

**The Metamorphosis of “Nomistic Termini”
and
The Transferral of Symbols for the Law to Jesus in the Fourth Gospel
in
Severino Pancaro, The Law in the Fourth Gospel:
The Torah and the Gospel, Moses and Jesus, Judaism and Christianity, According to John,
Vol. XLII in *Supplements to Novum Testamentum*, ed. W.C. Van Unnik, et al.
(Leiden: E. J. Brill, 1975)**

Introduction

Preliminary remarks:

Nothing in the content to follow should be considered as proven in the sense that it will persuade those in disagreement with us. Pancaro’s careful scholarship and many wise cautions should not be swept under the carpet. We need to exercise care and caution, and not jump to conclusions in our zeal for the subject, until more in depth work has been done to develop the themes Pancaro introduces to us.

This paper is something very much borrowed. Very little in it is original with me as was the case with the last two Think Tanks. My purpose in doing this is directly related to the inaccessible nature of Pancaro’s work. Unless you have access to a good Biblical and theological library there are only two volumes at this time available for sale. One in this country, and one in Great Britain, and both are priced over \$200.00. If I can introduce you to some of the content of this work, whet your appetite for the themes the author labors over, and give you “grist for your mill”, then I will have accomplished my purpose.

Before we get into the actual content of the book, I want to introduce you to the author, and then examine how his work has been received in the world of Biblical and theological scholarship so you can get a feel for what we are getting into.

The Author

Who is Severino Pancaro? From 1972-1973 he served as an associate pastor for the St. Jerome Parish, Sault Ste. Marie, Ontario, Canada. He was still living in Sault Ste. Marie when the book was published in 1975. He received financial support towards the publication of the book from the Humanities Research Council of Canada, and the Roman Catholic Diocese of Sault Ste. Marie (pg. xi).

The author has also produced the following journal articles prior to the publication of this book:

Severino Pancaro, “A Statistical Approach to the Concept of Time and Eschatology in the Fourth Gospel,” *Biblica* 50, no. 4 (1969): 511–524.

Severino Pancaro, “‘People of God’ in St John's Gospel”, *New Testament Studies* 16:2 (1970), pp.114-129.

Severino Pancaro, "The Metamorphosis of a Legal Principle in the Fourth Gospel: A Closer Look at Jn 7,51," Biblica 53 (1972): 340-361.

Severino Pancaro, "The Relationship of the Church to Israel in the Gospel of St. John," New Testament Studies 21:3 (1975), pp. 396-405.

This is not the first time we have found ourselves going "forth therefore unto him without the camp, bearing his reproach" (Heb. 13:13) when it comes to authors like this. Edward Malatesta and T. J. Deidun are other cases in point. Surprisingly sound treatments of significant New Covenant doctrines have been appreciated in their works, Interiority and Covenant: A Study of εἶναι and μὲνεν εἰν In the First Letter of Saint John¹ and New Covenant Morality in Paul², respectively. Each of these authors are (or were in the case of Malatesta who is deceased) Roman Catholic priests, and Malatesta was a Jesuit. A point worth considering is that you don't have to buy into New Covenant Theology to get the points these authors make about the New Covenant. We have seen this before, and we will see it again. Those who don't understand or indeed oppose our convictions may not dismiss them "whole hog" as something done in isolation, in a corner, or pieced together as novelties pulled out of the air! Whether it is Christ as Covenant, or Christ as Torah, we didn't invent it, and scholars from every school of thought in the theological universe have taught the same things. This is but another example, but in this case new ground, profound and provocative ground has been plowed by this author that should no longer be ignored.

The Book

The Law in the Fourth Gospel is an abridged version of Pancaro's doctoral dissertation, University of Munster, 1972 (pg. xi).

The Response to Pancaro from Biblical Scholars

Leon Morris reviewed Pancaro's book in Westminster Theological Journal. The following is an excerpt:

"Dr. Pancaro points out in his Introduction that, though E. Hirsch drew attention to the importance of the relationship of Jesus to the Law in the Fourth Gospel, nobody seems to have undertaken a thorough study of the topic. He complains that Hirsch's work was vitiated by his equation of the Johannine concept of the Law with that of Paul. So his dissertation is directed to John's understanding of this important topic. Part One of his book discusses "The Law as a norm which the Jews vainly try to use against Jesus in order to judge and condemn him"; Part Two is headed, "The Law testifies against the Jews and in favour of Jesus"; Part Three deals with the trial before Pilate; Part Four with "The Metamorphosis of 'Nomistic Termini' and the transferral of symbols for the Law to Jesus in the

¹ In *Analecta Biblica: Investigationes Scientifcae in Res Biblicas* 69 (Rome: Pontifical Biblical Institute Press, 1978).

² In *Analecta Biblica: Investigationes Scientifcae in Res Biblicas* 89 (Rome: Pontifical Biblical Institute Press, 2006).

Fourth Gospel”; while the whole is rounded off in Part Five with a summary and a discussion of John 1:17. This outline will show something of the approach and will give an idea of the thoroughness with which Pancaro deals with his subject.

There can be no doubt but that the writer brings out the place of the Law in John in a way that nobody seems to have done before. The word *nomos* occurs but fourteen times in John (which, however, is more than in any other book in the New Testament except Romans, Galatians, Acts, and Hebrews), so Pancaro has had to bring in the idea often when the word is absent. Indeed, it is his main contention that the idea of the Law underlies much of what John has written even when he is not using the term. We are in his debt for pointing this out and making it clear that exegetes of John ought not to overlook the category of Law.

We must be grateful to the author of this fine study for bringing out this point so clearly.”³

“Let me conclude with an expression of gratitude to Dr. Pancaro for a very thorough study. It must be used with discrimination, but it contains much that is valuable.”⁴

Pancaro was also reviewed by Wayne A. Meeks⁵ and D. A. Carson⁶.

