

Paweł Podeszwa

Adam Mickiewicz University in Poznań

podpaw@amu.edu.pl

ORCID: 0000-0002-4000-1660

DOI: <http://dx.doi.org/10.12775/BPTH.2019.026>

12 (2019) 4: 499–511

ISSN (print) 1689-5150

ISSN (online) 2450-7059

**“And his disciples remembered ...” (Jn 2:17,22; 12:16).
The Role of Memory in the Scriptural and Paschal
(Re)interpretation of the Words and Actions of Jesus**

**„I przypomnieli sobie uczniowie...” (J 2,17.22; 12,16).
Rola pamięci w skrypturystycznej i paschalnej
(re)interpretacji słów i czynów Jezusa**

Streszczenie. Artykuł zawiera analizę trzech tekstów z Czwartej Ewangelii, w których pojawia się czasownik $\mu\mu\eta\eta\sigma\kappa\omicron\mu\alpha\iota$ „przypominać sobie” (2,17.22; 12,16). Wszystkie one stanowią swoistego rodzaju komentarz Ewangelisty do opowiadanych wydarzeń o oczyszczeniu świątyni (J 2,13–22) oraz uroczystym wjeździe do Jerozolimy (12,12–19), gdzie wyraźnie zostało zaznaczone odwołanie się uczniów do pamięci, która pozwala jednoznacznie zinterpretować opisywane epizody. „Pamięć Jezusa” stoi w centrum zainteresowania ewangelicznego przekazu, a „pamięć Pism” i „pamięć Paschy” stają się kluczami interpretacyjnymi zapamiętanej historii. W jej centrum pozostaje zawsze Jezus historyczny, o którym świadczą „Prawo i Prorocy”. W Nim wypełnia się Boży plan zbawienia, zapowiedziany przez Pisma i otwiera się nowa perspektywa (nowa historia), zapoczątkowana przez Jego zmartwychwstanie. Ewangelia zatem jest jednocześnie „pamięcią Jezusa” oraz „pamięcią o Jezusie”, czego świadomość jest konieczna do poprawnej jej interpretacji.

Abstract. The article contains an analysis of the three texts of the Fourth Gospel in which the verb $\mu\mu\eta\eta\sigma\kappa\omicron\mu\alpha\iota$ “remember” (2:17,22; 12:16) appears. All of them constitute a kind of commentary by the Evangelist to the events recounting the cleansing of the Temple (Jn 2:13–22) and the triumphal entry of Jesus into Jerusalem (12:12–19) where the reference to the disciples’ memory, which allows the described episodes to be unequivocally interpreted, is clearly marked. “The memory of Jesus” is the focus of the gospel message, whereas “the memory of the Scriptures” and “the memory of the Passover” become the interpretative keys to the remembered history. The centre of it is always the historical Jesus, as testified by “the Law and the Prophets”. God’s plan of salvation, foretold by the Scriptures, is fulfilled in Him and a new perspective (a new history), initiated by His resurrection, opens up. Thus, the Gospel is “the memory of

Jesus” and “the memory about Jesus”, the awareness of which is a prerequisite for its proper interpretation.

Słowa kluczowe: Ewangelia według św. Jana; pamięć; Pascha; reinterpretacja; Duch Święty.

Keywords: the Gospel according to St. John; memory; the Passover; reinterpretation; the Holy Spirit.

The Bible, both the Old and the New Testament, may be described as “the great library of memory.”¹ *A Biblical Theology of the New Testament (Teologia biblica del Nuovo Testamento)* by G. Segalla, published in 2006, is a concrete proposal to develop a holistic model of a New Testament biblical theology.² The author, starting from the thought of P. Bonnard,³ proposes a model of biblical theology, where the concept of memory (*memoria*) plays a key role.⁴ According to G. Segalla, the structure unifying all biblical theology of the New Testament is “the memory of Jesus” (*memoria di Gesù*) and “memory about Jesus” (*memoria su Gesù*). These are two forms of memory, yet closely related to each other: “the former is transmitted in the form of narrative, the latter in the form of kerygma, both of which are interrelated. In this way, Segalla in his research combines history and theology under one common denominator, namely as a living memory; one of them is constantly reinterpreted (‘the memory of Jesus’), and the other, displaying a renewed interest in the first and developing itself, is preserved and actualized in the liturgy, in teaching, in the community life of the Church, as well as in the lives of individual believers (‘the memory about Jesus’).”⁵

Starting from these observations of the Italian biblical scholar and theologian, we pose the question about evident traces of such a transition from the

¹ G. Segalla, *Teologia*, p. 65.

