of the blessing, of course, imply a demand for the most perfect obedience, but formally this is not a stipulation. . . . It is more a question of a demand for a particular attitude than the proclamation of detailed norms of conduct."

<sup>7</sup>All Scripture passages, unless otherwise indicated, will be taken from The Jerusalem Bible, ed. by Alexander Jones (London: Darton, Longman and Todd, 1966).

Israel's call is a call to unique possession by Yahweh and a relationship of mediation to all men. As a priestly nation Israel is to be the representative of mankind, the people who can continually commune with Yahweh and offer to Him an acceptable and pleasing sacrifice. She is also to be a holy nation, a nation that is set apart, separated from all that is unholy, and providentially guided and cared for by Yahweh. Israel's election is "for service" and the nature of that service is first of all "to receive and to treasure the revelation of God given to Israel in the crucial experience of the Exodus and the uniquely significant events that preceded and followed that deliverance."<sup>8</sup> Such a great privilege filled its recipients with great wonder and often with fear, yet Yahweh's promise to remain with His people was constant assurance that the mission entrusted to them would, with His help, be fulfilled.

Knowing well both the privileges and the responsibilities of the covenant bond, Israel's initial response was one of total acceptance: "All that the Lord has spoken we will do." (Ex. 19:8) The covenant between Yahweh and His people

---

<sup>8</sup>H. H. Rowley, The Biblical Doctrine of Election (London: Lutterworth Press, 1950), p. 54. According to J. G. Davies, Worship and Mission (New York: Association Press, 1967), p. 22, "the Old Testament presents Israel as God's chosen people; Israel has been elected and entered into a covenant relation. The purpose of this election was that Israel should mediate the revelation of God to all nations. . . . The knowledge of God was to be conveyed by the witness of Israel's life of worship and election." The same idea is expressed by James Scherer, Missionary, Go Home! (Englewood Cliffs, New Jersey: Prentice-Hall Inc., 1964), p. 127, who contends that "Israel's election was for service, not for privilege."

was then sealed in sacrifice. (Ex. 24:4-8)

Israel's initial response to the covenant was short-lived and soon the demands of the covenant were rejected. The cycle of sin, punishment, repentance, and restoration became a reality in the life of the Chosen People.

During the successful periods of the kingdom reflection upon the meaning of Yahweh's covenant with His people became more intense. The covenant made with Israel through Moses was once again renewed with and through David.

Yahweh Sabaoth says this: I took you from the pasture, from following the sheep, to be leader of my people Israel; I have been with you on all your expeditions; I have cut off all your enemies before you. I will give you fame as great as the fame of the greatest on earth. I will provide a place for my people Israel; I will plant them there and they shall dwell in that place and never be disturbed again; nor shall the wicked continue to oppress them as they did in the days when I appointed judges over my people Israel; I will give them rest from all their enemies. Yahweh will make you great: Yahweh will make you a House. And when your days are ended and you are laid to rest with your ancestors, I will preserve the offspring of your body after you and make his sovereignty secure. (It is he who shall build a house for my name, and I will make his royal throne secure for ever.) I will be a father to him and he a son to me; if he does evil I will punish him with the rod such as men use, with strokes such as mankind gives. Yet I will not withdraw my favour from him, as I withdrew it from your predecessor. Your House and your sovereignty will always stand secure before me and your throne be established forever. (II Sam. 7:8-16)

In response to Yahweh's promise, David's heart was filled with gratitude and wonder and thus he prayed:

Who am I Lord Yahweh, and what is my House, that you have led me as far as this? Yet in your sight, Lord Yahweh, this is still not far enough, and you make your promises extend to the House of your servant

for a far-distant future. . . What more can David say to you, when you yourself have singled out your servant, Lord Yahweh? . . . In this is your greatness Lord Yahweh; there is none like you, no God but you alone, as our own ears have heard. Is there another people on the earth like your people Israel, with a God setting out to redeem them and make them his people, make them renowned, work great and terrible things on their behalf, drive nations out and gods before his people? You have constituted your people Israel to be your own people forever; and you, Yahweh, have become their God. Now Lord Yahweh, always keep the promise you have made your servant and his House, and do as you have said. Your name will be exalted for ever and men will say "Yahweh Sabaoth is God over Israel." The House of your servant David will be made secure in your presence, since you yourself, Yahweh Sabaoth, God of Israel, have made this revelation to your servant, "I will build you a House;" hence your servant has ventured to offer this prayer to you. (II Sam. 7:18-27)

Unlike the Sinai covenant, the covenant with David seems unconditional and yet, through the years, Yahweh is truly with, and manifests His glory through, those descendants of David who are faithful to the word of Yahweh. In the prophetic descriptions of the age of glory when the "root of Jesse stands as a signal to the nations" (cf. Is. 11), it is fundamental that his rule be in accord with the will of Yahweh. To be chosen is to be a sign and to be a sign is to be faithful.<sup>9</sup>

In her reflection upon the meaning of the covenant

---

<sup>9</sup>In two interesting articles, "The Steadfast House: What Was David Promised in II Sam. 7:13b-16?," Hebrew Union College Annual, 34 (1963), 71-82 and "The House of David in Nathan's Prophecy," Biblica 46 (1965), 353-56, Tsevat Matitahu contends that the "unconditional divine promise of the eternal duration of the Davidic dynasty" are Solomonic "in time and inspiration" (p. 71).

with Yahweh, Israel began to see her entire history within the framework of covenant. This retrojection of the covenant concept occurs in the earliest narratives of the Pentateuch (Yahwist and Elohist strands) and appears fully developed in the writings of the Deuteronomist.

Though the historicity of the patriarchal stories has often been contested, there is rather universal agreement that there is some core of truth in the traditions about the fathers. Before these traditions were written down, however, there was a process of selection and interpretation in which the sacred authors aimed to show that the present reality of the covenant had its foundation in and was a continuation of Yahweh's choice of Abraham and the patriarchs.

The breaks and lacunae within the tradition and the distinctive stamps given to the patriarchal story in each of the Pentateuch writers show clearly that the total conception which controls their picture of the patriarchal story in each of the patriarchal ages received its characteristic form from an idea of God created by the establishment of the Mosaic covenant.<sup>10</sup>

The call of Abraham and the establishment of a covenant with him are related in Gen. 12-17. In Yahweh's invitation to Abraham, Abraham is asked to accept not only a position of leadership in regard to his own people but he is promised that "in him all the families of the earth will be blessed." (Gen. 12:3) At the time of the actual covenant Yahweh said to Abraham:

---

<sup>10</sup>Eichrodt, Theology of the Old Testament, Vol. I, p. 49.

"I am El Shaddai. Bear yourself blameless in my presence, and I will make a Covenant between myself and you, and increase your numbers greatly."

Abram bowed to the ground and God said this to him: "Here now is my covenant with you; you shall become the father of a multitude of nations. I will make you most fruitful. I will make you into nations, and your issue shall be kings. I will establish my Covenant between myself and you, and your descendants after you, generation after generation, a Covenant in perpetuity, to be your God and the God of your descendants after you. And I will give to you and to your descendants after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God." (Gen. 17:1-8)

The history of salvation is thus depicted as having its origin in Abraham but that history would unfold within the matrix of world history. Therefore the life of the Chosen People would affect not only the course of the world's history but the very meaning of that history. History was no longer extrinsic to Israel's meaning as a nation; rather it was the stage on which the divine plan could unfold.

For the Deuteronomist there is one election by Yahweh but two stages: its origin in the election of Abraham and its preservation and continuation in the call of Moses. Just as the Chosen People were miraculously born of Isaac so they are miraculously delivered by Moses from the slavery of Egypt so that they might live as a covenanted people, a people consecrated to Yahweh. Thus Moses reminds the people:

You are a people consecrated to Yahweh your God; it is you that Yahweh our God has chosen to be his very own people out of all the peoples on the earth. If Yahweh set his heart on you and chose you, it was not because you outnumbered other peoples; you were the least of all peoples.

It was for love of you and to keep the oath he swore to your fathers that Yahweh brought you out with his mighty hand and redeemed you from the house of slavery, from the power of Pharaoh king of Egypt. Know then that Yahweh your God is God indeed, the faithful God who is true to his covenant and his graciousness for a thousand generations toward those who love him and keep his commandments, but who punishes in their own persons those who hate him. He is not slow to destroy the man who hates him; he makes him work out his punishment in person. You are therefore to keep and observe the commandments and statutes and ordinances that I lay down for you today. (Deut. 7:6-11)

Once again we see the graciousness of Yahweh's election and the total lack of merit on Israel's part. The covenant, the dynamic reality and pure gift of the presence of Yahweh to His people was not, however, simply an election and a bond but an obedience.<sup>11</sup> Israel had to respond in loving obedience to Yahweh's word. Through His word Israel had been constituted a nation; through that very same word she was guided and formed. Only through obedience to the word would Israel be a holy people and thus fulfill her prime mission. As Martin-Achard so beautifully concludes:

Israel has no other mission to the heathen than to be the Chosen People. It is insofar as it is the Holy Nation, consecrated to its God, that it will reflect his glory and testify to his holiness, and in this way, by its very existence in the world, it will assume its mediatorial function.<sup>12</sup>

As H. H. Rowley points out in his discussion of the corollaries

---

<sup>11</sup>Jacob, Theology of the Old Testament, p. 212.

<sup>12</sup>Robert Martin-Achard, Israël et les Nations (Neuchâtel: Delachaux et Niestlé S.A., 1959), p. 66.

of Israel's election, "it is no accident that the book of Deuteronomy which insists on the fact of Israel's election in an especial degree," calling her the personal possession of Yahweh and continually reminding her of the bondage in Egypt from which she was rescued, "most insists on the duty of obedience to the statutes and ordinances of God and on the demand for gracious service of the helpless and the needy." There is no illusion about the "irrevocable and automatic character of the election" but rather the consequences of faithlessness are set forth with vivid force.<sup>13</sup> For Israel "to be" is to be chosen and to be chosen is to have a mission, to be "sent."

Israel's understanding of what it meant to be holy as the Lord her God was holy (Lev. 20:26) progressively deepened. In a certain sense, one can say, therefore, that Israel's understanding of her mission deepened. A key role in the deepening of that understanding was played by the prophets, Yahweh's special messengers who communicated to the people His word. As a special representative of Yahweh and a unique vehicle in the process of Yahweh's communication with the Israelites, the prophet's essential mission was to proclaim the primordial truth that Yahweh is the God of Israel and Israel is the Chosen People. Related to this was the exposition and interpretation of Israel's proper action in public and private life.

---

<sup>13</sup>Rowley, The Biblical Doctrine of Election, p. 48.

In the Northern Kingdom Elijah and Elisha reminded the Israelites that there was one God and that He had entered into a covenant with them (I Kgs. 18:17-39). Amos (c. 760-750 BC) castigated the Israelites for their infidelity and oppression of the poor (Amos 2:6-8) while reminding them of their special favoring by Yahweh.

Hear this word that Yahweh has spoken against you, O people of Israel, against the whole family which I brought up out of the land of Egypt: "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities." (Amos 3:1-2)<sup>14</sup>

Hosea (c. 750-730 BC) too, in the poignant story of his unfaithful wife, points to Israel's infidelity. He begs her to return to Yahweh and yet realizes that she must first be punished. Only then, after the purification of suffering and exile, will she re-affirm her initial response of love for and obedience to Yahweh.

That is why I am going to lure her and lead her out into the wilderness and speak to her heart. I am going to give her back her vineyards, and make the Valley of Achor a gateway of hope. There she will respond to me as she did when she was young, as she did when she came out of the land of Egypt. When that day comes, it is Yahweh who speaks, she will call me "My husband", no longer will she call me "My Baal." I will take the names of the Baals off her lips, their names shall never be uttered again. When that day comes I will make a treaty on her behalf with the wild animals, with the birds of heaven and the creeping things of the earth; I will break bow, sword and battle in the country, and make her sleep secure. I will betroth you to myself for ever, betroth you with integrity and

---

<sup>14</sup>The Holy Bible: Revised Standard Version (New York: The World Publishing Co., 1962).

justice, with tenderness and love; I will betroth you to myself with faithfulness, and you will come to know Yahweh. (Hos. 2:14-20)

The story of Hosea and Gomer is the story of Yahweh and Israel. Chosen by Yahweh, Israel had turned her back on Him and gone to other lovers. And yet, "with tender patience Yahweh renews His claim on her for His election was born of His love and love is not lightly defeated."<sup>15</sup> Even when the majority of the nation fell into idolatry, immorality, and injustice, the prophets did not despair. Instead they preached the survival of an Israel within Israel, a faithful few, a remnant. It would be the remnant who would forever testify to the world of Yahweh's constancy in election and of Israel's mission to the nations. The remnant, says de Vaux, is "that portion of the Chosen People that escapes the chastisement," it is a "mark of the mercy of God."<sup>16</sup>

The prophets of the Southern Kingdom, especially Isaiah (742-701 BC) and Jeremiah (626-586 BC), likewise reminded Israel that she had special obligations as Yahweh's own people even though specific references to the covenant are rare. Through Isaiah Yahweh laments that the people He has chosen no longer know Him. They have forsaken their Lord and turned to idols in rebellion.

Listen, you heavens; earth, attend for Yahweh is speaking, "I reared sons, I brought them up,

---

<sup>15</sup>Rowley, The Biblical Doctrine of Election, p. 69.

<sup>16</sup>Ronald de Vaux, "Le 'reste d'Israel' d'après les prophètes," Revue Biblique 42 (1933), pp. 528, 538.

but they have rebelled against me. The ox knows its owner and the ass its master's crib, Israel knows nothing, my people understands nothing." A sinful nation, a people weighed down with guilt, a breed of wrong-doers, perverted sons. They have abandoned Yahweh, despised the Holy One of Israel, they have turned away from him. (Is. 1:2-4)

Isaiah reminds the people that they have failed in their mission, they have rejected the Holy One of Israel and refused to mirror His holiness. Only a man such as Isaiah who had a vivid experience of the holiness of Yahweh and a profound realization of his own uncleanness could penetrate so deeply into the mystery of Yahweh's holiness and understand so keenly the failure of Israel to fulfill her mission.

The whole head is sick, the whole heart grown faint; from the sole of the foot to the head there is not a sound spot; wounds, bruises, open sores not dressed, not bandaged, not soothed with oil. (Is. 1:5-6)

Isaiah pleads with the people to return to Yahweh but promises punishment if they remain in their wickedness. If, however, they are obedient, forgiveness will be granted.

Though your sins are like scarlet, they shall be as white as snow; though they are as red as crimson, they shall be like wool. If you are willing to obey, you shall eat the good things of the earth. But if you persist in rebellion, the sword shall eat you instead. (Is. 1:18-20)

Israel does not repent, however, and purification comes only through affliction. Isaiah, like Amos, however, promises that a remnant shall remain, a remnant which becomes the foundation for Israel's hope in the future and her source of glory.

That day, the branch of Yahweh shall be beauty and glory, and the fruit of the earth shall be the pride and adornment of Israel's survivors.

Those who are left of Zion and remain of Jerusalem shall be called holy and those left in Jerusalem, noted down for survival. When the Lord has washed away the filth of the daughter of Zion and cleansed Jerusalem of the blood shed in her with the blast of judgment and the blast of destruction, Yahweh will come and rest on the whole stretch of Mount Zion and on those who are gathered there, a cloud by day, and smoke, and by night the brightness of a flaring fire. For, over all, the glory of Yahweh will be a canopy and a tent to give shade by day from the heat, refuge and shelter from the storm and the rain. (Is.4:2-6)<sup>17</sup>

According to both Isaiah and later Jeremiah Israel had been planted a "choice vine" (Is. 5, Jer. 2:21). She did not bear good fruit, however, and became wild and degenerate. Only through the pruning of the exile would the wild plantings be removed and restoration be possible.

Jeremiah, too, like many of the prophets looked back to Israel's time in the desert as the ideal period in her history. At that time, isolated from alien nations and free from the temptations of pagan neighbors, Israel lived in constant communication with Yahweh. She was vividly aware of His providential care and she was totally dependent upon Him for both existence and sustenance.

The word of Yahweh was addressed to me, saying, "Go and shout this in the hearing of Jerusalem: 'Yahweh says this: I remember the affection of your youth, the love of your bridal days; you followed me through the wilderness, through a land unsown. Israel was sacred to Yahweh, the first-fruits of his harvest; anyone who ate of this had to pay for it, misfortune came to them—it is Yahweh who speaks.'" (Jer. 2:1-3)

---

<sup>17</sup>Is. 4:2-6 is probably an editorial edition though the remnant is a key theme in Isaiah's theology.

With the entrance into the promised land and during the subsequent periods of the kingdom, Israel renounced her pristine purity and innocence. She rejected Yahweh, the "fountain of living waters" and hewed out cisterns that held no water. (Jer. 2:13) For this she would be severely punished. As Jeremiah foretold, both Jerusalem and the Temple were destroyed and the people were taken in captivity into Babylon.

It is because your ancestors abandoned me--it is Yahweh who speaks--and followed alien gods, and served and worshipped them. They abandoned me and did not keep my Law. And you, for your part, have behaved even worse than your ancestors. Look, each of you follows the dictates of his hardened, wicked heart and will not listen to me. And so, I am going to eject you from this land into a country unknown to you and to your ancestors; there you will serve alien gods, day and night, for I shall show you no more favor. (Jer. 16:11-13)

Promises of destruction, however, are followed by or interwoven with promises of restoration. No matter how dark the day, how foreboding the threatened punishment, Yahweh does not leave His beloved people without some ray of hope, some promise of restoration and re-creation.

See, then, that the days are coming--it is Yahweh who speaks--when people will no longer say "As Yahweh lives who brought the sons of Israel out of the land of Egypt!" but "As Yahweh lives who brought the sons of Israel out of the land of the North and back from all the countries to which he had dispersed them." I will bring them back to the very soil I gave their ancestors. (Jer. 16:14-15)

Not only would Yahweh restore His people to their lands but He would re-instate them in their position of honor. Once again they would be His special people, dearer to Him

than all the nations of the earth. Once again they would be united to their Lord in covenant love. This covenant, however, was not simply a restoration of the old covenant but rather something radically new. It would be written, not on tablets of stone, but on the hearts of the people. It would be their deepest reality and their most treasured possession. Once again and forever Yahweh would be their God and they, His people.

See, the days are coming--it is Yahweh who speaks --when I will make a new covenant with the House of Israel (and the House of Judah) but not a covenant like the one I made with their ancestors on the day I took them by the hand to bring them out of the land of Egypt. They broke that covenant of mine, so I had to show them who was master. It is Yahweh who speaks. No, this is the covenant I will make with the House of Israel when those days arrive--it is Yahweh who speaks. Deep within them I will plant my Law, writing it on their hearts. Then I will be their God and they shall be my people. (Jer. 31:31-33)

In the age of the new covenant Israel would once again be the choice vine bearing good fruit. In her loving attachment to Yahweh, she would seek all things from Him. She would trust in the Lord and "like a tree planted by water, that sends out its roots by the stream and does not fear when heat comes for its leaves remain green, and is not anxious in the year of drought," she would not cease to bear fruit. (Jer. 17:8) She would fulfill her mission, she would reflect the holiness of her Lord, she would live as a people "sent."

The exile, it seems, painful though it was, was necessary "to set free all the potentialities that were implicit

in the idea of election"<sup>18</sup> and mission. During the exile, for the first time no doubt, Israel probably called into serious question the fact of her election and mission, her destiny as a people. Through Ezekiel Yahweh assured the Chosen People not only of the fact of their election but that the purified and saved remnant did have a mission. Israel's election is directed to the nations, not in the sense of an outward attempt at conversion but by manifesting to them the greatness and power of her Lord.

And so, say to the House of Israel, "The Lord Yahweh says this: 'I am not doing this for your sake, House of Israel, but for the sake of my holy name, which you have profaned among the nations where you have gone. . . . And the nations will learn that I am Yahweh--it is the Lord Yahweh who speaks--when I display my holiness for your sake before their eyes. Then I am going to take you from among the nations and gather you together from all the foreign countries, and bring you home to your own land. I shall pour clean water over you and you will be cleansed; I shall cleanse you of all your defilement and all your idols. I shall give you a new heart, and put a new spirit in you; I shall remove the heart of stone from your bodies and give you a heart of flesh instead. I shall put my spirit in you, and make you keep my laws and sincerely respect my observances. You will live in the land which I gave your ancestors. You shall be my people and I will be your God. (Ezek. 36:22-28)

Second Isaiah is even more forceful than Ezekiel in reiterating the election and mission of Israel. According to II Isaias a new election would take place, a new deliverance and entrance into the promised land.<sup>19</sup> For him "history

<sup>18</sup>Jacob, Theology of the Old Testament, p. 207.

<sup>19</sup>Bernhard W. Anderson in his article "Exodus Typology in Second Isaiah" (Israel's Prophetic Heritage, ed. Bernhard

was not the matrix of ideas which the interpreter can separate from their historical occasion. . . ; rather, Israel's history, with its center in crucial historical moments like the Exodus from Egypt, was the sphere of the action of God to inaugurate a new age which would include Israel and the nations."<sup>20</sup>

In this new age, Israel was to be a "light to the nations" (Is. 42:6, 49:6), a "covenant to the people" (Is. 42:6). What this meant for Israel and what Israel's relation was to other nations has been a subject of widespread investigation and often intense disagreement among contemporary theologians.<sup>21</sup> The two questions most asked are: Is universalism co-extensive with missionary activity? and What do we mean

---

W. Anderson and Walter Harrelson, New York: Harper and Row, 1962, pp. 177-195) shows that Second Isaias perceives the key event of the Exodus in an eschatological dimension. Israel's captivity in Babylon is paralleled to her captivity in Egypt except that the former is to be followed by an Exodus even more wonderful than the first. The new Exodus and the restoration of Zion "would prompt the whole world to recognize that Yahweh is God alone and that his salvation extends to the ends of the earth." (p. 182) This perspective of the new Exodus is related, however, not only to Heilsgeschichte but also to Urgeschichte. Creation is related to Israel's history and since her history is a history of salvation, creation and redemption are significantly linked. Yahweh's "redemptive acts are acts of creation and his creative acts are acts of history." (p. 185) The new Exodus is therefore portrayed in the "mythopoeic colors of creation."

<sup>20</sup>Ibid., p. 180.

<sup>21</sup>According to Jacob, Theology of the Old Testament, p. 217, "the election of Israel was to lead of necessity to a missionary duty" and the missionary ideal is expressed pre-eminently in the servant passages of Isaiah (p. 200) whereas Robert Davidson, "Universalism in II Isaiah," Scottish Journal of Theology 16 (1963), p. 168 and P. A. H. Boer, Second Isaiah's Message, Oudtestamentische Studien (Leiden: E. J. Brill, 1956), p. 90 both argue that the message of second Isaiah is focused entirely upon Israel.

by Israel's mission to the nations? Does a mission to the nations of necessity imply organized efforts or proselytism?<sup>22</sup>

During the time of the Exile, deprived as they were of the Temple and its visible worship, the Chosen People purified their understanding of the Law and ritual worship. They perceived with ever greater clarity and intensity what it really meant to be Yahweh's people and how they were to respond to this gracious invitation to communion. They began to understand more fully too what it meant to "know" Yahweh, to worship Him, to obey His commands. In the midst of an alien people they felt more keenly than ever their estrangement from Yahweh and yet, at the same time, they began to fathom something of His everlasting love.

Parallel to the interior development of the Chosen People was the consolation and encouragement given by the prophets. At a time of near-despair, when the future seemed so bleak, the prophets assured the People that Yahweh was still with them and that they were still the people destined to receive the promises. (cf. Is 1:18-20, 9; Jer. 24:5-7, 30: 18-22, 33:4 ff.; Ez. 20:40-44) This assurance helped the people

---

<sup>22</sup>As Johannes Blauw (Missionary Nature of the Church, [New York: McGraw-Hill Book Company, Inc., 1962], p. 17) aptly points out, a distinction must be made between the "universality" of the Old Testament and its "missionary character." The two are not synonymous and therefore should not be used interchangeably. The former refers to the fact that the message of the Old Testament "has the whole world in view and that it has validity for the whole world." By the latter we mean "the commission to deliberate witness, to going out,"

to understand that the Kingdom of God is not necessarily tied up with any particular country. They began to realize that the Gentile nations among whom they were dispersed would one day be able to enter God's people and that, even now, Yahweh was not just the God of Israel but the God of all nations.

In II Isaiah monotheism becomes explicit and universalism reaches its apogee. According to H. H. Rowley, "monotheism necessarily implies universalism."<sup>23</sup> If there is only one God then all must worship Him. Before men can worship Him, however, they must know Him and to make Him known is thus the mission of those to whom He has revealed Himself.

Turn to me and be saved, all the ends of the earth, for I am God unrivalled. By my own self I swear it; what comes from my mouth is truth, a word irrevocable: before me every knee shall bend, saying, "From Yahweh alone come victory and strength." (Is. 45:22-23)

It is not enough for you to be my servant, to restore the tribes of Jacob and bring back the survivors of Israel: I will make you the light of the nations so that my salvation may reach to the ends of the earth. (Is. 49:6)<sup>24</sup>

That Israel had a mission is evident in II Isaiah.

That universalism is present in the prophet's message is likewise uncontested. The question which remains, however, is: To what extent may the theology of II Isaiah be legitimately

<sup>23</sup>Rowley, The Biblical Doctrine of Election, p. 62.

<sup>24</sup>Volumes have been written as to the identity of the servant in II Isaias. Within the context of this paper he is being considered as a corporate personality, one who embodies in himself the vocation and mission of Israel. For a detailed discussion of the various theories regarding the identity of the servant, see H. H. Rowley, The Servant of the Lord (Oxford: Basil Blackwell, 1965), pp. 1-60.

described as a missionary theology? Is Israel's mission as conceived by II Isaiah "to be missionary?"

The answers to this question are varied and almost all are based on the Suffering Servant passages along with a few others (Is. 41:8-9, 44:1, 43:10). Just as the identity of the servant is ambiguous, so is his mission. Some believe that in him the missionary consciousness of the Old Testament reaches its climax.

Thus S. Mowinckel says of the Servant, "his preaching will reach out to all the peoples of the earth who are longing for the true religion (47:4) and be the means of their salvation. He will be a 'light to the nations.' (49:6) This clearly denotes some kind of active missionary calling." (S. Mowinckel, He that Cometh, p. 207) By H. W. Robinson, Israel the Servant is described as "the prophet and missionary of true religion." (H. W. Robinson, The Cross of the Servant, p. 88)<sup>25</sup>

Others, especially in recent years, have challenged this position.<sup>26</sup> As Robert Davidson points out in his analysis of Second Isaiah, for the prophet, it is

<sup>25</sup>Davidson, "Universalism in Second Isaiah," p. 168.

<sup>26</sup>Ibid., p. 168. N. H. Snaith in his contribution to the volume of essays presented to T. H. Robinson (The Servant of the Lord in Deutero-Isaiah, Studies in Old Testament Prophecy, p. 187 ff. Presented in 1946; published in 1950), identifies the Servant with the "righteous remnant" in Exile and speaks of Second Isaiah as "essentially nationalistic in attitude. He is actually responsible for the narrow and exclusive attitude of post-exilic days. . . The whole prophecy is concerned with the restoration and exaltation of Jacob-Israel, the Servant of the Lord, the Righteous Remnant, and any place which the heathen have in the new order is entirely and debasingly subservient." (P. 191) Similarly, though with a greater restraint, P. Boer, (Second Isaiah's Message, p. 90) in an interesting chapter entitled "The Limits of the Message" finds Second Isaiah's message to be focused entirely upon Israel. There is, he claims, no hint of a world wide missionary task. "Second Isaiah's only purpose is to proclaim deliverance for the Judean peoples."

the consolidation of Israel, the renewal of the covenant bond between Yahweh and His people which is the covenantal means of grace for others; it is Yahweh's exaltation of Israel. . . which is the means of extending Yahweh's truth to the nations; it is the far-seen triumph of Yahweh in the life of Israel which is the light drawing others to true faith.<sup>27</sup>

Second Isaiah cannot, therefore, be said to be a missionary message in the usual sense of the word for there is no exhortation to proselytism. Israel's mission to the world is to exist, to be the Chosen People. She is to reflect the glory of Yahweh in days of joy and in times of sorrow. "The ultimate destiny of the world depends on the existence of Israel in the midst of the nations; in living by Yahweh the Chosen People lives for mankind."<sup>28</sup> Thus Israel is not the end of Old Testament revelation. She is an instrument chosen by Yahweh to manifest His glory to the nations. According to Martin-Achard<sup>29</sup> the passage which best sums up the part which the Chosen People has to play in the salvation of the heathen and the mission of Israel among the nations is one from First Isaiah.

