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THE JOHANNINE ETHICS
WITHIN A REALISED
ESCHATOLOGICAL
FRAMEWORK

J J N MABOTJA
JOHANNINE ETHICS WITHIN A REALISED
ESCHATOLOGICAL FRAMEWORK

BY:

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SCRIPT

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AT THE

RAND AFRIKAANS UNIVERSITY

ADVISOR/PROMOTER: PROFESSOR JAN A DU RAND
DECLARATION OF CANDIDATE

I hereby declare that this dissertation is my own unaided work.

No part of this dissertation has previously been submitted to, or is to be submitted to any other university for a degree, save to the one in which I am now a candidate.
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My friends, especially Baleseng, who listened in times of need.
ABSTRACT

The focus of this dissertation is based on Johannine Ethics within a realised eschatological framework. For many years this realised eschatology has been a field of interest for many scholars. Realised eschatology in its entirety is one aspect which must be examined.

Eschatology is the doctrine concerning the "last things", among them being the resurrection of the dead, the Second Coming of Christ, the Final Judgement, and the Creation of the New Heaven and the New Earth. In order to clarify the meaning of eschatology, traditional Christian theology continues to apply passages like those in Mark 13 and Matthew 24, as well as 1 and 2 Thessalonians and the Revelation of John.

The entire question of realised eschatology becomes convincingly clear when we read through the Fourth Gospel. In this Gospel one finds the central message of Jesus is eternal life, which he offers men in the present. Many scholars have given this whole question of eschatology a thought. Among others, we think of Dodd, Bultmann, Robinson, Barrett and Moule. We also come to realise that as early as the 1930's, Dodd introduced the idea of "realised eschatology", i.e. that in Jesus' ministry, the kingdom in all its aspects has already come. The aim of
this dissertation therefore, is to bring this important aspect of realised eschatology to the fore.

This dissertation also highlights the importance of Johannine Ethics. Ethics as you well know, is concerned with human character and conduct. Many people might be thinking that ethics is morality. In reality, ethics is not morality. Since ethics deals with individual conduct of man, it therefore embraces concepts such as love which plays a very important role in the Gospel of John. This dissertation focuses on the true love that is quoted in the book of John and how this love can be reflected in today's society.

We shall realise in this dissertation how brotherly love has been destroyed over the decades. The reason why this study has been undertaken was to look for means and ways of restoring the original brotherly love that has been destroyed through manmade systems, such as the system of Apartheid.

We therefore conclude by giving recommendations on how this problem can be overcome and the old order restored.
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CHAPTER 1

INTRODUCTION

1.1 PURPOSE

In this study, I am going to examine in depth the effects of Johannine moral teaching within the context of eschatology, that is the doctrine of the last things which become visible in the presence and the actions of Jesus Christ. This study will ultimately indicate to us that salvation can be attained here and now if we have faith in Jesus Christ.

1.2 DEFINITION AND EXPLANATION OF SOME CONCEPTS

1.2.1 Ethics

In giving a proper definition of Ethics we cannot overlook the nature and function of Ethics, and in doing so, we may say that Ethics is that branch of philosophy which is concerned with human character and conduct. It deals with man, not so much as a subject of knowledge, but as a Source of Action. It has to do with life or personality in its inward dispositions, outward manifestations and social relations. It was Aristotle who first gave this study its name and systematic form. It has been found
that according to the Greeks this was the science of "custom" and "habit" (Orr 1939: 1013).

Ethics is not morality but a reflection upon morality. Therefore, when Aristotle, following Socrates and Plato, employed the term Ethics, he had in view not merely a description of the outward life of man, but rather the sources of action and the objects as ends which ought to guide him in the proper conduct of life. Ethics, therefore, may be defined as the systematic study of human character, and its function is to show how human life must be fashioned to realize its end or purpose.

It should also be clearly understood that questions such as what is it that Ethics deal with, are also very significant in this study. Although it would not be in the best interest of this discussion to go deeply into the abovementioned question, nevertheless, it is vital that we should mention what is it that Ethics deal with.

Ethics deals with man.
Ethics deals with individual man.
Ethics deals with the conduct of the individual man.
Ethics deals with the voluntary conduct of the individual man in so far as it is judged to be good or bad (right or wrong).
Ethics deals with the voluntary conduct of the
individual man in so far as it is judged to be good or bad with reference to a single, inclusive and determinative principal of moral value.

I have so far mentioned key issues which kindle great interest in so far as Ethics is concerned and I will briefly elaborate on a few of them. It should be understood that Ethics does not deal directly with nature, nor does Ethics deal with concrete entities like plants, stones, figures, etc. These entities are not themselves moral subjects since they lack intelligence and will have no responsibility, but the only entity that fits very well here is man. We find again that Ethics is focused upon the individual, as I pointed out earlier, because only the individual is truly personal and therefore an authentic moral agent. Those whom the Lord will call to account when he comes in judgement, are not societies, churches or organizations, but precisely individuals, and these alone can stand before His throne. It must be noted that every guilt rests upon individuals and not upon groups of people. Each shall be judged according to the measure of his involvement and responsibility. It is not "the state" that will be punished, but the individuals constituting the state. The proper concern of Ethics is with these individuals.

Earlier I mentioned that Ethics deals with the conduct of individual man. Man is a very complex being and he
functions in all spheres of existence and among these spheres is the moral sphere, and it is as man functions in this realm that he becomes the object of the science called Ethics. Ethics in short is concerned with man's actions as well as with his "conduct", or "behaviour". When we come to the aspect of voluntary conduct we realise that this includes all activities under the control of, or able to be under the control of the will which embraces inner as well as outer activities; it embraces thinking, feeling and aspirations (Calvin 1976 : 34-48).

Our interest in this study concentrates on the Ethics of the kingdom of God. Here one finds that the ethical teaching of Jesus is not only a reaffirmation of the ethical traditions of Judaism, but is also the concomitant of his overwhelming reference to the kingdom of God. We may go further and say that as the parables and other sayings show, Jesus preached that the active rule of God was not only approaching, but in a real sense, already present or in the process of realization in his ministry (Matt 13:39; Mark 4:3-8). Similarly the hour of salvation is declared to have struck (Matt 11:5; Luke 4:18-19).

There are very many New Testament passages which refer to the abovementioned aspect that can still be quoted. It is also important to mention the fact that the Ethics of Jesus is an ethic of the kingdom of God, of the "end" when
God's rule is to be established. And this means, in accordance with Jewish expectations, that it was the Ethics of a new creation, of a new heart and spirit of a new covenant, of a new people, a new Israel that had responded to Jesus' call to repentance and received the rule of God (Isa 4:2-4; Jer. 24:6-7; Zach 5:5-11) (Orr 1939 : 168).

There are very many scholars who have written extensively about ethics, among which is Geisler. Geisler in his book Christian Ethics says that Christian ethics is based on God's will. "Be holy because I am holy", the Lord commanded Israel (Lev 11:45). "Be Perfect", Jesus said to his disciples (Matt 5:48). It is impossible for God to lie (Hebrew 6:18), so we should not lie either. Although we have stated that Christian ethics are based on God's will, nevertheless man always does a lot which is contrary to the will of God (Geisler 1989 : 22).

It is also very vital to mention scholars such as Rev. Roger Knight who wrote a lot about the ethics of compulsory purchase. His writing is very informative (The Expository Times, Volume 104, 1993 : 359-362).

We also notice, on the other hand, that James Hastings in his writings, The Expository Times, Volume 89, speaks about ethical standards in world religions. He says that no matter what happens, "to all men there belongs a moral
sense, in virtue of their very constitution as men" (Hastings 1974: 324).

Reinhold Niebuhr gives us a summary of the picture of the ethics of Jesus by saying that: "The ethic of Jesus is the perfect fruit of prophetic religion. Its ideal of love has the same relation to the facts and necessities of human experience as the God of prophetic faith has to the world. It is drawn from, and relevant to every moral experience. It is immanent in life as God is immanent in the world. It transcends the possibilities of human life in its final pinnacle as God transcends the world" (Niebuhr 1960: 43).

Schrage in his book The Ethics of the New Testament also speaks about the Ethics of Jesus. He maintains the fact that the Ethics of Jesus is based on his message and his message is about the imminent coming of the kingdom of God, marking an eschatological epoch. Schrage goes on to say that through his ministry, Jesus brings the effectual presence of the kingdom of God into the realm of historical reality. The central message of Jesus is that man can be saved here and now (Schrage 1974: 19-35).

A lot can still be mentioned on this entire question of Ethics and also to include aspects such as the Relation of Christian Ethics to Dogmatics, as well as the Relation of Christian Ethics to Moral Philosophy, but I will, however,
for the purposes of this script, concentrate mainly on the Johannine Ethics and their effect on realised eschatology in the chapters that follow hereafter.

1.2.2 Eschatology

Eschatology is the doctrine concerning the "last things", among them being the resurrection of the dead, the second coming of Christ, the final judgement, and the creation of the new heaven and the new earth. In order to clarify the meaning of eschatology, traditional Christian theology continues to apply passages like those in Mark 13 and Matt 24, as well as 1 and 2 Thessalonians and the Revelation of John. As early as the 1930's, Dodd also wrote about eschatology and he pointed out that as far as eschatology was concerned, Jesus thought of a single complex event consisting of his death, resurrection, ascension, and porousia in which the kingdom of God broke into history. We also notice that Bultmann called the coming of the Redeemer an "eschatological event" (Ladd, 1982 : 298-302).

1.2.3 Realised Eschatology

The entire question of realised eschatology becomes convincingly clear when we read through the Fourth Gospel. In this Gospel one finds that the central message of Jesus is eternal life, which he offers men in the present. Many scholars have given this whole question of eschatology a
thought. Among others, we think of Dodd, Bultmann, Robinson, Barrett and Moule. We also come to realise that as early as the 1930's, Dodd introduced the idea of "realised eschatology", i.e. that in Jesus' ministry the kingdom in all its essentials had already come. He also maintains the fact that Jesus thought of a single complex event consisting of his death, resurrection, ascension, and parousia in which the kingdom of God broke into history.

On the other hand, we find that Ladd in his book, A Theology of the New Testament also points out that Moule has developed the theme touched on by Kümmel and fully agrees that the Gospel of John stresses "realised eschatology" and that the Gospels emphasize the futuristic aspect (Ladd 1974: 301-302).

Moule went further to point out that John 14:21-23 refers explicitly to an individualistic type of "realized eschatology" (Moule 1962: 172).

1.2.4 Apocalyptic Literature

The word "Apocalypse" means a "revelation" or "unveiling" so that an apocalyptic book claims to reveal things which are normally hidden and to unveil the future. The Jewish apocalyptic books belong approximately to the period 200 BC - AD 100 and deal with the end of the present world
order and with the next world. Whereas the Israelite prophets were primarily preachers, concerned with current problems of their own generation and nation, the apocalypists were pre-eminently writers, directing their action towards the end of things and to the destiny of the world in general. The origins and growth of this literature were due to the history of Palestine's conflicts with other nations and to the conviction that trust in military power was useless. As the nation continued to be subjected to foreign domination, it despaired of ever attaining political supremacy, and the conclusion was drawn that God would eventually intervene, destroy Israel's enemies and then set up His kingdom on earth.

Apocalyptic literature proper contains inter alia the book of Daniel reflecting on the persecutions of Antiochus Epiphanes IV, in order to comfort the Jews in their distress and to assure them of the approach of the divine intervention of God.

In the New Testament era the element of the apocalyptic appears in various places. Two of the well-known Christian apocalypses are Revelation and the extra canonical Apocalypse of Peter. Whatever interpretation the Lord Himself wished His disciples to put upon His apocalyptic utterances, it is clear that, at least in the earlier part of the apostolic age, a speedy second coming
of Christ was expected (Matt 24 and 25; Mk 13; Lk 21; 2 Peter and Revelation) (Cross 1958 : 67).

1.2.5 Salvation

James Orr in his International Standard Bible Encyclopedia maintains that in systematic theology "salvation" denotes the whole process by which man is delivered from all that would prevent his attaining to the highest good that God has prepared for him. Or, by a transferred sense, "salvation" denotes the actual enjoyment of that good.

The Israelites, for an example, had a completely different view of salvation. An average Israeliite thought that he could attain the highest good by being faithful to his God as well as keeping strictly according to the dictates of the law and sacrificial services. On the other hand, Christ's teaching demanded of every Christian to appear clean on the Day of Judgement. But the fate of man at judgement depends on what man is before judgement. Salvation will therefore be given to man according to his works (Orr 1939 : 2665-2667).

The term 'Soteriology' is often used to define what salvation means. Soteriology means "doctrine of salvation" or more concretely, the "way of salvation". The term is
usually used to refer to the salvation of individuals, but it can also relate to the salvation of a group.

The notion that people need to be saved implies that a defective condition is normally prevalent. By contrast, there is the Christian doctrine of Original Sin in which the human race is implicated through the primordial acts of Adam and Eve. It is through this very original sin that man always strives for salvation (Eliade 1987: 418-419).

Ridderbos entirely agrees with Eliade when he comes to the question of the remission of sins. He states it this way:

"But the Gospel starts from the idea of the cleft existing between God and man, and of the great moral distress in which man finds himself before God. This distress goes so deep and is so all-overpowering because of man's guilt before God owing to which man with his entire existence runs the risk of being delivered to the divine judgement. Conversely redemption consists in the remission of sins, of guilt, in the communion between God and man who is sinful in himself (Ridderbos 1976: 211)."
1.2.6 Parousia

The doctrine concerning Christ's second coming occupies a most prominent place in the New Testament teaching. While not all passages which treat this paramount event are equally clear, the following facts regarding Christ's second advent are indisputably inculcated in the New Testament. Christ's second coming will be public, visible to believers and unbelievers alike (Matt 24:27; 25:31-46).

1.2.7 The Problem Statement

The question of the eschatological teaching of the Fourth Gospel brings the entire Johannine problem into sharp focus. The central theme of the synoptic Jesus is the eschatological kingdom of God that has broken into history in Jesus' person, whereas the central message of Jesus according to John is eternal life, which is offered to men in the present.

When we examine the entire problem which is brought about by the question of realised eschatology, one has to mention right from the outset that in John the emphasis falls on the eschatological benefit which is already brought about by Christ. It must also be mentioned that eschatology or the doctrine of the last things is one of the most contentious aspects of Johannine theology. The Johannine theology stresses the now, whereas the synoptic
Gospels stress the future. Realised eschatology, as it is stated by John, tries to interpret the present events in the light of the actions of Jesus Christ. John specifically says that because of the actions of Jesus Christ man is already saved. It is also very vital that this present salvation cannot just be achieved without faith. It should also be noted with interest that John emphasizes less that which must still take place at the consummation.

