

his own. Verse 27 belongs to the traditional story of Judas's betrayal (13:21–30; cf. Mark 14:17–21 par.), here recast so as to highlight two things: the role of Satan and Jesus' ultimate control over the action.²² Like John 8:39–47, this text demonstrates that, for the Fourth Evangelist, "the devil" is not a mere figure of speech, or a "faded mythological conception." Satan is an effective power who is active on the stage of human history. In the course of what appears to be an ordinary human meal, the decisive act in the cosmic conflict between God and evil is set in motion. The story ends in 13:30: "And when he had eaten the bread, he went out. And it was night." Judas goes forth into the night, wholly allied with the forces of darkness.

In the Farewell Discourse that follows this narrative (13:31–17:26), this central conflict is suggested in various ways. Three texts refer to the evil ruler, 14:30–31 and 16:8–11 (discussed above) and 17:15: "I do not ask that you take them out of the world, but that you keep them from the evil one" (17:15). This verse implies that after Jesus' departure the struggle with evil will continue. Although Jesus' death and glorification are the turning point in the conflict (12:31), Satan, refusing to concede defeat, will focus his attack on the human allies Jesus leaves behind (cf. 15:18–19; 16:33b).

Whereas the first half of the Gospel portrays the cosmic conflict through dualistic contrasts of light and darkness, truth and falsehood, above and below, here the dominant symbol is *ὁ κόσμος* ("the world"). Some verses use *ὁ κόσμος* in a neutral sense,²³ but many others use it in a clearly negative, quasi-technical sense to refer to the sphere opposed to Jesus and his followers.²⁴

These chapters present "the world" as the opponent of Jesus, of his emissary the Paraclete, and of Jesus' followers. Jesus is not "of the world," and he does not pray for the world (17:9, 14, 16). Likewise, Jesus' "own" are not "of the world" (15:19; 17:14, 16), but they have been chosen "out of the world" (15:1). The world "hates" Jesus' followers (15:18–19, 23, 24–25; 17:14), who will suffer pain (λύπη, 16:22) and persecution (θλίψις, 16:33; cf. 16:21). While "the world" will rejoice, they will weep and mourn (16:20).

Jesus encourages his own:

Nevertheless I tell you the truth; it is to your advantage that I go away, for if I do not go away, the Advocate [Paraclete] will not come to you. . . . He will prove the world wrong about sin and righteousness and judgment. (16:7–8)

In the world you face persecution. But take courage. I have conquered the world (νενίκηκα)! (16:33)²⁵

²² See esp. Luke 22:3: "Then Satan entered into Judas called Iscariot." For the distinctively Johannine emphasis, see John 14:30–31 and 19:10–11; cf. 19:17, where in contrast to the Synoptic account, Jesus carries his own cross.

²³ 14:31; 16:21, 28; 17:5, 6, 11, 13, 15, 18, 21, 23, 24.

²⁴ On this negative use of *kosmos*, see W. Meeks, "The Man from Heaven in Johannine Sectarianism," *JBL* 91 (1972) 44–72.

²⁵ Cf. the comment on 16:33 in Lindars, *Gospel*, 514: "This verb (*nikān*, cf. *nikē* = victory) is a

These references to cosmic conflict have an important role in the Farewell Discourse, whose purpose is to prepare the reader for the story of Jesus' arrest, trial, and crucifixion, a story of ostensible defeat. The evangelist assures his audience that there is another, truer reading of this story and that the ultimate triumph of Christ and his followers is assured.

II

We have considered several texts that interpret the life—and especially the death—of Jesus as a crucial juncture in the conflict between God and Satan. I have tried to show that the references to the "casting out" and the "judgment" of the "archon of this world" in John 12:31; 14:30; and 16:11 are part of a more general theme of cosmic conflict, central to Johannine dualism. If this thesis is correct, it suggests a new perspective on the old question of the background and force of the dualistic language in the Gospel of John. Since the time of Bultmann, interpreters of John have tended to look to Gnosticism as the source of such dualistic pairs as light and darkness, above and below, truth and falsehood.²⁶ The parallels in apocalyptic texts, which, unlike Gnostic texts, clearly antedate the Fourth Gospel, have remained largely unexplored.²⁷

There is growing evidence of the continuities between apocalyptic and Gnostic traditions, and it now appears that Jewish apocalyptic played an important role in the development of Gnostic teachings.²⁸ If both the Fourth Gospel and Gnostic texts have been influenced by apocalyptic, we can account for the

military term, rarely used in the NT and only here in the Fourth Gospel. But it occurs in 1 Jn 2.13f.; 4.4; 5.4f. The last reference is specially close to the present passage. The use of this verb draws attention to the cosmic significance of the Passion, cf. 12.31."