Meeks begins his review by noting:

“Considering the volume of literature about the Fourth Gospel, it seems incredible that any aspect of it should have been neglected. Yet this revised dissertation (Munster, 1972, J. Gnilka) is the first published attempt to analyze exhaustively the functions of *nomos* and related concepts within the literary patterns of John.”⁷

Meeks continues:

“Several commentators have suggested that the dramatic structure of the Fourth Gospel develops the extended metaphor of a “cosmic trial” between God and the world, represented by Jesus and “the Jews.” Adopting this perspective and recognizing the key devices of double entendre and exchange of role which carry it, Pancaro undertakes to show the way statements about the law fit into the metaphorical scheme.”⁸

“...the remarkable consistency which he uncovers in the gospel’s treatment of this

³ Leon Morris, Review: Severino Pancaro: *The Law in the Fourth Gospel*. Leiden: E. J. Brill, 1975. xvii + 571. Fl. 128, in *Westminster Theological Journal* 39:1 (Fall 76) pp. 144.

⁴ Morris, op. cit., pg. 145.

⁵ *Journal of Biblical Literature* 96:2 (June 1977), pp. 311, 313-314.

⁶ *Themelios* 16:2 (1991), pp. 31-32; and “Review of Severino Pancaro, *The Law in the Fourth Gospel*; and J. Louis Martyn, *History and Theology in the Fourth Gospel*, rev. ed.”, in *TSF News and Reviews* 3:1 (1979), pp. 7–8.

⁷ Meeks, op. cit., pg. 311.

⁸ *Ibid.*

one group of themes is itself important evidence for the unity of the whole.”⁹

“The confrontation between Jesus and the Jews in the Fourth Gospel, according to Pancaro, turns upon awareness of two different understandings of the law. One, very much like that which we find in “normative Judaism,” demands Jesus’ death “as a violator of the Law” – and explains the hostility of the synagogue to the Johannine community. The other is that of the Christians themselves, according to which Jesus’ revelation fulfills and supplants the Law. This also demands Jesus’ death – “in a radically different sense: as fulfillment of the divine plan which was prophetically alluded to in the Law.” This double understanding expresses itself in the irony and double entendre of the Johannine controversies, which Pancaro has analyzed with extraordinary sensitivity and precision.”¹⁰

“In at least two respects Pancaro’s work is incomparably superior to all previous work on this topic. One is his meticulous analysis of the way legal motifs are connected with the principal themes of the whole gospel. The other is the fact that he has succeeded at last in freeing completely the question of the law in John from the problem of the law and gospel in Paul. He recognizes and demonstrates that the way the law is understood in John is fundamentally different from Paul’s understanding, and that the problematic surrounding it in the Johannine communities is utterly different from the question of obligations on Gentile Christians that exercised Paul. In one respect the understanding of the law is more thoroughly Jewish in John, and the problem an intra-Jewish one; in another respect the Johannine rejection of the Jewish conception of the law is even more radical than Paul’s. To have shown this clearly is a very considerable accomplishment.”¹¹

Meeks concludes:

“The second major weakness is simply that the book is inexcusably long. One reads gratefully and with considerable sympathy for Professor Gnilka that this is an “abridged” version of the original dissertation. The responsible action by a *Doktorvater* upon receiving a thesis of a thousand or more pages is of course simply to return it with the note that it will be read when it has been condensed to 250 pages or fewer. That Gnilka did not do so is understandable only because Pancaro’s exegetical skill is so splendid and the logic of his argument so beautifully clear. Nevertheless, the student could have accomplished his aim in a book half the present length and, with the remainder, have been well on his way to a handsome commentary on the whole Fourth Gospel.”¹²

Don Carson notes in his review, “It is surprising that, before Pancaro, no major monograph had

⁹ Meeks, op. cit., pg. 313.

¹⁰ Ibid.

¹¹ Ibid.

¹² Meeks, op. cit., pg. 314. The first “major weakness” Meeks enumerates is the “substantive one”: “...Pancaro’s lack of firsthand acquaintance with the Jewish sources.” (pg. 313)

been written on the concept of law in the Fourth Gospel. Pancaro's study fills that niche."¹³ Although critical of Pancaro's "over-arching thesis", Carson recognizes that: "Pancaro has mastered the secondary literature and brought together a great deal of useful material. Much of his exegesis is stimulating and suggestive."¹⁴

Elsewhere Carson refers his readers to Pancaro for "a detailed study" of the distinctive Johannine passages where "Jesus' attitude to the Sabbath" is recorded.¹⁵ Carson also wrote that:

"Pancaro has clearly shown that for the Christian Jews among John's readers, the Old Testament law was being followed in the teaching and praxis of the church, which enjoyed the *fulfillment* of the law brought about by Christ.¹⁵⁶ In short, the Christian understanding of the Old Testament was the only correct one."¹⁶

Barnabas Lindars notes in a chapter he contributed to a *festschrift* for Bo Reicke that:

"Severino Pancaro...has shown that John's Christology entails not only "the transferral of symbols for the Law to Jesus" (esp. 452-87) but also "the metamorphosis of 'nomistic termini'" (esp. 367-451), whereby expressions used in connection with the Law are now applied to Jesus."¹⁷

In his 2001 dissertation G. Charles Anthony Fernando observes:

"Law and love are two of the very important themes of the Fourth Gospel. Surprisingly, there have been only a few works on the theme of love and still fewer on the theme of law. In fact, there are only two monographs on the concept of law in the Fourth Gospel: an English one, *Law in the Fourth Gospel*, by Severino Pancaro and the other, a German one, *Umstrittener Zeuge*, by Markku Kotila."¹⁸

Gerald Wheaton repeatedly cites Pancaro in support of his 2009 dissertation on "The Role Of

¹³ TSF News and Reviews, pg. 7.