Various scholars, among them C. H. Dodd, R. Bultmann and J. A. T. Robinson, have concluded from this that John's gospel contains exclusively a realised eschatology. There is, however, a total lack of any futuristic eschatology altogether. Dodd's views of the history of the New Testament eschatology has had wide influence in England. He believes that Jesus' message was the proclamation of the in-breaking of the eternal into the temporal world. Jesus, however, thought of a single complex event consisting of his death, resurrection, ascension and parousia in which the kingdom of God broke into history. Jesus indeed used apocalyptic language to describe this event, but it was only a symbolic way of describing the otherness - the transcendent character of the kingdom of God. When the parousia did not occur, it was separated from the rest of the Christ-event and reinterpreted in terms of Jewish apocalyptic (II Thess 2; Mk 13) (Ladd 1975: 299).
The parousia of John completely lacks the apocalyptic vision of a son of Man with the clouds of heaven. The ultimate is that John expected a historical return, i.e. the parousia of Jesus, and if so, in what form did he foresee this? We have already pointed out as mentioned above, that the apocalyptic idea of the coming of the "son of Man" in the clouds (Mark 13:24-27) is missing in John. It would even appear as if the whole Mount of Olives discourse on the last things has been replaced by the discussion in the upper room (John 13-16).

This in actual fact does not deal with the return of Christ but with the coming of the spirit. There are, however, statements in John which do refer to a final event. Charles admits it to be true that John (14:2-3) contains the expectations of an actual parous of Jesus. Expressions such as "the last day" are also mentioned (6:39, 50, 44, 54, 12:48). These are regarded by Charles and Bultmann as being editorial insertions, though they do not fit in with the writer's actual convictions.

Dodd is of the opinion that Jesus understood his own coming into the world as a side if not complex event, which included his death, resurrection, exaltation and parousia. With the delay in the parousia, the early church separated this from the other events and portrayed it in apocalyptic colours as an expectation of the future (e.g. in II Thes. 2 and Mk 13).
It must further be noted that views of a completely realised eschatology have not persuaded all scholars to think in the same way. Some scholars have seen the difference between John and the synoptics as one of emphasis, and have held that John indeed shares the essentials of primitive Christian eschatology. Kummel, one of the most prolific scholars of his day, answered Bultmann's interpretation of the eschatology of the Fourth Gospel with an essay in which he argued that a futuristic eschatology is essential to the structure of Johannine thought (Ladd 1975: 301).

Robinson, in his approach, follows and represents an early tradition which is connected with Southern Palestine, and this tradition was independent of the synoptic gospels. It must be noted that the synoptic tradition has suffered a radical influence by apocalyptic. John represents a tradition that has not been influenced in this way. The eschatology of John looks forward to a single day involving the death, resurrection and exaltation of Jesus (John 16:16). All the sayings that he maintains about a future coming of Jesus do not refer to a "coming again" but merely to his coming. He maintains that this coming is not actually the second coming but the consummation of that which is being brought to fulfilment, i.e. the coming of Jesus in the paraclete (John 16:7). He goes on to say that the resurrection then inaugurates the parousia. It must also be noted that apocalyptic thought later
separates these two events and then reinterprets the parousia in terms of Jewish apocalyptic (Ladd 1975: 301) (Acts 1:9; Rom. 2:5-16; Rev. 20:11. It will be glorious; for as the first coming was in humility and weakness, so the second coming will be "with power and great glory" (Matt 16:27; Mk 10:37; Acts 9:26). It will be unexpected, sudden and unherald by special or immediate warning (Matt 24:27; Mk 13:35-37; Lk 24:34-36). It will be preceded by definite signs clearly foretold (Matt 24:14; Mk 13:10; Acts 1:8). There are, however, other descriptions which are connected with the word parousia and these are "The Day of God" (I Thess 5:12), "Day of the Lord" (I Cor. 1:8), "The Day of Judgement" (Rom. 2:5; Eph. 4:30). All these passages express in a very clear sense Christ's second coming (Orr 1939: 2249-2250).

The other issue which may be considered to be a problematic statement is the entire question of dualism which John has so clearly stated. A few other scholars have also taken pains to examine and elaborate on this very issue, among which are Dodd and Ladd, as well as Brown. In his book The Anchor Bible - The Gospel According to John I-XII, Brown refers to the "vertical" and the "horizontal" view of God's Salvific Action. Brown maintains the fact that while we know that God acts from above, He acts in and through the sequence of history. From the time of creation God has guided the world and men inexorably forward to a climax, a climax which is often
seen in terms of divine intervention in the linear course of history. Thus salvation lies either in history or as a climax to history. Opposed to this is a "vertical" view which sees two worlds co-existent, one heavenly, one earthly; and the earthly world is but a shadow of the heavenly. Earthly existence is fallen existence. Salvation is made possible through escape to the heavenly world, and this can occur only when someone or something comes down from the heavenly world to set men free from earthly existence.

We have now compared the two views, i.e. the earthly view and the heavenly view and obviously we realise that the Fourth Gospel is inclined towards the heavenly view which is the vertical one. Here we find that the Fourth Gospel stresses the fact that in order for man to obtain true salvation, someone must come from above and intervene on behalf of man or on behalf of the sinful man. We now realise that when time came, God sent His only son Jesus to come down in order to save man from his sin. The question of the time factor is clearly stated in the book of the Galatians (4:4). The son of Man came down from heaven (John 13). He came in the form of flesh (John 14) with the purpose of offering salvation to man. He suffered for the sake of man and this culminated in him being crucified (Brown 1966: CXV-CXVI).

In as much as Brown spoke about the two worlds so also did
Ladd. Ladd maintains that the most difficult problem in the Johannine theology is its apparently different dualism. Ladd goes on to say that this dualism is clearly visible in the synoptic gospels. He also maintains the "horizontal" view which he refers to as the view of the two ages. He speaks about this age and the age to come. Ladd continues to say that the view which is uppermost in the mind of John in the Fourth Gospel is the "vertical" view; a contrast between two worlds - the world above and the world below. "You are from below, I am from above; you are of this world, I am not of this world" (John 8:23). "This world" is viewed as evil with the devil as its ruler (John 16:11). The authority of his mission does not come from "this world", but from the above - from God (18:36) when his mission is completed, he must depart from "this world" (13:1).

The abovementioned statements clearly go to show or to indicate that the same dualism is obvious in the language of Jesus descending again to heaven (Ladd 1975: 223-224).

We also come across another important feature which is that of contrast. We may say that there is a constant contrast in John between two worlds; one above, the other below (3:3, 31, 7:23), a sphere that belongs to spirit, and a sphere that belongs to flesh (3:6, 6:63). He contrasts real water with the water of life (4:10-14), the real bread of life, as contrasted with perishable bread.
(6:27), darkness and light. Here we find that the world below is the realm of darkness, the world above is the world of light. This means that light must come into the realm of darkness in order to bring the light. Jesus is himself the light (8:12) and has come that men may not remain in darkness but may have the light of life and be enabled to walk in the light so that they may not stumble (8:12; 9:5; 11:9; 12:35).

Du Rand (1989 : 34) starts his argument by pointing out an important aspect. He brings out the fact that in the synoptics the emphasis is on future salvation, whilst in the Fourth Gospel, salvation is here and now. "Whoever believes in the son has eternal life... "(3:36). This is a clear indication that the eschatological salvation is already realised in the present. Du Rand agrees very well with the previously mentioned scholar by maintaining the fact that there are two views, mainly the "vertical" and the "horizontal" view.

The fact that John stresses eternal life, undoubtedly refers to future salvation. We now find that there is a distinction between the present and the futuristic. This can also be termed as realised eschatology and futuristic eschatology. This distinction is usually visible on the horizontal lives/or view. Du Rand goes on to say that "In John these future blessings have already been realised in the present by faith in Jesus Christ, who became man".
Although John brings to the fore the present and the future, he dwells more on the present. He speaks about salvation which is already present. "He concentrates on the Christian presence - the present Christ in his Church". In Jesus' own preaching, we find a tension between realised and future eschatology (cf eg. Mk 9:1; 13:30; Mt 10:23; 24:64, as well as Lk 17:22 and Mk 13:32-33) (Du Rand 1989:34). We may conclude by saying that John's emphasis has moved greatly from the future to the present, to the so-called realised eschatology.

1.2.8 Salvation and Life

It is quite interesting to note that John's emphasis also falls on the salvation of man as well as of the world (Kosmos). John maintains the fact that the whole of the world is estranged from God; it is far from the grace of God and therefore heading for death. God had sent his only begotten son here on earth to save both man and the entire world. Man finds himself glued to the evils of this world and he can only escape this type of situation by escaping the distortions of this world to become again what he ought to be. This can be possible by having faith in Jesus. The very mission of Jesus was to save man and the whole world from everlasting destruction (3:16). "In 6:51 we read that Jesus gives his body for the sake of (hyper) the life of the world (Kosmos) (Du Rand 1989:33). Thus, Jesus' mission of salvation involves winning
man back to the spiritual world "from above" and delivering him from the grip of darkness of the world "from below".

1.2.9 Significance of the Problem

The problem under review is very significant for our study because through the analysis of this problem one can have a clear indication of the effects of realized eschatology on Johannine ethics.

1.2.10 Methodology

This research will be done from books which will be extensively consulted, articles, journals from recently published works of the various theologians on the subject as well as unpublished material. This will also include some analysis, exegesis and theology of John.

1.2.11 Structure or the Remainder of the Study

Chapter 1 gives us detailed information on the definition of concepts because these are going to be used later as the dissertation develops. I have given full attention and meaning to concepts, such as: ethics, eschatology, realised eschatology, apocalyptic, parousia, as well as salvation.
Chapter 2. This chapter deals in essence with Johannine Eschatology in comparison with the Synoptic Gospels. This section therefore gives us a thorough insight into the eschatological statements of the Johannine Gospel as well as the Synoptic Gospels. Here we find that the core is Jesus' eschatological statements which are connected with the coming of the kingdom of God. When we compare the three Gospels, we find that all of them mention the Son of Man coming in power and glory in order to gather all his people in the eschatological kingdom (Mk. 13:26-27). Matthew often speaks about Jesus as an eschatological judge. We also notice that John differs from the synoptics in his emphasis on "realized" instead of futuristic eschatology.

Chapter 3 deals with Johannine Ethics in comparison with the rest of the New Testament. Here Schrage in his book The Ethics of the New Testament, came out very clearly when he said: "When we ask about the ethics of Jesus, we must first ask about the core of his message, which makes the proclamation and realization of God's will comprehensible and imperative". Throughout this study we shall notice that the imminent kingdom of God motivates people to act in a way appropriate to this very kingdom which Jesus has referred to in the previous Chapters. In short, this chapter indicates that Jesus gives salvation here and now.
Chapter 4. This chapter starts simply by tackling the real ethical issues like love, belief and Holy Spirit. We shall notice that love plays a vital role in the theology of John. Here we try to indicate that love is the basis of life. This love was shown by God to man when He sacrificed His Son for the sins of man (John 3:16). This love therefore must start from rock bottom. Rock bottom refers to the love of brotherhood. This chapter therefore explores brotherly love with all its facets. The requirements of this brotherly love and the effect it has among people as well as within the community is illustrated. We have also indicated how apartheid has destroyed this brotherly love.

In general the literature study is undertaken in this dissertation to gain background to the problematic nature of the theme. The literature study is of great significance for this purpose because it creates the basis and forms the framework of this research.

This study hopes to achieve a clearer perspective of the effects of ethics on realised eschatology and possibly to contribute to a positive attitude and greater acceptance of brotherly love.

In conclusion, the dissertation makes suggestions and recommendations that could be considered for further investigation and implementation.
1.2.12 Conclusion

In view of what we have already stated above, we therefore have every reason to arrive at a conclusion that throughout this study, facts will undoubtedly reflect that it is the presence and works of Jesus Christ that have given salvation to mankind here and now.
CHAPTER 2

THE JOHANNINE ESCHATOLOGY IN COMPARISON WITH THE REST OF
THE NEW TESTAMENT

2.1 INTRODUCTION

In this chapter I shall give a broader explanation of what eschatology is all about and at the same time try to bring about a comparison of the Johannine Eschatology with that of the rest of the New Testament. The study in this chapter, therefore, will compel me to critically look at Johannine Eschatology in comparison to the synoptics as well as the works of Paul, the great missionary to the Gentiles.

Ladd (1975: 193-210) gives us a broader insight into the eschatological statement of the synoptic Gospels. It must be understood right from the outset that the Synoptic Gospels make Jesus' eschatological statements the centre of events connected with the coming of the kingdom of God. On the other hand, it must not be forgotten that this very subject of eschatology is the most difficult problem in the synoptics. The coming of the kingdom of God is best illustrated by two eschatological discourses (c/f Lk 17: 22-37), this passage reflecting the answer given by Jesus Christ to the Pharisees about the time of the coming of the kingdom of God. The best comparison is found in Matt
24, Mk 13 and Lk 21. Matthew goes on to bring about yet another chapter (cf. Matt 25) which indicates the coming kingdom. In this chapter, one reads about the parable of the ten virgins. Concerning the question which the disciples asked in the Mount Olive discourse was the problem of the impression which was in the minds of the disciples. These disciples definitely had in their minds the imminent future. The disciples thought that the kingdom of God would come soon thereafter.

When we compare the three synoptic Gospels, we find that all of them mention the Son of Man coming in power and glory in order to gather all his people in the eschatological kingdom (Mk, 13:26-27). The idea is unfortunately not reflected in Luke. What is really noteworthy is that Matthew emphasises futuristic eschatology. Matthew therefore slightly differs with John in the sense that John emphasises present or realized eschatology.

One cannot continue to speak about eschatology without referring to hell, resurrection, judgement and the day of the Lord, among other things.

Schelkle in his book *Theology of the New Testament, Volume IV, The Rule of God*, considered very closely some of the terms that have been used to indicate the final time. Here follows some of the most important terms:
(a) Final time, last day: This term has been used from the time of the prophets onwards to designate the time. Prophets often spoke about the last days.

(b) Revelation: The Old and the New Testaments usually uses this term in order to indicate what is going to be "revealed" at the end of time.

(c) Day: Israel often spoke of the "Day of Jahweh". This was regarded as a Day of Judgement on the Gentiles and of Salvation for Israel (Zech 12:3-14). This was according to them a day of purification.

(d) Time fulfilled, time arrived at: This, in short was a time of the visitation of God (Jer. 6:15). This time is determined by God and woe unto the people who have not been conducting themselves according to the dictates of God.

(e) Age, world, past and future time: Here we find a reference to two ages. These are the present and the future.