²⁶ See, e.g., Bultmann's influential article "Die Bedeutung der neuerschlossenen mandäischen und manichäischen Quellen für das Verständnis des Johannesevangeliums," ZNW 24 (1925) 100–146; L. Schottroff, *Der Glaubende und die feindliche Welt: Beobachtungen zum gnostischen Dualismus und seiner Bedeutung für Paulus und das Johannesevangelium* (Neukirchen: Neukirchener Verlag, 1970). For a summary of other works that assume a Gnostic background, see D. Moody Smith, "Johannine Studies," in *The New Testament and Its Modern Interpreters* (ed. E. Epp and C. MacRae; Atlanta: Scholars Press, 1989) 278.

²⁷ Ashton also suggests apocalyptic influence on the Gospel, on the basis of quite different evidence from what I discuss here (*Fourth Gospel*, 383–406). Brown attempts to counter the Gnostic explanation of Johannine dualism by citing parallels from Qumran; see *Gospel*, 1. 148; idem, "The Qumran Scrolls and the Johannine Gospel and Epistles," CBQ 17 (1955) 403–19, 559–74; see also J. H. Charlesworth, ed., *John and Qumran* (London: Geoffrey Chapman, 1972) and the studies summarized in Moody Smith, "Johannine Studies," 276–77.

²⁸ See, e.g., Cedaliahu Stroumsa, *Another Seed: Studies in Gnostic Mythology* (Leiden: Brill, 1984) 18: "More than the Platonic tradition, Jewish apocalyptic and pseudepigraphic literature seems to provide a rather precisely defined literary milieu against which the emergence of the Gnostic mythological confrontation of evil may be better understood." See also George MacRae, "Some Elements of Jewish Apocalyptic and Mystical Tradition and their Relation to Gnostic Literature" (2 vols.; Ph.D. diss., Cambridge University, 1966); C. A. Keller, "Das Problem des Bösen in Apokalypik und Gnostik," in *Gnosis and Gnosticism* (ed. M. Krause; Leiden: Brill, 1977) 70–90; and the literature cited in Stroumsa, *Another Seed*, 10 n. 49.

similarities of the Gospel with Gnosticism without assuming that its author was acquainted with a full-blown Gnostic dualism.²⁹

The remainder of this study will explore parallels between the Fourth Gospel and apocalyptic texts. I shall focus on four themes: cosmic combat, victory and judgment, the Son of Man, and glorification.

Cosmic Combat

The story of a conflict between rival superhuman forces is an ancient one, attested in Canaanite, Mesopotamian, and Greco-Roman texts.³⁰ Cross isolates the following general pattern of the myth common to Canaanite hymns and early Hebrew poetry:

- a. The Divine Warrior goes forth to battle against chaos.
- b. Nature convulses at the manifestation of the Warrior's wrath.
- c. The warrior-god returns to take up kingship among the gods and is enthroned on his mountain.
- d. The Divine Warrior utters his voice from his temple; fertility results.³¹

In the Second Temple period, the theme of the cosmic battle between God and the forces of evil is especially prominent in apocalyptic texts and in certain Qumran texts that have substantive affinities with them.³² Paul Hanson shows that texts such as Zechariah 9–14, which he labels "proto-apocalyptic," use "the ancient ritual pattern of the conflict myth."³³ John J. Collins explores how the apocalypse of Daniel uses this mythic pattern to interpret the crisis faced by Jews under Antiochus Epiphanes.³⁴

The apocalypse of *1 Enoch* opens with a vision of God marching forth with his forces to do battle and execute judgment:

The Holy and Great One will come out from his dwelling, and the Eternal God will tread from there upon mount Sinai, and he will appear with his host, and will appear in the strength of his power from heaven. . . . And behold! He comes with ten thousand holy ones to execute judgement upon them, and to

²⁹ The question of the historical and conceptual relationships among Jewish apocalyptic, the Gospel of John, and Gnosticism is a complex one that merits further study. On how the Gospel has influenced the development of Gnostic ideas, see E. Pagels, *The Johannine Gospel in Gnostic Exegesis* (Nashville: Abingdon, 1973).

³⁰ See F. M. Cross, *Canaanite Myth and Hebrew Epic* (Cambridge, MA: Harvard University Press, 1973) esp. 77–144; J. Levenson, *Creation and the Persistence of Evil* (San Francisco: Harper & Row, 1985); A. Yarbro Collins, *The Combat Myth in the Book of Revelation* (Missoula, MT: Scholars Press, 1976) 207–14; J. J. Collins, *The Apocalyptic Vision of the Book of Daniel* (Missoula, MT: Scholars Press, 1977) esp. 95–118.

