

basically as a technical term. The discipleship texts (8:31; 13:35 and 15:8; cf also 12:26) constitute a transition from being mere followers (in a literal sense) to becoming followers of Jesus in a sense of behaviour. This consists of a new way of life because of a new dispensation introduced by the incarnation of the Son, which only becomes effective in the post-Paschal dispensation.

In a qualitative sense the term **discipleship** depicts a specific group of people following a specific person: Jesus. The most important requirement to become a follower of Jesus is to believe that Jesus is the Christ, the Son of God, the one who *came from God and has returned to God*. Because the disciples have to continue the mission of Jesus they may expect harsh opposition from the world. All that has been said so far about discipleship is due to the fact that Jesus' relationship with his disciples is a duplication of and is based on the relationship between the Father and Son.

4. Discipleship: the continuation of the mission of Jesus

4.1 The Great Commission

At the beginning of this study it is stated that discipleship is seen as the continuation of the mission of Jesus. This further implies that the Jesus-disciples relationship (discipleship) is based on the Father-Son relationship. If discipleship is thus seated in the Father-Son relationship, the mission of Jesus must be observed carefully, and afterwards the commission of the disciples. Finally conclusions will be drawn concerning discipleship. This will constitute the setting from which discipleship must be interpreted.

In order to make the interpretation of Jesus' mission relevant to the interpretation of discipleship one has to consider the following aspects:

- (I) The principle aspects regarding Jesus' 'mission'.
- (ii) The qualities of this new way of life which Jesus made possible.
- (iii) Because Jesus is the one to be followed, his Person (who he is) and Work (what he did) are important.²¹³
- (v) What causes people to be drawn to follow Jesus and to adopt a new way of life?

'Sending' plays a central role²¹⁴ (Waldstein 1990:310; Allen 1953:166) and is one of two

²¹³ Jesus' person and the work he came to do legitimize the continuation of his mission. Because the person and work of Jesus comprise the entire FG, only texts relevant to the mission of Jesus will be investigated.

²¹⁴ The Christology of the FG has been subjected largely to extensive systematic analysis (Loader 1984:188ff). Much attention has been given to individual motifs and their historic-traditional background. Traditionally it concentrated on the perception of the titles by which Jesus was most commonly addressed or designated, such as Messiah, Son of God, Son of Man, and Logos (Kümmel 1974, Thyen 1974, Ladd 1977, Cullmann 1977, Mealand 1978, Guthry 1981, Culpepper 1988, Kysar 1993, esp pp 27-57). Apart from the major commentaries of Bultmann (1941), Lenski (1961), Bernard (1963, 1969), Schnackenburg (1965, 1971, 1975), Brown (1972, 1975), Morris (1975), Barrett (1978), Lindars (1981), Carson (1991), etc there are also the works of Bultmann 1953, Blank 1964, Käsemann 1968, Müller 1975, Moloney 1978, Goppelt 1983, Du Rand 1989). Pryor (1991:341) states that '...no one would care to dispute that John makes use of a descent-ascent Christology.' But in the meantime a paradigmatic shift of the Christology of the FG has taken place viewing it from a new perspective: Christ the Agent, or *missionary* (Borgen 1968, Harvey 1987, Waldstein 1990, Mercer 1990, Van der Watt 1991, cf Kuhl 1967, Bühner 1977, Miranda 1977, Loader 1984). The word

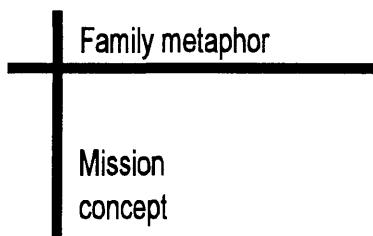
major motifs²¹⁵ in the FG. The Father sends his Son with a mission, to reveal the Father (1:18; 5:37) in the world 'below'²¹⁶ as ὁ πέμψας με (1:33; 5:37; 6:44; 7:28; 8:16,18,26,29; 12:49) and the Son (1:19-36; 5:31-40) as the one who was sent by the Father,²¹⁷ and who returns to the Father through the cross (13:1; 17:1,13) so that anyone who believes this can become saved and thus become part of the family of God (1:12).

The theme of the Father sending his Son from the 'world above' to the 'world below' occurs throughout the FG and in various ways (4.3.1.2 (i)). This is discernible from the *direct* statements in 8:42 and 11:42 and *indirectly* from the references of Jesus about his Father as 'the one who sent him' (5:24,30; 7:28,29) (4.3.1.2 (ii)). The sending from heaven continues when the Father and the Son send the Paraclete (14:26; 15:26). On earth Jesus also sends the disciples (13:20a; 17:18; 20:21) to continue the mission jointly with the Paraclete, just as John the Baptist was sent to inaugurate it (1:33; 3:28). According to Mercer (1992:457) 'This threefold sending of the Baptist, Jesus, and the Disciples-Paraclete serves to incorporate 'sending' into the flow of the Gospel and to highlight its importance.'

Assuming that the mission of Jesus (the Father-Son relationship) characterizes discipleship in the FG the following aspects will construct the rest of this study: (i) Firstly, the mission of John the Baptist will be discussed as a preparation for the mission of Jesus. Secondly,

'agent' offers a new way of describing the person and work of Christ, and framing the Christology in its totality. Although the term 'agent' is more familiar to us in modern times, it has recently been argued that 'the use of the term has historical justification, in the sense that the concept of 'agency' can be discerned as underlying some of the language used with reference to Jesus in the New Testament...' (Harvey 1987:239). Although there is apparently no direct reference to an 'agent' or 'agency' in the entire NT, it is clear that this concept was used by the FE, and in such a way as to prove that he was familiar with the concept of agency (cf Harvey 1987:242). According to the work of Borgen (1968) and Bühner (1977) it seems that the FE was familiar with the basic technicalities of the Jewish law of agency and that he exploited this concept in order to clarify the relationship of the Son (Jesus) to his heavenly Father. In his most recent theological work Gnilka (1994:226-324) discusses the theology of the NT and Johannine theology, including the 'agency' motif as part of it.

²¹⁵ Waldstein (1990:311f; see also Okure 1988:1,285) is of the opinion 'that mission is the "central view" and "fundamental conception" of John, the Gospel's "fundamental hermeneutic or leitmotif"'. The family-metaphor is the other major motif (Van der Watt 1995). We must regard these two major motifs as complementary to one another; the family motif figures on the horizontal level and the sending motif on the vertical level. The cutting-point of these two motifs is when in a historical situation a person, who is part of God's family, continues the mission of Jesus (discipleship) and another person becomes saved to become part of the family of God as a result of his acceptance of the message and new way of life. Then also for this new convert, discipleship becomes the consequence of his membership of this family.



²¹⁶ Cf Kuhl 1967; Borgen 1968; Bühner 1977; Meeks 1986; Harvey 1987; Waldstein 1990; Ashton 1991; Mercer 1992; Kysar 1993; Gnilka 1994.

²¹⁷ Jesus came to reveal that he came from the Father and that the Father sent him (cf 16:30; 17:8).

(ii) an investigation will be launched on the revelatory-salvific mission of Jesus as a prototype for the mission of the disciples,²¹⁸ and finally (iii) the mission of the Disciples-Paraclete will be investigated as discipleship.

4.1.1 The mission of John the Baptist -- the Preparation

One does not need to read too far into the FG before one is struck by the FE's use of dualistic symbols. It appears that the whole religious system of thought presented in the FG hangs within a framework of a dualism (Kysar 1993:50). The dualism of the FG is primarily vertical: it comprises a contrast between two worlds--the world above and the world below “Ὑμεῖς ἐκ τῶν κάτω ἔστε, ἐγὼ ἐκ τῶν ἄνω εἰμί ὑμεῖς ἐκ τούτου τοῦ κόσμου ἔστε, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου” (8:23). In the FG “τοῦ κόσμου τούτου” almost always stands in contrast to the ‘world above’ which is characterized by heavenly qualities such as light, spirit, life, truth--a world ruled over by God and known as heaven. The world below is characterized as evil²¹⁹ with the devil as its ruler (16:11) (Ladd 1979:223). Its characteristics are darkness, flesh, death, falsehood (lies) (Kysar 1993:50).

In the framework of such an absolute qualitative contrast emerges the question: can the content of the ‘world above’ come to the ‘world below’? In other words, can the world below be saved? The answer to this question according to the FG, is positive. By the sending of the Son this has become possible. The Son was sent as the agent of God to come and reveal God (1:18; 5:37) whom nobody has ever seen (cf Ashton 1986:4,5; Borg 1986:67ff; Dahl 1986:122ff; Meeks 1986:141ff; Van der Watt 1991:108). He did this through his ministry on earth. But the ministry of Jesus in this world through which God is revealed, also has its own prologue. Another witness, also sent from God (1:6,33) came to testify about Jesus. His mission was to prepare (reveal--1:31) the way for Jesus to fulfil his mission.²²⁰

(1) The theological meaning of the Baptist in discipleship (1:19-36)

In the FG, as in the Synoptic Gospels (cf Acts 10:37), an account of John the Baptist introduces the ministry of Jesus. For the FE the role and function²²¹ of the Baptist's ministry is important for it prepares the way for the ministry of Jesus²²² from which discipleship succeeds.²²³ In this section we will investigate the mission (1:6,33) of the Baptist.

²¹⁸ Although not in the full sense of the word but as a model (ὑπόδειγμα -- cf 13:15) to continue the mission started by Jesus.

²¹⁹ Take note that the FE does not say that this world is evil. In fact, the ruler of this world, the devil, makes it evil.

²²⁰ John 1:19-51 is concerned with the gains of the first disciples of Jesus. Scholars such as Bultmann (1941), Schnackenburg (1965), Brown (1975), Barrett (1978) and others agree that this part can be subdivided into 1:19-34 (The witness of the Baptist) and 1:35-51 (The calling of the first disciples). Verses 35-37 combine these two sections (1:19-37 and 1:35-51) and are important to contextualize discipleship in the FG.

²²¹ ‘Role’ indicates the part the Baptist has to play in the FG, and ‘function’ the performance of this part.

²²² In all four Gospels, Jesus enters his public ministry *after* the appearance of the Baptist.

²²³ In these verses ‘we see the first disciples moving over from Judaism (v 47) and John the Baptist (v 35) to Jesus and his fulfilment of what Judaism and the Baptist meant’ (Barrett 1978:179f). Up to this stage they had not yet attained faith in Jesus. The stage that they had reached at this point is represented by ‘Come and see’ (v 38,46), and ‘You shall see’ (v 51). The goal of this movement towards Jesus is reached at 2:11 when the glory of Jesus is revealed and the disciples believe in him.

Although it is clear from the FG that true discipleship could only realize after the resurrection of Jesus and the giving of the Spirit, the events in 1:35-51 (which Brown 1971:78; cf also Vellanicakal 1980 and Palatty

The testimony of John the Baptist,²²⁴ given on three days (1:19,29,35)²²⁵, helps us to understand why his disciples, start to follow Jesus (1:35-37)²²⁶ and how people in the post-Paschal period would come to follow Jesus in discipleship. A preview at a short comparison of the FG's presentation with the Synoptic Gospels, the references about the Baptist in the prologue and the investigation of the Baptist texts in ch 1 will help us in the process to understand the Baptist's role and function in the FG.

A brief Synoptic Comparison²²⁷

A brief comparison of the FG's presentation of the Baptist with that of the Synoptics indicates clearly that there are major differences, concerning his role and work, as well as similarities.

The FE shows little interest, except in 3:23, in the work of the Baptist. There is no indication in the FG of the prophet of judgment as depicted in Matthew (3:7-10,12) and Luke (3:7-9,17), or of the preacher of righteousness whose morality is exemplified (Lk 3:10-14; cf also Mark 6:18-20). According to the Synoptics and Josephus (*Antiquities XVIII* v2 #118) the Baptist attracted many crowds through his ministry in the Jordan Valley. He proclaimed the day of judgment and administered a baptism of water to those who accepted his message and acknowledged their own sinfulness.

However the FG contains little reference to this, for the FE is not interested in the Baptist as a baptizer or a prophet (Brown 1971:45). Here the Baptist is portrayed as a *herald* to reveal who Jesus is (Dodd 1976:288ff),²²⁸ and to encourage people to follow him. In the Synoptics he gives a debut of Jesus as Messiah while the FG portrays the prophetic

1987 refers to as a summary of discipleship in its whole development, seen from the perspectives of the FE and Johannine community) are only an indication of how people finally decide to follow Jesus. The confessions of these people about the Messiahship of Jesus place this narrative in another situation (a different level), i.e. that of the FE. At this level this narrative would relate to discipleship, in order to indicate how people come to follow Jesus: i.e. because they perceive his identity.

²²⁴In the few articles written about discipleship in the FG, scholars forgot to consider the important role of the Baptist in discipleship; cf ch 1 of this study for the historical overview of discipleship in the FG.

²²⁵In 1:19-37 a threefold testimony of the Baptist occurs which he delivered on three consecutive days (1:19,29,35) (cf Bernard 1969:34). The first is the announcement of 'the Coming One' (1:19-28), the second the designation of Jesus as 'He who was to come' (1:29-34), and the third having as its consequences the 'following of Jesus' by two of the Baptist's disciples (1:35-37ff). As Dodd (1976:248) has correctly pointed out, this threefold progression is simply a spelling out the pattern defined in advance in 1:6-8: Firstly, the Baptist was not the light; secondly, he has to testify to the light which is Jesus; thirdly, through him all men might believe.

O'Connor (1990:359) correctly states that the time Jesus spent with the Baptist should not be overestimated. According to him 'at least sufficient time has to be allowed for some of the Baptist's disciples to transfer their allegiance to Jesus.' This statement by O'Connor implies that the point of view held by some scholars (Grobel 1941:397ff; Koester 1987:73; Charles 1989:79), namely that Jesus could have been a disciple of the Baptist, is not so extreme.

²²⁶A clear distinction must be drawn between the following aspects regarding discipleship: 'constitution,' 'characteristics' and 'essence' of discipleship. All three aspects will be discussed.

²²⁷Much has been written about the comparison between the FG and the Synoptics concerning the Baptist, therefore no detailed discussion of this kind will be offered here. It also does not fall within the scope of this study. The following brief discussion will explain this difference as it helps to characterize the function and role of the Baptist in the FG. See Dodd (1976:248ff) in particular for a detailed comparison.

²²⁸The FE was free to handle the tradition in a new way (Barrett 1978:173).

experience²²⁹ of the Baptist. This experience, according to Dodd (1976:260), qualifies him for his special role to 'witness' about this Jesus (cf Cullmann 1977:25ff).²³⁰

It is clear that these differences are due to the fact that the role and work of the Baptist links up with the primary goal of the FG. He witnesses to reveal Jesus so "...ίνα πιστεύ[σ]ητε ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ίνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ" (20:31). The Baptist wants to reveal Jesus so that people can come to believe in him and follow him (1:35-37). Attention will now be given to the different Johannine texts to elucidate this statement.

References to the Baptist in the Prologue (1:6-8,15)²³¹

After the FE prepared his readers by giving a brief overview in the Prologue (1:1-18) of what should be expected in the rest of the FG,²³² he commenced with the ministry of the Baptist in 1:19. The few verses (1:6-8,15) concerning the Baptist in the Prologue is of theological importance. They contextualize the appearance of the Baptist in ch 1 and prepare the reader for what he can expect from the ministry of the Baptist and to explain to them how it came about that people started following Jesus (1:35-51).²³³

According to the historical and stylistic structures of the Prologue, it is clear that these verses about the Baptist can be regarded as interpolations.²³⁴ The chiastic structure of the Prologue clearly shows that the FE incorporated these verses here deliberately and not by

²²⁹ The FE repeatedly uses the word 'saw', which indicates the experience of the Baptist. This is first-hand information and legitimizes his witness.

²³⁰ Verses 1:6 and 7ac set the stage, and from the outset we learn that the Baptist is "ἀπεσταλμένος παρὰ Θεοῦ...ίνα μαρτυρήσῃ...ίνα πάντες πιστεύσωσιν δι’ αὐτοῦ". Missionary as these verses are, they also presuppose a plan of universal salvation. The two introductory episodes, the Baptist's testimony about Jesus and his subsequent confession to the first disciples show this plan set into motion.

²³¹ Barrett (1978:159) points out that the Baptist occupies an important place in the FG, therefore it is natural that he should be introduced into the prologue which conveys the main themes of the FG.

²³² According to Deeks the 'four sections into which the prologue naturally falls (1:1-5, 6-8, 9-13, 14-18) provide summaries of the contents of the four main sections of the Gospel (1:1-18; 1:19-4:54; 5:1-12:50; 13:1-20:31).' Cf also Bultmann 1941:1; Barrett 1971:6,28; Deeks 1976:63,70).

²³³ 1:19-51 presents a unity which starts with the deprecatory testimony about the Baptist himself, continues with the Baptist's positive testimony to Jesus and the coming of the first disciples and rises to a climax with the confession of Nathanael to Jesus' word of revelation in v 51.

²³⁴ There is a large number of different proposals by various scholars about the occurrence of these verses in the Prologue. There is no agreement among them about which verses belong to this hymn and how they were joined to the Gospel. For more information concerning the different opinions and suggestions confer Brown (1975:22; also Ashton 1991:286ff). It seems as if there are two groups. The one group maintains that there were secondary additions to the original hymn (Bultmann 1941:1; Schnackenburg 1965:198f). Some who support this criterion are of opinion that perhaps the original opening verses of the FG (1:6-8) were displaced when the prologue was prefaced to the Gospel by a final redactor (Brown 1975:21, and others). A second group of scholars believed that the Prologue forms a unity from the beginning (cf; Morris 1975:71f,87f; Barrett 1978:158; Culpepper 1980-81:1ff; Carson 1991:112f). Staley (1986:241ff) agrees with Culpepper on the chiastic structure of the Prologue although his proposal is slightly different. To motivate their statements Carson and Morris maintain that the Prologue is not poetry, and that prose sections such as 1:6-8,15 (where reference is made to the Baptist) have been added to the Prologue. Carson speaks of 'rhythmic prose', while Morris calls it as 'elevated prose'. Barrett (1978:158), correctly, feels that, in the light of the important place occupied by the Baptist in the Gospel, he should be introduced into the Prologue, but his point of view that there is no need to suspect interpolation here is debatable. Also see Hooker (1969/70:354ff) who investigates the insertion of the Baptist texts in the Prologue.

accident as Boismard²³⁵ and Brown suggest. The insertion of these verses shows how highly the FE regards the Baptist's witness (Bultmann 1941:29). It would be fairer to these verses to conclude that they are 'planned parenthetical' remarks (Carson 1991:130). The FE wanted to prepare the people of his time for the coming of the Word and the Light (Brown 1975:27).²³⁶

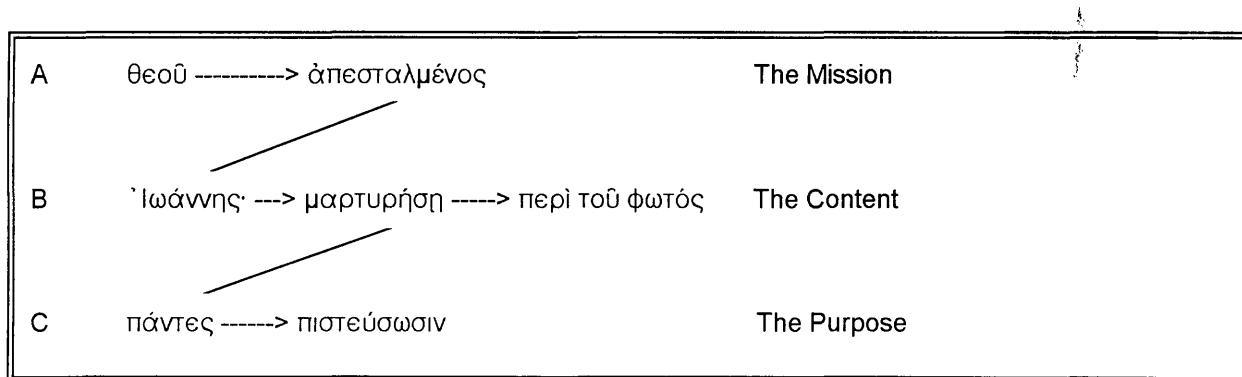
When the FE comes to the account of the public ministry of Jesus he, in common with the Synoptics, begins with the witness of the Baptist (1:19ff; cf Acts 1:21-22; 10:37; 13:24-25). That is why it is appropriate for him to introduce the Baptist here (Carson 1991:120). These verses prepare the way for the detailed account of the Baptist's witness, which immediately succeeds the Prologue.

These verses (1:6-8,15), can be structured in the following colas:

- 11⁶ Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ,
12 δόνομα αὐτῷ Ἰωάννης·
13 ὅμοιος ἦλθεν εἰς μαρτυρίαν
 13.1 ἵνα μαρτυρήσῃ περὶ τοῦ φωτός,
 13.2 ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ.
14⁸ οὐκ ἦν ἐκεῖνος τὸ φῶς,
15 ἀλλ’ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

27¹⁵* Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ
28 καὶ κέκραγεν λέγων·
 28.1 ὅμοιος ἦν ὁν εἶπον·
 28.1.1 ὁ ὄπισα μου ἐρχόμενος ἔμπροσθέν μου γέγονεν,
 28.1.2 ὅτι πρώτος μου ἦν.

Although no special stylistic structure can be detected in these verses, the following theological structure of C11-15 can be deducted:



²³⁵Brown (1975:27) indicates that Boismard and others suggest that verses 1:6-7 were originally the opening of the Gospel, but were displaced when the Prologue was added.

²³⁶Part of this preparation is that the FG built in progression of development in the Prologue's line of thought. In 1:1-5, the FE traces the account of Jesus further back than the creation. After proving the absolute starting-point, he turns to the starting-point of Christianity: the ministry of John the Baptist (1:6-8). In the following section (1:9-13) he stresses the coming of Christ as the light and the reactions to him. Although the world did not recognize (1:10) him and his own did not receive him (1:11), some people did receive him (1:12). They received the right to become children of God. The incarnation of the Word realized this (1:14). Then, from 1:19 onward he describes the process of becoming children of God, what it involves, and the implications connected to it in greater detail (Carson 1991:113).

C11-15 relate to the mission of the Baptist (ἀπεσταλμένος) while C27,28 relate to the content of his testimony (verb μαρτυρεῖ), namely, who Jesus is (C28.1.1 and C28.1.2). The purpose of this mission was that people should believe (πιστεύσωσιν--C13.2).

A. God has sent

This forerunner's significance is grounded in C11. Colon 11 spells out the mission of the Baptist while C13-15 characterizes this mission as revelatory-salvific (C13.1 and 13.2). The main purpose of the Baptist was *to reveal the Christ*. The fact that he ἀπεσταλμένος²³⁷ παρὰ Θεοῦ assigned this specific task (Carson 1991:120).²³⁸ This messenger of God 'came'²³⁹ with only one mission (εἰς, final--C13): to give testimony (Schnackenburg 1965:227).²⁴⁰

The fact that he was commissioned (sent) by God categorizes him with Moses (Ex 3:10-15) and the prophets (Barrett 1978:159).²⁴¹ In this respect the Baptist is like Jesus himself, who was also sent by the Father (17:8,18; this is a frequent theme in the FG). The work of the Baptist thus derives significance only from the fact that he is sent (Barrett 1978:159). His commission by God makes his testimony authoritative.

B. The Baptist witnesses

In these verses all interest is concentrated on the μαρτυρία²⁴² of the Baptist. Nowhere in the FG (not even here) are we informed about the content of his preaching (except very briefly in 1:29-34); he is not the 'forerunner' (as depicted in the Synoptics), but merely a witness (1:6-8,15; 1:19ff; 3:22ff). Through the phrase ἀπεσταλμένος παρὰ Θεοῦ his authorization as a witness was brought out.²⁴³

²³⁷ On the use of ἀποστέλλειν (and πέμπειν) in the FG see 4.3.1.2: 'The sending of the agent'.

²³⁸ In 1:33 the Baptist will speak of "οἱ πέμψας με βαπτίζειν" and in 3:28 he says, '*I am sent before him*'.

²³⁹ According to Schnackenburg (1965:227) this human 'coming' corresponds with divine 'sending'.

²⁴⁰ μαρτυρεῖν occurs four times in these four verses, while ἵνα...φωτός occur twice (C13.1 and C15).

²⁴¹ Hirsch (Hirsch p 44f, quoted by Schnackenburg 1965:226; cf also Cullmann 1957:23; Carson 1991:120) stated that his divine mission (1:6) corresponds with that of the prophets in the O.T. (Exod 3:10ff; 4:13,28; 5:22; 7:16; 1 Sam 12:8; 15:1; 16:1; 2 Sam 12:1; 2 Kings 2:2,4,6; Is 6:8; Jer 1:4ff; 14:14; 19:14; 23:21; Ezek 2:4; 13:6; Zech 2:13,15; 6:15; Mal 4:5). These texts indicate the authority with which the Baptist came to witness. God Himself appointed him.

²⁴² Μαρτυρεῖν occurs 33 times in the FG, 6 times in the First Letter of John and 4 times in the Third Letter of John. It occurs only 32 times in the rest of the New Testament. Μαρτυρία occurs 14 times in the FG, 6 times in the First Letter of John and once in the Third Letter of John. It occurs 9 times in a special sense in Revelation and only seven times in the rest of the New Testament. Μαρτυρεῖν περὶ is characteristic in the FG (Schnackenburg 1965:227; Bernard 1969:8). Normally μαρτυρεῖν (μαρτυρία) has the (legal) meaning of testifying in a statement about reality of a state of affairs which has been questioned. Such a testimony is then based on knowledge, particularly on the account of an eye-witness (cf 1:32,34,40,41; 3:11,32; 15:27). Such a μαρτυρία is made before a judgment seat. Judgment has then to be given on the matter, and this judgment must be based on the statement of the witness. On the other hand the witness is 'duty bound' to testify, and in doing so commits himself to what he says. Here the personal commitment of the witness is stressed. Any one of the elements in the μαρτυρία may either recede in the background, or may equally become dominant. In the FG do μαρτυρεῖν and μαρτυρία have the original forensic meaning and the sense of bearing witness *for* something is often stressed. Here in the case of the Baptist μαρτυρία then takes on the meaning of 'confessing' (see Bultmann 1941:30; cf also Charles 1989:71ff), based on first-hand knowledge: heard and seen.

²⁴³ ἀποστέλλειν (but not in the case of πέμπειν) indicates primarily the task and authorization of the emissary (Rengstorf 1933:397ff). Rengstorf points out that even in the LXX and Judaism it is frequently used with a

The work of the Baptist thus derives significance only from the fact that he is sent (Barrett 1978:159). The reason why John the Baptist was send by God (C11) was because οὗτος ἦλθεν εἰς μαρτυρίαν²⁴⁴ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. οὐκ ἡνὸς ἐκεῖνος τὸ φῶς,²⁴⁵ ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός (C13-C15) for the true light was coming into the world. Knowing this he was obedient to his commission.²⁴⁶ The witness of the Baptist²⁴⁷ is simply to the nature and significance of the Person of Jesus.

The courtroom language used in C13 and C15²⁴⁸ is again used in C27 and 1:19-20, where specific contents has been given to it. In contrast with the Synoptics (Mk 1:2; Mt 11:10ff), the Baptist functions not as 'precursor' and 'preparer of the way', in fulfilment of the prophecy of Mal 3:1 (Schnackenburg 1965:227). In the FG he is the great 'witness' who gives weighty testimony, (i) before official Judaism (1:19-28), (ii) before all Israel (1:29-34), and (iii) before his own disciples (1:35-37).

A second purpose of the Baptist's witnessing was that all should believe in the Messiah. πιστεύειν²⁴⁹ corresponds closely to μαρτυρεῖν²⁵⁰ (Carson 1991:159). The nature of this faith appears in C13:1 and C15, where the object attested is called τοῦ φωτός. This φωτός refers to the Logos who is life to, and the light of men (1:4) (Schnackenburg 1965:227).²⁵¹

divine task and a divine authorization. Bultmann (1941:30) again pointed out the correspondence with gnosticism.

²⁴⁴ A fuller description of the witness of the Baptist appears in 1:19-36; 3:27-30; 5:35 and a climactic summary in 10:40-42. There were also other witnesses to the truth of God's self-disclosure in the Word: the Samaritan woman (4:39), the works of Jesus (5:36; 10:25), the Father (5:32,37; 8:18), the OT (5:39,40), the crowd (12:17), the Holy Spirit and the disciples (15:26,27). They all bear witness to Jesus, who himself bears witness to the truth (18:37), in conjunction with the Father (8:13-18).

²⁴⁵ Scholars (Bultmann 1941:31; Schnackenburg 1965:228; Carson 1991:121 and others) are unanimous in their conviction that C14 is incorporated by the FE, for in the second century there were still Baptist circles competing with Christianity, and they considered the Baptist himself as the Messiah.

²⁴⁶ The coming of the Baptist corresponds to his mission, as it is also frequently used in the FG for the appearance of Jesus (the FE normally adds εἰς τὸν κόσμον) (Bultmann 1941:30).

²⁴⁷ Verses 19ff present the testimony of the Baptist as well as the circumstances under which it was given. Normally, light can be seen and therefore it is unnecessary to testify about it, but in verses 19ff it is a question of testifying before those who are hostile and have not yet seen Jesus (Brown 1971:28).

²⁴⁸ ἵνα μαρτυρήσῃ (C13,15); cf also ὥμολόγησεν (C35,37), οὗτος (C49.2), ἤδειν (C49.3), ἐμαρτύρησεν (C50), τεθέαμαι (C50.1), ὁ πέμψας με (C50.4), ἔωρακα (C50.5) (cf Charles 1989:72). According to Trites (quoted by Carson 1991:120) courtroom language such as 'witness' and 'testimony' is common in the New Testament.

²⁴⁹ In C13.2 πιστεύειν is used in an absolute sense, where the object of faith is being understood without being expressed; cf 1:50; 4:42,53; 5:44; 6:64; 11:15; 12:39; 14:29; 19:35; 20:8,25 (Schnackenburg 1965:228; Bernard 1969:9). According to Bultmann (1941:31; cf also Schnackenburg 1965:511; Dodd 1980:182ff) does πιστεύειν have the same value as πιστεύειν εἰς τὸ ὄνομα αὐτοῦ (1:12), εἰς αὐτὸν (2:11), εἰς τὸν υἱόν (3:36), πιστεύειν ὅτι... (6:69) and similar expressions. Compare the change in 3:18; 4:39-41; 11:40-42; 12:37-39; 16:30f.

²⁵⁰ Nowhere are the two concepts μαρτυρεῖν and παρτυρία emphasized so strongly as in the FG and occur in the service of Johannine faith.

²⁵¹ Schnackenburg (1965:227) is correct when he says that 'Der Übergang zum geschichtlichen Bericht (V 6) läßt keinen Zweifel zu, daß der Evangelist hier unter dem "Licht" den inkarnierten Logos meint, also das "Licht", sofern es zu geschichtlicher Stunde in die Welt kam (vgl. V 9).' It is only in the FG that Jesus has been related with light. This relation is part of the FE's revelation of Jesus. Light reveals, exposes. He wants to stress that Jesus who is the Light, is the one who has to be approached and followed.

The FE sees all faith as a response to testimony. If the phrase δι' αὐτοῦ refers to the ‘Baptist’, for men do not believe *through*²⁵² Jesus but *in* him (Barrett 1978:160), it means that he is the catalyst to the faith in Jesus.

In his testimony the Baptist announced (C28.1.1 and C28.1.2) in general terms the advent of the long-awaited Coming One: “οὗτος ἡνὸν εἶπον· ὁ ὅπισω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτος μου ἦν.” This expression draws not only the temporal priority of the pre-existence of Jesus emphasized at the beginning of the Prologue, but also the absolute primacy of Jesus (Carson 1991:131).

C. People come to faith

The second ίνα clause (in C13.1.2) is dependent on the first clause in C13.1.1. The purpose of the Baptist's witnessing was that all (πάντες)²⁵³ should believe in Jesus. πιστεύειν relates to μάρτυρειν; this implies ‘to accept the testimony as valid, and the fact thereby attested as fact’ (Barrett 1978:159) (cf the two disciples who heard the Baptist's witness and believed). The fulfilment of these words is seen in 1:37 -- Bultmann (1941:31) correctly indicates that C13.2 refers to the witness of the Baptist as it was constantly represented through the tradition and in such a way that it retains its actuality.

In conclusion the function of the Baptist in these two texts (vv 6-8 and 15) in the Prologue is only to refer to his mission: to serve as a witness to Jesus. This interpretation of his mission is reflected in 1:31, where the Baptist states that the purpose of his baptism is to reveal Jesus to Israel. Within the Prologue the references of the Baptist serve to link the subsequent historical statements with the metaphysical truths outlined therein: it is made clear that it is Jesus who is the True light, the revelation of God who brings the ‘heavenly qualities’ to this earth (cf Hooker 1969:358). He could bring this message with authority because he was appointed and sent by God himself. The purpose of this mission and witness was that people should come to believe in (follow) Jesus. The FE uses these three verses to prepare the reader for what he can expect to read in the next pericope concerning the Baptist.

Considered in connection with other indications such as Jn 3:22-30; 4:1-2 and 5:31-40, the point becomes clear: ‘the Baptist is singular important, but it is not an end in itself’ (Quast 1991:14).

(2) The Role and Function of the Baptist -- to reveal²⁵⁴

In the previous section we have seen that the Prologue prepares us for what we can expect from the Baptist in this section (1:19-37). The following is a structure analysis of vv 19-37.

²⁵² δι' should mean 'through' or 'by means of' the testimony of the Baptist (Bernard 1969:9). The FG never uses the expression πιστεύειν διὰ Ἰησοῦ. For the FE Jesus is the end and object of faith, rather than the medium through which it is reached (see 1:12).

²⁵³ Although it seems as if the Baptist's role contradicts 1:31, where it is stated that Jesus might be revealed to Israel, it is not sufficiently founded. From C13.2 it is clear that the Baptist's message would teach all men, just as the message of Jesus, which he has preached in the land of Israel, would touch all men (Brown 1971:8f).

²⁵⁴ Although this pericope ends with verse 1:34 and a new one begins in 1:35, the indication of the testimony of the Baptist ending at 1:36, occurs because his witness overflows to the next pericope in verses 1:35-36. Bultmann (1941:58) says that the dominant thought of the Baptist is μάρτυς, and it will be only μάρτυς. Because of the Baptist's function as μάρτυς up to verse 1:37, verses 1:35-36 have been included here.

A Structure analysis of John 1:19-37

- 34¹⁹Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου,
ὅτε ἀπέστειλαν [πρὸς αὐτὸν] οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων
ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτὸν σὺ τίς εἶ;
- 35²⁰καὶ ὥμολόγησεν
36 καὶ οὐκ ἤρνήσατο,
37 καὶ ὥμολόγησεν ὅτι
 37.1 ἐγὼ οὐκ εἰμὶ ὁ χριστός.
- 38²¹καὶ ἤρωτησαν αὐτόν·
 38.1 τί οὖν;
 38.2 σὺ Ἡλίας εἶ;
- 39 καὶ λέγει·
 39.1 οὐκ εἰμί.
- 40 ὁ προφήτης εἶ σύ;
- 41 καὶ ἀπεκρίθη· οὔ.
- 42²²εἶπαν οὖν αὐτῷ·
 42.1 τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς·
 42.2 τί λέγεις περὶ σεαυτοῦ;
- 43²³ἔφη·
 43.1 ἐγὼ φωνὴ βιωντος ἐν τῇ ἐρήμῳ·
 43.1.1 εὐθύνατε τὴν ὁδὸν κυρίου,
 καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

- 44²⁴Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.
45²⁵καὶ ἤρωτησαν αὐτὸν καὶ εἶπαν αὐτῷ·
 45.1 τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς
 οὐδὲ Ἡλίας
 οὐδὲ ὁ προφήτης;
- 46²⁶ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων·
 46.1 ἐγὼ βαπτίζω ἐν ὕδατι·
 46.2 μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε,
 46.3²⁷οὐ πίσω μου ἐρχόμενος,
 οὐ οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω
 αὐτοῦ τὸν ίμάντα τοῦ ὑποδήματος.
- 47²⁸Ταῦτα ἐν Βηθανίᾳ ἐγένετο
 πέραν τοῦ Ἰορδάνου,
 ὅπου ἦν ὁ Ἰωάννης βαπτίζων.

- 48²⁹Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν
49 καὶ λέγει·
 49.1 Ἰδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἵρων τὴν ἀμαρτίαν τοῦ κόσμου.
 49.2³⁰οὗτός ἐστιν ὑπὲρ οὐ ἐγὼ εἶπον·
 49.2.1 ὠπίσω μου ἐρχεται ἀνὴρ ὃς ἐμπροσθέν μου γέγονεν,
 ὅτι πρώτος μου ἦν.
 49.3³¹καγὼ οὐκ ἢδειν αὐτόν,
 49.4 ἀλλ ἵνα φανερωθῆται τῷ Ἰσραὴλ
 διὰ τούτο ἥλθον ἐγὼ ἐν ὕδατι βαπτίζων.
- 50³²Καὶ ἐμαρτύρησεν ὁ Ἰωάννης λέγων ὅτι
 50.1 τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ
 50.2 καὶ ἔμεινεν ἐπ τὸν Ἰησοῦν.
 50.3³³καγὼ οὐκ ἢδειν αὐτόν,
 50.4 ἀλλ ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν·
 50.4.1 ἐφ ὃν ἴδης τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ τὸν αὐτόν,
 οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.
 50.5³⁴καγὼ ἑώρακα
 50.6 καὶ μεμαρτύρηκα ὅτι
 50.6.1 οὗτός ἐστιν ὁ οὐρανὸς τοῦ θεοῦ.

- 51³⁵Τῇ ἐπαύριον πάλιν είστηκε ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο
- 52³⁶καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει·
- 52.1 Ἰδε ὁ ἀμνὸς τοῦ θεοῦ.
- 53³⁷καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος
- 54 καὶ ἤκολούθησαν τῷ Ἰησοῦ.

The account of the Baptist (C34-C54) is one of several passages in the FG where (although it is quite clear that this account of the Baptist contains more than one layer) it remains difficult to disentangle the various elements. Nevertheless the FG shows the Baptist first rejecting any role for himself except that of the forerunner and witness (C34-47), and afterwards designating Jesus as his superior who comes by divine sanction (C50.6.1). Here the FE clearly provides a scheme of salvation history: the Baptist prepares for the coming of the Saviour.

Influenced by Dodd, Schnackenburg and others went further than Dodd to correctly state (1965:273; cf also Brown 1975:45; Dodd 1976:248) that the Baptist's testimony is given by the FE according to a clear plan spread over three days: on the first day (C34-C47) he witnesses (cf C11-C15) to official Judaism (the representatives from Jerusalem), in a rather indirect and negative way;²⁵⁵ on the second day (C48-C50) before 'Israel' the people of God, in a positive way;²⁵⁶ and on the third day he encourages two of his own disciples to follow Jesus (C51-C54).²⁵⁷

We can summarize this analysis as follows:²⁵⁸

C34-C47	The Baptist in dialogue with official Judaism
C48-C50	The Baptist in monologue to Israel
C51-C54	The result of the Baptist's mission his disciples follow Jesus

(i) The role and function of the Baptist spelled out in his testimony before the delegation from Jerusalem--(C34-C47)²⁵⁹

This passage can be subdivided into two parts: (1) the Baptist questioned by the delegation of priests and Levites about the Messianic significance of his person (C34-C43); (2) the question by the Pharisees about the meaning of his baptism (C44-C46.3). Colon 47 indicates the place of the hearing (Schnackenburg 1965:283).

²⁵⁵He is *not* the Messiah, *not* Elijah, *not* the Prophet, but only a voice in the wilderness.

²⁵⁶He 'bears witness' that Jesus is the "ὁ ἀμνὸς τοῦ θεοῦ", baptizer with the Holy Spirit and "υἱὸς τοῦ θεοῦ".

²⁵⁷These two distinct parts (C34-47; C48-50.6.1) correspond to the two clauses of the Prologue, οὐκ ἡνὶ ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. Cola 51-54 indicate the effect of the Baptist's testimony, in accordance with the clause of the Prologue, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ (Dodd 1976:251).

²⁵⁸This passage can also be logically divided into: (i) the Baptist's testimony before the delegation from Jerusalem (C34-C47); (ii) the testimony of the Baptist before Israel (C48-C50.6.1); and (iii) the testimony of the Baptist before his own disciples (C51-C54).

²⁵⁹Bultmann (1941:57f) refers to the disorder of the text and reorganises it.

From the structural analysis (C34-47) the following pattern can be detected:

<u>ἡ μαρτυρία τοῦ Ἰωάννου</u>	
ἀπέστειλαν.....ἱερεῖς καὶ Λευίτας	
Q ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ;	<i>Identity</i>
ό προφήτης εἶ σύ;	
σὺ Ἡλίας εἶ;	
εἰμὶ ὁ χριστός	
A ἔφη.....ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ.	
ἀπεσταλμένοι...Φαρισαίων.	
Q ἡρώτησαν αὐτὸν τί οὖν βαπτίζεις	<i>Performance</i>
A ἀπεκρίθη.....ἐγὼ βαπτίζω ἐν ὕδατι.	

There is nothing remarkable in the structure. It is simple and straightforward. It clearly indicates dialogue between the Baptist and the delegation from Jerusalem. The content of interrogation changes as the groups who interrogate the Baptist change. The questions asked by the *ἱερεῖς καὶ Λευίτας* concern the identification of the Baptist while in the case of the *Φαρισαίων* it concerns his actions. In both cases the pattern is the same: they ask him a question (Q) to which he responds (A).

The delegation of priests and Levites (C34-C43)

The FE presents the Baptist as witness²⁶⁰ for Christ in the prologue (C11-C15,C28). Now he develops his testimony *καὶ*²⁶¹ “αὕτη ἐστιν ἡ μαρτυρία” (C34). He explains the occasion on which it was given and to whom it was addressed. It is entirely a testimony to Christ, who must be revealed so that people can come to him and follow him in future. It is time for the ministry of Jesus to begin. Because Jesus does not openly display his nature and his dignity, ‘witnesses’ and ‘testimonies’ have to attest it (5:31-47) (Schnackenburg 1965:274).²⁶²

The Baptist's revelatory witnessing comes through testimony (C35,37,43,49,C50.6,C52), baptism (C13.1,C16.4), and identification (C51). In C13-15 the readers are prepared for this function of the Baptist and in C34,35-37,43 (voice) and C50 this function is emphasized by the repetition of these words.²⁶³ His role as witness was legitimized by hearing what God told (C50.4.1) him and what he saw (C50.5).

Because of the importance²⁶⁴ of this testimony of the Baptist for the FE here, right at the

²⁶⁰The Baptist is the first in a sequence of witnesses to Jesus.

²⁶¹The events relating to the Baptist in this section are linked very closely with the allusions to the Baptist in the Prologue: he came *εἰς μαρτυρίαν* (1:7), and his *μαρτυρία* is now given (Barrett 1978:171).

²⁶²According to Schnackenburg (1965:274) ‘Das Ganze trägt einen bewußt “amtlichen” Charakter.’

²⁶³This revelatory function of the Baptist is further emphasized by the interrogation of the delegation: “ἴνα ἐρωτήσωσιν αὐτόν·” (C34), “ἡρώτησαν αὐτόν·” (C38), “τίς εἶ;” *ἴνα ἀπόκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς*: *τί λέγεις περὶ σεαυτοῦ;*” (C42.1 and C42.2), “*καὶ ἡρώτησαν αὐτὸν*” (C45).

²⁶⁴As we have already seen, the incorporation of John the Baptist in ch 1 of the FG is of theological importance (cf Brown 1975:77). This is clear from the fact that references to the Baptist are incorporated in the Prologue, the comparison with the Synoptics, as well as his role and function as witness: (1) to “εὔθυνατε τὴν ὄδὸν κυρίου” (43.1.1) and (2) to reveal the Christ to the people (C49.1ff and C52.1): “οὐν ὑμεῖς οὐκ

beginning of the FG, he deliberately gave the whole passage an 'official' tone. The juridical overtones and supplements of this testimony by the Baptist are only there to confirm the reliability of the testimony offered, to provide a surer ground for faith. To implement this 'official'²⁶⁵ tone the FE incorporated a delegation (C34,44)²⁶⁶ to question the Baptist. They were sent by the 'Ιουδαῖοι'²⁶⁷ of Jerusalem, that is, from the central authority of the Jews, the Sanhedrin (Schnackenburg 1965:274; Carson 1991:142). This delegation included appropriate men, priests and Levites, who were chosen to conduct the enquiry, for it is a question of baptism which concerns the rite of purification (Bultmann 1941:60).²⁶⁸ According to Brown and Bultmann they were 'specialists in ritual purification' (cf Bultmann 1941:60; Brown 1975:43). The whole idea of 'appropriate men' emphasizes the level and authority on which the testimonies of the Baptist took place. He uses them to give an official status to the Baptist's witness. But unfortunately they do not begin by inquiring about baptism, but *about his person*.

The questions the delegation directed to the Baptist (C37.1,C38,C40) have been interpreted from different perspectives by scholars. These interpretations need not contradict each other, but should rather complement one another. According to Bultmann (1941:60) the intention of the question directed to the Baptist, σύ τίς εἰ,²⁶⁹ was to inquire into the authorization of his action. Barrett (1978:172) associates the delegation's visit to investigate the intentions and personal claims of the Baptist. He thinks that the FE has simply borrowed a familiar Old Testament phrase (eg 2 Chron 23:4) to describe these Jewish functionaries. Bernard (1969:35) is more accurate when he states that the question

οἴδατε" (C46.2); "Καγὼ οὐκ ἤδειν αὐτόν" (C49.3 and C50.3): "ὁ ὀπίσω μου ἐρχόμενος" (C46.3 and C49.2.1); "ὁ βαπτίζων ἐν πνεύματι ἀγίῳ" (C50.4.1). His significance is also based on the fact that *he was sent by God* to witness (position) about Jesus (C11-15). The FE is interested in the Baptist solely as the forerunner and herald -- in his witness to point out the Messiah (cf Schnackenburg 1965:273) to Israel (C46,C49.4), to bear witness to the incarnate Logos (C49.2.1), the redeemer of the world (C49.1,C52; cf also 3:22-30; Dodd 1976:248f). Thus his function is to reveal Jesus (C11-15).

²⁶⁵Schnackenburg (1965:274; also Brown 1971:45) correctly pointed out that ή μαρτυρία has judicial overtones, because it is given in an official interrogation. By naming the interrogators the official character of the interrogation is emphasized (Bultmann 1941:58; cf Barrett 1978:171; Carson 1991:120). Legal vocabulary, e.g. confession, interrogation, and testimony is found here and throughout the FG. In 5:31-40 it reaches a climactic moment when Jesus brings forward a number of witnesses to the truth of God's word: God himself, the Scriptures, Moses, and the Baptist. Therefore it fits the purpose of the FG that before Jesus' appearance, the FG opens with the interrogation of the Baptist (Brown 1971:45).

²⁶⁶Carson (1991:141f) correctly infers that the Baptist was so influential (cf Mt 3:5,7) that it would have been irresponsible of the Jews in Jerusalem (1:19) if they had failed to make enquiries about him. Schnackenburg (1965:275) differs from Carson. He seems to be more on track when he sees this interrogation by the officials as a deliberate insertion by the FE. Its purpose is to give status to the testimony of the Baptist. Carson may have a point, but why then did the Synoptic Gospels not mention this interrogation? Only Matthew mentions that the Baptist 'saw many of the Pharisees and Sadducees coming to where he was' (Mt 3:7). They came to the Baptist, but they never interrogated him.

²⁶⁷The word 'Jews' could easily have been left out by the FE and still the sentence would make sense. The insertion of the 'Jews' here is purposefully. They were included not only to give 'official' status to the delegation but also as Bultmann (1941) indicated to appear, as in the rest of the Gospel, as the opponents of Jesus (also Carson 1991:142), here they appear as the opponents of his witness.

²⁶⁸The baptism was considered a *Messianic act*, an 'eschatological sacrament', which qualified the baptised for participation in the Messianic salvation. This is proved by the Synoptic tradition concerning the Baptist, the early Christian understanding of baptism, the Jewish and Jewish-Christian, as well as by the gnostic Baptist sects (Bultmann 1941:61).

²⁶⁹This is the climax of the questions asked by priests and Levites.

directed to the Baptist, ‘σύ τίς εἶ’, did not concern his name or parentage. What they meant was to ask him who he claimed to be. He understood their meaning immediately, for he rejected at once any pretence of being the Christ. A study of the context proves, the Baptist’s answer and the intention of the FE shows that the delegation simply wanted to know who the Baptist claimed to be.

The question about his person is answered²⁷⁰ negatively by the Baptist. He is not the Messiah (C37.1). He also denies²⁷¹ to be Elijah (C39.1) or the Prophet (C41)²⁷². The important thing in this testimony of the Baptist as to his identity is not his preaching of penance,²⁷³ but the voice²⁷⁴ he raises on behalf of Jesus (C46.2,C46.3) (Schnackenburg 1965:279). The FE stresses the personal pronoun ἐγώ²⁷⁵ at the end of C37.1 (Brown 1975:43; Barrett 1978:172; Carson 1991:143). This forceful way of presentation constituted part of his positive witness to confess the true Christ (Carson 1991:143). The reason is to bring to show that there is another person who is the Christ.²⁷⁶ The three titles which the Baptist rejects as being irrelevant to himself denote the eschatological bringer of salvation.

The FE uses the delegation instrumentally so that the Baptist can witness about the ‘Christ’ and so that the FE can indicate that from the different opinions in that time about the ‘Expected One,’ Jesus, was the real Messiah who has arrived now. At this time there was no uniform Jewish expectation of a single eschatological figure. This is clearly seen by the questions asked by the priests and Levites (C34-C38) whether the Baptist is ‘the Christ, Elijah or the Prophet?’. According to Brown (1971:46) a majority of the Jews expected the

²⁷⁰ When the Baptist responds to the delegation’s enquiry (C35-C37), his response corresponds with the level of authority on which the question was asked in C34. Bultmann (1941:60) gave an excellent description to motivate this statement. He pointed out that the first ώμολόγησεν (C35) as well as οὐκ ἤρνήσατο (C36) is used in an absolute sense while the second ώμολόγησεν is qualified by the ὅτι-clause (C37.1). The first and second καὶ mean ‘and’, while the third one means ‘and indeed’. In C34 the question was put in the subordinate clause, in order that the μαρτυρία of the Baptist in C35-C37 comes to the forefront. The FE wants to lend emphasis to the statement here. He accomplished this with the conjunction of positive and negative statements and the use of the form of litotes.

²⁷¹ Scholars largely agree that this denial owes something to polemic against those who rated the Baptist too highly (Barrett 1978:172; consult Bernard (1969:36) on the disciples of the Baptist whom Paul found at Ephesus).

²⁷² These questions asked by the delegation show that the FE was very well acquainted with the views of the Jews of those days. It also indicates that Messianic expectations were widespread in first-century Palestine (Carson 1991:142). According to the content of these questions we can conclude that: the delegation was of opinion that if the Baptist were ‘Elijah’ or ‘the Prophet’, then there would be a reason for his baptizing. According to Bultmann (1941:60f) this rests on a double assumption: (i) that baptism is considered as a Messianic act; (ii) that Elijah and ‘the Prophet’ are Messianic figures (cf Barrett 1978 who differs here).

²⁷³ This was his message in the Synoptics.

²⁷⁴ Bernard (1969:38) pointed out that both Eastern and Western theologians have noted the contrast between φωνή and λόγος. The Baptist ‘was the Voice, but not the Word.’

²⁷⁵ It is missing in the following answers. ἐγώ is emphatic (Schnackenburg 1965:281; Bernard 1969:40; Carson 1991:146) and already indicates the presence of Jesus. Bernard (1969:36) points out that the Baptist’s use of ἐγώ is one of the features of the narrative (see C43.1,C46.1,C46.3,C49.2-C49.4,C50.3). ‘Ἐγώ brings his distinctive ministry into clear view.

²⁷⁶ Ὁ Χριστός is used here as a title -- the ‘Messiah’ (Bultmann 1941:60).

Messiah.²⁷⁷ The two questions (C38.2,C40: "ὁ προφήτης εἰ σύ; σὺ Ἡλίας εἰ;") of the delegation is necessary to move the reader's thought to the area about the 'One expected'. This is only an introduction, giving the Baptist the opportunity to point out that Jesus is the expected Messiah.

After the three negative answers given by the Baptist, the delegation presses him for a positive statement about his position. Such a declaration would enable them to satisfy their principals (C9.1,C9.2). This is another sign of the official character of the interrogation (Schnackenburg 1965:279). The Baptist is not simply to be identified with some character in the eschatological movement of history; nor is his testimony an independent personal opinion. When he answers positively, his answer possesses the only authority that can be recognized within Judaism, the authority of Scripture (C10) -- καθὼς εἶπεν Ἡσαΐας ὁ προφήτης (Is 40:3). The Baptist is the spoken word, whereas Jesus is the incarnate Word (Barrett 1978:174).

The group of Pharisees

In C44 a new group,²⁷⁸ "Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων" (C44),²⁷⁹ appears to interrogate²⁸⁰ the Baptist. While the first group questioned the Baptist about his person, the Pharisees question him about his performance. They asked the Baptist about his baptism, "τί οὖν βαπτίζεις". Scholars largely agree that the Pharisees wanted to know what authority the Baptist had to perform this exercise (Bernard 1969:39; Carson 1991:145).

In the opinion of the Pharisees the baptism administered by the Baptist must have a Messianic meaning. Schnackenburg (1965:281) believes that the Pharisees must have been acquainted²⁸¹ with the eschatological call to penance which accompanied baptism (Mt

²⁷⁷Deist (1987:83ff) gives an interesting and valuable overview of a new orientation which the exile brought. He discusses different trends that arose during this time. Some of these trends are of great importance to understand the different 'Messianic confessions' of the Baptist and first disciples of Jesus in 1:35-51. He pointed out that the Messianic expectation arises in the books of the Maccabees. These people placed their hope in a Messiah who would come to lead the Jewish people to independence as in the time of David. Thus in these circles the term 'Messiah' is used for the first time to indicate an expected king. Therefore Deist correctly argues that we cannot talk about an Old Testament Messianic expectation: firstly because the term is never used in this way in the Old Testament, and secondly because the intertestamental idea of a Messiah is then read back too easily into the Old Testament. But for our purpose Deist's contribution confirms the fact of a strong Messianic expectation in the NT era.

²⁷⁸According to Bernard (1969:35) 'the Jews' of verse 1:19 are not to be distinguished from 'the Pharisees' of verse 1:24. Carson (1991:144) correctly maintains that the Pharisees that questioned Jesus were not a second deputation but more likely a subgroup of the delegation. He gave credible motivation for this statement. The question (1:25) they ask presupposes knowledge of the previous exchange and the NEB translates this section as: 'Some Pharisees who were in the deputation asked him'. According to Carson the Pharisees were so influential that an official delegation could hardly have been sent without a representation from them.

²⁷⁹It is interesting that the priests, Levites and Pharisees are only used to ask questions in response to which the Baptist gives important information concerning the Messiahship of Jesus. They are used by the FE as catalysts (Cf Schnackenburg 1965:281). The purpose of their questioning is, as Bultmann (1941:60ff) puts it, 'den das Derhör soll dem Leser nur die μαρτυρία des Johannes mitteilen.'

²⁸⁰The FE incorporated them in order to reveal Jesus. The emphasis is not on the Baptist, but on Christ. This is part of the FE presentation, which is also clear from the rest of chapter one.

²⁸¹Bernard (1969:39) pointed out that the baptism of proselytes was a recognized practice in Jewry at that time. People coming from heathenism were baptized. But how can Jews now be baptized? To answer this question, Bernard called on Ezekiel 36:25. Baptism, a symbolic rite of purification, now becomes a token of

3:7-10 par) and which is presupposed here. The baptism as a symbolic rite of purification would indeed be a token of the approach of the Messianic Kingdom (Ezek 36:25; cf Zech 13:1) (Bernard 1969:39). Hence the questioners should 'consider the baptism of the Baptist as the symbolic action of the eschatological prophet' (Schnackenburg 1965:281; cf Friedrich 1959:839).²⁸²

The FE is in a better position than the people of the delegation to interpret this action. He knows that the Baptist's baptism is a Messianic action. The baptism focusses on Jesus and wants to reveal him, because the Messianic age has been realized (C49.4). Hence the Baptist's answer in C46 (cf also C49.3,C49.4) indicates that the only meaning of the baptism of the Baptist is to make known the unknown one who is already present;²⁸³ and everybody understood that this unknown one is the awaited bringer of salvation. But no one can recognize him before there is a witness about him. This witnessing²⁸⁴ was a task for the Baptist²⁸⁵ to accomplish. God, who sent him, had to give him the sign by which he should recognize the Christ and he, the Baptist, has to deny that he is the Messiah, Elijah, or the Prophet (Bultmann 1941:64f; Bernard 1969:40).

Carson pointed out that the "ἐγὼ" in the emphatic phrase "ἐγὼ βαπτίζω ἐν ὅδοις" (C46.1) will serve as a contrast for the One who will baptise in another medium, the Holy Spirit (C50.4.1). He used this opportunity to bear witness to the hidden Messiah. The Baptist's answer is calculated to shift attention from his own baptism to the action of him who comes after him.²⁸⁶ His baptism is planned to prepare the people for Jesus (Carson 1991:146).

In comparison with the Synoptics (Mt 3:11; Mk 1:8; Lk 3:16) the FE has deliberately omitted the second part of the testimony of the Baptist in the Synoptics which contrasts the baptism of the Messiah with that of the Baptist (cf C50.4 with C50.4.1). He did this in order to focus attention on the Baptist in order to indicate that his baptism fades into insignificance beside

the approach of the Messianic kingdom: 'I will sprinkle clean water upon you, and ye shall be clean' (Ezek 36:25).

²⁸²Bultmann (1941:61) agrees with Schnackenburg, but Carson (1991:145) differs from them. He does not agree that the question of the interrogators should be interpreted to mean that they have all unambiguously identified the Baptists' baptism as an eschatological rite, because of lack of evidence. According to Carson they want to discover by what authority the Baptist is baptising. He further says that if they cannot find an adequate authority to sanction this extraordinary practice, they wonder whether he is such an eschatological figure. If he is neither the Christ, nor Elijah, nor the Prophet, then what could possibly justify his baptism? Once again these differences need not contradict each other. Carsons's understanding of this text is also only an assumption, and indirectly implies what Bultmann and Schnackenburg said.

²⁸³He is already there, although no one knows him. This statement will be heard periodically throughout the Gospel: the 'Jews' are blind; they look for the one who stands among them, without recognizing him as the one they are looking for.

²⁸⁴Bultmann (1941:65) stated that when the FE composed 1:19-34, he worked over the tradition freely. Bernard (1969:48) correctly states that the Baptist knew that his ministry was only one of preparation (C43). For him the ultimate purpose was that the Expected One should be manifested.

²⁸⁵Bultmann (1941:63f) is very vague when he states that John the Baptist did not recognize Jesus of his own accord, but received the ability to recognize him and to make him known when he was commissioned to baptise. The question is whether he knew Jesus at all and whether or not he recognized Jesus as the 'Messiah'.

²⁸⁶In everything the Baptist says, starting from C35, he decreases himself to increase the Messiah (cf also 3:30).

his testimony.²⁸⁷ The symbolic character of his baptism disappears; changes into a rite which is carried out merely as a divine command (C50.4), to provide an opportunity of presenting to Israel the giver of baptism in the Spirit (C49.4) (Schnackenburg 1965:281).

Unlike his interrogators, the Baptist has already²⁸⁸ recognized Jesus through divine revelation (C50.4.1). Thus the event in the next part (C50-C50.6) of his testimony has already taken place. This is suggested by C46.2 "μέσος ὑμῶν ἔστηκεν..." The Baptist has recognized Jesus standing there amongst them, but still he does not mention the name of the person who is to be expected. Schnackenburg (1965:282) argued that the words "οὐ ύμεῖς οὐκ οἴδατε" (C46.2) indicate that the divine revelation is not given them and that they lack readiness to except it.²⁸⁹ It is through their own fault that the revealer and saviour remains unknown to them. We hear nothing more about these messengers.

Colon 47 localizes all these events "Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων." According to the scholars there is no agreement regarding the location of this place.²⁹⁰

(ii) The function of the Baptist seen in his testimony before Israel (C48-C50.6)²⁹¹

As in the case of the previous section, this section can also be divided into two parts: Jesus as the "ὁ ἀμνὸς τοῦ Θεοῦ" and 'the pre-existent one' (C48-C49.4); and Jesus as 'vehicle of the Spirit' and 'the chosen one of God' (C50-C50.6). Each part refers to the Baptist baptising with water, that he saw Jesus, that he testified about Jesus, and that he had not previously recognized him (Brown 1975:58).²⁹²

From the structure analysis the following pattern concerning references to Jesus is discerned:

²⁸⁷ Schnackenburg (1965:281) pointed out that 'Die fragenden Pharisäer mußten wissen, daß zur messianischen Zeit der Heilige Geist gehört (vgl Ez 36,25f; 37,5f; 39,29; Joel 3,1ff; Is 32,15; 44,3; 59,21), ein bloßer Wasserritus also noch keine messianische Funktion erfüllt.'

²⁸⁸ It seems as if a paradox occurs here. In the FG the statement is made that the Baptist did not recognize Jesus for what he was before his baptism. The account in Mt 3:14f is different. The Baptist is presented here as unwilling to baptize Jesus because he is aware of his Messiahship (Bernard 1969:48). Bernard's solution, that the narrative of the FG is more primitive than the Matthaean tradition, is too simplistic. It is irrelevant here to try to assimilate the presentation of the Baptist in the FG with that of the Synoptics.

²⁸⁹ In the light of the heavily loaded symbolism in chapter one and the reaction of the Pharisees and Jews to Jesus's words and his performance of signs throughout the Gospel, this statement by Schnackenburg rings true.

²⁹⁰ See Schnackenburg (1965:283) and Barrett (1978:175; cf also O'Connor 1990:362ff) for a discussion about the uncertainty of Betesda. See Nortjé (1989:573ff) who traces the meaning of the FE's use of 'Bethany across the Jordan'. According to her this site has more than geographical significance--her analysis shows the theological purpose. She maintains that this is the spot where the two Johannine 'worlds' meet: The world above and the world below.

²⁹¹ The Baptist's mission would not affect only Israel, but all men (πάντες) (C13.2).

²⁹² In the first cluster (C34-47) the Baptist is the main character, but in the second cluster (C48-50.6.1) Jesus appears to take prominence.

Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει·

- (1) Ιδε... ὁ ἀμνὸς τοῦ Θεοῦ
- (2) ὅπίσω μου...ἔμπροσθέν μου...πρῶτός μου ἦν

*καγὼ οὐκ ἔδειν αὐτόν,
ἵνα φανερωθῆ τῷ Ἰσραὴλ
ἐγὼ ἐν ὕδατι βαπτίζων*

- (3) τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν.

*καγὼ οὐκ ἔδειν αὐτόν,
ὅ πέμψας με...ἐκεῖνός μοι εἶπεν
βαπτίζειν ἐν ὕδατι*

- (4) οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἀγίῳ.
- (5) οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

This section is convincingly a monologue. The Baptist μαρτυρήσῃ περὶ τοῦ φωτός (C13.1). His testimony is clearly structured as indicated here. This structure leads to a climax. There are five clear expressions regarding Jesus which are structured around two sections, each consisting of a statement that the Baptist did not know Jesus, then followed by a pronouncement of a revelation, first to Israel, then to the Baptist himself. Each of these sections contains a reference to the Baptist's baptism with water.

A new situation arises. The FE indicates this by referring to a new date (C48). From C49.3 it seems that he is addressing a new group of people, a circle big enough to represent 'Israel'. The point of his third²⁹³ testimony is: the Messiah, "ὁ ἀμνὸς τοῦ Θεοῦ" (C49.1,C52.1), "ὁ υἱὸς τοῦ Θεοῦ" (C50.6.1) is to be presented to the people of God, and made known to them (cf Schnackenburg 1965:284). This testimony of the Baptist is more specific.

The delegates from Jerusalem must have left because they are not mentioned again (Bultmann 1941:65f). Then Jesus appears on the scene so that the Baptist may point to him, "ἰδε ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἵρων τὴν ἀμαρτίαν τοῦ κόσμου" (C49.1).²⁹⁴ We now encounter for the first time a formula of revelation (see also C51). "ἰδε" represents a formula used several times in the FG in this same sense (1:36,47; 19:26,27) (Newman & Nida 1980:36; Morris 1975:143). According to Newman & Nida 'The force of this expression is to focus attention on the person referred to and to follow with some description of that person.' His inscription indeed followed that Jesus is the "ὁ ἀμνὸς τοῦ Θεοῦ" with a qualification "ὁ αἵρων τὴν ἀμαρτίαν τοῦ κόσμου". But these words do not immediately cause people to follow Jesus. It was not the intention of the FE that anyone should follow Jesus yet as he has much more to make known about him. Later, following a second pronouncement (C54), the two disciples of the Baptist will follow Jesus.

²⁹³ His first testimony was directed at the Priests and Levites (C34-44), the second towards the Pharisees (C45-46.3).

²⁹⁴ The phrase "ὁ ἀμνὸς τοῦ Θεοῦ" (C49.1 and C52.1) has both a soteriological and Christological meaning in ch 1. The explanatory phrase "ὁ αἵρων τὴν ἀμαρτίαν τοῦ κόσμου" (C49.1) attributes to "ἀμνὸς τοῦ Θεοῦ", a soteriological meaning while in C52.1 it has a Christological meaning depicted by the exclamation "ἰδε" (C49.1 and C52.1).

Scholars agree that both the background and the precise meaning of the phrase "ό ἀμνὸς τοῦ θεοῦ" in this context are difficult to trace.²⁹⁵ They disagree about the meaning of the content and offer different proposals.²⁹⁶ Newman & Nida (1980) state that these difficulties arise because of disagreement among scholars as to whether the statement is indeed to reflect the theology of the Baptist or of the FE. The two most popular explanations used by scholars are that "ό ἀμνὸς τοῦ θεοῦ" associate: (i) the *suffering* servant of the Lord derived from Is 52:13-53:12; and (ii) the *paschal* lamb (cf 19:36) (Sandy 1981:447-479; Roberts 1971:41ff; Charles 1989:75ff). Although the most commonly held explanation is that allusion is made to the Paschal lamb since Jesus will be crucified when the Paschal Lamb is slaughtered, it would appear that it refers not only to one particular OT metaphor, but rather to different metaphors in a collective sense. On the other hand we may consider it not to be coincidental that the FE develops his chronology of events, especially the crucifixion of Jesus, around the Passover Feast (cf Charles 1989:78).

This exclamation of C49.1, with its deep theological content, must be seen together with the utterance of C49.2 (cf C28). The FE starts with the Baptist's testimony to the Messiahship of Jesus to disclose to his readers the unique²⁹⁷ character of this Messiahship.

The prophetic words spoken in C49.1 are followed by the affirmation that the person designated by οὗτός is the one whom the Baptist has already announced in C46.3 "ό όπισω μου ἐρχόμενος" (Schnackenburg 1965:289). Where he described the higher dignity of his successor in C46.3 by means of the symbolic reference of undoing the shoe-laces²⁹⁸ he now sums up the matter with: "ὅς ἔμπροσθέν μου γέγονεν" (C49.2.1)²⁹⁹ This

²⁹⁵ It is not my task to become involved in the long theological debate about the precise reference of "ό ἀμνὸς τοῦ θεοῦ" in these two texts. The following works can be consulted: Barrett 1955:210ff; Virgulin 1961:74ff; Roberts 1971:41-56; Burrows 1974:249; Sandy 1981:447f; Du Plessis 1985:148 and the various commentaries.

²⁹⁶ Bultmann (1941:66) is of opinion that the meaning of ἀμνὸς τοῦ Θεοῦ is clearly determined by the terms καθαρίζειν, αἷμα, ἰλασμός so that the lamb is thought of as any sacrificial lamb. Barrett 1978:176) agrees with Bultmann but is more specific about the sacrificial lamb than Bultmann. He says that the FE's primary reference is to the Paschal lamb; but the contents cannot be drawn directly from Judaism, since in Judaism the lamb sacrificed at Passover does not take away sins. The FE is probably thinking here of the Paschal interpretation of the last supper and the eucharist. In the eucharist, the Paschal meal, the death of Christ for the remission of sins is portrayed. Schnackenburg (1965:288) is more specific than Bultmann but accommodates a wider perspective than Barrett. He is of opinion that we have here a pregnant expression with more than one meaning: 'Wahrscheinlich darf man das Bildwort vom "Lamm Gottes" nicht einseitig auf den "Knecht Gottes" oder das "Passahlamm" zurückführen.' In all probability, the metaphor of the "ἀμνὸς τοῦ θεοῦ" is not to be explained either by the 'servant of the Lord' alone or the 'paschal lamb' alone.' Other scholars are also of the opinion that the FE enriched the statement with a complex collage of symbolism. Haenchen (1984:155) suggests that 'the various forms of the portrait of Jesus are kaleidoscopically reflected in C49.1, in which all the details subconsciously work together to form a new image in its own right' (see also Sandy 1981:447ff; Charles 1989:75).

For a brief discussion about different backgrounds and indications of meaning consult Brown (1975:58ff); Morris (1975:143ff); Barrett (1978:176f); Newman & Nida (1980:36).

²⁹⁷ Schnackenburg (1965:289) correctly states that the FE interwove elements of the Christian interpretation into the historical narrative. He was less interested in historicizing his narrative, but follows a literary genre in which the narrative was employed in the service of faith.

²⁹⁸ This is a Synoptic metaphor (Schnackenburg 1965:289).

²⁹⁹ Jesus is still unknown, while the Baptist is famous. The time has now come for Jesus to appear and to take the place that his pre-existence calls for. He must now increase and the Baptist must decrease (3:30) (Barrett

paradoxical sound can only mean 'He existed before me'³⁰⁰ to indicate the real pre-existence of Jesus. According to Schnackenburg this insight has not derived from the ordinary Jewish thinking on the Messiah, or the voice from heaven, or the revelation given to him at the baptism (cf C17.4, C17.4.1). Schnackenburg is correct when he says that this insight could only have come from the interpretation of the FE,³⁰¹ who was certainly convinced that the divine declaration of Jesus had led the Baptist to understand the Messiahship of Jesus in a higher sense than was possible for the Jews (Schnackenburg 1965:290).

In the verses prior to C49.3 the Baptist witnesses about Jesus, but now turns to his own person and task. The statement, "καγὼ οὐκ ἤδειν αὐτόν" (C49.3), stresses the difference between them. Bernard (1969:48ff) doubts whether the Baptist and Jesus could have known each other in their early years. Although the FE wrote this, it does not mean that the Baptist did not know Jesus at all. It could have been that the Baptist knew Jesus as a person, even as one of his own disciples³⁰² (cf Grobel 1941:397ff; Koester 1987:73; Charles 1989:79). The point made by the FE is that the Baptist did not recognize Jesus as the Messiah before he was enlightened by God (Schnackenburg 1965:284). He did not know that Jesus was ὁ ἐρχόμενος³⁰³ (Barrett 1978:177). Scholars, (Schnackenburg 1965, Bernard 1969, Barrett 1978) agree that the statement made here is that the Baptist did not recognise Jesus for what he was before his Baptism. The Baptist's enlightenment by God came at the baptism (Schnackenburg 1965:283).³⁰⁴ As an ordinary man, he had no idea of the mystery of Jesus, but received a mission from God (διὰ τοῦτο ἦλθον) to make the Messiah known³⁰⁵ to 'Israel'.³⁰⁶

'Making him known' probably presupposes that he was initially an obscure person among the people, until the day on which he was revealed. This is actually the mission of the Baptist as baptizer (as the ἔγώ emphasizes) (Schnackenburg 1965:303). Both the Baptist and his baptism³⁰⁷ have no independent significance but exist in order to bear witness

1978:177).

³⁰⁰This phrase does not occur in the Synoptics.

³⁰¹It was the Baptist's testimony about the superiority of Jesus that to the mind of the FE, led to the thought of pre-existence (Schnackenburg 1965:290).

³⁰²Cf 28.1.1 ὁ ὄπισω μου ἐρχόμενοςἐμπροσθέν μου γέγονεν,
46.3 ὁ ὄπισω μου ἐρχόμενος,
49.2.1 ὅπισω μου ἐρχεται ἀνὴρ ὃς ἐμπροσθέν μου γέγονεν.

³⁰³Refers to the Messiah (Schnackenburg 1965:297).

³⁰⁴The tenses of the verbs in colon 50 indicate an event in the past, of which the Baptist now witnesses before Israel (Schnackenburg 1965:284).

³⁰⁵The verb φανερωθῆти always indicates 'emergence from mysterious obscurity, and a sudden breaking forth into clear light' (Bernard 1969:48; cf also 2:11; 3:21). According to Schnackenburg (1965:303) the duty of 'making him known' probably presupposes a Jewish notion that before the revelation of the Messiah one day, he is to dwell unknown among the people. In colon 46 the Pharisees are given an obscure suggestion about the Baptist's mission, while here in semi-colon 49.4 the positive objective of it is expressed (Schnackenburg 1965:303).

³⁰⁶'Israel' always has a good sense in the FG (Barrett 1978:177; cf also 1:50; 3:10; 12:13); it is the chosen people of God over whom the Messiah is to be king (cf 1:49; 12:13).

³⁰⁷Bernard (1969:51) points out the difference in meaning of the baptism of the Baptist between the Synoptics and the FG. In the Synoptics the baptism was one 'of repentance with a view to the remission of sins.' In the

(C13f) to Christ, who alone takes away sin and also confers the Spirit³⁰⁸ (Barrett 1978:177). The Baptist knows that his purpose is that the Expected One should be made manifest (Bernard 1969:48). He is also aware of the authority he enjoys. In C50.4 he speaks of 'the One (God) who sent [him] to baptise (Carson 1991:146).

In C50-C50.2 the testimony of C49.3 and C49.4 is explained. The Baptist saw³⁰⁹ the Holy Spirit descending like a dove upon Jesus and rest upon him (cf Lk 4:18). According to Schnackenburg (1965:303; cf Sjöberg 1959:382) 'Der volle und ständige Geistbesitz ist das auszeichnende Charakteristikum des Messias (vgl. Is 9,2; 61,1)'. In the FG the FE declares that the Baptist was assigned the role to witness this information to the people.

From a structural point of view, as already been indicated, C50.6.1 ends the subsection (C34-C50.6.1) which concerns 'the witness of the Baptist.' As C34 begins with "Καὶ αὗτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου...", so C50.6 ends with "μεμαρτύρηκα..." (Brown 1975:67). The conclusion³¹⁰ and contentious climax³¹¹ of his testimony is that he, the Baptist, has seen and testifies that Jesus is the υἱὸς τοῦ Θεοῦ (50.6.1), which has pointed out the Messianic status of Jesus.³¹² According to Barrett (1978:178), the difference in meaning between the two variants υἱός and ἐκλεκτός is not really significant.

Structurally this whole section (C34-54) leads to a theological climax. This become clear from the exegesis and can be depicted diagrammatically as follows:

FG there may probably be an indication in 3:25 of an association of the Baptist's ministry with the idea of purification. The objective of the Baptist's baptism was to reveal Jesus (C49.4; cf colon 13), while the contents of the baptism was the symbolic act of purification. Josephus's (*Antiquities xviii. 5. 2*) reference to the Baptist's ministry of baptism suggests that it was addressed in particular to those who were dedicating themselves very specially to an ascetic life of virtue. That this was symbolic act of dedication and purification is plain from the fact that Jesus agreed, at the beginning of his ministry, to be baptized by the Baptist.

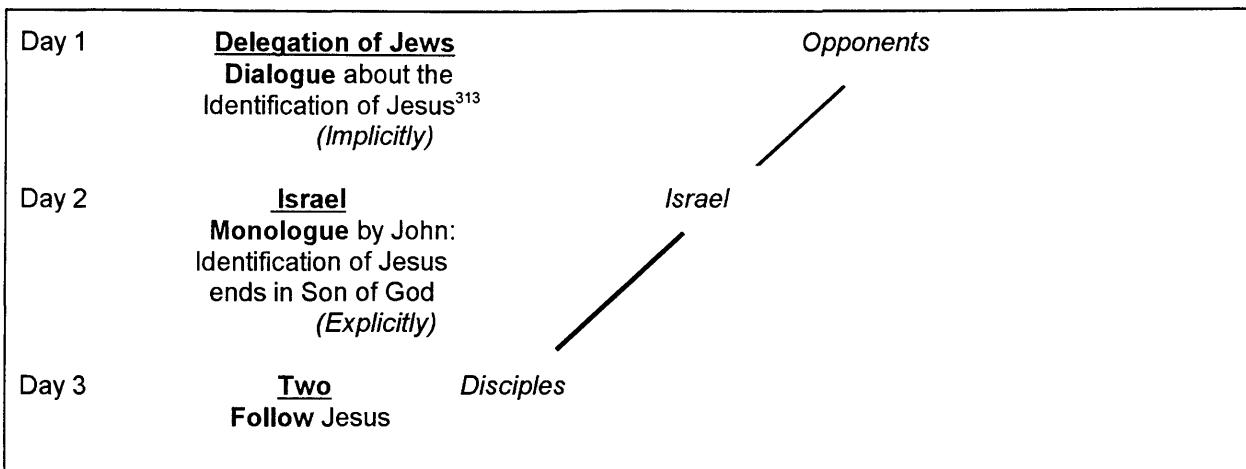
³⁰⁸It is clear from all the Gospels that the Baptist's ministry was a baptism ἐν ὕδατι, while Jesus's ministry was a baptism ἐν πνεύματι ἀγίῳ. Three times (C46.1,C49.4,C50.4) the Baptist declare that his baptism was only ἐν ὕδατι. With the previous texts in mind, where the Baptist depicts the contrast of 'water' and 'spirit' to his ministry of baptism, he intended to indicate that it was only preparatory to, and symbolical of, a greater ministry that was at hand (Bernard 1969:52). We find several references by the prophets to incidents where water was used as a symbol of the Spirit (cf Isa 44:3; Ezek 36:25; Joel 2:28; Cf also Jn 4:14; 7:38).

³⁰⁹The baptism of Jesus is only suggested here and not so fully explained as it is in the Synoptics. The FG differs from Mark. The FG portrays the Baptist who saw the Holy Spirit descending on Jesus as a dove, while the Synoptics dedicate it to Jesus Himself. The event is no longer important to Jesus, but only to the Baptist, for identification (Bultmann 1941:64). Only here it is affirmed that the Spirit remained upon Jesus (see Lk 4:18). Schnackenburg (1965:303f) and Barrett (1978:175) agree that the event described in C50 took place before the Baptist saw Jesus and proclaimed him "ὁ ἀμνὸς τοῦ Θεοῦ" (C49.1).

³¹⁰This statement is a conclusion, and climax of the whole testimony of the Baptist. The reasons are: (1) "καὶ ἔώρακα καὶ μεμαρτύρηκα ὅτι" (C50.5 and 50.6) are both in the perfect tense to indicate that this action continues. (2) Semi-cola 50.5f should have taken place before the events which started in colon 34. Therefore the position of this verse, at the end of the Baptist's testimony, indicates emphasis.

³¹¹In C54 the witness of the Baptist reaches a reactional climax when two of his disciples follow Jesus. Thus the contentious climax is followed by a responsive climax.

³¹²Scholars do not agree on the reading of this text. Brown (1975:57) pointed out that the vast majority of Greek witnesses read "ὁ υἱὸς τοῦ Θεοῦ" (C50.6.1). Also Bultmann (1941) and Bernard (1969) prefer this reading. But despite the weaker textual evidence for another reading, "ἐκλεκτός τοῦ Θεοῦ" (cf C50.6.1), most scholars, Schnackenburg (1965), Morris (1975), Brown (1975), Barrett (1978), and Carson (1991) have chosen this reading.



The Baptist's testimony ends in verse C52.1 where his exclamation "ἰδε ὁ ἀμνὸς τοῦ θεοῦ" (C52.1) is still part of his witness. He then disappears from the scene until we again read about him in ch 3. C51-C54 form the junction between the two pericopes (vv 19-34 and 35-51).

The result of the Baptist's mission as seen in his disciples following Jesus (1:35-37)

The reference to a new day (Τῇ ἐπαύριον--C51), as in the case of C48, is meant to link the following scene closely with the testimony given by the Baptist. The moment when the Baptist sees Jesus passing by, his acclamation contains the saying: "ἰδε ὁ ἀμνὸς τοῦ θεοῦ". According to Bultmann (1941:69) this is sufficient indication for the disciples³¹⁴ to understand that they have to leave their master (1:37) and literally follow (ἡκολούθησαν--C54) Jesus. On the level of the Johannine community "ἡκολούθησαν" is used metaphorically by the FE for the dedication of faith (cf 8:12 with 12:36; also 10:4f,27). This ἡκολούθησαν of Jesus is the first step to faith on the part of the two disciples which in the end could lead to 'remaining' with Jesus: to be in permanent fellowship with him (Schnackenburg 1965:305ff).

There is no indication in the text that the Baptist expects his followers to become disciples of Jesus. It is clear from Acts 19:1-7 that some people did associate themselves with the baptism of the Baptist, even after his death. But it is reasonable to accept that at least some of the Baptist's disciples (probably those who understood him the best) discovered that their master was constantly pointing beyond himself to another one, bigger than himself (3:30). When the moment of identification came, it was only to be expected that some of his disciples would follow Jesus. When this happens it does not mean that these disciples abandon their master, but rather that they understand his teaching. This the Baptist understood (3:27-30) (cf Carson 1991:154).

The FG does not mention why the Baptist did not also follow Jesus. The most obvious reason, deduced from the FG is that the Baptist had to continue with his mission: to keep on witnessing (revealing) about Jesus ("ἴνα μαρτυρήσῃ περὶ τοῦ φωτός" (C13.1,C15,34).

³¹³ The direct identification of the Baptist is an indirect identification of Jesus. In the questions directed to the Baptist in connection with his identity he neglected to be ὁ Χριστὸς (C37.1). Even the question in connection with the baptism of the Baptist refers to ὁ Χριστὸς (C45.1,C46.2,3).

³¹⁴ According to Brown (1975:74) all the Gospels agree that John the Baptist had disciples. Presumably they were a group set apart by his baptism, with their own rules for fasting (Mark 2:18; Luke 7:29-33) and even their own prayers (Luke 5:33; 11:1).

In 3:23 the FE indicates that the Baptist continues with his mission: "ἡν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἔκει, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο" because "ἐκεῖνον (Jesus) δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαπποῦσθαι" (3:30).³¹⁵

(3) Conclusion

We have seen that the FE put together a masterpiece. The material he used and arranged was deliberately and purposefully selected to move towards his main objective (20:31) and to accomplish his secondary objectives (1:6-8). When looking at the main objective of this subsection (1:19-37), we have to ask what the FE had in mind and how he characterizes and uses the Baptist to realize his objective. From the content of 1:5-8,15 and 1:19-37 it is clear that he wanted to reveal Jesus to his readers. He uses the person and performance of the Baptist, the different characters, the composition of the material, the judicial overtone of the Baptist's witnessing and features such as emphasis,³¹⁶ repetition,³¹⁷ contrast³¹⁸ and pregnant expressions³¹⁹ to reveal Jesus as the Messiah so that in the end the readers will believe that Jesus is the Christ, the Son of God (20:31). When people realize who Jesus is, they will come to him and follow him.

From the perspective of this study we can conclude that John the Baptist played a major role in the demonstration of the first and second phases of discipleship.³²⁰ This is why this survey starts with a presentation on the role and function of the Baptist in the FG. The entire process of discipleship starts with him. He serves as a catalyst, which causes two of his disciples to follow Jesus (1:35-51). True discipleship will only realize after Jesus' resurrection and the giving of the Spirit.

It is necessary to distinguish between the historical situation of the Baptist and that of the

³¹⁵ The tenses used in 1:15 are remarkable. According to Barrett (1978:167; also see Schnackenburg 1965) the perfect κέκραγεν (C28) is used with the force of a present tense. Consequently both verbs, μαρτυρεῖ and κέκραγεν speak of the testimony of the Baptist as having present significance. Therefore the Baptist remains as a permanent witness to Christ.

³¹⁶ Words emphasized are: "ἐγώ" (C37.1,C46.1), "ώμολόγησεν" (C35,37), and "ἴσε" (C49.1,C52.1).

³¹⁷ Words repeated are: "μαρτυρία" (C34,50,C50.6); "ώμολόγησεν" (C35,37); "βαπτίζεις" (45.1,C46.1,C47, C49.4,C50.4,C50.4.1); "ἐγώ οὐκ εἰμί" (C37.1,C39.1, C46.3;cf C45.1); "ό ἀμνὸς τοῦ θεοῦ" (C49.1,C52.1); "ό ὄπισω μου ἐρχόμενος" (C46.3,C49.2.1); "βλέπει" (C48,52); "ἴδης" (C50.3,C50.4.1); "ἐώρακα" (C50.4); "οὐκ οἴδατε" (C46.2,C49.3,C50.3).

³¹⁸ Words of contrast are: "τί οὖν...οὐκ εἰμί" (C38,39); "ἐγώ οὐκ εἰμὶ...οὔτός ἐστιν" (see previous footnote); "όπισω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν" (C49.2.1; cf C46.3); "καγώ (you) οὐκ ἔδειν αὐτόν ... καγώ ἐώρακα" (C46.3,C49.3,C50.5); "ἐγώ ἐν ὕδατι βαπτίζων ... οὔτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἀγίῳ" (C49.4,C50.4.1).

³¹⁹ Pregnant expressions are: "ό ἀμνὸς τοῦ θεοῦ" (C49.1,C52.1); "πρῶτος μου ἦν" (C49.2.1); I (1:20,26): the "ἐγώ" in C37.1 also implies the 'He'. All these expressions concern indications of Jesus.

³²⁰ The term 'demonstration' infers how it will happen that people will come to follow Jesus. This refers to the first phase of discipleship where people come to realize the identity of Jesus, which will encourage them to follow Jesus. The second phase of discipleship, as it will become clearer later in this study, is to live a new way of life in Christ which corresponds with the agency of Jesus. This can be summarized as follows: first phase: people come to Jesus; second phase: Jesus lives through them. These two phases are spelled out in the two sections of the FG (chs 1-12 and 13-21). In chs 1-12 the disciples are depicted as people following Jesus and other characters as coming to Jesus (i.e. Samaritan woman, the blind born man). In chs 13ff Jesus is involved in teaching his disciples what this new life, in his company, comprises and in chs 18-21 the BD is used by the FE to model true discipleship.

Johannine community:

- (i) In the case of the historical situation of the Baptist, the emphasis is explicitly on the identity of Jesus and implicitly on 'the act of following Jesus'. People must perceive who Jesus is in order to follow him.
- (ii) In the case of the historical situation of the Johannine community, the emphasis is explicitly on discipleship (to come to Jesus and follow him through the hearing of the Gospel) and implicitly on the identity of Jesus (after perceiving who he is, they will follow him in discipleship).

The different characters and groups of people the FE uses in 1:19-37 are: (1) the Baptist; (2) the Jewish delegation consisting of two subgroups (a) Priests and Levites and (b) Pharisees; (4) Israel; and (5) the disciples of the Baptist. Of importance is that the FE uses:

- the *Baptist* to witness about the Light
- the *Jewish delegation* to give official status to this witness (The delegation serves as catalysts for the Baptist to give his testimonies)
- *Israel*, who was expecting the Messiah, to which he reveals the Messiah for the first time, and
- the *two disciples* of the baptist to react first to this testimony and follow Jesus.

Here we see progression of events building up to a climax -- to follow Jesus.

We can divide the roleplayers towards which the Baptist witnesses, as we have already indicated, into three main groups: the delegation (1:19-27), Israel (1:29-34) and the disciples of the Baptist (1:35-37).³²¹ The FE organizes them by way of three concentric circles on the basis of their relationship and response to Jesus throughout the FG. The Baptist first witnesses to the delegation who, according to the FG, seem to be the opponents of Jesus (Cf Carson 1991:142).³²² He then witnesses to Israel who seem to indicate the unfaithful and held a more neutral position. Lastly he witnesses to the people who became the close disciples of Jesus. This indicates that the presentation of these verses (1:19-37) by the FE builds up to a climax.³²³ Even the content of the different testimonies supports this statement. Towards the Priests and Levites in the first group the Baptist was vague concerning the content of his testimony: his answers to the questions directed at him are negative and do not give any indication of who the Messiah is. Towards the Pharisees he is also vague, but gives more information: he refers to Jesus without any name or specific indication. Towards the second group, Israel,³²⁴ he specifically points at Jesus and qualifies him as "ὁ ἀμνὸς τοῦ θεοῦ ὁ αἵρων τὴν ἀμαρτίαν τοῦ κόσμου". Towards the last group, his own disciples, he is also specific, but with more emphasis in his testimony. His testimony seems rather to be an exclamation. In comparison to his testimony that Jesus is "ὁ ἀμνὸς τοῦ θεοῦ" in 1:29, this second in 1:35 is shorter (without the predicate) and carries more emphasis. It leads to the reactional climax of the Baptist's witness; his disciples follow Jesus (1:37)! The FE leads the reader through these stages, building up to a climax so that the reader can decide for himself to choose and to follow

³²¹These three groups have a symbolic meaning (cf Bernard 1969:48). This whole presentation of the different groups, the content of the Baptist's testimonies, and the structure of this part (1:19-37) indicate that every person on earth has to hear this important message about Jesus Christ.

³²²Schnackenburg points out that there were historical reasons for the FE's choice of 'the Jews' to represent the world (cf also Bernard 1969:34). See Schnackenburg 1965:275f for an analysis on the 'Jews'.

³²³This phenomenon is also seen in John 4 where Jesus was in a conversation with the Samaritan woman.

³²⁴When the delegation directed questions to the Baptist to which he responded, this group of people did not ask any question at all. The Baptist witnessed spontaneously to them.

Jesus as the two disciples of the Baptist did. 'Thus in the early part of the the Fourth Gospel, we encounter climactic testimony by the witness *par excellence*, John the Baptist, whose statements will serve as the foundation upon which the rest of the Gospel narrative is built' (Charles 1989:83).

The Baptist is depicted by the FE as one with whom the reader can identify himself. Three important aspects regarding discipleship are depicted in the presentation of the Baptist which are pointed out by the FE throughout the FG. The following aspects in the Baptist's life are emphasized: (i) He is sent with a mission³²⁵—the Μαρτυρίος, (ii) His primary objective was that his message and his baptismal deeds point at Jesus—ό ἀμνὸς τοῦ Θεοῦ, the Baptizer in the Spirit, οὐδὲ τοῦ Θεοῦ,³²⁶ (iii) His secondary objective was to bring people³²⁷ to meet with Christ and subsequently to follow him.

The purpose of the commission of the Baptist was that of revelation to salvation.

4.1.2 The mission of Jesus -- Revelation and Salvation

The description of Jesus as the one who has come from above, from the Father, is repeated frequently throughout the FG.³²⁸ Even more frequent is the stereotype designation of Jesus as 'the one who has come', while no mention is made of his origin.³²⁹ This motif is frequently the focus of discussion. This is seen particularly in ch 6, where the contrast of the heavenly bread with the manna is based on the fact that Jesus is the true bread that came down from heaven. In some discourses it receives central attention.³³⁰ Probably the most prominent text comes from the prologue.³³¹ Finally the centrality of this motif is also confirmed in summary statements.³³²

Jesus' references to his return to the Father occurs equally frequently in the FG, particularly in the second half of the FG nearer to the time of his death and in his conversations with his disciples.³³³ The descent of Jesus is clearly linked with his returning to the Father (cf 3:13; 8:14; 13:3).

The brilliant and provocative study of Wayne Meeks (1986:141) is directed towards the

³²⁵ See the disciples in the next section (vv 35–51) to continue the witness of the Baptist.

³²⁶ His deeds relate to his testimony about the identity of Jesus.

³²⁷ The antagonists (enemies: C34–46.3) of Jesus, the Jews (unbelievers: C48–50.6.1) and the disciples (disciples of the Baptist: C51–52.1) (cf Bernard 1969:48).

³²⁸ A few texts that designate this fact are: 3:13; 6:33,38,41,42, 50,51,58; 7:28; 8:14,42; 13:3.

³²⁹ Texts designating this fact are: 1:9,11; 3:19; 5:24,43; 10:10; 12:13,27,46,47; 15:22; 16:28; 18:37; cf also 6:14; 4:25; 7:27,31; 11:27.

³³⁰ Cf 7:27ff; 8:14ff; 8:42ff.

³³¹ The prologue already provides a 'theological foundation' (Waldstein 1990:312) for the sending of Jesus by claiming that "Ἐν ἀρχῇ ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ θεὸς ἦν ὁ" (1:1). John 1:9 is the first reference of Jesus' mission from 'the world above' (the heavenly sphere – vv 1,2) to 'the world below' "Ὕπερ τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον."

³³² Cf 13:3 where Jesus' thoughts on the eve of his departure are given as his εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθεν καὶ πρὸς τὸν Θεὸν ὑπάγει. See also ch 17.

³³³ 6:62; 7:33,35; 8:14,21,22; 13:3,33:36; 14:2,4,5,12,28; 16:5,7,10,17,28; 17:11,13; 20:17.

importance of this motif.³³⁴ Meeks begins by drawing attention to the importance of the pattern:³³⁵

'The uniqueness of the Fourth Gospel in early Christian literature consists above all in the special patterns of language which it uses to describe Jesus Christ. Fundamental among these patterns is the description of Jesus as the one who has descended from heaven and, at the end of his mission which constitutes a *krisis* for the whole world, reascends to the Father' (Meeks 1986:141).

Meeks is of the opinion that:

'...the secret message which Jesus brings is virtually reduced to the statement of the descent and ascent, and of the relationship to God which that pattern implies. The pattern, descent and ascent, becomes the cipher for Jesus' unique self-knowledge as well as for his foreignness to the men of this world...The descent and ascent of the Son of Man thus becomes not only the key to his identity and identification, but the primary content of his esoteric knowledge which *distinguishes* him from the men who belong to "this world"' (Meeks 1986:154).

Some important theological aspects concerning Jesus' mission are that Jesus came from the 'above' into the 'below' to live for a while among us ($\kappa\alpha\iota\ \dot{\epsilon}\sigma\kappa\eta\nu\omega\sigma\epsilon\tau\ \dot{\epsilon}\nu\ \eta\mu\bar{\nu}$ -- 1:14). This does not mean that he became part of the 'below' (17:16), but that he made the 'above' present in the 'below' (1:14,17). It also does not mean that the contrast between these two worlds is cancelled or eliminated. This is clear from *inter alia* 17:13-16. Instead, a shift in emphasis took place. The qualitative contrast³³⁶ (i.e light, life and truth -- 1:4,14) in human perspective came forward in a clearer and more concrete sense at the cost of the spatial facet of the contrast. Van der Watt (1991:108) correctly argues that this contrast concerns a person-dualism,³³⁷ because it is mounted in the qualities of the person. Therefore it is possible for Jesus to perform on earth without becoming qualitatively part of the 'earthly' -- on the contrary, through his presence and actions (5:36,37; 10:37,38) he confirms this qualitative contrast.

In a spatial sense the sending of Jesus brings about a possible concrete contact between

³³⁴ The importance of the sendingmotif in the FG has unfortunately 'been seriously neglected and somewhat misunderstood by Johannine scholars' (Mercer 1992:457).

³³⁵ Bultmann (quoted by Meeks 1986:141)correctly recognizes and insists that any attempt to solve the 'Johannine puzzle' must begin with the depiction of the descending/ascending redeemer. Nevertheless, Bultmann's proposed solution commanded general assent. His observation that analogies to the Johannine myth are to be found in gnosticism (i.e. Mandean and Manichean sources used by Bultmann) is proved to be true by later discoveries.' Meeks (1986:141), on the other hand, refers to the differences between the FG and the gnostic myths. Although a number of scholars propose that Johannine Christology was not an adaptation of gnostic myth, scholars commonly agree that the Jewish Wisdom myth lies behind the Johannine Christology and the gnostic soul and saviour myths (see Meeks 1986:142 fn 9).

³³⁶ Numerous interpreters comment on the Johannine contrasts; cf Bultmann (1953:361ff), Brown (1975:CXV), Ladd (1977:223ff), Van der Watt (1991:106ff), Ashton (1991:205), Kysar (1975:131; 1993:58ff).

³³⁷ While much dualistic terminolgy is utilized by the FE, it should not be interpreted as the reflection of an ontological dualism (Mercer 1990:459). Light and darkness are not two equal powers. The world, although associated with darkness and evil, remains the creation of God (1:10) and the object of his love (3:16) and salvation (3:17; 12:47) (Sanders 1975:938). These contrasts between the 'qualities above' and the 'qualities below', however, produce a tension in the FG which Schneider (1969:344ff) termed as a 'theological problem'. Haenchen (1962-63:210) develops this problem.

these two 'realities'.³³⁸ The 'above' comes in an audible, sensible and experiential sense to exist in the 'below'. According to Van der Watt this contact makes interaction possible. Because the incarnate Jesus brings the 'above' to the experience of man, it now becomes possible for man to have contact with the 'above' in the person of Jesus and in the end to come to a personal salvatory relationship with him (Van der Watt 1991:108f).³³⁹ This concrete contact is best formulated in 1:14: "Καὶ ὁ λόγος σὸρε ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας." Thus in Jesus God came to live among us.