All these concepts or terms that have been mentioned above refer to judgement (Scheilke 1978: 215-223).

We must also have a clear knowledge that the New Testament characterises the time leading up to the end as crammed
full of apocalyptic miseries. Detailed portrayals are
given in discourses placed in the mouth of Jesus in Mark
13:1-37 (Matt. 24:1-36, Lk 21:5-36). All these texts that
have so far been mentioned are from the synoptic Gospels.

Denaux says that we must also not forget that there is in
Christian eschatology, tension between the "already" and
the "not yet" (Denaux 1992: 481).

Hoekema also elaborates very extensively on this parti-
cular aspect and he regards it as very important (Hoekema

In persuance of the whole idea of judgement, Schinkel
maintains the fact that man stands under divine judgement
and must therefore justify himself before it. For the Old
Testament, it is certain that God, as creator of the
world, is also its Lord and Judge. The Great Judgement
will take place on the "Day of Jahweh" as we mentioned
above. Isaiah 2:2-4 and Micah 4:1-3 say: "At the end of
days all peoples will stream to the Mountain of the Lord,
which towers over all mountains, and to the House of the
Lord of Jacob. Among the peoples He will judge, and over
the nations He will pass sentence. Then the great reign
of peace will begin" (Schelkle 1978: 301-303).

We also find that the same applies to the New Testament.
The conviction of the whole New Testament is that God is
the Judge. It becomes worse in the New Testament because of the impending proclamation that the Day of Judgement is very near. The question now arises, how can sinful man avoid the wrath of this great Judgement? This can only be done by accepting and having faith in Jesus now. Here now comes the whole message of John's eschatological view. This is in actual fact realized eschatology as expressed by John in the Fourth Gospel. Jesus also speaks of God's Judgement in the Sermon on the Mount (cf. Matthew 5:21f. 22-27). Man is even now on the way to judgement.

We also find that the eschatological judgement is represented in the Gospel of John. The primary message is "God sent his son into the world, not that he might judge the world, but that the world might be saved through him" (John 3:17). But "whoever believes in him is not judged; but whoever does not believe is already judged, because he has not believed in the name of the only-begotten son?" (John 3:18).

Whilst we have spent time speaking about judgement in the synoptics as well as in John, we must also regard Paul as equally important when it comes to the entire question of resurrection. Paul was a little worried about the Corinthian community. In rCor.15 Paul finds that this community maintained that there is no resurrection of the dead. Paul believes in the whole question of the resurrection of the body because Christ was raised from
the dead. He did not want to base his argument on Greek philosophy like other people. He maintains that the resurrection of Christ is the beginning and basis of the universal resurrection. Paul then draws a comparison between Christ's resurrection and parousia. He says that at Christ's parousia, Christians will be raised up. Paul then says that those who have accepted Jesus will not be judged because they are already saved. This now agrees with the view of John that through faith in the actions and words of Jesus, salvation is already brought to man.

Man, individually as well as collectively, occupies the centre of creation. Hence we may divide eschatology into two parts: (1) The eschatology of man as an individual, and (2) The eschatology of the human race (Pohle 1971: 3). Jesus had very little to say about the destiny of the individual apart from his place in the eschatological kingdom of God. The entire New Testament distinguishes clearly between Hades, the intermediate state, and Gehenna (Hell), the place of final punishment. Hades is the Greek equivalent of the Old Testament 'sheol'. In the Old Testament, human existence does not end with death. Rather, man continues to exist in the other world. The Old Testament does not speak of man's soul or spirit descending to Sheol; men continue to exist as "shades". The Old Testament Sheol is not a place of punishment. At this place the fate of the righteous and the unrighteous is exactly the same.
There is, however, some difference as far as Judaism is concerned. Judaism states exactly that Sheol is a place of blessedness for the righteous but also it is a place of suffering for the unrighteous. There is, however, something which is very striking and this is that Jesus had almost nothing to say about Hades. We may therefore conclude that Jesus gives no information about the state of the wicked dead, and only affirms that the righteous dead are with God (Ladd 1975 : 193-195).

Before dealing with the question of the resurrection of the body, it will be proper and fitting to try and explain the abovementioned individual's eschatology, for the eschatology of man as an individual. There is a threefold life (physical, spiritual and eternal), and hence there must be a three-fold death:

1. Physical death consists of the separation of the body from the soul;

2. Spiritual death is the loss of sanctifying grace, caused by original or mortal sin, and

3. "Eternal death" is a synonym for damnation; St. John calls damnation "the second death"; St. Paul, "eternal punishment", "corruption", "destruction".
St. Augustine says: "Though Holy Scriptures mentions many deaths, there are two principal ones, namely the death which the first man (Adam) incurred by sin, and that which the second man (Christ) will inflict in the judgement". Here, bodily death and the loss of sanctifying grace are comprised under one term, as an effect of original sin. Of course, the loss of sanctifying grace and eternal damnation can be called "death" only in a figurative sense (Poule 1971: 5-6).

2.2 RESURRECTION

Now that we have pointed out that death is inevitable in any man's life, and having explained the entire question of Hades as well as its implications, resurrection is equally important as an aspect which will indicate to us the destiny of the individual. Ladd in his book, A Theology of the New Testament, maintains the fact that individual destiny is seen in terms of bodily resurrection. On several occasions, Jesus raised dead people to life. The whole question of raising people from the dead is actual signs of the messianic age. In doing this type of act, Jesus was actually in line with the Jewish view of resurrection (Isaiah 26:19; Daniel 12:2). Although the Jews in general believed in the resurrection of the body, nevertheless the Sadducees were an exceptional group. They did not agree with the whole concept of the resurrection of the body. They actually denied the idea of
resurrection. Luke, on the other hand, says that the resurrection introduces men to the life of the future age, i.e. the kingdom of God (Ladd 1975: 195).

Jesus also held the belief in the bodily resurrection which developed vigorously in late Judaism. In his dispute with the Sudducees who came to him with the idea that there is no resurrection, he stresses the other side of the resurrection life in which, for instance, the procreative function of man and woman is terminated, because man's life acquires an eternal character like that of the angels (Mk 12:18-27). In Luke (20:35), Jesus indicated further that the resurrection is associated with full participation in the future world, that is, the kingdom of God. According to Luke (14:14), the resurrection provides the opportunity of being rewarded by God.

Although we go along with the idea and believe that there is resurrection in the same way as Jesus believed in it, nevertheless, Donald Bretherton has this to say about resurrection. He points out to the fact that "The raising of Lazarus was generally regarded as a 'miracle of resurrection'. Unless, however, we think of resurrection as including the raising of the physical body of flesh and blood, we must regard the raising of Lazarus as a resuscitation" (Bretherton, Volume 104, 1993: 170).
2.3 HELL

"The New Testament word for the place of final punishment is 'Gehenna', which derives from the Hebrew 'Gehinnom'. Gehinnom was a valley south of Jerusalem where sacrifices were offered to Moloch in the days of Ahaz and Manasseh (II Kings 16:3; 21:6). The threats of judgement uttered over this sinister valley in Jeremiah (7:32; 19:6) are the reasons why the valley of Hinnom came to be equated with the hell of the last judgement in apocalyptic literature. In the synoptics, Gehenna is a place of eternal torment in unquenchable fire (Mk 9:43, 48). While only the bodies of men are in the grave, the whole man can be cast into hell (Mt 10:28). It is pictured as a fiery abyss (Mk 9:43, as a furnace of fire (Mt 13:42, 50), and as an eternal fire prepared for the devil and his angels (Mt 25:41)" (Ladd 1975 : 195-196).

The above information is without any doubt giving us a picture of torment and misery. It is a place for outcasts, and a place of complete helplessness. This is the situation representing what will happen at the end of time.

2.4 THE ESCHATOLOGY OF THE SYNOPTIC GOSPELS

It must be noted with keen interest that the synoptic Gospels make Jesus's eschatological statements centre on events connected with the coming of the kingdom of God.
The following chapters will give a broad base information of what we have referred to above (Lk 17:22-37; Mk 13; Mt 24; Lk 21). The first deals with the days of the Son of Man, the following two deals with the destruction of the Temple and the last one deals with the signs of times. When we read through the entire 25 chapters of Matthew, we also come across a deep sense of eschatological events. This basically deals with the parable of the ten virgins, the talents, and ultimately judgement. Jesus's statements about the future can be understood in a historical context including the following: the Judgement of Israel (Lk 13:34F; 19:41-44; 23:27-31). (Mt 11:16-19; Luke 13:1-5), the parable in Mk 12:2; Lk 11:49-51 and Mt 23:34-35).

We must also take note of the fact that Mark 13:5-23 presents Jesus naming various signs connected with the approaching end, but some of these indicate precisely that "the end is not yet" (Mk 13:7), it is only "the beginning of the sufferings" (Mk 13:8). Into this first category fall wars, earthquakes and famines. The second group includes the universal proclamation of the Gospel which is given as a reason for the delay; here Christians are to endure persecution "to the end". The third and the final category is that of the cosmic catastrophes, following the tribulation, which are immediately prior to the coming of the Son of Man and the gathering of the elect (Mk 13:24-27).
2.5 THE END OF THIS AGE AND THE DAWN OF THE AGE TO COME

Morris Ashcraft in his book *The Christian Hope*, presents to us a picture of Hebrew hope to a new age. Ashcraft maintains that the Hebrew hope included a Messiah whose coming would bring a new age. The literature of the Hebrews always spoke of two ages, namely the present evil age, and the age to come. He goes on to say that the resurrection of which we have referred to above marks the beginning of the new age. Paul in his letter to the Galatians (1:7) affirms the fact that Jesus' resurrection marked the dawn of the new age. He (Paul) did not preach any Gospel which was contrary to any other Gospel. His greatest preaching was about the risen Christ. Paul specifically mentioned in Galatians (1-4), that Jesus Christ gave himself for the sake of our sins in order to deliver us from the present evil age and this was according to the will of our God, the Father. Paul went on to say to the people of Galatia that in Christ's death and resurrection, the boundary of the new age had been crossed. The central theme of the Gospel Paul preached was the present evil age compared to the age to come.

Peter, on the other hand, also preached about the dawn of the new age in Jesus Christ. In the Book of Acts, Peter spoke about Jesus of Nazareth who had done mighty works, was killed, and was raised. Peter, like Paul, also placed the resurrection of Jesus in the centre of the Gospel.
"By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you" (1 Pet 1:3-4) (Morris Ashcraft 1973: 61-64).

As a result of what has been mentioned above, we therefore come to the conclusion that the resurrection was at the centre of the message of the Early Church. It must also be noted with interest that there are two types of resurrection in the New Testament, and both these are stressed. These are a spiritual resurrection and a bodily resurrection. The first of these is the new birth, while the second is to take place at the parousia. Every Christian has already experienced the first resurrection; this took place the moment he surrendered his heart completely to Christ as Saviour and Lord (Eph 2:4-6) (Cox 1980: 133).

2.6 THE COMING OF THE KINGDOM

The end of the age and the Coming of the kingdom are briefly described in Mark 13:24. Jesus here speaks of a cosmic catastrophe: the darkening of the sun and the moon, the falling of the stars, and the shaking of the powers of the heavens. In the Olivet Discourse, the coming of the kingdom of God is described altogether in
terms of the coming of the Son of Man. He will be seen "coming in clouds with great power and glory" (Mk 13:26). This language is based directly upon Daniel 7:13, where one, like the Son of Man, comes with the clouds to the ancient of days to receive an everlasting kingdom. On the other hand, Luke 17:24, states that, "For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day". Although different scholars have their own interpretations on the above sayings, nevertheless, the underlying theology is that the coming of the kingdom of God in its eschatological consumation is altogether an act of God. The history of this age will be one of conflict, war, hatred and persecution; only an act of God in the parousia of Christ can establish his kingdom (Ladd 1975 : 203-204).

Matthew often speaks about Jesus as an eschatological judge. In order to emphasize judgement, Matthew spoke about the parable of the sheep and the goats (Matthew 25:31-46). One other problem which we need to pre-occupy our minds with is the time of the kingdom of God which is greatly spoken of in the New Testament. There are sayings however, that have been interpreted that Jesus expected the eschatological kingdom to come in the immediate future.

The first saying is drawn from the time when he sent out the twelve disciples on their preaching mission in
Galilee, his instructions included the saying, "You will not have gone through all the towns of Israel, before the Son of Man comes" (Matthew 10:23). The second is found in Mark 9:1, where Jesus said, "There are some here who will not taste death before they see the kingdom of God with power".

Although the fact of imminence has been raised so far, at the same time there is the aspect of delay of this coming as well. The following indicate chapters where sources of such delays can be found (Mk 13:7; 13:10; Lk 19:11; Lk 17:22; 18:1-8).

What makes the whole question of the coming kingdom to be more difficult and complicated than ever before is the question of the uncertainty. The strongest note is one of uncertainty as to the time of the coming of the kingdom. Jesus flatly affirmed that he did not know when the kingdom would come (Mk 13:32).

"Take heed, watch; for you do not know when the time will come" (Mk 13:33; Mt 24:42; Mt 24:44; Lk 12:40).

Though these sayings seem to be very much contradictory, nevertheless imminence is understood to be the most central emphasis in Jesus' teaching about the eschatological kingdom. Many scholars differ in their interpretation of this imminence. There are those who justify the
delay and there are those who think that Jesus made a mistake in his expectation of the time of the end, but that his mistake does not affect the basic structure of Jesus' teaching about the kingdom which is the tension between the already and the not yet (Ladd 1975: 205-210).

2.7 JOHANNINE ESCHATOLOGY

The eschatology in the Fourth Gospel according to Schnackenburg is a thread which runs through all the discourses of the Johannine Jesus and his claim that he (Jesus) is the bringer of salvation, in whose presence a human being must decide to accept salvation or fall under judgement, and this salvation or judgement is promised to the individual here and now. In his eschatology, John shifts the entire focus from the future to the present.

There have been several arguments that future eschatology should also enjoy a place in the Gospel of John, but unfortunately John rejects this primitive Christian future eschatology. No matter what other scholars have said and written about future eschatology, John's theology and approach is firmly grounded on the fact that if man has faith in Jesus, then such a person has already been saved. This, in short, is realized eschatology (Schnackenburg Volume 2, 1987: 426-437).
2.8 REALIZED ESCHATOLOGY OF THE JOHANNINE WRITINGS

It must be taken into consideration that various scholars, among them Dodd, Bultmann and Robinson, have concluded that the Gospel of John contains exclusively a realized eschatology, lacking any futuristic eschatology altogether.