³¹ Cross, *Canaanite Myth*, 162–63, summarized in A. Yarbro Collins, *Combat Myth*, 208.

³² There is debate about whether the term "apocalyptic" can be applied to the Qumran sect or to their writings. See the chapter on Qumran in J. J. Collins, *The Apocalyptic Imagination* (New York: Crossroad, 1984) 115–41.

³³ P. Hanson, *The Dawn of Apocalyptic* (Philadelphia: Fortress, 1975) 280ff.

³⁴ J. J. Collins, *Apocalyptic Vision*, 95–118; cf. idem, *Apocalyptic Imagination*, 79–83.

destroy the impious, and to contend with all flesh concerning everything which the sinners and the impious have done and wrought against him. (1 Enoch 1:3-4, 9)³⁵

After the story of the sins of Azazel and his evil angels ("the Watchers") and their seduction of human beings, this image of battle is repeated. God instructs the archangel Gabriel:

Proceed against the bastards and the reprobates and against the sons of the fornicators, and destroy the sons of the fornicators and the sons of the Watchers from amongst men. And send them out, and send them against one another, and let them destroy themselves in battle, for they will not have length of days. (1 Enoch 10:9)³⁶

Similarly, the sixth vision of 4 Ezra portrays the battle between the one "like the figure of a man" and the wicked:

And I looked, and behold, this wind made something like the figure of a man come up out of the heart of the sea. . . . [A]nd behold an innumerable multitude of men were gathered together from the four winds of heaven to make war against the man who came up out of the sea. . . . [H]e neither lifted his hand nor held a spear or any weapon of war; but I saw only how he sent forth from his mouth as it were a stream of fire, and from his lips a flaming breath and a great storm, and from his tongue he shot forth a storm of sparks. All these were mingled together . . . and fell on the onrushing multitude which was prepared to fight, and burned them all up. (13:2-11)³⁷

An apocalyptic vision in the *Testament of Moses* predicts the demise of the devil and the awesome march of God to wreak vengeance on the enemies of Israel: "Then his kingdom will appear throughout his whole creation. Then the devil will have an end. . . . For God Most High will surge forth. . . . In full view will he come to work vengeance on the nations" (10:1, 7).³⁸

Among the texts found at Qumran, the *Manual of Discipline* (1QS) and especially the *War Scroll* (1QM) present the cosmic conflict of the "sons of light," led by the angel Michael, against Belial, the prince of the "sons of dark-

³⁵ Quotations from 1 Enoch are from the translation of M. Knibb in H. F. D. Sparks, *The Apocryphal Old Testament* (Oxford: Clarendon, 1984). The *Testament of Moses* (*Assumption of Moses*) is cited as translated by J. Priest, and 4 Ezra by B. Metzger, both in J. Charlesworth, ed., *OTP*, vol. 1.

³⁶ Cf. battle imagery in 1 Enoch 46:3-8; 62:12; 99:11-16 and the following texts, which speak of the destruction of the human or superhuman enemies of God: 53:2-6; 54; 56-57; 62:1-13; 69:29; 100:1-5.

³⁷ On this text, see M. Stone, *Fourth Ezra* (Minneapolis: Fortress, 1990) 211-12: "In the dream, the main feature of the figure is as a warrior. . . . The man is described using symbolic language that is drawn largely from biblical descriptions of God, particularly his epiphanies as warrior."

³⁸ See discussion in George W. E. Nickelsburg, *Resurrection, Immortality, and Eternal Life in Intertestamental Judaism* (Cambridge, MA: Harvard University Press, 1972) 29. For the military image of God's marching forth to punish his enemies, see Mic 1:3; Deut 26:15; Isa 63:15; Jer 25:30.

ness" (see esp. 1QS col. 4 and 1QM cols. 1; 15–19). Here, as J. Collins has argued, the cosmic battle takes place simultaneously on two levels, in heaven and on earth:

The *War Scroll* envisages a synergism of the earthly and the heavenly. It is concerned with a conflict between the faithful Israelites and their enemies on earth. However, it sees this conflict as only one dimension of a cosmic event. Corresponding to the earthly war—and determining its outcome—is the war between the angelic Sons of Light and Sons of Darkness.³⁹

