

5-1-1970

A Christian Concept of Anthropology Derived from the Johannine Literature

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A CHRISTIAN CONCEPT OF ANTHROPOLOGY DERIVED FROM
THE JOHANNINE LITERATURE

A Thesis
Presented to
the Faculty of
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Divinity

by
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May 1970

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TABLE OF CONTENTS

CHAPTER	PAGE
I. INTRODUCTION	1
The Problem	1
Statement of the problem	1
Justification of the Problem	2
Conflicting philosophical concepts	2
Dooyeweerd's position initiated problem	3
William Young's critique crystalized problem	6
Traditional Christian dichotomy	7
Reformed credo in question	7
Problem of human nature unresolved	8
Scientific validity for Biblical study of man	9
Reason for Johannine study	10
Limitations of the Problem	10
Encyclopedic locus	10
Possible influences on Biblical thought	12
Old Testament excluded	13
Restricted to nature of man	13
Limited to the Johannine literature	13
Definitions of Terms Used	13
Christian	13
Reformed	13

CHAPTER	PAGE
Anthropology	14
Johannine	14
Method of Procedure	14
Inductive method	14
Exegetical	15
Secondary sources	15
Deductive method	15
Historical survey	15
Exegetical study	15
Summary	15
II. HISTORICAL SURVEY	16
Mythologizers	16
Egyptian mythology	16
Mythopoeic Mesopotamian	17
Pre-Advent Thinkers	18
Non-realistic thought - pre-Socratic	18
Greek Attic Philosophy	19
Socrates	19
Plato	23
Aristotle	26
III. EXEGETICAL FINDINGS IN JOHN	35
Exegetical Givens	35
Chapter I	35

CHAPTER	PAGE
Chapter II	49
Chapter III	51
Chapter IV	61
Chapter V	63
Chapter VI	67
Chapter VII	68
Chapter VIII	68
Chapter X	68
Chapter XI	71
Chapter XIII	73
Chapter XIV	73
Chapter XIX	73
Chapter XX	73
Summary	74
IV. EXEGETICAL FINDINGS IN JOHN'S LETTERS	75
Exegetical Givens	75
I John	75
Chapter II	75
Chapter III	76
Chapter IV	76
II John	77
III John	77
Summary	77

CHAPTER	PAGE
V. EXEGETICAL FINDINGS IN REVELATION	78
Exegetical Givens	78
Chapter I	78
Chapter IV	78
Chapter V	78
Chapter VI	78
Chapter XVI	79
Chapter XVIII	79
Chapter XX	79
Chapter XXII	79
Summary	80
VI. SUMMARY AND CONCLUSIONS	81
Summary	81
Conclusions	82
Suggestions for further study	83
BIBLIOGRAPHY	84
APPENDIX	92
A. Schematic of Dooyeweerd's Cosmonomic Idea	93
B. Abbreviations of Works Frequently Consulted	94

CHAPTER I

INTRODUCTION

I. THE PROBLEM

Statement of the problem. The problem that has been attempted to be resolved by this research was the primary evaluation of the contents of the Johannine literature in order to ascertain its teaching on anthropology with limited reference to the Westminster Confession of Faith and Herman Dooyeweerd's A New Critique of Theoretical Thought.

It was hoped that the Johannine problem would shed light on the most significant problem confronting modern contemplative and speculative philosophical thought which is: "What is the nature of man?"¹ Indeed, from the earliest writing of man to the present day, reflections of serious thinkers have filled volumes in an attempt to resolve the central question of philosophical thought: "Who is man?" However, to ask and to answer that question "...means both the beginning and the end of philosophical reflection."²

¹Herman Dooyeweerd, A New Critique of Theoretical Thought (Philadelphia: Presbyterian and Reformed Publishing Company, 1953), III, 781.

²Ibid., III, 783.

II. JUSTIFICATION OF THE PROBLEM

Conflicting philosophical concepts. Conflicting philosophical concepts concerning the nature of man justified a new evaluation of the problem from a Christian viewpoint. For example, is the human body the totality of temporal existence? This has been the conclusion of ancient and modern humanistic and naturalistic immanence philosophers from the early Greek atomists to the modern dialectical materialists.³ Since naturalism, due to its improper starting-point, has either circumvented or given an insufficient answer to the subjectivity of man or his "I-ness," it has forfeited the right to be a valid explanation of man's nature.⁴

An alternative anthropological viewpoint of immanence philosophy, such as the synthesis philosophy of the scholastics who qualified man as a rational-ethical being,⁵ failed to consider or to adequately account for the spiritual aspect of man and its transcendental cosmic significance in time and in eternity.

The traditional metaphysical and dichotomistic immanence philosophy of the Greeks presented the idea that man's body was the prison of

³Warren C. Young, A Christian Approach to Philosophy (Grand Rapids: Baker Book House, 1966), p. 39.

⁴Ibid., p. 117.

⁵Dooyeweerd, op. cit., III, 88.

the immortal soul. However, modern materialistic and scientific thinkers have reckoned that the Socratic and dichotomistic concept of man's nature was the fanciful ratiocination of mythopoetical Greek thinkers and that the mythologizing of the Hellenistic world found its way into the New Testament conceptualization of God and man.⁶

Dooyeweerd's position initiated problem. On the other hand, according to the distinctive Christian philosophy articulated by Herman Dooyeweerd of Amsterdam, the temporal body is "...an extremely intricate system of enkaptic structural interlacements..."⁷ whose "radical unity" or "soul" or "actstructure" or "heart" is "...the spiritual existence which transcends all temporal structures."⁸

For Dooyeweerd, "enkapsis" is not the relation of the "whole" and its "parts" because such terminology is dichotomistic.⁹ Rather, even the smallest elements of matter reveal the structure of modal law-spheres in enkaptic interstructural interlacements. The cell structure "...reveals lifeless components which in their internal structure are completely determined in a physico-chemical sense."¹⁰ The enkaptic structural whole displays an inner unity of structure or interlacements.

⁶Henri Frankfort, et al, Before Philosophy (Harmondsworth, England: Pelican Books, 1951), p. 65.

⁷Dooyeweerd, op. cit., III, 784.

⁸Ibid., III, 89.

⁹Ibid., III, 694.

¹⁰Ibid., III, p. 767.

It is the enkaptic totality of interstructural intertwinements which presents itself to naive experience.¹¹

The term "enkapsis" was borrowed from the anatomist Heidenhain by Theodor Haering who gave it philosophical meaning to denote the relation between the separate organs and the total structural organism of a living creature. Dooyeweerd, then, redefined "enkapsis" to mean the interwovenness of individuality-structures which cannot be qualified as the relation of a whole and its parts.¹²

Naturalism's skepticism provided Dooyeweerd with a continuing need for a rebuttal based upon the givens of the supra-natural Word of God. In addition, the problem of the nature of man was further complicated from the Christian philosophical viewpoint by the negativistic critique of the categorical statement of Dooyeweerd. The ostensible position of Dooyeweerd was to present a philosophical world-and-life view which was also an apologia of a Christian philosophy which was devoid of the errors of immanence philosophy and derived from the starting-point of God's Special Revelation.

The following published words of Dooyeweerd have placed him in the difficult position of having to defend himself against the sugges-

¹¹Dooyeweerd's philosophy, i. e., his enkaptic structural inter-lacements of the modal-law spheres in the atomic moment, was schematized by the writer and the drawing appears in the Appendix.

¹²Ibid., III, 636.

tion, if not accusation, that he has denied the historical Christian creedal concept of the nature of man which declares that man has a "soul" which departs from the "body" upon death and is reunited with the resurrected "body" in the last day:

All things, beings, and factual relations qualified by a temporal modal function are transitory, the temporal bonds of love included. But man has an eternal destination, not as an abstract 'rational soul' or spiritual 'mind', [sic] but in the fulness of his concrete, individual personality. This puts it beyond any doubt that the various concepts of 'body' and 'soul', or of 'body', 'soul' and 'spirit' devised from the immanence standpoint are in principle unserviceable in a Christian anthropology which starts from the radical basic motive of the Word-Revelation.¹³

It is precisely at this point where Dooyeweerd redefines the Biblical term "soul" without the synthesis of immanence philosophy which brings him into conflict with his critics who hold to the traditional viewpoint of human nature.

For Dooyeweerd, a complete emancipation from dichotomous conceptualization concerning the Biblical idea of the nature of man is necessary:

The all-sided temporal existence of man, i. e. his 'body', in the full Scriptural sense of the Word, can only be understood from the supra-temporal religious centre, i. e. the 'soul', or the 'heart', in its Scriptural meaning. Every conception of the so-called 'immortal soul', whose supra-temporal centre of being must be sought in the rational-moral functions, remains rooted in the starting-point of immanence philosophy.¹⁴

Dooyeweerd's concept of the "soul" contains more than that which is found in all immanence philosophy. Indeed, it is a redefined concept.

¹³Ibid., III, 784.

¹⁴Ibid.

However, according to Dooyeweerd, his redefined concept of the nature of man is based upon the givens of Scripture.

William Young's critique crystalized problem. In the following quotation, the critical acumen of William Young challenged Dooyeweerd's orthodoxy relative to his view of the "soul" which, in the writer's mind, justified a renewed evaluation of Scripture concerning the nature of man:

...Apprehension on this point arises in connection with Dooyeweerd's rejection of the traditional conception of the activity of the soul between death and the resurrection. He claims that the question as to the separated rational soul arises only if the concept of the 'soul' is obtained by abstraction from the full temporal existence of man. To the question 'What sort of an 'anima rationalis separata' is left over when it is torn out of its temporal coherence with the pre-psychical functions?' Dooyeweerd unhesitatingly answers 'None!'. [sic]¹⁵

Forensically, William Young grants that Dooyeweerd does not deny the continued existence of the soul after death. Critically, William Young asserts that "...by depriving the soul of its temporal functions, he seems to leave only the most shadowy of spectres in the room of the disembodied rational soul."¹⁶

If the "soul" is an abstraction which can have separate existence apart from temporal functions, then William Young's critique of Dooyeweerd is correct. However, if the "soul" is "...the indissolubil-

¹⁵William Young, "The Nature of Man in the Amsterdam Philosophy," The Westminster Theological Journal, XXII (November, 1959), p. 9.

¹⁶Ibid., p. 10.

ity of the temporal cosmic coherence of all modal functions¹⁷ due to their enkaptic structural interlacements, then Dooyeweerd is correct.

Traditional Christian dichotomy. The dialogue between the "Amsterdam Philosophy" as it is represented by Herman Dooyeweerd and the "Traditionalist Philosophy" as it is defended by William Young evinced in the writer's mind the need to reconsider the problem of the nature of man in its Biblical milieu. Indeed, the traditional Christian dichotomy of human nature has been perspicaciously rejected by Dooyeweerd's critique of theoretical thought; however, the demise of dichotomistic immanence philosophy concerning man has not been recognized by such men as William Young.

Reformed credo in question. Furthermore, Dooyeweerd's critique brings the historic Westminster Confession of Faith into question which justified the writer's study of the Biblical givens of John's writings in order to determine the truth.

The Confession declares in Chapter IV, Of Creation, that: "II. After God had made all other creatures, He created man, male and female, with reasonable and immortal souls,.."¹⁸

In Chapter XXXII, Of the State of Men after Death, and of the Resurrection of the Dead, the Confession states: "I. The bodies of men, after death, return to dust...but their souls, which neither die nor

¹⁷Ibid., p. 9.

¹⁸The Westminster Confession of Faith adopted by the Orthodox Presbyterian Church(n.p., n.n., n.d.), p. 9.

sleep, having an immortal subsistence, immediately return to God who gave them:..¹⁹

The Westminster Confession of Faith seems to indicate the traditional dichotomistic viewpoint which is further substantiated by such terms as "...souls separated from the bodies,.." and "...with the self-same bodies, and none other(although with different qualities), which shall be united again to their souls for ever."²⁰

Problem of human nature unresolved. Philosophy has failed to resolve the problem of the nature of man,²¹ psychology has "...neither explained the psyche,.." nor has it "...explained it away,.." ²² and theology has merely presented the problem.²³ Therefore, a renewed exegetical study of Biblical givens was necessary in the author's opinion in order to establish a sound Biblical anthropology.

The philosophical, theological, and ethical problems which were raised by euthanasia, vital organ transplants, legal abortions, freezing of the body, and spectacular so-called "resurrections" of the dead by modern medical technology justified another look into the Biblical concept of the nature of man.

¹⁹Ibid., p. 58.

²⁰Ibid.

²¹Warren C. Young, op. cit., p. 40.

²²Ibid., p. 105.

²³Ibid., p. 120.

Scientific validity for Biblical study of man. A further justification for the problem raised by this paper came from H. E. Runner who presented the scientific validity for a Christian philosophical anthropology when he wrote:

Philosophy,.. is (1) a striving after knowledge, and (2) the possession of it...But not all knowing is knowing philosophically... philosophical knowledge is not identical with scientific knowledge, but, together with the knowledge of the special-sciences, comes under that head. That is, philosophical knowledge is scientific knowledge, but another sort of scientific knowledge than the knowledge of special-sciences.²⁴

Warren Young amplified Runner's position when he asserted that, "A philosophy of life,..must embrace the whole range of human experience. Anything short of this ideal would be to settle for an incoherent philosophy."²⁵

Runner and Warren Young agree that philosophy is a valid science if one agrees that "science" does include the study of the facts of human experience which are not empirical.