Again Palmer in his book *The Kingdom of God*, says of "Realized Eschatology: "In his view it was stated that the Kingdom of God had arrived fully in Jesus. The harvest was now a reality. Anything futuristic was regarded as surely symbolic. No future consummation remained to be filled" (Palmer 1986: 73). What should be of noteworthy interest to our study at this particular point in time is that the idea of the coming of the "Son of Man" in clouds as mentioned in Mk (13:24-27), is missing in John and as a result of this, we do not know whether John expected the historical return (parousia) of Jesus, and if so, in what form he foresaw this return. According to John (14:2-3), "... I will come again and will take you to myself, that when I am you may be also". These verses may contain the expectation of an actual parousia of Jesus. Dodd is of the opinion that Jesus understood his own coming into the world as a simple event, which included his death, resurrection, exaltation and parousia.
2.9 FUTURISTIC ELEMENTS IN JOHANNINE ESCHATOLOGY

Our point of departure is the whole idea of John about eschatology. John differs from the synoptics in his emphasis on "realized" instead of futuristic eschatology because he is interested in the future of the individual rather than with the people of God as a whole. "The only realized eschatology" in the Fourth Gospel is on the individual level; and such a type of "realized eschatology", far from replacing a futuristic eschatology, need be only its correlative (Ladd 1975: 302).

We would further like to mention that John pays more attention to present salvation for the individual than any other aspect of his theology. Kummel, however, maintains that a futuristic eschatology is very much essential to the structure of the Johannine thought. The central message of John is about eternal life which Jesus offers already in the present. Jesus says, "Truly, Truly, I say to you, he who hears my work and believes Him who sent me, has eternal life; he does not come into judgement, but has passed from death to life" (John 5:24). Here Jesus speaks about the resurrection from the point of view of realized eschatology. We also read in John (6:28-40) about Jesus doing the will of the Father who sent him and he goes on to give an assurance that all those who believe in the Father will be raised up on the last day. Here we
have a clear picture of Christ's future raising up of the faithful from the tombs or from death.

When we look at John's Gospel properly, we find that John regards Christ as a bearer of eschatological life. This latter statement is supported by the words of Jesus. Jesus said, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live and whoever lives and believes in me shall never die" (John 11:25-26).

John regards bodily resurrection as very vital. Jesus said to her, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God" (John 20:17). This also may indicate to us through these words of Jesus that there is a promise that believers themselves will rise bodily from the dead "on the last day".

John also speaks about judgement. John makes this a reality in the present. "He who rejects me and does not receive my sayings has a judge; the word that I have spoken will be his judge on the last day" (John 12:48). This actually indicates that those who are capable of hearing and receiving Jesus' message now will definitely avoid judgement on the last day. This then confirms the eschatology here and now. The last judgement, though,
will be based on an immediate judgment. On the grounds of man's reaction to the claims of Christ in the present age", John (3:18-19), puts it like this: "He who believes in him is not condemned; he who does not believe is condemned already, because he has not believed in the name of the only son of God. And this is the judgement, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil". This, in short, would then refer to the fact that, he who believes in Christ is thus in fact already past the final judgement, and is therefore based on the acceptability of the actions of Jesus Christ here and now. Salvation is therefore in the present and not in the future.

2.10 THE ESCHATOLOGY OF PAUL

We have seen how John expressed himself concerning the whole idea of eschatology. It is therefore equally important to know the views of Paul about the same subject. Paul basically speaks about the old and the new age. His eschatology is therefore based on the interim period between the two ages. There is some tension between the two ages and this tension is actually what dominates Pauline eschatology. Paul speaks of the old and the new "aeon". Paul does not speak about the kingdom of God as in John and some of the Gospels. He (Paul) actually speaks about the redemption of the sinner through justification, which justification depends on the death
and resurrection of Jesus Christ. Paul understands the death and resurrection of Jesus to be the turning point of the "ages" that we have referred to above. He (Paul) maintains that the death of Jesus represents the end of the old aeon and the resurrection of Jesus Christ refer to the beginning of the new aeon. This, according to I Cor. (15:20), gives all Christians hope. This is the hope that all those who have faith in the one who died and resurrected, so they too will come to life because of their faith in him. It would appear that Paul had a proper knowledge of the Jewish apocalyptic ideas, because these are the ideas that he is applying.

Paul, on the other hand, maintains that the beliefs still live constantly in the expectation of the final judgement yet to come. This is his idea about the final judgement. He goes on to say that final judgement could be seen to have been acquired already in the present through justification by faith. Paul maintains that the old has passed away and the new has come (II Cor.5:17). "Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come". Time and again we must remind ourselves about the core of Paul's teaching. Pauline teaching is radically different from the Jewish concept; and one of the essential differences is that the future eschatology that justification has already taken place. "Since we have been justified by faith, we have peace with God" (Rom. 5:1). In other words, we may say...
that through faith in Christ, on the ground of his shed blood, men have already been justified, acquitted of the guilt of sin, and therefore are delivered from condemnation.

Justification, which primarily means acquittal at the final judgement, has already taken place in the present. The future judgement has thus become essentially a present experience. Paul states very clearly that in Christ the future has become present.

Ridderbos in his book Paul An Outline of His Theology also concurs with what has been mentioned above concerning the fact that once a person is in Christ, such a person is a new creation. He goes on to quote from the scriptures by saying: "To have died with Christ also that the old man has been crucified with him, and to be in the spirit also involves putting on the new man or 'The spiritual man'" (I Cor. 2:14ff) (Ridderbos 1975:223).

2.11 CONSUMMATION ACCORDING TO PAUL

It is equally important that we must examine the return or second coming of Christ at the consummation. This also plays an important role in the eschatological thinking of Paul. Paul uses the term "Day of the Lord" (I Cor. 1:8). Here too, Paul has been influenced by the Jewish apocalyptic literature. The idea of Paul emanates from the Old
Testament. "Woe to you who desire the Day of the Lord. Why would you have the Day of the Lord? It is darkness, and not light; as if man fled from a lion, and a bear met him; or went into the house and leaned with his hand against the wall, and a serpent bit him" (Amos 5:8-9). We speak about the Day of the Lord in terms of parousia. The interpretation which is given here is that on that day, Christ will unite or reunite his people with himself (2Th. 2:1). On this Day of the Lord, Christ will reveal himself again to the people (I Cor. 1:7). On the basis of the aforementioned information, Paul then maintains the fact that justification in the present saves the believer from the wrath of the Day of Judgement (Rom. 5:9), yet there is still a righteousness which is an object of hope which would lead to an acquittal at the judgement (Rom. 5:5).

Paul further maintains the fact that the final judgement is directly connected with, and paves the way for the consummation which brings the present age to a close and then introduces the age to come. Through the death of Christ, God has reconciled all things with himself (Col 1:20). It is also implied that, on the contrary, there is reference to the final punishment for those who have continued to disobey the commands or the Gospel. "But by your hand and impenitent heart you are storing up wrath for yourself, on the day of wrath when God's righteous judgement will be revealed" (2 Rom. 5).
Schelkle's View about the End of Time and Parousia

Schelkle, in his book *Theology of the New Testament*, maintains the fact that the New Testament characterizes the time leading up to the end as crammed full of apocalyptic miseries. He presents Mark 13 as very important in giving full information on this aspect. He also maintains the fact that detailed portrayals are given in discourses placed in the mouth of Jesus (cf. Mark 13:1-37; Matthew 24:1-36 and Luke 21:5-36). The postponement of the parousia is frequently emphasized as well. Paul in the same book designates in Rom 8:22 the distress of the end time as labour pains (Schelkle 1974 : 241-257).

We have by now noticed that the end time will be filled with dissension, war, famine, and death. Heaven and earth, sun, moon and stars convulse and are thrown into confusion prior to the coming of the Day of the Great Wrath (John 6:12-17). The author then gives us the impression that the power of antichrist will be at work continuously persecuting those who are for Christ.

Schelkle uses Mark 13:25-27 to represent the parousia of Christ. In this discourse Jesus says that amid the collapse of the world, the Son of Man will appear "on the clouds of the heavens with great power and majesty". Luke on the other hand says that when the Son of Man really comes, he will appear suddenly and unmistakably before the
whole world (Luke 17:24). Matthews says that the arrival of the Son of Man will be as little hidden from men as is a corpse from the vultures (Matthews 24:28). John, on the other hand, does not use the word "parousia", as in the synoptics but he uses "that day". This emanates from the Old Testament. According to the eschatology of the Gospel of John, the eschatology day is always understood in its presentness. Paul speaks of the expected arrival of Christ. He speaks about "the day of Lord" (I Thes. 3:13). Paul wants all Christians to be blameless at the coming of the Lord (Schelkle 1974 : 260-277).

2.13 CONCLUSION

When we closely examine the statements that we have so far advanced of the various view points, we can safely arrive at a conclusion that the Johannine thoughts as well as the content of the synoptics and Paul, speak the same language as far as the entire question of the here and now of the teachings of Jesus Christ is concerned. The approach may be different but basically the way of thinking is one. They all agree that the presence and actions of Jesus Christ have brought salvation into the present to those who have faith. On the basis of the aforementioned facts, we therefore wish to conclude that an element of realized eschatology as propounded by Dodd when going through the Gospel of John, is definitely traceable. We notice this element especially in the concept of resurrection in the
Gospel of John. The understanding of the resurrection is highly significant in an assessment of Johannine eschatology. If we have to compare the thinking of John with that of the synoptics, we find that eternal life is life in the coming kingdom of God, while on the other hand we find that the central message in John is eternal life which Jesus offers already in the present. On the other hand, Paul speaks about the redemption of the sinner through justification and he does not stress the kingdom of God as emphasized by Jesus. Paul says through the resurrection of Jesus, man has already gone through the mark of punishment. This means that by believing in the resurrection, one is already saved.
CHAPTER 3

JOHANNINE ETHICS IN COMPARISON WITH THE REST OF THE NEW TESTAMENT

3.1 INTRODUCTION

It is of vital importance that we should try to put ourselves in the correct frame of mind when we deal with the concept of Ethics. This very concept is important for the teaching of Christ and it is also important as a criteria to measure the behaviour of a Christian. The importance of this concept therefore cannot be underestimated.

Schrage in his book maintains that "When we ask about the ethics of Jesus, we must first ask about the centre of his message, which make the proclamation and realization of God's will comprehensible and imperative. This centre, which also constitutes the sign and purpose of Jesus' entire ministry, is the message of the imminent coming of the kingdom or kingdom of God, marking an eschatological epoch" (Schrage 1988: 18). "Ethics usually go hand in hand with morals. Both "Ethics" and "Morals" come from the roots (Greek and Latin) which mean "Custom". The implication is that we behave in an ethically correct manner when we do what custom demands. We discover the things that are usually done, and conclude that these are things we ought to do" (Douglas 1988: 351).
We may just as well make mention of the fact that in sharp contrast we find that biblical ethics are God-centred. Man has a tendency to conform to customary behaviour but as true Christians God expects us to conform to His requirements as laid down in the scriptures. It must also be taken into consideration that a lot has been written on ethics but much is still to be investigated as this subject warrants a thorough study because of the very nature of its substance. Schrage, therefore, maintains that "The subject matter dealt with by an ethics of the New Testament is the question of how life was lived in the earliest Christian communities. What were the foundation, the support for, and the critic principles for the way of acting and living" (Schrage 1988: 1).

3.2 JOHANNINE COMMUNITY

Schnackenburg (1975: 205-217) tries to examine the Johannine Community. He says that "we have no direct knowledge of the community or communities within which the Evangelist and his friends and pupils lived and for which they composed the Gospel" (1975: 203). This creates a problem when we compare this with the knowledge that we get from the Pauline communities.

Contrary to John, Paul had a fair knowledge of the communities within which he operated or worked. This is supported by Schnackenburg when he says that "we know from
his letters that Paul was always attempting to bring the newly established communities into contact with those that already existed, with other communities in his missionary territory (I Cor. 1:2) and with the "mother church" in Jerusalem (Rom. 15:25-27). This indicates to us that Paul undertook missionary journeys and during these journeys he established new churches, and these churches were actually new communities. He made it his business to let the mother church in Jerusalem have full knowledge about any new church which was established. Bultmann, on the other hand, in trying to find out why there is this lack of knowledge about the Johannine communities, came to "believe that the work originally written by the evangelist was first made acceptable to the community and to the church as a whole, by a "Church editing". This conviction is to some extent also shared by more recent scholars who have attempted to distinguish several levels in the gospel pointing to the different theological positions and attitudes towards the church of the individual authors or editors" (Schnackenburg 1975 : 204).

When reading through the Gospel one can arrive at a conclusion that the editor must have regarded the Evangelist as an outstanding representative of the Christian faith with the result that they aimed at facilitating the expression and the effectiveness of his Gospel within the community.
3.3 DISCIPLESHIP IN THE GOSPEL OF JOHN

Schnackenburg in his book *The Gospel According to St John, Vol. 3*, maintains the fact that this concept of discipleship became more prominent than in all the other Gospels. In the Fourth Gospel, Schnackenburg says that the calling of the first disciples is described in greater detail, with a more carefully planned composition and it even includes more traditions than the synoptics. In the Fourth Gospel the disciples are definitely given prominence. It is very important to quote a few instances of the disciples' prominence (John 4:27-38; 4:46-54; 5:19; 6:1; 9:1-7 and 11:7-16). The abovementioned texts go to show that these disciples were very important figures in the Gospel of John.

Now that we have mentioned the prominence of the disciples in the Fourth Gospel, the major question that follows is what part did the disciples play in the Johannine presentation of Jesus' public appearance? What is more striking is that in John one does not find a clear or proper formation of the circle of the twelve. The twelve disciples, though they played a very prominent part in this Gospel, come into being abruptly, whilst in Mark's Gospel there is a clear indication of how these disciples were called to be disciples (Mk 1:16-20); how they were chosen (Mk 3:13-19); and how they were sent out to preach and carry on with the work (Mk 6:7-13).
Although earlier on we said that we do not have any knowledge of the Johannine Community, nevertheless we do believe that the disciples, as indicated in the Fourth Gospel, represent those who were made believers by Jesus Christ and they also represent the community, though they do not represent the future community ideally because they still lack faith in them.