In discussing the movement³⁴⁰ of Jesus from the above to the below and from the below to the above, scholars use different terms and motifs such as *send* (Waldstein 1990:311; Kuhl 1967), *mission* (Ashton 1991:308), *descent-ascent* (Nicholson 1983:21; Meeks 1986:141ff; Pryor 1991:341ff), and *agency* (Borgen 1968:137ff; Bühner 1977; Ashton 1991:312; Van der Watt 1991:108ff; Mercer 1992:457ff; Gnilka 1994:226-324).³⁴¹

³³⁸ It is the inexpressible mercy and love of God (3:16; cf 1:14,17 for χάρις) that lies behind the mission of the Son.

³³⁹ In this sense the sending-motive constitutes the particular context for the soteriology, Christology, eschatology, and other important themes in the FG (Van der Watt 1991:109).

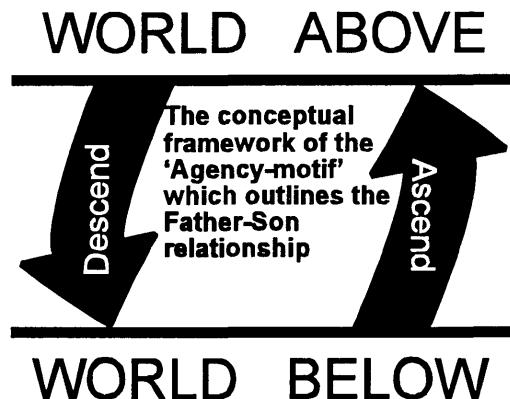
³⁴⁰ See Waldstein (1990:312) and Mercer (1992:457) for lists of literature on 'sending' in the FG.

³⁴¹ The noun ἀπόστολος occurs 79 times in the New Testament. The vast majority of instances occur in the Pauline and Lukan material. Paul views an apostle as someone who has been sent to proclaim an authoritative message of salvation (Rengstorf 1933:421; Müller 1975:129-130). In Acts this title is applied to a select group of authorities in the early Christian Church (Müller 1975:128-129), and in the Synoptic Gospels this title has been related to the twelve (Müller 1975:128). According to Müller (1975:128) ἀπόστολος is used in the NT only in the general sense of messenger, and in particular as a fixed designation of the primitive apostolate, a definite office. Rengstorf (1933:421ff) agrees with Müller and adds that the one who is sent, is sent with full authority.

Can Jesus and even his disciples, in this sense be called apostles in the FG? It is striking that the FG does not attribute the title ἀπόστολος to Jesus (cf Bühner 1977:265f; Harvey 1987:242), nor to his disciples. He, as the Son, is sent by his Father and his main objective, according to the FG, was (i) to reveal truth about God in order that (ii) persons may be called to faith (cf Mercer 1992:460). Although the evidence surveyed so far strongly suggests the appropriateness of labelling Jesus 'the apostle' of the FG a very good reason exists as to why the FE did not do so. Unfortunately such a point of view will harm the image of Jesus as depicted in the FG.

ἀπόστολος occurs only once in the FG (13:16) where it has been used in the non-technical sense of messenger (Rengstorf 1933:421; Bultmann 1941:364; Müller 1975:129), while in the whole of the NT, it is only in Hebrews 3:1 where Jesus is called an apostle. Mercer (1992:460f) gives an unsatisfactory answer to the above question. He says 'that the apostles, while clearly authoritative and revered, were men. For John to call Jesus an apostle – given the prior use of the term in early Christianity – would be to run the risk of demeaning his Lord by demoting him to the level of human apostles. Therefore to refer to God sending Jesus on a religious mission John used ἀπόστελλειν (as opposed to πέμπειν), which was different from but related to the title ἀπόστολος.' In the case of Jesus one must consider that he is more than an apostle, he is not only the proclaimer of salvation, he is salvation. His mission comprises not only revelation, but revelatory he saves; he gave his life on the cross (τετέλεσται – 19:30) to work salvation. In the case of the disciples the solution should be sought in the frequency and the way the FE used the term μόθητης. An apostle's main function is to proclaim the message about Jesus Christ, while for discipleship it concerns a specific way of life unto which the disciples have been called. Bühner (1977:265f) gives two answers to this question: (i) by the time the FG was written the term ἀπόστολος had already been adopted into the Christian vocabulary to refer to those who have ever since been known as apostles. (ii) Jesus' sending and authorization by the Father was an important feature of his agency. But his 'works', his teaching, judgment and his return to his sender were just as important. The term ἀπόστολος would not have seemed appropriate to convey this full range of the agent's activities. Harvey (1987:243) takes it a stage further: 'the model in the evangelist's mind was not just an agent, but the agent who is the principal's son'. For information concerning the origin and development of the Christian apostle consult B Gerhardsson (1962:89-131); F Hahn (1974:54-77).

These different terms and motifs can be combined and categorized as the following two concepts: the 'Descend-Ascend Schema' (DAS) and the 'Agency' motif. The following is a diagrammatical presentation to demonstrate the interrelatedness of the 'DAS' and 'Agency' motifs.



The mission of Jesus is a 'complex of motifs' which Nicholson (1983:21) calls the Descent-Ascent Schema (DAS). But this 'complex of motifs' cannot be restricted to the DAS (of Nicholson); both perspectives, as indicated in the diagram above, are part of this complex. This diagram indicates the 'world above', the heavenly sphere and the 'world below', the earthly sphere. The DAS primarily depicts Jesus' movement between the 'world above' and the 'world below' (indicated by the two arrows). Also significant and prominent is the contrast depicted by the DAS. The Son's still continuing relationship with the Father and the works he came to perform emphasize this contrast. The agency concept³⁴² depicts not only the role and function of the Son of God, but also the Son's relationship with his Father that endures throughout his mission.³⁴³ Hence, the DAS describes the *setting* of Jesus' mission and the concept of agency, the *how* of the mission. These two motifs will now be investigated in order to determine their meaning and their contribution to the understanding of discipleship.

(1) The Descend-Ascend Schema: Setting

Jesus is to be understood as the one who comes from 'above' (3:13b,31; 6:38; 8:23; 13:3; 16:28a) and who will later return to the 'above' (3:13a; 13:1-3; 16:5,28b). Even when Jesus is 'below,' he remains one with the Father, the source of his actions, words and his authority. The narrative of the FG is set between these two eschatological events of descent and ascent and is dependent upon them. The dualism inherent in the 'above' and 'below' (8:23) appears to be of great importance to the FE. This Descend-Ascend Schema

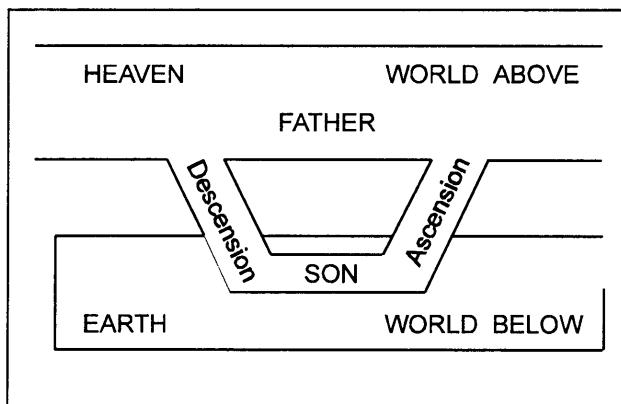
³⁴² All the aspects related to agency, although not spelled out categorically, are present in the FG and presented through nuances.

³⁴³ Although the DAS emphasizes the movement between 'above' and 'below' and the fundamental contrast between these two spheres, the relationship between the Father-Son and the mission of the Son which are part of the 'agency' motif are not excluded.

is concerned with issues such as *movement*,³⁴⁴ *contrast* and *revelation* of Jesus (cf Nicholson 1983:21).³⁴⁵ Other, than these three aspects, will also emerge in the discussion.

In fact the mission of Jesus has primarily been expressed by two verbs ἀποστέλλειν³⁴⁶ and πέμπειν³⁴⁷ (Mercer 1992:457). Secondarily, Jesus' mission is expressed in related terms (cf Waldstein 1990:310): the descent³⁴⁸ of Jesus from 'above' is depicted in terms of καταβαίνειν, πόθεν, ἀνωθεν, ἐρχομαι, δίδωμι and ἐξερχομαι. His ascend is described in terms of ἀναβαίνειν, ἐρχομαι, δίδωμι, μεταβαίνω, ὅπου, ὑψώω, δοξειν, ὑπαγω, πορεύομαι, and ἀπερχομαι.

A great variety of language is used to describe this schema. The two static divisions (spheres) of 'above' and 'below' constitute the origin, destination, the place he has *come from* and where he is *going to*. It creates a fundamental contrast and tension from which a κρίσις arises. Even the relationship between the Father and Jesus, while Jesus is 'below' is described in terms of movement: Jesus is the one who is 'sent by the Father',³⁴⁹ while the Father is described as 'he who sent me' (i.e. 5:23b-24,30,37). This schema can be represented diagrammatically as follows:³⁵⁰



In chs 1-12 of the FG Jesus speaks of his coming from the Father and his relationship with

³⁴⁴ Most of these semantically related terms are verbs, which together stress this *cosmic movement* from 'above' to 'below'.

³⁴⁵ Nicholson discusses the DAS of the FG in relation to the structure of the FG (1983:23ff), the Christology of the FG (1983:51ff) and belief from the Johannine perspective (1983:63ff).

³⁴⁶ The following texts are relative clauses with "ἀποστέλλω" as a limited verb spoken by Jesus: 3:34; 5:38; 6:29; 10:36; 17:3.

³⁴⁷ The use of πέμπω by Jesus in a participle phrase occurs in the following texts: 4:34; 5:23; 24,37; 5:30; 6:38,39,44; 7:16,18,28,33; 8:16,18,29; 9:4; 12:44,45,49; 13:20; 14:24; 15:21; 16:5.

³⁴⁸ Cf also σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν... (1:14), etc.

³⁴⁹ The FE maintains that the only way to *understand who Jesus is*, is to understand him in this schema: to know where he is from and where he is going. The disciples, who gradually come to what is true belief, truly believe in Jesus at the closing of the FG (ch 20). For the first time they have come to believe that Jesus has come from God and that he is returning to God. This growth in their belief comes through periods of misunderstanding and 'quantum jumps' (Nicholson 1983:22) in understanding. The understanding on the part of the disciples is the result of periods of intense, repetitious and patient teaching by Jesus.

³⁵⁰ This scheme is adopted from Van der Watt (1986).

the Father that continues throughout his mission.³⁵¹ It is with increasing frequency that from ch 13 especially Jesus speaks about his imminent departure. Any understanding of who Jesus really is, can only be in terms of this schema: to know who Jesus really is, is to know where he came from, what he accomplished and where he is going.³⁵²

Jesus' descent from heaven is not described in the FG, but is presupposed everywhere as a *fait accompli* (Meeks 1986:145).³⁵³ Despite the frequent indicators that Jesus belongs to the world 'above', the Jesus events are all played out on earth.

Because the FG uses various 'language patterns', we will investigate the following semantically related terms: (i) word-couples in dualistic form,³⁵⁴ relevant to this Schema, that appear together in a single text, (ii) different words used in dualistic form in a single text, (iii) related terms indicating the descent and ascent, (iv) finally, one case where the descent and ascent is implied in the single verb διδὸναι. A possible theological descent-ascent schematic display is:

	<u>Descent</u>	<u>Ascent</u>	
(i)	καταβαίνοντας καὶ ἀναβαίνοντας ³⁵⁵		
(ii)	(ἐρχομαι and ὑπάγω) (ἐρχομαι and πορευόμαι) (ἐξῆλθεν and ὑπάγει)		
(iii)	<u>Descent bundle of metaphors</u> ἐρχομαι ³⁵⁷ ἔξερχομαι ἀνωθεν ³⁵⁹ σὰρξ ἐγένετο ³⁶⁰	<u>Ascent bundle of metaphors</u> ³⁵⁶ ἐρχομαι πορεύομαι ³⁵⁸ ἀπερχομαι ύψων	

³⁵¹ The Father-Son relationship: 3:16,17,31-35; 4:34; 5:19-23,37; 6:29,38,40-46; 7:16,28,29; 8:36-38,42,54; 10:17,30-38; 12:45-49; 14:9-11,20,28; 16:5,28; 17:8,11-24.

³⁵² In the FG people's faith is judged in terms of this understanding of Jesus.

³⁵³ This Descent-Ascent Schema occurs exclusively in the discourses of Jesus (i.e. 3:10-14; 6:26-59) and not in the narrative parts of the FG. The reason is to reveal Jesus through his own words. In these passages Jesus is depicted, as Meeks calls him (1986:146), 'the Stranger *par excellence*'.

³⁵⁴ Kuhl (1967:122) refers to word-couples in dualistic form as 'Dualistischen Begriffspaar'.

³⁵⁵ Both ἀναβαίνοντας καὶ καταβαίνοντας appear in ch 6 although not in the same text. Both the descent and ascent of Jesus are mentioned in 8:14, but with two different verbs: ἐρχομαι and ὑπάγω. Two similar features appear in 16:28: ἐρχομαι and πορεύομαι and in 13:3: ἐξῆλθεν and ὑπάγει.

³⁵⁶ In the following single texts different verbs are used together to indicate the ascend of Jesus. In 14:28 ὑπάγω, ἐρχομαι and πορεύομαι; in 14:3 ὅπου and πορεύομαι.

³⁵⁷ ἐρχομενος has been used in the FG for both 'to come' and 'to go'.

³⁵⁸ Since both ὑπάγω and πορεύομαι appear in 14:28 and the complete text has already been exegeted under ὑπάγω, it will not be investigated again.

³⁵⁹ Because ἀνωθεν appears in 3:31 and the complete text already has been exegeted under ἐρχομαι, it will not be investigated again.

³⁶⁰ 1:14; (1:15,30 by implication).

ἐσκήνωσεν ἐν ἡμῖν ³⁶¹	μεταβαίνω
(ἀποστέλλω)	ύπάγω
(πέμπω) ³⁶²	δοξα ³⁶³
πόθεν	ἀφιημι
	ὅπου
(iv) διδὸναι	

These terms will now be discussed briefly in order to determine the contribution of each one to, and the profile of the Descent-Ascent Schema.³⁶⁴ The word-couples in dualistic form will be discussed first, followed by the single words which indicate the descent of Jesus and finally the single words that indicate the ascent of Jesus. At the end of this section a conclusion will be formulated in order to determine the profile of the DAS and its contribution towards constituting the setting for the ‘agency’ concept and to locate discipleship in God’s revelatory-salvific plan.

(i) Dualistic Word-couples

(a) καταβαίνειν and ἀναβαίνειν

John 1:51

This pair of verbs καταβαίνειν and ἀναβαίνειν, occur together in the FG for the first time in 1:51.³⁶⁵

51 καὶ λέγει αὐτῷ,
 51.1 Ἀμὴν ἀμὴν λέγω ὑμῖν,
 51.1.1 ὅψεσθε τὸν οὐρανὸν ἀνεῳγότα
 καὶ τοὺς ἄγγελους τοῦ θεοῦ
ἀναβαίνοντας καὶ καταβαίνοντας
 ἐπὶ τὸν οὐρανὸν τοῦ ἀνθρώπου

This is a difficult verse to interpret.³⁶⁶ What the FE wishes to indicate is not quite clear. Colon 51 marks the first major ‘discursion’ by the FE to his readers.³⁶⁷ The readers have

³⁶¹ 1:14

³⁶² These two terms (ἀποστέλλω, πέμπω) will be discussed in the agency-motif where, as it will become clear, they fulfil different functions.

³⁶³ The texts related to δοξα will not be discussed here, but in section 4.1.3: The report of the agent.

³⁶⁴ Cf also ὄγιάζειν (10:36; 17:19) and the prepositions used in a sending context: ἀπό (3:2; 6:38; 7:18,28; 8:42; 13:3; 16:30); ἐκ(ε) (3:31; 12:49); παρά (7:27; 17:8); εἰς (1:11; 9:39).

³⁶⁵ The title ‘Son of Man’ appears only once more with the verb-pair ‘descend-ascend’ in 3:13. In 6:62 it appears only with ascent. No one would dare to dispute, as will become clear in this study, that the FE makes use of a ‘descent-ascent Christology’. For many scholars this descent-ascent Christology is closely associated with the Johannine Son of Man terminology. This link is supported by Sidebottom (1957:115ff), Smalley (1968:9:287), Meeks (1972:52), Nicholson (1983:60ff) and assumed by others such as Moloney (1978:51ff) and Kim (1983:5). Scholars such as Higgins (1964:153,182) and Pryor (1991:351) are convinced that this title is connected only with the ascend in glory of the Son of Man.

³⁶⁶ This text causes scholars many problems with regard to its relation to the rest of the pericope (1:35-50) and its interpretation (see Brown 1975:88).

³⁶⁷ This is signalled by the rough transition from singular to plural between vv 50 and 51 (Nicholson 1983:60). The FE made this rough transition deliberately. Verse 51 is a note by the FE to the reader (Nicholson 1983:61). The same occurs in 3:13-21 and 3:31-36 where these verses are not directed to Nicodemus, for he

just been shown (1:19-50) a veritable image of the main character in the FG (Culpepper 1983:106; De Klerk & Schnell 1987:88).

In introducing the promise in C51.1.1, the FE employs, for the first time in the FG the double “Αμὴν ἀμὴν” expression (C51.1) on the lips of Jesus³⁶⁸ in order to indicate that the following statement is very important to Jesus (Moloney 1976:179; cf Bernard 1969:66f). This statement in 1:51 can be regarded as a transitional text, firstly as the culmination of the previous section (Schnackenburg 1965:318),³⁶⁹ and secondly, simultaneously, as an introduction to the rest of the FG (cf Nicholson 1983:61). Therefore it is put here in a prominent position at the end of the logion which emphasizes the close and continual intercourse of the Son of Man with heaven. Hence *it is suitable as the climax of the first words revealing the identity of Jesus (ch 1), followed by the rest of the FG, which develops the theology of Jesus' identity and work* (cf Schnackenburg 1965:321; cf Moloney 1976:179).³⁷⁰

Although there are different explanations to clarify this logion of Jesus, a better understanding is possible when more information about the over-all structure of the Son of Man theme has been gathered. To interpret this verse is not to explain the individual parts of the verse, but rather to interpret the vision as a whole. The fact that the expression points to a vision of the divine is clear.

This logion depends on a midrash on Gen 28:12 (Schnackenburg 1965:319; Groenewald 1980:62; Meeks 1986:146; Barnhart 1993:247 and others). According to these scholars the trait is taken from Gen 28:10-19, the image of the ladder with the ascending and descending angels, though in Gen there is no indication of an open heaven and in Jn 1:51 of a ladder.

But scholars also differ with regard to who or what the title ‘Son of Man’ should parallel. According to some (Schnackenburg 1965:318f; Morris 1975:171; Newman & Nida 1980:52) the ladder is substituted by the Son of Man title. Others (Bernard 1969:69 and Carson 1991:163) feel that this parallel is more likely drawn between Jesus and Jacob.

will not understand it (v 12), but to the reader for additional information to characterize who Jesus is. The Prologue, the testimonies of the Baptist and the first disciples about Jesus introduce Jesus to the reader. In vv 50b and 51 the FE makes a general statement to prepare the reader for what they can expect and will see in the rest of the FG. Although Jesus is addressing Nathanael, the ‘you’ to whom he promises the vision is plural, probably including all the disciples, and by extension, all the readers, those who would come to faith through them (17:20) (cf Schnackenburg 1965:318; Bernard 1969:66).

³⁶⁸ This expression is variously rendered ‘verily, verily’ (AV), ‘truly, truly’ (RSV). The NIV adapts the entire expression ‘Amen, amen, I say to you’, formulating it ‘I tell you the truth.’ The original Hebrew word for ‘amen’ is the participle of the verb meaning ‘to confirm’, and is used to give assent (Morris 1975:169). When Jesus uses it before an utterance, is it to confirm and emphasize the importance and trustworthiness of it (Carson 1991:162).

³⁶⁹ Schnackenburg (1965:318f) feels that the link of 1:51 with the preceding is verbal (ὅψη – ὅψεσθε). But also important is that on a theological basis the title ‘Son of Man’ is linked with the titles given to Jesus by the first disciples.

³⁷⁰ Jesus’ self-designation as the Son of Man is to qualify and re-orientate the political expectations bound up with the title ‘King of Israel’. Because the title ‘the Son of Man’ involves the whole of Jesus’ ministry (life, resurrection and ascension) it will take the FE the rest of the FG to expose the significance of the title (cf Moloney 1978:37ff).

The reason for this divergence is that in 1:51 it is written that the angels are ascending and descending on the Son of Man, while Genesis mentions ascending and descending 'on it', which presumably refers to the 'ladder'. Brown (1971:90; see also Bernard 1969:69) indicates that some rabbis read 'on him' as referring to Jacob.³⁷¹ If this reading is correct, it should mean that the Son of Man is a replacement for Jacob. This brief discussion indicates that this problem remains ambiguous.³⁷² In the end it does not matter which variant is the correct one. The theme which they have in common can be regarded as the correct one. The vision means that Jesus himself then is the link³⁷³ between heaven and earth (3:13), the unceasing union of Jesus with God (Schnackenburg 1965:318f; Morris 1975:171; Carson 1991:163f).

The reverse order of ἀναβαίνοντας καὶ καταβαίνοντας in 1:51³⁷⁴ and Gen 28:12 shows that the scene is viewed from the earth.³⁷⁵ But the phrase ὅψεσθε³⁷⁶ τὸν οὐρανὸν ἀνεῳγότα (C51.1.1) grants this vision divine character (cf Acts 10:11 and Rev 4:1; 19:11) (Carson 1991:163f).³⁷⁷ In C51 this motif serves Johannine Christology: what is a vision (the open heavens above the Son of Man) of the future in the Synoptic Gospels, is already present in the FG.³⁷⁸ The disciples will experience (ὅψεσθε)³⁷⁹ in Jesus' work his union with his Father. Thus the Son of Man on earth (audible, concrete sensible and real) is, from a worldly point of view, the 'gate of heaven' (10:9). From a heavenly perspective he is the place of the presence of the grace of God on earth, the tent of God among men (1:14) (Schnackenburg 1965:319). This phrase is a promise to the disciples that the one whom they have acknowledged as the Messiah is appointed by God. Everyone must recognize that God has appointed Jesus as the Messiah.

³⁷¹ The Hebrew word נִזְׁבֵּן rendered in Gen 28:13 as ἐπ' αὐτῆς by the LXX, and in the English versions 'on it,' referring here to the ladder, might also be rendered 'on him,' referring to Jacob (Bernard 1969:69; Carson 1991:163).

³⁷² See Brown (1971:90f) for more variants on this enigma.

³⁷³ Brown (1971:90) refers to it as the 'point of contact' between heaven and earth. The disciples were promised (1:50) that they would see this. It realizes in Cana (2:11) when they see his glory.

³⁷⁴ In both passages *ascent* appears before *descent*. Even in the only other text in the FG where both these terms appear (3:13), ascent appears before descent.

³⁷⁵ The Son of Man can only be thought of as on earth. It is merely after his exaltation (cf Mk 14:62ff; Acts 7:56) that he should be seen at the right hand of God, and in the FG that he has regained his earlier glory (cf 3:13; 6:62; 12:32; 17:5,24).

³⁷⁶ In the FG (3:36; 11:40; 16:16) ὅππομαι (ópav in the present or perfect tenses is excluded) is used in the sense of heavenly or spiritual realities, as distinct from the seeing with physical eyes.

³⁷⁷ Schnackenburg (1965:319) refers to how the early Christian thought sees the 'heavens opened' as a sign of the Messiah.

³⁷⁸ The ὡπ' ἄρτι of the future (Mt 26:64; cf 23:39) becomes the ὡπ' ἄρτι of the present when Jesus is speaking in the FG (14:7): already now do the disciples of Jesus 'know' and 'see' the Father in him.

³⁷⁹ The fulfilment of this promise (ὅψεσθε τὸν οὐρανὸν ἀνεῳγότα), which consists the culmination of the Father's attestation of the Son and the seeing of his glory is exposed throughout the FG and reaches a climax in Jesus' death and resurrection. Thus, according to Beasley-Murray (1987:28) this promise relates

'not to a future beyond the death of Jesus (as in Mark 14:62), but to the entire gamut of the action of the Son of Man for the Kingdom of God: from the heaven that became open at his baptism, the blessings of the saving sovereignty will be poured out through him in the signs he performs, the revelation of his word, the life that he lives, the death and resurrection that he accomplishes...till the goal is attained when the Son of Man welcomes the redeemed to the Fathers' house (14:3).'

This vision of the ascending and descending angels indicates that the Son of Man stands in a permanent relationship to the Father. In both visions the thought of communication between heaven and earth arises. This introduces what will later become explicit in the FG, namely that the thoughts of Jesus are derived from the Father and his acts are directed to the Father (Siede 1976:185f).³⁸⁰

For our purposes it should be noted that nothing is said here about the descent-ascent of the Son of Man. It is the angels that are subject to movement between heaven and earth. In the light of our discussion here it should be a mistake to see 1:51 as the beginning of a descent-ascent Son of Man emphasis.³⁸¹ There is not even a pointer to the glorified (or exalted) Son of Man, as suggested by Pryor (1991:342). It seems as if Schnackenburg's (1965:321) interpretation is more accurate. In 1:51 this logion emphasizes the Son of Man's close and continual intercourse with heaven,³⁸² which already hints at his origin and goal.³⁸³

In conclusion, in its present context it does two things: (i) It introduces Jesus' identity: the title 'Son of Man'.³⁸⁴ This is part of the series of titles announced in Jn 1:29-41 to reveal Jesus as the Christ (Schnackenburg 1965:321ff). (ii) It also introduces the paradigm of καταβαίνειν and ὀνταβαίνειν in spite of its reference to the movement of τοὺς ἄγγέλους between heaven and earth. Thus it emphasizes the close and continual intercourse of Jesus with heaven. Jesus stands in a permanent relationship with God. From a worldly point of view, Jesus is the gate of heaven, from a heavenly perspective he is the place of the presence of God's grace on earth. This refers to the fact that God has appointed Jesus as Messiah.

John 3:13

The second and last place where these two verbs appear together is 3:10-13. These verses form part of the dialogue between Jesus and Nicodemus. Nicodemus, a member of the Sanhedrin, a Pharisee and a doctor of the law (v 10), is a well-intentioned representative of the ruling classes.³⁸⁵ In Jesus' dialogue with Nicodemus (vv 1-9) he tries

³⁸⁰ For a discussion of alternate interpretations cf Moloney (1978:23-41), who opts for the meaning: the revelation of the heavenly.

³⁸¹ Cf Meeks (1972:51f) and Nicholson (1983:61) for an opposite point of view.

³⁸² Where Schnackenburg (1965:318ff) emphasizes the *subjective* intercourse of the Son of Man with heaven, Smalley (1968-9:288) refers to the *objective* connection which has been decisively established by the Son of Man between the historical and the eternal.

³⁸³ Such an interpretation is made on the grounds of what happens in the rest of the FG and the reference to the movement of the angels.

³⁸⁴ The title 'Son of Man' is found thirteen times in the FG: 1:51; 3:13,14: 5:27; 6:27,53,62; 8:28; 9:35; 12:23,34c,34d; 13:31f.

³⁸⁵ If it is true that the different characters in the FG represent different models of discipleship (Doohan 1988:136f; Pazdan 1987:145f; cf Sicker-Gieseler 1980:215ff). Who then does Nicodemus represent? Brown (1975:129), by implication, acknowledges that Nicodemus is a symbolic but also a real historical figure. There are specific designations in the text in which he is referred to as 'a man of the Pharisees, a member of the Jewish ruling council ... Israel's teacher' (Cf also 7:50,51). There is a consistent analogy between Nicodemus and certain statements about the Jews in the FG. This is an important indication of his function in the FG. Right in the beginning of the opening statement of Nicodemus to Jesus we find a declaration of faith (Meeks 1986:149). He came on his own initiative (Schnackenburg 1965:380). Nicodemus believes that Jesus came from God and the basis for that belief is the signs which Jesus has performed. He confesses an imperfect faith in Jesus. This faith of Nicodemus corresponds to what Kysar (1993:80ff) calls the first stage of faith evoked

to explain to him how a person can be saved, which Nicodemus did not understand. From v 10 this dialogue becomes a monologue when Jesus explains to Nicodemus his part and role in redemption. The following cola are abstractions from the dialogue to put the DAS into perspective.

- 4³ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ·
 4.1 ἀμὴν ἀμὴν λέγω σοι,
 4.1.1 ἐὰν μή τις γεννηθῇ ἄνωθεν,
 οὐ δύναται ἴδειν τὴν βασιλείαν τοῦ θεοῦ.
- 6⁵ ἀπεκρίθη Ἰησοῦς·
 6.1 ἀμὴν ἀμὴν λέγω σοι,
 6.1.1 ἐὰν μή τις γεννηθῇ ἐξ ὅδατος καὶ πνεύματος,
 οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.
- 6.2⁶ τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν,
 6.3 καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἐστιν.
- 8³⁸⁶¹⁰ ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ·
 8.1 σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ
 8.2 καὶ ταῦτα οὐ γινώσκεις;
 8.3¹¹ ἀμὴν ἀμὴν λέγω σοι ὅτι
 8.3.1 ὃ οἴδαμεν λαλοῦμεν
 8.3.2 καὶ ὃ ἔωράκαμεν μαρτυροῦμεν,
 8.3.3 καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.
 8.3.4¹² εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε,
 πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;
- 8.4¹³ καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν
 εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς,³⁸⁷ ὁ οὐρανὸς τοῦ ἀνθρώπου.

In this analysis there is no striking syntactical structure. Obvious here are the two conditional clauses (C4.1.1 and C6.1.1) which start to formulate a theological tension between the 'world above', represented by Jesus, and the 'world below', represented by Nicodemus, although only the 'world above' is explicitly referred to while the 'world below' is implied through the negation (μή...οὐ in semi-cola 4.1.1 and 6.1.1). This tension becomes more definite through two antithetical parallelisms (in semi-cola 6.2,3 and 8.3,4). The theological structure in C8 is significant:

NICODEMUS	X	JESUS
οὐ γινώσκεις	X	ὅ οἴδαμεν
τὰ ἐπίγεια		ἀναβέβηκεν
τὰ ἐπουράνια		καταβάς
πιστεύσετε		τὸν οὐρανὸν

from the signs he saw Jesus perform. This corresponds with the level of faith of certain people in the Johannine community (Meeks 1986:149). The fact that Nicodemus came by night casts suspicion on him about what is said in the dialogue itself about the division between people who come to the light and those who remain in darkness (3:19-21). Nicodemus does approach the light but never takes the decisive step from darkness to light. Therefore Nicodemus is one of those mentioned in 2:23-25 who believe in Jesus because of the signs they have seen (Schnackenburg 1965:378f; Brown 1975:137; Meeks 1986:149).

³⁸⁶ A parallel exist between C4 and C6, C6 being an explanation of C4. γεννηθῇ ἄνωθεν is explained as γεννηθῇ ἐξ ὅδατος καὶ πνεύματος and ἴδειν as εἰσελθεῖν. Nicodemus could not understand Jesus' explanation. This lack of understanding by Nicodemus paved the way for Jesus' monologue concerning his part and role in the saving process. Thus C4 and C6 are a prelude for C8 and constitute the perspective from which C8 has to be approached.

³⁸⁷ καταβαίνειν denotes the eschatological arrival of Jesus (cf Bultmann 1953:383f).

From this analysis is it clear that “οὐ γινώσκεις” (C8.2), which contrasts with οἴδαμεν (in C8.3.1 and 3:2)³⁸⁸ is the hermeneutical key to unlock the meaning of this section in order to understand the meaning of καταβάίνοντας καὶ ἀναβάίνοντας.³⁸⁹ Jesus is contrasted to Nicodemus by the FE.³⁹⁰ When one looks at the misunderstanding of Nicodemus it becomes clear that he and Jesus belong to two different worlds. This is the major reason for Nicodemus' inability to comprehend Jesus' teaching. We meet Nicodemus in ch 3 where he comes to Jesus 'by night'. This characterizes Nicodemus in the FG, for the FE later in 19:39 refers to him as 'the man who earlier had visited Jesus at night'. Nicodemus does come to the Light, but does not perceive that Light very clearly. He is depicted by the FE as the one who hesitates and is unable to take the decision and make that final step to move from darkness to the Light.

Nicodemus is a teacher of Israel,³⁹¹ an authority in scriptural scholarship, while the knowledge of Jesus³⁹² is derived from immediate experience.³⁹³ With these words in

³⁸⁸ While a promise of the vision of 'greater things' is made to Nathanael (*the real Israelite*) in 1:51 and the other disciples, it is 'the teacher of *Israel*', Nicodemus, who is told that he cannot/will not see heavenly things.

³⁸⁹ The entire semi-colon 8.3 is primarily Christological while soteriological elements occur in C8.3.3 and C8.3.4. The reference to Jesus' ascent/descent authorize this esoteric revelation (Meeks 1986:147) of Jesus. Only Jesus (the Son of Man) can inform people about 'heavenly things' because he has descended from heaven.

³⁹⁰ Meeks (1986:148) correctly indicated that the point of C8.3.4 is not in fact 'the contrast between earthly and heavenly information, but the contrast between the questioner and the one who possesses the information' -- thus a person-dualism instead of a cosmic dualism.

³⁹¹ The article (ό and not 'a') could probably indicate that Nicodemus held some official position. This leading Pharisee professed to know the things of God and that no man is able to come to God in his own strength (Morris 1975:221).

³⁹² The two parallel expressions (C8.3.2 and C8.3.3) indicate firsthand and certain knowledge, derived from immediacy of vision. When this knowledge is verbalized it becomes a testimony (Schnackenburg 1965:388).

³⁹³ The plural used in C8.3.1-C8.3.3 is problematic. To whom does ἡμῶν refer? Does Jesus mean only himself or does he include his disciples? If he should include his disciples it will greatly contribute to the understanding of the role and function of the disciples. Schnackenburg's (1965:388f) discussion and conclusion that the plural used here is not a *pluralis majestatis* or a *pluralis ecclesiasticus* is convincing. A number of theories exist as to why this shift is made: Newman & Nida (1980:83) suggest that the FE shifted the time perspective from Jesus' day to the time in which he writes the Gospel. Bultmann (1941:104) thinks that the plural 'we' probably goes back to the source, where the speaker was speaking as one of the group of messengers from God. Carson (1991:199) interprets it that Jesus is 'sardonically aping' the plural that Nicodemus affected when he first approached Jesus. Barrett (1978:211) understands the plural as indicating that Jesus associates with himself his disciples who have also seen, believed, and known. Brown (1975:132) thinks that the use of 'we' is a parody on the arrogance of Nicodemus. The most probable solution is the one suggested by Schnackenburg (1965). In order to come to a solution one has to rely on the interpretation of two other texts: (i) 3:32 where the content is verbatim the same as 3:11 with the exception that only Jesus (singular) is testifying. The singular use could be that in 3:31 he refers to the one who comes from above and immediately in v 32 he testifies which should refer to the special revelation which Jesus, and he alone has brought from his direct 'seeing' and 'hearing' (v 32) in heaven. In the case of 3:11 the preceding verse speaks about regeneration through the Spirit. This produces the key for understanding the plural used by Jesus. The person who is reborn will, together with Jesus, testify to what Jesus and later the Spirit would have taught them as well as what they have spiritually seen. Therefore Jesus, using the plural, includes his disciples as is the case with the second text: (ii) this text is also important. Jesus must mean himself primarily, but definitely includes his disciples. The "δεῖ" of salvation – to work while it is day – affects his disciples as inseparably linked to him and his work. When we apply to 3:11 this perspective that the eschatological revelation which was only possible and accomplished through Jesus is entrusted to the disciples to continue, so that in the earthly absence of Jesus his disciples will continue to proclaim the same revelation. It is in this sense that Jesus can associate himself with his disciples and in fact describe their work as the continuation of his own (cf 13:20 and

C8.3.1-5 Jesus wants to inform Nicodemus that he does not know who Jesus really is,³⁹⁴ for this is the reason for their disbelief (C8.3.4). Nicodemus is one of the οὐδεὶς, bound to this earthly sphere which by implication is typified by the words (οὐδεὶς) ἀναβέβηκεν εἰς τὸν οὐρανὸν.³⁹⁵ The negative statement in semi-colon 8.4 reinforces the interpretation of C8.3.4 (Barrett 1978:212).

Jesus, in contrast with Nicodemus,³⁹⁶ οἶδαμεν what he is saying καὶ ὁ ἐωράκαμεν μαρτυροῦμεν. Semi-colon 8.4 provides the explanation for the fact that Jesus is able to know and to speak authoritatively (Morris 1975:222f; Carson 1991:199) of τὰ ἐπουράνια. Jesus can speak of τὰ ἐπουράνια, not because he ascended to heaven from an earthly home and then descended to tell others of his experiences. No, heaven was his home in the first place, and therefore he ‘inherently has the fulness of heavenly knowledge’ (Westcott 1890:53). He is the one ὁ ἐκ τοῦ οὐρανοῦ καταβάς (C8.4).³⁹⁷ ‘The whole purpose of vs. 13 in John is to stress the heavenly origin of the Son of Man’ (Brown 1975:133).

In this section (semi-cola 6.2,3) we find the ‘epistemology’ of the FG to know who Jesus really is, which has fundamental implications for discipleship. One has to move from the physical level to a spiritual level to perceive Jesus’ identity.³⁹⁸ Knowledge of Jesus’ identity derives only from immediate experience. The final words of Nicodemus in this chapter, Πῶς δύναται ταῦτα γενέσθαι (v 9), show the complete inability of Nicodemus to move beyond his own categories of thought. While he remains in them, he will never understand. The two crass questions by Nicodemus (3:4,9) show that he is totally without spiritual insight which Jesus confirms in semi-colon 8.2 (Goulder 1991:155). To come to faith in Jesus is to move from the physical level to the spiritual level (cf Suggit 1981:97).³⁹⁹ The difference between them is that Jesus is ἐκ τοῦ οὐρανοῦ and Nicodemus from τὰ ἐπίγεια. Meeks (1986:148)

also 15:20). Thus Jesus looks forward to the time when his disciples will make his revelation their own, as part of their preaching.

³⁹⁴ Nicodemus’ failure to understand Jesus was not a failure of intellect, but a failure to believe the witness of Jesus, to appreciate who he really was (Carson 1991:199).

³⁹⁵ The translation of the NIV is misleading: ‘No one has ever gone into heaven except the one who came from heaven—the Son of Man’. This translation gives the idea that Jesus, ‘the one who came from heaven’, had previously ascended into heaven. To solve this problem scholars interpreted it as anachronistic. They claimed that the FE is writing from the perspective of the church at the end of the first century, looking back at the ascent of Christ (Brown 1975:145; Barrett 1978:213; Nicholson 1983:91ff). The flow of the argument (Carson 1991:200) and the unexpected perfect (cf Morris 1975:223) καταβάς conspire to focus differently (Morris 1975:223 interprets it spiritually rather than physically). ‘Jesus can speak of heavenly things (v 12), and (*kai*) no-one (else) has ascended into heaven and remained there (so as to be able to speak authoritatively about heavenly things) but only the one who has come down from heaven (is equipped to do so)’ (Carson 1991:200; cf Westcott 1890:53; Moloney 1978:53ff).

³⁹⁶ Suggit (1981) correctly stated that the use of the plural by the FE in vv 7 and 11 ‘is a deliberate means of showing the representative nature of Nicodemus’.

³⁹⁷ καταβάς refers to the incarnation (Barrett 1978:212).

³⁹⁸ His brothers told him (7:3,4) to go and show himself to his disciples, the Pharisees do not know where he comes from (9:29), the Jewish authorities want to arrest him (11:57), even some of his own followers deny (18:15ff) and betray him (18:2ff). See Culpepper (1994) for an excellent discussion on Jesus’ identity in the FG.

³⁹⁹ Similar language is found in 6:52,60: in 6:52 the Jews fail to understand how, “Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα [αὐτοῦ] φαγεῖν;” and in 6:60 the same group say “...Σκληρός ἔστιν ὁ λόγος οὗτος τίς δύναται αὐτοῦ ἀκούειν”.

points out that Nicodemus' statement to Jesus that “οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας”, is a declaration of faith. The basis for this proclamation (and belief) is certainly the signs which Jesus performed.⁴⁰⁰ This confession of Nicodemus indicates faith in Jesus. Kysar (1993:80ff) and Meeks (1986:149) refer to it as ‘*the first stage of faith*’.⁴⁰¹ Even, nearly at the end of the FG (19:39), when we meet Nicodemus for the last time, the embalming spices which he had with him for the burial of Jesus with Joseph of Arimathea indicate clearly enough that he did not understand the ‘lifting up’ of the Son of Man (3:14) (Meeks 1986:149). Jesus does not condemn Nicodemus, but places him before a serious decision (Schnackenburg 1965:390).

This person-dualism also has time-spatial implications. The meaning of the τὰ ἐπίγεια and τὰ ἐπουράνια (C8.3.4) is to be sought in how the FG looks vertically at things, which then obviously leads to the dualism of the earthly and heavenly realms. Here it is not so much a matter of contrast, but of degree or quality. Only the person τις γεννηθῆ ἄνωθεν/τις γεννηθῆ ἐξ ὅδατος καὶ πνεύματος⁴⁰² (C4.1.1 and C6.1.1) could understand this revelation brought by Jesus⁴⁰³ and could in consequence become a disciple of Jesus. This should place him in the sphere of τὴν βασιλείαν τοῦ θεοῦ (the world above – C4.1.1 and C6.1.1; cf also 1:12). The heavenly sphere, where God is, surpasses and overshadows the earthly, the ‘world below’ who’s father is Satan.

The contrast between τὰ ἐπίγεια and τὰ ἐπουράνια is not easy to fathom. Scholars differ widely about the interpretation. The simplest explanation is that what Jesus has already said to Nicodemus in vv 3-8 comes under the ‘earthly’ (Bernard 1969:110; Moloney 1993:117) and what he subsequently wanted to say,⁴⁰⁴ which the FE did on behalf of the reader in the following verses, comes under the ‘heavenly’ (cf Brown 1975:132). Perhaps it is because it takes place on earth (Morris 1975:222; Carson 1991:199) and refers to earthly analogies (Brown 1975:132). It seems probable that τὰ ἐπουράνια can refer to heavenly events such as the Father’s sending of the Son into the ‘world below’ and his

⁴⁰⁰ Nicodemus’ confession closely parallels that of the blind man of ch 9. In v 17 the blind man also confesses that Jesus is a ‘prophet’ and in v 33 that Jesus ‘is from God’. But unlike this blind man Nicodemus did not go so far as to master the fear of the Pharisees (compare 7:50-52 and 19:39 with 9:27ff). The major difference between these two was that Nicodemus was unable to perceive the identity of the Son of Man (3:13ff; 9:35f).

⁴⁰¹ Meeks (1986:149) is of the opinion that this corresponds to a first stage of faith as viewed by the Johannine community. This first stage of faith relates to seeing (comprehending) Jesus as the one coming from the Father. Even the disciples are referred to as “πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες” (16:30; 17:8), “...καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας” (17:8). The reasons for the disciples’ belief differ from that of Nicodemus: Nicodemus’ faith is based on signs performed by Jesus, while that of the disciples is based on their comprehension of the fact that Jesus “οἶδας πάντα” (16:30) and that he “ὅτι τὰ ἡματα ἔδωκάς μοι δέδωκα αὐτοῖς” (17:8).

⁴⁰² The explanations of this unusual expression are many, but will not be discussed here due to the topic under investigation.

⁴⁰³ Thus for Nicodemus Jesus is incomprehensible because they belong to two different worlds. Jesus’ world seems opaque to him because Nicodemus has not been γεννηθῆ ἄνωθεν/ἐξ ὅδατος καὶ πνεύματος (C4.1.1 and C6.1.1) (Meeks 1986:148).

⁴⁰⁴ According to Morris (1975:222) a difference occurs between the two conditional clauses. “εἰ τὰ ἐπίγεια εἴπον” implies fulfilment and refers to what has happened. ἐὰν εἴπω ύμιν τὰ ἐπουράνια has no implications about the fulfilment of the condition, but refers to what is still to come.

going back to heaven or being lifted up (cf Brown 1975:132).⁴⁰⁵ It can include everything the FE wrote in vv 13-21 and 31-36 to inform the reader because Nicodemus would not understand this.⁴⁰⁶

The heavenly things, which are still to be revealed, should be seen as the continuation of the 'birth from the Spirit' which is the basic requisite for the attainment of salvation. The FE probably had in mind the fulness of salvation, how a person can enter into the heavenly world (Schnackenburg 1965:392). This includes the DAS-motif which is further spelled out in 3:31-36. On many aspects of this teaching the FG still has a lot to say which is incorporated in the Christology.⁴⁰⁷ Jesus is the way to this goal (14:6) and only in union with him can salvation be attained (3:16).

Section 3:31-36 casts more light on the Nicodemus/Jesus conversation. Where the dialogue with Nicodemus suggested that the one 'from above' would communicate *supraterrestrial knowledge* (C1.3) (Meeks 1986:150), v 31 confirms this: "'Ο ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν...' Even v 32 parallels with C1.3: "ὁ ἐώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ..." The issue here is not whether one is competent to receive the revelation which the heavenly messenger brings, but whether one will accept the messenger himself.⁴⁰⁸ The total 'testimony' of Jesus in the FG,⁴⁰⁹ even that of the Baptist (1:19-36),⁴¹⁰ was about Jesus and 'is depicted as the *krisis* of the world' (Meeks 1986:151). This *krisis* seems to be the major point (3:18-21,36) in Jesus' dialogue with Nicodemus and is linked with the mission of Jesus (3:31-34).

The Descend-Ascend Schema is one of two major themes in the FG. This theme is not only Christological, but also soteriological, since in the same process salvation is bestowed on man. Essential to this revelation is that the believer should be united to the heavenly agent and guide to salvation.⁴¹¹ This point is also developed later, especially in the LD where discipleship is more explicitly spelled out. To summarize briefly: the mystery, way and

⁴⁰⁵ Carson (1991:199) interprets the *heavenly things* as the 'splendours of the consummated kingdom, and what it means to live under a such glorious, ineffable rule'. This point of view touches on that of Schnackenburg (1965:392) who interprets it as the mysteries involved in the fulness of salvation, the entry of man into the heavenly world. Bernard (1969:111) sees it as 'the deep secrets of the Divine nature and purpose (ἐπιουράνια), of which no one could tell except "He that cometh from heaven"'. These scholars are unanimous that "Τὰ ἐπιουράνια" refers to mysteries and secrets.

⁴⁰⁶ In a certain sense Nicodemus, the other characters in the FG and the disciples are in the same boat, away from the shore of perceiving who Jesus is. Whereas the disciples and some of the other characters in the FG are mentioned to have reached the first two levels of faith (cf Brown 1975:530; Kysar 1993:80ff calls it stages of faith), will it only be after the death and resurrection of Jesus and the outpouring of the Paraclete that everyone will be able to perceive who Jesus really is.

⁴⁰⁷ Even the soteriology and pneumatology cannot be interpreted without the Christology.

⁴⁰⁸ In 5:31-41 Jesus insists that he does not testify about himself, but that the Baptist, the work the Father has given him, the Father himself, and the scriptures testify about him (cf also 8:12-20).

⁴⁰⁹ This was the sole object of his mission in the world (Meeks 1986:151).

⁴¹⁰ Others that testify about Jesus in the FG are: The Samaritan woman (4:28,29), the first disciples (1:40-50), the man healed at Bethesda (5:15), the man born blind (9:17ff), Mary the sister of Lazarus (12:7), the BD if it is accepted that he is the FE.

⁴¹¹ C.8.4 summarizes the whole dialogue: only Jesus has access to Τὴν βασιλείαν τοῦ θεοῦ as well as to heavenly secrets. The descent/ascent motif here serves as a warrant for the truth of these secrets and an entrance into this world (Meeks 1986:148).

redemption of Christ, our way to heaven, the DAS-motif, the continuation of Christ's mission – all this is indicated by τὰ ἐπιουράνια (cf Schnackenburg 1965:392). Thus the only way to understand τὰ ἐπιουράνια is to move to a spiritual level from where it can be done. To get to this 'spiritual level' one must be 'born from above' (C4; C6). Because Nicodemus looked at things from a physical point of view, and not spiritually, he failed to understand the fundamentals. How then could he grasp τὰ ἐπιουράνια?⁴¹² To refuse to believe in the unique Son of God is to condemn oneself (v 18) (Schnackenburg 1965:405).

The object of the above-mentioned eschatological revelation is not only to give instruction on τὰ ἐπιουράνια, but also to mediate salvation.⁴¹³ To give life to believers (3:36a) was an adequate indication of the mission of this heavenly agent (v 34). Later the ascent of this agent will continue this line of thought and put the salvivic intention of God in the sending of his Son beyond all doubt (vv 16f) (Schnackenburg 1965:405). This 'agent of God', in semi-colon 8.4 called ὁ υἱὸς τοῦ ἀνθρώπου,⁴¹⁴ who descended once in the course of history (aorist ὁ ἐκ τοῦ οὐρανοῦ καταβάς), has after the completion of his mission again entered the heavenly world and now dwells there continually (perfect ἀναβέβηκεν εἰς τὸν οὐρανὸν). This 'agent from God', who ascends to where he was before (6:62), is enabled by his ascent to lead to salvation those who have joined themselves to him in faith (Schnackenburg 1965:406). This will become clear in the following verses.

In conclusion, John 3:13 (C8.4) formulates on the theological level a tension between the 'world above' (represented by Jesus) and the 'world below' (represented by Nicodemus). In Nicodemus man's inability to comprehend the 'heavenly world' is depicted. Only Jesus has fullness on heavenly knowledge. One has to move from the physical to the spiritual level to perceive Jesus' identity; this is what faith comprises. Only a person who γεννηθῆ⁴¹⁵ could understand this revelation brought by Jesus and could consequently become a disciple of Jesus. This should place him in the sphere of God's family. It is not whether one is competent to receive the revelation of the heavenly messenger (the agent from God), but whether one will accept the Messenger himself that is important.

It seems clear from the discussion that καταβαίνοντας καὶ ἀναβαίνοντας are used here (in semi-colon 8.4),⁴¹⁵ in relation to the preceding cola (4,6 and 8) to indicate particular

⁴¹² When comparing this verse with 1:51 it is the disciples 'the real Israelites' (and the readers) who 'shall see greater (heavenly) things' in comparison with Nicodemus, 'a member of the Jewish council ... Israel's teacher' who, in 3:11-13, is told that he will not see (3:3) or experience (3:5) the heavenly things ('the kingdom of God'). The case of Nicodemus is further a close parallel to that of the blind man whom Jesus healed in ch 9. He declares that Jesus 'is a prophet' and a 'man ... from God' (9:17,33). Nicodemus, like this man, confesses a faith in Jesus. Unlike this man, Nicodemus will not risk his life to be a public witness and carry the consequences of being expelled from the synagogue (9:22,34; 12:42). He is also unable to comprehend the identity of Jesus (3:9-10; 9:30-33) as the Son of Man (9:35f; 3:13ff). When he appears for a second (7:50,51) and third time (19:39) there is no indication of any change in the life of Nicodemus.

⁴¹³ This salvation consist in gaining access to the 'world above' the heavenly sphere where God dwells.

⁴¹⁴ The designation of Jesus as the ὁ υἱὸς τοῦ ἀνθρώπου (C8.4) is fully deliberate (Schnackenburg 1965:406). Many scholars link the Son of Man saying with the DAS (Moloney 1978; Nicholson 1983; Meeks 1986:153; Goulder 1991:163ff). Pryor (1991) wrote a convincing article to prove that the ὁ υἱὸς τοῦ ἀνθρώπου in the FG is a Christological title used in connection with Jesus' 'ascent' (6:62), 'exaltation (3:14; 12:34) and 'glorification' (12:23; 13:31) (cf Schnackenburg 1965:412; Brown 1975:132; Pryor 1991:341).

⁴¹⁵ The Johannine Son of man sayings occur in: 1:51; 3:13,14; 5:27; 6:27,53,62; 8:28; 9:35; 12:23,34; 13:31. 3:14; 8:28 and 12:34 are directly connected with the 'lifting up' and two more with the hour and glorification of the Son of Man (12:23,27-29 and 13:31) sayings. Correctly according to Nicholson (1983:62) is the DAS

contrast: between the 'world above' and the 'world below', between Jesus and Nicodemus.

John 6⁴¹⁶

The descent-ascent motif⁴¹⁷ occurs throughout the FG. An important point of this theme concerns the inability of people of 'the world below' to understand this and to believe in Jesus. This is pointed out clearly by the FE in the 'midrash' on the 'bread from heaven' (ch 6). Chapter 6 is the third place where the words ἀναβαίνοντας and καταβαίνοντας occur together, although not in the same verse as in the case of 1:51 and 3:14, but in the same context.

In v 26 Jesus responds to the question directed to him by the crowd (v 25) in exactly the same way he responded to Nicodemus. He starts with an 'amen-saying', totally unrelated to the question directed to him. Their reasons for coming to Jesus differ. Nicodemus comes because he saw the signs performed by Jesus, while the crowd "ζητεῖτε με οὐχ ὅτι εἴδετε σημεῖα ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἔχορτάσθητε" (6:26).

The hearers require a sign. This request serves to recall Moses and the OT story of the manna. From this point Jesus identifies the bread which comes down from heaven. He is the Bread of Life which delivers men from hunger and which men take by coming to him and believing in him.

The irony in 6:30,31 is that the sign they request has already been provided for 'the people who saw the miraculous sign that Jesus did' (v 14). The signs⁴¹⁸ in the FG place the onlookers in a situation where they are forced to make a choice, either to accept or to reject an unlimited claim.⁴¹⁹

The καταβαίνειν-texts will first be discussed and then the one ἀναβαίνειν-text.⁴²⁰

καταβαίνειν

In ch 6 καταβαίνειν occurs as often as 7 times (6:33,38,(41,42),⁴²¹50,51,58) and ἀναβαίνειν only once (6:62). The following analysis is only an abstraction of the relevant cola.

far more extensive than the Son of Man sayings. These sayings are used by the FE 'to express the peculiar Johannine understanding of Jesus, rather than the other way round'.

⁴¹⁶ Although καταβαίνοντας καὶ ἀναβαίνοντας do not appear in ch 6 in the same verse as in 1:51 and 3:14, it will be discussed here because they appear in the same context.

⁴¹⁷ Meeks (1986:153f) feels strongly that the descent-ascent motif in the FG 'could be underlined by the mythical picture of the apostle's assumption to heaven to receive the secret message...' According to him this took place in connection with the Wisdom myths. Cf Borgen and Mercer on this. But, from the FG it is clear that the secret message brought by Jesus is basically reduced to the descend-ascend motif as well as the relationship to God which this motif implies. Jesus' knowledge of his origin and destination demonstrates his unique relationship with the Father.

⁴¹⁸ The Jewish tradition used here by the FE of the apostolic prophet, according to Meeks (1986:153), includes the performance of signs by this prophet to authenticate his commission.

⁴¹⁹ Nicodemus, the Samaritan woman, the witnesses of the bread miracle and the man born blind are examples.

⁴²⁰ See Meeks (1986:152f) for a thematic analysis of the discourse about the 'bread from heaven' (6:25-59).

⁴²¹ These two verses (vv 41,42) are only a repetition of what Jesus said in v 38.

2³²εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς,
 2.1 Ἀμὴν ἀμὴν λέγω ὑμῖν,
 2.1.1 οὐ Μωϋσῆςδέδωκεν ὑμῖν τὸν ἄρτον
 ἐκ τοῦ οὐρανοῦ,
 2.1.2 ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον
 ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν

2.2³³ό γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζῶν διδοὺς τῷ κόσμῳ.

4.7³⁸ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ
 οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν
 ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με

5⁴¹· Εγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν,
 5.1 Ἐγώ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ,

6⁴²καὶ ἔλεγον,
 6.1 Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ,
 οὐ δῆμος οἰδαμεν τὸν πατέρα καὶ τὴν μητέρα;
 6.2 πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα;

7.12⁵⁰οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων
 ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.
 7.13⁵¹ἔγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς
 7.14 ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν αἰώνα
 7.15 καὶ ὁ ἄρτος δὲ ὃν ἔγώ δώσω ἡ σάρξ μού ἐστιν
 ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

9.9⁵⁸οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς,
 9.10 οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον
 9.11 ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰώνα.

From these verses it is clear that the phrase ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ is used consequently by the FE.⁴²² This phrase indicates the mission of Jesus from heaven. The purpose of this mission is seen in the following summary:

The bread.....who came from heaven.....gives life to the world

6:33 The *bread of God*.....gives life to the world
 :38to do the will of him who sent him

Note made by the FE

:41 I am the *bread*.....that came down from heaven

Repetition by grumbling Jews

:42I came down from heaven

6:50 Here is the *bread*.....which a man may eat and.....not die
 :51 I am the living *bread* ifa man.....eats of this bread, he will live forever
 :58 This is the *bread*.....he who....feeds of this bread.....will live forever

In this pericope Jesus is depicted as the 'bread', 'the living bread', the 'bread from heaven' and the 'bread of God' and has two features: (i) the ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ (C2.2;

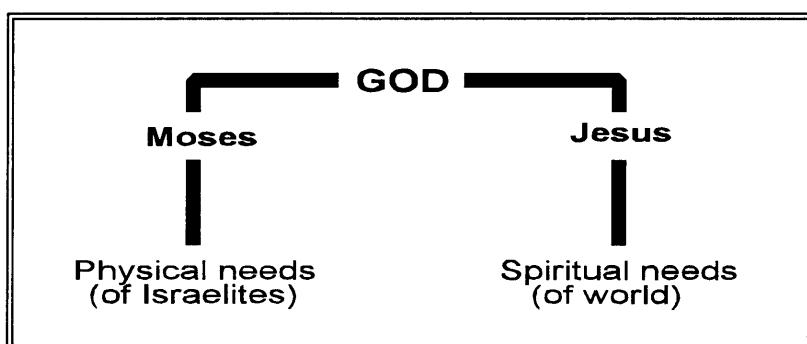
⁴²² It is only the tenses in this standing phrase that differ: perfectum participium (6:33,50), perfectum (vv 38,42), aorist (vv 41,51,58).

C4.7; C5; C6.2; C7.12,13; C9.9) and (ii) the ζωὴν διδόοὺς τῷ κόσμῳ⁴²³ (C2.2; C7.14,15; C9.11) as indicated in the summary.

(i) ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ

In this chapter Jesus is depicted as the Son of Man ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ. The present as well as aorist participles are used: ὁ καταβαίνων (vv 33,50) and καταβάς (vv 41,51,58; and 3:13). Although there is no difference in reference, a difference does occur in emphasis. The present participles are descriptive and emphasize Jesus as the one who descends and gives life.⁴²⁴ The aorist, on the contrary, stresses the historical event: on a specific occasion in time Jesus descended (Barrett 1978:290f) from heaven.

In this pericope a parallelism is given between what Moses did to the Israelites in the desert (v 31; cf vv 49,58) and what Jesus came to do for man. Just as Moses was used to fulfil the physical needs of Israel in the desert, so Jesus will now fulfill the spiritual needs of mankind, to save them.⁴²⁵ Behind both of these deeds is the Father who provides (vv 32,33).



From this diagram it is clear that God himself is the giver of the bread from heaven. Jesus surpasses Moses and his gift as he himself becomes the gift; he himself is the Bread of Life which comes from heaven.⁴²⁶ By using the present δίδωσιν in semi-colon 2.1.2, Jesus proclaims that the time has come, that God 'is giving' the bread from heaven here and now. This is a reflection of the Johannine-realised eschatology: in Jesus the eschatological salvation is present (cf 4:23). The reader has to wait until v 35 before Jesus identifies himself with this bread.⁴²⁷ This is τὸν ἀληθινόν bread because δίδωσιν... ἐκ τοῦ οὐρανοῦ, the domain of divine life (Schnackenburg 1971:56). The FE makes it clear that his main

⁴²³ John 6:38 also has soteriological implications. Although v 38 concerns ποιῶ τὸ θέλημα...τοῦ πέμψαντός με is the clarification found in vv 39 and 40 that πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον.

⁴²⁴ This links (i) with (ii).

⁴²⁵ ὑπέρ in v 51 (which also occurs in semi-colon 7.15) relates to the 'Lamb of God' preached by the Baptist in 1:29,36, which refers to the death of Jesus in ch 18 (cf commentaries). They who do not partake in the cross-events cannot take part in Jesus.

⁴²⁶ The perfect καταβέβηκα (also repeated in v 42) used with the weaker ἀπό instead of ἐκ focuses the attention to Jesus' present location on earth, though he remains constantly connected with heaven (Schnackenburg 1971:73).

⁴²⁷ By doing so, Jesus experiences reaction from 'the Jews'. This reaction correlates with the 'murmuring' of their Fathers in the wilderness. The murmuring of the Jews in the FG is no less rebellion against God, since Jesus is the eschatological messenger who acts and speaks on behalf of his Father. The unbelief of these Jews is shown in their murmuring (also see 6:41,43,61; 7:12,32).

thought is the mission of Jesus from the Father and the reciprocal indwelling of Christ and the believer.

The Jews objected because they thought they know Jesus' origin, which is an earthly, quite ordinary origin, from people they knew.⁴²⁸ A paradox occurs: these people think they know the father and mother of Jesus, but in fact they know nothing about his real origin.⁴²⁹ The remoteness caused by unbelief between these people and the heavenly messenger is expressed in their uncomprehending and doubting question πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα; (C6.2) (Schnackenburg 1971:76).

(ii) ζωὴν διδόοὺς τῷ κόσμῳ⁴³⁰

The meaning of ζωὴν διδόοὺς τῷ κόσμῳ is revealed especially in the use of φάγη and ὑπὲρ by the FE. φάγη (C7.12,14 and v 49) is an important keyword in these texts.⁴³¹ Here it occupies, in relation to the terminology of a meal used in ch 6, the position formerly occupied by references used to indicate people 'coming to Jesus' or 'believing in him'. In other words, it denotes a symbolic way of communicating with Jesus through faith (Schnackenburg 1971:81f).⁴³² Schnackenburg (1971:81f) points out that the definition of φάγη in C7.12 becomes more transparent by the formula οὗτός...ίνα, with the idea of purpose. If God supplies 'bread from heaven' he expects people to eat it; similarly when he 'gives' (δίδωσιν) the true bread from heaven in Jesus, he expects that men will accept him in faith. This is the condition for the promise of life: ίνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ (7.12) (Schnackenburg 1971:82).⁴³³

Eating the manna was essential for ζωὴν. In 6:56 we read ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ.⁴³⁴ μένειν is an important word in the FG. The Father abides in the Son (14:10), the Spirit abides upon Jesus (1:32f); the believers again abide in Christ and he in them (6:56; 15:4).⁴³⁵ The manna is absorbed by the body to become part of the body and to give life to the body. The life it fosters is not eternal life. But the heavenly bread which Jesus gives, rather which Jesus is, gives eternal life (Barrett 1978:297). Interpreting this parallel further, Jesus becomes part of the believer and implies a complete and reciprocal indwelling of Christ and the believer.

ὑπὲρ, as it is used in C7.15 and other Johannine texts,⁴³⁶ refers to the death of Jesus -- he

⁴²⁸ The FE contrasts the remarks of these people with Jesus' statement that he has come from heaven (vv 33,38). The same idea is used, but in different words.

⁴²⁹ The 'origin question' is given an even sharper formulation in 7:27f and is placed in a Messianic perspective (the origins of the Messiah are to be unknown).

⁴³⁰ Barrett (1978:298) indicates that τῆς τοῦ κόσμου ζωῆς has no parallel in the NT.

⁴³¹ φάγη is taken up for the first time in v 50 for elucidation (Borgen 1965:87 quoted by Barrett 1978:297). In ch 6 φάγη relates to need -- to physical life. Jesus now came to fulfil the spiritual needs of believers.

⁴³² The idea of 'eating the flesh' which shocks the Jews became the keyword until v 58.

⁴³³ The same idea expressed in a positive way is: ζήσει εἰς τὸν αἰώνα (C7.14).

⁴³⁴ Cf 15:4, μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν.

⁴³⁵ Variations of the same thought occur in the FG: 15:1-8; 17:21-23; cf 17:11 and will be discussed at a later stage.

⁴³⁶ See also 10:11,15; 11:50ff; 15:13; 17:19; cf 13:37f.

will give his flesh in death -- and has a sacrificial meaning. This explains how the first step (coming from Jesus) to this communion is going to take place. This communion is not only meant for Jesus' disciples, but for the entire world. The second step (coming from the disciples) to partake in this communion is, metaphorically speaking, to eat the flesh and to drink the blood of Christ. *This salvation lies in 'perceiving the identity of Jesus'*. These Jews do not know who Jesus is, although they think they do. At this moment they think physically: '*Is this not Jesus, the son of Joseph, whose father and mother we know? How can he say, "I came down from heaven?"*' (cf also 6:52). To perceive the identity of Jesus, one has to think spiritually about him.⁴³⁷ The universal aspect, the salvation of the world which Jesus provides, is an important motif in the FG (3:16ff; cf also 11:51; 12:32) (Schnackenburg 1971:84).

The term “ἀναβαίνειν”⁴³⁸ (6:62) will now be discussed.

12⁶¹εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἔσυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς,
12:1 Τοῦτο ὑμᾶς σκανδαλίζει;
12:2⁶²ἐὰν οὖν θεωρήτε τὸν սίὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἓν τὸ πρότερον;

It is not only 'the Jews' (v 52) but also the disciples⁴³⁹ of Jesus who find his teaching hard to take, because to them it seems difficult, intolerable, and unacceptable to their faith.⁴⁴⁰ Carson (1991:300) points out that there were four features in the 'word' of Jesus that offended their sensibilities: (i) These people were more interested in food (v 26), political Messianism (vv 14,15) and manipulative miracles (vv 30,31) than in the spiritual 'food' to which the miracle pointed; (ii) they were reluctant to relinquish their religious matters and were therefore incapable in 'seeing' the origin of Jesus in order to take the first steps of genuine faith (vv 41-46); (iii) they were offended by Jesus' claim to be greater than Moses, uniquely sent by God and authorized to give life (vv 32ff,58); (iv) even the bread metaphor offends them when it becomes a matter of 'eating flesh' and 'drinking blood'. The riddle of incomprehension and rejection occupied by the FE again in vv 64 and 65, is the context in which the intervening sayings (C12.2-6) must be read (Schnackenburg 1971:104).

In the FG it is characteristic of Jesus to react to people's response by shocking or offending

⁴³⁷ Cf also the discussion on this in the investigation of 3:10-13.

⁴³⁸ ἀναβαίνειν occurs allone in 6:62; 20:17, with a theological meaning in both. Although 6:60-65 forms a unity (The Shock to the faith of the Galilean Disciples and Jesus' Reply) only vv 61 and 62 will be discussed here.

⁴³⁹ οἱ μαθηταὶ indicates a large group (Πολλοὶ, v 60) of people (followers of Jesus) which probably included 'the Twelve' (Brown 1975:296), but is also distinguished from 'the Twelve' (6:3,8,12,16,22,24 and 66,67) (Barrett 1978:302; Newman & Nida 1980:212; Carson 1991:300). In their distinction from 'the Twelve' (6:66) it becomes clear that this larger group of 'disciples' are still uncommitted followers of Jesus. Many of these disciples turned back because they take offence at Jesus' words and his claim, just as the Jews did in 6:41 and 6:52. They find these words hard because they seems too difficult, intolerable and unacceptable to faith. Therefore they will not and cannot inwardly accept them (Schnackenburg 1971:103f). Schnackenburg (1971:103) correctly states that the term 'disciple' is used here with theological interest. The fact is that throughout the FG μαθήτης, in the socio-historical situation of the Johannine community, is used theologically (see ch 3). The FE wants to speak to the readers, the later disciples of Jesus.

⁴⁴⁰ For the FE the dividing line never concerns race, but response to Jesus (Carson 1991:300).

their faith.⁴⁴¹ This is why Jesus deliberately replies in question form. He wants to force his listeners to continue thinking about his identity. His ascent (C12.2) corresponds closely to his descent which is constantly mentioned in ch 6.⁴⁴² Since Jesus' descent is qualified by the addition ἐκ τοῦ οὐρανοῦ, there can be no doubt on the part of his hearers regarding what is meant by the phrase ὅπου ἦν τὸ πρότερον.⁴⁴³ This question (C12.1) with the reference to the Son of man in the following colon (C12.2) is meant by Jesus to assist understanding. Therefore, only when the Son of man is exalted and glorified can his true identity be recognized (see 8:28). And only through faith can the ascent of the Son of man be 'seen' while it remains hidden to the world (cf 14:19, θεωρεῖν).⁴⁴⁴ Jesus (as in 8:31) appeals here to the disciples for faith through which they can 'see' the ascent of the Son of man. Then he will give the food of eternal life (v 27c).⁴⁴⁵

In conclusion: In the conception of Jesus in the FG καταβαίνειν with ἀναβαίνειν plays an important part. καταβαίνειν and ἀναβαίνειν, used in their theological sense, always occur in contexts dealing with the 'Son of Man'.⁴⁴⁶ Both verbs are especially used in passages relating to the self-declarations of Jesus (3:13ff, 6:33ff). The FE uses καταβαίνειν and ἀναβαίνειν in a fixed way to express the ascent and descent of the 'Son of Man' (3:14) and the 'bread from heaven' (ch 6). These verbs complement each other. καταβαίνειν describes movement⁴⁴⁷ which originates in heaven and is directed towards earth, while ἀναβαίνειν describes this movement backwards in a physical sense. Thus both are technical terms for describing the movement of the Son of Man between heaven and earth. The indication found here is not so much a journey from heaven (as we find in gnosticism) to earth and again back to heaven; the decisive element is that Jesus was *coming from God* (vv 32,33) and *went back to God* (20:17). In his descent Jesus came to give life and in his ascent he sanctions it.

In C12.3 the ascent of Jesus is instrumental in making possible the descent and work of the Holy Spirit, both logically and chronologically. The FE is writing with the completed work of Christ in mind. This includes the ascent of Christ and the gift of the Holy Spirit. The essential work of the Spirit is to give life (3:5f,8) through a new birth.

⁴⁴¹ Scknackenburg (1971:104) made an interesting remark concerning Jesus' response to people: he either shocks them or offends their faith (σκανδαλίζει). He tries to help *believers* to overcome their inability to comprehend (cf 16:1 the only other text where this word occurs), while he brings unbelievers into greater confusion (cf 7:35f; 8:22,25,53; 9:40; 12:34).

⁴⁴² Verses 33,38,41,42,50,51,58.

⁴⁴³ Schnackenburg (1971:104) correctly maintains that Jesus uses this phrase to remind these disciples of their lack of comprehension regarding his origin and the shock this revelation causes. Again he uses the Christological title 'Son of man' (C12.2) which not only denotes Jesus' heavenly origin, but also the necessity of his 'exaltation' (3:14; 12:34).

⁴⁴⁴ Jesus' ascent includes his 'exaltation' and 'glorification' (ch 17; cf 20:17). When the unbelieving world see only the physical exaltation on the cross, their unbelief becomes a κρίσις for them (cf 3:18; 12:31; 16:11).

⁴⁴⁵ The opposite is also true; the degree that it meets unbelief can lead to greater offence (Schnackenburg 1971:105).

⁴⁴⁶ 1:51; 3:14; 6:62; except in 20:17. Cf also ύψοῦν in connection with the Son of Man in 3:14; 8:28; 12:32,34. From these texts the Son of Man is presented in the FG as a being who descends from heaven to accomplish salvation and ascends to glory (Barrett 1978:304).

⁴⁴⁷ The preposition ἐκ, in conjunction with καταβαίνειν, denotes the direction from which Jesus came (Arndt & Gingrich 1957:233).

In chapter 6 “καταβαίνειν” and “ἀναβαίνειν”, which explain the identity of Jesus, are used to indicate the inability of people (who even followed Jesus) to understand and believe that Jesus ‘came’ and was ‘going’ to heaven. Jesus is here emphasized as the one who descends and gives life, who fulfils the spiritual needs of mankind. In other words, he came to save them. In Jesus (in his descent and ascent) eschatological salvation is present. It relates to the reciprocal indwelling of Jesus and the believers. Both his descent and ascent make his indwelling possible. Jesus becomes part of the believer. His descend makes clear the mission of Jesus from the Father and his ascend the indwelling of Jesus in the one who eats his flesh and drinks his blood. Jesus forces his listeners to keep on thinking about his identity. Only through faith can his ascent be seen; to the world it will remain hidden. Jesus’ disciples thought they knew him, but in fact they did not. Only when he had ascended could his true identity be recognized.

When looking to these three groups of texts as a whole the following can be deduced: In the case of 1:51 it indicates that Jesus forms the link between heaven and earth and is the presence of God in this world. In 3:15 we see the contrast between the heavenly and earthly, between Jesus and man (Nicodemus). In order to perceive Jesus' identity one has to move from the physical to the spiritual level. In ch 6 Jesus is portrayed as the bringer of salvation. A reciprocal indwelling of Jesus and the disciples is needed to participate in the salvation accomplished by Jesus. The use of both words (“καταβαίνειν and ἀναβαίνειν”) indicates that the FE is writing with the completed work of Christ in mind.

(b) ἔρχομαι and πορεύομαι (16:28)

The next group of verbs to be examined is where four non-related verbs are used by the FE to describe Jesus' coming to earth and his return to heaven.

1	^{16:28} ἐξῆλθον..... παρὰ τοῦ πατρὸς	A
2 καὶ	ἐλήλυθα..... εἰς..... τὸν κόσμον	B
3 πάλιν	ἀφίημι..... τὸν κόσμον	B'
4 καὶ	πορεύομαι πρὸς. τὸν πατέρα. ⁴⁴⁸	A'

In the concluding part of the LD, Jesus refers to his disciples' belief that 'he came from the Father' (16:27). This statement in 16:27, i.e. that Jesus came from the Father, is repeated in C1. This double sentence in C1-4 concludes Jesus' discourse to his disciples. C1-4 are carefully articulated and symmetrically structured, (chiastic pattern, cf also Brown 1972:725) and describe Jesus' way from the Father into the world and from the world back to the Father. It expresses the movement of God to the world in Jesus Christ (C1); the moment of revelation (*καὶ ἐλήλυθα εἰς τὸν κόσμον*, C2); the return of Jesus to the Father (C3,4) which is the consummation of his glory as well as the redemption of the world (Barrett 1978:496). It gives us another view of Jesus' descent and ascent. C1 and C4 treat the descent (incarnation) and ascent from the viewpoint of the Father.⁴⁴⁹ C2 and C3 treat

⁴⁴⁸ In this text 4 different verbs appear to indicate the descent and ascent of Jesus:
 ἐξῆλθον.....πορεύομαι
 ἐλήλυθα.....ἀφίημι.....

⁴⁴⁹ The witnesses are divided (see Metzger 1971:248f) on whether to read παρά or ἐκ ('from'). Brown (1972:725) correctly states that ἐκ cannot be interpreted theological in reference to the intra-Trinitarian relationship of the Father and Son ('came out of the Father'; cf Bernard 1963:520; Brown 1980:322). C1 refers to the incarnation of the Son and not to the procession of the Son. This is also clear from the immediate context where Jesus informs his disciples that his ascent relates to his descent.

them from the viewpoint of the world.⁴⁵⁰

The aorist in C1 acknowledges that the incarnation took place at a particular moment in time, while the perfect tense in C2 acknowledges its enduring effect (Brown 1972:725).⁴⁵¹ πάλιν (C3) translated as 'now' (NIV) is used here to mark what is next in sequence (Bernard 1963:521); it also has the connotation of a return to a previous condition (Brown 1972:725).

This context particularly emphasizes Jesus' going from the world to the Father (cf 13:1).⁴⁵² In this symmetrical structure of clauses the last statement is given particular emphasis. Jesus' departure from the world is a way (πορεύομαι) πρὸς τὸν πατέρα (Schnackenburg 1975:184).⁴⁵³

In conclusion: this verse (C1-4) summarizes Jesus' work. The *coming* and *going* of Jesus summarize his work as a unity.⁴⁵⁴ His coming implies his going and his going implies his coming. This verse stands here without any connection, and serves as a doctrinal statement to point out the background against which the work of Jesus is to be seen -- a revelatory-salvific event involving the Son of God who was sent into the world by God (Bultmann 1941:454).

(c) ἐξῆλθεν and ὑπάγει

In this verse two non-related verbs occur to indicate the coming of Jesus from God and his return to God.

3.1 ^{13:3}εἰδὼς⁴⁵⁵

3.1.1 ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας

3.1.2 καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν

καὶ πρὸς τὸν θεὸν ὑπάγει,

Jesus' special knowledge of his Father's will for him, pronounced in 13:1, is now repeated, but with two significant additions indicated by the ὅτι particle in semi-cola 3.1.1 and 3.1.2:

⁴⁵⁰ C1 is found in the best witnesses (including codices Sinaiticus and Vaticanus), but is omitted in some of the Western witnesses. According to Brown (1972:724) this could be a case of homoioteleuton, but the chiastic pattern confirms the authenticity of C1.

⁴⁵¹ See a similar contrast in 8:42: ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω -- an aorist and a present tense with a perfect meaning (Brown 1972:725).

⁴⁵² Jesus' announcement about his departure grieved his disciples (cf also 14:27). After this conversation with them, they ought to understand that his departure is to their benefit. His coming to the world, referring to that place as remote from God (cf 3:16), was only temporary. He has accomplished his task in the world and is now going back to where he belongs, the world 'above', the sphere of his Father. But his disciples will see him again because they, Jesus and his disciples, have a common sphere, which is the realm of the Father.

⁴⁵³ Jesus' discourse returns here to the point of departure mentioned in 16:5-7. This phrase occurs again in 14:12,28 and is basically the same as the phrase ὑπάγω πρὸς τὸν πατέρα (16:10,17; cf 7:33; 13:3; 16:5) (Bernard 1963:521).

⁴⁵⁴ Barrett (1978:496) refers to it as a complete summary of the Christian faith.

⁴⁵⁵ See structure analysis on 13:1-5 in the addendum.

(i) he knew that *he had come from God* and that the time had come for him to leave this world, and (ii) that *the Father had put all things under his power*.

*εἰδὼς*⁴⁵⁶ (C3.1) is a subordinate clause which emphasizes the power bestowed on Jesus. Schnackenburg (1975:18) feels that it seems to be a variation of the idea of Jesus' departure which is also expressed in an *εἰδὼς* clause in 13:1. *εἰδὼς* in C3.1 cannot take priority over the one in 13:1⁴⁵⁷ and does not have the function to portray Jesus as a 'perfect gnostic' (suggested by Bultmann 1941:354), or to construct a paradox of Jesus' full power, expressed in his humble act of washing the feet of his disciples (suggested by Lindars 1981:449).

The statement in C3 should rather be regarded as representing a counterbalance with the observation about the devil, made in C2 (13:2). The phrase πάντα ἔδωκεν αὐτῷ ὁ πατὴρ *εἰς τὰς χεῖρας* points to Jesus' sovereignty⁴⁵⁸ which is founded on the Father's power. The second statement ὅτι ἀπὸ⁴⁵⁹ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει (C3.1.2)⁴⁶⁰, reinforces the idea⁴⁶¹ that the one who comes from God and returns to God is superior to God's antagonist (see 8:44; also 1 Jn 3:8,10; 4:4). In the first phrase (C3.1.1) the FE chooses to use *πατὴρ*, while in the second phrase *θεὸς* is used to contrast *θεὸς* with *διάβολος* (Schnackenburg 1975:18f).

Semi-cola 3.1.1 and 3.1.2 clearly state that Jesus acted the way he did because he knew that he had come forth from God and was returning to God (Brown 1972:564).

In conclusion: from this point in the FG (13:3) the *διάβολος* will make a major contribution to Jesus' betrayal by Judas; seen from this context one could say, to contribute to Jesus' glorification. From this perspective Jesus' "ἐξῆλθεν and ὑπάγει" is used by the FE to explain and qualify Jesus' authority (sovereignty). This is to state Jesus' power over the *διάβολος*.

⁴⁵⁶ *εἰδὼς* occurs three times more: in the introduction of Jesus' prayer (17:5), where Jesus hands himself over to suffer (18:4) and lastly at the end of the passion, when 'everything is...finished' (19:28). Bultmann (1941:354f) interprets everything that happens here as events of revelation. He correctly states that Jesus' action and suffering do not have their origin in the causal continuity of temporal events. God himself, with whom he is at one, is active in these events. From the passion narrative it is clear that Jesus is in command of the circumstances.

⁴⁵⁷ According to Bultmann (1941:352; cf Barrett 1978:437) *εἰδὼς* in v 1 clashes with the one in v 3 in both form and content.

⁴⁵⁸ This expression also appears in 3:35. It is a Semitic phrase that generally indicates the conferring of power and authority (Schnackenburg 1965:401).

⁴⁵⁹ The FE indicates here that Jesus knew ὅτι ἀπὸ θεοῦ ἐξῆλθεν. Even Nicodemus admits that Jesus (ὅτι) ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος (3:2) and the disciples confess ὅτι ἀπὸ θεοῦ ἐξῆλθες (16:30). Nowhere in the FG does Jesus speak thus of himself. He does not say ἀπὸ τοῦ πατρὸς ἐξῆλθον, but always uses παρὰ or even ἐκ. This clearly points out that the distinction of prepositions cannot be forced (cf also 1:14,44; 16:28) (Bernard 1963:456).

⁴⁶⁰ Here the historic present reproduces here the situation (Bernard 1963:456).

⁴⁶¹ This is a common theme in the FG, but with variations: cf 7:28 with 7:33; 8:12,14; 16:28,30.

(ii) Single words indicating the descent of Jesus

(a) ἐρχομαι

The first constituent of the group of descent metaphors that we will look at is the verb ἐρχομαι.⁴⁶² Because ἐρχομαι occurs so frequently throughout the FG to indicate the descent of Jesus, it is impossible to discuss each text in as much detail as in the case of ch 17.

These texts can be grouped into three categories: those dealing with where Jesus came from (the 'world above'), the task he came to accomplish (in the 'world below') and the manner of his coming.

Where Jesus came from

[3:2 ...we know...who has <i>come</i> from God ὥπο]	
3:31 The one who <i>comes</i> from above.....	ἀνωθεν
3:31 The one who <i>comes</i> from heaven.....	ἐκ
8:14 ...I know where I <i>came</i> from.....	πόθεν
16:28 I <i>came</i> from the Father.....	παρὰ

The manner of Jesus' coming

5:43 I have <i>come</i> in my Father's name	
7:28...I have <i>not come</i> on my own	
(8:42)	

The task Jesus came to perform

1:9 The true light...was <i>coming</i> into the world.....	εις
1:11 He <i>came</i> to that which was his own.....	εις
3:19 ...Light has <i>come</i> into the world.....	εις
9:39 ...for judgment I have <i>come</i> into the world.....	εις
12:27 ...it was for this very reason I <i>came</i> to this hour.....	εις
12:46 I have <i>come</i> into this world...that no one who believes in me should stay in darkness	εις
18:37 ...for this I <i>came</i> into the world, to testify to the truth. εις	

10:10 I have <i>come</i> that they may have life.....	ινα
12:47 I did not <i>come</i> to judge...but to save it.....	ινα
(15:22 If I had not <i>come</i> --)	

From the contexts in which these words were spoken it is clear that in most cases it was Jesus who was speaking. The different circumstances in which these words were spoken are: the Prologue (1:9,11); in the presence of antagonists (5:43; 8:14,42; 9:39); in a teaching situation at the Temple (7:28); in the presence of the Jews (12:27,46); the LD (16:28); in the presence of Pilate (18:37) and in a neutral sense by the FE (3:19,31). In one case Nicodemus (3:2) uses it and in five other cases the FE (1:9,11; 3:19,31 (2x)). The three categories into which these texts are categorized will now be discussed.

(i) The origin of the coming of Jesus: ἐρχομαι is used to indicate the origin of Jesus: He comes from heaven (3:31), from God (3:2),from above (3:31).⁴⁶³ These are three alternative forms used by the FE to describe the same origin. In 8:14 Jesus informs

⁴⁶² ἐρχομαι is used 19 times in the FG to indicate the descent of Jesus: 1:9,11; 3:2,19,31; 5:43; 7:28; 8:14,42; 9:39; 10:10; 12:27,46,47; 15:22; 16:28; 18:37, but only 5 times to indicate his ascent: 7:34,36; 13:33; 17:11,13.

⁴⁶³ The FE understands 'above' as where God dwells, and where God dwells is 'above'.

his antagonists that he is aware of his origin: "οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω".

These texts will now briefly be discussed in order to construct a profile of how the FE uses ἔρχομαι to indicate the descent of Jesus.⁴⁶⁴

John 3:2

4 ὁύτος ἦλθεν πρὸς αὐτὸν νυκτὸς
 5 καὶ εἶπεν αὐτῷ,
 5.1 ραββί, οἴδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος
 5.2 οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν
 ἀ σὺ ποιεῖς, ἐὰν μὴ ἦν ὁ θεὸς μετ' αὐτοῦ.

The FE indicates in this verse that the miracles performed by Jesus also made an impression on Nicodemus; they proved to Nicodemus that God was 'with him' (Jesus) (Schnackenburg 1965:380). Schnackenburg (1965:380) points out that this is an OT and Jewish expression.⁴⁶⁵ In Jesus' answer in the following verse (v 3), he shows Nicodemus that he has not come from God in the sense that Nicodemus thought (a man approved by God). In his reply to Nicodemus Jesus wants to inform him that he has come from God in the sense of having descended from the presence of God (Brown 1971:138). Schnackenburg (1965:380), in agreement with Brown, mentions that Jesus must have been a 'divinely enlightened teacher' for Nicodemus. Carson (1991:187; cf also Barrett 1978:205) also agrees that "ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος" is not a confession of the pre-existence of Jesus, 'but a recognition that God was peculiarly *with him*, very much as he was with Moses or Jeremiah (Ex 3:12; Je 1:19). Bernard (1963:101) calls it simply 'divine assistance'. From these points of view it is clear that ἀπὸ θεοῦ ἐλήλυθας does not relate to Jesus' ontological position, but to the divine assistance Jesus experienced from God.

John 3:31

<input type="checkbox"/>	1 ^{3:31*} Οἄνωθεν.. ἔρχόμενος ἐπάνω πάντων ἐστίν	A
	2 ὁ ὣν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν	B
	3 καὶ ..ἐκ τῆς γῆς λαλεῖ.	B'
	4 ὁ ἐκ τοῦ οὐρανοῦ ἔρχόμενος [ἐπάνω πάντων ἐστίν]	A'

This verse continues the thought of vv 22-30 where Jesus and the Baptist are contrasted as ὁ ἐκ τοῦ οὐρανοῦ ἔρχόμενος (C4) and ὁ ὣν ἐκ τῆς γῆς (C2). It also looks back to the Nicodemus dialogue (vv 1-15).⁴⁶⁶ The main theme of this dialogue is the new birth from

⁴⁶⁴ Verse 16:28 has already been discussed in the previous section and will therefore not be discussed here again, but only used as a reference. The same applies to 8:14 which will be discussed under πόθεν.

⁴⁶⁵ Gen 21:20; 26:24; 28:15; 31:3; Deut 31:23; Jos 1:5; Jg 6:12 etc; cf also Lk 1:28,66; Acts 7:9; 10:38; 11:21. See also Josephus, *Ant. VI*, 181,231; XV, 138.

⁴⁶⁶ Scholars differ (see Bultmann 1941:116ff; Brown 1971:159) about the position of vv 30-36 in ch 3. Schnackenburg (1965:393ff) suggests that v 31 continues the thought of 3:12, while Carson (1991:212) feels that the Baptist is explaining why Jesus must become greater (v 30). Barrett's proposal seems to be more acceptable. This is only due to the fact that the content of vv 31-36 does not come from the mouth of Jesus or the Baptist, but from the pen of the FE.

above (ἄνωθεν) by which alone man can enter the new world of the kingdom of God (3:3,5). In this verse (3:31) the FE returns to the main theme. The birth is from above (ἄνωθεν) because Jesus is Ὁ οὐνωθεν ἐρχόμενος⁴⁶⁷ (Barrett 1978:224).

The narration of the FE⁴⁶⁸ (3:31-36) begins by contrasting Jesus Ὁ οὐνωθεν ἐρχόμενος (C1) with ὁ ὣν ἐκ τῆς γῆς (C2) (Bultmann 1941:117). The former could only be Jesus, God's agent who has come down from heaven (3:13). This contrast is used by the FE to indicate Jesus' ontological affinity. Ἡ ἐπάνω πάντων ἐστίν, indicates his superiority to all the inhabitants of earth (πάντων) who belong to the realm 'below' (cf v 12). This contrast implies that Jesus is of a divine nature; for the latter (Nicodemus), as a result of his earthly origin, is of earthly nature.

According to Schnackenburg (1965:395; cf also Bultmann 1941:117) the expression εἴναι ἐκ is not tautological, but brings out the two meanings of ἐκ, which is 'origin' and 'type'⁴⁶⁹ with the type determined by the origin (cf v 6).⁴⁷⁰ Thus from 3:31 it is clear that with regard to nature and powers 'Ο οὐνωθεν ἐρχόμενος and ἐπάνω πάντων ἐστίν are sharply contrasted⁴⁷¹ with ὁ ὣν ἐκ τῆς γῆς (C2).

The spatial category ('Ο οὐνωθεν⁴⁷² ἐρχόμενος) implies a judgment of rank and value. Schnackenburg (1965:395) describes the superiority (ἐπάνω πάντων ἐστίν) of Jesus,⁴⁷³ in principle, by virtue of his origin, unrestrictedly and absolutely'. Since these people are of

⁴⁶⁷ ἐρχόμενος is semantically directly qualified by οὐνωθεν and indirectly by ἐπάνω πάντων ἐστίν, both from C1.

⁴⁶⁸ In 3:1-11 Jesus is involved in a dialogue with Nicodemus. Verse 12 forms a transitional verse, for from vv 13-21 the FE is narrating, not Jesus. The reason for this is that Nicodemus would not have understood what he had to say (v 12). The FE now gives additional information to the reader to enable him to understand. From v 31 it is again the FE speaking. Here we find him taking up a previous affirmation, varying it and elucidating it.

⁴⁶⁹ Bultmann (1941:117) uses 'nature' instead of 'type'.

⁴⁷⁰ Barrett (1978:225) confirms this interpretation of Schnackenburg.

⁴⁷¹ The dualism or contrast is not metaphysical or spatial, but person-determined (cf Schnackenburg 1965:395). The heavenly agent comes to the world below and gives all the earth-born ἔξουσίαν τέκνα θεοῦ γενέσθαι (1:12). Only a person who is born from above can have access to the heavenly world (cf 3:3,5). The earthly realm is not treated here as valueless by nature. In nature the earthly realm is good for it is created through the Logos (1:3) and is the place to which the Logos came without being contaminated by this 'world below' (earth). It was the devil that caused the contamination. Sin adheres not to σαρξ (as was the case with Gnosticism), but is present in the person (the Devil).

⁴⁷² οὐνωθεν (C1) is used in 3:3,31 and designates the divine and heavenly world by whose powers man must be renewed. The notion of a higher world as the dwelling-place of God and his angelic hosts was familiar in Judaism. It is also used to indicate a region reserved for God only, inaccessible to man (Schnackenburg 1965:382; cf Odeberg 1968:48,63). οὐνωθεν (C1) parallels with τοῦ οὐρανοῦ (C4) (Brown 1971:157; Barrett 1978:224). This parallel is due to the chiasm as indicated in the structural analysis.

⁴⁷³ The heavenly figure is referred to in the singular. Therefore one can also regard ὣν ἐκ τῆς γῆς as an individual. τῆς γῆς usually does not have the connotation of hostility that κόσμος has, but refers here to the natural existence of man and is contrasted with the supernatural or heavenly (Brown 1971:157f). Since the emphasis is on the heavenly revealer's uniqueness, πάντων is not used generically, but refers to all people on earth (Schnackenburg 1965:395).

'earthly' origin, they are also earthly⁴⁷⁴ by nature.

No word coming from this earth could ever compare to the words spoken by the divinely sent agent, words that could demand 'faith', whose acceptance or rejection could cause life or death. Only the agent who has come from heaven could give authentic witness (cf Bultmann 1941:118).

In conclusion, 3:31 emphasizes the origin of Jesus. In order to accomplish this the FE contrasts Jesus' origin with the origin of those who come from the earth. In this text "ἐρχόμενος" (C1,4) is used not so much to indicate movement from heaven, as to indicate Jesus' status and especially his place of origin. In the context of discipleship it is important that Jesus' origin be known as this makes him worthy of being followed (9:28f). To make it more understandable one can replace the verb phrase "*"Ο ὄνωθεν ἐρχόμενος"* (C1) with the noun οὐρανοῦ (C4).

(ii) The mode of his coming: It is clear that Jesus did not come on his own initiative. No, he came in the 'name of his Father' (5:43) and not on his own (8:42).

John 5:43

1 ^{5:43} ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου
2 καὶ οὐ λαμβάνετέ με
3 ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ιδίῳ, ἐκεῖνον λήμψεσθε.

Jesus is again involved in an argument with the Jews about the validity of his testimony at the feast of the Jews in Jerusalem (5:1). He says that they are not on the side of God because they do not accept him, who came in the name of his Father.⁴⁷⁵ According to Schnackenburg (1971:178f) this expression proves that the Johannine idea of mission is rooted in ancient Jewish law concerning the authority of messengers. This model, he states, relates to the sending of a prophet⁴⁷⁶ in the name of God. But Jesus' mission surpasses that of the prophets. This is seen in what Jesus does 'in the name' of his Father, which reveals his unique authority (cf 10:25).

A person who comes in the name of God,⁴⁷⁷ comes on behalf of God (Bultmann

⁴⁷⁴ Bernard (1963:124) that where κόσμος carries the idea of the moral condition of the world (see also 1:9), γῆ simply refers to the physical 'earth'.

⁴⁷⁵ This is the name the Father gave him (17:11,12) and which he manifests to men (17:6,26).

⁴⁷⁶ It seems as if the FE could have been influenced by Deut 18:15-20. In Deut 18:15 and 18 it is written that the Lord will raise up a prophet like Moses and: 'If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account'. Schnackenburg (1971:178f) is of the opinion that the FE may here be thinking of 'the prophet' who surpasses Moses (cf 6:32) and probably has the text of Deuteronomy in mind when he speaks of the testimony of Moses in Scripture (see 5:46b). In this text Jesus is then 'the authorised and legitimate Messianic prophet' (Schnackenburg 1971:179).

⁴⁷⁷ The FG contains seven references to Jesus as speaking in the "ὄνόματι" of his Father. The "ὄνόματι" of the Father was given to the incarnate Son (17:11,12); 'in the Name of his Father he came' (5:43) and he performs the 'works' which were his witness (10:25). This 'Name' he manifested (17:6), and 'made known' (17:26) to his disciples. He prayed to the Father to glorify his Name (12:28).

1941:203)⁴⁷⁸ and speaks on his God-given authority⁴⁷⁹ (17:2) and seeks the honour of God (17:2); this should mean that he is dependent on God on whose behalf he speaks.⁴⁸⁰ Thus, when Jesus says ἐγὼ ἐλήλυθα ἐν τῷ ὄνόματι τοῦ πατρός μου, it means that *he comes as the representative of the Father, having been sent by him* (7:28; 8:42). But it also conveys the idea that the incarnate Son reveals the Father in his character and power (cf 14:26) (Bernard 1963:255).

The position of ἐγὼ in front of the verb ἐλήλυθα is emphasized, consequently Jesus is bound to make the claim in v 43b that the Jews will accept a person who comes in his own name. If the Jews do not acknowledge Jesus, but instead receive another one who comes 'in his own name', they show themselves to contradict God. Jeremiah, the true prophet, rebuked the false prophet Shemaiah (Jer 29:25,31) with the reference 'In his own name'. Equivalent to this expression is the claim made by false prophets that they were speaking in the name of Jahweh (cf Deut 18:20; Jer 14:14,15; 23:25; 29:9). The point the FE wants to emphasize in v 43b is *the uniqueness of Jesus' mission*.

In conclusion the FE wants to underline primarily Jesus' authority, and secondarily the uniqueness of his mission. Thirdly, to come in the name of God is to come on behalf of God. To come in the name of God obviously implies that he would seek the honour of God and is dependent on God for what he came to do. This makes him God's representative. Unfortunately the Jews did not acknowledge this authority of Jesus.

John 7:28

1^{7:28}εκραξεν οὖν ἐν τῷ ιερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων,
 1.1 Καὶ μὲν οἴδατε
 1.2 καὶ οἱ ὅτε πόθεν εἰμί⁴⁸¹
 1.3 καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα,
 1.4 ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε⁴⁸¹

Still at the Jewish Feast of Tabernacles Jesus teaches about his identity seeing that it is touched on in 7:27 by the Jerusalemites. In 7:27 the Jerusalemites acknowledge that they οἴδαμεν where Jesus is from: namely Nazareth. Jesus admits this, but owing to external circumstances they could not really judge the nature of his mission (C1.4). Here it is fundamental to perceive the coming of Jesus rather than to determine where he grew up.

⁴⁷⁸ Bultmann (1941:203) points out that when a man comes in his own name, he comes on his own accord, which is the same as to speak on his own authority (7:18), and seeks his own honour (7:18); this should mean that he makes himself independent of those to whom he speaks. 'To come on one's own behalf' and 'speak on one's own authority' is synonymous with ἐκ τῆς γῆς (3:31).