The inconsistency in the thinking of pure scientism was pointed out by Warren Young in the following argument:

When the question of the supernatural is under consideration, naturalists seem quite insistent upon using the term 'scientific' as narrowly as possible; when other matters are involved, such as the study of human institutions, then the 'more general and generous' use of the term is apparently considered quite adequate. It becomes quite evident that it is not methodology which rules out

²⁴H. E. Runner, "The History of Ancient Philosophy" (Grand Rapids: unpublished syllabus for Philosophy 300, Calvin College, 1953), p. 13.

²⁵Warren Young, op. cit., p. 22.

the possibility of the supernatural, but rather the basic assumption with which the naturalistic thinker begins, namely, that there is no supernatural.²⁶

As a further warning to so-called unbiased naturalistic and scientific thinking which denies the reality of supernatural revelation, Tyrus Hillway declared that: "Prejudices and premature decisions have no place in scholarship..." and that "...all evidence available..."²⁷ is to be included in scientific research. However, he concluded that, "...perfect objectivity in research...must be regarded as impossible."²⁸

Reason for Johannine study. Lastly, the thesis of this paper was justified because a search of many libraries and printed bibliographies failed to reveal any study of the Johannine concept of man.

III. LIMITATIONS OF THE PROBLEM

Encyclopedic locus. According to Dooyeweerd, a Christian anthropology must begin "...from the radical basic motive of the Word-Revelation."²⁹ Any Christian philosophical anthropology, therefore, must find its encyclopedic locus in the principium of theology.

To locate that encyclopedic locus in the study of theology, the writer considered the previous work of Abraham Kuyper in order to sub-

²⁶Ibid., p. 40.

²⁷Tyrus Hillway, Introduction to Research (Boston: Houghton Mifflin Company, 1956), p. 29.

²⁸Ibid., p. 82.

²⁹Dooyeweerd, op. cit., III, 784.

stantiate Dooyeweerd's findings. It was found that Kuyper rejected the customary Corpus theologiae for the more logical division of theology: Bibliological, Ecclesiological, Dogmatological, and Diaconiological.³⁰

The Bibliological department of Exegesis, which stands first, was of primary importance to Kuyper and to the writer "...because the Holy Scripture is the very principium of theology."³¹

Although the Scriptures are the principium of theology, Kuyper explained that they are the "...material principium of knowing(principium cognoscendi materiale [sic]):..."³²

The knowledge of God, which God Himself had communicated by numerous facts and revelations, and which under his guidance was embodied in the Holy Scripture, was the gold which theology was to delve from the mine of the Holy Scripture...A principium is a living agent, hence a principium of knowledge must be an agent from which of necessity knowledge flows...The principium of knowledge existed before knowledge had emerged from this principium, and consequently before the first page of Scripture was written...Speaking more accurately, we should say that the material principium is the self-revelation of God to the sinner, from which principium the data have come forth in the Holy Scriptures, from which theology must be built up.³³

For Kuyper, theology, and therefore, the sub-theological department of Biblical Anthropology, had its object in the living God or the ultimate cause(principium remotum) who alone made knowledge about Him-

³⁰ Abraham Kuyper, Encyclopedia of Sacred Theology (New York: Charles Scribner's Sons, 1898), p. 630.

³¹ Ibid., p. 635.

³² Ibid., p. 347.

³³ Ibid.

self to us.³⁴ Since communication with the principium remotum was terminated with the completion of the Holy Scripture, the principium of theology must be found in the infallible principium cognoscendi materiale.

Therefore, according to theologians of the Reformed Faith, the encyclopedic locus for a Biblical Anthropology in the Corpus theologiae was found in the Bibliological department of Exegesis from which a philosophical anthropology could be developed in the Dogmatological department of the body of theology.

It was also the opinion of the American Presbyterian, Charles Hodge of Princeton, that the Dogmatological department would include the department of Anthropology.³⁵ Anthropology, for Hodge, included the origin and nature of man and under the specific locus of the Nature of Man, he cited the following heads: the Scriptural Doctrine, Trichotomy, Realism, and Another form of the Realistic Theory.³⁶

Possible influences on Biblical thought. Not only was the theological locus of this study a limiting factor but the determination of all possible philosophical systems and mythopoetic constructs which may have directly or indirectly influenced the writers of the principium of

³⁴Ibid., p. 348.

³⁵Charles Hodge, Systematic Theology(Grand Rapids: Wm. B. Eerdmans Publishing Company, 1946), I, 31, 32.

³⁶Ibid., II, iii, iv.

theology was also a restricting element. However, rather than to include all such systems, only those concepts which were representative of the Near East in ancient times and the Greek world of pre-New Testament period were included.

Old Testament excluded. To further limit the magnitude and the scope of this thesis, any direct study of the Old Testament concerning Biblical Anthropology was excluded.

Restricted to nature of man. It was not the purpose of this paper to deal with the subject of the origin of man per se; however, the origin of man was considered whenever the exegetical study of the Johannine literature touched upon it.

Limited to the Johannine literature. The conceptualization of a Biblical anthropology according to the exegetical givens of this study was limited to the writings of the Apostle John.

IV. DEFINITIONS OF TERMS USED

Christian. The term was used in the restricted sense to connote the conservative branch of Protestant Christianity which adheres to the infallible and inerrant Scriptures and the scholarly pursuit of lower criticism.

Reformed. By the term Reformed, it was intended to imply that division of Protestant theology which holds to the teachings of the Reformer, John Calvin, as they were interpreted by Abraham Kuyper and

his followers.³⁷

Anthropology. The term anthropology was used in the more narrow sense to express that concept of man as it is determined by systematic theology and philosophical anthropology to the exclusion of general science and its departmentalization of anthropology under the general heads of physical and cultural anthropology; however, it may be possible to place theological and philosophical anthropology under the subhead of general science which treats of cultural anthropology.

Johannine. That which was categorized by the writer as being Johannine constitutes the Gospel According to John; I, II, and III Epistles of John; and the Apocalypse of John. All the aforementioned Johannine works have been ascribed to the Apostle John by conservative and Reformed Christian theologians.

V. METHOD OF PROCEDURE

Inductive method. In order to minimize "prejudices and premature decisions," the inductive method of scientific research was utilized. However, the presuppositions of the writer's Christian commitment were never set aside since such an attempted self-negation would have precluded an observation of the "Spirit-taught words" of the inscribed Word of God³⁸ and resulted in an aborted anthropology.

³⁷Samuel Macanley Jackson (ed.), The New Schaff-Herzog Encyclopedia of Religious Knowledge (New York: Funk and Wagnalls Company, 1909), IV, 128.

³⁸I Corinthians 2:12-15, Nestle Greek translation.

Exegetical. The inductive approach to the "facts" was followed in the author's exegetical studies.

Secondary sources. Also, the inductive approach was used in the collecting of the observations of secondary sources which were germane to the study.

Deductive method. All deductive reasoning, other than the usual evidencing process in the conclusions, was held to the proper amplification of the "facts" according to their valid implications resulting from naive and philosophical observations.

Historical survey. In Chapter II, a brief historical survey of pre-Advent thinkers including pre-philosophical and philosophical thinkers was made in order to establish any possible linking of non-Biblical anthropological philosophizing or to eliminate any such evaluation of antecedent systems of thought or mythologies.

Exegetical study. Chapters III through V contain the resultants of the exegetical studies of the tripartite division of the Johannine literature and preliminary conclusions.

Summary. Chapter VI contains the author's summary and conclusions which were based upon the "facts" of his inductive study of the matter in question.

CHAPTER II

HISTORICAL SURVEY

I. MYTHOLOGIZERS

Egyptian mythology. From the pre-Biblical writing, Merikarē, which is an Egyptian mythology, man was created in the image of a nameless creator-god. The Merikarē text seemed to contain terminology and phraseology which is also found in the Genesis account of creation: "He made the breath (of) life (for) their nostrils. They are his images that have issued from his body."¹ However, such terminology which appears to be later echoed in the Scripture was couched in base anthropomorphisms and imagery which are contrary to the person of God who is the Spirit-Creator-God of Genesis. What the Merikarē text did express was that man was created by supranatural means as a dichotomous being consisting of a body made from the earth and a "spirit" or "breath of life" from the creator-god. This concept of a "created" being consisting of a "body" and a "spirit" was also found throughout the Scriptures.

According to Wilson, the author of the section on Egyptian mythology and an Egyptologist of the Oriental Institute of the University of Chicago, the Egyptian mythologies were the sources for such terms as "heart" which stands for "thought" in the primitive myths and "tongue" which stands for "command" in mythology. In the process of the evolution

¹Frankfort, loc. cit.

of language, Wilson argued, these terms appeared later in the Scriptures and became the basis for the Logos teaching of the Apostle John. This idea which Wilson purportedly found in the Egyptian literature was corroborated by the judgment of the historian, Professor Breasted.²

Such leaps of faith by Wilson and Breasted based upon their etymological findings do not necessarily reflect the truth but they do substantiate their naturalistic-evolutionary bent in their conclusion which was determined by the so-called Law of Similarity. Their conclusion would tend to erode the Biblical doctrine of supernatural revelation.

Mythopoeic Mesopotamian. Turning to the Mesopotamian writings which recorded ancient mythologies in the third and early second millennia B. C., it was found that man was fashioned from the "clay" at the order of the god Enki.³

The same material expressed man's sinful nature with the capacity to do good.⁴ Kramer, however, pointed out that the eleventh tablet of the Semitic-Babylonian myth, the "Epic of Gilgamesh," which was of Sumerian origin, indicated that "...the flood was decreed to wipe out man."⁵ The flood, then, was a judgment upon man's sinful nature which

²Ibid.

³Ibid., p. 176.

⁴Ibid.

⁵Samuel Noah Kramer, Sumerian Mythology (New York: Harper and Brothers, 1961), p. 97.

was the result of man's "fall" after the eating of "eight forbidden plants."⁶

Thorkild Jacobsen, according to his observation of the "Epic of Gilgamesh," found that the Sumerians believed in the providence of God.⁷ Furthermore, God granted eternal life to Utnapishtim as a reward for having saved life on earth during the Flood.⁸ Also, it was found that man is to hope and to trust that the providential god Marduk will grant mercy and restore health and life to man.⁹ Lastly, the future life was painted as being the place where, "The old woman did not say, 'I, old woman,' the old man did not say, 'I old man'..."¹⁰ All such Sumerian concepts of creation, fall, providence, morality, judgment, and future life are also found in the Bible causing Jacobsen et al to assume their Sumerian origin.

II. PRE-ADVENT THINKERS

Non-realistic thought - pre-Socratic. Dichotomous thinking relative to the nature of man as being both physical and spiritual was found in the pre-Socratic and non-realistic thinkers. For example, Thales of Miletus, Ionia (ca. 624-545 B. C.) considered the soul in man

⁶Ibid., pp. 58, 59.

⁷Frankfort, op. cit., p. 219.

⁸Ibid., p. 226.

⁹Ibid., p. 231.

¹⁰Ibid., p. 174.

to be a motive force like the "soul" in the magnet which moves a piece of iron.¹¹

Herakleitos, the Ephesian nobleman (ca. 540-480 B. C.), believed the world to be in a constant state of flux. The one world is an eternally living fire which is the first principle of all existence. Fire and warmth was designated as vapour (*ἀναθυμίασις*) or soul (*ψυχή*).¹² All things arose from fire into substances and they shall return to fire or to "soul" again.¹³

Diogenes of Apollonia (ca. 440-425 B. C.) taught that air is the "finest in grain" and therefore, the first principle which produces life, motion, and thought in animals.¹⁴

Greek Attic philosophy. The pre-Socratic mythologizing which adumbrated the incipient Greek dichotomy in philosophy came to its full expression in the Attic philosophy of Socrates and especially in Plato.¹⁵

Socrates. The son of an Athenian stone cutter, Sophroniscus, gave birth to profound philosophical thought which became the rock foundation of Greek idealism sculptured by his worshipful disciple Plato.

Socrates (ca. 470-399 B. C.) wrote nothing but through Plato's

¹¹Richard McKeon (ed.), The Basic Works of Aristotle (New York: Random House, Inc., 1941), p. 541.

¹²Edward Zeller, Outlines of the History of Greek Philosophy (New York: Meridian Book, 1955), p. 62.

¹³McKeon, loc. cit.

¹⁴Ibid., p. 541.

¹⁵Zeller, pp. 113, 114.

writings his philosophy lives. His dichotomy was expressed in the Phaedo. The rudimentary concept evolved by the "Socratic method" from the introductory observation of opposites: pleasure and pain monistically conceived under one head.¹⁶

Zeller's evaluation of Plato's Phaedo concluded that Socrates "...distinguishes two kinds of beings - the unseen and eternal, to which the soul belongs, and the visible and transient, to which the body belongs."¹⁷

The Phaedo revealed Socrates' belief in the transcendental nature of man: "Yet I too believe that the gods are our guardians, and that we men are a possession of theirs."¹⁸ This polytheism of Socrates was immediately overshadowed by a transcendental monism subsumed under one singular term: "...and not take his own life until God (*θεός*) summons him, as he is now summoning me."¹⁹

Socrates' dualism was intensified by his confrontation of imminent death. In his dialogue with his friends, he spoke of the separation of his soul from his body. The term that he used to describe this experience was *ἀπαλλαγὴν*²⁰ (...from *ἀπαλλάσσειν* to set free, deliver,

¹⁶Raphael Demos (ed.), Plato Selections (New York: Charles Scribner's Sons, 1927), p. 150.

¹⁷Zeller, op. cit., p. 153.

¹⁸Demos, op. cit., p. 153.

¹⁹Ibid., p. 154.