What is again striking is that the Fourth Gospel tells us scarcely anything about the moral demands made of Jesus' disciples, apart from the "new commandment" of brotherly love (John 13:34; 15:12; 17) (Schnackenburg 1975: 207). We should take note of the fact that in the other Gospels the author tells us about the harsh conditions which are to be imposed on those who follow Jesus but not in the Gospel of John. John does not find it important to stress this point. What comes out very conspicuously is that in the Gospel of John we find that "Jesus called each individual to make a decision regarding faith. The impression that is given in the gospel then, is that it presents an individual view and does not emphasize the idea of community" (Schnackenburg 1975: 209). It must be born in mind that the faithful disciples of Christ actually represent the faithful community. The real division which must be considered important in this whole argument of the concept of community in the Gospel of John is the fundamental dividing line between the believing community and the unbelieving "world".
In the same book of Schnackenburg, Haacker points out the significance of the phrase "Children of God". "Haacker says that this was a traditional phrase which was applied to Israel in the Old Testament (Deut. 14:1; Hos. 2:1) and unfortunately it became a disputed term between the church and Israel in the New Testament (Romans 9:4, 8; Gal. 3:23-4:7). This dispute reaches a climax in John, where the Jews, who call themselves "children of God" are said to be Gospels. John means that a new community came about, after Israel's failure as the community of God, as a result of an acceptance of faith of Jesus, and that this new community was given the right to call itself the "children of God" (Schnackenburg 1975: 212).

The Gospel gave some images like that of the bride and the bridegroom, the vine as well as the shepherd and the flock, as indications of the established new community of God by Jesus Christ. We also find that in his thinking the Evangelist John had a church of the "elect" or the "children of God" in mind, consisting of members who had to be gathered "out of the world". Ernst Kasemann supports this statement. According to Kasemann, the Johannine Community was a community that was withdrawn from the world of unbelievers.

It is important to note that John (10:16) indicates to us the church which according to John consisted of Jews and Gentiles. "I have other sheep that are not of this fold,
I must bring them also, and they will need my voice. So there will be one folk, one shepherd" (John 10:16). This now relates well with the discourse of the sheep and the shepherd. The concept of the children of God may be referring to the universality of the church. The evangelist may be thinking of the gentiles who formed the church of God that was established at the death of Christ together with the believing Jews.

It is again very important to stress the importance of the universality of the community of God which is stated in the Gospel of John. John has given many examples to prove this universality. In John (4:39-42), the story of the Samaritan woman is a definite proof to us that the community of the Gospel of John embraced even the Gentiles.

"Now among those who went up to worship at the feast were some Greeks. So these came to Phillip, who was from Bethsaida in Galilee, and said to him, "Sir, we wish to see Jesus." Phillip went and told Andrew, Andrew went with Phillip and they told Jesus, and Jesus answered them thus: "The hour has come for the son of man to be glorified" (John 12:20-23). This text again indicates the universality of the community that John is referring to. These pilgrims which are being referred to above became a sign of hope for the Christian mission to Greeks.

The last type of community that John expresses is the community of salvation. Those who really want to belong
to this community must be prepared to come to faith in Jesus Christ or anyone who wishes to belong to that community has to make a decision in faith.

3.4 JOHANNINE'S CONCEPT OF LIFE

Johannine's concept of life is at the core of Johannine theology. Bultmann talks of life against the background of and in contrast to the Gnostic views of life and death. He has unfortunately met with some criticism.

When we examine this concept in the New Testament, we find that most of the synoptic Gospels use the concept "eternal life". In the synoptics, its orientation is strictly in the future and in John it is firmly placed in the present. John puts it this way: whoever believes in the son has eternal life (John 3:15, 16, 36). "For God so loved the world that he gave His only son, and said that whoever believes in him should not perish but have eternal life" (John 3:16). This eternal life is the prize of salvation. In John "this world" which can be lost is never contrasted with the "world" to come, but rather with the world "above". He said to them, "you are from below, I am from above, you are of this world, I am not of this world. I told you that you would die in your sins unless you believe that I am he" (John 8:23-24). Gal (2:20) brings out the power of the holy spirit as a gift. Paul maintains the fact that once a person possesses the holy
spirit then such a person is in possession of life now. Paul then stresses this point very much. "In both theologians, i.e. John and Paul, however, the dominant theme is life as the force of power which comes from God and is therefore the stronger, which manifest itself in Christ and his resurrection from the dead" (Schnackenburg 1975: 354). There is, however, a tendency to stress the present nature of the possession of life in the letter to the Colossians. It is again important to take note of the fact that "John has taken the first step by making the earthly Christ already say, "I am the resurrection and the life" (John 11:25), "the way and the truth and the life" (John 14:16). This Christ, who is the life of God for human beings, is not to appear for the first time in the future, but has already appeared in this life" (1 John 1:2, 5:20) (Schnackenburg 1975: 355).

Schnackenburg, in The Gospel according to St John, Volume 2, presents to us the gift of the evangelist theme about his theology. He (Schnackenburg) maintains that "a thread which runs through all the discourses of the Johannine Jesus is his claim to be the bringer of salvation, in whose presence a human being must decide to accept salvation or fall under judgement, and his salvation is promised to the individual here and now" (Schnackenburg 1975: 426). The above amaranthine therefore gives us the idea that John shifts the focus from the future to the present. Chapters 14-17 are said to contain farewell
discourses and even where the Johannine Jesus is apparently talking about the future as indicated in these chapters, in reality what is being talked about is the life of the community in the present, the presence of the paraclete (Holy Spirit).

It must also be pointed out that the evangelist rejected the primitive Christian future eschatology. What is actually important is that Jesus reveals himself in word and sign and that this leads to the acceptance of this revelation in faith. Bultmann then interprets the Johannine faith as a disengagement from the world, a transition to eschatological existence which takes the believers within the world out of worldly life. He regards this as an "eschatological process in the sense that for each person the decision between life and death is taken in the now of being addressed, and everything has happened which the primitive Christianity usually expected in the future" (Schnackenburg 1975: 432).

John believes in the continuation of life after bodily death. A prominent issue with John is his view about man. He is more concerned about the ultimate fate of the individual. He maintains the fact that the individual as such is confronted with the question of the meaning of his existence and the possibility of his salvation (Schnackenburg 1975: 435).
There is one aspect which may be of interest to us to consider. For a very long time the primitive society or Christianity was looking forward to the parasol of the Lord. When this did not come then the primitive Christians did not believe any longer. What the primitive Christians did not understand was that in the eyes of God one day is just like a thousand years. What is interesting to note again is that in the Fourth Gospel itself there is no trace of difficulties or confusion arising out of a "delay of the parasol".

3.5 RELATIONSHIP OF ESCHATOLOGY AND ETHICS

In Chapter One of our study we gave a synopsis of the meaning of eschatology as well as the meaning of the ethics. We did not at that stage tried to merge the two concepts. It is very vital that we should now bring the two together and then get their relationship. Like John the Baptist, Jesus also stressed the imminence of the kingdom of God. Through the study of the Gospel of John, we have seen that the imminent kingdom of God motivates people to act in a way appropriate to this very kingdom which Jesus is referring. Schrage in his book *Ethics of the Testament* says that "Weiss and Schweitzer maintains that Jesus' ethics must be explained primarily from the perspective of his eschatology" (Schrage 1988: 24). On the other hand, we may therefore interpret Jesus' eschatology as projected to the future whilst Dodd
interprets it as being totally realised and present. What surprises us is that scholars such as Windisch and Schurmann do not see any relationship between eschatology and ethics. They consider ethics and eschatology to be two relatively isolated concepts without any necessary direct relationship.

In support of the relationship between eschatology and ethics, it is be imperative to point out that the most relevant example would be Luke (12:58-59), where Luke brings out the fact that eschatology may be either futuristic or realized. The parable of the sermon on the Mount (Matt 7:24-27; Luke 6:47-49) can be cited as proper example of understanding guidelines on how to live. This therefore deals with human conduct. This conduct then determines the final salvation or eternal destiny. The sermon on the mount therefore teaches that one must follow the correct norms of behaviour so that one could be saved at the end, and by so doing avoid final judgement.

Final judgement will depend entirely on the manner in which one conducted oneself. The following tests refer to the types of behaviour which will be punishable at the end (Luke 10:10; 11:31-32; Matt 25:31ff; Matthew 12:36; Matthew 7:1-2; Mark 12:40; Matthew 5:22).

The attitude that the Rabbis had adopted did not get the approval of the teaching of Christ. The Rabbis believed
that unless people repent, the messianic kingdom will not come. These Rabbis actually associated repentance with eschatology. "According to the Rabbis, God has determined the day of eschatological deliverance, on the other hand, the messianic era will not come until the moral and religious condition of the people allow it to. It was also widely believed that the messiah and the salvation could be hastened by repentance as well as by observance of the law, study of the Torah, and so forth, and could be delayed in the absence of such conduct" (Schrage 1988:28).

3.6 ESCHATOLOGICAL ETHICS - CONFORMING TO GOD'S SALVATION

Schrage in his book The Ethics of the New Testament asks a very poignant question. He says that "if the motive and horizon of Jesus' ethics is realized eschatology in which the Salvific kingdom of God is already at hand in Jesus, there remains the questions of what this means in practice" (Schrage 1988:37). The very best example of the above statement can be found in Matthew (18:23ff), where man is clearly reminded about forgiveness. This parable of a king who wished to settle accounts with his servants, actually has some moral teaching that we should forgive others as we like them to give us our debts. It will be of no consequence for one to receive forgiveness and on the other hand refuse to forgive the wrongs done to you by your brother. Our obligation therefore is to show
mercy to others because of the mercy God has shown us when his kingdom comes in Jesus: "Blessed are the merciful, for they shall obtain mercy" (Matt 5:7).

3.7 REPENTANCE AND TOTAL OBEDIENCE

This is yet another aspect which definitely embraces the conduct of man. God through Christ offers man total salvation and this salvation will only come through repentance and conversion, i.e. change of course and a new orientation. This simply is known as repentance. The best form of explaining this repentance is by using the word "Metanoia". "This means that not just a change of mind about something but also a change of attitude of intention, of will, if not a total transformation of one's conduct and orientation" (Schrage 1988: 41-42).

3.8 THE DOUBLE COMMANDMENT OF LOVE

When examining the entire question of this double commandment of love, one is compelled to quote the answer which Jesus gave when he was asked what the greatest commandment is. This question was asked by a scribe who was most probably trying to test the ability of Jesus. A scribe asks Jesus, "which commandment is the first of all?" Jesus replies, "The first is, Hear O Israel: The Lord our God, the Lord is one, and you shall love the Lord your God with all your heart, and with all your soul, and with all your
mind, and with all your strength". "The second is this: You shall love your neighbour as yourself" (Mark 12:28-31). This double commandment summarises the law according to which a human being must conduct himself. This was therefore very important for the ethics of the kingdom of God as proclaimed by Jesus. This was to be a norm by which believers had to measure their conduct. One would not attain the eschatological kingdom without first fulfilling the requirements of this double commandment. The double commandment also embraces the love of one's neighbours and enemies as well, a thing which many people could not do.

3.9 UNIQUE FEATURES OF JESUS' ETHICS

It is noteworthy to point out that Jesus' ethics has much in common with the Jewish ethics. Klausne, a Jewish scholar, goes even further, maintaining that "there is not a single ethical teaching in any of the Gospels that does not have a parallel in the Old Testament or in Jewish literature of Jesus' time" (Schrage 1988:85). When we study the New Testament Gospels we find that this may be a piece of exaggerated information concerning the above points, for example when we look into the entire question of divorce. Jesus differed with the Jews and the Rabbis on many issues concerning moral behaviour. A Jewish scholar by the name of C G Montefiore has determined that Jesus appears to "exhibit a revolutionary new attitude"
toward children, women and sinners. This means, for example, that he deals with women in a way that is strange and offensive to rabbinic propriety, "being more miracles and compassionate" (Schrage 1988: 85). It must be noted that Jewish scholars differ with Jesus Christ greatly on the question of loving one's enemies.

In the same way that Jesus spoke strongly against the treatment of women and children, he spoke against the attitude of the rich and their possessions. He equally condemned the rich in the same way as the prophets did during the days of the monarch. We find a lot of evidence, especially in wisdom literature, for example, that Israel considered poverty evil and wealth good. Jesus did not agree with such a statement. Jesus preferred the poor and criticized the wealthy. We find a number of examples in the synoptic Gospels to support the above statement.

Turning to the most crucial question of the state and violence, we find that Jesus was very much against the defiance of rulers by the people. He was against militancy and the attitude of the zealots. Although he understood the arguments as advanced by those people who were against the state especially the Roman authorities, nevertheless he was against any use of force. "These zealots attempted to achieve their theocratic ideal by force, while on the other side certain Jewish circles
collaborated more or less freely. These Jewish collaborators included the tax collectors working for Rome and probably also the Sadducees" (Schrage 1988: 108).

3.10 MORE ETHICAL FEATURES IN THE SYNOPTIC GOSPELS

There are a number of ethical features which come out very conspicuously when we go through the Gospels. We shall mention but a few which will be of use to our study. Matthew, for instance has an ethical theme which is more central than that of Mark. Matthew sees the Christian life as fulfilling the demands of the "better righteousness taught authoritatively by Jesus. Matthews sees Jesus teaching according to the promise of the Old Testament promises. Matthew also regards the person and the work of Jesus as very important. Matthew advocates for a Christian righteous conduct" (Schrage 1988: 143-152). The main problem however with Luke was the delay of the parousia. Some scholars even went to the extent of eliminating the eschatological outlook. When we read through some of the texts in Luke we discover that Luke does no longer share the original form of expectation that the end was at hand (Luke 19:11). Luke was not aware of the fact that it was wrong to ask about the day (Acts 1:7) and the honour of the Lord's coming, because these are very uncertain (Luke 12:35) (Schrage 1988: 152-161).
3.11 THE CHRISTOLOGICAL ETHICS OF PAUL

Paul maintains that God's eschatological act of salvation in Jesus Christ is the absolute basis, foundation, and prerequisite for all Christian conduct. We are not going to dwell much on the problem on the indicative and imperative in the writings of Paul as this is well known to all who have studied Paul, but what is of interest to us at this particular point in time is that crucial period which is explicitly stated by Paul which indicates the old and the new era. This can best be explained by using the words of Schrage when he says that "the interplay of indicative and imperative is the interweaving of the two aeons that pervades the Christian life. Because the present wicked aeon exists. Simultaneously with the dawning of the new creation, Christians are situated between the ages, standing in the midst of this eschatological event, since the old era is passing away and the day of salvation is dawning" (Schrage 1988: 170).

Schrage says: "The starting point and basis for Paul's ethics is the saving eschatological event of Jesus' death and resurrection, in which God acted, psychologically and finally, to save the world" (Schrage 1988: 172).

Paul goes on to say that in the death of Jesus Christ, God demonstrated his own righteousness and he maintains that this righteousness has actually benefitted all mankind.
Man is therefore justified to stand before the eyes of God because through the blood of Jesus Christ he has been reconciled to God. The blood of Jesus Christ has restored the original relationship that existed between man and God in the garden of Eden, i.e. before man sinned against God. In (2 Cor. 5:14) Paul says that Christ died for everybody that those for whom he died might live no longer for themselves but for him who died and rose again for them. This very death of Christ establishes a new type of life. What is therefore demanded from every Christian is obedience to Christ. The aspect of love therefore come out very conspicuously. This type of love which is known as Agape is an ethical aspect displayed by Jesus Christ.