In the days to come the mountain of the Temple  
of Yahweh shall tower above the mountains and

---

<sup>27</sup>Ibid., p. 181. A similar position is held by H. H. Rowley, The Missionary Message of the Old Testament (London: The Carey Kingsgate Press Limited, 1944); Johannes Blauw, The Missionary Nature of the Church (New York: McGraw Hill Book Company, Inc., 1962); and Martin-Achard, Israël et les Nations. According to Martin-Achard Israel is the mediator of salvation to the nations for it is through her that "Yahweh will manifest His sovereign power and utter His word." (p. 67)

<sup>28</sup>Martin-Achard, Israël et les Nations, p. 30.

<sup>29</sup>Ibid., p. 61.

be lifted higher than the hills. All the nations will stream to it, peoples without number will come to it; and they will say: "Come, let us go up to the mountain of Yahweh, to the Temple of the God of Jacob that he may teach us his ways so that we may walk in his paths; since the Law will go out from Zion, and the oracle of the Lord from Jerusalem." He will wield authority over the nations and adjudicate between many peoples; these will hammer their swords into ploughshares, their spears into sickles. Nations will not lift sword against nation, there will be no more training for war. (Is. 2:2-4)<sup>30</sup>

According to this passage, "in the latter days," all nations shall gather in Jerusalem, the Holy City, to hear the word of Yahweh and learn His ways. Such assembly of the nations is not due to any conscious missionary effort on the part of the Chosen People but is the result of the manifestation of Yahweh's presence among them and the realization of His glory through them. It is the Chosen People who possess the word of the Lord, the Law, and it is through them that the Law shall be given to all men and its blessings mediated. (Is. 2:4)<sup>31</sup>

The Old Testament view of history and mission is therefore centripetal and not centrifugal for fulfillment comes not

---

<sup>30</sup>This same passage is found in Micah 4:1-4 so there are many questions regarding its authenticity and authorship. Such questions, however, do not affect its position as a key passage in the exposition of the mission of Israel.

<sup>31</sup>According to Martin-Achard, Israël et les Nations, p. 63, what Isaiah is here announcing is nothing less than "the ultimate manifestation of Yahweh." Thus he sees this passage as a theophany parallel to the theophany on Sinai: "the exaltation of Zion belongs to the category of cosmic events that accompany the appearances of Yahweh," the gathering of the Gentiles recalls the assembly of the Israelites, the dissemination of the Torah parallels the giving of the Ten Commandments, and finally "the proclamation of peace corresponds to the promises of life made to those who walk in the ways of Yahweh."

at the ends of the earth but in Jerusalem. Only with the advent of Christ is this view radically changed. As the Church, the New Israel, assumes the mission of the Old, she will proclaim the Good News of salvation to the ends of the earth and yet, her view and mission is, in a sense, centripetal too, for her proclamation to the nations has but one aim: that all men may be drawn into the unity of Christ so that with Him they may worship the Father.

Before concluding our study of Israel as a nation who is "sent," a people with a unique mission entrusted to them by Yahweh in spite of their own weakness and poverty, or perhaps, because of it, it is necessary to take a brief look at the book of Jonah, which along with Deutero-Isaiah is claimed to have a missionary outlook by those (E. Jacob, A. Weiser) who support the contention that there is a missionary theology in the Old Testament.

The book of Jonah is supposed to record an incident in the life of the prophet Jonah, the son of Amittai, who according to II Kings 14:25 "predicted the restoration of the borders of Israel during the reign of Jeroboam II (786-746 BC). According to most critics, however, the book, which is didactic narrative,<sup>32</sup> has a post-exilic origin.<sup>33</sup> Such a position

---

<sup>32</sup>A summary of the history of criticism on the book Jonah can be found in the Introduction by Feuillet, La Sainte Bible, pp. 10-15.

<sup>33</sup>For a detailed description of the interior and external arguments for post-exilic origin see the Introduction to the book of Jonah by André Feuillet, La Sainte Bible (Paris: Les Editions du Cerf, 1957), pp. 8-9 and T. Henshaw, The Latter Prophets (London: George Allen and Unwin Ltd., 1958), p. 285.

is based on the doctrine of the book, historical nuances, numerous Aramaisms, and late Hebrew words.

The purpose or message of the book of Jonah has received various interpretations. Most of them, however, fall into one of two categories. Those in the first category see Jonah as a divine demand for missionary proclamation.

E. Jacob says: "The importance for the missionary ideal of the book of Jonah cannot be overstressed." (E. Jacob, Theology of the Old Testament, p. 221) A. Gelin calls it "the missionary manual par excellence" and holds that the book . . . represents more a summons to action and a model for imitation than an account of historical events. (Gelin, "L'Idée missionnaire."). . . A. Weiser holds that Jonah, in contradistinction to the intolerance of Judaism and following the line of Deutero-Isaiah, is a reminder that God's compassion embraces all mankind and that His willingness to save extends beyond the boundaries of Israel and that therefore a missionary task devolves on His people. (A. Weiser, Das Buch der zwölf kleinen Propheten, pp. 189, 199). . . Finally A. Lods summarizes his position in these words: "Jonah proclaims that the nations are equal before the love of God. It admits that aliens, although remaining aliens can become worshippers of the true God. It teaches that the Israelites, in certain circumstances at least, have the duty of going to preach to those aliens. Israel must not simply wait for the heathen to come to it, but has to go to them. The book of Jonah returns to the great tradition of a missionary duty towards the nations which, up till this time, had been glimpsed by none but Deutero-Isaiah." (A. Lods, Histoire de la littérature hébraïque et juive, Paris: Payot, 1950, p. 586)<sup>34</sup>

A second group of scholars do not see Jonah's refusal to go to Nineveh as a refusal to engage in missionary activity.<sup>35</sup>

<sup>34</sup>Martin-Achard, Israël et les Nations, pp. 45-46.

<sup>35</sup>Among these are Hans Schmidt, Studien und Kritiken, 1906, pp. 180-199 (cited by Lods in his Histoire de la

Rather they see the whole episode as a polemic against the narrow, nationalistic, particularistic attitude of the Jews in post-exilic times and a testimony to the universality of God's love and the wideness of His mercy. Full insight into the depth of divine love and the graciousness of divine forgiveness will come only when God sends His own beloved Son into the world; but even in Jonah we can sense something of God's tender compassion for and infinite patience with the sinner, for when Jonah sulks over the mercy God has shown Nineveh, God replies:

You are only upset about a castor-oil plant which cost you no labor, which you did not make grow, which sprouted in a night and has perished in a night. And am I not to feel sorry for Nineveh, the great city, in which there are more than a hundred and twenty thousand people who cannot tell their right hand from their left, to say nothing of the animals. (Jon. 4:10-11)

Once again Yahweh reveals His care and concern for all men. His love had been uniquely manifested when His choice of Israel made them His special people; and yet with election came mission. Israel was chosen to be a holy people, a nation consecrated to her Lord. Insight into her mission deepened though her response was not always one of obedience and love. And yet, through the years, Yahweh did not take away her mission or renounce His choice. Instead, with the compassionate love of a mother, the tender pity of a father, and the

---

littérature hébraïque et juive, Paris, 1950, p. 584), A. Feuillet, "Le sens du livre de Jonas," Revue Biblique 54 (1947), 342-343, Introduction to the Book of Jonah, La Sainte Bible, pp. 19-24, and Martin-Achard (Israël et les Nations, pp. 47-48.)

encouraging support of a loving spouse, He purified Israel and kept alive in the hearts of a chosen few the desire to be among those who, though poor in this world's goods, would be enriched by Him alone. In this the mission of Israel would be fulfilled until the One had come whose whole existence would be totally centered on Yahweh, ever open to His love and anxious for His glory.

#### THE MISSION OF UNIQUE INDIVIDUALS

To every invitation to believe, to hope, or to love, response is varied. For some, response is peripheral; for others it engages the totality of their being. So it was within the Chosen People of Yahweh. Some responded to His election and the mission He entrusted to them in a half-hearted way, or perhaps for a time, until love's demands became too difficult. Others, however, responded with all their heart and soul. Their very presence became a testimony to the graciousness of God's love and the capability of man to respond. The intensity of their realization of mission was both a challenge to the nation and its glory, for it was a testimony to all men of the reality of Yahweh Who is Sender and the Chosen People who are sent.

Among the Chosen People there were many individuals who were uniquely "sent" and who had a keen sense of mission. These include Abraham, Moses, and in a special way the prophets, especially Isaiah, Jeremiah, and Ezekiel. Most important, however, is the Suffering Servant of Second

Isaiah.<sup>36</sup>

Abraham has long been proclaimed the father of the Chosen People and the model of faith. To say this is to imply that he who is the first and best remembered of the patriarchs had received a call from Yahweh and responded, for faith is response and acceptance of mission, an acceptance which includes both the Sender and the commission received. To understand something of the call and response of Abraham it is necessary to study prayerfully His first encounter with Yahweh.

Yahweh said to Abram, "Leave your country, your family and your father's house, for the land I will show you. I will make you a great nation; I will bless you and make your name so famous that it will be used as a blessing. I will bless those who bless you; I will curse those who slight you; all the tribes of the earth shall bless themselves by you." (Gen. 12:1-3)

Abraham's call is first of all a call to renunciation, to leave the security of house and country and the loving support and encouragement of family and friends. The renunciation, however, is not an end in itself. It is simply a condition for promise follows: "I will make of you a great nation" and bless you, and make your name great. The very essence of Abraham's vocation is trust, trust in Yahweh.

---

<sup>36</sup>In Second Isaiah, there are four songs of the "servant" of Yahweh (42:1-9, 49:1-6, 50:4-11, 52:13-53:12) which present "a mysterious 'servant' who in some ways is like the servant-Israel of the other passages (a gloss in 49:3 actually identifies him with Israel); in 49:506 however he is distinguished from this servant-Israel and contrasted with him by other qualities which show that this mysterious servant is a particular individual." The Jerusalem Bible, p. 1209.

Only then will the promises be fulfilled, promises which will bring great blessings not only to his descendants, the Israelites, but to all nations.

Abraham's initial response was one of faith, hope, and loving surrender to the will of Yahweh. At the age of seventy-five, with his wife Sarai and his nephew Lot, taking his household servants and possessions, Abraham travelled to the land of Canaan. Often uncertain of the future yet responsive to the urgings of Yahweh, Abraham continually reaffirmed his initial act of faith and obedience. The supreme testimony to his posture before Yahweh is made when he is willing to accept the death of his own son Isaac, the child of promise. It is at this time that we can see that Abraham is more than a historical individual.<sup>37</sup> He is the embodiment of all that the Chosen People are meant to be. As J. J. Navone points out,

. . . the tradition stories of the patriarchs are more than mere biographies; rather they articulate the faith of the people of God; they personify the basic relationships of the Chosen People to the God that has chosen them.<sup>38</sup>

Courage, faith, trust, the same qualities that were evident in Abraham's fulfillment of his mission can be highlighted in the life of Moses. H. H. Rowley calls Moses "the first missionary" because he was "sent" to the Israelites in

---

<sup>37</sup>Though the historicity of the patriarchal traditions has been seriously questioned there is rather general agreement that these traditions do embody some core of truth.

<sup>38</sup>J. J. Navone, "The Patriarchs of Faith, Hope, and Love," Revue de l'Université d'Ottawa, 34(1964), p. 339.

Egypt not only to save them and lead them out of Egypt but to bring them to the worship of Yahweh whereas formerly they had worshipped El Shaddai.<sup>39</sup> Whether or not one agrees with Rowley's description of Moses as "the first missionary" there is little doubt that he was a man with a mission, sent by Yahweh to perform a specific task.

As in the call of Abraham, the foundation for the mission of Moses is the initiative of Yahweh. Once Moses answers "Here am I" the stage is set for further revelation ("I am the God of your father. . .) and for the divine commission.

Come, I send [ἀποστείλω] you to Pharoah to bring the sons of Israel, my people, out of Egypt. (Ex. 3:10)

Such a weighty commission elicits fear but Yahweh's word of reassurance is a promise of presence.

I shall be with you . . . and this is the sign by which you shall know that it is I who have sent you . . . After you have led the people out of Egypt, you are to offer worship to God on this mountain. (Ex. 3:12)

Twice again Moses hesitates (Ex. 4:1, 10) and asks the Lord to send someone else but Yahweh refuses. He has a difficult mission for Moses to perform and yet Moses need have no fear for He shall be with him, teaching him what to say and working wonders through him. Moses finally agrees and time bears witness to the reality of Yahweh's presence with him. Before

---

<sup>39</sup>H. H. Rowley, The Missionary Message of the Old Testament, p. 15.

the hard-hearted Pharoah and in the wilderness with the faint-hearted Israelites Moses' courage does not fail. And yet, courageous as he is, Moses never fails to remember that it is Yahweh's glory that is the aim of his mission and not his own. He is, in reality, a prophet, a man who is "sent" by God "to reveal the nature of God, bringing the impact of the divine reality to bear on human conduct."<sup>40</sup>

The calls of the classical prophets--Isaiah, Jeremias, and Ezekiel--all parallel the call of Moses. "By using the same call Gattung the prophets in question establish a specific link with the past history of Israel."<sup>41</sup> Not only, however, is there continuity in the prophetic line, but the prophets, though in some ways standing above the people, are also a part of and a reflection of the election of Israel.<sup>42</sup>

---

<sup>40</sup>W. J. O'Rourke, "Moses and the Prophetic Vocation," Scripture 15(1963), p. 44. This same author shows how the call of Moses in Exodus 3-4 is a classical description of the basic prophetic vocation. There is the unique insight into the nature of God, the personal self-sacrifice needed to fulfill the mission given, the divine assurance of presence, and the transformation of the individual through faith and confidence in Yahweh.

<sup>41</sup>N. Habel, "The Form and Significance of the Call Narratives," Zeitschrift für die Alttestamentliche Wissenschaft 77(1965), p. 316. Habel points out that the calls of Isaiah, Jeremiah, Ezekiel, and II Isaiah "appropriate and develop the call traditions" reflected in the calls of Moses and Gideon. The structure of the calls is basically the same: divine confrontation, introductory word, commission, objection, reassurance, and sign. This is also the basic framework for our discussion of the call and mission of the various prophets.

<sup>42</sup>N. W. Portepus in his article "The Basis of the Ethical Teaching of the Prophets" (Studies in Old Testament Prophecy, ed. by H. H. Rowley [New York: Charles Scribner's Sons, 1950]), pp. 152-53 emphasizes that the prophets were able to "interpret the world-shaking events of their own day and the

Just as the people were first chosen by God and responded in covenant, so the prophet is chosen by Him and responds in consecrated service.

Prophetic election is for the service and salvation of the nation and thus the manifestation of the glory of Yahweh. It is likely that the prophets were men who, having been chosen by Yahweh, continually communed with Him meditating upon His word and reflecting upon His revelation. Such prayerful reflection would enable them to grasp something of the holiness of Yahweh and the mode of living that was befitting a people especially dedicated to Him. The ethical and social demands of the prophets were not, therefore, arbitrary commands but the fruit of contemplation of Israel's God. The prophets were truly men of their times who, however, saw the present in the light of the past, in the light of the totality of salvation history.

What specially distinguished the prophets was not the fundamental novelty of what they had to say about God's requirements, though there were times when it was given them to say something new, but the fact that there were times when inherited truth and the reflections to which it had given rise suddenly became fused

---

way of life for Israel in the midst of them, not only because God laid hold of them, but because of the earlier revelation to Moses which had created the Israelite community and the tradition which it cherished. It was not as isolated individuals that they faced the dead-weight of heathenism within and without Israel and the world-striding colossus of Assyria or Babylonia, but as men who had experienced in fellowship the unique thing which God had created in the world." cf. John Pedersen, "The Role Played by Inspired Persons among the Israelites and the Arabs," Studies in Old Testament Prophecy, pp. 127-142.

into a compelling conviction and a sense of obligation to surrender heart and will completely to the command of God. In the brilliant light of this personal relationship truth became existential and compelled to action. The prophets became profoundly alive to the historical environment of their own day and could not stand aloof, but identified themselves with the will of a God who was once Judge and Redeemer. And because the will of God admits no compromise, they perceived, as no one else did, the glaring contrast between the way of life which resulted from compromise with the nature religion of Canaan and the way of life which God required of Israel.<sup>43</sup>

The prophets were mediators of the word, messengers sent by Yahweh, sharing in His authority and speaking His word. To understand something of the word each prophet spoke is to understand something of His own relationship to and fellowship with Yahweh. For most of the prophets the key experience in their lives, the experience that most significantly molded their attitudes toward Yahweh and their responses to the existential situation, was their initial encounter with Yahweh, their call to be Yahweh's unique messenger and to accept a special mission within the mission of the Chosen People.

Chronologically Isaiah precedes Jeremiah and Ezekiel but the call of Isaiah is the most striking and he, perhaps more than any other prophet, epitomizes what is truly means to be one who is sent.

The inaugural vision of Isaiah takes place in the Temple of Jerusalem, the dwelling place of Yahweh. Isaiah, presumably,

---

<sup>43</sup>Porteous, "The Basis of the Ethical Teaching of the Prophets," p. 152.

is at prayer when he sees the Lord "sitting upon a throne, high and lifted up," surrounded by seraphim who cry out "Holy, holy, holy is Yahweh Sabaoth. His glory fills the whole earth." (Is. 6:1-3) Deeply moved by the experience of his Lord and no doubt filled with fear and awe, Isaiah's first response to the theophany is one of recognition of his own unworthiness and uncleanness. Nothing we know about Isaiah would indicate that he was a sinful man, yet in the presence of the Holy One he was extremely aware of his position as a member of a people tainted with iniquities. He knew too that he was a creature present before the Creator.

The divine response to Isaiah's feeling of uncleanness is a gesture of purification.<sup>44</sup> Once Isaiah has been purified, he hears Yahweh ask: "Whom shall I send and who will go for us?" [καὶ ἤκουσα τῆς φωνῆς κυρίου λέγοντος τίνα ἀποστείλω καὶ τίς προσεύσεται πρὸς τὸν λαὸν τοῦτον.] and he immediately responds: "He I am! Send me [καὶ εἶπα Ἰδοὺ εἰμι ἐγώ. ἀποστείλόν με] (Is. 6:8). Such immediate response on the part of Isaiah is remarkable and indicates a fundamental and deeply-rooted openness to Yahweh. His

---

<sup>44</sup>Both L.-J. Rondeleux, *Isaie et le Prophétisme* (Paris: Editions du Seuil, 1961), p. 40 and Julian Love, "The Call of Isaiah," *Interpretation* 11(1957), p. 293 relate the liturgical presentation of the call of Isaiah to the heavenly liturgy of the Apocalypse. According to the latter, for both Isaiah and John the holiness of God is the foundation for their faith in His redeeming love and power. Just as Isaiah's experience of the holiness of God was of key significance in his life, so the two chapters in Revelation (4 and 5) recounting John's vision of the Lord and the Lamb are the ones to which "all subsequent portions of the book return for their figures and their basic meaning."

spontaneity provides quite a contrast to the hesitation of Moses and Jeremiah and the passivity of Ezekiel. Like Abraham, Isaiah is a man of faith whose unshakeable confidence in Yahweh is a powerful force throughout his life. Continually, and in a special way when the forces of opposing nations were greatest, Isaiah encouraged his people to trust in Yahweh alone.

The mission of Isaiah is a mission to his people for the prophet is always chosen to serve. "He is never chosen merely to receive visions and moments of exaltation in the presence of God. He receives, indeed, but he receives that he may give, for the end of his vocation is that he may be the mouthpiece of God to man."<sup>45</sup> Thus Yahweh says to Isaiah:

Go and say to this people, "Hear and hear again, but do not understand; see and see again, but do not perceive." Make the heart of this people gross, its ears dull, shut its eyes, so that it will not see with its eyes, hear with its ears, understand with its heart, and be converted and healed. (Is. 6:9-10)

Isaiah's mission is thus to be a frustrating one. He is to be a messenger of doom. Upon hearing this Isaiah asks: "Until when, Lord?" but he is given no sign of reassurance except that the divine punishment will not last forever.<sup>46</sup> What great faith and unwavering trust was thus required for

---

<sup>45</sup>Rowley, The Biblical Doctrine of Election, pp. 108-109.

<sup>46</sup>N. Habel in his article on "The Form and Significance of the Call Narrative," p. 312 suggests that though no sign is given it may be possible to link the call of Isaiah with the Emmanuel prophecy of Is. 7:14 wherein the child's name "God with us" is the third person variation of the oath of assurance found in each of the other call narratives.

Isaiah to embrace his mission and yet from the book of Isaiah we receive the assurance of his life-long fidelity to the word and to Him by whom he had been sent.

The call of Jeremiah, though much less spectacular, is presented in the same form as that of Isaiah. There is the same divine initiative ("The word of the Lord was addressed to me.") and the commission to be a prophet but unlike Isaiah Jeremiah is shy and afraid.

Ah, Lord Yahweh; look, I do not know how to speak; I am a child. (Jer. 1:6)

Yahweh, however, does not accept Jeremiah's "excuse" and replies:

Do not say "I am a child." Go now to those to whom I send ἐξαποστείλω you and say whatever I command you. Do not be afraid of them, for I am with you to protect you. (Jer. 1:7-8)

His word of reassurance to the wavering courage of the prophet is the assurance of His own saving presence and as a sign He touches his mouth and says:

There! I am putting my words into your mouth. Look, today I am setting you over nations and over kingdoms, to tear up and to knock down, to destroy and to overthrow, to build and to plant. (Jer. 1:9-10)

According to John L. McKenzie, Jeremiah is "the most revealing of the prophets concerning the prophetic vocation"<sup>47</sup> for he, more than any other prophet, reveals the tremendous, life-long conflict that occurs between his own inner feelings and attitudes and the word he was given to preach. He was a

---

<sup>47</sup>John L. McKenzie, S.J., Dictionary of the Bible (Milwaukee: The Bruce Publishing Co., 1965), p. 423.

deeply sensitive man who loved his people intensely. It is obvious therefore that the message of doom and destruction which he was forced to preach and which alienated him from his people must have made him suffer keenly. And yet, from his "confessions" we see that Jeremiah's constant source of strength was his intimate union with Yahweh. He knows that Yahweh is with him (Jer. 1:8, 15:20) and that it is to Yahweh he has committed his cause (Jer. 11:20, 20:12). In times of sorrow and suffering, loneliness and disappointment, Jeremiah often turned to Yahweh in prayer. "The heart of his book is undeniably those scenes when he is alone with God, talking about himself, hearing God's answer. More than all the 'words of Yahweh' he left to posterity his life with God."<sup>48</sup>

Born of his own intimate communing with Yahweh, Jeremiah's promise of a "new covenant" (Jer. 31:31ff) is the promise to all men of forgiving love and deep friendship with Yahweh. This new covenant would be established, however, only through the sacrificial love of Jesus Who is the incarnation of the redeeming love of the Father and the sacrament of our encounter with God.

Ezekiel, like Isaiah and Jeremiah, was deeply conscious of his prophetic mission. In his call by Yahweh which takes place during a vision by the river Chobar, Yahweh announces that his mission is a mission to those in exile, to the rebellious house of Israel.

---

<sup>48</sup>Fleming James, Personalities of the Old Testament (New York: Charles Scribner's Sons, 1939), p. 330.

Son of man, I am sending you [ἐξαποστέλλω] to the people of Israel, to the rebels who have turned against me. The sons are defiant and obstinate; I am sending you to them, to say "The Lord Yahweh says this." Whether they listen or not, this set of rebels shall know there is a prophet among them. And you, son of man, do not be afraid of them, do not be afraid when they say "There are thorns all round you and scorpions under you." There is no need to be afraid either of their words or of their looks, for they are a set of rebels. You must deliver my words to them whether they listen or not, for they are a set of rebels. (Ezek. 2:3-7)

How Ezekiel responds to the commission we do not know though some hesitation or objection on the part of the prophet may be implied in Yahweh's words:

You, son of man, listen to the words I say; do not be a rebel like that rebellious set. Open your mouth and eat what I am about to give you. (Ezek. 2:8)

Ezekiel then ate a scroll on which the words of Yahweh were written and "it tasted sweet as honey." (Ezek. 3:3)

Like Isaiah's and Jeremiah's call, Ezekiel's initial encounter with Yahweh seems to have greatly influenced his preaching. There is great stress on the transcendent majesty of God and the extreme guilt of Israel and Ezekiel's own attitude seems to be rather harsh and unforgiving. Unlike Jeremiah he does not seem to suffer agony from his message of woe. Instead he opposes those who refuse to listen to him with a stubbornness equal to their own. He is told that he is a "watchman for the house of Israel (Ezek. 3:17, 33:7) who, should he fail to preach the message given him, will himself be punished. To be sent, therefore, is to be steadfast and to withstand evil with moral courage and great

determination.

If the purpose of Israel's election and the mission of the prophet is to receive the revelation of God, to reflect in daily living His life and holiness, and to share with all men the treasures given them, then it would seem that the Servant of Yahweh in Deutero-Isaiah is the elect of God par excellence.<sup>49</sup> He, more than anyone else, is the unique manifestation of what it means to be sent by Yahweh and to respond fully to mission. Like Israel and like the prophets, the servant is beloved by Yahweh and specially chosen by Him. The very title ebed denotes particular favor<sup>50</sup> but as in the case of all true sending, the mission of the servant is to bring to fruition the vocation and holiness of others, thereby glorifying Yahweh. In this also is the servant's own glory and reward.

What is unique, however, about the suffering servant in Isaiah is that suffering is not merely the consequence of his mission but the very source of it.

And yet ours were the sufferings he bore, ours the sorrows he carried. But we, we thought of him as someone punished, struck by God, and brought low. Yet he was pierced through for our faults, crushed for our sins. On him lies a punishment that brings us peace, and through his wounds we are healed. (Is. 53:4-5)

---

<sup>49</sup>Rowley, The Biblical Doctrine of Election, p. 118.

<sup>50</sup>For a brief discussion of the relation between "servant" and "elect" in the Old Testament, see Jacob, Theology of the Old Testament, pp. 201-209 and Rowley, The Biblical Doctrine of Election, pp. 111-120.

The suffering of the servant is redemptive; it is for the people of God. He is "crushed with suffering, offering his life in atonement" (Is. 53:10), he bears the sins of many, making intercession for the transgressors. (Is. 53:12)

The mission of the servant is first and foremost to Israel but is not limited to it.

It is not enough for you to be my servant, to restore the tribes of Jacob and bring back the survivors of Israel; I will make you the light of the nations so that my salvation may reach to the ends of the earth. (Is. 49:6)

His is to be a universal mission, expressing the merciful love of God for all men. He is given as a covenant to the people "to open the eyes of the blind, to free captives from prison, and those who live in darkness from the dungeon" (Is. 42:6-7). He is to "bring Jacob back" to Yahweh (Is. 49:5) and establish justice on the earth. (Is. 42:4)

Magnificent as his deeds are, the dedication of his person is even more compelling.<sup>51</sup> The servant is anointed with the Spirit, always a part of preparation for apostolic and prophetic witness, and invited to live a life of deep union with Yahweh. Chosen by Yahweh, he is formed by His word so that the word he speaks is one of comfort and strength

---

<sup>51</sup>Eichrodt, Theology of the Old Testament, p. 483, stresses that the servant's "mediatorial position was based on voluntary, atoning suffering [emphasis mine] even to the extent of the surrender of life itself--and achieved its purpose in the interior conquest and transformation of sinners by their acceptance in faith of the intercession made for them."

to the weary (Is. 50:4). He is continually attentive to the word, eager to be taught, and ever responsive to the will of Yahweh, even in the midst of intense suffering and rejection. The servant is gentle and humble and meek (Is. 42:2-3, 53:7, 9) and yet courageously determined to fulfill his mission (Is. 42:4, 50:7), knowing that Yahweh is with him. According to Luke, Jesus himself, the beloved Son of the Father, begins his public life of sacrificial love and service by identifying himself with the servant of Isaiah, the fulfillment of the prophetic mission of Israel.<sup>52</sup>

---

<sup>52</sup>Much has been written about the New Testament use of servant in relation to Jesus. According to Rudolf Bultmann, Theology of the New Testament, Vol. I, trans. by Kendrick Grobel (New York: Charles Scribner's Sons, 1951), p. 31, "the tradition of Jesus' sayings reveals no trace of a consciousness on his part of being the Servant of God of Is. 53." Oscar Cullman, The Christology of the New Testament, trans. by Shirley C. Guthrie and Charles A. M. Hall (Philadelphia: The Westminster Press, 1959), strongly disagrees with Bultmann and believes that the servant of Yahweh designation originates with Jesus Himself (pp. 60-69) and that the New Testament writers preserved the memory that Jesus was conscious of fulfilling in His life the work of the servant (pp. 69-79).

