

CHAPTER 3

THE ΔΟΞΑ OF CHRIST AND HIS FOLLOWERS IN JOHN 17

3.1 Introduction

The prayer of Jesus in John 17 is the climax of Jesus' Farewell Discourse(s)¹ and also the climax of the FG.² It is a summary of the contents of the FG,³ just as the Prologue is. It recapitulates the key concepts of the preceding chapters and "presupposes everywhere the total picture of Christ and his work... Almost every verse contains echoes."⁴ The Farewell Discourse(s) are a high point in the FG since, whereas previous chapters presented narratives of Jesus' signs each of which was followed by a discourse interpreting the sign, the Farewell Discourse(s) precede the events of Jesus' glorification in Chaps 18-21 and give the interpretation of those events.⁵ The Fourth Evangelist presents the death and resurrection of Jesus as one event,⁶ "the eschatological event which forms the turning point of the ages,"⁷ portraying it "in terms of glory."⁸ The Farewell Discourses(s) are infused with this glory and surpass "in nobility and majesty even the most solemn discourses of the ministry."⁹ Jesus' final discourse climaxes in the prayer in Chap 17, which constitutes a dramatic and majestic ending to his valedictory. In this prayer Jesus re-emphasizes the central theme of the Farewell Discourse(s), viz. union with Christ (13.8; 14.20; 15.4-5),¹⁰ and for this reason it is important to study and understand the contents of this prayer, especially the concept presented here of the δόξα that is given to believers in order that they might be made one with God.

In order to discover the meaning of the δόξα that Jesus has given to his followers in John 17, particularly in v. 22, we shall begin by looking at the possible range of meanings of δόξα and δοξάζω in John, as found in several lexicons, Bible translations, and Johannine commentaries, and a comparison will be made among the semantic ranges of δόξα and δοξάζω in these lexicons, Bible

¹ Brown, *Gospel*, 2:744.

² Schnackenburg, *John*, 3:167.

³ Carson, 551.

⁴ Dodd, 417.

⁵ Brown, *Gospel*, 2:542.

⁶ Beasley-Murray, *John*, 218, 212, 246; Brown, *Gospel*, 2:610; Westcott, 183, 196-7; Barrett, 450-1; Schnackenburg, *John*, 1:396-7, 2:301, 388, 399-400; Lindars, 427, 462.

⁷ Beasley-Murray, *John*, 219.

⁸ *Ibid.*, 218.

⁹ Brown, *Gospel*, 2:581.

¹⁰ Dodd, 199-200, 418; Bruce, *John*, 14; Beasley-Murray, *John*, 220.

versions, and commentaries. A study will be made of several passages in John where δόξα and δοξάζω occur, in order to discover their possible meanings there. We shall also look at various terms in John with meanings closely related to the meanings of δόξα/δοξάζω and those terms the meanings of which contrast with the meanings of δόξα/δοξάζω. An analysis of the structure of John 17 will indicate the boundaries between the paragraphs. A detailed study of vv. 20-23, the passage which tells about Jesus giving δόξα to believers, will be followed by detailed studies of other paragraphs in Chap 17, in order to find the relationships between and among the paragraphs and to discern the semantic flow of the argument regarding δόξα and oneness. Other passages in the FG related to the δόξα concept will also be studied in order to discover the meaning of δόξα in the context of not only the immediately surrounding material, e.g. the Farewell Discourse(s) and Chaps 18-21, but also in the context of the entire FG. The meaning of the word δόξα in 17.22 will thus be determined based on a consideration of the entire Gospel of John.

3.2 The Possible Meanings of Δόξα and Δοξάζω in John

It has been seen that NT δόξα usage usually follows the LXX, where the meanings of δόξα include *reputation, renown, honor* from Gr. usage and the meanings of כבוד and other Heb. words signifying *glory, greatness, power, majesty, splendor, praise, exaltation, beauty, brightness, form, semblance*. The emphasis in the LXX on God's power, God's saving activity, Godlikeness, and brightness is also found in the NT. The range of meanings of δόξα and δοξάζω in John, however, is somewhat different from that in the NT in general, being less broad, since the FG has a distinct and particular focus on the theme of *revelation*.

3.2.1 In Lexicons

BDAG gives the following meanings for δόξα in John:

1. the condition of being bright or shining, *brightness, splendor, radiance* (a distinctive aspect of Heb כבוד) *esp. of God's self* (John 12.41 [Isa 6.1])
 - a. the glory, majesty, sublimity of God in general
 - 1) *power, might* (John 2.11; 11.4, 40)
 - 2) *the glory of God transferred to Christ* (John 1.14; 2.11)
 - b. the state of being in the next life described as participation in the radiance or glory -- *referring to Christ and of Christ's preexistence* (John 17.5, 22, 24)
2. honor as enhancement or recognition of status or performance
 - a. *fame, recognition, renown, honor, prestige* (John 5.41, 44a; 8.54 [= *make high claims for myself*]; 12.43a)
 - b. *of enhancement of divine prestige as an objective* (John 7.18; 11.4)
 - c. *divine approbation of persons* (John 5:44b; 12:43b)

d. *as an adjuration*: Δὸς δόξαν τῷ θεῷ· *Give God praise by telling the truth* (9.24)¹¹

BDAG gives these meanings for δοξάζω:

1. to influence one's opinion about another so as to enhance the latter's reputation, *praise, honor, extol*
2. to cause to have splendid greatness, *clothe in splendor, glorify*, of the glory that comes in the next life (7.39; 12.16, 23, 28; 13.31, 32; 17.1, 5, 10); the whole life of Jesus is depicted as a glorifying of the Son by the Father (8.54; 12.28; 13.31; 17.1, 4), and of the Father by the Son (13.31f; 14.13; 17.1); of the Son by miracles (11.4), through the working of the Paraclete (16.14), and through 'his own' (17.10), who also glorify the Father (15.8; 21.19)

In John, according to Thayer's lexicon, δόξα can mean:

1. *good opinion, praise, honor, glory* (5.41, 44; 7.18; 8.50, 54; 12.43); *glory of God, to endeavor to promote the glory of God* (7.18b; 11.4)
2. as a translation of the Hebrew כְּבוֹד
 - a. *majesty of God as exhibited in deeds of power* (11.40); *the absolutely perfect inward or personal excellence of Christ* (1.14; 12.41); *of which majesty he gave tokens in the miracles he performed* (2.11; cf. 11.40)
 - b. *a most glorious condition, most exalted state* (17.5, 22, 24).

Thayer's lists the following meanings for δοξάζω:

1. *to praise, extol, magnify, celebrate, glorify* (8.54)
2. *to honor, do honor to, hold in honor* (21.19)
3. *to make glorious, adorn with luster, clothe with splendor*
 - a. to impart glory to something, render it excellent: perfect passive δεδόξασμαι, to excel, be preeminent
 - b. to make renowned, render illustrious, i. e. to cause the dignity and worth of some person or thing to become manifest and acknowledged: Christ, the Son of God, John 8:54; 11:4; 16:14; 17:10; God the Father, John 13:31f; 14:13; 15:8; 17:1,4; τὸ ὄνομα τοῦ Θεοῦ, John 12:28
 - c. to exalt to a glorious rank or condition; of God exalting, or rather restoring, Christ his Son to a state of glory in heaven: John 7.39; 12.16(23); 13.31f; 17.1, 5

Of the 11 meanings for δόξα given in LNLEX, the following six are possibly found in John, but this lexicon does not state which ones occur in John, except for the sixth one given below:¹²

¹¹ This meaning is found only here in John.

¹² Δὸς δόξαν τῷ θεῷ in 9.24, an idiom meaning "promise before God to tell the truth," is not relevant to our study of the meaning of δόξα in 17.22, since it is a special usage.

1. The state of brightness, *brightness, shining, radiance*^{13, 14}
2. A manifestation of power characterized by glory, *amazing might, glorious power*¹⁵
3. To speak of something as being unusually fine and deserving honor, *praise*¹⁶
4. Honor as an element in the assignment of status to a person, *honor, respect, status*¹⁷
5. A state of being great and wonderful, *greatness, glory*¹⁸
6. Promise/swear to tell the truth (John 9.24)

For δόξαζω, LNLEX gives the following definitions:

1. to speak of something as being unusually fine and deserving honor – *to praise, to glorify*
2. to attribute high status to someone by honoring – *to honor, to respect (5.23; 8.54)*
3. to cause someone to have glorious greatness – *to make gloriously great, to glorify (17.5)*

Friberg's Lexicon offers the following definitions for δόξα in the NT in general:

1. as a manifestation of light *radiance, brightness, splendor (Acts 22.11)*
2. as a manifestation of God's excellent power *glory, majesty (Rom 9.23)*
3. as an excellent reputation *honor, glory, praise (John 5.44)*
4. as a state characterized by honor, power, and remarkable appearance *glory, splendor (Luke 24.26)*
5. of a person created in the image of God *reflection, glory (1 Cor 11.7)*

Meanings for δόξαζω in the NT in FAL:

1. as giving or sharing a high status *glorify, make great (Rom 8.30)*
2. as enhancing the reputation of God or man *praise, honor, magnify (Mark 2.12)*
3. as putting into a position of power and great honor, especially in the future life *glorify (John 7.39)*
4. passive

¹³ This meaning may possibly be found in 12.41, where mention is made of Isaiah's seeing "his glory," which probably refers to the theophany in Isa 6, which Barrett says "could well be termed the 'glory of God'" but is applied to Christ. Kittel (TDNT II:248) thinks this refers to "visible δόξα, wholly in the sense of the OT כְּבוֹד." They are probably both right.

¹² It is worthy of note that while the Heb. OT states that Isaiah saw "the King, the LORD of hosts," the Isaiah Targum declares that he has seen "the glory of the Lord" (Isa 6.1) and "the glory of the *shekinah* of the King of the ages" (Isa 6.5). Barrett (432) considers it possible that John was acquainted with this Targum. Brown (1.486-7) takes seriously the possibility that John was "following the tradition of the Targum," as does also Schnackenburg (2:416).

¹⁵ John 2.11; 11.40.

¹⁶ John 5.41, 44; 7.18; 12.43.

¹⁷ John 5.41, 44; 7.18; 8.54.

¹⁸ 2.11; 7.18; 11.40.

- a. of things greatly valued and excellent *be wonderful, be glorious* (1 Pet 1.8)
- b. of persons receiving great honor *be glorified, be praised* (Luke 4.15)

The following meanings for δόξα in the NT are given in UBSDICT:

1. glory, splendor, grandeur (in gen. often glorious)
2. power, kingdom
3. praise, honor
4. pride (δόξα καὶ χαρά pride and joy 1 Thess 2.20)
5. brightness, brilliance
6. revealed presence of God, God himself, heaven
7. glorious heavenly being (2 Pet 2.10; Jude 8)
8. δὸς δόξαν τῷ θεῷ promise before God to tell the truth (John 9.24)

For δοξάζω UBSDICT gives the following:

1. praise, honor
2. glorify, exalt
3. *pf. pass. ptc.* glorious (1 Pet 1.8)

TDNT gives the following meanings for doxa in the NT:¹⁹

1. reputation, honor
2. the divine mode of being, the divine glory which reveals the nature of God
 - a. divine power
 - b. divine splendor, majesty
 - c. visible divine radiance, glory
 - d. divine honor (“an affirmation of this [divine] nature”)
 - e. the disclosure or self-revelation of the divine nature (“in its invisible or perceptible form”)

TDNT asserts that in the NT, in which the use of δόξα usually follows the LXX, the meanings *divine honor, divine splendor, divine power, and visible divine radiance* are “fluid, and can only be distinguished artificially.”²⁰ One may make a distinction between the various senses as an aid to understanding, but Kittel insists that the primary meaning of δόξα in the LXX, which emerges when referring to God, “always speaks of one thing,” viz. “the divine nature or essence either in its invisible or its perceptible form.”²¹ God’s power is a manifestation of God’s nature, and the honor people give to God is an acknowledgement of this nature.

¹⁹ TDNT 2:237, 247-8.

²⁰ Ibid., 247.

²¹ Ibid., 244. Similarly, *A Dictionary of the Bible* (1902 edition) states: “...the glory of God was originally used to express the manifestations of God’s power and might, or more generally of His nature.” *New Bible Dictionary* (3rd edition, 1996) offers this definition of “glory”: “This denotes the revelation of God’s being, nature and presence to mankind, sometimes with physical phenomena....In certain places in the NT *doxa* refers to human honour ..., but its chief use is to describe the revelation of the character and the presence of God in the Person and work of Jesus Christ.”

Thus, the δόξα θεοῦ is the “divine glory” which is a revelation of the nature of God in his works in creation and in history.²²

TDNT gives the following meanings for δοξάζω:

1. to give praise, to honor, to extol
2. to give and to have a share in the divine δόξα, to transfigure or to be transfigured

As explained in Section 2.2.3.1 above, the ni. of the verb כָּבַד is oftener than not used reflexively or intransitively instead of being simply passive. When this is translated into Gr., the passive of the Gr. verb is used. The ni. of כָּבַד is translated ἐνδοξασθήσομαι in Ezek 28.22, and the RSV correctly reads: “I will manifest my glory” The above Gr. lexicons, except for THAYER, do not take the above use of the Gr. passive to translate the Heb. ni. into account. THAYER includes this meaning in definition 3b above: “to make renowned, render illustrious, i. e. to cause the dignity and worth of some person or thing to become manifest and acknowledged.” Passive verbs such as δοξασθῆ in John 11.4 may be translated as a reflexive. Instead of: “... it is for God’s glory, so that the Son of God may be glorified by means of it,” it can read: “... it is for God’s glory, that the Son of God may manifest his glory by means of it.”²³ If translated thus, it would then echo the statement in 2.11 that Jesus “revealed his glory” (NRSV, NIV, NJB) or “manifested his glory” (KJV, NASB, RSV). Likewise, in John 17.10, δεδόξασμαι ἐν αὐτοῖς can be translated: “I have revealed my glory in them”²⁴ instead of “I have been glorified in them.” John 15.8 could be rendered: “This is the way my Father’s glory is revealed (ἐδοξάσθη ὁ πατήρ μου), that you should bear much fruit and so prove to be my disciples.”²⁵ As Barrett has written, “the fundamental theme of the gospel is the revelation of God.”²⁶ The above renderings are in keeping with this major theme of the FG.

In offering definitions for δόξα, only FAL, LNLEX, UBSDICT and THAYER give any indication that in some contexts the word has the meaning *revelation*. FAL uses the word “manifestation” in its first and second definitions of δόξα; LNLEX also uses “manifestation” in its second definition; UBSDICT employs the word “revealed” in its sixth definition; and THAYER uses the word “exhibited” in 2a. The most important meaning of δόξα in the FG is that of

²² Ibid.

²³ My translation. Westcott (165) seems to see a connection between the *glorifying of Jesus* (11.4) and the *revealing of his power and character* through the raising of Lazarus. Schnackenburg (2:322-3) likewise connects the glorification of Jesus in 11.4 with *revelation*, stating: “In the σημεῖον which the Son performs on earth his and the Father’s glory is revealed (cf. 2.11), for the believer to ‘see’ in the sign (cf. 11.40).”

²⁴ The REB reads: “... through them is my glory revealed.” See 3.2.2 below. Bultmann (501), commenting on 17.10, writes that the community “is *the revelation of God*,” and what Jesus is can be seen in them. Westcott (242), commenting on the same verse, writes: “To ‘glorify’ God (or Christ) is to *make Him known*.... Faithful disciples are the living monuments in which Christ’s glory is seen” (emphasis added).

²⁵ Caird, “Glory of God” 273.

²⁶ Barrett, 169.

revelation. “The glory which God received through the work of the Son in truth consists in the fact that God became manifest (17.4, 6).”²⁷ In the FG the δόξα of God more often than not refers not to the praise that people ought to give him but to the revelation of his being and nature.²⁸ For the meanings of δοξάζω, THAYER, as mentioned above, is the only lexicon that includes the sense of *revelation*, suggesting that in certain passages in John, the verb has the meaning *to cause the dignity and worth of someone to become manifest*: with reference to Christ in John 8.54, 11.4, 16.14, and 17.10; with reference to the Father in 13.31f., 14.13, 15.8, 17.1 and 4; and with reference to the name of the Father in 12.28.

BDAG, LNLEX, and other lexicons, in giving the following (or a similar) meaning for δοξάζω, *to cause someone to have splendid (or glorious) greatness – ‘to make gloriously great, to glorify,’* e.g. in John 17.5, seem to overlook the fact that the Son already has glorious greatness and has had it from before creation; therefore δοξάζω in John is simply a matter of *revealing* the glory that he possesses and making it visible to people (mainly to those who have faith [11.40]) or *restoring* him to the glory he already had in God’s presence, and not of imparting it or clothing him with it. In fact, as is stated in 17.5 and 24, the δόξα was given to him before the world existed. THAYER in 3c does include the sense of *restoring* Christ to the glory he had in heaven previously. Table 1 shows meanings of δόξα in John according to BDAG and THAYER.

3.2.2 In Bible Translations

In the NAB, NASB, NIV, NJB, RSV, NRSV and REB, *glory* is used for δόξα in John 1.14; 2.11; 8.50, 54; 11.4, 40; 12.41; 17.5, 22, 24. The REB is the only translation that injects the concept of revelation in 11.4, where it reads: “This illness is not to end in death; through it God’s glory *is to be revealed* and the Son of God glorified.” Four out of seven Bible translations use *glory* in 5.41 and 44, one uses *honour*, and two use *praise*. Five out of seven use *glory* in 7.18, and two use *honor*. Table 2 shows meanings of δόξα in John in the above Bible translations. In 12.43, various terms are used to render δόξα: *human praise, glory of God* (NAB); *approval of men, approval of God* (NASB); *praise from men, praise from God* (NIV); *human glory, God’s glory* (NJB); *human glory, glory that comes from God* (NRSV); *praise of men, praise of God* (RSV); *human reputation, honour which comes from God* (REB). In all except the NAB and REB, the same word is used to render δόξα in 12.43a and b, but the NAB and REB chose one word for δόξα from people (*praise* in NAB, *reputation* in REB) and a different word for δόξα from God (*glory* in NAB, *honour* in REB).

In the above seven Bible translations, δοξάζω is in most cases translated either *glorify* or *be glorified*, but in a few instances one finds *bring, give, confer, or seek glory* or *is to the glory of* or *glory has come to*. Table 3 (below) shows meanings of δοξάζω in the above Bible translations. The REB is unique in

²⁷ Bultmann, 429.

²⁸ Carson, 406.

bringing out the importance of revelation in connection with Christ's δοξάζειν in 17.10, where it reads: "...through them is my glory revealed" instead of the

Table 1. Meanings of Δόξα in John according to BDAG and THAYER

	BDAG	THAYER
1.14	<i>Glory, majesty of God:</i> power, glory of God transferred to Christ	<i>The absolutely perfect inward or personal excellence of Christ</i> , in which he excels by virtue of his nature as ὁ θεῖος λόγος
2.11	<i>Glory, majesty of God:</i> power, glory of God transferred to Christ	<i>Majesty</i> , tokens of which he gave in the miracles he performed
5.41, 44a; 8.50, 54; 12.43a	<i>Honor:</i> fame, recognition, renown, prestige, public approbation	<i>Praise or honor</i> coming from people; <i>to seek to receive, catch at glory</i>
5.44b; 12.43b	<i>Honor:</i> divine approbation	<i>Praise or honor</i> coming from God; <i>to seek to receive, catch at glory</i>
7.18b	<i>Honor:</i> enhancement of divine prestige as an objective	<i>Glory of God, to endeavor to promote the glory of God</i>
11.4	1. <i>Glory, majesty of God:</i> power 2. <i>Honor:</i> enhancement of divine prestige as an objective	---
11.40	<i>Glory, majesty, sublimity, power, might of God</i>	<i>Majesty of God</i> as exhibited in deeds of power
12.41	<i>Brightness, splendor, radiance</i>	<i>The absolutely perfect inward or personal excellence of Christ</i> , in which he excels by virtue of his nature as ὁ θεῖος λόγος
17.5, 22, 24	<i>State of being in the next life, participation in the radiance or glory</i>	<i>A most glorious condition, most exalted state</i>

common rendering: "...I am/have been glorified in them." For comparison with meanings of δοξάζω suggested by several commentators, see Table 5 (below).

In summary, in Bible translations the following words are used for δόξα in John: *glory, praise, honor, approval, reputation*; and for δοξάζω, in most instances, *glorify*, and occasionally, *bring or give glory to, seek or confer glory, be to the glory of, or glory comes to*; the REB in 17.10 renders it *my glory is revealed*. Δόξα that comes from human beings is translated by *honor, praise, approval, reputation, glory*, and δόξα from God by *honor, praise, approval, glory*. While the meanings of the words *praise, honor, approval, and reputation* are clear, the meanings of *glory/glorify* are ambiguous and unclear to the average reader, and it is all the more mysterious and difficult because the author of the FG tends to use

δόξα in an “apparently very strange fashion,”²⁹ alternating abruptly between the meanings of *human honor*, *divine honor* and *divine glory* and possibly even *visible radiance*. The various Bible translations do not provide adequate help to the reader in gaining a more precise interpretation of the meaning of the word δόξα in each of its many contexts.

Table 2. Meanings of Δόξα in John in Seven Bible Translations

	NAB	NASB	NIV	NJB	RSV	NRSV	REB
1.14	glory	glory	glory	glory	glory	glory	glory
2.11	glory	glory	glory	glory	glory	glory	glory
5.41	praise	glory	praise	glory	glory	glory	honour
5.44a	praise	glory	praise	glory	glory	glory	honour
5.44b	praise	glory	praise	glory	glory	glory	honour
7.18a	glory	glory	honor	honour	glory	glory	glory
7.18b	glory	glory	honor	honour	glory	glory	glory
8.50, 54	glory	glory	glory	glory	glory	glory	glory
11.4	glory	glory	glory	glory	glory	glory	glory is to be revealed
11.40	glory	glory	glory	glory	glory	glory	glory
12.41	glory	glory	glory	glory	glory	glory	glory
12.43a	human glory	approval of men	praise from men	human glory	praise of men	human glory	human reputation
12.43b	praise of God	approval of God	praise from God	God's glory	praise of God	glory that comes from God	honour which comes from God
17.5, 22, 24	glory	glory	glory	glory	glory	glory	glory

3.2.3 A Comparison of the Meanings of Δόξα and Δοξαίζω in Lexicons, Bible Translations, and Commentaries

In the seven Bible translations examined above, only five different nouns are used to represent δόξα in John: *glory*, *praise*, *honor*, *approval*, *reputation*, while more

²⁹ TDNT, 2:248.

than 30 expressions are offered in the various lexicons mentioned above. These include *approbation, brightness, brilliance, dignity, divine mode of being, exalted state, excellence, fame, glorious condition, glory, good opinion, grace, grandeur, greatness, honor, image of God, kingdom, loftiness, magnificence, majesty; manifestation of God's power, glory, and majesty; perfection, power, praise, preeminence, prestige, radiance, recognition, renown, reputation, respect, revealed presence of God, revelation of the divine nature, splendor, status, sublimity, worth*. In the seven commentaries examined (see Table 3 below), the following 20 expressions are among those used to render or describe δόξα in John: *admiration, approbation, approval, display of God's power, divinity of Jesus as the Revealer, glory, glory of Christ's divinity, glory of the Revealer, God's self-revelation, good opinion, good repute, honor, manifestation of God's glory, praise, recognition, revealing of Jesus as God's agent, revelation of God in his victorious majesty, revelation of God's glory, reward, self-glorification*. It is clear that the Bible translations offer only a limited range of terms to render δόξα, while BDAG, THAYER, and the commentaries provide a wider selection of terms to render or explain δόξα in John. The contrast is easily observable when comparing Tables 1, 2, and 3, although Table 1 does not include words from all of the lexicons but only words from BDAG and THAYER (because only these two lexicons give verse references from John).

In all the above Bible versions, either *glorify* or *bring, give, seek, confer glory* (or a similar expression) is consistently used for δοξάζω. The REB stands out, because in one instance (17.10), δοξάζω is rendered *my glory is revealed*. The following definitions were offered for δοξάζω in the lexicons: *adorn with luster, cause the dignity and worth of some person or thing to become manifest and acknowledged, celebrate, clothe in splendor, do honor to, exalt to a glorious rank or condition, extol, give and have a share in the divine δόξα, glorify, hold in honor, honor, impart glory, magnify, make great, make glorious, make gloriously great, make renowned, praise, render excellent, render illustrious, respect, transfigure*.

The definitions given in lexicons for δοξάζω are somewhat more helpful than the Bible translations for understanding the meanings of the verb in the FG. THAYER is the only lexicon that includes a meaning that indicates that this verb has a correlation with revelation. The following is listed among its meanings: *to cause the dignity and worth of some person to become manifest and acknowledged*. This is important, since in John more often than not δοξάζω has the meaning *to reveal the glory* of God or of Christ.³⁰ Tables 3 and 5 show that the commentators overall are very much aware of John's emphasis on the revelatory significance of δόξα and δοξάζω. Unfortunately, the observations of Johannine interpreters apparently have not made as great an impact on either the lexicographers or the Bible translators as would be desirable.

³⁰ Westcott, 182, 238, 240; Lindars, 462, 518, 520; Bultmann, 429; Barrett, 450.

Table 3. Meanings of Δόξα in John in Seven Commentaries

	Barrett	Bultmann	Brown	Beasley-Murray	Lindars	Schnackenburg	Westcott
1.14	glory	God's revelation	glory	glory	glory	glory	glory
2.11	glory	divinity of Jesus as the Revealer	glory	glory	glory	glory	glory
5.41	human approbation	honour	praise	honor	praise	glory	honour
5.44a	good repute, praise	honour, recognition	praise	honor	glory, admiration	honour, self-glorification	glory, reward
5.44b	good repute, praise	recognition	glory	honor	---	glory of God, recognition by God	glory
7.18a	glory	recognition	glory	approval	praise	glory	glory
7.18b	glory	recognition	glory	honor	praise	glory	glory
8.50, 54	glory	the hidden 'glory' of the Revealer ³¹	glory	honor	good opinion	honour	glory
11.4	(in order to reveal) the glory	God's self-revelation ³¹	glory	manifesting God's glory	praise, display God's power	God's self-revelation in his Son	revelation of God in his victorious majesty
11.40	manifestation of the glory of God	manifestation of God's δόξα ³²	glory	revelation of God's glory	reveal Jesus as God's agent	manifestation of God's and Jesus' glory	revelation of God's glory
12.41	glory	revelation	glory	glory	glory	glory	glory
12.43a	praise from men	---	praise of men	honor that men give	praise	praise from men	praise, glory
12.43b	praise from God	---	glory of God	honor that God gives	praise	praise from God	praise, glory
17.5	glory	δόξα of the Revealer ³³	glory	glory	glory	glory	glory of Christ's divinity
17.22	glory	δόξα of the Revealer	glory	glory	glory	glory	glory
17.24	heavenly glory	heavenly glory	glory in God's presence	glory of the Parousia	glory as exalted Son	glory	glory of incarnate Son

³¹ Bultmann, 397, n. 7; 429.

³² Ibid., 407, n. 8.

³³ Ibid., 493.

Table 4. Meanings of Δοξάζω in John in Seven Bible Translations

	NAB	NASB	NIV	NJB	RSV	NRSV	REB
7.39	be glorified	be glorified	be glorified	be glorified	be glorified	be glorified	be glorified
8.54	glorify, glorify	glorify, glorify	glorify, glorify	seek glory, confer glory	glorify, glorify	glorify, glorify	glorify, glorify
11.4	glorify, glorify	glorify, glorify	glorify, glorify	glorify, glorify	glorify, glorify	glorify, glorify	glorify, glorify
12.16	be glorified	be glorified	be glorified	be glorified	be glorified	be glorified	be glorified
12.23	be glorified	be glorified	be glorified	be glorified	be glorified	be glorified	be glorified
12.28	glorify, glorify, glorify	glorify, glorify, glorify	glorify, glorify, glorify	glorify, glorify, glorify	glorify, glorify, glorify	glorify, glorify, glorify	glorify, glorify, glorify
13.31	be glorified, be glorified	be glorified, be glorified	be glorified, be glorified	be glorified, be glorified	be glorified, be glorified	be glorified, be glorified	be glorified, be glorified
13.32	be glorified, glorify, glorify	be glorified, glorify, glorify	be glorified, glorify, glorify	be glorified, glorify, glorify	be glorified, glorify, glorify	be glorified, glorify, glorify	be glorified, glorify, glorify
14.13	be glorified	be glorified	bring glory to	be glorified	be glorified	be glorified	be glorified
15.8	be glorified	be glorified	is to my Father's glory	is to the glory of my Father	be glorified	be glorified	be glorified
16.14	glorify	glorify	bring glory to	glorify	glorify	glorify	glorify
17.1	give glory to, glorify	glorify, glorify	glorify, glorify	glorify, glorify	glorify, glorify	glorify, glorify	glorify, glorify
17.4	glorify	glorify	bring glory to	glorify	glorify	glorify	glorify
17.5	glorify	glorify	glorify	glorify	glorify	glorify	glorify
17.10	be glorified	be glorified	glory has come to me	be glorified	be glorified	be glorified	my glory is revealed
21.19	glorify	glorify	glorify	give glory to	glorify	glorify	glorify

Table 5. Interpretations of Δοξάζω in 12 Passages in John according to Several Commentators

Reference	Barrett	Bultmann	Brown	Beasley-Murray	Schnackenburg	Westcott
11.4	“bestow glory on his Son”	glorify God and Jesus by a miracle and also bring Jesus to the cross, his ultimate glorification	Jesus is glorified (is led to his death, which is a stage in his glorification)	glorifying of the Son through God’s exalting him to his right hand	in the Son’s σημεῖον his and the Father’s glory is revealed	“revealing Christ’s power and character”
7.39, 12.16	glorified in and through his death (and completed work)	“glorification through the cross and exaltation”	“glorified in passion, death, and resurrection”	“glorified” = “after his death and resurrection”	“exalted and glorified”= after his resurrection and return to the Father	“The conception is characteristic of St. John’s Gospel ...and includes in one complex whole the Passion with the Triumph which followed.”
12.23	the death of Jesus means his glorification = lifted up on the cross and exalted to heaven	“return to the heavenly glory” and the passion	“return to his Father through crucifixion, resurrection, and ascension”	“his death, ... exaltation and return to the Father”	“regain the δόξα he had before...” in order to give life to all believers, “to make his death bear fruit for many (12.24)”	“The glory... lay in the bringing to Himself of all men (v. 32) by the Cross, and rising through death above death....”
12.28	God is glorified in the complete obedience of his servant	“God became manifest”	“Your will be done,” for God’s name “can only be glorified when [Jesus] is glorified through death, resurrection, and ascension.”	glorification in Jesus’ ministry “culminating in the death on the cross” and the future glory of his resurrection and “its continuing consequences”	Jesus has glorified the Father in “the whole of his earthly activity up to his ‘hour.’” Future glorification refers to the “reinstating [of] the Son in heavenly glory and making his death fruitful for the world of men.”	“Reveal to men...in all its majesty the fullness of this Thy title shewn in the Son...the reference is clearly to the thought of v. 32 [the “lifting up,” which “includes death and the victory over death].”
13.31, 32	Jesus’ glory is revealed in his passion, and God has displayed his glory in the Son.	the Father reveals himself through the work of the Son	Jesus has been glorified in death, resurrection, and ascension; future glory comes upon his return to heaven.	God made the Son’s self-offering effective; God was glorified in the obedience and love of the Son, a revelation of God’s love; Jesus is glorified in death and exaltation.	“The most important aspect is the mutual glorification of the Son of man and God.” This is “clearly a heavenly event,” and “he is glorified in giving life to all believers.”	“Perfect self-sacrifice even to death, issuing in the overthrow of death, is the truest ‘glory.’” “God would glorify the Son of Man in His own divine being, by taking up His glorified humanity to fellowship with Himself....The glory of Christ is one, whether it is seen in the Betrayal,...the Cross,...the Resurrection, or ...the Ascension.”
14.13	is glorified	is glorified	“will perform works manifesting the Son’s glory”	is glorified	is glorified by the Son’s accomplishing the works he gave him to do	“that God may be openly revealed in majesty as Father in the Son....”
15.8	is glorified	is glorified	The Father is glorified in “the life of the disciples as a sharing of Jesus’ life (cf. xvii 22).”	is glorified	is honored and shown to be true in his glory	“the absolute coincidence of the extension of the Father’s glory with the realisation of the believer’s effectual union with Christ.”
16.14	give glory	glorify (equip with power)	reveal Jesus to people	reveal Jesus	contributes to Jesus’ glorification by participating in the continuation of his saving work	“makes Him known in His full majesty by gradual revelation”

	Barrett	Bultmann	Brown	Beasley-Murray	Schnackenburg	Westcott
17.1	glorify by exaltation, glorify	glorify (equip with power, also be given recognition and honor)	give glory to Jesus so that he may manifest God's majesty through giving eternal life to believers	accept his sacrifice, raise him to the throne of glory, give him honor, reveal the Father's glory in redeeming love and power	give Jesus the glory he had before creation and the power to give eternal life to those the Father has given him	"The 'glorifying' of the Son is the fuller manifestation of His true nature. This manifestation, given in the fact of His victory over death, established by the Resurrection and Ascension, is set forth as having for its end the fuller manifestation of the Father. It is through the Son that men know and see the Father."
17.5	exalt to a high position	give him back the δόξα he once had in his pre-existence	restore to him his pre-creational glory	restore the glory he enjoyed before creation	establish him in his original glory with the Father	restore him to the "glory of His divinity... on His ascension"
17.10	is glorified	his δόξα is seen in them	the name of God, given to Jesus, will be glorified in the mission of the disciples		Jesus is shown as the one who fulfilled the divine task through them	"To 'glorify' God (or Christ) is to make Him known or to acknowledge Him as being what He is..." "...glory gained in the [faith of] the disciples." "Faithful disciples are the living monuments in which Christ's glory is seen."