¹⁴ Ibid.

¹⁵ D. A. Carson, "Jesus and the Sabbath in the Four Gospels", in From Sabbath to Lord's Day: A Biblical, Historical, and Theological Investigation, ed. D. A. Carson (Eugene, OR: Wipf and Stock Publishers, 1999), pg. 80; end note 142 (pg. 95).

¹⁶ Carson, op. cit., pg. 83; end note 156 (pg. 97): "*The Law in the Fourth Gospel.*"

¹⁷ Barnabas Lindars, "Slave and Son in John 8:31-36", in The New Testament age: essays in honor of Bo Reicke, 2 vols., ed. William C. Weinrich (Macon, GA: Mercer University Press, 1984), I:286, note 29, on *Google Books* at http://books.google.com/books?id=ZLHHEC5UyU0C&pg=PA286&lpg=PA286&dq=nomistic+termini&source=bl&ots=cxIzIt6cCV&sig=GbamS36qBktB7burNTd5ZGI3oB8&hl=en&ei=FwzeTbTcM4a-tgfz-pCJcG&sa=X&oi=book_result&ct=result&resnum=2&ved=0CBkQ6AEwAQ#v=onepage&q=nomistic%20termini&f=false [accessed 26 MAY 2011].

¹⁸ G. Charles Anthony Fernando, The relationship between law and love in the Gospel of John: A detailed Scientific Research on the Concepts of Law and Love in the Fourth Gospel and their Relationship to each other, Europäische Hochschulschriften Reihe 23: Theologie Vol. 772 3-631-51797-1, Ph. D. dissertation, St. Paul University, 2001 (Frankfurt am Main: Peter Lang, 2004). Excerpt from "Resume" cited on *uO Research on University of Ottawa* at <http://www.ruor.uottawa.ca/fr/handle/10393/9412> [accessed 10 JUN 2011].

Jewish Feasts In John's Gospel".¹⁹ Pancaro is frequently cited throughout Alexander Tsutserov's book, Glory, Grace, and Truth: Ratification of the Sinaitic Covenant according to the Gospel of John.²⁰

The Preceding Parts of Pancaro's book

The first three parts of Pancaro's book, which we will not be considering, cover the confrontation between Jesus and the Jews over the Law.

Part One: THE LAW AS A NORM WHICH THE JEWS VAINLY TRY TO USE AGAINST JESUS IN ORDER TO JUDGE AND CONDEMN HIM (pp. 5-125) - The Sabbath question (5:1-18; 9), The charge of blasphemy (5:17-18; 8:58; 10:24-38), The charge of false teaching (7:14-18, 45-49; 9:24-35; 18:19-24), The charge that Jesus is an enemy of the Jewish nation (11:47-52)

Part Two: THE LAW TESTIFIES AGAINST THE JEWS AND IN FAVOUR OF JESUS (pp. 127-304) – 7:19, 51, 21-24; Excursus – The relationship of Jn 7:14-24 to Jn 5; 10:34-36; 5:31-47; 8:12-20; 6:45; 1:45-49

Part Three: THE TRIAL BEFORE PILATE AS THE "DENOUEMENT" OF THE CONFRONTATION OF JESUS WITH THE JEWS AND "THEIR" LAW (pp. 305-363) – 18:28-19:42; 18:31 and 19:6; 19:7 and 18:32

For the purposes of this study we will only be considering one of the last two parts of Pancaro's work, Part Four. Part Four includes three chapters on the subject of "The Metamorphosis of 'Nomistic Termini'" (chs. 11-13), and two chapters on "The Transferral of Symbols for the Law to Jesus in the Fourth Gospel" (chs. 14-15). Part Five (Ch. 16), is titled, "Systematic Summary and John 1:17".

The Metamorphosis of "Nomistic Termini"²¹

Chapter XI – Do the Will of God, Do the Work (Works) of God

Chapter XII – Keep the Word

Chapter XIII – Keep the Commandments

¹⁹ Gerald Wheaton, "The Role Of Jewish Feasts In John's Gospel" (University of St. Andrews, PhD Thesis, 2009), at *Research@StAndrews, University Library, University of St. Andrews* at <http://research-repository.st-andrews.ac.uk/handle/10023/942> [accessed 14 JUN 2011]. See pg. 19, note 43; pg. 20, notes 46, 47; pg. 21, note 48; pg. 25, notes 70, 71; pg. 55, note 185; pg. 56, note 186; pg. 65, notes 221, 222; pg. 66, note 223; and pg. 128, notes 478, and 480.

²⁰ Eugene, OR: Pickwick, 2009. See pages 97-141, and especially the quotations from Pancaro on pp. 101, and 117-118. Pages 96-172 are online on *Euro-Asian Accrediting Association* at <http://www.e-aaa.info/files/Articles/Tsucerov2006eng.pdf> [accessed 14 JUN 2011]. Alexander Tsutserov is Biblical Studies Professor at Moscow Evangelical Christian Seminary. He studied at Asbury Theological Seminary and the University of St. Andrews, Scotland.

²¹ What is meant by the phrase "nomistic termini"? *Nomistic* means "having to do with the Law", or "of the Law". *Termini* is a plural form of *terminus*, meaning in the plural "final points" or "end". *The American Heritage® Dictionary of the English Language*, 4th ed. (n.p.: Houghton Mifflin Co., 2000) Updated in 2009, on *The Free Dictionary* at <http://www.thefreedictionary.com/termini> [accessed 26 MAY 2011].