²⁰John Burnet (ed.), Plato's Phaedo (Oxford: At the Clarendon Press, 1911), p. 64 a 5.

set at liberty).²¹ For Socrates, this separation of the soul from the body was his definition of death.²²

The existence of the soul (*ψυχή*), according to Socrates, was demonstrated by the "thinking" and "knowing" being. The soul was equated with the mind (*τῇ δειανοίᾳ*) as the organ of rational reflection (*νοεῖν*) or the seat of thought (*λογισμοί*).²³ Pure thought was obtainable "...when the mind is gathered into herself..." and "when she takes leave of the body,..."²⁴ Death terminated the conflict of the soul seeking pure thought while imprisoned by the body: "...Whence come wars, and fightings, and factions? whence but from the body and the lusts of the body?"²⁵ Pure thought or knowledge was obtained when the soul left the body:

In this present life, I reckon that we make the nearest approach to knowledge when we have the least possible intercourse or communion with the body, ...but keep ourselves pure (*καθαρεύομεν*) until the hour when God (*ὁ θεός*) himself is pleased to release us. And thus having got rid of the foolishness of the body we shall be pure (*καθαροί*) and hold converse with the pure, and know ourselves the clear light everywhere, which is no other than the light of truth.²⁶

Many of the terms that Socrates used were also found in the writ-

²¹William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of The New Testament and Other Early Christian Literature (Chicago: The University of Chicago Press, 1957), p. 79.

²²Demos, op. cit., p. 156.

²³Burnet, op. cit., p. 65 b 5 ff.

²⁴Ibid., p. 65 c 5.

²⁵Ibid., p. 66 c 5.

²⁶Ibid., p. 67 5 ff.

ings of John. For example, the term which he used to indicate thought which he equated with "soul" was found in I John 5:20. Although Socratic terminology was found in the writings of John, it can only be proved that John "borrowed" from Socrates by the Law of Similarity.

Not only did Socrates teach that the soul is released "...from the chains of the body,"²⁷ but he also taught that the soul had prior existence which was a "proof" for the innate knowledge of the mind or soul.²⁸ This knowledge (*ἐννοῦσα*) and right reason (*ὁρθὸς λόγος*) already in him came from a prior life.²⁹

The nature of the soul was described by Socrates as being that which "...resembles the divine...the soul is in the very likeness of the divine, and immortal, and intellectual, and uniform, and indissoluble, and unchangeable;..."³⁰ Conversely, "...the body is in the very likeness of the human, and mortal, and unintellectual, and multiform, and dissoluble, and changeable."³¹

In describing the "soul" and the "body," Socrates taught the dichotomy of man. The soul was further described as being invisible

²⁷Demos, op. cit., p. 161.

²⁸Ibid., p. 169.

²⁹Burnet, op. cit., p. 73 a 9, 10.

³⁰Demos, op. cit., pp. 180, 181.

³¹Ibid.

(τὸ ἀδιδέες).³² The invisible soul went to the invisible God upon death: "...to the good and wise God (θεὸς) whether, if God will, my soul is also soon to go..."³³ Again, "That soul,..invisible, departs to the invisible world - to the divine and immortal and rational (φρόνιμον): .."³⁴

Lastly, the terminology and even the phraseology which was found in Socrates concerning the nature of man was also found in the New Testament and in the writings of John in particular.

Plato. David Elton Trueblood described this dichotomy found in Socrates as being that "...psychophysical dualism, which has been the main tradition through most of the succeeding generations of reflective thought..."³⁵ Trueblood applied the "psychophysical dualism" to Plato's belief in the Phaedo. He saw in the Phaedo the heart of Plato's argument: "The notion that the soul leads and thus cannot be understood as passively dependent upon the condition of the body..."³⁶

For Trueblood, Socrates and Plato both believed in the dual nature of man.

³²Burnet, op. cit., p. 80 d 5.

³³Demos, op. cit., p. 181.

³⁴Ibid., p. 182.

³⁵David Elton Trueblood, Philosophy of Religion (New York: Harper Row, Publishers, 1957), p. 298.

³⁶Ibid., p. 301.

Warren Young pointed out that Plato delineated a tripartite personality in his Phaedrus and Republic: however, in the Phaedo the Socratic dichotomy pertains. The soul is the predominate aspect of man according to Warren Young's investigation of Plato's thought in the Phaedo. The body is dispensed with by the soul when it is liberated through death.³⁷

In this over-emphasis on the soul in Plato, Warren Young saw the basis for "...modern idealistic psychology which looks upon human personality as essentially spirit, with the physical nature not being considered a part of the personality."³⁸

Raphael Demos confirmed Trueblood's and Warren Young's findings concerning Plato's view on the nature of man as being dichotomistic. Demos asserted that Plato had especially contributed to the "...doctrine of the opposition between the spirit and the flesh;..."³⁹

The reason for Socrates' and therefore Plato's belief that physical man possessed a non-physical soul, according to Trueblood, was that it was a necessary corollary of faith in God as for the modern Christian.⁴⁰

This finding was also the conclusion of Demos when he wrote the

³⁷Warren Young, op. cit., p. 107.

³⁸Ibid.

³⁹Demos, op. cit., p. v.

⁴⁰Trueblood, op. cit., pp. 303, 304.

same thing in philosophical terminology: "...the transcendental theory is only an interpretation of the immediate fact that experience fails to account for all of knowledge."⁴¹ For Demos, Plato posited the metaphysical terms of "soul" and "God" to account for that knowledge which is beyond empirical knowledge. Accordingly, Demos found in Philebus that "...God (is) distinct from that of the ideas...God...stands only for Himself, and is not a name for anything else...God seems to have been...not an abstract conception but an immediate intuition...God is coordinate with the Ideas, and even distinct from them,.."42

It seemed, then, according to Demos, that Plato posited the transcendental concepts of the immortality of the soul and the immortal God as necessary corollaries to explain the nature of man which transcends empirical knowledge and the desire to immortalize one's self through an endless progression of temporal lives.

Zeller shared the findings of Trueblood and Demos. The dichotomy of man taught by Socrates was shared by Plato. According to Zeller, Plato desired to prove his Master's belief in the soul by giving "...it a metaphysical basis which he borrowed from the Orphic-Pythagorean mysticism and combined with the theory of ideas."⁴³ This transcendental or cosmic dimension, according to Zeller, was completed in the Gorgias.⁴⁴

⁴¹Demos, op. cit., p. xxi.

⁴²Ibid., p. xxvi.

⁴³Zeller, op. cit., p. 152.

⁴⁴Ibid.

The new conception of the "cosmic and anthropological dualism" found its "...comprehensive exposition in the Phaedo."⁴⁵

According to Zeller:

Plato adopted the Orphic-Pythagorean theory of transmigration and endeavored to support it by philosophical proofs, such as that of the simplicity and consequent indestructibility of the soul and that of the recollection of the ideas perceived by the soul in its previous existence.⁴⁶

Like Warren Young, Zeller also found that Plato taught a tripartition of the soul consisting of the reasonable, the courageous which subsumed feeling and will, and the desires.⁴⁷ The mind or reason is peculiar and essential to the soul since it moves itself (the reasonable part of the soul is localized in the head) but the courage and sensual desires (they are located in the chest and belly) are unreasonable and are transient.⁴⁸ The later concept was found in the Timaeus (69cf).

Plato (427-347 B. C.) built upon Socrates' teaching and on that of the early Greeks. His resultant anthropology, although tripartite in the personality, was basically dichotomistic: body and soul.

Aristotle. Aristotle, the son of Nicomachus, the physician of King Amyntas of Macedon, was born in the Greek colony of Stagira (384-322 B. C.). He was the tutor to Alexander of Macedon who later conquer-

⁴⁵Ibid.

⁴⁶Ibid., p. 153.

⁴⁷Ibid.

⁴⁸Ibid.

ed the Mediterranean world and spread the philosophical doctrine of Aristotle from the Atlantic to the Indian Ocean. The teaching of Aristotle was derived from that of his teacher, Plato. The "anthropological dualism" of the early Greeks, as it was refined by Socrates and Plato, was passed on to the Hellenistic world which developed from Alexander's victories.

The concept of the soul, according to Aristotle, was that which distinguished man from all other living beings. His concept defined man's soul as being "rational." The "rational" or the "mind" was combined with the animal soul which Plato expressed as being sensual.⁴⁹

Aristotle refined Plato's concept of the soul by speaking of the "activities" of the soul. Aristotle found that "perception" through the agency of the body (common sensory) perceived qualities of objects in the "heart."⁵⁰ Furthermore, the "...medium through which the motions of the sense organ reaches the heart seems to be the 'pneuma.'⁵¹

Another activity of the soul, defined by Aristotle, was "phantasy" which is the renewal of sensory images, i. e., imagining.⁵² However, if the sensory images were true, then they were defined as "remembrance." All of the above mentioned activities of the "soul" belonged

⁴⁹Ibid., p. 204.

⁵⁰Ibid.

⁵¹Ibid.

⁵²Ibid.

to the "animal soul." Aristotle taught that man alone possesses the additional activity or factor called "mind" or "thought."⁵³

The "mind" or "thought" was considered by Aristotle to be "un-originated and imperishable." Zeller found that Aristotle taught that the soul entered the body from the outside into the "soul-germ" which is "transmitted from the father to the child." Also, Zeller related that Aristotle's concept of the soul left it free from suffering or change in the body and unaffected by the body's death.⁵⁴

Unlike Plato, according to Zeller, Aristotle taught that the capacity for thinking precedes actual thought, and therefore, the "Reasoning soul" is like a clean unwritten tablet. Upon this "tablet" or the mind, content is written, first by contemplation of empirical "facts" perceived by the mind, and then, by the sensory images.⁵⁵

Warren Young saw Aristotle's concept of the soul as being two-fold: the active soul which is immortal coming from the world of Forms and Ideas and the passive soul which is the matrix for the immortal soul.⁵⁶

Aristotle did distinguish two parts to the soul. He arrived at that conclusion after his philosophical evaluation of the concept "soul."

⁵³Ibid., p. 91.

⁵⁴Ibid.

⁵⁵Ibid.

⁵⁶Warren Young, op. cit., p. 107.

attempt to account for the various attributes of the soul which seemed to be material or non-material. For him, "knowing" could not be composed of the elements. By the same token, movement, growth, and decay, although produced by the soul, could not be placed in the same category with the non-elemented attributes of the soul such as "knowing," "perceiving," and "opining." Hence, the various aspects of the soul required a different part of the soul.⁶⁶ The two parts or "distinctive peculiarities" which characterized the soul for Aristotle were: "(1) local movement and (2) thinking, discriminating, and perceiving."⁶⁷ "Thinking" involved both the speculative and practical and was described as being "...akin to a form of perceiving;..."⁶⁸ Opinion, which also belonged to the higher category, was defined as involving "belief" because "...without belief in what we opine we cannot have an opinion..."⁶⁹

For Aristotle, the thinking and judging aspects of the soul were the "intellective soul."⁷⁰ Conversely, since the body is the subject of matter and not what is attributed to it,⁷¹ "...the soul must be a substance in the sense of the form of a natural body having life poten-

⁶⁶Ibid., p. 553.

⁶⁷Ibid., p. 586.

⁶⁸Ibid.

⁶⁹Ibid., p. 588.

⁷⁰Ibid., p. 590.

⁷¹Ibid., p. 555.

tially within it."⁷² Or, "...the soul is the first grade of actuality of a natural body having life potentially in it..."⁷³ Since the higher part of the soul is the "actuality" of the body, Aristotle concluded that the soul and the body are not one."⁷⁴

The "higher" or "intellective" part of the soul was that which gave "shape" to the "wax," according to Aristotle. Indeed, the "intellective" soul not being matter was a "...substance in the sense which corresponds to the definitive formula of a things essence."⁷⁵ By "essence," it was meant a "form" "...in virtue of which a thing is called 'a this'..."⁷⁶ Aristotle's conclusion was based on his definition of substance as being not only that which is matter but also that which is "essence."

Aristotle defined the "soul" in the narrower sense as being the "essential whatness" of a body to which it has been "assigned."⁷⁷ Since it is by the "intellective" soul that we "primarily live, perceive, and think:.,," Aristotle concluded that "...the soul must be a ratio or

⁷²Ibid.

⁷³Ibid.

⁷⁴Ibid.

⁷⁵Ibid.

⁷⁶Ibid., pp. 554, 555.

⁷⁷Ibid., pp. 555, 556.

formulable essence, not a matter or subject..."⁷⁸ The resultant body-soul complex is the "living thing," and therefore, "...the body cannot be the actuality of the soul; it is the soul which is the actuality of a certain kind of body. Hence the rightness of the view that the soul cannot be a body; it is not a body but something relative to a body."⁷⁹

For Aristotle, the "form actuality" or "soul" must relate to a particular body. According to Aristotle, "...the actuality of any given thing can only be realized in what is already potentially that thing... From all this it follows that soul is an actuality or formulable essence of something that possesses a potentiality of being besouled."⁸⁰

In short, Aristotle taught that: "The soul is the cause or source of the living body...It is (a) the source or origin of movement, it is (b) the end, it is (c) the essence of the whole living body."⁸¹

Aristotle's conceptualization of man's nature as being dichotomistic seemed to be the anthropology which permeated the Hellenistic world and the Roman period. The terms "body" and "soul" and the supernatural significance of the teleological aspect of the soul as they were articulated by Aristotle seemed also to be found in the writings of the Apostle John.

⁷⁸Ibid., pp. 558, 559.

⁷⁹Ibid.

⁸⁰Ibid.