3.2.4 Meanings of Δόξα and Δοξάζω in John Suggested in This Study

The Prologue (1.1-18) and the Prayer in Chap 17 present the world's ignorance of and alienation from God as its basic, grievous problem. The world, represented in John by Jesus' opponents, to whom the evangelist refers as "the Jews,"³⁸ meaning the unbelieving countrymen of Jesus, does not know God (1.10; 17.25). God's great love for the world moved him to send his Son into the world to save the world from sin, condemnation, and death. The Son became a human being in order to make the unseen God visible and knowable (1.14, 18), and the lifting up (crucifixion and resurrection) of the Son drew to him those taught by God (12.32; 6.44-45), who were prepared to receive him and to be given power to become children of God (1.12-13).

The principal meaning of δόξα in John is the "divine glory" which reveals the nature of God in creation and in his acts.³⁹ The various senses "divine honor," "divine power," "divine majesty," and "visible divine light" merge into one another and "can only be distinguished artificially" as an aid to understanding.⁴⁰ Although δόξα may refer to God's honor, God's power, God's presence, or other aspects of God's glory, it actually "always speaks of one thing," God's nature and its manifestation.⁴¹ God's power and majesty are expressions of the divine nature, and honor given to God is simply acknowledgement of his nature.⁴² Since the Word/Son was in the beginning with God and was God, δόξα may refer to his divine nature and its revelation just as it refers to God's divine nature and its revelation. The δόξα of the Father is revealed in the Son, and the δόξα of the Son is the same as the δόξα of the Father, because he is the only Son of God (1.14) and the exact likeness of his Father (8.19; 12.45; 14.9). His purpose in coming into the world was to reveal the Father by speaking the Father's words (3.34; 12.49; 14.10; 17.8) and doing his Father's works (5.19-20; 14.10-11),⁴³ thus portraying the Father to those who saw him with eyes of faith (1.18; 11.40).

Another meaning of δόξα in John is the *honor* or *recognition* that is given to a human being or to God either by human beings or by God (e.g. 5.41, 44; 8.50;

³⁸ The author of the FG uses the expression "the Jews" in some passages to refer to Jesus' opponents, viz. the religious leaders, especially those in authority in Jerusalem who expressed hostility toward Jesus. However, in some places in John, the term is simply a way of referring to the Jewish religion and nationality with no connotation of opprobrium. The occurrence of this expression in this thesis does not indicate any negative attitude or position on the part of the writer of this thesis with respect to contemporary members of the Jewish race or religion. Even though the Fourth Evangelist placed the people to whom he referred as "the Jews" on the opposite side of the conflict between Jesus and the leaders of the Temple, this is not an indication that either the Evangelist or the Johannine Jesus viewed their fellow countrymen and their religion negatively. Jesus and his first disciples were themselves Jews. Jesus showed great respect for the scriptures of the Jews and for Abraham, Moses, Jacob, Isaiah, et al. He declared: "Salvation is of the Jews," and he and his disciples worshipped the God of Israel and faithfully practiced their religion.

³⁹ Ibid., 244.

⁴⁰ Ibid., 244, 247.

⁴¹ Ibid., 244.

⁴² Ibid.

⁴³ Schnackenburg, *John*, 3:175.

12.43).⁴⁴ In John there is no occurrence of δόξα meaning “glory of heavenly bodies,” “reflection,” “pride,” “heaven,” or “glorious heavenly beings,” as one finds in other NT books, and δόξα is not used in doxologies in John as in Luke 2.14 and the epistles. There is one occurrence in John in which δόξα has a special meaning. The command “Give glory to God!” in John 8.24 is an adjuration to *tell the truth*, applied particularly to those who have committed sin and need to admit their guilt (cf. Josh 7.18; 1 Sam 6.5; 2 Chron 30.8)⁴⁵

3.2.4.1 Meanings of Δόξα in John Suggested in This Study

In John δόξα has two basic meanings:⁴⁶ *divine glory*, meaning *the divine nature either in its invisible or visible form*,⁴⁷ and *honor*, meaning recognition, renown, fame, praise, prestige,⁴⁸ respect,⁴⁹ reputation,⁵⁰ or enhancement or recognition of status or performance. The meanings of δόξα in John suggested in this study are:

1. Divine glory = the divine nature/character
2. The divine nature of holiness, righteousness, and love⁵¹
3. Divine majesty, power and authority
4. Divine honor
5. Revelation of the divine nature/character
6. Divine presence, God’s gift of himself
7. Honor, respect, praise, recognition, reputation, approval, status given to someone (human or divine) by people or by God

The English word “nature” means “the essential characteristics and qualities of a person or thing.”⁵² “Character” is defined as “the combination of qualities or features that distinguishes one person, group, or thing from another.”⁵³ One of the meanings of δόξα then is *the essential characteristics and qualities of God, or the combination of qualities or features that distinguishes God from other beings*. Moody Smith defines *glory* as “the quality of God as God.”⁵⁴ God reveals his δόξα, i.e. his nature or character, by “acting in faithfulness to his own character, and by

⁴⁴ Bultmann, 301, n. 2. Bultmann writes, “... the Evangelist on occasions plays with the double meaning of the word,” as in 8.49-50, where he uses τιμᾶν, ἀτιμάζειν, ζητεῖν τ. δόξαν alternately.

⁴⁵ Schnackenburg, *John*, 2.251.

⁴⁶ Ibid.; Carson, 128, 265, 569; Barrett, 166, 269, 432-3; Brown, *Gospel*, 1:100, 486-7, 503-4.

⁴⁷ TDNT, 2:244.

⁴⁸ BDAG.

⁴⁹ LNLEX.

⁵⁰ FAL.

⁵¹ 17.11, 23-24, 25, 26; Schnackenburg, *John*, 3:175; cf. Barrett, 505; Lindars, 95; Whitacre, 341.

⁵² *The American Heritage Dictionary of the English Language*, Fourth Edition [on-line] (Boston: Houghton Mifflin, 2000); available from <http://dictionary.reference.com/search?q=nature>; Internet.

⁵³ Ibid.

⁵⁴ Smith, 121.

his character's revealing itself in mercy [χάρις]."⁵⁵ The divine nature/character was revealed in Jesus Christ (1.18; 14.7, 9). Δόξα can mean *God's nature/character* or the *revelation of God's nature/character*, and it can also denote the *presence of God*, by which he gives *the gift of himself* to people (as he does in 14.23, although the word δόξα does not appear there).⁵⁶

3.2.4.1.1 The δόξα of God: The divine nature

The Prologue declares that the disciples have seen the incarnate Word's δόξα, which is described as the δόξα of the μονογενής, God's unique Son (1.14). This means they have seen the *divine nature of God's only Son*, i.e. *the divine characteristics and qualities* of the one who is the exact likeness of his Father, so that whoever sees him sees God (1.18; 8.19; 12.44-45; 14.9). This *divine nature* includes his attributes of holiness, righteousness, love, majesty, power and authority; it also includes the meanings of 1d and e, that *God has revealed himself* in him, and *the divine presence* is in him.⁵⁷

In 1.14 we are told that the incarnate Logos "lived in a tent" among his people (ἐσκήνωσεν, from σκηνή *tent*) and manifested his glory. The tenting theme comes from Exod 25.8-9, where God expressed his desire to have a tent made so that he could dwell in the midst of Israel. Here the FG is saying Jesus is the new Tabernacle, the locus where God now dwells on earth.⁵⁸ Brown explains the similarity between the Gr. radicals σκν underlying the Gr. equivalent of "to tent" and the Hebrew root נָשָׁב for the verb "to dwell" from which the rabbinic *shekinah* (God's presence dwelling with his people) is derived.⁵⁹ *Shekinah* eventually superseded the Targumic *yeqara* (glory) and *memra* (word), which, like *shekinah*, were circumlocutions for God,⁶⁰ and in post-Biblical Hebrew the *Shekinah*-glory came to represent the visible manifestation of the divine presence.⁶¹ Jesus is now

⁵⁵ Barrett, 167.

⁵⁶ Barrett comments that the OT is "primarily concerned with the dwelling of God with man (cf. 1 Kings 8.27, ὅτι εἰ ἀληθῶς κατοικήσει ὁ θεὸς μετὰ ἀνθρώπων ἐπὶ τῆς γῆς ; Zech 2.10, ἐγὼ ἔρχομαι καὶ κατασκηνώσω ἐν μέσῳ σου); John [in 14.23], having stated the basic solution at 1.14, comes here to its personal outcome" (466). Barrett writes regarding 1.14 that in the OT "the abiding presence of God suggested his glory" (165). Bultmann (76) states (on 1.16): "The vision of the δόξα of the Revealer is realised in the acceptance of his gift; he allows man to share in the fullness of his divine Being." This statement is based on Bultmann's understanding that χάρις and ἀλήθεια "describe God's being ... as it is open to man (in his receptivity) and in its activity towards man: they refer, that is, to the benefits in which God (or the Revealer) abounds, and which he bestows on the believer." He defines χάρις as "giving grace" and "gracious gift," and ἀλήθεια as denoting "the content of the gift, the divine reality revealing itself."

⁵⁷ See Bultmann, 67-68, and 67 n. 2; Brown, *Gospel*, 1:33-34; Carson, 113, 128-129.

⁵⁸ Brown, *Gospel*, 1:33.

⁵⁹ Ibid.

⁶⁰ See Section 2.4.2 above.

⁶¹ *Encyclopaedia Judaica*, 1974 ed., s.v. "Shekhinah;" *Encyclopedia of Religion*, 1987 ed., s.v. "Shekhinah;" *The Jewish Encyclopedia*, 1925 ed., s.v. "Shekinah."

not only the Tabernacle, but also the *Shekinah*-glory within the sacred sanctuary of God.

At the wedding in Cana, Jesus revealed the δόξα of his *divine nature* (2.11); he demonstrated his *divine power, majesty, greatness, and love*, which are all attributes of the *divine nature*.⁶² Here, as in 1.14, the δόξα that was revealed would include the idea of *God's self-revelation* and the *presence of God* with and in the Son.⁶³ It is stated in 1.14 that the δόξα seen by the disciples was πλήρης χάριτος καὶ ἀληθείας. The pair χάρις καὶ ἀλήθεια reflects the OT pair חַסְדִּים וְאֱמֶת, which may be translated *steadfast love or lovingkindness*.⁶⁴

Δόξα in 11.4 and 40 means God's *glory*, which is *revealed* in the raising of Lazarus. Although the glory was *seen* by Martha and others who believed in Jesus, it was not a physical manifestation of light like the fire, cloud, or brightness that was seen in some OT theophanies but was revealed as an act of *power*. In this miracle, *the power of God* over death and corruption was made visible,⁶⁵ and also the *love of God and Jesus* for believers.⁶⁶ This was a *revelatory* act in which God *revealed himself* in the work of the Son; the glory of both Father and Son was *revealed*.⁶⁷ The meaning *honor* or *praise* may also be present, for in this mighty act both God and Jesus would receive *praise* from people,⁶⁸ and through it the *divine identity (nature)* of Jesus would be made known.⁶⁹ Since the raising of Lazarus led to the crucifixion of Jesus, the ultimate meaning of the glory of God through this sign is the glorification of God, i.e. *revelation of the character of God* in the death and resurrection of Jesus and the *disclosure of the divine identity (divine nature) of the Son* when he is raised from death and exalted to God's presence on high.⁷⁰ Then the words of Jesus in 8.28 would be fulfilled: "When you have lifted up the Son of Man, then you will realize that I am he...." Thus, δόξα in 11.4, 40 is the *revelation of the divine nature/character* of the Father, which is one with the δόξα of the Son.

Δόξα in 12.41, 17.5, and 17.24 is the heavenly glory of Christ which he had from before creation, "the glory of the Logos-Son."⁷¹ Westcott, Lindars, Schnackenburg, and others believe that there is a contrast between the state of the incarnate Son and the glory of the eternal Word, in that by becoming incarnate, the Son "for a time emptied himself of ... the glory of his divinity which he resumed

⁶² Barrett, 167; Schnackenburg, *John*, 1:335-6; Lindars, 132; Whitacre, 32; Beasley-Murray, *John*, 35-36; Carson, 175.

⁶³ Bultmann, 119; Lindars, 132; Whitacre, 80.

⁶⁴ Brown, *Gospel*, 1:14; Dodd, 175, 272; Barrett, 167; Carson, 129; Bruce, *John*, 42; Schnackenburg, *John*, 1:272; Beasley-Murray, *John*, 14. Contra Bultmann, who maintains that it is not possible to see the phrase in 1.14 as a reference to Exod 34.6.

⁶⁵ Schnackenburg, *John*, 2:338; Westcott, 165; Whitacre, 279; Lindars, 387; Morris, 497.

⁶⁶ Brown, *Gospel*, 431, 436; Moloney, 332.

⁶⁷ Schnackenburg, *John*, 322-323, 338; Westcott, 165; Carson, 418; Dodd, 365.

⁶⁸ Lindars, 387. Barrett (390), however, declares that here the glory of God does not mean God's praise but "his activity," "in order to reveal" the glory of God."

⁶⁹ Lindars, 387; Westcott, 164; Whitacre, 279.

⁷⁰ Beasley-Murray, *John*, 187; Schnackenburg, *John*, 2:322-3.

⁷¹ Beasley-Murray, *John* 217; cf. Lindars, 439.

on his ascension.”⁷² The FG, however, nowhere states that the Son’s glory was laid aside or hidden, but through his life and death he won “a glory that was always his own.”⁷³ Käsemann contends that the Evangelist portrayed Jesus as a “god walking about the earth,”⁷⁴ and that the earthly Jesus “enters the world of suffering and death” but “does not lose his unity with the Father” and “does not really change himself, but only his place.”⁷⁵ He is one with the Father and is continuously in the Father’s bosom.⁷⁶ Brown and Bultmann likewise rightly believe there was no *kenosis*.⁷⁷ Jesus indeed had δόξα during his earthly ministry, and it was the δόξα of the μονογενής “in its complete fullness,”⁷⁸ but the δόξα he had on earth was “only sub specie of the present ὥρα.”⁷⁹ The glory that Isaiah saw (12.41) was identical to the glory of the Logos-Son and of the risen and exalted Christ (17.5, 24); the glory of the earthly Jesus was no different except that it was obscured by the “veil of the σάρξ.”⁸⁰ While the Son was on earth, his δόξα could only be seen in the σάρξ γενόμενος,⁸¹ but the exalted Christ is “no longer in the world” (17.11) but “in [the Father’s] own presence” (17.5a), once again enjoying the δόξα, the divine mode of being, that he had in the Father’s presence before the world existed (17.5b). This would include everything in meaning 1 above (a through d), i.e. *divine glory*, since the meanings *divine majesty*, *divine power*, *divine authority*, *divine honor*, *revelation of the divine nature*, *divine presence*, *holiness*, *righteousness*, and *love* tend to merge into one another, are all aspects or expressions of the *divine nature*, and are difficult to separate one from the other. The δόξα of the Son, i.e. the *divine nature/character of the Son*, is the same as the δόξα of the Father, viz. the *divine nature/character of the Father*, and when one is revealed, the other is also revealed (e.g. 11.4; 13.31-32; 17.1).⁸² “The δόξα of God and of the Son consists ... in the fact that God is revealed through his Son... there can be no knowledge of the one without the other.”⁸³ “By what he does, Jesus reveals God’s works (9.3), or God’s and his own δόξα (11.4).”⁸⁴

⁷² Westcott, 240-1; similarly, F. Godet, *Commentary on the Gospel of St. John*, vol. 3, trans. S. Taylor and M. D. Cusin, 3rd ed. (Edinburgh: T & T Clark, 1900), 198; Fenton, 36, 173; Lindars, 520; Schnackenburg, *John*, 3:174; Bruce, *John*, 330; Haenchen, *John*, 2:152; Beasley-Murray, *John*, 297; Carson, 557.

⁷³ Ramsey, 77.

⁷⁴ Ernst Käsemann, *Testament of Jesus: A Study of the Gospel of John in the Light of Chapter 17* (London: SCM, 1968), 8-26.

⁷⁵ *Ibid.*, 12.

⁷⁶ *Ibid.*, 9.

⁷⁷ Brown, *Gospel*, 2:752; Bultmann, 492-3.

⁷⁸ Bultmann, 493.

⁷⁹ *Ibid.*

⁸⁰ *Ibid.*, 519.

⁸¹ *Ibid.*

⁸² *Ibid.*, 491-2, 523, 397; Morris, *John*, 478, 636; Barrett, 390, 450; Brown, *Gospel*, 1:431; Dodd, 195, 374.

⁸³ Bultmann, 494-5.

⁸⁴ *Ibid.*, 498, n. 6.

3.2.4.1.2 Δόξα as honor, recognition, respect, praise, approval from people

When Jesus says, “I do not seek my own δόξα” (8.50), he means, “I do not look for *honor, recognition, or respect* from human beings,” for his opponents have just *dishonored* him by calling him “a Samaritan” and saying he had a demon (8.48). Δόξα in all of the following passages has meaning 2 above: *honor, respect, praise, recognition, approval*: 5.41, 44a; 7.18a; 8.50; 12.43a. All of these passages have to do with *honor* and *recognition* from human beings, including 8.50, which speaks of Jesus’ not seeking his own δόξα, because the Father seeks it, and this could refer to both *honor from human beings*⁸⁵ and the true δόξα which is *honor and divine glory from God*.⁸⁶ Δόξα in 7.18b is about seeking God’s δόξα rather than one’s own, and this would include endeavoring to bring *honor* to God among people so that they would recognize God’s great worth (meaning 2), and it would probably also mean desiring to cause God’s own majesty and divinity to be *revealed* (meaning 1), as Jesus did.⁸⁷

3.2.4.1.3 Δόξα that comes from God (5.44b; 8.54; 12.43b, and 17.22)

The δόξα that comes from God in 5.44b and 12.43b is contrasted with the δόξα that comes from people in 5.44a and 12.43a, which most people seek. Jesus does not seek or accept δόξα from human beings (5.34, 41; 8.50),⁸⁸ for his Father gives him δόξα (8.54), and his objective is always to bring δόξα (honor and praise) to his Father (7.18). The δόξα that people give one another consists of *approval, recognition, praise, reputation, acceptance, and status* in this world. This stands in contrast to *approval, recognition, praise, and acceptance from God, and standing before God*. But δόξα from God may also have the meaning *divine glory* (meaning 1 above). This may include meanings a through e: *The divine presence, God’s gift of himself, the divine character of holiness, righteousness, and love, and the revelation of this nature; divine majesty, power, and authority; and divine honor*.⁸⁹ It is the aim of this study to explore and discover the meaning of God’s gift of δόξα, mentioned specifically in 17.22 as a gift given first by God to his Son and then by the Son to his followers.⁹⁰

In John there is a clear distinction between the earthly sphere and the heavenly sphere. The heavenly kingdom is inaccessible to human beings unless they have been “born from above,” “born of the Spirit” (3.3, 6), “born of God” (1.13). Without faith in Jesus, people will come under judgment and will perish (3.18; 5.24; 8.24); therefore faith in Jesus is essential for eternal life; but those who

⁸⁵ The Father desires that all people should honor the Son just as they honor the Father (5.23).

⁸⁶ Bultmann, 301; Brown, *Gospel*, 1:366.

⁸⁷ Cf. Moloney, 243.

⁸⁸ The meaning of μαρτυρία (5.31-35) merges with that of δόξα in 5.41-44. See Bruce, *John*, 137; Bultmann, 262, 268.

⁸⁹ 17.11, 23-24, 25, 26; Schnackenburg, *John*, 3:175; cf. Barrett, 505; Lindars, 95; Whitacre, 341.

⁹⁰ Δόξα as a gift that God gives to people is also mentioned in 5.44 and 12.43 in contrast to human δόξα.

accept δόξα from human beings (who are not God) and do not seek the δόξα that comes from the only one who *is* God, cannot believe in Jesus (5.44), because they have already placed their trust and their aspirations in human beings instead of in the Divine Being. “By gaining its security through mutual recognition, [the world] shuts itself off from God.”⁹¹ There is a vast difference between δόξα from human beings and δόξα from God, since there is a great gulf between the world below and the world above (8.23, 3.3, 7,31; 19.11).⁹² The world below is under the power of the evil one (8.44; 12.31; 14.30; 16.11), and the world above is under the rule of the holy God (17.1, 11; cf. 3.31; 6.69). The people of the world below will perish unless they believe in Jesus (8.23-24), and the δόξα that they give one another will perish with them, but the gravest result is that those who seek δόξα from people will miss out on the true δόξα that comes only from God.

3.2.4.2 Meanings of Δοξάζω in John Suggested in This Study

The first occurrence of δοξάζω in John is in 7.39. Here the giving of the Spirit is related to the δοξάζειν of Jesus, which is to take place in a future time. The verb also occurs in 12.16, where an improvement in the disciples’ comprehension and memory takes place after the δοξάζειν of Jesus. The verb ἐδοξάσθη links these two verses together. The idea of the giving of the Spirit also ties them together, although the Spirit is not mentioned in 12.16; it is possible, however, for a reader to make the connection, since the reader knows that the presence of the Spirit is what enables believers to understand what they did not understand before the coming of the Spirit (16.12-13), and the Spirit was given on the day of Jesus’ resurrection, when Jesus was glorified (20.22).

οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη (7.39)

ἀλλ’ ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ’ αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. (12:16)

Another passage that is related to these two passages is 2.22, which states:

After he was raised from the dead, his disciples remembered ...
 ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν

⁹¹ Bultmann, 271.

⁹² Bruce, *John*, (192) writes: “Those who belong to the lower realm cannot by themselves make the journey to the upper realm; they cannot even grasp the language of the upper realm. ‘What is born of the flesh is flesh, and what is born of the Spirit is spirit’ (John 3.6). The only possibility for those of the lower realm to be transferred to the upper realm is if someone descends from the upper to the lower realm and then ‘ascends back where he was before’ (John 6 .62), opening up a way – indeed, himself constituting the way – by which others may ascend there too (John 14.6).” Schnackenburg, *John*, (2:199) comments: “Like Jesus ... his disciples are not ‘of the world’ (15.19; 17.14, 16), and his rule is not ‘of this world’ (18.36). Jesus must assign the Jews who disdain him to ‘this world’, to the sinful human world which is under the power of the ‘liar’ and ‘murderer from the beginning’.”

The verb ἐμνήσθησαν connects 2.22 and 12.16, and the clause ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς is parallel to ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, indicating that in the mind of the Evangelist, the glorification of Jesus is related and perhaps equivalent to Jesus' resurrection from the dead. The consensus among Johannine commentators is that the FG's conception of Jesus' *glorification* is that it is "one complex whole" which includes Jesus' death, resurrection, and exaltation.⁹³

This verse [12.16] closely resembles John's remark about what the disciples did not understand when Jesus talked about destroying the temple and raising it in three days ...[in 2.22]. There, the crucial turning point in their understanding took place 'after he was raised from the dead'; here, it is *after Jesus was glorified*. But this amounts to virtually the same thing. Jesus' death marked the turning point. It was part of the movement that led on to his resurrection and exaltation, i.e. his glorification, and the bestowal of the Spirit that was conditioned by it (7.39; 16.7).⁹⁴

Thus, when the Evangelist speaks of Jesus' glorification in certain passages, e.g. 7.39; 12.16, 23; 13.31, 32; 17.1, 5, the thought is of Jesus being "lifted up on the cross and exalted to heaven."⁹⁵

... the cross which rises above the earth (ἐκ τῆς γῆς) points Christologically towards Jesus' ascent into the heavenly world and soteriologically towards his saving power (cf. 3.14-15)... Jesus does not just draw people to him on the cross, but in the heavenly realm. The one who is 'lifted up' is the Son of man, who has gone up again to where he was before (cf. 3.133; 6.62).⁹⁶

One of the meanings of δοξάζω is thus *to exalt to a glorious position or condition*.

In the FG, δοξάζω is used only with reference to God and Christ. Never is it stated that any being other than the Father or the Son is glorified. In the majority of occurrences of δοξάζω in John, the meaning is *to cause the divine character or being of the Father and/or the Son to be revealed*.⁹⁷ This is so because the principal problem which is addressed in this Gospel is the problem of the world's ignorance of God (1.10, 18; 8.19, 55; 15.21; 16.3; 17.25), and the purpose of the descent of the Son into this world is to make the Father known (1.18; 17.6, 26). "Jesus' earthly work has consisted in revealing the character of the Father, making known his glory, cf. 12.28 and also 11.40...."⁹⁸ "Glorifying the Father" (17.4) is another way of saying "making the Father's name known," which means "making the Father's character known" (17.6).⁹⁹

⁹³ Westcott, 124. So also Barrett, 329, 419; Bultmann, 304 n.1, 418; Brown, *Gospel*, 1:324; Lindars, 302; Beasley-Murray, *John*, 117; Schnackenburg, *John*, 2:157, 377; Carson 329, 434. Carson (329) interprets ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη (7.39) to mean Jesus had not yet died, risen, and ascended.

⁹⁴ Carson, 434.

⁹⁵ Barrett, 166; Michaels, 225; Schnackenburg, *John*, 2:393.

⁹⁶ Ibid.

⁹⁷ Westcott, 238; Bultmann, 429, 492; Lindars, 518, 520; Carson, 569; Smith, 121-2; Dodd, 208.

⁹⁸ Lindars, 521.

⁹⁹ Bultmann, 492, 494; Lindars, 521; Carson, 558; Brown, *Gospel*, 754.

In several passages, the verb δοξάζω probably has both the meaning *to cause the divine nature to be revealed* and the meaning *to honor, praise, extol*. In 8.54, Jesus says, Ἐὰν ἐγὼ δοξάσω ἑμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν. This probably means Jesus does not *extol* or *praise himself*, and he does not “*make high claims for myself*,”¹⁰⁰ because the Father is the one who *extols him* and *glorifies him* (*reveals his divine identity*)¹⁰¹. In 17.1 δόξασόν σου τὸν υἱόν means both to *glorify Jesus by exalting him* (to the cross and to heavenly glory) and to *give him honor and recognition*, for he is lifted up on the cross to die and exalted to heaven, where he is “equipped with power” to give eternal life, and it also means the “recognition and honour accorded him, which he had previously been denied.”¹⁰² The glorified Christ glorifies the Father, meaning *reveals the divine nature of the Father, his love and power*, by giving eternal life.¹⁰³ The meaning *to honor* may also be present, since the Son *honors* the Father by his obedience.¹⁰⁴ In 21.19, Peter’s death *honors* God and may also *reveal God’s nature of love*, since it is love that motivates disciples to do as Jesus did, i.e. to lay down his life for those he loved (15.13).¹⁰⁵ The following are suggested meanings for the verb δοξάζω in the FG:

1. To exalt to a glorious position or condition: *of God exalting, or rather restoring, the Son to a state of glory in heaven* (7.39; 12.16, 23; 13.31, 32; 17.1, 5)¹⁰⁶
2. To cause the divine character of the Father and/or the Son to be revealed: *of Christ the Son* (8.54; 11.4; 13.31; 16.14; 17.1, 10); *of God the Father* (13.31, 32; 14.13; 15.8; 17.1, 4; 21.19); *of the Father’s name* (12.28)¹⁰⁷
3. To honor, do honor to, praise, extol, magnify (8.54; 21.19)¹⁰⁸

3.2.5 Various Terms in John with Meanings Closely Related to the Meanings of Δόξα and Δοξάζω

It was stated in 1.4.2.1 that there are no synonyms. There are, however, words that are very closely related semantically, i.e. words that are interchangeable in some, but not all, contexts. For example, the words in the following sections have the same meaning as δόξα in certain contexts, but not in all; there is some overlap in their meanings, but not total equivalence.

¹⁰⁰ BDAG, s.v. δόξα (3), *BibleWorks 5* [CD-ROM], Revision 2, 2002.

¹⁰¹ Jesus’ statement about not glorifying himself was made in response to the question, “Who do you claim to be?” (8.53c).

¹⁰² Bultmann, 491; so also Beasley-Murray, *John*, 296.

¹⁰³ Beasley-Murray, *John*, 296; Lindars, 518; Moloney, 461; Whitacre, 404..

¹⁰⁴ Barrett, 502, 504; Keener, 2:1053.

¹⁰⁵ Whitacre, 498.

¹⁰⁶ THAYER; cf. BDAG; FAL; UBSDICT.

¹⁰⁷ Ibid.; Westcott, 238.

¹⁰⁸ Ibid.; LNLEX; FAL; UBSDICT. TDNT.

3.2.5.1 Τιμή, τιμάω

The meanings of δόξα/δοξάζω include *honor/to honor*, and the meanings of τιμή/τιμάω also include *honor/to honor*. Other meanings of τιμή are: 1) the worth or merit of some object, event, or state – ‘worth, value;’ 2) the amount of money or property regarded as representing the value or price of something -- ‘amount, price, cost;’ 3) compensation given for special service, with the implication that this is a way by which honor or respect may be shown – ‘compensation, pay, honorarium.’¹⁰⁹ Additional meanings of τιμάω are: 1) to set a price on, to determine the cost; 2) to provide aid or financial assistance, with the implication that this is an appropriate means of showing respect – ‘to give assistance to, to provide for the needs of as a sign of respect, to support and honor.’ In certain contexts, when δόξα/δοξάζω and τιμή/τιμάω both have the meaning *honor/to honor*, these words are interchangeable, but only in these contexts.

It is the Father’s will that the Son be *honored* (τιμάω) just as the Father is *honored* (τιμάω) (5.23). Jesus, however, had no *honor* (τιμή) in his own country (4.44). Those who serve Jesus will be *honored* by the Father (τιμάω) (12.26). In 7.18, δόξα is translated *honor* in the NIV and NJB, *glory* in NAS, NRSV, REB, RSV. In 5.41, δόξα is translated *honour* in the REB; *glory* in NAS, NJB, NRSV, RSV; *praise* in NIV. This shows that the semantic range of δόξα overlaps with that of τιμή, and the two words in some contexts have the same meaning. The same is true with δοξάζω and τιμάω. It is also true that δόξα/δοξάζω and τιμή/τιμάω may be used interchangeably in certain contexts, e.g. in 8.49-50, where τιμάω and ἀτιμάζω are used alternately with ζητέω τ. δόξαν.¹¹⁰

3.2.5.2 Μαρτυρία, μαρτυρέω

The verb μαρτυρέω has two basic meanings: 1) “to provide information about a person or event concerning which the speaker has direct knowledge, *to witness*;” 2) “to speak well of a person on the basis of personal experience, *to speak well of, to approve of*.”¹¹¹ The verb δοξάζω means “to enhance the reputation of God or man *praise, honor, magnify*.”¹¹² Jesus spoke of heavenly things, about which he had direct knowledge, and he *testified* to what he had seen (3.11). “He *testifies* to what he has seen and heard, yet no one accepts his *testimony* (μαρτυρία)” (3.32). John the Baptizer came as a *witness* to *testify* (μαρτυρία, μαρτυρέω) on behalf of Jesus (1.7; 5.33, 36); his *testimony* (μαρτυρία) was that Jesus was the Son of God (1.19, 34). John’s *testimony* was a means of revealing Jesus’ divine nature to Israel (1.31). Although he did not have personal knowledge of Jesus (1.31, 33), God, who sent him to baptize with water, had informed him that the one on whom he saw the Spirit descend and remain was the one who would baptize with the

¹⁰⁹ LNLEX; cf. BDAG,

¹¹⁰ Bultmann, 301 n. 2.

¹¹¹ LNLEX; cf. BDAG.

¹¹² FAL.

Holy Spirit. John's μαρτυρία was thus based on what he had seen personally, and he could therefore *testify* that Jesus was the Divine Son (1.34). Since John's μαρτυρία was concerning Jesus' divine nature, it was a glorification of Jesus, since one of the meanings of δοξάζω is "to cause the dignity and worth of some person or thing to become manifest and acknowledged."¹¹³ Jesus came to testify to what he knew, i.e. he came to reveal/make known the Father and the δόξα of the Father (3.11, 32, 33; cf. 1.14, 18), and in the FG when the δόξα of the Father is revealed, the δόξα of the Son is also revealed (11.4), and vice versa, since "by what he does, Jesus reveals God's works (9.3), or God's and his own δόξα (11.4)."¹¹⁴ The Father, the works the Father has given Jesus to perform, and the scriptures all testify (μαρτυρέω) on behalf of Jesus that the Father has sent him (5.32, 36, 39); Jesus accepts this divine μαρτυρία but does not accept human μαρτυρία (5.34) or human δόξα (5.41). The word δόξα in the context of 5.31-41 seems to have the same sense as μαρτυρία. There is a close correlation between the concepts of μαρτυρία and δόξα here.¹¹⁵ Jesus' works revealed his and the Father's δόξα (2.11; 11.4); the statement that his works "testify on his behalf that the Father has sent [him]" (5.36) corresponds closely to the statement that the first sign he did in Cana "revealed his glory" (2.11) and to the declaration in 9.3 that the healing of the blind man would reveal God's works in him. Bruce comments that in 5.41 "the theme of witness (μαρτυρία) now merges into that of glory (δόξα)."¹¹⁶

The Fourth Evangelist also testified regarding Jesus in order that people might believe in him (19.35), just as the Baptizer did (1.7). The statement that someone or something testified on behalf of Jesus may be understood as another way of saying that certain persons or actions glorified Jesus and revealed his divine nature. After Jesus' resurrection, the Holy Spirit and the disciples testified on his behalf (15.26-27), and they glorified Jesus by making his teachings known, thus making Jesus known (16.14; 17.20).¹¹⁷

3.2.5.3 Ἐξουσία

Ἐξουσία has the following range of meanings: *right, power, authority, ruling power, bearer of ruling authority, domain, a means of exercising power.*¹¹⁸ An important meaning of δόξα in the LXX and the NT is *power.*¹¹⁹ The sense *power* has several symbols, including ἐξουσία and δόξα.¹²⁰ The Father has given the Son

¹¹³ THAYER.