⁴⁷⁹ Carson (1991:264) correctly states that this verse 'a re-articulation of the theme of 5:19ff.: the Son's status as an emissary of the Father, with all the functional subordination which that entails, is conjoined with the authority of the Father'.

⁴⁸⁰ In primitive Hebrew thought a name had an intimate and mysterious connection with the person who bore that name. A name was the expression of the personality of that person. In this sense 'the Name of Yahweh' came to signify the revelation of the Being of God. This is frequently used in the OT (cf Ps 20:1; Prov 18:10). Bernard (1963:255) is of opinion that this usage is carried into the NT (cf 1:12; 17:11).

⁴⁸¹ Cf the correlation with 8:42: εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατήρ ὑμῶν ἦν, ἤγαπᾶτε ὃν ἔμε, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. This verse is discussed under "ἐξέρχομαι".

He who enquires no further perceives nothing of his mission (Groenewald 1980:185).

In v 16 Jesus refutes the originality of his teaching, stating that it comes from the Father who sent him; now he has even refuted the originality for his mission by stating that he was sent (cf 3:17) (Morris 1975:413). The Jews would have perceived that Jesus was the Christ, if they knew God. In this text and in 8:19 and 55 Jesus refers to the fact that they did not know God, therefore they would also not know him who was sent by God. In the same way they would not know the Father as they did not accept the Son who came to reveal (make known) the Father (1:18). True knowledge of God comes only through Jesus (Groenewald 1980:185f; see also Morris 1975:413f).

Jesus uses this as the starting-point for self-revelation. ἔκραξεν draws attention to the revelatory character of his words (cf 1:15; 7:37; 12:44) (Schnackenburg 1971:203; cf Groenewald 1980:185). Jesus' answer to the people creates a paradox: they do know (οἴδατε) him, but only outwardly, by his earthly background and appearance; but they do not (οὐκ οἴδατε) really know his origin and true nature.

Against this (the Jew's insistence that they know Jesus' origin) Jesus testifies that he is not here on his own accord (ἀπ' ἑμαυτοῦ οὐκ ἐλήλυθα). The words "ἀπ' ἑμαυτοῦ οὐκ ἐλήλυθα" (cf also 5:19) confirm that he came from elsewhere, from where he was sent by someone else. The reason why people do not know Jesus, and where he came from, is because they do not recognize Jesus as having been sent by someone else. Jesus' origin lies in another world, where the One who sent him is real and true (ἀληθινὸς).⁴⁸² The FG ascribes "ἀληθινὸς" as an attribute of God (17:3). This is uniquely applicable only to God as the one who exists and lives absolutely (cf 1 John 5:20).

The fact that Jesus had not come of his own accord, means that he came from God (cf v 29). The question of Jesus' origin (cf 8:14; 9:29,30; 19:9) involves the mystery of his person (Schnackenburg 1971:204).

The FE wants to indicate that the Jerusalemites did not know Jesus because they did not know the one who sent him (cf 8:55), and that they do not know the Father because they did not know his Son (8:19). True knowledge of God, that is communion with him (cf 10:14f; 17:3), can only be attained when a person believes in the one whom God has sent.

In conclusion, the FE uses the word "ἐλήλυθα" to indicate Jesus' coming to earth and the fact that he did not come on his own, but that he was commissioned by God. The fact that God sent him refers to Jesus' 'heavenly (divine) origin' and his 'true nature'. In order to understand Jesus' mission one has to understand his origin. To know Jesus is to know his 'origin', which in turn requires knowledge of God.

Verses 5:43 and 7:28 indicate that Jesus came in the name of the Father to be his representative, which made Jesus an authoritative person (5:43). He did not come by himself; God sent him.

⁴⁸² "ἀληθινὸς" does not mean that the one who sent him is truthful or reliable, but stresses that such a sender exists and exerts his divine reality. This point of view of Schnackenburg (1971:202) is based on the placement of "ἔστιν" before the adjective "ἀληθινὸς". Schnackenburg correctly states that 'real' is not used in its existential sense (valid, authentic), but in qualitative sense (divine reality) meaning ἀληθινὸς; 1:9; 6:32; 8:16 and 15:1.

(iii) The soteriological character of his coming: This aspect is described with various nuances. The relevant texts can be organized logically as follows:

(a) Jesus came to his own (1:11)

20 ^{1:11}εἰς τὰ Ἰδια ἤλθεν,
21 καὶ οἱ Ἰδιοι αὐτὸν οὐ παρέλαβον.

The enigma of the Logos experiencing rejection in the world is expressed almost paradoxically in C20,21: "εἰς τὰ Ἰδια ἤλθεν, καὶ οἱ Ἰδιοι αὐτὸν οὐ παρέλαβον". These two cola repeat the thought of v 10, intensify it and continued to speak of the coming of the Logos to the world of human darkness (cf Schnackenburg 1965:234).

The two aorists (ἤλθεν, C20 and οὐκ ἔγνω in v 10) in vv 10,11 reflect the fact that the encounter between the Logos and the world took place in the reality of history (Schnackenburg 1965:234f). According to Schnackenburg 'The Logos "was" in the world as a force constantly at work and permeating it, and still he "came" to it, insofar as it existed historically and was constantly made new offers'.

The Logos who was not accepted by his own, pitched his tent when he became incarnate 'among believers' who take the place of the ancient Israel (Schnackenburg 1965:235).

The neuter τὰ Ἰδια (Brown 1971:10; Carson 1991:124) could mean 'his own property' or 'his own home' (cf 16:32; 19:27) (Bernard 1969:14; Carson 1991:124 cf Schnackenburg 1965:235; Brown 1971:10; Barrett 1978:163). The former could refer to the world as the property of the Logos (Carson 1991:124) and the latter to the Jewish nation and heritage (Bernard 1969:14f; Brown 1971:10; Barrett 1978:163). But this expression is used above all to indicate 'those belonging to' someone (Arndt and Gingrich 1957:370). In the light of the universality of the creative work of the Logos, there is a sense in which all people are his own people, but from the perspective of the entire FG the FE here probably refers to the Jewish nation.

Now the Logos comes in personal self-disclosure 'to his own home', but his own people (the way of Ἰδιοι must be translated), αὐτὸν οὐ παρέλαβον. The expression οἱ Ἰδιοι⁴⁸³ is characteristically used by the FE in terms of a relationship (cf 1:41; 5:18; 10:3,4,12) (Carson 1991:125) to express actual union (13:1; cf 10:3f and 'mine' in 10:14,27, 'thine' in 17:6,9f) (Schnackenburg 1965:236). Here the FE focuses on proper relationship of the Jewish people⁴⁸⁴ with the Logos (Carson 1991:125). In the non-acceptance of Jesus the

⁴⁸³ The masculine form is used here (C20) as opposed to the neuter form used in C21. It is hard to explain why the FE chooses two different genders (Brown 1971:10). It probably indicates that Jesus came to that framework of life to which he, as the Messiah, belonged. But unfortunately the people within that framework rejected him (Barrett 1978:163). The reference, from the perspective of the entire FG, is clearly to the people of Israel (cf Exod 19:5). Bultmann (1941:34f) rejects this and interprets it cosmologically, rather than view it as a reference to salvation history. This interpretation of Bultmann flows from the presupposition that the Prologue was originally Gnostic (cf Brown 1971:10).

⁴⁸⁴ Even after interpreting v 11 in a narrower and more emotional sense than v 10, the broader pattern of rejection, which encompasses the entire 'world', is never far away (Carson 1991:125; cf also Bernard 1969:15).

FE perceives the mysterious fact of Jewish unbelief.⁴⁸⁵ παρέλαβον (C21) probably relates to the metaphor of welcoming to a house (cf Schnackenburg 1965:236).⁴⁸⁶

In conclusion, "ῆλθεν" (C20) refers to the physical historical coming of the Logos into this world.⁴⁸⁷ "ῆλθεν", in this case, indicates movement from heaven (implied in the previous verses) to the earthly realm, which is indicated negatively ("καὶ οἱ Ἰδιοὶ αὐτὸν", C21) in terms of 'that he was not welcome at all'. The fact that Jesus was unwelcome stresses the Johannine spatial dualism which in turn implies distance, the distance Jesus covered ("ῆλθεν") to come to this world (1:14).

(b) Jesus came as the Light to save the world and not to judge it⁴⁸⁸

John1:9

1 Ἡν τὸ φῶς τὸ ἀληθινόν,
 1.1 ὁ φωτίζει πάντα ἄνθρωπον,
 1.2 ἐρχόμενον εἰς τὸν κόσμον

This verse means that the Word, τὸ φῶς, is coming into the world and refers to nothing other than the sending of the Son into the world,⁴⁸⁹ as described in the rest of the FG (Carson 1991:122).⁴⁹⁰

This verse links up with v 4. The Logos is depicted here as the true Light. He already possessed this power (C1), which enlightens every man, in his pre-existence, before his earthly existence, and merely exercises it anew in his mission of salvation, because it particularly belongs to him (φωτίζει) -- Ἡν τὸ φῶς τὸ ἀληθινόν (C1) (Schnackenburg 1965:229). The attribute ἀληθινόν in C1 can indicate the 'genuineness' or 'realness' of a

⁴⁸⁵ This is an important point for the understanding of discipleship from a soteriological perspective. If there was one important point that Christians had to make in their mission to first-century Jews (in semitic tradition or in the hellenistic world), it was the message that the man they proclaimed as Saviour and Lord was crucified by the Jewish leaders and largely rejected by his own people (Acts 2:22-24). This theme reaches a climax in 12:37-41 (cf Carson 1991:125).

⁴⁸⁶ In a more general sense it could mean 'the accepting as partner' (Schnackenburg 1965:236).

⁴⁸⁷ Although κόσμον (as a spatial indication) is not used, it is clearly defined by the preposition εἰς and the phrase οὐ παρέλαβον, which indicate a negative attitude.

⁴⁸⁸ 1:9; 3:19; 12:46 (compare 12:47 with 9:39).

⁴⁸⁹ ἐρχόμενον completes the idea of Ἡν. The FE is no longer saying (cf v 4) 'that the light was in existence in the indefinite past, but that this light was in the act of coming into the world' (Lenski 1961:51).

⁴⁹⁰ The construction of this verse has been interpreted in different ways (Lenski 1961:51; Schnackenburg 1965:230f; Bernard 1969:10; Brown 1971:9; Barrett 1978:160). Compare these scholars for a detailed discussions on this problem of interpretation. The problem concerns the question whether ἐρχόμενον (C12) should be considered with φῶς (C1) or with ἄνθρωπον (C1.2). The majority of these scholars have opted for the link between φῶς and ἐρχόμενον, which refers to the incarnation of the light. The FE uses the phrase 'coming into the world' when referring to the Advent of Christ several times (6:14; 11:27; 16:28; 18:37). The FE also refers to Christ as the 'light coming into the world' (3:19; 12:46) (Bernard 1969:10; Brown 1971:9; Barrett 1978:161).

thing or person⁴⁹¹ in contrast with falseness or untruth (Barrett 1978:160; Carson 1991:122; cf Lenski 1961:52).⁴⁹² The FE uses it to express 'the fullness of being and reality in God'. The Logos has this transcendent power which illuminates and comes from his godhead (v 1). This power can and must be displayed in each person (disciple) who desires to reach his goal (Schnackenburg 1965:230).

The FE wants the reader to think of the incarnate Logos whose 'illumination' has been bestowed in a special manner since the incarnation on man,⁴⁹³ but only on those who believe in Jesus (cf v 7). The historical coming of the Light into the world (cf 3:19) reduces any previous spiritual illumination to minor occurrence in the eyes of the FE. For this reason he used the second strophe of the hymn for this historical perspective. Even the adjective ἀληθινός (C1) must, for him, have had the significance of 'true, genuine light' in contrast with all other ostensible bringers of light (Schnackenburg 1965:229; Carson 1991:122).⁴⁹⁴

According to Carson (1991:122; also see Bernard 1969:11) 'this notion of "true" or "genuine" shades off into "ultimate",⁴⁹⁵ because the contrast is not simply with what is false, but with that which was earlier and provisional or anticipatory in the history of God's gracious self-disclosure'.⁴⁹⁶ From the OT it is clear that the law, Wisdom, the prophets and the entire Israelite religion give light (cf 8:12), the FE wants to indicate that the Word that came into the world is *the* light, the genuine and ultimate self-disclosure of God to man.

What then does the FE mean by saying that this light, which came into the world, ὁ φωτίζει πάντα ἄνθρωπον?⁴⁹⁷ The primary lexical meaning of the verb φωτίζει is 'to shed light upon' or 'to make visible'. What is at stake here is what Carson (1991:124) calls 'the objective revelation'. The φῶς comes into the world with the incarnation of the Logos, which is the 'true light'. In the FG the light shines on all people (Barrett 1978:161) and forces a distinction (e.g. 3:19-21; 8:12; 9:39-41) (cf Meeks 1983).

In semi-colon 1.2 the FE describes that the Word ἐρχόμενον εἰς τὸν κόσμον. This could

⁴⁹¹ ἀληθινός is characteristically applied to light (1:9), worshippers (4:23), bread from heaven (6:32), the vine (15:1), and even to God himself (7:28; 17:3).

⁴⁹² Barrett (1978) also adds 'authentic'.

⁴⁹³ Schnackenburg (1965:230) correctly points out that this 'illumination' of the Logos was active from 'creation' until the 'incarnation'.

⁴⁹⁴ This point of view of the FE has far reaching implications for discipleship. Following in the footsteps of their master, the disciples will become bringers of light to an even greater extent than those who figured in the OT.

⁴⁹⁵ Bernard (and Lenski 1961:52) correctly distinguishes between the meanings of ἀληθινός and ἀληθής, although they fall in the same semantic field. He translates ἀληθινός as *genuine* and ἀληθής as *true*. According to Bernard (1969:11) the opposite of ἀληθινός is not necessarily false, but imperfect, shadowy or unsubstantial. 'Christ is not "the true and only Light", but rather "the perfect Light," in whose radiance all other lights seem dim, the Sun among the stars which catch their light from him'.

⁴⁹⁶ 'The Johannine use of *alēthinos* does carry something of the Greek meaning of "real", but it is the real because it is the full revelation of God's truth' (Ladd 1977:267). Israel was the chosen vine of God which the FE would acknowledge, but now Jesus himself is the locus of the covenant community of God, whose disciples must be related to him as branches (Carson 1991:122).

⁴⁹⁷ See Carson (1991:123) for the discussion on the complexities of this phrase.

mean two things,⁴⁹⁸ namely that he invaded the created order he himself had made, or that κόσμον refers to the 'created order (especially of human beings and human affairs) in rebellion against its Maker'⁴⁹⁹ (Carson 1991:123).

My opinion is that we need not categorically interpret the reference to the coming of the Logos in 1:9 (semi-colon 1.2) soteriologically as Carson suggested. From the verse itself and the context of the surrounding verses it seems that κόσμον in C1.2 has both a soteriological and a spatial meaning in relation to ὁ Ήν τὸ φῶς τὸ ἀληθινόν (C1).⁵⁰⁰ With the historical coming (ἐρχόμενον, C1.2)⁵⁰¹ of the Logos-Light from the 'world above' to the 'world below' (cf 3:19) in this verse,⁵⁰² the FE prepares the reader for the incarnation of the light (v 14) (cf Lenski 1961:51). How precisely the light comes into the world remains unsaid. Only in v 14 does it become clear that it took place when the Logos became flesh (Schnackenburg 1965:231).

In conclusion, ἐρχόμενον (C1.2) refers to the historical coming of the Logos into the world and in combination with "ὁ φωτίζει" (C1.1) refers to the function of his mission: revelation and salvation. Jesus possesses the power that can enlighten every person. By using the adjective ἀληθινόν (C1), the FE contrasts Jesus with other bringers of light in order to point out the uniqueness of this new agent and his message. For the FE Jesus is τὸ φῶς, the genuine and ultimate self-disclosure of God to man.

John 3:19

1 ¹⁹αὕτη δέ ἐστιν ἡ κρίσις,
 1.1 ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον
 2 καὶ ἤγαπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς,
 2.1 ἵν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

In his commentary to the reader, the FE turns (δέ) once again as in 3:16 to historical

⁴⁹⁸ For the FE the term κόσμον has different overtones.

- Positively: God loves the world (3:16)
- Neutrally : the world is simply a big place (1:9; 21:24-25)
- Negatively: the sinfull people who did not recognise Jesus (1:10).

Closer investigation shows that only a handful of passages occur in a 'neutral' sense, while the vast majority are decidedly negative (Carson 1991:123). Therefore the statement of the FE that those who come to faith are no longer of this world (17:14,16); they have been chosen out of this world (15:19). This indicates to us that the world is in need for a Saviour. The FE's use of the term oscillates between neutral and hostile. In the neutral sense it denotes the *place* in which response to God is a possibility. In the hostile sense it denotes the world of men apart from God and under the control of Satan. In 1:9 the neutral meaning is used (cf Lindars 1981:89).

⁴⁹⁹ For example 1:10; 7:7; 14:17,22,27,30; 15:187-19; 16:8,20,33; 17:6,9,14.

⁵⁰⁰ In this sense ἐρχόμενον (C1.2) is taken as neuter nominative, agreeing with φῶς (C1). An interpretation of C1 in a functional sense is not excluded here, which supports a soteriological interpretation.

⁵⁰¹ Scholars disagree about the relation of ἐρχόμενον to the rest of the sentence. Is this participium to be joined with ὁ Ήν as a periphrastic conjugation or with ἄνθρωπον because it is accusative masculine? Both possibilities received some support (cf Schnackenburg 1965:230f).

⁵⁰² 'Coming' is a standard term used in the FG to indicate the mission of Christ into the world, his appearance as the Saviour of the world. The term ἐρχόμενος can therefore be regarded as a *terminus technicus* for the mission of Jesus in the FG.

events to give a clear statement of his own understanding of judgment. In v 17 the FE speaks of the coming of Jesus -- not to judge the world -- and then, in v 18, of one man not judged and of another already judged. In v 19 Jesus gives a direct statement on what is meant by this judgment. Judgment, according to him, is the fact that the φῶς, the Revealer,⁵⁰³ ἐλήλυθεν εἰς τὸν κόσμον (Bultmann 1941:113).⁵⁰⁴ With the incarnation of the Word, the light shone in the darkness (Carson 1991:207; cf Lindars 1981:160). In v 20 this judgment is described as the division between light and darkness (Bultmann 1941:113).

Here the FE tries to indicate that men prefer darkness to light (aorist). σκότος appears here, as in 1:5b, as the personified power of evil. σκότος opposes τὸ φῶς which the 'Son' really is in person. In 3:19-21 the FE expresses himself on the sombre background of unbelief (cf Bernard 1969:121). Such behaviour by men invites judgment (κρίσις).

Although a division takes place when some people follow the light, κρίσις in C1 could be seen as dealing with men who have shut their eyes to the light. Two classes then become visible when unbelief is explained (vv 20f). Although Jesus was not sent by God to judge the world (v17), judgment nevertheless is mentioned (v 17). In 9:39 we read that Jesus has come 'to pronounce judgment' (εἰς κρίμα). Both these verses refer to the fact that a judgment is brought about his revelation. It is also affirmed indirectly in 3:19ff⁵⁰⁵ that some people respond positively to the light (v 21). The judgment in v 19 is not meant to be exclusively historical, but takes place (ἐστίν, instead of ἦν) whenever men prefer darkness to light and do not believe in the Son of God.

The reference of ἀνθρώποι includes men of all time. This does not mean that punishment has already been afflicted, but only that a decision has been taken by these men through which they have placed themselves on the side of the 'Prince of this world'.⁵⁰⁶ The judgment on unbelief remains effective as long as unbelief persists (8:24). 'Mit dem geschichtlichen Rückblick und Urteil ist der gegenwärtige Anruf zur Entscheidung verbunden, und das ist in dieser kerygmatischen Rede...' (Schnackenburg 1965:429).

The fact that the light has come (note the perfect) remains a lasting challenge to men, prompting them to choose between faith (salvation) and unbelief (judgment).

In conclusion, Jesus (τὸ φῶς) ἐλήλυθεν εἰς τὸν κόσμον (C1.1) not to judge. In fact, his coming has judgmental implications. Again "ἐλήλυθεν" is used by the FE to describe one of Jesus' activities. The coming (ἐλήλυθεν) of Jesus must be interpreted in relation to κρίσις (C1). The "ὅτι" particle is used in an explanatory sense. This judgment partially reveals his identity.

⁵⁰³ This Revealer brings the complete revelation of God (1:18; 3:11).

⁵⁰⁴ This description of judgment seems to be parenthetical (see particle δέ in C1). Even the ὅτι clause (C1.1) is in apposition to αὕτη (C1): 'This...that' is not causal (Lenski 1961:270).

⁵⁰⁵ In 1:12 and 3:33 we find direct references.

⁵⁰⁶ Judgment has been passed on this 'prince' by the death and victory of Jesus on the cross (12:31; 16:11).

John 12:46

1 ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα,
1.1 ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.

In his concluding revelatory discourse before the world Jesus wants, finally, to emphasize his role in salvation and appeals to the unbelieving and obstinate world of men to have faith in him. Because of this Jesus can and must refer to himself (ἐμὲ, ἐγὼ) emphatically (Morris 1975:607) as the one who came (ἐλήλυθα, C1) to rescue people from darkness (σκοτίᾳ, C1.1). 'Ἐμὲ occurs three times with πιστεύων εἰς (vv 44,46) and ἐγὼ four times (vv 46,47,49,50) to stress Jesus' role as revealer and bringer of salvation.⁵⁰⁷ Thus the purpose of Jesus' coming (ἐλήλυθα⁵⁰⁸ C1) was not to bring condemnation but transformation (Morris 1975:608; Carson 1991:452) states that the believer τῇ σκοτίᾳ μὴ μείνῃ (C1.1). Here (C1) Jesus turns to his mission among men.⁵⁰⁹

Darkness (σκοτίᾳ) is not regarded as a threatening force that attacks human beings (12:35), but as a sphere in which they exist continually. σκοτίᾳ is synonymous with the sphere of death. Only Jesus, the Son of God (φῶς⁵¹⁰ C1), can save them from this (5:24).⁵¹¹ To have faith in Jesus is to have faith in the one who sent him. The function of Jesus is only that of an agent (ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα,⁵¹² C1). His agency is to be seen in principle with the Jewish theory of representation, i.e. that the emissary represents the one who sends him. God is present in Jesus through his word, his claim and his promise.⁵¹³ Here attention is focused entirely on the one who sends. If Jesus is the 'eschatological emissary' of God in whom God is present, then faith in him is a condition of fellowship with God (Schnackenburg 1971:526).

In conclusion Jesus (φῶς) εἰς τὸν κόσμον ἐλήλυθα (C1) to rescue the world from darkness. Thus Jesus came not to judge but to transform. "ἐλήλυθα" must be interpreted in relation to "φῶς" (C1) and "πιστεύων" (C1.1). Although the idea of Jesus' descent is present, it is the saving activity of Jesus that is stressed here.

⁵⁰⁷ The nearest parallel to this content is the statement in 3:19 (the previous section of discussion).

⁵⁰⁸ The FE uses ἐλήλυθα (perfect) with εἰς τὸν κόσμον (16:28; 18:37) three times. The perfect is found also in other contexts that refer to the coming of Jesus (3:19; 5:43; 7:28; 8:42) though the aorist is also common (1:11; 8:14; 9:39; 10:10; 12:27,47). It is interesting to note that after the perfect tense in this verse the FE moves to the aorist in the next to vary the text (Morris 1975:607). This means that no specific meaning has been allocated to the use of either the perfect or the aorist tenses by the FE.

⁵⁰⁹ Much of what has been said in reference to the closely parallel verse 3:19 is applicable here. If v 46 holds out the offer of light to those who believe in Jesus, then vv 47,48 apply to those who do not obey him or accept his words and thus reject him (Brown 1971:491).

⁵¹⁰ Jesus was not the only light sent by God. In all the prophets of God, God's light shone. When they prophesied, the light of God shone through them (cf Lenski 1961:894).

⁵¹¹ Verses 44 and 45 stand in close relation to v 46.

⁵¹² Cf 3:19. That Christ is the Light of the world is a principal topic in the FG; cf 1:4,5,9; 8:12.

⁵¹³ This idea is mentioned frequently, for instance in 6:38ff,46; 7:18,28; 8:18,26,29,42.

John 9:39

1³⁹καὶ εἶπεν ὁ Ἰησοῦς,
 1.1 Εἰς κρίμα ἐγώ εἰς τὸν κόσμον τοῦτον ἥλθον,
 1.1.1 ἵνα οἱ μὴ βλέποντες βλέπωσιν
 1.1.2 καὶ οἱ βλέποντες τυφλοὶ γένωνται.

In 9:39 Jesus speaks the last words in his conversation with the 'healed' blind-born man.⁵¹⁴ This man becomes sighted in a double sense,⁵¹⁵ therefore Jesus can make the profound statement that his coming means a κρίμα.⁵¹⁶ In this context it is technically equivalent to κρίσις. This implies that Jesus, in practice, exercises judicial activity, κρίνειν (cf 3:17-21; 5:22-24,27,30) (Schnackenburg 1971:323). While Jesus did not come to judge men (3:17; 12:47)⁵¹⁷ his coming represents his approaching judgment on all men, who become divided according to the way in which they react to that coming (see 3:18; 8:15) (Morris 1975:496).

No paradox exists with 3:17,⁵¹⁸ 8:15 and 12:42 because these passages are intended to emphasize the saving plan of God.⁵¹⁹ In the case of a person who rejects the one sent by God, his unbelief becomes a judgment on him (3:18b; 12:48).⁵²⁰ This judgment leads to division among people. This factor is present here as well as in 3:19.⁵²¹ The judgment in C1.1 is inevitably implied by the presence of Jesus which is clear in 3:18-21. In fact this

⁵¹⁴ Although Morris (1975:496) maintains that these words of Jesus do not fit here but was spoken a little later, this is irrelevant here since it would not change the meaning for the purpose of our investigation.

⁵¹⁵ This man has not just receive the sight of his eyes, but also sight in his believing heart.

⁵¹⁶ 'A sentence of judicial decision' (Schnackenburg 1971:323). This is also the only place in the FG where κρίμα is found (Morris 1975:496; Barrett 1979:365). According to Newman & Nida (1980:319) this term essentially means 'to indicate distinctions between people'. κρίμα does not refer here to pronounce condemnation or innocence, nor does it refer to final judgment, but it refers to expose sin.

⁵¹⁷ 1.5^{12:47}καὶ ἔάν τις μου ἀκούσῃ τῶν ρημάτων
 1.5.1 καὶ μὴ φυλάξῃ, ἐγώ οὐ κρίνω αὐτόν,
 1.6 οὐ γὰρ ἥλθον ἵνα κρίνω τὸν κόσμον
 1.7 ἀλλ' ἵνα σώσω τὸν κόσμον.

⁵¹⁸ Although contrast exists between 3:17 and 9:39, there is no real contradiction. Verse 3:17 affirms that the ultimate purpose of God's sending his Son into the world was to save it. Verse 9:39 speaks of the inevitable results of the coming of the Son: there will be judgment on those who refuse to open their eyes.

⁵¹⁹ The purpose of the mission of Jesus is often expressed in the FG in these and similar terms (10:10; 12:46f; 18:37; also cf 5:43; 7:28; 8:42; 12:27; 16:28; 17:8) (Barrett 1978:365).

⁵²⁰ Those who see only physically (outwardly), are actually blind and are loosing their ability to perceive spiritual and divine realities. Blindness of this nature means unbelief and leads to total blindness. This blindness delivers people to the powers of darkness. This further dimension of sight and blindness is also prominent in 8:12; 11:9-10; 12:35-36,46. The phrase τὸν κόσμον τοῦτον, instead of just 'the world' reinforces the darker aspect of the judgment (cf 8:23; 12:31; 16:11).

⁵²¹ '...die paradoxe Umkehrung der Verhältnisse auf göttliche Verfügung (ἴνα)' (Schnackenburg 1971:324). The κρίσις that appears in 3:19 as a result from human guilt is here declared to be divine will. This κρίσις can be looked at from two perspectives: from below in terms of human nature, and from above as the result of God's ordinance. In the FG both are combined. Schnackenburg convincingly states that when one isolates divine providence as the deliberate binding of specific individuals, one fails to do justice to the FE's theological intentions.

was the reason why Jesus came into the world (C1.1).⁵²² The dualistic imagery⁵²³ of 'light and darkness' (3:19-21) is implicit in this text and explains the present narrative (Brown 1975:376; Barrett 1978:365).

Jesus refers to both groups in a metaphorical sense: those who see (*οἱ βλέποντες*, C1.1.2) and those who do not see (*οἱ μὴ βλέποντες*, C1.1.1). The primary intention of *ίνα οἱ μὴ βλέποντες βλέπωσιν* (C1.1.1) καὶ *οἱ βλέποντες τυφλοὶ γένωνται* (C1.1.2) is to bring out the underlying meaning of the miracle and 'trial' of the healed man. This underlying meaning is also the meaning of the ministry of Jesus as a whole. This would mean that to receive Jesus is to receive the light of the world and to reject him is to close the eyes and become blind (Barrett 1978:366). Bultmann (1941:258f) correctly states that every person must make a conscious decision regarding the group to which he wants to belong.⁵²⁴

The division between the spiritually sighted and the blind is brought about by their attitude to the person of Jesus (*ἐγὼ* is used emphatically). The saving function of Jesus as the light of this world here becomes damning for those who reject him (Schnackenburg 1971:324; Barrett 1978:365).

In conclusion: as in verses 12:46f the FE again uses the division between spiritual sight and blindness to emphasize the saving activity of Jesus. Jesus came to save this world, not to judge it. The judgment referred to in this text is brought about by those who are judged as a result of their negative attitude to the person of Jesus. This explains that the coming (*ήλθον*, C1.1) of Jesus into the world creates a *κρίσις*.

It is remarkable that in the four verses discussed (1:9; 3:19; 12:46 and 9:39) with reference to Jesus' saving work, interesting similarities and dissimilarities occur:

φῶς	κρίσις	πιστεύων	σκοτίᾳ
1:9 "			
3:19 "	"		"
12:46 "		"	"
9:39 implied	"	βλέποντες	βλέπωσιν

In three of these four verses Jesus is seen as the Light (also implicit in 9:39). Thus Jesus (*φῶς*), who came into the world, creates a *κρίσις*. Those who *πιστεύων* in him will *βλέποντες*, while those who do not believe will not see, but live in darkness (*σκοτίᾳ*).

⁵²² ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον is frequently used by the FE throughout the FG (1:9; 3:19; 6:14; 11:27; 12:46; 16:28; 18:37) and, according to Schnackenburg (1971:324), corresponds to ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον (3:17; 10:36; 17:18). Barrett (1978:365) correctly states that the pre-existence of Christ, as well as the vital place of his mission in the eternal place of God, are presupposed here.

⁵²³ The contrast between the 'world above' which is the natural home of Christ and the 'world below' is also described in 8:23; cf also 9:39; 11:9; 12:25,31; 13:1; 16:11; 18:36.

⁵²⁴ Cf Bultmann (1941:258f) for an excellent explanation of semi-cola 1.1.1 and 1.1.2.

(c) Jesus came to witness to the world (18:37)

1 ³⁷εἶπεν οὖν αὐτῷ ὁ Πιλᾶτος, Οὐκοῦν βασιλεὺς εἶ σύ;
 2 ἀπεκρίθη ὁ Ἰησοῦς,
 2.1 Σὺ λέγεις ὅτι βασιλεὺς είμι.
 2.2 ἐγὼ εἰς τοῦτο γεγέννημαι
 2.3 καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον,
 ἴνα μαρτυρήσω τῇ ἀληθείᾳ
 2.4 πᾶς ὁ ὡν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

When Jesus appears before Pilate he speaks about his βασιλεύς. Pilate follows this up with a question: Οὐκοῦν βασιλεὺς εἶ σύ (C1).⁵²⁵ This gives Jesus the opportunity to explain his kingship to Pilate (C2). Jesus, responds to Pilate's question by explaining how he understands himself to be a king.⁵²⁶ His conduct would be profoundly misleading if he did not continue to spell out the peculiar nature of his reign. In v 36 Jesus describes his kingly mission negatively, but he defines it positively in v 37. To be a king was the reason why (Carson 1991:594) ἐγὼ εἰς τοῦτο γεγέννημαι (C2.2) καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ίνα μαρτυρήσω τῇ ἀληθείᾳ (C2.3).⁵²⁷ These parallel expressions refer to the manifestation of Christ in the 'world below' to manifest something of the heavenly glory (1:14). Thus to be 'a king' is to μαρτυρήσω τῇ ἀληθείᾳ (C2.3) (Carson 1991:595). Jesus knows himself to be the only competent agent from the realm of God to reveal the truth (ἀληθείας) of salvation⁵²⁸ (Schnackenburg 1975:285f).⁵²⁹ Therefore, in his response to Pilate's question, Jesus asserts that he originates from another world and has no other purpose in this world than to bear witness of the 'world above' and its reality (Schnackenburg 1975:285f; Newman & Nida 1980:571). The pleonasm, that he 'was born for this' (C2.2) and 'has come into the world for this' (C2.3) to bear witness to the truth, emphasizes this.

The interpretation of Newman & Nida (1980:571) to understand ἀληθείας as 'true words' is not convincing.⁵³⁰ ἐκ τῆς ἀληθείας points back to ἐκ τοῦ κόσμου τούτου. In this context Jesus represents a kingdom that comes into the 'world below' from the 'world above', promoting a new understanding of the will of God; Christ himself is this kingdom as he is

⁵²⁵ The argumentative particle Οὐκοῦν seeks a definite affirmative answer (cf Carson 1991:594; Barrett 1978:537). The NIV translates it as 'You are right in saying I am a king'.

⁵²⁶ The reason why Jesus came into the world is not to be a king, but to bear witness to the truth (Brown 1975:853).

⁵²⁷ These two (semi-cola 2.2 and 2.3) are parallel expressions (Brown 1975:854; Newman & Nida 1980:571). Barrett (1978:537) refers to them as being synonymous. Both refer to the incarnation (Carson 1991:594).

⁵²⁸ ἀληθείας is one of the key motifs in the FG (see 1:14). Though the Baptist spoke on behalf of the truth (5:33), Christ is the truth (14:6), because he is God, was with God (1:1) and is one with God (cf Newman & Nida 1980:571).

⁵²⁹ This is the Johannine kerygma presented in its most concentrated and clearest form in Jn 3:31-36. There too 'witness' and 'truth' are mentioned (Schnackenburg 1975:286).

⁵³⁰ Dodd (1980:176) offers an impressive exposition but somewhat overstates it (cf Barrett 1978:538). For Dodd ὁ ὡν ἐκ τῆς ἀληθείας 'is parallel to such Johannine expressions as ἐκ τοῦ Θεοῦ, ἐκ τῶν ἄνω, all of which are implied to those who partake of the higher order of being, as opposed to those who are ἐκ τῆς σαρκός, ἐκ τῶν κάτω, ἐκ τοῦ κόσμου τούτου, ἐκ τοῦ διαβόλου. 'Αλήθεια therefore stands here for the realm of pure and eternal reality as distinct from this world of transient phenomena.'

the truth (14:6).⁵³¹ ἀληθείας (C2.3,4) in this context relates to 'truth in motion', entering the world to liberate those who are capable to hear that truth. Thus ἀληθείας does not relate to 'a world of timeless forms, but to an enacted plan of salvation' (Barrett 1978:537).

It is nothing less than the Father's self disclosure through his Son, who is the truth (14:6) (Carson 1991:595). ἵνα μαρτυρήσω τῇ ἀληθείᾳ 'is the one purpose for which Jesus has come' (Newman & Nida 1980:571). The testimony of this heavenly agent does not here have any forensic sense, but means that this agent speaks in this world those things which he 'has seen and heard with the Father' (3:32; 8:26). He reveals this knowledge to the world as the 'truth' which brings salvation (8:32) (Schnackenburg 1975:286).

In 5:33 it is stated that the Baptist has testified to the truth; here in 18:37 the same expression is used by Jesus of himself. Jesus can testify to the truth because he belongs to the 'world above' (8:23) and is the only one who came down from heaven (3:13). In his pre-existence he has seen what the Father can do (5:19) and heard what he said (8:26). Therefore the words and deeds of the ministry of Jesus constitute testimony to the truth (Brown 1975:854).

In conclusion, Jesus ἐλήλυθα εἰς τὸν κόσμον (C2.3) with a revelatory-salvific message to manifest something of the heavenly glory. Jesus was the only competent 'agent' from the realm of God to reveal the truth of salvation. He himself is the truth who can reveal the Father. The testimony of this heavenly agent is based on what he has seen and heard from the Father.

(d) Jesus came so that we may have life to the full (10:10)

1 ¹⁰ό κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ
καὶ θύσῃ
καὶ ἀπολέσῃ
2 ἐγὼ ἥλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν.⁵³²

In the final sentence of this cryptic discourse by Jesus about 'the Door' at the Feast of Dedication he combines the polemic and the positive aspects. Despite the ruinous activities of the thieves, robbers and strangers, Jesus, the Door, keeps them alive and wants to give them more abundant life (Schnackenburg 1971:369).

The coming of the thief for his wicked purpose is contrasted with the coming of Jesus and his blessed purpose. Morris (1975:508; cf also Brown 1975:394) points out an important aspect in the contrasting of Jesus with the thief (C1): The interest of the thief, who steals or kills for food, is selfish. He comes only to harm the flock and has no interest in their welfare. Christ, by contrast, came only for the benefit of the sheep.

The statement in C2 is literal. ἐγὼ is used emphatically, and together with ἥλθον denotes

⁵³¹ He does not represent a kind of supramundane existence (Barrett 1978:538).

⁵³² There is some evidence (P⁶⁶, Bezae, pc and ff²) in favour of the omission of this clause. The omission is probably seen as homoeoteleuton (Bultmann 1941:287; Brown 1975:386; Barrett 1978:373 suggests haplography) since in C2 the Greek verb ᔁχωσιν occurs twice. However the evidence for such an omission is not convincing.

that he came from heaven into this world (9:39; 8:23; 3:17) (Lenski 1961:720).⁵³³ He came to give life and to give it in abundance. The superabundant fulness of this life proceeds from God and is highlighted in καὶ περισσὸν ἔχωσιν (C2).⁵³⁴ In other places in the FG it is illustrated through the metaphors of the bubbling spring (4:14; cf 7:38) or of the bread that satisfies all hunger for ever (6:35,50,58). The comparative construction περισσὸν ἔχωσιν denotes life in its highest degree. Schnackenburg (1971:369; Morris 1975:509; Newman & Nida 1980:328) interprets this as eternal life, while Carson's (1991:385) interpretation reads 'life at its scarcely imagined best, life to be lived'. We should not interpret these two scholars as opposites, but should rather combine their interpretations. We should understand 'life' (ζωὴν -- C2) as the incorporation of the person who comes to believe in Jesus, into the family of God. The 'abundance' (περισσὸν) of this life is then to experience all the privileges of this sonship: protection, care, love, provision, life in the Spirit etc. So the life afforded by Jesus to those who believe in him is of an eschatological nature and leads to the attainment of that sphere where the Godhead dwells in the 'new eschatological life' in the 'world below'.

In conclusion, Jesus came from the heavenly sphere to bring life in abundance. This means that when Jesus came he brought heavenly qualities with him in which man could share. Because this fullness of life comes from God, it can only be obtained through the acceptance of Jesus. When a person becomes a child of God and so becomes part of God's family through the acceptance of Jesus in faith (1:12), he will experience this abundant life and all the privileges of sonship.

(e) Jesus came to die on the cross (12:27)



- 1 ²⁷Νῦν ἡ ψυχή μου τετάρκται.
2 καὶ τί εἴπω;
 2.1 Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης;
3 ἀλλὰ διὰ τοῦτο ἤλθον εἰς τὴν ὥραν ταύτην.

After Jesus addressed his disciples about discipleship, he returns to the subject of his 'hour,' which is again described in its dual character of 'hour of death' and 'hour of glorification' (Carson 1991:440). The hour of death and glorification has begun and is experienced by Jesus in its deepest dimension.⁵³⁵

The question καὶ τί εἴπω (C2) does not mean that Jesus is lingering in the depths of death and destruction. Even his approach to the Father, which follows on the question, should not be understood as a petition, but rather as a second answer (Schnackenburg 1971:484f).

⁵³³ The aorist indicates the historical reality of his coming.

⁵³⁴ Schnackenburg (1971:369) does not link this phrase predicatively with ζωὴν. περισσὸν is translated by Arndt and Gingrich (1957:657; also C Brown 1975:729) as 'abundant'. But in the context 'abundance of life' is meant. Compare the expression ζωὴν ἔχωσιν with 3:15. The durative present tense of the verb ἔχωσιν and its emphatic repetition indicates an enduring possession. The repetition of ἔχωσιν makes the second part of the purpose stand out more independently. The neuter adjective περισσὸν is treated in v 10 as a noun, 'abundance' or 'superfluity' of all the blessings which relates to this true spiritual life (Lenski 1961:720). Jesus gives of his fullness (cf 1:16), like God who also does not give by measure (3:34) (Sanders & Mastin 1975:250).

⁵³⁵ The perfect (τετάρκται -- C1) points to a continuous state (Morris 1975:594).

Morris 1975:594f).⁵³⁶ The sharply contrasted answer ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην (C3), is best understood as an answer to this question to explain the significance of τῆς ὥρας ταύτης.⁵³⁷ Here we see the Son's obedient submission to the Father's will (5:19ff; 6:37ff; 8:29; cf 10:18) (Schnackenburg 1971:484f; Morris 1975:594). It is for this very hour that he came, therefore he cannot avoid it.

In conclusion the phrase "ἦλθον εἰς" indicates the purpose for which Jesus came: to be glorified through his death on the cross. Only this act could bring salvation to mankind.

Finally, it has been indicated that the FE uses ἐρχομαι to emphasize different aspects about the coming of Jesus: Jesus has a heavenly origin. This was something only he himself knew and which his opponents and disciples could not readily perceive. He was sent by his Father and came in the name of his Father and not by his own volition. The purpose of his mission was to save the world. He comes as the Light to save the world and not to judge it, although his presence creates a *krisis*. Jesus has a definite destination, his own people, but unfortunately they did not receive him. His *modus operandi* is witnessing. He brings heavenly qualities in order that believers may experience the fullness of the privilege of being part of the family of God. This whole mission of Jesus culminates in his crucifixion. Thus the FE uses ἐρχομαι to give a broad description of the entire mission of Jesus.

(b) ἐξέρχομαι⁵³⁸

ἐξέρχομαι is the next single verb used by the FE to indicate the coming of Jesus and occurs only twice in the FG in connection with his mission, namely in 8:42 and 17:8.

1	8:42 εἶπεν αὐτοῖς ὁ Ἰησοῦς,	
1.1	Εἰ ὁ Θεὸς πατήρ ὑμῶν ἦν, ἤγαπάτε ἀν ἐμέ,	
1.2	ἔγω γὰρ ἐκ τοῦ Θεοῦἐξῆλθον	A
1.3	καὶῆκω	B
1.4	οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ..ἐλήλυθα,	B'
1.5	ἀλλ' ἐκεῖνός μεἀπέστειλεν	A'

During an argument with the Jews at the Tabernacle Feast in Jerusalem, Jesus challenges them saying that if they were sons of Abraham, they would not try to kill him (8:37,40), but love him as one who came from God.⁵³⁹ It is implied is that if they hate Jesus, they also hate his Father (15:23,24), and that anyone who rejects him rejects the one who sent him (12:48,49) (Schnackenburg 1971:285f). For Jesus spiritual sonship, in the sense that matters, is attested by likeness and conduct, irrespective whether the 'father' is Abraham or God (Carson 1991:352). True children of God should above all accept that Jesus came from God (cf 3:2) and in turn towards him in love. It is impossible that such children should

⁵³⁶ A few scholars incorrectly interpret C2 (τί εἴπω;) and semi-colon 2.1 as a petition (Barrett 1978:425; cf Newman & Nida 1980:409). Carson (1991:440) interpreted it as 'either a question or a prayer'.

⁵³⁷ Morris (1975:595) is correct in his view that the words in semi-colon 2.1 represent a rhetorical question, a hypothetical prayer which Jesus has in mind, but which he refuses to pray.

⁵³⁸ Although ἐξέρχομαι appears in 13:3 and 16:27f preference is given to instances where it appears together with verbs indicating the ascension of Jesus.

⁵³⁹ Semi-colon 1.1 is a conditional sentence (εἰ with the imperfect ἦν -- Lenski 1961:645; Abbot & Mansfield 1973:46) of 'Irrealis der Gegenwart', indicated by the imperfect ἤγαπάτε + ἂν (Rienecker 1970:219).

not recognize the Son of God (Lenski 1961:646).

The explicit criterion for sonship stated here (*Eἰ ὁ θεὸς πατὴρ ὑμῶν ἦν* -- C1.1) is love for Jesus (*ἡγαπᾶτε ἄν ἐμέ* --C1.1). And Jesus, knowing with certainty that he came from God (C1.2-4) and was sent by God (C1.4), can only state that if the Jews do 'not love him' it can only because they do not know the Father (C1.1) (Carson 1991:352).

In C1.1 and C1.2 Jesus argues from a sense of complete union with God (cf 7:28; 8:18,20,26). The pleonastic description (*ἐκ ... ἐξῆλθον* -- C1.2) of his divine coming is striking. *ἐξῆλθον* refers to Jesus' coming *τοῦ θεοῦ* into the world (indicates the incarnation -- Lenski 1961:646) and not his eternal going forth from the Father (7:29).⁵⁴⁰ In C1.3 *ἥκω*⁵⁴¹ refers to the same event,⁵⁴² but stresses the arrival of Jesus in the world. In C1.4 the third indication of his coming is that he did not *ἀπ' ἔμαυτοῦ ἐλήλυθα* (C1.4), but that God (*ἐκεῖνός*) με *ἀπέστειλεν* (C1.5).⁵⁴³ The last two references about his coming distinguish Jesus from other prophets of salvation who 'came before' him (cf 10:8) (Schnackenburg 1971:286). From this text it is clear that the going forth from God and the mission of Jesus cannot be separated, as is stressed here. Therefore true children of God must at once recognize and love him who comes from God with God's own truth and blessings.⁵⁴⁴

In conclusion, *ἐξῆλθον* in C1.2 indicates that Jesus came from God. In relation to C3-5 it refers to the mission and origin of Jesus. This colo clearly mirrors Jesus' consciousness of his mission, that he came from God and was sent by God. His going forth from God and his mission are indicated here by the FE as one action. Finally, this verse indicates that a relationship with Jesus is equal to having a relationship with God, and that a relationship with God is the same as having a relationship with Jesus.

⁵⁴⁰ The aorist tense indicates the mission (incarnation) of the Son. *ἔγώ γάρ ἐκ τοῦ θεοῦ ἐξῆλθον* (C1.2) καὶ *ἥκω* (C1.3) is all one idea and is confirmed by the use of the aorist (*ἐξῆλθον*) in 17:8. The parallelism there shows that "*ἐξῆλθον*" refers to mission: "...καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας." According to Barrett (1978:348) "*ἐξῆλθον*" denotes the departure of Christ *ἐκ τοῦ θεοῦ* (C1.2) and "*ἥκω*" (C1.3) the arrival of Jesus in the world. Attempts have been made to distinguish between *ἐκ τοῦ θεοῦ* (cf 16:28) and *ἀπὸ τοῦ θεοῦ* (cf 13:3; 16:30), where "*ἐκ*" indicates birthplace and *ἀπὸ* habitation. Bernard (1969:61) states that it appears from 6:33,38,41 and 7:42 that "*ἐκ*" and "*ἀπὸ*" are used almost interchangeably, as they were generally used by Greek authors. Lenski's (1961:646) point of view that to indicate the coming of Jesus from God the Greek may use "*ἐκ*", "*παρά*" (16:27), or "*ἀπὸ*" (16:30) supports that of Bernard (1969).

⁵⁴¹ *ἥκω* may suggest the arrival of a prophet (Barrett 1978:348). Brown (1975:357) adds another perspective by suggesting that it may refer to the coming of a deity who makes a solemn appearance. See Barrett (1978:348) for text references. In the FG *ἥκω* is not used with this connotation. It simply means 'I am standing here before these Jews, engaged in the mission of God' (Lenski 1961:646). Barrett (1978:348) correctly refers to *ἥκω*, in correlation with Lenski, as the arrival of Jesus in the world.

⁵⁴² Schnackenburg (1971:286) argues that *ἥκω* was probably used as an expansion because of its particular resonance of the religious language of the time. This term was partially used to indicate the saving appearance of a deity (Schneider 1935:929ff). The FE took over this usage to apply it exclusively and emphatically to Jesus (1 Jn 5:20) (cf Bernard 1963:313).

⁵⁴³ This is a typical Johannine emphasis. It is a repetition from 7:28 and has the same significance (Bernard 1963:313 -- see particularly 5:19-30). Jesus came (C1.4) because he was sent (C1.5). His ministry has significance because he is the agent of the Father. Therefore his debates must not be interpreted as self-defence, but rather as a manifestation of the Father (Barrett 1978:348).

⁵⁴⁴ 7:28f is a close parallel in which the origin of Jesus was under discussion in connection with his Messiahship (Lindars 1981:328).

John 17:8



- 3.12 ὥστε τὰ ρήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς,
- 3.13 καὶ αὐτοὶ ἔλαβον
- 3.14 καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον,
- 3.15 καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

John 17:8 can be divided into four cola and describes how the disciples acquired the knowledge to which v 7 refers.⁵⁴⁵ By using the word διδόναι (C3.12), the FE indicates how Jesus has *given* the disciples the words *given* to him by the Father (also see 12:49; cf 15:15 and 17:14). The perfect (δέδωκα -- C3.12) indicates the course of giving which is now completed (Lenski 1961:1131).

The acceptance of these words (C3.13) led to partial faith in Jesus⁵⁴⁶ as it indicated a readiness to believe that he came from the Father (παρὰ σοῦ ἐξῆλθον,⁵⁴⁷ C3.14; also see 8:42; 16:27) and that the Father had commissioned him (σύ με ἀπέστειλας, C3.15; also see 5:36,38; 6:29; 7:29; 8:42; 10:36; 11:42; 17:3).⁵⁴⁸ Here we find that a parallel is drawn between these two phrases (cf Lenski 1961:1131; Schnackenburg 1975:202f).⁵⁴⁹

The acceptance (ἔλαβον -- 3.13) of this teaching (words -- C3.12) of Jesus enables them to realize that Jesus came from God (C3.14 and C3.15).⁵⁵⁰ In section 4.1.3 we will notice that they may not always have understood the words of Jesus, but became so attached to Jesus that they unconditionally accepted his words as true revelations from God.

In conclusion: from the last two texts it is clear that the going forth from God and the mission of Jesus cannot be separated and is stressed here. In both texts (8:42 and 17:8) ἐξῆλθον is used in relation to ἀπέστειλεν. This means that Jesus' coming to earth comprised that he came from God and was commissioned by God.⁵⁵¹ God is depicted here as the initiator who sent Jesus.

⁵⁴⁵ 17:8 will be discussed in detail, in relation to vv 6,7 in the subsection 4.1.3 ('The report of the agent').

⁵⁴⁶ The disciples will only come to mature faith after the resurrection of Jesus and the outpouring of the Spirit. See 2:20, 20:19ff.

⁵⁴⁷ This phrase (C3.14) refers to the earthly mission of Jesus rather than to an intra-Trinitarian procession. This is clear from its connection with C3.15 (σύ με ἀπέστειλας) (cf Brown 1972:744).

⁵⁴⁸ The adverb ἀληθῶς (C3.14) has been wrongly interpreted by the NIV where it refers to the point where the disciples come to understand Jesus' teaching ('They knew with *certainty*'). Brown (1972:744) and Barrett (1978:506) correctly interpret this as referring to the disciples' 'finding knowledge and learning the truth' (Barrett 1978:506), which means that they came to realize that Jesus has not come in his own name, but from God.

⁵⁴⁹ In ch 17 παρὰ σοῦ first appears in v 7, and in v 8 it is connected with ἐξῆλθον, as in 16:27. This usage is to vary the conventional expression ὅτι σύ με ἀπέστειλας (17:21,23,25).

⁵⁵⁰ The two verbs ἔγνωσαν (C3.14) and ἐπίστευσαν (C3.15) indicate, to a large extent, the same act. In the FG these two verbs are almost interchangeable (Bultmann 1941:381; Brown 1972:744; Lindars 1981:522). Both these verbs are historical aorists which narrate past facts (Lenski 1961:1131f; Bernard 1963:565).

⁵⁵¹ Here we have two complementing cola (C3.14,15).

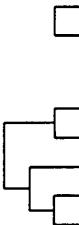
(c) πόθεν

πόθεν occurs 13 times in the FG. Where it refers to Jesus (eight times)⁵⁵² the stylistic device 'a lack of understanding' is brought into play. These words are not spoken by Jesus alone (7:28; 8:14), but are also used by 'some people of Jerusalem' (7:27), the Jews (9:29), the man born blind (9:30) and Pilate (19:9). Of these eight occurrences, seven occur in the first half of the FG at the Jewish Feast of Tabernacles (7:2) where the descent and identity of Jesus receive major attention and in the section relating to Jesus' arguments with the Jews. From the texts given in the addendum it is clear that every time πόθεν is used in the FG, the verb οἶδειν is used in relation to it, indicating that the argument concerns the identity of Jesus. To know the identity of Jesus is to know Jesus. The fact that Jesus' opponents lack (οὐκ οἴδατε) understanding⁵⁵³ of Jesus' identity (πόθεν ἐστίν)⁵⁵⁴ increases the tension of the dualism.

These different texts in which πόθεν occurs will now be discussed.

John 7:25-29

Jesus, at the Jewish Feast of Tabernacles, finds himself teaching in the Temple. From 7:25 onward the topic of conversation changes from the discussion about the Sabbath to the uncertainty amongst the people (described earlier in vv 11-13) about Jesus' origin and identity (vv 25-44). Only vv 27-29⁵⁵⁵ are relevant to the investigation.

	<p>1.6 ^{7:27}ἀλλὰ τοῦτον οἴδαμεν πόθεν ἐστίν 1.7 ὁ δὲ Χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν. 2 ²⁸ἔκραξεν οὖν ἐν τῷ ιερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, 2.1 Κάμε οἴδατε 2.2 καὶ οἴδατε πόθεν εἰμί⁵⁵⁶ 2.3 καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, 2.4 ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε 2.5 ²⁹ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι κάκεινός με πέστειλεν.</p>
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Structurally there is nothing conspicuously in this extract, but it should be noted that in C1.6,7 Christ an unknown man, is the subject and in C2.2-5 it is Jesus. C2.4 forms the theological link between the two units. Also important is the high frequency of occurrence of οἴδατε linked with the coming of Jesus.

The question at issue here is whether Jesus, who is known to be from Galilee (v 41), can qualify to be a Messianic claimant. For these people Jesus does not pass the test. Even the miracles performed by Jesus, all the power of his teaching and the impact of his personality are discounted by these people of the metropolis who refused to be impressed. They have their own criteria for rejecting the claims of Jesus. In this pericope (7:25-44) there are three

⁵⁵² Aside from its use in connection with Jesus it is used by Nathanael (1:48) to ask Jesus how he knows him. It is used in enquiring about the origin of: the wine at Cana (2:9); the πνεύμα; the living water (4:11); and the meal for the crowd (6:5). In these cases πόθεν has a deeper level of meaning. In the cases of the wine, the water, and the meal the intention is that it should be seen as coming from above.

⁵⁵³ John 8:14 is an exception.

⁵⁵⁴ It is interesting that Jesus' opponents use the verb εἰμι, while Jesus uses the verb ἔρχομαι.

⁵⁵⁵ Although πόθεν occurs only in vv 27,28, v 29 is included because of its close relation with v 28.

popularly held notions of what the Messiah would be like. The first one occurs in C1.7 and the other two in vv 31 and 42. The Jerusalemites hold the view that although the Messiah would be born of flesh and blood, he would be completely unknown (C1.7)⁵⁵⁶ until he appeared to bring about Israel's redemption (Carson 1991:317).⁵⁵⁷

What Jesus is concerned about is that they should know where he came from (Carson 1991:317f). But unfortunately they see his origin as disqualifying him from being the Christ. They are not as informed of Jesus' true origins as they think. They claim to know Jesus' hometown (πόθεν ἔστιν -- C1.6) but not the origin (πόθεν ἔστιν -- C1.7) of the Messiah. Their knowledge prevents them from recognizing Jesus. In truth they do not know him, for they do not know the one who sent him (Bultmann 1941:224f).

With Jesus' pronouncement in C2.1,2 he moves to a deeper level (cf Nicholson 1983:53), from a physical to a spiritual level, to explain his origin. Therefore, the point made here by the FE is that in order to know (οἶδα) who Jesus is, namely that he came from God and was sent by God, one has to move to a spiritual level.

Carson (1991:318) made an interesting suggestion that this pronouncement should be viewed as a question: Κἀμε οἴδατε (C2.1) καὶ οἴδατε πόθεν εἰμί (C2.2). Here Jesus questions the assertion of the Jerusalemites that they know his origin. Because they cannot grasp his identity, they cannot identify him as the Christ and consequently do not realize that the Father sent him. The implication is that those who recognize his identity do know God, but those who cannot discern his identity cannot possibly know God, not now when the very focal point of the divine self-disclosure is the incarnate Word before them (cf 5:19-30). His identity can be understood only when one recognizes his authority, accepts his word and disregards his person as he appears in the world. Thus the assumption here is that the proof of the reality of the knowledge of man about God lies in the recognition of Jesus. Jesus based his claim simply on the fact that he knows God: ἐγὼ οἶδα αὐτὸν (C2.5). This knowledge of Jesus consists of the knowledge of his commission: ὅτι⁵⁵⁸ παρ' αὐτοῦ εἰμι κἀκεῖνός με πέστειλεν (C2.5) (Bultmann 1941:224).

To confirm that he has not come on his own (καὶ ἀπ' ἑμαυτοῦ οὐκ ἐλήλυθα⁵⁵⁹ -- C2.3) but was sent by the Father, he characterizes the Father as ὁ πέμψας με (C2.4).⁵⁶⁰ To emphasize the Father as the one who sent him he describes the Father as ἀληθινὸς.⁵⁶¹

⁵⁵⁶ That this was one strand in the numerous Jewish Messianic expectations is well known. Cf Lindars (1981:293; also Lenski 1961:558f) for relevant references in rabbinic literature.

⁵⁵⁷ This same perspective is also found in Matt 24:26-27; Mark 13:21-22; Luke 17:23-24. In John 7:31 is said "...Ο Χριστὸς ὅταν ἔλθῃ μὴ πλείονα σημεῖα ποιήσει ὃν οὗτος ἐποίησε" and in v 42 "...ὅτι ἐκ τοῦ σπέρματος Δαυΐδ, καὶ ἀπὸ Βηθλέεμ τῆς κώμης ὃπου ἦν Δαυΐδ, ἔρχεται ὁ Χριστὸς".

⁵⁵⁸ The ὅτι-particle (C2.5) gives the justification and cannot be regarded as a ὅτι-recitativum. Inasmuch as the relation of the Son to the Father is said to be based on his mission, the mission of the Son must at the same time be seen as the essence of this relationship. According to Bultmann (1941:225) it does not make any difference whether or not κἀκεῖνός... (C2.5) is taken as part of the ὅτι clause.

⁵⁵⁹ This phrase is repeated in 8:42 (cf also 5:30; 12:49; 14:10) in order to emphasize that he is sent by God.

⁵⁶⁰ The emphasis in v 28 is on the positive clause (C2.4), while the negative clause (C2.3) helps to emphasize it. In this positive clause the fact is the reality of the Sender of Jesus ἔστιν ἀληθινὸς ὁ πέμψας με (Lenski 1961:561).

⁵⁶¹ Barrett (1978:323) does not convince when he states that ἀληθινὸς is synonymous with ἀληθής; even Lindars' (1981:294) proposal that it means 'true to himself' is unconvincing. Jesus is not saying that God is

With the phrase καὶ ἀπ' ἑμαυτοῦ οὐκ ἐλήλυθα (C2.3) Jesus wants to indicate that he did not come on his own authority (cf Bultmann 1941:224f) or for his own purposes. Behind his mission stands the one who sent him and gives meaning to his mission (Barrett 1978:323), characterized as affirmative action (C2.3-5). In a cumulative Christological thought he indicates with a threefold answer that he had a heavenly origin. It is because he knows the Father,⁵⁶² because he is from him, and because the Father sent him.

So the primary question in this passage (C1.6-C2.5) is πόθεν εἰμί (C1.6,7 and C2.2). In C1.6 and C1.7 this indirect question is on the lips of the Jerusalemites and in C2.2 Jesus takes it from their lips. When answering this question Jesus brings in the point of knowledge. These people do not know God because they do not know Jesus. Therefore Jesus says ὅτι παρ' αὐτοῦ εἰμί (C2.5). This should prove his origin, to which his Messiahship relates, and his direct knowledge of God. With the words ὅτι παρ' αὐτοῦ εἰμί (C2.5)⁵⁶³ Jesus declares his mission, namely that he was sent as the Messiah.⁵⁶⁴ These people (Jerusalemites) expected an earthly Messiah to effect Israels' redemption, while Jesus, the heavenly Messiah, has already descended to act revelatory-salvific. This again emphasizes the contrast.

This passage basically concerns knowledge (οἶδα in C1.6, C2.1,2,4,5) about the origin (πόθεν εἰμί) of Jesus. To know Jesus one has to know God, and to know God one has to know Jesus. But in order to know Jesus one has to move to a deeper spiritual level. This text shows Christological themes closely woven together: Jesus' identity, which relates to his origin and mission, must be perceived before he can be identified as the Christ. Thus any knowledge about God lies in recognizing the identity of Jesus.

In conclusion, in this text the Messiahship of Jesus is related to his origin. Thus Jesus' origin refers to and determines his identity. The knowledge of his identity comprises the knowledge of his mission; therefore he can declare that he knows from where he came and suggest that his opponents do not know his identity although they claimed to know it. Only the recognition of Jesus' identity identifies him as the Christ.

'true', meaning that he is faithful. With ἀληθινὸς (C2.4) the FE wants to indicate that he is real in the sense that he really is the one who sent Jesus (Bernard 1969:274; Carson 1991:318; cf Lenski 1961:562).

⁵⁶² According to the FG all true knowledge is based on relation as is seen in this passage (7:27-29). Even the preposition παρ' (C2.5) expresses the close relationship between the Father and the Son (Lindars 1981:294). Cf also 1:18; 6:46; 8:25; 17:25.

⁵⁶³ ἐγὼ and κἀκεῖνός in C2.5 are emphatically balanced:
I am from him
he....sent me

So the question being asked by the Jerusalemites, πόθεν εἰμί in C1.6 and C1.7 was clearly answered by Jesus in C2.5 ὅτι παρ' αὐτοῦ εἰμί κἀκεῖνός με πέστειλεν.

⁵⁶⁴ The statement in C2.5 is independent and no longer governed by ὅτι. It forms part of Jesus' answer to the question πόθεν εἰμί (Lenski 1961:564).

John 8:14-18

3^{8:14} ἀπεκρίθη ὁ Ιησοῦς καὶ εἶπεν αὐτοῖς,
 3.1Κἀντι ἐγώ μαρτυρῶ περὶ ἔμα τοῦ,
 ἀληθῆς ἔστιν ἡ μαρτυρία μου,
 ὅτι οἶδα....πόθεν ἦλθον....καὶ ποῦ ὑπάγω
 3.2 ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ...ποῦ ὑπάγω.

Jesus is once again speaking about himself (8:12) at the Jewish Feast of Tabernacles, referring to himself as the light of the world. Whereas in the previous section it was the Jerusalemites that were questioning about his origin, it is now the Pharisees that are questioned the validity of his testimony.⁵⁶⁵ They have illegitimately appointed themselves up his judges. Jesus' judgment, on the other hand, comes from God, which means that their judgment cannot affect him. Even the evidence he gives about himself is ἀληθῆς (Schnackenburg 1971:243f).⁵⁶⁶ If Jesus had not made his statements about the truth, he could not have claimed to have a heavenly origin, coming from God.

Jesus tells them that it is his knowledge (οἶδα) of both πόθεν ἦλθον καὶ ποῦ ὑπάγω⁵⁶⁷ that validates his testimony (Bultmann 1941:210). It also enables Jesus to make such statements about himself. He alone comes 'from above' and can therefore bear witness about this heavenly world (3:31,32). Jesus refers to the fact that because there is no one present that can give evidence about the validity of his testimony, his own knowledge (οἶδα -- C3.1) about his origin and destination must be the evidence (Schnackenburg 1971:243f).⁵⁶⁸

Jesus does not speak of his knowledge by simply saying 'I know precisely whom I am', but

⁵⁶⁵ The reaction of the Pharisees must be seen against the background of 8:17, where Jesus himself enunciates the old principle of the law which required at least two witnesses, the very principle Jesus admitted in 5:31 and met in 5:37. According to Lenski (1961:598) the self-witness of Jesus must be accepted as being legally competent. So Jesus qualifies as a witness in his own case Κἀντι ἐγώ μαρτυρῶ περὶ ἔμα τοῦ, ἀληθῆς ἔστιν ἡ μαρτυρία μου (C3.1). The reason, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω. Jesus says nothing about his divinity as a guarantee. He declares his testimony to be true simply because he states the true facts regarding himself; his testimony is legally competent because there is a second unimpeachable witness, namely his Father (v 18). Here we see that Jesus complies with every legal requirement regarding the admission of testimony.

⁵⁶⁶ According to Jesus' function as a witness ἀληθῆς (C3.1) defines his testimony as true (reliable) and simultaneously as valid in its legal function for others (Schnackenburg 1971:244).

⁵⁶⁷ This theme is mentioned in the preceding chapter (7:27-28) and is found again in 9:29. This indicates that the theme about Jesus' origin and destination was a theme of dispute at the Feast of Tabernacles.

⁵⁶⁸ The fact that the testimony of Jesus can be verified seems to contradict what is said in 5:31: ἐὰν ἐγώ μαρτυρῶ περὶ ἔμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθῆς. However, the idea in both verses (5:31 and 8:14) seems to be the same: the testimony of Jesus is verifiable because God stands behind it (compare 5:32 and 8:16,18) (Brown 1975:340; cf also Newman & Nida 1980:266). According to Morris (1975:440) 5:31 means that Jesus' witness had to have support to be accepted. He agrees with the Pharisees that any unsupported testimony has no legal value. In 5:31 Jesus says that if his testimony is unsupported it should not be received, but in the present passage Jesus wants to make two points: (i) that he is qualified to bear witness but his enemies not, and (ii) that his testimony is always supported. In fact these statements by Jesus have far-reaching effects because of the legitimacy of his testimony for his disciples at that stage, and at a later stage for the Johannine community. His resurrection would finally legitimize this and the entire witness of Jesus. In fact the legitimacy of Jesus' witness is important if he is to witness about his ἦλθον....καὶ ποῦ ὑπάγω(C3.2).

instead πόθεν ἦλθον καὶ ποῦ ὑπάγω (C3.1). With these words he reminds his hearers of his character as the messenger of God. According to 8:12, his revelation also has an existential significance for his hearers. Jesus' revelation becomes a promise of salvation for all who believe in him, the goal of his existence (Schnackenburg 1971:244).

The reference in C3.1 (and C3.2) about his origin and destination indicates a continuing relationship between the Father and the Son. This statement is further substantiated in v 16f where it is indicated that the one who sent him also testifies with him. The failure of the Pharisees is that they understand neither (C3.2).⁵⁶⁹ This ignorance on the side of the Pharisees was already been seen in 7:27,28,35,36. In this passage C3.2 is the counterpart of 7:28a: they think they οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω, but they do not really know (Schnackenburg 1971:245).⁵⁷⁰

In conclusion, bearing witness is one of the chief functions of Jesus' office. Jesus' origin and destination is important, for they authorize his witness. Like any true witness Jesus tells what he knows (οἶδα) first hand, ὅτι... πόθεν ἦλθον καὶ ποῦ ὑπάγω. This is direct, personal knowledge and marks a genuine witness. In this passage Jesus' origin is indicated in two different but related phrases: "πόθεν ἦλθον καὶ ποῦ ὑπάγω". Because Jesus alone comes from above, only he can make true statements about himself. He alone can witness about the heavenly world. His statements about his origin and destination indicate a continuing relationship between him and his Father.

In a debate with the Pharisees during the Tabernacle Feast about the validity of his testimony, Jesus indicates that he has clear knowledge -- which is the most important attribute in a witness -- about his origin and destination. This enables him to make statements about himself. He alone comes from the heavenly world of God, 'from above' and can bear witness of what he has seen and heard there (3:31-32). His origin and destination are with God. And as the messenger of God he must now declare to the world what he has heard from him (8:26). He alone has brought knowledge of the Father (1:18). Jesus can speak in no other way, therefore non-believers cannot understand him (cf 8:25,43,46,47).⁵⁷¹

With the reference οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω, Jesus reminds his listeners that he is God's agent. In relation to what Jesus said in 8:12, his words (8:14) have an existential significance for his hearers. Jesus' origin (πόθεν ἦλθον) and destination (ποῦ ὑπάγω) become a promise of salvation for all who believe in him. Here the reference to Jesus' origin and destination (οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω) is used to validate his testimony.⁵⁷²

⁵⁶⁹ In 7:27; 9:29 the 'Jews' claim a knowledge of the origin of Jesus. These two verses form a paradox: in 7:27 they know Jesus' origin and in 9:29 they do not. The FE uses this paradox to indicate the incomprehensibility of the Jews about Jesus' origin and why they cannot accept him as the Messiah.

⁵⁷⁰ ύμεῖς in C3.2 is emphatically contrasted with ἐγώ in C3.1 (cf Morris 1975:440). Notice also the FE's change from καὶ (in the case of Christ) in C3.1 to ἢ (in the case of the Pharisees) in C3.2. This is used by the FE to emphasize the fact that the Pharisees οὐκ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω (C3.2).

⁵⁷¹ The unbelievers, represented here by the Pharisees, do not know where Jesus comes from or where he is going. This lack of comprehension on the part of the non-believers has already been highlighted in 7:27,28,35,36. 8:14b is a counterpart for 7:28a (Schnackenburg 1965:245).

⁵⁷² This is probably a direct reference to questions that appear particularly in the Gnostic texts: Who are you? Where did you come from? Where are you going? To the Gnostic knowledge of himself is given to him by the

John 9:27-33⁵⁷³

1 ²⁷ἀπεκρίθη αὐτοῖς,
 └── 1.1 Εἶπον ύμιν ἥδη
 └── 1.2 καὶ οὐκ ἤκουάσατε
 └── 1.3 τί πάλιν θέλετε ἀκούειν;
 └── 1.4 μὴ καὶ οὐμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;

2 ²⁸Καὶ ἐλοιδόρησαν αὐτὸν καὶ εἶπον,
 └── 2.1 Σὺ μαθητής εἰ ἐκείνου,
 └── 2.2 οὐμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί
 └── 2.3 ²⁹οὐμεῖς οἴδαμεν ὅτι Μωϋσεῖ λελάληκεν ὁ Θεός,
 └── 2.4 τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν.
 3 ³⁰ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς,
 3.1 Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν
 ὅτι οὐμεῖς οὐκ οἴδατε πόθεν ἐστίν,
 καὶ ἦνοιξέν μου τοὺς ὄφθαλμούς.
 3.5 ³³εὶ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἡδύνατο ποιεῖν οὐδέν.

The text in (C2.4) contrasts with the one in ch 7. In 7:27 the Jerusalemites say that οἴδαμεν πόθεν ἐστίν, while in C1.4. the Pharisees confess οὐκ οἴδαμεν πόθεν ἐστίν. In this passage, as in the previous two passages (7:27,28 and 8:14), πόθεν ἐστίν is linked with οἴδατε (C2.4 and C3.1). Whereas in those passages it concerns the origin of Jesus (7:27,28) and the validity of his testimony (8:14), it now concerns the 'following' of Jesus (discipleship).⁵⁷⁴ The term μαθηταὶ (C1.4, C2.1) is one of the key words in this passage which links with (οὐκ) οἴδαμεν πόθεν ἐστίν (C2.4 and C3.1). Finally, the phrase "οὐκ οἴδαμεν πόθεν ἐστίν" (C2.4 and C3.1) links with "εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἡδύνατο ποιεῖν οὐδέν" (C2.5), which is a reply to C2.4 and C3.1.

The ironic question (Barrett 1978:362)⁵⁷⁵ of the formerly blind man, suggesting that the Pharisees might want to become disciples of Jesus too, forces them to set up the dichotomy between Μωϋσέως and τοῦτον.⁵⁷⁶ This introduces the concept of discipleship.

bearer of this knowledge and he is shown the way to his heavenly home by his redeemer. In Christian-gnostic teaching Jesus is the redeemer of the divine message to men. He came from the world of light and life and will return there again. When Jesus uses this language at the Feast of Tabernacles, he confirms that he is the true light which enlightens every man (1:9) and gnosticism is refuted (Schnackenburg 1971:244f; Lohse 1976:260f).

⁵⁷³ The reason why vv 27,28 are included here is because the important term μαθηταὶ occurs in both these two verses to combine discipleship with the knowledge about the 'masters' origin.

⁵⁷⁴ Because the different commentaries do not comment so much on this passage, little is said about the connotation of this passage in relation to discipleship.

⁵⁷⁵ With μὴ (C1.4) an ironic question is formed (Barrett 1978:362; Lindars 1981:348) indicating that this man can hardly think this is possible (Lenski 1961:695).

⁵⁷⁶ The Pharisees knew the revelation of the will of God through Moses which embraces the written and oral tradition that had been handed down from generation to generation. Therefore by these standards Jesus was regarded as a transgressor (Carson 1991:374). They preferred to remain 'disciples of Moses' (C1.2) because they could not know (οὐκ οἴδαμεν πόθεν ἐστίν), that "...ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο" (1:17) and that "ἐμοῦ ἐκεῖνος ἔγραψεν" (5:46). What we have here is a hermeneutical question: How is the

In the response of the Pharisees an important aspect concerning discipleship and the Descent-Ascent Schema is brought forward.⁵⁷⁷ They reject any association of discipleship with Jesus and call on their relationship with Moses to qualify them as disciples.⁵⁷⁸ The reason (C1.3) that they give for this is that God spoke to Moses. What is seen here is that discipleship is linked with the origin of the person who is to be followed, and his contact with God.

The formerly blind man responds sarcastically (Lindars 1981:348) to this denial of Jesus (C1.4) and treats the Pharisees' use of πόθεν ἔστιν as a 'lack of understanding' (οὐκ οἴδαμεν). The formerly blind man uses the fact that he has been healed to argue with the Pharisees (cf Nicholson 1983:53f).⁵⁷⁹ Since healing of this nature was unknown, he argues that Jesus must be from God (C2.5), and if he is from God, it says something about his origin and that God must have spoken to him as well. If this is true about the origin of Jesus, then people (those who believe in Jesus) can become his disciples.⁵⁸⁰

The Pentateuch frequently mentions that God addressed Moses directly (Ex 33:11; Num 12:2-8). Therefore the implication is that the Pharisees feel secure in adhering to their rabbinic tradition. Because Jesus is unknown to them, they are unwilling to accept that the healing of the blind man provides some proof that Jesus is greater than Moses (Lindars 1981:348).⁵⁸¹ The difference between the Pharisees and the healed man is that his eyes were opened by Jesus, which enabled him to perceive that Jesus came from God (εἰ μὴ ἦν οὗτος παρὰ θεοῦ -- C3.5). He then became a disciple of Jesus (cf καὶ -- C1.4).⁵⁸²

antecedent revelation to be understood with reference to the new revelation in the person and teaching of Jesus Christ? Already in the prologue the FE supplies the answer to this question. He concedes that 'the law was given through Moses (1:17), but the fullness of divine revelation came exclusively through Jesus, the Messiah (1:17,18) (Carson 1991:374).

⁵⁷⁷ The great concern of the FE with the meaning of discipleship appears in the LD in relation to Jesus' departure.

⁵⁷⁸ Barrett (1978:362; also Lindars 1981:348; Carson 1991:373f) points out that this was not a regular title for rabbinic scholars although it is used for the Pharisees in a *baraitah* in *Yoma* 4a where the Pharisac, as opposed to the Sadducean scholars, are called 'disciples of Moses'. The FE uses this connotation to bring out intentionally the opposition, which was revealed in the Sabbath healing (5:1ff), between Jesus and the Law. Men must now decide whether to follow Jesus (the representative of the new authority) or to keep on following the Law (old authority) (Barrett 1978:362f).

⁵⁷⁹ Lindars (1981:348) correctly indicates how, by witnessing about Jesus, the healed man at this point (C2) becomes the teacher (διδάσκεις in v 34). His testimony culminates in: εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἤδυνατο ποιεῖν οὐδέν (C2.5). According to Lindars this phrase is 'the affirmation to which all the dialogue has been leading'.

⁵⁸⁰ The reaction of the healed man proves that the confession of faith entails a decision between the old and the new teachers (Lindars 1981:348).

⁵⁸¹ Other instances of the argument concerning the relationship and comparison between Jesus and Moses are seen in 1:17; 5:45ff; 7:19ff. Explicitly in 1:17 and 7:19ff (and implicitly in 5:45ff) Moses is connected with the Law, referring to the old dispensation. In these comparisons Jesus, who represents the new dispensation, is indicated as one greater than Moses. According to the FE, Moses even wrote about Jesus (5:46).

⁵⁸² Lenski (1961:695) correctly points out that the suggestion of the healed man about becoming disciples of Jesus 'is something like an invitation to join'. καὶ (translated as 'too' by the NIV) intimates that he is already such a disciple. With θέλετε in C1.4 this man contrasts himself with the Pharisees. With an emphatic ήμεῖς (C2.2) the Pharisees place themselves above and in opposition to this man with the assertion τοῦ Μωϋσέως ἐσμὲν μαθητοί (C2.2). With this assertion they pronounce sentence upon themselves; Moses himself, on whom they have set their hope, will accuse them (5:45).

In conclusion, the phrase “πόθεν ἔστιν” indicates Jesus' origin, which is important for the constitution of Christ(ian) discipleship. According to this text (9:27-33) the origin of a person and his contact with God determine when such a person can be followed in discipleship. Again, this point of view centres around identity. Jesus can only be followed once his identity is known (πόθεν ἔστιν). That is why the FE emphasizes in 16:27,29 and 17:7,8 the reasons why the disciples believe that Jesus came from⁵⁸³ and was sent by God and made known the words of God (17:8).

The similarities and dissimilarities in these three texts are striking. The similarities could be due to the same circumstances: all three utterances came from the context of the Jewish Feast of Tabernacles. In 7:25-29 Jesus responds to the statement by the Jews about him at the Feast. In 8:14 Jesus reacts to the accusation of the Pharisees that his testimony is not valid, and in 9:27f the Pharisees again respond to the question of the healed blind-born man regarding their possible desire to become disciples of Jesus. All three texts relate to the comprehension of Jesus' origin. In the case of 7:25-29 his origin proves his Messiahship; 8:14 establishes the validity of his testimony, and 9:27f states that he can be recognized as a Master who can be followed through discipleship.

(iii) Single words indicating the ascent of Jesus

We have seen that the 'descent' of the Son of Man is constructed mainly in the first half of the FG in the dialogues and is construed 'as the *krisis* of the world' (Meeks 1986:155). In the second half⁵⁸⁴ of the FG, references to the 'ascent' of Jesus increase. Now the *krisis* of the world is identified with the ascent, the 'being lifted up' of Jesus. In the investigation of his 'ascent' it will become clear that his 'descent' and 'ascent' are not treated in 'symmetrical fashion' (Meeks 1986:155). The ascent motif is more complex. It will become clear that more independent motifs have been bound together in 'Jesus leaving this world' than in the picture of 'his coming into this world'. The different words used by the FE in references to the departure of Jesus will now be discussed. The first, which occurs in the first verse of the second half of the FG (chs 13-21), is μεταβαίνω.

(a) μεταβαίνω

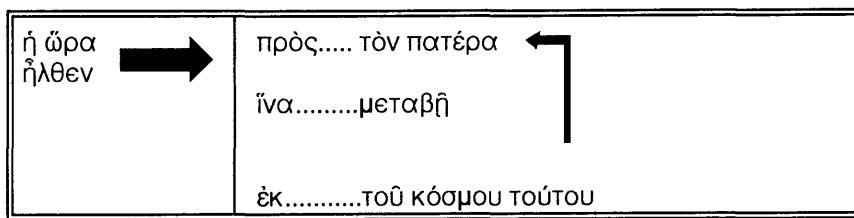
1^{13.1}Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα
 1.1 εἰδὼς ὁ Ἰησοῦς ὅτι ἥλθεν αὐτοῦ ἡ ὥρα
 1.1.1 ἵνα μεταβῇ ἐκ...τοῦ κόφμου τούτου
 πρὸς τὸν πατέρα,
 1.2 ἀγαπήσας τοὺς ἴδιους τοὺς ἐν τῷ κόσμῳ,
 1.2.1 εἰς τέλος ἤγαπησεν αὐτούς.

The link of μεταβαίνω with Jesus occurs only in Jn 13:1, where it indicates the sharp distinction between the world 'below' and the world of the Father 'above'. For Jesus the hour of death means a change of scene. A transition is going to take place into the state of δόξα, which Jesus enjoyed as pre-existent with the Father (Schneider 1933:521).

⁵⁸³ Only Jesus knows where he came from and where he is going' (8:14; cf also 3:8; 7:27-29,37-52; 9:29; 19:9).

⁵⁸⁴ Ch 13:1-5 formally divides the FG and speaks of the descent and ascent of Jesus. Jesus knows about the advent of this turning point and stresses the reality of his immanent departure when speaking to his inner group of disciples (chs 13-16).

The following aspects (C1.1 and C1.1.1) are important and applicable to the DAS: (i) ἡ ὥρα, (ii) μεταβῆ, (iii) ἐκ τοῦ κόσμου τούτου and (iv) πρὸς τὸν πατέρα. They can diagrammatically presented as follows:



(i) **ἡ ὥρα**:⁵⁸⁵ The aorist (**ἦλθεν** -- C1.1) indicates what has just happened.⁵⁸⁶ The FE repeatedly mentions αὐτοῦ ἡ ὥρα (C1.1; cf 12:23,27 and 17:1) which here indicates the hour (the moment) of Jesus' departure from this world and his ascent to the Father and marks the decisive end of his ministry. His departure is preceded by his death and exaltation.⁵⁸⁷ This ὥρα did not take him by surprise; he knew⁵⁸⁸ that this ὥρα had come and therefore acted accordingly.

(ii) **ἴνα μεταβῆ**: The explanatory **ἴνα** is characteristic of the FG and is intended by the FE to be used here as a temporal particle. The verb **μεταβῆ** is chosen to express transference from one world⁵⁸⁹ to another (Barrett 1978:438), 'to make a transition' (Lenski 1961:904). 'It is equally applicable to the thought of death as a departure, and to ascension into heaven' (cf 5:24) (Barrett 1978:438).

(iii) **ἐκ τοῦ κόσμου τούτου**: The term **κόσμου** is common throughout the FG. 'This expression simply means that Jesus is moving out of this "world below" to which he was sent with a divine mission' (Lenski 1961:904).⁵⁹⁰

⁵⁸⁵ A thorough discussion of the connotation of the term **ὥρα** in the FG will follow at a later stage. Only that which is applicable now will be discussed.

⁵⁸⁶ It points to the 'moment' of arrival (cf Morris 1975:613).

⁵⁸⁷ Lenski's (1961:904) interpretation that αὐτοῦ ἡ ὥρα in this verse refers to 'a special period of time' is incorrect. Morris (1975:613) also incorrectly separates, in his interpretation of ἡ ὥρα, the 'doxa' and departure of Jesus while Newman & Nida (1980:427) attenuated the meaning as a reference to the death and exaltation of Jesus. The meaning of αὐτοῦ ἡ ὥρα is determined by the context and the phrase by which it is followed, i.e. **ἴνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα**. In 17:1, as in 13:1, ἡ ὥρα indicates the appearance of a new dispensation. Although the crucifixion and exaltation is in mind of the FE, the meaning is determined by the departure of Jesus and the recreation of the moment of discipleship which characterizes this new dispensation.

⁵⁸⁸ Although the grammar of this one Greek sentence is difficult, it seems more natural to tie the idea of **εἰδὼς** (C1.1) to the temporal clause rather than to separate the two (Newman & Nida 1980:426). Thus the content of **εἰδὼς** is the coming of Jesus' hour.

⁵⁸⁹ The term **κόσμου** (C1.1.1) is used frequently throughout the FG. It is important to note that in these last discourses the phrase "**τοῦ κόσμου τούτου**" appears some forty times, and in 14:12,28 and 16:10,28 the departure of Jesus from this world is again spoken of as 'going to the Father' (Newman & Nida 1980:427).

⁵⁹⁰ Barrett (1978:438) is of the opinion that this expression, **ἐκ τοῦ κόσμου τούτου** (C1.1.1), has a qualitative distinction (Cf also Sanders & Mastin 1975:304). It seems as if a spatial distinction will be a more correct interpretation. From the context it is clear that this expression relates closely to **ἡ ὥρα**, which indicates that Jesus is going away (through the cross and exaltation).

(iv) πρὸς τὸν πατέρα: this means that Jesus is going to him who sent him on this mission (Lenski 1961:904). The idea here is not of an 'exchange', i.e. that Jesus is exchanging a wicked world for a heavenly world. These words simply refer to 'a return after a successful accomplishment of a task' (Lenski 1961:904).

In conclusion: μεταβαίνω in conjunction with ὥρα indicates the end of the ministry of Jesus and the beginning of his transference from this world to another 'heavenly world', the place and sphere of the Father. This verse constitutes the structure of Jesus' departure.

(b) ὑψωθῆναι⁵⁹¹

A second constituent of the ascent bundle of metaphors is ὑψωθῆναι, 'being lifted up'. This metaphor appears only in 3:14; 8:28; 12:32,(34).

John 3:14

Since it is only in 12:32 that the reader is told explicitly that ὑψωθῆναι means crucifixion, some commentators insist that the use of ὑψωθῆναι in 3:14 does not have crucifixion in mind (Schult 1965:109; Odeberg 1968:111). When we look at vv 14-16, a chiasm⁵⁹² is noted, which indicates that ὑψωθῆναι certainly relates to crucifixion:

10.6	¹⁴ καὶ		
A	οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,		method
B	¹⁵ ἴνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.		purpose
C 10.7	¹⁶ Οὕτως γὰρ ἤγαπησεν ὁ θεὸς τὸν κόσμον,		reason
B'	ἴνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον.		purpose
A'	ώστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ⁵⁹³		method

John 3:14,15 is the specification of the fact proclaimed (revelation) in 3:13: "καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου." Only Jesus can reveal the heavenly things. Whereas v 15 tells of the purpose of the revelation, v 14 indicates the method of the revelation of the Son of Man (Moloney 1978:59) and is linked with v 13 by καὶ, which is best understood as a co-ordinating 'and so ...'⁵⁹⁴ The culmination of the revelation (and salvation) will take place on the cross (C10.6). So the Son of Man, the unique revealer (v 11) ὑψωθῆναι δεῖ (A) ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον (B).⁵⁹⁵ Verse 16 states the reason for this divine purpose and act (C10.7). In colon 7 the FE not only gives the reason but also connects it in B' and A' with the purpose and act stated in A and B.

The ascent of the Son of Man to heaven, his return to the Father (cf 13:1; 16:28; 20:17),

⁵⁹¹ For a detailed discussion on ὑψωθῆναι, see Nicholson (1983) and Moloney (1978).

⁵⁹² Meeks (1986:156) calls it a formal parallelism.

⁵⁹³ This phrase in v 16 was shifted in order to constitute the chiasm.

⁵⁹⁴ See Blass-Debrunner (1974:227ff).

⁵⁹⁵ From this theological chiasm it is clear that "ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου" (A) constitutes a parallel with "τὸν υἱὸν τὸν μονογενῆ ἔδωκεν" (A'). Schnackenburg (1965:424) sees παρέδωκεν behind ἔδωκεν (3:16). This, unfortunately, reads too much into the text. Lenski's (1961:264) interpretation helps us to clarify this parallel. According to him ἔδωκεν refers neither 'to the death on the cross nor to the incarnation alone, but to these and to all else by which God bestowed his Saviour as a gift' (See also Brown 1975).

begins with his (*ύψωθήναι*) exaltation on the cross. It is on the cross where the saving power of the Son of Man is disclosed (cf 12:32). δεῖ (C10.6) stresses the need for this exaltation and expresses the divinely-ordained necessity of the cross in the salvation history (Schnackenburg 1965:407).

C10.6 is a typological application of the story in Num 21:8f. The motif καθώς Μωϋσῆς ὑψωσεν τὸν ὄφιν ἐν τῷ ἔρημῳ (C10.6) is taken from this text.⁵⁹⁶ In the Numbers context, the brazen serpent has a fixed association to a strictly sign by God's command. The Israelites had to look at this raised brazen serpent to survive in spite of being bitten by the snakes. Just as it was part of the plan of God that Moses had to lift up the snake to restore life to those who looked at it, so it is an essential part of God's plan (δεῖ)⁵⁹⁷ that the Son of Man be lifted up, so that all who looked upon him may have eternal life.

In this parallel (between the raised Christ on the cross and the raised serpent) the FE 'exploits three points which he sees as intrinsically connected: the 'exaltation', its salvific power and the divine plan behind all ($\delta\epsilon\imath$)' (Schnackenburg 1965:407). The point of comparison is the 'exaltation' and not the sign or the serpent.

The FE's interpretation of Jesus' crucifixion, in the light of this typology, as a 'salvific exaltation'⁵⁹⁸ makes an important paradigmatic shift in the Christology. The FE does not speak of a 'humiliated' Son of Man on the cross, as do the Synoptics; for the FE the cross is overcome by the resurrection of Christ and the saving power of the cross itself (Schnackenburg 1965:409). Yes, the cross also has a revelational function and in reality it represents the passing of the Son of Man from this world to the Father.⁵⁹⁹

The hermeneutic key lies in the combination of the adverb οὕτως with the correlative word καθὼς (καθὼς...οὕτως) (C10.6) where οὕτως means predominantly 'in this manner, thus, so' and thus refers to what preceded (Arndt & Gingrich 1957:602). Thus when Jesus says that just as Moses lifted up (καθὼς...ύψωσεν) the snake, so must (οὕτως...ύψωθῆναι) the Son of Man be lifted up, he means just that. Although there is no hint of 'ascend' here, ascend is certainly implied in the double meaning of ύψωθῆναι⁶⁰⁰ (Barrett 1978:214).⁶⁰¹ This point of view is supported by the fact that for the FE there is no separation between the cross, the resurrection and the glorification (Bultmann 1953:400ff). Thus for the FE this

⁵⁹⁶ This typology which occurs only here in the NT probably derives from the FE's own theological reflection (Schnackenburg 1965:408).

⁵⁹⁷ θεῖ is taken from the tradition of the early Church (Grundmann 1935:25) and extended here to apply to the life-giving consequences of the 'lifting up', for πᾶς ὁ πιστεύων (Schnackenburg 1965:407f).

⁵⁹⁸ This exaltation becomes the glorification of the Son of Man (cf 8:28; 12:34 with 12:23; 13:31).

⁵⁹⁹ There are various interpretations of the Johannine theme of ὑψωθῆναι (C10:6). Bultmann (1941:400ff) maintains that it refers to the ascension-exaltation of Jesus, while Moloney (1978:61f) believes that it excludes any possible reference to the ascent and means only 'to be lifted up'. Schnackenburg (1965:407) and Nicholson (1983:141ff) interpret it as referring primarily to the 'exaltation' of Jesus. Barrett (1978:214) sees it as having a double meaning wherever it occurs in the FG: to indicate suffering and glory. Dodd (1980:306) reads the verb ὑψωθῆναι as a synonym for ἀναβαίνειν. According to him is this one way of speaking of the ascend of Christ. Thüsing (1970) understands the Johannine use of ὑψωθῆναι as an expression of the regality of Christ, which he exercises from the cross.

⁶⁰⁰ For a considerable discussion concerning the possible Aramaic background to ὑψωθῆναι, see Bertram (1969:605f). Bernard (1969:605f) and Müller (1976:201) Moloney (1978:61)

⁶⁰¹ Even Schnackenburg (1965:408f) views the cross as the primary concern of these passages, but correctly rejects the point of view that the cross is the only reference involved in the ὑψωθῆναι. A similar position is taken by Brown (1975:146).

is the identification of the cross⁶⁰² with the moment of exaltation which is presented in this double meaning of ὑψωθῆναι (Moloney 1978:63).

Once the ὑψωθῆναι on the cross is understood as something more than a physical lifting up, and transfers into a moment of exaltation, the process of 'Cross = Exaltation = Glory = Revelation' can be fully understood. With this the FE eventually arrives at his personal view of the cross as the supreme moment in the revelation of God in the elevated Son of Man (cf also 3:14; 8:28; 12:32,34 and 13:31; 19:37).

From this discussion it is clear that, in the opinion of the FE, the moment on the cross is the supreme moment when he uses ὑψωθῆναι. Even the redactional note in 12:33 supports this: τοῦτο δὲ ἔλεγεν σημαίνων ποιώ θανάτῳ ἥμελλεν ἀποθνήσκειν.⁶⁰³

John 8:28

The second occurrence of ὑψωθῆναι is found in 8:28. An important new motif is added. When this elevation takes place, the identity of the Son of Man will be revealed.⁶⁰⁴ This is introduced by C1.

1^{8:25*} ἔλεγον οὖν αὐτῷ, Σὺ τίς εἶ;

4^{8:28} εἶπεν οὖν [αὐτοῖς] ὁ Ἰησοῦς,

- 4.1 "Οταν ὑψώσητε τὸν οὐρανὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι,
- 4.2 καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν,
- 4.3 ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατὴρ ταῦτα λαλῶ.

The ambiguity bound up with ἐγώ εἰμι (v 24) prompts the opponents of Jesus to ask: Σὺ τίς εἶ (C1) (Carson 1991:344). In his reply, Jesus makes a statement that refers to the future (τότε γνώσεσθε -- C4.1). This implies that when they ὑψώσητε (C4.1)⁶⁰⁵ the Son of Man, the knowledge of his identity will be revealed to them (Bultmann 1941:265).⁶⁰⁶ What they do not believe now, they will realize then.

This announcement by Jesus should not be understood from the perspective of salvation, as Schnackenburg (1971:256f) suggested, but rather from the perspective of the revelation of Jesus' identity.⁶⁰⁷ The revelation of Jesus (C4.2) (and of the Father -- C4.3) seems to

⁶⁰² Moloney (1978:61; Thüsing 1970:1ff) is correct in stating that the Johannine use of ὑψωθῆναι in all four texts (3:14; 8:28; 12:32,34) points to the cross.

⁶⁰³ A conclusion will be drawn after the discussion of all three "ψωθῆναι" texts.

⁶⁰⁴ Unless this event has taken place, true faith is impossible. From ch 20:19ff it becomes clear that only after the event of the ὑψωθῆναι the disciples understand and believe who Jesus is (cf also 2:22).

⁶⁰⁵ Dodd (1980:376ff), in answering his own question regarding the FE's use of "Οταν ὑψώσητε (C4.1) instead of "Οταν ὑψωθῇ, is not acceptable. According to him the FE desires to make play upon the double meaning of ὑψοῦν: 'to glorify' and 'to set on the cross'. The double meaning of words in the FG does not lie in the use of tenses, but is fundamentally based on the style of the FE which involves the use of 'double meanings' throughout the FG.

⁶⁰⁶ See the contribution of Painter (1993) about the 'Identity of Jesus' in the FG.

⁶⁰⁷ The question asked by Jesus' opponents Σὺ τίς εἶ (C1) and Jesus' reply (C4.1) support this. Even the appearance of the ἐγώ εἰμι as Jesus' identification formula in the FG proves this point of view.

culminate in v 28. οὖν (C4) connects this verse logically with what has preceded. His antagonists have not understood him up to this point. Therefore Jesus utters a more solemn statement: “Οταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι (C4.1) (Moloney 1978:135).

The full disclosure of Jesus is to take place “Οταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου.⁶⁰⁸ When he is lifted up (ὑψώσητε) on the cross,⁶⁰⁹ he is being ‘lifted up’ to the Father’s presence⁶¹⁰ to return to the glory he enjoyed with the Father before the world began (17:5).⁶¹¹ One of the functions of the cross is to reveal the identity of Jesus.⁶¹²

Even though the Jews cannot understand that Jesus is the revealer of the Father, they will come to this knowledge “Οταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου (C4.1).⁶¹³ In 3:14 the reader has already become acquainted with this reference (word spell) which refers to the death of Jesus on the cross, and in 12:27ff it will become even clearer. With his elevation on the cross the Jews will know that Jesus is ἐγώ εἰμι (C4.1).⁶¹⁴ In this event Jesus will reveal the Father because of a unique relationship (Sender -- Agent) which exists between Jesus and his Father, who is God (Moloney 1978:135f).

The reason why the Jews do not realize that Jesus has been talking to them about his Father is because Jesus has been speaking so emphatically about himself. They do not understand that in everything Jesus says, he appeals to the Father. This is due to the fact that for them the Father is an unknown God (cf 8:19) (Schnackenburg 1971:256).