⁸¹Ibid., p. 561.

The historical survey revealed that certain words such as "body" and "soul" were used to explain the nature of man. Such ideas as God being Creator of man, man's fall, and man's future judgment and eternal life or death were also present in the pre-Advent thinkers. The possible linking of non-Biblical anthropological philosophizing and mythologizing revealed in the historical survey was evaluated as necessary in the apropos exegetical studies that follow.

CHAPTER III

EXEGETICAL FINDINGS IN JOHN

I. EXEGETICAL GIVENES

Chapter I. John, the man who was a logical and reasoning being, produced the following words in the indicative mood in accordance with the historical aspect of his being as it had been instructed through his societal aspect in relationship to the God-Man, Jesus Christ: "Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος."¹ Thus, the first chapter of John's account of the Gospel of Jesus Christ commenced with the conceptualization of the transcendent God as being the "Logos." John reiterated the same concept of the supranatural being of God in I John 1:1e and in Revelation 19:13b. The latter verse declared that the eternal supranatural Word which became flesh and which John had seen and had handled (I John 1:1e) now lives in the same eternal and transcendental situation from which He came and cosmically interacts with His creation.

The research of Arndt and Gingrich indicated that the Logos concept in our Christian literature, i. e., the New Testament,

shows traces of a way of thinking that was widespread in contemporary syncretism, as well as in Jewish wisdom literature and Philo, the most prominent feature of which is the concept of the Logos, the independent, personified 'Word' (of God): J 1:1a, b, c, 14. It is the distinctive teaching of the Fourth Gospel that this divine 'Word'

¹John 1:1, Nestle Greek translation.

took on human form in a historical person, that is, in Jesus...²

Philo of Alexandria (30 B. C. - 50 A. D.) was a Jewish theologian and a Neo-Platonist who held that Greek philosophy was borrowed from Mosaic teachings which, therefore, justified his use of Greek philosophy to interpret the Scriptures spiritually. Philo taught that through the renunciation of the self and through the realization of the divine Logos in all men, one could experience an immediate contact with the Supreme Being or the Logos which is the highest blessedness for man.³

A. T. Robertson identified the Logos of John 1:1 as being a substantive construct, i. e., a primary or primitive substantive:

Here the formative (stem-suffix) suffix is added to the root. It is important to seek the meaning not only of the root, but of this formative suffix also when possible. The root has in most cases the strong form, as in λέγ (λεγ)-α-ς. These substantives are thus from the same root as the verb.⁴

John's use of the imperfect tense (ἦν) may have been to convey the historical narrative. According to Robertson, the imperfect was used in this situation for the past time:

Here we have the time-element proper, the augment probably being an old adverb for 'then,' and the action being always durative. 'The augment throws linear action into the past.' (Moulton, Plo., p. 128).⁵

²Arndt and Gingrich, op. cit., p. 480.

³Dagobert D. Runes, The Dictionary of Philosophy (New York: Philosophical Library, n. d.), p. 234.

⁴Archibald Thomas Robertson, A Grammar of The Greek New Testament (Nashville: Broadman Press, 1934), pp. 150, 151.

⁵Ibid., p. 882.

However, Robertson was not adamant on this point: The $\tilde{\eta}\nu$ in Jo.1:1 is what Robertson called a "doubtful imperfect."

Hence, we need not insist that $\tilde{\eta}\nu$ (Jo.1:1) is strictly durative always(imperfect). It may be sometimes actually aorist also.⁶

For John, then, this Word which was in the beginning(the Johannean usage of "beginning" is parallel to the Hebraic usage in Gen.1:1) was with($\pi\rho\acute{o}s$) God. That is to say, the Word was "face to face" with God:

The root idea is 'near,' 'near by,' according to Dillbrück,¹¹ though Brugmann inclines to 'towards.' In Homer $\pi\rho\acute{o}s$ has an adverbial use, $\pi\rho\acute{o}s\ \delta\epsilon$ with the notion of 'besides.' 'Near,' rather than 'towards,' seems to explain the resultant meanings more satisfactorily. The idea seems to be 'facing,' German *gegen*. Cf. $\pi\rho\acute{o}s\ \alpha\upsilon\tau\omicron\upsilon$ In $\delta\ \lambda\acute{o}\gamma\omicron s\ \tilde{\eta}\nu\ \pi\rho\acute{o}s\ \tau\acute{o}\nu\ \theta\epsilon\acute{o}\nu$ (Jo.1:1) the literal idea comes out well, 'face to face with God.'⁷

Here, the preposition $\pi\rho\acute{o}s$ is with the accusative case which, according to Robertson, was "...exceedingly common in Homer and always in the literal local sense."⁸ Hence, $\pi\rho\acute{o}s$ in Jo.1:1 was "...employed for living relationship, intimate converse."⁹

The Word which was in the beginning and was with God was also declared to be God. Here, it was found, that the noun in the predicate was preceded by the definite article.

⁶Ibid., p. 883.

⁷Ibid., pp. 622, 623.

⁸Ibid., p. 624.

⁹Ibid., p. 625.

"Among the ancient writers *ὁ θεός* was used of the God of absolute religion in distinction from the mythological gods..."¹⁰

According to Robertson, then, the Word was God:

The word with the article is then the subject, whatever the order may be. So in Jo.1:1, *θεὸς ἦν ὁ λόγος*, the subject is perfectly clear. Cf. *ὁ λόγος σὰρξ ἐγένετο* (Jo.1:14). It is true also that *ὁ θεὸς ἦν ὁ λόγος* (convertible terms) would have been Sabellianism. (See per contra, Simcox, Lange of the N. T., p. 48.) See also *ὁ θεὸς ἀγάπη ἐστίν* (I Jo.4:16). 'God' and 'love' are not convertible terms any more than 'God,' and 'logos' or 'Logos' and 'flesh.' Cf. also ...*ὁ λόγος ὁ σὸς ἀληθεία ἐστιν* (Jo.17:17)...¹¹

John not only asserted that the transcendental Personality existed before time but that He was the Creator of all things (*πάντα... ἐγένετο* Jo.1:3a, b; 1:10b. All things became through the Word which included the author of these words, John.

The same Logos was the source of life (Jo.1:4a) and the Life was the source of "light" (*φῶς*) which was personified in Jo.1:5a; 1:7b; 1:8a, b; 1:9a.

According to the preceding givens, John possessed knowledge of transcendental and cosmic truth (*λόγος, θεός*). *ζωή* and *φῶς* which were personified by John are eternal attributes of the Logos whose being is the source of living matter, and therefore, the source of the truth about man and his environment which is not an emanation from God nor is it a co-eternal substance but that which came into existence in

¹⁰Ibid., p. 761.

¹¹Ibid., pp. 767, 768.

time by His word.

The knowledge penned by John, however, was not the resultant imaginings of his own mind, rather, they were the revealed truths from the transcendental Logos who is the enlightener (*φωτίζει*) of the genus, man (*ἄνθρωπος*), according to Jo.1:4b; 1:9b. The same source of light illumines man in order that he may believe (*πιστεύω*), Jo.1:7c).

Thus far, John has taught that physical man has a logical aspect or reasoning mind which is capable not only of empirical knowledge but also transcendental facts about a Being that is not man nor confined to man's space-time situation. Furthermore, John revealed the historical aspect of man in that John remembered and related historical truths. Hence, the biotic (physical) being, called John, possessing reason or the logical aspect, narrated according to his historical impetus. In addition, John, the man and the author of the Fourth Gospel, was also number, space, and movement. Now, in the last passage enumerated, John revealed that the genus, "man" (*ἄνθρωπος*), possesses still another aspect which is the pistical or the belief aspect of man whereby man is so made that he is enabled to receive and to accept those truths about the supranatural and preexistent Word which are beyond complete empirical verification.

In Jo.1:12, the term "right" (*ἐξουσίαν*) spoke of another aspect of the nature of man, that is, the legal aspect of man. The same legal perspective of man was again shown in verse thirteen: "...ἐκ θελήματος ἀνδρός..." The legal situation in the life of man whereby he may make

and keep certain laws was revealed in this passage concerning adoption. Here, adoption was applied to that relationship which pertains between God and man according to the determinate mind, i. e., will of God and not that of the determinate mind or will of man.

According to Moulton, the term *"τέλμα"* "...is almost unknown outside Biblical and ecclesiastical writings,.."¹² But for Alford, the passage in question spoke of a legal adoption of man by God through the means of the pistical aspect of man.¹³

The same "adoption passage" concluded all mankind in the state of unbelief except those men who received Him (*ἔλαβον αὐτόν* Jo.1:12a). This verse in conjunction with the *"σκοτία"* of verse five and the rejection of the Light recorded in Jo.1:10c (*καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω*) spoke of a negative factor in man's nature. That is to say, John spoke of a certain propensity in the nature of man to be hostile toward the living and supranatural Creator-God who was offering the Logos as the means whereby man may be brought back from a state of disbelief to a state of belief and intimate relationship of filial prerogatives. A new condition was thereby indicated as taking place in the nature of man through the avenue of "faith." It further indicated that man's will

¹²James H. Moulton, The Vocabulary of The Greek Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), p. 286.

¹³Henry Alford, The Greek Testament (New York: Harper & Brothers Publishers, 1859), I, 618.

and his biotic relationships are contrary to the will of God.

Verse fourteen revealed the startling conviction of John that the Logos became "flesh" (σάρξ) and lived with man: "...καὶ ἐσκήνωσεν ἐν ἡμῖν, ..Jo.1:14a." Among other truths revealed in this passage, John indicated by the term "ἐσκήνωσεν" that man's nature also includes the societal aspect or the gregariousness of his being.

The differentiation between "ἄνθρωπος" of verse four and following and "ἄνθρωπος" of verse thirteen seemed to be one of generic classification as over against the sub-classification of a genus according to its gender.¹⁴

The usage of "σάρξ" to connote various aspects of humanity was also used by John as a synonymous term for the generic term "man." Therefore, "σάρξ" in verse fourteen is devoid of any derogatory symbolism. However, "σάρξ" in Jo.1:13b denotes the human nature or earthly descent whereas the same term was used by John in 6:51d, f to specify that material which covers the bones of the human.¹⁵

It was true that the God-Man or the Logos-Sarx of Jo.1:14 had prior existence, according to John; however, the man who was born to witness about the coming of the Logos into the world did not. Jo.1:15c, d refuted the philosophical and theological argument of any other system that teaches the reincarnation or transmigration of man. Here, the

¹⁴Arndt and Gingrich, op. cit., p. 65.

¹⁵Ibid., pp. 750, 751.

author of the Fourth Gospel declared the incarnation of the Logos who had prior existence but no such prior existence was accorded to the one chosen by God from among men to be the witness of the God-Man.¹⁶

The reasoning or logical aspect of man which was stated earlier was clearly demonstrated by John in verse fifteen and following. In these verses, John used his favorite idiomatic construct of "*ὅτι* " with the indicative to denote "...the verbal idea as actual..."¹⁷ and to present the causal relationships noted through the means of parallelism¹⁸ couched in indirect discourse.¹⁹ Verses seventeen and eighteen in particular revealed his tight reasoning in parallelism.

John's recording of the interrogation of the Forerunner of Jesus revealed his belief in the personal identity of man after death and substantiated his conviction that no man is reincarnated: "*Ἠλίας ἐστὶν οὗτος*..."²⁰ In this verse, John indicated that the Jews believed in the continued existence of the man, Elias(Elijah), who had lived on earth some eight hundred years earlier. Furthermore, the Jews wondered whether or not John, the Forerunner of Jesus, who possessed spiritual power much like Elijah of old, was in fact a reincarnation of Elijah. To that

¹⁶Alford, op. cit., pp. 620, 621.

¹⁷H. E. Dana and Julius R. Mantey, A Manual Grammar of the Greek New Testament (New York: The MacMillan Company, 1957), p. 166.

¹⁸Robertson, op. cit., pp. 1034, 1200.

¹⁹Ibid., p. 1200.

²⁰John 1:21c, Nestle Greek translation.

question, John, the Forerunner of Jesus, replied with the emphatic, "No!" (οὐκ εἰμὶ . Jo.1:21d).

However, John did claim to be the Forerunner of the Lord (κυρίου, Jo.1:23c). This recorded statement of the Apostle John revealed that he believed in man's subjection to a higher Being who was declared to be "...ὁ ἀμνὸς τοῦ θεοῦ ..." (Jo.1:29c). By the term, "...the Lamb of God taking the sin of the world," John expressed the belief that man's nature involves "ἁμαρτίαν." According to Arndt and Gingrich, hereafter referred to as AG, the Johannine usage of "ἁμαρτία" expressed sin as a condition or characteristic quality as opposed to "ἀλήθεια."²¹ Also, the Johannine usage of the term in the plural involved the action itself as well as the result which was explicated in I John 3.²²

The term "Lamb of God" expressed the belief that the transcendent God provided a sacrificial substitute for the expiation of sin in the God-Man, Jesus (Jo.1:36b). This Hebraism in John which is found in Isaiah 53 expressed the provision by God for the expiation of sinful human nature and not merely for that of the Jew. The term "κόσμος" revealed John's belief that all mankind possessed "ἁμαρτία." Hence, the picture of the "ἀμνὸς" in Isaiah 53:7²³ came to full expression in

²¹Arndt and Gingrich, op. cit., p. 42.

²²Ibid.