¹¹⁴ Bultmann, 498, n. 6.

¹¹⁵ Ibid., 262, 268.

¹¹⁶ Bruce, *John*, 137; cf. Bultmann, 262, 268.

¹¹⁷ Brown, *Gospel* (2:716) writes: "Jesus glorifies the Father (xvii 4) by revealing the Father to men; the Paraclete glorifies Jesus by revealing him to men. Glory involves visible manifestation (vol. 29, p. 503); and by making witnesses of men (xv 26-27), the Paraclete publicizes the risen Jesus who share his Father's glory xvii 5)."

¹¹⁸ BDAG.

¹¹⁹ FAL, UBSDICT, LNLEX; Bultmann, 68 n. 2.

¹²⁰ BDAG, FAL, UBSDICT, LNLEX.

ἐξουσία (*authority* NASB, NIV, NKJV, NRB, NRSV, RSV; *power* NAB, NJB;) to execute judgment (5:27) and ἐξουσία (*authority* NAB, NASB, NIV, NKJV, NRSV; *power* NJB, RSV) to give life (17.2; cf. 5.21, 26). The Son also has ἐξουσία (*power* NAB, NJB, NKJV, NRSV, RSV; *authority* NASB, NIV; *right* REB) to lay down his life and to take it up again (10:18). To those who receive him and believe in him, he gives ἐξουσία (*power* NAB, NJB, NRSV, RSV; *right* NASB, NIV, NKJV) to become children of God (1.12). Pilate would have no ἐξουσία (*power* NRSV, NIV, RSV, NIV, NJB; *authority* NASB) over Jesus unless it had been given him from above (19.11). Ἐξουσία is a gift imparted by God to the Son, to believers, and to rulers (e.g. Pilate).

In Num 27.20, the LXX translators used δόξα to translate the Heb דָּוָר which the RSV, NRSV, NLT, NKJV, NJB, NIV, and NASB translate as *authority*.¹²¹ In this passage, the Lord tells Moses that since he would soon depart this life, he should “give [Joshua] some of your authority (δώσεις τῆς δόξης σου ἐπ’ αὐτόν), so that all the congregation of the Israelites may obey.” In John 17.1-5, there is a close correlation between the *glory* and *glorification* of the Son and the *authority/power* that the Father has given him (v. 2). There is a possible parallel between Moses’ giving δόξα (*authority/power*) to Joshua before his death so that Joshua could carry on the work Moses had been doing and Jesus’ giving δόξα (with the possible meaning of *authority/power*) to his followers (John 17.22) as he is about to leave this world so that they could perform his works, which are the works of God (cf. 14.12).¹²² In both the OT and the NT, power and glory are closely correlated, e.g. Ps 62.3; 145.12; Matt 24.30; Mark 13.26; Luke 21.27; Rom 6.4; 1 Cor 15.43; Eph 3.16; ; 1 Pet 4.11; Jude 1.25; Rev 4.11; 5.12; 7.12; 15.8; 19.1. In John there are no occurrences of the Gr. nouns for power, e.g. ἰσχύς, κράτος, δύναμις, but there are many occurrences of the verb δύναμαι (e.g. 5.19, 30, 44; 6.44, 52, 60, 65; 7.7, 34, 36; 8.21; 9.16; 10.21; 14.17; 15.4, 5). Οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ’ ἑαυτοῦ οὐδὲν ἂν μὴ τι βλέπη τὸν πατέρα ποιῶντα (5.19). Just as the Son could do nothing on his own (5.19), meaning on his own *power*, the Father in him does his works (14.10), so believers can do nothing apart from Christ (15.5), i.e. apart from the *power* that Christ gives, but by abiding in Christ, who has *power*, they can bear much fruit (15.5). Those who believe in Jesus will do the

¹²¹ ASV, BBE, DBY, and KJV have *honor*; NAB has *dignity*.

¹²² Cf. 2 Kings 2.9, 15. Elisha asks Elijah for a double portion of his spirit before he leaves him. What he was asking for was the inheritance of the same spirit that had been at work in Elijah, so that he would have the same authority and power that Elijah had. Since Elisha was able to perform the miracle with Elijah’s mantle that Elijah had performed earlier (2 Kings 2.8, 14), it was evident that the same spirit that was in Elijah was in Elisha, and the sons of the prophets bowed before him acknowledging him as leader (2 Kings 2.13-15). (See Donald J. Wiseman, *1 and 2 Kings: An Introduction and Commentary*. Tyndale Old Testament Commentary (Downers Grover: InterVarsity Press, 1993), 196. In John, Jesus told his disciples that they would do the works that he did, because he was going to the Father (14.12). There is a parallel between the situation of Elijah and Elisha on one hand, and that of Jesus and his followers on the other; that is that just as the Spirit that was at work in Elijah was given to Elisha (by God) empowering him to do the same works Elijah did, even so the Spirit that was at work in Jesus was given to his disciples empowering them to do the same works Jesus did (John 20.21-22).

same works he does, because Christ who dwells in them is the ἐξουσία that does the works in answer to their request (14.12-14).

3.2.5.4 Ὑψίω

Ὑψίω has the meanings “to lift up spatially, *lift up, raise high*,” and “to cause enhancement in honor, fame, position, power, or fortune, *exalt*.”¹²³ Since δοξάζω can also mean *to exalt, to enhance someone’s honor, fame, position, or power*, these two words are interchangeable in certain contexts. John sees a parallel between the *lifting up* of the serpent by Moses in the wilderness (3.14; Num 21.9) and the *lifting up* of Jesus on the cross (3.14; 12.32-33). The purpose of the lifting up of the serpent on the pole was that snake-bitten people might be healed and live. The purpose of the lifting up of Jesus on the cross was that sin-afflicted people might not perish but have eternal life (3.16; 8.21, 24, 36). The author takes advantage of the double meaning of ὑψίω to indicate both the physical lifting up of Jesus on the cross and his exaltation by God to his former heavenly glory and power.¹²⁴ In 3.14-16, the Son is lifted up in order to give eternal life to all who believe in him. In 17.1-2, the Son is glorified in order to give eternal life to all those whom the Father has given him.

3.14-16

ὕψωθηναί δεῖ τὸν υἱὸν τοῦ
ἀνθρώπου

ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη
ζωὴν αἰώνιον.

17.1-2

δόξασον σου τὸν υἱόν

ἵνα πᾶν ὃ δέδωκας αὐτῷ δώση αὐτοῖς
ζωὴν αἰώνιον.

The lifting up of Jesus refers not only to his crucifixion but also to his resurrection and ascension, and the exalted and glorified Christ draws all people¹²⁵ to himself and to heaven.¹²⁶ The verbs ὑψωθήσεται and δοξασθήσεται appear together in Isa 52.13, which speaks of the exaltation and glorification of the suffering Servant: ἰδοὺ συνήσει ὁ παῖς μου καὶ ὑψωθήσεται καὶ δοξασθήσεται σφόδρα.¹²⁷ The use of δεῖ in John 3.14 indicates that the lifting up of the Son of Man was a fulfillment of Scripture (especially Isaiah 52.13-53.12) and thus of God’s plan.¹²⁸ The verb ὑψίω

¹²³ BDAG; FAL.

¹²⁴ Beasley-Murray, *John*, 214; Barrett, 166; Michaels, 225; Schnackenburg, *John*, 2:393.

¹²⁵ “All people” indicates that Gentiles as well as Jews will be attracted to Christ (Lindars, 434; Carson, 444; Bruce, *John*, 267).

¹²⁶ Barrett, 427; Schnackenburg, *John*, 2:393; Bruce, *John*, 267; Lindars, 434; Carson, 444.

¹²⁷ Barrett, 427; Brown, *Gospel*, 1:146, 478; Schnackenburg, *John*, 2:405; Carson, 444; Bruce, *John*, 267.

¹²⁸ Brown, *Gospel*, 1:146; Schnackenburg, *John*, 1:397, 2:399; Bruce, *John*, 89.

occurs 5x in John (3:14 [2x]; 8:28; 12:32, 34), and its usage was probably influenced by Isaiah's depiction of the Servant of the Lord, who suffered and was exalted and greatly glorified.¹²⁹

3.2.5.5 ἐμφανίζω, γνωρίζω, φανερώω, δείκνυμι, ἐξηγέομαι

These are words which are related to the *revelation/glorification* of God.

ἐμφανίζω may have the meanings *make visible, make known, tell, bring charges*.¹³⁰

γνωρίζω may mean *know, make known*.¹³¹ φανερώω has the meanings *cause to be*

seen, make known.¹³² δείκνυμι has the meanings *show, reveal, explain, prove*.¹³³

ἐξηγέομαι has the meanings *tell fully, make fully known, explain, reveal*.¹³⁴

Jesus came to *make the unseen Father known* (ἐξηγέομαι) (1.18). *God's works were manifested* when Jesus healed the blind man (φανερώω) (9.3). Jesus *showed* (δείκνυμι) *many good works from the Father* (10.32). Philip asked Jesus to *show them the Father* (δείκνυμι) (14.8). This seems to echo Moses' request of the Lord to *show him his glory* (δείξόν μοι τὴν σεαυτοῦ δόξαν) (Exod 33.18). The risen Christ *showed* (δείκνυμι) his disciples *his hands and his side* (John 20.20). The risen Jesus *showed himself* again (φανερώω) by the Sea of Tiberias (John 21.1, 14). To those who love and obey Jesus, he will *reveal himself* (ἐμφανίζω) (14.21, 22). Jesus has *made the Father's name known* (γνωρίζω) (17.26), (φανερώω) (17.6). "*I have made your name known*" (17.6) is another expression for "*I glorified you*" (17.5).¹³⁶ The earthly Jesus *made the Father known by showing and manifesting the works of the Father* (9.3; 10.32). He *showed* the disciples *the Father* by making himself known (14.9). The risen Christ *showed his resurrected body* to his disciples, bringing them joy (20.20). These are all ways in which *Jesus revealed his glory and the Father's glory* (2.11; 11.40). This array of verbs related to revealing the Father and the Son and their glory makes it plain that in the FG the revelation and glorification of the Father and the Son is a predominant theme.

3.2.5.6 Summary

In some contexts, the semantic range of δόξα/δοξάζω overlaps with the semantic range of τιμή/τιμάω, μαρτυρία/μαρτυρέω, ἔξουσία, ὑπόψω, ἐμφανίζω, γνωρίζω, φανερώω, δείκνυμι, and ἐξηγέομαι so that in certain contexts δόξα may be used interchangeably with τιμή, μαρτυρία, or ἔξουσία, and δοξάζω with τιμάω, μαρτυρέω,

¹²⁹ Brown, *Gospel*, 1:146; Schnackenburg, *John*, 1:397.

¹³⁰ LNLEX; UBSDICT; BDAG.

¹³¹ LNLEX; UBSDICT.

¹³² LNLEX; UBSDICT.

¹³³ UBSDICT; BDAG.

¹³⁴ LNLEX.

¹³⁵ FAL.

¹³⁶ Lindars, 521; Whitacre, 408.

ὕψῳ ἐμφανίζω, γνωρίζω, φανερώω, δείκνυμι, or ἐξηγέομαι. Thus, δόξα can have the meaning *honor, praise, approval, or authority/power*. Δοξάζω can have the meaning *to honor, to praise or approve of someone, to exalt someone or reveal the divine character*.

3.2.6 Some Terms in John with Meanings Contrasting in Some Respects to the Lexicographical Meanings of Δόξα and Δοξάζειν

Words in John with meanings that are semantically contrasting in some respects to lexicographically established meanings of δόξα include κρίσις (5.24), θάνατος (11.4), ὀργή (3.36), ἀπώλεια (17.12), λύπη (16.22), and words with meanings that are in contrast to meanings of δοξάζειν include ἀτιμάζω (8.49), διώκω (5.16), ἐκβάλλω (6.37), ἀπόλλυμι (17.12; 3.16), ἀποθνήσκω (8.21), κρίνω (3.17), ἀποκτείνω (18.31), λύω (2.19), and θύω (10.10). These words may not be exactly opposite in meaning to the meanings of δόξα and δοξάζειν; the contrast may be between only part of the semantic range of the contrasting word and the semantic range of δόξα or δοξάζειν. An understanding of these meanings may help in understanding the meanings of δόξα and δοξάζειν. In the OT, for example, קִיּוּם is contrasted with נִבְזוּת (*ignominy, reproach*) (Psa 4.3) and יָבֹשׁ (*dishonor*) (Prov 3.35; Isa 22.18; Hos 4.7). In the LXX δόξα is contrasted with ἀτιμία (Prov 3.35; Hos 4.7; Hab 2.16), ἔνδοξος with ἀτιμάζω (Isa 23.9), and the ultimate shame/reproach is death θάνατος (Isa 25.8), ἀπόλλυμι (Psa 83.17; Isa 41.11; Jer 6.15; Zech 9.5), ἀποθνήσκω (Isa 22.18).¹³⁷

3.2.6.1 Κρίσις, κρίνω

Κρίσις means *inter alia* “judgment,” “condemnation,”¹³⁸ “punishment.”¹³⁹ The people who belong to God and Christ are given eternal life (17.2; 5.24a), while those of the world come under judgment/condemnation (5.24b; 3.18) and are lost (17.12). The gift of Christ’s δόξα unites people to God (17.22), but κρίσις results in separation from God, since those who do not believe Jesus’ word are not members of God’s family (8.42, 44, 47) and are under the sentence of death (5.24; 8.24). Those who belong to God will be with Jesus where he is (17.24; 12.26; 14.3) and will see/share his δόξα, but those who do not belong to God cannot go there (8.21). Those who disbelieve in Jesus will perish unless they become believers (8.21, 24; cf. 3.18). The hour is coming when the dead will be raised, and those who have done good will have eternal life, while evildoers will be condemned (5.29).

¹³⁷ See Appendix B, III.

¹³⁸ BDAG; LNLEX; UBSDICT.

¹³⁹ LNLEX.

3.2.6.2 θάνατος, ἀπωλεία, ἀπόλλυμι, ἀποθνήσκω, θύω, ἀποκτείνω, λύω

θάνατος means *death*, the opposite of life. Ἀπωλεία means *destruction, ruin, loss*. Ἀπόλλυμι means *perish*, and ἀποθνήσκω means *die*. Θύω and ἀποκτείνω mean *kill*. One of the meanings of λύω is *destroy*. Those who belong to the world come under κρίσις and receive the sentence of *death* (see 3.2.6.1), while those who are God's people are given eternal life (17.2) and will see (and share) Christ's δόξα (17.24). They have "passed from death to life" (5.24). There are those who "love their life" (life in this world) (12.25), and these will lose their life, while those who do not love their life in this world will have eternal life (12.25). Those who follow Jesus will receive τιμή from God and will be with Jesus to share his heavenly δόξα (12.26; 14.1-3; 17.24), while those who do not believe in him will *perish* (8.24; cf. 3.16). The thief (Satan) *kills* and *destroys*, while Jesus gives abundant life (10.10). The world hates Jesus and his disciples and seeks to *kill* them (e.g. 5.18; 8.37, 40, 59; 16.2). To *kill* someone is the opposite of showing them honor (δόξα, τιμή). In John ἀποκτείνω is used only in reference to *killing* Jesus and his disciples (including Lazarus) (5.18; 7.1, 19-20, 25; 8.22, 37, 40; etc.). Jesus used λύω when he spoke of the temple of his body being *destroyed* (2.19), but his δόξα is revealed when he overcomes death (11.4, 40; 12.16; 2.19; cf. Rom 6.4). *Death* and *destruction* are in contrast with δόξα and τιμή, for when God honors and gives δόξα to those who love and believe in him, he gives them eternal life (e.g. 5.24; 12.25-26; 17.5, 24). His people will never perish (10.28) but will have eternal life and δόξα (3.16; 12.25-26; 17.2, 24).

3.2.6.3 Ὁργή

Those who disobey the Son "will not see life, but must endure God's *wrath* ὀργή" (3.36). The statement that they "will not see life" is equivalent to saying they will die in their sins (8.24). Thus, to endure God's ὀργή is to perish. Those who do not remain in Christ by keeping his commandments (15.10) will be "thrown away like a branch," will wither and will be "gathered, thrown into the fire, and burned" (15.6). Those who love him and keep his commandments, however, remain in his love and will have complete joy and δόξα (15.10, 11; 17.22).

3.2.6.4 Ἀτιμάζω, διώκω

Believers *honor* (δοξάζω) Jesus by hearing and obeying him (10.3-4, 27; 14.15, 21, 23; 15.14), while unbelievers *dishonor* (ἀτιμάζω) Jesus by calling him a Samaritan and saying he has a demon (8.49). They are thus *dishonoring* God by *dishonoring* God's Son (5.23). Not only do they *dishonor* Jesus by their words, but they also *persecute* (διώκω) him (5.16; 15.20) and seek to kill him, as seen above. They will treat the disciples the same way (15.20).

3.2.6.5 Έκβάλλω

Jesus will not *drive away* (ἐκβάλλω) anyone who comes to him (6.37b) but will give them eternal life (6.40), for those who come to him have been given him by the Father (6.37a), and he will give them δόξα (17.22). To *drive away* is the opposite of *giving honor and glory* (δόξα).

3.2.6.6 Summary

Most people fail to show *honor* (δόξα) to Jesus, but instead they *dishonor* him (ἀτιμάζω), *persecute* him (and later the disciples) (διώκω), and kill him (and the disciples) (λύω, ἀποκτείνω). Satan kills (θύω) and destroys (ἀπόλλυμι) people, while Jesus gives them life (ζωοποιέω). Jesus has come to save people from their sins and to give them the δόξα that comes from God, but those who do not believe in him are under condemnation (κρίσις) and the threat of death (θάνατος), must endure God's wrath (ὀργή), and will die (ἀποθνήσκω, ἀπολλύμι) in their sins. Those who come to Jesus, however, he will not drive away (ἐκβάλλω) but will give them eternal life, for they have been given him by the Father, and those who belong to God and Christ will receive δόξα.

3.3 The Place of John 17 in the FG

3.3.1 The Structure of the FG

A number of different outlines have been proposed for the FG. Dodd offers the following scheme:

- I. Prologue (1.1-18)
- II. Book of Signs (1.19-12.50)
- III. Book of the Passion (13.1-20.31)
- IV. Epilogue (21.1-25)

Brown's outline is the same as Dodd's, except that his title for Part III is "Book of Glory." Carson offers the following structure:

- I. Prologue (1.1-18)
- II. Jesus' Self-Disclosure in Word and Deed (1.19-10.42)
- III. Transition: Life and Death, King and Suffering Servant (11.1-12.50)
- IV. Jesus' Self-Disclosure in His Cross and Exaltation (13.1-20.31)
- V. Epilogue (21.1-25)

I agree that there is a transitional section in the FG beginning with 11.1 and including part of Chap 12, marking a change in focus of Jesus ministry of revelation, from a ministry of revelation to all the people in 1.19-10.42 to a private ministry of self-disclosure to his disciples in 13.1-17.26, followed by his crucifixion and exaltation in 18.1-20.31, the climax of his revelation. I would give different titles to sections II, III, IV, since Jesus' work was not primarily to disclose himself but to make the Father known. Another reason for the change in titles is that Jesus' revelation of the Father in word and deed is definitely not limited to 1.19-10.42, but he continues to reveal the character of God in the rest of the FG. I suggest the following outline:

- I. Prologue (1.1-18)
- II. Jesus' Public Ministry: Revealing God's Glory in Words and Works (1.19-10.42)
- III. The Climax of Jesus' Public Ministry: Revealing God's Glory in Raising Lazarus (11.1-12.19)
- IV. Jesus' Hour: Revealing God's Glory in His Death, Resurrection, and Ascension (12.20-20.31)
- V. Epilogue (21.1-25)

The works the Father had given Jesus to do were a manifestation of the Father's works (10.32; 14.10-11) and of the Father's and Jesus' glory (2.11; 11.4). All of Jesus' works were works done by the Father who dwelt in him, for he said, "... the Father who dwells in me does his works" (14.10c). The section from 11.1-12.19 is marked off from the preceding section by the climactic sign that Jesus performed in raising Lazarus from the dead. It was climactic, because it was a greater work than any of the works he had done previously, as great and impressive as those works were. Many believed in Jesus on account of the miracles he performed (2.23), such as changing water into wine (2.1-11), multiplying the loaves and the fish (6.1-14), and the healings of the royal official's son (4.46-54), the invalid at Bethzatha pool (5.1-9), and the man born blind (9.1-34), but the raising of the dead Lazarus was, of all of these, the greatest demonstration of divine power, and after he performed this sign, many believed in him and spread the news so that the religious leaders became alarmed and made the decision that he must die in order that the whole nation not be destroyed by the Romans (11.45-50). The word about this sign brought the numerous pilgrims present in Jerusalem for the Passover to greet him as their king, and the Pharisees resignedly observed: "... [T]he world has gone after him!" (12.19). The time of the highest point of Jesus' popularity was also the beginning of the end, when he would lay down his life only to take it up again (10.17). The boundary between sections III and IV is indicated by Jesus' statement in 12.23 that "the hour has come for the Son of Man to be glorified." Therefore the beginning of section V is at 12.20, the beginning of the paragraph in which this statement occurs. In this section, we see the beginning of "the hour" of Jesus' glorification, which Schnackenburg says is not a temporal but a theological

hour,¹⁴⁰ when Jesus knew that his death was imminent, and his soul became troubled (12.27). He speaks of the grain of wheat falling into the ground to die, resulting in much fruit for eternal life (12.24). He speaks of the “judgment of this world” and the casting out of the ruler of this world (12.31). The verb δοξάζειν occurs 4x in six verses (12.23-28). Although in Ch. 10 Jesus speaks of laying down his life, in this section (12.20-36), he uses the word “die” (ἀποθνήσκω) 3x (12.24 [2x], 33 [1x]) and “death” (12.33) [1x]).

3.3.2 The Place of Chapter 17 in the Fourth Gospel

John 17 has been called “one of the most majestic moments in the FG.”¹⁴¹ It is a fitting climax to the Farewell Discourse(s). Brown remarks that the redactor “showed a touch of genius in putting it at the end of the Discourse. Its soaring, lyrical quality provides a perfect climax, whereas almost any other unit that could have been added here might have been flat and anticlimactic.”¹⁴² John 17 is in many respects a summary of the FG from the first chapter through the sixteenth.¹⁴³ “Almost every verse contains echoes.”¹⁴⁴ The main themes include the mutual glorification of the Father and the Son, the Son’s work of revealing the Father, the identity of Jesus as the sent one, the importance of receiving the words of Jesus, the world’s hate, the love of God, Jesus’ departure to the Father, the gift of eternal life, the mission of the disciples, and mutual indwelling. This chapter “forms a climax” in the FG, following the Farewell Discourse(s) and preceding Jesus’ arrest and passion.¹⁴⁵ In the present configuration of the gospel, there is no more suitable place for this prayer and there would also be no better place in a possible original form of the gospel. It would also be out of the question to place it in front of the farewell discourse in Chapter 14 (that is, between 13.30 and 31), because such a climax has to occur at the end of all the discourses.¹⁴⁶

Since glory is a dominant theme in this prayer, “*The Prayer of Glorification*” would be an appropriate title. Bultmann comments:

The decisive hour has come. To fulfil its purpose, it must become the hour of glorification (12.23); this is the first petition of the prayer, and is in fact its whole contents.¹⁴⁷

¹⁴⁰ Schnackenburg, *John*, 2:401.

¹⁴¹ Brown, *Gospel*, 2:744.

¹⁴² *Ibid.*, 587.

¹⁴³ W. H. Cadman, *The Open Heaven*, ed. G. B. Caird (Oxford: Basil Blackwell, 1969), 203; Carson, 551; Dodd, 417; Käsemann, *Testament*, 3.

¹⁴⁴ Dodd, 417.

¹⁴⁵ Schnackenburg, *John*, 3:167.

¹⁴⁶ *Ibid.* Schnackenburg (here), Brown, *Gospel*, (745), and others disagree with Bultmann (460-461), who thought Chap 17 belongs best at the beginning of the Farewell Discourse(s).

¹⁴⁷ Bultmann, 490.

3.3.3 The Relationship of Chapter 17 to the Farewell Discourse(s)

Chap 17 is closely related to the Farewell Discourse(s), connected by common themes: e.g. being with Jesus where he is;¹⁴⁸ knowing the Father;¹⁴⁹ the mutual indwelling of God, Christ, and the disciples;¹⁵⁰ the mission of the disciples;¹⁵¹ the word(s) of Jesus and of God;¹⁵² glorification;¹⁵³ love;¹⁵⁴ the world.¹⁵⁵

The table below shows some of these connections.

¹⁴⁸ 13.36-37; 14.2-3; 17.24.

¹⁴⁹ 14.7, 9; 15.21; 16.3; 17.3, 6, 25-26.

¹⁵⁰ 14.7, 9-11, 17, 20, 21, 23, 24; 15.2-7, 9-10; 23; 16.3, 15, 28, 30; 17.3-5, 8, 10-12, 21-23.

¹⁵¹ 14.12; 15.2, 4-8, 15-16, 20-21, 27; 16.1-4, 33; 17.18.

¹⁵² 13.34; 14.10, 15, 21, 23-26; 15.3, 7, 10-12, 14, 15, 17, 20, 25; 16.1, 4, 6-7, 12-15, 25; 17.6-8, 14, 17, 20.

¹⁵³ 13.31-32; 14.13; 15.8; 16.14; 17.1, 4, 5, 10, 22, 24.

¹⁵⁴ 13.34-35; 14.15, 21, 23-24, 31; 15.9, 10, 12-13, 17; 16.27; 17.23, 26.

¹⁵⁵ 14.17, 19, 22, 30, 31; 15.18-16.4, 8-11, 20, 33; 17.14-16, 18, 21, 23, 25.

Table 6. Connections between the Prayer of Jesus and the Farewell Discourses

The Prayer of Jesus	The Farewell Discourses
ἐλήλυθεν ἡ ὥρα v. 1	ἦλθεν αὐτοῦ ἡ ὥρα 13.1 (cf. ἔρχεται ὥρα καὶ ἐλήλυθεν 16.32)
δοξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σε v.1 ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς v. 4 καὶ νῦν δοξασόν με σύ, πάτερ v. 5	Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ· 13.31 ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ· 14.13 ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου 15.8
ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν v. 3 ἐγὼ δὲ σε ἔγνω ν. 25 Ἐφάνέρωσά σου τὸ ὄνομα νν. 6, 26	εἰ ἐγνώκατέ με, καὶ τὸν πατέρα μου γνώσεσθε· καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἐωράκατε αὐτόν..... ὁ ἐωρακῶς ἐμὲ ἐώρακεν τὸν πατέρα· 14.7, 9
σύ με ἀπέστειλας νν. 3, 8, 21, 25	τὸν πέμψαντά με. 13.20 ...τοῦ πέμψαντός με πατρός. 14.24; cf. 15.21; 16.5
παρὰ σοῦ ἐξῆλθον v. 8	ἀπὸ θεοῦ ἐξῆλθον 13.3; 16.27
κἀγὼ πρὸς σὲ ἔρχομαι v.11, 13	πρὸς τὸν θεὸν ὑπάγει, 13.3; cf. 14.2-7, 28; 16.7, 10, 28
τὸν λόγον σου τετήρηκαν. v. 6 ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον v. 8; cf. v. 14	τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ, ὁ δὲ πατήρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ. 14.10; cf. 14.24 Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει 14.23 καὶ τὰ ῥήματά μου ἐν ὑμῖν μέλη 15.7 μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν 15.20 ...εἰ τὸν λόγον μου ἐτήρησαν... 15.20
καθὼς σύ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί... v. 21 ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν v. 21 ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοὶ v. 23	ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί· 14.11 ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν. 14.20 πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα. 14.23
καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· v. 18 περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμε v. 20	ἔθικα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέριτε 15.16 ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε. 15.27
ὁ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμί ἐγὼ κάκεινοι ὦσιν μετ' ἐμοῦ v. 24	Ὅπου ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον. 13.36 ὅπου εἰμί ἐγὼ καὶ ὑμεῖς ἦτε. 14.3
ἐμὲ ἠγάπησας v. 23 ἠγάπησάς με πρὸ καταβολῆς κόσμου v.24 ἡ ἀγάπη ἦν ἠγάπησάς με v. 26	ἠγάπησέν με ὁ πατήρ... 15.9
ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας v. 23	ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου 14.21 ὁ πατήρ μου ἀγαπήσει αὐτὸν 14.23 αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς 16.27
ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου v. 14	Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστε, ... διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. 15.18, 19
πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω v. 25	οὐκ οἶδασιν τὸν πέμψαντά με. 15.21
ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς. v. 13	Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ἦ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. 15.11

The words Ταῦτα ἐλάλησεν in 17.1 connect the prayer to the Farewell Discourse(s). One of the features of OT and extra-biblical farewell discourses is that the speaker often concludes with a prayer for those who are left behind (e.g.,

Deut 32-33; 4 Ezra 8.19b-36; Jub 22.28-30).¹⁵⁶ The logical place for such a prayer is at the end of a farewell address, not before.¹⁵⁷ The dominant theme of *glorification* in the prayer connects it with 13.31-32,¹⁵⁸ 14.12-13, 15.5, 8, and 16.14-15. Moreover, this prayer may be seen as the climax of both the Farewell Discourse(s) and the Fourth Gospel itself.¹⁵⁹

3.4 Structural Analysis of John 17

A discourse is not composed of merely a series of isolated phrases, clauses, and sentences, since sentences, formed by the joining of phrases and clauses, are always combined into paragraphs, paragraphs into sections or chapters, and chapters into a discourse. A paragraph is a “thematic or semantic unit,”¹⁶⁰ by which a writer declares that “this much of my thought I wish you to consider separately from the rest because it seems to me to have a particular unity and to advance the idea in a peculiar way.”¹⁶¹ A paragraph is “often marked in a formal way ... by transitional particles, repeated words, parallel or chiasmic structures, or introductory and/or terminal statements.”¹⁶² The theme of a paragraph may be stated at the beginning, the end, the middle, or both at the beginning and at the end of the paragraph. “What is important is not so much the type of structural pattern of a paragraph, but rather the extent of its internal semantic unity in contrast with preceding and following thematic units or paragraphs.”¹⁶³ As stated in 1.3.4, Louw’s method of semantic analysis will be followed, and in this method one begins with an analysis of the internal structure of each thought unit (sentence or clause). This is followed by a determination of the relationships between the thought units. The resulting syntactic structure will give a basis for interpreting the text semantically. Below is a diagram (Chart 1) showing the structure of John 17, indicating the paragraph divisions and the relationships between the thought units in each paragraph.

In paragraphs A and B, the theme is stated at the beginning and the end of the paragraph. In paragraphs C, D, and F, the theme is found in the middle of the paragraph. In paragraph E the theme is given at the beginning. In paragraph G, there seem to be two main themes, one given at the beginning and one at the end of the paragraph. The *glorification/revelation* of God, which is the main theme of Chap 17, results in the disciples’ knowing God and becoming one with God.

¹⁵⁶ Brown, *Gospel*, 2:600; Beasley-Murray, *John*, 293; Carson, 550-551.

¹⁵⁷ Brown, *Gospel*, (2:745) points out that Bultmann, in rearranging the Discourse so that Chapter 17 precedes it, “makes a blunder against good literary sense: this prayer is certainly better as a climax than as an introduction.”

¹⁵⁸ Schnackenburg, *John*, 3:167.

¹⁵⁹ *Ibid.*; Dodd, 420.

¹⁶⁰ Louw, 116.

¹⁶¹ J. E. Jordan, *Using Rhetoric* (New York: Harper and Row, 1965), 121.

¹⁶² Louw, 116.

¹⁶³ *Ibid.*, 117.

[3.4 Structural Analysis of John 17 (a long, folded diagram) should be inserted here as p. 179. After this diagram has been inserted, please remove this blank page.]

1a Ταῦτα ἐλάλησεν Ἰησοῦς
1b καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν,

1c Πάτερ, ἐλήλυθεν ἡ ὥρα·

1d δόξασόν σου τὸν υἱόν,

1e ἵνα ὁ υἱὸς δοξάσῃ σέ,

PETITION: for the Son's glorification

PURPOSE: to glorify the Father

2a καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός,

2b ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.