Paul also emphasizes baptism as one aspect which is essential in the ethical life of Jesus Christ. Through baptism Christians are included in the life of Christ, and they are at the same time, new creations belonging to him. This actually means that the existence of those who are baptized is already characterized by a radical newness, a newness that manifest itself in their way of life.

Schrage goes on to say that: "Jesus' cross and resurrection are understood as epochaleschatological events making salvation a present reality" (Schrage 1988: 181). The entire hope and expectations focus on the parousia of Jesus Christ, above all on being "with the Lord" or "with Christ". Paul's theme rests on Christology. The
foundation of his ethics is Christ, who was crucified for our sake.

3.12 MAN AND WIFE/MARRIAGE AND DIVORCE

Norman Geisler in his book *Christian Ethics* maintains that marriage is the most basic influential societal unit in the world (Geisler 1989: 277). Marriage is a life-long commitment between a male and a female that involves mutual sexual rights. This stems from the fact that (Gen 1:27) God created "male and female" and then commanded them to be fruitful and increase in number (Gen 1:28).

Bonhoeffer in his book *Bonhoeffer's Ethics Old Europe and New Frontiers*, says that, "under the Lordship of God, marriage also should have its order that the man in the marriage is the lord while loving his wife and his wife is subservient to her man while likewise loving her husband" (Bonhoeffer 1991: 200).

After God had created these two beings he gave them conscience and with this conscience Henry Peschke says "man fulfills his moral obligations". This conscience actually shows man what his nature and the divine spirit require of him individually as his personal obligation and leads him to perceive the binding force of these requirements. He is now able to differentiate between good and evil (Peschke 1979: 147). Marriage involves
sexual union. But since there is so much immorality, each man should have his own wife, and each woman her own husband. The husband should fulfil his marital duty to his wife, and likewise the wife to her husband. The wife's body does not belong to her alone but also to her husband. In the same way the husband's body does not belong to him alone but also to his wife (1 Cor 7:2-4).

Now, in order for the two to keep this good behaviour intact, they should make sure that their consciences speak to them. Again it must be borne in mind that there is no marriage which is eternal, while marriage is a lifetime covenant before God, it does not extend into eternity. For as Jesus made clear, "at the resurrection people will neither marry nor be given in marriage, they will be like angels in heaven" (Matthew 22:30). Although it must be categorically said that if two people are joined together in holy matrimony, no man should put them asunder. This refers to the earthly marriage. The New Testament teaches monogamy. Paul said, "Each man should have his own wife and each woman her own husband" (1 Cor 7:2). These are some of the ethical codes that have been raised in the teachings of the New Testament.

Another aspect which is of importance for us to highlight is the question of divorce. There is general agreement among Christians of the nature of marriage, but there is no universal agreement among Christians on divorce. God
does not approve of divorce. Helmut Thielicke in his book "Theological Ethics" quotes the words of Jesus when saying "what therefore God has joined together, let no man put asunder" (Matt 19:6).

Helmut Thielicke (1979 : 109) states that, God did not design divorce and in fact God said to Malachi, "I hate divorce" (Malachi 2:16). Divorce should not be taken as a norm or standard. It must be known that divorce is not permissible for every cause. One day Jesus was asked this question, "Is it lawful for a man to divorce his wife for any and every reason?" His answer was an emphatic "No". For his response was this: "I say to you, whoever divorces his wife except for immorality, and marries another commits adultery" (Matt 19:9). We may conclude this aspect of marriage and divorce by saying that God does not allow divorce. He has blessed marriage and does not condone adultery.

3.13 WORK, PROPERTY, SLAVERY

Paul maintains that work was respected in the Roman world, but with the spreading of slavery, physical labour appeared to be very much degrading (Schrage 1988 : 229). Judaism on the other hand sees work as task assigned by God. Paul himself learned a trade. According to Acts 18:3, he was a tent maker. We learn from his letters that he earned his living by his own hands. Although Paul did
not say much about property and possessions, nevertheless Jesus Christ discouraged a lot of possessions. He maintained that wealth was a hinderance in the kingdom of God. He once said to a rich young man that if he wanted to follow him, he must go and sell all that he had and then follow him.

3.14 BELIEF

It must again be brought to the fore that concepts such as belief, love and the Holy Spirit had an impact on the writings of John. The sense of believing and accepting the truthfulness of the witnesses to the person and mission of Jesus is basic to the Johannine idea of faith. Men are called upon to believe the witnesses of the Scripture. John maintains the fact that to believe Jesus and his word means to believe God (John 5:34). The "works" of Jesus are His deeds, primarily His miraculous deeds (5:20; 9:3). John maintains the fact that a person must have faith in the "signs" that he sees. Once this person has this firm belief in the signs then it means that he accepts Jesus, and once he accepts Jesus, this then means that he is already saved.

3.15 LOVE

It must also be pointed out that John views or describes Christian life differently from that in the synoptic
Gospels. John is mainly concerned about Christian conduct. He goes on to say that all followers of Jesus must be truthful. One of the basic ethical views of John is Jesus' commandment of love. Our premise is from the Mosaic Laws. The Mosaic Law commands, "You shall love your neighbour as yourself" (Lev 19:18). Jesus summarises this commandment in the New Testament by saying, "You shall love the Lord, your God with all your being", and "You shall love your neighbour as yourself" (Mk 12:30-31).

Jesus explained who the neighbour is in the parable of the Good Samaritan. Jesus carries his teaching even further by saying, "You have heard that it was said, you shall love your neighbour and hate your enemy. But I say to you, love your enemies and pray for those who persecute you" (Mt 5:43-44).

John goes on to interpret the love that God showed us. John says that God has demonstrated this love (John 3:16). He says that this love was evident when God sent His only son to come and die for humanity. "By this we know the love, that he laid down his life for us; and we ought to lay down our lives for the brethren" (I John 3:16). In the same way as God loved us, we must also love one another. John says, "If we love one another, God abides in us and His love is perfected in us" (I John 4:12). The love with which God loved us is Agape, this means that it is true love.
Finally, Berkhof says we always "attempt to describe what is usually called the love of God. This denotes what is most amazing, incomprehensible, and marvelous in all our human existence, namely that we are supported and surrounded by a final reality which we may call love" (Berkhof 1979:118).

3.16 CONCLUSION

We have so far sketched the Johannine Community in full and how these communities developed as well as the constitution of the Pauline communities which were more organized and had a more particular pattern than those of John. We have witnessed how Paul undertook missionary journeys and how people were converted into Christianity. It is important to note that the basis of Paul was Christ. Paul was greatly affected by the ethics of Christ. The centre of Paul's life was Jesus Christ. He proclaimed that because of the blood of Christ, mankind was saved. Through the blood of Christ and through his resurrection, we have all received a new life. Paul as well as John maintains that life emanates from Christ.

He is from God and he is the giver of life and he gives this life abundantly. He has also dealt extensively with the whole question of ethics. Ethics determines the behaviour of Christians. We have a number of precepts which had to be taken into consideration when the moral
behaviour of a Christian was thoroughly looked into. It is ethics that mould the behaviour and character of a true Christian. Ethics is therefore very important in the life of a Christian.
CHAPTER 4

JOHANNINE THEOLOGICAL APPROACH

4.1 INTRODUCTION

In this chapter I am going to endeavour to try and bring to the fore some ethical issues that affect the life of man in relation to Christ and his works here on earth. The basic idea is that through these ethical issues, like love, which plays a major role in the Johannine Theology, and all its facets, belief and the Holy Spirit, among others, themselves manifest in the presence and works of Jesus Christ here and now.

I therefore intend from the very beginning to give an overview of the Johannine theological approach, in particular, Christology, ecclesiology and eschatology, and to sketch in addition their relationship to brotherly love. There is no doubt whatsoever that this brotherly love forms the core of Johannine Ethics. I will have to focus mainly on this very important aspect of brotherly love and its implications on for lives today.

4.2 CHRISTOLOGY

It is clear, right from the outset, that Johannine
Theology finds its focus in Christology. This Gospel was in actual fact written to strengthen Johannine churches and to bring to the members a full knowledge of Christ as well as his activities as a bringer of salvation to mankind as against ideas emanating from Gnosticism, Hellenism and Judaism. Many scholars such as Ladd, Brown and others have written about Johannine Christology (Ladd, 1975: 237-253).

Sanders also affirms the Christology of Jesus by quoting from John 20:30f "there were many other signs which Jesus also performed in front of his disciples, but they are not written in this book; but these are written in order that you may believe that Jesus is the Christ, the Son of God, and that, so believing, you may have life in his name". Here John states his purpose in writing. He has made a selection of those acts of Jesus which showed most clearly that he was the Christ (Sanders 1968: 52).

There is also no doubt that Christology revolves around the kingdom of God. "In the synoptic Gospels, the primary concern is with the kingdom of God which began to be realized through the advent and ministry of Jesus; Jesus proclaimed the Gospel of the kingdom. What John perceived with far greater clarity than any of his predecessors was that Jesus is the Gospel, and that the Gospel is Jesus" (Barrett 1978: 70).
Schrage also maintains the fact that John wrote his Gospel to increase faith in Jesus Christ as the son of God and thus bring life (John 20:30-31). The mere fact that Christology is the dominant theme in the Gospel of John, results in the fact that the ethics of the Johannine writings are exclusively Christological in character (Schrage, 1988: 298). We again find out that the Christology of John makes us not to doubt why Jesus aimed at establishing and achieving his double command of love of God. John's Christ lives in complete unity with the Father. He is subjected to the love and obedience of God. He also seeks honour that will make him fulfill the commandment of his Father (cf.7:18; 8:29; 10:17fi; 12:49) (Schnackenburg, 1965: 313). Du Rand in his book Johannine Perspective also agrees with the statement that "The key to the Johannine message lies in its Christology" (Du Rand, 1991: 166).

Now that I have mentioned Christology as seen by John, we need to go a little further and give the different aspects under which Christology can be discussed. The following are the most important aspects: Logos, Messiah, The Son of Man, The Son of God.

4.3 LOGOS

For a very long time it became evident that the relationship which existed between God and man in the Garden of
Eden was no longer as God expected it to be. By the very nature of events, man fell into sin and lost favour in the eyes of God. This hostile environment which existed between God and man did not please the Creator and so something had to be done in order to correct the situation. Reconciliation had to come into play. This reconciliation was brought about by Christ.

Reading through the Gospel of John one begins to understand how this whole process of reconciliation started. John points out that "In the beginning was the word, and the word was with God. He was in the beginning with God; all things were made through him and without him was not anything made that was made. In him was life, and the life was the light of man" (cf. John 1:1-4). This only goes to show the position which Christ held before He came into this world. This can also be supported by the following dualism: "He who comes from above is above all; he who is of the earth belongs to the earth, and of the earth he speaks; he who comes from heaven is above all" (cf. 3:31).

By now I believe that we have already noticed that the Fourth Gospel is full of examples of a dualistic nature. Dualism in the Johannine Gospel was always brought into the picture for the sake of salvation. Du Rand, in his book *Johannine Perspective* maintains that, "the Johannine dualism is primarily soteriologically (for the
sake of salvation) and ethically narrated within a cosmic framework" (Du Rand, 1991:25). He goes on, however, to say that this should not be confused with Greek Cosmic dualism, where a struggle rages between the seen and the unseen world. The aforementioned statements indicate very well that "the great eschatological event has taken place, the eternal logos himself has become 'flesh'" (1:14) (Schnackenburg, 1965:310).

The preceding idea simply indicates to us that John (1:1) can be interpreted in the same way as Genesis (1:1). This information refers to the fact that the two, i.e. Jesus, the son and God the Father existed side by side long before the world was created and when things did not go well with man in the world, God then sent his only begotten son to come and save the world. "For God so loved the world that He gave His only son, that whoever believes in him should not perish but have eternal life" (John 3:16).

4.4 MESSIAH

Jesus is understood to be the Messiah. This very title gives him equality with the Father (cf. 20:31). The Messiah came into the world in order to reveal the Father (cf. 14:8-11; 8:19; 12:45). It is on these grounds that he regards himself as salvation (cf. 8:12). Jesus the Messiah also designates himself as follows:
"I am the resurrection and the life" (11:25)
"I am the bread of life" (6:20)
"I am the light of the world" (8:12)
"I am the true vine" (15:1)
"I am the good shepherd" (10:11)
"I am the door of the sheep" (10:7)
"I am the way, the truth, and the life" (14:6).


Du Rand, in his book, The Johannine Perspectives, has divided these pronouncements into two main categories. He maintains that these two sections focus on Jesus, the Son of God and the bringer of life (1991: 94).

It is very striking that Jesus makes only one demand and this demand is that man should believe in Him (3:16; 18, 36; 5:24; 6:29), follow him (8:12; 12:26), keep and observe his word (8:51f; 14:15, 21, 23; 15:10). Here we now find a very clear and simple demand from Jesus. This demand expects from men that if they do as he has demanded then they have already obtained salvation, and this salvation he assures them of here and now. This is in agreement with the teaching of John in the Fourth Gospel.
The theology of John does not promise men salvation in the future but it promises men salvation in the present. On the contrary, we find that according to "contemporary Jewish thought, the Messiah (Christ) was conceived of as an anointed, divinely endowed son of David who would shatter the hated pagan rule and deliver God's people" (Ladd, 1974 : 242). To the dismay of the people Jesus did not fulfill this role. It became clearer as time went on that his kingship was not on the political level but on the spiritual level. This aspect made many dispondent.

4.5 JESUS AND THE MARGINALIZED

Another important aspect in the Gospel of John is the question of the nature of Jesus' Messiahship for the evangelist and the community. It must be noted with interest that Jesus was an "all inclusive Messiah", one who also came for the marginalized. Jesus did not perform his signs to prove his divinity, but to manifest his Father's love for the marginalized. He is the Messiah who came for all and not just for the elect. In talking about Jesus' signs, José Comblin (1979 : 54-55) is very eloquent on this issue.

"These were not testimonials to Jesus' divinity but manifestations of the Father's presence. They were not demonstrations of the Father's power but of His love. These
signs were acts of resurrection and life that delivered people from weakness and evil to strength and good. The signs shows that God speaks to us and that His word is life.

The Christians of today must now acknowledge that "Jesus is the Son of God", and that he is the Messiah who by his words and works revealed himself as the God of the marginalized. These marginalized are the ones who readily receive salvation.