A Christian adaptation of this theme of a great eschatological battle taking place both in heaven and on earth is found in Revelation (see esp. chaps. 12–13; 19:11–21). Indeed, as Adela Yarbro Collins has demonstrated, the ancient myth of cosmic conflict is central to the structure and theology of this apocalypse.⁴⁰

Of the many versions of the story of cosmic combat, the motif of the driving out of "the ruler of this world" in John 12:31b is paralleled most closely in the tradition of the casting out of Satan from heaven found in 2 *Enoch* 29:4–5; Luke 10:18; and Rev 12:7–9 (cf. Isa. 14:12–20).⁴¹ More generally, it reflects the idea common in apocalypses that at the eschaton Satan "will be no more" (*T. Mos.* 10:1; *Jub.* 23:29; cf. *T. Judah* 25:3; Rev 20:10).⁴²

Victory and Judgment

A second theme in John 12:20–36 illuminated by apocalyptic parallels is that of judgment (*κρίσις*): "Now is the judgment of this world" (12:31a; cf. 12:47–48). That judgment is a major theme in the Gospel (the noun *κρίσις* is used ten times and the verb *κρίνειν* fourteen times) has long been recognized by Johannine scholars.⁴³ Some would characterize the whole Gospel as an extended lawsuit, in which Jesus and his enemies accuse and counteraccuse each other.⁴⁴

What has not been noticed is the way the Gospel combines forensic imagery with images of battle. John 12:31, for example, juxtaposes the judgment of "this world" and the expulsion (defeat) of the world-ruler. The related text in 16:11 proclaims that the ruler of this world "has been judged." This alternation between military and forensic imagery to describe the final triumph

³⁹ J. J. Collins, *Apocalyptic Imagination*, 129.

⁴⁰ A. Yarbro Collins, *Combat Myth*, passim.

⁴¹ In 2 *Enoch* 29:4–5 the casting out of Satanail and his angels takes place at creation. A. Yarbro Collins argues that Isa 14:12, which describes the demise of an enemy king as the fall of the "Morning Star" from heaven, is based on the Canaanite myth of Baal's defeat of the astral deity, Athtar (*Combat Myth*, 81–82).

⁴² See discussion of these texts in Nickelsburg, *Resurrection*, 28–33.

⁴³ *Κρίσις* appears in 3:19; 5:22, 24, 27, 29, 30; 7:24; 8:16; 16:8, 11; *κρίνειν* is used in 3:14, 18; 5:22, 30; 7:24, 51; 8:15, 16, 26, 50; 12:47, 48; 16:11; 18:31. See Bultmann, *Theology*, 2, 37; and Schnackenburg, *Gospel*, 1, 400–405.

⁴⁴ See the works by Harvey and Neyrey cited in n. 20; also J. Blank, *Krisis: Untersuchungen zur johannischen Christologie und Eschatologie* (Freiburg: Lambertus, 1964).

of God is common in the apocalypses,⁴⁵ as is illustrated by *1 Enoch* 1:3–9, quoted above (cf. chaps. 9–10). In *1 Enoch* 55:4, the triumph of the Chosen One (Son of Man) over Azazel is portrayed as judgment:

You powerful kings, who dwell upon the dry ground, will be obliged to watch my Chosen One sit down on the throne of my glory, and judge, in the name of the Lord of Spirits, Azazel and all his associates and all his hosts.

The context speaks of the “angels of punishment” (53:3; 56:1), who will destroy sinners (53:2–5; cf. 54:3) and imprison and then destroy the hosts of Azazel (54:4–10; cf. 56:3–4).

In the interpretation that follows the vision of 4 Ezra 13 (quoted above), the “man” who comes out of the sea (here called God’s “son”) is not only a victorious warrior but also a judge: “And he, my Son, will *reprove* the assembled nations” (13:39).⁴⁶ A parallel account in 4 Ezra 12 describes how the redeemer figure, here called the Messiah, will defeat the wicked kings: “For first he will set them living before his judgment seat, and when he has reprovved them, then he will destroy them” (12:33).

In Daniel 7–12 we find a similar juxtaposition of combat and forensic images. The apocalypse begins with a picture of judgment: the ruling of the divine court (7:10) results in the destruction of the demonic beast (7:11), followed by the appearance of the angelic “one like a son of man”⁴⁷ to receive his kingship (on judgment, see also 7:22, 26). In chaps. 8–10 there follow parallel accounts of these same eschatological events—the defeat of Israel’s enemies and the establishment of the just divine rule—now portrayed as a great battle (cf. 10:1ff.).⁴⁸ This battle takes place on two levels, as the evil ruler Antiochus attacks both the faithful in Israel (8:24; 11:31–35; cf. 9:26) and their angelic protectors, the “host of heaven” (8:10–11, 25). Victory in the earthly conflict is assured because of what is going on in heaven, where the angelic patrons of Israel (Michael and Gabriel) combat the superhuman “princes” of the nations (10:13, 20–21; 12:1–2).