*REASON: authority given to Son

to give eternal life

3a αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ

*DEFINITION of
eternal life:

3b ἵνα γινώσκωσιν σέ τὸν μόνον ἀληθινὸν θεὸν to know God

3c καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. and his Son

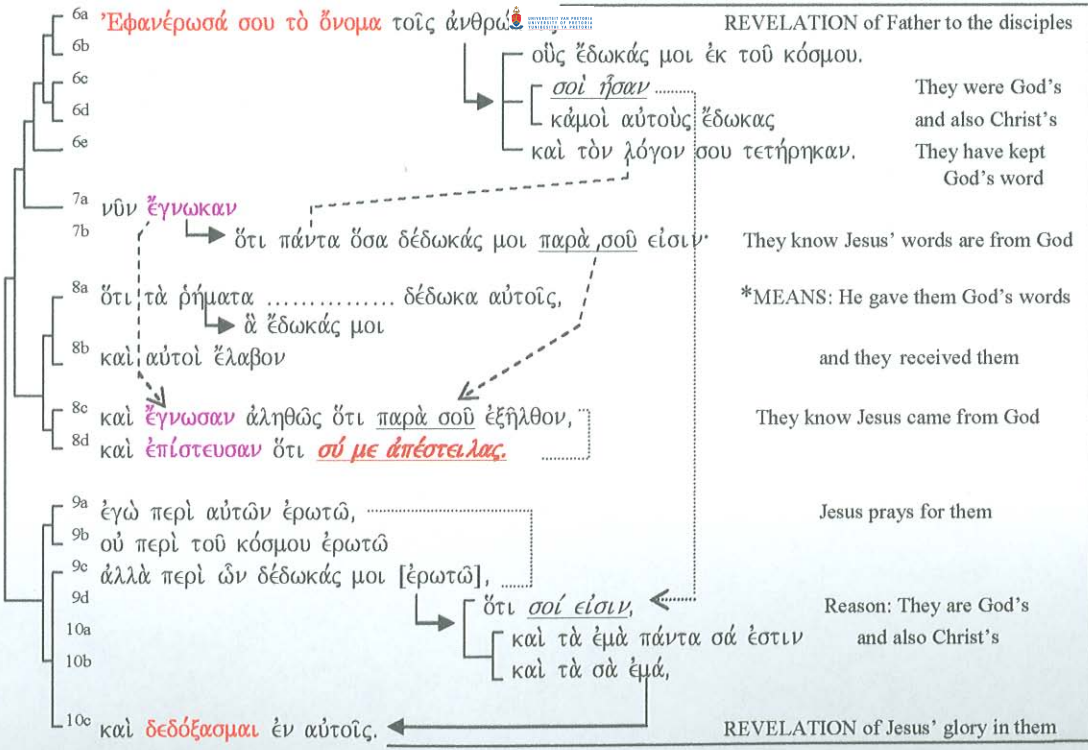
4a ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς

BASIS for petition: the Father has been

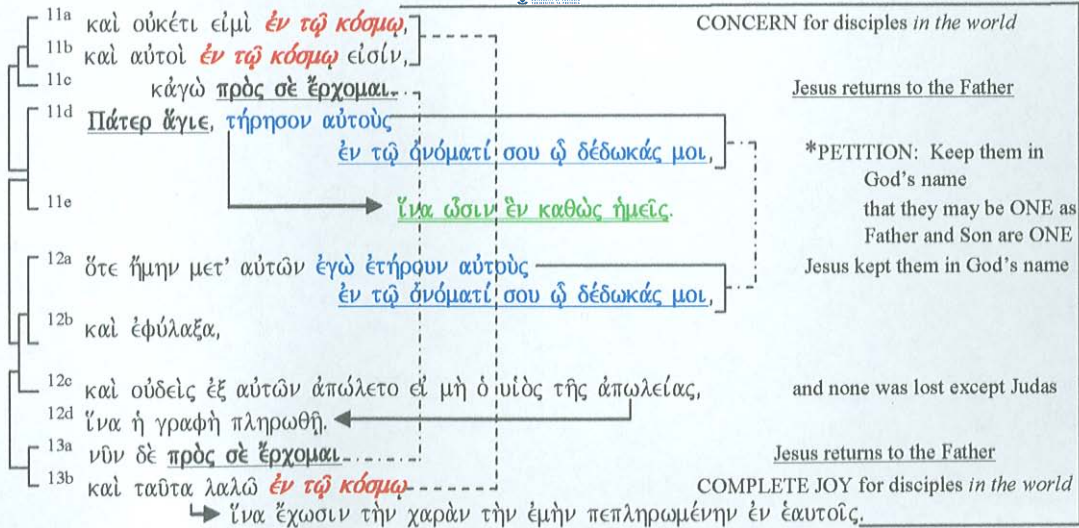
4b τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω· glorified

5a καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ PETITION: for the Son's glorification

5b ἣν εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.



B



14a ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου
 14b καὶ ὁ κόσμος ἐμίσησεν αὐτούς,
 14c ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου.
 14d καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.
 15a οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτούς ἐκ τοῦ κόσμου,
 15b ἀλλ' ἵνα τηρήσῃς αὐτούς ἐκ τοῦ ποηήρου.
 16a ἐκ τοῦ κόσμου οὐκ εἰσὶν.
 16b καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

CAUSE of the world's hatred:
 the word of God
 They are not of the world
 as Jesus is not of the world

*PETITION: Keep them from the evil one
 Reason for petition:
 They, like Jesus, are not of the world

D

17a ἀγιάσον αὐτούς ἐν τῇ ἀληθείᾳ.
 17b ὁ λόγος ὁ σὸς ἀλήθεια ἐστίν.
 18a καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον,
 18b καὶ γὰρ ἀπέστειλα αὐτούς εἰς τὸν κόσμον.
 19a καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτὸν,
 19b ἵνα ὦσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.

PETITION: Sanctify them in the truth/word

*As the Father sent the Son into the world
 *Jesus has sent his disciples into the world

Jesus' self-sanctification for the purpose of
 their sanctification

E

20a Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον,
 20b ἀλλὰ [ἐρωτῶ] καὶ περὶ τῶν πιστευόντων
 διὰ τοῦ λόγου αὐτῶν
 εἰς ἐμέ
 21a ἵνα πάντες ἐν ὧσιν,
 21b καθὼς σὺ, πάτερ, ἐν ἐμοὶ
 21c καὶ γὰρ ἐν σοί,
 21d ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν,
 21e ἵνα ὁ κόσμος πιστεύῃ
 21f ὅτι σὺ με ἀπέστειλας.

PETITION for all believers

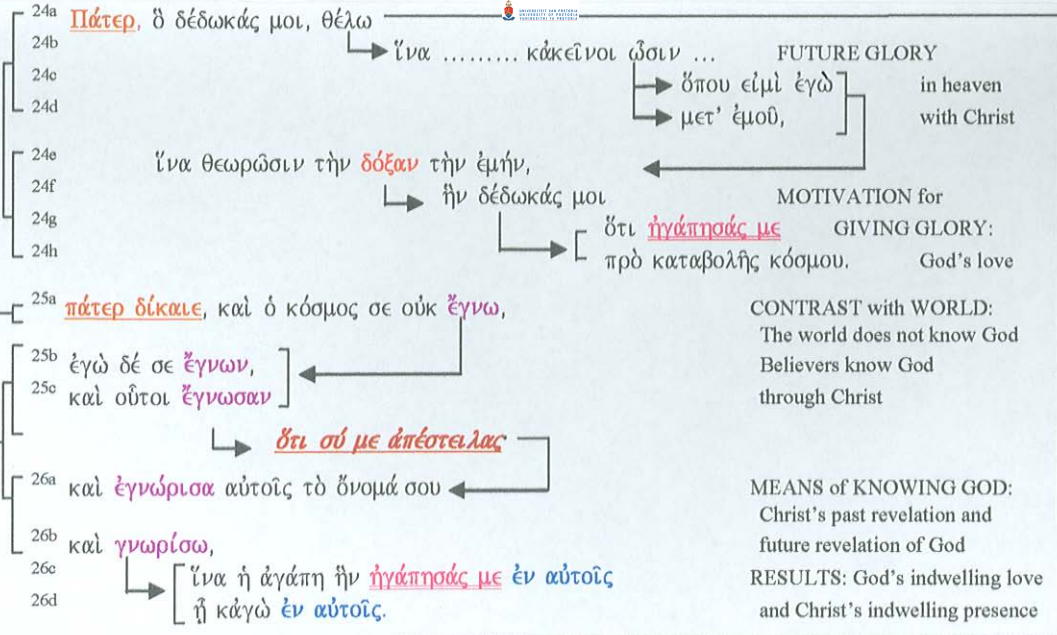
CONTENT of PRAYER:
 that they may all be one
 as Father & Son are one
 that they may be in the
 Father & Son
 PURPOSE: witness to the world

F

22a καὶ γὰρ τὴν δόξαν δέδωκα αὐτοῖς
 ἣν δέδωκάς μοι
 22b ἵνα ὦσιν ἐν
 22c καθὼς ἡμεῖς ἐν
 23a ἐγὼ ἐν αὐτοῖς
 23b καὶ σὺ ἐν ἐμοί,
 23c ἵνα ὦσιν τετελειωμένοι εἰς ἓν
 23d ἵνα γινώσκῃ ὁ κόσμος
 23e ὅτι σὺ με ἀπέστειλας
 23f καὶ ἡγάπησας αὐτούς
 23g καθὼς ἐμὲ ἡγάπησας

*JESUS GIFT OF GLORY

PURPOSE of GIFT of GLORY:
 that they may be ONE
 as Father & Son are ONE
 Christ in them
 and the Father in Christ
 that they may be completely one
 PURPOSE: witness to the world



G

The structural analysis of John 17 (above) shows that there are seven divisions: 1-5, 6-10, 11-13, 14-16, 17-19, 20-23, and 24-26. Many scholars recognize the poetic style of John 17.¹⁶⁴ Recognition of the genre of a text can make a difference in interpreting the text.¹⁶⁵ Poetic language is “intentionally imprecise”¹⁶⁶ and cannot be analyzed “as if it were a scientific report.”¹⁶⁷ Black compares Johannine discourse to classical rhetoric, especially to the style called “grand,” in which the diction is “plastic, ... like wax that can be molded into various ... shapes,”¹⁶⁸ and where one finds “a heightening of effect” and “an extension of thought,” in which the author dwells on an argument in order to strengthen it, presenting a series of impressive thought-units, each one of greater importance than the preceding.¹⁶⁹

Brown comments that on the basis of the apparent poetic style, one might expect “a careful structure.”¹⁷⁰ As it turns out, numerous different structures have been proposed and defended.¹⁷¹ Two commonly suggested schemes have four divisions: 1-5, 6-19, 20-23, 24-26¹⁷² and 1-5, 6-8, 9-19, 20-26.¹⁷³ Barrett offers a different fourfold scheme: 1-5, 6-19, 20-24, 25-26.¹⁷⁴ Carson’s fourfold division is like the first one, but the second unit is divided into three sections:

¹⁶⁴ Brown, *Gospel*, 2:748. Brown writes: “Even many of the scholars who do not find a poetic format in the Johannine discourses in general recognize the poetic style of xvii.” Among the scholars who acknowledge that one or more sections of the FG contain poetic language are Beasley-Murray, *John*, xxxviii; Brown, *Gospel*, cxxxii-cxxxv; Bultmann, 14-15; Kysar, “John, the Gospel of” in ABD 3:815; Schnackenburg, *John*, 1:224-226; Smith, *The Composition and Order of the FG* (New Haven: Yale University Press, 1965), 23-24.

¹⁶⁵ Jan G. van der Watt and Y. Kruger, “Some Considerations on Bible Translation as Complex Process,” on CD-ROM.

¹⁶⁶ Henning Graf Reventlow, “Basic Issues in the Interpretation of Isaiah 53” in *Jesus and the Suffering Servant*, ed. William H. Bellinger, Jr. and William R. Farmer (Harrisburg: Trinity Press International, 1999), 27.

¹⁶⁷ *Ibid.* “Poetry thrives on allusions, on impressions which touch the feeling, never using explicit definitions, but rather hints referring to a knowledge hidden in the subconscious of the hearers.” (*Ibid.*, 30).

¹⁶⁸ C. Clifton Black, “The Grandeur of Johannine Rhetoric,” in *Exploring the Gospel of John: In Honor of D. Moody Smith*, ed. R. Alan Culpepper and C. Clifton Black (Louisville: Westminster John Knox, 1996), 222.

¹⁶⁹ *Ibid.*, 225. some of the features of this style of rhetoric found in the FG are structural balance, thoughts and words presented in parallelism, antithesis, repetition with or without always adding a new element, antanaclasis (the “punning repetition of a word in two different senses”), polysyndeton, asyndeton, and the interchange of words which are semantically close (*Ibid.*, 225-226).

¹⁷⁰ Brown, *Gospel*, 2:748

¹⁷¹ *Ibid.*

¹⁷² Lagrange, 436; Lindars, 515.

¹⁷³ Dodd, 417.

¹⁷⁴ NRSV follows this same scheme.

1. Jesus prays for his glorification 1-5
2. Jesus prays for his disciples 6-19
 - a. Jesus' grounds for this prayer 6-11a
 - b. Jesus prays that his disciples may be protected 11b-16
 - c. Jesus prays that his disciples may be sanctified 17-19
3. Jesus prays for those who will believe 20-23
4. Jesus prays that all believers may be perfected so as to see Jesus' glory 24-26¹⁷⁵

Brown has indicated that the main point of difference between the commonest fourfold and threefold divisions has to do with 6-8, the section about the faith of the disciples. The question is whether this should be an independent unit (Dodd) or should be attached to 1-5 (Brown, below) or to 9-19 (Carson).¹⁷⁶ Another point of difference, which Brown neglects to mention, has to do with 20-26, which Dodd and Brown consider one division, but others divide into two units, with the break coming either between 23 and 24 (Lagrange, Lindars, Carson) or between 24 and 25 (Barrett).

Brown favors a threefold division, partly because the sections are more nearly equal in length than in the fourfold schemes and partly because he sees "clear dividing marks in 9 and 20."¹⁷⁷ Here is Brown's structure:

- 1-8: Jesus Asks for Glory on the Basis of His Work of Revelation among the Disciples
 9-19: Jesus Prays for Those Whom the Father Has Given Him
 20-26: Jesus Prays for Those Who Believe through the Disciples' Word

Brown's proposed outline may be criticized in the following ways: 1) Jesus' request for glory in 1-5 was not for his own sake but for his followers' sakes, in order that he might give them eternal life, and the primary function of 6-8 was not primarily to provide a basis for his request for his own glorification but to give the basis for his request for the disciples' preservation and glorification. Schnackenburg is correct when he states that "the real meaning of [Jesus'] 'glorification' ... [is that] it has the purpose of releasing those forces which bring salvation and mediate life...."¹⁷⁸ and "*the participation of believers in Jesus' glory is the aim of the entire prayer*,"¹⁷⁹ since the expression "those whom you have given him/me" occurs in vv. 2, 6, 9, and 24, showing that the intention stated in the beginning of the prayer (v. 2) and restated at the beginning of the last section v. 24) is "the really important perspective."¹⁸⁰ It is true that Jesus' work of revelation among the disciples formed the basis for his request to be restored to his pre-incarnational glory, but his restoration to the Father's presence and glory had as its goal the giving of eternal life and glory to his disciples. Since Jesus' love for his disciples was so great that it was εἰς τέλος, this love is expressed throughout his

¹⁷⁵ Carson, 553ff.

¹⁷⁶ Brown, *Gospel*, 2:750.

¹⁷⁷ *Ibid.*, 2:749.

¹⁷⁸ Schnackenburg, *John*, 3:168.

¹⁷⁹ *Ibid.*, 172 (with added emphasis).

¹⁸⁰ *Ibid.*, 171-2.

prayer in Chap 17, beginning with the first few verses. This prayer is first of all centered in the Father's will, as is everything that the Son did and said, and since it was the Father's will that the whole world be saved, especially those who accepted the Son as their Savior, the prayer is aimed at the highest good of these loved ones who belong to both the Father and the Son, and for whom the Son descended from heaven and is now returning to heaven – all for their salvation and glorification. It is also significant that Jesus gives the following as a reason for speaking this prayer: “But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves” (17.13). Schnackenburg's title for the first division is more appropriate (see below).

Secondly, the title for Brown's second division, “Jesus Prays for Those Whom the Father Has Given Him,” is incorrect, since both the first disciples and later disciples are “those whom the Father has given to Jesus,” for he will give eternal life to “all whom you have given him” (17.2), and this includes both his original followers and later converts. The title Brown has given to the third division is also inappropriate. The people of whom Jesus is speaking in vv. 20-26 are not only those who believe through the first disciples' word, but all believers. Furthermore, the third division is not a prayer in its entirety; a prayer occurs only in vv. 20-21, followed by four declarative statements in vv. 22-23, 24, 25, and 26, respectively.

Schnackenburg bases his outline on the linguistic structure of the prayer instead of on its contents and concepts. His analysis divides the chapter into six parts:

1. Jesus' Petition for His Own Glorification to Enable Him to Give Eternal Life to Men 1-5¹⁸¹
2. The Reason for Jesus' Petition with Regard to the Disciples 6-11a¹⁸²
3. Jesus' Petition that the Disciples Should Be Kept in God's Being and that They Should Be Kept from the Evil One 11b-16¹⁸³
4. Jesus' Petition that the Disciples Should Be Sanctified in the Truth 17-19¹⁸⁴
5. Jesus' Petition for the Unity of All Believers 20-23¹⁸⁵
6. Conclusion: The Fulfillment of Believers 24-26¹⁸⁶

Schnackenburg rightly states that Jesus' request for glorification by the Father is made only for the purpose of giving eternal life to the people the Father has given him (17.2).¹⁸⁷ He suggests that the giving of eternal life is the main theme of Chap 17, since he considers eternal life and glory to be equivalent.¹⁸⁸ Sections 3 and 4 comprise the “real intercession,” the petition for the keeping of the disciples (vv.

¹⁸¹ Ibid., 169.

¹⁸² Ibid., 174.

¹⁸³ Ibid., 179.

¹⁸⁴ Ibid., 185.

¹⁸⁵ Ibid., 188.

¹⁸⁶ Ibid., 194.

¹⁸⁷ Ibid., 169.

¹⁸⁸ Ibid., 168, 192. Certainly *δόξα* and eternal life are closely related, but they are not equivalent.

11b-16) and the request that they be sanctified in the truth (vv. 17-19).¹⁸⁹ Schnackenburg points out that the petition for their keeping and the request for their sanctification are connected in that the word of God effects separation from the world (14a) as well as sanctification in the truth (17b), and “in the name of God” corresponds to “in the truth.”¹⁹⁰ Section 5 develops the request spoken in v. 11b, “that they may be one, even as we are one,” and Section 6 is a “vision of the fulfillment,” connecting with Section 1 and “completes the whole prayer: the disciples are to share in Jesus’ δόξα.”¹⁹¹

My proposed schema for Chap 17 is based on my structural analysis given above and is closer to Schnackenburg’s than to any of the other structures.

1. Glorification of the Father and the Son and the Gift of Eternal Life 1-5
2. Revelation of the Father’s Name through the Gift of God’s Words 6-10
3. The Petition to Keep His People in the Father’s Name 11-13
4. The Petition to Keep His People from the Evil One 14-16
5. The Petition to Sanctify His People in the Father’s Word 17-19
6. The Believers’ Oneness with God through the Gift of God’s Glory 20-23
7. The Believers’ Participation in the Glory of Christ and the Continuing Revelation of God 24-26

The δόξα/δοξάζειν word group occurs 8x in John 17: 5x in Section 1 (vv. 1-5), once in Section 2 (vv. 6-10), once in Section 6 (vv. 20-23), and once in Section 7 (vv. 24-26). Bultmann comments: “[Glorification] is the first petition of the prayer, and is in fact its whole contents.”¹⁹² Since δόξα may be defined as “the manifestation of God’s presence and power,”¹⁹³ and the δοξάζειν of the Son may have the sense “the fuller manifestation of His true nature,”¹⁹⁴ the purpose of which is the δοξάζειν/”the fuller manifestation of the Father”¹⁹⁵ (17.1), it is reasonable to conclude that the main subject of Chap 17 is *glorification*, i.e. the *revelation* of God, since in addition to the repeated occurrences of the δόξα/δοξάζειν word group, several other words occur here, the meanings of which are correlated with the manifestation of God’s presence and power, e.g. φανερόω (v. 6), γνωρίζω (v. 26), θεωρέω (v. 24), ὄνομα (vv. 6, 11, 12, 26a), λόγος (vv. 6, 14, 17, 20), ῥῆμα (v. 8), and ἀλήθεια [vv. 17 (2x), 19]. The word φανερόω is used in the NT in speaking of revelation, and γνωρίζω is a semantically related word.¹⁹⁶ In John, Jesus reveals God’s name, i.e. God’s being and nature,¹⁹⁷ (17.6, 26), speaks God’s words

¹⁸⁹ Ibid., 169.

¹⁹⁰ Ibid., 185.

¹⁹¹ Ibid., 169.

¹⁹² Bultmann, 490.

¹⁹³ Dodd, 207.

¹⁹⁴ Westcott, 238 n.1.

¹⁹⁵ Ibid.

¹⁹⁶ TDNT, IX:4.

¹⁹⁷ Schnackenburg, *John*, 3:175; cf. Barrett (505), who states that the name embodies the (revealed) character of God, and Lindars (521), who writes that “I have manifested thy name” is “an unusual variant expression for ‘I glorified thee,’ meaning Jesus’ work “has consisted in revealing the character of the Father, making known his glory.”

λόγος/λόγοι, ῥήματα, ἀλήθεια (3.34; 12.48-49; 14.10; 17.8a, 14a, 17), and manifests the works of God (9.3; 10.32; 14.10).¹⁹⁸ “Name and word are closely related.”¹⁹⁹ Name, word, works, and glory are all means by which God reveals himself. When revelation occurs, the δόξα is sometimes visible as in 1.14 (θεάομαι), 17.24c (θεωρέω), or 12.41 (δράω). Revelation occurs not only through making God’s ὄνομα known (17.6a, 26), giving God’s word(s): λόγος, ῥήματα, ἀλήθεια (17.8a, 14a, 17), and revealing God’s works: φανερώω (9.3), δείκνυμι (10.32), thus revealing Jesus’ own glory or God’s glory (2.11; 11.4, 40), but also through Jesus’ showing himself φανερώω (21.1, 14; cf. 7.4), δείκνυμι (20.20; cf. 14.9).

Glorification/revelation is the theme of Chap 17. The Son has been authorized by the Father to give eternal life to those who belong to them, namely Jesus’ disciples and later converts (v. 2). Eternal life is to know the Father and the Son (v. 3), i.e. to receive the revelation of the Father’s name/being/character brought by Jesus through his words which are God’s words and through himself, the one who has come from God and was sent by God (vv. 6-8, 18, 21, 23, 25). At the same time that the Father is glorified, the Son is also glorified (v. 1, 4, 5), and just as the Son has been given glory, even so the believers are given glory (v. 22). Thus, this prayer is about glorification of the Father, the Son, and their people. Schnackenburg thinks that the “participation of believers in Jesus’ glory is the aim of the entire prayer.”²⁰⁰ Bultmann believes that the glorification of his followers is the aim of Jesus’ entire ministry.²⁰¹

The δόξα (of the Revealer) consists in what he is as *Revealer* for men, and he possesses the δόξα *really* – as becomes clear towards the end of the Gospel (12.28; 13.31f; 17.1ff) – when that which he himself is has been *actualised* in the believer.²⁰²

The address Πάτερ (v. 1) is repeated in v. 5, and the repetition of the request for the glorification of the Son in vv. 1d and 5a indicates that vv. 1-5 form the first division.²⁰³ Van der Merwe sees a chiasmic pattern in this unit, as follows, which further shows that vv. 1-5 comprise a complete paragraph:²⁰⁴

¹⁹⁸ Cf. *ibid.*

¹⁹⁹ Barrett, 505; cf. Raymond E. Brown et al, *John and Qumran*, ed. James H. Charlesworth (London: Geoffrey Chapman, 1972), 149-55.

²⁰⁰ Schnackenburg, *John*, 3:172.

²⁰¹ Bultmann, 68-69.

²⁰² *Ibid.*

²⁰³ Schnackenburg, *John*, 3:170.

²⁰⁴ Van der Merwe, “The Glory-Motif in John 17.1-5: An Exercise in Biblical Semantics,” *Verbum et Ecclesia* 23 (2002): 226-249; cf. E. Malatesta, “The Literary Structure of John 17,” *Biblica* 52 (1971): 190-214.

A	δόξασόν σου τὸν υἱόν	}
B	ὁ υἱὸς δοξάσῃ σέ	
C	ἡ αἰώνιος ζῶῃ	
B'	ἐγὼ σε ἐδόξασα	
A'	δόξασόν με σύ	

Vv. 6–10 form the second unit. It begins and ends with words which have to do with revelation, Ἐφάνέρωσά σου τὸ ὄνομα in v. 6 and δεδόξασμαι in v. 10. V. 6 is about the revelation of the Father’s name, and v. 10 is concerned with the glorification/revelation of the Son. The clause ἐφάνέρωσά σου τὸ ὄνομα is a statement of Jesus’ accomplishment in his earthly ministry: the revelation of the Father’s name, viz. his character and being.²⁰⁵

The revelation of the Father’s name (v. 6) is the revealing/glorifying of the Father himself, and the glorification/revelation of the Son in his disciples (v. 10) is also the revealing/glorifying of the Father, since the Son is the exact likeness of the Father (8.19; 12.45; 14.7, 9).²⁰⁶ The fruitbearing of the disciples will glorify/reveal the Father (15.8). Newman and Nida interpret δεδόξασμαι ἐν αὐτοῖς to mean “my glory is shown through them,” insisting correctly that “to glorify” is not “to bring honor to” but “to reveal the glory of.”²⁰⁷ Schnackenburg comments that this section of the prayer contains “in a compressed form, the whole Johannine theology of revelation and the community of salvation...”²⁰⁸ Through repetition, heavy emphasis is placed on the fact that the disciples belonged to the Father and were given to Jesus and now belong to both Father and Son (6b-c-d, 9c-d, 10a-b). It also points out that the disciples have received and kept God’s word (6e, 8b) and have believed in the divine origin of both the words of Jesus (7b) and of Jesus himself (8c-d). Not only are the revelation of the Father and the glorification of the Son (vv. 6a and 10c) in parallelism, but so also are the following:

THEY WERE YOURS, and **you gave them to me** 6b-c-d
those whom you gave me, because **THEY ARE YOURS**. All **mine** are **YOURS**, and **YOURS** are **mine** (9c-10b)

Now **they know** that everything you have given me **is from you** (7a-b)

They ... know in truth that I **came from you**
 and **they have believed**²⁰⁹ that **you sent me** (8c-d).

²⁰⁵ Newman and Eugene A. Nida, “A Translator’s Handbook on the Gospel of John,” n.p., *Translator’s Workplace* on CD-ROM. United Bible Societies.

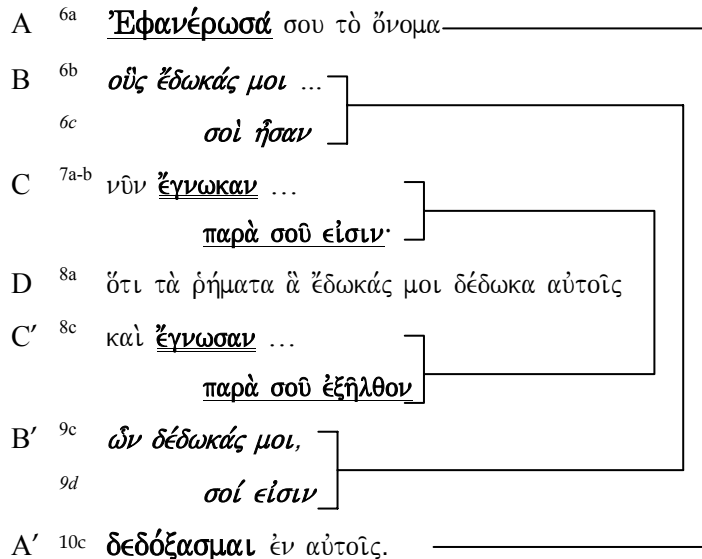
²⁰⁶ Bultmann, 498; cf. Lindars, 521, 523; Beasley-Murray, *John*, 298; Barrett, 505; Westcott, 241; Morris, *John*, 640; Michaels, 294; Bruce, *John*, 330; Moloney, 462.

²⁰⁷ Newman and Nida, “Translator’s Handbook,” ad loc.

²⁰⁸ Schnackenburg, *John*, 3:174-5. Schnackenburg includes v. 11a with vv. 6-10.

²⁰⁹ There is no difference between “they know” and “they have believed.” Lindars writes (522): “Both verbs express the appropriation of divine truth with the heart and mind and will.” So also Barrett, 506; Carson, 560.

The main focus in this second section is on the disciples as those who were chosen to be God's people and to whom the Father and the Son have been revealed through the giving of God's words.



The third section has as a recurrent motif the phrase ἐν τῷ κόσμῳ, which occurs twice in v. 11 and again in v. 13. A second recurring theme is πρὸς σέ ἔρχομαι (vv. 11c, 13a), which relates to Jesus in antithesis to the first recurrent theme, which relates first to him, who is *no longer in the world*, and secondly to the disciples, who *remain in the world* while Jesus *goes to his Father*, but the departing teacher leaves his words ἐν τῷ κόσμῳ with his disciples to give them joy (v. 13b). A third recurrent expression is τηρέω αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, which occurs in 11d and 12a. The three sets of recurring expressions form a framework around the central idea in 11e ἵνα ὡσιν ἐν καθὼς ἡμεῖς. The message seems to be that although Jesus, who had been keeping his followers safe, will no longer be with them in the world, the Father will keep them safe in his being, i.e. “separated from the world as God’s own possession,”²¹⁰ in “an inner revelation of the reality of God, an introduction into the sphere of God and a communication of the love and joy of God,”²¹¹ since “those who believe in Jesus have gained access to the Father through him, the Son.”²¹²

The parallelisms in Section 3 seem to indicate a chiasmic structure, with 11e as the pivotal element.

²¹⁰ Barrett, 507.

²¹¹ Schnackenburg, *John*, 3:181.

²¹² *Ibid.*, 180.

A	11a	<u>ἐν τῷ κόσμῳ</u>	}
	11b	<u>ἐν τῷ κόσμῳ</u>	
B	11c	<u>πρὸς σέ ἔρχομαι</u>	}
C	11d	<u>τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι</u>	
D	11e	<u>ἵνα ᾴσιν ἐν καθὼς ἡμεῖς.</u>	}
C'	12a	<u>ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι</u>	
B'	13a	<u>πρὸς σέ ἔρχομαι</u>	}
A'	13b	<u>ἐν τῷ κόσμῳ</u>	

The fourth section has two sets of parallel expressions: 1) οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου (vv. 14c, 16) and 2) ἐκ τοῦ κόσμου (v. 15a) and ἐκ τοῦ πονηροῦ (v. 15b). It is clearly a separate unit from the previous one, since the previous section has the phrase ἐν τῷ κόσμῳ at its beginning and at the end, marking it off as a complete unit. In the fourth section, the clauses containing ἐκ τοῦ κόσμου and ἐκ τοῦ πονηροῦ are enclosed by οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. The thought here is that although the world hates the disciples because God's word has separated them from the world so that they no longer belong to the world, just as Jesus does not belong to the world, Jesus is not asking the Father to take them out of the world but that he keep them out of the reach of the evil one. In the previous section, it was stated that while Jesus was with his people, he kept them in God's name, and not one was lost, except the "son of perdition," and this man (Judas) was lost because he was taken over by Satan. The concern in the fourth section is that no one likewise fall prey to the evil one and be lost.

A	14c	<u>οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.</u>	}
B	15a	<u>ἐκ τοῦ κόσμου</u>	
B'	15b	<u>ἐκ τοῦ πονηροῦ</u>	}
A'	16	<u>οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.</u>	

This is the pivotal section of the prayer. The prayer began with the awareness that Jesus' hour had come ("to depart from this world and go to the Father" [13.1]), and he was about to complete his work of glorifying the Father and giving eternal life to his followers. He had commended his disciples to the Father as those belonging to the Father and the Son (17.6-10), and he had petitioned the Father to keep them in his name in order to protect them from the evil one. Jesus' work on earth was completed: He had revealed the Father to the believers whom the Father had given him and had kept them safe in the Father's name, and now he was giving them back into the Father's care, to be protected from the devil. The section following this pivotal section will focus on the future work of the disciples (after Jesus' departure), which will be to testify concerning Jesus in order to reveal him to the world, just as Jesus testified concerning the Father to make him known to the world (vv.17-23), followed by a view of the future heavenly glory with Christ (v. 24) and of the continuing glorious state (on earth) of the disciples, who know the name (and being) of the Father through the Son, and have the indwelling presence

of the Father’s love (and of the Father himself)²¹³ as well as that of the Son (vv. 25-26). The pivotal section, which contrasts the “unworldliness/other-worldliness” of Jesus and his disciples with the world of the evil one and contained a prayer for their deliverance from the evil one,²¹⁴ seems to focus on the darkest possible scenario, the realm of Satan, who causes human beings to be lost/destroyed, as “the one doomed to destruction” (17.12 NIV) was lost and perished (17.12 NASB). This dark realm of the evil one is a distinct contrast to the realm of the Holy Father and his Son, whose kingdom is a realm of glory, light and life (17.5, 24; cf. 1.4-5; 8.12; 9.5; 12.46; 3.15-16, 36; 5.21, 24; 6.27; 11.25; 14.6). After this pivotal unit, the focus once more is on God’s sphere of holiness and truth, and the work of revealing God to the (dark and evil) world (17.17-19), the growth of the body of believers and the growth of the witness to the world (vv. 20-23), the bright prospect of heavenly glory and the blessedness of those who know God and have the indwelling of the divine presence (vv. 24-26).

17a 17b 18a 18b 19a 19b	<p>ἀγίασον αὐτούς ἐν τῇ ἀληθείᾳ</p> <p>ὁ λόγος ὁ σὸς ἀληθείᾳ ἐστίν. ←</p> <p>καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον,</p> <p>κάγὼ ἀπέστειλα αὐτούς εἰς τὸν κόσμον</p> <p>καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν,</p> <p>→ ἵνα ὧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.</p>	<p>PETITION: Sanctify them in the truth/word</p> <p>*As the Father sent the Son into the world</p> <p>*Jesus has sent his disciples into the world</p> <p>Jesus’ self-sanctification for the purpose of their sanctification</p>
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E

The fifth section (immediately above) has a ring composition, beginning and ending with almost identical sentences:

ἀγίασον αὐτούς ἐν τῇ ἀληθείᾳ v. 17
 αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ v. 19

The middle passage (v. 18) consists of two parallel sentences that are closely related and worded similarly:

καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον.
 κάγὼ ἀπέστειλα αὐτούς εἰς τὸν κόσμον.

The enclosure of v. 18 by the sentences about sanctification in (the) truth clearly marks off vv. 17-19 as a paragraph.

²¹³ Cf. 14.23.

²¹⁴ The request to “protect them from the evil one” is similar to the sentence in the Lord’s Prayer: “... rescue us from the evil one” (Matt 6.13).