The Transferral of Symbols for the Law to Jesus in the Fourth Gospel
Chapter XIV – The “bread of life”
Chapter XV – The “living water” and the “light of life”

I really do try to keep my dispensationalism under wraps at these NCT “Think Tanks”. Not that I am a closet dispensationalist by any means. Chad can bear testimony to that as he will remember when I whipped out one of my very own charts of the Biblical covenants at the 2009 Think Tank in Buffalo. He immediately recognized it for what it was, so I must have done a good job. Anyway, despite my best efforts to keep my progressive dispensationalism in the background, I have produced some charts, or to be more accurate “tables”, to accompany this paper. I just can’t seem to help myself, but trust you will find this tabulation of sources helpful. The vast Rabbinic and Qumran sources cited by Pancaro have not been included.

Scriptures Considered in Part Four of Severino Pancaro's The Law in the Fourth Gospel²²

The Metamorphosis of “Nomistic Termini”

Part Four, Chapter XI – Do the Will of God, Do the Work (Works) of God

OT MT/LXX	John	Point
Ps. 40:8	7:19	<p>“The condition for recognizing the teaching of Jesus as divine revelation is the will to do God’s will; the reason why the Jews seek to kill Jesus is that they do not “do the Law”. The parallelism, as will as the formula το θελημα του θεου ποιειν itself, raised the question as to whether Jn was not consciously using Jewish terminology which refers to the doing of the Law (will of God) to refer to something quite different: belief in Jesus.” (pg. 368)</p> <p>“ποιειν το θελημα in the case of Jesus seems to have lost all relationship to the Law, even though the terminology recalls the “doing of the Law”.” (pg. 375)</p> <p>“...he affirms that the Law no longer has the position it once had of mediating the divine will. In “the last days” the will of God is expressed directly to Jesus and, through Jesus, to his followers.” (pg. 377)</p> <p>“...he who does the will of God by believing on Jesus does the Law!” (pg. 379)</p> <p>“The “will of God” is at the basis of Jesus’ activity not as “Law” but as vital communion of will and purpose.” (pg. 389)</p> <p>“Jesus does the work of God, which is to give life to the world, man does the work of God by accepting in faith the gift of life.” (pg. 389)</p> <p>“Jn reduces the “works of the Law” to the one “work” – faith in Jesus.” (pg. 402)</p> <p>“...the Law has been superseded – and its “works” as well....neither Jesus nor his followers can be said to go against the Law, their εργον - εργα are the execution of the divine will!” (pg. 402)</p>
Ps. 143:10	7:17	
Ps. 103:20-21	4:34	
Is. 44:28	6:38	
Is. 48:14	9:31	
Dt. 8:3	6:37-40	
	17:1-4	
	7:14-18	
	6:28-29	
	8:39	

²² Extra-biblical sources such as the apocryphal and rabbinical writings, along with the Dead Sea Scrolls referenced by the author are not included in the tables above.

**The Metamorphosis of “Nomistic Termini”
Part Four, Chapter XII – Keep the Word**

OT MT/LXX	John	Point
I Sam. 15:11 Prov. 3:1 Dt. 13:1 Ex. 12:24 Ps. 119:67	5:37-38 8:31 8:37 15:7-8 8:51-52 8:55 12:47-48 14:23-24 15:20 17:6	<p>“...it is clear that what has not come to be through the Law has come to be through Jesus Christ – through the Word or through his “word”.” (pg. 406)</p> <p>“Revelation takes place through the “word” Jesus speaks (is). The “word” Jesus speaks reveals nothing besides the mystery of his person.” (pg. 413)</p> <p>“The word of the Father is the word of Jesus, the word of Jesus becomes that of the disciples <i>if</i> his words remain in them (15,7-8) for this is what makes disciples of them and allows them to bear fruit (15,8).” (pg. 427)</p> <p>“If such is the case, our interpretation of the Johannine τηρειν τον λογον (τους λογους) is substantially different from that advanced by most authors. In our view, it does not mean to keep the “commandment(s)” of Jesus. “To keep the word” is not unrelated to “keeping the commandments” of Jesus, but the two formulas express two distinct, although complimentary realities.” (pg. 427)</p> <p>“By using two expressions (τηρειν τον λογον and τηρειν τας εντολας) which are practically synonymous in the Jewish tradition (Dt in particular) and by relating them so intimately (Jn 14,21.23-24!) Jn eliminated any further temptation that might have arisen of interpreting the “keeping of the commandments” in a sense would be too close to that of “keeping the Law”. Keeping the word and keeping the commandments go hand in hand – Christ is the norm and foundation, as well as the object, of the dynamic forces, faith and love, which lie at the root of both keeping the word <i>and</i> the precepts.” (pg. 429)</p>

The Metamorphosis of “Nomistic Termini”