4.6 THE SON OF MAN

In the Gospel of John we realise that the phrase "Son of Man" is an expression used only by Jesus himself (Ladd, 1974: 244). What is surprising is that even his own disciples did not use this phrase. Jesus once asked the man born blind if he believed in the Son of man, and the man replied, "And who is he, Sir, that I may believe in him?". John points out that men who believe in Jesus will undoubtedly receive eternal life. This points out to the whole aspect of realized eschatology. This idea can be supported by the following words: "As the serpent was lifted up in the wilderness, so must the Son of man be lifted up that he may impart eternal life to those who believe in him" (3:14-15; 8:28). This uplifting is also his glorification (12:23; 13:31).
4.7 SON OF GOD

John sets forth Jesus as the only, the unique Son of God. John uses "the only Son" also in (3:16). This goes to indicate that Jesus was not just an ordinary son but he had some unique features in him. This also goes to indicate that Jesus was the only one of his class. Others may become sons of God, but Jesus' sonship stands apart from that of all other sons. It must also be taken into consideration that the relationship between the Father and the Son is interwoven throughout the entire fabric of the Gospel. The Son is the special object of the divine love. Because the Father loves the Son and has sent him into the world to fulfill the divine will, He has given all things into the Son's hand (3:35).

4.8 THE MISSION OF THE SON

We have already pointed out above that Jesus was divine. This means that as the Father has life in Himself, so He has granted the Son to have life in Himself (5:26). This also means that anyone who has faith in Jesus the Son, will possess eternal life (3:35; 6:40, 47; 10:10). Earlier we pointed out that man had separated himself from God through sin and as a result of this there existed a rift between the two. The main mission of Jesus therefore was to act as a mediator between man and God. It must also remain clear about the mission of the Son here on
earth. He does not only give life to all who believe, but he also executes judgement upon those who reject him, and as judge, he stands in the place of God himself. Jesus' mission was to save mankind and this salvation led to his death. Jesus was all the time conscious of the goal of his mission. He knew that his mission would end up on the cross.

4.9 THE DIVINE SON

When we discussed the aspect of the Son of God, we made it very clear that the Son had unique features. He was not just an ordinary son. The ego eimi expressions in the Gospel of John indicate to us the divinity of the Son (cf. 4:26; 6:20; 8:24, 28; 13:19; 18:5, 6, 8). In this case it is now clear that the Son existed before Abraham. In short, the Son is equal to the Father. "Thus more explicitly and more emphatically than the other New Testament writers does, St. John declare the divinity of Jesus Christ as eternal Son of God and at the same time the distinction between the Son and the Father" (Ladd, 1974: 251).

4.10 THE HUMANITY OF JESUS

The Gospel of John also portrays Jesus in human terms. We now find that there is a slight argument as to the humanity of Christ. One brilliant scholar by the name of
Käsemann studied the Fourth Gospel and then came to the conclusion that it is indeed true that Jesus Christ was human. He does not deny the features of an earthly Jesus in this Gospel. On the other hand, there are scholars who feel that the humanity (vere homo) of Christ was not as important as his glorification. This glorification became very visible on the day of his crucifixion. He became triumphant over death (Schrage, 1988: 299).

Those scholars who agree that Jesus was totally human base their arguments on these words: "Behold the Man", these are the words of Pilate, the unbeliever. We can go further and give other examples to indicate that Jesus was truly man. He washed the feet of his disciples. This was also a sign of true love. Jesus was also called the Son of Joseph of Nazareth (1:45; 2:3; 7:10). Jesus attends a wedding with his mother and brothers, apparently within a circle of friends or relatives. He stays for a time in the family circle at Capernaum (2:12). He is thirty and tired on the journey through Samaria (4:6-7). He experienced the human emotion of sorrow at the bereavement of close friends and wept at the grave of Lazarus (11:33, 35). All the examples that we so far cited go to indicate that Jesus was really human.

4.11 JESUS AS THE TRUE LIGHT

We have seen how God brought His only Son to come and save
the world. This very Son whom God had sent can be likened unto "light". This light shines and radiates its rays to mankind. Schnackenburg (1988) points out that this light calls for clear and resolute turning away from all works of darkness. "For every one that doth evil hateth the light and cometh not to the light, that his works may not be reproved. But he that doth truth cometh to the light, that his works may be made manifest; because they are done in God" (John 3:20f). To this "light" the whole man is transparent and he cannot conceal his moral attitude, belief and "doing the truth are very closely linked" (Schnackenburg, 1988 : 312). This, in short, indicates that once man has accepted faith in Jesus Christ, it automatically goes without saying that he is no more in darkness and once he is no more in darkness, then he has passed the realm of death and has crossed into eternal life and Jesus promises this act of salvation here and now. A person who has so far accepted this light is transparent. Anyone who accepts this "light" which is Jesus Christ, automatically accepts God as his Redeemer. In short, God speaks through His Son. Once such a person knows God in that manner then there is no way in which he cannot know and have communion with his brother.

4.12 BELIEF

It is by now a known fact that Jesus always drew his own, i.e. those who believed and had faith in him, into loving
community with the Father (17:26). Those who do not believe remain in sin and will die in sin (8:21, 24). This is the category of people who have not accepted salvation. There are two distinct groups of people in the Johannine Community. The first category is the category of people who have accepted faith in Jesus and have started believing what they saw concerning the wonderful deeds of Christ, and the other group is the one that did not believe. Jesus then accuses the latter group because he had done everything to bring them to believe and yet they had decided to remain outside his sphere of influence. Jesus then said: "If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. If I had not done among them the works which no one else did, they would not have sin, but now they have seen and hated both me and my Father" (15:22, 24). Those who did not believe in him have been regarded as obstinate enemies of salvation. These are guilty of their own unbelief. They are already sunk in evil deeds and darkness (3:20f). These people did not want to confess Jesus as the Messiah. Disbelief is a sure way of avoiding salvation which is offered by Christ.

We have now seen how Christ sacrificed his being by coming from above in order to save man from below. We have noticed how this same Christ co-existed with God in the beginning (John 1:1), and we have seen also how the same Jesus became flesh and dwelt among his own. This very
Jesus who was sinless came to mediate between man and God. It was because of the true love that God had for mankind that Christ died on the cross. On his farewell discourse, Jesus said to his disciples, 'love one another in the same way as I loved you'. He gave his disciples a new commandment. This new commandment was about the love of the brethren. He said to them, 'how can you know God if you do not know your brother?'. Brotherly love was therefore a key feature of the theology of John as well as the theme of Jesus Christ.

4.13 CHRIST, CHURCH AND THE WORLD

It is self evident that John has been stressing brotherly love and how one can reach to the ultimate decision to love one's brother. John has pointed out very clearly in the words of Jesus that no one can love God without first loving one's brother. The person who gave the world the best example of brotherly love was Jesus. He not only displayed this unchanging love but he also brought about salvation to man. Here individuals are called upon to make decisions whether to accept this salvation or not.

What comes out very distinctly is that John regards this individual as a member of the church. This church then transmits to man what Jesus expects man to do. John regards the church as a believing community. The First Epistle of John maintains that the individual Christian
belongs to a community of brethren. The church is therefore a community of all believers. It must also be noted that Jesus' farewell discourse was also intended to be given to the church (cf. John 13:34f; 15:12-17). He wanted this message to be understood very clearly by the church. The church therefore finds a place in the Gospel of John.

As far as the world is concerned, it must be understood that ultimately, therefore, the Johannine Christians do not take up their position in relation to the "world" on their own account, but within the church to which they belong. The Johannine Church is continually engaged in defending the course of Christ. There are false prophets as well as false teachers working against the church all the time. On the other hand the world is busy influencing the individual. This is the knowledge of the situation of the church in the world. During "The Last Supper", in the upper room, Jesus told his disciples how the world will persecute and hate them. He went on to say that, "If the world hates you, know ye that it hath hated me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18f). These departing words to his disciples were also addressed to the entire church. "Without the church as believing and redeemed community, Christian life for John too is impossible of accomplishment". This means
that the salvation which John speaks about is linked with the redeemed community of the church (Schnackenburg, 1965: 331).

We now follow with interest what Chapter 17 presents of Jesus' last prayer before he departed from this world. This is indeed a very significant prayer. In this prayer, Jesus recommends his own, i.e. all those who believe in him, to the immediate protection and care of His Father. "Thine they were and to me Thou gavest them. And they have kept Thy word" (John 17:6). Here we find that Jesus was praying to his Father for the unity of his church. He did not want the evil one to disturb them. Here it should be taken note of the fact that Jesus was God's eschatological envoy. Like Jesus, the church finds itself faced with rejection and enmity by the "evil one". The church carries on its struggle in the world through its individual members, and in the same way the individual receives help and support in the community of brethren in the faith, the church is assisted and defended by the paraclete. We have seen how Christ taught man how to love one another and we have heard how he warned men against the persecutions which they will suffer. He concludes by saying that "after I have departed from this world, I will hand you over to my Father and my Father will send the Holy Spirit". This Holy Spirit will strengthen man.
In order to give a clear synopsis of the position of the Johannine Church, one has to point out the following as stated by Freedman in *The Anchor Bible Dictionary*, Volume 3 (Freedman 1992: 928).

1. The Johannine Community lives under the influence of the paraclete.

2. The Johannine Community conceives itself as the enclave of the children of God within a world that shared a far different orientation (1:12 cf. 3).

3. The Johannine Church is one and undivided with Jesus Christ.

4. The Johannine Church regards itself as a body sent in mission (4:35–38).

Finally the Church is all inclusive, i.e. Jews and Gentiles (4:1–12) (Freedman, 1992: 930).

4.14 THE HOLY SPIRIT

The departing discourse was a sorrowful experience to the disciples of Christ but what was pleasing was the promise that Jesus gave to them. This promise gave the disciples and the church hope and encouragement to face future persecutions by those who did not believe. The author of
the First Epistle of John speaks about an advocate. This advocate is the paraclete. The Holy Spirit in the Gospel of John played a very significant role throughout. We have witnessed how this Holy Spirit descended upon Jesus at the time of baptism by John at the River Jordan. This very Spirit moved him after baptism (John 1:32-34).

We may now ask ourselves this question: How does the evangelist conceive of the presence of the Spirit of God. The answer may be simply this, because of the presence of the Spirit, eternal life and resurrection are likewise present. The Spirit provides new life for believers and is the power which moves one into a new existence (3:5-8; 4:23; 6:63). There is yet another feature which is unique in the Gospel of John concerning this whole question of Pneumatology, and that is the concept of the Spirit as the Paraclete "Counsellor" (John 14:15-17, 26; 15:26-26; 16:7-11). Here the Spirit is called the paraclete. In Hellenistic terms this meant one who speaks on behalf of another. In the religious realm this meant one who brought words of eschatological comfort to the afflicted (Freedman, 1992: 928).

We have now heard that the Spirit provides new life for believers. Once a Christian has acquired this new life, then he sees things differently. He begins to see other fellow believers as brethren. This is also an essential element of John. Jesus once "declared that spiritual
union in the family of God takes precedence over national or blood-family lines" (Luke 14:26). This goes to indicate that Jesus wanted people to live like brothers (Freedman, 1992: 783).

The Holy Spirit plays a very significant role in Johannine brotherly love. Although Christ has departed from this world, he has left a substitute in the Holy Spirit. This Holy Spirit is active among men. It gives men guidance. It gives men power to heal the sick and it unites the people in brotherhood. Freedman (1992) speaks about this brotherhood very extensively in the Anchor Bible Dictionary (1992, Vol. 1: 782). Jesus once said, "in the same way as I loved you, love one another". Because Jesus lives in the believer through the Holy Spirit, then the believer has no right to act contrary to the instructions of Christ.

We have earlier pointed out that because of the presence of the Holy Spirit, eternal life and resurrection are likewise present. This is an important aspect of the Holy Spirit. Once this Spirit is available among men, then men will find it easy to love one another. In the absence of this Holy Spirit, men will find it difficult to love one another. This Spirit represents the presence of God (4:24) as well as the power and character of God given to Jesus (1:32, 33; 3:34). This Spirit provides new life for the believer (3:5-8; 4:23; 6:63).
Du Rand (1991) fully agrees with Freedman and Ladd when he says this about the paraclete: "He is witness and spokesman who defends Jesus before his enemies; the comforter of the disciples because he assumes the place of Jesus among them; the helper because he teaches and leads the disciples". He further goes on to point out that the paraclete according to John describes the Holy Spirit in a particular role, namely that of representing Jesus personally among his disciples and the Christians after Jesus has returned to his Father (Du Rand, 1991:30).

The most essential aspect of the paraclete came after the death of Jesus. The Johannine Community, as individuals and collectively, found encouragement and motivation in the narrations by the paraclete about Jesus. This togetherness kindled the bond of love and as a result of this the instructions of Jesus, when he said love one another, infiltrated into the minds of the people. The whole concept of brotherly love became greater and greater among the disciples and all other followers of Jesus Christ. People began to realise the power of the Holy Spirit. They began to realise that this Holy Spirit was a gift.

Following the aforementioned ideas we can come to a conclusion that Christian life is a life in the spirit. The gift which is the Holy Spirit, which is from God and of the one sent by Him who draws people to themselves,
points to a realised eschatology. This gift is something that is present already and that is the reason why earlier on I said that Christian life is life in the spirit.

4.15 ESCHATOLOGY

Although we have in Chapter 2 touched on some aspects of eschatology, I find it necessary at this stage to refresh our minds by giving a synopsis of Johannine eschatology. Here follows an important aspect which must of necessity capture our imagination. John in his Gospel differs with people like Paul in respect of the indications of salvation. John comes up with his radical realization of eschatology. John espouses an eschatology that refers clearly to the present (cf. 5:24; 3:36; 6:47; 8:51; 11:25-26). Although the author has some remnants of future hope nonetheless he still maintains that salvation can be attainable here and now. Maybe the element of future in the author's frame of work was due to an ecclesiastical redaction. Although Bultmann too ascribes to the evangelist such passages as 14:2, which may also have an inclination towards futurism, nevertheless, he still maintains that John has totally realized and historicized the traditional Jewish-Christian futuristic eschatology.
4.16 JOHANNINE COMMANDMENT OF FAITH AND LOVE

There is no doubt whatsoever that the two fundamental attitudes, as indicated above, are fully grounded on the belief that Jesus is the Messiah, the son of God. John, on the one hand, quickly summarises the "Commandment of God" in the words, "that we should believe in the name of His son, Jesus Christ, and love one another" (I John 3:23). When we examine the basic requirements for entry into the kingdom of God, we find that it is faith:

"Truly, truly, I say to you, he who hears my word and believes Him who sent me, has eternal life; he does not come into Judgement, but has passed from death to life" (John 5:24).

