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A table of contents for *Scripture* can be found here:

https://biblicalstudies.org.uk/articles_scripture-01.php

Note by Père Bauchet. The passages in brackets have been supplied by myself, according to the context and the number of letters. They are missing in the original text. Professor Sukenik, whom I have consulted on the matter, has qualified my suggestions as "probable."

English Version by V. de M.

J.-M. Paul Bauchet, O.D.C.
Jerusalem, 25th November 1948.

QUESTIONS AND ANSWERS

What does St. John mean by "grace" when he speaks of our Blessed Lord as "full of grace and truth" (Jn. i, 14).

Christ in His human nature certainly possessed sanctifying grace, but it is unlikely that St. John in this passage specially wished to stress Christ's endowments as man. No possession of sanctifying grace would constitute our Lord the only-begotten Son of the Father. The uniqueness of Christ's Sonship consists in the fact that He Himself is in His Person the very source of all grace and truth, for He is God, the Word who dwelt amongst us. In Him the fullness of the Godhead dwells corporally, hence He possesses all divine perfection as God-Incarnate and is thus full of grace and truth as a spring is said to be full of water. Hence in the following verse St. John wrote "from His fullness we have all received and grace upon grace; the Law was given by Moses, but grace and truth came by Jesus Christ." We receive sanctifying grace not because Christ in His human nature possessed it, but because in His Person He is the source of all graces bestowed on us.

J. P. ARENZEN.

How do you account for the lack of direct quotations in the epistles from our Lord's actual sayings?

The above is (I think) the chief point in an enquiry far too long to be printed in full in *SCRIPTURE*; but in my answer I have tried to bear in mind the enquiry as a whole. If some point presents a further difficulty, it may perhaps be dealt with separately later on. In order to keep the answer reasonably short, I have broken it up into short headings, and have confined it to St. Paul. Much of what is written applies to all the epistles, in which however there are also some special features. Thus, I John i, 3 seems to be introducing St. John's gospel, rather than the rest of the epistle, and I may add that Hebrews is largely concerned with the *Old Testament*.

(1) St. Paul presupposes a careful oral instruction: see, for example, Acts xx, 20, 31. The Christians might be supposed to know well at