## CHAPTER III

### MISSION IN THE NEW TESTAMENT

#### INTRODUCTION

To speak of mission in the New Testament is to speak first and foremost of Jesus, the prophet-servant of Yahweh, the One in Whom and through Whom the history of the Chosen People, a people both called and sent, finds its deepest meaning and fulfillment. To speak of Jesus as the One Who is sent is to speak of the foundation of Christian mission, a subject that must be the subject of both prayerful reflection and scholarly research in order that both Sender and sent may be understood and sending continued. It is in this context then that mission is seen, not simply as "obedience to a word of the Lord," nor the commitment to the gathering of all men into one fold under one shepherd but as a participation in and a response to the sending of the Son, the missio Dei with the aim of "establishing the lordship of Christ over the whole redeemed creation."<sup>1</sup>

---

<sup>1</sup>K. Hartenstein, "Theologische Besinnung" in Mission zwischen Gestern und Morgen, ed. by W. Freytag (Stuttgart: Evangelischer Missionsverlag, 1952), p. 54 quoted by Georg F. Vicedom, The Mission of God, trans. by Gilbert A. Thiele and Dennis Hilgendorf (St. Louis: Concordia Publishing House, 1965), p. 5.

Within the New Testament as within the Old the process of sending is designated by ἀποστέλλειν and πέμπειν, the former occurring 135 times, the latter 80.<sup>2</sup> According to Rengstorf, when πέμπειν is used, "the emphasis is on the sending as such whereas when ἀποστέλλειν is used, it rests on the commission linked with it, no matter whether the one who sends or the one who is sent claims prior interest."<sup>3</sup> In the Synoptics πέμπειν is never used in reference to God; ἀποστέλλειν is reserved for that reference. In John, however, God is the Πέμπας με, πέμπειν affirming the participation of the Father in the work of the Son.<sup>4</sup>

A second problem, related to and yet distinct from that of vocabulary, is the question of the meaning of mission. In speaking of mission in the New Testament, either one of two approaches is possible. The first is to look at Jesus and his understanding of Himself as one sent; the second, to consider mission in terms of Jesus' mandate, be it implicit or explicit, to preach the Good News to others, be they Jews or Gentiles. The latter approach involves an examination of what

---

<sup>2</sup>Rengstorf, "ἀποστέλλω," p. 403.

<sup>3</sup>Ibid., p. 404.

<sup>4</sup>Ferdinand Hahn, Mission in the New Testament, trans. by Frank Clarke, Biblical Theology, No. 47 (Naperville, Ill.: Alec R. Allenson, Inc., 1965), p. 158 disagrees with Rengstorf. He does not accept the assumption that "ἀποστέλλειν means that Jesus' authority is founded in God's authority while πέμπειν expresses God's participation in Jesus' work" because he sees that πέμπειν is often used to express Jesus' submission to the will of His Father. Instead he sees the words, not only "closely related" but "clearly synonymous and interchangeable in John." This very question will be confronted in chapter four.

one might call the missionary enterprise of the Church.<sup>5</sup> According to most contemporary theologians and missiologists, both Protestant and Catholic, the latter presupposes the former since the apostolate or mission of the Church "has its roots in the creative, the revelatory-illuminating, and the redemptive-revelatory work of God,"<sup>6</sup> all of which find their culmination in the person and work of Jesus, the Son of the Father, the Word made flesh, the concrete and definitive manifestation of the merciful, redeeming love of God. In the words of Gerald Anderson, the attempts now being made to formulate an adequate and accurate theology of mission are all "leading toward a theocentric point of view in thoroughgoing trinitarian perspective."<sup>7</sup> According to the same author

a major source for confusion...today has come from the inadequacy of the various attempts to formulate the theology of mission in recent years. There have been attempts from the culture-centered, man-centered, revelation-centered, eschatology-centered, kingdom-centered, and Christ-centered points of view. While all of these attempts have stressed various aspects of Christian doctrine that are essential for the missionary enterprise, it seems that when any one of them has been made the central point of focus and orientation for the theology of mission, it has power inadequate for the task,

---

<sup>5</sup>An excellent Biblical study of the missionary question in the New Testament, especially as it touches the Gentiles, has been done by Ferdinand Hahn, Mission in the New Testament.

<sup>6</sup>R. Pierce Beaver, "The Apostolate of the Church," The Theology of the Christian Mission, ed. by Gerald H. Anderson (London: S. C. M. Press Ltd., 1961), p. 259.

<sup>7</sup>Gerald H. Anderson, "The Theology of Mission among Protestants in the Twentieth Century," The Theology of the Christian Mission, p. 15.

tending to narrow the scope of the mission and causing it to go astray. It remains now for a major attempt to be made at formulating the theology of mission from the view of radical trinitarian theocentrism.<sup>8</sup>

The primary question, therefore, seems to involve the very mission of Jesus himself, understood in terms of His own developing self-awareness and reflected in apostolic consciousness. It is only in the light of such understanding that subsequent reflection on the mission of the Church and individual Christians is possible and profitable. Our approach will thus involve a brief examination of Acts and the Synoptics followed by a more detailed consideration of the Johannine theology of Jesus and His mission. Because ἀποστέλλειν and πέμπειν are employed in only a few texts dealing with the subject under consideration, other relevant references will be made.

#### THE ACTS OF THE APOSTLES

Within the second volume of Luke-Acts, some understanding of the Lucan Christology and ecclesiology allows one to delineate some aspects of the primitive Church's earliest understanding of the mission of Jesus. In essence this involves an examination of soteriology for, as reflected in Acts, the primary insight of the post-resurrection, Pentecost community is that in the Jesus Who is risen and bestower of the Spirit, the salvation promised to Israel is a present reality.<sup>9</sup>

<sup>8</sup>Ibid., p. 15.

<sup>9</sup>Cf. David Michael Stanley's article "Kingdom to Church," Theological Studies 16(1955), pp. 1-29 for an analysis of the Pentecost event's effect upon the apostolic community's self-

In the Old Testament salvation encompassed all that was necessary for man to enjoy a full human life. Rooted in the liberating experience of the Exodus and in Yahweh's providential concern for His people during the desert sojourn and their entrance into the promised land of Canaan, salvation was a collective, temporal reward, a fullness of life enjoyed in community. Only after the decadence of the monarchy and the dissolution of the state during the exile did Israel's concept of retribution and salvation become more individual (cf. Jer. 31:24-30, Ezek. 18) and spiritual. Throughout the period following the exile, through the influence of the anawim, the poor ones of Yahweh, hope was once again renewed in the promises of salvation. But the middle of the second century B.C., in Daniel and Maccabees, belief in an after-life is posited and salvation is seen in terms of life--a life that is lived on earth but somehow continued afterwards.

Related to the evolution which occurs in the Hebrew understanding of retribution is the evolution of the meaning of the day of Yahweh. Originally a day of hope and vindication over Israel's enemies, the day of Yahweh becomes in the

---

understanding. In another article "Salvation in the Primitive Preaching," the same author analyzes the primitive soteriology as reflected in Acts. Cf. "Salvation in the Primitive Preaching," C.B.Q. 18(1956), pp. 231-254. John H. Hayes, "The Resurrection as Enthronement and the Earliest Church Christology" Interpretation, 22(July, 1968), pp. 333-345 surveys the various reconstructions of primitive Christology (i.e., that of J. A. T. Robinson, Reginald Fuller, Norman Perrin, Rudolph Bultmann, Johannes Weiss, Ferdinand Hahn) but concludes that at "the basic stratum of the earliest Palestinian Christology" (p. 337) is the conviction that Jesus' resurrection is his exaltation to messiahship.

prophetic writings a day of doom and destruction (cf. Amos 5:18, Zeph. 2:2, Is. 34:8, 53:4), a day when Yahweh will permit his people to be punished for their infidelities. And yet, periodically, even in the pre-exilic prophets, there are rays of hope, promises of future salvation and restoration, a renewal and regeneration sometimes associated with a chosen individual in whom and through whom Yahweh will lift up His people and create for them a new heaven and a new earth. With the exilic and post-exilic prophets, especially II and III Isaiah this hope becomes full blown. In Jesus, the Gift of God to man, there is even further revelation and in Him the promises of salvation are fulfilled.

According to the Lucan presentation of the primitive kerygma<sup>10</sup> the realization of the resurrection and exaltation of Jesus and the gift of the Spirit at Pentecost effected in the apostles a profound transformation. They realized first of all that with the outpouring of the Spirit, the Messianic Age had arrived (Acts 2:16-20) and the New Israel founded. In the gift of the Spirit and through the risen, glorified Lord, the promises made to Israel (Acts 2:39) through Abraham and the prophets (Acts 3:25-26) are fulfilled. The content of the promise, having evolved and been refined through the

---

<sup>10</sup>Most contemporary Biblical scholars contend that the Lucan presentation of the primitive kerygma in Acts is an accurate reflection of the kerygma which emanated from the Aramaic-speaking Church at Jerusalem. The evidence for this assertion is the numerous Aramaisms found in the text itself. Cf. C. C. Torrey, The Composition and Date of Acts, n.p., 1916.

centuries of Old Testament thought, is now seen by Peter, the head of the new messianic community, as the outpouring of the Spirit (Acts 2:33) with the consequent forgiveness of sin (Acts 2:38-39, 3:25-26).<sup>11</sup> Jesus is the risen Lord (Acts 2:32-33), the prophet promised by Moses (Acts 3:22-23), the servant whom God sent to bless the people, turning every one of them from their wicked ways (Acts 3:26). God had raised Jesus to be leader and savior, "to give repentance and forgiveness of sins through him to Israel" (Acts 5:31) and to all who believe in his name (Acts 10:43).<sup>12</sup>

In Acts the saving work of Christ is mediated through the Church. Her mission is a mission of witness (Acts 1:8, 2:32, 3:15, 4:33, 5:32) which, however, is contingent upon the gift of the Spirit.

You will receive power when the Holy Spirit comes on you, and then you will be my witnesses not only in Jerusalem but throughout Judaea and Samaria, and indeed to the ends of the earth.  
(Acts 1:8)

Once, however, the Spirit is given, mission becomes a reality. The Good News of salvation is preached first in Jerusalem,

---

<sup>11</sup>Cf. Hans Conzelmann, The Theology of St. Luke, trans. by Geoffrey Buswell (New York: Harper and Row, Publishers, 1961), pp. 207-234 for a detailed analysis of the relationship between the gift of the Spirit and salvation. Basically stated, the content of salvation is life [ζωή] (cf. Acts. 2:28, 5:20, 11:18) and the basis of it is forgiveness. This forgiveness is made possible by the gift of the Spirit within the Church yet is conditioned upon the repentance of the individual (Acts 2:38, 5:31, 8:22).

<sup>12</sup>The realization that salvation is offered to all who believe reflects a later development in the early Church's understanding of her mission. A turning point occurs in the Cornelius incident (Acts 10).

then in Judaea and Samaria, and then to the ends of the earth, fulfilling thus the prophecy of Isaiah: "I will make you the light of the nations so that my salvation may reach to the ends of the earth." (Is. 49:6, Acts 13:47)

#### THE GOSPEL OF MARK

Within the Gospel of Mark the key question presented by the evangelist is "Who is Jesus?" It is in an attempt to answer this question that Mark determines both the content and the literary arrangement of his Gospel. It is also the answer to this question that provides some understanding about the mission of Jesus for in Mark identity and mission are intimately related. Once we know who Jesus is we can gain some insight into what He does.

In Mark 1:1 the evangelist sums up his own understanding of Jesus, an understanding which, however, is a result of the resurrection-Pentecost experience.

The beginning of the Good News about Jesus Christ,  
the Son of God. (Mark 1:1)<sup>13</sup>

Mark, like Peter and the primitive kerygma, begins with the man Jesus whose mystery and meaning are unfolded gradually.

Within the first eight chapters of Mark's gospel, the identity of Jesus is somewhat veiled and there is a seeming apprehension on the part of Jesus Himself that His real

---

<sup>13</sup>Some manuscripts omit "Son of God." If so, the Gospel begins with Jesus Christ, i.e., the Savior and Anointed One Whose real identity is revealed only gradually. If, however, "Son of God" is accepted it is a reflection of the evangelist's own understanding of Who Christ is.

identity become known. Jesus rebukes the unclean spirits who call Him the Holy One of God (Mark 1:23-26) or son of God (Mk. 3:12), silences the devils who know who he is (Mk. 1:34), and admonishes the leper whom He has cured to "say nothing to anyone." (Mk. 1:40-45). In addition the parents of the little girl raised from the dead (Mk. 5:35-43), the deaf man (Mk. 7:31-37), and the blind man (Mk. 8:22-26) are all enjoined to silence.

In spite of this apparent reluctance on the part of Jesus to be recognized, Jesus Himself begins to bring man to some understanding of His person and mission. He speaks of Himself as the Son of Man,<sup>14</sup> one who is no ordinary man but rather one who has the "authority on earth to forgive sins" (Mk. 2:10) and is "master even of the Sabbath." (Mk. 1:35-39, 2:17), the one whose dedication to mission is like a consuming fire. He has neither time to eat nor to rest and even His prayer is interrupted.

A cardinal point in Mark's presentation occurs in Mark 8:29 with Peter's profession of faith. When Jesus asks the apostles "Who do you say that I am?" Peter responds "You are the Christ" and Jesus gives them strict orders "not to tell anyone." (Mk. 8:27-30) With Peter's confession that Jesus is

---

<sup>14</sup>Hundreds of articles have been written on the "Son of Man" in Daniel which is the foundation for Christ's self-designation as Son of Man. Son of Man in Daniel refers to a heavenly figure "who will appear only at the end of time on the clouds of heaven to judge and establish 'the nation of the saints.'" Cullman, The Christology of the New Testament, p. 150.

the Messiah a new period of development commences. Jesus then spends more and more time with His disciples, gradually sharing with them His own understanding of Who He is and what He is about to do.

In the chapters subsequent to Peter's confession at Caesarea Philippi, Jesus begins to explain that the Son of Man who is Messiah is a suffering Messiah (Mk 8:31-33, 9:30-32, 10:32-34), one who has come "not to be served but to serve and to give his life as a ransom for many." (Mk. 10:45). Jesus' exercise of messiahship and his entrance into glory is through the cross.

The importance of service and suffering as a condition for sharing in the mission of Jesus and accepting discipleship is strongly highlighted in Mark. It is also the only way to glory.

He called the people and his disciples to him and said, "If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me. For anyone who wants to save his life will lose it; but anyone who loses his life for my sake, and for the sake of the Gospel, will save it. What gain, then, is it for a man to win the whole world and ruin his life? And indeed what can a man offer in exchange for his life? For if anyone in this adulterous and sinful generation is ashamed of me and of my words, the Son of Man will also be ashamed of him when he comes in the glory of his father with the holy angels." (Mk. 8:34-38)

They came to Capernaum, and when he was in the house he asked them, "What were you arguing about on the road?" They said nothing because they had been arguing about which of them was the greatest. So he sat down, called the Twelve to him and said, "If anyone wants to be first, he must make himself last of all and servant of all." (Mk. 9:33-35)

The most poignant explanation given by Jesus as to the relationship between suffering and glory occurs in the story of the sons of Zebedee. When they approach him and ask to sit, "one at your right hand and the other at your left in your glory," Jesus replies: "You do not know what you are asking." and then asks them: "Can you drink the cup that I must drink, or be baptized with the baptism with which I must be baptized?" Though the two metaphors "cup" and "baptism" usually refer to the entirety of Jesus' mission; in this context they seem to refer more particularly to His passion and death. (Mark 10: 35-39) Interpreted in terms of Old Testament imagery the cup is

the cup of judgment and retribution, the acceptance of which involves trial and suffering. Again, although we may surmise that when "baptism" becomes a technical word in the Christian vocabulary the baptism-metaphor here would carry a reference to the Crucifixion as baptism, yet the more obvious and original connotation of the image would be that of "overwhelming tragedy which would engulf like floodwater,"<sup>15</sup> a judgment Jesus was about to face in death.

Thus interpreted, Jesus' question would be "Can you share in my suffering and death and thus share in my glory?" In Mark, Jesus' salvific action is related to His own suffering and death, a development implicit in the Petrine discourses in Acts.<sup>16</sup>

---

<sup>15</sup>David Hill, "The Request of Zebedee's Sons and the Johannine 60E2 Theme," New Testament Studies 13(1967), p. 284.

<sup>16</sup>M. Goguel, Les premiers temps de l'Église (Neuchâtel-Paris, 1949), p. 54, says in speaking about Peter's discourses in Acts: "On rencontre ici la première expressions d'une idée qui trouvera dans la suite un grand développement, celle de la réalisation d'un plan divin par le mort du Christ."

The second half of Mark--Peter's confession is a turning-point--not only presents Jesus as the suffering Messiah but as the Son of God (Mk. 9:7, 12:6, 14:61, 15:39),<sup>17</sup> In the parable of the wicked husbandman, Jesus identifies himself as son of the owner of the vineyard. To a Jew such identification would have had quite an impact, for throughout salvation history Israel was the vineyard, the choice vine planted by Yahweh which, however, yielded wild grapes (Is.5). At the Transfiguration "a voice from the cloud announces 'This is my son the beloved.'" (Mk. 9:8) The climax comes, however, when Jesus is taken before the Sanhedrin (Mk. 14:53-65). To the high priest's question "Are You the Christ, the son of the Blessed One?" Jesus acquiesces and goes on to predict: "You will see the Son of Man seated at the right hand of the Power and coming with the clouds of heaven." Because of His answer Jesus is accused of blasphemy, an indication that the Jews in hearing Jesus' claim to be both Messiah and son understood Jesus was claiming to be son in a unique sense since to claim

---

<sup>17</sup>Whether or not Jesus understood himself as "Son of God" is a disputed question. According to Bultmann, Theology of the New Testament, Vol. I, p. 50 the primitive Church ascribed to the risen Christ the title "Son of God," probably in reference to Ps. 2 which was interpreted messianically. It was only in the Hellenistic Church, however, that "Son of God" came to mean "the divinity of Christ, his divine nature, by virtue of which he is differentiated from the human sphere" (pp. 128-129). Unlike Bultmann, Cullman, Christology of the New Testament, p. 282 believes that Jesus himself used the title "Son of God" and that it expressed the "very essence of Jesus' self-consciousness.... 'Son of God' expresses Jesus' constant experience of complete unity with the Father, the full perception of revelation, which makes itself known to him as a unique recognition of himself by the Father."

Messiahship was not to claim divinity. According to Mark, therefore, Jesus now explicitly reveals what was presented implicitly in the actions of Jesus' life. Son of Man, Son of God, and Messiah are all here interwoven and it is only in the light of all three that we are able to grasp the Markan presentation of the person and mission of Jesus.

#### THE GOSPEL OF MATTHEW

Matthew unlike Mark was more preoccupied with what Jesus said than with what He did. The key to the mission and person of Jesus is found therefore more in the words of Jesus than in His action though the two can never be separated. (Matthew's Gospel is constructed in such a way that there is alternation between narrative and discourse.) According to Matthew Jesus is the new Moses, the son of David, the Messiah-King of Israel, the "fulfiller of the Immanuel-, Bethlehem, Galilee-, servant of God-prophecies,"<sup>18</sup> the one in whom and through whom all the expectations of Israel are accomplished. Matthew's framework for understanding the identity and work of Jesus is drawn from the Old Testament so he, more than any other evangelist, makes reference to Scripture in describing Jesus.<sup>19</sup> In few places does he reflect on the relation of

---

<sup>18</sup>Gunther Bornkamm, Gerhard Barth, and Heinz Joachim Held, Tradition and Interpretation in Matthew, trans. by Percy Scott (Philadelphia: The Westminster Press, 1963), p. 32.

<sup>19</sup>Matthew contains ten "reflection-citations" showing that Christ has fulfilled Old Testament prophecies: Matt. 1: 22-23; 2:15, 17-18, 23; 4:14-16; 8:17; 12:17-21; 13:35; 21: 4-5; 27:9-10. As Wilfred J. Harrington, Explaining the Gospels

these Old Testament quotations to the life of Jesus; he is simply satisfied that they are taken from Scripture and thus the result is sometimes a certain artificiality.

According to Matthew Jesus is the one who has come to fulfill the promises of salvation given to Israel. Soteriology then is related to ecclesiology, a fundamental concern to Matthew. Jesus has come to save men through the establishment of the Church which comes to be through His death-resurrection. It is in and through the Church that the kingdom of heaven is realized. Though the two are not identical, the former is the first-fruits of and way to the latter.

No other Gospel is so shaped by the thought of the Church as Matthew's, so constructed for use by the Church; for this reason it has exercised, as no other, a normative influence in the later Church. Statements in which the eschatological self-consciousness of primitive Christianity is expressed run through the whole Gospel: here alone the congregation is called the ἐκκλησία (Mt. 16:19), i.e., the q<sup>e</sup>hal Yahweh of Old Testament-Jewish expectation, the Βασιλεία of the Son of Man (13:41); the disciples are the free sons of God (17:26); they are entrusted with the mysteries of the kingdom of heaven (13:11); eye- and ear-witnesses of the fulfillment of that which prophets and righteous men desired in vain to see and hear (13:16ff.); they are the salt of the earth, and the light of the world, the city set upon the hill (5:13).<sup>20</sup>

(Glen Rock, New Jersey: Paulist Press, 1963), pp. 52-53 points out, these citations are proper to Matthew; they are his personal reflections, all are introduced in essentially the same way: "In order that the oracle of (the Lord...Jeremiah...the prophet) might be fulfilled" or "Then was fulfilled the oracle of (the Lord...Jeremiah...the prophet)"; and there is sometimes a certain artificiality which results from applying these texts to events in the life of Jesus.

<sup>20</sup>Bornkamm, Barth, and Held, Tradition and Interpretation in Matthew, pp. 38-39.

The Infancy narratives serve as a prelude to Matthew's Gospel introducing the main theme and setting the stage for what follows. In these first chapters the evangelist shows "the continuity which exists between the Gospel message and the religion of Israel by highlighting the solid links which bind Jesus to the past of his nation."<sup>21</sup> In chapter five, Jesus emerges as the new Moses, presenting the New Law which transforms and fulfills the saving law of the Old Testament.

In chapter eight, the proclamation of the kingdom begins, a proclamation initiated through the working of miracles followed by a discourse on the meaning of discipleship. In the recounting of the miracles of Jesus, Matthew employs the Markan account yet adapts it to his own purpose and message: Jesus is the suffering servant, come to relieve man of suffering and sorrow. By abbreviating some of the details found in the miracle stories of Mark and expanding others, Matthew highlights the power Jesus has to remedy sin and suffering.

In the apostolic discourse Jesus summons his disciples and gives them "authority over unclean spirits with power to cast them out and to cure all kinds of diseases and sickness." (Mt. 10:1) His power is therefore shared with His disciples and they are given a share in Jesus' own mission which is seen as a mission to the people of Israel.

---

<sup>21</sup>David Michael Stanley, S. J., "The Conception of Salvation in the Synoptic Gospels," C.B.Q. 18(1956), p. 355.

These twelve Jesus sent out, instructing them as follows: Do not turn your steps to pagan territory, and do not enter any Samaritan town, go rather to the lost sheep of the House of Israel. And as you go, proclaim that the kingdom of heaven is at hand. Cure the sick, raise the dead, cleanse the lepers, cast out devils.  
(Mt. 10:5-6)<sup>22</sup>

The mystery of the kingdom is explained and made explicit through a series of parables many of which Matthew has grouped together in chapter thirteen. In later parables which reflect the teaching of the primitive Church the mystery of the kingdom, the salvation given through the Church is extended to all who believe, Jew and Gentile (Parable of the vineyard, parable of the wedding feast--Mt. 20:1-16, 22:1-14). In the parable of the wicked husbandmen (Mt. 21:33-46) Jesus presents himself as the son who is rejected by the tenants (Jews) which results in the handing over of the vineyard to the Gentiles. Jesus is the Messiah, the Chosen One of Israel in whom and through whom the Kingdom of God is established.

In addition to his reflection upon Jesus as the long-awaited Messiah Matthew's view of Jesus and his mission is also conditioned by the Christology of the primitive Church. For Matthew Jesus is both Messiah and Son of God. His presentation of Jesus as Son of God reflects a later development in Christology and cannot be accepted in its metaphysical sense as part of the earliest tradition. This can be seen in both the confession of Peter and the account of Jesus' walking on

---

<sup>22</sup>Cf. Hahn, Mission in the New Testament for an exposition of this commission and its relation to the universal commission as recorded in Mt. 28:18-20.

the water when the Markan and Matthean accounts are compared. (Cf. Mt. 16:17, Mk. 8:29; Mt. 14:22-33, Mk. 6:45-52) Jesus did, however, speak of himself as son (Mt. 17:26-27, 21:37) and indicated a unique relationship to the Father.

At that time Jesus exclaimed, 'I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to mere children. Yes, Father, for that is what it pleased you to do. Everything has been entrusted to me by my Father; and no one knows the Son except the Father, must as no one knows the Father except the Son and those to whom the Son chooses to reveal him (Mt. 11:25-27).

In the light of this tradition and the resurrection-Pentecost experience, Matthew sees Jesus as Son of God. Thus the fulfillment of the promises made to Israel is realized not only in the messiahship of Jesus but in His sonship. Jesus has come not only to save men but to reveal to them the Father, the living God of Israel.

#### THE GOSPEL OF LUKE

In part one of the Lucan writings Jesus is the prophet-servant (Lk. 4:16-24) who has come to save mankind.<sup>23</sup> He is the savior (Lk. 2:11) who is sent to satisfy the longings of Israel and fulfill the promises made through the prophets. His mission, however, according to Luke, is not simply to the Chosen People but to all nations. He is to "enlighten the

---

<sup>23</sup>Luke is the sole Synoptic writer in which the technical terms σωτηρία (Lk. 1:69, 71, 77, 19:9), σωτήρ (Lk. 1:47, 2:11), and σωτήριον (Lk. 2:30, 3:6) are used.

pagans" and be the "glory of Israel." (Lk. 2:31-32).<sup>24</sup>

At the beginning of His ministry Jesus identifies Himself with the servant spoken of by Isaiah in a passage that is often called the fifth suffering servant song.

He (Jesus) came to Nazareth where he had been brought up, and went into the synagogue on the sabbath day as he usually did. He stood up to read, and they handed him the scroll of the prophet Isaiah. Unrolling the scroll he found the place where it is written: "The Spirit of the Lord has been given to me, for he has anointed me. He has sent (ἀπέσταλκέν) me to bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favor." (Lk. 4:16-19)

As was the custom, Jesus then commented on the text that he had read, announcing that "this text is being fulfilled today even as you listen." (Lk. 4:21)

The Jesus of Luke, therefore, unlike the Jesus of Mark (cf. Mk. 6:12) does not present the message of God's kingdom as a call to repentance, though repentance is involved, but as "a gospel, the good news of realized eschatology." In this, his first sermon, Jesus describes His mission and discloses Himself as "the evangelist and herald of final redemption."<sup>25</sup> Later when He leaves Galilee to travel through Judaea He replies to those urging Him to stay: "I must proclaim the

---

<sup>24</sup>As Hans Conzelmann in The Theology of St. Luke points out, the mission to the Gentiles takes place only after the outpouring of the Spirit. What is said concerning salvation for the Gentiles is said "in anticipation of the mission of the Church and does not refer to the historical ministry of Jesus in his lifetime." (p. 34)

<sup>25</sup>Otto Betz, "The Kerygma of Luke," Interpretation 22 (1968), p. 133.

Good News of the kingdom of God to the other towns too, because this is what I was sent (ἀπεστάλην) to do." (Lk. 4:43)

According to Luke Jesus' claim to be "the herald of final redemption" is validated only in His deeds. When John the Baptist sends two of his disciples to Jesus to ask "Are you the one who is to come or are we to look for someone else?" Jesus replied "Go back and tell John what you have seen and heard: the blind see again, the lame walk, lepers are cleansed, the deaf hear, the dead are raised to life, the Good News is proclaimed to the poor and happy is the man who does not lose faith in me." (Lk. 7:19-23)

With Jesus the New Age has begun. His deeds testify to the inauguration of a period in which the power of Satan is progressively diminished through the power of the Holy Spirit. At the very beginning of his ministry Jesus, anointed with the Spirit, resists the temptation of the devil (Lk. 4:1-12). Luke, however, is careful to point out that, though the devil left Him, he would return at the appointed time (ἡ ὥρα καὶ τοῦ), the hour of His passion and death. Throughout His ministry Jesus shows that the establishment of the kingdom includes the condemnation and defeat of Satan. When Jesus sends out the Twelve to "proclaim the Kingdom of God and to heal" He gives them "power and authority over all devils and to cure diseases" (Lk. 9:1-2). Later when He sends out the seventy-two who come back rejoicing because "even the devils submit" when they use the name of Jesus, Jesus says:

I watched Satan fall like lightening from heaven. Yes, I have given you power to tread

underfoot serpents and scorpions and the whole strength of the enemy; nothing shall ever hurt you. Yet do not rejoice that the spirits submit to you; rejoice rather that your names are written in heaven. (Lk. 10:18-20)<sup>26</sup>

Jesus had come to "seek out and save what was lost," (Lk. 19:10) to free man from the power of Satan and the slavery of sin. The Church as the eschatological community continues the mission of Jesus and the struggle against evil.