² A synthetic presentation of G. Segalla’s thought is offered by H. Witczyk, *Pamiętka*, pp. 201–227.

³ P. Bonnard, *L’anamnèse*, pp. 1–11; See also P. Giesel, *La mémoire*, pp. 65–76.

⁴ To illustrate his thesis, the author applies the metaphor of a building, which consists of three basic elements: 1) the ground with the foundations: the foundation (*fondamento*) is the memory of the earthly Jesus rooted in the Old Testament as the ground and the death and resurrection of Jesus as the beginning of the memory about Jesus (*fondazione*); 2) walls, i.e. the configuration of the linguistic and literary memory, and 3) the roof, which is its canonical configuration, i.e. the canon of the New Testament, G. Segalla, *Teologia*, pp. 67–69.

⁵ H. Witczyk, *Pamiętka*, p. 212.

“first memory of Jesus” to “the second memory about Jesus” in the Fourth Gospel. First, we observe that in the text of St. John, the noun “memory”⁶ is missing, whereas there are three verbs: *μυμνήσκομαι* – “to recall, to remember, to think about something; to be mentioned before God⁷ (in the passive voice)” (Jn 2:17,22; 12:16); *μνημονεύω* – “to remember, to recall something, to look back on something”⁸ (Jn 15:20; 16:4,21); *ὑπομυμνήσκω* – “to remind someone of, to remind someone about something, to be reminiscent of, to imprint in one’s memory”⁹ (Jn 14:26).¹⁰

In the context of our reflection, we are particularly interested in the first verb *μυμνήσκομαι* used by the Evangelist three times: twice in the narrative about the cleansing of the temple (Jn 2:13–22) and once in the triumphal entry of Jesus into Jerusalem (12:12–19). The passages where the verb “recall” appears (2:17,22; 12:16) constitute a kind of commentary of the Evangelist on the described events,¹¹ where he clearly indicates the reference of the disciples to memory, which allows the recounted episodes to be unequivocally interpreted.¹² What type of memory of the disciples does the Evangelist write about? What influences it and how is it shaped? Taking these questions into consideration, let’s proceed to analyze the aforementioned biblical fragments.

1. “His disciples remembered that it is written: ‘Zeal for your house will consume me.’” (2:17)

One of the first deeds of Jesus which the Evangelist mentions is the cleansing of the temple. It is worth observing that this pericope is also found in the synoptic

⁶ See G. Segalla, *Il Quarto Vangelo*, p. 98.

⁷ R. Popowski, *Wielki słownik*, p. 400.

⁸ *Ibid.*, p. 401.

⁹ *Ibid.*, p. 629.

¹⁰ See É. Cothenet, *Exégèse*, p. 195. On other terms referring to the concept of memory in the New Testament see P. Podeszwa, *Paschalna pamięć*, p. 48.

¹¹ It is a characteristic element of St. John’s narrative, see J. Zumstein, *Intratextualité*, p. 338.

¹² The second verb (*μνημονεύω*) appears in the context of the announcement of the persecution of the community. Jesus directly orders His disciples to “retain in memory” what was announced by Him (15:20; 16:4,21). The third verb (*ὑπομυμνήσκω*) is used with the Holy Spirit Paraclete as the subject of the sentence, who will remind us about everything that Jesus taught (14:26).

tradition (Mt 21:12–17; Mk 11:15–19; Lk 19:45–48):¹³ however, the synoptics place the story about an event in the temple at the end of Jesus' public activity and at the beginning of His way to death and resurrection, which seems more likely from a historical point of view.¹⁴ John, on the other hand, relates this episode at the beginning of the public activity of Jesus of Nazareth, making it the central event of the Gospel,¹⁵ announcing the entire mission of the Messiah.¹⁶

In the Jerusalem temple, Jesus encountered “people selling cattle, sheep and doves, and others sitting at tables exchanging money.” (2:14). “His reaction was immediate: he made a whip out of cords, and drove all from the temple courts, both sheep and cattle; he scattered the coins of the money changers and overturned their tables. To those who sold doves he said, ‘Get these out of here! Stop turning my Father’s house into a market!’” (2:15–16).