The direct question of the Jews in 8:25, ‘Who are you?’ (Σὺ τίς εἶ -- C1) will only be answered in ch 20. As we progress it becomes ever clearer that the identity of Jesus is

⁶⁰⁸ In C4.2 Jesus states that ἀπ' ἐμαυτοῦ ποιῶ οὐδέν and recapitulates the arguments of 3:34; 5:30; 6:38; 8:16, etc. This confirms that both Jesus’ theological teaching about the cross and his physical going to the cross are nothing other than the will of the Father. Even on the eve of the crucifixion Jesus is conscious of the Father’s presence (οὐκ εἰμι μόνος, ὅτι ὁ πατήρ μετ’ ἐμοῦ ἔστιν -- 16:32) (Carson 1991:345; cf Barrett 1978:344).

⁶⁰⁹ The verb ὑψώσητε in C4.1 is active. In the other two texts (3:14; 12:34) the verb is passive (ὑψωθῆναι δεῖ) and closely linked with δεῖ to express a divine necessity (cf Mk 8:31; 9:31; 10:33). The ‘you’ in ὑψώσητε clearly refers to the activity of the Jews in the crucifixion of Jesus (Moloney 1978:136; cf Schnackenburg 1971:256f).

⁶¹⁰ It is here that the double force of the verb ὑψώσητε (C4.1) is maintained (Carson 1991:345; cf Barrett 1978:214; Newman & Nida 1980:275).

⁶¹¹ This does not imply that the cross is the first stage on the way to Jesus’ real exaltation. In fact, the cross itself is the ‘glorification’ of Jesus. On the cross it will become clear who Jesus is: τὸν υἱὸν τοῦ ἀνθρώπου (C4.1). Thus Οταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι (Carson 1991:345).

⁶¹² The ὑψώσητε of Jesus proves his complete obedience to the Father who sent him (Barrett 1978:343), which is part of the characterization of this identity.

⁶¹³ Barrett (1978:342) correctly argues that the question in C1 (Σὺ τίς εἶ) suggests that the words spoken by Jesus and his intention (v 27) were not clear to the hearers. Therefore the question in v 25 anticipates Jesus’ revelation of his identity (ἐγώ εἰμι -- C4.1).

⁶¹⁴ Lenski (1961:622) connects καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν (C4.2) with γνώσεσθε (C4.1) as the second truth, next to ὅτι ἐγώ εἰμι (C4.1), that the unbelieving Jews ‘will realize’. This seems to be possible as the καὶ is seen as a copulative. But when considering the theme and the context it seems better to read a full stop after ἐγώ εἰμι (Carson 1991:345). These words of Jesus are the culmination of his identity. Then, in C4.2, when Jesus goes on to say “Καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν”, he recapitulates the argument of 3:34; 5:30; 6:38; 8:16; etc.

bound up with the descent-ascent schema (cf Meeks 1986:156). Thus, according to Jesus, it is only his actual return to the Father that will reveal that God is the one who sent him (C4.1) (cf Brown 1975:351). Jesus can pronounce that he is never without God (v 29; cf also 8:16). He adds the qualifying statement ὅτι ἐγώ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε (v 29).

John 12:32,34

The third occurrence of "ύψωθῆναι" is 12:32 (34). As in the previous texts, the FE here also adds a new motif. When this elevation takes place πάντας ἐλκύσω πρὸς ἐμαυτόν.

1.5 ^{12:32}κἀγὼ ἔὰν ύψωθῶ ἐκ τῆς γῆς,
πάντας ἐλκύσω πρὸς ἐμαυτόν.

3 ^{12:34}ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος,
3.1 Ἡμεῖς ἡκούσαμεν ἐκ τοῦ νόμου ὅτι
3.1.1 ὁ Χριστὸς μένει εἰς τὸν αἰῶνα,
3.2 καὶ πῶς λέγεις σὺ ὅτι
3.2.1 δεῖ ύψωθῆναι τὸν οὐίον τοῦ ἀνθρώπου;
3.3 τίς ἐστιν οὗτος ὁ οὐίος τοῦ ἀνθρώπου;

The scene of Jesus entering Jerusalem still provides the background to the question of the crowd (Schnackenburg 1971:494). They have welcomed Jesus into Jerusalem as ὁ ἔρχομενος ἐν ὀνόματι κυρίου, [καὶ] ὁ βασιλεὺς τοῦ Ἰσραήλ (12:13). The question asked by the Greeks (vv 21,22) gives Jesus cause to correct this misinterpretation concerning himself, namely, that the hour of glory will come through his death (vv 23-32) (Moloney 1978:182).

In vv 31-33 the movement of thought is important. The arrival of the Greeks (v 20) has triggered in Jesus the recognition that his appointed 'hour' has arrived (v 23). Because this hour encompasses the cross, Jesus is deeply troubled (v 27), but rises to his consuming concern that the Father should glorify his name, even in this 'hour' (v 28). Verses 31,32 clarifies the significance of these developments, with v 33 providing an explanation of one of the points made by Jesus. Five emphases can be discerned, all dealing with the significance of the impending 'hour' of glorification (vv 27,28). These five emphases are:

- (a) νῦν (v 31)
- (b) (νῦν) κρίσις ἐστὶν τοῦ κόσμου τούτου (v 31),⁶¹⁵
- (c) (νῦν) ὁ ὄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω (v 31)
- (d) κἀγὼ ἔὰν ύψωθῶ ἐκ τῆς γῆς (v 32),
- (e) πάντας ἐλκύσω πρὸς ἐμαυτόν (v 32).

For our purpose only (a), (d) and (e) will be discussed.

(a) The time of this dramatic event is twice indicated in v 31 under the powerful νῦν. On the one hand this adverb ties these verses back to vv 23,27 and on the other hand they emphasize the eschatological nature of the above-mentioned impending events (Carson 1991:444).

⁶¹⁵ The drawing (ἐλκύσω) of people to Jesus (πρὸς ἐμαυτόν) is simultaneously also a κρίσις for those who would not believe in him (3:18) (Bultmann 1941:331; Brown 1975:478; Carson 1991:442f).

(d) In 12:32(34) the ambiguous ὑψωθῶ (Carson 1991:444) appears for the third and last time in the FG (Schnackenburg 1971:492f). The expression ὑψωθῶ (C1.5)⁶¹⁶ is carefully chosen and can, as in the previous two cases, also be seen here in its double meaning of death and glorification (δοξασθῆναι) (Bultmann 1941:331; Carson 1991:443).⁶¹⁷ In the ὑψωθῶ Jesus' obedience to the Father is revealed (Schnackenburg 1971:492f).

The indication, ἐκ τῆς γῆς (C1.5) prepares the way for the image in the main sentence: πάντας ἐλκύσω πρὸς ἐμαυτόν (Schnackenburg 1971:492f). This underlines the ideas of the death of Jesus on the cross and of the ascension (Barrett 1978:427). The preposition ἐκ denotes separation (Lenski 1961:875).⁶¹⁸

(e) A new dimension is also added: the elevation of Jesus will *result* in drawing all men (πάντας) to himself.⁶¹⁹ This leads to a conception of universal salvation and will then contradict the previous explanations of the descent-ascent motif. The disbelieving response in vv 34-36 clarifies the interpretation of πάντας. It is to be understood in the light of 12:24-26. This means that those who are drawn by Jesus are the ones who *believe* (3:15,16; 6:37 with 40; 6:45b with 45c), who *received him* (1:12; 3:33), who accept his identity (descent-ascent) and are thus drawn into an unearthly community with him (Schnackenburg 1971:492f; Meeks 1986:157).

This goal of Jesus, as described by the FE in 12:26; 14:3; 17:24, is envisaged in the ἐλκύσω. Bultmann (1941:331), in agreement with Schnackenburg's statement, although with a nuance, states that these people who are drawn to Jesus, although still ἐν τῷ κόσμῳ (17:11), are no longer ἐκ τοῦ κόσμου. This means that they no longer belong to the world (17:14,16); they are no longer Ἰδιον of the κόσμος (15:19). Finally, this spatial concept ends in a personal one (πρὸς ἐμαυτόν); Jesus is not only the one who draws, but also the goal (Schnackenburg 1971:494).

⁶¹⁶ Verse 32 must be interpreted in relation to v 31. They are closely linked with κἀγώ (C1.5). The important aspect of Jesus' hour is the salvation of those who believe in him. Jesus' triumph over the enemy, ὁ ἄρχων τοῦ κόσμου τούτου (v 31), and the salvation of men each effect the other: by taking away the power of the ὁ ἄρχων τοῦ κόσμου τούτου, Jesus πάντας ἐλκύσω πρὸς ἐμαυτόν. Thus, when Jesus takes these people with him into the sphere of the life of God, he removes them from the domain of ὁ ἄρχων τοῦ κόσμου τούτου (Schnackenburg 1971:492f).

⁶¹⁷ Thüsing (1970:24f) restricts the meaning of ὑψωθῶ ἐκ τῆς γῆς (C1.5) to the cross. Now, so many years later, he must admit that it has been proven adequately that the meaning goes beyond the cross and includes the other two meanings of 'drawing to the cross' and 'the glorification' of Jesus (see Schnackenburg 1971:493; Newman & Nida 1981:412; Carson 1991:444). This word was not chosen by the FE because of its ambiguous meaning as Barrett (1978:427) suggests, but the FE uses it in an ambiguous way (cf Louw 1976:46ff; Louw & Nida 1988:xvii).

⁶¹⁸ Schnackenburg (1971:493f; cf also Lenski 1961:876f; Brown 1975:479) makes the important statement that the phrase "ἐκ τῆς γῆς" (C1.5) here also reinforces the spacial concept. Because the cross is the place of Jesus' saving rule (19:37) and part of his ascension, he draws people to himself on the cross and also into the heavenly realm. The Son of Man is going back to where he was before (cf 3:13; 6:62 and ch 17). While this refers to the human nature of Jesus, it does not mean that he will be no longer present with them. Through the Paraclete, as we will see later, he will remain with them (cf Lenski 1961:875f).

⁶¹⁹ In 6:44 the FE states that it is the Father who will draw all men, while here (12:32) it is the Son. Nothing much should be made of this (cf 5:19). This difference need not to be seen as contradictory because the scope of these two texts differ. In 6:44 the focus is on those individuals whom the Father gives to the Son and whom he preserves and raises up on the last day (Carson 1991:444).

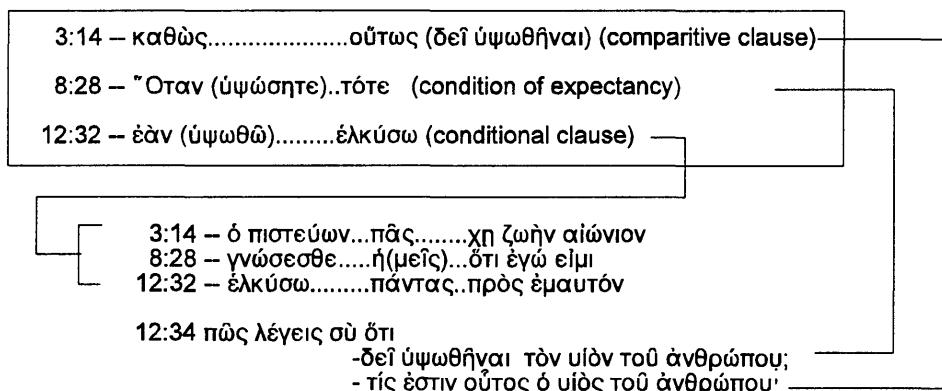
The reference to the arrival of the Greeks (v 20) helps to clarify πάντας (C1.5).⁶²⁰ In this context it means, according to Carson (1991:444), "all people without distinction, Jews and Gentiles alike" and not all individuals without exception' (cf also Barrett 1978:427; Morris 1975:598f).⁶²¹ This saying has to be understood in the light of 12:23-26: ἐὰν δὲ ἀποθάνῃ (the grain), πολὺν καρπὸν φέρει. This means that 'Those he draws to himself are those who believe, the exceptional ones who "receive" him (1:12; 3:33) who accept his unearthly strangeness and are thus drawn into becoming an unearthly community with him' (Meeks 1986:157).⁶²² This interpretation is supported by the surrounding context which establishes judgment (κρίσις) as a major theme (v 31). Jesus is not affirming that the whole world will be saved (a cosmic redemption; Newman & Nida 1980:412), but that those who are to be saved will be saved in this manner (Morris 1975:598).

Conclusion

When these three texts are compared it is clear that the following aspects occur in all three:

- (i) ὑψωθῆναι primarily relates to Jesus' death on the cross, his exaltation and glorification,
- (ii) ὑψωθῆναι has been linked with τὸν υἱὸν τοῦ ἀνθρώπου,⁶²³
- (iii) with ὑψωθῆναι the identity of Jesus will be revealed.

The following aspects differ or are repeated:



⁶²⁰ A variant reading (the neuter plural πάντα) occurs in codex Sinaiticus', D and P⁶⁶, etc. This indicates that the whole creation will be embraced within the circle of the attraction of Christ (Bernard 1963:442; Brown 1975:468), which certainly does not seem to be the meaning here. Schnackenburg (1971:493) is of opinion that even if the reading should be πάντα, it would not change to the meaning. He indicates that when the FE uses the neuter for the masculine it is always singular (see also Brown 1975:468).

⁶²¹ πάντας έλκυσω πρὸς ἐμαυτόν is an important aspect concerning the concept of discipleship. πάντας is interpreted differently by scholars, even though the difference is something very slight. Schnackenburg (1971:492f) interprets it as the limitless nature of Jesus' saving power. Bultmann (1941:330f; also Lenski 1961:876) sums it up correctly by saying that Jesus offers this possibility to all men. All will be drawn, but it realizes only in those who belong to him. They are won solely by divine grace, and will be with him (v 26; 14:3; 17:24).

⁶²² According to Schweizer (1960:86) 'This means that Jesus' death has been understood in its significance as creating the community of the Church.'

⁶²³ There is uncertainty concerning the interpretation of the phrase "Τίς ἔστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου." Newman & Nida (1980:413) correctly regard it as either a question concerning the identity of the Son of Man, or as one concerning his relationship to the Messiah.

From this analysis it is clear that in each case a new perspective is added. There is no definite goal-oriented pattern in this usage of ὑψωθῆναι in the FG. Logically spoken the sequence should rather be reversed (12:32; 8:28 and then 3:14): Jesus firstly ἐλκύσω...πάντας...πρὸς ἐμαυτόν, then they should know (γνώσεσθε) ὅτι ἐγώ εἰμι and then when ὁ πιστεύων...ἔχη ζωὴν αἰώνιον. In their response to Jesus' teaching, because of a lack of understanding,⁶²⁴ the two questions asked by this crowd in 12:34 relate (cf Culpepper 1983:159) to two previous statements made by Jesus about the ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου (3:14; 8:28).⁶²⁵

The crowd knows the essence of what should be known about the Messiah as taught by the OT (C3.1),⁶²⁶ but they understand nothing of this, except that Jesus is talking about his departure.⁶²⁷ Although the verb οἴδαμεν (9:24,29,31) is absent in 12:34, the attitude adopted by the crowd is similar to that of the Pharisees in ch 9, where they refuse to listen to the man born blind. In 12:34 the same stance is taken: who is this man who dares to doubt their knowledge (C3.2.1 and C3.3) (Moloney 1978:181)? The Messiah, whom these Jews welcomed in v 13 as ὁ ἔρχομενος ἐν ὄνόματι κυρίου, [καὶ] ὁ βασιλεὺς τοῦ Ἰησοῦς did not fulfil this role.⁶²⁸ He was no political Messiah, rather a 'heavenly' Messiah who came to glorify the Father and himself by revealing the Father through his ὑψωθῶ ἐκ τῆς γῆς (C1.5).⁶²⁹ It was through his elevation on the cross that he would draw all men to himself (see 8:28 and 12:32) (Moloney 1978:183). This was a message that those who placed their hope in a political Messiah found hard to accept. This was also one of the major difficulties faced by the early church (1 Cor 1:18-25) (p 184).

⁶²⁴ The stylistic device, the lack of understanding, is linked with the ascension theme. This theme of 'lack of understanding' in the dialogue sections occurs not only among his opponents (7:33-36; 8:21,22), but also among the disciples (13:28,36; 14:1-5,19-20; 16:16-19).

⁶²⁵ It seems as if the reference to Jesus' words in 12:32 is inaccurate. In v 32 Jesus talks only about his lifting up. In a previous text (v 23) he mentions τὸν υἱὸν τοῦ ἀνθρώπου (C3.2.1) but says nothing at all about δεῖ. The crowd did not even refer to the phrase πάντας ἐλκύσω πρὸς ἐμαυτόν (C1.5). This seems rather to be a recapitulation of the previous statements about Jesus' ὑψωθῆναι in 3:14 and 8:28, which is a common feature of the style of the FE (6:36,65; 10:25,36; 11:40) (see Schnackenburg 1971:495).

⁶²⁶ The question coming from the crowd indicates the problem faced by the Johannine community. According to Moloney (1978:183; also Schnackenburg 1971:495) the 'crowd' refers to the Jews who seek their answer in the OT. It is correct to say that they are not interested in the identity of Jesus, but only in the status and function that he claims (Sanders 1975:297). In fact, identity, status and function are so closely related that they cannot be separated. In 12:34 the phrase "δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου" constitutes a question regarding function and status, while the phrase "τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου" constitutes a question regarding identity.

⁶²⁷ They got this idea from the words ὑψωθῶ ἐκ τῆς γῆς (C1.5) ,as the πῶς clause (C3.2) shows. Their problem is that their expectation of a national Messiah contains no such idea. Their idea of the kingdom of this Messiah is that it will be a lasting kingdom (Barrett 1978:427) where there is justice, prosperity and peace (cf Is 9:6; Ezek 37:25; also Lk 1:33). From 7:41,42 it seems as if these people are filled with this national expectation (Schnackenburg 1971:495). Now their perception of this national Messiah is shattered by Jesus' teaching. Here the Davidic Messianic king is contrasted with τὸν υἱὸν τοῦ ἀνθρώπου (C3.2.1). These Jews have no idea of this figure (C3.2.1). In the FG τὸν υἱὸν τοῦ ἀνθρώπου title is used only by Jesus and reserves his self-revelation (see 9:35-38) (Schnackenburg 1971:495).

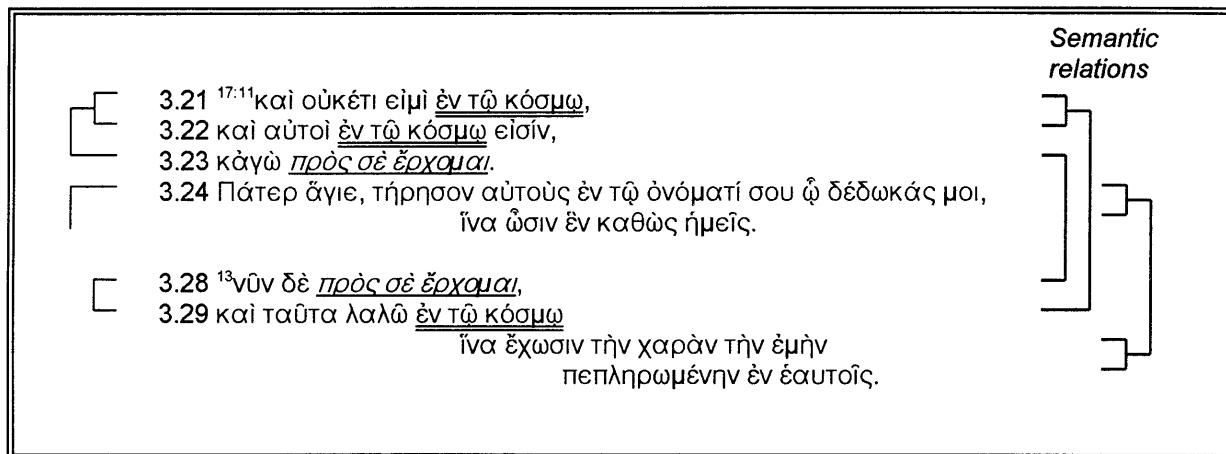
⁶²⁸ In this text the FE identifies the Messiah as the Son of Man (Barrett 1978:428; Carson 1991:445; cf Moloney 1978:183). He does this by highlighting the strong Messianic expectations of the crowd; they connect the 'Son of Man' and 'Messiah'.

⁶²⁹ 'The hints that have been given throughout the Gospel that the supreme moment of revelation will take place on the cross (see 1:51; 3:13,14; 6:27,53; 8:28) have now been made fully explicit' (Moloney 1978:184).

This Ascent-Descent Schema constitutes not only the content of the message of salvation, but the identity of Jesus, who is the Christ, the Son of God (20:31): this is salvation.

(c) ἔρχομαι-- ascent⁶³⁰

Several texts have already been discussed in which ἔρχομαι indicated the descent of Jesus. The following discussion ἔρχομαι appears to indicate the ascent of Jesus as a reality (verbs appear in the praesens middle).



In his report to the Father regarding his completed mission, Jesus mentions his departure: he is no longer in the world, but the disciples remain in the world while he goes to the Father. This statement is supported by the two phrases of structure-markers: (i) ἐν τῷ κόσμῳ (C3.21, C3.22 and C3.29) and (ii) πρὸς σὲ ἔρχομαι (C3.23 and C3.28).⁶³¹

(i) ἐν τῷ κόσμῳ: The FE uses a chiasm to emphasize the tension that Jesus οὐκέτι εἰπὺ ἐν τῷ κόσμῳ (C3.21), but that his disciples ἐν τῷ κόσμῳ εἰσίν (C3.22):

εἰμὶ.....ἐν τῷ κόσμῳ Jesus

ἐν τῷ κόσμῳ.....εἰσίν Disciples

The background of the prayer is now distinctly stated. Jesus is leaving his disciples whom he had trained and protected;⁶³² henceforth their relationship will no longer be as it was during his earthly ministry. He had told them about this previously, but they hardly understood it (13:33,36; cf 16:10,16) (Bernard 1963:567).

⁶³⁰ These two verses (17:11,13) will not be discussed in detail here as this will be done at a later stage (4.1.3).

⁶³¹ This analysis indicates a close link between these two verses (Sanders 1963:374; cf Lenski 1961:1141; Brown 1972:759,361). C3.23 relates to C3.28 and concerns Jesus' departure. C3.23 pertains the space perspective and C3.28 to the temporal perspective. C3.21 and C3.22 relate to C3.29 and concerns Jesus' position in relation to the world (*ἐν τῷ κόσμῳ*). Two contrasts and one parallel occur in these three *cola*. C3.21 and C3.29 are contrasted, while C3.22 and C3.29 are parallel. The link between C3.24 and C3.29 concerns the benefit of the disciples regarding their mission. In both *cola* *ἵνα* expresses purpose (Morris 1975:729).

⁶³² Jesus speaks paradoxically (Newman & Nida 1980:534) when he says οὐκέτι εἰμὶ ἐν τῷ κόσμῳ (C3.21), for he is at this moment still on earth (C3.29 confirms this). καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ (C3.29) refers to 'the time left' before Jesus' return to the Father (Newman & Nida 1980:538) and οὐκέτι εἰμὶ ἐν τῷ κόσμῳ (C3.21) reflects the nearness of his departure (indicated by the present tense) (Morris 1975:726). Because his work in the world is done, Jesus is practically speaking, no longer in the world.

While Jesus will return to his Father the disciples will remain in the world and will have their service and ministry to fulfil (Bernard 1963:567). Without the help of Jesus' immediate physical presence and protection they must continue the mission of Jesus in the world and endure the hostility of the world (cf 15:18ff; 17:14) (cf Barrett 1978:507)⁶³³ with the help of the Father (C3.24) and the Paraclete (14:15-26; 16:5-16). Although αὐτοὶ ἐν τῷ κόσμῳ εἰσίν (C3.22), they do not belong to this world (17:14,16).

(ii) πρὸς σὲ ἔρχομαι⁶³⁴: In the FG Jesus frequently speaks of 'going' to the Father,⁶³⁵ while in these two texts he speaks of 'coming' (ἔρχομαι) to the Father.⁶³⁶ When Jesus addresses people he uses 'going'; when he addresses his Father he speaks of ἔρχομαι (C3.23; C3.28). The reason why Jesus πρὸς σὲ (the Father) ἔρχομαι indicates that his revelatory-salvific mission has been accomplished.

The repetition of νῦν δὲ πρὸς σὲ ἔρχομαι (C3.28) underlines Jesus' movement to the Father. Here the purpose is to bring out the contrast (νῦν δὲ) between the time of his ministry and the time of his withdrawal (cf Barrett 1978:509). Just as it is now (νῦν) the task of Jesus to leave the world to return to his Father, so it is the task of the disciples to remain in the world to perform their new given task given by Jesus in 17:18 (cf Morris 1975:726).

There are three co-ordinated statements⁶³⁷ (C3.21; C3.22; C3.23) in the first expression of Jesus' departure (v 11) which form a unity. The first statement, οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, could easily be misunderstood. It sounds as if Jesus is speaking as one who has already returned to the Father. The third statement, namely καὶ γὰρ πρὸς σὲ ἔρχομαι, puts the first in perspective and shows clearly how the prayer should be interpreted: we find Jesus still speaking in the world (v 13), but already knowing that he is leaving the world and leaving his disciples in it. At this moment (hour) of departure his attention is on his disciples, his care for them and their continued existence in the world without him (Schnackenburg 1975:203f).⁶³⁸ The view that emerges from ch 17, that Jesus is completely withdrawn from his disciples in the world, must be seen from the perspective that he has accomplished his part of the mission entrusted to him by his Father.

The petition of Jesus to his Father to protect his disciples receives full emphasis in the departure of Jesus. This departure is emphasized (C3.21; C3.23; C3.28) by contrasting it

⁶³³ Jesus as the Son of God is in perpetual communion with his Father and has no need for any formal practice of prayer. It is important to note that his communication with his Father through prayer demonstrates the communion he enjoys with his Father to human observation. This forms the pattern for the communication that his disciples will subsequently enjoy (cf Barrett 1978:509; Carson 1991:564).

⁶³⁴ Barrett (1978:507) thinks that the reason why the FE uses ἔρχομαι rather than ὑπάγειν or πορεύεσθαι, is because he is speaking to the Father in prayer (cf also Brown 1972:759). This point of view expressed by Barrett is purely hypothetical in comparison with all the other contexts in which ἔρχομαι is used and where it refers to the descent and ascent of Jesus.

⁶³⁵ For this he uses ὑπάγω, πορεύεσθαι, ἀπέχεσθαι, etc.

⁶³⁶ Lenski (1961:1135) incorrectly interpreted ἔρχομαι in C3.23 as 'to come with a request to the Father'.

⁶³⁷ According to Brown (1972:758) it is difficult to decide whether C3.21 – C3.23, all which start with καὶ, are co-ordinate or subordinate. In the structural analysis they are chosen as co-ordinate phrases.

⁶³⁸ This portrayal of Jesus seems to contradict the discourses on the vine (15:1-10), the announcement of a return to them (ἔρχομαι πρὸς ὑμᾶς – 14:3,18,28), and 'seeing them again' (πάλιν δὲ ὄψομαι ὑμᾶς – 16:16-19,22).

with the period during which the disciples were with Jesus on earth (δὲ). At this point of time (νῦν), while he is still in the world, Jesus is aware of the situation to which his disciples are exposed (see C3.24). Therefore Jesus says these things while he is still in the world (C3.29), in order that they may have the joy of Jesus perfected in themselves in that situation.⁶³⁹ Jesus wants to communicate his joy,⁶⁴⁰ as he communicated his peace (16:33), to his disciples who will stay behind in the world, so that they will endure the hostility of the world. For Jesus himself, the primary goal is to return.

In conclusion: with ἔρχομαι, which indicates the ascent of Jesus, a new perspective is added. Jesus talks about his departure from the perspective of his disciples. In leaving this world, he leaves his disciples behind. Jesus' attention is with his disciples. They will remain in the world without him. Jesus accomplished his part of the mission entrusted to him by the Father. The implication is that his disciples will have to continue his mission, as will become clear in the following verses.

(d) Υπάγω⁶⁴¹

The next word used by the FE to indicate Jesus' ascent is "Υπάγω"

The following analysis indicates clearly that there are major similarities, and minor dissimilarities, between these four texts: 7:33,34; 8:21,⁶⁴² 13:33 and 13:36.

⁶³⁹ This desire of Jesus for his disciples is reminiscent of 15:11 and 16:20-22,24.

⁶⁴⁰ For this 'perfect joy', see also 15:11.

⁶⁴¹ Υπάγειν is one of the FG's favourite words and appears 19 times in Matt, 15 times in Mark, 5 times in Luke, and 32 times in the FG, of which 16 refer to the return of Jesus to the Father: 7:33; 8:14(2x),21(2x),22; 13:3,33,36; 14:4,5,28; 16:5(2x),10,17. Υπάγειν simply means 'go' or 'go away'. The FE uses it of Jesus' 'going' to the Father. In 7:33 and 16:5 Jesus speaks of ὑπάγω πρὸς τὸν πέμψαντά με, in 16:10 of πρὸς τὸν πατέρα or in 13:3 πρὸς τὸν θεὸν. Jesus also uses ὑπάγω absolutely and speaks of 'going away' (8:21). He speaks of knowing where he is going (8:14), or of the impossibility of being followed there (8:21). Finally, he links his departure with a return (14:28). Verses 14:4,5 and 28 will not be discussed in this section, but in the next one dealing with πορεύομαι. This is because vv 4 and 5 are closely linked with vv 2 and 3, which will be discussed there. πορεύομαι also occurs in v 28 and seems to carry more meaning as ὑπάγω.

⁶⁴² The parallel between 7:33ff and 8:21f seems even greater:

7:33b	Jesus is going away	8:21a
:34a	Jews will look for him	:21a
:34b	Jews cannot follow Jesus	:21c
:35	Jews lack understanding	:22
:36	Jews repeat Jesus' statement	:22

7:33 εἶπεν οὖν ὁ Ἰησοῦς, “Ἐτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με. ³⁴ ζητήσετέ με καὶ οὐχ εύρήσετέ [με], καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.	8:21 Εἶπεν οὖν πάλιν αὐτοῖς, Ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.	13:33 τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι ζητήσετέ με, (καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι) “Οπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.	13:36 ἀπεκρίθη [αὐτῷ] Ἰησοῦς, “Οπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.
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In verses 7:33f and 8:21 Jesus addresses these words to his antagonists while in verses 13:33,36 he speaks to his disciples. In 13:33 Jesus calls his disciples τεκνία in order (i) to indicate the special relationship between himself and them, and (ii) to distinguish his disciples from his antagonists. To both of these two groups Jesus spells out that "Ἐτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι (7:33; 13:33). Then, only to his antagonists, he spells out that ὑπάγω πρὸς τὸν πέμψαντά (7:33). Both of these groups will seek him. Only in the case of the Jews Jesus says that they will not find him (οὐχ εύρήσετέ -- 7:34) and that they will die in sin (ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε -- 8:21). This is the main reason why they cannot follow Jesus: ὅπου ἐγὼ ὑπάγω (εἰμὶ -- 7:34) ὑμεῖς οὐ δύνασθε ἐλθεῖν (8:21). The case of the disciples is different. The reason why "Οπου ὑπάγω (Jesus) οὐ δύνασαι μοι νῦν ἀκολουθῆσαι (ἐλθεῖν -- 13:33), is due to the fact that ἀκολουθήσεις δὲ ὕστερον (13:36).

John 7:33

1 ³³ εἶπεν οὖν ὁ Ἰησοῦς, 1.1 “Ἐτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι 1.2 καὶ ὑπάγω πρὸς τὸν πέμψαντά με. 1.3 ³⁴ ζητήσετέ με 1.4 καὶ οὐχ εύρήσετέ [με], 1.5 καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.
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In 7:31-36 Jesus speaks of his departure at the Feast of Tabernacles in Jerusalem (7:2). From these words it seems as though his public speaking is not going to continue much longer. Jesus himself informs his listeners that he will be with them only a little while

longer,⁶⁴³ and that he will then return to πρὸς τὸν πέμψαντά με (C1.2).⁶⁴⁴ Schnackenburg (1971:207) points out that from now on the theme of Jesus' departure, the goal to which the life of Jesus is leading, will continually reappear through the use of the characteristic verb ὑπάγω. For Jesus himself, the primary goal is to return via death and resurrection (Brown 1975:318) to the Father who sent him, from whom he came forth (13:3; 16:28), the way to glory (13:31-32; 17:1).

For Jesus death is a reality (Sanders 1975:211) which he must (δεῖ -- 3:14) experience, but which is not the end. For him it is not a physical dissolution but a return to the one who sent him, a being lifted up to where he was before (3:14; 8:28; 12:34) (Barrett 1978:325; Carson 1991:320). His death would not mean the end of his mission, the completion of the work the Father gave him (17:5). Although he will return to his Father in heaven, his mission will be continued through his disciples (cf Lenski 1961:569).

In their attempt to remove Jesus, the Jews destroy themselves. Fundamentally, even if they kill him it will be his deed as it will bring about, his return to the Father (cf Barrett 1978:324; Groenewald 1980:188).⁶⁴⁵ He is in the commanding seat, 'his course is fully planned and will be completed in due order' (Lenski 1961:568; Groenewald 1980:188), therefore he can report to the Father about a successful mission (Lenski 1961:569).⁶⁴⁶ Jesus' return to the Father cannot be interpreted here in terms of his exaltation and glorification, or even in terms of what it should mean to believers. From the text it can only be interpreted in terms of Jesus' departure from the world, and the implications it will have for the unbeliever. Jesus' departure from the world means that the world is judged--a judgment that consists in the fact that Jesus has departed. Then they will seek him, they will long for his revelation and salvation, but it will be too late.⁶⁴⁷ Jesus will then no longer be accessible to them (Bultmann 1941:232).

From this text it seems as if the revelation and salvation mediated through Jesus are not generally available (cf "Ἐτι χρόνον μικρὸν -- C1.1). They do not consist of universal truths, or dogma, which a person can invoke at any time. No, this revelation and salvation confront man in time, in the present moment. Should any person neglect the opportunity to accept salvation, he brings judgment over himself (Bultmann 1941:232f; Barrett 1978:324).

The fundamental meaning of this symbolic account is that the revelation and salvation mediated by Jesus in a historical event, will continuously be present in the mission of

⁶⁴³ The time span suggested by "Ἐτι χρόνον μικρὸν (C1.1) is probably one of several months, though it is impossible to determine the precise chronological order of the events in the FG (Bernard 1969:278; Newman & Nida 1980:242).

⁶⁴⁴ This is a mysterious reference which the Jews could not understand (Bernard 1969:278).

⁶⁴⁵ 8:14 and 13:3 speak about the ὑπάγω of Jesus in relation to his coming. In 16:28 πορεύεσθαι replaces ὑπάγειν; in 3:13 and 6:62 ἀναβαίνειν is used. 'Ὑπάγειν is used without any reference to the coming of Jesus in 7:33; 8:21f; 13:33,36; 14:4f,28; 16:5,10,17.

⁶⁴⁶ The phrase ὑπάγω πρὸς τὸν πέμψαντά με (C1.2) indicates that Jesus' life and death are determined by the Father and not by the Pharisees. Thus Jesus will return to Him that sent him. The thought conveyed by it is that of the accomplishment of his special mission, also that he belongs to another world, therefore his natural abode is not here (Morris 1975:417).

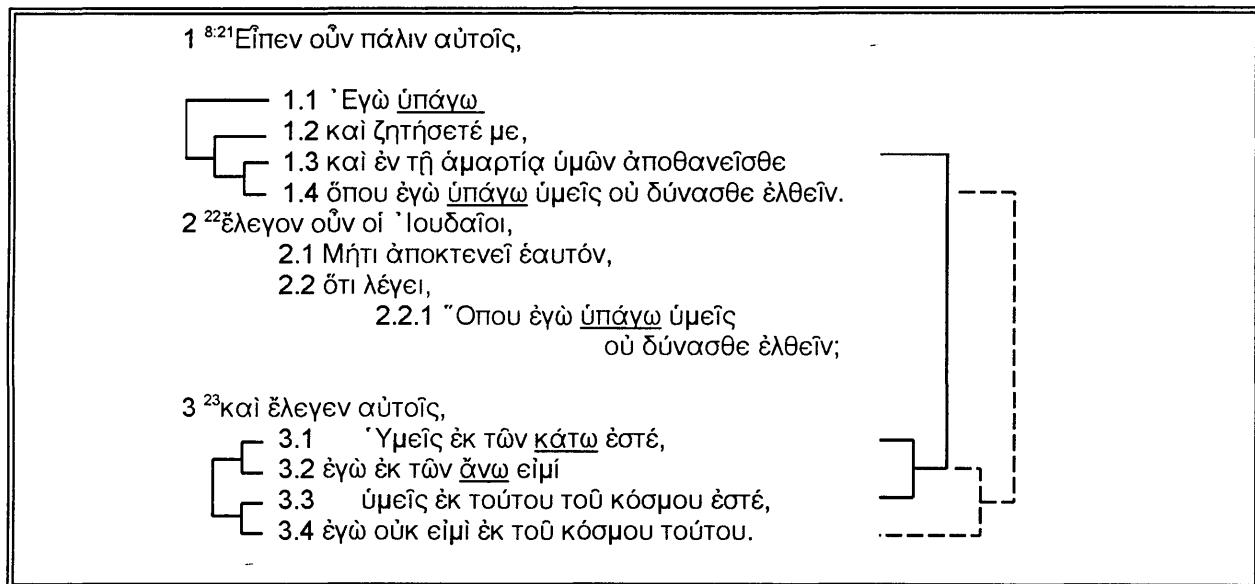
⁶⁴⁷ The pronouns ἐγὼ and ὑμεῖς (C1.5) are emphatic and in strong contrast to each other (Lenski 1961:570; Newman & Nida 1980:242).

Jesus' disciples.⁶⁴⁸ This continued mission in and through the disciples of Jesus is authoritative only because of this historically limited event. Only through discipleship can Jesus become real and present to the world again (cf Bultmann 1941:233).

The ζητήσετέ⁶⁴⁹ με describes an eschatological event, 'which will determine the very being of the world' (Bultmann 1941:233). This is a place where nobody οὐ δύνασθε ἐλθεῖν (C1.5). At a later stage only those who are in touch with him in the Spirit (12:26; 17:24) will follow (13:36).

The Jews tried to understand Jesus' journey in terms of a physical journey into the diaspora. Because of their lack of understanding they repeated the riddle (7:36). Jesus had explained that his departure was πρὸς τὸν πέμψαντά με (C.1.2), but the FE had already portrayed the Jews as neither knowing where Jesus came from nor who it was that sent him (7:27-29). Thus the Jews know neither where Jesus came from nor where he is going.

John 8:21



This section (8:21-29), composed in Johannine style and with Johannine ideas, continues Jesus' discussion with his antagonists, the unbelieving Jews,⁶⁵⁰ at the Feast of

⁶⁴⁸ Although the Jews were unable to grasp how this was possible, Jesus, through his disciples, did in fact go off to teach to the Gentile world. By the time the FG was written the Christian Church was largely Gentile and the diaspora was truly a diaspora of the Greeks (Brown 1975:318).

⁶⁴⁹ "Ζητήσετέ" (C1.3) refers to the time after the departure of Jesus. Now they will seek to arrest him, but a time is coming when, too late, they would seek Jesus in order to partake in the revelation and salvation that he brought (cf Barrett 1978:325; Groenewald 1980:188). Thus a time will come when they will realize that he is the Saviour. Then it will be too late to seek him. Lenski (1961:570) speaks of a desperate seeking that always comes too late.

⁶⁵⁰ It is possible that in the present context a larger group than the Jewish authorities is intended. This statement refers to the fact that in v 30 it is stated that πολλοὶ ἐπίστευσαν εἰς αὐτόν. For the sake of clarity it is possible that Jesus is here addressing Jewish authorities in particular, but that a larger group is listening too and that the πολλοὶ ἐπίστευσαν came from this larger group (Newman & Nida 1980:271).

Tabernacles.⁶⁵¹ While it emphasizes the opposition between Jesus and his antagonists, it develops Jesus' revelation of himself. In 8:21 (C1) Jesus is introduced as the speaker and repeats, in an adapted form (more briefly), the riddle of 7:33,34 (Lenski 1961:610).⁶⁵²

Jesus' mission is approaching its end; then he will leave this world to return to the Father.⁶⁵³ Once more Jesus is referring to his departure to be with his Father (Morris 1975:445). It is not necessary for Jesus to mention his destination because he did that already in 7:33. After his departure these antagonists will seek Jesus, but in vain, because then it will be too late for them.⁶⁵⁴ Instead of ζητήσετέ με καὶ οὐχ εύρήσετέ [με] (7:34), Jesus say ζητήσετέ⁶⁵⁵ με καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε. This should threaten Jesus' antagonists because without Jesus they are staring death and damnation in the face (Schnackenburg 1971:250; cf Lenski 1961:610).⁶⁵⁶

The meaning of the terms, ἀμαρτίᾳ and ἀποθανεῖσθε becomes clear. ἀμαρτίᾳ is to 'walk in darkness' while ἀποθανεῖσθε means 'to be subject to the realm of death'. The idea is that for people 'in sin' there is no longer any prospect of life, meaning eternal life with God.⁶⁵⁷ Real sin is unbelief (cf 16:9), the deliberate refusal to follow Jesus (8:24) (Schnackenburg 1971:250f). From 3:19-21 it is clear that in the opinion of the FE an unbreakable link exists between sinfulness and unbelief (3:19-21).

Once again Jesus challenges his hearers to a decision about himself.⁶⁵⁸ In 8:12 Jesus has identified himself as the light. But the coming of the light forces men to choose between seeing Jesus or turning away from him (3:19ff).⁶⁵⁹ If they refuse him now they will die in their sin. This radical sin is to refuse to believe in Jesus and so to refuse life itself.

⁶⁵¹ Although the occasion of this discourse is not mentioned, it is probably a continuation of what precedes, and if so then οὖν (C1) may be causative.

⁶⁵² Although there is no indication of time ('ΕΤΙ χρόνον μικρὸν in 7:33) there are indications of sequence from the statements (C1.1-4) mentioned there (Schnackenburg 1971:250).

⁶⁵³ ὑπάγω is used here as a futuristic presens (Lenski 1961:610; cf Schnackenburg 1971:250). As in 7:33 it most commonly refers to Jesus' going to the Father through the cross (Morris 1975:445).

⁶⁵⁴ A primary point that the FE wants to emphasize here is the paradox that Jesus is going to die in order to depart to the Father; his adversaries will also die, but because of their sin (C1.3).

⁶⁵⁵ Morris (1975:445) is divided between two suggested possibilities: on the one hand the Jews' implacable pursuit of Jesus which will continue after his departure, on the other hand that their insight came too late; only after his crucifixion will they realize who he was. But it seems better to explain it from the perspective of the next colon (C1.3) "καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε". This would mean that they will seek Jesus in order to get revelation and salvation from him (cf Sanders 1975:222) but unfortunately it will then be too late. This corresponds with Barrett's interpretation of 7:33.

⁶⁵⁶ This passage (8:21f) as well as 7:33f and 13:33,36 stress the temporal limitation of the ministry of Jesus (Barrett 1978:325). He will not always be accessible in a physical sense as he is now.

⁶⁵⁷ Compare the contrast in 11:25.

⁶⁵⁸ Commentators (see i.e. Bultmann 1941:231ff; Brown 1975:350) exaggerate the importance of the idea 'before it is too late'. According to them the unique opportunity which these people have now to seek and to find Jesus will never be given to them again. This is true, but only for the present moment. Another opportunity will be offered through the preaching of Jesus' disciples after Pentecost (Paul for instance).

⁶⁵⁹ In the Tabernacle discourses we detect a note of urgency. These people (the Jews) have only a short time left to see Jesus, to look for him, to find him. Such an opportunity to find Jesus physically will never again be possible (cf Brown 1975:350).

This time the 'Jews' understand the riddle as a suicide threat (*Μήτι ἀποκτενεῖ ἔαυτόν, C2.1*) (Carson 1991:342) and repeat the second half of the statement (C2.2.1).⁶⁶⁰ Again it becomes clear that these 'Jews' know neither where Jesus comes from (C3.1) nor where he is going (C3.2), nor do they know the Father who sent Jesus (8:19). Thus the Jews' lack of understanding regarding Jesus' origin and his destination, as well as his relationship with the Father, remains unchanged (8:26).

A third component of this Descent-Ascent Schema is the dualism depicted by the elliptical use of the adverbs *κάτω* and *ἄνω*.⁶⁶¹ In 8:23 these two adverbs are used to indicate a qualitative distinction.⁶⁶² The FE here uses a double antithetical parallelism to indicate this qualitative contrast.⁶⁶³ This contrast stresses the foreignness and division between the two worlds depicted here. The Jews *ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε* (C1.3)⁶⁶⁴ and *οὐ δύνασθε ἐλθεῖν* where Jesus is because (they) '*Ὑμεῖς ἐκ τῶν κάτω ἔστε* (C3.1) and *ὑμεῖς ἐκ τούτου τοῦ κόσμου ἔστε* (C3.3). They are wrapped up in this world where Satan rules supreme (Morris 1975:447) and is unable to detach themselves from it (Sanders 1975:223; cf Morris 1975:446f).⁶⁶⁵ For the FE the contrast is not temporal (as in the Synoptics) but spatial and a person-dualism (between two existing orders of being). But Jesus is leaving (*ὅπου ἐγὼ ὑπάγω -- 1.4*) because (he) *ἐγὼ ἐκ τῶν ἄνω εἰμί* (C3.2) and *ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου* (C3.4).

⁶⁶⁰ In comparing 8:22 with 7:33 we find that the emphatic 'Εγὼ is absent in 7:33. This probably could have caused the Jews to focus on the verb *ὑπάγω*. In the present context the statement that Jesus must be contemplating suicide is more vicious than the sneer that he is going among the Greeks in 7:35. The *ὅτι* (C2.2) here is causative 'since' in comparison with the *ὅτι* in 7:35 (Lenski 1961:611).

⁶⁶¹ It is only in 8:23 that these two adverbs appear together and are related to the dualism. *κάτω* appears again, but without *ἄνω* in 2:7 and 11:41, while *ἄνω* appears alone only in 8:6. In 2:7 *ἄνω* is used to indicate 'volume', that the water jars are filled to the brim (*ἄνω*), and in 11:41 to indicate direction, where Jesus looked up (*ἄνω*). In 8:2 *κάτω* also indicates direction, where Jesus bent down (*κάτω*).

⁶⁶² Schnackenburg (1971:251) refers to this expression of Jesus as 'one of the most sharply dualistic sayings'. The pronouns *ἐγὼ* (C1.4; C3.2; C3.4) and *ὑμεῖς* (C1.4; C2.1; C3.3) are emphatic (Morris 1975:446; Newman & Nida 1980:271f) and also emphasizes this Johannine dualism.

⁶⁶³ This contrast between an 'upper' heavenly world and a 'lower' earthly world is not foreign to Judaism or Gnosticism. See Schnackenburg (1971:251f) for a discussion on their points of view regarding this dualism. This contrast is not between a spiritual world versus a material world (neoplatonistic), but between the realm of God versus the realm of the 'world'. This 'world' hates Jesus because he testifies that what this world does is evil (7:7). This is the fundamental reason why Jesus' opponents cannot recognize him, nor understand his teaching. Nothing can remove such blindness except to be 'taught by God' (6:45), to be born again (3:3,5), finding the one who is himself the Light (8:12), and to live through the Spirit.

⁶⁶⁴ Barrett (1978:340), Carson (1991:341) and Newman & Nida (1980:271; Brown 1975:350; cf also Morris 1975:445) refer to the difference between the singular and plural use of *ἀμαρτίᾳ*. In v 21 (C1.3) Jesus uses the singular form for *ἀμαρτίᾳ*, but in v 24, when he refers to what he said in this verse, he uses the plural form. According to them the singular form focuses attention upon the cardinal (or absolute) sin of rejecting Jesus. Brown (1975:350) states that, according to the FE, there is only one radical sin of which man's many sins are but reflections (see plural in v 24). The placing of *ἀμαρτίᾳ* before the verb could be aimed at achieving emphasis (Morris 1975:445). The plural *ἀμαρτίαις* appears seldom in the FG (8:24; 9:34) 'and does not often say anything even of committing sin'. For the FE sin is the willful refusal to accept the Christ (Sanders 1975:222), the refusal of divine revelation (Kümmel 1974:291).

⁶⁶⁵ The only way to avoid this fate is by coming to believe in Jesus, which involves a correct estimate of his person (Morris 1975:447).

At the Feast of Tabernacles (7:2) Jesus becomes involved in a debate with 'the Jews' about the authority of his testimony (8:12-20). From 8:21-30 this debate turns into another channel where it concerns the origin of Jesus' authority.⁶⁶⁶ In his reply to their deliberate misinterpretation (v 22) Jesus confronted these men: they are from κάτω, while he is from ἕνω. What does this mean? Schnackenburg (1971:252) points out that origin (cf also Lenski 1961:612), indicated by the preposition ἐκ, is the basis of nature.⁶⁶⁷

With this dualism Jesus emphasizes the difference between these two worlds, the difference between him and 'this world'. ὁ κόσμος οὗτος does not always have a negative connotation (cf 9:39; 11:9; 12:25; 13:1), but in these texts ὁ κόσμος οὗτος refers to men in their alienation from God. Even the disciples of Jesus are not of 'the world' (15:19; 17:14,16). Here we have an indication that those who 'do hear' his words are not like Jesus, identified as having 'come down' from heaven. They are identified as those who are 'not of this world' (15:19; 17:6,14ff). Thus in the FG we have a dualistic picture of a small group of believers isolated from ὁ κόσμος οὗτος (Schnackenburg 1971:251f). According to 13:33,36 even Peter can do no more than these Jews; only by faith (v 24) can people be united with Jesus in his death and resurrection (Barrett 1978:340).

In conclusion: Again a new aspect is added concerning Jesus' departure. Jesus' presence in the world forces people to either choose to come to Jesus or to turn away from him. Jesus pointed out that after his departure his antagonists will seek him, but it will then be too late and they will die in their sins. Without Jesus they are dead and staring damnation in the face. While he is still with them, they should grasp the opportunity to accept him (1:12). The reason why they oppose Jesus is because they are from opposite worlds: They are from this world while Jesus' true home is the heavenly world.

⁶⁶⁶ The Greek word πόλιν (C1) indicates a pause, but also a continuity with that which precedes it. See Carson (1991:341; also Barrett 1978:340) for an indication of how the themes developed in vv 12-20 are enlarged upon throughout the rest of the chapter.

⁶⁶⁷ John 3:6 casts light on this point. The impossibility for man to attain the kingdom of God by himself stems from the basic difference between the two realms of being σάρξ and πνεῦμα. Man belongs, by virtue of his earthly birth, to the region of the σάρξ. From here he is not in a position to reach the heavenly world of the πνεῦμα. In the FG, the nature of someone is determined by his origin. This is seen in the frequent use of εἰναι ἐκ by the FE (see Morris 1975:244,447), 'which affirms both origin and type of being' (Schnackenburg (1965:385). Confer texts such as 3:31; 8:23,44,47; 15:19; 17:14,16; 18:36f. In this text, as well as in 8:23, these terms clearly designate two different orders of being. The one who is born of the flesh is of the nature of the σάρξ, and the one born of the Spirit is essentially πνεῦμα and hence able and in the position to enter the higher (vv 3,7), heavenly (v 13) and divine sphere (εἰς τὴν βασιλείαν τοῦ Θεοῦ vv 3,5) (Schnackenburg 1965:385).

John 13:33

1 ^{13:33} τεκνία,	<i>Semantic relations</i>
<ul style="list-style-type: none"> 1.1 ἔτι μικρὸν μεθ' ὑμῶν εἰμι 1.2 ζητήσετέ με, 1.3 καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι 	
1.3.1 "Οπου ἐγώ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.	
5 ^{13:36} Λέγει αὐτῷ Σίμων Πέτρος, 5.1 Κύριε, ποῦ <u>ὑπάγεις</u> ;	
6 ἀπεκρίθη [αὐτῷ] Ἰησοῦς, 6.1 "Οπου <u>ὑπάγω</u> οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.	

During the Passover meal, when Judas went out to betray him (13:30), Jesus again speaks to the remaining disciples. Following his statement about his and the Father's glorification, which provides a brief but luminous prospect, he discloses to them the painful fact that they will be separated from him. He addresses them using the loving form of τεκνία.⁶⁶⁸

This statement about the separation of Jesus from his disciples is deliberately formulated in a similar way to the statement he made to the Jews in 7:33f⁶⁶⁹ and 8:21ff, which is explicitly recalled here (Schnackenburg 1975:58),⁶⁷⁰ but the tone of this announcement to the disciples is slightly different (Carson 1991:483).⁶⁷¹ In the case of the Jews, the logion led to a lack of understanding (7:35f), and even here the disciples also fail to understand -- as Peter's reaction indicates (v 36). The disciples' faith is still immature (cf 2:22), but when the Paraclete comes, as promised by Jesus, will he teach them all things (14:26) (Schnackenburg 1975:58).

⁶⁶⁸ This form occurs only once in the FG and 7 times in the first letter of John (Schnackenburg 1975:58; Barrett 1978:451; Carson 1991:483). Commentators differ about the interpretation of this diminutive form: τεκνία. Barrett (1978:451) is of opinion that the FE is thinking of his readers. For Bernard (1963:526) Jesus addresses the disciples tenderly, as the Head of his family. For Carson (1991:483) Jesus fulfills with this addressing the paschal role of head of the family. Brown (1972:607) and Bultmann (1941:402) indicate that there is evidence that a Jewish teacher could address his disciples as 'children'. Brown (1972:611) also fits it into the literary genre of the LD of a dying father, instructing his children. For Newman & Nida (1980:448) it is an expression of endearment while Morris (1975:632) interprets it as a way of addressing the disciples with tenderness. Finally, Lenski (1961:958) interprets it as 'a term of the most affectionate endearment yet (it) connotes the immaturity of those that are so dear' (cf also Groenewald 1980:303). From all these different points of view it seems as if the interpretation of Lenski is the most representative and relates more closely to the context (cf also 1 Cor 3:1-3; Heb 5:11ff).

⁶⁶⁹ What Jesus told the Jews previously, probably some months before, now applies also to the disciples (καθὼς...καὶ): "ζητήσετέ με" (C1.2) and "Οπου ἐγώ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν" (C1.3.1). Since the subjects are opposite (Jews and disciples) the kinds of seeking will differ because they will correspond to the subjects in their relationship with Jesus (cf Lenski 1961:959).

⁶⁷⁰ As in 7:33, "ἔτι μικρὸν μεθ' ὑμῶν εἰμι" in the present context (C1.1) looks forward to the departure of Christ in death. Barrett (1978:451) is of opinion that it is equally applicable to his departure in his ascension.

⁶⁷¹ By using the phrase καθὼς εἶπον τοῖς Ἰουδαίοις (C1.3), reference is made to the two other instances of this riddle. Here, in connection with the disciples, we do not find καὶ οὐχ εύρήσετέ (με) as in 7:34 or the "καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε" as in 8:21 and other minor differences. See the comparison of these four passages a few pages back.

The phrase ἔτι μικρὸν μεθ' ὑμῶν εἰμι (C1.1) gives no indication of chronological duration. In 7:33 it is used in reference to the six months that Jesus still had to live at that stage, while in the present context Jesus has only a few hours left to live. Brown (1972:607) indicates that 'it is an OT expression which has been used by the prophets to express optimistically the shortness of time before God's salvation would come' (Isa 10:25; Jer 51:33).

Their ζητήσετέ⁶⁷² (C1.2) for Jesus would not be like the remorseful search of the Jews, but a search characterized by perplexity and tears once Jesus has been taken away from them (cf 14:1f) (Bernard 1963:526).

His disciples will not realize the full significance of the vūv (C6.1) immediately; their faith has to stand the test. The FE brings this out very clearly. He makes Jesus emphasize the fact that the information given to the disciples is the same as that given to the Jews (7:33f; 8:21f). Therefore, these disciples are in the same position as these Jews. Thus, for the disciples the element of 'too late' does not exist, but both groups have to face the facts of ἔτι μικρὸν (C1.1) and ζητήσετέ με (C1.2), the beginning of despair (Bultmann 1941:402).

The bad news "Οπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν and a succeeding logical question: 'how can their relationship with Jesus be retained in this sort of isolation?' introduce the basic theme of the LD. Through discipleship, vv 34-36, and the indwelling of the Paraclete (14:15-18) Jesus' relationship with his disciples will continue.⁶⁷³ The question of 'discipleship' (*Nachfolge*) is raised in v 34 and is put in perspective in the context of Jesus' departure. In v 36 it is at first answered negatively "Οπου ὑπάγω οὐ δύνασαι μοι vūv ἀκολουθῆσαι (C6.1): the decision to follow Jesus is not a matter of free choice. The positive side is that ἀκολουθήσεις δὲ ὕστερον (C6.1), because Jesus will return and bring the disciples to himself (cf 14:1-4) (cf Bultmann 1941:459f).

The main statement of this verse is to be found in ὑπάγω (C4.1):⁶⁷⁴ "Οπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.⁶⁷⁵ This is confirmed by the question raised by Peter in his response in v 36. Peter understands Jesus' departure on the physical level, and wants to share in it (Schnackenburg 1975:61f).⁶⁷⁶ The intention behind Peter's question (ποῦ ὑπάγεις -- C5.1) was to follow Jesus wherever he was going. This is clear from Jesus' response. Implicit in this question is Peter's readiness to follow Jesus. But he receives the promise from Jesus ἀκολουθήσεις δὲ ὕστερον (C6.1).⁶⁷⁷

⁶⁷² ζητεῖν occurs frequently in chs 1-12, but in the LD only in 13:33 and 16:19.

⁶⁷³ This will be discussed in detail at a later stage.

⁶⁷⁴ ὑπάγω is more common in the LD than in the rest of the FG. In ch 17 it is replaced by ἔρχεσθαι. Barrett (1978:451) is convinced that it covers both the departure of Jesus in death as well as his ascent to the Father. The use of this word arises not from a translation of the Semitic root לִזְא, but stems from the FE's characteristic thinking about Jesus' death (Barrett 1978:451).

⁶⁷⁵ This phrase (C1.3.1), as in the previous cases, refers to the death and departure of Jesus to the Father (Newman & Nida 1980:449; cf Morris 1975:632).

⁶⁷⁶ In this case the riddle is not explained in the immediate context.

⁶⁷⁷ Bultmann (1941:460) correctly interpreted, from the perspective of the rest of the LD, this response by Jesus as simply telling Peter 'to wait'. This Peter cannot understand (v 37), which prompts his next question. Peter's question in v 37 shows that he does not know that the ὑπάγω (C1.3.1) of Jesus is an eschatological event.

It is important that the full meaning of Jesus' departure is explained in the LD (Schnackenburg 1975:60f; Nicholson 1983:59). Jesus has to explain categorically the fact of his separation and its consequences for his disciples, and even then the disciples fail to understand this section of the Descent-Ascent Schema.⁶⁷⁸ In ch 7 Jesus warns 'the Jews' that ζητήσετέ με καὶ οὐχ εύρήσετέ [με], because they do not believe in him; while in the present text Jesus speaks the same words to the disciples to prepare for his departure and *return*. The disciples οὐ δύνασθε ἐλθεῖν where Jesus is going ("Οπου ἐγὼ ὑπάγω, C1.3.1) because subsequently Jesus and the Father will come to them (14:23) (Brown 1972:612).

In the announcement of his departure and the insistence that his disciples cannot now come with him (v 33), Jesus begins to explain what he expects of his disciples when he is gone. For direction of their life in this new situation, Jesus leaves them a new commandment (Barrett 1978:451). Unfortunately they are unable to come to grips with Jesus' imminent departure, Peter interrupts and presses the point (v 36).⁶⁷⁹ The disciple's 'knowledge of the Master's plans and continued intimacy with him are more attractive than obedience' (Carson 1991:486; cf Barrett 1978:453).

In his answer to Peter in v 36, Jesus relativizes this statement in a modified form: "Οπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον. In 14:3 Jesus picks it up again in his declaration that he will take all his disciples to himself so that they may be where he is (17:24). From the perspective of ch 17, the reason why Peter (the disciples) cannot follow now to where Jesus is going is because he (and the other disciples) still have to serve Christ in discipleship;⁶⁸⁰ they have to continue his mission in this world, although they are no longer from this world. Afterwards they will follow Jesus to join him in the heavenly place(cf Lenski 1961:965).

In v 36 Jesus changes the perspective of:

"Οπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθεἐλθεῖν (C4.1) to

"Οπου.....ὑπάγω.....οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, and add ἀκολουθήσεις δὲ ὕστερον. In his response, Jesus presents Peter with the prospect of following him to the same goal. In the light of the logion found in 12:26, where the verb ἀκολουθεῖν⁶⁸¹ is also used, this promise to Peter required interpretation. From the perspective of 12:26 this promise should be seen as a concealed announcement of the death of the disciples as a witness and also the acceptance of the disciples into the community of Jesus with the Father. A central thought runs through 12:26, 13:36, 14:3, and 17:24, linking these four texts together as may easily be recognized in the expressions ὅπου εἰμὶ ἐγὼ or ὅπου ὑπάγω (Schnackenburg 1975:62; cf Lenski 1961:959).⁶⁸²

⁶⁷⁸ The frequent lack of understanding (and not misunderstanding as Culpepper and others characterize it) on the part of the disciples, first of Thomas (14:5), then of Philip (14:8) and finally of the other Judas (14:22) is the phenomenon that characterizes the attitude of the disciples before the passion of Jesus. This is also shown in ch 20.

⁶⁷⁹ Peter, like the Jews (7:35; 8:21), fails to understand what Jesus is saying about his departure, but indicates that he has some idea that the death of Jesus may be implied (vv 36ff).

⁶⁸⁰ To follow Jesus is equivalent to being a disciple and involves obedience to Jesus and the acceptance of Jesus as a model (cf Sanders 1975:318).

⁶⁸¹ The verb ἀκολουθῆσαι (C6.1) is often used in the FG in the sense of 'to follow as a disciple' cf 1:38; 21:20,22).

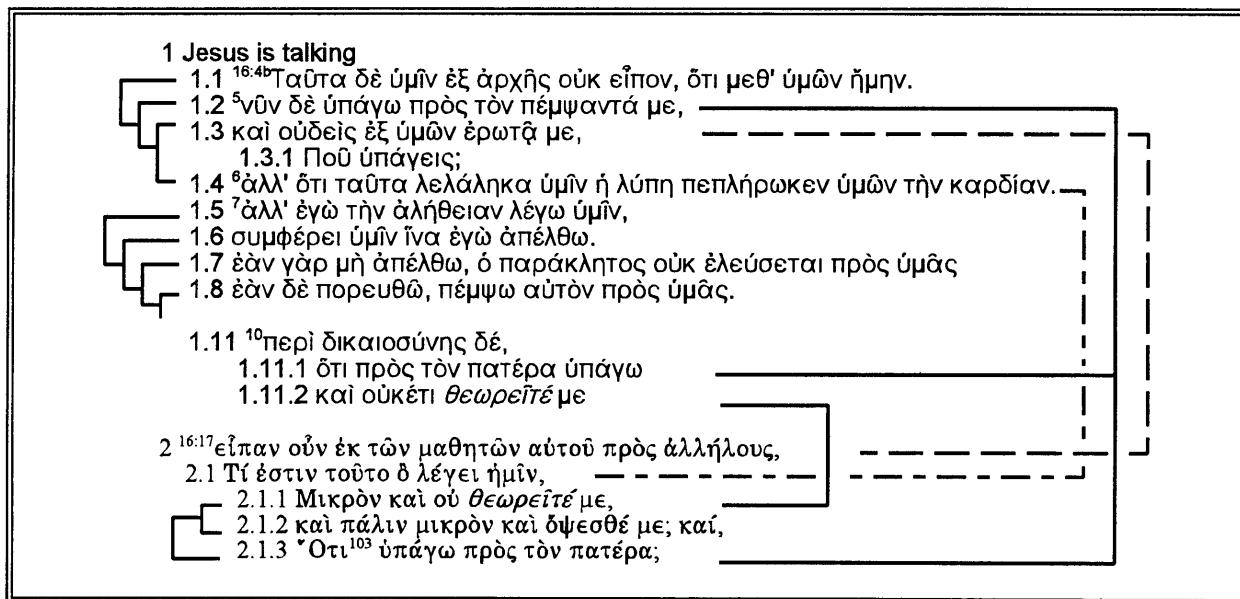
⁶⁸² These texts can be divided into two categories: (i) those which indicate that the disciples οὐ δύνασθε ἐλθεῖν where Jesus is, and (ii) those indicating that the disciples will follow Jesus. A detailed discussion of this

The goal is not clearly indicated, but can be deduced. In 21:18f the risen Christ predicts the death of Peter as a witness in figurative language. He calls on Peter to follow (ἀκολουθεῖν)⁶⁸³ him. This verb links the two texts. In 13:36 Peter is instructed by Jesus οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, although encouraged that, ἀκολουθήσεις δὲ ὅτερον. Then in 21:19 Jesus directs him to follow him. These statements are therefore not contradictory. Anyone who wishes to serve Jesus must follow him (12:26) 'now' in this world (12:25). If this is realized he will also 'later' follow Jesus (13:36) to be with him where he is (14:3) and will see his glory (17:24) (Schnackenburg 1975:58f; cf Carson 1991:486).

In conclusion: this announcement of his departure is similar to Jesus' two announcements made to the Jews. Here his disciples also fail to understand. The reason for the disciples' seeking would be for the presence of Jesus. Fortunately they will not be isolated from their Lord, for he will be with them through the indwelling of the Spirit in their relationship with him (Jesus) through discipleship. This relationship is spelled out in the LD. They have to continue his mission in order to join him at a later stage (cf 13:36; 14:3; 17:24). At present they cannot follow him as they have a task to fulfil; they must continue Jesus' mission.

In the following cluster the FE adds a new perspective, namely, the coming and function of the Spirit-Paraclete. Here the structure analysis is indicated only partially.

John 16:4ff

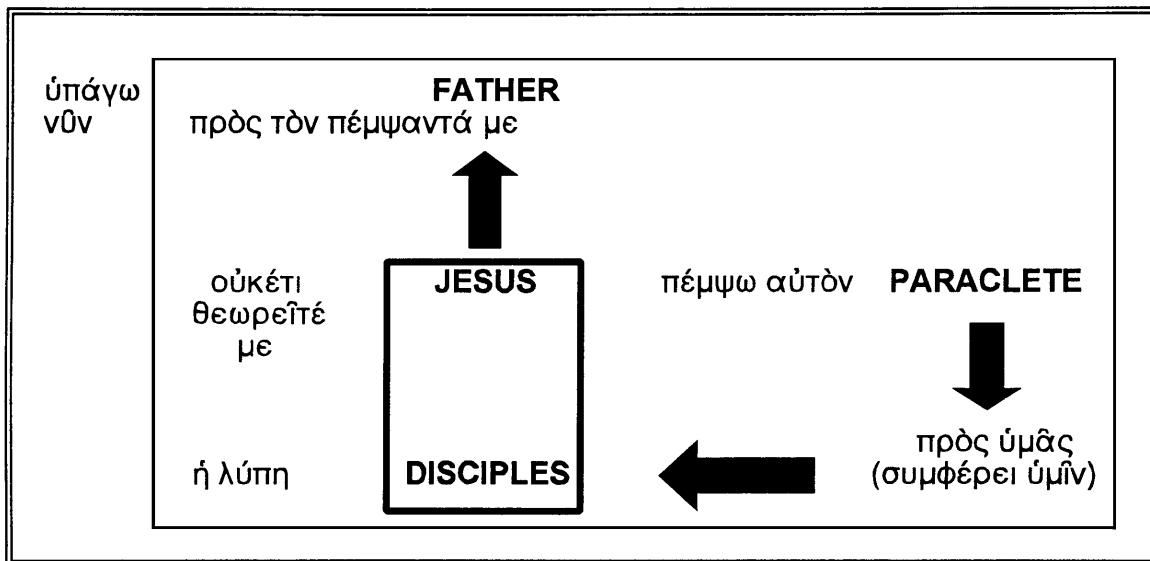


In this analysis it seems clear that four persons are involved in these events that are going to take place between the earthly and heavenly spheres: (i) τὸν πατέρα (C2.1.4) (τὸν πέμψαντά με -- C1.2), (ii) Jesus, (iii) ὁ παράκλητος (C1.7), (iv) τῶν μαθητῶν (C2). The interaction of the various characters involved in this text can be presented diagrammatically

will follow later in this chapter.

⁶⁸³ ἀκολουθῆσαι (C6.1) is an important Johannine word. 'To follow' is the basic requirement for becoming disciples of Jesus, and to follow Jesus means to follow him throughout your life and in the end to follow him to both death and glory (cf Barrett 1978:453; Carson 1991:486). The disciple who will follow Jesus by keeping his commandments 'will keep the spirit of Jesus alive among them' (Brown 1972:612); one could say: they will continue the life of Jesus in this world.

as follows:



In this section the FE returns to his thoughts in 15:26 concerning the μαρτυρία of the Paraclete: “Οταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.” In this context (16:4b-11) μαρτυρία (although the term is not used but merely implied) is the central thought and gives significance to the task set to the disciples which will finally lead to their persecution and death. In the μαρτυρία of the Paraclete through the activities of the disciples in the physical absence of Jesus, he will convict the world of guilt, sin and righteousness (16:8,9) and will judge the world (16:11).

In Jesus' statement that he is going away⁶⁸⁴ the FE uses the verb ὑπάγω.⁶⁸⁵ This use of verb is exchanged in C1.6 -- C1.8 (for ἀπέλθω, πορεύομαι), but resumed, with some theological relevance, in C1.11.1 and C2.1.3.⁶⁸⁶ Theologically this meant that Jesus' statement about his departure (ὑπάγω) was 'enigmatic and scandalous' for the unbelieving Jews (7:33; 8:14,21f) and, for the disciples, a word of revelation which they did not understand⁶⁸⁷ (13:33; 16:5,17), but was meaningful (14:28; 16:7,10). At this point of the discourse the disciples are thinking about themselves, their task and the anticipated

⁶⁸⁴ Bernard's (1963:503) interpretation of ὑπάγω as referring only to the death of Jesus is somewhat narrow-minded. The ὑπάγω of Jesus πρὸς τὸν πατέρα (C2.1.3) refers to Jesus' departure; his 'going back to the Father' which starts with his 'death' (see the previous discussions on ὑπάγω). However, the FG itself confirms that the departure of Jesus means his death, his exaltation to heaven, and the coming of the Paraclete (Barrett 1978:486; also Bultmann 1953:404).

⁶⁸⁵ The theme of Jesus's return to the Father dominates his attitude towards death. Jesus' departure is a frequent theme in ch 14 and the entire LD and is phrased by the FE in a varied vocabulary. In C1.2, C1.3.1, C1.11.1, C2.1.3 ὑπάγω is used. This same verb is also used in the other two cases (13:36 and 14:5) where the disciples question Jesus about his going away. In C1.6, C1.7 ἀπέλθω is used and in C1.8 πορευθῶ.

⁶⁸⁶ Schnackenburg's (1975:144) point of view that the occurrences of ὑπάγω in 16:10 and 17 indicate the importance of this word for the Johannine school does not really carry any weight because the FE uses 10 different words when he speaks about Jesus' ascension (going away).

⁶⁸⁷ Ποῦ ὑπάγεις (C1.3.1) is the question asked directly by Peter and indirectly by Thomas in 14:5.

dangers (15:21; 16:2,3) rather than of the issue of the mission of their master (Bernard 1963:503). Therefore they do not ask Jesus Ποῦ ὑπάγεις (C1.3.1).⁶⁸⁸

ὑπάγω -- πρὸς τὸν πέμψαντά με (FATHER, C1.2, C1.11.2)

This statement of Jesus introduces an account of the situation of the disciples (Bultmann 1941:429). In 14:28 Jesus told his disciples that he was going to the Father. When in C1.2 he refers to the "Τὸν πέμψαντά με", the sense is the same, but in addition the mission of Jesus is referred to specifically: Jesus is returning to his Sender, he has completed his mission. When Jesus now refers to his return to the Father he makes a basic statement that will govern the rest of this chapter (Lenski 1961:1078), the LD and Passion narrative.

But the disciples have no interest in the return of Jesus to the Father.⁶⁸⁹ Even Jesus is not thinking of the advantages of his return for himself. The only thing Jesus has in mind is the significance of his departure for the disciples who he is leaving behind (Lenski 1961:1078). This self-concern of the disciples leads to ή λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν (C1.4). If they had concentrated on Jesus' departure and had known what it was all about, they would have been rejoicing (χαρήσεται ὑμῶν ἡ καρδία -- 16:22).

ὑπάγω -- οὐκέτι θεωρεῖτέ με (JESUS, C1.11.2, C2.1.1)

The fact that the disciples repeat the enigmatic words of Jesus to one another indicates that they are unable to grasp the meaning of these words (Bernard 1963:513).⁶⁹⁰ But the fact that the FE twice repeats (vv 17,19) the words of Jesus, spoken in v 16, indicates that he sees both Jesus' departure (καὶ οὐ θεωρεῖτέ με -- C2.1.1) and his return (καὶ πάλιν μικρὸν καὶ ὄψεσθέ με -- C2.1.2) as central to the themes he has been developing in the LD (Carson 1991:543).

ὅτι πρὸς τὸν πατέρα ὑπάγω (C1.11.1) refers to the departure of Jesus and καὶ οὐκέτι θεωρεῖτέ με (C1.11.2) to his disappearance; on the one hand the death of Jesus and on the other hand his glorification (exaltation). In Rom 3:21-31 this 'compound event' (Barrett 1978:488) is regarded as setting the seal upon the righteousness of God and the

⁶⁸⁸ Brown (1972:710) is of the opinion that '16:5 is a duplication of the incident basic to 13:36 and 14:5'. In these verses (13:36 and 14:5) the disciples question Jesus. From these contexts it is clear that they do not understand where Jesus is going. In 16:5 no question in this regard is asked. The contradiction between 16:5 and 13:36; 14:5 is so flagrant that a large array of solutions have been proposed. See Carson (1991:532f) for a discussion of some of these solutions, about which Carson remains vague. It is hard to choose any specific solution. But from the context of the LD it is clear that the disciples do not understand where Jesus is going (13:36; 14:5) or even why (as interpreted by Carson 1991:533) he is going away. Another possible reason why they do not ask is perhaps that they have already twice asked the same question in a similar situation (13:36; 14:5). Schnackenburg and others have proposed that it is because they are so shocked about what Jesus has just said about their task as witnesses (15:27) and the persecution they will experience from the world (15:18ff).

⁶⁸⁹ Peter's question in 13:36 is selfish: he does not want to hear of Jesus going away alone. Even the expression of Thomas in 14:5 is selfish: to think that Jesus is going away and that he is leaving his disciples to follow later on a way they do not even know! This selfishness on the part of the disciples represents another obstacle in the way of their understanding of the necessity of Jesus' departure.

⁶⁹⁰ There is no need to suppose that the two different Greek words θεωρεῖτέ (C1.11.2; C2.1.1) and ὄψεσθέ (C2.1.2) are used to contrast different kinds of sight. The FE's verbal alterations do not indicate a subtle change of meaning, but merely indicate the freedom of the FE's style (Bernard 1963:513; Morris 1975:697). It is possible that we find here a play on the two meanings of: (i) the physical sight of Jesus and (ii) true insight into the nature of the person and work of Jesus. Sanders (1975:357) correctly points out that both words are used with double meanings.

righteousness of Jesus. Although the FE does not separate these two elements in the FG, Barrett (1978:488) significantly distinguishes the death of Jesus as proving his complete obedience to God, while his exaltation proves that his righteousness was approved by God.

δικαιοσύνης⁶⁹¹ (C1.11) occurs only in this context in the FG, which is a context determined by the theme of judgment (vv 8-11). δικαιοσύνης is the second point elucidated by the Paraclete.⁶⁹² He exposes the unbelief of the world. Because of the absence of a genitive and also from a purely linguistic point of view, we must interpret δικαιοσύνης fundamentally from the perspective of 'sin'.⁶⁹³ According to Schnackenburg (1975:149) Jesus' righteousness is involved objectively in the fact that he is going to the Father.

But in a forensic context is δικαιοσύνης relates to the judgment passed on the 'world' and in a Christological context Jesus, who is no longer seen by the disciples, dwells with the Father and is thus seen to be 'righteous' (Schnackenburg 1975:149).⁶⁹⁴ As the FG indicates repeatedly it was one of the most startling roles of Jesus to expose by his light the darkness of the world (3:19ff; 7:7; 15:22,24). Because Jesus has gone to the Father this work is continued by the Paraclete, primarily through the 'followers of Jesus'. They, empowered by the Spirit, 'live their lives in such growing conformity to Christ that the same impact on the world is observed as when Jesus himself lived out his life before the world' (Carson 1991:538). The fact that this convincing work of the Spirit is accomplished through the disciples is probably the reason why the FE shifts to the second person plural in C1.11.2.⁶⁹⁵ According to Carson the fact that the FE wants to establish is that Jesus is the paradigm, the model of behaviour, the master who is to be followed. The task of the Paraclete now is to empower the disciples, taking "...ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν" (16:15), so that they can continue to follow Jesus in order to convince the world of its empty righteousness (Carson 1991:538).

Again the FE points out that the disciples still have no conception of a Messiah who would die, rise from the dead, and abandon his people in favour of another Counsellor (14:16). In their perplexity they are still unable to comprehend all that Jesus wishes to convey to them (v 12).

⁶⁹¹ The lack of agreement among scholars regarding the meaning of "δικαιοσύνης" is in the first place due to connecting δικαιοσύνης (C1.11) wrongly with God, with Jesus or with believers. δικαιοσύνης should actually be connected with 'the world' (v 8) which is convicted by the Paraclete (Lenski 1961:1086). 'The world' then includes *believers* and *non-believers*. The believers receive δικαιοσύνης through the exalted Redeemer while the non-believers are convicted in a judicial manner (Lenski 1961:1087). Barrett (1978:488; also Brown 1972:712f; Morris 1975:698f; Newman & Nida 1980:505; cf Sanders 1975:351) interprets it *only* Christologically. He sees the death and resurrection of Jesus as showing the righteousness of both Christ and God: Jesus' death proved his complete obedience to the will of God, and his exaltation proved that this righteousness was approved by more than human acclamation. Other scholars like Carson (1991:537f) and Schnackenburg (1975:149) interpret δικαιοσύνης both Christologically and in a phorense (soteriological) sense, which seems more convincing.

⁶⁹² Barclay (quoted by Morris 1975:699) comments as follows on 16:10: 'When you think of it, it is an amazing thing that men should put their trust for all eternity in a crucified Jewish criminal. What convinces men that this crucified Jew is the Son of God? That is the work of the Holy Spirit. It is the Holy Spirit who convinces men of the sheer righteousness of Christ ...'

⁶⁹³ Even in the context of 16:8-11 the δικαιοσύνης of C1.11 relates to the δικαιοσύνης used in v 8.

⁶⁹⁴ Jesus' δικαιοσύνης is prepared in a firmer way throughout the FG rather than indicated by the occurrence here of the word δικαιοσύνης (Schnackenburg 1975:149).

⁶⁹⁵ You (θεωρεῖτέ με, C1.11.2) rather than the expected *they* is used.

ύπάγω -- ἡ λύπη πεπλήρωκεν ύμῶν τὴν καρδίαν (DISCIPLES, C1.4)

C1.1 links up with 15:27. The similarities with the ideas in the previous discourse are found in vocabulary (cf ἐξ ἀρχῆς⁶⁹⁶ with 'απ' ἀρχῆς and μεθ' ύμῶν with μετ' ἐμοῦ) and linguistics. From 1:37 it is clear that the disciples were with Jesus from the beginning of his revelatory activity. Therefore they will have to bear witness to him, but until now (that is, since the beginning) Jesus has not yet told them that.⁶⁹⁷ He has not even informed them about the persecution that awaits them (15:18-25; 16:1-3) and their task to bear witness (15:26,27). Until now the attacks of his enemies were directed against Jesus rather than against his *disciples* (cf Ταῦτα, C1.1); the serious persecution of the disciples would commence only after Jesus' departure (Bernard 1963:502). Their ignorance regarding their duty to witness is due to the fact that Jesus' being with them, or rather their being with Jesus, exempted them from this concern. This should surely mean that they were secure in his community.

Now (vūv, 1.2),⁶⁹⁸ at the time of separation,⁶⁹⁹ he must inform them of their assignment to continue his mission, but also about the circumstances in which they will perform their duty. On hearing this they are speechless with sorrow and are unable to ask Jesus where he is going (Brown 1972:710; Schnackenburg 1975:143f).⁷⁰⁰ The reproach only provides a 'rhetorical basis' (Schnackenburg 1975:144) for the situation of grief -- the disciples are left

⁶⁹⁶ ἐξ ἀρχῆς (C1.1) also occurs in 6:64, where it literally means 'from the beginning'. According to Bernard (1963:502) ἐξ ἀρχῆς cannot be distinguished from 'απ' ἀρχῆς. Therefore, as in the case of 'απ' ἀρχῆς in 15:27, it means 'from the beginning of the ministry' of Jesus (Brown 1972:704; Newman & Nida 1980:501).

⁶⁹⁷ Ταῦτα (C1.1) is emphatically used according to the Greek sentence structure and refers to the inevitability of the persecution discussed in 15:18 -- 16:4a (Bernard 1963:502; Brown 1972:704; Newman & Nida 1980:501). The reason why Jesus did not inform his disciples about future persecution at the beginning of his ministry, is because they were with him. At that time the persecution was directed against him rather than against them (Brown 1972:704; Newman & Nida 1980:502; Carson 1991:532). The disciples were also under the immediate protection of Jesus (cf 17:12; 18:8f).

⁶⁹⁸ vūv (C1.2) is contrasted with ἀρχῆς (C1.1) (Bultmann 1941:429; Brown 1972:704). With this contrast the FE wants to indicate the completion of Jesus' task (ministry).

⁶⁹⁹ For Jesus this is the vūv of his departure, which for him is the hour of exaltation: it is the vūv of 12:31; 13:31; 17:13; compare the ὥρα of 12:23; 13:1; 17:1 (Bultmann 1941:430).

⁷⁰⁰ In the discourse does the disciples' 'grief' (ἡ λύπη) undoubtedly relates to the announcement of Jesus' departure, but the perfect tense (λελάληκα – C1.4) can only relate to the previous discourse (Schnackenburg 1975:143f). The fact that the plural instead of the singular is used for the definitive pronoun (ταῦτα) also supports this point of view. A question to support this view of Schnackenburg is: 'Why weren't the disciples grieved all the previous times that Jesus spoke about his departure?' The reasons given by scholars for the sorrow of the disciples differ. According to Barrett (1978:486) their preoccupation with their own affairs causes their sorrow. Dodd (1980:412f) has a different explanation of the apparent contradiction between 16:5 and 13:36; 14:5. He concludes that 'Jesus is reproaching them not because they are not enquiring about His destination, but because in spite of knowing that He is going to the Father they are dismayed about the future'. But it rather seems as if there are two reasons for their sorrow: (i) the disciples do not understand what Jesus is going to do and the consequences involved and (ii) as we have already stated, because of their task of continuing the mission of Jesus 'without him' and the persecution they will experience (15:18ff). So in the end we can say that their self-interest blinded them (Morris 1975:696). This 'self-interest' is clear when we consider the previous two enquiries to Jesus' departure' (13:36 and 14:5). Jesus' statement "Ποῦ ύπάγεις" (C1.3.1) is legitimate. In the case of 13:36 Peter's question "ποῦ ύπάγεις" was not a serious enquiry about Jesus' destination. According to 13:37 Peter had been concerned about parting from Jesus, and not about Jesus' destination. Peter was concerned only with the consequences of this departure for himself and his fellow disciples. In the case of 14:5, Thomas was concerned with knowing the way along which Jesus was going rather than where he was going "Κύριε, οὐκ οἴδαμεν ποῦ ύπάγεις πῶς δυνάμεθα τὴν ὁδὸν εἰδένει". Thus neither of the disciples made any serious enquiry regarding what was to become of Jesus.

speechless by Jesus' announcement.⁷⁰¹ The thought of Jesus' departure fills them with grief. If they could only understand that Jesus was going to the Father, they would not have grieved⁷⁰² as they would have realized that his departure was to their advantage (συμφέρει ύμῖν, C1.6) (cf Barrett 1978:485f).

The riddle⁷⁰³ posed by Jesus in 16:16 is repeated here by the baffled disciples. The disciples' reaction to the words of Jesus shows how depressed they are and that they do not understand Jesus.⁷⁰⁴ The difference between v 17 and vv 5f is that whereas they did not question Jesus at all in vv 5f, they now do question him, by talking to one another. There is no conversation with Jesus, who takes up their uncomprehending question. The description of the disciples talking to one another is given by the FE in order to stress the cryptic nature of Jesus' first statement. The disciples' repetition of Jesus' words among themselves reveal little change in language.⁷⁰⁵ This indicates that the FE wants to show that the disciples understand enough to comprehend that Jesus is speaking of his departure (Schnackenburg 1975:176).

This clause (C1.1.4) does not provide a meaningful reason for the departure of Jesus. Already in v 5a he informs his disciples that he is going away and this they should have remembered. The FE probably consider the reader here to make him aware of the fact that Jesus' statement is connected with his departure and finally gives it a deeper meaning (Schnackenburg 1975:176).

Chapter 16:8ff concerns the activity of the Paraclete in the world. Where the first stage of the work of the Paraclete is to 'convict the world of guilt with regard to sin', the second stage of the work of the Paraclete is, περὶ δικαιοσύνης, referred to in C1.11. This means that all true righteousness for the world is connected with Jesus in the completion of his redemptive mission and his return to his Father. This δικαιοσύνης is the state of the sinner whom God pardons and changes, the status of the disciples with God. The fact ὅτι πρὸς τὸν πατέρα ὑπάγω (C1.11.1) and the negative counterpart καὶ οὐκέτι θεωρεῖτε με

⁷⁰¹ vvv (C1.2) is for Jesus the hour of exaltation. But the disciples are not concerned about that, only about themselves. Therefore they do not ask Jesus where he is going, but become λύπη πεπλήρωκεν ύμῶν τὴν καρδίαν (C1.4) because they are about to be left in distress (Bultmann 1941:430). The disciples' λύπη is due to their lack of understanding: it is for their benefit that Jesus is going away, which should be a reason for συμφέρει (C1.6).

⁷⁰² ἡ λύπη (C1.4) is characteristic of chapter 16. It occurs again in vv 20,21,22. Barrett (1978:486) indicates that the FE uses πεπλήρωκεν (C1.4) to give a personal force to ἡ λύπη: 'Grief has pervaded, taken posession of your heart'.

⁷⁰³ The two types of departure riddles are part of the Johannine features or techniques which the FE uses to point out the incomplete understanding of the hearers (whether 'Jews' or disciples) in order to give Jesus the opportunity to further explain the issue at stake. The solution to the riddle is not as apparent to the hearers as it is to the readers: Jesus' departure is his return to his Father above.

⁷⁰⁴ With their virtually verbatim repetition, the disciples link it to the saying of Jesus in 16:10: ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτε με and then question the phrase τὸ μικρόν. μικρόν had been part of the riddle as early as 7:33 (see also 12:35; 13:33; 14:19). Prior to 16:18 the reaction to the riddle used to be the 'where' (ποῦ). When Jesus repeats the riddle in 16:19, he illustrates the change of emotion associated with the second use of μικρόν in terms of the joy of childbirth that replaces the pain of grief. This reaction by the disciples reveals their confusion.

⁷⁰⁵ The οὐκέτι used by Jesus is, in the case of the disciples' repetition, only an οὐ. An addition is the reference about Jesus' departure (Schnackenburg 1975:176).

(C1.11.2) refer to Jesus' death and his heavenly exaltation. Only in these two incidents is δικαιοσύνης for the world (Lenski 1961:1085).

The phrase that is addressed to the disciples (C1.2) is surprising (cf 14:19 and also 7:34 and 8:21), but should be explained by the context and intention of the discourse. The disciples must understand what the departure of Jesus involves. If they can no longer see him (cf 16:16),⁷⁰⁶ they should not grieve, but should rather see it as a sign that God is demonstrating his δικαιοσύνης (C1.11)⁷⁰⁷ in Jesus (Brown 1972:712; Schnackenburg 1975:149f).⁷⁰⁸ With his departure Jesus' disciples are drawn into the Paraclete's trial of the world (cf Schnackenburg 1975:150).

ὑπάγω - (ἐγὼ) πέμψω αὐτὸν πρὸς ὑμᾶς - συμφέρει ὑμῖν (PARACLETE, C1.6, C1.8)

The sending of the Spirit-Paraclete (cf 14:16,26; 15:26) could only take place after the death of Jesus (7:39), but it is to remain with the disciples for ever (14:16). The reason for this was that Jesus should first complete his redemptive work by his death, resurrection, ascent and the giving of the Spirit. This is the only foundation on which the Paraclete could complete his salvatory work (Lenski 1961:1080). The Spirit then will teach them things that were impossible for them to grasp before the resurrection (16:12). As a result of this, a richer experience awaits the disciples (cf Lenski 1961:1080), therefore it is only in their interest that Jesus goes away. According to Sanders (1975:350) the disciples' knowledge of Jesus when he was physically on earth with them is inferior to the possession of the indwelling Spirit. The coming of the Paraclete would mean the crowning of the work of Jesus, the blessing of the work of the disciples for which Jesus had trained them (Lenski 1961:1080).

The FE realized during his reflection about Jesus' 'going away' that the coming of Jesus to his own was different (14:28). The Spirit, who is now with and in them, will continue Jesus' work (Bultmann 1941:432) through them (16:7). What indeed took place, was not a separation between Jesus and his disciples, but *the coming about of a new communion on a higher and wider plane that was necessary for the completion of Jesus' work on earth* (cf 14:12,28; 15:16; 16:8-15; 17:2) (Schnackenburg 1975:144). The FE wishes above all to point out the fundamental relationship between Jesus and his disciples: a relationship to Jesus in faith as the Revealer (Bultmann 1941:430).

This second element (C1.11) in the forensic activity of the Paraclete is to prove the world to be wrong about their interpretation of justice. He will show them that Jesus, whom they accused, was innocent and just.

⁷⁰⁶ There is no contradiction between "καὶ οὐκέτι θεωρεῖτέ με" (C1.11.2) and "ἔτι μικρὸν ... ὑμεῖς ... θεωρεῖτέ με" (14:19). C1.11.2 refers specifically to the death experiences, while 14:19 refers to Jesus' presence in his disciples through the Spirit (cf Brown 1972:706; Newman & Nida 1980:505). The reason being that this pronouncement occurs in the context of the Paraclete saying in 14:17-18.

⁷⁰⁷ Because Jesus stands in the presence of the Father he partakes in the Justice of God (Brown 1972:706). It is both the innocence of Jesus and the righteousness of God that are shown in the fact that Jesus is going to the Father. Although Jesus was put to death by people, his righteousness and innocence were proved by his exaltation and acceptance by God (Newman & Nida 1980:505).

⁷⁰⁸ The Jews wanted to prove that Jesus was guilty and was not the Son of God (19:7) by putting him on trial and sentencing him to death. The Paraclete will demonstrate to Jesus' disciples that Jesus' death will really prove that he was who he claimed to be. Therefore, through his death he is going to the Father to be with Him. This glorification of Jesus will thus be the Father's certification of Jesus' "Ἐγώ εἰμι" (cf Brown 1972:713).

When the disciples hear that Jesus is going away, but particularly on being told what he expects of them after his departure, they are paralyzed with sadness. Yet (ἀλλ') it is by far better for them that Jesus is going away, because his departure enables the Paraclete to come to them, sent by Jesus and the Father. The phrase ἐγὼ τὴν ἀληθειῶν λέγω ὑμῖν strengthens the statement and has a revelatory character (cf 8:40,45) (Schnackenburg 1975:145).⁷⁰⁹

From C1.6 (and the rest of the chapter) Jesus informs his disciples of the advantage (συμφέρει -- C1.6)⁷¹⁰ that his departure holds for them.⁷¹¹ 'Hitherto, he had trained them for His service by precept and visible example, but this method of spiritual direction was only preliminary' (Bernard 1963:503). These words of Jesus made it clear to the disciples that his departure was not the end; there was further education through discipleship. The more perfect disciple is he who can walk by faith in the Spirit and not by sight only (cf 20:29) (Bernard 1963:503).

This emphatic way of speaking (C1.5ff) which presents Jesus' departure as the prerequisite for the Paraclete's coming to them (C1.7)⁷¹² indicates a strong desire to disclose to the disciples the meaning of the event (Schnackenburg 1975:145).⁷¹³ Only the internal dwelling of the Paraclete will help the disciples to come to understand Jesus fully (Bernard 1963:505; Brown 1972:711) as the Revealer of God. The Paraclete is introduced as being known to Jesus (C1.8) and appears emphatically as the one sent by Jesus. It is only from v 8 that the function of the Paraclete is spelled out here (Schnackenburg 1975:145). The Paraclete is the agent for the founding of the church and the salvation of the world; 'in this sense the coming of the Spirit depends upon the completion of the work of Christ' (Barrett 1978:486).⁷¹⁴

In the FG's context the "seeing" of Jesus and the joy and knowledge that are consequent upon this experience are considered as privileges of Christian existence after the resurrection' (Brown 1972:730). These promises of Jesus were fulfilled in the early

⁷⁰⁹ 'To tell the truth' (λαλεῖν or λέγειν) implies more than ἀληθές or ἀληθῆ λέγειν (4:18; 19:35; also 10:41). There is also a correlation between 16:7 and 16:13 ('will guide you into all truth').

⁷¹⁰ The only two other uses of συμφέρει in the FG occur in 11:50 and 18:14. In both texts Caiaphas is speaking about the departure of Jesus in death and the consequent benefits. Although spoken by Caiaphas it is regarded by the FE as ironically true.

⁷¹¹ The statement by Jesus in C1.6 that συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω parallels with 14:28 "...εἰ ἡγαπᾶτέ με ἔχάρητε ἄν, ὅτι πορεύομαι πρὸς τὸν πατέρα..." In 14:28 it seems as if it is better for Jesus that he is going away, while 16:7 implies that it is better for the disciples (Brown 1972:710). These two statements should be seen as complimentary. In fact, it is to the benefit of both Jesus and the disciples that he is going away.

⁷¹² This promise of C1.8 is fulfilled in 20:22 where the first action of the risen Jesus (20:17) is to breathe on his disciples and say: Λάβετε πνεῦμα ἄγιον.

⁷¹³ The fact that the Spirit of God comes as ὁ παράκλητος (C1.7) of Jesus and his disciples was something new (Bernard 1963:505).

⁷¹⁴ See 16:13f for the emphasis on the continuity of the activity of Jesus through the Paraclete.

Johannine communities.⁷¹⁵ 'Seeing' Jesus has therefore been reinterpreted⁷¹⁶ by the FE to mean the continued experience of Jesus' presence in his 'followers'. This can only mean the presence of the Paraclete (Brown 1972:730).⁷¹⁷

Jesus will be present wherever his disciples (people) live in the spirit;⁷¹⁸ where they live from Jesus' words and where they are active on the basis of his strength. The disciples were called up to be joyful in the LD in ch 14, because Jesus was going back to the Father who was 'greater' than he (14:28). Similarly, here in ch 16, we find the same suggestion regarding the Paraclete. The joy that has been promised to the disciples, which they will experience when they will see Jesus again, will be experienced through the Paraclete (Brown 1972:713). This will be a joy that cannot be destroyed, since the Spirit will preserve the presence of Jesus. According to Schnackenburg (1975:145) the statement about the departure of Jesus paradoxically becomes a promise of his presence, although he is present in a different way. Through the Spirit Jesus becomes *Christus praesens*.⁷¹⁹ The moment the disciples recognize and experience the Paraclete (14:17), they will realize that Jesus is with the Father (Brown 1972:713).

Jesus is going away. Therefore the revelatory and convicting work of Jesus in the world will be continued by the Paraclete (16:8). This is driven home to the world primarily through the followers of Jesus. They will be empowered by the Paraclete to live their lives in such conformity to Christ's example that the same impact on the world is observed as if it were Jesus himself who lived out his life before the world.⁷²⁰

The fact that this mission of Jesus is continued through the disciples is probably the reason why Jesus shifts to the second person in C1.11.2: "ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με". The point that the FE wants to make is that 'Jesus was the paradigm, the model of behaviour, the "master" who was to be followed' (Carson 1991:538).⁷²¹

⁷¹⁵ We have noticed in ch 3 that the theological meaning of *μαθηταί* implies that what has been granted for them is applicable to all Christians. The LD is addressed to all who believe in Jesus and not only to those who were present when Jesus delivered it (cf Brown 1972:730f).

⁷¹⁶ Brown's hypothesis of 'reinterpretation' is acceptable when one considers that the early Christian writers made use of early traditions. Instead of completely rewriting these sayings in terms of 'seeing' Jesus in and through the Paraclete, he reinterprets them by linking them with the sayings of the Paraclete. In this sense of reinterpretation the FE solves the apparent contradiction. Thus, without the insight of a spiritual interpretation, the disciples had every right to reinterpret.

⁷¹⁷ According to Bultmann (1941:435) θεωρεῖτέ (C1.11.2; C2.1.1) emphasizes the paradox of the victory more strongly if these words are viewed as being spoken from the point of view of the disciples. They have to know that when they can no longer see him, the victory of Jesus will be confirmed.