Luke in presenting Jesus as Messiah and Savior also calls Him Lord (Lk. 7:13, 19; 10:1, 39, 41; 11:39; 12:42; 13:15; 17:5f; 18:6; 22:61; 24:3, 34), thus indicating his belief in the Christian affirmation "Jesus is Lord" even though Jesus was not addressed as "Lord" in this full sense during His life-time. According to Luke Jesus as Messiah and Savior accomplishes His mission on earth through suffering. As the prophet-servant of Yahweh Jesus must suffer in order to enter into His glory as risen Lord. His face is set toward Jerusalem (Lk. 13:32) since it is there the prophet must die and in predicting His passion He urges the disciples to "have these words constantly in mind." And yet the disciples did not understand. After the resurrection when two disciples are on their way to Emmaus, bemoaning the fact of Jesus' suffering and death, Jesus joins them and says:

You foolish men! So slow to believe the full message of the prophets! Was it not ordained

---

<sup>26</sup>Ibid., p. 135: "Findings from Qumran have shown that the establishment of the reign of God was intimately related to liberation from the power of Satan and forgiveness of sin. (Cf. A. S. van der Waude, Melchisedek als himmlische Erlösergestalt in den neugefundenen eschatologischen Midraschem aus Qumran Hohle 11.)"

that the Christ should suffer and so enter into his glory? Then starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself. (Lk. 24:24-27)

Jesus is, therefore, at the center of history. Just as the history of Israel contained "prophetic witness to the Kingdom of God" and was oriented toward a future fulfillment in Christ so the Church has its foundation in the ministry and person of Christ. The Church, however, is also directed to the future (Lk. 24:44-49), "to the ἀποκαταστάσεως πάντων (Acts 3:21), through which all the promises of the prophets will be fulfilled and the reign of God carried through on earth objectively and irresistibly."<sup>27</sup>

## CONCLUSION

Within the Synoptic Gospels Jesus emerges as the fulfillment of the Old Testament promises, the One Who is to free man from sin and suffering and lead him to a new life. However, in the light of the resurrection-Pentecost experience the evangelists are not content to see Jesus simply in Old Testament terms. Rather, the prophet-servant of Yahweh is suffering-servant and Son, sent by the Father (Mt. 10:40, Mk. 9:37, Lk. 10:16) to transform man and share with him His own love. It is, however, in the Johannine account that we have the greatest emphasis on Jesus as one who is sent by the Father and, therefore, a key source for understanding the vocation of

---

<sup>27</sup>Ibid., p. 145.

those who share in the mission of Christ. It is in John that we see the relationship between Sender and Sent delineated and communicated by Christ Who becomes Sender and Christians those sent.

## CHAPTER IV

### MISSION IN THE GOSPEL OF JOHN

#### INTRODUCTION

In approaching the Johannine testimony to Jesus, in order to ascertain John's understanding of the mission of Jesus and the mission of the Christian community, it is somewhat helpful to take a brief look at some key questions related to the Gospel of John. These include authorship, the date, place, and circumstances of composition, and John's christological orientation.

The question of the authorship of the Fourth Gospel is a complicated one.<sup>1</sup> For a brief period in modern times some New Testament scholars dated the Fourth Gospel in the second century which automatically precluded apostolic origin (Bauer, Bacon, Scott, Loisy, Bultmann). Others ascribed its origin to John, the son of Zebedee (Lenski, Headlam,

---

<sup>1</sup>For a thorough discussion of the question of authorship, cf. H. P. V. Nunn, The Authorship of the Fourth Gospel (Oxford: Blackwell and Sons, 1952). Briefer discussions of the internal and external evidence along with modern theories of composition may be found in Raymond Brown, The Gospel according to St. John, I-XII, The Anchor Bible, Vol. 29 (Garden City, New York: Doubleday and Co., 1966), pp. LXXXVII-CII, and Rudolf Schnackenburg, The Gospel according to St. John, Vol. I, trans. by Kevin Smyth (New York: Herder and Herder, 1958), pp. 75-104.

Nunn, Green-Armytage); to John Mark, a relative of Barnabas mentioned in Acts (J. N. Sanders), or to John the Presbyter who is often identified as a disciple of the Apostle John (Harnack, Bernard, Edwards, Merlier). Many scholars presently contend that critical examination of the internal and external evidence necessitates making a distinction between the author<sup>2</sup> and the writer of the Gospel. These critics (Braun, Lightfoot, Barrett, Tasker, Brown, Schnackenburg) believe that the authority behind the tradition of the Gospel is John the Son of Zebedee but that the Johannine tradition was committed to writing by a disciple or disciples. Though such a view is the one now favored by a number of scholars, there are many problems regarding Johannine authorship which still remain unsolved.

Once the tradition behind the Fourth Gospel is ascribed to the Apostle John, the son of Zebedee, the questions regarding the date and place of composition are less important. Recent manuscript discoveries (especially those from Qumran and the Nag-Hammadi texts) have provided a better acquaintance with the literary and religious milieu of the first and second centuries and have led an increasing number of scholars to posit a Palestinian origin within the first century.<sup>3</sup> The

---

<sup>2</sup>"Author" is here used in the sense of the person or authority most influential in the shaping of the Johannine tradition. The author and writer are not necessarily the same.

<sup>3</sup>The milieu in which the Gospel originated and the sources used by the evangelist will be discussed more fully later in this chapter. The question is related to the origin of the Johannine use of Πέπτειν and Αποστέλλειν.

actual writing could, however, have occurred at Ephesus which has, since the patristic era, been cited as the favored place of composition.

Theories about the circumstances and purpose of composition are also multiple, and, in recent times, have overshadowed the discussion on authorship. There is one point, however, on which all scholars agree and that is, that the Gospel is written, primarily, as the evangelist himself says: "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life through His name" (Jn. 20:31). The Gospel of John is first and foremost a testimony to Jesus "who is the Christ, the Son of God." According to Rudolf Schnackenburg, the emphasis is not on the messiahship of Jesus but on his sonship.

We must give full value to the second epithet, which implies the full profession of faith, proclaiming the messiahship of Jesus in a sense which surpasses all Jewish expectations, the unique dignity of the Incarnate Logos as the "only-begotten of the Father" (1:14), the mystery of Jesus as "the Son" absolutely, a mystery grasped by faith (cf. also I Jn. 1:3, 3:8, 23, 4:9, 15, 5:5, 13, 20). What is involved, therefore, is the foundation and justification of the primordial confession of faith in Christ by the early Church.<sup>4</sup>

To say "son" is to say "father," for sonship exists only in relation to one who is father. Thus the delineation

---

<sup>4</sup>Schnackenburg, The Gospel according to St. John, p. 154. According to Schnackenburg, the assertion that Jesus is the Christ, the Son of God, "provides the key to understanding John's doctrine of salvation, realized eschatology, sacramental theology, mysticism, ethics, ecclesiology, and missiology." (pp. 154-164)

of Jesus as Son is presented, in the Fourth Gospel, in the context of His relationship to His Father.

One of the key ways in which the relation between Jesus and the Father is described is in terms of "Sender" and "Sent."<sup>5</sup> The Father is the "One who sent Me" (ὁ πέμψας με) and Jesus is His envoy. To understand the process of mission, to delve deeply into the relationship between Sender and Sent, and to explore the purpose and implications of the mission of Jesus is to deepen our understanding of who Jesus is and what it means to be Christian, to share in the life, love, and mission of Jesus who is the Christ, the Son of God.

#### TERMINOLOGY

Insight into the Johannine understanding of the mission of Jesus, His relationship to the One who sent Him, the work He came to do, and the commission He entrusted to His apostles and to his Church will be found primarily in those passages in which John makes specific reference to "sending," employing the verbs ἀποστέλλειν and πέμπειν.<sup>6</sup>

<sup>5</sup>According to E. Haenchen, "Der Vater, der mich gesandt hat," New Testament Studies 9(1963), 210, Christology is the key problem in John and the key to that Christology is the refrain "the Father who sent me." Vincent Taylor, The Person of Christ in New Testament Teaching (New York: St. Martin's Press, 1966), p. 102 contends that "that Jesus 'came' and was 'sent' into this world is the pivot on which all his doctrinal purposes turn."

<sup>6</sup>Since ἀπόστολος, which is also relevant to the concept of mission, occurs only once in John (13:16), it will be treated in context.

The former verb is used frequently in the Old and New Testaments whereas the latter is characteristic of John.<sup>7</sup>

According to Rengstorf, Abbott, Radermakers, and Vincent,<sup>8</sup> John intends a difference of meaning in the two words: ἀποστέλλειν emphasizing the authoritative sending of an envoy with a special commission; πέμπειν emphasizing the process of sending, the relation of Sender to Sent.

Les emplois de πέμνω soulignaient les rapports intimes, qui unissent le Fils au Père. Ceux d'ἀποστέλλω y ajoutent une relation aux hommes; il s'agit du ministère que l'Envoyé remplit après d'eux. La vie qu'il recoit du Père, le Fils l'insère dans le temps et elle devient ainsi source de vie pour les hommes.<sup>9</sup>

Lenski, Kilpatrick, Tarelli, Barrett, and Brown<sup>10</sup> disagree, contending that both verbs seem to be used in the same sense. According to Tarelli, the difference in usage

---

<sup>7</sup> πέμπειν occurs 15 times in the Synoptics (4 in Matthew, 1 in Mark, and 10 in Luke) but 32 times in John. Cf. Appendix one for a breakdown of usage in John of πέμπειν and ἀποστέλλειν.

<sup>8</sup> Rengstorf, "Ἀποστέλλω," pp. 403-405; Edwin A. Abbott, Johannine Vocabulary (London: Adam and Charles Black, 1965), p. 227; Marvin R. Vincent, Word Studies in the New Testament (New York: Charles Scribner's Sons, 1902), p. 226; J. Radermakers, S.J., "Mission et Apostolate dans l'Évangile Johannique," Studia Evangelica 2(1964), 111.

<sup>9</sup> Radermakers, "Mission et Apostolate...", p. 111.

<sup>10</sup> R. C. H. Lenski, The Interpretation of St. John's Gospel (Columbus: Lutheran Book Concern, 1942), p. 1370; G. D. Kilpatrick, "Some Notes on Johannine Usage," The Bible Translator 11(1960), 176; C. C. Tarelli, "Johannine Synonyms," Journal of Theological Studies 47(1946), 176; C. K. Barrett, The Gospel according to St. John (London: S.P.C.K., 1962), p. 473; Raymond Brown, The Gospel according to St. John, XIII-XXI, The Anchor Bible, Vol. 29A (Garden City, New York: Doubleday and Co., 1970), p. 1022.

is governed not by meaning but by tense or mood.<sup>11</sup>

Ἀποστέλλω occurs in the perfect and aorist indicative and in the perfect passive participle and in no other form. πέμπω...occurs in the aorist active participle (27) and the present and future. It is difficult to resist the conclusion that the Johannine usage in the case of these two verbs is dependent not upon difference of meaning but upon difference of tense or mood, upon a preference for one verb in certain of its grammatical forms. It is probable also that this preference was not personal but dictated by popular usage, the kind of usage under which many verbs in many languages have become defective and supply lost forms from other verbs.<sup>12</sup>

Though usage of πέμπας could be due to a preference for the aorist active participle of πέμπειν over ἀποστέλλειν, tense preference cannot explain John's use of the present, πέμπω in 20:21 and the future, πέμψω in 13:20, 14:26, 15:26, 16:7.<sup>13</sup> Both the present, ἀποστέλλω and the future, ἀποστελῶ are employed in other New Testament writings (Mt. 10:16, 11:10, 13:41, 21:3, Mk. 1:2, 13:27, Lk. 7:27, 10:3, etc.) It seems, therefore, that just as ὁ πέμπας με describes the relation of God, the Father to Jesus, the One whom He sent, so too the use of πέμπειν in 13:20 and 20:21 indicates that the Apostles, the ones sent by Jesus share His very own mission from the Father. Consequently the references to the sending of the Spirit in 14:26, 15:26, and 16:7 seem

<sup>11</sup>An analysis of the verb forms of ἀποστέλλειν and πέμπειν as they are used in John will be found in Appendix Two.

<sup>12</sup>Tarelli, "Johannine Synonyms," p. 176.

<sup>13</sup>It is important to note that the Johannine passages referring to the sending of the Spirit all use πέμπειν.

to indicate the participation of God and Christ in the work of the Spirit. Both ἀποστέλλειν and πέμπειν, however, deepen our understanding of the Johannine Christology and speak the meaning of mission.

The specifically Johannine Christology emphasizes as strongly as possible the essential unity of Jesus with God by describing him absolutely as the Son. (υἱός) It is in the light of this that in some passages ἀποστέλλειν and πέμπειν acquire their distinctive meanings in the Fourth Gospel. We are not to say, however, that the terms themselves have helped to shape the Johannine Christology. For, quite apart from what we have already stated, even in John the words are not fundamentally or essentially theological terms. They are, rather, taken out of their ordinary meaning by the specific context in which they are used --very forcibly so in this Gospel--and filled with religious significance. It is from the fact that Jesus is for John the υἱός that in this Gospel His mission acquires its ultimate meaning and pathos in its demand for the decision and division of men.<sup>14</sup>

#### TEXTUAL REFERENCES TO MISSION

In studying the references relevant to the Johannine understanding of the mission of Christ, several approaches are possible. One would be to consider separately the ἀποστέλλειν and πέμπειν passages; another, to consider the texts chronologically to see if there is present any systematic development, and a third (the one which will be taken in this paper), to consider together those texts which are similar in content. The texts for the most part fall into three main categories: (1) those which refer to a

---

<sup>14</sup>Rengstorff, "Ἀποστέλλω," p. 405.

person or persons other than Jesus despatching another or others to convey a message, ask a question, or fulfill some task, (2) those which describe Jesus' relationship to His Father, and (3) those which explain the relationship of Jesus to the Christian.

Of the ten passages referring to persons, other than Jesus, who are commissioned to do some specific task, only those referring to John the Baptist will be considered. These include Jn. 1:6, 33,<sup>15</sup> 3:28, 7:32.

In the Prologue (1:6), after John treats of the activity of the Word in creation, he speaks of a man, "sent by God" (ἀπεσταλμένος παρὰ θεοῦ), whose name is John.<sup>16</sup> This man is not the light but his mission is to bear witness to the light that through him all might believe.<sup>17</sup> The fact

---

<sup>15</sup>Jn. 1:22, 33 are the only passages which employ πέμπειν and are not spoken by Jesus. This could be due to a preference for the aorist active participle of πέμπειν but cf. footnote 18.

<sup>16</sup>There are many theories as to the origin of the Prologue. According to Bultmann, the Prologue (with the exception of vv. 6-8, 15, 17) was a Gnostic writing in which John the Baptist was the Word Incarnate. The Evangelist adapted it to his own purposes, making Jesus the Word Incarnate and John, his witness. (*Der religionsgeschichtliche Hintergrund des Prologs zum Johannesevangelium*, "Eucharisterion, Festschrift H. Gunkel 2(1923), 3-26). Many other scholars, however, posit the origin of the Logos-Hymn in the Christian community (Schnackenburg, R. Brown, Ryan), some maintaining that the references to the Baptist are insertions. In any case, however, what the Prologue says about John the Baptist and his prophetic witness is as recorded in the Synoptics (Mt. 11:7-13, 17:10-13, Mk. 11:29-33, Lk. 1:5-25).

<sup>17</sup>It is interesting to note that the Prologue speaks of John coming to witness that all might believe through him whereas in Jn. 1:31 John the Baptist says, "I did not know him [Jesus] myself, and yet it was to reveal him to Israel that I came baptizing with water."

of mission is emphasized through the grammatical construction ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ Θεοῦ<sup>18</sup> and its fulfillment described in 1:19-37 where John (the Baptist) emphasizes that He is not the Messiah, nor Elijah, nor the Prophet but only a voice crying in the wilderness, bearing witness that Jesus is Lamb of God, Chosen One, He upon whom the Spirit remains,<sup>19</sup> and He who will baptize with the Holy Spirit.<sup>20</sup>

<sup>18</sup>Radermakers, "Mission et Apostolate," p. 113 asks: "A côté d'ἀπεσταλμένος, l'expression παρὰ Θεοῦ ne souligne-t-elle pas l'aspect d'interiorité de la mission du Baptiste, et à un haut degré: envoyé d'auprès de Dieu...?" (cf. Jn. 6:46, 8:40, 9:16) If so, ἀπεσταλμένος παρὰ Θεοῦ would then combine the aspects of πέμπειν and ἀποστέλλειν, the interior commissioning and the external concretization of the mission. Such an interpretation is supported by 1:33 where John the Baptist says ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἑκεῖνός μοι εἶπεν, indicating the authenticity of his action because of some revelation or communication from God.

<sup>19</sup>The narrative about the Baptism of Jesus and the interpretation of "Lamb of God" and "Chosen One" present many problems. According to André Feuillet, "La Baptême de Jésus," Revue Biblique, 71(1964), p. 341, John the Baptist's mission is key in understanding the Baptism narrative because John the Baptist (according to the Johannine account) shared the theophany experience with Jesus and is therefore responsible for the tradition incorporated into the Synoptic accounts. What is relevant to our study, however, is the testimony of John the Baptist to Jesus. As Jesus himself says in Jn. 5:33-35: "You sent to John, and he has borne witness to the truth. Not that the testimony which I receive is from man; but I say this that you may be saved. He was a burning and shining lamp, and you were willing to rejoice for a while in his light."

<sup>20</sup>Many modern commentators deny that John the Baptist made any reference to Spirit baptism (V. Taylor, E. Schweizer, C. K. Barrett) and attribute this distinction to the primitive Church. For a detailed discussion of the question, cf. Ernest Best, "Spirit-Baptism," Novum Testamentum 4(1960), 236-44.

The mission of John is, therefore, prophetic. He is commissioned to speak for another, to bear witness to Jesus, and through his testimony the first disciples follow Jesus.

In Jn. 3:22-30 we have a second testimony on the part of John the Baptist, further describing his mission, what it means to be sent "in front of" Christ ἐμπροσθεν ἐκείνου.

A man can lay claim only to what is given him from heaven. You yourselves can bear me out. I said "I am not the Christ; I am the one who has been sent in front of him." The bride is only for the bridegroom; and yet the bridegroom's friend who stands there and listens is glad when he hears the bridegroom's voice. This same joy I feel, and now it is complete. He must grow greater; I must grow smaller (Jn. 3:27-30).

"I am not the Christ" may refer to John the Baptist's testimony in Jn. 1:20 whereas "I am the one who has been sent in front of him" echoes the prophecy of Mal. 3:1 quoted by Matthew and Luke (Mt. 11:10 and Lk. 7:27).

Ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου  
καὶ ἐπιβλεψέται ὁδὸν πρὸ προσώπου  
μου. (Mal. 3:1 LXX)

The evangelist, therefore, seems to combine a saying attributed to the Baptist and a testimonium from the Old Testament.<sup>21</sup>

In the short parable about the bridegroom and his friend, John the Baptist once again affirms the relationship of his mission to that of Jesus. Jesus, in His person and

---

<sup>21</sup>C. H. Dodd, Historical Tradition in the Fourth Gospel (Cambridge: Cambridge University Press, 1963), p. 281.

mission, is the Bridegroom whose Bride is the New Israel, the one in whom John the Baptist rejoices. Jesus is the One who must grow in power in influence while John the Baptist fades into the background.

Throughout his Gospel, John emphasizes the fact that Jesus is sent by the Father, remains in union with Him, and will return to Him once His work has been accomplished. It is from these perspectives that we will study the relationship between the Father who is Sender and Jesus, His Son, whom He has sent.

Two of the references in which Jesus most emphatically states<sup>22</sup> that he has been sent by the Father occur in the context of His discussion with the Jews who most violently oppose Him, His teaching, and His work. The first occurs when Jesus goes up to Jerusalem to celebrate Tabernacles, a feast which not only commemorated the Exodus experience but looked toward the blessings of the messianic era.

Meanwhile some of the people of Jerusalem were saying, "Isn't this the man they want to kill? And here he is, speaking freely, and they have

---

<sup>22</sup>In speaking of what Jesus has "said," the author realizes that the experience of the historical Jesus is mediated by the faith experience of the evangelist and that most scholars today recognize in Jesus a growing consciousness of who he was and what his mission involved. It is likely that His own consciousness of the Father deepened as He prayed and continually communed with Him throughout His life and ministry. Cf. Karl Rahner, S.J., "Dogmatic Reflections on the Knowledge and Self-Consciousness of Christ," Theological Investigations, Vol. V, trans. by Karl H. Kruger (Baltimore: Helicon Press, 1966), pp. 193-215 and Engelbert Gutwenger, S.J., "The Problem of Christ's Knowledge," Vol. II of Concilium: Who Is Jesus Christ? (New York: Paulist Press, 1965), pp. 91-105.

nothing to say to him! Can it be true that the authorities have made up their minds that he is the Christ? Yet we all know where he comes from, but when the Christ appears no one will know where he comes from." Then, as Jesus taught in the Temple, he cried out: "Yes, you know me and you know where I come from. Yet I have not come of myself; no, there is one who sent me and I really come from him, [ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με] and you do not know him, but I know him, because I have come from him and it was he who sent me [κακεῖνός με ἀπέστειλεν]. (Jn. 7:25-29)

Because there was a popular belief that the Messiah would suddenly appear and that no one would know from where he had come (cf. Is. 7:14-17, Mal. 3:1, Dan. 7:13, I Enoch 46, 48, 2Esdra 7:28, 13:32), the Jews conclude that Jesus could not possibly be the Messiah because they know He is from Galilee. Jesus' reply implies that, though they have superficial knowledge about Him, they do not really know Him; they have not penetrated to the heart of His person and thus, they do not know the Father, the One who sent him. Jesus then emphasizes that He knows Him because He has come from Him. He has been sent by Him.

At the feast of the Dedication, a feast celebrating the recovery, purification, and dedication of the Temple in 164 B.C., Jesus once again goes up to Jerusalem and is besieged by the Jews who ask: "How much longer are you going to keep us in suspense? If you are the Christ, tell us plainly." Jesus replies by pointing to the works He has done in the Father's name and concludes by affirming: "The Father and I are one." The Jews respond to His claim by picking up stones to stone Him and accusing Him of blasphemy.

Jesus retorts:

Is it not written in your Law: "I said you are gods?" So the Law uses the word gods of those to whom the word of God was addressed, and scripture cannot be rejected. Yet you say to someone the Father has consecrated and sent ἡγίασεν καὶ ἀπέστειλεν into the world: "You are blaspheming," because he says "I am the Son of God." (Jn. 10:34-36)

Though the point of reference in Ps. 82 has been variously interpreted as angels, judges, or the Israelites who received the Law on Sinai<sup>23</sup> there is no doubt as to the conclusion of Jesus' argument. Blasphemy is indeed a surprising charge to bring against the One "whom the Father has consecrated [set apart] and sent into the world" when others have been so called."<sup>24</sup>

---

<sup>23</sup>There are three traditions regarding the interpretation of Ps. 82. The first is that provided in II Q Melch. in which the speaker is Melchisedech, an angelic being who is God's representative. He is addressing the evil angels and promising the coming eschatological judgment in which they will be punished. The second refers to the common practice in the Old Testament of calling the judges "gods" because they were the vehicles of God's word. The third refers to the rabbinic opinion that the Psalm was addressed to Israel after they received the Law. Their very reception of the Law raised them to the status of "gods." (Cf. J. S. Ackerman, "The Rabbinic Interpretation of Ps. 82 and the Gospel of John: Jn. 10:34," Harvard Theological Review 59 (1966), 189-91 and A. T. Hanson, "John's Citation of Ps. 82," New Testament Studies 11(1965), 158-63). According to Hanson, the one who addressed the Israelites at Sinai was the pre-existent Word of God. If those whom He addressed were called "gods" or "sons of God," how much more was the Incarnate Word, "Son of God"?

<sup>24</sup>Jesus' argument is a fortiori: if human leaders or angels have been called "gods" or "sons of God," why not Jesus whom the Father has consecrated and sent? The argument is also ad hominem for Jesus claims to be Son in a very different sense than that of the angels, judges, or chosen people. Edwin Freed, in his study "Old Testament Quotations in the Gospel of John, Supplements to Novum Testamentum, Vol. 11

Jesus then continues His argument by pointing to the work He is doing.

If I am not doing my Father's work, there is no need to believe me; but if I am doing it, then even if you refuse to believe me, at least believe in the work that I do; then you will know for sure that the Father is in me and I am in the Father (Jn. 10:37-38).

To believe that the work of Jesus is the work of the Father would be to accept the fact of Jesus' mission from the Father, to accept his being an ἀπόστολος, his πρῶτος shaliah.

In rabbinic Judaism...this title is reserved for those who performed works specifically recognized as works guarded by the divine prerogative. Elisha was such a πρῶτος because he made conception possible for a barren woman, Elijah because he brought rain, and Elisha, Elijah, and Ezekiel because they raised the dead--these three works being all normally reserved for God's direct intervention (Midrash Ps. 78, S.B. III, 3f.)<sup>25</sup>

(Leiden: E. J. Brill, 1965), p. 65, discounts the historicity of the passage, claiming that the opposition therein evidenced is that of the Jews or synagogue of John's time and that "the whole context, with even the quotation (Ps. 82:6 in LXX) put into Jesus' mouth, is a literary device on the part of John to strengthen and present in a different manner his theological view of the uniqueness of Jesus.

<sup>25</sup>Barrett, The Gospel according to St. John, p. 321. Barrett concludes: "These considerations seem important here, but whether the rabbinic material on which they are based is early enough to make them truly relevant remains doubtful." Karl Rengstorff, Apostleship, trans. by J. R. Coates (London: Adam and Charles Black, 1933), pp. 20-22 points out that the essential meaning of shaliah is that he represents another in action and therefore the concept is apropos here because the work of Jesus is the work of His Father. R. Brown, The Gospel according to St. John, I-XII, p. 411 affirms the presence of the shaliah concept in these words: "The reference to works is especially appropriate. Jesus has just claimed to be the one sent by God; therefore God must stand behind the works that Jesus does. This is an example of the Jewish

The Jews will not accept the fact that Jesus is uniquely sent and therefore, they refuse to accept His works and believe.

As John says: "They wanted to arrest Him." (Jn. 10:39)

A third episode which highlights the mission of Jesus and points to Him as the One Sent is that of the man born blind (Jn. 9).

As he went along, he saw a man who had been blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, for him to have been born blind?" "Neither he nor his parents sinned," Jesus answered, "he was born blind so that the works of God might be displayed in him. As long as the day lasts I must carry out the work of the one who sent me; the night will soon be here when no one can work. As long as I am in the world I am the light of the world." Having said this, he spat on the ground, made a paste with the spittle, put this over the eyes of the blind man, and said to him, "Go and wash in the Pool of Siloam (a name that means 'sent')." So the blind man went off and washed himself, and came away with his sight restored (Jn. 9:1-7).

Key in this cure is Jesus' command to the blind man to "go and wash in the Pool of Siloam." The site of the pool is in a recess at the end of the Tyropoean valley. The Hebrew word means a discharge of waters or 'mission,' probably with reference to the fact that the temple-mount sends forth its spring waters."<sup>26</sup> It was from this pool that the

---

concept of the šālīḥ or deputy. In Jewish thought the officially commissioned envoy or deputy had the authority of the sender and was legally identified with the sender. This not only explains why Jesus' works are the Father's but may also have a bearing on the charge that he is presenting himself as God." The concept of agency in Jewish thought will be discussed more thoroughly later.

<sup>26</sup>Vincent, Word Studies in the New Testament, p. 183.

water used during the feast of Tabernacles was drawn, symbolizing the effusion of spiritual blessings that would come in the days of the Messiah.

John points out the symbolic significance of Siloam, ὁ ἐρμηνεύεται ἀπεσταλμένος, perhaps alluding to an incident occurring earlier in the life of the Chosen People, when, in a time of grave crisis, Judah refused to rely on Yahweh and trust in him. Instead she made political alliances, hoping to be saved from destruction. Yahweh rebuked her through the words of the prophet Isaiah.

Because this people has refused the waters of Shiloah which flow in tranquility,<sup>27</sup> and tremble before Razon and the Son of Remaliah, the Lord will bring up against you the mighty and deep waters of the River (the king of Assyria and all his glory), and it will overflow out of its bed bursting all its banks; and it will inundate Judah, flow over, pour out, flooding it up to the neck, and its wings will be spread over the whole breadth of your country, O Immanuel (Is. 8:6-8).

Israel refused to listen to the prophet who was sent and she was consequently punished.

In John the pool refers to the living water of Christ. Christ is not just a prophet but the one sent by the Father, the one through whom all the blessings of the messianic era would come. It is in Christ that men are cleansed and brought to the light.<sup>28</sup>

<sup>27</sup>Shiloah was "Jerusalem's only spring. cf. 2 Kgs. 20:20f. It symbolized the hidden protection of God, the true source of confidence." The Jerusalem Bible (London: Darton, Longman, and Todd, Ltd., 1966), p. 1155.