Such behavior by Jesus must have caused astonishment, misunderstanding or even justified protest, which is testified by the statement of Jews who ask Jesus: “What sign can you show us to prove your authority to do all this?” (2:18). The Evangelist, however, makes it clear that the attitude of the disciples was different. The first, almost spontaneous reaction of Jesus' disciples is to interpret the event in light of the Scriptures. They remembered what was written in the Old Testament: “Zeal for your house will consume me” (*ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν· ὁ ζήλος τοῦ οἴκου σου καταφάγεται με*). The disciples recalled a fragment of Ps 69:10 (LXX 68:10), which became a scriptural argument (evidence), first explaining theologically the sense of expelling traders from the temple and the words spoken to the pigeon sellers. On the one hand, the action of Jesus gains a biblical foundation and appears as the fulfillment of the Scriptures; on the other hand, his behavior allows us to more fully understand the Scriptures and in their light recognize the identity of Jesus (the psalm contains a description of an innocently suffering man). The disciples remembered a specific biblical reference, meaning that they understood the fuller significance of the words of the recalled psalm in the light of the event they were witnessing. Therefore, we are dealing with the memory of the Scriptures and the re-reading of Jesus' gesture considering the prophetic word which announces the Messiah of Israel. In this way, the whole Old Testament becomes

¹³ See É. Cothenet, *Exégèse*, p. 196.

¹⁴ The detailed arguments in favor of the synoptic chronology of the event, cf. R. Fabris, *Giovanni*, p. 190, footnote 6. The author quotes the arguments in favor of St. John's chronology, see also D. Piekarczyk, “Zburzcie,” pp. 317–329.

¹⁵ See J. Zumstein, *Intratextualité*, p. 341.

¹⁶ See P. Podeszwa, “Nie róbcie,” pp. 361–379; D. Piekarczyk, “Zburzcie,” p. 318.

prophetic, i.e., proclaiming and announcing the reality of the New Testament (cf. Rom 1:1–2).

However, the Evangelist does not limit himself to constructing a link between the past (the words of the Scriptures) and the present (the action of Jesus), but interferes with the biblical text itself, changing the grammatical tense of the verb “devour, consume” (κατεσθίω) from the past tense (TM perfectum; LXX; aorist) to the future tense in the Gospel.¹⁷

TM	וְיִזְכְּרוּ אֶת בְּרִית אֱלֹהֵינוּ
LXX	ὁ ζήλος τοῦ οἴκου σου κατέφαγέν με
J	ὁ ζήλος τοῦ οἴκου σου καταφάγεται με

It is possible that in this way the Evangelist and the community of Jesus’ disciples, by reading the words of the psalm as referring to the future, interpret the present of Jesus.¹⁸ However, it can also be understood that the biblical quotation refers us to the future not only in the sense of the announcement of a new event, which will be the death (“consumes me”) and resurrection of Jesus, but also to give motivation not only to Jesus’ current activity, but to his whole mission, which culminates in the Paschal Mystery.¹⁹ The keyword of this motivation is “zeal,” “passion” or “enthusiasm” (ὁ ζήλος). This word frequently appears in the context of God’s action against the sin and infidelity of Israel, but also when the defense of a poor, oppressed and endangered man that God intercedes for and acts for his liberation is mentioned. Such “zeal” constituted the cause of Jesus’ action in the temple of Jerusalem, just as it would be the reason for His death on the cross, so that the final cleansing and expiatory sacrifice could take place, but also a definitive renewal, including acts of worship and man’s relationship with God. In the biblical tradition, “zeal” primarily characterizes the prophet Elijah (1 Kings 19:10,14), who participates in the zeal of God Himself and acts on His behalf. Thus, the gesture of Jesus can also be interpreted as the action of the Messiah, animated by Elijah’s spirit of fervency and zeal. Jesus shares the Father’s zeal and passionately strives for God’s affairs and the place of worship. This understanding also fits well into the context where the Messiah being found is spoken of: “Philip found Nathanael and told him, ‘We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph.’” (Jn 1:45). The

¹⁷ The textual variant of the *Codex Vaticanus* for LXX (B) uses the future tense of the verb as in the text of the Gospel of John.

