

'Shelley uses certain methods to set his imagination acting; and this gives his imagination scope to act. St. John uses similar methods; and this gives the Holy Ghost scope to move his imagination'. Farrer's life's work was to demonstrate the

imaginative and intellectual resourcefulness of the Christian tradition; he would not have appreciated being cast in the role of *literateur*.

JOHN SAWARD

THE JOHANNINE SON OF MAN by Francis J. Moloney. *Libreria Ateneo Salesiano, Rome, 1976. xv.+ 265 pp. 8000 lire.*;

As one would expect from a doctoral dissertation of Oxford, the work of this Australian Salesian is methodical and careful. But especially since Morna Hooker acted as his *Doctormutter* on this theme the results are somewhat disappointing. The author examines the thirteen occurrences of the expression Son of Man in the Gospel of John, previously considering in detail the structure and meaning of the passages in which they occur. He establishes that the title is used of Jesus as the revealer of heavenly things, who will save those who believe in him, and as the locus of judgement. The title is a progression from Jewish messianic titles, and yet, especially through its frequent connection with the passion, remains firmly attached to Jesus as man; the stress is on the incarnation and on the earthly career of Jesus, which leads through crucifixion to glory. The passage in the book through which one sees most clearly the specific notes of the title is on pp. 211-213, where "Son of Man" is contrasted with "Son"; the latter is used to convey Jesus's union with God in a unique Father-son relationship, which includes even pre-existence; the former of course is related in every way to his humanity.

The author maintains firmly that he is interested in the meaning of the expression in the gospel as it now stands, rather than in its sources. Thus attempts at re-

ordering of the gospel are brushed aside as irrelevant to this enquiry: the expression must have a meaning as it stands now unless the final author is to be spurned as a nincompoop. It is one thing to say this, but quite another to pay as little attention as does Dr Moloney to the expression in the rest of the New Testament and its background. There is virtually no discussion of the Son of Man in the synoptic tradition and its bearing on the Johannine use of the title, nor of John's stance with regard to the purely Jewish use of the expression. The roots of the thesis are not deeply planted. Yet when one is dealing with an expression as enigmatic as this, occurring as it does in a fairly narrow range of contexts, it seems folly to neglect any possible clues.

There is one special factor which seems to me to spring to attention about the Johannine use of the expression which Dr Moloney does not sufficiently evaluate, and this is that (with the possible exception of 5:27) each of the passages is concerned with vertical movement, either coming down from heaven or being glorified to heaven. This is such a salient feature that it must surely be an important clue in any investigation, though its significance is not immediately obvious. There are misprints in the Greek of pp. 63 and 195.

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