<sup>28</sup>Edwyn C. Hoskyns, The Fourth Gospel, ed. by F. N. Davey (London: Faber and Faber Ltd., 1947), p. 355 points

Those passages which give us the greatest insight into the meaning of Jesus' mission, what it really means for Him to have been sent by the Father, are those in which Jesus, conscious of His having been sent, describes His relationship to the One who sent him. Here we see that mission implies a new kind of presence, a presence that is deeper and more profound than spatial proximity. Jesus and His Father are present to one another in a presence that involves a centering on the other, total union, continual communion.

The fact that the Father is at the heart of Jesus' consciousness is expressed by Jesus' frequent references to the Father's will. The first such reference is situated in the context of the story of the Samaritan woman.<sup>29</sup> After Jesus completes his conversation with the woman, the disciples appear on the scene and urge Jesus to have something to eat. Jesus responds: "I have food to eat that you do not know about." The disciples misunderstand (a frequent Johanne technique), thinking that Jesus is referring to ordinary food, and ask one another: "Has someone been bringing him food?" But Jesus replies: "My food is to do the will of

---

to the understanding of this verse in the Patristic period. "The comments of the Fathers cannot be dismissed lightly.... 'And then as Christ was the spiritual Siloam' (Chrysostom, Hom. in Joan., 9:6,7). St. Ambrose connects the reading of this chapter with the instruction of the catechumens preparing for baptism...."

<sup>29</sup>Jn. 4:31-38 is a unit which will be discussed in detail later.

the one who sent me and to complete his work (ἔμὸν βρῶμα ἐστὶν ἵνα ποιῶ τὸ θέλημα τοῦ πεμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον)" (Jn. 4:31-34; cf. 5:30).

Jesus' very nourishment is to do the will of the Father; His sustenance is to complete His work.<sup>30</sup> Just as food and drink are essential to the life of the body, so essential to Jesus is the will of the Father.

Τελείω (Jn. 5:36, 17:4, 23, 19:28) and its cognate Τελέω (19:28, 30) occur several times in the Gospel of John, emphasizing Jesus' concern that He not only finish but bring to completion the work which He has been commissioned to do. It is only as He hangs on the cross, however, that He can say "It is accomplished" (Jn. 19:30). [Τετέλεσται]

The same realization that He must continually carry out the work of the One who sent Him, because a time will come when work must cease, occurs in Jesus' conversation with the disciples before he cures the man born blind. "As long as the day lasts I must carry out the work of the one who sent me; the night will soon be here when no one can work" (Jn. 9:4). Day and night are antitheses used by John to contrast the time of Jesus on earth, the day of salvation when the light of the world is present, and the time of

---

<sup>30</sup>The Q temptation narrative may be reflected here. In Mt. 4:4 and Lk. 4:4, Jesus quotes Deut. 8:3: "Man does not live by bread alone but by every word that comes from the mouth of God." Jesus' openness to the will of the Father, His desire to complete the work He has been given to do, are creative and life-giving. Later in the Gospel obedience to the word is seen as the mark of the disciple.

darkness when the light is no longer among men (cf. 13:30). It is through Jesus' resurrection, however, that the time of light finally and definitively overcomes darkness along with the evil and ignorance it represents (cf. I John). While it is day, that is, throughout His life, Jesus<sup>31</sup> must work the works [δεῖ ἐργάζεσθαι τὰ ἔργα] of the one who sent Him. Such urgency is not that imposed by a superior upon an inferior but rather the all-consuming desire of a Son to please His Father who sent Him. It is the urgency, not of servitude, but of love.

Because the desire to do the will of His Father is at the heart of Jesus' consciousness and the centering force in His life, one might ask, as Jesus must have often asked:

"What is the will of ὁ πέμψας με?" At the beginning of the discourse on the Bread of Life<sup>32</sup> which, in the context

---

<sup>31</sup>Some manuscripts read "we must work" which would then indicate the desire on the part of Jesus to associate the disciples in His work. According to Dodd, Historical Tradition, p. 377, the plural is the preferred reading and shows "that the evangelist is thinking of the duty of Christians in the world to work the works of God." J. Louis Martyn, History and Theology in the Fourth Gospel (New York: Harper and Row, 1968), p. 10, contends that Jn. 9 is a witness not only to an event in the life of Jesus but "a witness to Jesus' powerful presence in actual events experienced in the Johannine Church." Martyn believes that the chapter reflects the Church-Synagogue tension existing during the time of the evangelist.

<sup>32</sup>According to Peder Borgen, Bread from Heaven, Supplements to Novum Testamentum, Vol. 10 (Leiden: E. J. Brill, 1965), p. 2, "In Jn. 6:31-58, the Old Testament and haggadic words about manna were brought into fresh combination with haggadic fragments about the gift of the Torah at Sinai, with ideas from the wisdom tradition and with halakhic ideas of agency. Eschatological ideas in Palestinian Judaism and in the different parts of the New Testament are in John re-interpreted to place main emphasis on their present realization, although the perspective of future and past is still held." [Emphasis mine]

of chapter six, refers to both the word (teaching) and the Eucharistic body of Jesus, the One who is sent shares His own understanding of the will of the Father who sent Him.

I am the bread of life. He who comes to me will never be hungry; he who believes in me will never thirst. But, as I have told you, you can see me and still you do not believe. All that the Father gives me will come to me, and whoever comes to me I shall not turn him away; because I have come from heaven, not to do my own will, but to do the will of the one who sent me. Now the will of the one who sent me is that I should lose nothing of all that he has given to me, and that I should raise it up on the last day. Yes, it is my Father's will that whoever sees the Son and believes in him shall have eternal life, and that I shall raise him up on the last day (Jn. 6: 35-40).

In affirming His mission and dependence on the will of the Father, Jesus explains that the will of the Father is salvation. In love, all things have been entrusted to the Son (Jn. 3:35) and the Son has been sent that those who have been given to Him should receive eternal life. To see the Son is to perceive and acknowledge that He is, in truth, sent by the Father (cf. 12:45, 14:9, 17:6ff.)<sup>33</sup> and such an admission is a guarantee that He who is sent shall, according to the will of the Father, "raise him up on the last day."

In the second part of the discourse, Jesus once again alludes to the Father who sent Him. Here he reaffirms not only His dependence upon the Father for His mission but explicitly states that He, as sent, draws His very life from the Father. The context of this affirmation, however, is

---

<sup>33</sup>The Jerusalem Bible, p. 161.

the shared life existing between Jesus who is the Bread of Life and those who eat His flesh and drink his blood.

As I, who am sent by the living Father, myself draw life from the Father, so whoever eats me will draw life from me. This is the bread come down from heaven; not like the bread our ancestors ate; they are dead; but anyone who eats this bread will live forever (Jn. 6:57-58).

Jesus, as Son who is sent, lives because of the Father

(καὶ ἡ ζωὴ διὰ τοῦ πατέρα); in like manner the one who "eats Jesus" lives because of Him.<sup>34</sup> The life that is communicated to the Christian in Eucharist is the very life shared by Jesus and the Father.

According to E. Ruckstuhl, this verse which links Eucharist and mission so closely is a "marvel of the depth of Johannine thought, an extraordinarily condensed synthesis, a sort of summary of the whole of the fourth gospel and of all the Eucharistic discourse."<sup>35</sup>

To really share in the life of another, to be dependent upon another for life is pregnant with meaning. Before

---

<sup>34</sup>The Greek preposition διὰ is translated "because of" in the Revised Standard Version and "by" in others. Lagrange (L'Evangile selon St. Jean, Paris: Librairie Victor Lecoffre, 1927, pp. 185-86) follows Thomas Aquinas and St. Augustine in suggesting that a second nuance is intended by the evangelist. The Son both owes his life to the Father and lives for his sake; so also the believer both receives life from the Son and consecrates his life to his service. The Christian shares in both the life and mission of the Son.

<sup>35</sup>E. Ruckstuhl, Die literarische Einheit des Johannevangeliums (Fribourg: n.p., 1951), p. 249 cited by D. Mollat, S.J., "The Sixth Chapter of St. John," in The Eucharist in the New Testament: A Symposium, trans. by E. M. Stewart (Baltimore: Helicon Press, 1965), p. 153.

one can fully fathom all that is involved in Jesus' words, it seems, however, that one must first grasp something of the meaning of mature dependence which is at the heart of sonship and the meaning of mission. As Vincent Taylor points out, the dependence that exists in a filial relationship

is not a servant and master relationship, or that of an inferior and superior, but that of two in perfect unity in an eternal fellowship of love. It is a state of being in which direction is the function of the one and obedience is that of the other in a relationship which robs direction of superiority and obedience of inferiority. It is our limited experience of such a unity which leads us to think of obedience as servility and of direction as lordship.<sup>36</sup>

Jesus is dependent upon the Father for all He has and does --for his power, 5:19), knowledge (8:16), mission (7:28), teaching (7:16, 14:31), future (18:11), authority (17:2), love (10:17), glory (17:24), disciples (6:37), the Spirit (3:34), for his very life (6:57). He is totally open and receptive to all the Father wants to give Him or accomplish through Him.<sup>37</sup>

---

<sup>36</sup>V. Taylor, The Person of Christ, p. 105.

<sup>37</sup>In his section on the dependence of Jesus, J. Ernest Davey, The Jesus of St. John (London: Lutterworth Press, 1958), p. 79, emphasizes that there is a "strong historical conviction and tradition at work, and that the portrait of John is substantially correct in its psychological presentation in this field." Later on he adds, "In seeking to demonstrate a historical rather than a fictional basis in the Johannine portrait of Christ, I am not claiming that the picture as a whole is historical or that the language put by John into His mouth, or into the mouths of others, is, in bulk, historical; only that there is a nucleus in John's incidents and discourses with real historical value but that this has been modified and expanded" (pp. 90-91).

For the believer to share in the life of Jesus is for him to share in the life of the Son and, therefore, to share in the life which Jesus receives from the Father. To share deeply in that life is to share in the love and filial obedience of the Son and, therefore, to share also in His mission. It seems, therefore, that if the Eucharist is the means by which men nourish and sustain the life shared with Christ, so too, Eucharist must be key in deepening their participation in the mission of the Son.<sup>38</sup> According to J. G. Davies, Eucharistic worship and mission must not be conceived as two distinct activities, the one theocentric and the other anthropocentric. Both are aspects of a single divine activity in which, through Christ, we are included.<sup>39</sup> To say "YES" to Jesus in Eucharist is to say "YES" to all that is involved in sharing in His mission of redeeming love.

The redeeming mission of Christ is highlighted, and in a sense, summarized, in the context of Jesus' discourse

---

<sup>38</sup>In commenting on Jn. 6:58, Emile Mersch, S.J., Theology of the Mystical Body, p. 338, says "The Eucharist not only unites us to Christ; it unites us to the Father in the Son and associates us with Christ's sonship. We should fail entirely to understand the Eucharist if we severed it from the mystery of the eternal generation: 'As the living Father hath sent me, and I live by the Father, so he that eateth me, the same shall live by me.' We perceived the continuity of the movement: the stream flows uninterruptedly from the Father to the Son, and through Christ to Christians. This flood, as we know from its origin, is the Trinitarian life itself. It catches us up in its embrace; and by eating and drinking Him who is the Son, the life that flows into us, which is His life, cannot be anything else than a life belonging to sons."

<sup>39</sup>J. G. Davies, Worship and Mission (New York: Association Press, 1967), p. 71.

with Nicodemus.<sup>40</sup>

For God loved the world [ἡγάπησεν... κόσμον] so much that he gave [ἔδωκεν] his only Son [υἱὸν τὸν μονογενῆ] so that everyone who believes in Him may not be lost but may have eternal life. For God ἀπέστειλεν the Son into the world not to condemn the world, but so that through him the world might be saved. No one who believes in him will be condemned; but whoever refuses to believe is condemned already, because he has refused to believe in the name of God's only Son (Jn. 3:16-18).

The mission of Christ, all that is involved in His redemptive Incarnation, is, therefore, rooted in God's own self-giving love, His agape which extends to the entire creation. The "only Son" is sent [ἀπέστειλεν] into the world and eventually handed over to death "not to condemn the world

---

<sup>40</sup> Commentators are divided in their opinion as to where the dialogue with Nicodemus actually ends and the commentary by the evangelist begins. According to Schnackenburg, The Gospel according to St. John, p. 380, the dialogue ends with v. 12. The discourse, vv. 13-21 "may be said to be a condensation of the principal assertions of John and the Johannine theology. We have the central affirmation of the coming of the eschatological revealer--the sending of the Son by the Father for the salvation of the world which he loved; the 'way' of this redeemer back to the heavenly glory by the cross; his summons to men to follow him in faith and the need for decision which is thereby imposed on men; and along with this kerygma, a verdict on the actual behavior of men, which is in effect a new summons, a warning and an appeal to the contemporary hearers of the message (cf. 1:10-13, 12:37-43). Thus the discourse contains in brief all that the evangelist had at heart in the composition of his Gospel (cf. 20:31): a retrospect of the great and singular event of which he tells, a clear vision of the men for whom he writes; the interpretation of history and summons to his contemporaries, testimony and kerygma." R. Brown, The Gospel according to St. John, I-XII, p. 136 takes a more conservative position. He admits that there has been a reworking of material in vss. 1-21 but says it is impossible to "attribute a certain number of verses to Jesus and a certain number to the evangelist. There are no stylistic differences in vss. 12-21 to tell us where such a division should be marked."

but so that through Him the world might be saved." And yet, the sending of the Son, gesture of love that it is, must be accepted freely by man. Man must accept the Son in faith or he condemns himself. The Son has not come to condemn yet His very presence evokes a response in which man judges himself.<sup>41</sup>

Perhaps the best commentary or at least a complementary passage is found in I Jn. 4:9-14 where John<sup>42</sup> affirms the divine initiative, the love of God expressed in the sending of the Son to be "the sacrifice that takes our sins away." The Son, beloved of the Father, is sent into the world to be its savior.

God's love for us was revealed when God sent into the world [ἀπέστειλεν . . . τὸν κόσμον] his only Son so that we could have life through him; this is the love I mean: not our love for God, but God's love for us when he sent [ἀπέστειλεν] his Son to be the sacrifice that takes our sins away. My dear people, since God has loved us so much, we too should love one another. No one has ever seen God; but as long as we love one another God will live in us and his love will be complete in us. We can know that we are living in him and he is living in us because he

---

<sup>41</sup>Dodd, Historical Tradition, p. 371 points out the similarity between Jn. 3:18 and pseudo-Mark 16:16. In Mk. 16:16 the mission of the apostles to the world is the prelude to the eschatological judgment upon men, whereas in Jn. 3:18 the sending of Christ into the world is the occasion of the historical judgment upon men. "That John should have presented a saying normally associated with the post-resurrection appearance of Christ in the context of his ministry would be consistent with his outlook."

<sup>42</sup>The relationship between the Gospel of John and I John is a complicated one. The use of I John here is simply to point out a passage parallel in thought and form.

lets us share his Spirit. We ourselves saw and we testify that the Father ἀπέστειλεν his Son as savior of the world.<sup>43</sup> (I Jn. 4)

In both passages (Jn. 3:16-18 and I Jn. 4:9-14) salvation is through Christ and for all. Because of the human condition, God's saving activity in Jesus is total Gift, a gift given in love but demanding a response.

The total union existing between Jesus and His Father, the oneness in heart and mind and will between the One sent and His Sender, is evidenced in several passages in which Jesus speaks of men's reaction and response to Him. He presents Himself to men as the One with whom the Father is so totally united that the Father is present to men through Jesus. "Whoever sees me sees the one who sent me" (Jn. 12:45). In like manner, because of their unity, whatsoever men do to Jesus, the same is done to the Father. "Whoever refuses honor to the Son, refuses honor to the Father who sent him" (Jn. 5:23). "Whoever welcomes me welcomes the one who sent me" (Jn. 12:45).

To accept Jesus is to accept the Father, yet, it seems, that that very acceptance of Jesus is dependent upon one's relationship to God. In his discussion with the unbelieving Jews, Jesus says:

If God were your Father, you would love me,  
since I have come here from God; yes, I have

---

<sup>43</sup>It is important to note that all three references to the sending of Jesus refer to his being sent into the world, i.e., the Incarnation, and that in all three some form of ἀποστέλλειν is employed.

come from him; not that I came because I chose, no, I was sent [ἀπέστειλεν], and by him. Do you know why you cannot take in what I say? It is because you are unable to understand my language. The devil is your father, and you prefer to do what your father wants. He was a murderer from the start; he was never grounded in the truth; there is no truth in him at all; when he lies he is drawing on his own store because he is a liar, and the father of all lies. But as for me, I speak the truth and for that very reason you do not believe me. Can one of you convict me of sin? If I speak the truth, why do you not believe me? A child of God listens to the words of God, if you refuse to listen, it is because you are not God's children (Jn. 8:42-47).

It is the true child of God, the one who accepts God as his father, who is able to accept and love the Son He has sent. As Jesus once said: "No one can come to me unless he is drawn by the Father who sent me [ὁ πέμψας με]" (Jn. 6:44).

Acceptance of the Son, however, always leads back to the Father for union with the Father is the goal of Christian life. "Whoever believes in me believes not in me but in the one who sent me" (Jn. 12:44).<sup>44</sup> To listen to the words of Jesus and believe in the one who sent Him is to have eternal life, to pass from death to life (Jn. 5:24). So important is this faith that, in response to the Jews' question: "What must we do to do the works that God wants?"

---

<sup>44</sup>C. Traets, S.J., Voir Jésus et le Père en Lui selon l'Évangile de Saint Jean, Analecta Gregoriana, Vol. 159 (Rome: Gregorian University, 1967, p. 203, comments that "la formule négative du v. 44 déclare que Jésus est toute transparence au Père, qui, selon les deux versets, est présent au Fils par sa mission. Cette présence transcende le niveau juridique et même prophétique. D'autres passages évangéliques (1:18, 6:46), ainsi que le contexte de nos deux versets 44 et 45, induisent à conclure que cette présence est telle que c'est seulement en Jésus qu'on atteint le Père. Et il est atteint comme étant celui qui a envoyé Jésus (τὸν πέμψαντά με)).

Jesus answers: "This is working for God: you must believe in the one He has sent." [τοῦτό ἐστιν τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος]  
(Jn. 6:28-29).

To believe in Jesus as God's envoy is the work of man, that work which requires decision and replaces all the works that the Jews thought necessary for salvation. Faith, in this sense, involves far more than intellectual assent. It is the adherence of the believer in love to Jesus.

Faith, for St. John, is primarily the full personal commitment in love to the person of Christ, which is the first step into eternal life. It initiates communion, a communion that will come ultimately in vision. And it stimulates engagement, both historical and eternal, in the life of Christ. Such engagement involves renunciation, but renunciation which is ordered to act. It is a response, not a negation. It is a total, free spiritual commitment of the believing person to the person of God himself. It is a personal commitment that gratefully accepts the Gift of God.<sup>45</sup>

Such faith leads to ever deeper knowledge and in the context of the Last Supper discourse, Jesus prays to His Father and says:

Father, the hour has come, glorify your Son so that your Son may glorify you; and through the power over all mankind that you have given him, let him give eternal life to all you have entrusted to him. And eternal life is this: to know you, the only true God and Jesus Christ whom you have sent [ἀπέστειλας]  
(Jn. 17:1-3).

---

<sup>45</sup>James F. Brown, S.J., "Faith as Commitment in the Gospel of John," Worship 38(1964), 270.

Eternal life is here seen in terms of knowledge, that deep personal knowing which implies union. To know the Father and the One who is His envoy is to have eternal life. It is not sufficient to know God alone; one must also know the One He has sent, the one who became flesh and entered into time.

Such is the union between the Father and His emissary, the Son, that the Father is present in all that the Son does. He is present in the words of Jesus (Jn. 3:34, 14:24) so that what Jesus teaches (Jn. 7:16-17) is what He has learned from the one who sent him, the Father who is truthful (Jn. 8:26).

What I have spoken does not come from myself; no, what I was to say, what I had to speak, was commanded by the Father who sent me, and I know that his commands mean eternal life. And therefore what the Father has told me is what I speak (Jn. 12:49-50).

The significance of Jesus' word, according to Bultmann, lies not in its content, but in its affirmation that He is the one sent by the Father, the one in whom God encounters man.

The astonishing thing about it is that Jesus' words never convey anything specific or concrete that he has seen with the Father. Not once does he communicate matters or events to which he had been a witness by either eye or ear. Never is the heavenly world the theme of his words. Nor does he communicate cosmogenic or soteriological mysteries like the Gnostic Redeemer. His theme is always just one thing: that the Father sent Him....<sup>46</sup>

God Himself encounters men in Jesus, a Jesus, moreover who is a man in whom nothing unusual

---

<sup>46</sup>Rudolf Bultmann, Theo. of the N.T., Vol. I, p. 62.

is perceptible except this bold assertion that in him God encounters men. In that fact lies the paradoxical nature of the concept of Revelation, a paradox which John was the first to see with any distinctness....He accordingly presents the fact that in Jesus God encounters man in a contradictory manner: in one direction are statements that Jesus has equal dignity and rights with God, or even that God has abdicated his rights to Jesus, so to speak. In the other direction John declares that Jesus speaks and acts only in obedience to the will of the Father and does nothing on his own authority.<sup>47</sup>

Though the word of Jesus is "an authoritative word which confronts the hearer with a life and death decision"<sup>48</sup> --to accept or reject Him as the one who reveals, it seems unnecessary and unfortunate to divorce the content of his word (and there is content) from the fact that it is the word of the one sent. The Gospels testify that Jesus says more than "I am sent," important though that affirmation be. All that Jesus says is significant because of who He is--the Son sent into the world, the Word made flesh. The word that Jesus speaks, however, will be fully understood only when the Spirit is given.

My word is not my own; it is the word of the one who sent me. I have said these things to you while still with you; but the Advocate, the Holy Spirit, whom the Father will send [πνεῦμα] in my name, will teach you everything and remind you of all I have said to you (Jn. 14:24-26)

The word of Jesus is not only the word of the

---

<sup>47</sup>Ibid., p. 50.

<sup>48</sup>Ibid., p. 62.

Father but Jesus' speaking of that word is meant to testify to His relation to the Father. Before the raising of Lazarus, that key moment in the life of Jesus, the sign of signs excepting Jesus' own resurrection, Jesus lifts His eyes and prays:

Father, I thank you for hearing my prayer. I knew indeed that you always πάντοτε hear me, but I speak for the sake of all those who stand round me, so that they may believe that it was you who sent me ἀπέστειλας (Jn. 11:42).

Jesus prayer is one of gratitude and confidence, based on union--"I knew indeed that you always hear me"--spoken to confirm the faith of His brothers in the fact that the Father had sent His Son.

The Father is present with Jesus not only when He speaks but also when He judges.

<sup>19</sup>I tell you most solemnly, the Son can do nothing by himself; he can only do what he sees the Father doing; and whatever the Father does the Son does too. <sup>20</sup>For the Father loves the Son and shows him everything he does himself, and he will show him even greater things than these, works that will astonish you. <sup>21</sup>Thus as the Father raises the dead and gives them life, so the Son gives life to anyone he chooses; <sup>22</sup>for the Father judges no one; he has entrusted all judgment to the Son, so that all may honor the Son as they honor the Father.... <sup>30</sup>I can do nothing of myself; I can only judge as I am told to judge, and my judging is just, because my aim is not to do my will but the will of him who sent me (Jn. 5:19-22, 30).<sup>49</sup>

---

<sup>49</sup>John 5:19-38 is a significant passage in determining the similarity or difference implied in the Johannine use of πέμπειν and ἀποστέλλειν. In Jn. 5:23-30 πέμπειν occurs 3 times (5:23, 24, 30), always in reference to Jesus' oneness

Here (Jn. 5:19-20) in parable form we have the description of a son apprenticed to his father's work and in the verses which follow (20b-30) it is "interpreted and applied in allegorical fashion, in a classical exposition of basic Johannine christology; the metier of the heavenly Father is κρίνειν καὶ ἔω ποιῆν and the Incarnate Son dutifully carries out the work of the Father."<sup>50</sup>

The judgment which is spoken of here refers not to the judgment of condemnation but rather the judgment of enlightenment. Christ was not sent to judge the world, that is, condemn it (cf. Jn. 3:17, 8:15, 12:47); rather He is the light in whose presence men judge themselves.

The purpose and intention of the coming of Christ are in no sense negative or destructive, but wholly positive and creative; but by an inevitable reaction the manifestation of the light brings into view the ultimate distinction between truth and falsehood, between good and evil. Hence it is κρίσις, discrimination. Men by their response to the manifestation of the light declare themselves, and so pronounce their own judgment.<sup>51</sup>

Christ's judgment is just because He is attentive to

---

with the Father. The use of ἀποστέλλειν in 5:33, 36, and 38 points to the historical dimension of the mission of the Incarnate Word. Messengers are sent [ἡμεῖς ἀπεστάλκαμεν πρὸς Ἰωάννην] and John testifies to Jesus. Even greater testimony is given by the works which Jesus Himself does.

<sup>50</sup>Dodd, Historical Tradition, p. 386.

<sup>51</sup>C. H. Dodd, The Interpretation of the Fourth Gospel (Cambridge: Cambridge University Press, 1963), p. 210.

to the word of the Father, anxious to do His will, and the Father is with Him as He judges (cf. Jn. 8:16).

The Father who sent Him is present with the Son at all times. The Sender is present not only when the Sent One speaks or judges but He is present in all His activity. "He who sent me is with me...for I always do what pleases him." (Jn. 8:29) All that the Son does witnesses to the One Who sent Him.

Were I to testify on my own behalf, my testimony would not be valid; but there is another witness who can speak on my behalf, and I know that his testimony is valid. You sent messengers to John, and he gave testimony to the truth: not that I depend on human testimony; no, it is for your salvation that I speak of this. John was a lamp alight and shining and for a time you were content to enjoy the light that he gave. But my testimony is greater than John's: the works my Father has given me to carry out, these same works of mine testify that the Father has sent me [ἀπέστειλεν]. Besides, the Father who sent me [ὁ πέμψας με] bears witness to me himself. You have never heard his voice, you have never seen his shape, and his words find no home in you because you do not believe in the one he has sent [ἀπέστειλεν]. (Jn. 5:31-38)

The authority to which Jesus appeals and which is borne out in His works is that of the Father who consecrated and sent him. The Father is also the one who, in bearing witness, attracts men to Jesus (cf. Jn. 6:44).

Unlike human sending, the mission of the Son involves no separation from the Father. Rather, Sender and Sent are continually present to one another (Jn. 8:29, 10:30, 38, 14:10-11, 16:32) and once the mission has been completed, Jesus returns to the Father (cf. Jn. 7:33, 16:5).

At the Last Supper,<sup>52</sup> before He returns to the Father, Jesus promises the sending of τοῦ παρακλήτου,<sup>53</sup>

I have said these things while still with you; but the Advocate, the Holy Spirit, whom the Father will send [πέμψει] in my name, will teach you everything and remind you of all I have said to you (Jn. 14:25-26).

Here the Father is said to send the Paraclete<sup>54</sup> but in the name of Jesus, as His representative or envoy. In later references, Jesus Himself is said to send Him.

---

<sup>52</sup>The Last Supper discourse presents many problems if it is interpreted as a verbatim report of what Jesus said and did. According to some scholars, among them Alan Richardson (The Gospel according to St. John, Collier Books, New York: The Macmillan Co., 1942, pp. 161-62), the discourse of Jesus in Jn. 14-17 represents "St. John's meditation upon the death, resurrection, and ascension" of Jesus. "The discourse is written from the point of view of the Church which, taught by the Spirit, has now come to appreciate the meaning of those events which the disciples could not have understood at the time when they were happening.... Thus we are not to think of the discourse as a more or less verbatim report of an address given by the historical Jesus to his disciples; yet on the other hand we must not think of it as a free composition or subjective imagining of St. John's. St. John regarded the truths which the Holy Spirit had taught the Church after Christ's ascension as the heart of the Christian revelation." Such an understanding of these chapters is helpful in considering the Paraclete saying.

<sup>53</sup>The five Paraclete sayings in John (14:15-17, 25f., 15:26f., 16:5-11, 12-15) have been interpreted in a variety of ways. According to some exegetes, they represent an interpolation (cf. the position of H. Windisch, Die fünf johanneischen Parakletsprüche, 1927 in V. Taylor, The Person of Christ, p. 114). Others disagree, contending that "the Paraclete passages stand where they do without the smallest evidence of textual dislocation, and no convincing hypothesis of their origin, and of the reason and method of their origin." (Barrett, The Gospel according to St. John, p. 76.)

<sup>54</sup>The name "Paraclete" is retained because of the difficulty of accurate translation. The Johannine Paraclete is a witness and a spokesman for Jesus; and a consoler, teacher, and guide of the apostles.