A Christian parallel is found in Revelation, where combat imagery abounds and judgment is also an important theme (see κρίσις in 14:7; 16:7; 18:10; 19:2; and κρίνεται in 6:10; 11:18; 16:5; 18:8, 20; 19:2, 11; 20:12, 13). The close association of the two types of images is particularly clear in the descrip-

⁴⁵ Cf. Dan 12:1–3; *T. Mos.* 10; *Jub.* 23:16–31 and *T. Judah* 25, discussed in Nickelsburg, *Resurrection*, 28–42; but note that Nickelsburg sometimes conflates the two types of imagery—for example, when he reads judicial imagery into *T. Mos.* 10.

⁴⁶ Emphasis added. On the judgment language in this text, see Stone, who compares 4 Ezra 12:32 (*Fourth Ezra*, 403).

⁴⁷ For an argument that this figure is an angel (perhaps Michael), and not merely a representative human being, see J. J. Collins, *Apocalyptic Imagination*, 81–83. In quoting from (or alluding to) Dan 7:13–14 I follow the RSV translation “one like a son of man”; see n. 49 below.

⁴⁸ For the idea that apocalypses contain “parallel visions,” see J. J. Collins, *Apocalyptic Imagination*, 85–86; and A. Yarbro Collins, *Combat Myth*, passim.

tion of the heavenly Christ in 19:11: "Then I saw heaven opened, and there was a white horse! Its rider is called Faithful and True, and in righteousness he judges and makes war."

The Son of Man

A key verse in our passage (John 12:20–36) is v. 23: "Now is the hour for the Son of Man to be glorified." The rest of this study will explore two of its motifs: the title "Son of Man" and the verb δοξάζειν.

As is well known, the question of how and why various NT authors use the phrase "Son of Man" or "one like a son of man" is one of the most perplexing issues of NT scholarship.⁴⁹ There is a good deal of disagreement about the background and significance of the phrase, whether it existed as a messianic title prior to Christianity, and how Jesus used it.⁵⁰

Within Johannine studies, there has been a tendency to emphasize the influence of the Synoptic (or early Christian) tradition on the Johannine use of "Son of Man."⁵¹ While it is generally recognized that Dan 7:13 is important for the development of this tradition, other apocalyptic texts are not usually considered to have direct relevance.⁵²

Moloney's full-length study *The Johannine Son of Man* is an example: "There appears to be little necessity to look beyond early Christian traditions [as represented in the Synoptics] to find a source for the Johannine use of 'the Son of Man.'"⁵³ In Moloney's view, the Fourth Evangelist consistently uses the phrase "Son of Man" to designate the humanity of Jesus:

There is a concentration on the human figure of Jesus in the use of the title "Son of Man." It is a title which is entirely dependent upon the incarnation. . . . The Son of Man revealed God to men and brought judgment to men through his presence, as a man, among them. The high point of this revelation and judgment took place on the cross.⁵⁴

Moloney is certainly correct to emphasize the special connection the Fourth Evangelist makes between the title "Son of Man" and the crucifixion of

⁴⁹ In view of the long history of scholarship on this phrase, I prefer the traditional rendering "Son of Man" to more recent attempts ("like a human being" or "a human figure") to render the relevant Greek, Hebrew, or Aramaic phrases in a more inclusive way.

⁵⁰ See, e.g., A. Yarbro Collins, "The Origins of the Designation of Jesus as 'Son of Man,'" *HTR* 80 (1987) 391–407.

⁵¹ See Schnackenburg, *Gospel*, 1. 529–42; F. Moloney, *The Johannine Son of Man* (2d ed.; Rome: Libreria Ateneo Salesiano, 1978); S. Smalley, "The Johannine Son of Man Sayings," *NTS* 15 (1969) 278–301; W. Loader, "The Central Structure of Johannine Christology," *NTS* 30 (1984) 188–216.

⁵² See, e.g., Moloney, *Son of Man*, 236; an exception is S. Schulz, *Untersuchungen zur Menschensohn-Christologie im Johannesevangelium* (Göttingen: Vandenhoeck & Ruprecht, 1957). See also Ashton, *Fourth Gospel*, 358–61.

⁵³ Moloney, *Son of Man*, 216; cf. 78–81.

⁵⁴ *Ibid.*, 213.