²³The Septuagint Version of The Old Testament and Apocrypha (London: Samuel Bagster and Sons Limited, n. d.), p. 889.

the incarnate Logos of John 1.²⁴ Like the Lamb of Isaiah 53, John portrayed Jesus, the Lamb of God as being the sin bearer(*αἵματι* John 1:29c).²⁵ John's concept of man's nature, then, involved that aspect which indicated a total permeation of man's being necessitating the forgiveness of God on His terms through the substitutionary work of the Lamb of God.

The fact that John the Baptist came as a "*μαρτυρία*"(Jo.1:6a ff.), revealed the prophetic nature of man. The term "*μαρτυρία*" was also found in the genitive form in the LXX's version of the "tabernacle of witness"²⁶ and in John's account "...of the tabernacle of witness in heaven"(Revelation 15:5).

Man's prophetic nature, according to John, not only declares the future happenings in God's time-table concerning man but it also is that in man which declares all the "light" or truth of God as it has been revealed in the Special Revelation of Scripture. Both aspects of man's prophetic nature seemed to be indicated by John in verses twenty-one through twenty-three.

A further dimension to the cosmic being of man as it has been inferred from the prophetic nature of man is the priestly function of

²⁴A. T. Robertson, Word Pictures in The New Testament (New York: Harper and Brothers Publishers, 1930), V, 23.

²⁵Robert B. Girdlestone, Synonyms of The Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951), p. 138.

²⁶The Septuagint Version of The Old Testament and Apocrypha, Exodus 28:39, p. 108.

man which John expressed in his historical account of the Forerunner's practice of the religious ceremony of water baptism.²⁷ In relationship to the God-Man, Jesus, this same aspect was revealed in His vicarious mission as the Lamb of God. It may also be stated that Jesus possessed the prophetic nature which mankind echoes since Jesus was the "Light."

John revealed a third function or aspect of man's nature when he spoke of the two disciples of the Forerunner. The term "*μαθηταις*" was used by John to describe himself and another disciple called Andrew (verse 40).²⁸ The two were disciples of John the Baptist in the sense that they were adherents to his teaching. Volitionally, then, they were subject to the instruction of John the Forerunner. Hence, they recognized John's authority over them in this particular area of knowledge which was tantamount to their acknowledgment of his "kingship" over their lives in the area of spiritual and ethical teaching. In this passage, then, the Apostle John expressed that aspect in man which permits one to acknowledge and to submit to the mastery or "kingship" of another person. This same idea was expressed by John when this discipleship was transferred to the over-lordship of Jesus to whom also subservience was acknowledged by the Forerunner.²⁹

²⁷John 1:25, 26, Nestle Greek translation.

²⁸Robertson, Word Pictures in The New Testament, V, 25. Cf. John 13:23ff. and 21:24.

²⁹John 1:27 ff., Nestle Greek translation.

According to AG, "*μαθητής*" expressed the learner or pupil in contrast to the teacher.³⁰ A. T. Robertson in his work, Word Pictures in The New Testament, herein after referred to as ATRWP, gave the additional information that the root for mathētai came from the term "*μαθήσκειν*," (to learn). The term for disciple along with the term for teacher expressed the "kingship" function of man according to the Gospel of John.

It was precisely the term "*ραββί*," which John used in verse thirty-eight to explain the historical relationship between the two disciples and Jesus, that gave further weight to the "kingship" function found in man. The Apostle interpreted the term to mean "teacher."

However, further light was thrown on the term from AG: Rabbi came from

ⲕⲓ ⲛⲓ ⲙⲁⲥⲧⲉⲣ', ⲛⲓ ⲙⲁⲥⲧⲉⲣ' my lord', properly a form of address, and so throughout our literature, then an honorary title for outstanding teachers of the law...Of John the Baptist, whom his disciples addressed in this manner J 3:26. Otherwise, always of Jesus:.. J 1:40; 4:31; 6:25; 9:2; 11:8...With the translation didaskale which, though not literal, is true to the sense J 1:38; cf. 3:2.³¹

Vincent added the note that Rabbi was formed from a Hebrew root meaning "great" and that John used it frequently.³² (Vincent's work shall herein after be referred to as VWS).

³⁰Arndt and Gingrich, op. cit., p. 486.

³¹Ibid., p. 740.

³²Marvin R. Vincent, Word Studies in The New Testament (New York: Charles Scribner's Sons, 1908) II, p. 70.

LCHS, (Lange's Commentary on The Holy Scriptures), corroborates the later findings of AG. Lange asserted that the term Rabbi meant "master," i. e., "...a travelling Rabbi."³³

John Calvin defined the term Rabbi in his Commentary on The Gospel According to John(JCCGAJ) in the following manner:

This name was commonly given to persons of high rank, or who possessed any kind of honour. But the Evangelist here points out another use of it which was made in his own age, which was, that they addressed by this name the teachers and expounders of the word of God. Although, therefore, those two disciples do not yet recognize Christ as the only Teacher of the Church, yet, moved by the commendation bestowed on him by John the Baptist, they hold him to be a Prophet and Teacher, which is the first step towards receiving instruction.³⁴

Mathētai and Rabbi revealed the kingly function that is common to human nature. Nathanael expressed it to a greater degree which was recorded by John in verse 49c.

The fact that man was viewed as being more than material, according to the writing of John, accounted for John the Baptist's a priori prediction of Jesus as being the Messiah: the twice repeated formula of "...*καὶ οὐκ ᾔδειν αὐτόν* ,..."(And I knew not him, John 1:31 and 33), the verb being the second past perfect of oida as imperfect, indicated that John the Baptist, more than likely, did not know Jesus personally before His baptism.³⁵ According to John, then, a man did possess true

³³John P. Lange, A Commentary of The Holy Scriptures (New York: Charles Scribner's Sons, 1915) III, p. 92.

³⁴John Calvin, Commentary on The Gospel According to John (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956), p. 38.

³⁵Robertson, op. cit., V, 23.

a priori knowledge.

In any event, the Evangelist did ascribe to the Messiah supernatural knowledge or a priori knowledge which was made evident in the tête-à-tête conversation between Nathanael and Jesus: *πόθεν με γινώσκεις; ... πρὸ τοῦ σε φιλίππον φωνῆσαι ... εἰδόν σε .*³⁶

The supranatural knowledge of the man Nathanael as it was expressed by Jesus caused Nathanael to retort with his confession of belief in Jesus' divine and human natures and His Messianic right to Kingship over Israel.

In the last verse(51) of chapter one, John reported Jesus as saying to the disciples that: *"... ὄψεσθε τὸν οὐρανὸν ἀνεωγμένον καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ."* ("...you shall see the heaven having been opened and the angels of God going up and coming down on the Son of man"). Here, the heaven opened which is a second perfect active participle of "*ἀνοίγω*". Jesus indicated by these words that communion between God and man has been opened by Himself.³⁷ Again, the cosmic aspect of the human nature was pointed out by John's historical account of the words of Jesus. Man, according to John, can have knowledge of the transcendent God and communicate with Him directly through thought (cf. Jacob's vision at Bethel from Gen. 28:12f.) and speech(cf. Jo. 14:

³⁶John 1:48, Nestle Greek translation.

³⁷Robertson, op. cit., V, 31.

13, 14).

Chapter II. According to John, Jesus prophesied: "...λύσατε τὸν ναὸν τοῦτου καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν" (Destroy this shrine, and in three days I will raise it).³⁸ In this verse, Jesus predicted His physical death, His continued personal existence after death, and therefore, His power to re-enter His body and raise it to life and health within three days after His death. John 2:19b revealed that man has a personality (ἐγὼ) which survives the body's death and, in the case of Jesus, who is God, has the power to re-enter the body and raise it up.

Verse 19b was interpreted by John in verse 21 as "...the temple of His body." The term "ναὸς" or temple was used by Jesus in a figurative sense. AG interpreted Jesus' metaphorical language: "A borderline instance is J 2:19,21 where Jesus, standing in the temple made of stone, speaks of the ναὸς τοῦ σώματος αὐτοῦ..."³⁹ Again, "σῶμα" was defined by AG as "the living body."⁴⁰ Hence, in the genitive apposition of verse 21, John, the Evangelist, recorded the statement of Jesus that His personality would survive and live after His body's death and that His supranatural Person would return to His body and raise it up.⁴¹

³⁸John 2:19b, Nestle Greek translation.

³⁹Arndt and Gingrich, op. cit., p. 535.

⁴⁰Ibid., p. 806.

⁴¹Lange, op. cit., p. 118.

The concept recorded by John made it abundantly clear that human nature is more than the physical body and that there is a personality or the "I" which has personal identity and knowledgeable existence after it leaves the body in "death." This also was the conviction of Calvin who interpreted Jesus' figurative language as indicating His body as that physical living substance in which the Christ, who was God in the flesh, dwelt before and after His resurrection.⁴²

Both verse 17a and 22b revealed that human nature possesses the psychological functioning of the personality called "memory." According to AG, "*μνησκόμα*" means: "...to remind oneself, recall to mind, remember, in contrast to 'forget',...keep in mind."⁴³ Hence, it is the function of the mind, and therefore, of the psychical aspect of human nature.

John gave a further insight into the "sinful" nature of man when he made comment on Jesus' thinking: "But Jesus did not commit himself to them because he knew all men, and because he had no need that any one should witness concerning man; for he knew what was in man" (Jo. 2:24, 25). In verse 24, John used "*διὰ*" and the accusative case of the ar-ticular infinitive "*τὸ αὐτὸν γινώσκειν*" to indicate the cause for Christ's distrust of man's nature. Verse 25 spoke of the supranatural knowledge of man that Jesus possessed. John used the imperfect active

⁴²Calvin, op. cit., pp. 96, 97.

⁴³Arndt and Gingrich, op. cit., p. 524.

for knowing to indicate that Jesus "kept on knowing" what was in man. Here, the generic term for man was used to indicate all men.⁴⁴ John Calvin, however, did not believe that the context allowed one to conclude that Jesus was thereby condemning the whole human race for the specific sin of hypocrisy according to John's interpretive insertion.⁴⁵ The construct of John 24 and 25, however, attributes to Jesus an all-knowing perception of each individual in the human race, and therefore, due to man's perfidious nature, Jesus would not at that time announce His Messiahship to the yet "worldly-minded" believers of Jerusalem.

According to Lange, Jesus possessed immediate knowledge of all men and needed not the indirect knowledge of others. He saw through each man He met "...with a divine physiognomic discernment...the penetrating spiritual eye of the God-Man."⁴⁶ Concerning verse twenty-five, Lange asserted that Jesus knew what was in man, i. e., "...of man as to his sinful nature in general, and of man in particular, as He encountered each individual...the general knowledge of the constitution of human nature..."⁴⁷

Chapter III. The dialogue between Nicodemus and Jesus which was found in the third chapter of John seemed to augment the view of human

⁴⁴Robertson, op. cit., p. 42.

⁴⁵Calvin, op. cit., p. 102, 103.

⁴⁶Lange, op. cit., p. 119.

⁴⁷Ibid.

nature alluded to in John 2:24, 25. In verse three, Jesus declared to Nicodemus that a radical change in the nature of man was necessitated in order for anyone to enter the kingdom of God. Here, John used the indefinite form "τις" to indicate any man. The radical change which Jesus called for in the nature of man could only come from without man, "ἀνωθεν" (from above). The radical change was termed by Jesus as being like birth. The transcendental Spirit dwelling "above" could alone effect this radical change or "birth," according to John 3:6 and 8. No one can be born physically in half nor can one be "born" spiritually in half. Jesus, then, must have been referring to the total human nature as being corrupted and in need of a total and radical change or "birth" from the Spirit who is God.

A further corroboration of the fact that Jesus was referring to the total human nature which needed the "birth from above," was found in Christ's use of the indefinite pronoun "τις" pronominally in verse three and five. According to Dana and Mantey, herein after referred to as DM, the indefinite pronoun in its pronominal usage does not specify the person's exact identity. Hence, the term symbolizes "general reference."⁴⁸ Robertson, in his Grammar of The Greek New Testament, herein after referred to as ATRGGNT, indicated that the indefinite pronoun "τις," which DM termed pronominal, may be used as a substantive.⁴⁹

⁴⁸Dana and Mantey, op. cit., p. 134.

⁴⁹Robertson, A Greek Grammar of The New Testament, p. 742.

The two grammarians used different nomenclature to state that "τις" may be used as an indefinite pronoun. In verse three and five the "pronominal" or "substantive" usage of "τις" was expressed by Jesus in third class conditional clauses, "εάν" with the subjunctive mood.

The importance of the little indefinite pronoun cannot be minimized since the word stands for the total being of any man, which Jesus said had to be "born from above." The pronominal use of "τις" in verse three and five was intensified by Jesus in verse seven where He used the personal pronoun of the second person, accusative plural. According to Alford, "ἐμᾶς" is "...the weightiest word here."⁵⁰

The reason for Alford's judgment of "ἐμᾶς" as being the "weightiest word" in verse seven was that Jesus thereby excluded Himself from the need of the spiritual birth. Man's being, however, was "...incapacitated from entering the Kingdom of God,..."⁵¹ Hence, through Christ's use of the pronoun and the indefinite pronoun, He taught that man's total being was in need of what Calvin called "regeneration" by the Spirit of God.⁵²

The little indefinite pronoun and the pronoun were important because they are an interpretation of what Jesus called "συνεσμός."

⁵⁰Alford, op. cit., p. 644.

⁵¹Ibid.

⁵²Calvin, op. cit., p. 115.