When the Advocate comes whom I shall send [πένω] to you from the Father, the Spirit of Truth, who issues from the Father, he will be my witness. And you too will be my witnesses, because you have been with me from the outset (Jn. 15:26-27).

I did not tell you this from the outset because I was with you; but now I am going to the one who sent me [προς τὸν πέμψαντά με]. Not one of you has asked, "Where are you going?" Yet you are sad at heart because I have told you this. Still, I must tell you the truth: it is for your own good that I am going because unless I go, the Advocate will not come to you, but if I go, I will send [πένω] him to you. And when he comes, he will show the world how wrong it was about sin, and about who was in the right, and about judgment: about sin: proved by their refusal to believe in me; about who was in the right; proved by my going to the Father and your seeing me no more; about judgment: proved by the prince of this world being already condemned (Jn. 16:4-11).

In all three references to the sending of the Paraclete, πέμπειν is used, revealing the mystery of His Person and His origin. The Paraclete is sent by the Father and the Son to complete the work of Jesus which is the work of the Father. His mission is rooted in the mission of the Son and His presence (as will be seen in 20:19-21) is necessary for the continuation of that mission within the Christian community. He is the one who will remind the disciples of all Jesus said and who will witness to Him. Just as πέμπειν indicates the union and communion between Father and Son, so it seems to indicate the same intimacy between Father/Son and the Paraclete.<sup>55</sup>

---

<sup>55</sup>To adequately present the mission of the Spirit (who is the Paraclete, cf. Jn. 14:26) both in relation to

Having studied the passages which emphasize the fact of Christ's having been sent by the Father, the abiding union between Sender and Sent, the return of Jesus to the Father and the consequent sending of the Spirit, we turn to those references which delineate and explain the mission of the individual Christian and/or the Christian community. The first of these is found in the context of the dialogue following Jesus' encounter with the Samaritan woman at the well.

In response to the disciples' urging that Jesus eat, Jesus replies:

My food is to do the will of the one who sent me and to complete his work. Have you not got a saying: Four months and then the harvest? Well, I tell you: Look around you, look at the fields; already they are white, ready for harvest! Already the reaper is being paid his wages, already he is bringing in the grain for eternal life, and thus sower and reaper rejoice together. For here the proverb holds good: one sows, another reaps. I sent [ἀπέστειλα] you to reap a harvest you did not work for. Others worked for it; and you have come [εἰσελθὲν ὑμεῖς] into the rewards of their trouble! (Jn. 4:34-38).

According to C. H. Dodd, this passage, which is similar in content to Synoptic material, consists of three sayings

---

Jesus and to the Christian community would require careful treatment of all the passages in John which mention the Spirit. Such is beyond the scope of this work. What does seem important here is the threefold use of πέμπειν along with the emphasis that the mission of the Spirit is rooted in the activity of the Father and the Son and the indications of the close relationship existing between the Spirit and the One(s) sending Him.

(4:35, 36, 38) which "do not present a single perspicuous picture"<sup>56</sup> but which, originally independent, are connected by the evangelist because of their similarity in content. The Sitz im Leben could be the Church of the evangelist, ἡ πρῶτη ἐκκλησία referring to the commission of the risen Christ recorded by John in 20:21 and εἰς ἐκκλησίαν to an activity in the past continuing into the present.<sup>57</sup>

The mood of the passage is one of joy. Jesus rejoices at the thought of the harvest which follows upon the sowing. The "harvest," an eschatological metaphor, is used to designate the mission of Jesus, yet there is also the perspective of the future--that time when the eschatological work of salvation, begun by Jesus, is continued by his envoys. According to many scholars (Brown, Dodd, Richardson, Schnackenburg) the evangelist has in mind the Christian mission in

---

<sup>56</sup>Dodd, Historical Tradition, p. 394. Cf. pp. 388-404 for further discussion of the passage.

<sup>57</sup>Ibid., p. 404. "John shows no awareness of the mission of the disciples as an historical incident, or at any rate, no interest in it; for him there is one 'sending'--the final commission of 20:21. But he has nonetheless taken from the common tradition sayings which presuppose the mission, and so incidentally provides independent confirmation of the Synoptic report that Jesus did associate His disciples with His own work by sending them out to carry His message to the public at large." According to Alstrup Dahl Jn. 12:20-33 is the great missionary text. Herein "the historical and geographical limitations of the ministry of Jesus are dissolved by the very fact of his death, which in its unity with the resurrection is also his ascension to the Father. Only when he was crucified as 'king of the Jews' (written in Hebrew, Latin, and Greek) was he proclaimed even to the Greeks and Romans, and his voice heard by 'every one who is of the truth.'" ("The Johannine Church and History" in Current Issues in New Testament Interpretation, ed. by William Klassen [London: S.C.M. Press Ltd., 1962], pp. 126-127.

Samaria begun by Philip but completed by Peter and John with the giving of the Spirit (cf. Acts 8:4-17). "What one sows, another reaps," yet, what is of key importance is the continuity. Authentic Christian mission is "in unbroken continuity with the mission and work of Jesus and every missionary builds on the labors of his predecessors."<sup>58</sup>

Scattered throughout the Gospel of John are several references which have serious implications for the Christian as one sent. The man who "works for the honor of the one who sent him" is "sincere and by no means an impostor." (Jn. 7:18)<sup>59</sup> ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν οὗτος ἀληθὴς ἐστὶν καὶ ἀδικία ἐν αὐτῷ οὐκ ἐστὶν. To be sent is to be focused on the one who sends as Jesus is centered on the Father.

In the context of the Last Supper discourse there are several references to the meaning of Christian mission. The first of these occurs during the washing of the feet wherein Jesus, in a symbolic act, accepts and in a certain sense, enacts the meaning of his passion, death, resurrection, and ascension, the hour in which his entire mission culminates.

---

<sup>58</sup>Schnackenburg, The Gospel according to St. John, p. 454. Cf. pp. 445-54 for a detailed discussion of the passage, especially p. 452 where Schnackenburg highlights the centrality of Jesus' work--always in union with the Father --in the work of salvation. It is His work that gives meaning to that of the disciples.

<sup>59</sup>Rengstorff, "Ἀποστέλλω," p. 405, calls attention to the fact that, though ὁ πέμψας αὐτόν in 7:18 and 13:16 refers to a human sender, "both statements grow out of the situation of Jesus characterized by the ὁ πέμψας με πατήρ, the first, as an illustration, the second, as a consequence for the inner and outer attitude of the "apostle."

The public act of Jesus on Calvary, and His private act in the presence of the disciples, are alike in that each is an act of humility and service and that each proceeds from the love of Jesus for his own. The cleansing of the disciples' feet represents their cleansing from sin in the sacrificial blood of Christ (Jn. 1:29, 19:34). When the significance of what is taking place is explained to him, Peter exclaims, Lord, not my feet only but my head and my hands (vs. 9); so Jesus being lifted up on the cross draws all men to himself (12:32). Just as the cross is the temporal manifestation of the eternal movement of Christ from the Father who sends him into the world and again from the world to the Father, so the footwashing is enacted by Jesus in full recognition of the same fact (vv. 1, 3).<sup>60</sup>

Immediately after the washing of the feet, Jesus asks:

Do you understand what I have done to you? You call me Lord and Master, and rightly, so I am. If I, then, the Lord and Master have washed your feet, you should wash each other's feet. I have given you an example so that you may copy what I have done to you. I tell you most solemnly, no servant is greater than his master and no messenger is greater than the man who sent him. [οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν] Now that you know this, happiness will be yours if you behave accordingly....I tell you most solemnly, whoever welcomes the one I send [πέμψω] welcomes me, and whoever welcomes me welcomes the one who sent me [πέμψαντά] (Jn. 13:13-17, 20).

Within this passage occurs the one and only Johannine

---

<sup>60</sup>Barrett, The Gospel according to St. John, pp. 363-364. There are several interpretations of the washing of the feet. Some see it as an example of love and humility (Lagrange, Van den Bussche); others as a rite of purification (Bultmann, Wickenhauser) with Baptismal allusions (Dodd, Barrett). According to Braun, Hoskyns, and J. A. T. Robinson, the footwashing symbolizes the entire work of salvation in which the disciples will be sent to share.

reference to ἀπόστολος (13:16). In comparing Jn. 13:16 with its Synoptic parallels, we see that ἀπόστολος is substituted for μαθητής and ὁ πέμπας for ὁ διδάσκαλος.

The disciple [μαθητής] is not superior to his teacher [διδάσκαλον], nor the slave [δοῦλος] to his master [κύριον]. It is enough for the disciple that he should grow to be like his teacher, and the slave like his master (Mt. 10:24-25).

The disciple is not superior to his teacher; the fully trained disciple will always be like his teacher (Lk. 6:40).

In the light of the Johannine emphasis on sending, it could be that John has re-arranged his material. Though disciple is the usual word for the Twelve, John could have changed to ἀπόστολος, using the word not so much in the technical post-resurrection sense but rather as simply meaning "sent-one." If in John all his Christological statements are directed toward the concept of sonship, and if that sonship is rooted in the "sending" of Jesus, so perhaps Christian discipleship and sonship must be rooted in the fact of mission.

According to Dodd, however, the changed terminology indicates not a conscious alteration for the sake of emphasis but rather that John did not know the Synoptic version.

Are we to say that he [John] wished at this point to emphasize the new character of the Twelve as responsible envoys of Christ rather than simple pupils? But all through these chapters they continue to be called μαθηταί (except once when they are οἱ δώδεκα (20:24). Indeed ἀπόστολος is not a Johannine word at all; this is the only place in the Fourth Gospel where it is used. Μαθητής on the other hand occurs 78 times in the

course of the Gospel. It seems, therefore, improbable that the evangelist, finding in his source a saying in which his favorite word μαθητής was used should have deliberately altered it into a word which he never uses elsewhere.<sup>61</sup>

According to Hoskyns, the word ἀπόστολος is avoided by John because the emphasis is upon the mission of Jesus and the disciples are important and become apostles only insofar as they are sent by Jesus and share in His mission. Jesus is "the Apostle of God, the point round which the whole language and reality of mission revolves."<sup>62</sup>

What is not explained, however, is the use of πέμψω in 13:20, unless the evangelist is thinking of that final sending in 20:21. This seems evident when comparison is made with the Synoptic parallels.

Anyone who welcomes you welcomes me; and those who welcome me welcome the one who sent me [τὸν ἀποστείλαντά με] (Mt. 10:40).

Anyone who welcomes one of these little children in my name, welcomes me; and anyone who welcomes me welcomes not me but the one who sent me [τὸν ἀποστείλαντά με] (Mk. 9:37).

---

<sup>61</sup>Dodd, Historical Tradition, p. 337.

<sup>62</sup>Edwyn C. Hoskyns, The Fourth Gospel, ed. by Francis N. Davey (London: Faber and Faber, Ltd., 1947), p. 93. Joseph Crehan, S.J., The Theology of St. John (New York: Sheed and Ward, 1965), pp. 144-145 believes that John uses man-sent/sender as equivalents for disciple/master and that in 13:20 "the disciples are being asked to realize that they are 'men-sent.'" The great mission of the Son from His Father has to have a counterpart in the mission of the apostles by the Son."

Anyone who welcomes this little child in my name welcomes me; and anyone who welcomes me welcomes the one who sent me [τὸν ἀποστεί-  
λαντά με] (Lk. 9:47).

In John, God is ὁ πέμψας με. Outside of 20:21 πέμπειν is nowhere else used for the sending of the disciples. It seems here to be used to indicate that the relationship between Jesus and His "sent-ones" is analogous to the relationship that exists between the Father and the Son who is sent. Both Jesus, the One sent, and His disciples are sent into the world (often indicated by ἀποστέλλειν). What is highlighted here, however, is the union and personal relationship existing between Sender and sent. Throughout the Gospel John has continually stressed the union between Jesus and His Father. If the relationship between the risen Christ and Christians who are sent is analogous to that relationship, one could never exhaust the richness nor penetrate the depths of what it really means to be one who is sent.

The deep union existing between Christ and the Christian community is exquisitely described in John 15 through the allegory of the vine and branches. Christ and the Christian community are one in life and love but also in mission. ("Whoever remains in me, with me in him, bears fruit in plenty; for cut off from me you can do nothing." (15:5) Because of the oneness that exists, the Christian community will share in the persecution that Jesus himself experienced.

Remember the words I said to you: A servant is not greater than his master. If they persecuted me; they will persecute you too; if they kept my word, they will keep yours as well. But it will be on my account that they will do all this, because they do not know the one who sent me (Jn. 15:20-21).

"Not knowing" the Father means not knowing the Son; rejection of the Son involves rejection of those whom He sends.

Chapter seventeen, often called the "priestly prayer" of Jesus, is permeated with references to mission. In this prayer there are three sections (17:1-5, 6-19, 20-24), each one highlighting a different area of our Lord's concern. In the first part of the prayer, Jesus addresses His Father and prays that He may give eternal life to all those whom the Father has entrusted to Him (vs. 2). "And eternal life is this: to know you, the only true God and Jesus Christ whom you have sent [ὃν ἀπέστειλας]" (17:3). All that Jesus had said and done pointed to His mission from the Father, yet it is only in His "hour," in that moment of return to the Father through Calvary, that Jesus definitively manifests who he is--Son sent by the Father. "Now Father, it is time for you to glorify me with that glory I had with you before ever the world was." (17:5)

Jesus' thoughts then turn to His disciples, His loved ones from whom He would soon depart. He prays for them because they belong to the Father and have believed that the Father sent His Son.

They were yours and you gave them to me.... They have truly accepted this, that I came from you, and have believed that it was you who sent me [σὺ με ἀπέστειλας] (Jn. 17:6, 8, cf. 17:25).

Consecrate them in truth; your word is truth.  
 As you sent me [ἀπέστειλας] into the world,  
 I have sent [ἀπέστειλα] them into the world,  
 and for their sake I consecrate myself so  
 that they too may be consecrated in truth  
 (Jn. 17:17-18).

Just as Jesus has been consecrated and sent into the world by the Father (Jn. 10:36), His disciples are now consecrated and sent. "The consecration in truth," therefore, is not simply a purification from sin but a consecration to mission; they are consecrated inasmuch as they are being sent"

[Emphasis mine].<sup>63</sup>

The use of the aorist ἀπέστειλα, which usually indicates a completed action, causes difficulty. If the prayer of Jn. 17 really refers to words uttered by Jesus before His death, ἀπέστειλα would refer to some mission given by Jesus to his disciples while He was on earth. Yet, as we have seen, John has little awareness of the mission of the disciples as an historical event; for him the key sending is that of the disciples by the risen Christ in 20:21. Απέστειλα, in all probability then, refers to the commission of the risen Christ to His Church. As He is sent into the world, so the disciples are sent. The Church, therefore, is her true self only when she exists for humanity,<sup>64</sup> when she becomes deeply involved in the joys

---

<sup>63</sup>R. Brown, The Gospel according to St. John, Vol. 29A, p. 762.

<sup>64</sup>Dietrich Bonhoeffer, Prisoner for God: Letters and Papers from Prison, ed. by Eberhard Bethge (New York: The Macmillan Co., 1954), p. 180.

and sorrows of all creation longing for redemption.

In the third section (vv. 20-24) the scope of Jesus' prayer is extended to all who would believe through the disciples' word.

May they all be one. Father, may they be one in us, as you are in me and I am in you, so that the world may believe it was you who sent me [σύ με ἀπέστειλας]. I have given them the glory you gave to me, that they may be one as we are one. With them in me and you in me, may they be so completely one that the world will realize that it was you who sent me [σύ με ἀπέστειλας] and that I have loved them as much as you love me.

Unity and mission are intimately related. The deep, personal union between the Father and Son is both the model and source of Jesus' union with the Church.

Its unity is not merely a matter of unanimity, nor does it mean that the members severally lose their identity. The unity of the Church is strictly analogous to the unity of the Father and Son; the Father is active in the Son--it is the Father who does His works (14:10)--and apart from the Father the deeds of the Son are meaningless, and indeed would be impossible; the Son again is in the Father, eternally with him in the unity of the Godhead, active alike in creation and redemption. The Father and the Son are one and yet remain distinct. The believers are to be, and are to be one, in the Father and the Son, distinct from God, yet abiding in God, and themselves the sphere of God's activity.<sup>65</sup>

This unity, profound and abiding, is also the glory of the Christian community. It is that which authenticates the claim of the community that Jesus is the One sent and that

---

<sup>65</sup>Barrett, The Gospel according to St. John, p. 427.

Christ loves the Church<sup>66</sup> with the same love with which He is loved by the Father. The unity existing between Father and Son makes possible the Christian mission while the Christian mission itself is to testify to the mission of the Son.

According to some exegetes chapter seventeen is totally detached from time and space. It is not a prayer preceding the Passion but the prayer of "the hour," the prayer of that moment in which Jesus recalls with gratitude the mission that He has been given from the Father, realizing that His own work is completed and yet to be continued by those whom He loved, by those who, through their word, would believe. The narration of the passion and resurrection simply provides the exterior aspect of Jesus' mission, the chronological unfolding of the events. "The profound significance, the real accomplishment is all gathered together in the prayer which Jesus addresses to His Father."<sup>67</sup>

The apogee of the Johannine theme of mission, at least as it involves the Christian community, is found in the post-resurrection appearance of Jesus to his disciples on Easter night. He says to them twice, "Peace be to you," showing them His hands and side, assuring them that it is He and then continues:

---

<sup>66</sup> Some manuscripts have ἡγάπησας (you have loved) them. Such would fit in well with Jn. 3:16 where The Father is said to so love the world that he sent his Son.

<sup>67</sup> A. Georges, S.M., "L'Heure de Jean XVII," Revue Biblique 61(1954), p. 396.

As the Father sent me, so am I sending you

[καθὼς ἀπέσταλκέν με ὁ πατήρ  
καὶ νῦν πέμπω ὑμᾶς]. After

saying this, he breathed on them and said: "Receive the Holy Spirit. For those whose sins you forgive, they are forgiven; for those whose sins you retain, they are retained" (Jn. 20:21-23).

The mission of the Christian community is the very mission of Christ Himself, that mission which has been given Him by the Father. The perfect ἀπέσταλκεν<sup>68</sup> implies that the mission of Christ, begun in the Incarnation, is continued through His disciples. No new commission is given; rather the one abiding mission of the Father continues.

According to Westcott, "the contrast between the two verbs in the two clauses (ἀποστέλλειν and πέμπειν) is obviously significant."

Both verbs are used of the mission of the Son, and of the mission of believers, but with distinct meanings. The former ἀποστέλλειν corresponds with the idea of our own words "despatched" and "envoy," and conveys the accessory notions of a special commission, and so far of a delegated authority in the person sent. The simple verb πέμπειν marks nothing more than the relation of the sender to the sent.<sup>69</sup>

Others disagree (Barrett, Hahn, Brown). In considering Westcott's comment and the way in which John, throughout His

---

<sup>68</sup>Brooke Foss Westcott, The Gospel according to St. John, Vol. II (London: John Murray, 1908), p. 358 points out that the mission of Christ is "sometimes contemplated in the one specific fact of the Incarnation (aorist ἀπέστειλε) and sometimes in its abiding issues (Perfect ἀπέσταλκε).

<sup>69</sup>Ibid., p. 358.

Gospel, uses πέμπειν and ἀποστέλλειν, the relation indicated by πέμπειν is not subsidiary to the fact of mission emphasized by ἀποστέλλειν but highly significant. In some ways πέμπειν is a qualifying term, designating, at least in John, the deep personal relationship between sender and sent. Πέμπω in 20:21 thus marks the deep union and communion that the disciples enjoy with Jesus. In contrast to the Great Commission as it is recorded in the Synoptics (Mt. 28:16-20, Lk. 24:44-49, Mk. 16:14-18),

St. Jean est le seul à avoir saisi cette intériorité de l'envoi, participation réelle à l'unité du Fils et du Père; les synoptiques se préoccupent davantage de décrire l'apostolat, le témoignage des apôtres.<sup>70</sup>

To be authentic and effective, the Christian who is sent must share deeply in the union between Jesus and His Father. He must seek to appropriate ever more Jesus' own consciousness of mission or, to put it another way, he must grow in filial consciousness in union with the Son who is, par excellence, the Sent One.

In studying the narratives describing the appearances and commission of the risen Christ, form critics have discovered a certain basic pattern.<sup>71</sup> What is not clear,

<sup>70</sup>Radermakers, "Mission et Apostolate," p. 119.

<sup>71</sup>C. H. Dodd, "The Appearance of the Risen Christ: An Essay in Form Criticism of the Gospels," Studies in the Gospels, ed. by D. E. Nineham (Oxford: Basil Blackwell, 1955), p. 11 analyzes the basic pattern of the appearance narratives as 1) situation: Christ's followers bereft of their Lord, 2) the appearance of the Lord, 3) the greeting, 4) the recognition, and 5) the word of command.

however, is the Sitz im Leben of these accounts. Difficulties are caused by the number of the accounts; the seeming contradiction between the commands to a universal mission and Jesus' restriction of his and his disciples' ministry to the "lost sheep of the house of Israel" (Mt. 10:6, 15:24, Mk. 7:27); the time-lag between the command and a Gentile (or world) mission and the actual launching of that mission (cf. Acts 10); and the apparent lack of reference to such a commission in the accounts of Christian expansion in Acts or in the teaching of the epistles.<sup>72</sup>

According to Adolph Harnack, these commissions are "neither genuine nor a part of the primitive tradition" but ecclesiastical additions at a later age."<sup>73</sup> A second position is the one taken by Gustav Warneck<sup>74</sup> who believes that the commission was a silent pre-supposition standing behind the preaching of the early Church. For Warneck the question faced by the primitive Christian community was not "Shall we go to the Gentiles?" but rather, "Must the Gentiles be circumcized?" Warneck does not, however, deal with the hesitancy of Acts 10. A third position, and one that seems

---

<sup>72</sup>E. Luther Copeland, "The Great Commission and Missions," Southwestern Journal of Theology 9(1967), 80-83.

<sup>73</sup>Adolph Harnack, The Mission and Expansion of Christianity in the First Three Centuries, trans. and ed. by James Moffat (New York: Harper and Brothers, 1961), p. 37.

<sup>74</sup>The position of Gustav Warneck, Evangelische Missionlehre, (n.p., n.d.), pp. 184-85 is found in Pentecost and Missions by Henry Boer (Grand Rapids: Wm. Eerdmans Publishing Co., 1961), pp. 29-30.

most plausible, is that which highlights the Pentecost event as key in the developing consciousness of the apostolic community. With the gift of the Spirit and His continual guidance of her apostolic endeavors the Church became increasingly aware of her mission to all men and saw that mission as willed by her Founder, continually present in and working through the community.

The association of the Spirit with the commissioning may be key in understanding the theology of mission in the Johannine Church. According to Dodd, the insufflation is added. It is not a part of the narrative of the appearance of the Lord but a separate incident.<sup>75</sup> The evangelist may well have combined the two stories to highlight the role of the Spirit in Christian mission. Without the Spirit there would be no "new creation,"<sup>76</sup> and without the new creation there would be no Christian mission. "As the Father has sent me, so I send you." Just as Jesus was able to fulfill His mission through the abiding presence of the Spirit (Jn. 1:33), so the Christian community is able to continue that mission because it has received the same Spirit. All that Jesus has shared and shares with the Father (life, love, union, glory, mission, the Spirit), he now shares with His Church. The attitude of the Christian must therefore be

---

<sup>75</sup>Dodd, "The Appearances," p. 12.

<sup>76</sup>Ενεργει is the same word used in Gen. 2:7. God "breathed" into Adam and he became a "living being." For John the risen Christ's gift of the Spirit indicates a new creation.

filial,

a reception of life, an attitude of envoy and one who receives, a possession of the Spirit, an assurance of being led by Christ and of being able to give Him, an interior and exterior life unfolding in a mission that is the mission of the Son in the Spirit.<sup>77</sup>

Mission, as we have seen through the texts, is a key notion in the theological perspective of the Fourth Gospel. In the future exegetes and biblical theologians may find that it is, as Haenchen suggests,<sup>78</sup> the key to the Christology of John, explaining as it does, not only the relationship between Jesus and the Father, but the relationship of the risen, glorified Christ to the Christian community. If so, it seems important to ask: Where did John derive his understanding of mission? How did the notion of "sending" come to be so key in the Johannine perspective?

#### POSSIBLE SOURCES

Within the modern era of biblical scholarship, the question of sources has been an important one. What are the sources which John employed and what were the thought patterns that most influenced his theologizing? What concept or concepts determined his presentation of "mission?" Several answers have been given to these questions, as any

---

<sup>77</sup>Emile Mersch, S.J., Theology of the Mystical Body, p. 363.

<sup>78</sup>Haenchen, "Der Vater, der mich gesandt hat," p. 210.

commentary will indicate, but in regard to the latter question, three possibilities have been offered: Gnosticism, Mandaeanism, and Judaism. In regard to all three, there are several variations but an attempt will be made to describe and evaluate, at least briefly, these solutions in the main.

In positing Gnosticism as a major influence on the Gospel of John, a key question comes to the fore. What is meant by Gnosticism? And then, what is the relationship between Gnosticism and Christianity?

According to Grant, Gnosticism is "a religion of saving knowledge, and the knowledge is essentially self-knowledge, a recognition of the divine element which constitutes the true self."<sup>79</sup> Wilson contends: "Gnosticism is an atmosphere, not a system; it is the general atmosphere of the period and affects to some extent all the religions and philosophies of the time."<sup>80</sup> Bultmann defines Gnosticism as

a religious movement of pre-Christian origin, invading the West from the Orient as a competitor of Christianity. Since it appropriated all sorts of mythological and philosophical traditions for its expression, we may call it a synthetic phenomenon. Yet it would be wrong to regard it only as such. All its forms, its mythology, and theology, arise from a definite attitude toward life and an

---

<sup>79</sup>R. M. Grant, Gnosticism and Early Christianity (New York: Columbia University Press, 1966), p. 10.

<sup>80</sup>R. Mc L. Wilson, The Gnostic Problem (London: A. R. Mowbray and Co., 1958), p. 261.

interpretation of human existence derived therefrom. In general, we may call it a redemptive religion based on dualism.<sup>81</sup>

As can be seen, Gnosticism has been defined in a variety of ways but scholars today emphasize the necessity of distinguishing between the Gnostic religions of the second century, with their emphasis on salvation through knowledge and well developed theologies, and the earlier, vaguely defined trends of thought which may be subsumed under the broader heading of Gnosis. The line of development is not clearly identifiable and there is a tendency on the part of some to read back into the first century concepts which are known only through second century (or later) evidence. As R. Mc L. Wilson says: "we can speak of an incipient Gnosticism in the New Testament period but how much of the developed later Gnosticism is already present at any given stage is still obscure."<sup>82</sup> According to Dodd, "no general and all-embracing answer can be given to the question: "What is the relationship between Gnosticism and Christianity?"<sup>83</sup>

---

<sup>81</sup>Rudolf Bultmann, Primitive Christianity, trans. by R. H. Fuller (New York: World Publishing Co., 1956), p. 162.

<sup>82</sup>R. Mc L. Wilson, Gnosis and the New Testament, (Philadelphia: The Fortress Press, 1968), p. 30.

<sup>83</sup>Dodd, Interpretation of the Fourth Gospel, p. 98. According to C. K. Barrett, "The Theological Vocabulary of the Fourth Gospel and of the Gospel of Truth," Current Issues in New Testament Interpretation, ed. by William Klassen and G. F. Snyder (New York: Harper and Brothers, 1962), p. 210 "what this relation is, is one of the most disputed problems in current New Testament scholarship."

The difficulty in assessing the relationship between Gnosticism and Christianity is due, in part, to the inability to definitively establish the origins of Gnosticism. Various answers have been given, answers which often differ considerably and are incompatible. According to Wilson, the "earliest beginnings of the movement are to be sought in Jewish circles" with the Iranian and Mesopotamian elements "mediated through Judaism."<sup>84</sup> Grant also posits a Jewish origin but in apocalyptic Judaism as found among the Essenes.<sup>85</sup> Bultmann highlights an Oriental origin<sup>86</sup> and for Harnack, Gnosticism represents the acute hellenization of Christianity. For the latter, the Gnostics were "the theologians of the first century, the first ones to transform Christianity into a system of doctrines."<sup>87</sup> According to the early Fathers (cf. Irenaeus), Gnosticism was a Christian heresy. Contemporary scholars, however, are approaching Gnosticism and Christianity as contemporary religious movements which came forth "from the womb of the Hellenic empire in re-organization and foment"<sup>88</sup> and which

---

<sup>84</sup>Wilson, Gnosis and the New Testament, p. 143.

<sup>85</sup>Grant, Gnosticism and Early Christianity, p. 39.

<sup>86</sup>Bultmann, Primitive Christianity, p. 162.