Part Four, Chapter XIII – Keep the Commandments

OT MT/LXX	John	Point
Dt. 7:9	10:18 14:31 12:49 14:15 14:21 15:10	<p>“The “novelty” is that the love of the disciples for one another is the reflection and the outcome of Jesus’ love for them...The command is “new” also because delivered for the new age which is inaugurated by his glorification.” (pg. 443)</p> <p>“In parts roads with the Synoptics, Paul and James. There is no question of “the most important commandment” to begin with. The εντολη of fraternal love is not the greatest of the εντολαι....It is not “one” of the commandments at all....It is the one and only εντολη. John does not even mention the “first” of all the commandments....The framework of the Law, so conspicuous in the Synoptics and even in Paul, has faded away. No reference to the Law is made, no reference to the other commandments of the Law. The “new” commandment of love does not reflect Lev 19,18. Jesus is not repeating an “old” commandment, <i>he is giving a new commandment</i>. It is <i>his</i> commandment (η εντολη η εμη 15, 12). The καινη has a polemical tone. The commandment Jesus gives is not to be placed on the same footing as that found in Lev or those found in the Rabbinical writings. The εντολη is not: “Love your neighbour as yourself”, but: “Love one another as I have loved you”. The norm of love has undergone a significant change and has become, at the same time, the source of love. The εντολη of Jesus is thus almost completely dissociated from the εντολη of Lev 19,18 and from the Law in general.” (pp. 444-445)</p> <p>“Jesus has come to reveal the “truth”, he is not the promulgator of a new Law. It is not without reason that, in the Prologue, Jesus is contrasted with Moses not as the giver of a “new Law”, but as the bearer of revelation and grace (1,17).” (pg. 446)</p> <p>“...it will not be long before a new nomism, quite similar to that of Judaism, will flourish.” (pg. 447)</p> <p>“Paul, like Jn, seems to have wished to avoid (but for other reasons) to make of the OT (especially in its “legal” parts) the basis of Christian ethics.” (pg. 447, note 71)</p> <p>“This is the fundamental difference between Jn’s conception of εντολη and that of Judaism – the connection of the εντολη, εντολαι of God with the Law has been totally severed. The εντολη of the Father is not directed to all men in the form of Law, it is directed to Jesus and to Jesus alone; not only is it manifested to him directly (as it was to Moses, but not in the form of a Law to be followed by all), <i>it is his will</i> in virtue of his total unity with the Father as the υιος μονογενης. The unity of will and purpose resulting from the unique relationship of Jesus to the Father is at the root of Jesus’ εργον and explains why only Jesus can carry out the εργον of the Father (which corresponds to his εντολη) of giving life to the world....The εντολη Jesus gives to his disciples is also dissociated from the Law. It is a καινη εντολη and is essentially that of brotherly love <i>made possible by Jesus</i>. The following of the will of God, expressed through Jesus, is made possible by Jesus.” (pp. 448-449)</p> <p>“The key is again the idea of fulfillment; the Law has fulfilled its function with the coming of Jesus; it has been neither destroyed nor preserved intact, but transformed by being transcended.” (pg. 450)</p>

**The Transferral of Symbols for the Law to Jesus in the Fourth Gospel
Part Four, Chapter XIV – The “bread of life”**

OT MT/LXX	John	Point
Pr. 9:5 Ps. 19:11f. Ps. 119:103 Dt. 8:2-3 Is. 55:1-3 (cp. Is. 25:6-8; Is. 49:9-10; and Is. 65:13) Pr. 9:1-6 Neh. 9:14-15, 20	6:26-34 7:14-18 6:49-50 6:35-38 6:45	<p>“The manna thereby becomes a sort of “symbol” for the Law.” (pg. 456)</p> <p>“In a broad sense, the Exodus imagery runs all through chapter 6...” (pg. 459)</p> <p>“What Jn does wish to say is that the bread Moses gave (God gave through Moses) is not the <i>true</i> bread from heaven, in the <i>the</i> bread from heaven with the Father <i>gives</i> and, therefore, that <i>the</i> bread the Father <i>gives is not given by Moses.</i>” (pg. 463)</p> <p>“With v. 33 we are moving towards the identification of the <i>person</i> of Jesus with the bread of life.” (pg. 465)</p> <p>“...one must say that Jesus <i>gives</i> the bread and <i>is</i> the bread he gives. He give the “bread” at v. 27; he “is” the bread he gives at vv. 33.35.” (pp. 465-466)</p> <p>“The identification of Jesus with the bread of life is explicitly affirmed. The transition from the teaching (revelation) of Jesus, as something he gives, to the revelation (teaching) as identical with the person of Jesus raises no problem once one has grasped the identity which exists for Jn between the “revelation” (teaching) of Jesus and his person...” (pg. 466)</p> <p>“Since there are texts in the OT which associate the Law and the manna or which, more generally, view the “word of God” or “wisdom”, conceived of in terms of the “Law”, as “food”; since there are texts in which, more generally still, the “word of God” is presented as “food”, it would be surprising if Jn, who is using the metaphor “bread from heaven” for the teaching of Jesus and comparing it with manna, should not wish to give the “manna” (bread from heaven) any symbolic meaning whatever.” (pg. 468)</p> <p>“The final “teaching” of God in Jesus is to be related to the Law only insofar as Jesus (his teaching) is the perfect revelation of God and, in this sense, the fulfillment of the Law. It is also in this sense that the Law was there only to prepare for Jesus and his teaching. The teaching of Jesus (the revelation of his person) is the teaching God promised for the last days. It surpasses in excellence the teaching (revelation) of the Law and brings it (as prophetic anticipation of Christ) to its perfection in a way which was completely new and unexpected.” (pg. 472)</p>

**The Transferral of Symbols for the Law to Jesus in the Fourth Gospel
Part Four, Chapter XV – The “living water” and the “light of life”**

OT MT/LXX	John	Point
<p><i>Living water:</i> Ps.1 Num. 21:16ff. Pr. 1:20 Pr. 8:2-3 Pr. 13:14 Pr. 18:4 Is. 55:1 Is. 58:11 Ps. 40:9</p>	<p><i>Living water:</i> 4:10-15 7:37-39</p>	<p>“The eschatological gift <i>par excellence</i> in the OT is not the “Torah” but the Spirit, but the gift of the Spirit is itself related to the Law.” (pg. 474) “...one cannot exclude that Jn is comparing the gift of the Father in Jesus with the gift of the Law. The possibility receives weighty support from the background which most likely accounts for the “living water” metaphor used by Jn.” (pg. 474) “The strongest attestation for the identification of “water” with “revelation”, “teaching” or “knowledge”, comes from the Qumran texts.” (pg. 475) “In the Rabbinical literature “water” is used to indicate the Law even more frequently than to indicate the Spirit. Thanks to the Qumran texts it is possible to affirm that this usage certainly goes back to the NT period. The Rabbinical texts, which are very numerous, thus acquire even greater value.” (pg. 476) “...the “well” in Qumran as a symbol of the Law.” (pg. 476) “It is interesting to note that the Torah is also called a “well” in the Rabbinical literature and that the term “well of living water” is used of the words of the Torah.” (pg. 477) “...the primary meaning of the living water is the revelation of Jesus and not the Spirit.” (pg. 479) “The parallelism between the bread of life and the “living water” is a decisive argument in favour of interpreting “water” primarily as a symbol for the revelation of Jesus. The bread of life, which is the counterpart of the living water, cannot represent the Spirit.” (pg. 479) ““One would be tempted to conclude that, since Moses is not mentioned in Jn 4, the well has nothing to do with the Law (vs. the manna). In our estimation this anomaly should not be pressed. It is clear that the religious practices and beliefs of the Samaritans are very much present in Jn 4,4-26 (explicitly in vv. 20ff)...When one bears in mind that the Torah was the cornerstone of Samaritan religious belief, it is hardly possible that Jn would fail to refer to the Torah...” (pp. 482-483)</p>
<p><i>Light of life:</i> Ps. 119:105 (cp. 19:8²³) Pr. 6:23</p>	<p><i>Light of life:</i> 8:12</p>	<p>“In conclusion we may say that it is only in view of the contrast made elsewhere in the Fourth Gospel between Jesus and the Torah that one may be justified in postulating that Jn may have been thinking of the Torah when he presented Jesus as the “light”.” (pg. 487)</p>