The sixth section (p. 36) begins with v. 20 and ends with v. 23; it consists of a prayer for the oneness of all believers (the first disciples and the converts they win to Christ) in the Father and the Son (vv. 20-21), followed by a statement that Jesus has given them the δόξα so that they may be one as the Father and the Son are one. Thus, both the prayer in vv. 20-21 and the declaration about the gift of δόξα in vv. 22-23 are about the same theme, the theme of oneness, with the additional objective of winning the world to belief in Jesus as God's emissary. Further discussion of the structure and contents of vv. 20-23 will be given below.

The seventh and final section (vv. 24-26, p. 36) contains an expression of desire (v. 24) and a declarative statement (vv. 25-26). Both the desire and the declaration begin with an address to the Father: Πάτερ in v. 24 and πάτερ δίκαιε in v. 25. It is fitting that this farewell prayer should close with a look to the future, to the time when Jesus' followers will also come to the hour when they shall depart this world and go to their heavenly home, where they shall be reunited with Jesus and shall see and share his glory (v. 24). This is the wish Jesus expresses in v. 24. For a brief moment (in v. 25a), Jesus focuses again on the world and its sad plight of not knowing God, and this statement is the pivot of the final section of the prayer. On both sides of this pivot, the subject is Christ and his disciples, first, their heavenly glory (v. 24), and then, the revelation/glorification of the Father by the Son, which results in the indwelling in believers of the Father's love and of Christ himself (through the Spirit)²¹⁵ (vv. 25b-26). The theme of Christ's heavenly glory, given to him before creation, ties this final unit to the beginning of the prayer (v. 24 to v. 5) as does the concept of knowing God (vv. 25-26 to v. 3).

The prayer for the glorification/revelation of the Father and the Son in paragraph A, the objective of which is to make God known so that the recipients of this revelation may have eternal life, is accomplished through the revelation of the Father to the disciples by the giving of God's words, which results in the revelation of Jesus' glory in them (paragraph B). Jesus' concern for the disciples whom he leaves behind in the world (at the start of paragraph C) is expressed in three petitions: Keep them in your name (11d), keep them from the evil one (15b), and sanctify them in the truth (17a). The desired result of the disciples' being kept in the Father's name and sanctified in the truth is that they may be one with God, as the Father and the Son are one (11e, 21a). This request is repeated in 21a-d, but this time the prayer is for all believers, not only the first disciples. Jesus states in v. 22 that he has given glory to the believers so that they may be one, as the Father and the Son are one, and this oneness is achieved in 26a-d through Jesus' revelation of the Father's name so that God's love and Jesus himself may dwell in the believers.

²¹⁵ After Jesus' return to the heavenly realm, he sends the Spirit to be another Paraclete to lead the disciples "into all the truth," "all that the Father has," which is also Jesus' truth, thus revealing/glorifying both the Father and the Son (14.6; 16.13-15). Although there is no mention of the Spirit in Chap 17, it is through the Spirit that Jesus will make the Father known. See Schnackenburg, *John*, 3:197; Barrett, 515.

3.5 Detailed Study of John 17

3.5.1 Detailed Study of 17.20-23

The word ἐρωτῶ in v. 20 shows that 17.20-21 is a prayer. (Please see p. 174 for a structural diagram of 17.20-23.) In contrast vv. 22-23 is not a prayer but a declarative statement, for here Jesus simply states what he has done, i.e. he has given to his people the δόξα that the Father has given him. The petition in vv. 20-21 is a repetition of the petition in v. 11 (with some slight variation), that his people may be one as the Father and the Son are one, and the statement in vv. 22-23 declares that the Son has made provision for the fulfillment of this petition by giving δόξα to his followers.

- v. 11: ἵνα ὡσιν ἐν καθὼς ἡμεῖς
 v. 21: ἵνα πάντες ἐν ὡσιν
 v. 22: ἵνα ὡσιν ἐν καθὼς ἡμεῖς ἐν.

Comparing the three expressions in vv. 11, 21, and 22, one observes that the first and the third are alike except for the final ἐν in the latter. The second expression has πάντες before ἐν since this petition is on behalf of all the believers, viz. both the first disciples and those who come later, whereas the petition in v. 11 has to do with only the first disciples.

3.5.1.1 The People for Whom Jesus Is Praying

In vv. 20-21 Jesus prays for two groups of people: “these” and “those who will believe in me through their word.” “These” are the original disciples, and “those” are future disciples, brought to faith in Christ by the testimony of the first group.

3.5.1.1.1 “These” (17.20)

3.5.1.1.1.1 They were given to Jesus by the Father from the world. In v. 20a Jesus said, “I ask not only on behalf of these,” “these” meaning his first disciples, the ones he mentioned in vv. 6-10. These are the ones whom the Father gave him from the world (v. 2, 6). They did not choose Jesus, but he chose them “out of the world” (15.16, 19). Since the Father and the Son are one (10.30), and the Son does only what he sees the Father doing, so that “whatever the Father does, the Son does likewise” (5.19), whether one says that the Father chose them from the world and gave them to the Son or that the Son chose them out of the world, it amounts to the same thing.²¹⁶ They are contrasted with the world,²¹⁷ for they are no longer

²¹⁶ Carson, 558.

²¹⁷ Schnackenburg, *John*, 3:174.

part of the world, having been taken ἐκ τοῦ κόσμου and given to the Son (17.6, 14, 16). They were the Father's, and he gave them to the Son (v. 6), so that now they belong to both the Father and the Son (17.6, 9, 10). They were the Father's in that they had been taught by the Father (6.45). Barrett and Schnackenburg suggest that one is taught by God by hearing Jesus, which seems circular and contradictory,²¹⁸ but more likely this refers to the fact that they were true Israelites like Nathanael (1.47),²¹⁹ who were taught the law of Moses, and those who believed Moses' teachings would also believe Jesus' words (5.46).²²⁰ Jesus' first disciples showed that they believed the OT Scriptures, since they addressed him as "Rabbi" (1.38, 49), "King of Israel" (1.49), and "Son of God" (1.49) and recognized him as "the Messiah" (1.41). They had also heard God speak through John the Baptist, who testified to Israel concerning Jesus and directed his disciples to him, and at least two of the Baptizer's disciples became Jesus' disciples (1.6-8, 15, 29, 31, 35-40; cf. 5.35). The Father, whom they had heard and obeyed (6.45), drew them to Jesus (6.44), whom they recognized as God's Son, because they were willing and obedient (7.17). While unbelievers are ἐκ τῶν κάτω and ἐκ τούτου τοῦ κόσμου, in contrast with Jesus, who is ἐκ τῶν ἄνω and οὐκ ἐκ τοῦ κόσμου τούτου (8.23), Jesus' disciples are, like Jesus, οὐκ ἐκ τοῦ κόσμου (17.14, 16), for he has given them authority to be God's children (1.12-13). Jesus' statements in 17.14, 16 presuppose the giving of the Spirit after his resurrection,²²¹ when the disciples will be born of God (1.13), born from above (3.3), and belong to God (17.6, 9, 10).

3.5.1.1.2 They have received and kept God's word. These first disciples received directly from Jesus the ῥήματα that Jesus received from the Father (v. 8), and they have kept God's λόγος (v. 6). God's λόγος is the teachings of Jesus as a whole.²²² The ῥήματα are the component parts of the teaching.²²³ Jesus, the one God sent, speaks the words (ῥήματα) (3.34; 8.47) of God, which are ἀλήθεια (8.46; cf. 17.17). Thus, Jesus' words are God's words. He does not speak on his own, but the Father who dwells in him is the one who speaks (14.10). The disciples received the ῥήματα (17.8), because God's children hear God's words, and they were God's children (8.47; 17.6, 9), unlike the unbelievers who did not believe Jesus and could not accept his word (8.43, 45). Accustomed to hearing God's voice, they recognized Jesus as one who spoke for God.²²⁴

God's word separated and distinguished them from the world, so that it was evident to the people in the world that they were now no longer of the world (17.14). "The world's hatred of Jesus' disciples can be explained by its nature,

²¹⁸ Barrett, 296; Schnackenburg, *John*, 2:51. So also Lindars, 264, and Carson, 294. Brown, *Gospel*, (1.277) suggests that God's teaching is external in that it is through Jesus, but also internal in that God works in their hearts.

²¹⁹ Whitacre, 409; Westcott, 241.

²²⁰ Barrett, 184.

²²¹ Schnackenburg, *John*, 3:183; Whitacre, 413.

²²² Westcott, 241; Barrett, 505; Carson, 504.

²²³ Westcott, 241; Barrett, 505.

²²⁴ Brown, *Gospel*, 1:316.

which is remote from God...Love in the sense of natural inclination (φιλεῖν) presupposes homogeneity ..., but Jesus' disciples do not have the same nature as the world, because Jesus has chosen them 'out of the world.'²²⁵

The disciples have kept and will keep God's word in the following ways: (1) by continuing in it (8.31) and letting it have its liberating, purifying effect on them (8.31-36; 15.3), so that they become freed from sin and "clean" (13.10; 15.3);²²⁶ (2) by keeping Jesus' words in their hearts (15.7a), so that these words, which are life and spirit (6.63), will keep them in union with Christ, so that all their requests will be answered and they will be productive as disciples (15.7b);²²⁷ thus they will "share [Christ's] mind and his will,"²²⁸ viz. share his focus on the fulfilling of God's will, which is to make God and his Son known so that the world will believe and have eternal life (15.10, 16, 27; c f. 17.21, 23);²²⁹ and (3) by obeying God's word, doing what Jesus commanded them to do, viz. love one another as he has loved them (15.10, 12; 14.15, 21, 23),²³⁰ which means that they will lay down their lives for their friends, as Jesus did, motivated by God's love, which is a self-giving, sacrificial love that is willing to lose its life for others (15.13; 12.24-25).

Schnackenburg comments that Jesus' statement in 17.6 about the disciples' keeping of God's word are "spoken so unconditionally" that he must be speaking not only of the first disciples, whose understanding at this stage was "very defective (see 14.9-12; 16.18f, 29-32)," but also of all future believers whose faith and obedience demonstrate their close relationship to God.²³¹ Whitacre sees rightly the first disciples as those who already belong to the Father and already enjoy a relationship with him, and who are now "on the brink of the birth from above."²³² Their understanding is still incomplete, but after Jesus' resurrection, when the Holy Spirit has come, he will "guide them into all the truth" (16.13) and will cause their faith and understanding to increase (2.22; 12.16). Carson has said it well:

True, they did not yet enjoy the full understanding that would be theirs after Jesus had risen (2.22) and the Spirit had been given (16.12-15), but John does not claim they did. In this context, the proper comparison is not between the faith-status of the disciples *before* the resurrection and the faith-status of the disciples *after* the resurrection, but between the belief and obedience of the *disciples before* the resurrection and the unbelief and disobedience of the *world before* the resurrection. Judged by those standards...the first disciples stand out.²³³

²²⁵ Schnackenburg, *John*, 3:115.

²²⁶ Cf. Bruce, *John*, 308, 310, 196-7..

²²⁷ Moloney, 421.

²²⁸ Whitacre, 377.

²²⁹ *Ibid.*

²³⁰ Bruce, *John*, 331; Haenchen, *John*, 2:152.

²³¹ Schnackenburg, *John*, 3:175.

²³² Whitacre, 409.

²³³ Carson, 559.

3.5.1.1.1.3 *They have believed in Jesus as the one sent by God (vv. 6-8).* They have believed that Jesus came from the Father and was sent by the Father (vv. 7, 8). Faith in Jesus as God's Son and recognition that his words are "words of eternal life" go hand in hand (6.68). Although others forsook Jesus, these continued with him, because he alone had the life-giving words which they knew had come from the Father, and there was no one else to whom they could go (6.67-68). They have recognized not only that Jesus has come from God (6.69; 17.8) but also that all of Jesus' teachings have come from the Father (7.17; 17.7). God's word is the "externalization of his person,"²³⁴ and the reception of his word is therefore the reception of God himself;²³⁵ likewise, the receiving of Jesus' word is the receiving of Jesus himself (15.4, 7).²³⁶ "There is no practical difference between Jesus' personal indwelling in his disciples and his words' remaining in them."²³⁷ Peter confessed his faith in Jesus as "the Holy One of God" (6.67-69), viz. the one who "comes from the other world and belongs to God," the only one to do so, one who has a special relation to God.²³⁸ At the end of the Farewell Discourse, the disciples, echoing Peter's confession of faith, acknowledged Jesus as one who was omniscient and had come from God (16.30). Although at this point, their faith was still incomplete and inadequate,²³⁹ Jesus portrayed them in Chap 17 as true disciples who had kept God's word (17.6).²⁴⁰

3.5.1.1.1.4 *The Father has been revealed to them (v. 6).* To these believers, Jesus has made the Father's name known (v. 6) by giving them the words the Father has given him (v. 8). There is a close relationship between *name*, *word* and *glory*.²⁴¹ God's word, God's name, and God's glory are all ways in which God reveals himself to people.²⁴² Making the Father's name known is revealing God's character and being,²⁴³ since the Father's name "stands for God's being and nature."²⁴⁴ Jesus has revealed God's name, viz. God's character, "preeminently in his actions and words there in the upper room (13.1-16.33)."²⁴⁵ Lindars states that "I have manifested thy name" is an "unusual variant expression for 'I glorified thee' of v. 4."²⁴⁶ Revealing God's character is the same thing as making known God's glory, and this was the purpose of Jesus' earthly ministry, viz. to make the

²³⁴ McKenzie, 144.

²³⁵ Since God's word is an "expression and extension of Yahweh's knowledge, character, and ability" (NIDOTTE, 1:914), the presence of his word within his people means that a share of his knowledge, character, and power has been given them.

²³⁶ See Brown, *Gospel*, 2:662, where he writes (on John 15.7): "Jesus and his revelation are virtually interchangeable, for he is incarnate revelation (the Word)."

²³⁷ Bruce, *John*, 309.

²³⁸ Bultmann, 449-50.

²³⁹ Westcott, 236; Carson, 548; Schnackenburg, *John*, 3:164; Barrett, 497.

²⁴⁰ Westcott, 241;

²⁴¹ Whitacre, 414, 416-417; cf. Barrett, 505.

²⁴² Whitacre, 414, 416-417.

²⁴³ Lindars, 521; Carson, 558; Bruce, *John*, 330, 332.

²⁴⁴ Schnackenburg, 3:175; Dodd, 96.

²⁴⁵ Bruce, *John*, 330.

²⁴⁶ Lindars, 521; cf. Carson, 558.

unknown, unseen God known (1.18).²⁴⁷ Because they have seen Jesus and have known him, they have come to know God and have seen God in him (14.7, 9).²⁴⁸ Seeing Jesus is equivalent to seeing the Father, because the Father lives in him and speaks and does his works through him (14.10).²⁴⁹ Jesus spoke God's words and performed his works (3.34; 5.19; 7.16; 8.26; 9.3-4; 14.10). The purpose of Jesus' revelation of the Father's name is not to impart information about the Father but to bring the disciples into an intimate relationship with the Father.²⁵⁰

3.5.1.1.1.5 *They belong to God, and Jesus' glory has been revealed in them* (v. 6c, 9c, 10). V. 10 re-emphasizes that all of Jesus' disciples belong to the Father, and all who belong to the Father belong also to Jesus. They belong to God and not to the world, for the Father has taken them out of the world and given them to Jesus (v. 6). The NAB, NASB, and NRSV render δεδόξασμαι ἐν αὐτοῖς: "I have been glorified in them," and the RSV and NJB read similarly but use the present tense. The NIV reads: "...glory has come to me through them." Only the REB makes it clear that the glorification of Jesus is the revelation of his glory (rather than praise or honor given to him), by this translation: "...through them is my glory revealed." This is in harmony with the theology of both the OT and the FG. In the OT כְּבוֹד is the revelation of God's character in nature and in acts of salvation and judgment.²⁵¹ In the FG the glory of God is revealed in Jesus, who has made the invisible God known and has committed to his disciples the work of revealing his glory.²⁵² The preposition ἐν can be a marker of position, a marker of agency, or a marker "denoting the object to which something happens or in which something shows itself."²⁵³ V. 10c can thus be translated either "my glory has been revealed *in them*" (position), or "my glory has been revealed *through them*" (agency). Jesus

²⁴⁷ Lindars, 521; Carson, 558; Whitacre, 408.

²⁴⁸ Barrett, 459; Carson, 493-4.

²⁴⁹ Barrett, 459. Brown, *Gospel* (2:632) suggests that the oneness between Jesus and the Father is related primarily to Jesus' mission to the world, and any metaphysical implications are secondary. He adds that "much of the equivalence between Father and Son is phrased in language that stems from the Jewish concept that the one who is sent ... is completely the representative of the one who sends him." See also P. Borgen, "God's Agent in the Fourth Gospel," in *Religions in Antiquity: Essays in Memory of Erwin Ramsdell Goodenough*, ed. Jacob Neusner. Studies in the History of Religions, Supplements to Numen 14 (Leiden: Brill, 1968), 137-148. Jesus repeatedly uses "sending" terminology to describe his relationship to the Father; to emphasize his authority he uses ἀποστέλλειν and πέμπειν (with no distinction) to show that God is the one who has authorized him to speak and act, and he did not do anything on his own (TDNT, 1:404). The agent model, however, is inadequate to describe Jesus' relationship to God. Brown, *Gospel* (2:632) states that because Jesus is not merely an agent but is God's Son, John extends the relationship from sender and agent to that of "likeness of nature." Rengstorf (TDNT 1:444-5) points out that God is present in Jesus and works in and through him, and Jesus is more than an ambassador but is "the Son in whom the Father attests His presence and Himself offers salvation or judgment."

²⁵⁰ Whitacre, 423

²⁵¹ TDNT 2:244; cf. Brown, *Gospel*, 2:751; Carson, 569; Dodd, 207.

²⁵² Lindars, 523; Bultmann, 501.

²⁵³ BDAG; cf. FAL; THAYER, 3b (of that in which something is manifest).

has been glorified in the disciples in that he has *revealed his glory in them* and/or *through them*, or expressed another way, *in them Jesus' glory shows itself*.

There is an analogy between Jesus' mission in relation to the Father and the disciples' mission in relation to Jesus, viz. that as God's glory has been revealed in Jesus, even so Jesus' glory will be revealed in the disciples.²⁵⁴ The glory of Jesus, i.e. his character, what he is, will be seen in the disciples.²⁵⁵ Since Jesus is the "Judge of the world, through whom the world is called into question," the glory of Jesus that is seen in the disciples will mean judgment for the world, and through the community the world will be called into question.²⁵⁶ The glory of the believers can also have a positive effect on the world, influencing people to believe in Christ. In vv. 22-23 Jesus anticipates the positive result of the revelation of his glory in the disciples, i.e. that the world might believe in him. "[T]his means that the possibility of deciding for the Revealer is ... always given to it."²⁵⁷

"To 'glorify' God (or Christ) is to make Him known..."²⁵⁸ God is at work in all that Jesus does, and God himself is encountered in Jesus.²⁵⁹ Similarly, Christ's glory (his character) is visible in his disciples,²⁶⁰ and through them he is made known. Whitacre follows the NIV: "...glory has come to me through them," and suggests that this refers to both the glory the Father has accorded him by giving him the disciples and the glory the disciples have given him by recognizing and believing in him.²⁶¹ Whitacre apparently means *honor* here, not *divine glory*. Carson also takes this *δόξα* as *honor*.²⁶² Barrett rightly connects 17.10 to 11-32, where he interprets the glorification of God in the Son to mean that "God had made a full display of his glory in the person of the Son of Man."²⁶³ Thus in 17.10 the meaning can be that the Son has made a full display of his glory in his disciples. "Here the disciples are the place (ἐν seems to be locative, though perhaps instrumental as well) where Christ is glorified..."²⁶⁴ "That Jesus is glorified in them (v. 10) means that he is revealed in and through them..."²⁶⁵ Jesus' glory is seen in them, because they will do the works that he does, but not on their own, just as Jesus does nothing on his own, but the Father who lives in him does his works; likewise, the disciples can do nothing apart from Christ, but the risen Christ will be in them and will speak and act in and through them when they pray (14.10-14, 20, 21, 23; 15.5).

²⁵⁴ Lindars, 523.

²⁵⁵ Bultmann, 501. He quotes Schlatter's comment on this verse: "It is in the disciples that one can see what Jesus is."

²⁵⁶ Bultmann, 501.

²⁵⁷ Ibid., 514.

²⁵⁸ Westcott, 242; cf. Barrett, 390; Carson, 558.

²⁵⁹ Bultmann, 498.

²⁶⁰ Westcott, 242; Lindars, 523.

²⁶¹ Whitacre, 411.

²⁶² Carson, 561.

²⁶³ Barrett, 507, 450.

²⁶⁴ Ibid., 450.

²⁶⁵ Smith, *Theology*, 144.

3.5.1.1.2 “Those who will believe in me through their word” (v. 20)

Just as Jesus’ mission in the world was to speak the words of God and thus reveal the Father (3.34; 1.18; 14.10-11; 17.6-9; 1.18), even so the disciples’ mission in the world will be to speak the words of and about Jesus and make him known, to the end that people will come to believe in him (15.27; 17.20). New believers come to faith in Jesus when they receive the disciples’ λόγος (17.20), which consists of God’s ῥήματα that Jesus has given them (17.8). The future generation(s) of believers will also come to realize that all of these teachings came from the Father and that Jesus came from the Father and was sent by him (17.7-8). They will also receive the revelation of the Father through receiving the words of the Father, and they will belong to the Father and the Son, as the first disciples do (17.6, 10); moreover, Jesus’ glory will be displayed in them, just as it was displayed in the first believers (17.10). There will be no difference between the faith of the first disciples and the faith of later converts, for the later believers will also come to believe that “Jesus is the Messiah, the Son of God,” and “through believing [they shall] have life in his name” (20.31), just like the first disciples. The title Son of God “sums up the whole meaning of John’s Christology, for which the Father/Son relationship is central, and . . . is the substance of the confession of faith whereby salvation is appropriated (cf. 3.16).”²⁶⁶

3.5.1.2 The Petition for Oneness in Vv. 20-21

In vv. 20-21 Jesus is praying for both the first disciples and later believers, that all of them may be one in the Father and the Son. In v. 11, he had prayed for his first disciples, that they might be ἐν καθῶς ἡμεῖς. Now he prays that both these first disciples (who are present with him) and those who will come to faith in him through their missionary activity may be one, καθῶς σύ, πάτερ, ἐν ἐμοὶ καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν.

As Jesus is praying this Farewell Prayer, he is “looking towards the widest extension of the faith,” having in mind the challenges that will arise when the Gospel is preached to people of all nations, religions, cultures, and languages.²⁶⁷ The motif of “oneness” with respect to God’s people occurs in two other passages: 10.16 and 11.52. In 10.16 Jesus speaks of “other sheep that do not belong to this fold,” whom he not only wishes to bring together with his present sheep, but whom he *must* bring, because it is God’s will.²⁶⁸ The sheep “of this fold” are the Israelites who are his first disciples; “other sheep” are possibly people from other nations. They are referred to as “the dispersed children of God” in 11.52, people who belonged to God although they might not yet have believed in Christ, just as the first disciples belonged first to the Father, who then gave them to his Son (17.6).²⁶⁹ Already in the Prologue, the Evangelist indicates the divine concern for

²⁶⁶ Lindars, 618.

²⁶⁷ Westcott, 246.

²⁶⁸ Ibid., 155.

²⁶⁹ Ibid., 175.

the *world* (1.9-10) stating that the privilege of being God's children is for *all* who believe in the Son (1.12). It is the *world* that God loved, not just the people of Israel (3.16-17), and Jesus is not the Savior of the Jews only, but the Savior of the *world* (4.42). When Jesus is lifted up, he will draw *all people* to himself (12.32).²⁷⁰

Therefore, when Jesus prays for "these" who have believed in him and belong to God, together with "those" who will in the future come to faith in him, that they may all be one, we hear an echo of the two previous sayings expressing his desire that "the other sheep," "the dispersed children of God," be brought together and be one with his first disciples. This is an expression of the universality of the Gospel and of the Lord's desire that the whole world may believe in him and have eternal life and glory. The table below shows the parallels between the three passages on the oneness of God's people.

It is easily observable that in all three passages, Jesus is greatly concerned for his "other sheep," the "dispersed children,"²⁷¹ the future converts, because he loves them with the same love with which he loves his first disciples, and they all belong to the Father and to him. It is the Father's will that he gather them, and his death is necessary in order that they may be one. Their relationship to Christ and/or to God is important in each case: the sheep will hear Jesus' voice, meaning they will listen to and obey his words and commandments; the dispersed people are already God's children, and the new believers are to be in the Father and the Son. If they are keeping Jesus' commandments, are God's loving children, and are in union with God, then they will surely be kept by God as a unity and be in loving relationship with one another as well as with God.

We begin to see the shape of the one Church made up of Jews and Gentiles, which embraces all the 'children of God' who have followed the call of the redeemer and bringer of salvation. The old image of the gathering of the scattered Israelites is taken up into the universal perspective of all those chosen by God, particularly the Gentiles, who have so far stood at a distance; they now come to Jesus and he does not reject them (cf. 12.20ff), and this is one fruit of his saving death (cf. 12.24, 32).²⁷²

²⁷⁰ Barrett, 427; Schackenburg, *John*, 2:393; Bruce, *John*, 267; Beasley-Murray, *John*, 214; Carson, 444.

²⁷¹ The people of Israel expected that in the eschaton the twelve tribes of Israel would be gathered together from all parts of the earth and become one nation. But now the people gathered by Jesus are the "children of God," not the "children of Israel." "The new community of God ... will grow, while remaining undivided, into ... a single community in which the 'other sheep' will not merely be tolerated as late arrivals" (Schackenburg, *John*, 2:300).

²⁷² *Ibid.*, 2:350.

Table 7. That They May All Be One

	10.16	11.51-52	17.20
The first group	sheep of this fold (the first Jewish believers)	the nation (the Jews)	the first disciples
The second group	other sheep not belonging to this fold	the dispersed children of God	those who will believe in Jesus through the word of the first disciples
What Jesus or the Father will do	I must bring them also.	Jesus will die for the nation and to gather into one the dispersed children of God.	(The Father will keep/protect them in his name.) Jesus has given them his δόξα (17.22).
The people's relationship to God and Christ	They will listen to my voice.	They are children of God.	that they may be in us
Jesus' will for the two groups	There will be one flock, one shepherd.	that they may be gathered into one.	that they may all be one

3.5.1.2.1 The meanings of ἵνα

The word ἵνα, which occurs once in v. 11 and six times in vv. 20-23, has several possible meanings: (1) It can be used to introduce a clause that indicates a purpose or goal, that, in order that, so that, and usually occurs with the present or aorist subjunctive, as in John 10.10 and Rom 1.11; it occurs less commonly with the future indicative (Luke 14.10; 20.10) and rarely with the optative. (2) It can be used to introduce the content of a discourse, e.g. when a command or a purpose is implied, e.g. (a) when introducing the subjunctive clause of impersonal verbs, *that* (Matt 5.29; 1 Cor 4.3), or (b) when introducing the objective clause following verbs of saying, desiring, requesting, praying, taking care, fearing, etc., *that* (Matt 14.36; Mark 14.35). (3) It can be used elliptically, in a sentence in which the preceding verb is not expressed but is supplied by the reader from the context, e.g. (a) when introducing a purpose, *so that, in order that* (John 9.3), or (b) when introducing a command (Mark 5.23). (4) It can be used to introduce a result clause, *so that, with the result that* (John 9.2; Rom 11.11). (5) It can be used to introduce an explanatory or identifying clause after a demonstrative, e.g. οὗτος, αὕτη, τοῦτο, *that is, namely* (John 15.13; 18.37).²⁷³

The word ἵνα in v. 21a is used as in (2b), i.e. to introduce the content of Jesus' prayer, following the verb of asking, ἐρωτάω; and ἵνα in v. 21d has the same meaning, since it is in parallelism with v. 21a.²⁷⁴ In v. 11, however, ἵνα is used as in (1), to introduce a purpose clause.

²⁷³ FAL; BDF 369, 388, 470(3), 483, 394; BDAG.

²⁷⁴ Bultmann, 514; Dodd, 196-7.

3.5.1.2.2 The meaning of oneness in v. 21

3.5.1.2.2.1 *ἐν ἡμῖν εἶναι*. In v. 11, the oneness for which Jesus prays is likened to the oneness of the Father and the Son; in v. 21, likewise, the desired oneness is likened to the unity between the Father and the Son, which is described as the Father's dwelling in the Son and the Son in the Father. The oneness prayed for is described in v. 21d: ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν. Bultmann states correctly:

Thus ἐν εἶναι means the same as ἐν ἡμῖν εἶναι; the community is united, in that it no longer belongs to the world but is totally orientated on the revelation-event that takes place in Jesus²⁷⁵

The analogy is as follows:

The Father is in the Son
 The Son is in the Father
 The believers are in God (Father and Son)

In 17.11, 21 and elsewhere, as happens often in John, καθὼς is used to introduce both a comparison and an explanation.²⁷⁶ The clause καθὼς σύ, πάτερ, ἐν ἐμοὶ καὶ γὰρ ἐν σοὶ follows the words ἵνα πάντες ἐν ὦσιν to explain what sort of unity is meant and on what it is based.²⁷⁷ “The Father and the Son are one and yet remain distinct. The believers are to be, and are to be one, in the Father and the Son, distinct from God, yet abiding in God, and themselves the sphere of God's activity.”²⁷⁸ The main focus seems to be on the relationship of the disciples to God rather than on the relationship of the disciples to one another, since ἐν εἶναι apparently is equivalent to ἐν ἡμῖν εἶναι, but of course the relationship of God's people to God cannot be separated from the relationship of the people among themselves.

3.5.1.2.2.2 “*A unity created in and by Jesus.*” In the vine allegory in Chap 15 the main emphasis is on the disciples abiding in Christ as branches are joined to the grapevine, but in order to abide in Christ, disciples must obey his commandment to love one another (15.9-10, 12). In Chap 10 Jesus' disciples are likened to a flock of sheep that follow the Shepherd, who leads them, calling each one by name; and because they all follow one Shepherd, they are kept together by him as one flock, safe in his care (10.3-4, 16, 28). The unity of the flock is “a unity created in and by Jesus.”²⁷⁹ Jesus prays that his disciples may be “one with him even as he is one

²⁷⁵ Bultmann, 514.

²⁷⁶ Bultmann, 382 n. 2. The word καθὼς is a conjunction that has five possible meanings, according to FAL, which lists the following: (1) a comparative: according as, just as; (2) as expressing manner: as, in proportion as, to the degree that; (3) as a causal: because, since, (John 17.2); (4) temporally: as, when; (5) to introduce indirect discourse in the sense of πῶς: how.

²⁷⁷ Ibid., 513.

²⁷⁸ Barrett, 512.

²⁷⁹ Ibid., 376.

with the Father” (17.21).²⁸⁰ It is important to remember that oneness comes about as a result of divine action and that the community are one when they are one with the Father and the Son because of the glory that the Son has given them. “Their action is not the primary source of unity.”²⁸¹ Statements that point to the disciples’ action as the cause of unity may miss the point, e.g. “[T]he disciples will reveal the one who sent Jesus by the unity which their love for one another creates....”²⁸² Unity is created by God, not by the believers. They will be one because the Father keeps them in his name (17.11) and because the Son has given them his δόξα, which he has received from the Father (17.22).²⁸³

The unity involves the relation of the believers to the Father and the Son (vertical) and the relation of the believers among themselves (horizontal). The latter dimension is found in all the statements stressing love of one another that we have heard in the Last Discourse (xiii 34-35, xv 12, 17) Thus unity ... is not reducible to a mystical relationship with God. On the other hand, the vertical dimension, apparent in the frequent statements about immanence in the Last Discourse (especially vs. 21: “that they also may be [one] in us”; vs. 23: “I in them and you in me”), means that unity is not simply human fellowship, or the harmonious interaction of Christians.²⁸⁴

This does not imply that believers are to be passive, but the primary source of unity is divine not human action.²⁸⁵ The images of the shepherd and the flock (Chap 10) and the vine and the branches (15.1-8) point to the importance in the mind of the Johannine Jesus of a community of believers. Especially significant is the emphasis on the abiding of the disciples in Jesus and Jesus’ abiding in them in 15.1-8.²⁸⁶ “In these images ... the close bond between the community of believers and Jesus is very characteristic of the concept of Church in the gospel. The community is not only firmly based on Jesus – it has its permanent existential centre of being in him.”²⁸⁷ The image of the flock appears again in Chap 21 when Peter is appointed to be the shepherd, and in the same chapter the unbroken net with 153 fish is a symbol of the body of believers and its unity.²⁸⁸ Both Chaps 20 and 21 portray the disciples of Jesus as a cohesive group that meet together regularly and at the center of which is the person of the risen Christ, who continues to be their Master and Lord and the source of their spiritual life and power.

3.5.1.2.2.3 An “inner oneness,” unity in the word. Bultmann is correct when he says that Jesus is praying for the “inner oneness of the community, for its essential

²⁸⁰ Smith, *Theology*, 144.

²⁸¹ Brown, *Gospel*, 2:776.

²⁸² Moloney, “The Function of John 13-17 within the Johannine Narrative,” in “*What Is John?*” vol. II, *Literary and Social Readings of the Fourth Gospel*, ed. Fernando F. Segovia (Atlanta: Scholars Press, 1998, 43-65.

²⁸³ Brown, *Gospel*, 2:776.

²⁸⁴ *Ibid.*

²⁸⁵ *Ibid.*

²⁸⁶ Schnackenburg, *John*, 3:210-11.

²⁸⁷ *Ibid.*, 212.