<sup>87</sup>Adolph Harnack, History of Dogma, ed. and trans. by Neil Buchanan (New York: Dover Publications, 1961), p. 228.

<sup>88</sup>G. Van Groningen, First Century Gnosticism: Its Origin and Motifs (Leiden: E. J. Brill, 1967), p. 16.

influenced each other. In regard to the Gospel of John, scholars are pointing to a Johannine influence on Gnosticism as well as a Gnostic influence on John.<sup>89</sup>

Key in adducing a Gnostic influence on John was Bultmann who contended that the Fourth Gospel interpreted the person and work of Jesus in terms of the Gnostic redemption myth. According to Gnosticism man is an alien in this world. The only release from this prison is through knowledge, knowledge about God as well as knowledge about himself, i.e., about his divine origin as well as his present predicament. As Valentinus put it:

What liberates is the knowledge of who we were; what we became, where we were, whereunto we have been thrown, whereto we speed, wherefrom we are redeemed; what birth is, and what rebirth (Exc. Theod. 78).<sup>90</sup>

This knowledge man cannot discover on his own; there is need of revelation and this is where the heavenly revealer plays a key role.

The supreme deity takes pity...and sends down the heavenly figure of light, his Son, to redeem them. The Son arrays himself in the garment of the earthly body, lest the demons should recognize him. He invites his own to join him, awakens them from their sleep, reminds them of their heavenly home, and teaches them about the way to return. His chief task

---

<sup>89</sup> Andrew K. Helmbold, The Nag Hammadi Gnostic Texts and the Bible (Grand Rapids, Michigan: Baker Book House, 1967), p. 89. Cf. also Groningen, First Century Gnosticism, pp. 103-04; Johannes Munck, "The New Testament and Gnosticism," Current Issues, p. 236.

<sup>90</sup> Valentinus, cited by Hans Jonas, The Gnostic Religion (Boston: Beacon Press, 1958), p. 45.

is to pass on sacred passwords which are needed on their journey back....The Gnostic redeemer delivers discourses in which he reveals himself as God's emissary.<sup>91</sup>

According to Bultmann,

the most thorough-going attempt to restate the redemptive work of Jesus in Gnostic terms is to be found in the Fourth Gospel. Here Jesus is the pre-existent Son of God, the Word who exists with him from all eternity. He is sent from God, sent into the world, as its light, to give sight to the blind, and to blind those who see (Jn. 9:38). He is not only the light, but also life and truth. As the agent of revelation he brings all these blessings and calls to his side his own, those who are "of the truth." After accomplishing his Father's mission, he is exalted from the earth and returns to heaven to prepare a way for his own, that they may join him in heavenly mansions. Indeed he is himself the "way" (14:6). "I, if I be lifted up, from the earth, will draw all men unto me" (12:32).<sup>92</sup>

Though at one time, Bultmann's position received much support, it has been severely criticized in recent times. According to Munck, Bultmann has not "critically evaluated" the material he has cited in support of his position and has failed to

distinguish between probable dependence, the use of the same terminus technicus in the same sense and in quite another, and the use of the same imagery in the same sense and in quite another, and therefore probably entirely irrelevant sense. For these reasons the data so meritoriously assembled form only a kind of valuable raw material for defining concepts and have not the power of a proof.<sup>93</sup>

---

<sup>91</sup>Bultmann, Primitive Christianity, p. 164.

<sup>92</sup>Ibid., pp. 197-198.

<sup>93</sup>J. Munck, "The New Testament and Gnosticism," pp. 225-26.

In rejecting the position of Bultmann, F. V. Filson states that Bultmann's theory is "an inference based largely on later evidence, some of it as late as the ninth century."<sup>94</sup>

In examining the Gnostic redeemer myth and comparing it with the Johannine christology and soteriology, the differences are far greater than the similarities.

If the presentation of Jesus as one who comes from God and returns to God, and whose work is the proclamation of the unknown Father, recalls the Gnostic "emissary"; if it is only those who come to know God in Jesus who are saved; yet on the other side John knows nothing of a fall of divine sparks into matter, and above all there are two major points of variance: the linking of salvation, not to a mythical incarnation of the Gnostic cry of awakening, but to the word of the historical Jesus, and the fact that Jesus proclaims not the identity of a divine spark in man with God, so that the knowledge of God and the knowledge of self becomes identical, but the gracious God himself.<sup>95</sup>

Schnackenburg is even more adamant in contrasting the Gnostic redeemer and the Johannine Jesus:

The Gnostic redeemer myth and the Johannine christology are two different worlds: religious philosophy (in mythical language) opposed to biblical religion in the sense of man's being bound to a personal God, myth to history, Gnosis to faith. The Christian message is not just a variant of Gnostic thought, with myth turned into history and the redeemer who once appeared figuratively on earth now seen as taking "flesh" only in the historical Jesus. It is something entirely new and

---

<sup>94</sup>F. V. Filson, New Testament History (London: S.C.M. Press, 1965), p. 352.

<sup>95</sup>Wilson, Gnosis and the New Testament, p. 47. Cf. Dodd, The Interpretation of the Fourth Gospel, pp. 113-114, Groningen, First Century Gnosticism, pp. 103-104.

different. Christ in John remains the Messiah, the eschatological savior of the Jews, except that he does so in a way which transcends absolutely the human hopes of Israel. The expressions in John which are reminiscent of Gnosis should not be allowed to blur the radical difference in the notion of redemption and the basis on which the figure of the redeemer is drawn.<sup>96</sup>

Though the internal evidence seems to discount the theory of Bultmann, an even greater argument is posed by the recent discovery of the Qumran documents and the Nag Hammadi texts. These have shown that the origin of the Gospel does not lie in Gnosticism but in a Syro-Palestinian milieu with typical Jewish background.<sup>97</sup>

According to Bultmann,<sup>98</sup> the greatest support for for his theory that the christology and soteriology of John is based upon the figure of a Gnostic redeemer, who is also

---

<sup>96</sup>Schnackenburg, The Gospel according to St. John, p. 549. Cf. pp. 549-53 for further development of the comparison.

<sup>97</sup>Cf. William F. Albright, History, Archaeology and Christian Humanism (New York: The McGraw Hill Book Co., 1964) for a discussion of the Dead Sea Scrolls and their value in determining the background of the Fourth Gospel. "The Dead Sea Scrolls have utterly demolished Bultmann's 'critical' analysis of John, proving that this Gospel reflects the pre-Gnostic dualism of Essene type, and that by far the closest similarities to the language and imagery of John are to be found in pre-Christian Essene literature. There is nothing specifically Gnostic in Qumran Essenism; even the dualism is radically different from Gnostic dualism." (p. 277) Cf. Helmbold, Nag Hammadi, for the insight given by the discovery of these codices about Gnosticism.

<sup>98</sup>Bultmann, "Die Bedeutung der neuerschlossenen mandaischen und manichaischen Quellen für das Verständnis des Johannesevangeliums," Zeitschrift für die Neutestamentliche Wissenschaft und Die Kunde der Älteren Kirche, 23 (1924), 100-146.

a heavenly revealer, is to be found in the Mandaean writings. The Mandaeans are a baptizing sect that is still living in Mesopotamia. Their sacred Book is the Ginza, i.e., the Treasure; their savior-figure, Manda d'Hayye (which in Aramaic means 'knowledge of salvation') who descends into the realm of darkness and is victorious, thus making it possible for souls, imprisoned in a world of darkness, to overcome. According to many scholars, the Mandaean writings are dependent upon Christianity and not vice versa.<sup>99</sup> The Mandaean redeemer may, in some ways, resemble the Jesus of St. John, but that is more likely due to a common milieu rather than to direct borrowing. If there is borrowing it is the Mandaeans who borrowed from Christianity,<sup>100</sup> and yet in that borrowing substantially changed the material.<sup>101</sup>

Having therefore discounted Gnostic origin for John's understanding of Jesus as the Sent One, we now turn to a third alternative: Judaism. Is there anything in Jewish thought that might have had a definitive influence on John in this regard?

---

<sup>99</sup>F. C. Burkitt, Church and Gnosis (Cambridge: Cambridge University Press, 1932), pp. 92-120. R. Brown, The Gospel according to St. John, I-XII, p. LIVf. For a more comprehensive discussion of Mandaean characteristics and possible influence on the Fourth Gospel, cf. Dodd, Interpretation, pp. 115-130; Schnackenburg, The Gospel according to St. John, pp. 138-43, 544-48; Alfred Loisy, Le Mandéisme et les Origines Chrétiennes (Paris: Emile Noury Editeur, 1934).

<sup>100</sup>Loisy, Le Mandéisme, p. 142.

<sup>101</sup>Ibid., pp. 142-174. C. Kraeling, Anthropos and Son of Man (New York: Columbia University Press, 1927), p. 59.

Recent studies have investigated two areas of Jewish thought which may have had a definitive role in the formation of the Johannine theology, especially in regard to mission. The first of these areas is that of the prophetic tradition and the second is the Jewish law of agency.

Until recent times, little has been done in regard to the prophetic tradition and its influence on John. A key study in this area is that of T. F. Glasson which points to a dominant Moses/Exodus motif in the Fourth Gospel. Key in the delineation of Moses is his role as prophet.<sup>102</sup>

According to John, Jesus is the fulfillment of the promise made by Yahweh to Moses as recorded in Deut. 18.

I will raise up a prophet like yourself for them from their own brothers; I will put my words into his mouth and he shall tell them all I command him. The man who does not listen to my words that he speaks in my name shall be held answerable to me for it. But the prophet who presumes to say in my name a thing that I have not commanded him to say, or who speaks in the name of other gods, that prophet shall die.

You may say in your heart, "How are we to know what word was not spoken by Yahweh?" When a prophet speaks in the name of Yahweh and the thing does not happen and the word is not fulfilled, then it has not been spoken by Yahweh. The prophet has spoken with presumption. You have nothing to fear from him (Deut. 18:18-22).

In the Gospel of John, there are several references to the fact that Jesus does not speak his own words but rather that which has been given him "from above" or from

---

<sup>102</sup>T. F. Glasson, *Moses in the Fourth Gospel*, Studies in Biblical Theology, No. 40 (Naperville: Alec R. Allenson Inc., 1963), pp. 27-32.

the Father who sent him (3:34, 7:17, 8:47, 14:10, 17:8).<sup>103</sup>

This seems to indicate the John is consciously pointing to Jesus as the fulfillment of the promise made to Moses.<sup>104</sup>

Jn. 3:36 and 12:47-50 also seem to echo Deut. 18, especially 18:19, 22 where Yahweh says that the man who does not listen to the words of his prophet shall be held responsible and where fulfillment is seen as the testimony to the authenticity of the word of the prophet.

Anyone who believes in the Son has eternal life, but anyone who refuses to believe in the Son will never see life (Jn. 3:35).

If anyone hears my words and does not keep them faithfully, it is not I who shall condemn him, since I have not come to condemn the world, but to save the world; he who rejects me and refuses my words has his judge already; the word that I have spoken will be his judge on the last day. For what I have spoken does not come from myself; no, what I was to say, what I had to speak, was commanded by the Father who sent me, and I know that his commands mean eternal life. And therefore what the Father has told me is what I speak (Jn. 12:47-50).

Throughout His life on earth, John points to the effectiveness of the word of Jesus (cf. his miracles in which gesture and action are combined) and in the context of the Last Supper Jesus tells His disciples about things which are going to take place (the betrayal of Judas, Jesus' return to the Father, the outpouring of the Spirit, the life

---

<sup>103</sup>Supra, pp. 101-103.

<sup>104</sup>Wayne A. Meeks, The Prophet-King: Moses Traditions and the Johannine Christology, Supplements to Novum Testamentum, Vol. 14 (Leiden: E. J. Brill, 1967), pp. 40-61.

and mission of the Christian community united through the Spirit with their risen, glorified Lord, etc.)--things which, from the point of view of the evangelist, have already taken place, thus, according to John, demonstrating the authenticity of Jesus' words.

As important as the words of Jesus are, His works also authenticate His mission, validate His claim to be the envoy of God, and point to Him as the fulfillment of Moses.<sup>105</sup> According to John, the works or miracles which Jesus does during his earthly ministry are "signs": "special demonstrations of the character and power of God, partial but effective realizations of His salvation."<sup>106</sup> It is probably the Exodus experience which is key in determining John's understanding of the semeia of Jesus and their function.<sup>107</sup> This seems evident from the numerous references to the Exodus in John: the Tabernacle, Temple, bronze serpent, manna, walking on the water, the water from the rock, the light which shines in the darkness, etc.<sup>108</sup>

Just as the signs which Yahweh worked through Moses

---

<sup>105</sup>Glasson, Moses, p. 31; Brown, The Gospel according to St. John, I-XII, pp. 525-31. Peter Riga, "Signs of Glory: The Use of Semeion in St. John's Gospel," Interpretation 17 (1963), 402-24.

<sup>106</sup>Barrett, The Gospel according to St. John, p. 64.

<sup>107</sup>J. J. Enz, "The Book of Exodus as a Literary Type for the Gospel of John," JBL 76(1957), 208-15. R. H. Smith, "Exodus Typology in the Fourth Gospel," JBL 81 (1962), 329-42.

<sup>108</sup>All of these are discussed in detail by Glasson, Moses.

were meant to elicit belief so too were the signs that He worked through Jesus. And yet just as the Israelites refused to believe in the time of Moses, so too the Jews reject Jesus. "Though they had been present when he gave so many signs, they did not believe in him" (Jn. 12:37).

The prophetic aspect of the signs of Jesus consists in this: the spiritual life and sight which have been attached to physical miracles will be poured forth without such intervention once Jesus has been glorified and the Spirit given. Thus the miracle is a sign, not only qualitatively (a material action pointing toward a spiritual reality) but also temporally (what happens before the hour prophesying what will happen after the hour has come).<sup>109</sup>

Jesus, however, is more than a prophet who is sent. He is not a man, "not even a pre-existent or primal man, but the Son in whom the Father attests His presence and Himself offers salvation or judgment."<sup>110</sup>

In Judaism, the concept of agency is a key one: the agent of a man is as himself לְפָנָיו כְּפָנָיו<sup>111</sup> but it is not normally associated with the notion of prophet. In fact, the notion is not primarily religious. A shali<sup>h</sup> has a definite mission to carry out, the designation emphasizing "neither the fact of his being sent nor the

<sup>109</sup>Brown, The Gospel according to St. John, I-XII, p. 530.

<sup>110</sup>Rengstorff, Theological Dictionary, p. 445.

<sup>111</sup>Berakoth 5.5 The Mishnah, trans. by Herbert Danby (London: Oxford University Press, 1933), p. 6. Mekhilta on Exodus 114, Joseph Bonsirven, S.J., Textes Rabbinic des deux Premiers Siècles Chrétiens (Rome: Pontifical Biblical Institute, 1955), p. 26.

nature of the task" but simply authorization. A person could send only one who was at his disposal so the commission involved accountability to another. And yet, the completion of one's task did not mean "the mechanical fulfillment of a command" but "a conscious agreement with the plan and commission of another....It was said that God was well pleased with a shali<sup>a</sup>h who laid down his life for his commission."<sup>112</sup> Sometimes the shali<sup>a</sup>h represented not only one person but the community. Here there is an interweaving of the religious and the secular (legal).

Shali<sup>a</sup>h was also the designation for those to whom Yahweh had given a special commission, especially priests and a few chosen individuals (Moses, Elijah, Elisha, Ezechiel). Moses, Elijah, Elisha, and Ezechiel are so called not because they are prophets<sup>113</sup> but because Yahweh had endowed them with power to perform certain actions which were normally reserved for Him alone.<sup>114</sup> It is Moses, however, as agent or apostle,<sup>115</sup> that is most pertinent to our study.

---

<sup>112</sup>Rengstorf, Apostleship, pp. 14-15.

<sup>113</sup>Rengstorf, "Ἀποστολὴ," p. 420 points out that the Rabbis did not use the noun נָבִיא to refer to prophets, but did use the verb נָבִיא as a terminus technicus for the authorization of a prophet.

<sup>114</sup>According to Rengstorf, Apostleship, p. 22, the essential meaning of shali<sup>a</sup>h was that he represented another in action (emphasis mine). It is interesting to note that word is key in the prophetic role (though prophecy did include word and deed; cf. Jeremiah) whereas deed is highlighted in the concept of agency. As will be seen, the two become one in Johannine Christology.

<sup>115</sup>נָבִיא (shali<sup>a</sup>h) is rendered ἀπόστολος (apostolos) in the LXX and apostle in English.

When Moses is commissioned by Yāhweh to free His people Israel, he is sent (Ex. 3:10) which suggests the authoritative commissioning of an agent. Moreover, Exodus relates that

God gave to Moses both the ineffable name YHWH and the "signs" (σημεῖα) that the Israelites might believe (πιστεῖν) that God had sent him (3:12, 13f., 4:1,8) and "hearken" to his "voice" (4:1). This suggests the means of authentication of the prophet who is at the same time God's agent.<sup>116</sup>

The Deuteronomic summary of Moses' mission in Deut. 34:10-12 also points to the twofold role of Moses as prophet and agent.

And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face, none like him for all the signs and wonders which the Lord sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, and for all the mighty power and all the great and terrible deeds which Moses wrought in the sight of all Israel (RSV).

As seen earlier, Jesus as fulfillment of Moses the prophet is a key motif in the Johannine Christology. The same seems to be true of the concept of agency. Jesus is the agent or "apostle" par excellence who does only what he sees the Father (ὁ πᾶς πατήρ) doing (Jn. 5:19). Jesus, therefore, is "God's agent specifically as His prophet."<sup>117</sup> In Johannine Christology the word which is characteristic of the prophet and the work which is

---

<sup>116</sup>Meeks, Prophet-King, p. 302.

<sup>117</sup>Ibid.

intrinsic to agency are thereby combined.<sup>118</sup> (Cf. Jn. 5:19-47)

A key passage in which the Johannine theology interweaves the theme of Jesus as prophetic envoy and fulfillment of Moses is the bread of life discourse.<sup>119</sup> Jn. 6:38, 39, 44, and 57 all speak of Jesus as one who is sent and who fulfills the will of the one who sent him. He is the one who visibly manifests the divine intentionality.

According to the halakhic rules of agency,<sup>120</sup> the sender had to authorize the agent by handing over to him certain rights and privileges. This is alluded to in Jn. 6:39 (cf. also 17:2,6,7) where Jesus speaks of all that the Father has given to Him and in 6:44 where He says: "No man can come to me unless he is drawn by the Father who sent me." This does not, however, negate the necessity of belief for, in the Johannine concept of agency,

the concept of believing means to have confidence and trust in the Son, based on an acceptance of the claims made for his person. It means, therefore, to accept the fact that the

---

<sup>118</sup>Bultmann, Theology of the New Testament, p. 60.

<sup>119</sup>Borgen, Bread from Heaven, espec. pp. 158-164.

<sup>120</sup>"The Halakhah controls the attitude and behavior of an observant Jew in practically every area of his life.... It commits the Jew to a divinely ordained discipline and presents a blueprint for an idealized existence within the realities of life. It guides him along the road to sanctification of himself and his environment. It emphasizes that man must always act with a conscious awareness of his relationship to God." P. Birnbaum, A Book of Jewish Concepts, (New York: Hebrew Publication Society, 1964), p. 164.

Son is the agent of the Father and is authorized to take possession of those who belong to Him and believe.<sup>121</sup>

The identification in will and intention between sender and sent was later extended by the rabbis to include personal identity. Thus the agent derived from the sender not only his authority and function but his personal qualities.<sup>122</sup> According to Preiss, the reality of Jesus' oneness with the Father, manifested as it is in his role as envoy, is a "juridical mysticism."

Jesus reveals himself to be one with the Father as a result of the strict fidelity with which he waits upon him and utters his words and performs his task as ambassador and witness. There is of course a sort of ontological unity between the Father and the Son. But it coincides with the bond formed by the obedience of a witness--a bond which has the character of something severely juridical and almost military. Jesus is in the Father and the Father in him because he does the works of the Father (10:30, 37, 38). Inasmuch as he is the Son of Man sent as a witness from the height of heaven, inasmuch as he is the ambassador sealed by God (3:33, 6:27), Jesus is according to rabbinical law "as he who sends him." In short, I see no other suitable description but that implied in the paradoxical formula: we are here faced by a sort of juridical mysticism.<sup>123</sup>

Because "juridical" has such unfortunate connotations, a preferred explanation of the same reality is that of Dodd who contends that the unity between Father and Son (the same

---

<sup>121</sup>Borgen, Bread from Heaven, p. 161.

<sup>122</sup>Ibid., p. 162.

<sup>123</sup>Theo. Preiss, Life in Christ, trans. by Harold Knight, Studies in Biblical Theology, No. 15 (Naperville: Alec R. Allenson, Inc., 1954), p. 25.

unity which is extended in an analogous fashion to Christ and the Christian community)

is conceived as a dynamic and not a static relation; it consists in an activity originating with the Father and manifested in the Son. It may be described as obedience to the word of the Father, or imitation of His works, but at bottom it is nothing so external as mere obedience or imitation. It is the sharing of one life, which is of course life eternal or absolute. "The living Father sent me and I live διὰ τοῦ πατρὸς" (6:57). "As the Father has life in Himself, so He has granted to the Son to have life in Himself." (5:26) We cannot miss here the reference to the "living God" of the Old Testament. Finally this sharing of life and activity is rooted in the love of God.<sup>124</sup>

Jesus is both prophet and apostle, fulfilling in His own person all that Moses had done and all that the prophet to come could possibly do (Deut. 18). He does this, however, first and foremost as Son sent by the Father, one who goes forth from the Father into the world (ἀποστέλλειν) while remaining in union (a union of life and knowledge and love) with Him (πέμπειν). Thus in the Johannine theology, it seems that the prophetic tradition and the halakhic statements about agency are combined in order to enrich the Johannine christology whose pivotal point is the Incarnate Word, the Son-sent.<sup>125</sup>

## CONCLUSION

As we have seen, according to the Johannine theology,

---

<sup>124</sup>Dodd, Interpretation, p. 194.

<sup>125</sup>V. Taylor, The Person of Christ, p. 102.

Jesus is acutely aware of His mission from the Father. The reality of mission is expressed in two different verbs, πέμπειν and ἀποστέλλειν; the former, emphasizing the abiding union between sender and sent, the latter stressing the historical dimension of mission, the enfleshment of the divine intention in the Incarnate Word.

The relation between Jesus who is sent into the world (not to condemn man but to save him and bring him to life) and the Father who sent him is one of continual communion. Jesus is ever conscious of the will of the Father, ever anxious to please him in all things. He and the Father are one in all that Jesus says and does and especially in the sending of the Spirit whose mission it is to continue the work begun by the Father in the Son.

Mission, therefore, is rooted in the activity of the triune God. The Father out of love for the world has sent His Son who, together with the Father, sends the Spirit. It is the Spirit who then enables the Christian community to be united with the Son and to share in His mission, turned toward the Father in love while deeply involved in the life-giving service of all mankind.

The goal of mission, therefore, is not to add a religious dimension to human life but rather to transform the very meaning of human existence, to point the way to true human fulfillment and eternal life. "And this is eternal life, to know you, the only true God and Jesus Christ whom you have sent." (17:3) The Christian community,

sharing as it does in the mission of the Son, must continually deepen its consciousness of being sent, its attentiveness to the will of the Father, and its openness to the urgings of the Spirit. Only insofar as the Christian is truly son, one with Jesus in His mission from the Father, can he be a source of redeeming presence transforming all creation.

"As the Father has sent me, so I send you." As Jesus is prophet-apostle, sent by His Father to give His life for the world, so the Christian is asked to live and to give, empowered by the Spirit, to the glory of the Father. Such is the mission to which he has been called.

## CONCLUSION

"I have come that men may have life and have it more abundantly" (Jn. 10:10). With these words Jesus explicated the purpose of His coming. His mission was to be creative and life-giving.

Reflecting on the data of revelation contained in Scripture, dogmatic theology has, through the centuries, stressed the fact that the life Jesus came to share with man is the very life He shares with His Father and the Spirit. Both the Son and the Spirit are sent to man, to renew and sanctify him, and this sending was seen to be a reflection in time of the eternal processions of the Son and Spirit within the Trinity. In the life of friendship which can exist between God and man, the Father as Father is given to man and the Son and Spirit are present as sent. Through the instrumentality of the Son, the Incarnate Word, the Spirit comes. Those that are then led by the Spirit are sons too; and, as sons, they are able, with Christ, to say: "Father, my Father" (Rom. 8).

In the Old Testament we saw that God chose a people who would be in a special way His own. With this people Israel, Yahweh entered into a covenant union, a union which was to involve reciprocal love and mutual fidelity. In the beginning, Israel accepted the bond of love, but

through the years her love grew cold and her infidelity rampant. And yet, Yahweh, ever faithful, renewed His covenant with David, promising him that his house and his sovereignty would always stand secure and his throne be established forever (II Sam. 7).

As the Chosen People, a people consecrated and set apart, Israel was to be holy as the Lord her God was holy (Lev. 20:26). In a sense, this was her mission and when she failed God raised up prophets who, through their words and the manner of their living, reminded the people that Yahweh was God of Israel and Israel His people. Reflecting on the past the prophets interpreted the present and looked toward a future, a time when Israel would be renewed and the covenant restored. Specific promises of a new covenant occur in Hosea 2:14-20, Jeremiah 31:31-33, and Ezekiel 36:22-28.

In II Isaiah, as we saw, the election and mission of Israel was once again emphasized. Though scholars are divided as to the meaning of II Isaiah's promise that Israel was to be a "light to the nations" and "a covenant to the people" (Is. 42:6), it seems that what was involved was not so much a mandate to go out and witness but rather to reveal through her own life the holiness of her God. In the context of II Isaiah and Jonah, the relation of universality and explicit monotheism to mission was considered.

Because there are individuals who, though within the community, stand apart from it, and act as signs pointing

to the authentic mission of all the people, several key figures in Old Testament history were briefly studied. These included Abraham, Moses, the prophets, and the unique Suffering Servant of II Isaiah. All were seen to be men of faith, men who, having been chosen by Yahweh respond affirmatively, and freely enter into relationship with Him. Continuity was seen to be a key factor in these relationships though there were trials and difficulties, times of doubt and near despair. All were men with a sense of mission, a task to fulfill or a message to proclaim. Most important of all, however, the courage and determination to carry out one's mission was seen to be grounded in Yahweh's promise of presence. It was Yahweh's fidelity that made the fidelity of those He chose and sent a reality.

In turning to mission in the New Testament, we saw that in both the Acts of the Apostles and in the Synoptic Gospels what is key is the person and work of Jesus Christ. In Acts, the primary insight of the post-resurrection, Pentecost community was that Jesus was risen and that in His gift of the Spirit the Old Testament promises of salvation were fulfilled. Such a realization was seen to effect a profound transformation in the apostolic community, so much so that her mission becomes one of witness.

Though they shared a faith in Jesus Christ who lived, died, and was risen, Matthew, Mark and Luke give various interpretations of the person and mission of Jesus. These differences were due not only to their own different

backgrounds but to the communities in whom and for whom they wrote. Consequently the mission of Jesus was delineated in terms of His being Messiah, Son of God, Son of Man, son of David, the new Moses, Savior, Prophet-Servant of Yahweh, etc.

It was John who, more than any other evangelist, emphasized that Jesus is the one sent by the Father. The Johannine Gospel, as we noted, used two different words [πέμπειν and ἀποστέλλειν] in speaking about the mission of Jesus. In the passages studied, the former seemed to highlight Jesus' continual union with the Father who sent Him and his subsequent union, as risen Lord, with those whom He sends whereas the latter stressed the reality of Jesus' incarnation and His involvement in the world of men. It was also pointed out that the Johannine passages referring to the sending of the Spirit all use πέμπειν.

Although there are some passages which refer to persons other than Jesus and the Christian as being sent, the main part of our study treated those passages which describe Jesus' relationship to His Father and to the Christians.

Jesus as "sent" was described as one who was totally oriented to His Father. He was ever anxious to please the Father; He spoke the Father's words and did His work. To accept what Jesus said and did was to accept His being πᾶν.

Because Jesus was so totally centered on the Father, because He was so deeply concerned about the will of the Father, we conjectured that He must have often prayerfully

asked: "Father, what is your will?" In the Johannine discourse on the bread of life, Jesus claimed that the will of the one who sent him was the salvation of man: that he should "lose nothing" of all that the Father had given him, and that he should "raise it up on the last day" (Jn. 6:39). Jesus had truly come "that men may have life and have it more abundantly" (Jn. 10:10).

The Eucharist was noted to be key in the communication of this life. The very life which Jesus, as sent, receives from His Father is shared with those who eat His flesh and drink His blood (Jn. 6:57). To share in that life is to share in Jesus' mission of redeeming love. To accept that life and mission is to say "yes" to the Father; to reject them is to reject the Father.