¹⁸ See J. Mateos, J. Barreto, *Il Vangelo*, pp. 158–159.

¹⁹ See I. Gargano, *Lectio*, pp. 103–104.

gesture in the Jerusalem temple would therefore be a sign revealing the identity of Jesus as the expected Messiah of Israel, promised by the Scriptures. This is the first stage of recognizing the identity of Jesus of Nazareth by His disciples,²⁰ which becomes possible thanks to the “memory of the Scriptures.”

2. “After he was raised from the dead, his disciples recalled what he had said.” (2:22)

Unlike the disciples, the opponents of Jesus do not understand His prophetic gesture as a sign, and demand another sign which would authenticate Jesus and His actions. In response, Jesus addresses them with the following words: “Destroy this temple, and I will raise it again in three days” (2:19). Jesus’ suggestion sounds like blasphemy to the ears of His listeners, as they take Jesus’ statement in a literal sense, referring it to the Jerusalem temple, which is testified by their words: “It has taken forty-six years to build this temple, and you are going to raise it in three days?” (2:20). However, the Evangelist leaves no doubt to the reader, clearly linking Jesus’ words with the Paschal Mystery.²¹ This is not a temple in a material sense, and therefore, from a post-paschal perspective, he states unequivocally that “the temple he had spoken of was his body” (2:21).²² According to Mędala, “the fragment 2:21 – as an interpretative insertion of the Evangelist – is also linked to 1:14b and 19:35 in terms of a testimony of an eyewitness. Acting as the one who *saw*, the Evangelist indicates that the confession of faith in the eschatological presence of God in Jesus, the faith in replacing by Jesus the Jewish temple with the sanctuary of His body is based on credible testimony.”²³

The Evangelist by no means describes the direct reaction of disciples to Jesus’ words. He completely shifts the focus to the fact that “after He was raised from the dead, His disciples recalled what He had said. Then they believed the Scripture and the words that Jesus had spoken.” (2:22).

The disciples receive a full understanding of Jesus’ gesture and words only after the event of Passover. This understanding was accomplished in two closely related stages. First, Jesus was raised from the dead²⁴ (ὅτε οὖν ἠγέρθη ἐκ

²⁰ See X. Léon-Dufour, *Lecture*, pp. 257–258.

²¹ See J. Zumstein, *Intratextualité*, pp. 338.

²² See É. Cothenet, *Exégèse*, pp. 198.

²³ S. Mędala, *Ewangelia*, p. 396.

²⁴ The passive form of ἠγέρθη of the verb ἐγείρω was used here in accordance with the traditional understanding of Jesus’ resurrection as the act performed by God. It is *passivum theologicum* or *divinum*. See A. Oepke, ἐγείρω, col. 22–30.

νεκρῶν), and then the apostles remembered that He had said it (ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν). What matters is the recollection not only of the words of the Psalm, as in 2:17, but the words of Jesus Himself, which contained the announcement. They are placed on the same level as the words of the Old Testament, and therefore enjoy the same authority of the prophetic word intended to be fulfilled. From the perspective of the Passover, not only the word of the psalm was fulfilled, but also the prophetic announcement of Jesus. This fulfillment of the word of Jesus can be conceived only in the context of the Paschal event.²⁵ Just as earlier, a gesture of Jesus in the temple helped to interpret the "memory of the Scriptures" of the Old Testament, and, in turn, the event itself became a testimony that the prophecy regarding zeal for God's house is being fulfilled, so also now, by analogy, "the memory of the Passover" allows us to understand the fulfillment of Jesus' announcement, and at the same time, the announcement itself makes it easier to grasp the Paschal event as destruction (death) and rebuilding (resurrection) of the sanctuary, which is the glorified body of Jesus. Moreover, in the Paschal context, the word of the psalm is finally fulfilled, because the "zeal for the Father's house" not only motivates Jesus' action in the temple at the beginning of His activity, but is also the "cause" of His death (future tense – καταφάγεταιί με).²⁶ However, it is not only the zeal for a material sanctuary, but something more: the passion and zeal for God's liberating presence among His people. In the light of the Passover, the apostles have the opportunity to correct their understanding of Jesus' gesture, which until the Passover was interpreted only in view of the Old Testament. To discover the fullness one needs the light flowing from Jesus' Passover, thanks to which it is possible to reinterpret His words and gestures. In this way, the relationship between the word and the event is established, where the word announces and interprets the events, whereas the events confirm the authenticity and effectiveness of the word itself. At the same time, the reader of the Gospel should understand that "the memory of the Passover" is the ultimate key to interpret the Old Testament and the words and actions of Jesus.²⁷ Without this paschal light of the Holy Spirit Paraclete (14:26; 16:13)²⁸ it is not possible to fully understand

²⁵ See É Cothenet, *Témoignage*, p. 371.