⁷¹⁸ The FE uses the Paraclete functionally as the presence of the physically absent Jesus. Therefore Jesus cannot be on earth together with the Paraclete. The Paraclete will be sent (cf 7:39) by the Father (14:16,26) and by Jesus himself (16:7). So the role of the Paraclete is to take the place of the glorified Jesus on earth (Brown 1972:711).

⁷¹⁹ Brown (1972:713), in his answer to the question how the Paraclete would show the disciples that Jesus was with the Father, provides an important clarification. If one should reason from the nature of the Paraclete '...in himself the Paraclete is the spiritual presence in the world of that Jesus who is with the Father'.

⁷²⁰ This will take place in such a way that when all Jesus' followers obey the 'new commandment' the world will know that they are disciples of Jesus (13:35).

⁷²¹ According to Sanders (1975:350) the content of these verses was related in the early church in order 'to recapture the moment when the disciples were deprived of the physical presence of their Master and present

In conclusion: Whereas the statement of Jesus about his departure was perceived as enigmatic and scandalous by the Jews, it is here a word of revelation for his disciples which they also do not understand. In this particular section a few new aspects are incorporated by the FE regarding Jesus' departure: The fact that Jesus is going to 'the one who sent him' implies that his mission has been completed. Jesus' departure filled them with grief due to their lack of understanding. Because they were with Jesus from the beginning they must witness about him after his departure--this will cause the world to persecute them. As in the previous text the FE referred to the coming of the Spirit (C1.8). Thus, in the descent of the Spirit, a new communion was necessary for the completion of Jesus' work on earth. Jesus will be present where the disciples live in the Spirit. The true righteousness for the world is closely linked with Jesus' completion of his redemptive mission (death) and his return to the Father.

(e) πορεύομαι⁷²²

πορεύομαι, used in connection with the departure of Jesus occurs only in ch 14: 14:2,3,12,28. These four verses will now be discussed:

- 1.5 ^{14:2}ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαῖ εἰσιν
- 1.6 εἰ δὲ μή, εἴπον ὅν ύμῖν ὅτι
 - 1.6.1 πορεύομαι ἐτοιμάσαι τόπον ύμῖν;
 - 1.7 ³καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω τόπον ύμῖν,
πάλιν ἔρχομαι
 - 1.8 καὶ παραλήμψομαι ύμᾶς πρὸς ἐμαυτόν,
ἵνα ὅπου εἰμὶ ἐγώ καὶ ύμεῖς ἥτε.
 - 1.9 ⁴καὶ ὅπου [ἐγώ] ὑπάγω οἴδατε τὴν ὁδόν.

The reason for Jesus' departure is now spelled out (Carson 1991:488): his departure holds an advantage for his disciples. He is going away (πορεύομαι) ἐτοιμάσαι τόπον ύμῖν ((C1.6.1) ἵνα ὅπου εἰμὶ ἐγώ καὶ ύμεῖς ἥτε (C1.8). But in order for the disciples to be with Jesus ,he will return (πάλιν ἔρχομαι -- C1.7) καὶ παραλήμψομαι ύμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγώ καὶ ύμεῖς ἥτε (C1.8).

Instead of referring to 'heaven' or 'above,' he refers to τῇ οἰκίᾳ τοῦ πατρός μου (C1.5).⁷²³ Jesus' departure is meaningful in the sense that it makes it possible for the disciples to reach that goal (C1.8). This is probably the reason why the statement about Jesus' departure (see 13:33; cf 13:36) is taken up again, and 'stripped of its harshness. Here Jesus' departure is revealed as what it really is -- a promise of happiness for the disciples (cf 14:28)' (Schnackenburg 1975:66).

Semi-colon 1.6 is a statement rather than a question. According to the punctuation in the RSV, adopted by Bernard (1963), Bultmann (1941) and Sanders (1975), the words refer back to a previously remark made by Jesus (they interpret it as a question). Sanders (1975:321) correctly maintains that this reference can only be 8:35f and 12:26, where Jesus speaks about the reward for faithful discipleship.

it as the beginning of the new life of the Church'.

⁷²² πορεύομαι also occurs in 16:7, but has already been discussed in (c) in the discussion of ὑπάγω in 16:4f.

⁷²³ Cf Carson (1991:489). See Barrett (1978:456) for a discussion of the widespread thought of 'heaven as God's habitation'.

Hitherto Jesus has sharply hinted at the fact that his disciples must follow him (cf 12:26 and 13:36). To follow Jesus is virtually equivalent to being a disciple and involves following his example (13:15; cf 17:18). This is the only reason why his disciples can be with him, whereas the Pharisees cannot (7:33f; 8:21; 13:33). Their eventual reunion with Jesus can only be accomplished through his return to them and certainly not through their own efforts. This union of Jesus with his disciples is the purpose of his mission (cf 12:26; 17:24). The precise occasion of Jesus' return is not specified. According to C1.8 it could be at his *parousia* (cf also 6:39). According to the present eschatological character of ch 14, Jesus will also come to his disciples in the coming of the Paraclete (14:18), since the assistance of the Paraclete will enable the disciples to succeed in their discipleship (cf Sanders 1981:321).

Jesus reminds his disciples of what he told them about his 'going away', that he is only going away (*πορεύομαι*) in order to prepare a place for them in the house of his Father. Correctly, according to Carson (1991:489) 'in the context of Johannine theology, it is the going itself, via the cross and resurrection that prepares the place for Jesus' disciples.' The reason why the FE changes from *ύπάγω* (13:3,33,36) to *πορεύομαι* in C1.6.1 and C1.7 clearly intentional.⁷²⁴ *πορεύομαι*,⁷²⁵ more strongly orientated towards the goal,⁷²⁶ points more obviously to Jesus who goes to the Father (see 14:28; 16:28), which is spelled out in terms of "ἐν τῇ οἰκίᾳ τοῦ πατρός".

The statement 'dwelling ἐν τῇ οἰκίᾳ τοῦ πατρός'⁷²⁷ gives rise to a number of different interpretations and so causes numerous problems for exegetes. Many interpreted it as 'heavenly dwellings'. Although this Johannine logion in C1.5 has points of contact with similar ideas in non-canonical literature, its Christian distinction comes from Jesus' reference to 'my (μου) Father's house' (Schnackenburg 1975:68). The Father has a house (οἰκίᾳ), a home, to which the household of God, his children, will be transferred. This characterizes heaven as the place where the disciple can experience the protection, tenderness, love, peace and happiness of the Father (cf Lenski 1961:970). The *πολλαῖ* indicates no grading according to status or merit (cf Lindars 1981:471), but only to indicate that there are 'permanent abodes' (*μοναῖ*) for the disciples too in the *μοναῖ πολλαῖ*.⁷²⁸ What

⁷²⁴ According to Barrett (1978:457; Lenski 1961:975; cf Morris 1975:639) there is no difference in meaning. Whereas Jesus used *πορεύομαι* (C1.6.1) in order to indicate his departure, he now employs the synonym *ύπάγω* (intransitive) to indicate it (Lenski 1961:975). Jesus' going away means he is going to the Father's house (more simply, to the Father -- 17:11) through the cross and resurrection.

⁷²⁵ The present tense introduces a note of certainty in the going away of Jesus (Morris 1975:639; Newman & Nida 1980:456) and carries a future force (Lenski 1961:973; Newman & Nida 1980:456). The verb *παραλήμψομαι* (C1.8), in future tense with the explanatory clause *ἴνα ὅπου εἰμὶ ἔγω καὶ ύμεῖς ἦτε*, demands a future meaning for the present *ἔρχομαι* (C1.7). This would mean that Jesus' promised return to bring his disciples to heavenly dwelling-places (where he originally came from), which he is about to prepare, will take place in the future. Thus the primary reference of *ἔρχομαι* is to an eschatological event of Jesus, the communion with Jesus (cf Barrett 1978:457).

⁷²⁶ Cf 7:35; 10:4; 11:11; 20:17.

⁷²⁷ 'Heaven' is pictured here as *τῇ οἰκίᾳ τοῦ πατρός μου* (Newman & Nida 1980:455; Lindars 1981:470; Carson 1991:489) where there are *μοναῖ πολλαῖ*. This word, *μοναῖ*, occurs in the rest of the New Testament only in 14:23: "... ὁ πατέρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα". Thus the believer becomes the 'dwelling-place' of the Triune God. It would be fatal to read back into v 2 the meaning of v 23 (a totality transfer fallacy). In both instances the context must decide the meaning.

⁷²⁸ "μοναῖ" cognates with and comes from the same stem as *μένω*, which occurs frequently in the FG and is used for both permanent and temporary abiding (Morris 1975:638; cf Newman & Nida 1980:454). Carson

is stressed here is that Jesus' only intention is to be united with his disciples once again (ἴνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἥτε -- C1.8) (Schnackenburg 1975:68).⁷²⁹

After Easter (cf 14:18ff) the disciples' life with and love for Jesus is going to be restored when Jesus and the Father will come to them and 'make their dwelling' with them (14:23). For the FE is the disciples' communion with Jesus, and through him with God, was obtained through obeying his teaching (14:23; commands -- 14:21). The ultimate goal is only fulfilled when the disciples are where Jesus is, and that is in the glory of the Father (17:24) (Schnackenburg 1975:69).

The problem that we face here is the interpretation of the events and time of Jesus' going "πορεύομαι (C1.6,7) ἔτοιμάσαι τόπον ὑμῖν and his πάλιν ἔρχομαι⁷³⁰ καὶ παραλή μψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἥτε."⁷³¹ The two acts of the return of Jesus and his receiving of the disciples unto himself occur simultaneously (Lenski 1961:974). Those who think of Jesus returning to his disciples after his resurrection or through the Spirit have difficulty with the purpose clause ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἥτε. The promise of Jesus refers to the *parousia*. The πάλιν ἔρχομαι of Jesus will be a complete, final and eternal reunion. The pronouns ἐγὼ and ὑμεῖς are strongly emphasized. Jesus and his disciples will be together forever in heaven (Lenski 1961:975).

This point of view is supported by the 'reinterpretation theory' of Schnackenburg (1975:69) and Brown (1972:626).⁷³² They correctly maintain that C1.5-8 possibly referred to the *parousia* originally. From the context and the tension between C1.5-8 and the present eschatological motif in the rest of ch 14 we are forced to interpret these cola in terms of both present and future eschatology. The thought in vv 15ff is that Jesus comes back to the believer in and through the Paraclete who dwells in the Christian. And v 23 refers to the

(1991:489) interprets μονοὶ as 'dwelling place' and μονοὶ πολλαῖ then as that ample provision which has been made so that there is 'more than enough space' (also Lindars 1981:470) in heaven for each and every disciple of Jesus. Whereas Carson refers to the quantity aspect Barrett (1978:456; Bernard 1963:532; Newman & Nida 1980:454; cf also Morris 1975:638) refers to the quality aspect of μονοὶ. They interpret it as a permanent and not a temporary abiding-place (or even 'mode of abiding'), thus a permanent communion with God. See Bernard (1963:532) for the patristic interpretation of μονοὶ also as 'abiding-places'.

⁷²⁹ The Johannine idea expressed here about these dwellings is based on symbolic use and does not have to coincide with the idea of heavenly souls who return to the heavenly house of the Father. Some decades ago exegetes accepted this point of view: O Schaefer (1933:210ff); R H Gundry (1967:68ff).

⁷³⁰ In the FG πάλιν ἔρχομαι (C1.7) refers to different things: sometimes to the return of Jesus to his disciples after his resurrection (14:3), sometimes to his coming to his disciples by the Spirit after he was exalted to the glory of the Father (14:18), and sometimes to his *parousia* (5:28). Some scholars (Bultmann 1941:464f; Lightfoot 1956:275f; cf also Groenewald 1980:307f) think that the death of the Christian and his departure to be with Jesus is in view. Gundry (1967:68ff) and Schnackenburg (1975:68f) argue that vv 2,3 refer to the fellowship that the disciples of Jesus will enjoy with Jesus through the Paraclete. In the view of some other commentators (Westcott 1890:168; Strachan 1941:280; Barrett 1978:457) it refers simultaneously to more than one coming. The last group (Bernard 1963:535; Morris 1975:640; Carson 1991:488) believe that it refers only to the *parousia*.

⁷³¹ Commentators differ about the interpretation of the text (C1.7,8). The reason for the problem is that these scholars try to interpret these events categorically in terms of either the FG's present eschatology or future eschatology (*parousia*). Although we can distinguish between a present and future eschatology in the FG, they must not be separated.

⁷³² There is a nuanced difference between the reinterpretation theories of these two. Brown relates it to the future death of the disciple, while Schnackenburg relates it to the present living of the disciple.

fact that Jesus and the Father will make their dwelling place in the disciple who obeys the teaching of Jesus. On the other hand it is particularly ἵνα ὅπου εἰμὶ ἐγώ καὶ ὑμεῖς ἔτε in C1.8 which has a futuristic connotation. ὅπου is a particle denoting place and can be regarded as 'there where God is'. In 6:62 it refers to Jesus' home. Thus, in the context of ch 14, there are elements of both futuristic and realized eschatology. Thus the different pictures of a heavenly dwelling with Jesus and an earthly divine dwelling of Jesus in the disciple have been put side by side in this chapter as promised to the disciples by Jesus. Thus, although C1.5-8 could primarily have referred to Jesus' *parousia*,⁷³³ it has now been reinterpreted and μονάὶ (C1.5) 'dwelling place' will be interpreted as 'indwelling place' (Brown 1972:627).

It is via the cross, resurrection, ascension and sending of the Paraclete that Jesus is preparing a place for his disciples.⁷³⁴

1.7 ³καὶ ἔὰν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν,
πάλιν ἔρχομαι
1.8 καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν,
ἵνα ὅπου εἰμὶ ἐγώ καὶ ὑμεῖς ἔτε.

According to the FE⁷³⁵ the disciples can only reach this goal of communion with Jesus and through him with God, through faith and a life that is given by this faith (Schnackenburg 1975:69).⁷³⁶ Therefore these words (C.1.5-8) should not be interpreted as referring to the *parousia*, since it could contradict the FE's present eschatology.⁷³⁷

This reinterpretation of the *parousia* is developed in three stages:

(a) Jesus 'is coming again' (πάλιν ἔρχομαι)

⁷³³ Every now and then the FE looks forward to the Parousia (Morris 1975:640).

⁷³⁴ Bultmann (1953:404) clearly indicates that these four aspects form a unity and constitute the ascent of Jesus. Carson's (cf also Barrett 1978:457) interpretation in which he sees it only as 'via the cross and resurrection' narrows the meaning.

⁷³⁵ This view is characteristic of the FE. The opinion that the FE here expresses a statement which he has taken over from the tradition of the community is unacceptable. In such a case the community's teaching would be a futuristic eschatology and future parousia (see v 3) which the FE should have changed and reinterpreted in the sense of his own present eschatology. Schnackenburg (1975:69) feels that the most likely explanation would be that the FE formulated this statement (ἐν τῇ οἰκίᾳ τοῦ πατρός μου μονάὶ πολλαὶ εἰσιν) himself against the background of the views that were current at that time. The fact that this logion is not even described in the rest of the NT, not even in the editorial statement in 21:22f, is a sure sign that this saying does not come from the community's tradition.

⁷³⁶ This same perspective is communicated in the words spoken to Martha (11:25f). A comparison between 14:2 and 8:35 further strengthens this argument. In their material content these two Johannine logia are very close and figurative language is used in both texts, which contain the concepts μονάὶ (14:2) and μένειν (8:35), although their character differs. In the 8:35 it is stated that a slave does not remain in the house for ever, but the son does (14:2). From both texts the Son mediates true (cf 8:32) and lasting existence, but the formal point of view in 14:3 is the goal that is to be reached through Jesus (Schnackenburg 1975:69): "ἵνα ὅπου εἰμὶ ἐγώ καὶ ὑμεῖς ἔτε".

⁷³⁷ In the text the FE considers the universal early Christian expectation of the *parousia*, but deliberately reinterprets it to apply it to the presence of Christ in his spiritual coming in the post-Paschal period (vv 18ff). For this reason the FE repeated the phrase in C1.6.1 with an ἐὰν-clause (C1.7) (Schnackenburg 1975:70). This subordinate clause here has a temporal meaning equivalent to ὅταν (cf 12:32; 1 Jn 2:28) (Schnackenburg 1975:70).

- (b) Jesus will take the disciples to himself (παραλήμψομαι ύμᾶς (πρὸς ἐμαυτόν))
- (c) This event reaches its conclusion and goal (*ἴνα*) when the disciples 'are where Jesus is' (*ἴνα ὅπου εἰμὶ ἔγώ καὶ ύμεῖς ἦτε*).

παραλήμψομαι is not a distinctive term to indicate the *parousia*.⁷³⁸ This term is used deliberately by the FE because he has previously employed the *image of the household*. This verb is used here because it can also be applied to mean 'to receive into a house (cf 1:11).⁷³⁹

The phrase *ὅπου εἰμὶ*⁷⁴⁰ ἔγώ καὶ ύμεῖς ἦτε⁷⁴¹ also occurs in 12:26 and 17:24.⁷⁴² This is the Johannine expression to indicate the union of Jesus with his disciples 'at the place of fulfilment' (Schnackenburg 1975:71).⁷⁴³ The παραλήμψομαι ύμᾶς πρὸς ἐμαυτόν⁷⁴⁴ begins after Easter and is completed only after death (or parousia). This can only realize in the experience of community with Jesus in the present. The following passage (14:4-11) 'throws light on Jesus' departure, which is in no sense a real separation, and on his coming again, which does not simply take place at the parousia' (Schnackenburg 1975:71). 'With this great promise Jesus plants the comfort of hope in his disciples.' The particle ἐὰν presents expectancy, and an expectancy coupled with certainty: 'Jesus shall go' (Lenski 1961:973).

In the dialogue about the way to the goal, after Jesus stated that the disciples will reach the same goal as himself and will be reunited with him, Jesus changes the direction of the discourse. He directs the attention away from the goal to the way itself. The way⁷⁴⁵ now

⁷³⁸ παραλήμψομαι also occurs in Lk 17:34 in a context where the event of the parousia is described. The divine passive is used as 'being taken', as opposed to 'being left behind'. Whereas in Lk 17:34 it has to be explained in the light of the figurative situation, in Jn 14:3 it is hardly influenced by it (Schnackenburg 1975:70).

⁷³⁹ If "παραλήμψομαι ύμᾶς πρὸς ἐμαυτόν" can be compared with "πάντας ἐλκύσω πρὸς ἐμαυτόν" in 12:32 and the 'coming again' of Jesus refers to his post-Paschal coming (see 14:18f), the "παραλήμψομαι ύμᾶς πρὸς ἐμαυτόν" refers to the restoration of the personal communion (Schnackenburg 1975:71) between Jesus and his disciples.

⁷⁴⁰ The pronouns εἰμὶ and ύμεῖς in C1.8 are emphatic (Newman & Nida 1980:456).

⁷⁴¹ The *ἴνα* (C1.8) at the beginning of this phrase indicates the purpose of Christ's going away and coming again: the communion between Jesus and his disciples.

⁷⁴² Newman & Nida (1980:456) give an important interpretation of *ἴνα ὅπου εἰμὶ ἔγώ καὶ ύμεῖς ἦτε*, referring to how it should be translated into other languages to have the equivalent meaning: 'so that you will exist where I exist'. This meaning is also expressed in a more concrete form 'so that you will live where I will live'. Thus the FE uses it in the sense of a new 'being' of the disciple.

⁷⁴³ Nothing is said about the way along which the disciples will reach this goal. From the context this way is, by implication, the way of discipleship (cf 14:12).

⁷⁴⁴ The phrase "παραλήμψομαι ύμᾶς πρὸς ἐμαυτόν" (C1.8) takes the promise that Jesus will come again and bring the disciples to him further than ὄψεσθε με in 16:16, and ὄψομαι ύμᾶς in 16:22. μικρόν...ὄψεσθε με (16:16) affirms only the partial and not the complete fulfilment of the conditions of the eschatological age while the transitoriness of παραλήμψομαι ύμᾶς πρὸς ἐμαυτόν (C1.8) refers to the complete fulfilment. The promise of the 'heavenly dwellings' and of *ἴνα ὅπου εἰμὶ ἔγώ καὶ ύμεῖς Ἠτε* (C1.8) is also different from the promise of the τὴν χαρὰν into which the λύπην of the believer is to be changed. When παραλήμψομαι ύμᾶς πρὸς ἐμαυτόν have been accomplished by Jesus, they will see the heavenly δόξα of Jesus, in an existence in the heavenly sphere, such as Jesus hinted at in 12:26 and requested in 17:24 (cf Bultmann 1941:465).

⁷⁴⁵ We are not dealing here with the situation of the believers in the world (as in the case of 17:9-23) but with the question concerning τὴν ὁδόν (C1.9). This concept (τὴν ὁδόν) enlightens the character of the disciples'

becomes the theme (even through the linguistic form of the this verse) (Schnackenburg 1975:71). Jesus asserts that the disciples know how to follow him. This way ($\tauὴν ὁδόν$) is the way that he has been showing them throughout his teaching. If they follow this way they will eventually arrive where he is (Morris 1975:640). Thus, with this phrase οἴδατε τὴν ὁδόν (C1.9)⁷⁴⁶ Jesus wants to indicate that only through fellowship with him they can come where he is (cf Bernard 1963:536). Thus the disciples know both the destination of Jesus and the way to that destination (Lenski 1961:975).⁷⁴⁷ Jesus has been teaching them this way. Since they joined themselves to Jesus at the beginning of his ministry he has led them towards it. All that Jesus expects from them now is to continue on this way until he finally comes to take them unto himself forever (Lenski 1961:976).

If the disciples are to reach this goal, they must 'obey the teaching of Jesus' (14:15,21,23; cf Sanders 1981:321) and '...(sollen) mit ihm durch den Glauben verbunden bleiben, auch wenn sie jetzt äußerlich von ihm getrennt werden' (Schnackenburg 1975:72). This whole section (14:4-11) is an admonition to believe in Jesus, and in 14:15ff to obey his teaching. He is the only way to the Father.

In C2 we meet Thomas who raises an objection. From 11:16 we know his melancholy nature. On the one hand it throws light on the slowness of the disciples to understand what Jesus is saying about his departure (cf Peter in 13:36), and on the other hand it is stylistically used by the FE to provide Jesus with an opportunity to enunciate this idea more precisely. The point of the FE is that, because the disciples know Jesus, they know the way to the place he has just described (cf Carson 1991:490).⁷⁴⁸ In v 6b Jesus presupposes the knowledge of the goal once again (οὐδεὶς ἔρχεται πρὸς τὸν πατέρα) and makes only the way explicit ($\epsilonὶ μὴ δι' ἔμοῦ$).

In conclusion:

In the case of Jesus' ὑπάγω we find two different aspects: (i) on the one hand it is an enigmatic word which is incomprehensible to non-believers (7:33; 8:21f), (ii) on the other hand, it is revelatory with a deeper meaning (cf Mk 14:21) (Schnackenburg 1975:67). The reason for Jesus' departure is spelled out in 14:2ff. He ascends to go and prepare a place for his followers to join him at a later stage: ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἡτε (C1:8). This promise of reunion with his disciples is a reason for happiness. The new aspect coming forward here is that through discipleship ($\tauὴν ὁδόν$, C1.9) these people will be rewarded and will dwell where Jesus is.

The changing from ὑπάγω to πορεύομαι is intentional. πορεύομαι is more strongly

existence in the 'world below' as well as in the 'world above' and also deflects the question about the present fellowship of the disciples with Jesus (cf Bultmann 1941:465).

⁷⁴⁶ Colon 1.9 not only says καὶ ὅπου [ἐγὼ] ὑπάγω οἴδατε, but includes that the disciples οἴδατε τὴν ὁδόν. Thus they know 'where' Jesus is going and they know 'the way'. Their knowledge of τὴν ὁδόν goes hand in hand with knowledge of his departure. This means that the question about τὴν ὁδόν is answered by: on the one hand knowing Jesus' identity (14:6,7), and on the other hand the will to do what Jesus has been doing (14:12). One has to distinguish between: to know the way and to be on the way. To know the way is to know the identity of Jesus. To be on the way is to do what Jesus has been doing (cf Bultmann 1941:465f).

⁷⁴⁷ $\tauὴν ὁδόν$ (C1.9) does not refer to the way Jesus is to take, but to the way the disciples must take to reach the destination (cf Lenski 1961:975).

⁷⁴⁸ The disciples ought to have known that Jesus was going to leave them and where Jesus was going, for Jesus had told them this several times (see 7:33; 14:2,3; cf 12:23,32,33). The problem was that the disciples did not understand this (2:23; 12:16; 13:28).

orientated towards a goal and here points to Jesus going to the Father. But his going away implies that he is coming back to his disciples (C1.7). Jesus' departure is meaningful in the sense that it makes it possible for his disciples to reach that goal as well. Through his Spirit Jesus will come to dwell in his disciples. Thus Jesus' departure (*πορεύομαι*) must be seen and interpreted from the perspective of Jesus' reunion with his disciples. His departure is only a temporal separation from his disciples, because he is coming again. So Jesus' departure also implies that if his disciples follow him on his way (*όδόν*) (through discipleship) they will come to where he is. Jesus taught them about this way and destination.

John 14:12

The second “*πορεύομαι*” text comes from 14:12:

1 ¹²ἀμήν ἀμήν λέγω ὑμῖν,
 1.2 ὁ πιστεύων εἰς ἐμὲ
 1.2.1 τὰ ἔργα ἣ ἐγώ ποιῶ κάκεῖνος ποιήσει,
 1.2.2 καὶ μείζονα τούτων ποιήσει,
 ὅτι ἐγώ πρὸς τὸν πατέρα πορεύομαι

Jesus makes a new beginning, still in the framework of the demand for faith⁷⁴⁹ (*ό πιστεύων εἰς ἐμὲ*),⁷⁵⁰ in which he comes to his disciples with certain promises for the period after his ascension. In this way Jesus strengthens and justifies his demand for discipleship that will come later (20:21; cf also 17:18). The promise made here in v 12 is staggering and one of various others made in this part:⁷⁵¹ the believer will do works of the kind that Jesus had done (*τὰ ἔργα*⁷⁵² *ἃ ἐγώ ποιῶ κάκεῖνος ποιήσει* -- C1.2.1),⁷⁵³ and even greater works will he perform (*καὶ μείζονα τούτων ποιήσει* -- C1.2.2). This is not because such person is greater than Jesus, but (*ὅτι*) *ἐγώ πρὸς τὸν πατέρα πορεύομαι* (C1.2.2).⁷⁵⁴

In continuation of the theme of works (already mentioned in vv 10c and 11b), Jesus promises his disciples that they will perform the same works that he has done, yes, even greater ones. Mk 11:23f and Mt 12:21f help us to understand our text and its promise. Faith that is free from doubt provides strength that can move mountains. These works performed by the believer are deliberately placed alongside the works performed by Jesus himself. This juxtaposition of works suggests the interpretation ‘that the one who is really acting in

⁷⁴⁹ Since discipleship relates to the performance of the same works that Jesus performed, the disciples will, because of their unity with Jesus and the Father, share in the power they possess (cf Brown 1972:633).

⁷⁵⁰ The substantivized present participle characterizes the believer as one who continues in his faith (Lenski 1961:988). The “*εἰς*” with the accusative (*ἐμὲ*) indicate the true believer who trusts in Jesus (Barrett 1978:460).

⁷⁵¹ Two other significant promises made here by Jesus are that (i) the requests made in his name will be granted, and (ii) the promise of the ‘other’ Paraclete.

⁷⁵² *Τὰ ἔργα* receive much emphasis in the beginning of the phrase (Lenski 1961:988).

⁷⁵³ The idea that the disciples will perform marvellous works is also found in other NT writings: Matt 21:21; Mark 16:17f. In Acts great miracles are performed in the name of Jesus, including the taking away of life (vv 1-11) and the granting of life and healing (3:6; 9:34,40); the works of giving life and judging (Brown 1972:633).

⁷⁵⁴ Bultmann (1941:472; Newman & Nida 1980:462) is correct when he states that the *ὅτι*-clause: “*ὅτι ἐγώ πρὸς τὸν πατέρα πορεύομαι*” explains why the work of the disciples will be greater than those of Jesus.

these works is Jesus himself, even after his departure to the Father (v 13). This interpretation defines these works and their nature.⁷⁵⁵ This means that they have to be seen in the same light as the works Jesus performed on earth (Schnackenburg 1975:80).⁷⁵⁶ Jesus expounds the place of his disciples to show them how they are associated with him after his departure. Jesus interprets the works of the disciples as his works, therefore will they be just as much the activity of God in the 'world below' as his own acts were. 'It is through the mission of the disciples that the work of Jesus is to be extended through the world and down the ages' (Lindars 1981:475; Bernard 1963:543). These ἔργα (C1.2.1) cannot be restricted to deeds of humility (13:15), acts of love (13:34f), or the proclamation of the words of Jesus (v 10). His ἔργα include more than his miracles but never exclude them (Carson 1991:495).

The μείζονα τούτων in C1.2.2, which Jesus promises, can now be defined more precisely as a result of the discussion in the previous paragraph. The μείζονα τούτων should not be interpreted as miracles (signs) that are 'more spectacular' or 'more supernatural' than those performed by Jesus himself.⁷⁵⁷ The disciples will surpass Jesus by giving the 'greater works'⁷⁵⁸ of Jesus (raising to life and judgment) an even greater effect (Bultmann 1941:471f; Lenski 1961:989; Sanders 1975:324), since Jesus is going⁷⁵⁹ to the Father and continues to act through his disciples. He returns to his Father as one who has completed his mission through which he accomplished redemption. Now the greater works of redemption can begin (Lenski 1961:989).

In order to understand this expression of Jesus the FE gives two clues:

(i) In the final clause it is stated that Jesus' disciples μείζονα τούτων ποιήσει ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι (C1.2.2). Their works will become greater due to the new order that has come subsequent to Jesus' departure to the Father (Carson 1991:496; cf Lenski 1961:989). (ii) In the parallel in 5:20 (Brown 1972:633; Lindars 1981:475; Carson 1991:495): ὁ γὰρ πατὴρ φίλει τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἢ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. The verses (vv 21-26) that follow v 20 are clearly intended by the FE to define concretely these μείζονα τούτων. The two motifs of 'giving life' and 'judging' in these verses are directly related to the gift of eternal, divine life to believers (cf vv 24ff) or judgement of those who remain unfaithful (Schnackenburg 1971:132). These two works which Jesus performed are now to be continued by his disciples. We may therefore interpret these μείζονα τούτων as manifestations of Jesus' true and living power on the one hand, and on the other hand as

⁷⁵⁵ According to Brown (1972:633) it is the Father who, after the glorification of his Son, performs in the name of his Son works capable of manifesting the glory of his Son.

⁷⁵⁶ Jesus' works are of course depicted by the FE as signs and not miracles as depicted by the Synoptics. These works point either to Jesus as the giver of life or to his gift of life. These works must be spiritually interpreted in order to help the interpreter to achieve salvation (see Nicol 1972:103f and 117ff) (Schnackenburg 1975:80).

⁷⁵⁷ The healing of the man born blind (ch 9) and the raising of Lazarus (ch 11) from the dead are regarded by the FE as the absolute climax of Jesus' performance of miracles. These two external events show Jesus to be the light and life of the world (cf 1:4).

⁷⁵⁸ The same expression -- 'greater works' -- also appears in 5:20, where it is said that it is the Son who is to do greater works than the Father, while in the present text it is the disciples who will perform greater works than Jesus. Schnackenburg (1975:81) correctly argues that the effect of this parallel is intended to stimulate further reflection.

⁷⁵⁹ The FE uses the present tense because the πορεύομαι has virtually begun (Lenski 1961:989).

revealing that Jesus is the one through whom the judgment of God takes place, in the case of unbelief.⁷⁶⁰ This interpretation, however corresponds with 20:22f where the disciples receive the living and divine Spirit of God and authority to judge after they have been commissioned by Jesus.⁷⁶¹

Both the words and the works of Jesus were somewhat veiled during his life on earth (Lindars 1981:475); even those closest to him, as the LD makes clear, grasped only part of what Jesus said. It was only after Jesus' ascent that his followers understood and made known to the world who Jesus is and what he had done. Every word and deed spoken and performed by them then belonged to the new eschatological era.⁷⁶² The sayings of Jesus and the acts that he performed during his ministry could not fully accomplish their end until after he had arisen from the dead and had been exalted. The ἔργα which Jesus' disciples would perform after his ascension, would be done in the framework of Jesus' death, resurrection and ascent to the Father, and the coming of the Paraclete in order to reveal the Son. Thus μείζονα τούτων ποιήσει is constrained by salvatory-historical realities.⁷⁶³ Many more converts would be drawn into the Messianic community that were drawn by Jesus himself during his ministry (cf 15:26f; 17:20; 20:21,29) (cf Lenski 1961:989; Barrett 1978:460; Newman & Nida 1980:462).⁷⁶⁴ The contrast lies not in the numbers but on the power that mushroomed at the beginning of the new eschatological era (Carson 1991:496).

In conclusion: Jesus' departure is linked here with the greater works that his disciples will perform. In reality, it is Jesus who is doing the works through these people. This performance will be an act of association of the disciples with Jesus after his ascension.

The content of these “μείζονα τούτων” can be seen as the missionary success of the disciples.⁷⁶⁵ To interpret these ‘greater miracles’ purely externally will do harm.

⁷⁶⁰ The coming of Jesus into the world is in itself a judgment (3:19; 9:39), and the hour of his going away is the judgment (12:31) as well as the hour of his victory (16:33). After his departure it will be the work of the Paraclete to convict the world through Jesus' disciples (16:8-11). Bultmann (1941:472) is only partially correct when he states that this judgment is the μείζονα ἔργα to which C1.2.2 refers. The participation of the disciples in the salvation of the world is part of this μείζονα ἔργα.

⁷⁶¹ The Spirit will not come until Jesus departs. What Jesus had in mind here is probably what happens in Acts. In Acts there are only minor references to miracles of healing; the main emphasis is on the conversion of people. At Pentecost more people accept Jesus than during his entire earthly ministry. This is a literal fulfilment of μείζονα τούτων ποιήσει. In accomplishing these ἔργα the disciples are in no sense acting independently of Jesus, but are acting as his agents (Morris 1975:646).

⁷⁶² The mission of the disciples fills in the gap between the revelation of Jesus during his ministry and the fulfilment of this revelation at the end of time. In the work of the disciples it will still be Jesus who is at work and who does these things; the disciples act on his behalf from the time of his departure (Lindars 1981:475). Thus, the works of the disciples are similar to those performed by Jesus.

⁷⁶³ Dietzfelbinger's (1989:27ff) analysis of the salvatory-historical background of the Johannine community is very helpful until he begins to speculate about the nature of the community.

⁷⁶⁴ Barrett (1978:460) correctly states that the work of Jesus during his ministry was incomplete until its consummation in his ascent to the Father. It is because Jesus' work is now complete that the disciples' work are 'greater'.

⁷⁶⁵ Schnackenburg (1975:81) draws attention to the *earlier exegesis* of the Apostololic and Church Fathers and the exegesis done in the Middle Ages which interpreted μείζονα τούτων as those miracles performed by the disciples during their mission. In *later exegesis* these miracles are applied to the extension of faith and salvation. Another view includes the idea of judgment with regard to the unbelieving world which came through the apostolic preaching.

Schnackenburg (1975:81) is of the opinion that these 'greater' works were not regarded by the FE as 'the external and success that could be counted, but the increasing flow of God's power into man's world (17:2), the gathering together of God's scattered children (11:52) and the judgment of the unbelieving world (16:8-11).' These activities are impossible until the exaltation of Jesus (12:31f), his departure to the Father and the subsequent activities of his disciples, for after the death of Jesus the disciples will possess the Spirit, which was not available before Jesus' death (cf 7:39). In v 16 the FE mentions the coming of the Spirit. Here we have a clear indication that although Jesus is going to the Father, he continues to act through his disciples. Jesus returns to the Father to accomplish redemption and thus makes it possible for the greater works of redemption to begin. Thus in 14:12 the phrase, μείζονα τούτων ποιήσει, relates to ἐγὼ πρὸς τὸν πατέρα πορεύομαι.

These 'greater miracles' must be interpreted in relation to the whole spectrum of Jesus' work on earth. This interpretation comes from a discipleship perspective and relates to all the works performed to continue the mission of Jesus (cf ch 17, particularly v 18).

John 14:28

- | | |
|--|--|
| 1 ²⁸ ἡκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, | |
| 1.1 <u>Ὑπάγω</u> | |
| 1.2 καὶ ἔρχομαι πρὸς ὑμᾶς. | |
| 2 εἰ ἤγαπᾶτέ με ἔχάρητε ἄν, | |
| 2.1 ὅτι <u>πορεύομαι</u> πρὸς τὸν πατέρα, | |
| 2.2 ὅτι ὁ πατὴρ μείζων μού ἐστιν. | |

In summing up what he has said so far under the themes of "Ὑπάγω" (C1.1)⁷⁶⁶ and "καὶ ἔρχομαι πρὸς ὑμᾶς" (C1.2),⁷⁶⁷ Jesus⁷⁶⁸ clearly moves to the main statement (Carson 1991:507) that appears in this verse (v 28): that his disciples εἰ ἤγαπᾶτέ με ἔχάρητε (C2)⁷⁶⁹...ὅτι πορεύομαι πρὸς τὸν πατέρα (C2.1).⁷⁷⁰ He will ascend to the glory of his Father via the cross, but will return to his disciples to be closer to them than ever (Barrett 1978:468).

Jesus shows the disciples what his 'going back' really means, not only to them, but also to himself. If they love him at all,⁷⁷¹ then they ought to be glad that his mission on earth is

⁷⁶⁶ The use of πορεύομαι (C2.1) next to 'Ὑπάγω (C1.1) shows that the FE hardly differentiates between the two (Morris 1975:658).

⁷⁶⁷ Jesus recalls C1.1,2 and reminds the disciples of the metaphor of his going away and return as stated in vv 2-4, and expounds on it further in vv 12,18f,21,23 (cf Lindars 1981:484; Carson 1991:506).

⁷⁶⁸ Jesus uses the peculiar ἐγὼ (C1) to emphasize his statement. Only he could say such a thing, speaking of his departure and eventual return to his disciples. This is a repetition of his double declaration in 14:2f and 14:18f. If they understand this, joy will come into their hearts to replace their fear (Lenski 1961:1018).

⁷⁶⁹ According to Lindars (1981:484) ἔχάρητε (C2) is the usual Greek form of greeting which the FE treats more fully in 16:16-23. ἔχάρητε indicates a past unreality (the aorist with ἦν) while εἰ ἤγαπᾶτέ με indicates a present unreality (εἰ with the imperfect) (Lenski 1961:1019).

⁷⁷⁰ The ὅτι in C2.1 is declarative and states the object of joy. It is also subjective in stating how the disciples should have seen this object of joy (Lenski 1961:1019).

⁷⁷¹ The disciples indeed love Jesus, but not with the dedicated kind of love that would have placed joy instead of fear in their hearts. The conditional phrase in the Greek (εἰ ἤγαπᾶτέ...ἔχάρητε ἦν--C2) implies that they

completed (17:4) and that he can now return to his Father, to his heavenly residence (Lenski 1961:1018). It is important that this joy should be born of their love for Jesus, which calls for reflection about and the keeping of Jesus' commands (see vv 15,21,23). It seems clear from the above text that the FE wants to stress joy⁷⁷² as a fundamental attribute for the Christian community (Schnackenburg 1975:97). Jesus' departure is a cause for joy, because it completes his earthly mission received from the Father (Lindars 1981:484). For Jesus his departure does not mean any loss of power, but rather the reverse. What the disciples appear to perceive as a disaster is all part of the divine plan (Sanders 1975:334).

In this context the phrase ἔρχομαι πρὸς ὑμᾶς (C1.2) does not refer to the parousia as is partially the case in 14:3, but to the spiritual coming of Jesus as he promises it to them in vv 18 and 23 (Lenski 1961:1019). Significant here is that this saying of Jesus does not end comfortably in the tone of a promise, but assumes the tone of a warning, which takes up the thought that will be expressed later with regard to 16:7. Only the person who perceives the meaning of Jesus' departure will experience his coming: εἰ ἡγαπᾶτε με ἔχάρητε ἂν (C2).⁷⁷³ The love that Jesus demands is that of faith,⁷⁷⁴ which sees him as the Revealer⁷⁷⁵ who came from the Father; faith as the expression of the eschatological existence (Bultmann 1941:487f).⁷⁷⁶ In vv 16-23 Jesus has already spoken to them about the benefit that this would bring to the disciples. But now they also have to think about Jesus and the significance of his departure for him (Lenski 1961:1019).

In C2.2 Jesus makes a statement that it is not easy to comprehend: (...πορεύομαι πρὸς τὸν πατέρα), ὅτι ὁ πατὴρ μείζων μού ἐστιν.⁷⁷⁷ The question that arises is whether C2.2 should be interpreted in terms of C2 or C2.1.⁷⁷⁸ It is preferable to read ὅτι ὁ πατὴρ μείζων μού ἐστιν (C2.2) as referring to the main clause (C2) εἰ ἡγαπᾶτε με ἔχάρητε ἂν. The comparison here, which should not be overlooked, is between Jesus and his Father.

neither love nor rejoice. The protasis indicates a present lack of love and the apodosis a past lack of love (Lenski 1961:1019). Here Jesus is certainly showing the limitations of the disciples' love (Morris 1975:658).

⁷⁷² In the previous verse (v 27) the FE emphasizes 'peace' by naming it twice.

⁷⁷³ After all Jesus' departure ensures that he will at a later stage take them to be with him for ever (vv 1-3). This alone should have been a cause for joy.

⁷⁷⁴ Love for Jesus involves faith (vv 21,23) (cf Sanders 1975:334).

⁷⁷⁵ When Jesus does the will of the Father (4:34; 5:30; 6:38; 7:16f; 8:28; 12:49f) he reveals the Father (Bultmann 1941:487).

⁷⁷⁶ Whoever understands Jesus correctly, sees in him the Father (v 9), one who is one with the Father (10:30) and to whom the Father has handed everything (3:35; 5:21,27; 17:2). Those whose lack of understanding restricts Jesus to the human sphere do not understand him and therefore cannot rejoice when he departs (cf Bultmann 1941:487).

⁷⁷⁷ The ὅτι in C2.2 is causal: 'for the Father is greater than I'. It is also objective, for Jesus states his relation to the Father. Jesus' intention through this brief reference is merely to show the disciples why his return to the Father is a happy event for him and cause for them to rejoice (cf Lenski 1961:1019).

⁷⁷⁸ Schnackenburg (1975:98) rejects any suggestion of subordinationism in this text. He suggests that in the FG there is talk of voluntary subordination of the Son to the Father, which is dialectically combined with the Son's claim to equal fulness of life (5:26), the same divine being (1:1), and the same glory (17:5) as the Father. Schnackenburg argues that, according to the text (14:28), the Father is still the μείζων one, and elsewhere in the FG μείζων implies a real superiority which Schnackenburg correctly interprets as a superiority in 'ability', in the function performed, or in the power to command (4:12; 8:53; 13:16; cf also 1:51; 5:20; 10:29). In the discussion of the agency motif the relationship between the Son and the Father will become clearer, especially the question about subordinationism.

Therefore, if the disciples truly love Jesus, they would be glad that he is going to the Father, for he is returning to the sphere where he belongs. He returns to the glory he had with the Father before the world began (17:5,24). If they love Jesus they will understand that his departure to where he belongs is to his advantage (Carson 1991:508).

The reason why the Father is greater is because everything that happens originates from him and is completed by him, which includes the mission of the Son and his glorification (Schnackenburg 1975:98).⁷⁷⁹ The statement, ὁ πατὴρ μείζων μού ἔστιν, is a metaphysical statement in the sense of subordination.⁷⁸⁰ It does not refer to Jesus' being in the sense of not truly being divine, but that he is in a subordinate position to the Father concerning his mission (cf Lindars 1981:485). Jesus surely utters this comparison with the most vivid consciousness of his divine nature and oneness with the Father. Jesus is not speaking of his inner Trinitarian relation of the Persons of the Godhead, but only of his person in his present subordinate state from the perspective of his mission (cf Lenski 1961:1021; Sanders 1975:334; cf Barrett 1978:468). Thus this is not a reference to the essential being of Jesus, but rather to his incarnate state (Morris 1975:658).

The statement ὁ πατὴρ μείζων μού ἔστιν will be proved when the Father fulfils everything of which Jesus has previously spoken to the disciples. What was said at the beginning of ch 14, namely that Jesus is going to prepare a place for the disciples (v 2), also applies to this statement (Schnackenburg 1975:98).

The phrase ὁ πατὴρ μείζων μού ἔστιν can probably be explained best by a similar statement made by Jesus in 13:16: ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. Borgen (1968:153) points out the subordination of the agent to the sender: 'The sender is greater than the one sent' (from Midrash Rabbah 78,1 on Gen 32:27). Brown (1972:655) agrees that 14:28 must relate to this context: εἰ τὴν πάτατέ με ἔχαρητε ἄν, ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μείζων μού ἔστιν. Jesus has completed his mission, having done the will of the Father who sent him (17:4f). During his mission on earth he is less than the one who sent him, but his report (ch 17), his appointment of other agents (17:18; 20:21) and departure to the Father signifies that the work the Father has given him to do is completed. Now he is going to be glorified with the glory that he enjoyed with the Father before the world existed. This is a cause of rejoicing to the disciples because when Jesus is glorified he will also glorify his disciples and grant them eternal life (17:2) (cf Brown 1972:655).

In conclusion: again a new aspect is added by the FE. Jesus now reveals what his departure means to himself. Now that his mission has been completed, he is going back 'to his Father', his heavenly residence where he belongs, where he will be glorified. This has to cause joy among the disciples if they really love Jesus. Here too, Jesus' departure implies a spiritual return.

Each of these three texts refers to different aspects: The reason for Jesus' departure is spelled out in 14:2ff. He ascends to go and prepare a place for his followers to join him at

⁷⁷⁹ Schnackenburg's (1975:98) correctly derives from this statement that the glorification of Jesus lies behind 14:28 (cf 13:32), and also concerns, as ch 17 shows, those who will follow him.

⁷⁸⁰ Bernard (1963:555) offers a somewhat confused rejection of the idea of subordination in this text or any distinction between the "οὐσία" of Jesus and that of the Father, but simultaneously acknowledges that other NT texts such as Mk 13:32; Phil 2:6 and 1 Cor 15:27 suggest that the phrase "ὁ πατὴρ μείζων μού ἔστιν" is a necessary condition for the Incarnation.

a later stage: ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἔτε (C1:8). This promise of reunion with his disciples is a reason for happiness. Through his Spirit Jesus will come to dwell in his disciples. Thus Jesus' departure (πορεύομαι) must be seen and interpreted from the perspective of his reunion with them.

In 14:12 Jesus' departure is linked with the greater works that his disciples are going to perform. In fact it is Jesus who is doing the works through these people. This performance will be an act of association of the disciples with Jesus after his ascent.

Finally, in 14:28, Jesus' departure has to cause joy among the disciples if they really love Jesus. Also here Jesus' departure implies a spiritual return of Jesus.

It is also striking that in two of the three texts reference is made to μείζων and to the return of Jesus to his disciples.

(f) ἀπερχομαι

“ἀπερχομαι” in 16:7 was previously discussed with “ύπάγω” in 16:4ff.

(g) ὅπου ⁷⁸¹

ὅπου is a particle denoting place and can also take on causal and temporal meaning (Arndt & Gingrich 1957:579). The following is a brief paradigmatic structure of ὅπου in the FG:

6:62 Τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;
 7:34 ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.
 8:21 ὅπου ἐγὼ ύπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.
 12:26 ὅπου εἰμὶ ἐγὼ ἔκει καὶ ὁ διάκονος ὁ ἐμὸς ἔσται
 13:34 “Οπου ἐγὼ ύπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν,
 14:3⁷⁸¹ ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἔτε.
 14:4 ὅπου [ἐγὼ] ύπάγω οἴδατε τὴν ὁδόν.
 17:24 Θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὥσιν μετ' ἐμοῦ,

The following observations are made in connection how the FE uses ὅπου:

(i) “Οπου is used with one of the following two verbs which occur nearly always in the praesens:⁷⁸² “ὅπου εἰμὶ” (indicates a specific place) or “Οπου ύπάγω” (indicates movement towards a specific place).

(ii) These two verbs are used in an orderly manner:⁷⁸³

7:34 (εἰμὶ); 8:21 (ύπάγω); 12:26 (εἰμὶ); 13:33 (ύπάγω);
 14:3 (εἰμὶ); 14:4 (ύπάγω); 17:24 (εἰμὶ).⁷⁸⁴

⁷⁸¹ The FG uses ὅπου twice as often as any of the other New Testament writers (30 times; Mark 15 times). More than one third of the 82 references appears in the FG. All the texts in which ὅπου occurs have already been discussed. Therefore it will not be repeated here, but a compilation of these texts will be made.

⁷⁸² This praesens should be regarded as present tense with a future implication (Schnackenburg 1971:249). Jesus is still on earth and is talking about a future event. Only in 6:62 does εἰμὶ appear in the aorist (ἔτε).

⁷⁸³ In 6:62 “ἀναβαίνειν” is used in the place of “ύπάγω”.

⁷⁸⁴ In the cases of 7:36; 8:22 and 13:36 repetitions occur.

(iii) Except in 6:62, all the cases in which ὅπου appear in the first half of the FG were used in front of the Jews, and in the second half in front of the disciples only.

(iv) “Οπου, again with the exception of 6:62, is used to indicate a place where the Jews (7:34,36; 8:21,22) and the disciples (13:33,36) cannot go. Only those who serve Jesus (12:26) can go where he is. Later on it will become clear that 12:26 provides the key to understanding how a person can come where Jesus is (*όπου εἰμι*): only through serving him.

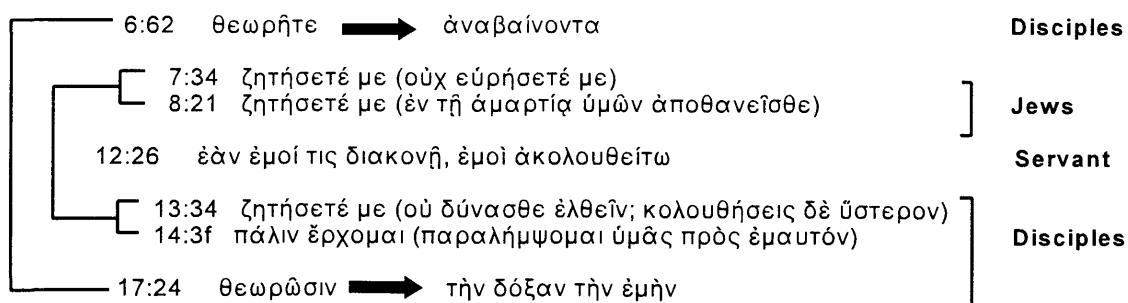
(v) Since ὅπου is a particle denoting place, 'this place' must be 'where God is, the sphere of God'.

Verse 6:62, the first text in which ὅπου is used with regard to Jesus' heavenly home, gives us the hermeneutical key to the interpretation of the rest of its occurrences: εἰὰν οὐν θεωρήτετὸν οὐδὲ τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον. The use of the title 'Son of Man' in 6:62 also denotes Jesus' heavenly origin and the necessity of his exaltation (3:14; 12:34). It is only when the Son of Man is exalted and glorified that his identity can be recognized (Schnackenburg 1971:104). This is the main reason why neither the Jews nor the disciples can follow Jesus to his heavenly home. It is only in faith that the ascent of the 'Son of Man' can be 'seen'. For the 'world' and from the world it remains hidden (cf 4:19, θεωρεῖν again). Therefore Jesus' intention (as in 8:31) is to appeal to the 'disciples' for faith in him, in which they can really 'see' (which is a spiritual experience) the ascent of the Son of man. This will put them on the way (14:4) which will enable them to μπάγειν ὅπου (Jesus) εἰμι.

(vi) From a paradigmatic point of view we find in the content of these verses (in which ὅπου occurs) a progressive development that can be presented as follows:

- (a) μέμενος οὐ δύνασθε ἐλθεῖν (7:34,36; 8:21,22)
 - (b) ἐὰν ἐμοί τις διακονῇ, ἐμοὶ ἀκολουθείτω
 ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται (12:26)
 - (c) μέμενος οὐ δύνασθε ἐλθεῖν (13:33)
 - (d) οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὑστερον (13:36)
 - (e) ὅπου εἰμὶ ἐγὼ καὶ μέμενος ἦτε (14:3)
 - (f) οἴδατε τὴν ὄδόν (14:4)
 - (g) κἀκεῖνοι ὥσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν (17:24)

Together these texts form a chiasm which indicates that 12:26 is the axis of the chiasm.



From a thematic point of view: except for two texts (6:62;14:4) these texts are concerned with the fact that

- (i) the Jews cannot come (or go) where Jesus is, and
- (ii) the disciples can go where Jesus is,⁷⁸⁵ but only at a later stage.

From the brief outline above a line of progressive development is deduced and will now be discussed. Jesus wants to force his hearers to think about his identity (6:62). Since Jesus' ascent corresponds to his descent, which was constantly mentioned in the bread discourse (33,38,41,42,50,51,58), and his descent was qualified by the addition 'from heaven', there can be no doubt in the minds of his hearers regarding the meaning of the words "ὅπου ἦν τὸ πρότερον" (Schnackenburg 1971:104). This undoubtedly refers to the Father (17:5) (Newman & Nida 1980:213). Those who believe in Jesus, the exalted Son of man, have recognized Jesus' true origins (7:27f). This is also the reason for the use of the title Son of man, and denotes Jesus' heavenly origin as well as the necessity of his 'exaltation' (3:14; 12:34). Only through the exaltation and glorification of the Son of man can his true identity be recognized (8:28) (Schnackenburg 1971:104). How people respond to this exaltation determines their destiny (Carson 1991:301). Those who believe in him 'see', while those who do not become even more blind (cf 9:35-39) (Schnackenburg 1971:104).

To a large extent Jesus here repeats the thought expressed in 7:33^f⁷⁸⁶ in 8:21, but the tone is more threatening in v 21. Even now he is no better understood than previously. While Jesus is with them they should associate themselves to Jesus. If they do not it will be soon too late and then they will seek him in vain (12:35-36). Now they are looking for the Messiah but cannot find him. Even after his departure they will keep on looking for the Messiah (Bernard 1963:299; Carson 1991:341) for salvation (Sanders 1975:222) but they will not find him.⁷⁸⁷ This would be the consequence of their rejection of the only Messiah there is (Newman & Nida 1980:271; Carson 1991:341). For *unbelievers*, this contains a threat, explicitly formulated in 8:21,24: "...καὶ ἐν⁷⁸⁸ τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε."⁷⁸⁹ This means that they will be delivered totally to the power of death (Schnackenburg 1971:208) because of a wilful refusal to accept Jesus (Sanders 1975:222).⁷⁹⁰ For the *believers*, although his departure will grieve them, it leaves them with the certainty that they will follow later (ἀκολουθήσαι) him to ὅπου εἰμὶ ἔγώ (13:33,36). This pregnantly formulated Johannine logion, on the one hand describes the human condition in this world and on the other hand the way of salvation. ὅπου εἰμὶ ἔγώ is one of the Johannine ways of expressing

⁷⁸⁵ 13:33 says "οὐ δύνασθε ἐλθεῖν", but in 13:36 "ἀκολουθήσεις δὲ ὕστερον".

⁷⁸⁶ 8:21; 13:33 must be compared with 7:33,34 at every point.

⁷⁸⁷ καὶ ζητήσετέ με in 8:21 as in 7:34 indicates a search of despair (Bernard 1963:299).

⁷⁸⁸ Barrett (1978:341) correctly states that the preposition "ἐν" is probably locative (referring to a state of sin in which these Jews are), but may also be seen as instrumental (because of their sin they will die).

⁷⁸⁹ The singular "ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε" refers to the cardinal sin of rejecting Jesus (Barrett 1975:340; Carson 1991:341; cf Morris 1975:445).

⁷⁹⁰ Different themes are developed throughout 8:21-30 (Carson 1991:341). They comprise: where Jesus comes from (vv 23,26,29); where Jesus is going (vv 21,22,28); the identity of the Father (vv 26,27,38,54,55); Jesus' identity (vv 23-26,38,54,55). Barrett (1978:340) correctly observes that the opposite of each of these themes is applied to the Jews: Jesus is from above, they are from below; they are of this world while he is not of this world (v 23); where Jesus goes, they cannot follow (v 21); God is his Father while Satan is theirs (vv 26,27,41-44,54,55).

relationship⁷⁹¹ (of salvation) (cf 12:26; 14:3; 17:24) (Schnackenburg 1971:208). It also refers to the essential being of Jesus in the spiritual world. This spiritual home of Jesus can be shared only by those who are spiritually in touch with him (12:26; 17:24), which is not true of the Jews (cf 8:21). Even his disciples cannot follow him to heaven while they were still in the body (13:33,36) (Bernard 1969:279).

The act of following him (ἐμοὶ ἀκολουθείτω, 12:26) is described by Jesus himself as 'to lay down (hates) one's life in imitating Jesus' (cf Sanders 1975:293). The call 'follow me' is at the centre of this saying, and relates it to discipleship (Bernard 1963:434f; Schnackenburg 1971:482f). 'To follow Jesus is the same as being a disciple; it involves obeying him and accepting him as a pattern' (Sanders 1975:318,321). Schnackenburg (1971:482ff) points out that 12:26 'produces a similar structure to that of other calls to salvation in the fourth gospel'. An invitation (ἔὰν ἐμοί⁷⁹² τις διακονῇ, ἐμοὶ ἀκολουθείτω,) is followed by a promise⁷⁹³ (καὶ ὅπου εἰμὶ ἐγὼ ἔκει καὶ ὁ διάκονος ὁ ἐμὸς ἔσται ἔάν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατέρω).⁷⁹⁴

In 12:26 'following Jesus' acquires the character of 'serving'.⁷⁹⁵ ὁ διάκονος ὁ ἐμὸς refers to the person who wishes to serve Jesus (Newman & Nida 1980:407). Here the invitation to discipleship means readiness to face death (cf 13:31f). 'Hating your own life' (v 25) means practically *to lay down your life for Jesus*, (Barrett 1978:424) for his name (15:21). This saying anticipates the later missionary activities undertaken by the disciples. In the end it will not only be the death of Jesus that will bear fruit in their preaching of the word (v 24) -- their own death will also bear witness (Schnackenburg 1971:483).⁷⁹⁶ The fact that the Father will then honour the person who serves Jesus suggests that a mutual relationship exists between the Father and this disciple, 'in a way similar to that which exists between the Father and the Son' (Newman & Nida 1980:407).

When Jesus informs his disciples privately about his departure the FE deliberately formulates it in a way similar to the statement made to the Jews in 7:33f, which is explicitly recalled here. Like the Jews, the disciples also fail to understand⁷⁹⁷ because at this stage

⁷⁹¹ This makes it unnecessary to regard εἰμὶ as a future present.

⁷⁹² The first-personal pronoun which occurs 5 times in 12:26 is stressed in order to stress the personal relationship with Christ. The servant must follow his Lord in order to be where his Lord is. In the light of the previous verse it entails suffering, to lose his life for the sake of his master. This is the only way of Christian service and corresponds with 17:9-16. In the end such a disciple will be honoured by the Father (Morris 1975:594).

⁷⁹³ This Johannine logion in 12:26 includes a double promise: (i) the path of a disciple leads to where Jesus himself is, and (ii) whoever serves Jesus will be honoured by the Father.

⁷⁹⁴ Two examples are: in 8:12 where ἀκολουθεῖν is the subject, we read: "Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς". In 8:51 we read: "ἔάν τις τὸν ἑμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰώνα".

⁷⁹⁵ Διακονῇ will not occur again in the FG with this meaning, but the idea of a disciple's service will still be found frequently. In 13:16 and 15:20 δοῦλος is used.

⁷⁹⁶ The phrase "καὶ ὅπου εἰμὶ ἐγὼ ἔκει καὶ ὁ διάκονος ὁ ἐμὸς ἔσται" is a restructuring of the Greek by the FE. Literally it will read 'and where I am, there also my servant will be'. Jesus is preparing the people for his death (and in the LD his disciples). Therefore this observation, in conjunction with v 25, indicates that the way of Jesus' servant is also that of death (Newman & Nida 1980:407).

⁷⁹⁷ This is clear from the reaction of Peter (13:36), who here acts as a representative of the group of disciples.

their faith is still unenlightened. Only after the descent of the Paraclete they will really mature in faith. The full meaning of Jesus' departure is spelled out in the LD, and one of the dominant themes of the discourse is Jesus' concern to prepare his disciples for his departure (Carson 1991:483). Before Jesus gets to that his first task is to inform them that he will be 'leaving this world': ὅπου ἔγώ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. This statement is adapted in the answer given to Peter. This shows a development in Jesus' thoughts regarding his departure: Jesus will take his disciples to him so that they may be where he is (14:2; cf 17:24). The union of the disciples with Jesus is the purpose of his mission (Sanders 1975:321).⁷⁹⁸ It is this 'developing train of thought' (Schnackenburg 1975:58) which links this fundamental statement in 13:33 with the LD. This is the reason for such a deliberate formulation (Schnackenburg 1975:58). Although Jesus' disciples must come to grips with his departure, the tone of the announcement in 13:33 is different from that in the two passages in which he informs the Jews that they will be unable to find him (7:34) and that they will die in their sin (8:21). But to his disciples he says that he is going to prepare a place for them (14:1ff) and because he lives, they will also live (14:19) (Carson 1991:483). So these disciples will exist where Jesus exists, or the disciples will live where Jesus will live (Newman & Nida 1980:456).

ὅπου εἰμὶ ἔγώ κἀκεῖνοι ὥστιν μετ' ἐμοῦ contrasts with 13:33,36 where Jesus informs his disciples that they cannot follow him 'now' to be where he is. In 13:36 he promises Peter ἀκολουθήσεις δὲ ὕστερον. This prayer contemplates the time when such a following can be realized. These words constitute the eschatological hope that in the end all Jesus' disciples will be with him in God (Brown 1972:779; Barrett 1978:514). Unfortunately his disciples cannot follow him now because they are left in the world (17:11), but will follow later to see 'the δόξα that is freed from the veil of the σάρξ (Bultmann 1941:398). Those who follow Jesus to the end will be rewarded. The phrase ὅπου εἰμὶ introduces the double promise. It is a typical Johannine formulation, indicating the heavenly world,⁷⁹⁹ and refers to the goal that the disciples will reach through their deaths.⁸⁰⁰ To be united with the heavenly Lord, and to see his glory (17:24)⁸⁰¹ is the highest reward for such a disciple.⁸⁰² Just as the Father seeks to honour and glorify his Son (8:50,54; 13:32), he will let Jesus' disciples share in his glory and honour (cf Bernard 1963:435).⁸⁰³ The Father also loves the

⁷⁹⁸ Bernard (1963:535) is correct in interpreting the phrase "ἴνα ὅπου εἰμὶ ἔγώ καὶ ὑμεῖς ἔτε" (14:3) in a dualistic sense as 'true of earthly discipleship (12:26), but is to be fulfilled more perfectly hereafter' (17:24). According to Bernard (1963:579) 12:26; 13:36; 14:3 and 17:24 refer (partly) to the spiritual fellowship of Christ with his disciples which continues after his death (cf also 2 Tim 2:11,12; Rom 8:17).

⁷⁹⁹ This heavenly world is where God is (1:1), to which Jesus is going shortly (14:2ff). Here on earth he sees it so close to him that he can talk about it in the present tense.

⁸⁰⁰ Sanders (1975:378) is correct when he maintains that the eschatological expression ἴνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν (17:24; cf also 1:14; 2:11; 11:4,40; 12:41) can mean that the disciples may experience this δόξαν of Jesus in this life, but a fuller manifestation of Jesus' glory is to be realized in the post-resurrectional period (17:10,22). But there is a final manifestation of Jesus' glory which awaits his disciples when they join him in heaven (cf also Rom 8:18; 2 Cor 3:18) (Brown 1972:779). This quality of δόξαν is that which belongs to the pre-existent Son (17:5,24).

⁸⁰¹ The glory of Jesus which his disciples will see is his glory as God, the glory which he enjoyed in the heavenly world prior to his mission (Carson 1991:569).

⁸⁰² This has the same meaning as ἔαν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατέρω.

⁸⁰³ In 8:49 Jesus claims that he honours God. The verb 'to glorify', which is close to 'honour' in meaning (Sanders 1975:293), is used with God both as object and subject (8:54; 13:31,32; 17:1,4,5,24). A clear distinction must also be drawn between the δόξα of 17:22 which had been given to the disciples, and the

disciples because they have loved his Son (16:27) and he will complete this love by coming to them and He and the Son will make their home with them (14:23) (Schnackenburg 1971:483f). In fact, "καὶ ὅπου εἰμὶ ἐγὼ ἔκει καὶ ὁ διάκονος ὁ ἔμὸς ἔσται" indicate a spiritual companionship both on earth and hereafter (cf 14:3; 17:24) (Bernard 1963:435).

Käsemann (1968:72) is of the opinion that in his description of the destiny of the believer the FE spiritualized some of the motifs of Jewish apocalyptic. The prophets spoke of the gathering of the dispersed children of Israel to Jerusalem to share in the blessings of the Lord and of his anointed, while in the FG Jesus' disciples are gathered together to be with the Son of God in the presence of the Father. Käsemann sees Johannine thought as markedly different from that of most of the NT and characterizes it as Gnostic in orientation since it holds up an ideal of withdrawal from the world. Many of Käsemann's insights are valid, but unfortunately he overemphasizes the divergent nature of Johannine thought. This motif, i.e. the gathering together of God's children to be with the Son of God in the presence of the Father is not so peculiar to the FG. Brown (1972:780) points out that this motif also occurs elsewhere in the rest of the NT (cf 2 Cor 5:8; Phil 1:23; Rev 21:1) and may represent a common Christian view.

A central thought runs through 12:26, 13:36, 14:3, and 17:24, linking these four texts together. It may easily be recognized in the expressions ὅπου εἰμὶ ἐγὼ or ὅπου ὑπάγω.⁸⁰⁴ The goal is not clearly indicated, but can be deduced. In 21:18f the risen Christ predicts the death of Peter as a witness in figurative language. He calls on Peter to follow (ἀκολουθεῖν) him. This verb links the two texts. In 13:36 Peter is instructed by Jesus οὐ δύνασαι μοι νῦν ἀκολουθήσαι, but encouraged that, ἀκολουθήσεις δὲ ὕστερον. Then, in 21:19, Jesus directs him to follow him. These statements are therefore not contradictory. Anyone who wishes to serve Jesus must follow him (12:26) 'now' in this world (12:25). If this is realized he will also 'later' follow Jesus (13:36) to be with him where he is (14:3) and will see his glory (17:24)

In conclusion: the particle "ὅπου" denotes a 'place' and from the different contexts it can only refer to 'there where God is, the sphere of God'. The different contexts in which "ὅπου" is used, indicate a progressive circumstantial development. It starts with the Jews who cannot follow Jesus where he is going and ends with the promise that Jesus' disciples will follow him to be where he is (ὅπου εἰμι). In 6:62 Jesus wants his hearers to think about his identity. With the use of "ὅπου" Jesus refers not only to his place of origin, but also to his identity. Although "ὅπου" denotes a 'place' Jesus (by way of the FE) indicates through the progressive substantial development the soteriological process in the FG:

- 1) The Jews cannot go where Jesus is due to their unbelief (7:34; 8:21).
- 2) Only through serving Jesus can one follow him (12:26).
- 3) Only the followers of Jesus will join him where he is going (ὅπου, ὑπάγω) (13:36) but at a later stage.
- 4) Then his followers will be where he is (14:3).
- 5) They know the way to where Jesus is going (14:4).
- 6) Finally, Jesus' disciples will join him where he is, and they will see his glory (12:24).

δόξα of 17:24, given only to Christ and which they might hope to see (Bernard 1963:580).

⁸⁰⁴ The texts in the FG where these two expressions occur can be divided into two categories: (i) those which indicate that the disciples οὐ δύνασθε ἐλθεῖν where Jesus is, and (ii) those indicating that the disciples will follow Jesus. A detailed discussion on this will follow later in this chapter.

This is a development in the thoughts of Jesus regarding his departure: he will take his disciples to him so that they may be where he is (14:2; cf 17:24).

(h) Ἀναβαίνω

John 20:17

This verse is the final definite reference to the ascension:⁸⁰⁵

1 λέγει αὐτῇ Ἰησοῦς,	
1.1 Μή μου ἄπτου,	
1.2 ούπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα	
1.3 πορεύου δὲ πρὸς τοὺς ἀδελφούς μου	
1.4 καὶ εἰπὲ αὐτοῖς,	
1.4.1 Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν ὑμῶν.	

According to Bultmann (1953:404; cf also Carson 1991:643) the FE has dramatically compressed the exaltation motifs (crucifixion resurrection, ascension and parousia) into one event. This, according to Meeks (1986:159), left the traditional Easter appearances of Jesus in a kind of limbo. The strange statement in the text (C1.1) imparts to that limbo a sacred limitation. On the one hand Jesus is no longer in this world (cf 17:11), on the other hand he has not yet ascended. He belongs to the intermediate zone that violates these categories. The enigmatic final use of this theme (‘Αναβαίνω) paves the way for the concluding statements concerning the faith and task of the disciples (20:21-23) and those who are to believe and obtain life by way of this Gospel (20:30,31).

The events described in this verse occur in a historical context where the resurrection of Jesus has taken place. Jesus is speaking to Mary. His last words to her (20:17) concerns two things: (i) In a negative sense (μή, C1.1) Jesus forbids Mary to touch him, and (ii) in a positive sense Jesus commands Mary (πορεύου, C1.3, imperative) to go to his disciples with a message. Both cases concern Jesus’ ‘Αναβαίνω (C1.2 and C1.4.1). In the first instance, by forbidding Mary to touch him, Jesus indicates that there is work still to be done; in the second instance, from the context of his command, a new dimension in Jesus’ relationship with his disciples is indicated.

(i) Mary, realizing that it is Jesus who is speaking to her, becomes so enthusiastic that she gets hold of him.⁸⁰⁶ Jesus, having something else in mind, tells her not to hold on to him as if he was about to disappear for (δὲ)⁸⁰⁷ she must go and tell his disciples that he is in the

⁸⁰⁵ This verse belongs to a handful of the most difficult passages in New Testament (Morris 1975:840; Barrett 1978:565; Carson 1991:642), mainly because of the problematic interpretation of the initial prohibition, Μή μου ἄπτου (C1.1), which can be interpreted in different ways, as well as its causal clause introduced by γὰρ. Even the phrase πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς is seen by some as parenthetical (Barrett 1978:565f). Carson (1991:642ff) gives a good analysis of different points of view which makes such a critical discussion redundant.

⁸⁰⁶ Commentators give a variety of interpretations. The present imperative with a negative in Μή μου ἄπτου means 'Stop doing something' rather than 'do not start something'. Here it will mean 'Stop clinging to me' (Morris 1975:840; Schnackenburg 1975:376f; Newman & Nida 1981:611). Newman & Nida indicate that most biblical translations render 'Do not cling to me' (cf also Mt 28:9). The FE indicates no hesitation in touching the body of the risen Jesus (cf 20:25,27). In this context it will not make any sense.

⁸⁰⁷ Commentators give a variety of interpretations.

process of Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν (C1.4.1) (cf Morris 1975:841f; Newman & Nida 1981:611; Carson 1991:644f).

The οὕπω ascent of Jesus to the Father (C1.2) is not at all easy to understand, as all kinds of speculation show. Most attempts to interpret this literally have failed.⁸⁰⁸ Schnackenburg (1975:377) offers the most acceptable proposal, namely that the intention the evangelist is pursuing with these forms of expression (cf also 2:4) must be probed, and then an attempt should be made to understand the text according to this intention, not according to wording and superficial logic.

Schnackenburg (1975:377) correctly maintains that we can more clearly read the FE's intention in semi-colon 1.2 and the similar, more detailed statement about the ascent of Jesus in semi-colon 1.4.1 Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν ὑμῶν. He further expresses the opinion that there must be a reason for this remarkable formulation. This statement in C1.4.1 constitutes Jesus' teaching of his disciples in the LD about his ascent. He has kept his promise to them that he is now going to prepare a place for them (14:1-3), and to mediate fellowship with God for them (14:21,23,28; cf also 14:12,13,16f and 23).⁸⁰⁹ If the disciples follow Jesus, the Father will be their Father and their God too.

Ἀναβαίνω is used twice (as in 3:13; 6:62) to indicate Jesus' ascent to the Father.⁸¹⁰ This reference to Jesus' ascent (12:17) paves the way for the outpouring of the Spirit (Barrett 1978:565). In v 22 the Spirit is given and in v 28 Thomas confesses that Jesus is God. The context of C1 (the resurrection) and the ascension (C1.4.1) made possible a new and more intimate spiritual union between the disciples and Jesus (Barrett 1978:565f). This intimate union is further suggested and explained by Jesus' use of term τοὺς ἀδελφούς μου⁸¹¹ to refer to his disciples and in his reference to God as τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν ὑμῶν (C1.4.1).⁸¹² By implication this new form of union is also seen in semi-colon 1.1 where Jesus does not allow Mary to cling to him (Μή μου ἅπτου).

The action and destination of his ascent is clearly pointed out in semi-colon 1.4.1. Jesus

⁸⁰⁸ Cf Carson (1991:642ff) for a discussion on this.

⁸⁰⁹ How must we interpret the tension which seems to exist between οὕπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα (C1.2) and Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν ὑμῶν (C1.4.1)? According to οὕπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα (C1.2) the risen Jesus still has a most important task to fulfill, namely to show himself to his disciples so that they can witness his resurrection. This was important so that they could believe that he was the Christ, the Son of God (20:28). He also had to command his disciples to go out to continue his mission (20:21), to give them the Holy Spirit (20:22) and authority (20:23) to accomplish their task. But Jesus is also already 'in the course of ascending'. According to Schnackenburg (1975:377) Ἀναβαίνω may hardly be interpreted as a present used in a future sense. He correctly interprets it as a process that has already begun and is continuing (cf Brown 1972:994). Thus we can conclude that from this perspective οὕπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα (C1.2) in relation to Μή μου ἅπτου (C1.1) should be interpreted in relation to semi-cola 1.2-4. This would mean 'Stop clinging to me for I still have work to do. Instead, you must go to my brothers...'

⁸¹⁰ In 7:33; 13:1,3; 14:4,28; 16:5,17,28; 17:13 other words are used to indicate Jesus' ascent.

⁸¹¹ This is the only text in the FG where Jesus refers to his disciples as his brothers. Barrett (1978:566; also Morris 1975:842; Carson 1991:645) correctly states that τοὺς ἀδελφούς μου refers to Jesus' disciples and not his physical brothers, as in 7:5.

⁸¹² Barrett (1978:566) suggests that the use of ἀδελφούς in the earlier tradition may have brought about the use of τὸν πατέρα μου καὶ πατέρα ὑμῶν.

is going back to God, his Father.⁸¹³ It is not unusual for the FE to describe God as the God and Father of Jesus Christ, or even as the God and Father of Christians. Here he promises further intimacy with the disciples in the words τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν ὑμῶν which he fulfills when he appears to them subsequently (20:19-27) (Meeks 1986:159). Barrett (1978:566; cf also Schnackenburg 1975:378) is of the opinion that the relation between Jesus and God is different from that between the disciples and God, even though the FE describes these relationships in the same terms and calls the disciples of Jesus τοὺς ἀδελφούς μου.⁸¹⁴ The fact is that Jesus is eternally the Son of God and gives to those who believe in him the power to become the children of God (1:12).

In conclusion: Jesus is in the process of leaving to be with the Father. Ἀναβαίνω is used by the FE to indicate this ascent of Jesus which has already begun. In connection with C1.1 ἀναβαίνω refers to the fact that, the ascension has not yet taken place because Jesus still has to make contact with his disciples. He cannot depart without appearing to them. In the second case the use of ἀναβαίνω in connection with the content of the message which Mary has to give to the disciples indicates the introduction of a new dimension in the relationship between Jesus and his disciples. The disciples will from now on be called Jesus' 'brothers' and God will be their Father and their God too.

(iv) A single word indicating the descent and ascent of Jesus simultaneously⁸¹⁵

διδόναι (3:16)⁸¹⁶

^{3:16}Οὗτως γὰρ ἤγάπησεν ὁ θεὸς τὸν κόσμον,
ώστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν,
ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται
ἀλλ' ἔχῃ ζωὴν αἰώνιον.

In this verse the whole kerygma of redemption has been summed up (Schnackenburg 1965:423). The plan of salvation is realized in the way of the Son⁸¹⁷ (τὸν υἱὸν τὸν μονογενῆ) through the cross into glory. This event stems ultimately from the incomprehensible and immense love⁸¹⁸ of God (ἤγάπησεν ὁ θεὸς) for τὸν κόσμον.⁸¹⁹ Schnackenburg (1965:423) correctly points out that the best commentary on this verse comes from 1 John 4:9f, which agrees with 3:16 in content and form. In 1 John 4:9f the

⁸¹³ As in the case of 3:13 the perfect tense is used here (ἀναβέβηκα) to refer to the ascent to heaven (Morris 1975:841).

⁸¹⁴ Because of the death/resurrection and exaltation of Jesus, his disciples come to share in his sonship to the Father. According to Carson (1991:645) the unique features of this sonship of Jesus are presupposed in 1:12,13,18 and 5:19-30. But the expression Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν ὑμῶν C(1.4.1) also assumes distance, although the emphasis here is on the shared privileges (cf Rom 8:15,16; Hebr 2:11,12).

⁸¹⁵ This verse will be discussed in greater detail at a later stage in this study.

⁸¹⁶ διδόναι is also used in 6:32, indicating that it is the Father who 'gives' the true bread from heaven.

⁸¹⁷ The immense love of God probably explains the change from 'Son of God' to 'Son', since his 'Son' is the most precious gift that God can bestow upon the world (Schnackenburg 1965:424).

⁸¹⁸ The aorist and the participle οὗτως indicate extreme love.

⁸¹⁹ This is the only text indicating God's love for the world. Other texts refer to God's love towards the disciples or believers.

central thought is more clearly: the merciful love of God is embodied in (i) sending his 'one and only' Son into the world and (ii) in delivering⁸²⁰ him up to death in expiation for sin.

In the FG the choice of words is certainly deliberate, for instance: ἔδωκεν⁸²¹ and τὸν υἱὸν τὸν μονογενῆ. The FE uses ἔδωκεν primarily to indicate the sending of the Son into the world (cf v 17)⁸²² while the expiatory death, as the supreme manifestation of the love of God may already be implied.

In the context of ch 3 the perspective shifts from the 'exaltation' of the Son of Man to the entry of the Son of God into τὸν κόσμον.⁸²³ The FE's use of κόσμον does not refer to the place where people live, but to sinful mankind.⁸²⁴ God has manifested his love (1 John 4:9) for the world in a historical act (ἡγάπησεν), the mission of his Son and his delivery to death.⁸²⁵

The FE uses the word 'Son' and describes him as τὸν μονογενῆ, as also found in 1:14,18 and 3:17. It is this Son, the one and only and uniquely loved, and most intimately united to God, whom God has given to the world to save it from destruction.

The purpose of God's loving act was to give ζωὴν αἰώνιον, which is indispensable, since it saves men from perishing. The sharply contrasted dualistic categories of Johannine style depict the situation of man: it is either 'life' or 'destruction', 'condemnation' or 'salvation' (v 17). Condemnation already hangs over man (v 36) and he can only escape it through faith in the only begotten Son of God (Schnackenburg (1965:425)).

In conclusion, ἐρχομαι in this context has a double meaning, indicating the incarnation and departure of the Son of God. This sums up the entire plan of God's salvation. Thus the love of God is seen in both the coming of and the crucifixion of his Son.

(v) The inability to comprehend the ascension theme (see Meeks 1986:157)

The ascension theme in the FG is loaded with opportunity not to be perceived by Jesus' dialogue partners, i.e. both his opponents and his disciples. The FE uses this stylistic device as an occasion to advance his didactic purpose⁸²⁶ to further inform them (and the

⁸²⁰ Early Christianity used παρέδωκεν as the standard term for Jesus being delivered up to be crucified. This was probably a reminiscence of the expiatory sufferings of the Servant of the Lord (Is 53:6,12) (Schnackenburg 1965:424). The FE uses this compound verb firstly in referring to the betrayal of Judas (6:64,71; 12:4; 13:2,11,21; 18:2,5; 21:20) and secondly in a technical legal sense (18:30,35,36; 19:11,16).

⁸²¹ 1 John 4:9 uses ἀπέσταλκεν, which partly explains ἔδωκεν.

⁸²² This is the first reference in the FG to the drama of the Crucifixion, the profound mystery of the love of God (see 1 John 4:10) (Schnackenburg 1965:424).

⁸²³ In the Johannine Christology of incarnation and mission, the greatness of God's saving act manifests in the bridging of the chasm between ὁ Θεὸς and τὸν κόσμον.

⁸²⁴ τὸν κόσμον is not used here by the FE to indicate sinful mankind who rejects the divine agent and pursues him with enmity and hatred. τὸν κόσμον indicates here those 'far from God' but seriously longing for him, sensing their need for redemption (Schnackenburg 1965:424).

⁸²⁵ The unusual indicative after ὡστε indicates that these two phenomena are immovable facts of history. Schnackenburg (1965:425) uses Gal 2:13 and references to classical literature to motivate this statement.

⁸²⁶ See the misunderstanding concerning Jesus' mission in 6:32-35. In fact this misunderstanding concerns Jesus' origin, identity and mission.

reader) about his ascension.

(a) Opponents: In the FG we find three instances (7:33ff; 8:21f; and 12:32ff) (see also Culpepper 1983:162.) where Jesus' opponents failed to understand him when he speaks about his ascent (going away).⁸²⁷ The following is a brief paradigmatic analysis of Jesus' statements about his departure which his opponents do not understand:

7:33 Ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με.
7:34 ζητήσετέ με καὶ οὐχ εύρήσετέ [με], καὶ ὅπου εἰμὶ ἐγὼ.....ύμεις οὐ δύνασθε ἐλθεῖν.
8:21 Ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε
ὅπου ἐγὼ ὑπάγω ύμεις οὐ δύνασθε ἐλθεῖν.
12:32 κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν.

The following analysis is a compilation of the reaction of the Jews:

7:35 Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εύρησομεν αὐτὸν;
μὴ εἰς τὴν διασπορὰν
8:22 "Οπου ἐγώ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν
Μήτι ἀποκτενεῖ ἑαυτόν,
12:34 ὑψωθῆναι τὸν σίδων τοῦ ἀνθρώπου;
τίς ἔστιν οὗτος ὁ σίδων τοῦ ἀνθρώπου;

In 7:33-36 Jesus tells of Ἰουδαῖοι: "Ἐτι χρόνον μικρὸν⁸²⁸ μεθ' ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με. ζητήσετέ με καὶ σύχ εύρήσετέ [με], καὶ ὅπου εἰμὶ ἔγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν. To a large extent Jesus repeats the thought of 7:33,34 in 8:21 but with a more threatening tone: 'Ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε ὅπου ἔγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. In these two texts Jesus tells the Jews that he is going away to the one who sent him. They will seek him, but will not find him because they will be unable to go where he is going. This statement is clear enough to the reader because of earlier references to ὁ πέμψας με (4:34; 5:23,24,30,37; 6:38,39,44; 7:16,18,28). In the first text (7:33ff) the Jews speculate that Jesus will go to the Diaspora to teach the Greeks. In the second passage they wonder whether he will perhaps kill himself.⁸²⁹ The meaning of these two texts is clear to the reader, therefore no explanation is provided. Jesus will indeed go to the Diaspora, however not in the way the Jews expect (but through his disciples and the Paraclete). He will also lay down his life, but they will kill him. The repetition of Jesus' words in these two texts is to emphasize the irony of their presumptions. Because they have not accepted Jesus they cannot understand his death and glorification. They first have to move to a spiritual level in order to understand these statements of Jesus.

To the Jews, τοὺς πεπιστευκότας αὐτῷ, Jesus promises that 'Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθητά μού ἔστε, καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια

⁸²⁷ These texts will not be discussed in detail as 7:33f, 8:21ff and 12:34 have already been discussed.

⁸²⁸ μικρὸν appears 8 times in the FG (7:33; 12:35; 13:33; 14:19; 16:16,17,18,19). All these texts relate to the departure of Jesus. It is only in the two texts in the first half of the FG that Jesus is addressing the Jews; in the rest he addresses his disciples. In 7 of these texts the focus is on the 'lack of understanding'; only in 12:35 it is not.

⁸²⁹ Through the church Jesus will teach the Greeks and also lay down his life (cf 10:11,15) (Barrett 1978:341).

ἐλευθερώσει ὑμᾶς (8:31,32). In the rest of ch 8 the reply of these Jews shows that they cannot abide in his word, they cannot even understand it. This lack of understanding is due to the fact that the Jews' thinking is limited to worldly matters. Jesus is talking on a spiritual (higher) level, speaking of the freedom which is a gift of God to ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ (1:12). Their appeal to be the 'seed of Abraham' also indicates that they do not know τὴν ἀλήθειαν or the meaning of 'freedom' (8:36) (Culpepper 1983:157).

The lack of understanding in 12:32-34 differs from the two instances discussed previously (7:33ff and 8:21f) because it is based on the interpretation and understanding of only one meaning of a term which has a double meaning in the FG. Jesus claims κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν. In the next verse (v 33) the FE explains that Jesus was indicating the manner of his death. The FE does this purposefully because a major concern of the FG is to interpret the death of Jesus as glorification rather than humiliation. Although the crowd understands that 'being lifted up' (ὑψωθῶ) means that Jesus, the Christ and the Son of man is going to die, they do not understand that his death and exaltation will coincide. εἰς τὸν αἰώνα is the hermeneutical key to understanding the meaning of δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου. How is it possible that Jesus must (δεῖ) die if the Messiah, according to the Law, μένει εἰς τὸν αἰώνα? It is precisely on this point that the FE wants to guide the reader.

Conclusion: The Jews' inability to understand Jesus' statements stems from the fact that in 7:33f and 8:21 Jesus' opponents cannot grasp his identity; because they could not perceive the origin of Jesus, they also cannot perceive his destination. Both texts occur in contexts where the origin of Jesus is discussed by these people. It is only in the case of 12:32 that the tradition of the Jews (v 34) renders them incapable of perceiving Jesus' identity.

(b) Disciples: It is not only the Jews that show a lack of understanding, but also the disciples. In ch 13:1 we see Jesus involved in a private and intimate conversation with his disciples. His LD, which he addresses to them, begins (13:31) with the ascension theme in terms of his glorification (ἔδοξάσθη). Five times (13:33ff,36ff; 14:4ff; 14:19ff; 16:16ff) in the LD we find references to the disciples' inability to understand the ascension of Jesus. The following is a brief paradigmatic analysis of the similarities and dissimilarities:

<p>13:33 ἘΤΙ μικρὸν μεθ' ὑμῶν εἰμι ζητήσετέ με, "Οπου ἐγὼ.. ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν</p> <p>13:36 "Οπου..... ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὑστερον</p> <p>14:4 καὶ ὅπου [ἐγὼ] ὑπάγω οἴδατε τὴν ὥδον.</p>	A
<p>14:19 ἘΤΙ μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δέ..... θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε.</p> <p>16:16 Μικρὸν καὶ..... οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ..... ὄψεαθέ με.</p>	B

From this analysis it seems clear that 13:33,39 and 14:4 (block A) have a spatial connotation while 14:19 and 16:16 (block B) have an optical connotation. In both of these groups time (μικρὸν) plays a definite role and concerns Jesus' departure.

Block A concerns the place to which Jesus is going, where (ὅπου) not one of them can now (νῦν) come (έλθεῖν) or follow (ἀκολουθῆσαι). This will take place at a later (ὕστερον) stage.

Block B also concerns the experiencing of Jesus' presence. This will be applicable for the disciples only (those who obey the commands of Jesus and love him) while ὁ κόσμος is excluded. In the case of 14:19 it will be by virtue of the fact that the disciples will seek (ζήσετε). In 16:16 it is stated that they are once again able to see (δύεσθε) Jesus through the working of the Paraclete (16:15).

When the Jews misunderstood Jesus they did not question him, but rather grumbled among themselves (7:35; 8:22). In the case of the disciples it is Peter who reacts in 13:36 by asking: "Κύριε, ποῦ ὑπάγεις". When Jesus replies he replaces the ἔλθεῖν (in 7:35; 8:22 and in 13:33) with ἀκολουθησαι⁸³⁰ and adds a time indication οὐ δύνασαί...νῦν, δὲ...ὕστερον. This answer by Jesus gives the descent-ascent motif a further nuance: a 'future' ascent of the disciples is promised (Meeks 1986:158).

In 14:1-5, immediately after the two previous examples, the disciples again show their lack of understanding. This time the interlocutor is Thomas. Again a new nuance is added: it concerns the benefit which the disciples will experience. Jesus' departure is *for* the benefit of his disciples as he is going to prepare a place (μονᾶ) for them. Meeks (1986:158) pointed out that when Jesus replies to Thomas' question he

shifts the terms of the metaphor to a more abstract level: "I am the way" (v. 6). "Following Jesus" does not mean, as the reply to Peter had suggested immediately before, merely imitating him or accepting a similar fate; it is to go *by means of him*.'

In the next example of their lack of understanding in 14:19 (as well as 16:16) there are significant variations in comparison with 13:33. Again ἔτι μικρὸν is repeated and τοῖς 'ἰουδαίοις replaced by ὁ κόσμος as those who will not see Jesus again. A new nuance is added: whereas the τοῖς 'ἰουδαίοις (13:33) and ὁ κόσμος (14:19) *will not* be able to see Jesus, the disciples *will* see him (ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ⁸³¹ ὑμεῖς δὲ θεωρεῖτέ με).⁸³² The nature of this case and the strong contrast (see Morris 1975:652) depicted here by the FE emphasizes and characterizes this beholding (θεωρεῖτέ) as a different kind of seeing that is accomplished only by spiritual eyes (Lenski 1961:1003).⁸³³

⁸³⁰ Compare 13:33 with 13:36:

^{13:33}"Οπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε.....έλθεῖν,

^{13:36}"Οπου.....ὑπάγω.....οὐ δύνασαί μοι γῦν ἀκολουθῆσαι,

ἀκολουθήσεις δὲ ὕστερον

The use of the two pronouns in 13:33 (ἐγώ, ὑμεῖς) and their absence in 13:36 emphasizes the contrast between Jesus and the disciples which also is seen in οὐ...νῦν X δὲ ὕστερον.

⁸³¹ This event refers to the death of Jesus, which was destined to take place on the next day. This rendering provides the basis for the contrast to be found in the following clause ὑμεῖς δὲ θεωρεῖτέ με (cf Newman & Nida 1980:469).

⁸³² The ἔρχομαι πρὸς ὑμᾶς (14:18) does not refer to the parousia in the conventional sense. This is clear from vv 22,23.

⁸³³ Here Jesus does not refer not to his appearances during the forty days. The tenses are present (θεωρεῖ, θεωρεῖτέ) and 'used proleptically to convey the certainty of the future (Brown 1972:640; Lenski 1961:1003).

Jesus then continues to describe the cause of this seeing after ἔτι μικρὸν⁸³⁴ as ὅτι ἐγὼ ζῶ⁸³⁵ καὶ ὑμεῖς ζήσετε.⁸³⁶ This affirms the fact that Jesus is the source of life for believers, just as the Father is the source of his life (see 6:57). Even though he dies, his disciples will see him⁸³⁷ again because he will be risen from the dead, he will be alive and even they will be spiritually alive, enabled by the Paraclete, and capable of seeing Jesus (Barrett 1978:464). The promise made by Jesus in v 18 (ἔρχομαι πρὸς ὑμᾶς) is then fulfilled in θεωρεῖτέ με (v 19);⁸³⁸ Jesus and the Father (being one -- v 20) πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα (v 23), unseen by the world. According to Meeks (1986:158) '...this conception of the mutual 'dwelling' 'corrects' the commonplace notion of an ascent to heaven after death which was suggested by vv. 2-3, though of course the two are not mutually exclusive'.

But the fact that Jesus and the disciples will live is much more significant than the disciples' seeing of Jesus after his death and exaltation. This is why Jesus can send them the Paraclete, why he himself will come to them.⁸³⁹ The transformation of the disciples continued after Easter day; the disciples not only gained fresh understanding, but also resurrection life. Thus Jesus 'comes at Easter to be reunited with his disciples and to lift to

⁸³⁴ In the first half of the FG there are only two instances where this particular time indication is used: 7:33 ("Ἐτι χρόνον μικρὸν") and 12:35 ("Ἐτι μικρὸν χρόνον"). In the LD χρόνος is omitted and the neuter μικρὸν is used substantively (Brown 1972:607). ἔτι μικρὸν is used in 13:33 and 14:19 while in 16:16 only μικρὸν is used. According to Brown (1972:607) this expression tells us little about chronological duration. This fact is seen in the 7:33 where it indicates a period of at least six months for Jesus still to live and in 13:33 and 14:19 only a few hours for Jesus to live. Brown refers to the usage of this time indication in the OT by the prophets to express the shortness of time before the coming of God's salvation (Isa 10:25; Jer 51:33).

⁸³⁵ The best commentary on the phrase "ὅτι ἐγὼ ζῶ" is "ἐγὼ εἰμι...ἡ ζωή" (14:6). Jesus' life forms the guarantee that (ὅτι) his disciples shall also live, shall share in Jesus' ζωή. Here Jesus is not so much speaking 'of his life as it inheres in him as the ever-living eternal Logos, irrespective of his incarnation, but of this life of his as made a fountain of life through his incarnation and his redemptive death for all who become his disciples by faith' (Lenski 1961:1004).

⁸³⁶ Scholars differ in the interpretation of the phrase "ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε". The words may be viewed causally as a continuation of the previous sentence "ὑμεῖς δὲ θεωρεῖτέ με" (Barrett 1978:464); or they may be taken co-ordinately as an independent sentence (Lenski 1961:1003; Brown 1972:640). According to Newman & Nida (1980:470), supported by Morris (1975:652), both interpretations are thoroughly Johannine and well suited to the context. This means that both interpretations are acceptable.

⁸³⁷ Seen from the Johannine perspective, the expression of "θεωρεῖτέ με" has a deeper reference (Morris 1975:652) namely to a spiritual sight of Jesus.

⁸³⁸ Bultmann (1941:479) correctly believes the Easter experience to be the fulfilment of the promise of the *parousia* (cf 16:20ff). The promise of the *parousia* is stripped of its mythological character, and the Easter experience affirmed as the continuing possibility of the Christian life.

⁸³⁹ The particle καὶ links with ὑμεῖς (14:19) 'you too'. While Jesus lives the disciples will also live. In v 18 Jesus refers to the fact that he is going away but will not leave his disciples as orphans, because ἔρχομαι πρὸς ὑμᾶς. His coming will be of such a nature that ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με (v 19). The reason for this difference lies in the fact ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε. Because the disciples' way of existence correlates with that of Jesus they will see Jesus. This life (ζῶ) refers not to earthly-physical life; it carries the feature that Jesus becomes visible (θεωρεῖτέ) for those who live in accordance with his example. This 'life' is directly Christologically oriented. But in order to participate in this life (Jesus--1:4,5) and to have the ability to see this life, this person must also live. This life implies an awareness and ability to perceive the godly reality and truth as it is embodied in Jesus. This also describes the potential to participate in this reality. Thus, to be able to live means to participate qualitatively in the godly reality. This gives to a disciple the opportunity to participate in what Jesus is (ζῶ) and does. This context indicates a parallel existential transference (Van der Watt 1986:647). This again emphasizes the fact that it is the continuing life of Jesus that forms the basis for the life of the disciples (Newman & Nida 1980:470).

a new plane his relationship with them, for which that in the ministry could be only a preparation' (Beasley-Murray 1987:258f). Thus Jesus' departure, in fact, implies his 'coming again' to his disciples but this time in a different mode.

The last instance of a lack of understanding occurs in 16:16.

Μικρὸν⁸⁴⁰ καὶ οὐκέτι θεωρεῖτε με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με.

When comparing the lack of understanding in 14:19 with the one in 16:16 the variations are minor. Verse 16 contains the key to the understanding of the whole unit (vv 16-23a). The principal new motif in this last 'lack of understanding' is closely connected with the departure of Jesus and the coming of the Paraclete (vv 5-16) (Meeks 1986:157f). This verse sets the stage for the confusion of the disciples in the following verses, which leads to Jesus' explicit references to his departure. This follows 'his treatment of the work of the Paraclete who comes in consequence of Jesus' departure' (Carson 1991:542).

There are various interpretations of this verse, particularly regarding the meanings of μικρὸν and ὄψεσθέ. The most convincing of these interpretation comes from Brown (1972:730), who interprets it from the perspective of the whole FG.⁸⁴¹ The seeing of Jesus has been reinterpreted on a spiritual level. This should mean that the presence of Jesus is continually experienced in his disciples, which can only confirm the presence of the Paraclete.⁸⁴² Such an interpretation by the Johannine community is legitimate in the interpretation of the FG. The reason is because the Paraclete is given to all the followers of Jesus by the risen Christ as a way to make permanent his presence among his disciples, now that he has been glorified by the Father with the heavenly glory that he possessed before the creation of the world (17:5,24).⁸⁴³ In 16:16 the FE changed the subject from ó

⁸⁴⁰ The first use of μικρὸν refers to the short interval leading up to Jesus' passion (Bernard 1963:512), while the second use of μικρὸν refers to 'a few days' time, after the resurrection of Jesus (Newman & Nida 1980:511; cf Bultmann 1941:444).