John's use of the same term in chapter 1:13b indicated human nature in the present condition. However, at that point in his account, it was not made clear as to precisely what he had in mind when he spoke of the "will of the flesh." In verse six of chapter three, John's historical accounting of the dialogue between Nicodemus and Jesus revealed a deeper connotation of the term "σάρξ." It seemed in this context that Jesus applied the term "σάρξ" to the total being of man and not just man's physical being. The personal pronoun in the following verse seemed to substantiate such a finding. Moreover, Jesus placed the total product of natural birth, what ever that may be, under the classification of "flesh." Indeed, "the thing," "τὸ" that was born of womanhood was "flesh."

Verse six presented "σάρξ" and "πνεῦμα" in "...sharp contrast..," according to ATRWP.⁵³ Since what Jesus termed as being born of the Spirit as being "spirit" cannot be pure spirit but also physical, otherwise the work of the Spirit would be totally beyond empirical results and verification; so also, that which is born of the flesh can not be pure physical matter. What Jesus emphasized in His contrast of the words "σάρξ" and "πνεῦμα" was that man's human nature in its total being and in its root determination was orientated toward the purely physical world and inwardly toward the Ego. Man, then, according to Jesus, was so governed by the empirical world and the selfish appetites of the "I"

⁵³Robertson, Word Pictures, V, 46.

that he was oblivious to the claims of the transcendent God, who is unseen because He is Spirit(John 4:24), which necessitated his rebirth by the direct interaction of the Spirit. The birth by the Spirit would allow the total human personality to "see" God and to enter into His Kingdom.

Calvin remarked that: "By the flesh, therefore, is meant in this place not the body, but the soul also, and consequently every part of it."⁵⁴ Calvin introduced the term soul; however, John, up to this point, had not so used the term. Whether or not "~~πνεῦμα~~" is the "soul" of man had not been asserted by John in verse six; therefore, Calvin's assertion was an interpolation.

Once an individual had experienced the "birth from above," verse six revealed that such an one was then governed by and orientated toward the Spirit. The context, however, did not reveal what the Spirit is, other than the fact that the Spirit was from above and unseen. Nor did the text reveal what the "~~πνεῦμα~~" in relationship to the nature of man is, other than the fact that such an one "born of the Spirit" took on the significant characteristic of being "of the Spirit."

According to AG, "~~πνεῦμα~~" meant "wind" or "spirit."⁵⁵ ATRWP, in meticulous precision, indicated that the New Testament recorded the word "~~πνεῦμα~~" 370 times. Robertson concluded that:

⁵⁴Calvin, op. cit., p. 112.

⁵⁵Arndt and Gingrich, op. cit., p. 680 ff.

In simple truth either sense of pneuma can be taken here as one wills. Tholuck thinks that the night-wind swept through the narrow street as Jesus spoke. In either case the etymology of pneuma is "wind" from pneō, to blow. The Spirit is the use of pneuma as metaphor. Certainly the conclusion 'of the Spirit' is a direct reference to the Holy Spirit who works his own way beyond our comprehension even as men even yet do not know the law of the wind.⁵⁶

Calvin interpreted the term "Spirit" in verse six as denoting two senses, "...namely, for grace, and the effect of grace.., Christ informs us that the Spirit of God is the only Author of a pure and upright nature,.., that we are spiritual, because we have been renewed..."⁵⁷

That which Calvin poured into the meaning of the term "Spirit" was theologically sound according to the teaching of other passages of Scripture; however, his meaning was not expressed explicitly by verse six. Nevertheless, the implicit teaching of grace, which Calvin wrung from the term pneuma, was due to his knowledge of the origin of grace, which was elsewhere spoken of by the Evangelist.⁵⁸

The contrast between sarx and pneuma of verse six was sufficient to reveal the facts that human nature is more than the physical; that man's total nature, including the pneuma(whatever it is), required a radical change from the transcendental Spirit; that verse six did not explain the meaning of the term pneuma; and that sarx and pneuma are diametrically orientated, mutually exclusive, and antagonistic. A divi-

⁵⁶Robertson, op. cit., V, 47.

⁵⁷Calvin, op. cit., 114.

⁵⁸John 1:17, Nestle Greek translation.

sion in mankind, according to one's spiritual state, was thereby taught in verse six. Therefore, a dichotomy in the human race was noted in the teaching of Jesus according to John.

Jesus again taught the totality of the individual man when He used the adjective "*ὁὐδείς*" as a substantive to indicate that; "...no one has gone up into heaven except the one who came down out of heaven, even the Son of man."⁵⁹

The adjective "*ὁ*" with "*ὁ*" and the participle "*πιστεύων*" was used by Jesus to indicate the "oneness" or the "totality" of the one who believes, and therefore, the one who may have life without end.⁶⁰ Here, in verse fifteen, the subjunctive with "*ἵνα*" indicated the result of man's belief in Jesus, that is, eternal life. Jesus did not say in verse fifteen: "The one who believes in the Son of man, that man's 'soul' or 'spirit' will have eternal life apart from his physical life." On the contrary, although man believes primarily with the physical aspect of his being, which involves many other aspects, Jesus taught that it was "man" who believes and that it was that "man" who believes who shall have eternal life.

According to Vincent, the phrase, "have eternal life," was a characteristic term of John meaning "live forever."⁶¹ Hina with the

⁵⁹Ibid., 3:13.

⁶⁰Ibid., 3:15.

⁶¹Vincent, op. cit., p. 99.

present active subjunctive of the verb echō, indicated that the believer "may keep on having eternal life." ATRWP, indicated that it is an "...ageless or endless life, beginning now and lasting forever). It is more than endless, for it is sharing in the life of God in Christ..."⁶²

The "life" (ζωή), which Jesus mentioned in verse fifteen and sixteen of John's historical account, meant that "life" known to physical man.⁶³ It was that "life" which the believing one shall continue to live in its totality "for time to come without end," that is, "eternity."⁶⁴ Such continued existence or "ζωή" would be much like that which man now enjoys apart from sin. This conclusion was based on the fact that the term for "life" in John 3:15, and 16 is the same term used by John in verse four of chapter one. The same kind of "life" which the Logos gave to mankind as their "light" was the "life" which Jesus offered to Nicodemus and to any one who believed with the additional modifying term in verses fifteen and sixteen of "eternal."

Lange interpreted the term "ζωή," "...as life from God and participation of His life in Christ, in opposition to essential death in sin;..."⁶⁵ "Ἀἰώνιον" was defined by Lange as "...not simply the eternity of duration and of the world to come, but the eternity of the

⁶²Robertson, Word Pictures, V, 50.

⁶³Arndt and Gingrich, op. cit., p. 340.

⁶⁴Ibid., p. 26.

⁶⁵Lange, op. cit., p. 133.

transcendent presence of all times and places, according as to their divine purport at every point,.."⁶⁶ Lange and Robertson were in accord with the findings of the author concerning the significance of the meaning of the term "eternal life." The transcendental implication of the nature of man in his totality was taught in John 3:15 and 16.

The juridical aspect of the nature of man was found in John 1:17a since God made "*νόμος*" and man was subject to law. Also, John 3:17a spoke to the juridical aspect of man since judgment(*κρίνω*) was mentioned in relationship to mankind.

The fact that man is an ethical being was expressed in the negative by the Evangelist in verse 19c of chapter three: "...*ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα* ." According to John's account of Jesus' words, "...for the works of them were evil." That is to say, the moral endeavors and the unintentional conduct of men were considered by Jesus to be evil(*πονηρά*).

AG gave the meaning for "*πονηρὸς*" in the ethical sense as that which designates "...wicked, evil, bad, base, worthless, vicious, degenerate..." persons.⁶⁷

Jesus also applied the term "*φάειλος*" to human nature indicating man's "worthlessness" and "wickedness."⁶⁸ AG considered the term in a

⁶⁶Ibid.

⁶⁷Arndt and Gingrich, op. cit., p. 697.

⁶⁸Robertson, Word Pictures, V, 53.

moral sense to express "worthless, bad, evil, base."⁶⁹

The evil persons were contrasted with the ones who were doing the truth (*ἀληθείαν*) in verse twenty-one.

John the Baptist saw man and his actions as being in direct control of transcendental power: "...A man cannot receive anything unless it has been given to him out of heaven." (John 3:27).

ATRW cited this verse as containing the rare perfect tense in the subjunctive forming a conditional sentence of the third class which is difficult to translate into English: "unless it be granted him from heaven."⁷⁰ The verb "*δίδωμι*" in the passive voice and the verb "*εἴμι*" in the present subjunctive presented the periphrastic construct which was a common idiom in New Testament times.⁷¹ Robertson identified the action as being "punctiliar-durative."⁷² The punctiliar-durative action with the passive voice, indicating that one is being acted upon, strongly supported the idea that man in general and Jesus in particular were controlled in their actions from heaven. Such control emphasized the ethical aspect of human nature in the existential situation under God.

The psychical aspect of man was again expressed by the emotion of joy which was recorded in John 3:29d and *e(χαρά)*.

⁶⁹Arndt and Gingrich, op. cit., p. 862.

⁷⁰Robertson, Word Pictures, V, 55.

⁷¹Robertson, A Greek Grammar of The New Testament, p. 1119.

⁷²Ibid., p. 907.

Verse 31b of the same chapter categorically announced man's origin from the earth(*ἐκ τῆς γῆς*). The manner of man's formation was not revealed nor did the term "*γῆς*" allow the interpolation of a non-physical entity in "earth" man. However, verse 36a substantiated the belief that the "earth" man who believes possesses "life without end" upon the moment of belief. Such an one "has" or "is having"(*ἔχει*) eternal life.

Lange's observation of John the Forerunner's use of the verb "*ἔχει*" corroborated the finding noted: "It is noteworthy that this inwardness of the eternal life was already recognized by the Baptist."⁷³

Chapter IV. The societal aspect of human nature was attested by the editorial comment of the Evangelist in John 4:9c. The parenthetical statement included the term "*συνχάματα*." The present middle indicative of the middle deponent(active voice) verb "*συνχάματα*" was found to be a compound with the basic meaning of "to make use of something." Here, the term denoted "...to have dealings with or to associate on friendly terms with someone."⁷⁴ Alford took the term to mean "trade" but he did say that it had wider signification.⁷⁵ Robertson's research concluded that the compound was found only here in the New testament.⁷⁶ As to its "wider" signification, the immediate context

⁷³Lange, op. cit., p. 145.

⁷⁴Arndt and Gingrich, op. cit., p. 783.

⁷⁵Alford, op. cit., p. 656.

⁷⁶Robertson, Word Pictures, V, 62.

indicated the societal aspect of man in the intimate fraternization of professed hostile people taking water together. The societal aspect included the whole spectrum of human relations from the mundane act of drinking water together to the complicated affairs of international trade under the most stringent, self-imposed personal restrictions.

In Christ's dialogue with the Samaritan woman, a societal function of man was revealed in the total personal confrontation of person to person in the existential moment.

The tête-à-tête between Jesus and the woman pointed to the need in man which is non-physical and which Jesus described in metaphorical language as being "ὕδωρ ζῶν" (John 4:10).

Again, the non-corporeality of man was poignantly enunciated in the classical passage of John 4:24. In that verse, not only was the being of the transcendent God declared to be non-empirical but the phenomenon in man, called the pistical aspect, which results in acts of worship pointed to his non-physical aspect. Jesus argued that since God is Spirit, man must worship (προσκυνέω) Him "...ἐν πνεύματι καὶ ἀληθείᾳ." That being called man, who is from the earth (γῆς), possesses that non-corporeal aspect (pneuma) which is cosmically related to the non-corporeal and transcendent Being who is God.

"Προσκυνέω" which originally meant the physical customs of prostrating one's self before another and kissing his feet or the ground received the later connotation of obeisance to deity. Monotheists ex-

pressed obeisance (*προσκύνη*) to the transcendent God.⁷⁷ Christ called for such worship to be "in the spirit," and therefore, not in the physical. If man were purely physical, the declaration of Jesus would have been nonsensical since man would have no function to respond to that Being whose nature is totally other or "Spirit." However, Jesus did combine the corporeal functioning of man with the non-corporeal when He declared that the worship of the Spirit must also be "in truth." The "in truth" encompasses the logical aspect or the reasoning function of man which is a chemical-electrical phenomenon of the brain with that in man which is non-material.

The historical aspect of man's nature was demonstrated in John 4:29 where it was recorded by the Evangelist that Jesus possessed the a priori knowledge of divinity to inform the woman of Samaria "...all things which I did" (*πάντα ἃ ἐποίησα*).

Chapter V. Verse six of chapter five recorded Jesus' use of the term "*θέλω*," which, according to Bagster's, The Englishman's Greek Concordance, appeared some twenty times in the Gospel of John.⁷⁸

Thelo, according to AG, indicated that function of the human personality which emotes "...a wish of desire..." or "...a wish or will of

⁷⁷Arndt and Gingrich, op. cit., p. 723 f.

⁷⁸The Englishman's Greek Concordance (London: Samuel Bagster and Sons (limited), 1903), p. 363.

purpose or resolve."⁷⁹

Christ asked the infirm man of Bethesda whether or not he "desired" to become "whole" or "healthy." The question put to the man was intended to evince from the man's personality a motor response involving his will.

The appeal to that aspect of man which would elicit a willing response necessitated that particular function to be in man otherwise the question put to man by the God-Man would have fallen on deaf ears.

Whatever the will aspect of man is, it was a certainty from the Biblical account in question that man possesses it.

The relationship between man's sin and his ailments was noted in John 5:14c and d. "No longer sin, lest something worse happens to you." The person to whom Jesus was speaking was the man who had been healed of the infirmity which had plagued him for thirty-eight years. The infirmity was caused by the man's transgression of the law of God, according to Jesus. Jesus warned the man in the imperative mood while the man was in the Temple at Jerusalem not to sin lest something worse than the thirty-eight year long infirmity come upon him which had almost exhausted his will.