We now notice that the Johannine faith binds the believer to adhere to Jesus. In essence this faith binds the believer to Jesus' discipleship. Once this follower keeps Jesus' words then it means that he adheres to him in faith and this automatically makes moral demands (cf. John 13:1, 12-17). In this Gospel, Jesus speaks of love for himself. He also requires of his disciples to have faith in him. When Christ departed from this world, he prayed very hard to his Father that his Father should draw all the disciples more deeply into Communion with him (17:23, 26). This idea of creating a complete communion is an idea of
brotherly love. The basis of John's approach therefore is not based on the double commandment to love God and one's neighbour but his approach is really based in the "new" commandment to love thy brethren. Man is discouraged from putting his love in worldly things because these will fade away (I John 2:15f).

4.17 THE COMMANDMENT OF BROTHERLY LOVE

The most important question that comes to the fore when we discuss Jesus and Christian conduct is that Christians are always expected to follow the example set by Jesus. "I have set now an example that you should do as I have done to you" (John 13:15) (Manson, 1960: 62). John, on the one hand, summed up Christian duty in a simple phrase - brotherly love. Followers of Christ are expected to keep his commandments (John 14:15, 21; 15:10; I John 2:34). If we put up all these commandments, we shall find out that they build-up to a simple commandment, namely the law of love. "This is my commandment, that you love one another as I have loved you" (15:12) (Schrage, 1988: 314).

Here follows something very striking indeed. We now find that this commandment of love is termed a "new commandment" (cf. 13:34). The question that follows now is: What is new about this commandment? According to Behm, the unique feature about the new commandment is that "the obligation of the disciples to love is based on the love of Jesus they have experienced". Schnackenburg, citing
John 13:34-35 and I John 2:8; 3:16, holds that the commandment "takes its newness" from Jesus' "ultimate" love in sacrificing his life for mankind. Buer claims that the love commandment can be called "new", despite Lev. 19:18, because in the preaching of Jesus' and early Christian ethics, it plays a totally different role than in the Old Testament. Lattke suggests that the term "new" derives from the tradition of the Lord's Supper "new convenant". According to Bultmann, the love commandment is "not as a newly discovered principle or cultural ideal proclaimed by Jesus in the world" - in other words, neither with respect of Old Testament nor pagan antiquity but as an ontological predicative. Wachs follows Bultmann. "New" does not refer to historical uniqueness. The love commandment is new because it reflects the eschatological time of salvation (Schrage, 1988: 314-315).

We now have a full clarity on how this new commandment came about. It is vitally important to know how active this love can be among the brethren.

4.18 ACTIVE LOVE FOR THE BRETHREN

We have seen how Jesus displayed his love to his disciples by washing their feet. We have witnessed his call when he wanted his disciples to have faith in Him. We have also heard that his last prayer before he departed was that God should love them in the same way as He loved him. On the
basis of all these, Jesus now calls the brethren in the community to love one another in the same way as he had showed them. The primary aim of Jesus was to urge his disciples to love one another. He said, "A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another" (cf. John 13:34; 15:12, 17).

Although the members of the community are exhorted to love one another, the way they should treat deserters is illustrated by II John 10-11: "If anyone come to you who does not bring this teaching, do not receive him into your house, for whoever greets him shares the evil he does". The members of the community are urged to pray for their brethren when they sin but "only for those who sin is not deadly" (I John 5:15-17); the deadly sin which should not be prayed for it is surely the apostasy that the author has been attacking (Brown, 1979: 133).

Here follows a brief summary of Johannine Theology as I see it.

This theology is three-dimensional based on Jesus' revelation.

1. Life (communication of life, purpose of the coming of the son of man).
2. Love (revelation of this love in his commitment to life and in his sharing of life).

3. Truth (in obedience and faithfulness, Jesus revealed the truth and this can be related to the concept of witness to his works).

4.19 JOHANNINE BROTHERLY LOVE AS SEEN IN THE CONTEXT OF THE SOUTH AFRICAN PREVAILING CIRCUMSTANCES

At the beginning of this chapter as well as the preceding chapters, I have dealt with a number of issues which culminated in arousing the question of the implications of brotherly love. I have so far discussed the effects of the Holy Spirit on brotherly love. I have also indicated how active the love of brethren should be. I have, inter alia, discussed in general the commandment of brotherly love. All these were done within the eschatological framework. I will now look at the implications of Johannine brotherly love in the context of the prevailing South African circumstances.

There is no doubt that South Africa is a country of multicultural facets. In this country there is diversity of cultural opinions as well as cultural ideologies.
4.20 CULTURAL TOLERANCE

For decades the South African people lived side by side in harmony and peace. This harmony and peace was disturbed by the introduction of the apartheid system.

These Christian principles guided their morals, behaviour, norms and their standard of living. The Ten Commandments were upheld by man as a piece of document that will secure their salvation at the end of time. This mode of living, kindled love among community members. Brotherly love was not forced down upon people. It was an automatic and a spontaneous type of exercise.

4.21 D F MALAN'S APARTEID REGIME 1948-1954

The Afrikaner Nationalist ideologists approached the 1948 elections with a divided mind. There were two notions, one was that of an "elect" and the other of a "non-elect". In addition to this was the notion of "elect nations". Their interpretation of what they believed to be God's guidance in Southern Africa was sufficient evidence, to them, that the Afrikaners, as a nation, were the elect of God, a chosen Volk. Indeed, Afrikaners believed that God had brought them out of Europe and placed them on a new continent where He had protected and guided them. They believed that God delivered them from the Zulus at the Battle of Blood River, and as a Volk, God had sent them to
bring true Reformed Christianity to Africa, and for them
to perform this calling it was necessary that they remain
as a people (Ngcokovane 1989: 85).

"It still remains a mystery to many people why
a Christian Church could accept such a belief
and encourage the State to institute such a
development as Apartheid. Some see the answer
in the Calvinism of the Reformed Faith. John
Calvin, one of the main reformers in Europe in
the sixteenth century, preached a doctrine of
predestination, which stressed how God elected
a people for salvation" (Crawford 1989: 113).

It must be noted with interest that the word "apartheid"
only started to be used in the election campaign of 1948.
This word actually replaced "segregation" as this was used
prior to 1948. The idea of apartheid was actually born
much earlier than this time and for this reason we find
that Die Nederduitse Gereformeerde Kerk: Emergence of
Religious and Moral View of Apartheid stated it as
follows:

"The Synod considers it desirable and accord-
ing to the Holy Scripture that our heathen
members be accepted and initiated into the
congregations wherever it is possible; but
where this measure, as a result of the weakness of some, would stand in the way of promoting the work of Christ among the heathen people, then congregations set up the heathen, or still to be set up, should enjoy their Christian privileges in separate buildings or institutions" (Dutch Reformed Church Synod of 1857 in South Africa).

The theological justification of apartheid in South Africa has been declared a heresy. It is recognised by most Christians today to be a distortion of God's revelation. But we would like to take this famous declaration further: we denounce all forms of rightwing Christianity as heretical (Kairos and Conversion 1989: 13).

One can therefore deduce that this whole question of "separation" and "apartheid" started long ago. It was only given a fresh boost when the Nationalist Party came into power in 1948.


When H F Verwoerd came into power, he had a number of aims for South Africa. Firstly he implemented the "Bantu Education System". Such a system of education was designed to thwart black students' efforts to learn and to teach
them simple skills that black students would need to perform inferior jobs. "Bantu Education" was also designed to promote divisions among various black ethnic groups.

Furthermore, Dr Verwoerd, speaking in the Senate, said:
"The school must equip him (the native) to meet the demands which the economic life of South Africa will impose upon him ..... there is no place for the native in European society above the level of certain forms of labour" (Huddleston 1956 : 159).

Due to the policies of Bantu Education, numerous Catholic Schools and Training Colleges had been forced to close, while many of the Church's 91 hospitals were also threatened (Abraham 1971 : 105).

We now secondly find that Verwoerd's aim was to introduce a political system that would be accepted by many Afrikanders and other whites. He then introduced the system of "separate development". This was now the beginning of the formulation of draconian laws which had to be in place in order to protect his grand system of separate development. This grand scheme, as it was called, perpetuated the aims of the 1857 synod of the Dutch Reformed Church of Apartheid. The bond of brotherhood that existed before this period started to fade away. This policy stripped Africans of their citizenship. This idea of separating
people in this way was very much disliked by the Africans. "For the Africans it was an insult to be categorized as urban, rural and Bantustan Africans" (Serfontein 1982: 11).

Although this grand scheme was introduced and then forced down the throats of the people, all did not go well because gradually people started to show their hatred for the system. People started to form pressure groups. There were protest marches, strikes and go-slowa. The Church leaders also started criticising the system. All this time the State turned a deaf ear. "At Sharpville on the 21 March 1960, sixty-nine blacks, mainly women, were shot and killed by the police, and 186 were wounded, according to official figures. It was a shocking and terrible event, precipitated by the discriminatory pass laws against which blacks were protesting when fired upon" (de Gruchy 1979: 62-63).

In 1960, after the Sharpeville massacre, the World Council of Churches embarked on a campaign of fighting against racism. The WCC started funding liberation movements. On 21 October 1968, a number of church leaders and academics wrote an open letter to the then Prime Minister, the Honourable B J Vorster, complaining about his apartheid policies. These clergymen maintained that apartheid was not in line with the Holy Scriptures (Sadie 1970: 11-15).
In 1971, many banning orders were carried out. Some people were banished to rural areas (Horrell 1971: 107). It must also be noted that "the Government of South Africa regarded all its opponents as communists" (Ngubane 1963: 151).

The pressure at this stage was so great against the State that it was a matter of time before a revolution could be started. It seems as if "from 1975 there were indications that preparations were being made by underground organisations for increased armed struggle. When protests about education developed into a sustained uprising during 1976 and 1977, resistance to apartheid took open and defiant forms and signalled that a period of more intense struggles had begun. The protests were sparked off by the enforced use of Afrikaans as a medium of instruction in African schools, but they were shaped by the rejection of the Bantu Education System as a whole" (IDAF Research 1983: 92).

This whole background goes to indicate how apartheid brought a lot of damage into the South African fabric. The bond that existed between people became corroded. The love that existed between the different societal groups faded away. The basic element of brotherly love was thrown into oblivion. The relationship between white and black brethren was damaged through this system of apartheid. In the interim, South Africans lost tolerance for one another.
4.23 THE ROLE OF THE CHURCH

During the era of John Vorster as Prime Minister, the Church felt that it would no longer be an onlooker and observe at the injustices which were perpetuated against the people of God. On the other hand, the Prime Minister himself warned that any clerics who were planning to "do the kind of thing here in South Africa that Martin Luther King did in America" to "cut it out, cut it out immediately, for the cloak you carry will not protect you if you try to do this in South Africa" (Hope and Young 1983 : 89).

The Church which is present here and now must strive to emulate what Jesus taught. The Church must also be visible in showing its love to the people. We now find out that "while the Christian is called upon to love, he must eliminate oppression wherever he encounters it. How then can the Church with its prophetic theology of hope translate words into action?" (Crawford 1989 : 118).

Through its actions, the Church is called upon to repair the damage caused by apartheid. This can only be done through the Biblical principle of brotherly love. This principle is clearly outlined in the Gospel of John.

In rebuilding new bridges, all South Africans must forget about the past, hold hands and face the future with
optimism. South Africans must trust each other in order to realize their future ideals.

4.24 RECONCILIATION

Brotherly love as stated in the Gospel of John is not only the cement of the reconciliation process in South Africa but also the result of what Christ did through his death and in that sense the new South Africa should make God's love visible through love for one's brethren. Brotherly love then becomes God's politic in a new situation of democracy and peace. It must also be born in mind that the previous situation was controlled by hatred and fear and this type of situation is now replaced by reconciliation and trust. As an indication of reconciliation and cultural tolerance, we immediately see that the different peoples in the South African society have accepted the whole concept of eleven official languages.

The best example of this love was seen in Jesus Christ. He demonstrated it practically. The Bible tells us in no uncertain terms that:

"By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how
does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth" (I John 3:16-18).

"The Church is also convinced that in preparing the way for the Gospel, it can be helped in many ways by the world at large, by the abilities of individual men and of society as a whole" (Pollock and Levierge 1982 : 53).

"There can be no doubt that our Christian faith commits us to work for true reconciliation and genuine peace" (The Kairos Document 1987 : 9).

At a meeting which was held by the South African Catholic Bishops, it became very evident that the country was in a "deplorable state" as a result of violence and loss of life and property. Intolerance was also playing a key role. At the end of the meeting a pastoral letter was written and in this letter the Bishops said: "It seems as if political leaders were concerned only for themselves and their parties, and had lost any vision of working together for a better South Africa" (quoted by The Star 19.04.1993).

The period of strife is now over and this is a period of reconstruction. Leaders must now preach reconciliation in order to bring about harmony in the country.
4.25 CULTURE OF TOLERANCE AND BROTHERLY LOVE

It is now high time that, as a result of years of bloodshed, political leaders must come together and call the biggest conference that will include everybody to come and hammer out a plan to stop this carnage and build this country afresh. This country requires men and women of sound stature; people who will work for peace and harmony; people who will preach reconciliation and love among brothers. We should remember that Christ once said "if we do not love our brothers, how can we love God whom we do not know". South Africa requires as to follow the footsteps of our Lord Jesus Christ. South Africa needs to demonstrate to the outside world that they can uphold the principles of Jesus' "new" commandment. If all our political leaders can manage to achieve this very important situation, then South Africa will be a better place to live in. Our love must be visible, we must try at all times to stop paying lip-service. This will not benefit this country in any way. The "new" commandment is the real issue at stake.

4.26 CONCLUSION AND RECOMMENDATIONS

1. The role of the Church in a changing South African society is among the issues that must be given attention, particularly by the State. The State must
not overlook the importance of the Church as a unifying factor.

2. Religions and Christian life must be re-examined to be in line with the socio-economic conditions of the people.

3. South Africans must of necessity become aware of a dire need to bury the past and heal the wounds caused by apartheid. This can only be possible if people can learn to forgive and forget.

4. The Church needs to organise workshops, camps, as well as seminars, to try to conscientise the people about the new South Africa, to heal the scars of racism. This can also be possible by encouraging integrated Church services, i.e. worshipping together and sharing communion together.

The Church is therefore called upon to remain true to its calling. Amid violence, mistrust, intolerance, the Church must be a unifying factor. It must bring warring parties together. It must unite brothers under the banner of brotherly love. In order for the Church to accomplish its mission, it must be able to establish unity in the entire nation. Unless there is a process of healing and reconciliation, reconstruction is not going to be possible.
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