²⁸⁸ *Ibid.*, 216.

unity,” which is not a unity of organization, but the words *περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ* (v. 20) “state indirectly that it is a unity in the tradition of the word and of faith.”²⁸⁹

Such unity has the unity of Father and Son as its basis. Jesus is the Revealer by reason of this unity of Father and Son; and the oneness of the community is to be based on this fact. That means it is not founded on natural or purely historical data, nor can it be manufactured by organization, institutions, or dogma; these can at best only bear witness to the real unity, as on the other hand they can give a false impression of unity. And even if the proclamation of the word in the world requires institutions and dogmas, these cannot guarantee the unity of true proclamation. On the other hand the actual disunion of the Church, which is, in passing, precisely the result of its institutions and dogmas, does not necessarily frustrate the unity of the proclamation. The word can resound authentically, wherever the tradition is maintained.²⁹⁰

3.5.1.2.2.4 An eschatological phenomenon, not a human one. Bultmann asserts that the unity of the believing community is not a visible phenomenon, even though the mutual love of the faithful may testify to it, because it is not a human phenomenon but an eschatological one, since the community’s unity stems from the fact that it no longer belongs to the world but is “totally orientated on the revelation-event that takes place in Jesus.”²⁹¹ The invisibility of the unity is the invisibility of the eschatological event, which is apprehended only by those who have faith.²⁹² This is so just as the *δόξα* of God was not visible except to those who believed (11.40). Jesus does not say in this prayer that the world will believe in him because of the disciples’ love, although elsewhere he said that everyone would know they are his disciples if they love one another (13.35), but he indicates that people will come to faith in him because of the disciples’ *word* (v. 20). “The theology of the Gospel of John is essentially a theology of the word.”²⁹³ Again and again, Jesus stresses the importance of hearing his or God’s word or his voice (5.24, 25; 8.47; 10.27), having God’s or Jesus’ word abiding in them (5.38; 15.7), believing what he says (5.47), continuing in his word (8.31), receiving or keeping his or God’s word or commandments (8.51; 12.47; 14.15, 21, 23-24; 17.6, 8), and it is his words that give life (6.63, 68). Therefore, important as it is that Christians love one another, in John 17 and in the FG, it is the proclamation of the word of Christ, which is the word of God, that will cause people to believe in Jesus as God’s Son, and thus it is the preaching of the Word that has primary importance in the mission of the disciples. And for this reason and purpose, the Evangelist has recorded some of Jesus words and deeds, so that through his (the Evangelist’s) testimony people may come to believe that Jesus is the Messiah, the Son of God, and that believing they may have life in his name (20.31). This is not to minimize the importance of love, for the love that binds the Father and the Son together also

²⁸⁹ Bultmann, 512.

²⁹⁰ *Ibid.*, 513. Barrett (512) is in agreement with Bultmann.

²⁹¹ *Ibid.*, 514.

²⁹² *Ibid.*

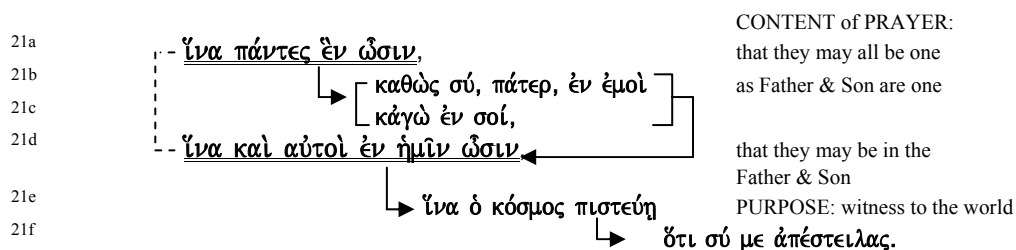
²⁹³ Haenchen, *John*, 2:152.

binds the believers to God; the goal of Jesus' work of revealing the Father is that the Father's love may dwell in the disciples, and his prayer is that the world may know that the Father has loved them just as he loved the Son (17.23-26).

3.5.1.2.2.5 Summary. Jesus is praying this prayer just before his departure to the Father, and he is sending his disciples into the world to do the same work that his Father had given him to do (17.18; cf. 17.4). He was able to accomplish his mission because the Father lived in him and spoke and acted through him (14.10). Jesus and the Father are one because of their mutual indwelling (10.30): "I am in the Father and the Father is in me" (14.10a, 11a). When Jesus prays in 17.21 that the disciples may be one as he and the Father are one, he means that he desires that the disciples may be "in us" (the Father and the Son). This is a unity created in and by Jesus, the shepherd who calls and leads his sheep and keeps them together by his voice, which the sheep hear and obey. It is Jesus' word that creates an inner unity, a unity founded on the unity of the Father and the Son. Just as Jesus was the Revealer because of his oneness with the Father, so the believers will be able to do the work of revealing God only if they are in union with the Father and the Son.

3.5.1.2.3 Divine concern to reach out to the world (v. 21e-f)

The reason God sent his Son into the world was that he loved the world and desired that the world believe in the Son and be rescued from perishing (3.16). As the Father sent the Son into the world to testify to the truth (3.11, 32-34; 17.18; 18.37), so the Son sends his disciples into the world to testify concerning him, who is the way, and the truth, and the life (17.18; 14.6; 15.27). The clause ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας (17.21e-f) is dependent on either v. 21a ἵνα πάντες ἐν ὧσιν or v. 21d ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὧσιν. If it is dependent on v. 21a, then the thought would be that the belief of the world rests on the oneness or unity of the believers. If it is dependent on v. 21d, then the idea would be that it is the union of the believers with God that will bring the world to believe in Jesus as God's agent and Son.



Some interpreters place emphasis on the unity of the church, linking ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας (v. 21f) to v. 21a, stressing that the unity of all

believers will convince the world that Jesus was sent by God,²⁹⁴ while others focus on the union of the church with God and Christ, linking v. 21f to v. 21d, suggesting that the believers' union with God the Father and Christ is the important factor that will convince the world to believe in Jesus.²⁹⁵ The latter is more likely, because v. 21a does not stand alone but is defined by and inseparably connected to both v. 21b-c καθὼς σύ, πάτερ, ἐν ἐμοὶ καὶ γὼ ἐν σοί and v. 21d ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν. In other words, just as the Father is in the Son (21b) and the Son is in the Father (21c), even so Jesus prays that the disciples may be in the Father and the Son (21d), and this union of the disciples with the Father and the Son is what is meant by "being one" (21a). We must therefore conclude that Jesus sees the importance that his followers be "in us," viz. in the Father and the Son, in order for the world to believe in him, for it is only when Christians are in intimate fellowship with the Son and through the Son are in personal relationship with the Father that they will be effective witnesses before the world (14.7, 9, 12-13, 15, 20, 23; 15.4-5, 7, 9-10, 26-27; 16.27). Apart from Christ and the Father, his disciples can accomplish nothing (15.1, 2, 4, 5). At the same time, fellowship with God is possible only when God's children are in loving fellowship with one another (15.10, 12). When believers keep Jesus' commandments, they will abide in his love, and his joy will be in them, and their joy will be complete (15.10-12). "By an unbreakable chain, love for God is tied to and verified by love for other believers (cf. 1 Jn. 4.11-21)."²⁹⁶

The petition in vv. 20-21 is the same as the request in v. 11, except that vv. 20-21 is a request not only for the first disciples but also for future disciples; it is the same request as that in v. 11 and also an expansion of it. The basic request is that the Father keep them in his name, keep them together like a flock, and protect them from the evil one who would try to snatch them away and destroy them (ἀπόλλυμι) (vv. 12, 15; cf. 10.10). Jesus has given them the love commandment (13.34; 15.12), which they must obey in order to remain in his love (15.10), which is the same as being kept in the Father's name and love, for both "his love" and "the Father's name" refer to the sphere where God reigns, as opposed to the "world," the sphere of Satan's domination. When they are in the Father's name and the Father's and the Son's love, they are protected and safe.

²⁹⁴ Schnackenburg, *John*, (3:190-191) writes: "The unity of all believers is to lead the unbelieving world to faith in Jesus as the one sent by God..." so also Carson, 568; Haenchen, *John*, 2:155; Morris, *John*, 651.

²⁹⁵ Bultmann (512-13) writes: "This is not ... thought of as unity of organization... there is no mention here of the unity of love... it is the word that is alive in them all and that gives the community its foundation... Jesus is the Revealer by reason of this unity of Father and the Son; and the oneness of the community is to be based on this fact." Barrett (512) comments: "The unity of the church in God is the supreme testimony to the truth of the claim that Jesus is God's authorized emissary. The existence of such a community is a supernatural fact which can be explained only as the result of a supernatural cause. Moreover, it reveals the pattern of the divine activity which constitutes the Gospel..." also Dodd, 417-18; Bruce, *John*, 329; Whitacre, 416.

²⁹⁶ Carson, 521.

3.5.1.3 Parallelism between Vv. 20-21 and Vv. 22-23

Brown points out the striking parallelism between the six lines of vv. 20-21 and the six lines of vv. 22-23. He observes there is a pattern of three ἵνα clauses in each block of four lines, with a καθὼς clause between the first and second ἵνα clauses in each block, as follows:²⁹⁷

Table 8. Parallelism between Vv. 20-21 and Vv. 22-23 according to Brown

21a	ἵνα	that they all may be one
21b	καθὼς	just as you, Father, in me and I in you
21c	ἵνα	that they also may be [one] in us
21d	ἵνα	Thus the world may believe that you sent me
22b	ἵνα	that they may be one
22c-23	καθὼς	just as we are one, I in them and you in me
23b	ἵνα	that they may be brought to completion as one
23c	ἵνα	Thus the world may come to know that you sent me ²⁹⁸

Although Brown acknowledges that there is stronger textual evidence for the omission of “one” in 21c²⁹⁹ than for its inclusion, he favors its inclusion (wrongly), being influenced by the structure he is proposing.³⁰⁰ Most commentators are in favor of its omission, e.g. Barrett, Bultmann, Haenchen, Schnackenburg, Morris, Lindars, Carson, and Moloney.³⁰¹

The parallelism between the two blocks of verses may be seen in another way:

²⁹⁷ Brown, *Gospel*, 2:769.

²⁹⁸ Ibid.

²⁹⁹ In my structural diagram of John 17, this is 21d. See chart on p. 179 or Table 9, p. 205.

³⁰⁰ Brown, *Gospel*, 2:770.

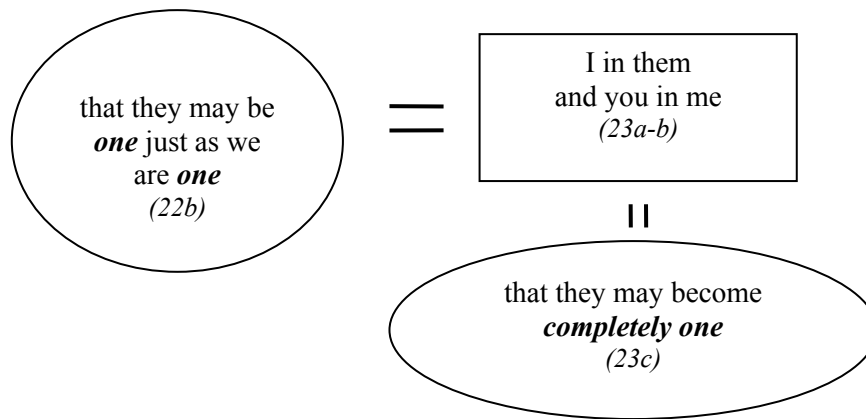
³⁰¹ See Barrett, 512; Bultmann, 514; Haenchen, *John*, 2:149; Schnackenburg, *John*, 3:188; Lindars, 530; Carson, 568; Moloney, 472. The insertion of ἐν before ὁσιν in some texts is a “correction, to bring it into line with the first clause...” (Bultmann, 514, n. 1).

Table 9. Parallelism between Vv. 20-21 and Vv. 22-23: Another View

21a	ἵνα	that they all may be one	
21b	καθώς	just as you, Father, are in me	
21c		and I in you	
21d	ἵνα	that they also may be in us	<i>(21d is parallel to 21a and defines the</i>
21e	ἵνα	so that the world may believe that you sent me	<i>meaning of oneness in 21a)</i>
22b	ἵνα	that they may be one	
22c	καθώς	just as we are one,	
23a		I in them	<i>(23a-b are parallel to 22b, i.e. 23a-b together</i>
23b		and you in me	
23c	ἵνα	that they may become completely one	
23d	ἵνα	so that the world may know	
23e		that you sent me	
23f		and have loved them	
23g		even as you have loved me.	

From his schema, Brown sees the first and second ἵνα clauses placing an emphasis on the oneness of the believers. This may be true for the second block (vv. 22-23), but for the first block it is true only if one inserts ἐν into the second ἵνα clause. Without the inclusion of the word “one,” the second ἵνα clause is a statement not about the oneness of believers among themselves, but about their oneness with God: that those who believe in Jesus be connected with and held in the sphere of God. This takes the thought back to the petition of v. 11: τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου.

In the second block, the first ἵνα clause is related to 23a-b, so that “oneness” in 22b is defined by 23a-b, viz. that “oneness” means the presence of the Son in the believers and the presence of the Father in the Son. The combined unit of 22b and 22c, “that they may be one just as we are one” is described by 23a-b, and moreover this is equal to complete oneness:



3.5.2 The Petition for Oneness in Vv. 11-13 and Vv. 14-16

3.5.2.1 ἐν τῷ κόσμῳ

The structural diagram of vv. 11-13 (see p. 179) shows that the phrase ἐν τῷ κόσμῳ occurs 3x (11a, b, 13b), and the expression ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι occurs twice (11d, 12a). The first ἐν τῷ κόσμῳ is applied to Jesus, who is returning to the Father and will no longer be ἐν τῷ κόσμῳ (11a). The second ἐν τῷ κόσμῳ is applied to the disciples, who will remain ἐν τῷ κόσμῳ while Jesus departs and leaves them behind (11b). The third ἐν τῷ κόσμῳ is applied to Jesus' words which he speaks to his disciples *in the world*, so that they might derive joy from these words (13b). Although the disciples remain ἐν τῷ κόσμῳ without Jesus' physical presence, they will be kept safe if they are kept *in the Father's name* or *by the Father's name*, the name the Father has given to the Son, ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι (11d). They have already been kept safe *in* or *by the Father's name*, which the Father has given to the Son, for Jesus, while he was present with them, kept them by/in that name (12a, b), with the result that *none of them was lost, except Judas, ὁ υἱὸς τῆς ἀπωλείας* (12c). Vv. 11-13 show that although the disciples are ἐν τῷ κόσμῳ they have been kept safe and will be kept safe ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι.

3.5.2.2 ἐν τῷ ὀνόματί σου

The ἐν in the phrase ἐν τῷ ὀνόματί σου in v. 11 is either locative or instrumental or both. Dodd, Lindars, Schnackenburg, and Carson take it as locative, in which case it would mean *keep them in their faith in the revelation that Jesus has brought to them*.³⁰² Bultmann considers vv. 15f. a repetition of the petition in v. 11, which means that “the request for protection is the same as the prayer for holiness,” and thus “ἐν τῷ ὀνόματί σου corresponds to ἐν τῇ ἀληθείᾳ.”³⁰³ Other commentators see the ἐν as instrumental, that it is *by the power* of God’s name that the disciples are kept safe (Bruce, Whitaker).³⁰⁴ Barrett suggests that the ἐν may be instrumental, or ἐν τῷ ὀνόματί σου may mean simply “keep them as thine, as thy property.”³⁰⁵ Probably ἐν is both locative and instrumental;³⁰⁶ “it is in fact the same, whether the protection takes place through the power or in the sphere of the ὄνομα; in the latter case as well, the name would be understood as the protecting power.”³⁰⁷ The idea is reminiscent of Jesus’ saying in Chap 10 about the sheep being safe in the Father’s hand (10.29).

3.5.2.3 Purpose of Keeping the Disciples in the Father’s Name

The ἵνα in 11e introduces a purpose clause. The petition that the Father keep the disciples in his name has as its goal that the disciples may be one just as the Father and the Son are one. This is saying that the disciples will be one if they are kept in the Father’s name. An alternative to or opposite of being *in the Father’s name* is to be ἐκ τοῦ κόσμου (from the world, i.e. belong to the world). The disciples are not ἐκ τοῦ κόσμου just as Jesus is not ἐκ τοῦ κόσμου, since Jesus has given them God’s word (14a,b). Their reception of God’s word has taken them ἐκ τοῦ κόσμου (out of the world) (6b), not physically but in the sense that they belong no longer to the world but to the Father and the Son (6b-e, 9c, 10a-b, 14b, 16). “Jesus has been keeping the disciples separate from the world (17.12), and now the Father will continue to keep them set apart (17.11).”³⁰⁸ They now belong to the same realm as Jesus, the kingdom of God (3.3, 5) and Christ’s kingdom (18.36), not the kingdom of the world, which is Satan’s realm (12.31; 14.30; 16.11). Jesus asks the Father to keep them in his realm, where they will be protected from the power of the evil one.³⁰⁹

³⁰² Lindars, 524; cf. Schnackenburg, *John*, 3:180; Dodd, 417.

³⁰³ Bultmann, 502.

³⁰⁴ Bruce, *John*, 332; Whitaker, 411.

³⁰⁵ Barrett, 507.

³⁰⁶ Bultmann, 503 n. 2; Brown, *Gospel*, 2:759.

³⁰⁷ Bultmann, 503.

³⁰⁸ Keener, 2:1057.

³⁰⁹ Cf. John 10.28-29, which states that Jesus’ sheep will never perish, because he keeps them in his hand, and no one is able to snatch them out of his hand or out of his Father’s hand. Judas Iscariot was an exception. He was lost (perished) so that Scripture might be fulfilled (17.12).

3.5.2.4 Contrasts in Vv. 11-16

In vv. 11-16, the following contrasts are found: (1) the contrast between ἐν τῷ κόσμῳ and ἐκ τοῦ κόσμου. Jesus' followers are *in the world* but not *of it*. There is danger for the disciples ἐν τῷ κόσμῳ because they are not ἐκ τοῦ κόσμου, since the world loves only those who belong to the world, but because they do not belong to the world, since Jesus has chosen them out of the world, therefore the world hates them (17.14; 15.19). The phrase ἐκ τοῦ κόσμου in 17.15a has a different meaning from the same expression in vv. 14 and 16. In 15a, ἐκ τοῦ κόσμου is used in contrast to ἐκ τοῦ πονηροῦ. Here Jesus is not praying that the disciples be taken out of the world, but that they be kept away from the evil one. The disciples will be safe ἐν τῷ κόσμῳ and will not need to be taken ἐκ τοῦ κόσμου as long as the Father keeps them ἐν τῷ ὀνόματί σου, which means that they will be kept ἐκ τοῦ πονηροῦ, since being kept in the Father's name means they are protected (τηρέω vv. 11, 12) and guarded (φυλάσσω v. 12) from the power of the evil one.

There are clearly two forces at work in the world, the power of God and the power of Satan. God's power, which is the power of the Father's name, a name which also belongs to Jesus (17.11-12), is capable of overcoming the power of the evil one (14.30; 16.33; cf. 1.5). This is important because the same enemies who have been persecuting Jesus and have desired his death are also enemies of his disciples and will seek to do the same things to them that they did to him (15.18-21). They need God's power to protect them, and they will be encouraged and made glad when they hear Jesus' petition to the Father (17.13) to keep them in his sphere, and guard them from the evil one, lest they "go astray" (16.1 NIV), "fall away" (16.1 NJB), and be lost (perish, be destroyed),³¹⁰ as Judas was (17.12).

3.5.2.5 Oppositions in the FG

Some of the oppositions in John 17 and other chapters of the FG are shown in the following table. The left column lists some facts about God, his works, and his children. The right column lists some facts about the Devil, his works, and his children. Seeing these oppositions helps one to understand the meaning of being protected in God's name and sanctified in the truth (17.11-12, 17) as opposed to belonging to the world of the evil one (17.14-16).

³¹⁰ BDAG; FAL; LNLEX.

Table 10. Oppositions in the FG

GOD, HIS WORKS, HIS CHILDREN	THE DEVIL, HIS WORKS, HIS CHILDREN
πατήρ ἅγιος Holy Father 17.11	ὁ πονηρός the evil one 17.15
πατήρ δικαίος Righteous Father 17.25	
δίδωμι ζωὴν αἰώνιον gives eternal life 17.2; 10.28	ἀπόλλυμι destroys 17.12; 10.10
ἠγάπησας αὐτούς you (the Father) have loved them 17.23	ὁ κόσμος ἐμίσησεν αὐτούς the world has hated them (Jesus' disciples) 17.14
τὰ ἐμά, τὰ σά mine, yours 17.10	ἐκ τοῦ κόσμου of the world 17.14
ἐν τῷ ὀνόματί σου in your name 17.11, 12	ἐκ τοῦ πατρὸς τοῦ διαβόλου from your father the devil 8.44
ἐν τῇ ἀληθείᾳ in the truth 17.17	
ἐκ θεοῦ ἐγεννήθησαν born of God 1.13	
γεννηθῆ ἄνωθεν born from above 3.3	
ὅπου εἶμι ἐγὼ κάκεινοι ὧσιν μετ' ἐμοῦ they (believers) may be with me where I am 17.24	ὅπου εἶμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν. where I am you (unbelievers) cannot come 7.34
ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας I know you, and these know you have sent me 17.25	ὁ κόσμος σε οὐκ ἔγνω the world does not know you 17.25
καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἐωράκατε αὐτόν. From now on you know him and have seen him 14.7	οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἐωράκατε You have never heard his voice or seen his form 5.37
ἐπίστευσαν ὅτι σύ με ἀπέστειλας. they have believed that you sent me. 17.8	ὄν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. You do not believe him whom he has sent 5.38
τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς the words that you gave to me I have given to them, 17.8	τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα you do not have his word abiding in you 5.38
τὸν λόγον σου τετήρηκαν. they have kept your word. 17.6	ὑμεῖς τὰ ῥήματα τοῦ θεοῦ οὐκ ἀκούετε you do not hear [the words of God] 8.47
καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα I give them eternal life, and they will never perish. 10.28; cf. 17.2	οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε. you refuse to come to me to have life 5.40
ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἣ that the love with which you have loved me may be in them 17.26	οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. you have no life in you 6.53
καὶ γὰρ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς The glory that you have given me I have given them 17.22	τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. you do not have the love of God in you. 5.42
ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν. Your word is truth 17.17	τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε you do not seek the glory that comes from the one who alone is God 5.44
Ἐγὼ εἶμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς. I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life. 8.12	ψεύστης ἐστὶν καὶ ὁ πατήρ αὐτοῦ. he is a liar and the father of lies. 8.44
ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. Anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life. 5.24	περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. 12.35
	ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. Those who do not believe are condemned already, because they have not believed in the name of the only Son of God. 3.18 ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἶμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. You will die in your sins unless you believe that I am he. 8.24

God is characterized as a holy and righteous Father, a Father who loves his children (17.11, 23, 25). The Devil is an evil being, whose children (people of “the world”) hate Jesus’ disciples, the children of God (17.14, 15). God gives his children eternal life (17.2), but those who belong to Satan will perish (17.12). Jesus has come to give abundant life, whereas the Devil comes to steal, kill, and destroy (10.10). Jesus’ followers belong to God the Father and to Jesus, while unbelievers belong to “the world,” Satan’s domain (17.10, 14). The Spirit of truth guides believers into all the truth (16.13); unbelievers do not believe the truth, because they are not from God but are from the devil, who has no truth in him but is a liar and the father of lies (8.44-47).

The world does not know the Father (17.25) and does not believe in Jesus as the one sent by God (5.38), but Jesus knows the Father, and the disciples know that Jesus is the Son whom God has sent to them (17.8, 25). The disciples know and have seen the Father through knowing and seeing Jesus (14.7), but the world has neither heard nor seen God, because they do not believe in Jesus (5.37-38). Disciples have received and kept God’s word, but unbelievers do not have God’s word in them (17.6, 8; 5.38). Jesus gives eternal life to his people (10.28; 17.2), but the world refuses to come to Jesus to receive life (5.40). Because Jesus has made God known to his followers, they have God’s love in them (17.26), but unbelievers do not have the love of God in them (5.42). Jesus has given God’s glory to his disciples, but unbelievers do not seek or love the glory that comes from the only God (17.22; 5.44; 12.43). God’s word is truth; the devil is a liar (17.17; 8.44). Jesus is the light of the world and gives his followers the light of life (8.12). Unbelievers are in darkness and cannot see where they are going. Unless they follow Jesus, the light of the world, darkness will overtake them as it overtook Judas (12.35; 13.27, 30). Those who do not believe in Jesus as God’s Son are condemned (3.18); those who hear Jesus’ word and believe in the Father who sent him are not condemned, but have passed from death to life (5.24). Darkness is a symbol of evil (12.35; 13.30)³¹¹ and death,³¹² and light is a symbol of salvation and life.³¹³ Jesus is the life and the light of life (1.5; 8.12; 14.6). Only by faith in him, following him and walking in his light will people have eternal life (3.16; 8.12; 12.35-36, 46).

Other oppositions are as follows: Jesus honors his Father, and unbelievers dishonor him (8.49); his enemies destroy the temple of his body (λύω) and he raises it up (ἐγείρω) (2.19); what is born of σάρξ is σάρξ, and what is born of the πνεῦμα is πνεῦμα (3.6); Jesus comes from heaven above, and human beings are from below, of the earth (3.31; 8.23); evil deeds (3.19) and deeds done in God (3.21); those who seek their own glory (7.18) and Jesus who seeks the glory of him who sent him (7.18); those who speak on their own (7.18), and Jesus who does nothing on his own but does only what his Father is doing (5.19, 30).

³¹¹ Barrett, 429, 449; Bruce, *John*, 291.

³¹² TDNT VII:428.

³¹³ Psa 27.1; 36.9; 56.13; Isa 49.6; 51.5; 62.1.

3.5.2.6 The Significance of these Oppositions

It is clear from these oppositions that there are two realms: the kingdom of God and the world of Satan, the realm above (heaven) and the realm below (the world), the sphere of light and the sphere of darkness. Everything good comes from God, the Holy and Righteous Father, and everything bad comes from the evil one. Because of the world's sins, its people will perish, unless they believe in Jesus and come to him to receive life. Jesus is the light and the giver of the light of life, and Satan is the power of darkness and death which overtakes people who do not believe in the light and refuse to come to the light. There are two kinds of glory: glory from human beings and glory that comes from God. Those who love and seek human glory will not receive the glory that comes from God, but those who receive his Son receive from the Son the glory God has given to him. In contrast to the glory that Jesus gives his followers we learn that unbelievers will encounter κρίσις condemnation, ὀργή wrath, θάνατος death, and ἀπωλεία perdition. Faith in Jesus sets people free from sin, condemnation, and death, and enables them to pass from death to life (5.24; 8.32-36). Receiving Jesus and his words empowers them to become children of God, which means they are born of God and belong to God's kingdom and family and no longer to the world (1.12-13; 3.3, 5; 17.9-10, 14). In the end they will be with Jesus where he is and will share his glory (17.24).

3.5.2.7 Meaning of *Name* and *Keeping Them in the Father's Name*

The *name* of God embodies “the (revealed) character of God;”³¹⁴ it is the symbol of God's nature.³¹⁵ To make God's name known is to reveal God himself and also to disclose the ἀλήθεια.³¹⁶ God reveals himself through disclosing his ὄνομα, his ἀλήθεια, his ῥήματα, his λόγος/λόγοι, and his δόξα.³¹⁷ Whitacre asserts that each of these is “a manifestation of God himself – not just a revelation about him, but his actual presence (cf. Exod 33.18-23).”³¹⁸ The revelation of God's name is the disclosing of his nature of holiness, righteousness, and love (17.11, 23, 24, 25, 26).³¹⁹ Being kept in God's name is probably the same as continuing in the word of Jesus (8.31), abiding in Christ (15.3, 5), and remaining in his love (15.9, 10).

³¹⁴ Barrett, 505; Lindars, 524; Carson, 558.

³¹⁵ Dodd, 96, 417.

³¹⁶ Bultmann, 498.

³¹⁷ Ibid., 498 and 498 n. 3; Whitacre, 416.

³¹⁸ Ibid.

³¹⁹ Schnackenburg, *John*, 3:175.

3.5.2.8 The Goal of Oneness in Vv. 11-16

3.5.2.8.1 Spiritual and physical protection

The goal of “oneness” in v. 11 is that all of the disciples be guarded and kept safe (v. 12). Jesus had kept them in the Father’s name while he was with them, and none was lost except Judas, who was overtaken by Satan (v. 12). Jesus expressed this concern in 16.1-2, when he spoke of the persecutions that were about to come upon them: “I have said these things to you to keep you from stumbling. They will put you out of the synagogues....the hour is coming when [they will] kill you” The verb σκανδαλίζεσθαι means *cause to no longer believe, cause to sin, give offense*.³²⁰ Barrett comments that these words were “no doubt intended in part as a warning to Christians not to fall back into the world.”³²¹

The concern is also for the believers’ physical protection from those who would harm them, since this prayer for God’s preservation was fulfilled in 18.8-9, when Jesus demanded that the temple police let his men go.³²² Critics, e.g. Bultmann, consider 18.9 a redactional gloss, since it “betrays a prosaic misunderstanding of Jesus’ teaching.”³²³ Words similar to those in 18.9b occur in 6.39 and 10.28-9, and these speak of Jesus giving spiritual protection to his followers; 17.12 speaks of their spiritual security up until Jesus’ crucifixion; but in 18.9 the words pertain to their escape from physical harm. As their Shepherd Jesus is guarding their lives, and his action in Gethsemane is symbolic of the eternal salvation which he has promised them.³²⁴ Certainly Jesus is concerned to “keep them safe in their profession of faith in the revelation which they have received.”

³²⁵

The worst that can happen is not harsh persecution, but the fact that the disciples can be persecuted in the name of God and that their faith in Jesus as the one sent by God might be shaken by those persecutions.³²⁶

The picture is that of a shepherd guarding his sheep,³²⁷ protecting them from predators and thieves (10.8-10, 12, 27-29). He “knows his own, gives his life for them, gives them eternal life (10.28a) and keeps them in God’s sphere.”³²⁸ The opposite of the flock’s being “one” is their being scattered (10.12; 16.32); scattered sheep are vulnerable to harm from thieves and wild animals (Ezek 34.8).³²⁹

³²⁰ LNLEX.

³²¹ Barrett, 509.

³²² Brown, 2:764; Dodd, 426, 432-3; Lindars, 120; Whitacre, 427; Haenchen, *John*, 2:165; Carson, 579.

³²³ Lindars, 542.

³²⁴ *Ibid.*; so also Dodd, 432-3; Carson, 579.

³²⁵ Lindars, 524.

³²⁶ Schnackenburg, *John*, 3:121.

³²⁷ *Ibid.*, 181.

³²⁸ *Ibid.*, 182.

³²⁹ Keener, 1:817.

Here the wolf seeks to “snatch” members of the flock (10.13), but Jesus promises that no wolf can snatch them from his or his Father’s hand (10.28-29)....³³⁰

3.5.2.8.2 Community with Christ: Sharing Christ’s life and works

... the one great intention [is] that the community of disciples left behind by Jesus should continue in the divine sphere revealed to them by Jesus and grow ... in the divine nature which Jesus has placed in them during his time on earth by means of his revelation and his community.³³¹

The idea of keeping them in the name of God is not only that they be kept “in loyalty to thee” and “in adherence to what Jesus has revealed to [them] of the character of God,”³³² but that they may be one as the Father and the Son are one (v. 11). “Thus remaining in the Father and the Son seems to point to the type of unity intended, and to be the guarantee of it.”³³³ “This oneness ... is not merely a unity of thought among those who receive the teaching of Jesus. It is a matter of shared life.”³³⁴ It “involves a real community of being, ... a dynamic relation ..., an incursion of divine energy through which men may speak the words and do the works of God.”³³⁵

3.5.3 Petition for Sanctification in Vv. 17-19

3.5.3.1 Analysis of Vv. 17-19³³⁶

3.5.3.1.1 Meaning of ἀγιάζω

Three possible meanings of ἀγιάζω are “to dedicate to the service of God,” “to make holy,” or “to honor as holy.”³³⁷ This verb was used in 10.36 in reference to the Son, whom the Father sanctified and sent into the world ὃν ὁ πατήρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον. The meaning there is that the Father consecrated his Son, i.e. set him apart for his purpose, and sent him as his emissary on earth.³³⁸ In 17.17 Jesus asks the Father to sanctify the disciples for the same purpose, since he will send them into the world as his emissaries,³³⁹ just as the Father had sent him into the world (17.18). They will do the same works that he did (14.12). Thus, in 17.17 ἀγιάζω has the same meaning as in 10.36, dedicate to the service of

³³⁰ Ibid.

³³¹ Schnackenburg, *John*, 3:180.

³³² Beasley-Murray, *John*, 299.

³³³ Justin S. Upkong, “Jesus’ Prayer for His Followers (Jn. 17) in Mission Perspective.” *Africa Theological Journal* 18 (1989): 49-60.

³³⁴ Whitacre, 412.

³³⁵ Dodd, 197.

³³⁶ Please see p. 188 for structural diagram of 17.17-19.

³³⁷ LNLEX; BDAG; FAL.

³³⁸ Barrett, 385; Beasley-Murray, *John*, 177; Bultmann, 389.

³³⁹ The sending actually takes place on Easter Day (20.21).

God, a common meaning in the OT; e.g. Jeremiah (Jer 1.5) and Aaron and his sons (Exod 28.41) were sanctified for God's service.³⁴⁰ In John 10.36 and 17.17 the context for sanctification is ἀποστέλλειν. The disciples will be set apart for their mission in the world.