²³ Pancaro refers to Ps. 19:9 (pg. 485, note 60), but this appears to be an error.

The Metamorphosis of “Nomistic Termini”

Part Four, Chapter XI – Do the Will of God, Do the Work (Works) of God

OT

Psalm 40:8 - I delight to do thy will, O my God: yea, thy law is within my heart.

[Psalm 40:9 - I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.]

Psalm 143:10 - Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness.

[Psalm 103:20 - Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.]

Psalm 103:21 - Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

Isaiah 44:28 - That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

Isaiah 48:14 - All ye, assemble yourselves, and hear; which among them hath declared these things? The Lord hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.

Deut. 8:3 - And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

John

John 7:19 - Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

John 7:17 - If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

John 4:34 - Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

John 6:38 - For I came down from heaven, not to do mine own will, but the will of him that sent me.

John 9:31 - Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

John 6:37-40 – [37] All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. [38] For I came down from heaven, not to do mine own will, but the will of him that sent me. [39] And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. [40] And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 17:1-4 – [1] These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: [2] As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. [3] And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. [4] I have glorified thee on the earth: I have finished the work which thou gavest me to do.

John 7:14-18 – [14] Now about the midst of the feast Jesus went up into the temple, and taught. [15] And the Jews marvelled, saying, How knoweth this man letters, having never learned? [16] Jesus answered them, and said, My doctrine is not mine, but his that sent me. [17] If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. [18] He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

John 6:28-29 – [28] Then said they unto him, What shall we do, that we might work the works of God? [29] Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

John 8:39 - They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

The Metamorphosis of “Nomistic Termini”

Part Four, Chapter XII – Keep the Word

OT

1 Samuel 15:11 - It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night.

Proverbs 3:1 - My son, forget not my law; but let thine heart keep my commandments:

Deut. 13:1 - If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

Exodus 12:24 - And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

Psalms 119:67 - Before I was afflicted I went astray: but now have I kept thy word.

John

John 5:37-38 – [37] And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. [38] And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

John 8:31 - Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

John 8:37 - I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

John 15:7-8 – [7] If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. [8] Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

John 8:51-52 – [51] Verily, verily, I say unto you, If a man keep my saying, he shall never see death. [52] Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

John 8:55 - Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

John 12:47-48 – [47] And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. [48] He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

John 14:23-24 – [23] Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. [24] He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

John 15:20 - Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

John 17:6 - I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

The Metamorphosis of “Nomistic Termini”

Part Four, Chapter XIII – Keep the Commandments

OT

Deut. 7:9 - Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

John

John 10:18 - No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

John 14:31 - But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

John 12:49 - For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

John 14:15 - If ye love me, keep my commandments.

John 14:21 - He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

John 15:10 - If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

The Transferral of Symbols for the Law to Jesus in the Fourth Gospel Part Four, Chapter XIV – The “bread of life”

OT

Proverbs 9:5 - Come, eat of my bread, and drink of the wine which I have mingled.

Psalms 19:11-12 – [11] Moreover by them is thy servant warned: and in keeping of them there is great reward. [12] Who can understand his errors? cleanse thou me from secret faults.

Psalms 119:103 - How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

Deut. 8:2-3 – [2] And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. [3] And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

Isaiah 55:1-3 – [1] Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. [2] Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. [3] Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

(Isaiah 25:6-8 – [6] And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. [7] And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. [8] He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

Isaiah 49:9-10 – [9] That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. [10] They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

Isaiah 65:13 - Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:)

Proverbs 9:1-6 – [1] Wisdom hath builded her house, she hath hewn out her seven pillars: [2] She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. [3] She hath sent forth her maidens: she crieth upon the highest places of the city, [4] Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, [5] Come, eat of my bread, and drink of the wine which I have mingled. [6] Forsake the foolish, and live; and go in the way of understanding.

Neh. 9:14-15 – [14] And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: [15] And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.

Neh. 9:20 - Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

John

John 6:26-34 – [26] Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. [27] Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. [28] Then said they unto him, What shall we do, that we might work the works of God? [29] Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. [30] They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? [31] Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. [32] Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. [33] For the bread of God is he which cometh down from heaven, and giveth life unto the world. [34] Then said they unto him, Lord, evermore give us this bread.

John 7:14-18 – [14] Now about the midst of the feast Jesus went up into the temple, and taught. [15] And the Jews marvelled, saying, How knoweth this man letters, having never learned? [16] Jesus answered them, and said, My doctrine is not mine, but his that sent me. [17] If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. [18] He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

John 6:49-50 – [49] Your fathers did eat manna in the wilderness, and are dead. [50] This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

John 6:35-38 – [35] And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. [36] But I said unto you, That ye also have seen me, and believe not. [37] All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. [38] For I came down from heaven, not to do mine own will, but the will of him that sent me.