²⁶ See D. Piekarz, "Zburzcie" p. 321.

²⁷ See D. Marguerat, *Vie*, pp. 274–277. The author defines the Passover of Jesus as a "coefficient," which absolutely determines the Christian recollection of life and works of the historical Jesus. (p. 276).

²⁸ In 14:26, we read that "the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you." And in 16:13: "But when he, the Spirit of truth, comes, he will guide you into all the truth."

the Old Testament, also as a definitive word which was fulfilled and the work of God accomplished and finally revealed in Jesus.²⁹ That is why “the light flowing from the Passover will be the interpretive way of the life of the Church.”³⁰

The consequence of the fulfillment of the words of the Psalm and the promise of Jesus is faithfulness to “the Scripture and the word of Jesus” (*καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς*). In other words, it might be said that the word leads to faith. Once again, the authority of the Scriptures, i.e. the Old Testament,³¹ and the words spoken by Jesus are placed at the same level. “In fact, Jesus is the Word who became in flesh and passes from death to life, fulfilling all God’s promises.”³² For the apostles, the resurrection of Jesus becomes the final sign, leading to faith in Jesus, His word and His work. This is the sign of Jonah which authenticates the whole person and mission of Jesus. Moreover, “the fact of Jesus’ resurrection, the fact that He is now this true, indestructible Temple, became for them a clear sign of God’s faithfulness to His promises, also when not one stone was left upon another from the magnificent Temple of Jerusalem. The building was destroyed, but God guaranteed a new, remarkable form of His presence among the people.”³³ Even though disregard for God’s will led to a double drama, namely the destruction of the temple and the killing of the Messiah, the Son of God, God does not leave His people and remains always present in the new Temple – in His Son.³⁴

3. “Only after Jesus was glorified did they realize that these things had been written about him and that these things had been done to him.” (12:16)

The verb *μυμνήσκομαι* is used by John in 12:16 for the third time in a very similar context, when the triumphal entry of Jesus to Jerusalem is presented: “Jesus found a young donkey and sat on it, as it is written: ‘Do not be afraid, Daughter

It is the Spirit that reminds and gives the fullness of understanding of the words and events and the Spirit will be given after the resurrection of Jesus (20:22).

²⁹ S. Mędala, *Ewangelia*, p. 394, 396.

³⁰ I. Gargano, *Lectio*, p. 107.

³¹ See. É. Cothenet, *Exégèse*, p. 198: “*Graphé* peut signifier un passage déterminé de l’Écriture, comme le verset 10 du Ps 69 cité au verset 17, mai il peut avoir un sens plus large pour designer l’Écriture sainte en son ensemble.”

³² S. Fausti, *Rozważaj*, p. 80.

³³ D. Piekarz, “Zburzcie”, p. 329.

³⁴ See *ibid.*, p. 327.

Zion; see, your king is coming, seated on a donkey's colt.” (12:14–15). To explain to the reader what this event signifies, the Evangelist quotes the prophecy of Zec 9:9, which announces the arrival of the victorious King of Peace. However, as John also points out, the apostles first (τὸ πρῶτον) did not understand (οὐκ ἔγνωσαν) the meaning of these things (ταῦτα), of which they were participants and eyewitnesses (i.e. sitting on the donkey and the words of the Scriptures),³⁵ until Jesus was glorified (ἐδοξάσθη), then they remembered (ἐμνήσθησαν) that it had been written about him (ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα). Thus, it is about two moments of history: the first one is related to the entry event itself (“they did not understand”) and the other to the historical moment after the resurrection (“they remembered”). The transition from not understanding to recollection, which is synonymous with understanding these events as fulfilling the Scriptures (“that it had been written about him”) is possible thanks to the experience of Jesus' Passover, which is a revelation of His glory.³⁶ Once again, the Evangelist explicitly states the function of Jesus' Passover as an event of “re-remembering” (“*ri-membrante*”) and “enlightening” the disciples (see Lk 24:44–45), thanks to which the facts of His life gain a new and complete explanation and make it possible to associate them with the Scriptures.³⁷ In the light of Passover, Jesus is explicitly identified with the King of Peace, announced by Zechariah, who triumphantly enters Jerusalem seated on the donkey. Thus, Passover, “recalls’ what the Scriptures said and what the Lord fulfilled.”³⁸ Ultimately, both the Scriptures and its fulfillment in Jesus will be clear after the resurrection. It may, therefore, be said that this “post-paschal recollection” is tantamount to a new interpretation (re-interpretation) of previously remembered historical events.