The present active imperative indicated that the man was commanded to "...no longer go on sinning." According to AG, the strong negation "*μηκέτι*" found in the independent clause with the imperative mood

⁷⁹Arndt and Gingrich, op. cit., p. 355.

described an emphatic "...no longer or not from now on."⁸⁰

It was found that Robertson substantiated the finding of the author concerning the causal effect of sin on the body producing infirmity in the man under question: "...a clear implication that disease was due to personal sin as is so often the case."⁸¹

Alford's exegetical conclusion further intensified the above observation: "The knowledge of our Lord extended even to the sin committed thirty-eight years ago, from which this long sickness had resulted, for so it is implied here."⁸²

One of the implications of the observed teaching in John 5:14 is that the will effects changes in the ethical aspect of human nature and that the two are integrally related to the body so as to effect the physiological functionings of it.

The psychological reaction of amazement or wonder to supranatural power was noted in John 5:20c. The term "*thaumázō*" which was used by Jesus in relationship to His miracles was also found in five other verses of the Fourth Gospel, including 3:7 and 4:27.

AG defined the term "*thaumázō*" as meaning "...to wonder, to marvel, or to be astonished."⁸³ Vincent added the observation that the

⁸⁰Ibid., p. 520.

⁸¹Robertson, Word Pictures, V, 82.

⁸²Alford, op. cit., p. 672.

⁸³Arndt and Gingrich, op. cit., p. 353.

wonder expressed by the disbelieving Jews was "...that of astonishment rather than of admiring faith, but might lead to faith."⁸⁴

In John 5:21a, Jesus taught that His Father has power to "ἐγείρω" the dead and to "ζωοποιέω" them. This was the first time that John recorded the term "ἐγείρω" in relationship to man other than Jesus.

The significance of this declarative sentence was that it implied the continued existence of individual personalities after death who could be brought back from death to individual existence and life by the transcendent God the Father and the Son of God, Jesus. Jesus claimed equal power with the Father to make the dead "alive."⁸⁵

According to AG, the term "ζωοποιέω," which was used in verse twenty-one of chapter five and verse sixty-three of chapter six, is a compound meaning "...to make alive, to give life to...and literally, of God, who...gives life to all things...Especially of supernatural life: of dead persons who are called to life..."⁸⁶ ATRGGNT described the same term as a compounded or sesquipedalian word "ζωο-ποιέω" which was first found in Aristotle's writings.⁸⁷

The same idea of "raising one to life from death" was recorded in verse twenty-nine of chapter five. The Evangelist quoted Jesus as say-

⁸⁴Vincent, op. cit., p. 136.

⁸⁵Robertson, op. cit., V, 85.

⁸⁶Arndt and Gingrich, op. cit., p. 342.

⁸⁷Robertson, A Grammar of The Greek New Testament, pp. 82, 164.

ing: "And the ones having done good things will come forth to a resurrection of life, the ones having done evil things to a resurrection of judgment." The verse declared that all the dead persons will be resurrected. In verse twenty-eight, Jesus' recorded words claim that "... all the ones in the graves will hear his voice."

The implication was resident in Christ's words that man who experiences physical death and returns to dust does not experience the annihilation of personality which is non-corporeal. Rather, the personality in the grave "hears" the voice of Jesus at the appointed hour and is brought back into some form of physical existence.⁸⁸

Chapter VI. A dichotomy between that which was termed "pneuma" and "sarx" seemed to have been taught by Jesus according to John 6:63. Unlike a similar contrast in John 3:6, it was pointed out by Jesus in John 6:63 that the spirit makes alive but the flesh "ὀφελεία" (profits) nothing. It was learned from AG that the term "ὀφελεία" means "...it is of value."⁸⁹ With the negative, it means of no value. Lange observed that the flesh is worthless without the Spirit.⁹⁰ In context, the meaning of the two terms were expressive of Jesus' redemptive mission; however, they illustrated the tension that exists between that which is purely material and that which is not.

⁸⁸ Arndt and Gingrich, op. cit., p. 60.

⁸⁹ Ibid., p. 909.

⁹⁰ Lange, op. cit., p. 226.

Christ again expressed the dichotomy that exists in the world because of His coming and witness against its evil deeds: "...the world...hates me because I witness about it that its works are evil."⁹¹

Chapter VII. John 7:39 revealed that man's nature is such that the Spirit of God can exist in him through belief in Jesus. This explanatory note by the Evangelist declared that physical man can be possessed by that which is non-corporeal according to John 4:24, that is, God.

Alford indicated that John 7:39 taught that the Spirit would indwell the believers.⁹²

Chapter VIII. The statement of John 8:56 was a further proof for the continued existence of personalities after their physical deaths. According to the words of Jesus recorded by John, Abraham wanted to see Jesus' day, "...and he saw it." Of all the possible interpretations of this clause, Lange cited the obvious as "...doubtless the proper sense: Therefore His living Abraham in opposition to their dead one. (Abraham saw the day of Christ as an actual witness from the higher world... Philip Schaff)."⁹³

Chapter X. In John chapter ten, the term "~~ψυχη~~" was introduced. Psukee was noted nine times in the Fourth Gospel. All the verses called

⁹¹John 7:7, Nestle Greek translation.

⁹²Alford, op. cit., p. 706.

⁹³Lange, op. cit., pp. 297, 298.

for the term to be translated "life" except for John 10:24 and 12:27 where psukee was better translated "soul."

AG confessed the difficulty in drawing "...hard and fast lines between the meanings of this many-sided word."⁹⁴ First of all, AG defined psukee in the literal sense of meaning, "...life on earth in its external physical aspects...(breath of) life, life-principle, soul..."⁹⁵ In John 10:24 and 12:27, AG interpreted psukee to mean: "...the soul as seat and center of the inner life of man in its many and varied aspects ...of feelings and emotions..."⁹⁶

Psukee held other meanings according to AG: it also could mean, "...the soul as seat and center of life that transcends the earthly... It stands in contrast to *σῶμα*, in so far as it is *πνεῦμα*..."⁹⁷

Also, AG found that John 12:25 expressed psukee in still another way: "Since the soul is the center of both the earthly (1a) and the supernatural (1c) life, a man can find himself facing the question in which character he wishes to preserve it for himself..."⁹⁸

For ATRWP, the term psukee in John 10:24 was metaphoric.⁹⁹

⁹⁴Arndt and Gingrich, op. cit., p. 901.

⁹⁵Ibid.

⁹⁶Ibid.

⁹⁷Ibid., p. 902.

⁹⁸Ibid.

⁹⁹Robertson, Word Pictures, V, 185.

In John 12:27, ATRWP interpreted psukee as being synonymous with pneuma in 13:21.¹⁰⁰

Alford interpreted psukee in John 10:24 as synonymous with "mind" or "minds."¹⁰¹

According to the study of Lange, the term psukee did not express the antithesis of pneuma and psukee. It was found that Lange considered the term psukee in John 12:27 to mean the following:

So then, the subject under consideration is neither the trichotomy nor the dichotomy, body and soul (Tholuck), but the antithesis of passive and actual consciousness, or of the life of feeling and the will.¹⁰²

Lange and AG were found to be in agreement on the meaning of the term psukee in John 12:27.

Moulton expressed the same two basic meanings for the term psukee as did AG: "... (a) 'breath of life':... (b) 'life':... 2. 'the soul,' as the seat of the feelings, desires:..."¹⁰³

G. Abbott-Smith interpreted psukee in John 10:24 as being the "...soul, (a) as the seat of the will, desires and affections:..."¹⁰⁴

Girdlestone shed little light on the problem of determining the

¹⁰⁰Ibid., p. 227.

¹⁰¹Alford, op. cit., p. 737.

¹⁰²Lange, op. cit., p. 384.

¹⁰³Moulton, op. cit., p. 698.

¹⁰⁴G. Abbott-Smith, A Manual Greek Lexicon of The New Testament (Edinburgh: T & T Clark, 1948), p. 488.

true meaning of psukee in John. For Girdlestone, "...In the N. T.

often signifies life,.."¹⁰⁵ However, he did express the dichotomy of body and soul being taught in the New Testament.

Of all the usages of psukee in the Fourth Gospel, only John 12:27 seemed to point to that in physical man which was non-corporeal, and therefore, that which could survive the physical death of man.

Chapter XI. The account of Lazarus' death and resurrection by Jesus recorded in John 11:11 f. revealed little concerning the nature of man other than the fact that "death" was metaphorically termed by Jesus as "sleep."

Calvin commented on this passage saying: "Since this word denotes only the sleep of the body, it is prodigiously absurd to apply it—as some fanatics have done—to souls, as if, by being deprived of understanding, they were subject to death."¹⁰⁶

AG interpreted the term "*κεκοίμηται*" in John 11:11 as "...the sleep of death...a. fall asleep, die, pass away..."¹⁰⁷

The Lazarus account re-emphasized the importance of the term used by Jesus to express a physical return to life after death. The noun form "*ἀνάστασις*" came from a combination of the preposition "*ἀνά*,"

¹⁰⁵Girdlestone, op. cit., pp. 58, 59.

¹⁰⁶Calvin, op. cit., p. 430.

¹⁰⁷Arndt and Gingrich, op. cit., p. 438.

meaning "upwards, up," and the verb "ἐστημι," meaning "...to make to stand, to place, set, set up,..."¹⁰⁸ The composite term was first used in Aeschylus to mean the "erection" of a monument or a statue.¹⁰⁹ In John 5:29; 11:24, 25; and Revelation 20:5, 6, the term was used to symbolize the "erection of the body."

Accordingly, the verb form anisteemi was used eight times in the Fourth Gospel, all signified the raising of dead bodies to life.¹¹⁰ The last mentioned usage of the verb form by the Evangelist was found in John 20:9 which related to the bodily resurrection of Jesus from the dead.

Robertson underscored the depth of meaning in the term anastasis with the following words:

Jesus had taught the future resurrection often (6:39), but here he means more, even that Lazarus is now alive... 'Even if he die,' condition (concession) of third class with kai ean (kan) and the second aorist active subjunctive of apothnēskō (physical death, he means). Yet shall he live (zēsetai). Future middle of zaō (spiritual life, of course).¹¹¹

The body of Lazarus, which the Evangelist reported as being "raised" by Jesus, had already decayed to the point where it was observ-

¹⁰⁸G. Abbott-Smith, op. cit., pp. 27, 219.

¹⁰⁹Arndt and Gingrich, op. cit., p. 59.

¹¹⁰The Englishman's Greek Concordance of The New Testament, p. 54.

¹¹¹Robertson, Word Pictures, V, 199.

ed: "κύριε, ὃς ἔχει ." (Lord, now he smells).¹¹² The Lord spoke and Lazarus "ἐξῆλθεν" (came out).¹¹³

Chapter XIII. In John 13:37c, it was found that psukee was equated with the God-Man, Jesus, who was going to lay down His life for man.

Chapter XIV. The transcendental significance of human nature was taught by Jesus in John 14:3c: "...that where I am, you may be also."

Chapter XIX. In the recorded death of Jesus on the cross, the Evangelist reported that Jesus, "...delivered up his spirit (*παρέδωκεν τὸ πνεῦμα*).¹¹⁴ John thereby declared the belief that man is more than physical. Here, the term pneuma was contrasted with the term signifying the physical body, sōma, which John recorded in verse 31c of chapter nineteen.

Chapter XX. John 20:20 presented the resurrected Jesus as being physically alive and observable to the human eye: "...he showed both his hands and his side to them."

¹¹²John 12:39d, Nestle Greek translation.

¹¹³Ibid., 12:44.

¹¹⁴Ibid., 19:30c.

II. SUMMARY

The Fourth Gospel disclosed the following information concerning the significance of human nature: (1) Man is a physical being governed by a non-corporeal ego or personality(psukee, pneuma); (2) man is one; (3) the "oneness" of man or personal identity or psukee or ego survives the death of the sarx or sōma; (4) man is a cosmic being or zōee, created by the Logos-God from the earth and determined to live eternally with the God-Man, Jesus, or endure eternal judgment; (5) man is subject to the transcendental God and His law; (6) man is a transgressor of God, and therefore, his nature is evil; (7) man is hopelessly lost to eternal damnation unless a radical change in his nature is effected by the Spirit through faith; (8) man is redeemable through Jesus' sacrifice; (9) man is a transcendental being in that he possesses a priori knowledge of the transcendental God and can communicate with God; (10) man's ego includes power over self and others: the will; (11) man is a prophet, priest, and king; (12) man in his sinful nature is overwhelmed by empirical knowledge; (13) the ills of man are due to sin; (14) man's will affects his morality; (15) the Spirit may indwell man; (16) all men who will have lived and died at the call of Jesus shall be made alive to be judged of their works; (17) man as a total being expresses himself in all of the following aspects: (a) pistical, (b) logical, (c) psychical, (d) juridical, (e) lingual, (f) ethical, (g) historical, (h) societal, (i) biotic, (j) movement, (k) space, (l) and number; (18) and human nature is held in common with the God-Man, Jesus, less the sin aspect.