There may be a second meaning here, "to make holy." "Marked off from the world, the community is to live in the world as holy community."³⁴¹ They are to be removed from the world of the evil one and be holy people dwelling in God's holy sphere.³⁴² Jesus' petition for sanctification is parallel with the request that they be kept in God's name and being, and it deepens that request.³⁴³ They already belong to God and no longer to the world (17.6, 9, 10, 14, 16). Jesus has already revealed God's name to them and has kept them in that name (17.6, 12). He has asked the Father to keep them in his name (17.11), and now he is asking that they be "included within the sphere of God and ... penetrated with God's nature and being."³⁴⁴ The state of sanctification and holiness is possible only if they continue in Jesus' word that separates them from the world and let his truth continually free them from the world.³⁴⁵

3.5.3.1.2 Meaning of ἀλήθεια

Ἀλήθεια here has the same meaning that it has in 8.32, where it refers to Jesus' λόγος (8.31), which means his teachings, and it also refers to Jesus himself, *the Son* (8.36), for he is both the Word and the Truth (1.14; 14.6).³⁴⁶ Barrett writes: "... [I]t means the saving truth revealed in the teaching and activity of Jesus."³⁴⁷ It is the revelation brought by Jesus and is the "power that does away with the world,"³⁴⁸ since by giving his disciples God's word, Jesus separated them from the world (17.14) God's name/character was revealed through giving God's words, which are ἀλήθεια. Jesus spoke God's words (3.34; 7.16; 14.10) and was himself the Word of God (1.1-3, 14).³⁴⁹ The words of Jesus are spirit and life (6.63), and the disciples, having received his words, have life and are spirit, having been born of the Spirit (3.6).

³⁴⁰ Barrett, 510; Beasley-Murray, *John*, 300; Carson, 566; Lindars, 528.

³⁴¹ Bultmann, 509.

³⁴² Ibid.; cf. Schnackenburg, *John*, 3:185.

³⁴³ Ibid.

³⁴⁴ Ibid.

³⁴⁵ Bultmann, 509.

³⁴⁶ Barrett, 310; Carson, 566.

³⁴⁷ Barrett, 510; Bultmann, 503.

³⁴⁸ Bultmann, 503.

³⁴⁹ Carson, 558; Lindars, 83-4.

3.5.3.1.3 How ἀλήθεια sanctifies them

The only way to be Jesus' disciples is to continue in his word (8.31), which is ἀλήθεια (17.17), remain in union with him (15.4, 5, 7), and have his words remain in them (15.7). Continuing in his word and having his words in one's heart imply obedience to his commandments (15.10), and the result is that true disciples dwell in Jesus' love, as Jesus dwells in his Father's love (15.10). The word of truth thus brings Jesus' disciples into the sphere of the Father's love, where God himself is present. Jesus' word has made his disciples καθάρως morally pure,³⁵⁰ without sin³⁵¹ (15.3). Obeying his word not only brings the disciples into God's sphere, but it also brings the presence of the Father, the Son, and the Spirit of truth into the disciple's being, so that the Spirit lives within him/her, and the Father and the Son also come to reside in that person's heart (14.15-17, 20, 23). The presence of the holy God thus makes the believer sanctified, holy. Sanctification is "being included within the sphere of God and being penetrated with God's nature and being."³⁵²

3.5.4 The Δόξα that God Has Given

In the FG, Jesus' opponents accuse him of exalting himself to a position equal to God's (5.18). To this he replies that he does not *testify about* himself, but the Father *testifies* on his behalf (5.31-32, 37). The works that the Father gave him to do and the scriptures also *testify* on his behalf that the Father has sent him (5.36, 39). After v. 40, the Evangelist switches from the μαρτυρία/μαρτυρέω word group to δόξα (vv. 41 and 44). The meaning of δόξα *from human beings* in v. 41 and δόξα *from one another* in v. 44 is *honor*. Human δόξα is here contrasted with the δόξα *that comes from God* in v. 44. The contrast is between the δόξα *that comes from the one who alone is God* and that which comes from human beings, none of whom is God.³⁵³ Another contrast is between Jesus, who seeks and accepts the *glory that God gives* and does not accept human honor, and the unbelievers, who accept human honor and do not seek the glory that comes from God. 17.5, 22, and 24 also speak of the *glory that comes from God*. This glory has been given to the Son before creation (17.5, 24). The Son, in turn, has given this glory to his followers (17.22). It is not clear, however, what this glory comprises.

3.5.4.1 God the Giver of Δόξα

It is obvious from 17.22 and 24 that the δόξα that Jesus has and shares with his followers comes from God, who is the source and original giver of true δόξα.

³⁵⁰ LNLEX; BDAG; FAL.

³⁵¹ BDAG; FAL.

³⁵² Schnackenburg, *John*, 3:185.

³⁵³ Westcott, 92.

3.5.4.1.1 God has given δόξα out of his love

The Father gave the Son δόξα before the creation of the world because he loved him (17.24). As the Father has loved the Son, so the Son has loved his disciples (15.9), and he also, out of love, gave δόξα to his loved ones (17.22). Love is the motivation for the giving of δόξα, first by the Father, who gave to his Son, and secondly by the Son, who passed the gift on to his disciples (17.22).

There are three passages in the FG which speak of the Father's love for the Son and how this love was expressed:

3.35: The Father ***loves the Son*** and has placed all things in his hands.

5.20: The Father ***loves the Son*** and shows him all that he himself is doing.

17.24: ...you have given me [δόξα] because ***you loved me*** before the foundation of the world.

In each of these three passages, the giving of a gift to the Son is motivated by the Father's love. There appears to be a correlation between the gift of δόξα and the gift of "all things" in 3.35 and the showing and sharing of all that God himself is doing in 5.20.

There is a parallel between the Father's love for his Son and the Son's love for his disciples. "As the Father has loved me, so I have loved you..." (15.9). The Son's love for his disciples led him to do three things: 1) to call them his friends (15.14-15); 2) to lay down his life for them (15.13); and 3) to reveal to them what he was doing, viz. everything that he had learned from his Father (15.15). The δόξα that he has given to his followers may be related to one or more of these.

3.5.4.1.2 The glory of God: The nature of God and its revelation

It has been seen that the δόξα of God in the LXX and the כבוד of the Lord in the OT stand for the divine essence or divine character that is revealed by God's work in creation and providence, and by his acts in history. God revealed himself in history as a God of great power and authority, the maker and ruler of creation and great king over all nations. He also showed himself to be a holy and righteous God, who demanded holy and righteous behavior of people, but at the same time he revealed his steadfast love and mercy. Because of his great power and his compassionate goodness, he was esteemed as worthy of honor, praise, and worship. His presence in the OT was often manifested as light and radiance. God's δόξα is the outward manifestation of his inward nature of holiness.

3.5.4.1.3 The purpose of revealing God's δόξα: The world's salvation

God is Spirit, invisible to human beings (4.24; 1.18; 6.46). The people of the world, alienated from God and in captivity to sin, needed to be saved. God's love

was so great that he sent his Son to reveal himself by manifesting his δόξα, i.e. his divine nature, to free people from sin and give them eternal life (1.10, 14, 18; 8.21, 24, 34-36; 3.16; 5.24). Unless God manifested himself to human beings, there would be no way for them to know him and to experience his redemptive love. The purpose of the self-revelation of God was to rescue the people of the world who were perishing in their sins.

3.5.4.2 The Δόξα God Has Given the Son

The Father gave δόξα to his Son, and this δόξα was seen by believers (1.14; 2.11; 11.40). Jesus' prayer in Chap 17 mentions a number of gifts that the Father has given to the Son:

1. ἐξουσία v. 2
2. disciples vv. 2, 6, 9
3. work v. 4
4. everything v. 7
5. words v. 8
6. God's name vv. 11, 12
7. mission v. 18
8. δόξα vv. 22, 24

Since it has been determined in previous chapters that God's δόξα is the manifestation of his character/nature, it seems appropriate to begin looking at the gift of God's name in vv. 11-12, since the name of God represents the character/nature of God. The next gift to be considered is ἐξουσία (v. 2), which may encompass *work* (v. 4), *words* (v. 8), and *everything* (v. 7), since God has placed everything in his hands (3.35; 13.3); following upon the gift of ἐξουσία, God gave him also a *mission* (v. 18), which overlaps with ἐξουσία (v. 2), *work* (v. 4), *words* (v. 8), and *everything* (v. 7), but *mission* will be considered next in closer detail. *Disciples* are a gift that comes with *mission*. It is suggested here that God's gift of δόξα to his Son comprises God's name, ἐξουσία, and mission, and these three merge into one another; the other gifts are subsumed under ἐξουσία and mission. Finally there will be a brief look at δόξα in the future, in the Father's presence (v. 24; cf. v. 5), when the Son has ascended to where he was before (6.62; cf. 20.17).

3.5.4.2.1 The δόξα of the Father's name/character (17.6)

God's name is a symbol of God's character and the revelation of it;³⁵⁴ moreover it denotes *God himself*.³⁵⁵ Δόξα also may be defined as the divine character/nature and its revelation and the revelation and presence of God himself as well. The

³⁵⁴ Dodd, 96, 417; Bruce, *John*, 332; Barrett, 505; Carson, 562.

³⁵⁵ Bultmann, 427, n.6; Haenchen, *John*, 2:154, 159; Whitacre, 412.

statement that the Father's name has been given to Jesus (17.11, 12) means that the *Father himself is present in Jesus and is made visible in him*, as Jesus repeatedly claims (14.7, 9-11; 17.21, 23). “[T]he name you gave me assumes that God has supremely revealed himself in Jesus.”³⁵⁶ In giving Jesus his name, the Father has given him his δόξα, namely his character of holiness, righteousness, and love.³⁵⁷ Thus, whoever sees Jesus sees the Father, and whoever knows Jesus knows the Father (8.19; 14.7, 9). The δόξα/character of the Father is manifested/revealed in Jesus. Those who believe in Jesus have seen his δόξα, viz. the δόξα of the only Son of God (1.14), whose character is like his Father's (8.19; 14.7, 9), holy, righteous, and loving (17.11, 23-26). Having the *name* of the Father means Jesus speaks the words of the Father and does the works of the Father, because the Father dwells in him and does the speaking and acting (14.10-11). In the person of Jesus, the Father has displayed his δόξα, viz. his being, nature, and presence.³⁵⁸

... in Christ God was revealed ..., His “Name,” that is, His essential nature as Father, being exhibited in the Incarnate Son. Thus that “Name” of the Father was “given” to Christ is yet another way of expressing the essential unity of the Father and the Son (10.30).³⁵⁹

Another aspect of the Father's δόξα is ἐξουσία, divine power and authority, which will be discussed in the following sub-section.

3.5.4.2.2 'Εξουσία: Authority to do all that the Father does (17.7; 3.35; 5.20; 13.3).³⁶⁰

Having given his Son the divine name and character, God also gave him “ἐξουσία over all people, to give eternal life to all whom [he has] given him” (17.2; cf. 5.21-22, 26-27). 'Εξουσία means right, power, authority,³⁶¹ and it is an expression of God's nature; therefore δόξα can have the sense of ἐξουσία.³⁶² Jesus' request for glorification (v. 1d-e) is connected by καθώς to the statement about granting ἐξουσία (v. 2a). Whether καθώς means *just as* or *since*,³⁶³ the petition for glorification (v. 1) and the granting of power are inseparable (v. 2).³⁶⁴

“Authority over all people” includes authority both to execute judgment and to give life (5.21-22, 26-27).³⁶⁵ This authority belongs to God, but he has given it over to the Son, so that he Son has authority to give life to all whom the Father has

³⁵⁶ Carson, 562.

³⁵⁷ Schnackenburg, *John*, 3:175.

³⁵⁸ Dodd, 206.

³⁵⁹ Bernard, 2:569.

³⁶⁰ Please see p. 173 for structural diagram of 17.1c-5b.

³⁶¹ BDAG; LNLEX; THAYER.

³⁶² TDNT, 2:243-4.

³⁶³ BDF, 453(2).

³⁶⁴ Schnackenburg, *John*, 3:170; Barrett, 502.

³⁶⁵ Schnackenburg, *John*, 3:171; Bultmann, 494; Moloney, 461.

given him (17.2), those whom the Father has drawn to him, whom the Father has taught, and who come to Jesus in faith (6.44-45).

Of the three passages in John which tell of the Father loving the Son and giving him a gift, the first two speak of the gift of πάντα, “πάντα...ἐν τῇ χειρὶ αὐτοῦ all things in his hands” (3.35) and “πάντα...ἃ αὐτὸς ποιεῖ all that he himself is doing” (5.20). 13.3 echoes 3.35: “...πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας the Father had given all things into his hands...” 17.7 also speaks of πάντα, “everything you have given me...” This may refer only to the words of God (v. 8),³⁶⁶ but it may also refer to everything the Father has given the Son, ἔξουσία and all the words and acts of Jesus, which are God’s words and works.³⁶⁷

πάντα...ἐν τῇ χειρὶ αὐτοῦ (3.35)

πάντα...ἃ αὐτὸς ποιεῖ (5.20)

πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας (13.3)

πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν (17.7)

The third passage that speaks of the Father’s love leading him to give a gift to the Son is 17.24, where Jesus said that the Father has given him δόξα because he loved him.

The Father ***loves the Son*** and has placed all things in his hands (3.35).

The Father ***loves the Son*** and shows him all that he himself is doing (5.20).

...my δόξα, which you have given me because ***you loved me*** before the foundation of the world (17.24).

Since these are the only passages in John that speak of the Father giving a gift to the Son because he loved him, there must be a connection between these verses. The first two are obviously related, but the precise relationship of the third one is not so clear. However, it has been seen above that δόξα can have the meaning ἔξουσία, and in Chap 2, it was observed that one of the definitions of the term כבוד in the OT when speaking about God is *glory, majesty, honor, power, and authority as attributes of God*. In the LXX the *power of God* is one of the aspects of the divine δόξα that has received added emphasis, so that the association of the concept of glory with power and strength is given more prominence in the LXX than was present in the Heb. OT. The NT, following the LXX, continues to correlate δόξα and δύναμις, κράτος, ἔξουσία, etc. The words for *power* and *glory* often occur together and are frequently used in parallelism in the OT and the NT (e.g. 1 Chron 29:11; Psa 63:2; 78:61; 145:11; Dan 2:37; Matt 24:30; Mark 13:26; Luke 21:27; 1 Cor 15:43; Eph 3:16; Phil 3:21; 1 Pet 4:11; 2 Pet 1:3; Jude 1:25; Rev 4:11; 5:12; 7:12; 15:8; 19:1). In the NT, *power* is sometimes very closely related semantically

³⁶⁶ Beasley-Murray, *John*, 298; Bruce, *John*, 330-1; Carson, 560; Schnackenburg, *John*, 3:177; Keener, 2:1056; Haenchen, *John*, (2:152) comments: “The theology of the Gospel of John is essentially a theology of the word... for the Evangelist the deeds of Jesus – however marvelous they may still be – are only pointers.... The Evangelist clings ... only to the word (to which Jesus’ deeds belong as *verba visibilia*).”

³⁶⁷ Westcott, 241; Morris, *John*, 641.

to *glory*, e.g. in Rom 6.4; 2 Thess 1.9; 2 Pet 1.3.³⁶⁸ “Christ was raised from the dead by the δόξα of the Father” (Rom 6.4); here δόξα is God’s *power* at work in Christ, the power of resurrection. We may conclude therefore that the δόξα that God gave his Son included the gift of ἐξουσία, i.e. *power* and *authority*.

The giving of God’s *name* to the Son is closely related to the *sending* of the Son and the *power/authority* the Father gave him to do his works, since Jesus came *in the name* of the Father (5.43)³⁶⁹ and protected his disciples *in the Father’s name* (17.12). Jesus’ statement about his having come *in his Father’s name* is no doubt linked with the statements in 5.20 about the Father having shown him *everything he himself was doing* and in 5.22, 26-27 about the Father having given him ἐξουσία to execute judgment as well as to give life. Everything that Jesus did was given him to do by the Father, who authorized and empowered him to do everything that the Father himself did (5.19-23, 30). Jesus does nothing on his own but only what the Father shows him or tells him to do (5.19-22, 30). Whatever the Father does, the Son does likewise (5.19). He does the work of the Father, viz. raise the dead and act as judge, because the Father has given him δόξα, viz. *authority and power* to do his works.

The statement about protecting his disciples in the Father’s name, as seen previously, can refer to either the name as instrumental, i.e. *power*, or the name as *a place* in which the disciples are protected, viz. the sphere of God’s being and presence, or both. In any case, Jesus may be seen as God’s *authority* on earth, having *power* to do God’s work, and the *locus* where God’s presence and power are operating.

3.5.4.2.3 The δόξα of sanctification and mission

There is a definite connection between the δόξα given to Jesus and the mission given to him by the Father, who sanctified and sent him into the world (10.36).³⁷⁰ There is a close relation between glorification and sanctification, since glory and holiness are two sides of one coin, holiness being God’s quintessential nature and glory the outward manifestation of the divine nature.³⁷¹ God is the God of glory, and the one God sends, being God’s representative, is given a share of his glory (ὄνομα, ἐξουσία), as has been seen. Although the emissary is not greater than the Sender (13.16; 14.28), Jesus, as God’s Son, to whom the Father has given his ὄνομα and his ἐξουσία, is worthy to receive the same δόξα and τιμή that people give to the Father (5.23). Furthermore, whoever receives him receives the Father, who sent him (13.20), and whoever does not honor him, does not honor the Father, who has delegated all authority to him (5.22-23). Thus, as the Father’s representative, he has received from the Father the δόξα of importance and high status, a position of honor, greatness, and majesty as well as of power and authority.

³⁶⁸ Lincoln, *Ephesians*, 56; Bauckham, *Jude*, 2 Peter, 172, 178.

³⁶⁹ See Bultmann, 270; Whitacre, 139; Brown, *Gospel*, 251; Schnackenburg, *John*, 2:127.

³⁷⁰ Bultmann, 492; Smith, *Theology*, 122, 144; Yu Ibuki, “Die Doxa des Gesandten – Studie zur johanneischen Christologie,” *Annual of the Japanese Biblical Institute* 14 (1988): 38-81.

³⁷¹ See Section 2.2.3.2.3.3, p. 35.

The gifts of God's ὄνομα, ἐξουσία, and ἀποστέλλειν merge into one another, as has already been mentioned above. The ὄνομα and the ἐξουσία equipped Jesus for his mission in the world, but certainly he had these gifts already in the beginning, for the Father had given him δόξα before the creation of the world (17.5, 24), and already in the beginning, he had the name of God and had creative, life-giving power (1.1-4, 10),³⁷² for “in him was life” in the beginning (1.4 RSV), since the Father granted him to have life in himself, just as the Father has life in himself (5.26), and he is “the resurrection and the life” (11.25).

The “sending of Jesus by God meant that in the words, works, and person of Jesus men were veritably confronted not merely by a Jewish Rabbi but by God himself (1.18; 14.9; and many passages).”³⁷³ His mission was to make the Father known (1.18; 17.6, 26) to a world that did not know him (1.10; 8.19; 17.26). He was also sent to save the world by giving his life in order to give others the gift of eternal life (3.14-17; 10.11, 15, 17-18; 12.24; 15.13). The Father gave him the work to do (17.4; 4.34; 5.36), the words to say (17.8, 14; 12.49), and the ἐξουσία to lay down his life and to take it up again (10.18). He was a totally committed and dedicated agent of the Father, for he came to do the Father's will and not his own (5.30), he sought the Father's honor and glory, never his own (8.50), he never acted on his own (5.19, 30; 7.18; 8.42) but spoke whatever the Father commanded him to speak and did all the things the Father instructed him to do (7.16-17; 8.40; 10.18; 12.49-50; 14.10, 31; 15.10), obedient even unto death (10.17-18; 12.23-25, 27-28; 14.31; 17.4).³⁷⁴ “ἀγιάζειν ... used in its normal biblical sense – ‘to set apart for God's purpose’ – ... is an eminently suitable word to describe Jesus, who was appointed to fulfil on earth the Father's supreme purpose as his messenger.”³⁷⁵ He was not only God's messenger, he was the Message, the Word of God incarnate, the incarnation of God himself, “the invisible God ... now in Christ... manifested in his glory, grace, and truth.”³⁷⁶

3.5.4.2.4 The δόξα of exaltation and honor in heaven (17.5, 24)

Exaltation ὑψόω and glorification δοξάζω are paired in the FG, just as these two concepts are paired in Isa 52.13-53.12.³⁷⁷ Jesus must be lifted up on the cross and exalted to heaven in order to give eternal life to his people (3.14; 6.62; 8.28).³⁷⁸ He has come from heaven and returns to heaven (3.31; 13.1; 17.11, 13). When he is “lifted up from the earth,” he is lifted up on the cross to die (12.32-33), and in his death, he judges the world, drives out Satan, draws all people to himself, and is

³⁷² Carson, 554-5. Contra Barrett, 502.

³⁷³ Barrett, 569.

³⁷⁴ Carson, 251, 291, 438, 440; Beasley-Murray, *John*, 212.

³⁷⁵ Barrett, 385.

³⁷⁶ *Ibid.*, 170.

³⁷⁷ *Ibid.*, 214; Dodd, 375; Carson, 201, 444; Whitacre, 315; Appendix B, II.3.

³⁷⁸ Schnackenburg, *John*, 1:394-5; Brown, *Gospel*, 1:146; Dodd, 374-6; Beasley-Murray, *John*, 214, 219.

exalted to heaven, to his Father's house, where he and his followers will be honored by the Father (12.31-32, 26; 14.2-3; 17.24).³⁷⁹

Satan, the one who kills and destroys (8.44; 10.10), has no power over Jesus (14.30), since Jesus has ἐξουσία to lay down his life and ἐξουσία to take it up again (10.18); no one takes it from him (10.18). He has power that overcomes the world (16.33), the power of resurrection and life, and the power to give life and execute judgment (11.25; 1.4; 5.21-22, 26-27). The ruler of the world is not in control, for his kingdom is under judgment, and he has been driven out (14.30; 12.31). "The glorification of the Son of Man takes place in his 'lifting up' on the cross and to the throne of heaven; hence the 'ruler of this world' is dethroned...."³⁸⁰

The δόξα of God and of his Son was seen in the raising of Lazarus and was further revealed in Jesus' resurrection (11.4, 40).³⁸¹ "The 'Son of God' is not just calling this dead man into life, but also ... announcing his own resurrection."³⁸² Because he lives forever, his people will also live forever and never perish (10.28; 11.25; 14.19; 6.50, 58). He gives all his followers eternal life and will "raise them up on the last day" (6.39-40, 54). The FG does not focus on the suffering of crucifixion in speaking of Jesus' "hour" but presents it as "his hour ... to depart from this world and go to the Father" (13.1).³⁸³ "The whole dialogue ... is dominated by the ideas of going and coming."³⁸⁴ Jesus faced the cross assured of his victory and return to glory, for he knew "the Father had given all things into his hands, and that he had come from God and was going to God" (13.3; 16.33).³⁸⁵ Most commentators take "I sanctify myself" in v. 17 as a reference to the crucifixion.³⁸⁶ It probably does refer to his coming death as "the Lamb of God who takes away the sin of the world" (1.29) and as the good shepherd who "lays down his life for the sheep" (10.11). The emphasis in Chap 17 and in all of John is that the one who descended from heaven is returning there, and he returns by way of death on the cross, which is not seen as dishonor and disgrace but as glorification and exaltation, a return to the glory that he, the Son/Word had in the beginning, before the world was created, and that belongs to him still (3.13, 31; 6.62; 12.23-25; 13.31-32; 17.5, 24; 20.17).³⁸⁷ Jesus' return to the Father is by way of his "exaltation" on the cross, which is necessary (δεῖ) for the salvation of all believers (3.14).³⁸⁸ The FG views the cross as "exaltation" and the beginning of Jesus' glorification because through it and in his gift of himself as the Lamb of

³⁷⁹ Dodd, 374-5; Beasley-Murray, *John*, 211-12, 219; Bultmann, 426, 432; Bruce, *John*, 265, 336; Carson, 444, 439, 570; Haenchen, *John*, 2:97-98, 155; Moloney, 353-5, 394, 475.

³⁸⁰ Beasley-Murray, *John*, 246. So also Carson, 443.

³⁸¹ Schnackenburg, *John*, 2:323; Beasley-Murray, *John*, 187; Barrett, 390; Dodd, 374-5.

³⁸² Schnackenburg, *John*, 2:323.

³⁸³ Barrett, 498.

³⁸⁴ Dodd, 403.

³⁸⁵ Westcott, 236; Barrett, 498; Carson, 550; Bultmann, 593.

³⁸⁶ "Jesus, the ἅγιος τοῦ θεοῦ (6.69), proves his holiness by sacrificing himself for his own" (Bultmann, 510). So also Lindars, 529; Haenchen, *John*, 2:155; Barrett, 511; Morris, *John*, 648; Beasley-Murray, *John*, 301; Brown, *Gospel*, 2:766; Schnackenburg, *John*, 3:187

³⁸⁷ *Ibid.*, 1:392-7; 2:149, 176; 3:163; Godfrey C. Nicholson, *Death as Departure: The Johannine Descent-Ascent Schema*. SBL Dissertation Series 63 (Chico: Scholars Press, 1983), 142-3.

³⁸⁸ Schnackenburg, *John*, 1:396-7.

God he glorifies the Father, i.e. reveals the glory of the loving Father who sent him to save the world, and the Father glorifies him, viz. reveals his glory as the only Son, the one who comes from God, and exalts him to heaven to his presence and to the glory given to him before the world existed.³⁸⁹ Love was the motivation for sending the Son into the world to save the world (3.16), and love was the motivation for the Father's gift of glory to the Son (17.24).

3.5.4.3 The Δόξα the Son Has Given His Followers

Jesus has given his people the δόξα his Father has given him (17.22). Just as the Father has given him the gifts of his name/character, ἐξουσία, mission, and exaltation, which are all aspects of δόξα, likewise Jesus has given the same δόξα, viz. the manifestation of the divine character/nature, which comprises these gifts, to his followers. As was seen above, the gifts of name/character, ἐξουσία, mission, and exaltation overlap and merge into each other. The gifts of name/character, ἐξουσία, and mission are for the disciples' service on earth, and the exaltation lies in the future. The future destiny of Christ's followers will be glorious, for they will be where he is, in his Father's heavenly house (14.2-3), where they will see and share his glory (17.24). As the Father has loved the Son, so the Son has loved his followers (15.9). The Father gave δόξα to the Son because he loved him (17.24); the Son has given δόξα to his followers no doubt for the same reason, since the Son imitates the Father in all that he does (5.19).

3.5.4.3.1 The δόξα of a Godlike character through knowing the Father's name (17.26)

As the Father has given Jesus his name/character (17.11-12), so Jesus has revealed the Father's name, viz. the character of the Father, to his followers (17.6, 26), and in so doing, he has given them the divine love to dwell in them and his own presence to be in them (17.26). He has kept them in this name while he was with them and asks the Father to keep them in his name after his departure (17.11-12). The purpose for and/or result of revealing the Father's name/character is so that the Father's love will be in the disciples, and Jesus himself in them (17.26). Here ἵνα may be translated either "in order that" (indicating purpose) or "so that" (indicating result). Both purpose and result are probably intended. The goal of Jesus' revelatory work was the indwelling of God's love and his own indwelling presence in the believers, but the fulfillment of this goal was in the future, "on that day," i.e. on Easter day (14.20). Then the objective will become realized, will be a result. But since the revelation will continue after Easter day, the meaning of ἵνα will continue to be both purpose and result, as new converts will be gained, and it will be a continuing purpose and goal that the Father's love and the Son himself

³⁸⁹ Westcott, 238; Whitacre, 91, 341-2; Beasley-Murray, *John*, 246; Schnackenburg, *John*, 1:392-9.

may live in them, and it will continually be fulfilled as people receive Christ and his revelation.

ἡ ἀγάπη ἦν ἡγάπησάς με ἐν αὐτοῖς ἢ καὶ γὰρ ἐν αὐτοῖς may be understood in three ways: (1) both the Father's love and Jesus himself are present in the disciples as distinct elements;³⁹⁰ (2) the Father's love is present in them, because Jesus is in them as the one who brings the Father's love;³⁹¹ or (3) the presence of divine love in them is the same thing as Jesus' presence in them.³⁹² Schnackenburg asserts that Jesus is "not only the mediator of God's love for that community and the link in the members' community with God, but also the constant presence of God in the community."³⁹³ It is really impossible to dissect the gift of God and differentiate the love of God and the presence of the Son one from the other and separate them. We have learned that the Father and the Son are one, and their δόξα is one. Jesus speaks of believers abiding in him and in his love (15.4, 5, 7, 9-10). One cannot separate the presence of the love of God from the presence of Jesus himself, because Jesus abides in the love of the Father (15.10). The disciples are also instructed to abide in the love of Jesus, who himself abides in the Father's love, so that the love of Jesus is inseparable from the love of the Father (15.9-10). The Father and the Son both love the disciples who love them, and both Father and Son come to dwell in the disciples, and this means that their love also dwells in the disciples by virtue of their own presence there (14.21, 23). The Spirit also dwells within them (14.17), and the Spirit is another Paraclete (like Jesus), who comes in Jesus' name (14.26), abides with and within the believer (14.16-17), and does the same work Jesus does (does not speak on his own but speaks whatever he hears, viz. the teachings of Jesus, which are the Father's [16.13-15], and witnesses to the world on Jesus' behalf [15.26; 16.8-11]). All of these texts in Chaps 14-16 give a picture of the heart of a disciple as the home of the Father, the Son, and the Holy Spirit, each of whom comes to the believer and remains with and within the believer's heart, to bring empowerment for service (works), love, help, instruction, and guidance (14.12-14, 16-17, 21, 23; 26; 15.26; 16.13-15). The presence of the Divine Being in the believer's heart is the δόξα, just as the glory of the Lord dwelled in the tabernacle in the wilderness and in the temple (Exod 40.34; 1 Kings 8.10-11).

Name, glory, and word are closely related, all being ways in which God reveals himself to people. *Glory* may be defined as "the manifestation of God's

³⁹⁰ Brown, *Gospel*, sees a similarity between this and Paul's statement in Rom 5.5: "ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν." In John as well as in Paul, the Holy Spirit has been given to the believer and dwells within. There is no text in John, however, that relates the Holy Spirit with the love of the Father given to disciples. In 14.21 and 23, however, Jesus speaks of the disciples' love for him, his love for them, the Father's love for them, and the indwelling of the Father and the Son in the disciples. Both Brown, *Gospel*, (2:781) and Schnackenburg, *John*, (3:197) refer to B. Schwank, "Erklärung von Joh 13-21 in Einzelaufsätzen" in *Sein und Sendung* 28 (1963), 531-46 and 29 (1964), 546, where he cites the exegesis of medieval scholar Rupert of Deutz, who Schwank thought was the first to suggest that the Holy Spirit is the indwelling love.

³⁹¹ Brown, *Gospel*, 2:781.

³⁹² Lindars, 533.

³⁹³ Schnackenburg, *John*, 3:197.

character or person in a revelatory context,³⁹⁴ and *the name of God* may be defined similarly, e.g. as “the (revealed) character of God”³⁹⁵ or “the disclosure of God himself.”³⁹⁶ Just as *name* and *glory* are closely related and are sometimes used interchangeably, so also *name* and *word* speak of the same thing, although each has its own unique semantic range. The *word of God* is “the main form of all divine revelation,” by which God reveals himself and his will,³⁹⁷ it is the “truth of the revelation of God,”³⁹⁸ and *God’s name* is similarly the revelation of God.³⁹⁹

Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. 17.6

καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἧ καὶ ἐν αὐτοῖς. 17.26

The recipients of the revelation of God’s name in v. 6 are the first disciples. V. 26a also speaks of revealing God’s name to the first disciples, for this verse speaks of the same people as are mentioned in v. 25c, where the pronoun “these” no doubt refers to the disciples who are present with Jesus at the Last Supper, the same group who are referred to as “these” in v. 20a. The disciples mentioned in v. 6 are “those whom you gave me from the world.” The disciples who were chosen from the world are now distinct from the world and no longer belong to the world (vv. 14, 16). Likewise, in v. 25, Jesus contrasts the world with the believers: “the world does not know you, but I know you; and these know that you have sent me.” Jesus is the bridge between the Father and his disciples, and he, who knows the Father, is the one who imparts to them knowledge of the Father, whereas the world has no knowledge of the Father. “These” who *know that God has sent Jesus* (v. 25c) are the same as the disciples in v. 8 who “*have believed that you sent me.*”⁴⁰⁰ Brown mistakenly surmises that “this past revelation [in v. 26a] is the work of the ministry that his disciples will communicate to [future] believers.” The revelation of the Father’s name in v. 26a is a past accomplishment, since the tense of ἐγνώρισα is aorist. At the Last Supper, Jesus looks back on his ministry and makes mention that he has made the Father’s name known to these who are with him at table. Then γνωρίσω (future tense) probably refers to future revelation of divine δόξα, e.g. the resurrection appearances in Chaps 20 and 21 followed by the post-resurrection work of the Paraclete, reminding them of Jesus’ words, testifying on Jesus’ behalf, and leading them into all truth (14.26; 15.26; 16.13-15).⁴⁰¹ The Holy Spirit’s work is to glorify the Son, viz. reveal his δόξα, his divine being, his teachings; this is what is meant by “he will take what is mine and declare it to you” (16.14), viz. “all that the Father has” (16.15). Thus, the Spirit reveals the the Son’s

³⁹⁴ Carson, 569; Bultmann, 498.

³⁹⁵ Barrett, 505; Dodd, 96, 417. See also 2.3.2.5.9 and Appendix A, 13.

³⁹⁶ Bultmann, 498.

³⁹⁷ TDNT, 4:98, 95, 99.

³⁹⁸ Carson, 564. See also Bultmann, 498, n. 3.

³⁹⁹ Bultmann (427, n. 6) writes: “The ὄνομα of the Father denotes the Father himself.”

⁴⁰⁰ Cf. Schnackenburg, *John*, 3:195.