John 6:45 - It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

The Transferral of Symbols for the Law to Jesus in the Fourth Gospel Part Four, Chapter XV – The “living water” and the “light of life”

Living Water

OT

Psalm 1:1-6 – [1] Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. [2] But his delight is in the law of the Lord; and in his law doth he meditate day and night. [3] And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. [4] The ungodly are not so: but are like the chaff which the wind driveth away. [5] Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. [6] For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

Numbers 21:16-20 – [16] And from thence they went to Beer: that is the well whereof the Lord spake unto Moses, Gather the people together, and I will give them water. [17] Then Israel sang this song, Spring up, O well; sing ye unto it: [18] The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah: [19] And from Mattanah to Nahaliel: and from Nahaliel to Bamoth: [20] And from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

Proverbs 1:20 - Wisdom crieth without; she uttereth her voice in the streets:

Proverbs 8:2-3 - She standeth in the top of high places, by the way in the places of the paths. [3] She crieth at the gates, at the entry of the city, at the coming in at the doors.

Proverbs 13:14 - The law of the wise is a fountain of life, to depart from the snares of death.

Proverbs 18:4 - The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook.

Isaiah 55:1 - Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Isaiah 58:11 - And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

Psalm 40:9 - I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.

John

John 4:10-15 – [10] Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. [11] The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? [12] Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? [13] Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: [14] But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. [15] The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

John 7:37-39 – [37] In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. [38] He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. [39] (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Light of Life

OT

Psalms 119:105 - Thy word is a lamp unto my feet, and a light unto my path.

(Psalms 19:8 - The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

[Psalms 19:9 - The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.]

Proverbs 6:23 - For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

John

John 8:12 - Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Part Five, Chapter XVI – Systematic Summary and John 1:17

John 1:17 - For the law was given by Moses, but grace and truth came by Jesus Christ.

“As the divine, incarnate Torah, Jesus is the ultimate revelation of God (cf. Heb 1:2–3). He is also the one through whom God’s “grace and truth” (John 1:17; cf. Exod 33:13) are made available to believers in fullest abundance. While there is an implied contrast between Moses and the Messiah in John 1:17, it would be incorrect to conclude that Jesus either displaced and repudiated the law or questioned its abiding validity and authority (cf. Loader 2002:448–451; Pancaro 1975:539–543; Paroschi 2006:162–165); instead, the emphasis is on Jesus fulfilling the Mosaic corpus (Fernando 2004:70; Ladd 1997:266–267; Murray 1957:123, 150; Motyer 1996:61, 134; Sloyan 1978:118; Sprinkle 2006:31–32, 38–39; VanGemeren 1993:37–38). Jesus is not simply a new Moses. More importantly, the Son utterly transcends Israel’s lawgiver as well as all other prominent individuals in the Old Testament (cf. Heb 3:1–7). With the advent of the divine, incarnate Torah, the old era is subsumed by the new one. Indeed, all the redemptive-historical types and prophecies recorded in the sacred Hebrew writings find their consummation in the Son (cf. 10:1).”²⁴

²⁴ Dan Liroy, “The Moral Law from a Christ-centered Perspective: A Canonical and Integrative Approach”, *Conspectus* 3:1 (March 2007), pg. 65. This article (pp. 54-89) is available online on *South African Theological Seminary* at <http://www.satsonline.org/userfiles/Conspectus.%20Volume%203.pdf> [accessed 14 JUN 2011], and by subscription from *Galaxie Software Electronic Publishing* at <http://www.galaxie.com/article/12574> [accessed 14 JUN 2011]. This article was published with minor revisions as chapter two in Liroy’s *Jesus as Torah in John 1-12* (Eugene, OR: Wipf & Stock, 2007), pp. 19-48. The quote above is found in this book on pp. 28-29. The only differences in the book is the words, “As the divine, incarnate Torah, Jesus”, are replaced by “Jesus, as Tanakh”, and the sources are footnoted.

Conclusion

Final Caution

A final caution from Pancaro connecting what he writes early in his work to another remark very near the end needs to be considered.

“...Jn differs radically from Qumran when he subordinates Moses to Jesus (cf. Jn 5,45ff). IT is the Law which was spoken (taught) by God to Moses (and by Moses to Israel). The “truth” (ἀληθεια) is heard only by Jesus and revealed only by him (cf. 1,14-17). The “teaching” of Jesus is not that of Moses nor is it at the service of the Law. On the contrary, the Law is only there to lead men to accept the fulness of revelation given by Jesus, which the Law could not give. The separation is so clear that Jn refuses to present Jesus as the bringer of a new Law (vs. J. L. McKenzie, *Dictionary of the Bible*, art. “Teach”, cf. what is said below concerning the “legal terms” ἐντολη, λογος).” (Part One, Chapter III, pp. 109-110, note 146)

“Jn is opposing the Law and Jesus on the basis of their claim to being the expression of divine revelation. He concludes that “truth” (like “life”) is to be found in Jesus and not in the Law.”