CHAPTER IV

EXEGETICAL FINDINGS OF JOHN'S LETTERS

I. EXEGETICAL GIVENES

Chapter II. I John 2:16c introduced a new term signifying human nature as it is. The term was used by John only in verse 16c and in chapter 3:17a. The twice used term "*βίος*" meant: "...the external aspect..," according to Robertson.¹ It was found in VWS that the terms bios and zōē both mean "life." Vincent wrote:

The primary distinction is that *ζωή* means existence as contrasted with death, and *βίος*, the period, means, or manner of existence. Hence *βίος* is originally the higher word, being used of men, while *ζωή* is used of animals (*ζωα*)...In the New Testament, *βίος* means either living, i.e., means of subsistence.., or course of life, life regarded as an economy... Occurs in the lower sense of life, considered principally or wholly as existence...But throughout the New Testament *ζωή* is the nobler word, seeming to have changed places with *βίος*. It expresses the sum of mortal and eternal blessedness. ..This change is due to the gospel revelation of the essential connection of sin with death, and consequently, of life with holiness.²

According to Abbott-Smith, who substantiated Vincent's findings, in verse 16c of chapter two, bios means: "...period or course of life, life:.." and "...living, livelihood, means..." in I John 3:17a. He also wrote that zōē is life "intensive," whereas bios is life "extensive."³

¹Robertson, Word Pictures, VI, 214.

²Vincent, op. cit., pp. 38, 39.

³Abbott-Smith, op. cit., p. 81.

AG, it was found, gave the same meaning and distinction for the term bios which John interjected to express the course of physical life as it has been affected by sin and death.⁴

Chapter III. In I John 3:2, John confessed his ignorance as to what form man will possess in eternal life; however, he concluded that when Jesus returns to earth, "...we shall be like him because we shall see him as he is." "ὅμοιος" means, according to AG, "...of the same nature, like, similar."⁵ Since Jesus lives and shall return, the believer shall also live and be in the same form as Jesus because man shall see Him. What that form will be was not revealed to John.

Chapter IV. Kardia was used seven times by John in the Fourth Gospel, four times in I John, and three times in Revelation. In each verse, the term kardia signified the same thing: "...the center and source of the whole inner life, with its thinking, feeling, and volition, in the case of the natural man as well as the redeemed man."⁶ John appeared to use the term kardia as a synonym for "soul" or "spirit." The conclusion was based upon John's synonymous use of pneuma for man in chapter 4:1a and 2b.

John asserted that: "Every spirit which confesses that Jesus Christ having come in the flesh is of God"(I John 4:2b). It was learned

⁴Arndt and Gingrich, op. cit., p. 141.

⁵Ibid., p. 569.

⁶Ibid., p. 404.

that with the kardia man thinks, feels, and wills. Since confession is of the will and the will is of the "heart," therefore, the pneuma which confesses Christ is the kardia.

II John presented no new facts concerning the nature of man.

The Third Letter of John brought to light more fully the dichotomistic teaching of man being not only body but also "soul."

III John 2 expressed John's desire that Gaius' physical body be healthy as his psukee prospers.

II SUMMARY

I John revealed the following facts concerning man's nature: (1) Man has the durative aspect of physical life in common with animals; (2) the physical nature of man has been affected by sin, and therefore, the physical nature of man stimulates the egō to sin; (3) the believing man shall receive a "body" in the transcendental world which shall be like that which Jesus has; (4) and man possesses an "heart" or "spirit" which is the non-corporeal egō.

II John held no additional information concerning human nature.

III John articulated the teaching that human nature is dichotomistic yet existing in oneness.

CHAPTER V

EXEGETICAL FINDINGS IN REVELATION

I. EXEGETICAL GIVENES

Chapter I. John concretely asserted in Revelation 1:6b that the believers are "*ἱερείς*" of God. The fact that man exercises the priestly function was discussed earlier; however, where it had been inferred before, John clearly stated it to be a fact.

Since John was in a state which he called "in the Spirit," it was concluded that man is able to transcend the dimensions of space and time and experience non-empirical knowledge and situations.

Chapter IV. Revelation 4:11c, and d asserted that God created (*ἐκτίσας*) all things according to His "*βέλημα*." The term "*κτίσις*" signified the act of creation by God and the results of that act according to His will.¹ John's declaration excluded the theory of naturalistic evolution.

Chapter V. Chapter five, verse 10b again declared the fact that believers execute the office of king in the earth.

Chapter VI. The continuance of life after death, expressing the dichotomy in human nature and the transcendental significance of man, was metaphorically described by John in chapter six, verse nine and ten: "...I saw underneath the altar the souls of the ones having been slain

¹Arndt and Gingrich, op. cit., pp. 456, 457.

on account of the word of God and on account of the witness which they had. And they cried with a great voice..." The term "souls" was applied by John to persons living in the presence of God but whose bodies lay in the grave. The "souls" were also described as having knowledge of the duration of time and called to God for vengeance.

Chapter XVI. However, John referred to mankind on earth as "*ἡ ψυχὴ ζῶντος*" in Revelation 16:3b. Robertson termed this phrase a Hebraism taken from Genesis 1:21 indicating that which is marked by life.²

Chapter XVIII. The dichotomy of Revelation 18:13b was explained by Robertson not to mean "bodies"(*σώματα*), and "souls of men"(*ψυχὰς ἀνθρώπων*) but rather, "bodies even souls of men."³ Although "*καὶ*" may mean "even" it seemed that it would be a cumbersome usage and a disruption of the simple enumeration of "merchandise" by the means of the connective "and." There appeared to be no justification in the context to change the last "and" for an "even" to eliminate a possible absurdity in the "merchandizing" of non-corporeal beings or to erase an obvious declaration of dichotomistic thinking. However, Revelation 20:4d again recorded the seeming absurdity of headless "souls" existing with Jesus.

Chapter XX. Revelation 20:12 pictured the "dead" "standing" (*ἐστῶτες*) before God in the Day of Judgment.

Chapter XXII. Lastly, Revelation 22:6c described God as being

²Robertson, Word Pictures, VI, 420.

³Ibid., p. 442.

"...the Lord the God of the spirits of the prophets..." Here, John echoed the Old Testament teaching and the words of Christ Jesus that God is the God of the living. John reported the words of the angel that the pneumatōn or the non-corporeal personalities of the prophets live before God although their bodies are the dust of the earth.

II. SUMMARY

John's last work expressed the following truths relating to the nature of man: (1) Man functions as priests and kings; (2) man's nature is such that he can transcend his body in thought; (3) human nature is what it is due to God's will; (4) man exists as a dichotomy in "oneness;" (5) man was created to live with God for eternity; (6) and man is a psychical-physical being standing in an intimate cosmic relationship with his Creator-Redeemer God.

CHAPTER VI

SUMMARY AND CONCLUSIONS

I. SUMMARY

The Johannine literature presented sufficient facts about man to enable the writer to ascertain a Christian anthropology concerning human nature. The facts of the Johannine Scriptures revealed the following basics: (1) Man is a transcendental being created by God from the ground and endowed with an inner being or soul which survives physical death; (2) man's two-part nature is a oneness in this life and shall be again in the Day of Resurrection; (3) man's nature is corrupted by sin; (4) the human nature can be radically changed by divine intervention; (5) man's nature can be indwelt by the Spirit making man to exist as body, soul, and Spirit; (6) although man is one, he expresses himself through a manifold array of subjective and objective activities or aspects from number to faith; (7) the human nature is enabled to assimilate empirical and a priori knowledge; (8) the whole being of man functions in each sphere or aspect; (9) man exists before God as a prophet, priest and king in a positive manner through redemption or in a negative manner in his state of rebellion; (10) human nature's physical functions are controlled by the soul or ego which gives expression to thinking, feeling, and willing; (11) and the nature of man is subject to the transcendent God.

II. CONCLUSIONS

1. The writings of John gave no conclusive evidence that John's thinking had been influenced by Babylonian or Greek philosophical or mythological thinking. 2. The words recorded by John gave every indication of a loving and dutiful servant humbly and meticulously effecting the work of an historian with little or no interpolating. 3. All the facts that pertained to man were carefully screened for possible external influence and it was found that John's only obsession was Christ and the Old Testament which greatly influenced Revelation. 4. The facts or givens of the Johannine literature were adequate to construct a concrete philosophical anthropology concerning human nature and its constituents. 5. The study of John did not conflict with the historic Westminster Confession of Faith regarding anthropology. 6. The philosophical system of Herman Dooyeweerd was in no way contradictory to the givens of the writings of John, in fact, the Johannine literature, according to the author's findings, presented the basic facts which Dooyeweerd enlarged upon in his monumental work, A New Critique of Theoretical Thought. 7. It was found that William Young's criticism of Dooyeweerd based upon a strict Greek-Christian dualism could not be upheld by the writings of John. 8. The Christian concept of man as it was derived from the Johannine literature disallowed all modern and ancient mechanistic and naturalistic conceptualizations of human nature.

III. SUGGESTIONS FOR FURTHER STUDY

The investigation of the Johannine literature revealed the necessity for a closer scrutiny into the significance of such terms as sarx, bios, and zōē in relationship to pneuma and psukee and in relationship to kardia. The derivation of each term and their Old Testament usage would provide a needed basis for a thorough Biblical anthropology.

A comprehensive survey of philosophical anthropology is greatly needed. Such an evaluation from the Conservative Christian viewpoint is imperative. The investigation of this writer into the Scriptures made it clear that a total evaluation of philosophical anthropology would permit the researcher a greater latitude of interpretive thought freed from the subtleties of immanence philosophy.

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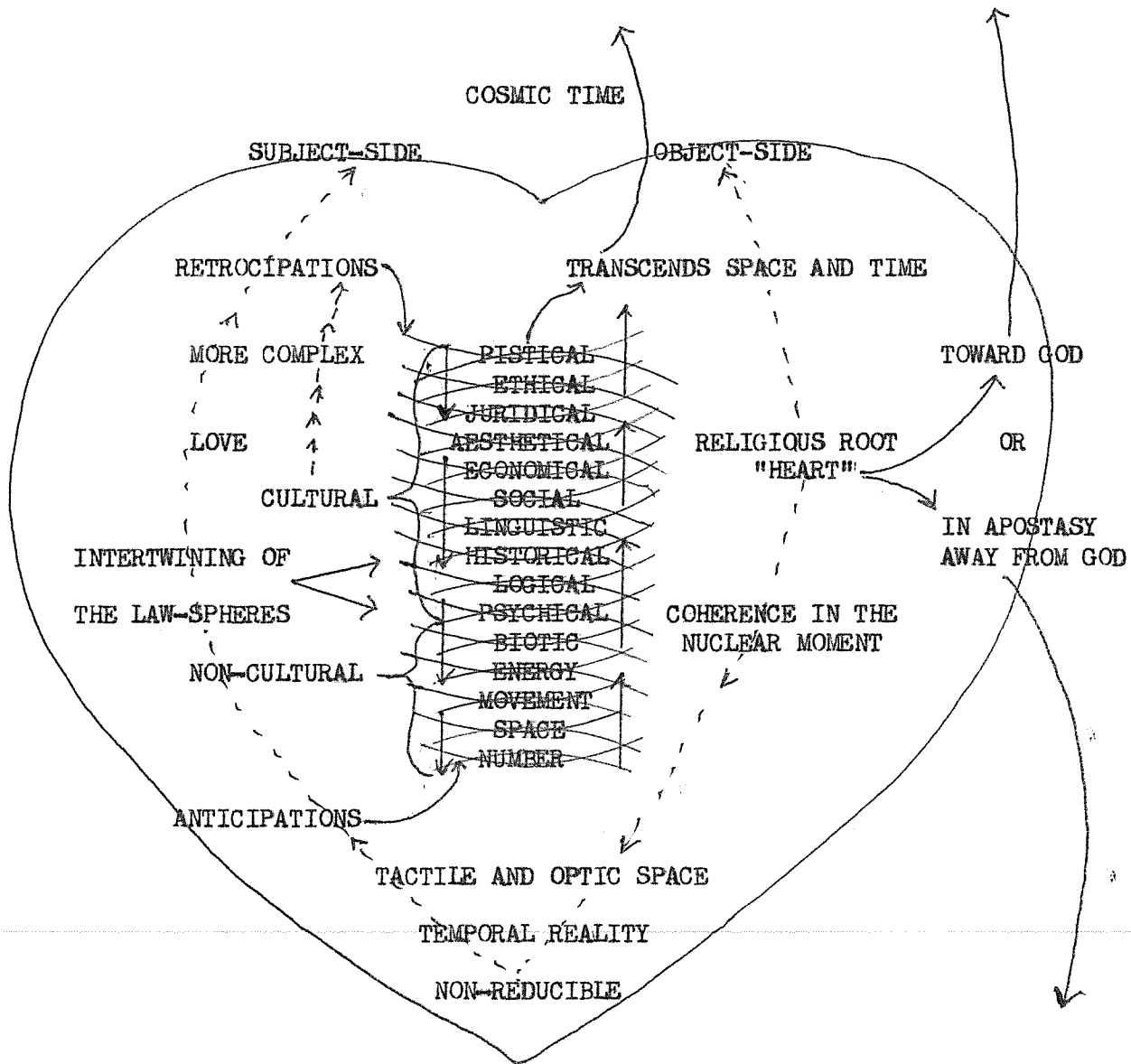
I. CREEDS

The Westminster Confession of Faith adopted by the Orthodox Presbyterian Church(n.p., n.n., n.d.).

APPENDIX

APPENDIX A

Schematic of Dooyeweerd's Cosmonomic Idea:



APPENDIX B

Abbreviations used for titles of works frequently consulted:

Arndt, William F. And F. W. Gingrich.

A Greek-English Lexicon of The New Testament
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Dana, H. E. and Julius R. Mantey.

A Manual Grammar of The Greek New Testament. DM

Lange, John Peter.

A Commentary on The Holy Scriptures. LCHS

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