Furthermore, the recalled texts of the Old Testament also allow us to understand “these things that had been done to Him” (ταῦτα ἐποίησαν αὐτῷ). In this way, the behavior of the crowd that greets and salutes Jesus is also interpreted as an action almost “inspired by the Old Testament texts quoted earlier”³⁹ (Ps 118:25 and Zec 9:9). The post-paschal Christological rereading of the Old Testament enables us to reinterpret the whole event not as an expression of the

³⁵ See S. Fausti, *Rozważaj*, p. 421. According to S. Grasso, *Il Vangelo*, p. 508, it remains somehow enigmatic: however, it probably means the lack of understanding of Jesus' action regarding the Old Testament prophecies.

³⁶ A characteristic verb *δοξάζω* is used, especially in the second part of the Gospel, in relation to the death and resurrection of Jesus.

³⁷ See G. Segalla, *Il Quarto Vangelo*, p. 101.

³⁸ S. Fausti, *Rozważaj*, p. 421.

³⁹ S. Grasso, *Il Vangelo*, p. 508.

popularity of Jesus, greeted by crowds cheering in His honor, but mostly as a sign indicating the essence of his Messianic mission as the King of Peace, which will be unequivocally confirmed in the further narrative, the description of His trial, passion and death on the cross, in particular.⁴⁰ In this context, it is also worth paying attention to the expression “these things that had been done to Him.” The Evangelist does not clearly specify what things he has in mind. The context first refers us to the triumphal entry of Jesus to Jerusalem, but also directs us to the subsequent events described in the Gospel and thus encourages the reader to read it more accurately (more carefully) to capture their true meaning.

It is also worth emphasizing that the reference to Passover as the final criterion for understanding the Scriptures and the work of Jesus might not be accidental in this passage. According to Mędala, the Evangelist’s comment that “his disciples did not understand all this. Only after Jesus was glorified did they realize that these things had been written about him and that these things had been done to him” (12:16) is similar to the commentary from 2:22. Hence, “this can be interpreted as a direct connection between the Messianic entry and the episode related to the temple (2:13–22), as in the synoptic Gospels, the description of the entry is followed by the description of the cleansing of the temple (cf. Mk 11:15–18 and a parallel text).”⁴¹

Conclusion

In the light of the quoted texts, it might be said, after G. Segalla,⁴² that the communal collective “memory about Jesus”, recorded in the Gospel (the apostolic tradition) has three layers. First, it is the “memory of the Scriptures” (“*la memoria più antica*”), strongly rooted in the past, as it refers to the prophetic nature of the Old Testament, whose prophecies are fulfilled in Jesus of Nazareth, the Messiah of Israel. This memory is essential and necessary because it testifies to the revelation of God in the history of Israel and grants the Old Testament prophecies a “pre-evangelical character” (“*praeparatio evangelica*”) as a gospel “long-foretold by prophets in the Holy Scriptures” (Rom 1:2).⁴³ The second layer of memory is the remembered story of Jesus Christ, covering His life and accomplished work. It is retained in the memory of eyewitnesses who

⁴⁰ See *ibid.*

⁴¹ S. Mędala, *Ewangelia*, p. 851.

⁴² See G. Segalla, *Il Quarto Vangelo*, pp. 102–103.