⁸⁴¹ See Brown (1972:729) for a thorough discussion on this of this verse.

⁸⁴² The question is: which departure and return are in view? Does the first μικρὸν mark the time until the death of Jesus or until his ascent? Does θεωρεῖτε με after the second μικρὸν refer to Jesus' resurrection, the descent of the Spirit (cf 14:23), the parousia (14:1ff), or a double reference? Scholars agree that the first μικρὸν refers to the death of Jesus. It is with regard to the second μικρὸν that scholars differ. *Literal interpretation* (resurrection): Morris 1975:703; Groenewald 1980:337; Newman & Nida 1980:510f; Carson 1991:543. *Metaphorical interpretation* (spiritual): Bernard 1963:513. *Double reference*: Dodd 1963:419; Sanders 1970:357; Brown 1972:730 (seeing is associated with the resurrection or parousia). Barrett (1978:492) feels that the FE retains the primitive Christian affirmations about the resurrection and the parousia, but also fills in the period between them.

⁸⁴³ Brown (1972:730) correctly argues that this spiritual interpretation is actually a 'reinterpretation'. The saying in v 16 could originally have referred to physical sight, but now it refers to a spiritual insight; thus these two different interpretations need not to be seen as contradictory. In comparison with the Synoptics it is clear, according to Brown, that the FE was dealing here with sayings that have been rooted in early tradition. Three other arguments in support of this interpretation are: (i) Because v 16 follows shortly after the Paraclete passage (vv 5-15; see also 14:15-17,19), and because joy and knowledge are considered privileges of Christian existence after the resurrection it would be best to interpret it in terms of the coming of the Paraclete. (ii) The above analysis indicates that vv 14:19 and 16:16 are closely related in comparison with other texts (13:33,36; 14:4) where the disciples' lack of understanding is also referred to. Verses 14:19 and 16:16 are parallel (Brown 1972:730) and both are best interpreted in terms of the coming of the Paraclete. (iii) As in the case of other words (i.e. hearing...) in the FG, the meaning dedicated to θεωρεῖτε and ὄψεσθέ operates on the physical as well as the spiritual level. The (spiritual) meaning of the verb ὄψεσθέ is not determined by the

κόσμος to the *disciples* that would not see Jesus (οὐκέτι θεωρεῖτε με), but in both texts it is the disciples who will see Jesus again.⁸⁴⁴

In conclusion: Even the disciples' lack of understanding relates to the fact that they do not know Jesus' identity. To know Jesus' identity is to know Jesus' origin and destination. In 16:27 it is stated (cf also 17:7,8) that the disciples know that Jesus came from God. It was only when Jesus appeared to them, and subsequently the receiving of the Spirit, that enabled them to perceive Jesus' identity. It is because they perceived his identity while the world did not, that they alone were able to see and experience Jesus. Only the Spirit will further enable the disciples to see and experience Jesus after his departure.

Thus there are different causes for the lack of understanding. In the case of Jesus' opponents, their tradition (12:34), the devil (8:42ff) and their sin (8:21) caused their lack of understanding. In the case of the disciples it was caused by the fact that the Spirit, who would enable them to perceive, had not yet descended (2:22; 20:22ff).

Conclusion

- (i) With the Descent-Ascent Schema we are up against the self-referring quality of the FG. With its closed system of metaphors and integration and interrelatedness of themes the reader cannot understand parts of the FG until he understands the whole (Meeks 1980:161; Van der Watt 1991:102ff; cf Bultmann 1941:1). The DAS constitutes the setting for the mission of Jesus and that of the disciples. The DAS brings together the mission of Jesus and that of his disciples. The divine mission of Jesus started with the descent of the Son, while Jesus' ascent puts his disciples in a position to continue with this divine mission.
- (ii) The mission of Jesus must be integrated into the FG's vertically oriented dualism. In this context the mission of Jesus serves to reveal himself and also the Father in the 'world above', in the 'world below' in order to achieve salvation for those who believe that Jesus came from 'above' and returns to 'above'.
- (iii) From the discussion of the DAS in the FG, it became clear that the mission of Jesus was not the stackpole around which Johannine Christology was built. It is indeed the integral part of the FG's view of Christ in particular and other theological affirmations in general. Thus the mission of Jesus must be integrated into the total message of the FG in relation to the dualism. Therefore all other motifs (even discipleship) must be interpreted from this perspective.
- (iv) The DAS emphasizes interaction and movement between heaven and earth and the qualitative difference between the 'above' and the 'below'. This is clear from Jesus' dialogue with Nicodemus, and from his contrasting of himself with the *mana* (ch 6). People are constantly put before a choice and have to move to a spiritual level to perceive Jesus' identity (which is that he descended and ascended). The DAS further indicates that Jesus' descent and ascent are closely connected. One cannot understand the descent without

use of a different verb (cf Bernard 1963:513), but is determined by the way the FE uses it. Therefore the physical interpretation (the physical appearance of Jesus to his disciples) need not to be played off against the spiritual interpretation; both are complementary to one another.

⁸⁴⁴ The two different verbs used for 'see' in this verse (θεωρεῖτε, ὄψεσθε) are used as synonyms (Sanders 1975:357; Newman & Nida 1980:510).

incorporating the ascent, and no understanding of the ascent can take place without the incorporation of the descent.

(v) We have seen that the secret message which Jesus brings can virtually be reduced to the statement of the descent and ascent, and to the relationship to which that pattern applies (this relationship is further developed in the 'agency-motif')

(vi) A Theological aspect

The DAS indicates a continuing relationship between the Father and the Son. The DAS also constitutes the framework within which the work of God is done. It indicates God's plan with the world. He Himself is the architect behind this plan of revelation and salvation. He is the Initiator and the one in control.

(vii) Relationship aspect

The FG's narrative depicts Jesus as the incarnated who came to tarry for a while 'below'. The DAS depicted not only Jesus' movement between the 'above' and the 'below', but also asserts that the Son's relationship with the Father continued throughout his stay on earth. Even while he is below Jesus remains one with the Father. The authority of the Son is the result of this relationship (Nicholson 1983:62).

(xiii) Christological element

In the DAS the identity of Jesus is the key element. In fact, in the DAS Jesus is clearly portrayed as the 'Agent' of God. This concept will be discussed in detail in the following section of this study. The DAS indicates that Jesus stands in a permanent relationship with God. As the Messiah his obedience to the Father has been portrayed while his oneness with the Father is seen in his Sonship. In fact, he is the presence of God in this world. Jesus came on behalf of God and is the ultimate self-disclosure of God to man. Therefore a disciple of Jesus will know that Jesus, as the Messiah, came from God and was sent by God. He will also know, through the inspiration of the Spirit, that Jesus has returned to God. In this divine master plan of God (DAS) Jesus is characterized as the Light who came into the world

- not to judge the world, but to save it,
- to witness (reveal) to the world about salvation,
- so that his disciples may have life to the full,
- to die on the cross (the διὸς βόλος played a major role in the glorification of Jesus).

In order to know Jesus, one has to perceive his origin and destination.

(ix) Pneumatological aspect

Jesus' ascent leads to the sending of the Paraclete who will continue the divine mission of Jesus through his disciples. The coming of the Spirit creates a new communion of the disciples with Jesus. Thus Jesus' ascent is not an end in itself. Jesus continues his presence among his disciples in another mode; through the Spirit-Paraclete he is present in them.

(x) Faith aspect

In order to comprehend the work of God through Jesus one has to move from a physical-empirical level to a spiritual level. Only the one who is born from above could understand the revelation Jesus brought from God. This places the believer in the sphere of God's family.

(xi) *Life-in-abundance aspect*

With his incarnation Jesus brought to man a new quality of life, life-in-abundance. Jesus brought with him heavenly qualities in which his disciples would share. This new life could be experienced only in the family of God and includes all the privileges of sonship.

(xii) *Kρίσις aspect*

The descent and the ascent of Jesus create a κρίσις. The coming and going of Jesus force people to make a decision. Those who believe in him will see and experience the Light, but those who do not believe will not see the light and will live in darkness.

(xiii) *Discipleship aspect*

The continuation of the revelatory-salvific mission of Jesus can continue only through discipleship. Whoever joins Jesus in following him finds through him and with him the goal of his existence, the 'light of life'. Thus, Jesus' departure brings a new dimension in his relationship with his disciples. His departure gives his disciples the opportunity to take his place and continue with his work. Through discipleship he will live in them and they in him. Thus Jesus' departure is only temporary.

After Jesus' departure his disciples will perform greater works than their Master did. In fact it is Jesus himself who is performing his own works through them. This performance will be an act of association of the disciples with Jesus. Jesus' departure will also cause joy among his disciples; if they love Jesus they will be glad that he is going back to the Father.⁸⁴⁵

(xiv) *An eschatological aspect*

Jesus' ascent also took place so that he could go and prepare a place for his disciples in the house of his Father so that they could be with him where he was, in future. Part of this eschatological reunion of the disciples with Christ is that they will see and experience his glory.

(xv) From this variety of terms it is clear that the FE is not bound to the use of any particular word to describe the descent and ascent of Jesus. It seems clear that he uses these terms to refer to the same aspects (descent/ascent), but from different perspectives.

This Descent-Ascent Schema becomes the *cipher* for: (i) the unique self-knowledge of Jesus, (ii) his foreignness to the people of the 'world below', (iii) true faith and salvation, as well as (iv) discipleship. We have seen that the DAS constituted a framework for the mission of Jesus and that of his disciples. The Agency-motif, which characterizes this relationship between the Father and the Son, will now be discussed.

⁸⁴⁵ Although it was not discussed in the examination of DAS, the disciples can also expect God's protection (17:11,14).

(2) The Agency of Jesus: Conceptual Framework⁸⁴⁶

We have seen that the DAS directly provides the setting for the mission of Jesus and indirectly a setting for the mission of the disciples. The mission of Jesus, which pictures his relationship with the Father, is described in terms of the 'Agency' concept.⁸⁴⁷ But in the FG no scene of the commissioning of Jesus is pictured in terms of the halakhic statement 'go forth'. References to this commissioning occur in the following texts (Borgen 1968:141):

3:34	ον γὰρ ἀπέστειλεν ὁ θεὸς τὰ ρήματα τοῦ θεοῦ λαλεῖ,
7:16	... Ἡ ἐμὴ δίδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με
8:26	... ὁ πέμψας με ἀληθής ἔστιν, καγὼ ἡ ἡκουσα παρ' αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον.
8:42	...ἔγώ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν.
12:49	...ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατήρ αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω.
14:24	...ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός.

Except in 8:42, the concept of the mission of the agent, Jesus, is linked with the act 'to speak the words of God', although formulated differently with different accents in these texts:

- He whom God sent speaks the words of God (8:34);
- Jesus' teaching comes from the one who sent Jesus (7:16);
- Jesus tells the world what he heard from his Father (8:26);
- The Father commanded him what to say and how to say it (12:49);
- The words Jesus speaks belong to the Father (14:24);
- Jesus did not come on his own but was sent by God (8:42).

The 'agency' concept seems to 'offer a way of describing the person and work of Christ without the encumbrance of a theological jargon' (Harvey 1987:239).⁸⁴⁸ This conceptual framework in which the FE moulded his understanding of Jesus' mission, is not a creation of his own. He was definitely influenced by one or another concept of agency.⁸⁴⁹

⁸⁴⁶ Take note that in the FG the Father-Son relationship is depicted in the 'Agency' concept. Due to the fact that discipleship closely relates to the Father-Son relationship and deductions need to be made from the Father-Son relationship, will this be done in ch 4. This means that in the discussion of the 'Agency' concept no major conclusions will be drawn. The conclusions normally discussed at the end of a section will then be discussed in ch 4 to promote a better comprehension of this concept in relation to discipleship and to limit repetition.

⁸⁴⁷ This concept of 'agency' contributes to the unfolding and development of certain important Christological facets (see diagram on p255). Although there is apparently no reference to 'agent' or 'agency' in the entire NT, see Harvey (1987:242) for arguments that oppose this point of view.

⁸⁴⁸ From the nature of this study the 'Agency concept' cannot be discussed in detail. Concepts such as Logos, Son of Man, Son of God, etc. will not be considered. Only aspects within the 'Agency concept' which are relevant to this study and will contribute to the understanding of discipleship will be considered. Nevertheless we shall be cautious to maintain the 'Agency concept' as it is structured from outside the FG.

⁸⁴⁹ Harvey (1987:239) points out that it was argued fairly recently that the use of this concept of 'agency' can be discerned as historically underlying some of the language used by Jesus in the NT. He argues that this concept throws light on the early history of Christology. Harvey (1987:241) seems to be correct in his opinion that although the origins of this emphasis of Father and Son may lie further back in the tradition represented by the Synoptics, the presentation of the Son as the agent *par excellence* of the Father is the product of the FE's innovative mind. This point of view is supported by Bühner (1977).

There are various possible influences: from Gnostic mythology (Bultmann 1953:380ff), from the Jewish halakhic principles of agency (Borgen 1968:137ff; Miranda 1977:130ff; Bühner 1977:421; Mercer 1992:461; cf Harvey 1987:238ff);⁸⁵⁰ Hellenistic Jewish wisdom (Schweizer 1966:199ff); and finally the Hellenistic principles as was find within the Roman world (see Kysar 1993:45).⁸⁵¹ A brief discussion of some of these scholars' contributions will determine their interpretative contributions to this motif in order to construct a hypothetical framework of 'agency' which can be used as an angle of incidence in order to determine the 'agency framework of the FG'.

In this subsection we will first determine the different aspects of agency. Each aspect will then be discussed to determine the profile and meaning of the 'agency' concept in order to make the necessary deductions concerning the theological substructure and structure of discipleship.

The following scholars⁸⁵² have made valuable contributions regarding the concept of Jesus as agent: Borgen (1968:137-148) wrote a valuable article about the 'agency' of Jesus in the FG. Influenced by Preiss (1954) and Barrett (1958) who found close parallels in the halakah which encouraged the investigation to determine the extent to which the Christology and Soteriology of the FG are moulded on the Jewish rules for agency, he tried to relate the mission of Jesus in the FG to the principles of agency in the halakhic literature.

⁸⁵⁰ It seems as if Théo Preiss (1954:9-31) was one of the first persons to draw attention to certain similarities between the FG and the halakah. Some years later Barrett (1958:216,474) supported him. The importance of judicial ideas in the FG has been stressed by Dahl (1962:137ff) and Borgen (1968:37ff), and in 1977 Miranda located the roots of Johannine 'sending' in Jewish sources.

⁸⁵¹ In order to find an appropriate background for the Johannine 'sending' some proposals were made. Bultmann (1950:187f) rightly places the commissioning and sending of the Son in the centre of the FG's message. He finds certain points of contact between the Johannine ideas and the prophets of the OT. According to Bultmann the FG goes beyond the thought of a prophet and interprets gnostic mythology about divine and pre-existent agents, commissioned by the Father and sent into the world (one must bear in mind that Bultmann makes these deductions from the Mandaean literature). Dodd (1980:254ff), like Bultmann, finds a connection with the OT prophets. According to him the status and function of God's representative, the Son of God, recalls the language of the OT prophets. Dodd's interpretation does not consider seriously the commissioning and sending of the Son. Schweizer (1966:199ff) provides evidence for an origin in Hellenistic Jewish wisdom. Two years later Borgen (1968:137ff) indicates that rabbinical agency has been combined with the concept of a divine agent in Philo. Miranda (1977:130ff; cf also Klein 1961:26 and Smithals 1971:96-110 for an opposite point of view) locates the roots of Johannine 'sending' in Jewish sources. This correlates with the current trend in which the Christian apostle is interpreted in the light of the Jewish.....and its OT background and is opposed to Gnostic sources (cf Müller 1975:134). According to his perception of the history of the Johannine community, Miranda shows how the 'sending' convention in the FG can be placed in the context of the development of that community and its conflict with Judaism (Mercer 1990:624 Fn 29). Allen (1953:161ff) writes about the representative role of Jesus and uses the entire NT as text. Unfortunately he discusses this motif incompletely with only a few references to the FG. His contribution to the understanding of this motif in the FG is that he could have stimulated the discussion on this motif which followed some years later.

⁸⁵² Although the major contributions on this theme were mentioned in the previous paragraph it must be indicated that Rengstorf (1933:397) did fundamental and extremely influential work on this theme when he investigated the terms ἀποστέλλειν and πέμπειν. Unfortunately he gave only an attenuated point of view on how this concept appears in the FG. Loader (1984:196) again investigated the central structure of the Johannine Christology which, as he points out, contains the following features: (i) the Father-Son terminology , (ii) that the Son came from and returns to the Father, (iii) that the Son is sent by the Father, (iv) that the Father has given all things into his hands, and (v) that the Son has made the Father known. These features relate strongly to that of agency. According to Loader each of these statements is of 'central significance for the Johannine Christology'. Van der Watt's (1991) discussion on Johannine theology also refers to the agency concept as the structure of the theology.

The principles of agency⁸⁵³ spelled out by Borgen, which clarify the meaning of ἀποστέλλειν, are as follows:

- (i) the unity between the agent and his sender,
- (ii) the subordination of the agent,
- (iii) the obedience of the agent to the will of the sender,
- (iv) the return and reporting back of the agent to the sender,
- (v) the agent appoints other agents as an extension of his own mission in time and space.

It would represent a serious misunderstanding if one viewed this evidence as proof that the FG should be fitted into rabbinic literature because Jesus 'is not just a human and earthly agent but a divine and heavenly agent who has come down among men' (Borgen 1968:144).

Borgen (p 144) is of the opinion that in order to find a background for this extraordinary point of view, a stream of Jewish thought would be the solution a stream which has a combination of halakah, heavenly figures, and agents from the heavenly world. Borgen suggests that such a background is to be found in an early form of Jewish Merkabah speculations (p 144).

In a later article (1975:243ff) Borgen argues: 'Since the ascent in Jn 3,13-14 is denied to Moses, but applied to Jesus, the point of departure is not that of a human, but of a divine being. Thus the concept of the Sinaitic ascent and descent is turned upside down, and is changed into the idea of descent and ascent' (p 246). Nobody *has ascended* except the descended one. Borgen then answers positively to the question regarding an ascension *prior* to the descent. The use of ἀναβαίνειν in 3:13 does not refer to the ascension of Jesus at the end of his human career, but to 'a pre-existent installing in office' (p 249). Thus, according to Borgen, three stages of the presentation of Jesus in the FG can be traced:

1. His pre-existent installation (17:2 which take up the theme of Dan 7:14);
2. The commissioning of Jesus for his earthly task (3:34; 7:16; 8:26,42; 12:49; 14:24; 17:6. Here he involves the 'agent' scheme);
3. The glorification (17:5).

All three of these moments can be found in ch 17: installation (17:2), descent to perform his task (17:4) and the return to glory (17:5). Borgen's paraphrase of 3:13,14 is particularly important for this study: 'Only he who descended from heaven to execute his office, the divine being, the Son of Man, has ascended to heaven for the installing in office prior to his descent. The subsequent return of the Son of Man to his place of glory (Jn 6,46; 17,5,24) must take place as an exaltation through the death on the cross, to mediate life to those who believe' (p 254).

The important monograph by Bühner (1977) carried the discussion of Borgen further. Bühner sets his argument within the discussions of 'the sent one'.⁸⁵⁴ He tries to provide an alternative. He started to study the ancient East's concept of a 'messenger', intimately linked to the sender, entrusted with a task, after the completion of which he is required to

⁸⁵³ In ancient agency different connotations were attached to the two terms used: שְׁלִיחֵם and ἀπόστολος. Rengstorf (1933:397ff) and Müller (1975:126ff) discuss these terms.

⁸⁵⁴ He evaluated (pp 8-115) the suggestions that this concept reflects a Gnostic background, 'divine man' speculations, Hellenistic religious thought, early Christian enthusiastic streams and Wisdom speculation. But in the end Bühner concludes that none of these theories provides the solution to the problem.

return to where he belongs. His pattern is thus that of: 'Beutragung, Durchführung, and Rückkehr' (1977:118ff). This is a popular pattern that finds many parallels in the FG's presentation of Jesus as 'the one sent'. In the next few pages Bühner focuses the attention on the link between the Jewish 'messenger' teaching and the messenger's use of ἡλθον and ἐγώ εἰμι. The latter justifies his presence while he is performing his task (1977:138ff). After Bühner has laid this foundation he carefully examines the way in which the Johannine concept of Jesus as 'the one sent' takes over and adapts the official Rabbinic halakah on agency⁸⁵⁵ in a Christian mould. From this he then locates the Johannine community in a cultural setting.⁸⁵⁶

In the final part of this work he investigates the ascending and descending messengers of God in Judaism as a background to Johannine Christology (pp 270ff). Bühner shows that the Rabbis used the 'messenger scheme' in their own particular way to speak of a prophet as a heavenly messenger. Central to their notion was the thought that the prophet (especially Moses) 'went up' so that he could see the heavenly. While he was there he was transformed into an 'angel', and subsequently came down as an authentic revealer. Therefore, in Judaism, a prophet is regarded as an angel who saw the heavenly by way of an ascent, was transformed there, and then descended to perform his task as a 'messenger' of God (pp 341ff).

Into this scheme Bühner places the Christology of the FG (pp 374ff). He correctly maintains that this Christology depends upon the dualism of 'above' and 'below', the 'heavenly' and the 'earthly'.⁸⁵⁷

Bühner's (1977) book probably presents the first major investigation to determine where the Jewish law of agency relates to the NT.⁸⁵⁸ Bühner definitely contributes to the understanding of the different use of language by Jesus in the FG as drawn from juridical practice (Harvey 1987:241). The discussion of agency by Bühner relates to that of Borgen, but with some exceptions. He is convinced that the Johannine Father-Son terminology is elucidated by the agent model. According to him the Father sends Jesus under conditions which clearly imply the authorization of Jesus; the sphere of Jesus' authorized activity on behalf of his Father is defined (activities such as creation and judgment); his activity conforms to the aphorisms that 'a man's agent is like himself' and that 'an agent cannot work to his principal's disadvantage; and the agent returns to his sender (Father) at the discharge of his agency'.

In another excellent article, although not as systematized as Borgen's, Harvey (1987:238-250), supports Borgen and Bühner's view of the fundamentals of agency. Although he does

⁸⁵⁵ Bühner produces an enormous amount of Rabbinic material which leaves no doubt that this 'messenger scheme' was part of their thought.

⁸⁵⁶ Moloney (1978:238) asks a legitimate question regarding the relevance of this much later material in such a discussion and also supplies the answer. According to him the close parallel of the FG's presentation of Jesus with the Rabbinic material and the conflict with official Judaism is an indication that Bühner and Borgen could have been correct.

⁸⁵⁷ Bühner points out the importance of the ἀναβαίνειν-καταβαίνειν scheme what Nicholson called the Descent-Ascent Schema (DAS). According to Bühner (cf also Moloney 1978) this language is associated exclusively with 'the Son of Man' in the FG and therefore leads him to see the FG's oldest Christology as coming from apocalyptic visionary circles.

⁸⁵⁸ He gives an extensive collection and discussion of sources (see especially pp 118-267).

not focus primarily on the FG,⁸⁵⁹ but on agency in general (*Christ as Agent*) in the NT he presents some refreshing ideas. Harvey tries to stimulate and refresh the Christology of the NT by calling it an 'agency Christology'. An 'agency Christology' will probably supply adequate human words to express the nature of Christ. His whole argument leads to the point of view that Christology underwent an early development in its understanding of the term 'god'. Christianity was situated between the Greek culture and the Jewish culture, each with its own perception of the meaning of 'god'. At the end the Jewish Christians leaned towards a kind of functional identity between Jesus and God, and that some of them found in the concept of 'agency' a useful model for doing so.⁸⁶⁰

Very recently Mercer (1992:457ff) tried to indicate Jesus as the 'apostle' of the FG (pp 460f) since 'sending' is an integral part of the FG (p 462). He correctly communicated that 'sending', a major motif in the FG, is expressed by the two verbs ἀποστέλλειν and πέμπειν and that the primary thrust of this motif is that God sent Jesus into the world with a special commission. In this paper Mercer tries (i) to show how 'sending' is integrated into the larger theology of the FG, (ii) to demonstrate how 'sending' solves the theological problem of the FG, and (iii) to argue that his analysis supports an incarnational view of the message of the FG.

Another important point stressed by Mercer (p 458) is that the sending motif is best understood in connection with the 'vertical dualism' in the FG (p 458). But Mercer fails to legitimize Jesus as an apostle in the FG. According to him (p 460) Jesus' sending corresponded to that of an apostle. Jesus was sent by God in order to reveal the Father so that the world might believe.⁸⁶¹

Mercer answers the question regarding the FG's failure to utilize *apostolos* inappropriately. He feels that the FG would then demote Jesus to the level of human apostles (pp 460f). In order to solve this problem he refers to the FE's usage of ἀποστέλλειν (as opposed to πέμπειν) 'which was different from but related to the title *apostolos*. In this way John communicated the idea of Jesus as the apostle from God, but he did so in a manner that preserved Jesus' special status and was consistent with John's high Christology.' The problem here is that although the verb ἀποστέλλειν stems from the noun ἀποστόλος one cannot come to the conclusion that because the FG uses the verb ἀποστέλλειν very frequently that Jesus is then depicted as 'the' apostle in the FG. The fact is that the meanings of words are derived from the context (Louw 1991:118). The way Mercer creates

⁸⁵⁹ In most of his few references to the FG he was influenced by Bühner (1977).

⁸⁶⁰ The fact that the main source that could have influenced the FE in his writing was the OT, the rabbinic halakah was not excluded. It seems possible that the rabbinic halakah could have influenced the FE (Preiss 1954; Barrett 1958; Doresse 1960:167; Borgen 1968:147) as well, for the halakah was the explanation, application and enlargement of the law (Duvnagen p 199). The contribution of Borgen and Bühner indicate possible similarities between the FG and rabbinic halakah about agency. According to Borgen (1969:147), influenced by E R Goodenough, this Jewish background should be characterized as the early stages of Merkabah mysticism. Doresse (1960:167) indicates that strong support for this statement is found in a Nag Hammadi text. Doresse (pp 146f), also indicates that from the Nag Hammadi text it is clear that the Jewish Merkabah traditions of heavenly agents in gnostic/Mandean literature were influenced by Jewish principles of agency and Jewish ideas of heavenly figures. Therefore, in conclusion, the gnostic agents do not explain the background of God's agent in the FG, as Bultmann thinks. The FG rather gives a clue to the Jewish background of the gnostic/ Mandean mythology (Borgen 1968:148).

⁸⁶¹ Rengstorf (1933:443) incorrectly suggests that Jesus, the one who is sent, is in reality the *apostolos* of the FG. Even Painter (1975:78) refers to the mission of Jesus as his 'apostleship'.

meaning makes him guilty of the 'illigitimate totality transfer'.

Finally, Mercer (p 461) interprets 'sending' in the FG against the background of the Rabbinical concept of 'agency' as in the case of Borgen and Bühner. On the basis of this rabbinical literature Mercer (1992:461) indicates that 'the principle of agency, in which "a man's agent is like to himself" (e.g. *Ber.* 5:5), taught that the agent or deputy is a separate person who acts and speaks with the authority of the one who sent him'. The oneness of the Father and Son is an important theme in the FG which is noticeable from many passages that refer to God's sending of Jesus. This oneness of the Father and Son is seen in terms of doing the will of God and accomplishing his work (4:84), honouring (5:23), judgement (8:16), bearing witness (8:18), believing (12:44), seeing (12:45), and receiving (13:20). The Father and the Son will send the Paraclete (14:26; 15:26). In 8:29 Jesus says that the one who sent him is 'with him' and has not left him 'alone' (Mercer 1992:461).

Kysar (1993:40-45), in his discussion of different approaches concerning the Johannine Christology, also incorporates 'Agency Christology'. He discusses this concept briefly and very systematically points out the following aspects:

In the *first* place Jesus was the Son of Man (9:35-38). The author wants his readers to understand that the man 'Jesus of Nazareth' was indeed the mysterious Son of Man. *Secondly*, his origin and home was in the heavenly realm with God. In the *third* place this Son was sent by the Father. This relates to his heavenly origin and destination. *Fourthly*, the Son of God will ascend to heaven after completing his mission. In the *fifth* place the functions of the Son are also the functions of the Father. This next (*sixth*) point is that the Son carries the full authority of the Father. *Seventhly*, the Father and the Son are presented in the Gospel as one, yet with distinct individuality. The next point (*eighth*) concerns the calling of Jesus as the 'only Son'.

The most recent contribution comes from Gnilka (1994:226-324). In his discussion of '*Die Theologie des johanneischen Schrifttums*' he also discusses Christ as 'der Gottgesandte'. In this discussion he looks at 'aspects such as: the 'I am'-sayings, Jesus as the one sent, the Son of Man who came as forerunner, and finally the Messiah who has been misunderstood. Gnilka (1994:246) excellently sums up Jesus' position in the FG in his comparison of the FG with the Sinoptics as: 'Die bemerkenswertste Unterschied zwischen dem vierten Evangelium und seinen synoptischen Vorgängern dürfte darin bestehen, daß Christus zur Mitte der Verkündigung geworden ist. Ger johanneische Christus verkündigt sich selbst. Er ist Subjekt und Objekt der Verkündigung.'

Although Borgen, Bühner, Kysar, Harvey, Mercer and Gnilka's contributions are invaluable in providing a context in which the mission of Jesus (which depicts the Father-Son relationship) can be interpreted, one must still bear in mind that the mission of Jesus was unique⁸⁶² only in the sense that the Son of God descended to the world below in order to reveal God and accomplish salvation through the cross before returning to his Father. Therefore, in the examination of the mission of Jesus and the mission of the disciples-Paraclete, Borgen, Bühner and Kysar's findings will not be considered as a schema, but rather as background, while Rengstorff's contribution has to be revised and Harvey's

⁸⁶² The sending of the Baptist was also successful; through his witnessing he caused people to follow Jesus (1:35-37). The idea of 'An Agent from heaven' is not unique; this concept also occurs in Gnosticism, Mandean, Hermetic, etc. See Fn 21.

contribution will have to be contextualized in relation to the FG.⁸⁶³ The above references clearly indicate the similarities in respect of agency between the FG and rabbinnic halakah.

Kysar (1993:45) correctly states that '...Johannine Christology is a creative wedding of two different themes. In Jewish thought to be a son of God was primarily a matter of obedience. To be obedient to God made one a son of God.... But sonship of the deity in Hellenistic thought was a cosmic or ontological matter. To be the Son of God was to have the nature of deity in one's person. The sons of God were mythologically begotten by the gods. Hence, the Hellenistic divine sonship was a matter of the essence of the person, while Jewish divine sonship was a matter of the function or behaviour of the person.' The FE portrays Jesus in his Gospel as the Son of the Father by virtue of his obedience to the Father (4:34; 5:30; 6:38; 8:29 and cf 7:18 and 8:50a by implication). But Jesus is more than this. His essence is the essence of the Father (1:1,18; 20:28). In fact, in the FG (in the person of Jesus) two worlds meet: the Jewish and Hellenistic worlds. Jesus' sonship is the fulfilment of both.

Jesus' 'agency',⁸⁶⁴ according to the FG, will now be discussed to determine the contribution of Jesus' agency to the understanding of discipleship: the 'agency' of the disciples.

The diagram below is familiar because it has already been used in the previous section to indicate the Descent-Ascent Schema.⁸⁶⁵ It is again used here and is given additional content to indicate the 'agency' of the Son. The following are the important aspects of agency in the FG,⁸⁶⁶ which is going to be discussed, namely:

- (a) Jesus the agent of the Father
- (b) An agent is like the one who sent him
- (c) The sending of the agent
- (d) The revelatory-salvific assignment of the agent
- (e) The agent obedient to the will of God
- (f) The return of the agent and his report to the Father
- (g) The agent appoints other agents

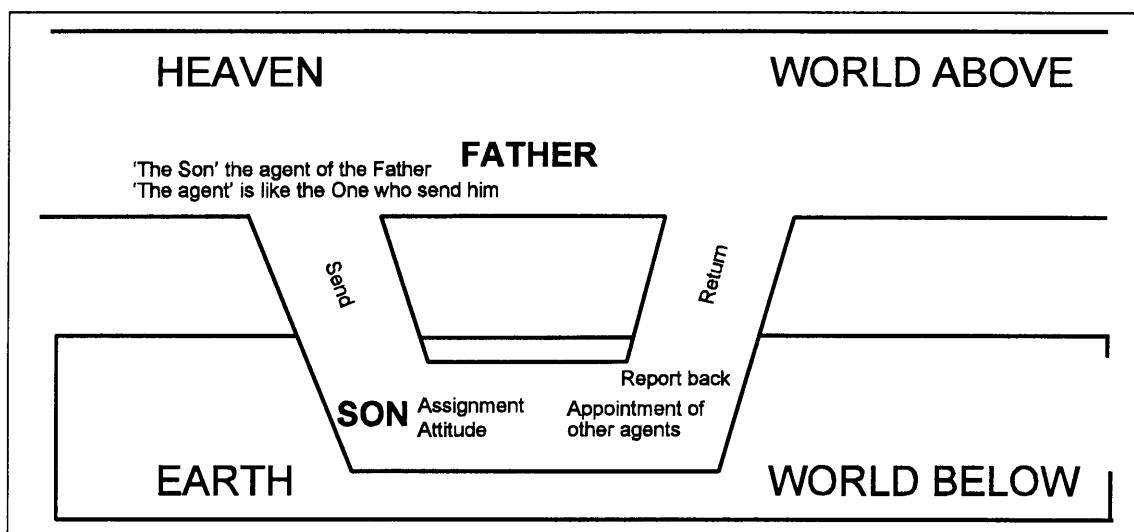
This structure, as it will become clear throughout this study, integrates all other Christological motifs (cf Loader 1984:192).

⁸⁶³ They construct a framework about agency from Jewish literature which they then impose on the FG, which could restrict the picture and the whole concept of Jesus' agency. This agent, Jesus, was more than just a man. His being is shaped by God's special action in one way or another. God's special agent, his Son, was more than just a mere representative. He was also the one whom the Father sent to die on the cross. Because of Jesus' uniqueness there are also other aspects formulated from the perspective of the FG about agency. Hence, the sending of Jesus should be understood particularly against the background of this motif. Therefore the agency of the Son of God must be interpreted from the perspective of the FG and not from that of Judaism, although Judaism could help to construct the main structure and background.

⁸⁶⁴ This Johannine presentation of the Son as the agent *par excellence* of the Father is probably the product of the 'innovative mind' of the FE (Harvey 1987:241).

⁸⁶⁵ If Loader (1984:192f) is correct in his finding, which I support, he made a remarkable point by linking the Messiahship of Jesus with the coming of the Son of God into the world, bearing witness to the truth (18:37) and going back to the Father (19:30). Thus the Messiah is the Son of God, the Revealer, the Son of the Father.

⁸⁶⁶ These elements are derived not only from the exponents who wrote about 'agency', but primarily from the FG itself.



(a) Jesus the agent of the Father

In his critique on different interpretations of the FG,⁸⁶⁷ Barrett (1982:16) suggests a theological interpretation in the strict sense of the word. He is of the opinion that the FE writes about and directs our attention to God.⁸⁶⁸ When reading the FG it seems as if the Christology is central to the book (Mealand 1978:449; Ladd 1979:237; Nicholson 1983:51; Culpepper 1988:418; cf Van der Watt 1991; Gnilka 1994). When one looks at the purpose of the FG, as given by the FE himself, it seems that a proper understanding of Christ is the FE's main objective. In the Prologue the Christological note is also striking, designating Jesus as the 'Logos': "Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος...Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν" (1:1,14). The question that arises immediately concerns the criteria that are to be used to determine which *locus* is central to the FG. Even the question about *perspective* then becomes relevant. I believe that injustice will be done to FG if the theology is played off against Christology and vice versa. These two teachings are so interwoven that although they can be distinguished, neither can ever be interpreted in isolation. This interwovenness is clearly confirmed in the agency motif in the FG.

This agency motif declares that God took the initiative to send a personal agent to perform a revelatory and saving function (Kysar 1976:28). Jesus is to be understood as the one who comes from above (3:13b,31; 6:38; 8:23; 13:3; 16:28a).⁸⁶⁹ Even when Jesus is 'below,' he remains one with the Father, who is the source of his actions, words and authority.

The different aspects concerning the 'agency motif' will now be discussed:

⁸⁶⁷ Against the anthropological interpretation of i.e Bultmann and the Christological emphasis of i.e. Käsemann.

⁸⁶⁸ One of the anomalies of the study of the FG is that much has so far been written about the Christology of the FG and very little about its theology (Culpepper 1988:422). Dahl (1975:5ff; also Culpepper 1983:112ff) calls God 'the neglected factor' in NT theology.

⁸⁶⁹ He will later return to the above (3:13a; 13:1-3; 16:5,28b).

(i) Jesus the perfect agent

4.2.1 ^{10:36} ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον

4.2.2 ύμεις λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον,

Υἱὸς τοῦ θεοῦ εἰμι.⁸⁷⁰

Jesus is here talking to his opponents at the Feast of the Dedication. For our rationale it is not necessary to get involved in the whole argument between Jesus and the Jews concerning Jesus' divinity (10:30). For our purpose only semi-colon 4.2.1 in v 36 (in the text (10:31-39)): ⁸⁷¹ “ὅν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον is applicable.”

Unlike the situation in 8:59 Jesus does not immediately withdraw when the Jews 'picked up stones to stone him' (10:31). They overlooked the great miracles performed by Jesus. The immovable point of offence lies in what Jesus says: from their perspective Jesus has spoken blasphemy, because he, a mortal man, claims to be God.⁸⁷² Jesus is not classing himself among men by referring to himself as ὁν,⁸⁷³ characterized by ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν. Jesus further speaks of himself as Υἱὸς τοῦ θεοῦ (C4.2.2) and refers to God as his Father (ὁ πατὴρ -- C4.2.1). He clearly states, to leave no doubt, that he claims a special relationship with God (cf Morris 1975:528). What makes him the 'absolute agent' is the fact that 'God', who is 'his Father', ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον.

In his reply Jesus (vv 34ff) explains to them why he could make such a crucial statement. Jesus refers to the *Law* (which refers to the entire OT canon) to substantiate his claims (Carson 1991:398f).⁸⁷⁴ Then he refers to the role God plays: ὅν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον (C4.2.1). This clause points to Jesus' entire revelatory-salvific mission as the agent of the Father which culminated in the cross, the resurrection, the ascent, the sending of the Paraclete⁸⁷⁵ and the appointing of other agents. For this operation the Father has set aside (ἡγίασεν) his pre-incarnate Son.

⁸⁷⁰ See the structural analysis of 10:31-39 in the addendum.

⁸⁷¹ Verse 36 is part of vv 34-36, which forms a unit within a bigger unit 10:31-39 which concerns a dispute between Jesus and the Jews over 'Jesus' being the Son of God'.

⁸⁷² The reader knows that Jesus has not made himself God, for he is the eternal Word that was with God and is God (1:1,2). He is the unique Son of God who is utterly obedient to his Father and is doing everything the Father does (5:19ff). This Word became flesh (1:14).

⁸⁷³ In Greek v 36 continues the rhetorical question which begins in the previous verse. The relative pronoun ὁν is emphatically used here in the Greek sentence structure. From the content of v 36 it is clear that Jesus is using ὁν as a reference to himself (Newman & Nida 1980:346).

⁸⁷⁴ According to Carson (1991:397; Barrett 1978:385; Bultmann 1941:296) Jesus quoted from Ps 82:6 to indicate that Scripture proves that the word 'god' is legitimately used to refer to people other than God himself. If there are people whom God through Scripture addresses as 'god' and 'sons of the Most High', on what Scriptural basis should these opponents of Jesus then object when Jesus says 'I am the Son of God'? Barrett immediately explains that behind this *ad homines* argument there lies no belief in the 'divinity' of people as such, but rather 'the conviction of the creative power of the word of God'. This raises people above themselves but in the case of Jesus it is personally present and might therefore with much more legitimacy be called divine (Barrett 1978:385).

⁸⁷⁵ Bultmann (1953:404) interprets it as one eschatological event.

The error, in Johannine thought, is not that Jesus is described as divine (1:1,18; 20:28; cf 10:30),⁸⁷⁶ but the assertion that he claimed to be God. However, for the FE 'Jesus never makes himself anything; everything that he is stems from the Father'. The fact is that he never claims to be God; he is God (1:1,18; 10:30; 20:28), he is the μονογενής of God (1:18),⁸⁷⁷ the Word that became flesh (1:14) (Carson 1991:396). That is why, in C4.2.1 Jesus answers the Jewish charge: ὃν ὁ πατὴρ ἡγίασεν (C4.2.1). Important and relevant here for attention is the use of the verb ἡγίασεν.

The Son of God is here characterized as ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον⁸⁷⁸ (C4.2.1). The verb "ἡγίασεν", which in this context⁸⁷⁹ 'is tied up with the mission of God's Son into the world, must be connected with his endowment for his earthly task -- precisely that endowment which proves him to be God's Son' (Schnackenburg 1971:390f). To translate ἡγίασεν here as 'consecrate' will not do any justice to what is meant by the FE. ἡγίασεν is here used in its normal biblical sense: 'to set apart for the purpose of God'.⁸⁸⁰ Newman & Nida (1980:346) correctly translate it as 'setting aside a particularly significant object for a special function of a religious nature'. In this sense it is a suitable word to describe Jesus' function: he was appointed by the Father to fulfil on earth the supreme purpose of the Father as his agent (cf Sanders 1975:260).⁸⁸¹ It refers to the entire mission of Jesus, and not his death only. Schnackenburg (1971:390) is of opinion that even the concept of 'ratification' or 'sealing' is present in this word.⁸⁸² It is to be understood not simply in judicial terms, but as an endowment with the Holy Spirit (3:33f). Because this agent of God possesses the Holy Spirit in all its fulness (3:34c) he utters the words of God

⁸⁷⁶ Mastin (1976:32) wrote a convincing article to indicate that these three texts describe Jesus as the pre-existent Logos, the incarnate Logos, and the risen Christ as 'God'. They complement each other to provide an outline of the church's understanding of Jesus. These three texts are placed at significant places in the FG and therefore emphasize the importance of what they say. Mastin convincingly indicates that the term θεός indicates who Jesus is, rather than to describe his function.

⁸⁷⁷ A reliable son was the best agent one could ever have, and the one whose credentials were most likely to be accepted. Moreover, he was the μονογενής of the Father. Such a Son, who is speaking and acting in the Father's absence on behalf of the Father, and claiming the authority of the Father to do so, would be assumed without question to be his Father's agent.

⁸⁷⁸ Brown (1975:408) correctly warns us to be cautious in our evaluation of the Johannine acceptance of Jesus as equal to God, thus divine. In v 37 another perspective arises, namely that of economical subordination (cf Carson 1991:396): Jesus was sent by God and acted in the name of God and in the place of God. Although the Johannine description and acceptance of the divinity of Jesus has ontological implications, the description here remains fundamentally functional.

⁸⁷⁹ In the FG ἡγίασεν is used only here (10:36) and in 17:17,19 where Jesus sanctifies himself for the sake of his disciples, and prays to the Father to sanctify them too. In 17:19 ἡγίασεν refers to the death of Jesus on the cross. There is no real parallel in the rest of the NT. Only in 1 Pet 3:15 is Christ said to be sanctified, but with a different meaning (Barrett 1978:385). In Num 7:1 of the LXX it is used to describe Moses' consecration of the Tabernacle and the content of the Tabernacle for their holy purpose, and in Num 7:10f the noun ἐγκαίνισμος, which relates to the noun used in 10:22 (ἐγκαίνια), is used of Moses' dedication of the altar (Barrett 1978:385; Newman & Nida 1980:346; cf Brown 1975:404; Carson 1991:399).

⁸⁸⁰ The fact that Jesus was set apart (ἡγίασεν) for his mission by the Father, who ἀπέστειλεν εἰς τὸν κόσμον, is one of the main doctrines throughout the FG (Bernard 1963:369).

⁸⁸¹ If the Jews had recognized that the works of Jesus were the works of God, this would imply that God had sent Jesus, that he was God's agent. Thus his agency could be disproved by deeds not congruent with him (Barrett 1978:386).

⁸⁸² As will be indicated later in this study, ἀγίαζειν will have a different meaning in 17:17,19 because of a different context.

with authority and becomes the complete and true revealer who testifies what he has seen and heard in the presence of the Father (3:32). This helps him to fulfil his mission.⁸⁸³ In this sense Jesus is the 'eschatological agent', the ὁ ἄγιος τοῦ θεοῦ (6:69) (Schnackenburg 1971:391).⁸⁸⁴ 'The Son is the Father's envoy plenipotentiary, his perfect spokesman and revealer' (Bruce 1983:97).

At this point it is necessary to look at the important contribution made by Brown (1975:411) concerning 'consecration' (ἵγιασεν) in the FG in order to understand Jesus' consecration. Brown indicated that in the sequence of feasts in chs 5-10 the theme of replacement was always present:

(i) On the Sabbath feast (ch 5) Jesus insists that there can be no Sabbath rest for the Son (cf v 17). He must continue to exercise even on the Sabbath the judgment of life and condemnation entrusted to him by the Father (v 22).

(ii) During the Passover (ch 6) Jesus replaces the manna of the Passover-Exodus. Through the multiplication of the bread he signals that he is the bread of life that came down from heaven.

(iii) At the feast of Tabernacles (chs 7-9) Jesus replaces the water and light ceremonies: he is the source of living waters and the light of the world. Now, at the feast of Dedication (10:22), which in particular recalls the Maccabean dedication or consecration of the temple altar, Jesus informs the Jews around him (10:24) that he is the one who has been truly consecrated by God (Newman & Nida 1980:346). This seems to correlate with the Johannine theme that Jesus is the new Tabernacle (1:14), and the new Temple (2:21).⁸⁸⁵ The consecration motif is a familiar OT motif; here this term is applied to men set aside for important work or high office (Jer 1:5; 2 Chron 26:18; cf also Hebr 5:5 and John 6:69).

The climax of 10:36 (C4.2.1 and C4.2.2), in relation to the previous two verses (vv 34,35), lies in the fact that the spokesman (agent) for God's words, who has been sent into the world with a mission, stands in an incomparably closer relationship with God than those receivers of God's words who in the quoted Psalm are termed 'gods' (Schnackenburg 1971:391). Therefore, without any fear of being guilty of blasphemy,⁸⁸⁶ Jesus may call himself the Son of God.⁸⁸⁷

⁸⁸³ Jesus' endowment and mission is characterized in analogy with the endowment and mission of the prophets of the OT. In Jer 1:5 we read: '... before you were born I set you apart' In the LXX 'set you apart' is translated as ῥήγιακα σε (cf also Eccles 49:7 ἡγιάσθη προφήτης). Thus in the OT sense ἀγιάζειν denotes a 'consecration, setting apart'. If one compares the spiritual endowment of Jesus (1:33; 3:3; 6:63b) with that of the prophetic tradition (cf Is 42:1; 61:1), Jesus' endowment is in line with the OT, but at the same time exceeds it (Schnackenburg 1971:391).

⁸⁸⁴ Schnackenburg (1971:391) says 'Dieser Titel im Petrusbekenntnis, der den Messias im christlichen Sinn, den Sohn Gottes (vgl. Mt 16, 16) bezeichnen soll (s. dt.), steht auch mit dem Anschauungskreis der "Heiligung" in Verbindung: Jesus ist der autoritative, geisterfüllte Sprecher der Worte Gottes.'

⁸⁸⁵ Cf also ch 2, where Jesus replaces the Jewish tradition, and ch 4 where he replaces the Jewish religion.

⁸⁸⁶ It is only here that the formal expression (Βλασφημία) appear in the FG, whereas the reproach that Jesus equalizes himself with God also appears in 5:18; 19:7. These texts show that 'Alle Stellen zeigen, daß der Tatbestand der Gotteslästerung in der Usurpation (ποιεῖν ἐαυτόν) einer gottgleichen Stellung und Würde erblickt wird, vgl. zu 5,18' (Schnackenburg 1971:388).

⁸⁸⁷ The direct use of the 'God' predicate, so frequently used by the FE (1:1,18; 20:28), is avoided here. Hence the Christological title 'Son of God' designates the unique relationship in which Jesus stands to God (cf v 30). In an article Reim (1984:158) points out the OT background for the description of Jesus as God. According to Bultmann (1941:297) Υἱὸς τοῦ θεοῦ εἰμι does not correspond to v 30 or the Jewish rebuke in v 33. He

Jesus is the perfect (absolute) agent of God, not only because he has been consecrated and sent into the world, but also because of the fact that he came from heaven.

<ul style="list-style-type: none"> 1 ^{3:31} Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν 2 ὁ ὣν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν 3 καὶ ἐκ τῆς γῆς λαλεῖ. 4 ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος [ἐπάνω πάντων ἐστίν] 5 ³²ὅ ἐώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ, 6 καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. 7 ³³ὅ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθής ἐστιν. 8 ³⁴ὄν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ρήματα τοῦ θεοῦ λαλεῖ, 9 οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα. 10 ³⁵ὅ πατήρ ἀγαπᾷ τὸν υἱόν, 11 καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 	
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These verses, like 3:13-21, appear to be a reflective explanation by the FE himself.⁸⁸⁸ This text indicates extremely well, although in not in the same sense as 10:36, why Jesus is to be considered as the 'Absolute Agent' of God.⁸⁸⁹ In 10:36 it is pointed out that Jesus is 'set apart' for this mission, while here in 3:31-35 three definite reasons are given to confirm Jesus' 'absolute agency': (i) he comes from heaven (C1 and C4); (ii) he receives the Spirit without measure (C9); and (iii) the Father has placed everything in his hands (C11).

This reflective explanation begins by contrasting 'Ο ἄνωθεν ἐρχόμενος (C1) with ὁ ὣν ἐκ τῆς γῆς (C2).⁸⁹⁰ Ὡν ἐκ τῆς γῆς may be rendered as 'typical of those who are in this world' and ἐκ τῆς γῆς λαλεῖ (C3) may be rendered as 'speaks about things which happen here on this earth'⁸⁹¹ (Newman & Nida 1980:102). The one who 'came from above' can only be

argues that it is out of place in the FG.

⁸⁸⁸ Earlier exegetes consider vv 31-36 as the continuation of the words of the *Baptist*, a view which has been abandoned by most other commentators. Dodd's (1980:308ff) attempt to show that 3:31ff is the continuation of 3:22ff is highly artificial. On the other hand those who abandon this first point of view are in favour of seeing it as an elucidation of Jesus' dialogue with Nicodemus (usually, as Bultmann, they think of a transposition of order of some of the verses). Schnackenburg (1965:393); Morris (1975:243) and Carson (1991:212) are correct in seeing vv 13-21 and vv 31-36 as a set of reflections, meditations or explanation, or a commentary by the FE which provides an answer to Jesus' dialogue with Nicodemus. According to Carson this section (vv 31-36) is the place where the several themes of the entire chapter come together. Barrett (1978:224) agrees with Schnackenburg and Carson. According to him the main theme of the dialogue (vv 1-21) is the birth from above (ἄνωθεν) and in vv 31-36 the FE returns to this main theme. But, and correctly, he thinks that it also carries on the thought of vv 22-30 to contrast Jesus and the Baptist. Newman & Nida (1980:101) and Sanders (1975:135) interpret (vv 31-36) as a commentary on 14-21.

⁸⁸⁹ This absoluteness, as we shall see, lies in the uniqueness of Jesus' mission. The saving significance of his words and deeds are expressed through the uniqueness of his relation to his Father. Jesus' designation of himself as the 'Son' is the FE's tool for disclosing certain deeper dimensions of the earthly work of Jesus which is only discernible through faith (Schnackenburg 1971:154).

⁸⁹⁰ ἐκ denotes origin (Morris 1975:244) and in C3 is characterized by τῆς γῆς. In order to emphasize Jesus' origin the FE contrasts it with 'origin' from (ἐκ) τῆς γῆς.

⁸⁹¹ In this passage the FE uses the neutral term γῆς (C2, C3; see also 6:21; 12:24) to contrast the created order with the Creator (the use of κόσμος should imply opposition to God) (Barrett 1980:224; Newman & Nida 1980:102). Jesus is the one who 'Ο ἄνωθεν ἐρχόμενος (C1), while man comes ἐκ τῆς γῆς (C2).

Jesus,⁸⁹² the heavenly witness and revealer (v 32), the beloved Son of the Father (vv 16f,35), the Son of man who has come down from heaven (v 13f).⁸⁹³ The meaning of 'Ο ἐρχόμενος is semantically determined by ḥvωθεν.⁸⁹⁴ At this point the Messianic phrase is brought into relation with the main theme of the first section (the new birth from above). Therefore there can be no question that the meaning of "ḥvωθεν" is 'from above' (Barrett 1978:224).⁸⁹⁵ ἐπάνω πάντων ἐστίν refers to all the earthly inhabitants ὁ ὅν ἐκ τῆς γῆς 'below' (C2; cf v 12).⁸⁹⁶ This spatial dualism implies a judgment of rank and value. He who ἐπάνω πάντων ἐστίν is superior to them,⁸⁹⁷ in principle, by virtue of origin in an absolute and unrestricted sense.⁸⁹⁸

The phrase εἰναι ἐκ (C2) is not tautologic. In this context it brings out the basic meanings of ἐκ, origin, source, derivation (Brown 1978:1188; cf Bernard 1969:124). Schnackenburg (1965:395) also adds 'type' and correctly concludes that here the origin determines the type (cf v 6). In origin and nature 'Ο ḥvωθεν ἐρχόμενος is sharply contrasted with and separated from ὁ ὅν ἐκ τῆς γῆς.⁸⁹⁹ Only through faith can Jesus be recognized as the one who has been sent by the Father (11:42; 17:21). This faith must finally rest not on Jesus, but on God who's representative he is (12:44ff).

This heavenly agent and true revealer draws his message which he came to communicate, from direct knowledge and experience, which is described by the FE according to the

⁸⁹² It is the objective of the FG to show that 'Ιησοῦς ἐστιν ὁ Χριστὸς ὁ μίδος τοῦ θεοῦ (20:31) and one way in which he convinces his readers is by stating and emphasizing that Jesus does not take his origin from the earth but ἐκ τοῦ οὐρανοῦ ἐρχόμενος (C4 and C1) (cf Morris 1975:243).

⁸⁹³ In the Synoptics Jesus is called ὁ ἐρχόμενος (i.e. Mark 11:9; Luke 7:19f); even in the FG (11:27; cf 1:15). According to Morris (1975:243) this expression is a title of the Messiah. In the FG small variations occur where Jesus is called: "ὁ ἐκ τοῦ οὐρανοῦ καταβάς" (3:13), "'Ο ḥvωθεν ἐρχόμενος" (C1) and "ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος" (C4).

⁸⁹⁴ See also 1:15,27; 11:27; 12:13; cf 6:14.

⁸⁹⁵ According to Barrett (1978:224; also Brown 1975:157) the meaning of ἐκ τοῦ οὐρανοῦ (C4) is parallel to ḥvωθεν (C1). The repetition of C1 in C4 is especially for emphasis (Newman & Nida 1980:102).

⁸⁹⁶ ἐπάνω relates to ḥvωθεν (cf Schnackenburg 1965:395).

⁸⁹⁷ 'Ο ḥvωθεν ἐρχόμενος and ὁ ὅν ἐκ τῆς γῆς are both singular; in the case of the former the emphasis is on the uniqueness of the heavenly revealer, while in the case of the latter πάντων in C1 brings out the whole of the human race on earth. Therefore can we interpret ὁ ὅν ἐκ τῆς γῆς generically (Schnackenburg 1965:395). Morris (1975:243f) is of the opinion that πάντων (C4) is ambiguous, both masculine ('above all men') and neuter ('above all things'). But from the context and the Johannine dualistic perspective the masculine interpretation seems to be preferable (see also Newman & Nida 1980:101).

⁸⁹⁸ Since these people are earthly in origin they are earthly in nature, restricted and oriented in thought and language (Schnackenburg 1965:395).

⁸⁹⁹ ἐκ τῆς γῆς is probably not as negative as ἐκ τοῦ κόσμου (cf 15:18; 17:14), but the distance between ἐκ τῆς γῆς and ἐκ τοῦ οὐρανοῦ is still great enough, although the contrast is not metaphysical. The κόσμος was created through the 'logos' (1:3). Later the heavenly agent comes to earth to give to the earthborn people the power to become 'children of God' (1:12). If they can be 'born from above' they can have access to the heavenly world (3:3,5). Thus the earthly realm is not treated by the FE as sinfull or valueless by nature, but in relation to the higher, heavenly realm it is subordinated and ordained (Schnackenburg 1965:395). It is the 'Prince of this world' who makes life in the realm 'below' sinful and corrupt (cf 8:42-47). People are characterized by the FE as ἐκ τῆς γῆς (3:31), ἐκ τοῦ κόσμου (15:19), ἐκ τοῦ πατρὸς τοῦ διαβόλου (8:44), ὅπ ἐκ τῶν κάτω (8:23) (cf also 18:37 and 8:47). By contrast with the latter Jesus is ἐκ τῶν ḥvων (cf also 1 Jn 2:16; 3:8,12).

analogy of human 'seeing'⁹⁰⁰ and 'hearing' (compare 3:11ff).⁹⁰¹ These terms also indicate that Jesus is the recipient of revelation although the knowledge of the Son is not thereby restricted or his honour diminished, since the Father has placed everything in his hands (v 35). Behind these words, by implication, we can discern something of the mystery of the Trinity. Jesus is conscious of his mission⁹⁰² and of his direct access to this heavenly revelation and knows that he is in possession of the primordial truth which he is now proclaiming.⁹⁰³ Consecutively throughout the FG Jesus can attest that his doctrine is not his own but that of 'him who sent' him (Schnackenburg 1965:397).⁹⁰⁴ Thus an agent did not speak his own words but the words of the one who commissioned him.⁹⁰⁵ Jesus teaches what he knows, what he has seen and heard in the heavenly sphere. The way the FE formulates it indicates the reliability of Jesus' proclamation although it was not accepted by men⁹⁰⁶ ($\tauὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει$ -- C6). The person who accepts the message of Jesus agrees⁹⁰⁷ that Jesus is the promised messenger of God and admits that he was sent by God. This is a prominent motif in the FG.⁹⁰⁸

In C7 new light is cast upon the nature of $\muαρτυρίαν$ and $\piίστις$ ($\delta λαβών$ -- C7). $\lambdaαβών$ does not describe saving faith, as in 1:12, but that it confirms the truth of God. According to Bultmann (1941:118) the $\muαρτυρίαν$ of the Revealer is identical with what it attests, and

⁹⁰⁰ Westcott (1890:61) thinks that $\epsilonώρακεν$ (C5) points to 'that which belonged to the existence' and $\eta\kappaουσεν$ to 'that which belonged to the mission' of the Son. But the difference in the tenses is probably aimed at varying the style (Blass-Debrunner 1974:176; see also Brown 1975:158; Barrett 1978:225; Newman & Nida 1980:102). 'Seeing' expresses the closeness of the Son to the Father, while 'hearing' implies the communication of the truth in words. This element is always included in testifying (cf Schnackenburg 1965:397).

⁹⁰¹ Jesus uses these terms elsewhere in the FG to indicate the knowledge which he has gained with the Father and from the Father, though the terms only occur together in 3:32 (cf 1:18; 6:46; 8:26,40; 15:15; the combination in 5:37 refers indirectly to Jesus' knowledge) (cf Schnackenburg 1965:397).

⁹⁰² Jesus made no secret of his mission. In the FG the terms $\piέμπειν$ and $\alphaποστέλλειν$ are used by Jesus' 43 times. His consciousness of his mission clearly comes from (i) 7:28f: '...απ' $\epsilonμαυτού$ οὐκ $\epsilonλήλυθα$, $\alphaλλ'$ $\epsilonστιν$ $\alphaληθινός$ $\delta πέμψας$ με, ... παρ' αὐτοῦ εἰμι κάκεινός με $\alphaπέστειλεν$ ' and (ii) 8:14: '...οιδα πόθεν $\eta\lambdaθον$ και ποῦ $\etaπάγω$ $\etaμεῖς$ '.'

⁹⁰³ The testimony of this heavenly agent is as reliable as the testimony of an eyewitness in earthly matters, but in the case of this agent any possible error in sensory perception is excluded. His witness conforms to his heavenly qualities of life (1:4), light (1:4,5) and truth (1:9,14,17; cf 8:32,40,45; 17:17; 18:37) (Schnackenburg 1965:397).

⁹⁰⁴ 7:16; cf 8:26,28; 12:49; 14:24; 17:8.

⁹⁰⁵ This text forms the basis of Jesus' authority as he frequently argues in the discourses: 5:30ff; 7:16ff; 8:16ff; 12:45ff (Loader 1984:190).

⁹⁰⁶ In C7 the FE corrects the rhetorical $\eta\deltaεις$ (C6) just as he corrects 1:11 in 1:12; cf also 8:15f and 12:44f.

⁹⁰⁷ $\eta\deltaεις$ in C6 is not to be understood literally as colon 6 shows. The FE has already made it clear in Jesus' dialogue with Nicodemus that a man must be reborn. The natural man is not interested in accepting Jesus' witness (Morris 1975:245). But when a person accepts Jesus he sets his seal on the proposition that God is true and recognizes Jesus' heavenly origin. He acknowledges the truth of the revelation of God in Jesus. Morris (1975:245) refers to the usage of a seal in antiquity which could help to explain the reference in C7. In those days many people were illiterate. A design imprinted by a seal conveyed a particular message to these people. Great men used distinctive seals which marked articles as their property. A seal came to be used to denote ownership and also to give a man's personal guarantee. The most common use of this verb in the NT was to indicate God's marking of his own people (cf 6:27).

⁹⁰⁸ See 7:16,18; 8:26; 12:49; 14:24; cf 4:34; 5:19,30; 6:38,39; 9:4; 10:37,38; 17:4.

not complementary to it. Therefore it finds confirmation in its acceptance by faith. It is only through faith in the word of μαρτυρίαν that one can see to what the word bears witness, and consequently recognize the legitimacy of the witness himself. Bultmann correctly refers to 1 Jn 5:10 which states that the person who puts his faith in the Son has 'the testimony in himself', which means that he needs nothing more to confirm the testimony, for he himself already possesses it in the testimony itself. According to 7:17 whenever a person does the will of God he will recognize the truth of the teaching of Jesus.

The phrase ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ρήματα τοῦ θεοῦ λαλεῖ (C8) indicates that God himself speaks in the words of the agent. This explains why the word of witness and that to which the word bears witness are identical, because *what God says* is *said by God* himself. This is due to the fact that the Father is in Jesus and where Jesus is, the Father is also. Thus, *what God says* is nothing else than *God's action*. 'If in Jesus the λόγος became flesh, then God's action is carried out in Jesus' words (Bultmann 1941:119). Even the identification of Jesus' words with the words of God is underlined by οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα (C9). This would mean that the agency of Jesus and the revelation and salvation which he brings is complete, sufficient. According to the FE the revelation-salvation which Jesus brought consists of more than a complexity of statements and thoughts (17:6-8) forming a unified system and including the appearance of a heavenly figure in bodily form in Jesus. The completeness of the revelation-salvation accomplished by Jesus lies in the definitive character of the event (cf Bultmann 1941:119). This in fact would mean that Jesus is the eschatological event.

The statement that 'the Father' loves the Son (ὁ πατὴρ ἀγαπᾷ τὸν υἱόν -- C10) is found in the FG combined with the idea that God redemptively, in a concrete form in his Son, becomes visible and active in him. Colon 11 "πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ" conveys the same meaning. Jesus represents the Father; in Jesus the Father is present (Bultmann 1941:119f) and gives to his Son the Spirit without measure. This last point will now be discussed. This will be followed by a discussion of πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

(ii) Jesus receives the Spirit without measure

This divine agent is no more than the spokesman of God (8:26; 17:8), the mediator of life-giving words to a world estranged from God. Therefore the call of this unique agent cannot be disregarded for he speaks the words of God with the full authority given to him from heaven. 'To believe Jesus is to believe God' (Carson 1991:213). The opposite is also true (cf 12:44ff; 1 Jn 5:10). The Father has given Jesus authority to speak because he himself speaks in his Son (14:10) (Schnackenburg 1965:399). C8 and C9 give the basis for Jesus' authority (Newman & Nida 1980:103):

ὅν γὰρ ἀπέστειλεν ὁ θεὸς
τὰ ρήματα τοῦ θεοῦ λαλεῖ⁹⁰⁹
οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.⁹¹⁰

Here the sender (τοῦ πέμψαντός με) is completely one with the agent. Therefore, to 'see' the agent is to 'see' the sender (12:45), and to 'hear' the words of the agent is to 'hear' the words of the sender. Thus 'speaking the words of God' with which the prophets of the OT had been charged, now takes on a new dimension and a unique meaning with the

⁹⁰⁹ The focus here is on the content of the message. The FE wants to communicate that Jesus, the agent whom God has sent, speaks the message that comes from God (Newman & Nida 1980:103).

⁹¹⁰ The phrase "οὐ ... ἐκ μέτρου" (C9) is often used in Rabbinic writings to express the semantic meaning of 'completely' or 'fully' (Newman & Nida 1980:104).

proclamation of the eschatological agent, the 'Son', as spelled out by the FE in his Christology.⁹¹¹ This is due to the fact that οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα (C9). This is the key to such a performance. The Father has given his Son the Spirit in unlimited fulness,⁹¹² so that in the end this 'last agent' could speak the words of God as no one had ever done before (Schnackenburg 1965:399).⁹¹³ The phrase "ἐκ μέτρου δίδωσιν" is difficult to interpret. Commentators failed to do so. A possible explanation of this phrase is as follows: From the context it is clear that the message (words) of this agent on behalf of the sender is only possible through the receiving of the Spirit. But the fact that the Spirit is given ἐκ μέτρου δίδωσιν enables the divine agent to speak the words of God as no one has ever done before. Thus the phrase "ἐκ μέτρου δίδωσιν" relates to the content of the message brought by the agent, revelation ἐκ μέτρου δίδωσιν.

This says that the Father himself inspires the words of his agent and divine through the Spirit. But this indication "ἐκ μέτρου δίδωσιν" goes even beyond the message content of the agent. It also concerns his whole ministry. The πάντα (C11) corresponds with οὐ ἐκ μέτρου (C9). By his bestowal of the fullness of the Spirit upon his agent, the Father entrusted to him the fullness of salvivic knowledge which he had to reveal to men.⁹¹⁴

(iii) The Father has placed everything in the hands of his Son⁹¹⁵

When the FE wants to indicate the mystery of the agent's (Jesus) union with his sender

⁹¹¹ Carson (1991:213) pointed out how God, throughout the redemptive history, spoke to Israel through many accredited messengers. In each case the messenger received that measure of the Spirit that was required for his/her assignment. But in the case of Jesus it was different; to him God ἐκ μέτρου δίδωσιν τὸ πνεῦμα.

⁹¹² The subject of C9 could easily be seen not as the Father, but as his agent who pours out the Spirit abundantly, without limit (cf Dodd 1980:310,410). The text-critical apparatus gives us an indication how to understand this phrase. After δίδωσιν a number of manuscripts (A C² D Θ Ψ 086 f³ M lat sy^h co; Or) have ὁ θεός τὸ πνεῦμα. This supports the interpretation that the Father must be the subject and not his Son who οὐ ἐκ μέτρου δίδωσιν τὸ πνεῦμα. Then, as Schnackenburg (1965:400) correctly proposes, in view of the use of the particle γὰρ, we can interpret this phrase as follows: 'that he speaks the word of God is recognizable from the fact that he imparts the Spirit in (eschatological) fullness. The indication of Brown (1975:158; also Hendriksen 1976:150) that it is the Son who gives the Spirit is unacceptable. His motivation is based on linguistic statistics while it is very clear from the context that it is the Father who gives the Spirit to his Son.'

⁹¹³ Strack & Billerbeck (1924:431) pointed out that the rabbis were convinced that the prophets of the OT received the Spirit in different measures. In his testimony the Baptist confirmed that 'the Spirit descended on Jesus' at the Baptism and remain on him (1:32,33). Because Jesus has the fullness of the Spirit, he can 'baptize with the Holy Spirit (βαπτίζων ἐν πνεύματι ἀγίῳ -- 1:33), speak words which are Spirit and life (Ὄ ἐγὼ λελάηκα ύμῖν πνεῦμά ἔστιν καὶ ζωή ἔστιν -- 6:63b, cf 6:68), and bestow the Spirit to believers (7:39; 20:22).

⁹¹⁴ If we understand C9 correctly, it gives deep insight into the Christological thought of the FE. It can then probably be formulated as such: The Spirit unites the Father and the Son for the Son's revelatory-salvivic work, even though the Spirit is only given after the glorification of Jesus (20:22) (Schnackenburg 1965:400).

⁹¹⁵ The motif of 'the Father giving (διδόναι) to Jesus' occurs throughout the FG. He has given 'all things into the hands of Jesus' (3:35; 13:3); the Spirit (3:34); the work Jesus accomplished (17:4); the works he did (5:36; cf 14:31); his message (12:49; 17:8); his authority (17:2); his name (17:11); his glory (17:22ff); his disciples (6:37ff; 10:29; 17:6,9,12,24; 18:9); the cup he must drink (18:11); to judge (5:22); to have life in himself (5:26), and power over all flesh (17:2); words (3:34; 17:8), the works (3:36), the work as a whole (17:4), glory (17:24), everything Jesus asks for (11:22), his commandments (12:49; cf 14:31; 17:4), 'to have life in himself' (5:26), authority to execute judgment (5:22,27a), power over all flesh (17:2), 'the Spirit without measure' (3:34). He has also given him those who believe in him: 6:37,39; 10:29; 17:2,6,9,12,24 18:9. From all these texts and others it becomes clear that the Son does what his Father does, 'they act with the same power and have one nature' (Brown 1975:162). The FE uses the verb δίδωμι 76 times, much more frequently than any other NT author (Luke, who uses it the second most, counts 60 times).

(God), he uses the absolute, ὁ πατὴρ and ὁ υἱός. For the FE this is the only and ultimate way to indicate the metaphysical source of the common thought and action of God and Jesus (Schnackenburg 1965:400). The words πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ (C11) indicate the dependence of the human Jesus on the Father while the FE is also convinced of the preeminence of Jesus (*Logos*, Son of God, etc).

C9 stresses the love of the Father for his Son⁹¹⁶ (see also 5:20;⁹¹⁷ 10:17; 15:9f; 17:23f,26), because it is the nature of love to give⁹¹⁸ and to give without measure (3:16; 13:1; 14:31) (Schnackenburg 1965:400; Newman & Nida 1980:104; see also Morris 1975:247). ‘One loves another for the sake of benefiting the one he loves, rather than for the sake of receiving benefit from the object of his love’ (Newman & Nida 1980:104). ‘To give something into the hands of another’⁹¹⁹ is a semitic expression (Newman & Nida 1980:105), meaning in general *the conferring of power, authority and equipment* (cf Barrett 1978:227).⁹²⁰ This statement is expressed most generally in 13:3, with a slight variation, and comprises the whole process of salvation, from the giving of revelation to the giving of life by the Son.

In chapter 5 the Father gives the Son authority and power to judge.⁹²¹ No one can do anything unless it is given to him (3:27) by God, whether it be Jesus, one who would come to Jesus (6:65) or even Pilate (19:11) (Loader 1984:191).

The *authority* of the mission of Jesus rests with the Father.⁹²² Firstly, he initiated this mission by virtue of his love for the world (3:16) and therefore sent his Son into the world (4:34; 14:24; 17:18). Secondly, the action of God is stressed in vv 3:17 and 6:44 through the one that was sent. These relate to the Father/Son relationship of equality (1:1; 5:19; cf 10:30) and economical subordination (5:19). Together these two aspects accentuate the position of God in his role as sender and the nature and work of Jesus as the one sent by the Father to realize God's purposes (cf Mercer 1992:458). So the Son carries the full

⁹¹⁶ The present tense indicates that the Father always and constantly loves his Son (Newman & Nida 1980:104). This love of the Father also takes effect on those who love and believe in the Son (cf 14:23; 17:23) (Sanders 1975:136).

⁹¹⁷ In 5:20 the FE uses another verb: φίλει. Most scholars agree that there is no distinction in meaning between these two verbs the way the FE uses them (Newman & Nida 1980:104).

⁹¹⁸ The perfect tense of δέδωκεν is difficult to interpret. It could be taken to indicate *timeless giving* or the *act of loving and giving* by which the Father entrusted πάντα to his Son in his act of sending him into the world (Schnackenburg 1965:400f).

⁹¹⁹ In terms of Christology this phrase does not indicate the imminent self-communication between the Father and the Son within the Trinity, but the giving of knowledge and power when the Son is sent as saviour (Schnackenburg 1965:401). The perfect tense (δέδωκεν – C11) suggests that this received knowledge and power remain within the knowledge and power of the Son. The meaning of this phrase may be rendered as ‘to give Jesus control over everything’ (Newman & Nida 1980:105).

⁹²⁰ Sanders (1975) translation which reads ‘...has given all things by his means, literally, by his hand’, is not justified.

⁹²¹ It also becomes the central theme (see 5:22,23).

⁹²² Another principle is that according to the halakah the sender transfers his own rights and the property concerned to the agent (Borgen 1968:141).

authority of the Father with him.⁹²³ The Father has placed his divine 'seal' upon his Son (6:27). The Son is then the bearer of divine authority. His words, acts, and his very person have the force of God's own self (Kysar 1992:43).

The moment the credentials of the agent were authenticated, 'he became (...) 'like' the principal himself: it was as if the principal was present' (C1.1.2) (Harvey 1987:247). The conclusion with regard to this statement then is that when God's agent speaks and works on God's behalf, it is as if God is present -- then there can be no limit to the transactions the agent undertakes on behalf of God.⁹²⁴ A true agent has the right and duty to do what God would be doing (C1.1.2); if he were false he would be committing blasphemy.

Once the authorization of the agent is established,⁹²⁵ his words and actions can have legal consequences. His appearance would force a third party to make a decision regarding his credentials.⁹²⁶ His authority has to be tested by the asking of appropriate questions (or for 'signs') (Harvey 1987:247). The claims of the agent are always open to discussion. To accept his claims means to acknowledge his authority over the whole of one's life. It is under such a scheme of questioning that the FG presents (at least in part) the appearance of Jesus as the agent of God⁹²⁷ (Harvey 1987:248).

To have written (or said) of a person who appeared to speak and act with absolute authority that he was the 'Son of God' (C1.1.2) was to acknowledge him as the representative of God⁹²⁸ on earth. To him the same homage, obedience and respect would

⁹²³ Harvey (1987:247) clearly points out how the same principles that apply to the appointment of a civil agent, apply to an agent of God. He states that the appointment of an agent in civil matters does not appear to have been a public or formal act. No agent could point to the moment of his authorization as evidence for his legal act on behalf of his principal. Rather a 'sign' for evidence had to be sought to determine to what extent his *character and works* were consonant with his alleged mission. In the case of the agent of God *intimate knowledge* of God's (his principal) affairs and methods would be a 'sign' of his authenticity. This person should act as 'a man of God' and to the advantage of God (his 'glory'). The true agent had a right and duty to do what God would be doing. In other words, the authority of the agent will be constituted when the agent speaks and does things in which God has an interest. This issue was raised frequently by the utterances and actions of Jesus.

⁹²⁴ The agent can most certainly be involved in certain transactions such as proclaiming God's word, forgiving, judging, loving, and healing.

⁹²⁵ The appointment of an agent does not appear to have been a formal or public act (Bühner 1977:181ff): it was difficult for the agent to point to the moment of his authorization as evidence for his power to act on behalf of his principal. The agent was rather asked what 'sign' he had to prove his authority (cf Jn 2:18), and how far his character and 'works' were consonant with his *alleged* mission. These principles also apply to the agent of God (Harvey 1987:247).

⁹²⁶ Rengstorf (1933:421ff) argues that when Jesus wants to denote his full authority to both the Jews (5:36,38; 6:29,57; 7:29; 8:42; 10:36) and the disciples (3:17; 20:21) he uses ἀποστέλλειν. He thereby shows that behind his person and words stands his Father and not merely his pretensions. Even when he prays he uses ἀποστέλλειν to describe his relationship with his Father (11:42; 17:3,8,18,21,23,25).

⁹²⁷ Harvey (1987:248) points out that also in Josephus the same principle of communication/agency (that is found in the FG) is applied to both 'bringing God to manifestation' and 'reconciling enemies with one another'.

⁹²⁸ The object person of the agency in the case of Jesus was God -- which God? For the Jews, God was very exclusive: only one being could be called 'God', the God of Abraham (John 8), the God of the universe (John 1). Therefore no intercourse with him was conceivable -- he was the one figured in the FG. To compare the term 'God' with the term used in other pagan religions (Greek culture) was instructive. There were many 'gods' and it would pose no problem to add to their number a human being who would seem worthy the description (as was the case with the emperor cult). These gods did not need any agent for they could move about

be due as if one were in the presence of God himself. It was actually only after his death and resurrection that Jesus was really acknowledged as the Son of God. Those who acknowledged him were called upon to mould their lives to the pattern that he has been authorized to lay down for them (Harvey 1987:248f).

Although authority is transferred from the sender to his agent (cf Harvey 1987:241), *the agent still remains an agent of the sender*. John 6:44 is to be understood in this sense: 'No one can come to me (the agent) unless the Father who sent me (ό πέμψας με, i.e. the sender) draws him ...' In other words, when a person comes to Jesus, who is the agent, it is the same as to be in the possession of the sender, who is the Father, and only those who are included in the claim of the Father come to his agent (Borgen 1968:142).

In conclusion: in 10:36 Jesus claims to stand in a close relationship with God. In fact, he is the Son of God (C4.2.2). Therefore there could be no better agent to be sent by God than his only Son, who knows his will and plan for the world. Therefore God sets aside his Son for a particular mission: he has to reveal the Father.

In 3:31-35 it is stated by the FE that Jesus, who comes from above, is above all (C1,4). Jesus did not only, as in the case of previous earthly agents of God, brings the message of salvation. In fact, Jesus is salvation. He also receives the Spirit without measure. This enables him to speak about what he has seen and what he has heard from the Father as no one has ever done before. The Father also equipped him with the power and authority required to fulfil his divine mission. Jesus' origin and nature is that he is from above. He is separated from those who are from the earth. Jesus experienced direct knowledge through seeing and hearing from the Father. The Father is in Jesus and where Jesus is, the Father is. Thus in Jesus the Father is present. This would imply that Jesus, who is the agent of the Father, is like the Father who sent him.

(b) An Agent is like the one who sent him⁹²⁹

The basic principle of the Jewish institution of agency is the axiom that '*an agent is like the one who sent him*'.⁹³⁰ This relationship is applied regardless of who the sender was. Consequently, to deal with the agent was the same as dealing with the sender himself

themselves among men. These two perspectives of the term 'God' constitute the poles between which the Christology of the FG underwent its early development. From the Jewish perspective, to call Jesus God would be tantamount to blasphemy. According to them this term could refer to none other than the one God of the OT. From the Greek perspective, however, there was no problem in calling Christ 'God'. It was only necessary to distinguish him from other gods by way of defining his divinity in relation to the one God in whom the Jews believed. Thus, to solve this paradox, Harvey (1987:249) proposed that whereas the Greeks needed to refine their general usage of the term 'god' and while the Jewish Christians could not match to extend their exclusive use of this term, 'they leaned towards a kind of functional identity between Jesus and God, and that some of them found in the concept of "agency" a useful model for doing so. ... The Fourth Gospel itself was promptly enlisted in this task, and the functional origin of much of its Christological language was lost to view.'

⁹²⁹ 7:16,18; 8:26; 12:49; 14:24; cf 4:34; 5:19,30; 6:38,39; 9:4; 10:37,38; 17:8. See also Strack & Billerbeck (1922:590) on Mt 10:40 and (1924:558) on Jn 13:16. For a more detailed account of the Jewish legal theory of envoys, see Rengstorf (1933:413-420). Cf also Bühner (1977).

⁹³⁰ Borgen (1968:138) refers to the following references from the halakhic writings: Mek. Ex 12:3, 12:6; Berakoth 5:5; Baba Metzia 96a; Haggigah 10b; Qiddushin 42b, 43a; Menahoth 93b; Nazir 12b, etc. Cf also Harvey 1987:241. This is a quotation by Borgen (1968:138) from Baba Qamma 113b.

(Borgen 1968:138; cf Harvey 1987:241).⁹³¹ This halakhic principle meant that the agent was analogous to his sender as far as the 'judicial function and effects' were concerned (Borgen 1968:139).⁹³² In ancient times the one who was sent carried with him the contrary identity of equality and subordination: on the one hand the agent has significance and on the other hand he has none (Borgen 1968:139).

This old Jewish axiom that *a man's envoy is like himself* (Strack & Billerbeck 1922:590; 1924:558) is used with strong emphasis in the case of the Johannine Jesus in the FG (5:19; 12:44f; 13:20; cf 15:21; 17:18; 20:21). The 'agent' is the 'Son' (C10-11) who is and remains close to the Father.⁹³³ Thus in this 'agency-perspective' the unity between Jesus and the Father becomes clear.⁹³⁴

In ch 5:16-30 an exposition is given of the Father/Son relationship (cf Loader 1984:194, Waldstein 1990:313; Carson 1991:262). 'Nowhere else in the Gospels do we find our Lord making such a formal, systematic, orderly, regular statement of His own unity with the Father, His divine commission and authority,⁹³⁵ and the proofs of His Messiahship, as we find in this discourse' (Ryle quoted by Morris 1975:311). In order to determine such a relationship there are two important aspects to consider, namely, who the person *is*, and what he *does*. On the other hand one can see who he is in what he does, and what he does he does because of whom he is. John 5:16-30 is a striking example that incorporates both these reflections. Verses 16-18 reveal who Jesus is, and vv 19ff what he did. What

⁹³¹ When Philip requests Jesus to show them the Father, Jesus replies that 'Anyone who has seen me has seen the Father' (14:8-9).

⁹³² Some rabbis developed this into a judicial mysticism. According to them the agent is identical to the sender (Preiss 1954:25). From this statement it seems that the agent derives both his qualities and his authority and function from the sender (Borgen 1968:139).

⁹³³ This unity between the Father and the Son is seen in terms of doing God's will and accomplishing his work (4:34; 6:38; 9:4); to please the Father (5:30; 8:29); to honour him (5:23); to bear witness (8:18); believing in Jesus is believing in the Father (12:44); seeing the Father in Jesus (12:45); he who accepts Jesus accepts the one who sent him (13:20); both Father and Son will send the Paraclete (14:26; 15:26); in 8:29 Jesus says that the one who sent him is 'with him' and has not deserted him; the Father gives the Son his life (5:26); all that the Son has is the Father's and what the Father has is the Son's (17:10). This theme was developed under many aspects and with different forms of expression. The most important ones are: co-operation in the earthly ministry of Jesus, a real working together with the Father (5:17,19,20), in such a way that the Son can do nothing by himself (5:19,30). He only speaks of and does that which he has seen, heard, and learned from the Father (cf 8:28,38,40; 12:50; 15:15), while the Father shows all to the Son (5:20). The Father also entrusts to the Son his greatest works, judgment, and the giving of life (cf 5:21-27), and πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας (13:3). Thus the Son submits to the Father's will (8:29; 14:31; cf 4:34; 10:18; 12:49,50) and seeks only to glorify the Father (8:50; cf 7:18), while the Father does not leave his Son alone among hostile men but is 'with him' (8:29; 16:32). He also honours and glorifies his Son (8:54; 13:31,32; 17:1-5). All this leads to statements indicating a fuller unity between the Son and the Father: mutual knowing (10:15), being one (10:30; 17:11,22), so that the Father is in the Son and the Son is in the Father (10:38; 14:10,11,20; 17:21,23). Because the Father is in the Son, he who has seen the Son, has seen the Father (8:19; 12:45; 14:7,9). The Father guarantees the revelatory-salvific activity of Jesus on earth, because he is behind all this; he has given the Son the words to speak and works to perform (cf 12:45); the Father, indeed, is even in them himself (cf 14:10,11). The Father has approved his Son as his agent' (he has set his seal on him -- 6:27; cf also v 29).

⁹³⁴ Käsemann (1968:9ff) correctly sees the unity or 'oneness' between the Father and the Son as the distinctive element of the Christology of the FG. The recognition of this 'oneness' enables us to address 'the problem of the divine glory of the Johannine Christ going about on earth' as well as the problem of the heavenly agent, alien to the world 'below', who is 'totally on the side of God'.

⁹³⁵ ...the authority with which He teaches and acts is nothing less than the authority of God' (Morris 1975:313).

he did was not performed on his own; 'he does only what he sees the Father doing', that is to give life (vv 19-21). But the Father has also given the Son to 'the full right to judge' (vv 22-23). Then in vv 24-29 these two themes (to give life and the right to judge all people) are woven together and placed in an eschatological context (Newman & Nida 1980:153). The theme of this pericope is set up by the response of Jesus when the Jews (v 16) attack him for healing a paralytic on the Sabbath.⁹³⁶ In his response to their attack Jesus answers them: 'ό δὲ [· Ιησοῦς] ἀπεκρίνατο αὐτοῖς, 'Ο πατήρ μου ἔως ἡρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι.' (5:17). This enigmatic statement becomes clear only against the background of the Jewish teaching that God alone can work on the Sabbath; his work as creator continues uninterruptedly, even on the Sabbath (Strack-Billerbeck 1924:461f).⁹³⁷ Jesus' opponents immediately understand the implications of his statement, therefore: 'διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλευν τὸ σάββατον ἀλλὰ καὶ πατέρα ὃδιον ἔλεγεν τὸν Θεόν, ὃσον ἔσωτὸν ποιῶν τῷ θεῷ' (5:18).

From this text (5:16-30) the following three aspects emerge concerning the Father-Son relationship: The equality and economical subordination of the Son to the Father, the preparation and equipping of the Son by the Father, and finally the Father bestows his authority on the Son. All three aspects relate and contribute to the exposition of the statement: 'An agent is like the one that sent him'.

(i) Equality and economical subordination of the Son to the Father

It is especially in vv 19,20 where this relationship of equality and subordination between the Father and the Son is clearly spelled out.

<p>1^{5:19} Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς,</p> <ul style="list-style-type: none"> — 1.1 'Αμὴν ἀμὴν λέγω ὑμῖν, 1.1.1 οὐ δύναται ὁ <u>υἱός</u> ποιεῖν ἀφ' ἔσωτοῦ οὐδὲν ἐὰν μή τι βλέπῃ <u>τὸν πατέρα</u> ποιοῦντα 1.1.2ἄ γὰρ ἀν ἐκεῖνος <u>[τὸν πατέρα]</u>⁹³⁸ ποιῆι ταῦτα καὶ ὁ <u>υἱός</u> ὁμοίως ποιεῖ. — 1.2²⁰ ὁ γὰρ <u>πατήρ</u> φιλεῖ τὸν <u>υἱόν</u> 1.3 καὶ πάντα δείκνυσιν αὐτῷ ἡ αὐτὸς ποιεῖ, 1.4 καὶ <u>μείζονα</u> τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.⁹³⁹ 	<p>A</p> <p>B</p> <p>B'</p> <p>A'</p>
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In these colas the relationship of the Son with the Father is expressed directly and objectively in an analogous family metaphor by Jesus' absolute use of the terms υἱός and πατέρα. Schnakenburg (1971:129f) points out that ὁ υἱός, which the FE uses exclusively with the definite article, is the privileged Christological title and the one that Jesus prefers to use when referring to himself. If he wants to remain obedient to God he is bound to speak and act this way. He has to act this way in order to τελειώσω αὐτοῦ τὸ ἔργον (4:34).

⁹³⁶ The healing narrative and Sabbath controversy correspond in many aspects with the Synoptics; the subsequent discourse, by contrast, is only to be found in the FG (Waldstein 1990:313).

⁹³⁷ 'For the Jews the Sabbath privilege was peculiar to God, and no one was equal to God (15:11; Is 46:5; Ps 89:8). In claiming the right to work even as his Father worked, Jesus was claiming a divine prerogative' (Brown 1972:217). See Bernard (1969:236); Barrett (1978:213) and Dodd (1980:321f) for rabbinic statements that Divine Providence remains active on the Sabbath.

⁹³⁸ My own insertion.

⁹³⁹ This text (5:19-26) gives the Father-Son relationship formal expression because both are mentioned here.

The mission of the Son of God is presupposed in ch 5.⁹⁴⁰ God, invisible and transcendent, is now seen to act through the incarnate λόγος, Jesus, in whom he is present. His will, his words and his deeds are accomplished in and through Jesus. Thus, through the Son, the Father reveals his will and accomplishes that which he wants done himself. Through the cross Jesus makes effective what the Father in fact does. Thus God has communicated himself to men in Jesus as the one who acts to save them (Schnackenburg 1971:130f).

The Father and the Son are represented as one, but are not identical. The Son is divine, yet he is in a sense economically subordinate to God (Kysar 1992:43f). Cola 1.1-4 describe both the Son's absolute equality with and dependence on the Father. It reveals the basic equality and economical subordination of Jesus' work with the divine work.⁹⁴¹

Economical subordination

The first relationship concerns the agent's position towards the one who sent him. They stand in an unequal relationship towards one another (Van der Watt 1991:110). Concerning the status and function of the 'one who is sent', he is insignificant in the presence of the one who sent him. His deeds are prescribed by the one who sends because he embodies all authority (Borgen 1968:139f). To be the 'agent' of the one who sends him, his actions must correspond with those of the sender. The moment he does not act according to the commands of the one who sent him, he will lose his status as an agent. When one person 'sends' another, a degree of subordination is always implied.⁹⁴²

In the sender/agent relationship the sender is always superior.⁹⁴³ This economical subordination fits in very well in the Father/Son relationship in the FG and implies that the Son is economically subordinate to the Father, as is stated in 13:16:⁹⁴⁴

1. οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αύτοῦ
2. οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αύτόν.

This principle concerns the fact that the one who is sent is not greater than the one who sends him. Here we find that ἀπόστολος parallels with δοῦλος whereas τοῦ πέμψαντος parallels with τοῦ κυρίου. Mercer (1992:462) points out that in the FG 'the oneness of the sender and the one sent is balanced by an emphasis on the subordination of the one sent.' The Father is the one who shows the Son everything (5:20) and placed everything in his hands (3:35). Therefore he knows everything (16:30). Thus Jesus testifies about what he saw and heard from the Father (3:32,34; 8:28; 17:8). He does nothing by himself (5:19,30; 8:28). He says only what the Father has instructed him to say (12:49,50; 14:10). Jesus' only wish was to do the will of him who sent him (4:34; 5:30; 6:38-40; 6:38-40; 8:29). He even says that it is the Father, living in him, who is doing his work (14:10). Jesus indicates that the decision to come was not his own, but that it was the Father who sent him (8:42)

⁹⁴⁰ Cf 3:16ff,34; 4:34; 6:29,38, etc.

⁹⁴¹ According to Bultmann (1941:186) v 19 reveals only the basic equality of Jesus' work with the divine work. He neglects the fact that this verse shows Jesus' subordination to the Father, which is clearly depicted in C1.1.1.

⁹⁴² Mercer (1992:462) indicates that this idea is also supported by rabbinical agency.

⁹⁴³ Compare the following two verses: 10:30 ἐγὼ καὶ ὁ πατήρ ἐν ἑσμεν.
14:28 ὁ πατήρ μείζων μού ἔστιν.

⁹⁴⁴ Matthew 10:24 (cf Luke 6:40) parallels with the first part of John 13:16.

because the Father is greater than he (14:28).

This subordination is also seen in other practices: Jesus seeks the will (5:30), accomplishes the work (5:36), speaks the commandment (12:49) and the word (3:34; 14:24) of the one who sent him, his teaching is not his own but that of the Father (7:16), and he pronounces what he heard from his sender (6:57). Jesus says that the one who sent him is reliable (8:26) and emphasizes the importance of seeking his glory (7:18). In v 38-39 Jesus also says that he came to do the will of the sender, which is expressed in v 39 as not to lose any of all those that the Father has given him (Mercer 1992:462).⁹⁴⁵ It is clear that Jesus can only do and say the things that he had learned from the Father (C1.1.1) through his example (C1.3).⁹⁴⁶ On his own the Son can do nothing (C1.1.1). In this sense the Son is indeed the agent of the Father (cf Bühner 1977; Harvey 1987) and the FE regards him as even more. The phrase, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν (C1.1.1) points to the authorization of the mission of the Son (Bultmann 1941:187). All the expressions⁹⁴⁷ in the FG that state that the Son does what the Father does, attest to what was asserted in the prologue by καὶ θεὸς ἦν ὁ λόγος.

Whatever the Ἰσον ἔσαυτὸν ποιῶν τῷ θεῷ (v 18) might mean, the truth is that οὐ δύναται ὁ υἱὸς⁹⁴⁸ ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν⁹⁴⁹ -- which means that he can do nothing 'on his own initiative' (cf v 30).⁹⁵⁰ Although he is the unique Son of God (1:49), and may be called God (1:1,18; 20:28), and has divine titles (1:40-51), and as in this context has divine rights (5:17), yet he remains completely *economically subordinate* to the Father in all his activities (compare 10:30 with 14:28). Not only does the Son perform the deeds that please the Father (8:29), but he can do only τι βλέπῃ τὸν πατέρα ποιοῦντα (C1.1.1). From the

⁹⁴⁵ Subordination in relation to the 'sending' verbs is also found in respect of John the Baptist. He came to bear witness to the light and is subordinate to God who sent him (1:6). Even the temple guards of 7:32 are subordinate to the chief priests and Pharisees who sent them.

⁹⁴⁶ Dodd (1976:386; cf also Lindars 1981:221) here sees a genuine parable, 'In John v. 19-20a (down to...αὐτὸς ποιεῖ) we have a perfectly realistic description of a son apprenticed to his father's trade. He does not act on his own initiative; he watches his father at work, and performs each operation as his father performs it. The affectionate father shows the boy all the secrets of his craft'. The author and reader's cultural background could have played a role here, in which case the meaning would have been transformed and deepened (cf Morris 1975:312).

⁹⁴⁷ That Jesus carries out the will of the Father, fulfils his commandments (5:30; 6:38; 10:18; 12:49; 14:31; 15:10), works his work (4:34; 5:36; 9:4; 17:4), acts on the authority of the Father (5:27; 17:2), all that belongs to him belongs to the Father and vice-versa (17:10), he speaks the words of God (14:9), he is one with the Father (8:16,29; 10:30; 16:32; 17:11; cf also 10:38; 14:10f; 17:23), the Father works his works in Jesus (14:10).

⁹⁴⁸ Cf 3:16,17,35,36a,b; 5:19b,c,20-23a,b,26; 6:40; 8:35;36; 14:13; 17:1.

⁹⁴⁹ "οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν" is a common Johannine idiom used by the FE in various connections (7:18; 11:51; 15:4; 16:13; 18:34) (Barrett 1978:259; Newman & Nida 1980:154). The idea that the Son does not act ἀφ' ἑαυτοῦ (C1.1.1) is a motif which runs through the whole FG (Bultmann 1941:186f; Brown 1971:218); Jesus does not act on his own authority 5:19; 8:28, nor does he speak on his own authority 7:17f; 12:49; 14:10 (cf πνεῦμα in 16:13); Jesus has not come of his own accord (7:28; 8:42); he does not seek his own will (5:30; 6:38).

⁹⁵⁰ Dodd (254ff) thinks that the concept of the Son of God has been moulded on the prophetic model. Bultmann (1941:187f) correctly points out that the unity of Jesus with God in the FG was not formed under the influence of OT prophecy. According to him the equality of the prophet with God is not mentioned anywhere in the OT. Jesus' equality with God is affirmed by his actions, his words and his metaphysical mode of being equal to God.

following it is clear that Jesus cannot act independently:

The Father: initiates, sends, commands, commissions, grants;	the Son: responds, mission obeys, performs his Father's will receives authority ⁹⁵¹ (cf Carson 1991:251).
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Equality

The second position of the agent in this description of identity concerns his position in relation to those to whom he is sent. A change of identity takes place (Borgen 1968:141). When the one who is sent gets into the position of performing his task, he becomes the 'sender' for those to whom he is sent. In his performance of his task he represents the 'sender' (13:20). What people see in and experience through the 'agent' is what they would see in and experience through the sender if he himself were there. Therefore it is so important for Jesus not to do his own will, but the will of the Father, the one who sent him, otherwise he will not be able to claim that he is the agent of the Father (5:19; 7:16,17; 8:26,29,38; 9:4). Whoever accepts Jesus, accepts the one who sent him (13:20) (Van der Watt 1991:111).

In the Christological description of Jesus as revealer the focus falls on the authenticity and uniqueness of his revelation (3:31-34; 14:10; 17:8). This is done by pointing at the intimate bond between the Father and the Son (the so called 'high Christology').⁹⁵² Only this Son, as the person closest to the Father, can reveal the Father (1:18). He is also the only way to the Father and therefore no one can come to the Father except through Jesus (14:6). Only Jesus knows the Father (8:55; 10:15; 17:25) and has seen him (6:46; also 3:32). Therefore, who sees and knows the Son, sees and knows the Father (5:23; 10:37,38; 12:45; 14:7,9-11). Who hears Jesus, hears the Father and who experiences Jesus, experiences the Father. Their oneness lies in the fact that the Son does as the Father does, speaks what he has heard, tells what he has seen, etc.