“To say that Jesus and the grace and truth which are found in him have replaced the Law, does not mean to say that Jesus is the new Law. To say that Jesus “ist selbst Thora, neue Thora” [note 153 – “Kittel, *TWNT* IV, 139, 10; Boismard (*op. cit.*, 126) makes a similar statement.”] is to make Jn say something he does not want to say. We trust that our analysis of the “nomistic termini” Jn uses and the way in which he uses them showed that Jn did not want to present the “work” of Jesus as giving origin to a new Law. The “Law” is a concept which is too laden with overtones for the Jewish adversaries of Jn to allow for any such thing (the Law is “their” Law!). The revelation of Jesus replaces the Torah – the new reality is prepared for by the old, but goes so far beyond it that Jn hesitates to speak of it as a “new Law”.” (Part Five, Chapter XVI, pg. 542)

A True Theology of Freedom

When Karl Barth was 75 years old he made his first trip to America. He came in 1962 and lectured at Princeton Theological Seminary, the University of Chicago Divinity School, Union Theological Seminary, and San Francisco Theological Seminary. While at the University of Chicago a question session and panel discussion was conducted on April 25-26. His concluding remarks following the panel discussion at the Rockefeller Memorial Chapel there on April 26th follow:

“If I myself were an American citizen and a Christian and a theologian, then I would try to elaborate a theology of freedom -- a theology of freedom from, let us say, from any inferiority complex over against good old Europe from whence you all came, or your fathers. You do not need to have such an inferiority complex. That is what I have learned these weeks. You may also have freedom from a superiority complex, let us say, over against Asia and Africa. That's a complex without reason. Then I may add -- [your theology should also be marked by] freedom from fear of communism, Russia, inevitable nuclear warfare and generally speaking, from all the afore-mentioned principalities and powers. Freedom for which you would stand would be the freedom for -- I like to say a single word -- humanity. Being an American theologian, I would then look at the Statue of Liberty in the New York Harbor. I have not seen that lady, except in pictures. Next week I shall see her in person. That lady needs certainly a little or, perhaps, a good bit of demythologization. Nevertheless, maybe she may also be seen and interpreted and understood as a symbol of a true theology, not of liberty, but of freedom. Well, it would be necessarily, a theology of freedom. Of that freedom to which the Son frees us [cf. Jn 8.36], and which as His gift, is the one real human freedom. My last question for this evening is this: Will such a specific American theology one day arise? I hope so.”²⁵

²⁵ Karl Barth, “Panel Discussion in Chicago”, Aus: K. Barth, *Gespräche 1964-1968*, hrsg. von E. Busch (Gesamtausgabe, Abt. IV), Zürich 1995, S.489, vgl. S.279. Karl Barth Archive (Basel, 2009). The text PDF and audio mp3 files are available on *Karl Barth-Archiv* at <http://karlbarth.unibas.ch/index.php?id=42>. The text PDF is at <http://karlbarth.unibas.ch/fileadmin/downloads/Chicago.pdf>, and the audio mp3 is at http://karlbarth.unibas.ch/fileadmin/downloads/mp3/letter6_en.mp3 [accessed 22 JUL 2011]. Yellow highlighting was added to indicate places in the transcript where errors were noted. In some cases words were left out, in others words were put in the wrong order. The most significant error in this transcript, in my opinion, is the substitution of “which” for “who” in the next to the last line!



The House of Grace and Truth

“There is a house in New Orleans
They call the Rising Sun
And it's been the ruin of many a poor boy
And God I know I'm one

My mother was a tailor
She sewed my new bluejeans
My father was a gamblin' man
Down in New Orleans

Now the only thing a gambler needs
Is a suitcase and trunk
And the only time he's satisfied
Is when he's on a drunk

Oh mother tell your children
Not to do what I have done
Spend your lives in sin and misery
In the House of the Rising Sun

Well, I got one foot on the platform
The other foot on the train
I'm goin' back to New Orleans
To wear that ball and chain

Well, there is a house in New Orleans
They call the Rising Sun
And it's been the ruin of many a poor boy
And God I know I'm one.”²⁶

Those who abide in “The House of Grace and Truth” have been translated from the “House of the Rising Sun” to the “House of the Risen Son”, the “House of the Ascended Son”, the “House of the Enthroned Son” (Hebrews 3:1-6). His house may well be called the “House of Grace and Truth”.

The House of Grace and Truth has one and only one Master. There is no room for another, for He fills it. He fills it completely.

The House of Grace and Truth has one and only one Door. It has no back door. There is no way for anything to be snuck into this house that doesn't belong there. Nothing can be snuck in

²⁶ Anonymous. See Wikipedia at http://en.wikipedia.org/wiki/The_House_of_the_Rising_Sun [accessed 22 JUL 2011]. Words above as recorded by *The Animals* (1964) on *Lyrics007* at <http://www.lyrics007.com/The%20Animals%20Lyrics/House%20Of%20The%20Rising%20Sun%20Lyrics.html> [accessed 22 JUL 2011].

through the front door for the Master is the Door.

One and only one Meal is served in the House of Grace and Truth. There is bread and water for a diet, but this is not a prison meal, for it is not just any bread and water. The Bread of Heaven, and the Water of Life are the only two items on the menu in the House of Grace and Truth for every meal. Nothing else is needed or desired by the residents of this house.

In the House of Grace and Truth there is Light, but this light has one, and only one source.

There is no labor, no work, in this house, for the House of Grace and Truth is also a house of Rest. In this house the Person of the Eternal Sabbath is enjoyed forever.

Soli Deo Gloria,

John T. “Jack” Jeffery
Pastor, Wayside Gospel Chapel
Greentown, Pennsylvania

May 25, 2011

Revised: June 14, 2011

Revised: July 22, 2011

Revised: July 23, 2011

Revised: July 24, 2011

Final revision for publication online: August 1, 2011

Prepared for the 2011 *NCT Think Tank* meeting at LeTourneau Christian Camp, Rushville, NY, July 25-28, 2011.

Planned *Think Tank* session titles:

Session One: Severino Pancaro’s The Law in the Fourth Gospel - *The Metamorphosis of “Nomistic Termini”*

Session Two: Severino Pancaro’s The Law in the Fourth Gospel - *The Transferral of Symbols for the Law to Jesus in the Fourth Gospel*

Presented in one session to the 2011 *NCT Think Tank* meeting at LeTourneau Christian Camp, Rushville, NY (first session, Monday evening, July 25, 2011).