⁴³ See P. Podeszwa, “Ewangelia Boga,” pp. 55–71.

could not always understand and comprehend immediately everything they experienced, remembered or were witnesses, proclaimers and credible guarantors (see Jn 19:35). Finally, the third dimension of memory is the post-paschal memory, cultivated and passed on by disciples transformed by the experience of the Paschal Mystery of Jesus, which ultimately allowed them to understand the significance of remembered events. The Holy Spirit Paraclete, the Spirit of Truth, plays an important role in understanding the full sense of the events and constantly reminds (Jn 14:24–26) the community, namely, allows them to grasp a more profound, messianic sense of Jesus' words and deeds which previously remained unknowable or incomprehensible.⁴⁴

When the "memory about Jesus" formed in this way was recorded, these three layers of memory were reflected and eventually shaped the "global memory of Jesus in the evangelical narrative," which is of a historical nature. The "memory of Jesus" constitutes the center of interest of the Gospel message, where the "memory of the Scriptures" and "memory of Passover" become interpretative keys of the remembered history. The center is always the historical Jesus, as evidenced by the "Law and Prophets." In Him, God's plan of salvation, announced by the Scriptures, finds its fulfillment and a new perspective (new history), initiated by His resurrection, opens up. Thus, the Gospel is both "the memory of Jesus" and "the memory about Jesus", the awareness of which is required for its correct interpretation.

Since the Gospel is "the memory of Jesus" and "the memory about Jesus", it becomes an important stimulus which ultimately shapes and inspires the memory of the community. When reading or listening to the Gospel, we have to remember the Scriptures, Jesus and the Paschal Mystery, which is (and should always be) the final interpretive light of the history of the community and of the individual believer. Listening to the word of God, we have the opportunity to constantly "recall", that is, to believe "the words of the Scriptures and the words that Jesus had spoken" (Jn 2:22), keeping them as the subject of our faith.⁴⁵ As we frequently read in the New Testament, the mission of proclaiming the Gospel is inextricably linked with recalling and remembering events, especially those related to the life of Jesus. Recalling the text of the Pauline tradition, it can be said that it might be summarized in the command from 2 Tim 2:2–9: "Remember Jesus Christ, raised from the dead, descended from David. This is my gospel, for which I am suffering even to the point of being chained like a criminal. But God's word is not chained." The memory of Christ, the descendant of David, who rose from the dead is the foundation of Chris-

⁴⁴ See A Jankowski, *Jedno*.

⁴⁵ S. Mędala, *Ewangelia*, p. 397.

tian identity. Thus the command to remind others and to remember ourselves remains one of the most important requirements of Christian life not only of the early Church (see 2 P 3:2; Jdt 1:17).⁴⁶ This recalling of the Event of Jesus ultimately leads to faith, which, however, not only remains focused on the past, but also enlivens the present and opens up the hope of the future, as Pope Francis observes, when he discusses the faith of Patriarch Abraham: “the word spoken to Abraham contains both a call and a promise. First, it is a call to leave his own land, a summons to a new life, the beginning of an exodus which points him towards an unforeseen future. The sight which faith would give to Abraham would always be linked to the need to take this step forward: faith ‘sees’ to the extent that it journeys, to the extent that it chooses to enter into the horizons opened up by God’s word. This word also contains a promise: Your descendants will be great in number, you will be the father of a great nation (cf. *Gen* 13:16; 15:5; 22:17). As a response to a word which preceded it, Abraham’s faith would always be an act of remembrance. Yet this remembrance is not fixed on past events but, as the memory of a promise, it becomes capable of opening up the future, shedding light on the path to be taken. We see how faith, as remembrance of the future, *memoria futuri*, is thus closely bound up with hope.”⁴⁷

Bibliography

- Bonnard P., “L’anamnèse, structure fondamentale de la théologie du Nouveau Testament,” in: idem, *Anamnesis. Recherches sur le Nouveau Testament*, (Cahiers Revue de Théologie et de Philosophie 3), Genève-Lausanne-Neuchâtel 1980, pp. 1–11.
- Cothenet É., *Exégèse et liturgie*, vol. II, Paris 1999.
- Cothenet É., “Témoignage de l’Esprit et interprétation de l’Écriture dans le corpus johannique,” in: *La Vie de la Parole. De l’Ancien au Nouveau Testament: études d’exégèse et d’herméneutique biblique offertes à Pierre Grelot*, Paris 1987, pp. 367–380.
- Fabris R., *Giovanni*, Roma 2003.
- Fausti S., *Rozważaj i głos Ewangelii. Wspólnota czyta Ewangelii wg św. Jana*, vol. I, Kraków 2004.
- Francis, *Lumen Fidei. O wierze*, Kraków [b.r.w.].
- Gargano I., *Lectio Divina do Ewangelii św. Jana (2)*, Kraków 2001.
- Giesel P., “La mémoire comme structure théologique,” *Revue de Théologie et de Philosophie* 125 (1993), pp. 65–76.