The revelation through Jesus becomes possible due to the personal bond between the Father and the Son.⁹⁵³ It is then this bond which not only enables Jesus, but also gives him

⁹⁵¹ The words and actions of Jesus are determined by the Father, just as the actions of his opponents are determined (8:38,41). His words are determined because they represent the word of God, proclaimed to men in order to demand a decision to accept Jesus in faith (Bultmann 1941:191).

⁹⁵² Apart from the Prologue, justice must be done to the ἐγώ εἰμι passages: ²⁶πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν ἀλλ' ὁ πέμψας με ἀληθῆς ἔστιν, κἀγὼ ᾧ ἥκουσα παρ' αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον. ²⁷οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. ²⁸εἶπεν οὖν [αὐτοῖς] ὁ Ἰησοῦς, "Οταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ. ²⁹καὶ ὁ πέμψας με μετ' ἐμοῦ ἔστιν οὐκ ἀφῆκέν με μόνον, ὅτι ἐγώ τὸ ἀρεστὰ αὐτῷ ποιῶ πάντοτε (8:26-29). From this text it seems as if even the ἐγώ εἰμι affirmations are to be understood as extensions of the implication in the principle that 'An Agent is like the one who sent him'. Because so much has been written on the ἐγώ εἰμι sayings it will not be discussed again here. For more information consult: Schnackenburg (1971:60ff); Kümmel (1974:283); Ladd (1977:250); Goppelt (1982:293); Boismard (1993:119); Kysar (1975:119; 1993:45ff); Gnalka 1994:247ff; etc.

⁹⁵³ The Johannine Father-Son terminology is illuminated by this agent-model. Harvey (1987:241) correctly maintains that the 'oneness' predicated of the Father-Son relationship is a 'functional oneness' rather than a personal or mystical relationship.

something to reveal, namely the Father in and through himself (Van der Watt 1991:109).⁹⁵⁴ The Father is in Jesus and Jesus is in the Father (14:10; cf 17:21-23).⁹⁵⁵ Thus the Father and Jesus are one (10:30; 17:21). This is why Jesus could come to reveal the truth (8:14,40,45,46).

If C1.1.2 bases the assumption that the Son cannot operate independently on the absolute sonship of Jesus,⁹⁵⁶ this constitutes another claim to deity; 'for the only one who could conceivably do *whatever the Father does* must be as great as the Father, as divine as the Father' (Schnackenburg 1971:129; Carson 1991:251), because he does everything 'likewise'.⁹⁵⁷ This does not mean that the Son acts alongside the Father in a similar way, but rather that the activities of both the Father and the Son take place simultaneously and that they act as one (C1.1.2). The actions of God are the acts performed by Jesus; and the things that Jesus does are the things that God does. The great salient truth about Jesus is that in Jesus we see God. Lightfoot (1956:141) comments: 'The union, therefore, is absolute. It is not, for instance, as though the Son reveals the Father in certain particular ways or in certain remarkable actions; no moment of His life, and no action of His, but is the expression of his life and action of the Father.' Westcott (1890:85) correctly formulates the performance of Jesus 'not in imitation, but in virtue of His sameness of nature'. In this sense neither the obedience of Jesus nor the implication of deity should be overlooked (Morris 1975:313). Whoever hears Jesus, hears God whose words Jesus speaks (3:34; 17:8), and whoever sees Jesus sees God (14:9). The second half of the statement provides the reason ($\gamma\alpha\rho$ -- C1.1.2) why the Son looks to the Father to guide his activity (C1.1.1). This statement is taken even further and applied to 'give life' and 'to judge' in vv 21ff (cf

⁹⁵⁴ In order to understand the performance of the Son, one must understand the Johannine 'image of God'. There are two perspectives: of equality and of economical subordination. The equality perspective functions on the horizontal level (God---->Son), and the economic subordinate perspective on the vertical level. These two perspectives cannot be interpreted categorically, but only in relation to one another. They indicate the bond of unity between the Father and the Son. On the horizontal level (equality) an ontological unity exists, while on the vertical level (subordination) it is a matter of functional unity. The Son's functional unity with the Father proves his ontological unity with the Father, and it is only on this basis (ground) of the ontological unity between the Father and Son that the functional unity could exist. Discipleship consists primarily of a functional unity between Jesus and the disciples, while each disciple must partake in the life and existence of Christ. They are firstly born from above.

⁹⁵⁵ De la Potterie (1977:1011f quoted by Waldstein 1990:320) describes the relationship between Father and Son as follows: '... the human life of Jesus, his filial attitude, his submission to the Father, are the translation and the image, on the level of history, of the transcendent and intra-divine relation between the Son and the Father. For John "the truth" is this manifestation of the profound life of Jesus; it is the transparency and the glory of Christ; it is, in the man Jesus, the brightness of the presence of the Father and the Son.'

⁹⁵⁶ In this cluster $\delta\omega\mu\sigma$ is used in an absolute sense. Westcott (1890:84f) says: 'The idea is simply that of the absolute relation of the Divine Persons, of the Son to the Father, and consequently this term is used (19-23), and not (as below vv. 30ff) 'I' -- the Christ whom you reject -- or "the Son of God" (v 25), or "Son of Man" (v 27), which emphasise the divine or human nature of the Lord relatively to man.' Morris (1975:312) indicates that Jesus uses $\delta\omega\mu\sigma$ eight times in an absolute sense in vv 19-26 and only five times in the rest of the FG, while his usual self-designation is 'the Son of man'. Its frequent use here gives strong emphasis to his divine sonship. Schnackenburg (1971:129ff and 150ff) points out that it is always used absolutely with God or the Father and denotes their complete community of thought and action.

⁹⁵⁷ Semi-cola 1.1.1 and 1.1.2 are joined together by $\gamma\alpha\rho$ (C1.1.2) and consist of a main clause and a relative clause. The reversal of the order of the main and relative clauses in C1.1.2 allows the two cola to be joined together by $\gamma\alpha\rho$. $\delta\mu\omega\mu\sigma$ (C1.1.2) does not describe the identity in manner of the $\pi\omega\epsilon\tau$ (C1.1.2), which should then mean 'in the same way', but rather refers to the correspondence between the activities of the Father and the Son which then should mean and be translated as 'similarly', 'also' as in 6:11; 21:13 (Bultmann 1941:186). Bernard (1969:238) calls this action of the Father and the Son 'so to say, coextensive'; cf 14:10'.

Bernard 1969:240).⁹⁵⁸ This clearly shows that the Father acts through the Son, to give life and to judge,⁹⁵⁹ and that the Son dutifully carries out and continues the work of the Father. Only the relationship between the Son ($\lambda\circ\gamma\circ\varsigma$) and the Father ($\theta\circ\epsilon\circ\varsigma$) could satisfactorily explain this community of activity.

In the FG the personal unity between the Father and the Son⁹⁶⁰ is confirmed in various ways.⁹⁶¹

(1) Jesus is presented as God ($\theta\circ\epsilon\circ\varsigma$).⁹⁶² The only texts in the FG where Jesus is presented as God are in 1:1,18; 20:28⁹⁶³ (Brown 1971:24; Mastin 1976:32; Reim 1984:159).⁹⁶⁴ These three texts are of crucial importance, especially their localization in the FG. Therefore the explicit assertions of 1:1,18 and 20:28 are found at strategic points in the FG. $\theta\circ\epsilon\circ\varsigma$ appears at the very beginning of the FG, in the verse that marks the transition from the prologue to the body of the Gospel which consist the ministry of Jesus, and in the last and also the

⁹⁵⁸ The $\xi\circ\rho\gamma\alpha$ in the FG refers to the miracles performed by Jesus and applies this description to him frequently (5:36; 7:3,21; 10:25,32,38; 14:12; 15:24), as he does the *works* of God (4:34; 6:28; 9:3; 17:4) (cf Bernard 1969:240). Thus $\xi\circ\rho\gamma\alpha$ does not denote something spectacular or refer only to these miracles. The term is used in a wider sense than miracles and includes all that Jesus does (Morris 1975:314). When Jesus says that "μείζονα τούτων δεῖξει αὐτῷ $\xi\circ\rho\gamma\alpha$ ", it can only refer to deeds that are greater than healing the sick or raising someone from the dead, e.g. deeds such as saving or condemning people.

⁹⁵⁹ Schnackenburg (1971:133ff) gives a satisfactorily explanation of God's 'giving of life' and 'judgment'. According to him God's desire to save people is so dominant in the mission of the Son, whose task it is to give life to the world, that judgment is reserved as a self-imposed fate for those people who refuse to believe in the Son of God (3:16ff). In 5:24-26 the FE discusses the process of giving life and in vv 27-30 the judgment that is entrusted to the Son. This demonstrates that the sovereign power of the Son equals that of God himself.

⁹⁶⁰ Brown (1975:408) declares that '...although the Johannine description and acceptance of the divinity of Jesus has ontological implications,...in itself this description remains primarily functional...'; This is supported by Miranda (1977:78); Bühner (1977:212f) and Mastin (1975/6:48). Harvey (1987:241,249) interprets the unity between the Father-Son only in terms of functional identity. Harvey correctly states that the Johannine Father-Son terminology is illumined by the agent model. He is one-sided in his point of view that 'the "oneness" of the Father-Son relationship is convincingly explained in terms of a functional identity of authority rather than of a personal or mystical relationship.' The problem with this interpretation is that Harvey does not consider the Johannine dualism. Therefore the unity between the Father and the Son is not only functional, but also ontological if one considers the dualism and the salvational and revelational aspects.

⁹⁶¹ Brown (1971:408) has argued that 'although the Johannine description and acceptance of the divinity of Jesus has ontological implications...in itself this description remains primarily functional'. Brown arrives at this statement because, according to him, 'the Johannine acceptance of Jesus as divine or equal to God ... is not divorced from the fact that Jesus was sent by God and acted in God's name and in God's place'. The questions here are how the relationship between Jesus to the Father has to be understood and what it implies about Jesus? There is enough evidence in the FG to confirm the divinity status of Jesus and to prove his functional implications. In John 1:1 (cf also 1:18; 20:28) the $\lambda\circ\gamma\circ\varsigma$ is characterized as $\theta\circ\epsilon\circ\varsigma$. The use of the term $\lambda\circ\gamma\circ\varsigma$ as subject of the verb 'to be' does not change the meaning of the predicate $\theta\circ\epsilon\circ\varsigma$. The fact that Jesus is the complete revelation of the Father (14:9) supports his being called $\theta\circ\epsilon\circ\varsigma$. This title does not indicate the function of revelation, but rather the ontological nature of the $\lambda\circ\gamma\circ\varsigma$.

⁹⁶² Influenced by Strack-Billerbeck (1924), Reim (1984:159f) supposes 'that the confession of Jesus as God in the Fourth Gospel stems from a messianic understanding of Ps. 45 in the Johannine circles which goes back to a pre-Christian messianic interpretation of this Psalm...' The statement and motivation of Reim are not convincing; the solution needs to be sought partly in the style and partly in the type of the document (Mastin 1976:34). The concept of dualism that runs through the whole FG is the answer to the question why the FE indicates directly Jesus as God.

⁹⁶³ Hebrews 1:8f is the only other place in the NT where Jesus is directly and explicitly presented as God.

⁹⁶⁴ On the discussion of NT passages which refer to Jesus as God, see Mastin 1976:32f.

most complete confession of the church in the risen Christ near the end of the FG. It is to this point the FE wishes to bring his readers. In 1:1 the pre-existent λόγος is described as God, in 1:18 the incarnated λόγος is called the μονογενῆς θεός, and in 20:28 the risen Christ is honoured as God. Thus Jesus is called 'God' from three different points of view: before his descent from the world above (from God), before the many confessions in 1:19-51 and his ministry on earth, and after his ministry before his ascent to God.⁹⁶⁵

From what has been said it is clear that the three proclamations of Jesus as God are purposefully placed, because the FE wants to present Jesus as God. The divinity of Jesus which is implicit elsewhere in the FG, is made explicit in these three verses (Mastin 1976:43). According to Mastin (1976:51) this element in the FE's thought 'can best be understood as a result of the controversy between Jews and Christians over claims made about Jesus which is found reflected elsewhere in the gospel, and that the term θεός represents the person of Christ as such: it does not describe his function, but indicates who he is.'

(2) Jesus is presented as being in the Father and the Father is in him: 10:38; cf 14:10-11 and 17:11,21-23.

(3) The oneness of the Son with the Father is made manifest in Jesus' words and works which are also the works of the Father: 10:37-38; 14:10-11.

(4) The mission of Jesus is frequently used by the FE to express his identity as 'the one whom the Father (or God) sent (ἀποστέλλειν)' and to express the identity of the Father as 'the Father who sent me (πέμπειν)'.⁹⁶⁶ Texts that express the same idea, namely that dealing with the agent is the same as dealing with the sender himself, are the following:

'... whoever accepts any one I send accepts me; and whoever accepts me accepts the one who sent me' (13:20).

'He who does not honor the Son does not honor the Father, who sent him' (5:23).

'When he looks at me, he sees the one who sent me' (12:45).

'Anyone who has seen me has seen the Father' (14:9).

'He who hates me hates my Father as well' (15:23).

Although there is a certain opposition between the two *cola*, subordination (C1.1.1) and equality (C1.1.2), they are closely tied together by a causal link. The all-encompassing equality of the Son's activity with the Father is the reason why the activity of the Son is not independent and separate. He can do nothing by himself "ἄ γὰρ⁹⁶⁷ ἀν ἐκεῖνος⁹⁶⁸ ποιή

⁹⁶⁵ These three texts at strategic points in the FG give an account of the church's confession on the person of Christ up to the time at which the FG was written (Mastin 1976:43).

⁹⁶⁶ 'They knew with certainty that I came from you, and they believe that you sent me' (17:8). '... they know that you have sent me' (17:25). The FE points out clearly through the Lazarus events that the raising of Lazarus has the objective 'that they may believe that you sent me' (11:42) (Waldstein 1990:311f). Jesus also often appeals to his works when it becomes necessary to prove his divine mission (5:36; 10:25,32,37-38; 14:10-11; 15:24) (Schnackenburg 1971:173).

⁹⁶⁷ The Greek text vv 19-23 is structured around four γὰρ statements (Carson 1991:251ff). The first one introduces C1.1.2, the second, γὰρ (v 20), explains how it is that the Son can do whatever the Father does. The third γὰρ (v 21) introduces an exemplification of the principal truth articulated in vv 19,20. If the last γὰρ (v 22) is understood as a parallel to the one at the beginning of v 23, the equality of the Father and the Son is not only confirmed by the Son's authority to give life to the dead (v 21) but also by his authority to judge on

ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ (C1.1.2) (cf Waldstein 1990:315).⁹⁶⁹ Thus, through Jesus, we encounter God himself speaking and acting (Bultmann 1941:190f).⁹⁷⁰ 'The total historical phenomenon of Jesus of Nazareth is the place where God is known' (Barrett 1978:260).

Thus the FG exhibits the twofold phenomenon: On the one hand it prescribes a 'high' Christology in the sense that Jesus is a heavenly being, the Son of God. On the other hand it defines the relationship between the Father and his Son not in substantial, but in highly functional terms (Loader 1984:202).

The probably conflicting Christological aspects of Jesus' proclamations that 'I and the Father are one' (10:30) and 'the Son can do nothing by himself' (5:19) are solved by the sender-agent' background of the FG.⁹⁷¹ Therefore we can speak of an 'ontological' unity between the Father and the Son in terms of the Son's existence (1:1,18; and 20:28) and a 'functional' unity in terms of his mission.⁹⁷² Although we can distinguish these two types of unity between the Father and the Son, they may never be interpreted separately from one another; but should always be seen in close connection.

(ii) The preparation and equipping of the Son by the Father

C1.2 pushes this causal line of thought a bit further (second γὰρ). This thought corresponds with what was said in C1.1. Here, in C1.2 and C1.3, we find the justification for this complete unity between the activities of the Father and the Son: (i) ὁ...πατὴρ φίλει⁹⁷³ τὸν υἱὸν and (ii) πάντα δείκνυσιν αὐτῷ ἡ αὐτὸς ποιεῖ (Schnackenburg 1971:131). To indicate the order of this objective foundation the love of the Father will stand at the beginning. This is the reason why the Father shows (δείκνυσιν) his works to the Son. It is

the last day (v 22).

⁹⁶⁸ ἐκεῖνος (C1.1.2) emphasizes the 'separate divine Person' to point out the contrast with ὁ υἱὸς (C1.1.2). The positive statement in C1.1.2 stands in antithetic parallelism with the negative in C1.1.1 (Barrett 1978:259).

⁹⁶⁹ The personal identity that exists between the Father and the Son is stated in several ways: I and the Father are one (10:30); the Father is in me and I in the Father (10:38; cf 14:10f and 17:21ff). In 10:36-38 it is explicitly stated that it is the agent who is one with the sender. The unity between the Father and the Son makes it possible for the world to recognize the Son as the agent of the Father (17:20ff). This oneness is also manifested in the words and deeds of Jesus, which are also said to be the works of the Father. Bultmann's (1941:190f) point of view that the activities of the Father and the Son are identical is not satisfactory and convincing (Barrett 1978:259).

⁹⁷⁰ 1:18; 3:11; 6:46; 8:38; cf 5:30 and 5:19; 3:32; 8:26,40; 15:15.

⁹⁷¹ Van der Watt (1991:111) correctly indicates that such a solution questions the development theories which suggest that there was first a 'low Christology', which through external circumstances led to a 'higher Christology'.

⁹⁷² The discussion so far has shown that 'sending' is an integral part of the FG's view of Christ and other theological affirmations in general. 'Sending' can be integrated into the total message of the FG by relating it to the vertically oriented dualism. In this context 'sending' serves to correlate the world above to the world below. The revelation of the 'world above' came through the Son whose authority is in 'the one who sent' him. As 'the one sent' Jesus reveals the Father, brought with him the heavenly qualities and leads to salvation those who respond. This mission of Jesus is continued through the disciples-Paraclete, both of whom are sent as Jesus was. This 'sending' motif in the FG argues against a docetic interpretation and also affirms the Christian teaching about Jesus: that he was, paradoxically, both divine and human (Mercer 1992:462).

⁹⁷³ The Father's love for the Son is often discussed in the FG: 3:35; 10:17; 15:9; 17:24,26. In the FG the FE uses ἀγαπᾶν synonymously with φίλει (Barrett 1978:259; Carson 1991:676). See Schnackenburg (1971:131) for a discussion of the different ways in which these two words for love are employed by the FE.

due to this gift that we can state that the works of the Father and the Son are inseparable and interrelated. Since the operation of the Father and the Son is an inseparable whole, Jesus does not act 'of himself', even though he makes himself equal to God (Waldstein 1990:315; also see subsection (d) The revelatory-salvivic assignment of the agent).

The FE uses βλέπῃ in C1.1.1 and δείκνυσιν in C1.3 to indicate the communication between the Father and the Son which is perfect and complete in every way. βλέπῃ and δείκνυσιν correspond. αὐτὸς in semi-colon 1.3 marks the fact that the Father is intended as the subject. The use of the undetermined present tense φιλεῖ (C1.2), ποιεῖ (C1.3), δείκνυσιν (C1.3) indicates 'indefiniteness' (cf Lenski 1961:382).

The miracles (ἔργα -- C1.4) that Jesus had performed thus far were great and were performed altogether in union with the Father. But the Jews should be made to realize that these great works are only a beginning. In the days to come the Father will show Jesus μείζονα τούτων δείξει αὐτῷ ἔργα (C1.4) which will reveal him as the Son. The FE uses δείξει (C1.4) in a pregnant sense. It means far more than 'let Jesus see'. δείξει implies that when the time comes (17:1), the Father will execute these works through Jesus (Lenski 1961:382).

μείζονα τούτων δείξει αὐτῷ ἔργα (C1.4)⁹⁷⁴ does not simply mean to show what these works are. According to Schnackenburg (1971:131) it includes the handing over of full power to the Son (cf vv 22,26,27). Although the FE stresses the fact that there will be other external works which will be even more spectacular, the true meaning of μείζονα...ἔργα is that they manifest Jesus' true and living power and that they also show Jesus as the one through whom the judgment of God takes place in the case of unbelief (Schnackenburg 1971:132).

Newman & Nida (1980:154; also Morris 1975:314; Lindars 1981:222) correctly interpret it (μείζονα τούτων δείξει αὐτῷ ἔργα), like Schnackenburg, from the immediate context (vv 19-29). In the context μείζονα τούτων (C1.4) has a double reference: (i) the power of the Son to give life and (ii) his right to judge all men.⁹⁷⁵ This power is even greater than Jesus' power to heal people (vv 1-9).⁹⁷⁶ μείζονα...ἔργα (C1.4) should be understood as the whole revelatory-salvivic work of Jesus and comprises present as well as future lifegiving and judgment.⁹⁷⁷ In 14:12 Jesus promises to any (faithful) disciple that, in the power of the resurrected Christ, he too should μείζονα τούτων ποιήσει than those who followed Jesus during his public ministry.

When one looks at the second half of this discourse (5:25-30), it becomes evident that verses 26 and 27 form the centre-piece which gives the reason for the comprehensive power to perform the deeds referred to in v 19 (see Barrett 1978:262; Bernard 1969:243).

⁹⁷⁴ Although C1.4 is difficult to understand, it is not acceptable solution to regard it simply as an addition to be put between brackets as Bultmann suggested (1941:189). Cola C1.2-4 build up to a climax in C1.4 as will become clear from the discussion.

⁹⁷⁵ Lenski (1961:382) expands the content and meaning of μείζονα τούτων. According to him it refers to 'the raising of the spiritually dead, the final raising of the bodily dead, and the last judgment. Lenski is correct but should also have incorporated present judgment.

⁹⁷⁶ Newman & Nida (1980:154) go too far when they interpret μείζονα τούτων in terms of 'more important things' or 'more marvelous things'.

⁹⁷⁷ The future tense δείξει (C1.4) indicates the post-resurrectional time and not the end of time.

In v 26 the FE returns to the central theme of the discourse, referring to the complete continuity between the work of the Father and the work of the Son (Barrett 1978:262).⁹⁷⁸ In the present context v 26 is of particular importance:

ώσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ,

οὕτως καὶ τῷ μίᾳ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ

The fundamental principle here is that God, the creator from whom all life flows, ἔχει ζωὴν ἐν ἑαυτῷ.⁹⁷⁹ God is eternally living and lifegiving and the Son possesses this life of the Father in its fullness and power (ώσπερ---οὕτως, as...so) (Schnackenburg 1971:142; see also Bernard 1969:243). It seems paradoxical when the text says τῷ μίᾳ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ: ‘as a gift the Son’s life depends on the Father; and yet the Son’s life is the same creative life, rather than created life, that characterizes the Father (Waldstein 1990:317). ζωὴν ἔχειν ἐν ἑαυτῷ ‘involves the power to give out life, or to quicken’ (Bernard 1969:243). ἔδωκεν does not refer to a temporal act, but in fact describes the eternal relationship of the Father and the Son (Barrett 1978:262; Carson 1991:257).⁹⁸⁰

Whereas C1.1.1 asserts the complete dependence of the Son on the Father in the sphere of activity, and C1.1.2 his complete equality in that sphere, v 26 moves one step further, to the life of the Son himself, the root of his activities: the *subordination* of the Son to his Father lies in the fact that the Father gives him life; while his equality to the Father is demonstrated by the fact that the Son has the same mode of life, which is ‘life in himself’ (Waldstein 1990:317). In using the aorist (ἔδωκεν) the FE is not thinking of a specific point in time or even the equipment of the Son for his mission (cf ἡγίασεν 10:36).⁹⁸¹ From the context (πατὴρ ᔓχει ζωὴν ἐν ἑαυτῷ), as in vv 19 and 20, ἔδωκεν assumes the relationship that exists between the Father and the Son, the λόγος and θεὸς in the beginning (1:1-3) but here refers to the possession of life by the λόγος which made him the light for men (1:4). This denotation is made in relation to his activity as the Son who was sent into the world and thus relates to Jesus’ words in 6:57: κἀγὼ ζῶ διὰ τὸν πατέρα (cf Bernard 1969:243). Because the Son has life fully in himself he is the source of life for those who accept him (1:12; cf 7:37ff) (Schnackenburg 1971:142).⁹⁸² Bultmann (1941:195) is correct in his interpretation of the difference that exists between the Father and his Son and believers regarding the possession of faith: believers have life ‘in him’⁹⁸³ while the Father and the Son have life ‘in themselves’.

⁹⁷⁸ Verses 26f repeat (cf vv 21f) that the Father has given to the Son (i) to have life in himself and (ii) the authority to judge, which according to Bernard (1969:243) ‘are prerogatives of Deity’.

⁹⁷⁹ According to the OT it is clear that life derives from the Father (Gen 2:7; Job 10:12; 33:4; Ps 16:11; 66:9; Deut 30:20).

⁹⁸⁰ Brown (1971:215) differs by interpreting ‘life’ here not as the internal life of the Trinity, but rather as ‘a creative life-giving power exercised toward men’.

⁹⁸¹ Bernard (1969:243) interprets ἔδωκεν from the perspective of Jesus’ earthly ministry to apply it to the Father’s gifts to Christ as manifested in the flesh.

⁹⁸² Believers have life, but not in the same fullness and power (see 1:16; 7:39; 10:28; 17:21; 20:22), and possess it in union with him (3:15; 6:53; 14:19; 20:31).

⁹⁸³ 3:16; 20:31; cf 16:33 (ἴνα ἐν ἐμοὶ εἰρήνην ᔓχητε). Bultmann (1941:195) points out that just as εἰρήνη is the εἰρήνη of Jesus, so the ζωή of the believer is the ζωή of Jesus from which the believer lives.

Both sides of this tension, subordination and equality, merge and coincide in v 26: Thus v 26 constitutes a rationale from which this tension can be understood as correlative.⁹⁸⁴ The statement in 5:20a, ὁ (γὰρ) πατὴρ φίλει τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἡ αὐτὸς ποιεῖ, constitutes the basis for the interpretation of v 26 (cf Waldstein 1990:318). The complete unity⁹⁸⁵ that exists between Father and Son is justified in v 20a by the statement of φίλει. 5:26 goes one step further: the Father ἔχει ζωὴν ἐν ἑαυτῷ and gives this life of his to his Son. This gift is so complete⁹⁸⁶ that the Son ζωὴν ἔχειν ἐν ἑαυτῷ.⁹⁸⁷ Waldstein (1990:318) correctly formulates it as follows: 'As a complete gift, the Son's activity and life are subordinate to the Father's; as a complete gift they are equal with the Father's.'

Haenchen (1984:254) spells out the significance of Jesus not as having 'life in himself', but his function as an emissary or agent who represents the Father:

'...we are so easily tempted (as are the Jews in the Gospel of John) to see in Jesus someone who seeks his own, who is really a God striding over the earth. That would be blasphemy for the Evangelist: only because Jesus is here solely on behalf of God, because he raises no claim on his own behalf, does he offer an undistorted image of the Father. The Jews claim that he makes himself equal with God. He makes himself of equal rank with God and since there can be only one God, Jesus replaces him. Such misunderstandings appears in many manifestations of Christian piety. But the Evangelist has other ideas. Since Jesus does what he sees the Father doing and only that, believers are able to see the Father in him. It follows that "I and the Father are one" (10:30) and "the Father is greater than I" (14:28). That is the dialectic of Johannine Christology.'

The third aspect coming from the text, although it is part of the equipping of the Son, concerns the authority which the Father gives to the Son. This will now be discussed.

(c) The sending of the agent⁹⁸⁸

Another agency principle is that of the 'sending of the agent by the sender'. Borgen (1968:141) correctly points out that although we find no scene in the FG of the commissioning of Jesus similar to the commissioning of an agent as is pointed out in the halakhic sources, the commissioning of Jesus is referred to in the following texts: 3:34; 7:16; 8:26,28-29,42; 12:49; 14:24.

Meeks (1986:154) makes an important statement when he says that the DAS 'becomes the cipher for Jesus' unique self-knowledge as well as for his foreignness to the men of this

⁹⁸⁴ The logical γὰρ is important. It explains how the Son can possess divine life (ζωὴν) and how it is that the Son can exercise divine judgment and generate resurrected life by his word (cf Carson 1991:256).

⁹⁸⁵ The fact that Jesus receives his activity (5:19) and life (5:26) from the Father expresses his seeking, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἔμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με (5:30).

⁹⁸⁶ This image of the Son in 5:19-30 becomes more transparent when one correlates it with the image of the Father. The construct of the Father's image breaks new ground in comparison with the traditional Jewish image of God. It grants the Son a divine status and also 'breaks new ground by conceiving the Father in radical relational terms "toward the Son," i.e., by conceiving him in terms of love in which he gives to the Son all his own activities and, more radically, his own life, "life in himself" (Waldstein 1990:318).

⁹⁸⁷ Cf 'All that belongs to the Father is mine' (16:15) and 'All I have is yours, and all you have is mine' (17:10).

⁹⁸⁸ The halakhic source in which this principle is reflected is Baba Qamma 70a as quoted by Borgen (1968:141).

'world'. Jesus' testimony is true (ἀληθής ἐστιν ἡ μαρτυρία μου), because Jesus alone οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω (8:14). In 3:8 the FE lays the groundwork for this statement when he introduces this motif. There he says to Nicodemus that except for both the Spirit and the one born of the Spirit (γεννηθῆ ἄνωθεν/τις γεννηθῆ ἔξ ὅδατος καὶ πνεύματος -- 3:3,5) οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει. Even the Jerusalemites at the Feast of Tabernacles think they know where Jesus is from; his Galilean origin eliminates him from being the Christ or a Prophet (7:40-42). They even think οἴδαμεν πόθεν ἐστίν. This should imply that Jesus cannot be ὁ Χριστὸς--ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν (7:27). In the consecutive two verses of the dialogue it becomes clear to the reader that the Jews do not really know where Jesus is from (7:28,29), and later in the FG the FE shows the Jews reversing the basis for their rejection, admitting that they do not know where Jesus is from (ἡμεῖς οἴδαμεν ὅτι Μωϋσεῖ λελάληκεν ὁ θεός, τοῦτο δὲ οὐκ οἴδαμεν πόθεν ἐστίν -- 9:29). Even Pilate asks Jesus at his trial Πόθεν εἶ σύ, but receives no answer from Jesus (19:9). The descent and ascent of Jesus thus become both the key to his identity and identification and the fundamental content of his esoteric knowledge. This distinguishes him, who is from 'heaven', from the men who belong to 'this world' (cf Meeks 1986:154).

(1) ἀποστέλλω and πέμπειν

The FG uses two terms in particular to indicate the character of Jesus' mission, namely ἀποστέλλειν and πέμπειν.

(i) A comparison showing how the terms⁹⁸⁹ ἀποστέλλειν and πέμπειν⁹⁹⁰ were used to indicate Jesus' mission⁹⁹¹

Different opinions

Scholars differ regarding the ways in which these two verbs were used in the FG.⁹⁹² Some view these words as having different meanings,⁹⁹³ while more recently they have been interpreted as meaning the same.⁹⁹⁴

⁹⁸⁹ See Josef Kuhl (1967:53ff); cf also Louw & Nida et al (1988:188ff).

⁹⁹⁰ **Related terms:** ἔρχεσθαι (1:9,11; 7:28f; 8:42 / 3:31 / 13:1; 14:3,18; 16:7,13; 17:1 / 20:19,24,26 / 4:25; 11:27; 12:13 / 2:4; 4:47; 6:37; 8:42); ἐξέρχεσθαι (8:42; 13:3; 16:27,28,30; 17:8); καταβαίνειν (3:13; 6:33,38,41,42,50,51,58); σὰρξ ἐγένετο (1:14; 1:30 by implication); ἐσκήνωσεν ἐν ἡμῖν (1:14).

Terms with related meanings: ἀγιάζειν (10:36; 17:17,19); διδόναι (3:16,34; 5:26; 6:37; 12:49; 13:3; 14:16); σφραγίζειν (3:33; 6:27); ἐντέλλεσθαι (14:31; 15:14,17).

Prepositions used in 'sending'-context: ἀπό (3:2; 6:38; 7:18,28; 8:42; 13:3; 16:30); ἐκ(Ξ) (3:31; 12:49); παρά (7:27; 17:8); εἰς (1:11; 9:39).

Verbs in relation to the ascent of the one sent: ὑπάγειν (7:33; 8:14; 13:3,33,36; 14:4,5,28; 16:5,10,17); πορεύεσθαι (7:35; 14:2,3, 12,28; 16:7,28); ἀφίεναι (16:28); ἀναβαίνειν (3:13; 6:62; 20:17); μεταβαίνειν (13:1); ἀπέρχεσθαι (16:7).

⁹⁹¹ Numerous scholars state that the 'sending' motif is one of the major themes in the FG (Bultmann 1950:187f; Haenchen 1963; Kuhl 1967:1; Borgen 1968; Nicholson 1983:21; Culpepper 1983:113; Okure 1988:1; Mercer 1990, 1992; Waldstein 1990:311; cf also Knilka 1994:255), but only a few discuss it further. See Okure (1988:1) for references about other scholars who regard the 'sending' motif as a leitmotif or foundation theme of the FG.

⁹⁹² See the paradigmatic and syntagmatic analysis two pages further for text references. Bultmann (1941:186) points out that there are about six variations of the use of the 'two titles'.

⁹⁹³ Westcott (1890:298); Rengstorf (1933:397ff); Tarelli (1946:175); Bultmann (1951:248,510); Mercer (1990:619ff). Others who perceive a slight distinction in some places are Codet (1886), Lenski (1961:42).

⁹⁹⁴ Bernard (1928); Howard (1952); Brown (1966); Lindars (1972); Hendriksen (1976); Barrett (1978); Haenchen (1984); Louw (1986:5ff); Von Eiken & Lindner (1975). None of these scholars discuss this issue

Westcott (1890:298) is of the opinion that these two verbs are used (i) with distinct meanings: on the one hand ἀποστέλλειν conforms with the notion of 'dispatch' and 'envoy' and includes additionally notions of a special commission and a delegated authority in the person sent. On the other hand, πέμπειν indicates the immediate relation of the sender to the one sent. (ii) Westcott also points out that the verbs can be distinguished grammatically: ἀποστέλλειν is used in finite tenses and πέμπειν is more commonly used in participle forms. (iii) Finally, Westcott distinguishes between the use of the perfect and aorist forms: the perfect is used to indicate a mission which continues in its present effects, and the aorist to focuses on the one specific act of sending.

Tarelli (1946:175), in agreement with the more recent point of view, says that the employment of these two verbs does not govern its meaning. He is correct when he states that the two verbs ἀποστέλλειν and πέμπειν are to be distinguished on the basis of their grammatical form: ἀποστέλλειν occurs in the aorist indicative active (21 times), the perfect indicative active (3 times) and as a perfect participle passive (3 times); πέμπειν occurs in the aorist participle active (27 times), the present indicative active (once) and future indicative active (4 times). Tarelli's conclusion is that the FG's use of these verbs relies not on a difference in their meaning, but rather on the preference for each verb in certain grammatical forms. Although Tarelli's suggestion is a good lead to follow⁹⁹⁵ it is certainly more important in the determination of the use and meaning of these two verbs, that the different syntagmatic contexts in which they are used be examined.⁹⁹⁶

Although Bultmann (1941) does not discuss or refer to 'sending' as a theme in the FG it does seem, in his commentary on these two verbs, that he differentiates between them. According to him (p 186) Jesus uses ὁ πέμψας με (πατήρ) about 17 times in referring to God. Bultmann (p 390), on the other hand, views ἀποστέλλειν as being primarily the commission for a task.

Rengstorf's article in TDNT was the first sustained research done, but today a revision is needed. Rengstorf (1933:403f) says that in general, in the NT, πέμπειν is used to emphasize sending as such, whereas ἀποστέλλειν is based on the commission linked with it. He explains that in the FG Jesus uses ἀποστέλλειν to ground Jesus' authority in that of his Father as the one who is responsible for his words and works. On the other hand Jesus uses the formula ὁ πέμψας με (πατήρ) to affirm the participation of the Father in the work of his Son in the *actio* of his sending.⁹⁹⁷

in any depth.

⁹⁹⁵ It is true that grammatical forms provides ways of expressing particular meanings. The grammatical form chosen suggests a deeper motivation behind the verb choice (Mercer 1990:620).

⁹⁹⁶ The lexical meaning of a word not only constitutes its meaning, but also its contextual usage.

⁹⁹⁷ Rengstorf's (1933) point of view is not sufficient inducive. There is enough evidence to contradict his point of view. Both 'sending' terms stresses the authority of the Father who sent Jesus. In the case of ἀποστέλλειν 'Jesus speaks the words of God' (3:34); he performs 'the very work that the Father has given him' (5:36); he was set apart by his Father as his very own and sent into the world (10:36). In the case of πέμπειν Jesus wishes 'to do the will of him who sent me' (6:38; 4:34; cf 5:30); he is commanded by the Father regarding 'what to say and how to say it' (12:49,50; cf 7:16); to perform the work of the Father who sent him (9:4). Even the sending of the disciples and the Paraclete is based on the authority centered in the Father. The disciples, as seen in 6:59; 17:18, which use ἀποστέλλειν and 20:31 which uses πέμπειν, are sent forth as (καθώς) the Father sent Jesus.

Mercer wrote two valuable articles (1990; 1992) about 'sending' in the FG. In the one (1990:619-624) he tries to reverse the recent scholarly trend along the lines suggested in the previous century by Westcott. Like Rengstorf (1933:397ff) he distinguishes between ἀποστέλλειν and πέμπειν and believes that the issue is not authority, but rather 'the idea of a special commission'.

The scholars who support this difference in meaning and usage of ἀποστέλλειν and πέμπειν in the FG agree that the FE uses these two verbs differently. The dilemma is the diverse points of view concerning the differentiation between these two verbs. Because of this lack of uniformity, it is necessary to examine the usage of these two words in the FG.

(ii) A paradigmatic and syntagmatic analysis of ἀποστέλλειν & πέμπειν

A Paradigmatic analysis

ἀποστέλλειν

- ἀπεσταλμένος (1:6; 3:28)
- ἀπεσταλμένοι (1:24)
- ἀπεστάλκατε (5:33)
- ἀπέσταλκέν (5:36; 20:21)
- ἀπέστειλεν (3:17; 3:34; 5:38; 6:29,57; 7:29; 8:42; 10:36; 18:24)
- ἀπέστειλας (11:42; 17:3,8,18,21,23,25)
- ἀπέστειλα (17:18; 4:38)
- ἀπέστειλαν (1:19; 7:32; 11:3)

πέμπειν

- | | |
|-------------------------------|--|
| ό πέμψας με (πατὴρ) | (1:33; 5:37; 6:44; 7:28; 8:16,18,26,29; 12:49) |
| τὸν πέμψαντά με | (7:33; 12:44,45; 13:20; 15:21; 16:5) |
| θέλημα τοῦ πέμψαντός με | (4:34; 5:30; 6:38,39) |
| τὸν πατέρα τὸν πέμψαντα ἀυτόν | (5:23) |
| τῷ πέμψαντί με | (5:24) |
| τοῦ πέμψαντός με (πατρός) | (7:16; 9:4; 14:24) |
| τοῦ πέμψαντός αὐτὸν | (7:18; 13:16) |
| ἄν τινα πέμψω | (13:20) |
| ὅ (Spirit) πέμψει ὁ πατήρ | (14:26) |
| τοῖς πέμψασιν ἡμᾶς | (1:22) |
| ὅν (Spirit) ἐγὼ μέμψω ὑμῖν | (15:26) |
| πέμψω αὐτὸν (HS) πρὸς ὑμᾶς | (16:7) |
| κἀγὼ πέμπω ὑμᾶς | (20:21) |

In most instances where these two terms are used, God⁹⁹⁸ is the sender⁹⁹⁹ and in most of these instances where ἀποστέλλειν is used reference is made to a special commission bound up with the act of sending.¹⁰⁰⁰ πέμπειν is normally found in the stylized form of ὁ

⁹⁹⁸ The FE refers to 'You' 7 times, 3 times to 'God', 4 times to 'Father', and 3 times to 'He'.

⁹⁹⁹ In the case of ἀποστέλλειν: 1:6; 3:17,28,34; 5:36,38; 6:29,57; 7:29; 8:42; 10:36; 11:42; 17:3,8,18a,21,23,25; 20:21. Other senders: 1:19,24; 4:38; 5:33; 7:32; 11:3; 17:18b; 18:24.

In the case of πέμπειν: 1:33; 4:34; 5:23,24,30,37; 6:38,39,44; 7:16,18,28,33; 8:16,18,26,29; 9:4; 12:44,45,49; 13:20b; 14:24,26; 15:21; 16:5. Others senders: 1:22; 13:16,20a; 15:26; 16:7; 20:21b.

¹⁰⁰⁰ The delegation was sent to:

- ask questions (1:19; cf 5:33), and
- provide an answer (1:22).

πέμψας με (πατήρ) or a variation of it and is primarily used to identify the sender.¹⁰⁰¹ Here the focus is on the 'one who sends' while in ἀποστέλλειν it is on the 'one being sent' in order to accomplish a task. Mostly it is Jesus who has to accomplish this special commission.

Thus, from the above texts it seems clear that πέμπειν 'God sends'¹⁰⁰² is an important emphasis in the Johannine 'sending' theme.¹⁰⁰³ Grammatically all the texts that relate to God as object occur in the aorist participle active mode. This form of the verb indicates that the subject, in this case God, performed the act of sending in a particular time in the past. The futurum indicative active mode is used four times, three instances concern the prediction of the coming of the Paraclete (14:26; 15:26; 16:7) and the fourth the prognosis that he who receives anyone sent by Jesus will receive Jesus himself and subsequently will also receive the Father (13:20). The only text that occurs in the praesense indicative active is the important missionary command in 20:21b.¹⁰⁰⁴

In 7:28 and 8:42 God's initiative in the 'sending'¹⁰⁰⁵ act is clearly emphasized over that of Jesus. As opposed to coming ἀπ' ἐμαυτοῦ, Jesus declares that 'he (the Father) sent me'

Temple guards were sent to capture Jesus (7:32).

A messenger sent to carry a message (11:3)

Jesus sent bound to Caiaphas to stand trial (18:24)

God sent the Baptist to witness: 1:6; cf 3:28).

God sent Jesus Christ to

- save the world (3:17; cf 17:18 and 20:21), and
- utter the words of God (3:34).

The sending of Jesus is connected with the following:

- 'to believe in him whom he has sent' (5:38; 6:29; 11:42; 17:8,21,23; cf 17:25).
- life (6:57; 17:3).
- that he did not come on his own accord (8:42; 10:36).

Jesus sends disciples to reap (4:38).

¹⁰⁰¹ These texts, related to πέμπειν, can be categorized into the following three groups:

- the attitude and acknowledgement of the Son towards God: 4:34; 5:30; 6:38; 7:16,18,28,33; 8:16,26,29; 9:4; 12:44,45,49; 14:24; 16:5,
- the behaviour and experience of people towards God: 5:23,24; 13:20; 15:21,
- the nature of God's participation in the work of Christ: 6:39,44; 8:16,26,29.

¹⁰⁰² The texts which relate to the 'Father who sent' can be sub-divided into those which characterize

- '*the nature of his participation*' (6:39,44; 8:16,26,29);
- '*the behaviour of people towards God*' (5:23,24; 13:20; 15:21); and
- '*the attitude of the Son towards the God*' (4:34; 5:30; 6:38; 7:16,18,28,33; 8:16,26,29; 9:4; 12:44,45,49; 14:24; 16:5).

¹⁰⁰³ Culpepper (1983:113) correctly declares that the predominant characteristic of God in the FG is that he sent Jesus.

¹⁰⁰⁴ The similarity between 17:18 and 20:21 is significant. Whereas the aorist tense is used in both cases in 17:18 (ἀπέστειλας) the perfect (ἀπέσταλκέν) and praesens (πέμπω) are used in the case of 20:21. The praesens and prefect tenses may have been used here -- since it was near the end of the Gospel -- to stress the permanence of the effects of Christ's mission (Westcott 1890:294) and the continuation of it by the disciples.

¹⁰⁰⁵ When the verb ἀποστέλλειν is used, sometimes ὁ Θεός is found explicitly (in 3:17,34) and by implication in (8:42; cf 6:29); πατήρ is found in 5:36; 6:57; 10:36; 20:21; from the context in 5:38 (cf 6:29; 7:29) and in prayer in 11:42; 17:3,8,18,21,23,25.

(Jesus).¹⁰⁰⁶ In 11:42, 17:8 and 17:21 the emphasis is on the need to believe that God is the sender of Jesus; the same idea is expressed as 'knowing' in 17:23 and 25 (Mercer 1990:621).

In the case of ἀποστέλλειν two verb forms are used which are not used in connection with πέμπειν. The *perfectum participle passive* form is used in the references concerning the sending of the Baptist by God (1:6) and his denial before his own disciples in 3:28 of the suggestion that he was the Christ. It is also used to refer to the mission of the Pharisees sent by the Sanherin (1:24). The three *perfect indicative active* forms were used in two references by Jesus (i) to refer to the Baptist to whom a delegation was sent and to which he has borne witness to the truth (5:33), and (ii) that the works Jesus performed bear witness that he was sent by the Father (5:36). (iii) The third is the important missionary text with which Jesus sends his disciples into the world (20:21). The rest of the texts in the aorist indicative active concern the performance of a specific commission.

A syntagmatic analysis of ἀποστέλλειν

Where ἀποστέλλειν is used in the FG, a purpose¹⁰⁰⁷ for the sending is frequently implied;¹⁰⁰⁸ in some instances a special commission is explicitly given. The following discussions serve as motivation for this statement:

(i) The mission of the Baptist (1:6; 3:28)

* Verse 1:6: Preceding Jesus, John the Baptist had been sent (ἀπεσταλμένος -- perfect participle passive) by (or commissioned by) God to perform a special task. Two *īva* clauses are used to express this mission of the Baptist. The purpose for which he had been commissioned is mentioned in vv 7 and 8. His immediate purpose was to 'bear witness to the light', while his ultimate purpose was 'that all might believe through him' (Mercer 1990:621; Hendriksen 1976:75).¹⁰⁰⁹

* Verse 3:28: This verse links up with 1:31,33¹⁰¹⁰ where the purpose of ἀποστέλλειν is to reveal. There it is written that the Baptist was sent 'to baptise with water' so 'that he (Jesus) might be revealed to Israel' (1:31). Here again the immediate purpose was 'to baptise with water' and the ultimate purpose was 'to reveal Jesus'.¹⁰¹¹

(ii) The mission of the delegation (1:19,24; 5:33; 7:32)

In these sendings a special commission can also be seen as being bound up in the act (Mercer 1990:622). In 1:19 priests and Levites, and in 1:24 Pharisees¹⁰¹² are sent to question the Baptist. Verse 5:33 is a reference made by Jesus to these events in 1:19 and

¹⁰⁰⁶ Cf Kuhl (1967:58ff), Barrett (1978:348) and Dodd (1980:259f) in connection with the way they relate the sending of Jesus to the major theme of his coming into the world (Mercer 1990:621 Fn 12).

¹⁰⁰⁷ According to Hendriksen (1976:46) 'the idea of purpose is predominant in this Gospel: 3:17, 5:36'.

¹⁰⁰⁸ The nature of the sending act includes the possibility of a commission being immersed in the dispatching of the disciples (Mercer 1990:621).

¹⁰⁰⁹ Hendriksen (1976) provides an elucidating discussion of the *īva* clauses in the FG.

¹⁰¹⁰ Although the FE here uses ἀποστέλλειν, which links up with 3:28 where πέμπειν is used, πέμπειν is used in connection with God to describe him as the one who sends (this use of πέμπειν is in line with the other usages of it in the FG).

¹⁰¹¹ Again an *īva* clause is used to express this purpose (see Hendriksen 1976:48).

¹⁰¹² For the controversy about this text see the more detailed discussion of the sending and witnessing of the Baptist (1:19-36).

1:24. In 7:32 officers are sent to arrest Jesus. In all these cases the sending was to accomplish a special mission.¹⁰¹³

(iii) *The mission of a messenger (11:3)*

The sisters of Lazarus despatch a messenger to Jesus *with a message* concerning the condition of their brother. Although no *īva* clause is used here, the purpose for the sending is clear. They are asking Jesus to help them (Barrett 1978:390).¹⁰¹⁴

(iv) *The mission of the disciples (4:38)*¹⁰¹⁵

Here the disciples are sent on a special mission to gather in the harvest (Barrett 1978:243). The purpose of their mission is embedded in the infinitive (*θερίζειν*) form.¹⁰¹⁶

(v) *The mission of Jesus (3:17)*¹⁰¹⁷

1 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον
 īna kρίνη tōn kόsmōn,
2 ἀλλ'.. īna σωθῆ ὁ ... κόσμος δι' αὐτοῦ.

The theme of the mission of the Son is common enough in the FG (Carson 1991:206; Barrett 1978:216).¹⁰¹⁸ In this verse (3:17) the FE tries not to stress the theological

¹⁰¹³ In the cases of 1:19 and 7:32 *īva* is used to express the purpose (see Hendriksen 1976:47,49). Although *īva* does not appear in the other two verses (1:24 and 5:32) it must be remembered that 5:32 is only a reference to 1:19, while in the case of 1:24 the purpose for them being sent is to be found in the next verse (1:25).

¹⁰¹⁴ See Hendriksen (1976:139) for a detailed discussion on the purpose of this sending.

¹⁰¹⁵ The other texts that refer to instances where the disciples were also directly sent by Jesus will be discussed in another context.

¹⁰¹⁶ The Paraclete, too, will be commissioned to bring to remembrance the teaching of Jesus (14:26), bear witness to Jesus (15:26), and convict the world of sin and righteousness (16:7). In all three texts *πέμπειν* is used.

¹⁰¹⁷ Judging from the paradigmatic analysis of *ἀποστέλλειν*, 3:17 is probably the most important text. In this text *ἀποστέλλειν* is used to describe the purpose of Jesus' mission. Therefore only this text will be used in our present discussion. In 3:34 the FE refers to Jesus' mission as *ὅν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ρήματα τοῦ θεοῦ λαλεῖ* and in 6:57; 7:29; 8:42; 10:36 the FE refers to the Father as the one who sent Jesus. An important fact is that in 5:38; 6:29; 11:42; 17:3,8,21,24,25 the mission of Jesus is joined with 'to believe that Jesus is sent' and in 17:18 and 20:21 Jesus links the mission of his disciples into the world with his own mission.

¹⁰¹⁸ Dodd (1980:254-262) points out that the status and function of the Son as the delegated representative of God recalls the language of the OT prophets. He is of the opinion that certain peculiarities, such as the complete and uninterrupted dependence of the Son on the Father, and the dualism between higher and lower spheres, suggest that this aspect of the earthly and human career of Jesus is a projection of the eternal relation of the Son and the Father upon the field of time. Although this interpretation of Dodd does not take seriously the idea of the Son being commissioned and sent, it correctly indicates the important aspect of 'the projection of the eternal relationship of the Son and the Father upon earth for it constitutes discipleship, the continuation of the mission of Jesus through his disciples. Bultmann (1941:187ff) correctly places the commissioning and sending of the Son in the very center of the message of the FG. He also finds certain points of contact between the ideas of the FG and the prophets of the OT. But Bultmann considers the FG to go beyond the thought of a prophet. This is a valid point made by Bultmann, but that the FE interprets gnostic mythology about divine and pre-existent agents is not acceptable. Harvey correctly states that the Father-Son terminology in the FG is illuminated by the agent model (Harvey 1987:241).

relationship between the Father and the Son which is implied by the process of sending.¹⁰¹⁹ The purpose of the mission (Barrett 1978:216) has 'already been articulated' in v 16. God's purpose in sending¹⁰²⁰ his Son *into the world* (...) was not to condemn the world, but to save the world through him (cf 12:47)¹⁰²¹ (Carson 1991:206). According to Schnackenburg (1965:425; see also Morris 1975:232) this was the only purpose in the sending of the Son of God.

Two chapters further, in 5:27, the FE declares that Jesus as the Son of Man has authority to judge (καὶ ἔξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι οὐδὲ ἀνθρώπου ἐστίν). κρίσιν (C1) is used here (cf 12:47) in the sense of 'to condemn' (Morris 1975:231; Barrett 1978:216; Carson 1991:206).¹⁰²² In the antithesis between C1 and C2 we see salvation as necessarily implying judgment.¹⁰²³ Whereas salvation is for all who believe, judgment is for all who do not. According to the FE God has entrusted all judgment to Christ (5:22,27). He speaks of Christ as judging (5:30; 8:16,26) or not judging (8:15; cf v 16; 12:47), and of the word of Jesus as judging men (12:48). Jesus' judgment is just (5:30) and true (8:16). How men fare in the judgment depends on their relationship with Jesus (5:24; 3:19). When Jesus approaches his crucifixion he can speak of the world as judged (12:31) and of Satan also as judged (12:31; 16:11). According to Morris the FE views the entire judgment doctrine 'as radically modified in the light of the Incarnation'. The life and death of Jesus certainly have their effects on the judgment.

Although the FG speaks of a final judgment on the last day (5:27ff; 12:48), his primary thought here is that the ministry of Jesus (as also later in the ministry of the Paraclete -- 16:8,11) had the effect of judgment (cf Bultmann 1941:111; Brown 1971:147; Morris 1975:231). Those who believe in Jesus, 'who came to the light', 'who accepted him' (1:12) escape judgment (condemnation), while those who do not believe in Jesus sentence themselves. According to Barrett (1978:217) the process of judgment is 'an inseparable concomitant of salvation'. The parallel here (cf 10:9; 11:12; 12:27) indicates that σώζειν is substantially equivalent to ζωὴ σιώνιος (Barrett 1978:217; Lenski 1961:267).¹⁰²⁴ In his combination of the negative and the positive 'Jesus throws into bold relief the great purpose of God's love and at the same time intensifies the call to faith for Nicodemus' (Lenski 1961:267).

¹⁰¹⁹ Mercer (1990:621) focuses the attention on the fact that the mission of Jesus is not often as clearly expressed in relation to his 'sending' as in 3:17. Although, according to Mercer, the mission of Jesus is integral to the FG, it is no less than reasonable to see it implied in each reference to his being sent. Chapter 6:39 is, for example, one instance where 'sending' and 'mission' are closely connected. See also 1:9,12,18,29 etc.

¹⁰²⁰ ἀπέστειλεν in 3:17 is parallel to ἔδωκεν in 3:16 (Brown 1971:134; Barrett 1978:216). In 14:16,26 the same pair is used when reference is made to the Paraclete.

¹⁰²¹ In general it may be concluded that according to the FG, the mission of Jesus is to reveal (3:34) the Father and to give life to the world (3:17) (Mercer 1990:621).

¹⁰²² In 9:39 the FE informs us that Jesus came into the world 'for judgment'.

¹⁰²³ οὐ...ἀλλ' forms the strongest kind of an antithesis. Even the two ἵνα particles and the verbs (κρίνειν and σώζειν) support the antithesis which is emphasized by moving the verbs forward. By the repetition of κόσμος (3 times) the FE heightens the effect of the paradox (Lenski 1961:266).

¹⁰²⁴ Thus whoever believes in Jesus experiences new birth (3:3,5), has eternal life (3:15,16), is saved (17). The alternative is to perish (cf 10:28), to lose one's life (12:25), to be doomed to destruction (17:12).

The phrase ἵνα¹⁰²⁵ σωθῆ ὁ κόσμος δι' αὐτοῦ stresses the universal salvific will of God (Schnackenburg 1965:426). δι' αὐτοῦ at the end of C2 attributes the salvational act ultimately to the Father (Morris 1975:232). Even the passive form ἵνα σωθῆ (C2) involves God as the agent while δι' αὐτοῦ shows that God will use a Mediator which will be his own Son. διά is here used instrumentally regarding mediation (Lenski 1961:266).

Conclusion

It is clear that the Father/Son relationship is presented within a missiological perspective. The Father is characterized as 'the one who sent' (πέμπειν), while the Son is characterized as the one 'who was sent' (ἀποστέλλειν) with a mission. The characteristics of such a mission are closely related to the halakhic principles of agency.¹⁰²⁶

From this evidence it seems clear that the FE distinguishes between these two verbs. ἀποστέλλειν is used as opposed to πέμπειν where the former usually involves the commissioning with a specific task.¹⁰²⁷ Because πέμπειν relates to the position of the Father, it is concerned with the 'fact of sending'.¹⁰²⁸ In 27 of the 33 occurrences in the FG it identifies the person(s). Thus this verb is predominantly used to identify the sender(s).¹⁰²⁹ One could say that the phrase "ὁ πέμψας με (πατὴρ)" is used as a descriptive title for God. In the texts where God is the sender, the focus is not on the special commission from God, but rather on the character of God who is identified in terms of his sending (cf Mercer 1990:623). Thus sending is not the main emphasis in the texts where the Father is mentioned as the sender. Where πέμπειν is used by Jesus in 20:21 it seems to be the actual sending act. Jesus does not theologize anymore (as in 17:18 using ἀποστέλλειν). The historical reality of continuing the mission of Jesus has arrived. To this they are now called to perform. The Father's sending of Jesus serves as the basis of Jesus' sending of the disciples (Kuhl 1967:145; Brown 1975:1036).

¹⁰²⁵ The ἵνα clause is used twice here (first with the negative and then with the positive statement).

¹⁰²⁶ It seems as if Théo Preiss (1954:9-31) was one of the first to draw the attention to certain similarities between the FG and the halakah concerning the mission. Some years later Barrett (1958:216, 474) supported him. The importance of judicial ideas in the FG was later stressed by Borg (1968:37ff; cf also Dahl 1962:137ff).

¹⁰²⁷ The other texts where ἀποστέλλειν is used, but outside the semantic field of a 'special commission', contribute to the content of this special mission of Jesus. Some texts relate to the *revelation of God* (3:34; 5:36; 10:36?) while others relate to the *salvation of people* (5:38; 6:29,57; 11:42; 17:3,8,21,23,25).

¹⁰²⁸ Rengstorf (1933:398f) shows that in Hellenistic Greek ἀποστέλλειν involves sending with a commission which links not only the sender and recipient, but also unites with the sender, either the person or the object sent. Thus ἀποστέλλειν carries with it the significance 'that the sending implies a commission bound up with the person of the one who is sent.' πέμπειν differs significantly, according to Rengstorf. Here it concerns 'the sending as such, i.e., the fact of sending, as in the transmission of an object or commission, or the sending of a man.' In the LXX and Judaism ἀποστέλλειν is used in a technical sense for the sending of a messenger with a special task. Here, differing from its usage in Hellenistic Greek, and in synchronization with the usage of πέμπειν in Hellenistic Greek, 'the emphasis rests on the fact of sending in conjunction with the one who sends, not on the one who is sent.' Because πέμπειν does not occur often (Von Eiken & Lindner 1975:128) it will not receive attention here.

¹⁰²⁹ In not a single case ἀποστέλλειν is not used in this manner in a single case (Mercer 1990:622). In the majority of texts where πέμπειν is used the Father is the sender and Jesus the one who is sent.

(2) Love as leitmotive¹⁰³⁰

An important question to be asked is: what was the *leitmotive* of the mission of Jesus? The FE very clearly states that it was the love of God (3:16), or the mutual love between the Father and Son¹⁰³¹ that resulted in their desire to unite the Cosmos with them (cf 14:23). The most comprehensive answer is found in 3:16:

8.3.7 Οὕτως γὰρ ἤγαπησεν ὁ θεὸς τὸν κόσμον,
 8.3.7.1 ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν,
 8.3.7.1.1 ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται
 ἀλλ' ἔχῃ ζωὴν αἰώνιον.

This verse begins with γὰρ, which refers to the lifting up of the Son of Man in the previous verse. As Οὕτως implies ὥστε, which again implies ἵνα, so does ἤγαπησεν¹⁰³² imply ἔδωκεν, which further implies ζωὴν αἰώνιον.

Οὕτως ἤγαπησεν —
 |———
 ὥστε ἔδωκεν ——————
 |———
 ἵνα ζωὴν αἰώνιον

From this analysis it is clear that God's love (ἤγαπησεν) is the motive behind the 'giving' of his τὸν υἱὸν τὸν μονογενῆ (Carson 1991:204),¹⁰³³ that the 'sending' (ἔδωκεν) is the consequence (ὥστε) of God's love (Barrett 1978:215), and the redemption of τὸν κόσμον the objective (ἵνα) (Schnackenburg 1965:425; Carson 1991:206). It is atypical for the FE to speak of the love of God for the world. Carson (1991:205) pointed out that from the OT it is clear that the Jews were familiar with the truth that God loved Israel. The FE here uses τὸν κόσμον (C8.3.7) to signify that no nation or person is excluded. God offers his love and the Redeemer to all men.

The verb ἤγαπησεν is emphatically used because it is placed ahead of the subject. Therefore we do not read 'For God so loved the world...' but rather 'For God so *loved* the world'. Jesus uses the aorist because the manifestation of God's love is an accomplished fact. Lenski (1961:260) calls it an aorist constative because it stretches back into eternity.¹⁰³⁴

Although scholars differ¹⁰³⁵ about the interpretation of the adverb Οὕτως (in the indicative)

¹⁰³⁰ Because this text has already been discussed in the Descent-Ascent Schema we will only briefly concentrate on the aspect of God's love.

¹⁰³¹ This love of the Father for the Son (3:35a; 5:20; cf 17:24) is seen in the revelatory power of the Son and his participation in the works of the Father (3:35b; 5:20b-23) (Schnackenburg 1971:153).

¹⁰³² The FE points out that God has manifested his love (cf 1 Jn 4:9) in a historical act (ἤγαπησεν). This act comprises the mission of the Son and his delivery to death, which are immovable from history. This is also indicated by the unusual indicative after ὥστε (Blass-Debrunner 1974:198 para 391,2).

¹⁰³³ Barrett (1978:215) points out that the FE 'develops the conception of love as the nature of God himself and as the means by which the divine life, the relationship between the Father and the Son, is perpetuated and demonstrated within the community (13:35).'

¹⁰³⁴ God's love culminates not, as Lenski interprets it, in Bethlehem, but in the crucifixion of his Son.

¹⁰³⁵ Schnackenburg (1965:423) says that God's plan of salvation stems ultimately from God's *incomprehensible love* for the 'world' which refers to the intensity or extent of love (see also Carson 1991:204).

it has a function and meaning indicating both the *manner* and *degree* of God's love for the world (Lenski 1961:259). It relates to τὸν υἱὸν τὸν μονογενῆ (C8.3.7.1) to indicate the degree of God's love,¹⁰³⁶ while its connection with ἔδωκεν (also C8.3.7.1) refers to the nature of God's love.¹⁰³⁷ This salvation is then realized in the sending¹⁰³⁸ of his υἱὸν τὸν μονογενῆ who has to go via the cross into glory. The use of this construction, according to Brown (1975:134), is to stress the reality of the result. For the believer the love of God becomes effective while for the unbeliever it turns into judgment.

The characteristics of this love¹⁰³⁹ comprise: (i) an act aspect, (ii) a quantity aspect, and (iii) a quality aspect.

τὸν υἱὸν τὸν μονογενῆ ἔδωκεν act aspect

τὸν υἱὸν τὸν μονογενῆ¹⁰⁴⁰ ἔδωκεν..... quantity/quality aspect

τὸν υἱὸν τὸν μονογενῆ ἔδωκεν quality/quantity aspect

When one looks at this text, most of the essential aspects of the revelatory-salvific work of Jesus come to the fore: his mission into the world, his revealing activity in the world,¹⁰⁴¹ and finally his way into glory and his saving work as the glorified one. These three aspects characterizing love will now be discussed.

ἔδωκεν -- action aspect

In the FG God is characterized as the Giver, giving out sheer love. Through his giving¹⁰⁴² he reveals his desire to save¹⁰⁴³ and his great all-embracing love for humanity in need for redemption (Schnackenburg 1971:154f). So the mission of the Son was the consequence of the love of the Father; hence also the revelation of this love.

The FE uses the compound verb which he also used when he referred to Judas's betrayal.¹⁰⁴⁴ ἔδωκεν is primarily intended to indicate the sending of the Son into the world

Newman & Nida (1980:89) prefer to interpret it as the way in which God shows his love for the world.

¹⁰³⁶ Τὸν υἱὸν τὸν μονογενῆ underlines the uniqueness of the relation of the Son to the Father. υἱὸν is used of Jesus only in the FG.

¹⁰³⁷ According to Brown (1971:133) the use of the aorist (ἡγάπησεν -- C8.3.7) implies the supreme act of love.

¹⁰³⁸ This is the only time that ἔδωκεν (C8.3.7.1) is used in such a context in the FG. Elsewhere the FE uses ἀποστέλλειν as it is used in the next verse.

¹⁰³⁹ Here, for the first time in the FG, the FE uses ἡγάπησεν (C8.3.7) which will later occur frequently in the LD (chs 13-17). ἀγαπᾶν is used altogether 37 times in the FG, of which 25 instances occur in 13-17; ἀγάπη is used 7 times of which 6 instances occur in 13-17.

¹⁰⁴⁰ μονογενῆ also conveys a quality distinction and the singular υἱὸν a quantity aspect.

¹⁰⁴¹ Also by implication his performing of works and 'signs', which manifest his life-giving power.

¹⁰⁴² There is a strange formulation, ἐντολὴν διδόναι, which is used in the FG to indicate the entire mission of the Son which he received from the Father (12:49,50; 14:31; cf 10:18; 15:10). This includes the passion and death of Jesus (10:18).

¹⁰⁴³ The FE puts the negative possibility first (μὴ ἀπόληται -- C8.3.7.1.1) to emphasize the positive statement of salvation (Lindars 1981:159). This is a repetition from the preceding verse. These two alternatives are presented by the FE in terms of two opposites; no middle position is possible.

¹⁰⁴⁴ 6:64,71; 12:4; 13:2,11,21; 18:2,5; 21:20; in a technical legal sense 18:30,35,36; 19:11,16.

(cf v 17),¹⁰⁴⁵ while the tense of this verb points to a specific action of God in the past: God gave his Son (Lenski 1961:264; Newman & Nida 1980:89). This is also the first act of the drama of the crucifixion, which is the profoundest mystery of the love of God (cf 1 Jn 4:10). In the Johannine Christology of incarnation and mission the greatness of God's act is manifested in the bridging of the chasm between God and the world (Schnackenburg 1965:424). Christology and soteriology reach their greatest concentration in the statement that the Father has sent Jesus to the world (Schnackenburg 1971:154f).

Because this verse is sandwiched between vv 14f and v 17, the gift of the Son of God is tied to both the incarnation of the Son (v 17) and to the crucifixion of the Son (vv 14f) (Brown 1971:133f, 147; Carson 1991:206; Lenski 1961:264). Thus the mission of the Son embraces both the humiliation and exaltation of Jesus (Bultmann 1941:111). This means that the mission of Jesus is the *eschatological event*, also indicated by the present tense of ἔχει in 3:15 and as stated in 3:17-21. This indicates the result of the love of God for the world: the mission of the Son (Carson 1991:206).

Surprisingly, this text deals with the sending of the Son, and not ὁ πατήρ but ὁ θεός. The FE regards θεός, who sent the Son, as none other than the Father.¹⁰⁴⁶ According to Newman & Nida (1980:89) the purpose of 3:16 is to indicate that the revelatory-salvific work of the Jesus has its origin in the will and action of God himself.

Τὸν υἱὸν τὸν μονογενῆ¹⁰⁴⁷

As in 1:14,18, the Son is here (in 3:16) again described as τὸν μονογενῆ (C8.3.7.1). In all three these occurrences the quantity aspect stresses the quality aspect. In 18b “Τὸν υἱὸν τὸν μονογενῆ” is portrayed as having direct knowledge from his Father. This is the one and only Son of the Father. The repetition of τὸν υἱὸν...τὸν μονογενῆ places equal emphasis on both terms. It bids us to consider, firstly “Τὸν υἱὸν”, and secondly τὸν μονογενῆ. The addition of the τὸν μονογενῆ lifts τὸν υἱὸν above all other who may be called ‘sons’ (cf Lenski 1961:262). “Τὸν υἱὸν τὸν μονογενῆ” indicates the quality of God’s act of salvation and the quality of this new life.

With this designation the FE explains to his readers the greatness of the love of God and the gift of God. With the Father in heaven was τὸν υἱὸν τὸν μονογενῆ, who had been just that from all eternity. In time God gave him to the world in order to save the world (cf Lenski 1961:262f).

Where in the previous section we have seen (4.3.1.2 (b)), the love of the Father as the reason for granting life to his Son, we here find a parallel with regard to the world, with the

¹⁰⁴⁵ It seems as if Théo Preiss (1954:9-31) was one of the first to draw the attention to certain similarities between the FG and the halakah. Some years later Barrett (1958:216,474) supported him. Miranda (1977) locates the roots of Johannine ‘sending’ in Jewish sources. This correlates with the current scholarly trend in which the Christian apostle is interpreted in the light of the Jewish.....and its OT background and is opposed to Gnostic sources. According to his perception of the history of the Johannine community, Miranda shows how the ‘sending’ convention in the FG can be placed in the context of the development of that community and its conflict with Judaism (Mercer 1990:624 Fn 29).

¹⁰⁴⁶ References to God as the Father of Jesus are uttered by Jesus himself. Only in 1:18 the reading is uncertain while 3:16-21,31-36 comes from the FE himself.

¹⁰⁴⁷ Because both τὸν υἱὸν and τὸν μονογενῆ concern quality and quantity aspects they will be discussed simultaneously.

only contrast being that in the case of the Son it was *creative life* (5:26), while in the case of the world it is *created life* (3:16).

The FE, more than any NT author, develops the love motive, as the nature of God himself, as a heavenly quality. The mission of the Son was to reveal this love. ἀγαπᾶν and ἀγάπη are some of the most characteristic Johannine words. They occur mainly in the second part of the FG. This corresponds with the fact that since God loves the world¹⁰⁴⁸ (3:16) his love only becomes effective among those who believe in Christ. For the rest, the love of God turns to judgment (Barrett 1978:215).

We will now look at the concretization of this love of God: the character of the revelation and salvation of the Son.

(d) The specific mission of the agent -- a revelatory-salvific mission¹⁰⁴⁹

Another point to be considered, according to the halakah, is that the sender transfers his own rights and the property concerned to the agent. On this basis the agent might acquire the title of his sender in order to secure the claim for himself (cf 6:39; 12:31,32; 17:6). Although the ownership is transferred from the sender to the agent, the agent still remains an agent of the sender. This feature of agency is found in 6:44: οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ¹⁰⁵⁰ αὐτὸν... Thus, coming to Christ (the agent) is the same as being in the possession of the Father (Borgen 1968:142).

From the texts which clearly indicate the mission of the Son by the Father (3:34; 7:16; 8:26; 8:42; 12:49; 14:24) it becomes clear that the duty of the agent is that he should act. An agent is appointed to do something on behalf of his sender which he otherwise would have to do for himself. In the case of Jesus the task he has to perform is to reveal the Father and the Son so that people can be saved.

(i) The revelation brought by the agent

(a) The revelation of the Father and the Son through Jesus Christ

The FG presents the λόγος as being ζωὴν αἰώνιον¹⁰⁵¹ even before his incarnation. He had lived with God eternally (1:1,4). He is the source of divine life. In his incarnation he is the revelation of God.¹⁰⁵² He brings eternal life by his word (6:68; 10:28; 12:50; 17:2); he

¹⁰⁴⁸ God's love is here directed to τὸν κόσμον (C8.3.7), the people of this earth.

¹⁰⁴⁹ Bühner (1977:181) pointed out that the 'legal refinements' placed upon the practice of agency in the post-biblical period embraced both the activities of the messenger and those of his sender. According to Bühner there were many occasions on which the utterance of a word(s) by the representative might incur legal consequences just as much as the performance of an act. This point becomes particularly significant when it is applied to religious phenomena.

¹⁰⁵⁰ The FE uses a different verb, namely 'draw' (ἐλκύσῃ) instead of 'secure'.

¹⁰⁵¹ The most characteristic word for salvation in the FG is 'life'. Ultimately this 'life' is not a quality or a state to which Jesus brings men, but 'Jesus himself'.

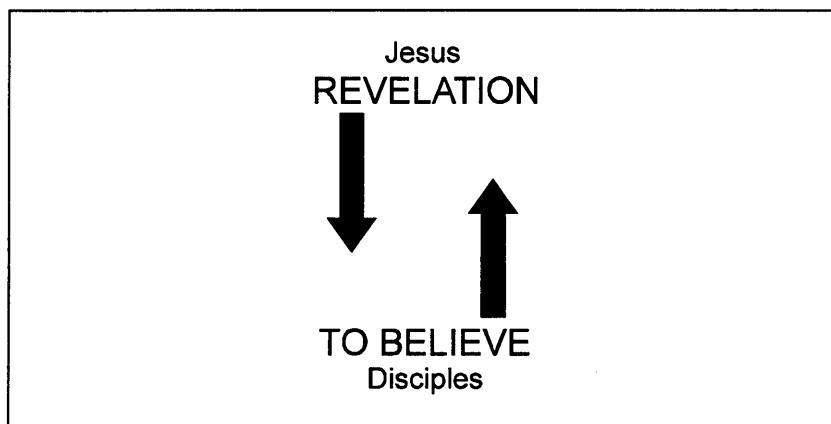
¹⁰⁵² 'The primary, but heretofore for the most part unrecognized way in which revelation is expressed is through "sending": The God above is related to the world below through Christ as the one sent' (Mercer 1992:459). Haenchen implies that a relationship exists between *sending* and the Johannine doctrine of revelation. [This article of Haenchen is a generalized discussion of the Christology of the FG rather than a discussion of the 'sending motif'.] According to him there is no possible way to gain knowledge of the invisible Father unless the Father sends someone with the knowledge. Because the realm of flesh has of itself no

himself is the true life (1 Jn 5:20) clearly indicated by the FE through the various ἐγώ εἰμι sayings: 'I am the bread of life' (6:35,48), 'the light of the world' (8:12), 'the resurrection and the life' (11:25), 'the way, the truth and the life' (14:6). The pre-existent Son of the eternal Father is sent into the world by the Father to give life (ζωὴν αἰώνιον) to men in his own person (6:33; 10:10) (Link 1976:483). Thus the Word became flesh (1:14) to bring life, light and salvation (1:4,9).

As the revealer, Jesus does what he sees the Father doing (5:19,30), and says what the Father has taught him (8:28). The words, the signs¹⁰⁵³ and the person of Jesus himself, point beyond themselves, beyond Jesus, to the Father. They are the words, the works and the 'image' of the one who sent Jesus. Therefore, whoever has seen Jesus, has seen the Father (12:45; 14:9). But it is also important to note that before people could recognize the Father in Jesus, they had to recognize Jesus as the Messiah, the one who was sent by the Father, and who is returning to the Father via the cross. Thus we can conclude that Jesus came to reveal himself and the Father.¹⁰⁵⁴ Although the entire FG concerns the revelation of the Father and the Son by Jesus we will concentrate on only three major texts for the purpose of our discussion: 1:14,18; 12:44ff and 14:9ff.

How did the world come to know about salvation?

Jesus did this through revelation. The following diagram indicates the relationship and the interaction between Jesus and his disciples:



knowledge of God (3:6; 15:22-24) God had to reveal himself, otherwise it would have been impossible for man to know and live according to the spirit (Schneider 1969:345). Therefore Jesus is the agent sent by the Father to reveal the Father and the things above. He is the representative for the Father in the world and is the visible expression of the invisible Father (cf Col 1:15). *In Jesus, as the one sent by the Father, the world hears God's voice and sees God's working* (Haenchen 1963:210f).

¹⁰⁵³ According to 20:31 the signs in the FG are selectively and purposefully used by the FE 'to display various aspects of salvation'. Three of these miracles (in chs 2,6 and 21) demonstrate in various ways the abundance which the Messiah bestows: more than four hundred litres of wine, five thousand men fed from baskets of left-over food, and nets too heavy to haul. Two signs show Jesus healing long standing afflictions: a thirty-eight year lameness (5:2-9) and congenital blindness (9:1-7). The two most dramatic miracles are Jesus' restoring to life a boy at the point of death (4:43-53) and Lazarus four days dead (11:1-44). In four of these miracles there are implicitly and explicitly a reference to the Father. In the feeding of the five thousand and the raising of Lazarus from the dead Jesus prayed to the Father (6:11; 11:41) and in 5:23; 9:3 and 11:4 it is explicitly said that these signs are performed so that the Father may be glorified.

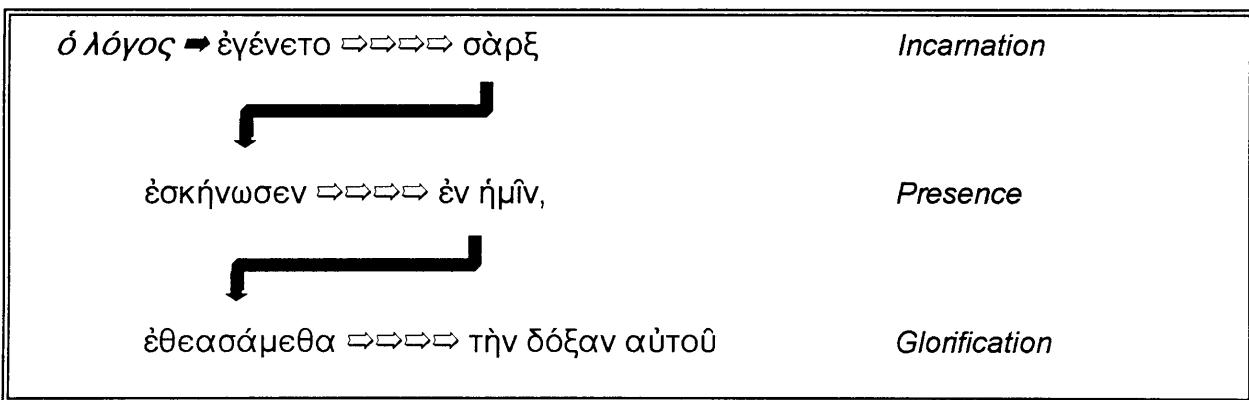
¹⁰⁵⁴ Therefore is Bultmann (1955:66 quoted by Loader 1984:203) incorrect with his: not 'das Was' but 'das Dass'. Bultmann's (1941) whole commentary on the FG is launched from the perspective of the revelatory function of Jesus. Painter (1975) also discuss the Johannine theology from a revelatory perspective.

In order to give people the opportunity to partake in this life, Jesus had to reveal the one who gave this life and the life itself. He had to do it himself, because he is the Son of God and therefore partakes in this life. Jesus is the life, and to partake in this life is to partake in Jesus (6:33,50,51,54,58). Through him God will be made known (1:18):¹⁰⁵⁵ they will see God (12:45), hear about God (17:6-8) and experience God and the quality of life. He then taught (reveal) them how it can be possible to become part of this life (to believe)¹⁰⁵⁶ and to continue living in this life (remain in him – 15:4-8), because living in this life = eternal life. The perception that Jesus reveals his Father in his words and work is fundamental in the FG (1:18 (cf 1:14); 8:19,27; 10:38; 12:45; 14:9ff; cf 17:6,8).

The following three texts, 1:14,18; 12:44-46 and 14:9ff, will be used to discuss this revelation through the Son. The prologue closes with the assertion (1:18; cf 5:37) “θεὸν οὐδεὶς ἔωρακεν πάποτε μονογενῆς θεὸς ὁ ὥν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἔξηγήσατο.”

 23 ^{1:14}Καὶ ὁ λόγος σὰρξ ἐγένετο
24 καὶ ἐσκήνωσεν ἐν ἡμῖν,
25 καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ,
δόξαν ὡς μονογενοῦς παρὰ πατρός,
πλήρης χάριτος καὶ ἀληθείας

In this verse there is a logical succession of events described by the three verbs in the aorist:



In 1:14 the ὁ λόγος (who is μονογενοῦς -- C25) is in this context associated with three things: (i) the *incarnation* (C23), (ii) the *dwelling* among people (C24) and (iii) the *glory* he

¹⁰⁵⁵ The πρὸς-clause in 1:1 is important in the understanding of the Father's revelation through Jesus. There it is stated that “ὁ λόγος ἦν πρὸς τὸν θεόν”. According to De Wet (1994:50), throughout the FG “πρὸς” indicates an inclination towards God. This is in other words an orientation term: Jesus has no other orientation except for his orientation in respect of God! This would mean that Jesus has no other place as God from where he gets his thoughts, his existence, his authority.

¹⁰⁵⁶ Through the revelation of the Father and himself Jesus brings salvation. Because the one and true God has supremely revealed himself in the Person of his Son (1:18; 12:45), can knowledge of God not be divorced from knowledge of Jesus Christ. Indeed, knowledge of Jesus, whom God has sent, is the ultimate access to knowledge of God (cf 14:7; 20:31). This knowledge of God and of Jesus is not merely intellectual, mere information. In a Gospel that rank believe central to receive eternal life (3:16; 20:31), it is clear that knowledge of God and of Jesus entails fellowship, communion with God (17:3 Carson 1991:556).

revealed (C25).¹⁰⁵⁷ All three take as supposition the intimate unity of the Logos with the Father (ώς μονογενοῦς παρὰ πατρός) and will now be discussed.

(i) *The incarnation of Jesus*¹⁰⁵⁸

Kαὶ (C23) opens the statement of the incarnation in more theological terms (Barrett 1978:164).¹⁰⁵⁹ Morris (1975:102) refers to 1:14 as the most concise statement of the incarnation. C23 expresses the indisputable paradox that the λόγος who dwelled with God, who possessed the fullness of the divine life, entered the sphere of the earthly and human and perishable by becoming (έγένετο) flesh (σὰρξ).¹⁰⁶⁰ Bernard (1969:20; also Brown 1975:13; Lindars 1981:93) correctly formulates this explanation of Morris as 'The Logos did not become "a man," but He became "man" in the fullest sense; the Divine Person assuming human nature in its completeness'. It indicates the human nature as distinct from divine nature (Carson 1991:164). This is a new (καὶ...) and unique event, a real event (έγένετο) which took place only once (Schnackenburg 1965:241). The consecutive καὶ's (C23, C24, C25) indicate historical progress.¹⁰⁶¹ The λόγος had already been spiritually present and active in the 'world below', but now, incomprehensibly, he comes into the flesh, he becomes man and lived for a while among men.¹⁰⁶² So the λόγος, the very self-expression of God, who was both with God and who was God (1:1), became flesh (1:14). It was God's own choice to make himself known, finally and ultimately, in a real historical man (Heb 1:1,2) (Carson 1991:127).

The historical event of the Incarnation is brought out by the έγένετο¹⁰⁶³ which follows a series of ἦν (vv 1,4,9,10). The aorist tense also indicates action at a point of time (Morris 1975:102; Lenski 1961:71; cf also Schnackenburg 1965:241f). It is difficult to determine the precise meaning of έγένετο. It cannot mean 'became' since the λόγος continues to be the subject of further statements: ἐσκήνωσεν ἐν ἡμῖν (C24), καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ (C25). So the λόγος continued to be λόγος. A fundamental Christological point is that this event does not mean that 'the λόγος changed into flesh' (Heyns 1978:243; cf Thiessen 1983:224). If the λόγος has become σὰρξ, he has not seized to be God (Brown 1971:32; Lenski 1961:71). This interpretation is given expression in the verb ἐσκήνωσεν which has important OT associations. This theme of 'tenting' is found in Ex 25:8,9 where

¹⁰⁵⁷ παρὰ plus genitive ('of the Father') denotes the person from whom the glory was received; it indicates that something proceeds from this person (Arndt & Gingrich 1957:164).

¹⁰⁵⁸ This verse is the climax of the Johannine doctrine of Christ as the λόγος (Bernard 1969:19). According to Carson (1991:126) is the incarnation articulated here in the boldest way. According to him can the revelation of the antecedent Scripture (the OT) not match with this revelation. The Epistle to the Hebrews affirms this statement: Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν σίῳ.. (Hebr 1:1).

¹⁰⁵⁹ Kαὶ can be taken as consecutive ('and so') (Blass-Debrunner 1974:227f, par 442).

¹⁰⁶⁰ Morris (1975:102) pointed out that 1:14 is the first reference in the FG where the FE indicates that the λόγος and Jesus are to be taken as the same.

¹⁰⁶¹ The καὶ marks an advance (Schnackenburg 1965:241).

¹⁰⁶² The coming of ὁ λόγος once in history is probably presupposed in v 9 and has now in C23 been made explicit (Schnackenburg 1965:241). Therefore on such a supposition the καὶ (C23) must be understood as confirmative -- 'truly', 'and indeed'.

¹⁰⁶³ The 'appearance' (έγένετο) of Jesus is different from that of the Baptist (v 6) and the 'coming to be' of the creation (vv 3,10b). Only from the context does this become clear. According to Bernard (1969:20) is the explanation of the exact significance of έγένετο here (1:14) beyond the powers of any interpreter.

the Lord commanded Moses that Israel must make a tent (Tabernacle -- *skēnē*) so that God can dwell among his people. 'The Tabernacle became the site of God's localized presence on earth.' When the prologue, especially v 14, proclaims that the *λόγος* came to dwell among men, we are being told that the *σὸρπε* of Jesus is the new localization of the presence of God on earth and that Jesus is the replacement of the OT Tabernacle. The FG even present Jesus as the replacement of the Temple (2:19ff) which is a variation of the same theme Brown 1971:32f).¹⁰⁶⁴ What is meant in C23 is that the *λόγος* made his divine glory visible in the *σὸρπε* to believers. Perhaps *ἐγένετο* is used similarly as it is used in 1:6: the *λόγος* came on the scene -- to man (Carson 1991:165).

ἐγένετο (C23) indicates a change in the mode of being of the *λόγος*. Hitherto the *λόγος* was in glory with the Father (17:5,24), now he takes on a human, earthly existence (1:14); formerly he was 'with God' (1:1b), now he dwells among us (1:14). This view of salvation finds expression in terms of the Descent-Ascent Schema of the Son of Man (3:13,31; 6:62).¹⁰⁶⁵ He who descends and ascends is the one who even remains in continual union with heaven (1:51). The Incarnation, the coming into the *σὸρπε* of the Logos, takes place so that mankind in the 'world below' may be brought revelation and divine life of the 'world above' (3:31-36). This historical event of the 'becoming flesh' of the *λόγος* marks a turning point in the history of salvation -- this is the eschatological outcome of salvation for men. It is only at the end of the prologue (v 16) that we are informed how this unique and tremendous event effects our salvation: through the coming of the *λόγος*...*ήμεῖς πάντες ἐλάβομεν, καὶ χάριν ὅντι χάριτος*. This Redeemer paths the way for all who attach themselves to him in faith (14:2f,6).¹⁰⁶⁶ Although he became flesh, he did not cease to be what he was before (Schnackenburg 1965:241f).

In Johannine terms is the use of *σὸρπε* (cf 17:2) to express that which is earth-bound (3:6), temporary and perishable (6:63) (cf Schneider 1969:344), the human mode of being, in contrast to the divine and spiritual.¹⁰⁶⁷ Notwithstanding this contrast¹⁰⁶⁸ is *σὸρπε* not used here in the notion of sinful or inclined to sin (Schneider 1969:344).¹⁰⁶⁹ The agent remains

¹⁰⁶⁴ *σκηνουν* is used twice in Revelation (7:15; 21:3). In 7:15 it is used of God's presence in heaven, while in 21:3, in the great vision of the heavenly Jerusalem, it echoes the promise of God to dwell with men in the new Jerusalem. Thus the *σκηνουν* of the *λόγος* indicates the dwelling of God among men.

¹⁰⁶⁵ Loader (1984:200) identifies a central structure which is primarily concerned with revelation and have a terminology of its own. Next to this central structure Loader detected a Son of Man cluster with its own terminology which interprets the death and exaltation of Jesus. He points out that both speak of coming and going, while the terminology in each case is different. The Son of Man cluster uses *descent* and *ascent* and the central structure speaks of *coming* and *returning*. According to Loader is the ascent significant in the Son of Man cluster while, on the other hand, in the central structure is the coming the essential supposition of the earthly work of revelation. The terminology differentiation breaks down in the last discourses.

¹⁰⁶⁶ Although the doctrine of Jesus' two natures, the divine and human, are not discussed here by the FE, they are comprised in this verse, in germ, and is developed by him throughout the FG by implication.

¹⁰⁶⁷ The FE linked up the dualism of *λόγος-σὸρπε* with the cosmic dualism of 'above-below' (3:3; 8:23) and 'heaven-earth' (3:31). In the incarnate *λόγος* heaven comes to earth, the 'world above' comes *into* the 'world below'.

¹⁰⁶⁸ The considering of one element of the Johannine antithesis must never loose sight of the other, since each of the opposing members defines itself precisely by its opposite (Schneider 1969:344).

¹⁰⁶⁹ At a meeting with Van der Watt (1994) he, in agreement with Schneider, says that, according to the FE the cosmos is in principal not sinful. In the FG sin, in connection with man, is linked with 'not seeing' Jesus (seeing refers to the spiritual seeing -- 3:18,36) as the Son of God who came from heaven and is returning

one with his sender -- but in order to accomplish his task he became so part with the circumstances of his mission.

According to Schnackenburg (1965:243) is 'das in der Inkarnation vom Logos angenommene "Fleisch" ist die Voraussetzung für den blutigen Kreuzestod (cf 19:34; 1 Jn 5:6)'. σὰρξ indicates the full human reality of Jesus.¹⁰⁷⁰ Schneider (1969:356) expresses the same thought as follows: '...the incarnation itself is not accomplished *in ictu oculi*, it continues and finds its conclusion and perfection at the exaltation of Jesus'.

(ii) The dwelling of Jesus among people

C24 speaks metaphorically of ὁ λόγος who ἐσκήνωσεν ἐν ἡμῖν. The meaning of this phrase is of cardinal importance for the understanding and meaning of discipleship. This phrase is generally understood to mean 'and he pitched his tent among us,' or 'dwelt among us' (Bernard 1969:20) ('lived for a while'¹⁰⁷¹ or 'dwelling'¹⁰⁷²). The meaning is that ὁ λόγος, sets up his tent among men in a new and unique way.¹⁰⁷³ This mode of presence surpasses everything. The denotative meaning of ἐσκήνωσεν (C24) must be deducted from the context of the entire FG.¹⁰⁷⁴

With the metaphoric use of ἐσκήνωσεν,¹⁰⁷⁵ the FE wants to communicate two (time-spatial)

through the cross. This definition of sin contradicts Schneider's (1968:344f) point of view that sin enters when man relies on himself. According to him sin is the self-confidence of the world which implies a turning away from God. His text references are not convincing. In 1:3 the FE says πάντα δι' αὐτοῦ ἔγένετο. It is the devil that makes the 'kosmos' bad. Sin does not cleave onto the flesh (as according to Gnosticism), but lays in the person (Satan). Therefore can Jesus come into the 'world below' without becoming contaminated. Jesus brings the 'above' in the 'below'. Where Jesus goes, the 'above' is present in the below. On this ground is Jesus the witness, the revelation from above and is he throughout this FG never presented by the FE as 'sufferer'. The church lives in the consequences of the redemption-work of Jesus.

¹⁰⁷⁰ This is an anti-Gnostic tone and can also be regarded as an attack on Docetism (Schnackenburg 1965:243; Lindars 1981:94). However, the notion of the appearance of a divine being on earth in human form (Bultmann 1941:38f), which could also take on various forms, was a widespread idea of the time. The Incarnation of the λόγος (1:14) cannot be reduced to one of these varieties but can only be understood as a protest against religions of redemption in Hellenism and Gnosticism.

¹⁰⁷¹ New International Version.

¹⁰⁷² New American Standard Bible, Revised Standard Version, King James.

¹⁰⁷³ Cf Brown (1975:34), Westcott (1890:12) and Morris (1975:104) who link it up with *Shekinah* -- the visible presence of God among his people, the tabernacle where God met with Israel before the temple was built. This connection is unfortunately less than certain according to Carson (1991:128; see also Schnackenburg 1965:245f; cf also Brown 1971:32ff). Although Carson's argument is not convincing (see 1991:128) probably the best solution is the suggestion by Barrett (1978:165) that the FE meant nothing more than that the Word took up a temporary residence among men (cf Ecclesiastes 24:8; 1 Enoch 42:2 and Odes of Solomon 12:12). Newman & Nida (1980:23) agree with Barrett. According to them, when the FG says that the λόγος 'set up his tent' among men, it means that in the λόγος God has come to dwell among men. This verb is also used twice in Revelations (7:15; 21:3) where the focus is likewise: in the eternal λόγος who σὰρξ ἔγένετο God came to dwell among men.

¹⁰⁷⁴ Scholars differ widely about the meaning of ἐσκήνωσεν. The two popular possibilities are (i) the temple at Jerusalem is referred to as the *skene*, especially when the Tabernacle of the wanderings is in mind, and (ii) ἐσκήνωσεν may have been chosen because of its similarity in sound to the Hebrew *shekinah* of Mishnaic times. But in order to understand it, it must be approached from the perspectives of the immediate micro-context, the prologue, the macro-context, the entire FG, and the OT to which it shows associations. This will be come clear in the following paragraph.

¹⁰⁷⁵ ἐσκήνωσεν communicates the agency concept in a nutshell.

concepts, namely: (i) the visible manifestation, presence and dwelling of God in this world through Jesus and (ii) that the visible presence of Jesus was only temporary. The 'agency' concept motivates this double interpretation of "ἐσκήνωσεν". The visit of an agent is only temporary, because of the fact that he has to return to his sender to report on his mission. The presence of the agent emphasizes the visible manifestation, presence and dwelling of the sender.

In this study a thorough discussion was made concerning the DAS where it was indicated that the Son of God came into this world as the agent of God. And in the discussion of the agency concept it will become clear that Jesus' sojourn on earth was only temporary. After he has completed his mission he will return to the Father. The λόγος stayed in this cosmos as a real man. Since the earthly presence of ὁ λόγος is the vehicle of grace and salvation (πλήρης χάριτος καὶ ἀληθείας -- C25), the theme of God dwelling among his people in a more personal way must also have been envisaged here and applied to ὁ λόγος.¹⁰⁷⁶

Throughout the FG Jesus repeats in various forms that which was already said in the Prologue (1:1,14): ¹καὶ ὁ λόγος ἦν πρὸς τὸν θεόν..¹⁴ Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν (cf also 5:19ff; 6:57; 7:28,29; 7:37; 10:30; 14:9, etc). This is the reason why only Jesus can reveal the Father (see Haenchen 1963:211f). He alone came down from heaven (see the discussion on the DAS).

(iii) The glory of Jesus revealed

The FE draws an explicit line to *glory*: ἐθεασάμεθα τὴν δόξαν αὐτοῦ. The meaning of reference to Jesus' glory is difficult to understand. Newman & Nida (1980:23) point out that in the OT we will find the clue for understanding the FE's use of this word. In the OT the word 'glory' is often used in connection with the visible manifestation of the invisible God, particularly when he makes himself known through the great things that he does for his people. In the FG Jesus bears the δόξαν of God, because he is God (1:1,2) and performs the works of God (Newman & Nida 1980:23; see also Bernard 1969:22).

Jesus' glory was displayed in his signs (2:11; 11:4,40), and supremely in his death and exaltation (7:39; 12:16,23; 13:31f). In fact Jesus did enjoy glory with his Father before the incarnation, and will return to the Father to reclaim that glory after his resurrection (17:5,24). While other men seek their own glory (5:44; 12:43), Jesus never sought glory for himself but sought only to promote the glory of God (5:41; 7:18; 8:50) *inter alia* by doing of the will of his Father. Thus the δόξαν of Jesus is dependent upon both his essential relation with God (1:14) and his obedience to God's will.

This δόξαν of Jesus is a hidden glory, perceived only by those who know who Jesus is and who recognize that the incarnation of Jesus is the revelation of divine mercy (Lindars 1981:95). Thus, although ἐσκήνωσεν refers to outward gaze, the perception by faith is a presupposition for this (cf Bultmann 1941:45).

In the context of the prologue, as well as in v 14, with the incarnation-motif as the spearhead, the 'we' (ἐθεασάμεθα) who saw the glory of the λόγος refers to the FE and

¹⁰⁷⁶ Later on in this study it will become clear that the disciples will have the same role and function as Jesus and that through their existence in the cosmos God will dwell among people (ἐν ἡμῖν -- C24) (17:14-18; cf also the Paraclete references).

other Christians who saw Jesus in his earthly life (Carson 1991:128).¹⁰⁷⁷ The pronoun "ἡμῖν"¹⁰⁷⁸ in C24 refers to a specific historical event, the incarnation and the fact that Jesus lived on earth a particular time (Newman & Nida 1980:23).

Through his incarnation Jesus manifested the glory of God -- he made it visible.¹⁰⁷⁹ The FE uses this expression (C23) simply to explain the visible presence of God among the people. This is the kind of glory a father grants to his *one and only beloved Son* -- this 'father' is none other than God himself. This is then nothing less than the glory of God that the FE witnesses in the Word-made-flesh (Carson 1991:128).¹⁰⁸⁰ This glory is an indication of an essential Possession: he *is* indeed the Son of God (μονογενοῦς).¹⁰⁸¹ According to Arndt & Gingrich (1957:906) ὡς here indicates *an actual quality*. Barrett (1978:166) indicates that although, when used alone, μονογενοῦς means 'only of its kind', when it is used in relation to the Father it can also mean 'only Son' (cf Dodd 1980:305).¹⁰⁸² Thus the being of Jesus as ὡς μονογενοῦς παρὰ πατρός (C25) indicates in this context both the *uniqueness*¹⁰⁸³ of Jesus and his *Sonship*. Even Jesus' origin with God is attested by ὡς μονογενοῦς (Du Plessis 1971:26)¹⁰⁸⁴ while παρὰ πατρός refers to the mission of the Son as 'an only Son coming from the Father'.¹⁰⁸⁵ The ἐθεασάμεθα confirms this (Brown 1975:14).