The deep personal union, in knowledge and love, in life and mission, which Jesus shares with His Father was shown to be extended by Jesus to all who believe in Him (cf. Jn. 17). Through the gift of the Spirit whom the Father and Son send, the Christian community is empowered to continue and complete the mission which Jesus receives from the Father.

References to the mission of the Christian were seen to be scattered throughout John. The Christian, as sent, is one who serves. He shares in the one mission of Jesus and must remain united to Him if His work is to bear fruit (cf. Jn. 15). As Jesus has been sent into the world, so the Christian community is sent.

Since the notion of sending is so key in John, various theories as to the source of his mission theology were examined: Gnosticism, Mandaeanism, and Judaism. After rejecting the first two as normative in John's understanding of Jesus as the Sent One, two areas of Jewish thought were examined. These were the prophetic tradition and the Jewish law of agency.

According to John, Jesus was the fulfillment of the promise made to Moses in Deut. 18:18-22. As prophet, He spoke the words and did the work of Yahweh but, according to John, He is also Son, the One in whom the Father manifests His redeeming presence to all mankind. In Deut. 34:10-12 Moses is presented not only as prophet, but as shali<sup>ah</sup>. Jesus too, according to John, is the shali<sup>ah</sup> par excellence, the one who does only what He sees the Father doing (Jn. 5:19). Thus it was pointed out that John combined the prophetic tradition and the halakhic statements about agency, thereby enriching his own Christology whose focal point is the Son-sent.

If it is true, then, that the Christian community, through the abiding presence of Jesus and His Spirit, participates in the mission which the Father lovingly entrusts to the Son, it seems imperative that that community, if it is to be faithful to that mission, prayerfully seeks to penetrate ever more Jesus' own mission-consciousness, appropriating His attitudes and goals. As the old Israel, so too the new Israel must, through the holiness of her own life,

bear witness to the redeeming presence of her Lord within human history. United to Him Who is life-giving Word, sent by the Father, the Christian community must, in joyful selflessness, dedicate itself to nurturing life wherever it is found so that together, with Jesus, it may one day say: "Father, the hour has come; glorify your Son so that your Son may glorify you....I have glorified you on earth and finished the work that you gave me to do. Now Father it is time for you to glorify me" (Jn. 17:1,4).

# APPENDIX ONE

## Ἀποστέλλειν

|         |        |
|---------|--------|
| Jn 1: 6 | 8:42   |
| 19      |        |
| 24      | 9: 7   |
| 3:17    | 10:36  |
| 28      |        |
| 34      | 11: 3  |
|         | 42     |
| 4:38    |        |
|         | 17: 3  |
| 5:33    | 8      |
| 36      | 18 (2) |
| 38      | 21     |
|         | 23     |
| 6:29    | 5      |
| 57      |        |
|         | 18:24  |
| 7:29    |        |
| 32      | 20:21  |

## Πέμπειν

|          |        |
|----------|--------|
| Jn. 1:22 | 8:29   |
| 33       |        |
|          | 9: 4   |
| 4:34     |        |
|          | 12:44  |
| 5:23     | 45     |
| 24       | 49     |
| 30       |        |
| 37       | 13:16  |
|          | 20 (2) |
| 6:38     |        |
| 39       | 14:24  |
| 44       | 26     |
|          |        |
| 7:16     | 15:21  |
| 18       | 26     |
| 28       |        |
| 33       | 16: 5  |
|          | 7      |
| 8:16     |        |
| 18       | 20:21  |
| 26       |        |

## Ἀπόστολος

Jn. 13:16

## APPENDIX TWO

### Ἀπέστειλα (Aorist active indicative)

Jn. 1:19  
3:17  
3:34  
4:38  
5:38  
6:29  
6:57  
7:29  
8:42  
10:36  
11: 3  
11:42  
17: 3  
17: 8  
17:18 (2)  
17:21  
17:23  
17:25  
18:24  
20:21

### Ἀπεσταλμένος (Perfect passive participle)

Jn. 1: 6  
1:24  
3:28  
9: 7

### Ἀπεστάληκατε (Second perfect active)

Jn. 5:33  
5:36

### Πέμπω (Present)

Jn. 20:21

### Πέμωω (Future)

Jn. 14:26  
15:26  
16: 7

### ὁ πέμπων με (Aorist active participle)

Jn. 1:22  
1:33  
4:34  
5:23  
5:24  
5:30  
5:37  
5:38  
6:39  
6:44  
7:16  
7:18  
7:28  
7:33  
8:16  
8:18  
8:26  
8:29  
9: 4  
12:44  
12:45  
12:49  
13:16  
13:20  
14:24  
15:21  
15:25

### Πέμωω (Aorist subjunctive)

Jn. 13:20

- Lightfoot, R. H. St. John's Gospel: A Commentary. Edited by C. F. Evans. Oxford Books; London: Oxford University Press, 1956.
- MacGregor, George H. The Gospel of John. The Moffat New Testament Commentary. London: Hodder and Stoughton, 1928.
- Marshall, Alfred. The Interlinear Greek-English New Testament. 2nd ed. London: Samuel Bagster and Sons Ltd., 1966.
- Mishnah. Translated by Herbert Danby. London: Oxford University Press, 1933.
- Moulton, W. F. and Geden, A. S. A Concordance to the Greek New Testament. 4th ed. Edinburgh: T. and T. Clark, 1963.
- Richardson, Alan. The Gospel according to St. John: A Commentary. Collier Books. New York: The Macmillan Co., 1962.
- Sanders, J. N. The Gospel according to John. Harper's New Testament Commentaries. Edited and completed by B. A. Mastin. New York: Harper and Row, 1968.
- Schnackenburg, Rudolf. The Gospel according to St. John, Vol. I. Translated by Kevin Smyth. New York: Herder and Herder, 1968.
- Septuaginta. 2 vols. 7th ed. Germany: Wurttemberische Bibelanstalt Stuttgart, 1935.
- Tasker, R. V. G., ed. The Greek New Testament. Oxford: University Press, 1964.
- The Holy Bible: Revised Standard Version. Meridian Books. New York: World Publishing Co., 1962.
- Wescott, Brooke Foss. The Gospel according to St. John. 2 vols. London: John Murray, 1908.
- Young, Robert. Analytical Concordance to the Bible. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1938.

### Books

- Abbott, Edwin A. Johannine Vocabulary. London: Adam and Charles Black, 1905.

- Albright, William Foxwell. History, Archaeology and Christian Humanism. New York: McGraw-Hill Book Co., 1964.
- Aquinas, Thomas. Summa Theologica, I. 3 vols. Translated by the Fathers of the English Dominican Province. New York: Benziger Brothers, Inc., 1943.
- Birnbaum, P. A Book of Jewish Concepts. New York: Hebrew Publication Society, 1964.
- Blauw, Johannes. The Missionary Nature of the Church. New York: McGraw Hill Book Company, Inc., 1962.
- Boer, Henry. Pentecost and Missions. Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1961.
- Boer, P. A. H. Second Isaiah's Message. Oudtestamentische Studien, Vol. 11. Leiden: E. J. Brill, 1956.
- Bonhoeffer, Dietrich. Prisoner for God: Letters and Papers from Prison. Edited by Eberhard Bethge. New York: The Macmillan Co., 1954.
- Bonsirven, Joseph. La Règne de Dieu. Aubier: Editions Montaigne, 1957.
- \_\_\_\_\_. Le Témoin du Verbe. Toulouse: Apostolat de la Prière, 1956.
- \_\_\_\_\_. Textes Rabbiniques des Deux Premiers Siècles Chrétiens. Rome: Pontifical Biblical Institute, 1958.
- Borgen, Peder. Bread from Heaven. Supplements to Novum Testamentum, Vol. 10. Leiden: E. J. Brill, 1965.
- Bornkamm, Gunther; Barth, Gerhard; and Held, Heinz Joachim. Tradition and Interpretation in Matthew. Translated by Percy Scott. Philadelphia: The Westminster Press, 1963.
- Braun, F.-M. Jean le Théologien, Vol. III. Paris: Librairie Lecoffre, 1966.
- Burkitt, F. C. Church and Gnosis. Cambridge: Cambridge University Press, 1932.
- Bultmann, Rudolf. Primitive Christianity. Translated by R. H. Fuller. New York: World Publishing Co., 1956.
- \_\_\_\_\_. Theology of the New Testament. 2 vols. Translated by Kendrick Grobel. New York: Charles Scribner's Sons, 1951.

- Clements, R. E. Prophecy and Covenant. Studies in Biblical Theology, No. 43. Naperville, Ill.: Alec R. Allenson Inc., 1965.
- Conzelmann, Hans. The Theology of St. Luke. Translated by Geoffrey Buswell. New York: Harper and Row, Publishers, 1953.
- Crehan, Joseph, S.J. The Theology of St. John. New York: Sheed and Ward, 1965.
- Cullman, Oscar. The Christology of the New Testament. Translated by Shirley C. Guthrie and Charles A. M. Hall. Philadelphia: The Westminster Press, 1959.
- Davey, J. Ernest. The Jesus of St. John. London: Lutterworth Press, 1958.
- Davies, J. G. Worship and Mission. New York: Association Press, 1967.
- Dodd, C. H. Historical Tradition in the Fourth Gospel. Cambridge: Cambridge University Press, 1963.
- \_\_\_\_\_. The Apostolic Preaching and its Developments. New York: Harper and Row, Publishers, 1964.
- Eichrodt, Walther. Theology of the Old Testament, Vol. I. Translated by J. A. Baker. Philadelphia: The Westminster Press, 1961.
- Filson, F. V. New Testament History. London: S.C.M. Press, 1965.
- Freed, Edwin B. Old Testament Quotations in the Gospel of John. Supplements to Novum Testamentum, Vol. 11. Leiden: E. J. Brill, 1965.
- Fuller, Reginald H. The Mission and Achievement of Jesus: An Examination of the Presuppositions of New Testament Theology. Studies in Biblical Theology, No. 12. Naperville, Ill.: Alec R. Allenson, Inc., 1956.
- Gelin, Albert. The Religion of Israel. Vol. LXV of The Twentieth Century Encyclopedia of Catholicism. Trans. by J. R. Foster. New York: Hawthorn Books, 1959.
- Glasson, T. F. Moses in the Fourth Gospel. Studies in Biblical Theology, No. 40. Naperville, Ill.: Alec R. Allenson, Inc., 1963.
- Goguel, M. Les Premiers temps de l'Eglise. Paris: Neuchatel, 1949.

- Grant, R. M. Gnosticism and Early Christianity. New York: Columbia University Press, 1966.
- Groningen, G. van. First Century Gnosticism: Its Origin and Motifs. Leiden: E. J. Brill, 1967.
- Hahn, Ferdinand. Mission in the New Testament. Translated by Frank Clarke. Studies in Biblical Theology, No. 47. Naperville, Ill.: Alec R. Allenson, Inc., 1965.
- Harnack, Adolph. The Mission and Expansion of Christianity in the First Three Centuries. Translated and edited by James Moffath. New York: Harper and Brothers, 1961.
- \_\_\_\_\_. History of Dogma. 3rd ed. Translated by Neil Buchanan. New York: Dover Publications, 1961.
- Harrington, Wilfred J. Explaining the Gospels. Glen Rock, New Jersey. Paulist Press, 1963.
- Helmbold, Andrew K. The Nag Hammadi Gnostic Texts and the Bible. Grand Rapids, Michigan: Baber Book House, 1967.
- Henshaw, T. The Latter Prophets. London: George Allen and Unwin, Ltd., 1958.
- Howard, Wilbert Francis. Christianity according to John. London: Duckworth, 1943.
- Imschoot, P. van. Theology of the Old Testament, Vol. I. Translated by Kathryn Sullivan, RSCJ and Fidelis Buck, SJ. New York: Desclée Co., 1954.
- Jacob, Edmund. Theology of the Old Testament. Translated by Arthur W. Heathcote and Philip J. Allcock. New York: Harper and Brothers, 1958.
- James, Fleming. Personalities of the Old Testament. New York: Charles Scribner's and Sons, 1939.
- Jonas, Hans. The Gnostic Religion. Boston: Beacon Press, 1958.
- Kasemann, Ernst. New Testament Questions of Today. Translated by W. J. Montague. Philadelphia: Fortress Press, 1969.
- Kraeling, Carl H. Anthropos and Son of Man. New York: Columbia University Press, 1927.

- LeDeau, Roger C. S. Sp. La Nuit Pascale. *Analecta Biblica*, No. 22. Rome: Institut Biblique Pontifical, 1963.
- Lods, Adolphe. Historie de la littérature Hebraïque et Juive. Paris: Payot, 1950.
- Loisy, Alfred. Le Mandéisme et les Origines Chrétiennes. Paris: Emile Noury Editeur, 1934.
- Manson, William. Jesus and the Christian. Grand Rapids, Michigan: Wm. Eerdmans Pub. Co., 1967.
- Martin-Achard, Robert. Israël et les Nations. Neuchâtel: Delachaux et Niestle S. A., 1959.
- Martyn, Louis. History and Theology in the Fourth Gospel. New York: Harper and Row, 1968.
- McCarthy, Dennis, S.J. Treaty and Covenant. *Analecta Biblica*, No. 21. Rome: Pontifical Biblical Institute, 1963.
- McKenzie, John L. Dictionary of the Bible. Milwaukee: Bruce Publishing Co., 1965.
- \_\_\_\_\_. Vital Concepts of the Bible. Wilkes-Barre, Penn.: Dimension Books, 1967.
- Meeks, Wayne A. The Prophet-King: Moses Traditions and the Johannine Christology. *Supplements to Novum Testamentum*, Vol. 14. Leiden: E. J. Brill, 1967.
- Mersch, Emile, S.J. The Theology of the Mystical Body. Translated by Cyril Vollert, S.J. St. Louis: B. Herder Book Co., 1951.
- Morris, Leon. Studies in the Fourth Gospel. Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1969.
- Neher, Andre. L'Essence du Prophétisme. Paris: Presses Universitaires de France, 1955.
- Nunn, H. P. V. The Authorship of the Fourth Gospel. Oxford: Blackwell and Sons, 1952.
- Preiss, Theo. Life in Christ. *Studies in Biblical Theology*, No. 13. Naperville, Ill.: Alec R. Allenson, Inc., 1954.
- Rad, Gerhard von. Old Testament Theology, Vol. I. 2nd ed. Translated by D. M. G. Stalker. New York: Harper and Row, Publishers, 1962.

- Rengstorff, Karl Heinrich. Apostleship. Translated by J. R. Coates. London: Adam and Charles Black, 1933.
- Rondeleux, L.-J. Isaïe et le Prophétisme. Paris: Éditions du Seuil, 1961.
- Rowley, H. H. The Biblical Doctrine of Election. London: Lutterworth Press, 1950.
- \_\_\_\_\_. The Missionary Message of the Old Testament. London: The Carey Kingsgate Press Limited, 1944.
- \_\_\_\_\_. The Servant of the Lord. Oxford: Basil Blackwell, 1965.
- Scheeben, Matthias Joseph. The Mysteries of Christianity. Translated by Cyril Vollert, SJ. St. Louis: B. Herder Book Co., 1946.
- Scherer, James A. Missionary, Go Home! Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1964.
- Schnackenburg, Rudolf. The Church in the New Testament. New York: Herder and Herder, 1965.
- Taylor, Vincent. The Person of Christ in New Testament Teaching. New York: St. Martin's Press, 1966.
- Traets, C. SI. Voir Jésus et le Père en Lui selon l'Évangile de saint Jean. Analecta Gregoriana, Vol. 159. Rome: Gregorian University, 1967.
- Vicedom, Georg F. The Mission of God. Translated by Gilbert A. Thiele and Dennis Hilgendorf. St. Louis: Concordia Publishing House, 1965.
- Vincent, Marvin R. Word Studies in the New Testament. New York: Charles Scribner's Sons, 1902.
- Weiser, A. Das Buch der zwölf Propheten, Vol. I. 2nd ed. Gottingen: Vandenhoeck and Ruprecht, 1951.
- Wilson, R. Mc L. Gnosis and the New Testament. Philadelphia: Fortress Press, 1968.
- \_\_\_\_\_. The Gnostic Problem. London: A. R. Mowbray and Co., 1958.
- Zerwick, Maximilian. Analysis Philologica Novi Testamenti Graeci. Rome: Sumptibus Pontificii Instituti Biblici, 1953.
- Zimmerli, W. and Jeremias, J. The Servant of God. Studies in Biblical Theology, No. 25. Naperville, Ill.: Alec R. Allenson, Inc., 1957.

# Articles

- Ackerman, J. S. "The Rabbinic Interpretation of Psalm 82 and the Gospel of John: Jn. 10:34." HThR 59(1966), 186-191.
- Anderson, Wilhelm. "Further Toward a Theology of Mission" in The Theology of Christian Mission. Edited by Gerald H. Anderson. London: S.C.M. Press, Ltd., 1961.
- Anderson, Bernhard W. "Exodus Typology in Second Isaiah" in Israel's Prophetic Heritage. Edited by Bernhard W. Anderson and Walter Harrelson. New York: Harper and Brothers, Publishers, 1962.
- Anderson, Gerald H. "The Theology of Mission among Protestants in the Twentieth Century" in The Theology of Christian Mission. Edited by Gerald H. Anderson. London: S.C.M. Press Ltd., 1961.
- Barrett, C. K. "The Theological Vocabulary of the Fourth Gospel and of the Gospel of Truth" in CINTI. Edited by Wm. Klassen and G. F. Snyder. New York: Harper and Row, 1962.
- Beare, W. F. "The Risen Jesus Bestows the Spirit: A Study of Jn. 20:19-23." CanJTH 4(1958), 95-100.
- Beaver, R. Pierce. "The Apostolate of the Church" in The Theology of Christian Mission. Edited by Gerald H. Anderson. London: S.C.M. Press, Ltd., 1961.
- Best, Ernest. "Spirit-Baptism." NovTest 4(1960), 236-244.
- Betz, Otto. "The Kerygma of Luke." Interp 22(1968), 131-146.
- Boismard, M.-E., OP. "Jesus, Sauveur, d'après saint Jean." Lumière 15(1954), 391-410.
- . "L'Évolution du thème eschatologique dans les traditions Johanniques." RB 68(1961), 507-524.
- . "Le lavement des pieds (Jn. 13:1-17)." RB 7(1964), 5-24.
- Bowers, W. Paul. "Why are Evangelicals Overlooking Mission Theology?" ChrT 9(1965), 1209-1211.
- Brown, James F. "Faith as Commitment in the Gospel of John." Wor 38(1964), 260-267.
- Brown, Raymond E. "The Kerygma of the Gospel according to John." Interp 21(1967), 387-400.

- \_\_\_\_\_. "The Paraclete in the Fourth Gospel." NTS 13 (1966), 113-132.
- Bultmann, Rudolf. "Die Bedeutung der neuerschlossenen mandäischen und manichäischen Quellen für das Verständnis des Johannesevangeliums." ZNW 23(1924), 100-146.
- Collins, Joseph D. "Discovering the Meaning of Pentecost." Scr 20(1968), 73-79.
- Cook, James I. "John 20:19-23--An Exegesis." RefR 21(1967), 2-10.
- Copeland, E. Luther. "The Great Commission and Missions." SouthWJTh 9(1967), 79-89.
- Dahl, Alstrup. "The Johannine Church and History" in CINTI. Edited by Wm. Klassen. London: S.C.M. Press Ltd., 1962.
- Davey, F. N. "St. John's Gospel and the Christian Mission" in The Theology of the Christian Mission. Edited by Gerald H. Anderson. London: S.C.M. Press Ltd., 1961.
- Davidson, Robert. "Universalism in Second Isaiah." ScotJTh 16(1963), 166-185.
- Dillistone, F. W. "The Holy Spirit and the Christian Mission" in The Theology of the Christian Mission. Edited by Gerald H. Anderson. London: S.C.M. Press Ltd., 1961.
- Dodd, C. H. "The Appearances of the Risen Christ: An Essay in Form Criticism of the Gospels" in Studies in the Gospels. Edited by D. E. Nineham. Oxford: B. Blackwell, 1955.
- Emerton, J. A. "The Interpretation of Ps. 82 in Jn. 10." JTS 11(1960), 329-332.
- Enz, J. J. "The Book of Exodus as a Literary Type for the Gospel of John." JBL 76(1957), 208-215.
- Feuillet, André. "Le Baptême de Jesus." RB 71(1964), 321-352.
- \_\_\_\_\_. "Le sens du livre de Jonas." RB 54(1947), 340-361.
- Gelin, A. "L'Idée missionnaire dans la Bible." Supplement to Union missionnaire du clergé du France, 14(1956), entire issue.
- Georges, A. "L'Heure de Jean XVII." RB 61(1954), 392-397.

- Giblet, J. "Jésus Messie et Sauveur d'après les évangiles synoptiques." Lumière 15(1954), 333-370.
- Gutwenger, Engelbert, S.J. "The Problem of Christ's Knowledge" in Vol. 11 of Concilium: Who Is Jesus Christ? New York: Paulist Press, 1965.
- Habel, N. "The Form and Significance of the Call Narratives." ZAW 77(1965), 297-323.
- Haenchen, Ernst. "Der Vater, der mich gesandt hat." NTS 9(1963), 208-216.
- Hanson, A. T. "John's Citation of Psalm 82." NTS 11(1965), 158-162.
- . "John's Citation of Psalm 82 Reconsidered." NTS 13(1966), 363-367.
- Hayes, John H. "The Resurrection as Enthronement and the Earliest Church Christology." Interp 22(1968), 333-345.
- Hill, David. "The Request of Zebedee's Sons and the Johannine δοξα Theme." NTS 13(1967), 281-285.
- Hooke, S. H. "The Spirit Was Not Yet." NTS 9(1963), 372-380.
- Houldon, J. L. "Paulinism and Johannism: Rapprochement." Scrip 38(1965), 41-52.
- Howard, Wilbert F. "The Father and the Son." Interp 4(1950), 3-11.
- Jonge, M. de and Woude, A. S. Van der. "11 Q Melshizedek and the New Testament." NTS 12(1965-1966), 301-326.
- Kilpatrick, G. D. "Some Notes on Johannine Usage." BibTrans 11(1960), 173-177.
- Knigge, Heinz-Dieter. "The Meaning of Mark." Interp 22(1968) 52-70.
- Lebreton, Jules. "La Mission du Christ nôtre Seigneur." Christus 8(1961), 376-385.
- Lehman, Paul. "Deliverance and Fulfillment." Interp 5(1951), 387-400.
- Love, Julian. "The Call of Isaiah." Interp 11(1957), 282-296.
- Lutkemeyer, Lawrence. "The Role of the Paraclete." CBQ 8(1946), 220-229.

- MacRae, George W. "The Fourth Gospel and Religionsgeschichte." CBQ 32(1970), 13-24.
- Marshall, I. Howard. "The Divine Sonship of Jesus." Interp 21(1967), 87-103.
- Martin-Achard, Robert. "La Signification théologique de l'élection d'Israël." TZ 16(1960), 334-341.
- McCarthy, Dennis, S.J. "Covenant in the Old Testament." CBQ 27(1965), 217-40.
- Mollat, D., S.J. "The Sixth Chapter of St. John" in The Eucharist in the New Testament: A Symposium. Translated by E. M. Stewart. Baltimore: Helicon Press, 1965.
- Moody, Dale. "God's Only Son: The Translation of Jn. 3:16 in the Revised Standard Version." JBL 72(1953), 213-219.
- Morrison, Clinton D. "Mission and Ethic." Interp 19(1965) 259-273.
- Munck, Johannes. "The New Testament and Gnosticism" in CINTI. Edited by Wm. Klassen and G. F. Snyder. London: S.C.M. Press Ltd., 1962.
- Navone, John J. "The Patriarchs of Faith, Hope and Love." Revue de l'Université d'Ottawa 34(1964), 339-350.
- Nowton, Dom John. "'Son of God' in the Fourth Gospel." NTS 10(1964), 227-237.
- O'Rourke, Wm. J., S.J. "Moses and the Prophetic Vocation (A Reflection on the Call of Moses in Ex. 3-4:17)." Scrip 15(1963), 44-55.
- Pederson, Johs. "The Role Played by Inspired Persons among the Israelites and the Arabs." Studies in Old Testament Prophecy. Edited by H. H. Rowley. New York: Charles Scribner's Sons, 1950.
- Pierron, Joseph and Grelot, Pierre. "Mission" in Vocabulaire de Théologie Biblique. Edited by Xavier Léon-Dufour. Paris: Les Éditions du Cerf, 1964.
- Porteous, N. W. "The Basis of the Ethical Teaching of the Prophets." Studies in Old Testament Prophecy. Edited by H. H. Rowley. New York: Charles Scribner's Sons, 1950.
- Radermakers, J., S.J. "Mission et Apostolat dans l'Évangile Johannique." StudEvan 2(1964), 100-121.

- Rengstorff, Karl Heinrich. "Ἀποστέλλω" in Theological Dictionary of the New Testament. Edited by Gerhard Kittel and translated by Geoffrey W. Bromeley. Grand Rapids, Michigan: Wm. B. Eerdmans Pub. Co., 1964.
- Rahner, Karl, S.J. "Dogmatic Reflections on the Knowledge and Self-Consciousness of Christ" in Theological Investigations, Vol. V. Translated by Karl H. Kruger. Baltimore: Helicon Press, 1966.
- Riga, Peter. "'Signs of Glory': The Use of Semeion in St. John's Gospel." Interp 17(1963), 402-424.
- Robinson, J. A. T. "The Destination and Purpose of St. John's Gospel." NTS 6(1960), 117-131.
- Ross, James F. "The Prophet as Yahweh's Messenger" in Israel's Prophetic Heritage. Edited by Bernhard W. Anderson and Walter Harrelson. New York: Harper and Brothers, 1962.
- Ryan, W. "John's Hymn to the Word." Wor 37(1963), 285-292.
- Schillebeeckx, Edward, OP. "Ascension and Pentecost." Wor 35(1961), 336-363.
- Scott, R. B. Y. "Priesthood, Prophecy, Wisdom, and the Knowledge of God." JBL 80(1961), 1-15.
- Smith, R. H. "Exodus Typology in the Fourth Gospel." JBL 81(1962), 329-342.
- Stanley, David Michael, S.J. "Kingdom to Church." TS 16 (1955), 1-29.
- \_\_\_\_\_. "The Conception of Salvation in Primitive Christian Preaching." CBQ 18(1956), 231-254.
- \_\_\_\_\_. "The Concept of Salvation in the Synoptic Gospels." CBQ 18(1956), 345-363.
- Tarelli, C. C. "Johannine Synonymms." JTS 47(1946), 175-177.
- Tsevat, Matitiah. "The Steadfast House: What Was David Promised in II Sam. 7:13b-16?" Hebrew Union College Annual 34(1963), 71-82.
- \_\_\_\_\_. "The House of David in Nathan's Prophecy." Bib 46(1965), 353-356.
- Wright, G. Ernest. "The Old Testament Basis for the Christian Mission" in The Theology of the Christian Mission. Edited by Gerald H. Anderson. London: S.C.M. Press Ltd., 1961.

# SIGLA

|                  |   |
|------------------|---|
| <u>Bib</u>       | <u>Biblica</u>  |
| <u>BibTrans</u>  | <u>Bible Translator</u>                                   |
| <u>CanJTh</u>    | <u>Canadian Journal of Theology</u>                       |
| <u>CBQ</u>       | <u>Catholic Biblical Quarterly</u>                        |
| <u>ChrT</u>      | <u>Christianity Today</u>                                 |
| <u>CINTI</u>     | <u>Current Issues in New Testament Interpretation</u>     |
| <u>HThR</u>      | <u>Harvard Theological Review</u>                         |
| <u>Interp</u>    | <u>Interpretation</u>                                     |
| <u>JBL</u>       | <u>Journal of Biblical Literature</u>                     |
| <u>JTS</u>       | <u>Journal of Theological Studies</u>                     |
| <u>Lumiere</u>   | <u>Lumière et Vie</u>                                     |
| <u>NovTes</u>    | <u>Novum Testamentum</u>                                  |
| <u>NTS</u>       | <u>New Testament Studies</u>                              |
| <u>RB</u>        | <u>Revue Biblique</u>                                     |
| <u>RefR</u>      | <u>Reformed Review</u>                                    |
| <u>ScotJTh</u>   | <u>Scottish Journal of Theology</u>                       |
| <u>Scr</u>       | <u>Scripture</u>  |
| <u>SouthWJTh</u> | <u>Southwestern Journal of Theology</u>                   |
| <u>StudEvan</u>  | <u>Studia Evangelica</u>                                  |
| <u>TS</u>        | <u>Theological Studies</u>                                |
| <u>TZ</u>        | <u>Theologische Zeitschrift</u>                           |
| <u>Wor</u>       | <u>Worship</u>  |
| <u>ZAW</u>       | <u>Zeitschrift für die Alttestamentliche Wissenschaft</u> |
| <u>ZNW</u>       | <u>Zeitschrift für die Neutestamentliche Wissenschaft</u> |