⁴⁶ See P. Podeszwa, *Paschalna pamięć*, p. 59.

⁴⁷ Pope Francis, *Lumen Fidei*, no 9, pp. 13–14.

- Grasso S., *Il Vangelo di Giovanni. Commento esegetico e teologico*, Roma 2008.
- Jankowski A., *Jedno z doniosłych zadań Ducha Parakleta – „upominać”*, <http://www.jadwizanki.pl/2016/05/13/formacja-liturgiczna-jedno-z-donioslych-zadan-ducha-parakleta-upominac/> [retrieved on April 4, 2019].
- Léon-Dufour X., *Lecture de l'Évangile selon Jean*, vol. I (chapitres 1–4), Paris 1988.
- Marguerat D., *Vie et destin de Jésus de Nazareth*, Paris 2019.
- Mateos J., Barreto J., *Il Vangelo di Giovanni. Analisi linguistica e commento esegetico*, Assisi 42000.
- Mędala S., *Ewangelia według świętego Jana*, Part I, Częstochowa 2010.
- Oepke A., ἐγείρω, in: *Grande Lessico del Nuovo Testamento*, G. Kittel, G. Friedrich (eds.), vol. III, Brescia 1967, col. 22–30.
- Piekarz D., “Zburzcie tę świątynię...” (J 2,13–22 i par.),” in: *Miłość wytrwa do końca. Księga Pamiątkowa dla Księdza Profesora Stanisława Pisarka w 50. rocznicę święceń kapłańskich i 75. rocznicę urodzin*, W. Chrostowski (ed.), Warszawa 2004, pp. 317–329.
- Podeszwa P., “‘Ewangelia Boga obiecana od dawna przez proroków w Pismach Świętych’ (Rz 1,2). Stary Testament w interpretacji Apostoła Pawła,” *Biblica et Patristica Thoruniensia* 7 (2014) 3, pp. 55–71.
- Podeszwa P., “‘Nie róbcie targowiska z domu mego Ojca!’ (J 2,16),” in: *Credidimus caritati. Księga pamiątkowa dedykowana księżom profesorom Ryszardowi Figłowi i Tadeuszowi Haneltowi w 70. rocznicę urodzin*, M. Olczyk, P. Podeszwa (eds.), Gniezno 2010, pp. 361–379.
- Podeszwa P., *Paschalna pamięć o Jezusie. Studium egzegetyczno-teologiczne wyrażenia ἡ μαρτυρία Ἰησοῦ w Apokalipsie św. Jana*, Poznań 2011.
- Popowski R., *Wielki słownik grecko-polski Nowego Testamentu wydanie z pełną lokalizacją haseł, kluczem polsko-greckim oraz indeksem form czasownikowych*, Warszawa 1995.
- Segalla G., “Il Quarto Vangelo, memoria storica fondata e fondante,” in: *Scrittura e memoria canonica. All'incrocio tra ontologia, storia e teologia. Atti del VII Seminario in onore di Mons. Giuseppe Segalla*, R. Vignolo (ed.), Milano 22 maggio 2006, pp. 87–120.
- Segalla G., *Teologia biblica del Nuovo Testamento*, Torino 2006.
- Witczyk H., “Pamiętka Jezusa – holistyczny model teologii biblijnej Nowego Testamentu,” *Roczniki Biblijne* 56 (2009) 1, pp. 201–227.
- Zumstein J., “Intratextualité et intertextualité dans la littérature johannique,” in: *Écritures et réécritures. Texte imprimé: la reprise interprétative des traditions fondatrices par la littérature biblique et extra-bibliques: cinquième Colloque international du RRENAB, Universités de Genève et Lausanne, 10–12 juin 2010*, C. Clivaz, C. Combet-Galland, J.-D. Macchi, Ch. Nihan (eds.), Leuven 2012, pp. 331–344.