The last phrase, πλήρης χάριτος καὶ ἀληθείας,¹⁰⁸⁶ speaks once more of the λόγος. In this text it is linked with the genitive μονογενοῦς and not with δόξαν, who needs no further

¹⁰⁷⁷ Throughout the FG the FE uses different words meaning 'to see'. Attempts were made to give different meanings to the different words used, proceeding from mere physical sight to deep spiritual insight. While the FE does not use these words consistently (cf 1:35-51), it is best to determine the meaning of each verb in a particular context (Louw 1976:48; cf Louw & Nida 1988:xv). Therefore in the present context ἐθεασάμεθα will simply mean 'to see,' in the widest sense of the word (Newman & Nida 1980:23). Brown (1975:13) is more specific and interprets ἐθεασάμεθα as 'seeing' with the physical eye according to 1 Jn 1:1. Bernard (1969:21) points out that nowhere in the NT is this term used for spiritual vision, while it is used 22 times for 'seeing' with the bodily eyes (cf 1:32,38; 4:35; 6:5; 11:45).

¹⁰⁷⁸ ἡμῖν (C24) refers to those people who witnessed the public ministry of Jesus, but more particularly those who associated with him (Bernard 1969:20). This is also clear from C25.

¹⁰⁷⁹ This glory was also made visible through the signs performed by Jesus (see 2:11; 11:4; 17:5).

¹⁰⁸⁰ See Carson (1991:129f) for a discussion of the relation between πλήρης χάριτος καὶ ἀληθείας (C25) in relation with the OT.

¹⁰⁸¹ The function of ὡς (C25) is to define the δόξαν precisely and to indicate its exact nature (Schnackenburg 1965:246; cf Arndt & Gingrich 1957:906).

¹⁰⁸² Newman and Nida (1980:24; see also Brown 1975:14) correctly point out that the translation of 'only begotten' for μονογενοῦς (C25) is incorrect. This meaning ('only begotten') first appears in the Vulgate and influenced the KJV and many other early translations. μονογενοῦς is used elsewhere in the NT (Lk 7:12; 8:42; 9:38; Heb 11:17) and translated as 'only' which used to be the translation here too.

¹⁰⁸³ Brown (1975:13) translates the denotative meaning of ὡς as 'in the quality of'. Even μονογενοῦς describes the uniqueness of Jesus.

¹⁰⁸⁴ Although this statement is unfounded, Du Plessis (1971:26) correctly implies that 'John calls Jesus the only (begotten) and thus Son of God on the basis of his incarnation -- not on account of some pre-existent birth'.

¹⁰⁸⁵ The NIV also translates παρὰ πατρός as 'who came from the Father' instead of seeing it as the procession of the Son within the Trinity.

¹⁰⁸⁶ Because the FE does not spell out the exact meaning of this phrase, scholars are very vague in their discussion of it. From the context of the prologue and the entire FG we will try to establish a meaning.

description (cf Bernard 1969:23). χάριτος καὶ ἀληθείας are two characteristic attributes of the incarnate λόγος (Bernard 1969:25). χάριτος (C25) is not part of the Johannine world of concepts (except in 1:16,17), but from the context we can affirm that χάριτος refers to both 'the riches of grace and the liberality of the Logos (v. 14) and the gift of grace itself which men receive from him (v. 16)' (Schnackenburg 1965:248). Schnackenburg correctly maintains that the FE uses χάριτος and 'πνεῦμα and ζωή' in exactly the same sense.

Though ἀληθείας is one of the keywords of the FG (Bernard 1969:25; Brown 1975:499) it seems as if ἀληθείας is the subordinate term in this context because only χάριτος is taken up again in v 16. ἀληθείας contextually and characteristically refers to the Christian revelation brought by and revealed in Jesus (1:17; 8:32; 16:13; 17:17,19; 18:37; cf 4:23f). Jesus himself was this true revelation of God,¹⁰⁸⁷ which would imply that he shows completely what God is (cf Newman & Nida 1980:22). From the immediate context of the prologue the entire FG and the purpose (20:31) it seems clear that the content of this truth concerns the salvation of man (8:32), perceived only through the work of the Spirit (16:13) by those who are predestined to conform to it (3:21). Because Jesus is himself this truth, he represents the fulfilment and revelation of God's purposes (14:6) (Barrett 1978:167).

Jesus went around in Palestine with a 'kind of luminiscence' (Carson 1991:130) that distinguished him from other people as nothing less than the Son of God. But throughout the FG it becomes even clearer that the glory Jesus displayed was not perceived by everyone: 'the δόξα is not to be seen alongside the σὸρπε, nor through the σὸρπε as through a window; it is to be seen in the σὸρπε and nowhere else' (Bultmann 1941:41). When he performed miracles (σημείων) he revealed his glory (2:11), but unfortunately only his disciples put their faith in him (Carson 1991:130). According to Bultmann (1941:41) the revelation was present in a peculiar *hiddenness*. Eyes of faith were necessary to see the glory of Jesus that was revealed by the sign. As the FG progresses it becomes clear that the revelation of Jesus' glory is particularly tied to the cross and the exaltation of Jesus. Thus only people who had faith in Jesus could 'see' the glory of God in the Word-made-flesh in performances such as these. The FE and other early Christians had seen this glory, therefore he could write καὶ ἐθέασάμεθα τὴν δόξαν αὐτοῦ (C25). From the FG it is clear that if the identity of the λόγος is not grasped, the incarnation is irrelevant for that person (Carson 1991:130). Bultmann (1941:38ff) rightly emphasizes the fact that the glory of God appears in *human* form.

Thus the 'incarnation', 'presence' and 'glorification' of ὁ λόγος (μονογενοῦς) can be interpreted as (cf Du Plessis 1971:26) *incarnation* (C23, C24), indicating the movement from 'above' to 'below', *presence* indicates the dwelling (cf 17:6-8) and *glory* (C25) relates to the task of revelation and salvation which he came to accomplish (cf 17:1-5).

The second text comes from 1:18.

32 ὅθεὸν οὐδεὶς ἔνώρακεν πώποτε
 33 μονογενῆς θεὸς ... ἐκεῖνος ἐξηγήσατο.
 33.1 ὁ ὥν εἰς τὸν κόλπον τοῦ πατρὸς

¹⁰⁸⁷ The FE uses ἀληθείας in a strong ontological sense (cf v 17) to refer to the 'divine reality' of the λόγος. The prologue sees in the bodily presence of the λόγος the eschatological fulfilment of God's dwelling among men (cf Schnackenburg 1965:248f).

From the FG it becomes clear that God is invisible, or that it is unsafe to see God, which is a general OT assumption (cf Ex 33:20; Deut 4:12; Ps 97:2; Jg 13:22). Even the view of later pious Jews, was that it is beyond the capacity of man to see God, or at any rate to know him as he is (Sir 43:27-33). The emphasis is on God and although the article with θεὸς is absent θεὸς does mean 'God' in his actual being (Lenski 1961:95). The negation "θεὸν οὐδεὶς ἔωρακεν πώποτε" in colon 32 emphasizes that one of the fundamental themes in the FG is that God must be revealed (Barrett 1978:169).

Right from the beginning of the FG the role of Jesus is defined as one of revealing the Father. 'Throughout the Prologue the emphasis falls on revelation rather than atonement' although the mission of Jesus as revealer is itself redemptive (Culpepper 1988:422). The NT revelation is superior to the OT (Heb 1:1,2). It is a unique revelation because it was brought by 'God¹⁰⁸⁸ the only (Son)' (NIV) (μονογενὴς θεὸς -- C33)¹⁰⁸⁹ who is divine in origin (Schnackenburg 1965, Bernard 1969), who has direct knowledge of his Father (Schnackenburg 1965:253).¹⁰⁹⁰ 'The absence of the article bids us to stress the qualitative force of the terms, and the adjective μονογενὴς is attributive' (Lenski 1961:96). Only he, who came down from heaven to earth, could speak of heavenly things from his own experience (3:31f) (Schnackenburg 1965:253). Only of him could it be said that he was:

- a) the only son and God (μονογενὴς θεὸς),
- b) in the bosom of the Father (ό ὧν εἰς τὸν κόλπον τοῦ πατρὸς),
- c) the one who could explain God (ἐκεῖνος ἐξηγήσατο).

Thus, whereas v 14 shows how the Logos arrived, v 18 shows whence he arrived and how he could bring what he brought (Lenski 1961:95).

His mission was redemptive because he revealed the Father. Salvation (eternal life) then consists of coming to know God through this revelation *by* and *of* his Son and living in response to this knowledge of God (cf 17:3). This is what belief means (Culpepper 1988:422). Here the FE makes the point that a personal relationship with God can only be established through the incarnation of the Word. Only the incarnation fulfils the purpose of seeing God. This is a manifestation by means of a relationship for the sake of a relationship (cf Lindars 1981:98).

¹⁰⁸⁸ θεὸς C33) means the same as καὶ θεὸς ἦν ὁ λόγος in 1:1. The fact here that is fundamental to the Prologue is that only God can reveal God (Lindars 1981:98).

¹⁰⁸⁹ μονογενὴς θεὸς (C33) presents a serious textual difficulty. The most possible variants are:

1 μονογενὴς θεὸς	P ⁶⁶ Hebr A* B C* L pc; Ir Or Did
2 ὁ μονογενὴς θεὸς	P ⁷⁵ Hebr A ¹ 33 pc
3 ὁ μονογενὴς υἱός	A C ³ Θ Ψ 063 f ¹³ M lat sy ^{c,h} it

The first variant supports the strongest Greek manuscript evidence, reading 'only God'. The second variant is supported by the best single Greek manuscripts and reads 'the only God'. According to Newman & Nida (1980:27) the inclusion of the definite article "ὁ" is probably an early attempt to improve the text. Other Greek manuscripts read 'the only Son'. This reading is judged to be the easier one and therefore is it difficult to understand why it was changed if it was the original reading. The UBS Committee on the Greek text recommended the first textual possibility, 'the only God' which according to the manuscript witnesses seems to be the most probable (this reading is also supported by Carson 1991:139; Du Plessis 1971:27). The TEV and NIV accept this choice of the UBS but makes explicit 'the only one' as 'the only Son,' probably to avoid a misleading reference to Jesus Christ (of the preceding verse) as the only one who was with the Father from eternity (Newman & Nida 1980:27). In this context the deity of the only accentuated is to indicate that he was the *only one* who could reveal God to mankind and who could explain who God is (cf Du Plessis 1971:27).

¹⁰⁹⁰ The FE uses the significant expression 'in the bosom of the Father' to proclaim the very intimate relation between the Father and his son (Du Plessis 1971:27).

The fact that it was impossible for man to see God¹⁰⁹¹ is fundamental in the FG (θεὸν οὐδεὶς ἔώρακεν πώποτε – C32).¹⁰⁹² This fact is syntactically stressed by placing θεὸν and πώποτε at the beginning and end of the saying. Thus the FE stresses the absolute distance between God and man.¹⁰⁹³

But fortunately, in the next colon (C33), we read that ἐκεῖνος ἔξηγήσατο, and functions as the counterpart of C32 (Louw 1971:33). Opposed to the fact that no one has ever seen God, the FE proclaims the Logos as the 'revealer' of the Father. This is the real meaning of ἔξηγήσατο¹⁰⁹⁴ and prepares the way for 6:46, 12:45 and 14:9: ὁ ἔωρακὼς ἐμὲ ἔώρακεν τὸν πατέρα (Carson 1991:134).

Scholars differ about the interpretation of "ἔξηγήσατο". Newman & Nida (1980:27; see also Carson 1991:135) correctly point out that ἔξηγήσατο in this context is related to the English derivative term for 'exegesis'. The suggested translation of 'clear revelation' or 'clear explanation' by Newman & Nida is not convincing. This term indicates a content revealed and not so much the way of revelation. The emphasis of the Prologue is on the revelation of the Word as the ultimate disclosure of God himself (cf Carson 1991:135).¹⁰⁹⁵ According to Paul (Col 1:15) Jesus is the visible image of the invisible God.

In his effort to determine the meaning of ἔξηγήσατο, Louw (1971:34f) explored the NT for meaning. In various texts¹⁰⁹⁶ he detected that 'ἔξηγήσατο conveys a verbal action communicating information in a context which usually requires some detail account'. He indicates that the classification of all the possibilities of meaning in Classical as well as

¹⁰⁹¹ The consistent OT assumption that God cannot be seen comes to mind here (cf Carson 191:134).

¹⁰⁹² The same formula is also found in 1 John, θεὸν οὐδεὶς πώποτε τεθέαται (4:12) and elsewhere in the FG, οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἔωράκατε (5:37). The perfect tense emphasizes that not the acts as such but the facts are being stated as complete realities (Louw 1971:32f).

¹⁰⁹³ The negation in this clause emphasizes that the fundamental theme of the FG is the revelation of God and Jesus (Barrett 1978:169).

¹⁰⁹⁴ ἔξηγήσατο is almost a technical term in Greek literature for the declaration of divine secrets by an oracle or priest. Even Josephus (*Ant.* xviii.81; *BF*. i.649; ii.162) used it for the exposition of the Law. According to colon 33 ἔξηγήσατο implies the revelation of God by means of human speech and represents the character of the activity of Jesus who is the Word of God (cf Lindars 1981:100).

¹⁰⁹⁵ The theme of 'imparted information' is already found in the Prologue as a dominant theme. It is further stressed by the different structures of the Prologue (theological, structural and linguistic). This theme is reinforced by the remarkable parallel between 1:1 and 1:18: where in 1:1 is the pre-existent Logos God and in 1:18 is the incarnate Logos referred to as God.

Verse 1

Verse 18

'Ἐν ἀρχῇ ἦν ὁ λόγος,.....θεὸν οὐδεὶς ἔώρακεν πώποτε.....knowledge

ἥν πρὸς τὸν θεόν.....οἱ ὄντες τὸν κόλπον τοῦ πατρὸς.....position

θεὸς ἦν.....μονογενὴς θεὸς.....status

ὁ λόγος.....ἐκεῖνος ἔξηγήσατο.....function

'Ἐν ἀρχῇ ἦν ὁ λόγος corresponds with θεὸν οὐδεὶς ἔώρακεν πώποτε to contrast the *perfect and absolute knowledge* which the Logos has with the none of the οὐδεὶς. A closer comparison stresses the contrast even more: 'Ἐν ἀρχῇ Χ πώποτε; ἦν Χ ἔώρακεν; ὁ λόγος Χ οὐδεὶς. In the case of 'position' ἥν πρὸς τὸν θεόν corresponds with οἱ ὄντες τὸν κόλπον τοῦ πατρὸς. The Father and Son enjoy the most intimate communion. This union is emphasized by the status of the Logos as God: 'subject and object are identical' (Louw 1971:38). Finally we have the explication of God from the Word of God: ὁ λόγος...ἐκεῖνος ἔξηγήσατο.'

¹⁰⁹⁶ Lk 24:35; Acts 10:8; 15:12,14; 21:19. All these texts were written by the same author and therefore there is a strong possibility that he will use this term in the same manner.

Hellenistic Greek leads to the following generative pattern for the component feature:

- 1) there is a contrast between verbal and non-verbal actions,
- 2) the non-verbal actions only occur in Classical Greek and concern leadership,

3) the verbal actions often refer to religious actions and are usually applied to contexts in which minute detail is required. Louw's conclusion after this analysis is obvious; the meaning conveyed by ἐξηγήσατο is that of *narration*. The shortcoming of this point of view is that the 'ἐξηγήσατο the Father' is then restricted to the words of Jesus only. The signs that Jesus performed in the FG are not accounted for.¹⁰⁹⁷

According to Barrett (1978:170) ἐξηγήσατο¹⁰⁹⁸ refers to 'the publishing or explaining of divine secrets, sometimes by the gods themselves'. In relation to the rest of the FG, where certain terms are used by the FE to refer to the revelatory-salvivic mission of Jesus, ἐξηγήσατο relate to this semantic field, rather than to the idea of divine secrets.

Schnackenburg (1965:254) interprets "ἐξηγήσατο" as the 'Salvivic revelation'. It seems, from the many scholars (cf Schnackenburg 1965:254) who used this translation, as if the notion of revelation as the interpretation of ἐξηγήσατο gained popularity.

The above-mentioned views clearly show the diversity of interpretation offered for ἐξηγήσατο in 1:18. This resulted principally from the perspective or method of determining the semantic value of the word.¹⁰⁹⁹ The content of meaning conveyed by ἐξηγήσατο in the FG should rather be exploited as starting point. Although this word occurs only here in the Prologue in the FG (1:18) it should be examined in relation to other semantically related terms in the FG as well as the whole content and goal of the FG (20:31).¹¹⁰⁰

Terms that are so closely related semantically, are employed by the FE to describe the work of the Logos in making God known to people:¹¹⁰¹ (ἐξηγείσθαι in 1:18) γνωρίζειν (15:15; 17:26), ἀπαγγέλλειν (16:25),¹¹⁰² and φανεροῦν (17:6).¹¹⁰³ Each one of these terms

¹⁰⁹⁷ Barrett (1971) stresses an important fact to be considered in the exegesis of the FG: 'The next time I read the Prologue I shall read it in the light of my knowledge of the whole book; and when I go to read the rest of the book I shall read it in the light of my knowledge of the Prologue'.

¹⁰⁹⁸ Barrett refers to other translations of this verb in the NT 'to rehearse facts', 'to recount a narrative' (Lk 24:35; Acts 10:8; 15:12,14; 21:19).

¹⁰⁹⁹ Barrett (1978:170) approaches the explanation of ἐξηγήσατο from the perspective of Greek literature, Louw (1971:34f) from the perspective of the *corpus Lucinum*.

¹¹⁰⁰ Words only have meaning in a context (Louw 1976:48).

¹¹⁰¹ Carson (1991:135) correctly formulates it as: 'This Word-made-flesh, himself God, is nevertheless differentiable from God, and as such is intimate; as man, as God's incarnate Selfexpression, he *has made God known*.'

¹¹⁰² Although the word ἀπαγγελλῶ is used, the meaning ἀγγέλος is not applicable.

¹¹⁰³ Three other related terms used in the FG are:

(i) προφήτης (1:45; 4:19; 6:14; 7:40; 9:17; cases referring to the Baptist -- 1:21,23,25; Isaia -- 12:38; OT prophets 8:53; writings -- 6:45; used in a neutral sense -- 4:44; 7:52): this is a title assigned to Jesus by people. In the case of 1:45, 4:19 and 7:40 is it assigned to him by reason of his 'teaching' and in the case of 6:14 and 9:17 after he has performed a sign.

(ii) ἀποστόλος (13:16): this term is used by Jesus in a neutral sense.

(iii) διδάσκαλος (3:2; 11:28; 13:13,14; and 3:10 referring to Nicodemus): In 13:13 Jesus gave his approval to it ύμεις φωνεῖτε με 'Ο διδάσκαλος καὶ Ο κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ. Rengstorf (1935:155-60) maintains that διδάσκαλος is indicative of Jesus as one 'who is more than a prophet'. In 11:28 Jesus is called

emphasizes, in its own way, a particular aspect of the revelation. Because they are from the same semantic field they also supplement each other to declare the comprehensive work of Jesus. It is also noteworthy that these three terms (and ἐξηγήσατο in 1:18) all occur in verb form (cf Louw 1971:36).

ἐκεῖνος ἐξηγήσατο (C33) is a summary of the life of Jesus (Louw 1971:32; cf also Berkouwer 1953:69). ἐκεῖνος is emphatic and picks up all the preceding ideas (Lindars 1981:99). The tense of ἐξηγήσατο is the historical aorist, which sums up everything that Jesus declared concerning God in the FG. This comprises his words, deeds and also his very coming and the presence of his person. The Logos is the absolute exegete of God so that ἐξηγήσατο would mean 'to expound' or 'to set forth completely' (Lenski 1961:101).

The only reason why the Son could ἐξηγήσατο the Father is because he is εἰς τὸν κόλπον τοῦ πατρὸς. This last phrase (C33.1) again stresses the unity, mutual love, knowledge and intimate relation between the Father and the Son (cf Carson 1991:135). The use of the preposition εἰς instead of ἐν denotes the fact that the Father and his son are *mutually directed towards each other*. This reminds of the manner customary at an Eastern table where two people would lie next to each other when eating.¹¹⁰⁴ The use of the present ὄν can denote both a pre-existent and post-existent being with the Father (Du Plessis 1971:28).¹¹⁰⁵

ὁ ὄν εἰς τὸν κόλπον τοῦ πατρὸς (C.33.1)¹¹⁰⁶ is translated by the Anchor Bible as 'ever at the Father's side'; the NEB and JB 'nearest to the Father's heart'; and the NIV 'who is at the Father's side', which is simply a way of expressing the closest possible relationship¹¹⁰⁷ between the Father and his Son (Newman & Nida 1980:27; Carson 1991:135; Brown 1975:36).¹¹⁰⁸ This intimate relationship makes it possible for Jesus to know and to speak about heavenly things (3:12-13). As God's incarnate Self-expression, he (the Word-made-flesh) has made God known (Carson 191:135).

Although we cannot see God (θεὸν οὐδεὶς ἔώρακεν πώποτε), we can have full knowledge of him (ὁ ὄν εἰς τὸν κόλπον τοῦ πατρὸς) through Jesus Christ (μονογενῆς θεός...ἐκεῖνος ἐξηγήσατο). The invisible God has now in Jesus been manifested in his glory, grace and truth.

διδάσκαλος by Mary after he informed her that her brother Lazarus will rise again (11:23) and that he was the resurrection and the life (v 25). In 3:2 Jesus is called διδάσκαλος by Nicodemus because of the miracles he performed. The same term is used by his disciples (13:13,14) because of the example he set by way of a deed he performed: the washing of feet.

¹¹⁰⁴ The same idea is found in 13:23: ἦν ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἤγαπα ὁ Ἰησοῦς.

¹¹⁰⁵ According to Bultmann (1941:56) this idea is so important in the FG that the work of ὁ λόγος is bounded by his 'coming' and his 'return' (cf 6:61f; 8:14; 16:28).

¹¹⁰⁶ Cf Lenski (1961:98f) for a discussion on the function and meaning of the particle and present participle "ό ὄν" in semi-colon 33.1.

¹¹⁰⁷ Carson (1991:135) refers to this saying as conveying an aura of intimacy, mutual love and knowledge. If Carson is correct, this would also be the content of ἐξηγήσατο (C32).

¹¹⁰⁸ The force of this present tense (ὄν) is also disputed. Some scholars read in it a past connotation, while others interpret the verb as present tense.

The culmination of this revelation is reached in 12:45 and 14:9: the revelation of God in its fullest sense:

12:45 ..ό Θεωρῶν...έμε θεωρεῖ...τὸν πέμψαντά με.

14:9 ...ό έωρακώς έμε έώρακεν τὸν πατέρα

But to see Jesus who he really is, as the one who comes from the Father, sent by the Father and is going back to the Father through the cross, faith is needed.¹¹⁰⁹

1^{12:44} Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν,
 1.1 Ὁ πιστεύων εἰς ἐμὲ
 οὐ πιστεύει εἰς ἐμὲ
 1.2 ἀλλὰ εἰς τὸν πέμψαντά με,
 1.3⁴⁵ καὶ ὁ θεωρῶν ἐμὲ
 θεωρεῖ⁴⁶ τὸν πέμψαντά με.
 1.4⁴⁶ ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα,
 ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.

This revelatory discourse is characterized by Jesus' cry (ἔκραξεν).¹¹¹⁰ Jesus is here obediently performing his duty as agent, carrying out the command of the Father who sent him (12:49); he speaks as the Father has commanded him to do (12:50).

For the last time in his public ministry Jesus appeals to the unbelieving world of people to have faith in him (Morris 1975:607), since this faith is faith in the one who sent him (C1.1 and C1.2).¹¹¹¹ Thus faith is faith in God directed by a particular revelation (Barrett 1978:433). The function of Jesus is only that of an agent. And this agency is in accordance with the principle from the Judaistic theory of presentation,¹¹¹² namely that the agent represents the one who sends him. In Jesus God is present. He is present with his word, his claim and his promise (see 6:38ff,46; 7:18,28; 8:18,26,29,42). But in this context the attention is directed entirely to the one who sends (τὸν πέμψαντά -- C1.2 and C1.3).

The purpose of the attachment of faith to God in C1.2 is to make clear that Jesus, in his person, leads to τὸν πέμψαντά με so 'that the movement of faith reaches its goal in God'.¹¹¹³ This statement by Jesus pinpoints to the core and is a revelation of its essence. Thus, if Jesus is the eschatological agent of God, in whom God is wholly present, then faith in him is a condition of fellowship with God (14:8-11) (Schnackenburg 1971:526).

Thus faith in Jesus (C1.1) is not in this case faith in a human agent, but faith in God, "τὸν πέμψαντά με" (C1.2), mediated by the Word incarnate. So close is the Son to the Father that he is identified with the Father (1:1,18); to see Jesus is to see the Father who sent him.

¹¹⁰⁹ This will be discussed at a later stage.

¹¹¹⁰ This term is used in the FG for the public proclamation or testimony (1:15) of the Baptist and for the word of the revealer which is audible in public (7:28,37).

¹¹¹¹ The attachment of faith to the one who sent is unusual in the FG. The only other occurrence is the exhortation to the disciples in 14:1.

¹¹¹² Schnackenburg (1971:525) and others such as Borgen (1968:137ff), Bühner (1977:421), Harvey (1987:238ff) and Mercer (1992:461) suggest a Jewish theory of emissary.

¹¹¹³ This indication is no weakening of the Christological faith of the FG. Such a weakening should then regard Jesus as just a divine agent like others. Neither is this indication a movement beyond the Christological faith as though it will be sufficient to believe only in Jesus.

(cf 14:9) (Carson 1991:452; see also Morris 1975:607). ‘Because Jesus is the obedient Son and envoy of the Father, to see him is to see the Father, just as to believe in him is to believe in God’ (cf 1:18; 14:9) (Barrett 1978:433). One of the basic themes of the FG is that Jesus comes from God, and that one’s reaction towards Jesus would imply one’s reaction towards God. Therefore the indefinite relative clause (C1.1) must be rendered as a conditional: ‘If anyone believes in me, he believes not only in me...but also’. This would mean that ‘he believes both in me and in him who sent me’ (Newman & Nida 1980:422). The argument that has been turned around in 14:1 (*πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε*) supports this statement. The fact that belief is in both the Father and Jesus is made clear by C1.3, which, according to Newman & Nida (1980:422) is semantically parallel to C1.1. Thus, as belief in Jesus is the same as belief in the Father, ‘seeing Jesus’ would be the same as ‘seeing the Father’.

This concept depicted above is now stressed by taking it up again, but instead of *πιστεύειν*, *θεωρεῖν* is used (cf 6:40).¹¹¹⁴ *θεωρεῖν* is used to indicate physical sight (9:8; 10:12; 20:6), spiritual perception (4:19; 6:40; 12:19) and the sight of faith (14:17,19), including the heavenly vision (17:24). It is also frequently used where there is a suggestion of a transition from the physical seeing of a *σημεῖα* (2:23; 6:2; *ἔργα* in 7:3) and the visible appearance of Jesus (6:19; 20:14) to a spiritual seeing which is only possible in faith (14:17,19; cf 6:62).¹¹¹⁵ This seeing through faith brings fellowship with Jesus as well as with God. This, seeing, then presupposes the perception of the incarnation and the work of the incarnate Son (Cf also 16:30 and 18:8): ‘In Jesus, seinen Worten und Werken erkennt der Glaubende den Vater (14,9f)’ (Schnackenburg 1971:526; see also Bernard 1963:446). *θεωρεῖν* is used here in C1.3 to refer to spiritual vision. Not all the people who saw Jesus with the physical eye, saw the Father ‘in Jesus’ (Bernard 1963:446). Belief and sin are mutually exclusive. On occasion each person, when confronted with the facts and reality, must choose one or the other (Culpepper 1988:421).

The agent reveals the one who sent him. According to John 12:45 the agent of God mediates the vision of God: “καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με.” In the FG Jesus is the heavenly figure and the only one who has seen God (6:46) and has come to make him known (17:21,23).¹¹¹⁶ Because this is Jesus’ last public appearance he must identify himself (*ἐγώ*) emphatically as the saviour (v 47), as the agent who rescues people from darkness (C1.4).¹¹¹⁷ He came as the light in the world (*φῶς εἰς τὸν κόσμον ἐλήλυθα* -- C1.4) to give light to men so that they may see the Father, and not to remain in darkness.

¹¹¹⁴ *έωρακέναι* is used in the same sense in 14:9. These synonymous couplets also appear elsewhere in the FG (see 5:24a; 6:35b; 13:16; 17:8,21-23). This clearly indicates the influence of Hebrew parallelism (Schnackenburg 1971:526).

¹¹¹⁵ The FE interpreted unbelief as sin. Sin is the result of unbelief which leads to judgment and death (8:21,24) (Culpepper 1988:419). Unbelief (sin) is closely linked to the rejection of the revelation of God. Therefore Jesus can also say: *εἰ μὴ ἤλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἶχοσαν νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν...εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἢ οὐδεὶς ἄλλος ἐποίησεν, ἀμαρτίαν οὐκ εἶχοσαν νῦν δὲ καὶ ἑωράκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου* (15:22-24).

¹¹¹⁶ Both the sender and the agent witness. In vv 8:16-18 another judicial principle is applied to Christ and his mission. Borgen (1968:147) states that ‘Here the Old Testament and halakhic rule of two witnesses has been applied to the idea of Jesus as the Son of the (heavenly) Father: the Father and the Son both witness.’

¹¹¹⁷ The high frequency of the appearance of *ἐγώ* in this pericope (vv 46,47,49,50) is aimed at stressing Jesus’ claim that he is the revealer and bringer of salvation. We thus find an echo of *ἐγώ εἰμι* (cf 8:12). But apparently the nearest parallel to this content is the statement in 3:19, in a context where the saving function of Jesus, as opposed to judging, is similarly stressed (cf 12:47b) (Schnackenburg 1971:526).

The fact that Jesus is the Light of the world is a principal topic in the FG (cf also 1:4,5,9; 8:12) (Bernard 1963:446).

Semi-colon 1.4 is a synopsis and explanation of semi-cola 1.1-3. πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ, but will θεωρῶν Jesus (ἐμὲ), and the one who sees Jesus will θεωρεῖ τὸν πέμψαντά με. φῶς relates to the revelation, defined in θεωρῶν and εἰς τὸν κόσμον ἐλήλυθα, while πιστεύων indicates the acceptance of this revelation. According to Newman & Nida (1980:422) φῶς can be rendered 'as one who causes light for people' or 'as one who causes people to be in light.'

The last text to be examined comes from 14:9-11.

- 1 ὥλεγει αὐτῷ ὁ Ἰησοῦς,
- 1.1 Τοσούτῳ χρόνῳ μεθ' ὑμῶν εἰμι
 - 1.2 καὶ οὐκ ἔγνωκάς με, Φίλιππε;
 - 1.3 ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα
 - 1.4 πῶς σὺ λέγεις,
 - 1.4.1 Δεῖξον ἡμῖν τὸν πατέρα;
 - 1.5 ¹⁰οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ
 - καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστιν;
 - 1.6 τὰ ρήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ
 - 1.7 ὁ δὲ πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.
 - 1.8 ¹¹πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ
 - καὶ ὁ πατὴρ ἐν ἐμοὶ
 - 1.9 εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε.

Verses 6-11 explain how Jesus is the way to the Father. He is the way to the Father because he is the truth (revelation) and the life (v 6). Therefore when men know him they know the Father (v 7), and when they see him they see the Father (v 9). Jesus is the way, the truth and the life because he is in the Father and the Father is in him (vv 10,11); he is the channel through which the life of the Father comes to him (Brown 1972:628).

It seems as if Jesus is sad. If his opponents do not acknowledge his identity, it is because they have not been taught by God, have not learnt from the Father (6:45). If those to whom the Father had given him (6:39; 17:9) still display ignorance regarding his true identity, they attest their spiritual blindness. Even being with Jesus for such a long time (Τοσούτῳ χρόνῳ μεθ' ὑμῶν εἰμι -- C1.1)¹¹¹⁸ does not guarantee insight into the truth that Jesus is the image of the Father (ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα -- C1.3) (Carson 1991:494). The phrase ὁ ἑωρακὼς ἐμὲ has a construction that is similar to 'Ο πιστεύων εἰς ἐμὲ of 12:44 where a Greek participle is used as the equivalent of an indefinite relative pronoun in English. This indefinite relative clause (ὁ ἑωρακὼς ἐμὲ) may then be rendered as a conditional, 'if anyone has seen me', and the second part of this semi-colon (1.3) as 'he has seen my Father' (Newman & Nida 1980:460). With this expression (C1.3) Jesus affirms that he is the supreme expression of God.

¹¹¹⁸ In codices Sinaiticus and Bezae the accusative is used and expresses duration of time. Nestle-Aland chooses the dative (Τοσούτῳ χρόνῳ), which suggests that the whole period of the ministry of Jesus is regarded as a unity. Although the whole life of Jesus has been the revelation of the Father (Lindars 1981:474) Τοσούτῳ χρόνῳ refers to the duration of Jesus' ministry (Carson 1991:494). Barrett (1978:459) prefers the variant reading in the accusative form which commonly expresses duration of time. The present εἰμι (C1.1) expresses action which started in the past and is still in progress (Lenski 1961:984).

Jesus responds sharply Philip's request that Jesus must show the disciples the Father. Philip desires to see the Father with his physical eyes, but now Jesus shows him the Father in a far superior way, 'so that he could see the Father with his spiritual eyes and by such sight enter into full communion with the Father' (Lenski 1961:984). In his response Jesus presupposes that all his disciples *ought* to believe that ἐγώ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἔστιν (Carson 1991:494). 'Diese "reziproke Immanenzformel" ist ein sprachliches Ausdrucksmittel, um die völlige Einheit Jesus mit dem Vater zu beschreiben...' (Schnackenburg 1975:77f; See also 10:30). This degree of unity ensures that Jesus reveals God to us (cf 5:19-30). Behind vv 9-11 there is the rabbinical principle that 'a man's agent is like to himself' (Mishnah *Berakoth* 5:5).¹¹¹⁹

Jesus' reply shows how a person can come through him to the Father, which also reveals the bond and relationship that exist between the Son and his Father. Jesus reminds Philip of the long time they have been together and of the words and works (see v 11)¹¹²⁰ through which he must have known him.¹¹²¹ Here Jesus refers to knowledge made possible by faith, that he was sent by God (17:8,25) and that the Father speaks and acts through him, in other words, that the Father is 'visible' in him (Schnackenburg 1975:77f). The Father is active in the world in and through Jesus. Thus, because Jesus submits himself to the Father, and because the Father works through him, Jesus can claim to be the revelation of the Father (Lindars 1981:474).

Through his response Jesus wants to communicate that Philip, through what he has experienced, should have come to a 'lasting and firmly established knowledge' (Schnackenburg 1975:77),¹¹²² since anyone who sees Jesus, in fact also sees the Father.

Note that in C1.2 (καὶ οὐκ ἔγνωκάς με, Φίλιππε) and C1.3 (ό ἐωρακώς ἐμὲ ἔώρακεν τὸν πατέρα) ἔγνωκάς is linked with ἔωρακώς. The emphasis is on με, which is further

¹¹¹⁹ Carson (1991:494) critically rejects the adequacy of this rabbinical principle. According to him this kind of model is 'adequate to account for the language of, say, 13:20, and even to claim that Jesus' words and works are those of the one who sent him. But in the Fourth Gospel this "envoy" model is suddenly outstripped when we are told that *everything* Jesus does is what the Father gives him to do, and that he does *everything* the Father does: now we are dealing in unique "sonship" language. No mere envoy would refer to the one who sent him as his Father, claim that whoever has seen him has seen the Father, and affirm mutual indwelling between himself and the one who sent him.' Carson's point of critique is actually precisely what this rabbinical principle is all about, i.e. the 'agent' must *do* and *say everything* his sender commanded him to say and do. The fact that Jesus calls his sender Father refers to τὸν πέμψαντά με (12:45) as well as to the intimate relationship that exists between the sender and agent which explains how the agent (Jesus) could say and do everything he was commanded.

¹¹²⁰ Bultmann (1941:471) seems to understand 'works' in vv 10-14 primarily as words. According to Brown (1972:622) these terms are not identical but complementary. He sees this parallelism as progressive rather than synonymous. Against the view of Bultmann can we state that the emphasis in semi-colon 1.9 is on the performing of works (διὰ τὰ ἔργα αὐτὰ πιστεύετε). Implicitly there is also a contrast between 'word' and 'work' in C1.9, and to the context in v 12 it seems to demand a reference to deeds. 'From Jesus' point of view both word and work are revelatory, but from the audience's point of view works have greater confirmatory value than words' (Brown 1972:622).

¹¹²¹ ὑμῖν in the phrase ἐγώ λέγω ὑμῖν (C1.6) is plural. Here it is important to mark the explicit change from singular to plural in Jesus' answer to Philip. What follows is addressed not only to Philip, but to all the disciples (Brown 1972:50; Newman & Nida 1980:460).

¹¹²² The perfect tense (ἔγνωκάς) used here helps to convey this message; cf 6:29. The fact that this perfect tense has a present meaning (cf 12:45), is the sentence (as in v 6b) formulated in such a way that later believers will experience it as if they are also being incorporated here (Schnackenburg 1975:77).

emphasized by the stronger ἐμὲ (Louw 1971:38). No one has ever seen God, but to see Jesus and to know Jesus is to see God and to know God, because *God-is-in-Jesus*. This justifies the statement οἱ ἀστρακῶς ἐμὲ ἀστράκεν τὸν πατέρα (C1.3).

The keyword πιστεύειν occurs again (C1.5).¹¹²³ For the believer there is no question or uncertainty, as in the case of Philip, that ἐγὼ (Jesus) ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἔστιν. It is presumed that a disciple of Jesus ought to have this faith (Barrett 1978:459). This 'reciprocal formula of immanence' is a linguistic form used by the FE (see also 17:21-23) to describe the complete unity between Jesus and the Father.¹¹²⁴ Jesus has to be seen through the eyes of faith. Through the eyes of faith the believer can know his being and his complete bond with the Father. This bond results in his being 'in the Father' (ἐγὼ ἐν τῷ πατρὶ -- C1.5). Within the context of the FG as a whole, the supremely revealing event of God's display of himself in Jesus will be in the glorification of Jesus, his exaltation. It is the consequence of that event, the gift of the Spirit, that will finally enable the disciples to grasp the truth of Jesus (Carson 1991:495). If the disciples find it difficult to perceive the meaning of Jesus' words, at the very least they should διὰ τὰ ἔργα αὐτὰ πιστεύετε (C1.9) (Carson 1991:495). Jesus passes readily from his words to his works since both alike are revelatory and both are full of power (Barrett 1978:460).¹¹²⁵ The miracles (τὰ ἔργα) signify that the kingdom of God is at work in the ministry of Jesus, and this is tied to his person (cf Carson 1991:495).

Schnackenburg (1975:78) formulates this unity as 'the Father is similarly in him and reveals himself perfectly through him, expressing himself, as it were, in him'. Therefore the words of Jesus are not his own initiated words, but words heard from the Father (8:26) which the Father had commanded him to speak (12:49).

The visible ἔργα which also witness to Jesus are the 'signs' performed by Jesus. Because the Father is constantly in Jesus, Jesus can say that οἱ (δὲ) πατὴρ ἐν ἐμοὶ μένων¹¹²⁶ ποιεῖ τὰ ἔργα αὐτοῦ.¹¹²⁷ Newman & Nida (1980:460f; cf Lenski 1961:986)) correctly maintain that it would be difficult to speak of the Father 'doing his own work'. Their proposed translations are acceptable for there is no discrepancy in the context that opposes it. According to them it can mean 'my Father who remains in me causes these happenings'

¹¹²³ The meaning of πιστεύειν in C1.5, C1.8 and C1.9 differs. In C1.5 the negation particle οὐ links with πιστεύειν to indicate lack of faith in the ordinary sense of the word, while in C1.8 πιστεύετε is used with the personal pronoun ψοι in the dative mode to convey 'to believe what Jesus is going to say' (cf Barrett 1978:460; Carson 1991:495). πιστεύειν together with διὰ correlates with C1.5 but differs in respect of the object of belief.

¹¹²⁴ But, correctly according to Barrett (1978:460), the relation of the Father and the Son is not completely reciprocal, although he agrees that each can be said to be in the other: 'the Father abiding in the Son does his works; the Son rests from, and to, eternity in the Father's being.'

¹¹²⁵ In 5:19 and 30 works and words are distinct and in 10:25 and 32 Jesus relies on the works as the ultimate evidence, as he does in 14:11 (cf Lenski 1961:986).

¹¹²⁶ Schnackenburg (1975:78) correctly chooses to translate μένων as: The Father who is permanently (constantly) in me.

¹¹²⁷ The sequence of clauses gives the impression that Jesus' words are the works done by the Father. Bultmann (1953:407) regard Jesus' words and works in the FG as identical in his *Theologie des neuen Testamentes*: 'the works of Jesus...are his words.' Three reasons why this interpretation has to be rejected are: (i) From 10:37f and 15:22,24 it is clear that there is a big difference between the words and works of Jesus. (ii) The use of δέ (C1.7) instead of ἀλλά makes this impossible. ἀλλά are normally used to link two concepts (see 7:28; 8:28,42; 12:49; 14:24) (Schnackenburg 1975:78). (iii) ἔργα in C1.9 which relates to ἔργα in C1.7 rules out the possibility of similarity because ἔργα in C1.9 is contrasted with ρήματα in C1.6.

or the Father 'does what he decides to do'. Such renderings indicate that the agency and initiative rest with God.

Unfortunately the FE does not define the nature of this relationship ($\epsilon\nu\ \epsilon\muo\iota\ \mu\epsilon\nu\omega\nu$ -- C1.7) between the Father and Jesus. According to Newman & Nida the meaning can be expressed as 'I am one with the Father, and the Father is one with me'. Lindars (1981:474) pointed out three possible interpretations of the mutual indwelling: (i) a mystical union, (ii) a moral union, and (iii) a metaphysical union. One could also add the possibility of (iv) a functional union. In the prologue a metaphysical union is implied, a moral union is true throughout the FG (to do the will of the Father), but in 17:21ff a functional union seems to be the answer.¹¹²⁸

A large part of C1.8 is a repetition of C1.5. In C1.5 this phrase is used in question form while in C1.8 it takes the form of an appeal. Jesus' words should have been sufficient for men to recognize Jesus as the bringer of eschatological revelation and salvation. His works can be seen as additional visible signs to those whose faith is weaker. Jesus requires belief from his disciples in the relationship between him and the Father, because this will be the basis on which the disciples will follow the Christian way of life (Lindars 1981:475).

(ii) The salvation accomplished through the agent

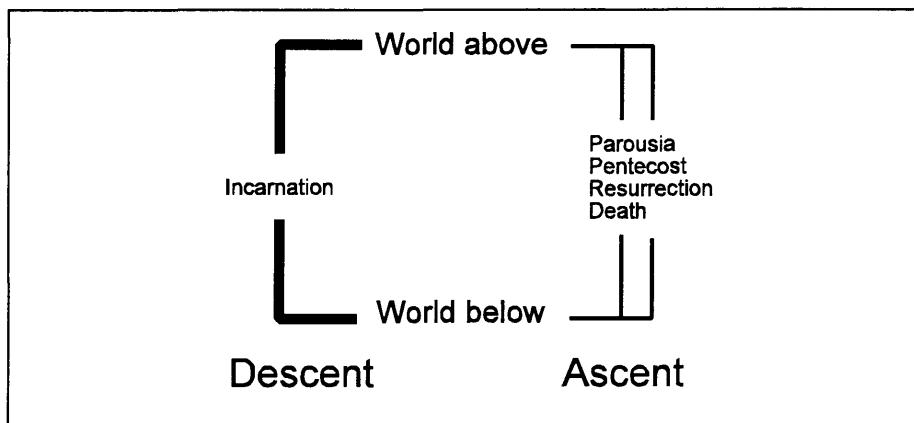
(a) The Son accomplishes salvation

Salvation as a distinct topic in the FG has seldom been treated in detail. This statement came from Fortna (1970:31) and his rational 'because the concept seems to include the whole of John's theology'.

Salvation was accomplished only when Jesus completed the cycle of his ascent-descent (2:22). The entire salvation drama initiated by the Father -- incarnation, death, resurrection, Pentecost, and the parousia¹¹²⁹ -- is concentrated into one single event (cf Mealand 1978:455; Loader 1984:198): the Revelation of God's 'reality' ($\alpha\lambda\kappa\theta\epsilon\iota\alpha$) in the earthly activity of his Son in the person of Jesus which enable people to come to this new life through faith in Jesus (Bultmann 1953:405). This salvation drama is introduced in the following diagram:

¹¹²⁸ Lindars (1981:475) shows himself in favour of a moral union without giving sufficient reasoning.

¹¹²⁹ According to the phenomenal and correct observation of Bultmann (1953:404), regarding the salvation event, the resurrection of Jesus and his parousia are viewed as identical by the FE. And parallel to these events stands a third, the descend of the Paraclete (14:15; 16:33). Hence, in the opinion of the FE Easter, Pentecost, and the Parousia are not three separate events, but one and the same. The terminology appropriate to Easter mingles time and again with that appropriate to the parousia -- reunion between Jesus and his disciples is mentioned in 14:19; 16:16,19,20; the fact that he lives (14:9); and his appearing to the disciples (14:21f).



The purpose of Jesus' sending is mainly spelled out in terms of revelatory events with the apex in the salvation of those whom the Father would give to the Son (3:16f; 4:34; 5:30,36f; 6:38f; 12:49f; etc; Meeks 1986:147).¹¹³⁰ To accomplish this, the Son is sent, he has to become man (1:14) (cf Van der Watt 1991:109).

This salvation-drama is to be revealed by Jesus to men, while men have to accept it in faith. The Son has, in a unique manner, acquired knowledge of the Father's being (17:6), life (5:26; cf 6:27) and glory (17:5,22). This knowledge the Son transmits to those who believe in him, for them to partake in it (cf 1:16; 17:6,8)¹¹³¹ (Schnackenburg 1965:401).

The chief purpose of the FG was apparently to affirm that Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ.¹¹³² From this then follows ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ (3:16; 20:31). The salvation drama is perfectly spelled out in 3:16 and 20:31. The correlation between these two verses is significant; in 3:16 we have, according to most commentators, the summary of the whole Christian message of redemption (Schnackenburg 1965:423), while 20:31 is regarded as a summary of the purpose of the FG.¹¹³³ The analyses of these two texts are used to construct the framework of salvation brought by the Son of God.

¹¹³⁰ Loader (1984:199) goes too far when he alleges that the primary function of the Son of Man is *not* to reveal, *but to* give life and judgment. The question is not which of the two (salvation or revelation) is the most central or important function, but rather concerns what he came to do. Revelation and salvation coincide and must always be interpreted and understood in relation to one another.

¹¹³¹ Why should Jesus bring eternal life? Because this world is separated from God by sin: into the world of darkness came the light (1:5; 3:16,19). Ζωὴν signifies adoption into a family; existence in the family. This gives a person a position in the family which can be experienced now and gives a foretaste of what is to be received in future.

¹¹³² In summarizing the theology of the suggested Signs Gospel Fortna (1970:228) correctly wrote the following:

'In contrast to almost every other early Christian document we possess, its message is not that a new age has dawned, not that salvation is made available in Jesus, not that suffering and sin and death are now destroyed, not that the Spirit is bestowed on men...It affirms simply that "Jesus is the Christ, the Son of God"...His miracles are recounted simply as legitimately signs of his messianic status. Even the healings are christological, not soteriological...'.

¹¹³³ Carson (1991:661) regards this verse as the shortest summary of the Johannine theology. To expound in detail each word and phrase would be to expound the entire book.

The structure of salvation¹¹³⁴

3:16

Οὕτως γὰρ ἡγάπησεν ὁ θεὸς τὸν κόσμον,
ώστε τὸν οὐίον τὸν μονογενῆ ἔδωκεν,

Ἴνα πᾶς ὁ πιστεύων *Soteriology* ἵνα πιστεύ[ε]ητε ὅτι

εἰς αὐτὸν *Christology* Ἱησοῦς ἐστιν ὁ Χριστὸς
ὁ οὐίος τοῦ θεοῦ,

μὴ ἀπόληται ἀλλ' *Soteriology* καὶ ἵνα πιστεύοντες
ζωὴν ἔχητε ἐν τῷ ὄνόματι αὐτοῦ.

20:31

ταῦτα δὲ γέγραπται

According to these words the FE pursued a double objective. The one objective was to proclaim Jesus as the Christ and the Son of God: his aim was *Christological* (Revelation). The other objective was to indicate the way to eternal life through faith in the name of Jesus: this aim was *Soteriological* (Salvation). These objectives are inextricably interwoven in the FG.¹¹³⁵ Because Jesus is the Christ, the Son of God, he is the Saviour, the everlasting life. For this reason the Christological statement ('Ιησοῦς ἐστιν ὁ Χριστὸς ὁ οὐίος τοῦ θεοῦ) is tantamount to soteriology, and the soteriological statement (καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὄνόματι αὐτοῦ) is tantamount to Christology (Groenewald 1971:131). These two aspects run parallel throughout the Gospel and merge clearly in these two texts.¹¹³⁶

When in 20:31 the FE reveals the purpose of the FG, he only confirms what he tried to achieve in the first chapter of the FG: to reveal that Jesus is the bringer of life.¹¹³⁷ The full implications of 20:31 become apparent only when the presentation of Jesus in the first chapter is taken into account.¹¹³⁸

The Christological and soteriological presentation of Jesus in ch 1 is continued, illustrated and confirmed in the course of the FG and in the end in 20:31 condensed into a revelatory-

¹¹³⁴ Because 3:16 has already been discussed in 4.1.2 (iii) and 20:31 is going to be discussed further in 4.1.3 (xi) we shall here concentrate on 'How the Son ACCOMPLISHES salvation'.

¹¹³⁵ In the FG there is no such thing as a Christology that is not also soteriological; the Messiah concept carries with it a message of salvation.

¹¹³⁶ Since Christology and soteriology is so multifaceted and because it is not the objective of this study to investigate the Christology or soteriology of the FG in detail, it will not be discussed as such. This study touches only on certain aspects of both the Christology and soteriology from the perspective of discipleship. Therefore only relevant aspects will be considered here.

¹¹³⁷ The Synoptic Gospels present a gradual self-revelation of Jesus as the Christ. His self-revelation and self-concealment often pose the problem of duality (Groenewald 1971:131; Goppelt 1975:172ff; Ladd 1977:173ff).

¹¹³⁸ In chapter 1 Jesus is characterized by various designations which indicate his identity and the nature of his mission. He is called the Logos, pre-existent with God and himself God (v 1), the mediator at creation (v 3), the true light (v 9), the only Son (vv 14,18), Jesus Christ (v 17), Lamb of God (vv 29,36), Rabbi (vv 38,49), Messiah (v 42), the one Moses and the prophets wrote about (46), Jesus of Nazareth, the son of Joseph (v 46), the King of Israel (v 50), the Son of Man (v 51). It is pointed out that Jesus came to save: he brought life to men (v 4). To people who receive him, who believe in his name, he gave the right to become children of God (v 12). 'From the fullness of his grace we have all received one blessing after another' (v 16; cf 17). He takes away the sin of the world (vv 29; cf 36).

salvivic¹¹³⁹ confessional formula that 'Ιησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ'.¹¹⁴⁰ Behind this salvatory plan of God stands the initiative of God who, because of his love for the world, gave (ἐδωκεν) his Son to accomplish this salvation through death.

The Christological title "Χριστὸς" does not occur as often as might be expected in the FG.¹¹⁴¹ A survey of the scriptural evidences indicates that Jesus did not refer to himself as ὁ Χριστὸς.¹¹⁴² Nevertheless Jesus prefers to use the designations 'the Son' or 'the Son of man' to identify himself. It was Jesus' followers and opponents who used this title. The testimony of the entire FG confirms that Jesus is truly the Messiah.

It was one of the objectives of the FE to point out that Jesus is the Christ according to the Christian Messiah concept in contrast to the Jewish Messiah concept. If the Jews were to acknowledge Jesus as the Messiah, they would have to surrender their politico-national expectations.

The FE writes to convince his readers that Jesus is also ὁ υἱὸς τοῦ θεοῦ.¹¹⁴³ Although this title does not appear very frequently in the FG, it is still used emphatically by the FE. The sonship of Jesus to God is grounded in the fact that ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον... (10:36) (Kümmel 1974:268; Guthry 1981:312). Wherever he goes the consciousness of this sonship is present. This is one of the dominant features in Johannine Christology.

Anyone who believes (πιστεύοντες) will inherit eternal life (ζωὴν αἰώνιον ἔχητε, cf

¹¹³⁹ A Christological and soteriological investigation of the Prologue and the entire FG is out of the question. It will take us too far afield. Accordingly we must confine ourselves to a brief discussion of 20:31.

¹¹⁴⁰ This double designation of Jesus in this confessional formula supports the hypothesis that the FG was written for Christians in general (as pointed out in 4.1). Paul uses the formula κύριον 'Ιησοῦν (Rom 10:9) or κύριος 'Ιησοῦς Χριστὸς (Phil 2:11). Paul, the apostle to the gentiles, finds it sufficient to speak of Jesus as κύριος. When the FE wrote his FG years later he preferred to use the formula ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ. Probably the most obvious two reasons for this phenomenon are the difference in circumstances in which the FE wrote and his readers. As a Palestinian Jew he experienced the fulfilment of the Messianic promises in Palestine. Therefore he wrote the FG to convince Jews and Gentiles that Jesus was the Saviour of the world. With the Jews in view he uses the name Messiah (Christ). Because the Messianic connotation is meaningless to the Gentiles, he uses the name υἱὸς τοῦ θεοῦ. This name was well-known in the Hellenistic world (Groenewald 1971:140).

¹¹⁴¹ The combination *Jesus Christ* occurs only twice and in both cases serves as a name with a Messianic connotation (1:17; 17:3). *Messiah* also appears twice in a fully Messianic context (1:41; 4:25). In nine cases ὁ Χριστὸς refers directly to the Messiah (1:20,25; 3:28; 7:27,31,41b,42; 9:22; 12:34). In six instances it is applied to Jesus (1:41; 4:29; 7:26,41a; 10:24; 11:27) (Groenewald 1971:133).

¹¹⁴² This does not mean that Jesus was not convinced of his Messianic mission. He admits to the Samaritan woman that he is the Christ (4:26). He even accepts the confession of Martha ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος (11:27).

¹¹⁴³ In the FG 'the Son of man' and 'Son' is used exclusively as a self-designation by Jesus, while the expression 'Son of God' is used by both Jesus and believers (in 1:34 by the Baptist, in 1:49 by Nathanael, 11:27 by Martha, 9:7 by the Jews and 20:31 by the FE himself). 'Son of God' occurs in traditional Messianic contexts: 1:34,49; (cf 5:25); 10:36 (cf 10:24); 11:4,27; 19:7 (cf 19:3); 20:31. For the 'Son of God' as a traditional Christian Messianic designation cf Hahn (1966:281,284ff).

20:31b).¹¹⁴⁴ What is ζωὴν αἰώνιον?¹¹⁴⁵ It is a new quality of life¹¹⁴⁶ which is experienced now (3:15,16; 6:40,47) by a believer as a result of his faith. This is not a state or quality to which Jesus brings men, but it is Jesus himself: Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή (11:25; cf 14:6). Jesus does not accomplish salvation, he is salvation. By his coming, as the one sent by the Father, he gives to men the life which he himself is. This life, co-existing with the Father, is intended for the saving of men and is only accessible to them because the Father sent his Son.

In a constantly realizing eschatological situation,¹¹⁴⁷ which had started with the coming of the incarnated Son, life is a realized possession.¹¹⁴⁸ The quality of life, in other words the life of Jesus in which the believer now partakes, is that which is characteristic of life from the 'world above' (Guthrie 1981:643). This is the life by which God himself lives, the life of God, and which the Son had been given by the Father (5:26; 6:57). Jesus is the divine Word spoken with the only purpose to give this divine life (ζωὴν αἰώνιον) to men (1:4), and it is for this purpose that the Son of God has come among men (10:10). As far as the world is concerned, Jesus is life (11:25; 14:6); his words are spirit and life (6:63) (Brown 1975:507). To know Jesus and to believe in him is to live (20:31).

(iii) People's response to the agent's revelatory-salvific work

The FE wants to confront his reader with the conclusive fact that 'to respond to Jesus, the Son, is to respond to God, the Father (5:23)...how you respond to the Son constitutes your response to God. Accept him and you have accepted God. Reject him and you have rejected God' (Kysar 1993:44ff).

The mission of Jesus has been related to the revelation of 'the world above'¹¹⁴⁹ and to the redemption of 'the world below' (cf Bühner 1977), which comes through faith in Jesus. This dualistic view of the world operates as the setting and makes the sending significant (10:36; 17:18a). The relation between 'sending' and 'belief' (5:24,38; 11:42; 17:8,21,23; cf 17:3,7,25) serves to relate the 'sending' theme to the purpose of the FG, as revealed in

¹¹⁴⁴ This declaration did not come as a surprise: already in 3:15,36; 5:21; 6:33,47 the reader is prepared for it.

¹¹⁴⁵ It is impossible to discuss in detail the meaning of ζωὴν αἰώνιον, and is not the objective of this study. For a more comprehensive study on this topic see Van der Watt (1986), especially from p11 where he gives a perspectivistic overview of recent research concerning the concept ζωὴν αἰώνιον in the FG. This discussion will be limited to a brief description of this soteriological aspect as it concerns the role of Christ.

¹¹⁴⁶ Eternal life is the goal of man's existence and is fulfilled in the 'knowledge' of God and Jesus Christ (17:3). This is confirmed by the *īnā*-clause in 17:3 (Schnackenburg 1971:444).

¹¹⁴⁷ Eternal life and divine sonship are, according to the FG, already in the possession of the believer, though there is room for future perfection (cf 5:28,29).

¹¹⁴⁸ In some contexts the term life is used to describe the 'being' (existence) of the believer within a reality completely determined by God and his will. In other contexts the emphasis falls more on the active existence according to divine will (Van der Watt 1986:1012).

¹¹⁴⁹ In the case of the Baptist, he has “ἴνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ” (1:7). In v 17:8 Jesus says “...ὅτι τὰ ρήματα ἀ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας”. The same is experienced by the disciples in 17:20 that: “...τῶν πιστεύοντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ.”

20:31 (Mercer 1992:458).¹¹⁵⁰

People who understand this schema is distinguished, by this understanding, from the world and become saved. Marinius de Jonge (1977:100ff) made us aware of the way in which belief claims are interpreted and corrected by the FE. According to his understanding any claim to believe is rejected by the FE as being inadequate, regardless of how correct it might appear to be on the surface, unless this authentic believe involves the perception of Jesus in terms of the descent-ascent pattern: '...true insight into the meaning of Jesus' teaching presupposes insight into his descent from heaven and his return to the Father' (De Jonge 1977:65; cf also pp 55,57,63,101,144-146,150).

Meeks (1986:151) correctly points out that the *incomprehensibility*¹¹⁵¹ of Jesus is disclosed in the Nicodemus narrative. 'The teacher of Israel', who holds a positive belief in Jesus, even the Baptist, the primary human and his first witness in the FG (1:19-36; 5:32-35)¹¹⁵² did not follow Jesus.¹¹⁵³ This proves that revelation brings division. Each of the characters around Jesus represents some type of response to him (De Jonge 1977:12; Culpepper 1983:99ff; Koester 1989:328; cf Doohan 1988:136f). By surveying the characters in the FG, a whole range of responses to the revelation and their consequences crystallize (see Culpepper 1983:115-148; De Klerk & Schnell 1987:95ff). Where people come to faith in Jesus, stages of faith occur (Kysar 1993:80 and Culpepper 1988:426f for a discussion on this). The FE interprets believing not as a static response, but as a way of life. In the end their response reveals whether they are from 'above' or from 'below' (Culpepper 1988:426). According to Culpepper the highest level of faith is illustrated by those who 'know', 'love' and 'bear witness'. The BD is the prime exemplar of such a response, opposite to those who leave Jesus (6:60-66), Peter who denies Jesus (18:15-18,25-27) and Judas who betrays him (18:11ff). He is introduced as the one who was 'in the bosom' of Jesus (13:23), just as Jesus was 'in the bosom' of the Father (1:18). This level of faith constitutes a unity between the believer and his Lord like that between Jesus and his Father. Only through this faith can one 'learn and understand that the Father is in me, and I in the Father' (10:38). Those who know God have eternal life (17:3) (Culpepper 1988:427).

Jesus' person, teaching and works called forth more than one type of reaction and received more than one interpretation. Because of this Jesus was accused of breaking the law (5:18) and making himself equal to God (5:18). If we add to this the theme of misunderstanding which runs throughout the FG¹¹⁵⁴ and finally the deliberate rejection¹¹⁵⁵ of the leaders who condemn Jesus -- his person, words and deeds -- Jesus was an enigma for his

¹¹⁵⁰ Mercer (1992:458) points out an important contrast when he states that 'the motif behind the sending of Jesus by Annas (18:24) provides an interesting contrast to the motives behind God's sending of Jesus into the world.'

¹¹⁵¹ Meeks (1986:151) points out that this dialogue is the vehicle used to introduce several significant Christological themes that become clear only as their progressive development through the FG is traced.

¹¹⁵² He points out Jesus as the 'Lamb of God' (1:29,36) and the 'Son of God' (1:34). Through his baptism (1:31) Jesus is revealed to Israel and some of his disciples come to follow Jesus (1:37).

¹¹⁵³ The Samaritan woman and other Samaritans also came to him (ch 4). Compare also the 'man born blind' in ch 9.

¹¹⁵⁴ Misunderstanding is also found in the Synoptics; cf Luke 9 where Jesus corrects a false understanding of his person.

¹¹⁵⁵ Even many of his followers turned away from him 6:60-66.

contemporaries. Some people believed in Jesus but the majority turned away.¹¹⁵⁶ The latter group ranged from those who were close to him and then finally could not accept his 'hard teaching' (6:60) to the fanatical Jewish leaders who were filled with hatred and finally nailed Jesus to the cross (ch 18).

Schneider correctly maintains that the reason for this ambiguity is 'flesh' itself (cf 3:5,6). The Jews symbolize the fleshly man in his opposition to God and his agent. This group of people are closely associated with the response of unbelief.¹¹⁵⁷ In the first half of the FG there is an escalation of hostility from one episode to the next (Culpepper 1983:126)¹¹⁵⁸ which in the end culminates in the death of Jesus on the cross (ch 19).

In himself man has no knowledge of God and no norms by which to judge and authenticate any claims of revelation (3:5,6; 6:63). The flesh constitutes the main difference between man and God. The inability of the flesh to see more than the man in Jesus is sin. One has to look at Jesus on a spiritual level to recognize him as one coming from God and sent by God. Thus Jesus fares no better than the prophets of the OT who came before him (7:7ff; 8:23).

(iv) Why was Jesus unable to reveal himself and his mission more effectively during his lifetime?

On the basis of the previous discussion of 'why Jesus was rejected', the question that now arises is 'Why was Jesus not more effective in revealing himself?'.¹¹⁵⁹ In answering this question one must see the revelation of Jesus as a puzzle. Jesus' revelation (through his words, deeds and his person) could not really be understood until the last deed had been performed. Only when the last part of this puzzle was put into place, the full picture became clear.

Jesus' entire life is directed towards the hour of the full glorification of the Father in and through him (Haenchen 1963:211f). Only then can men 'see' Jesus and thus know God and have life. Jesus must be lifted up so that everybody may have life through him (3:13ff). When he is lifted up, the Jews will know that Jesus is the Son and that he reveals the

¹¹⁵⁶ According to Culpepper (1988:425) the FG balances free will and determinism. Neither belief nor unbelief can be sufficiently explained in isolation. See 3:15,16; 4:14 and 7:37 as an invitation for all to believe. But on the other hand those who believe are being called or drawn (cf given) by the Father. See Bultmann (1953:368) and Schnackenburg (1971:328) for a discussion on determinism.

¹¹⁵⁷ They are 'symbolic representatives' of the unbelief of the world (Schneider 1969:348; Culpepper 1983:126; De Klerk & Schnell 1987:95). Culpepper correctly interprets the reasons for the negative response of the Jews. These reasons are not explained by the FE in terms of their 'Jewishness', but by referring to universally applicable characteristics: they have never seen or heard the Father (5:37), they do not want to come to Jesus so that they might have life (5:40), they do not have the love of God in themselves (5:42), they do not receive Jesus (5:43). A more basic reason is: they are from a different world order. They live on the negative side of the Johannine dualism:^{8:23} "καὶ ἔλεγεν αὐτοῖς, Ὅμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου." After this they are characterized very negatively in the FG: the world, sin, the devil, darkness, blindness, and death. They are the opposite of Jesus and his disciples. As representatives of unbelief, their lack of understanding touches all the vital issues. See Schneider (1968:344ff), Culpepper (1984:125) and De Klerk & Schnell (1987:95) for a thorough characterization of the Jews in the FG.

¹¹⁵⁸ According to Culpepper (1983:126) the FG is episodic.

¹¹⁵⁹ See Haenchen (1963:212f) for confirmation that this really constituted a problem for the FE.

Father (7:28-30).¹¹⁶⁰ On the cross Jesus will draw all men to him, because there the full revelation of the Son and the Father will be given (12:22). The ultimate sign (cf 2:18) that they will get from Jesus is his death and glorification, which are two sides of the same event in the FG (Käsemann 1968:19; Schneider 1969:353).

Jesus is the μονογενής of the Father as revealed by Jesus in his teaching and the miracles he performed. This revelation reaches fulfilment when Jesus' sonship becomes perfectly clear on the cross.¹¹⁶¹ The whole life of Jesus is characterized in the FG as moving towards that event as the supreme moment of revelation and achievement of eternal life (Schneider 1969:353f).¹¹⁶²

In conclusion, the incomprehension of Jesus' identity must be understood from two perspectives: from man's side Jesus was rejected because men did not look at him through a spiritual lense, and from Jesus' side he was not fully revealed until the event of the passion.¹¹⁶³

Two things are important: According to the FE Jesus possesses the Spirit and this Spirit was given to the disciples only after the glorification of Jesus (7:39; 12:16; 16:7,12,13). In 12:32 Jesus himself states that he will draw all men to him when he is lifted up.

(e) The agent obedient to the will of his sender

The obedience of the agent to the will of the sender was a legal presumption.¹¹⁶⁴ Part of the fundamental structure of any 'sending' is that the one who has been sent does not follow his own will, but that of the sender, and does not speak and act in his own name, but represents another (Haenchen 1984:30). This principle is clearly observable in the life of Christ: he was an obedient agent who did as the Father had commanded (Borgen 1968:140). Jesus himself said:

¹¹⁶⁰ This factor is stressed by the FE so that he imputed Jesus' death as suffering. In the FG Jesus goes to the cross by his own determination, and decision. He alone knows when the Father has decreed that his hour has come (13:1). He lays down his own life; no one takes it from him (10:18). The Johannine account of Jesus' arrest typifies his death as his glorification, and not humiliation. Nothing happens to Jesus by chance. In his conversation with Pilate Jesus explains what is going on. Pilate is not in control of the situation, but rather Jesus.

¹¹⁶¹ 'His final exaltation, ascension, and glorification reveal that he is also the Son who was sent by the Father as Revealer...In this sense the cross is a revelation...' (Loader 1984:199).

¹¹⁶² Nevertheless no one can come to the Son unless the Father draws him (6:37ff,44; 10:28-29; 15:16,19; 17:6). The Paraclete himself must illuminate the mind and heart of the person, otherwise Jesus will remain at best a good ethical teacher or social reformer (1:13; 3:5,8).

¹¹⁶³ The presentation of Jesus in the FG is multidimensional. The different perspectives of Jesus are made to coalesce into a single narrative so that each of these perspectives is always present in almost every part of the FG. His nature is never understood until his origin and destiny with God is truly comprehended (Smith 1977:376f).

¹¹⁶⁴ This presumption is confirmed in the following halakhic sources: Erubin 31b-32a, Qiddushin 2:4 and Terumoth 4:4 as quoted by Borgen (1968:140).

4:34 Ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω
τὸ θέλημα τοῦ πέμψαντός με καὶ ελειώσω αὐτοῦ τὸ ἔργον.

5:30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν καθὼς ἀκούω κρίνω,
 ἡ ἐμὴ δικαία ἐστί,.....ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ
τὸ θέλημα τοῦ πέμψαντός με.

6:38 ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ
τὸ θέλημα τοῦ πέμψαντός με.

8:29 καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστιν οὐκ ἀφῆκεν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

Jesus' intention was always to please the one who sent him. This thought recurs frequently in the FG (4:34; 5:30; 6:38; 8:29 and 7:18; 8:50a by implication).¹¹⁶⁵ The phrase τὸ θέλημα τοῦ πέμψαντός με is one of the most important ideas in the histiology of the FG (Lindars 1981:194) and occurs in 4:34, 5:30 and 6:38. In 8:29 "τὸ θέλημα" was substituted by "τὰ ἀρεστὰ αὐτῷ ποιῶ", but the intention remained unchanged. The style mark these sayings as a word of revelation. The whole life of Jesus is based on and centres around his endeavour to do the will of τοῦ πέμψαντός με.¹¹⁶⁶ His origin constitutes the heart of this attitude (6:38). Every time Jesus speaks about himself seeking to do "Τὸ θέλημα τοῦ πέμψαντός με" the emphasis is on "τοῦ πέμψαντός με", which qualifies "Τὸ θέλημα". By using the title "τοῦ πέμψαντός με", instead of Father or God, Jesus shows a constant awareness of his *missionary* task. Therefore, the phrase "Τὸ θέλημα τοῦ πέμψαντός με" will be to accomplish this missionary task.

The unity of the Father and the Son, expressed through this concept of doing τὸ θέλημα τοῦ πέμψαντός με, is a functional and moral unity (cf Lindars 1981:194). Morally it is the complete obedience of Jesus to the will of the Father which justifies the exclusive claim of Jesus to the allegiance of men (cf 3:16-21,31-36). His obedience towards God dominates his whole life and culminates in the cross (Schnackenburg 1965:480f).

The above-mentioned texts will now briefly be discussed.

Jesus desires to do the will of the Father

4:34 ... Ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω τὸ θέλημα ... τοῦ πέμψαντός με
 καὶ τελειώσω αὐτοῦ τὸ ἔργον.

The disciples, having returned from town (v 8), tells Jesus that he should eat something (v 31), which provides an occasion for Jesus to inform them that he is the one that does the will of the Father. His whole life centeres around and grows out of the effort to ποιήσω τὸ θέλημα τοῦ πέμψαντός με (Schnackenburg 1965:480). This attitude (see also 5:30; 6:38-

¹¹⁶⁵ The expression 'to do the will of God' is a concept that occurs frequently in the OT, Judaism and primitive Christianity. In the FG it occurs most frequently in combination with the typical τοῦ πέμψαντός με; it is the Father who has sent his Son (Schnackenburg 1965:480).

¹¹⁶⁶ The affinity with Hebrew 10:5-9 is noteworthy. Twice Christ himself said: 'I have come to do your will, O God' (vv 7,9). From this text it becomes clear that the decisive element in his act of redemption is his obedience to God, and that is to do his will. This dominates his whole life and culminates in the sacrificial offering of his body.

40) is intended to describe the revelation through Jesus as an action of God. In himself the Revealer is nothing; he was sent¹¹⁶⁷ and his life and ministry constitute service.¹¹⁶⁸

In 4:34 Jesus informs his disciples, after they urged him to eat something (v 31), that he wants to use his strength to do τὸ θέλημα τοῦ πέμψαντός με.¹¹⁶⁹ λειώσω αὐτοῦ τὸ ἔργον seems to be a variation aimed at emphasizing the first. This emphasis is probably to accentuate Jesus' persistence in the fulfilment of his divine task of redemption (Schnackenburg 1965:481).¹¹⁷⁰ Newman & Nida (1980:127) correctly point out that here we have two aspects (ποιήσω τὸ θέλημα...καὶ τελειώσω αὐτοῦ τὸ ἔργον) of essentially the same act of obedience (cf 17:4; 19:28,30). Both aorists state this 'doing' and 'completion'. Doubling this statement amplifies it (Lenski 1961:332; Newman & Nida 1980:127). According to Lenski (1961:332) the function of this double clause is to describe the entire Messianic work of Jesus. The will of the Father, the work of Jesus was completed when Jesus was crucified (see Morris 1975:278).¹¹⁷¹ The ministry of Jesus has no significance apart from being the will of God (Barrett 1978:241). The Father has a will (θέλημα) regarding a specific work, to reveal the Father and the Son and to accomplish salvation. The mission of the Son is 'to do'¹¹⁷² this will and 'to complete' this work. These things describe the nature of the ministry of Jesus.

The singular "τὸ ἔργον" is used as a class noun and indicates the full scope of the work that Jesus has to do on earth.¹¹⁷³ Jesus' works are the works of God, as is also indicated in (5:36; 9:3f; 10:25,32,37f; 14:10; 17:4). The whole life of Jesus on earth is based on the will of the Father. Τελειοῦν¹¹⁷⁴ could probably signify that the redemptive work that was

¹¹⁶⁷ πέμψας (πατήρ) occurs here for the first time. Jesus refers here to his great Sender, using the substantivized aorist participle. This participle names this Sender according to the one past act of sending, ὁ πέμψας με (Lenski 1961:332).

¹¹⁶⁸ 4:31-38 forms a unity which again can be divided into vv 31-34 and vv 35-38. In vv 31-35 Jesus is portrayed as the one sent by God, who of himself and for himself is nothing. He only carries out the work the Father has given him. In the same sense, according to vv 35-38, the disciples are sent forth by Jesus to do nothing in their own will and strength; yet their ministry is the continuation of the eschatological event which began in Jesus. Thus the reason why the FE puts vv 31ff before 35ff is to explain the mission of the disciples on the analogy of the mission of Jesus (Bultmann 1941:145).

¹¹⁶⁹ Bernard (1969:154) interprets this verse differently in the sense that Jesus has his strength and his joy in the fulfilment of his mission. Morris (1975:277) interprets it as the satisfaction that Jesus experienced in doing the will of God. Sanders (1975:150) understands βρῶμά as the 'obedience' of Jesus to the Father and a denotation to complete his task.

¹¹⁷⁰ 'To do the will of God' is, to some extent, within the reach of a disciple of Jesus, but 'to accomplish his work' was only possible for the Son of Man. This achievement bore witness to the exclusiveness of his mission (Bernard 1969:154). This task he carried out to the end (cf 17:4; 19:30 where τετέλεσται is used).

¹¹⁷¹ There is a sense in which Jesus' work (mission) may be regarded as complete, but there is also a deeper indication that his work is incomplete. This part of his work has to be continued through discipleship.

¹¹⁷² Newman & Nida (1980:127) point out that in biblical language is the verb ποιήσω, according to its context, is equivalent to 'obey'.

¹¹⁷³ τὸ ἔργον was no mere human work. It was that of an 'agent' of God who quite often in the FG declares that the work he does is that which the Father has given him to do (cf 5:30; 6:38; 7:18; 8:50; 9:4; 10:37f; 12:49,50; 14:31; 15:10; 17:4). τὸ ἔργον has to be distinguished from ἔργα, which indicates the individual tasks which Jesus performs.

¹¹⁷⁴ Τελειοῦν has various slightly different meanings. In 17:23 it is used in combination with εἰς ἐν to be translated as 'complete unity' (NIV) to indicate the 'perfection of a state. In 4:34; 5:36; and 17:4 it is used in

started by the Father was to be completed by Jesus so that the Father and the Son ‘worked together’ in perfect unity (5:17,19) (Schnackenburg 1965:481). The Son could only do the will of the Father because they worked together for ὁ πέμψας με μετ' ἐμοῦ ἔστιν οὐκ ἀφῆκέν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε (8:29). ‘A oneness of essence exists because there is a complete oneness of will’ (Cullmann 1977:300).

The statement Jesus made in v 34 covers the entire earthly work of Jesus and is theologically important.¹¹⁷⁵ ‘Jesus lives entirely from his inner union with the Father, receives from him the command to act¹¹⁷⁶ and submits himself obediently. He is so filled with a sense of mission and so zealous for his Father’s interests that worldly things and needs sink into insignificance’ (Schnackenburg 1965:481). Jesus’ unity with his Father appears here as a unity of will and fellowship in work (Schnackenburg 1965:481). Jesus takes up this will and work of the Father (ὁ πέμψας με) with his whole mind, will and life, so much that he calls it his ‘food’. This metaphor conveys the thought that Jesus is devoted to the accomplishment of his task. This is a necessity for him, something he has to do, as surely we have to eat (cf Lenski 1961:333).

All his work is characterized by his love for and obedient submission to his Father and presupposes his oneness of being with the Father. This obedient attitude and work for the salvation of the world is at the same time an example for his disciples who, at a later stage, have to continue with it (13:15) (Schnackenburg 1965:481). Until the time of his death Jesus is constantly involved in doing the will of the Father (10:17; 15:9ff) and the fulfilment of his mission is in virtue of his perfect obedience (Barrett 1978:264). This focuses attention on the closeness and unity of the Son with the Father.

Jesus is dependent on the Father in doing his will



- 1^{5:30}Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν
- 2 καθὼς ἀκούω κρίνω,
- 3 καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἔστι, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν
ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

Colon 1, which corresponds to 5:19,¹¹⁷⁷ gives a formal and general description of the Son’s dependence on the Father (Bultmann 1941:197; Bernard 1969:246; Morris 1975:323; Newman & Nida 1980:162). According to Barrett (1978:264; and Sanders 1975:169) the whole paragraph (vv 19–30) is summed up in this last verse (v 30). This attitude of dependence helps the Son in his activity to judge justly (C2,C3), which originates from the ζητῶ (C3) to do the will of God (cf Bultmann 1941:197).

connection with the carrying out or completion of a task and in 19:28 it refers to the fulfilment of Scripture (Barrett 1978:513).

¹¹⁷⁵ This statement of Jesus in v 34 brings together a number of major themes in the FG: the mission of Jesus, his obedience to the will of his Father, the completion of the Father’s work.

¹¹⁷⁶ Even the judgment that Jesus will exercise is perfectly just, since for everything he says and does in this judgment, he is completely dependent on the will of his Father (5:30). Again we find Jesus’ submission to his Father and his commitment to pleasing his Father (Carson 1991:259).

¹¹⁷⁷ In v 19 Jesus speaks of ‘seeing’ the Father, while here he speaks of ‘hearing’ him. The intention of the FE is the same.

Newman & Nida (1980:162) point out an important aspect regarding the use of the term κρίσις in the sense that it may be used either in the neutral sense of 'judgment' or in the sense of 'condemnation'. In this particular context it indicates the neutral idea of judgment.¹¹⁷⁸ Thus ἡ κρίσις ἡ ἐμὴ δικαία ἔστι (C3) would mean 'whenever I judge, I do so in the right way. "ἐγώ" (C1) emphatically shows that Jesus cannot speak otherwise (Schnackenburg 1971:150).

It is clear from the context that καθὼς ἀκούω (C2) refers to God whom the Son hears (cf 5:19), meaning that 'I judge only as my Father tells me'. In other words, Jesus does only that which his Father tells him to do. The noun expressions τὸ θέλημα τὸ ἐμὸν and τὸ θέλημα τοῦ πέμψαντός με could verbally mean 'what I want...what he who sent me wants' (Newman & Nida 1980:162). The whole meaning of Jesus' work lies in the fact that it is not his work, but the work of God (Barrett 1978:264). Therefore Jesus *cannot* seek his will, but only τὸ θέλημα τοῦ πέμψαντός με. Because this is the will of the Father Jesus is dependent on the Father to do his will.

The content of the will of God

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| <p>1^{6:38} ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ</p> <p>1.1 οὐχ ἵνα ποιῶ <u>τὸ θέλημα τὸ ἐμὸν</u></p> <p>1.2 ἀλλὰ <u>τὸ θέλημα τοῦ πέμψαντός με.</u></p> |
| <p>2^{6:39} τοῦτο δέ ἐστιν <u>τὸ θέλημα τοῦ πέμψαντός με,</u></p> <p>2.1 ἵνα πᾶν ὃ δέδωκέν μοι <u>μὴ ἀπολέσω ἐξ αὐτοῦ</u></p> <p>2.2 ἀλλὰ ἀναστήσω αὐτὸν [έν] τῇ ἐσχάτῃ ἡμέρᾳ.</p> |
| <p>3^{6:40} τοῦτο γάρ ἐστιν <u>τὸ θέλημα τοῦ πατρός μου,</u></p> <p>3.1 ἵνα πᾶς ὁ θεωρῶν τὸν οἶκον</p> <p>3.2 καὶ πιστεύων εἰς αὐτὸν ἔχῃ, <u>ζωὴν αἰώνιον</u></p> |
| <p>4 καὶ <u>ἀναστήσω αὐτὸν ἐγὼ [έν] τῇ ἐσχάτῃ ἡμέρᾳ.</u></p> |

Verse 6:38 expresses the same truth as that expressed in 5:30 (Newman & Nida 1980:200). Jesus generally made it quite clear that the purpose of the incarnation is the salvation of men (6:39f), this is the will of the Father.¹¹⁷⁹

Having come down from heaven, Jesus wants only to ποιῶ...τὸ θέλημα τοῦ πέμψαντός με. This Johannine idea is given new meaning by the idea of discipleship. As the teacher of his community of disciples he is intimately associated with his Father (10:14,15,30) who remains the real owner of these disciples (17:6b). There is complete community of ownership between Jesus and the Father (17:9f). Jesus looks after these disciples who have been entrusted to him in the name of the Father (17:12) (Schnackenburg 1971:73).

The focal point of 6:38 is the unity between the Father and the Son which is expressed both negatively (C1.1) and positively (C1.2) in the purpose clause (Bultmann 1941:173f; Morris 1975:368). But the main clause must not be overlooked: καταβέβηκα (perfect tense) ἀπὸ τοῦ οὐρανοῦ. Jesus is telling his disciples where he came from (cf 6:33): "ἀπὸ τοῦ

¹¹⁷⁸ Schnackenburg (1971:150) chooses the meaning of 'judgment'. According to him Jesus simply carries out the judgment of the Father. Behind the 'saving' or 'judging' word of Jesus, stands the authority of the Father.

¹¹⁷⁹ The words in this verse are exactly the same as in 5:30. According to Lindars (1981:261) the argument of 5:19-30 (the complete accord between Jesus and the Father) is taken for granted.

ούρανοῦ" (C1). Here we see Jesus totally tied up with the purpose of his coming from heaven. This is not to do his own will (C1.1), but the doing of the Father's will (C1.2). This will is spelled out in cols 2.1 and 3.2. Jesus twice defines this will. In fact, this will has two parts: the first one relates to Jesus' acts (C2.1f) and the other one pertains to the blessings of the believers (C3.1f). The will of the Father is (stated negatively), that Jesus shall lose no one whom the Father has given to him. Jesus will bring the whole of this God-given gift to the consummation of the resurrection of the last day (stated positively in C2.2 and C4).¹¹⁸⁰ In all that Jesus does from the beginning to the final consummation of his mission it is made clear that he will not lose any part of that which the Father has entrusted to him. This will of the Father Jesus will certainly carry into effect. Those who are lost are lost because of their own failure to believe in Jesus. The final act of Jesus' mission will be the 'resurrection of these people on the last day' (C2.2 and C4).

The Father's will regarding those who believe in Jesus is to give to them eternal life. This spells out indirectly another act of the Father's will performed by Jesus. Jesus' saving act and the giving of eternal life cannot be separated because they coincide (cf Lenski 1961:468ff).

Thus the will of the Father is:

πᾶν ὃ δέδωκέν μοι πιστεύων εἰς αὐτὸν
μὴ ἀπολέσω ἐξ αὐτοῦ ἔχη, ζῶν αἰώνιον

ἀναστήσω αὐτὸν ἐγὼ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ

The presence of the Father and the obedience of Jesus in doing the will of God

1^{8:28} εἶπεν οὖν [αὐτοῖς] ὁ Ἰησοῦς,
1.1 "Οταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου,
τότε γνώσεσθε ὅτι ἐγώ εἰμι,
1.2 καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν,
1.3 ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ.
1.4 ²⁹καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστιν
1.5 οὐκ ἀφῆκέν με μόνον,
ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

Jesus indicates that the Jew's question about his identity will one day be answered. This will happen when they will lift up ("Οταν ὑψώσητε -- C1.1) τὸν υἱὸν τοῦ ἀνθρώπου. Then the death of Jesus will not only reveal him as the Saviour, but also as the absolute example of obedience to the Father (Sanders 1975:226). Sanders (1975) observes that it now becomes clear that the sending of the Son by the Father does not entail separation from

¹¹⁸⁰ Newman & Nida (1980:201; also Bernard 1969:201; Morris 1975:368) correctly state that τῇ ἐσχάτῃ ἡμέρᾳ refers to the day of judgment (cf also vv 40,44,54; 11:24; 12:48). According to Groenewald (1980:159) τῇ ἐσχάτῃ ἡμέρᾳ does not refer to the general resurrection of all people, but to the resurrection in the sense of 'going in into the eternal glory'.

him.¹¹⁸¹ Jesus does not act on his own (C1.2, C1.3). He indicates that what he conveys to men is what God has communicate to him (cf v 26,28). His message has a divine origin. This indicates the intimate communion that always exists between Jesus and God. Again this brings to the fore the mission of Jesus. The Father who sent his Son is with Jesus (C1.4), therefore this may be regarded as part of the consequence of the sending. The Father does not and will not forsake his Son (the messenger). Doing the will of his Father is therefore the consequence of the Father's presence (Morris 1975:452f). The reciprocal is also true namely that the presence of the Father causes Jesus to do the will of the Father. Jesus is constantly obedient to the Father because he is never without the Father (Barrett 1978:344). In 16:32 it is emphasized that even when Jesus is on the cross, he is not alone; the one who sent him accompanies him (Newman & Nida 1980:275).

The qualifying statement "ὅτι ἔγώ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε" (C1.5) may be rendered 'what causes his approval' (Newman & Nida 1980:275) or 'what pleases him' (NIV).¹¹⁸²

To do the will of God should be the supreme obligation of every man at every moment of his life (Bernard 1969:154). To this is attached the supreme reward, which is that such a person will find out whether Jesus' teaching comes from God or not (7:17), and that God will listen to such a person. Even in 15:10 Jesus tells his disciples that by keeping his commandments they will abide in his love, even as he, by keeping his Father's commandments, abides in the Father's love.

In conclusion: these expressions of Jesus clarify different perspectives of his submission to the Father's will and his mission:

- 4:34 desire
- 5:30 dependence
- 6:38 purpose (salvation of man)
- 8:29 presence of Father and obedience of Jesus¹¹⁸³

These indications of Jesus' submission to the Father's will should not lead to an interpretation that reduces the identity of Jesus to his role as an ordinary agent of the Father.¹¹⁸⁴ Jesus states clearly that he is not concerned about his own will (5:30; 6:38), but is interested only in doing the will of the one who sent him. Jesus, as agent, is the Son of God in a unique sense.¹¹⁸⁵ His mission is rooted in something deeper than amere commissioning at a historical moment; it stems from the fact that he is the 'Son of God'.¹¹⁸⁶ Throughout his mission he experiences the presence of his Father in him which enables

¹¹⁸¹ Brown (1975:350f) states that in v 28 Jesus insists that only his return to the Father will show that God is the one who sent him and that God is with him, even that he bears the divine name. This return to the Father via his crucifixion, resurrection, and ascension will be *that* moment of revelation for those who believe.

¹¹⁸² From the perspective of the 'agency' of Jesus in the FG is it preferable to interpret ἀρεστὰ as 'pleasure' or 'approval' instead of 'joy' or 'happiness' (cf Newman & Nida 1980:275).

¹¹⁸³ cf also 7:18 and 8:50a

¹¹⁸⁴ Examples of such reductionism, probably an over-reaction against Käsemann's gnosticizing reading of the FG, is seen in Bühner (1977:195, 214ff, 428ff); Miranda (1977:67,90); Haenchen (1984:96).

¹¹⁸⁵ 'Because Jesus is an agent who is God's own Son, John deepens the legal relationship of agent and sender to a relationship of likeness of nature (still not in philosophical terms, however)' (Brown 1972:632).

¹¹⁸⁶ It will later become apparent that the commission of the disciples is also rooted in the fact and historical event that they are children of God (1:12); part of the family of God.

him to fulfil the will of the Father in obedience.

(f) The report of the agent, his appointment of other agents and return to the Father
The next few pages contain only a brief reference and introduction to what is referred to in the heading and will be discussed thoroughly in the next part of this chapter.

After the completion of his mission (4:34; 5:36; 17:4) the agent has to appoint other agents, return and report to the sender (Borgen 1968:142).¹¹⁸⁷ In the case of Jesus the order of these tasks changed. Because of his intimate communion with the Father Jesus' report to the Father could have taken place before his return to heaven.

The return of Jesus to his Father¹¹⁸⁸ by way of 'glorification'¹¹⁸⁹ is the dominating theme in chs 13-17. The report of the Son to his Father in proleptic style is given in the form of a prayer as it is found in ch 17. Chapter 17 forms a climax precisely at the point where Jesus has ended his discourses to his disciples (ταῦτα ἐλάλησεν -- v 1). He is on his way back to the Father. In 17:11 and 13 Jesus says πρὸς σὲ ἔρχομαι. Chapter 17 is an important chapter, especially because it is interpreted as the report of Jesus to his Father about his mission, and because it theologizes about Jesus' return to the Father as well as Jesus' appointment of other agents. *A thorough analysis of the entire chapter will be made in the next part of this chapter.*

In a report the agent will inform his sender about his completed mission: what has been accomplished, which instructions he had carried out, and which not. After a positive report the agent will come with requests, desires and proposals about what should be done in future in relation to that which he has done and accomplished.

Jesus' report was positive for he had completed the work the Father gave him to do (17:4). With such a positive report the Son could request his Father to glorify him with the glory he had with the Father before the world began. He also requests his Father to protect his disciples (17:11,15), to consecrate them (17:17) and that his disciples might be with him to see this glory (17:24). What is happening here is that Jesus anticipates the receiving of this glory (v 24) which means, by implication, that Jesus has returned to his Father. The proposals Jesus would make, would concern the continuation of his mission through his disciples.

Because Jesus has completed his divine mission, he is going back to the one who sent him. His ascension is not described in the FG at all except in an anticipated form. But this divine mission must continue. In order to continue his mission Jesus appoints his disciples as 'his agents'. By following Jesus through discipleship, they will continue his mission.

¹¹⁸⁷ According to the halakah (P Hagigah 76d) an agent who is sent on a mission is to return and report to his sender: 'Behold we send to you a great man as our *shaliach*, and he is equivalent to us until such time as he returns to us.' And in Mek. Ex 12:1: 'Thy messengers, O God, are not like the messengers, however, it is not so, ... whithersoever they go they are in thy presence and can report: we have executed thy commission' (Borgen 1968:143). Although the FG does not draw a distinction between divine (Jesus) and human (disciples) sendings (17:18; 20:21) he applies the return and report to God's agent, Jesus Christ.

¹¹⁸⁸ Θεός is used in 13:3 (cf 8:42), but it is mainly ὁ πατήρ that is used to denote the *starting point* and the *goal* of the mission that Jesus conducted (13:1; 14:12,28; 16:10,27,28; 17:11,13; 20:17).

¹¹⁸⁹ Jesus' return by way of exaltation is thematic from the first part of the FG: 3:14; 8:28; and 12:33.

When Jesus speaks about his 'going away' the question arises about the effect of his mission after his return to the Father. The FE found the solution in the halakhic rule that 'an agent can appoint an agent', in the words of Jesus at the completion of his mission in: καθὼς¹¹⁹⁰ ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον (17:18). The disciples who have remained faithful to Jesus are appointed as his agents to continue his mission, for which his own mission provides the pattern (Allen 1953:108).¹¹⁹¹

On the eve of his departure, Jesus spells out the principles of agency to his disciples (13:16,20). Then, after the resurrection of Jesus the actual commissioning of the disciples take place: "εἶπεν οὖν αὐτοῖς [ό 'Ιησοῦς] πάλιν, Εἰρήνη ύμῖν καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ύμᾶς" (20:21). Thus the theological discussion and foundation of the sending of other agents (disciples) comes from ch 17, and the historical commissioning and foundation from 20:21-23. Accordingly, the unity between the Father (sender) and his Son (agent), is extended to the unity between Jesus (who now becomes the sender because of the rights he received from his sender) and his agents (disciples): "ἴνα πάντες ἔν ώσιν, καθὼς σύ, πάτερ, ἐν ἡμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ώσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας" (17:21). The agent appoints other agents as an extension of his own mission¹¹⁹² in time and space.¹¹⁹³

On the eve before his departure, Jesus makes the completion of his mission clear to his disciples. The whole LD (chs 13-16) relates to this appointment and culminates in ch 17, but especially in 17:18: "καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον".

After his resurrection, when he appears to his disciples, the actual commissioning of his disciples takes place: "Εἰρήνη ύμῖν καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ύμᾶς" (20:21). This realizes only when the unity which exists between the Father and the Son is extended to Jesus and his disciples (17:21,23) through the Paraclete.

Discipleship is possible because Jesus is alive. God is the one who contains the quality of life. If Jesus can illustrate that he can remain alive, he will prove his affiliation with God, that he comes from God. Jesus has (ἐξουσία) the power to lay down his life and to take it up again. His disciples are not certain who Jesus is. This would mean that after his death they would stop following Jesus. On the cross Jesus dies physically, but he is resurrected. When he appears to his disciples, with Thomas also present, the identity of Jesus and his earthly performance interwoven. If Jesus had not been resurrected, his mission would have lost credibility and discipleship would have become irrelevant and impossible. But Jesus proves his mission to be true.¹¹⁹⁴

¹¹⁹⁰ Refers to the agency of Jesus.

¹¹⁹¹ The consummation to which Jesus looks is a fusion in God of his work and the work of his disciples. That means that the representative activity of the disciples may reproduce and continue the activity of Jesus so that men may be won to faith in him as the representative of God (Allen 1953:168).

¹¹⁹² Several writings exist about the sending of Jesus (Borgen 1968, Bühner 1977, Harvey 1987, Okure 1988, Waldstein 1990), but only in a few cases has the extent of Jesus' sending to his disciples been thoroughly indicated (see Kuhl 1967; Gnilka 1994).

¹¹⁹³ Borgen points out that in Gittin 3:5-6 (cf also 29b; 41a) the rabbis discuss this rule. Some then offer specific qualifications as to circumstances under which an agent can appoint an agent.

¹¹⁹⁴ The FE improved on the writings of Paul, who states that Jesus has been 'raised', which implied that Jesus played a passive role in his resurrection. The FG indicates that Jesus has resurrected. This point of

These events (the report which includes the appointment of other agents, Jesus' return to the Father, and the continuing of his mission) will be discussed in the succeeding section. They can be regarded as the theological discussion of discipleship.

CONCLUSION

- (i) The preceding discussion of the 'agency' of Jesus proves that this theme is definitely one of the two major themes in the FG into which the Johannine Christology, soteriology and theology are interwoven. This discussion has also shown that it is an integral part of the FG and therefore no other theme or theological affirmation can be discussed in isolation without giving consideration to the Descent-Ascent Schema and the 'Agency concept'. The conclusion would be that also discipleship as a concept in the FG must also be seen and interpreted from the perspective of Jesus' 'Agency'. *In fact it would be more correct to understand discipleship as an integral part of the agency of Jesus.* This will become clear in the rest of this study.
- (ii) The 'agency concept' in the FG not only argues against a docetic interpretation or a gnostic redeemer but supports the Christian credo that Jesus was paradoxically both divine and human.
- (iii) According to the 'agency-concept' in the FG:
 - (a) Love is the leitmotif.
 - (b) Jesus is depicted as the perfect agent of the Father who is equal with and subordinate to the Father.
 - (c) Jesus acted with authority and guidance of the Spirit as the one who was sent by the Father and came from the world 'above' to the world 'below'.
 - (d) Jesus was sent by the Father with a specific mission to accomplish.
 - (e) The character of his mission was to come and reveal himself and the Father and consequently to save the world.
 - (f) Throughout the ministry of Jesus it was clear that he was determined to do the will of the Father.
 - (g) *After completing his work he appointed his disciples as his agents who had to continue his work and he returned to his sender.*

The 'agency' motif indicates a new spiritual union between Jesus and his disciples. With the appointment of the disciples as his agents, the pattern of the relationship between Jesus and the Father has been duplicated in (transferred to) the relationship between Jesus and his disciples. Jesus displays his relationship with his Father and sets an example to be followed by his disciples. NB: From the perspective of 'agency' must we interpret the rest of the texts in our discussion on discipleship.

In chapter 4 certain conclusions will be drawn with regard to Jesus' 'agency'. These conclusions will then be compared with the agency of the disciples (discipleship).

view indicates the 'active' role of Jesus in his resurrection. He could do this because the Father was with him (16:30).