⁴⁰¹ Beasley-Murray, *John*, 305; Brown, *Gospel*, 2:779, 781; Carson, 570; Westcott, 248; Whitacre, 423.

words, which are the Father's words, and, like the Son, he does not speak on his own but speaks only what he hears from God (16.13; 7.18; 8.28; 12.49; 14.10). Although the Spirit is not mentioned in Chap 17, it is clear that the continuing revelation of the Father's name is done through the Spirit.⁴⁰² The recipients of future revelation by Christ through the Paraclete will include both the first disciples and later believers. The witnessing of the Spirit will be done through the disciples (15.26-27).⁴⁰³ All believers will know the Father's name, i.e. the Father himself, through Christ's and the Spirit's revelation, and thus, they will all have eternal life through this knowledge (17.2-3), and they will have God's love and Christ indwelling them (17.26).

The disciples have come to know who the Father is through knowing Jesus' person, message, and works. "Jesus conveyed the revealed character of God to his disciples not only in his teaching but in his deeds and in his own person."⁴⁰⁴ The revelation of God's character is $\delta\acute{o}\xi\alpha$.⁴⁰⁵ Jesus has thus conveyed God's character to his disciples. The purpose of revealing the Father's name/character to people is not to impart cognitive knowledge but to unite them to the Father and the Son in an intimate relationship of love, so that they will be in God (17.21) and God in them (17.23; 14.23).⁴⁰⁶ Thus, God's love and Christ's dwelling in them (17.26) will result in a Godlike character expressed in godly, loving deeds, the same deeds Jesus performed (14.12). As Jesus did not act on his own but did everything as he was directed by his Father, who lived in him (5.30; 14.10), so believers will do what the Father tells them to do through the Son, who dwells in them, (8.38); the works they do will not only be similar to Jesus' works but will be even greater (14.12), and it is actually Jesus who does these works in answer to their request (14.13-14). Their works will be greater because of the increased power made available and effective by Jesus' salvific sacrifice and exaltation to his heavenly kingdom (16.33; 18.36; 20.17) and the enlightenment brought by the Spirit (2.22; 7.39; 12.16; 16.12-15).⁴⁰⁷ $\Xi\acute{\alpha}\rho\iota\varsigma\ \kappa\alpha\iota\ \acute{\alpha}\lambda\theta\epsilon\iota\alpha$ in 1.14 convey the fact that God's character is one of enduring love, which ties in with the statement in 17.26 about God's love indwelling the believers.

Brown rightly sees the motif of the new covenant present in the Johannine Last Supper, in that Jesus gives his "new commandment" in 13.34, even though there is no explicit reference to the Eucharistic meal.⁴⁰⁸ The early church believed that Jesus brought a new way of life that was the fulfillment of the new covenant described in Jer 31.31-34, by which people's sins are forgiven, the word of God written on their hearts, and they come to know the Lord and be truly his (holy) people. "The themes of intimacy, indwelling, and mutual knowledge run through the Last Discourse"⁴⁰⁹ and Jesus' Farewell Prayer. The Father's love for the Son is

⁴⁰² Schnackenburg, *John*, 3:197; Beasley-Murray, *John*, 305; Westcott, 248.

⁴⁰³ Bultmann, 553-4; Barrett, 482-3; Beasley-Murray, *John*, 276-7.

⁴⁰⁴ Barrett, 515.

⁴⁰⁵ Carson, 569; TDNT, 2:244; Bultmann, 68 n.2; Keener, 1:410; Whitacre, 59.

⁴⁰⁶ Whitacre, 423.

⁴⁰⁷ Carson, 496.

⁴⁰⁸ Brown, *Gospel*, 2:781.

⁴⁰⁹ *Ibid.*, 2:614.

exceedingly great, so great that they are one, know each other completely and share everything, so that whatever belongs to the Father belongs also to the Son, and whatever the Son possesses is also the Father's possession (3.35; 5.20; 10.15, 17, 30; 14.10, 11; 15.9-10; 17.10). The Father loves the Son so much that he has given him all things, all ἐξουσία, all his works, and all honor (3.35; 5.20, 22, 23; 13.3), and the Son's love for his Father is demonstrated in his total obedience (5.30; 8.55; 12.49-50; 14.31). Jesus loves his followers just as his Father loves him (15.9), and the Father loves Jesus' followers with the same love with which he has loved the Son (16.27; 17.23). Just as the Father's love moved him to show his Son all that he himself is doing and to put all things in his hands (5.20), even so the Son's love for his disciples moved him to reveal to them everything that he has learned from the Father (15.9, 13-15), to the end that they will be one with the Father and the Son (just as the Father and the Son are one) (17.11, 21, 22) and will do the same works that the Son does, which are the works of the Father (14.12). The Father and the Son are one because the Father dwells in the Son, and the Son in the Father (14.10-11; 17.21, 23). The revealing of the Father's name to the disciples results in the imparting of the divine love to be within them (17.26), and the indwelling presence of Christ (17.26; 14.23).

Through Jesus' revelation and its reception among believers, [the Father's good and holy] being is implanted in the disciples, so that the love of God, with which he loves his Son, is also present in them, dwells in them and continues to have an effect in them...[Jesus] is not only the mediator of God's love for that community ..., but also the constant presence of God in the community.⁴¹⁰

Jesus is the "embodiment of the love of God."⁴¹¹ With Christ in them and the Father's love in them, they will be one with God, and the divine nature of love will be manifested in them, for the Father's love in them and Christ in them will produce a Christlike character, full of love. ἐν αὐτοῖς can be translated "within them," i.e. "within each of them," or "among them." "Each implies the other."⁴¹²

[If] the love of God as an active divine principle is at work within the heart of the Christian ... the same divine love cannot fail to be the relation existing between those who are so inspired. Because the love of God is in them it must needs be among them; and *vice versa*. The church is not a coterie of Gnostics enjoying esoteric knowledge but a community of love.⁴¹³

The δόξα Christ has given to his followers is the gift of the divine nature, a nature that is characterized by love and holiness.⁴¹⁴

⁴¹⁰ Schnackenburg, *John*, 3:197.

⁴¹¹ Westcott, 337.

⁴¹² Barrett, 515.

⁴¹³ *Ibid.*

⁴¹⁴ See 2.5.6.5.3 above. See also Schnackenburg, *John*, 3:175; Oden, *Living God*, 98.

3.5.4.3.2 Ἐξουσία to be God's children, do God's works, testify on Jesus' behalf, and forgive and retain sins

Ἐξουσία to be God's children is very closely related to the knowledge of God's name, for acceptance of the revelation of the Father's name brought by Jesus (which is the same as receiving Jesus' words) is inseparable from receiving Jesus and believing in Jesus' name, and it is this positive response to Jesus and his words that opens the door to the gift of ἐξουσία to be children of God (1.12-13). As we have observed in 3.5.2.7.2.2 the Father gave ἐξουσία to the Son because he loved him (3.35; 5.20). The Son loves his followers (14.21; 15.9) and has given to all who believe in him the ἐξουσία to become children of God, meaning they are born of God, born from above, born of water and Spirit (1.12-13; 3.3, 5, 6, 7).⁴¹⁵ Ἐξουσία is translated by "power" in the NAB, NJB, NRS, RSV, and KJV; "right" in NASB, NIV, NKJV, and REB. Brown thinks that "right" is an inappropriate word to translate ἐξουσία here, since "sonship is based on divine begetting, not on any claim on man's part," preferring the word "power."⁴¹⁶ Bultmann suggests that the word ἐξουσία was inserted merely for clarity, since the Semitic רָן (διδόναι) can be used alone to express the idea of "give permission" or "delegate authority."⁴¹⁷ "Authority" and "power" both seem more appropriate here than "right" for the reason given by Brown⁴¹⁸

The meanings of γίνομαι include (1) *to be*: "to possess certain characteristics, with the implication of their having been acquired;" and (2) *to become*: "to cease being one thing and be another."⁴¹⁹ Another definition for

⁴¹⁵ The expressions ἐκ θεοῦ ἐγεννήθησαν (1.13), γεννηθῆ ἄνωθεν (3.3), γεννηθῆ ἐξ ὕδατος καὶ πνεύματος (3.5), and γεγεννημένον ἐκ τοῦ πνεύματος (3.6) all have the same meaning and result in the same objective: "to become children of God" (1.12). Being "born of God" means the same as being "born from above" or "born of the Spirit." There is a possible connection between these passages in Chaps 1 and 3 and the sayings in Chap 6, especially 6.63. In 3.6, those born of the flesh are contrasted with those born of the Spirit, and 6.63 also contrasts flesh and spirit, saying "the flesh is useless" but the spirit "gives life." Likewise, being born of the flesh does not qualify one to enter God's kingdom, but one must be born of the Spirit (3.3, 6), for it is the Spirit that gives life, and it is God's words, given by Jesus, that give spiritual life (6.63). In John water is a symbol of the Spirit (7.38-39), and it is very likely this symbolism that the Evangelist had in mind. It may also be a symbol of baptism (1.31, 33), or of both baptism and the Spirit. Water is also a symbol of spiritual cleansing, as when Jesus washed the disciples' feet; the word of Christ also has a cleansing effect (15.3; cf. Eph 5.26, where the church is cleansed with "the washing of water by the word."). The new covenant in Jeremiah includes forgiveness of sins as an important element in God's renewed people (Jer 31.34). See Morris (191-3) for a discussion of explanations of this symbol, but his second suggestion (that "water" may be related to procreation as a symbol of male semen, thus pointing to natural birth, which must be followed by spiritual birth, seems implausible. Lindars' comment that if John had wished to mention natural birth he would have said "of blood" as in 1.13 makes sense.

⁴¹⁶ Brown, *Gospel*, 1:11. Haenchen, Schnackenburg, Moloney, and Whitacre also use "power." Barrett and Morris accept "authority" and "right," while Bruce and Bultmann use "authority," and Carson and Westcott opt for "right."

⁴¹⁷ Bultmann, 57 n. 5.

⁴¹⁸ See 3.2.5.3 above for a possible parallel with Moses' giving δόξα (authority/power) to Joshua before he died.

⁴¹⁹ LNLEX.

γίνομαι is: “to experience a change in nature and so indicate entry into a new condition, *become something*.”⁴²⁰ Bultmann suggests that “the notion that men are related to God as his children develops into an eschatological concept...: man becomes God’s child (or son) only when he has been transferred into a new existence....”⁴²¹ Jesus gives to those who believe in him the authority/power *to be or to become* children of God, and this could be saying that they now “*possess certain characteristics*” which they did not have before, and this came about because *they have “ceased being one thing and have become another.*”⁴²² In the words of BDAG’s definition, they have “experienced a change in nature” and have been given “entry into a new condition.” “Becoming children of God means we begin to share his divine life, without ceasing to be creatures it means sharing in the divine life (cf. 6:40) and reflecting God’s character.”⁴²³ Before they received and believed in Jesus, they were only σάρξ, but through faith in him they have become πνεῦμα (3.6), just as God is πνεῦμα (4.24). Before they had no life in them, but now they have eternal life (6.53-54). Faith in the Son and knowledge of the truth has liberated them from slavery to sin, so that they are no longer in bondage but set free to do what God tells them to do (8.35, 38) instead of being bound to doing the devil’s will (8.44), for Jesus gives them power and authority to be God’s children (1.12), and they are no longer under the domination of the devil (8.44).

[T]he point ... is to bring out the fact that the Old Testament religion and Judaism ... is [sic] inadequate; it cannot move forward continuously into the kingdom of God... ‘By the term *born again* He means not the amendment of a part but the renewal of the whole nature. Hence it follows that there is nothing in us that is not defective’ (Calvin).⁴²⁴

Having been born from above, they may see and enter God’s kingdom (3.3, 5). They are members of God’s family and have a place in God’s house (8.35 RSV; 14.2-3).⁴²⁵ As the Father has loved the Son and has shown him all (πάντα) that he himself is doing (5.20) and placed all things (πάντα) in his hands (3.35, 13.3), so the Son has loved his followers and has revealed to them everything (πάντα) he has learned from the Father (15.15). They will do the works Jesus does (14.12), which are the works that the Father does (5.19; 14.10).⁴²⁶ They will listen to God’s words, spoken by Jesus (8.47), and they will never die, since those who keep Jesus’ word will never taste death (8.51). “Birth leads to life.... Ordinary

⁴²⁰ BDAG.

⁴²¹ Bultmann, 58.

⁴²² LNLEX.

⁴²³ Whitacre, 57.

⁴²⁴ Barrett, 206.

⁴²⁵ If verse 35 is recognized as a parable in itself, as Lindars (325) and Bruce (197) believe it is, then we can conclude that Jesus’ disciples enjoy the freedom of sons and have a permanent place in the Father’s house. This is in accord with Jesus’ promise that he goes to his Father’s house to prepare a place for them, where they shall be with him forever (14.2-3; cf. 12.25-26; 17.24).

⁴²⁶ Jan van der Watt, *Family of the King: Dynamics of Metaphor in the Gospel according to John* [CD-ROM] (Leiden: Brill, 2000), 156.

birth leads to ordinary life...while spiritual birth leads to spiritual, eternal life (3.15, 16; 6.63; 7.39) in the family of God.”⁴²⁷

As Jesus’ disciples, they are given authority by Jesus to forgive sins and retain sins (20.23). This is parallel with Jesus’ authority to give life and to judge (5.21-22, 27).⁴²⁸ Just as Jesus did nothing on his own, but as he heard from the Father, he judged (5.30), even so, the disciples will not exercise this authority on their own, but they will receive instruction from above through the Spirit, who will lead them into all the truth (16.13).⁴²⁹ People have a choice in what they love and seek, whether their desire is for human δόξα or for the δόξα that comes from God; those who love human δόξα and seek their own glory will not receive the glory that comes from God (5.44; 7.18; 12.43), because they remain in the darkness of the world below and do not come to the light that comes from the world above (3.19-20; 8.12, 23; 12.35-36, 46). They are satisfied with their own achievement, their own understanding, and the glory they receive from people, not seeking the true glory. Because they think they “see,” Jesus’ word to them is “Your sin remains” (9.41). “It should be noted that men ‘predestinate’ themselves by their confidence, or lack of confidence, in their own spiritual vision.”⁴³⁰ When the disciples go forth in mission, they will preach the message they received from Jesus, and those who heard Jesus will hear them, and those who rejected Jesus’ word will reject their message also (15.20). Jesus bestowed on his disciples the Holy Spirit and gave them authority and power to testify to the world on his behalf (15.26-27; 20.21-23). “The judgment that took place in the coming of Jesus (3.19; 5.27; 9.39) is further achieved in the activity of the disciples.”⁴³¹ Those who reject the message they bring are rejecting God, because the message of Jesus has come from God, and this rejection brings on the judgment of God,⁴³² while those who receive the message will receive forgiveness of sins.

There is no doubt from the context that the reference is to forgiving sins, or withholding forgiveness. But though this sounds stern and harsh, it is simply the result of the preaching of the gospel, which either brings men to repent as they hear of the ready and costly forgiveness of God, or leaves them unresponsive to the offer of forgiveness which is the gospel, and so they are left in their sins.⁴³³

⁴²⁷ Ibid., 149.

⁴²⁸ Haenchen, *John*, (2:211) considers this an addition of the redactor, since in Johannine theology no one can understand Jesus’ message on one’s own, and it depends on the will of God whether one will receive Jesus’ message. Haenchen seems to fail to take into account the various passages in John that emphasize not only God’s love for the world and his desire to save, not condemn, the world but also human responsibility, choice, and accountability, e.g. 3.14-21. Brown, *Gospel*, (1:148) points out that people’s reaction to Jesus in John is “very much dependent on man’s own choice, a choice that is influenced by his way of life, by whether his deeds are wicked or are done in God (vss. 20-21)...[T]here is no determinism in John...” See Brown, *Gospel*, 2:1039-45 for a lengthy and complete discussion on the authority given to disciples for the forgiving and retaining of sins. See also Barrett (571) for a more concise presentation leading to a similar conclusion.

⁴²⁹ Barrett, 571.

⁴³⁰ Ibid., 366.

⁴³¹ Bultmann, 693.

⁴³² Beasley-Murray, *John*, 218.

⁴³³ Marsh, 641-42.

Jesus has given his disciples ἐξουσία to continue his ministry (14.12; 20.21-23).⁴³⁴ As Jesus was given the Spirit without measure to fulfill his mission (1.32-34; 3.34), so the disciples receive the Spirit to fulfill theirs. “The two passives – ‘they are remitted’ and ‘they are retained’ – imply divine agency: the preachers’ role is declaratory, but it is God who effectively remits or retains. The servants of Christ are given no authority independent of his....”⁴³⁵ In the end it will not be the disciples’ judgment that determines people’s eternal destiny, but Jesus’ word, which is God’s word, that acts as judge (12.48-49).

The disciples are commissioned to testify on behalf of Jesus (15.27); he has chosen them and appointed them to go and bear fruit, i.e. to bring people to faith in Jesus (15.16; 12.24).⁴³⁶ Their preaching will bring people to believe in Jesus as the Messiah (17.20), but they cannot accomplish this on their own, just as Jesus was not able to accomplish anything on his own (15.5; 5.19, 30; 14.10). It was the Father who lived in him who did his works (14.10), and it will be Jesus dwelling in the disciples who will do his works in answer to their requests (14.12-14; 15.4-5, 7-8), and it continues to be the Father, who is in Jesus and in whom Jesus dwelt, who does the works in and through Jesus, for Jesus said that when he does his works in the disciples, the disciples will bear fruit, and *the Father will be glorified, viz. the Father will be revealed* (14.13; 15.8). It is the Father who is “glorified [revealed] in the Son,” for the Father is the one who does his works in the Son (14.10), and the Son who does his works in the disciples (14.13).⁴³⁷ The ἐξουσία that Jesus had on earth to do God’s work has now been given to the disciples, who have become the locus where God’s presence and power are operating.

3.5.4.3.3 The δόξα of sanctification and mission in the world

The motif of ἐξουσία merges with the theme of mission. Just as the Father gave the Son ἐξουσία, sanctified him (set him apart for holy work) and sent him into the world, so the Son gave his followers ἐξουσία, asks the Father to sanctify them, and sends them into the world to do the same works he has done (17.18; 14.12). To sanctify is to “dedicate” or “make holy.”⁴³⁸ God’s will is that his people be holy as

⁴³⁴ Barrett, 571; Beasley-Murray, *John*, 383; Bruce, *John*, 391; Carson, 656; Moloney, 533.

Haenchen, *John*, (2:211) rejects this passage as not belonging to the Johannine message but as an addition of the redactor, stating that the Johannine view is that only God can determine whether a person will be counted as a disciple.

⁴³⁵ Bruce, *John*, 392. So also Carson, 655.

⁴³⁶ Carson, 523; Brown, *Gospel*, 2:683; Barrett, 478; Haenchen, *John*, 2:132; Lindars, 492; Morris, *John*, 600. Schnackenburg, *John*, (3:112) and Bruce, *John*, (312) think the fruit refers to fruitfulness in Christian living.

⁴³⁷ Brown, *Gospel*, (2:633) comments that it is the Father who performs in the Son’s name works “capable of manifest-ing the Son’s glory,” but in 14.13 Jesus says “I will do whatever you ask in my name,” indicating that *he* is doing the works. Schnackenburg, *John*, (3:72) declares: “Jesus will, with the Father, (v. 12c), hear their requests and do what they ask.” Barrett (461) states more accurately: “The Father acts in and through the Son.”

⁴³⁸ LNLEX.

he is holy (e.g. Lev 11.44-45; 19.2; 20.7). Glory is the outward manifestation of God's holy nature, and so sanctification is closely related to glorification. The word of God makes them holy, like God, for it separates them from the world and places them in God's holy sphere (17.14). This does not mean that Jesus' followers are deified; it means that by believing in Jesus and obeying his commandments, they receive God and God's love into their hearts and are transformed by God's words and God's Spirit into new people who reflect God's holy and loving character (14.23; 17.26). Bultmann declares that the prayer for protection in God's name is the same as the prayer for holiness.⁴³⁹ Knowing and being kept in the name of God unites believers to the Father's love and to the Son (17.26), and receiving the word of God brings them out of the world below into God's holy realm of the Spirit (17.14, 17).

In the OT people must sanctify themselves before coming before God (Exod 19.22). A priest or a prophet in the OT must be sanctified for God's service (Exod 19.22; Jer 1.5). Jesus' disciples are to be holy because God is a holy God (John 17.11), and they have been chosen to do God's work (15.16). They are sanctified in the truth of God's word (17.17). Ἀλήθεια, here as at 8.32, means "the saving truth revealed in the teaching and activity of Jesus."⁴⁴⁰ If they are to be sent into the world to bring Jesus' saving message to the world, they must continue in his word (8.31), keep his words in their hearts and obey his commands so that he will be in them and they in him, for only thus will they be fruitful in their missionary endeavor (15.7, 10; cf. 14.21, 23).

They will be given the Holy Spirit (15.26; 20.22), the Spirit of truth, who will testify on Jesus' behalf, and the Spirit and the believers together witness about Jesus to the world (15.26-27).⁴⁴¹ The Spirit continues Jesus' work of revelation (16.12-15) and "is the power of the proclamation in the community."⁴⁴² Through their word, others will come to believe in Jesus (17.20), since the work of the Spirit, which will be done through them, is to glorify (reveal) Jesus by taking Jesus' teachings and declaring them (16.14). This is the work of the disciples, not to speak on their own but to speak what comes from Christ and the Father (16.13), just as Jesus did not speak on his own but spoke the Father's words (3.34; 14.10). In revealing Jesus by declaring his words, they are declaring the Father's words and revealing the Father.

Whoever receives Jesus' messengers receives Jesus, and whoever receives Jesus receives the Father (13.20). Thus Jesus gives his servants the same honor that belongs to him and to the Father, because they are his emissaries. If they follow Jesus in not loving their lives in this world but are willing to lay down their lives for their friends, just as he did, then the Father will honor them and receive them in his house, so that where the Son is there they may be also (12.24-25; 15.13; 14.2-3). This leads into the δόξα that awaits them in the heavenly kingdom, where Jesus has gone before them (17.24).

⁴³⁹ Bultmann, 502.

⁴⁴⁰ Barrett, 510.

⁴⁴¹ Ibid., 482; Bruce, *John*, 315.

⁴⁴² Bultmann, 553.

3.5.4.3.4 Future δόξα: Exaltation and honor in heaven (17.24)

Those who serve Jesus must follow him in the same path he traveled, to death and then to heavenly glory, not loving their lives in this world, thus gaining eternal life (12.24-26). His servants will be where he is (12.26; 14.2-3), viz. in heaven, for the Father will honor them for their sacrificial service (12.26). In 12.26, the verb τιμάω has the same meaning as one of the senses of δοξάζω, *to honor*. The *honor* God gives them is that they will be with Jesus where he is and will see and share his glory (17.24).⁴⁴³ Jesus prays “that his followers may behold this glory and, by implication, have a share in it,”⁴⁴⁴ for no one can look on his glory without being affected by it.⁴⁴⁵ This is a promise of eternal life, life beyond death; believers will be *with Jesus where he is*, which is “something other than his being ‘in them,’ of which v. 23 spoke.”⁴⁴⁶

There are three passages about the future destiny of Jesus’ followers which are linked together by a common phrase: 12.26, 14.2, and 17.24.

ὅπου εἰμι ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· 12.26

ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε. 14.2

ἵνα ὅπου εἰμι ἐγὼ κάκεινοι ὧσιν μετ’ ἐμοῦ 17.24

In each of the above passages, the words ὅπου εἰμι ἐγὼ occur. In 12.26, it is Jesus’ servant who will be where he is. In 14.2, those who will be where Jesus is are his disciples, the Eleven, who are with him at the Last Supper, but since 12.26 speaks of those who serve and follow him, and 17.24 speaks of those the Father has given him (presumably the first disciples and later converts), all believers must be included in all three passages.⁴⁴⁷ 12.25 mentions *eternal life*, 14.2 gives *the Father’s house* as the place where Jesus was going to prepare a place for his loved ones, and in 17.24, ὅπου εἰμι ἐγὼ is linked to παρὰ σεαυτῷ *the Father’s presence* in 17.5, since both 17.5 and 17.24 speak of the glory Jesus had before the world came into existence. Thus, Jesus was going to *his Father’s house*, returning to *his Father’s own presence*, a place of *eternal life*, and this is where his followers will be also.

The δόξα that Jesus wishes his followers to see in v. 24 is the δόξα he had in the Father’s presence before the world existed, the δόξα to which he returns after the crucifixion. When he is lifted up from the earth, he draws all people to himself (12.32). “The lifting up is not simply on the cross, but via the cross to the throne of heaven. The thought is not that Jesus will draw all *to his cross*, but that he will

⁴⁴³ Haenchen, *John*, 2:155; Bruce, *John*, 336; Beasley-Murray, *John*, 304; Brown, *Gospel*, 2:779; Schnackenburg, *John*, 3:195; Whitacre, 422.

⁴⁴⁴ Bruce, *John*, 336.

⁴⁴⁵ Haenchen, *John*, 2:155.

⁴⁴⁶ *Ibid.*, 520.

⁴⁴⁷ Morris, *John*, 648; Haenchen, *John*, 2:155; Lindars, 532; Brown, *Gospel*, 2:779; Schnackenburg, *John*, 3:194.

draw all to *himself* as the crucified and exalted Redeemer.”⁴⁴⁸ He draws them to him “in the heavenly realm.”⁴⁴⁹ Because he lives, they will also live with him forever in the Father’s house (14.2, 19; cf. 10.28; 6.50, 51, 57; 8.35).

3.5.4.3.5 Summary: The gift that Jesus has given his followers

The gift Jesus has received from the Father that he has passed on to his followers is the δόξα of the Father’s divine nature of holiness, righteousness, and love, which they receive through Jesus’ revelation of the Father/Father’s name and through the gift he has given of ἐξουσία to become God’s children through birth from above, of the Spirit, by which they have been born of God. They now have the δόξα of the children of God, a nature like their Father’s, holy and loving. Christ has given them ἐξουσία also to testify on his behalf and to give or withhold the forgiveness of sins. Ἐξουσία is an expression of the divine δόξα/character of God, which is revealed in God’s children, just as God’s divine character was revealed in Jesus. Christ also gives them the Holy Spirit to empower them to continue his work of glorifying/revealing the Father through proclaiming his words, which are God’s words. Because they are serving and following Jesus, the Father will honor them by exalting them to his heavenly home, where they will see and share the eternal glory of the Son.

3.5.4.4 A Comparison of the Δόξα of the Son with the Δόξα of His Followers

In seeking a “sharper differentiation than John provides between God’s incarnation in Jesus and God’s indwelling in the Christian – in other words between natural Sonship and general Christian sonship,”⁴⁵⁰ several observations may be made. First, there are a few contrasts. Jesus is God’s unique Son, and therefore his δόξα is unique, being the δόξα of the μονογενῆς παρὰ πατρός (1.14). The fact that the Evangelist refers to Jesus as ὁ υἱὸς τοῦ θεοῦ and to the believers as τέκνα θεοῦ (1.12; 11.52) may be his way of indicating a distinction between Jesus and his followers.⁴⁵¹ The Son was with God, was God, and was the agent of creation (1.1-3, 18), while the believers are and will remain creatures and do not have a pre-existence. The Father gave the Son δόξα before the world was created (17.24); the believers did not receive δόξα until Easter day, when Jesus gave them the Spirit and the birth from above (20.22; 3.3, 5-7).⁴⁵² In becoming incarnate, he who was God in the beginning and was πνεῦμα became σάρξ (1.1-3, 14; 4.24); in contrast, the believers were σάρξ and became πνεῦμα through being born of the Spirit (3.6). The Son alone has seen and known God and heavenly things, for he descended from

⁴⁴⁸ Beasley-Murray, *John*, 214; Carson, 444; Barrett, 427.

⁴⁴⁹ Schnackenburg, *John*, 2:393.

⁴⁵⁰ Brown, *Gospel*, 2:779.

⁴⁵¹ *Ibid.*

⁴⁵² *Ibid.*, 1016.

heaven (1.18; 3.11-13, 32); the believers are from the world below but are born from above through faith in him (3.3). They know of heavenly things and know God only through hearing, seeing, and knowing Jesus (3.11-12, 32-33; 14.7, 9). “The one who comes from heaven is above all” (3.31) and ranks above human beings (1.30). He is the only way to the Father; they have access to and knowledge of God only through him (14.6-7). He has power to lay down his life and power to take it up again (10.18). His followers do not have this power; Jesus will raise them up on the last day (6.39, 40, 44).

Because of his great love for his followers, Jesus has made known to them everything he has heard from the Father (15.15), which includes all that the Father himself is doing (5.20), viz. the Father’s works (14.10) and the Father’s words (17.8). As Jesus was given the Holy Spirit to empower him for ministry, even so he has given his followers the Holy Spirit to empower them for their mission (1.33; 3.34; 20.22). The authority the Father has given him to forgive sins (give life) and retain sins (judge), he has given to them (5.21-30; 20.23). The Son’s giving of δόξα and ἐξουσία to his followers is reminiscent of Moses giving some of his δόξα to Joshua, so that he could continue his work (Num 27.20).⁴⁵³ Elijah similarly gave Elisha a portion of his πνεῦμα before he departed (2 Kings 2.9, 15).⁴⁵⁴

There are numerous parallels between the δόξα and ἐξουσία of the Son and the δόξα and ἐξουσία of his followers. He has life in himself, but is nevertheless dependent on the Father for life; they have life only in him and are totally dependent on him for life (1.4; 5.26; 11.25; 14.6; 6.53-54, 57). He is the true light (1.4, 5, 9); they have light by following him and become children of light by believing in him (8.12; 12.26). Although he is God, he abides in the Father’s love by obeying the Father’s commandments (15.10). They will abide in Christ’s love by obeying his commandments (15.10). He came to bear witness to the truth (18.37; 3.11); they are to bear witness to Jesus, who is the truth (15.27; 14.6). People believed in him through his words (4.42; 5.24; 6.68; 7.46), people will believe in Jesus through their word (17.20). He can do nothing on his own but is totally dependent on the Father (5.19, 30); they can do nothing apart from Christ but are totally dependent on him (15.4-5). The Father dwells in him and does his works in him, and he dwells in the Father (14.10). They are in Christ, Christ is in them, and the Father is in Christ (14.20); the Father also dwells in them (14.23). As the Father does his works in Christ, so Christ does his works in them, for when they pray, then Christ will do whatever they ask in his name (14.13-14).

⁴⁵³ See 3.2.5.3 above.

⁴⁵⁴ See p. 168, n. 122.

3.5.4.5 Purpose of the Gift of Glory in Vv. 22-23: Oneness as Father and Son Are One

3.5.4.5.1 Oneness: “I in them and you in me”

The purpose for giving δόξα to the believers is so that they will be one, as the Father and Son are one (v.22), and here it is explained that the Son is in the believers, and the Father in the Son (v. 23). In v. 21 the oneness is described as the believers being “in us,” viz. in the Father and the Son, but here it is said that the Son and the Father dwell in the believers, as in 14.23, where the believer becomes the place where the Father and the Son make their μονή. God is in the Son and reveals himself in the Son by his works (14.10-11); now “both Father and Son make themselves known in the believers,”⁴⁵⁵ and God’s and the Son’s glory is revealed in *their works* (14.12-13; 15.8; 17.10). When Jesus’ disciples do the same works that he was doing, through faith in him and prayer to him (14.12-13), then the result is the *glorification*, viz. *revelation* of the Father (14.13), because it is the Father, who dwells in the Son, who does his works (14.10), and it is Jesus, who dwells in the disciples, who in turn does *his* works, in answer to their request (14.13-14). When believers abide in Jesus, they will bear much fruit (15.4-5), and when they bear fruit, the Father is *glorified*, viz. *revealed* (15.8), for the same reason given in the preceding sentence, i.e. because it is the Father who is doing *his works*, hence *making his and the Son’s glory known in and through the believers to the world*. Similarly, 17.10 declares that Jesus has been *glorified* in his followers, viz. *Jesus’ divine character has been revealed in his disciples*. Since God is invisible, he sent his Son to make him known to those who received and believed in him as the one whom God sent (1.18), and after the Son returned to heaven, the invisible God reveals himself in the followers of Jesus, through their works and words (14.12). The glory of God was manifested in Jesus, i.e. the glory of the only Son of the Father (1.14), and before Jesus returned to heaven, he imparted his glory to the disciples, so that the divine glory could be manifested in them, to give the world the possibility of seeing the unseen God.

... he is not “in them” in the sense of being an image in their historical recollection, such as awakens sentimental or pious veneration, or challenges to enthusiastic imitation, but precisely as the Revealer, as the one in whom God is... [H]is being is made real in them in the witness they bear to him through the word which proclaims him.⁴⁵⁶

3.5.4.5.2 “Reciprocal formula of immanence”

There is no real difference between saying that Christ dwells in the believers and that the believers dwell in Christ.⁴⁵⁷ Christ is in the Father and the Father in him

⁴⁵⁵ Smith, *Theology*, 144.

⁴⁵⁶ Bultmann, 516.

⁴⁵⁷ Barrett, 513.

(14.10). “This ‘reciprocal formula of immanence’ is a linguistic way of describing ...the complete unity between Jesus and the Father.”⁴⁵⁸ The statements in 17.21, 23, and 26 “include the disciples in Jesus’ community with the Father.”⁴⁵⁹

[Believers] share [Christ’s] life, which manifests itself in doing His works; it is really He who does them (just as the works of Christ are done by the Father), and by the doing of them the Father is glorified in the Son. This is what is meant by the expression, ‘I in you and you in me.’⁴⁶⁰

3.5.4.5.3 Mutual indwelling, shared life, shared works

The glorification of the Father in the Son is the revelation of the Father in the Son, since the works that the Son does are really the works of the Father who dwells in him (14.10), and everything the Son does is what he sees the Father doing, and everything the Father does, the Son does the same (5.19). Likewise, the Father is glorified/revealed in the works of the disciples in that the Father is in the Son and the Son is in the disciples (14.10-13). Since Christ dwells in the disciples, just as the Father dwells in him, the works that believers do are done by Christ who dwells in them. It is he who does his works in them in answer to their prayer (14.13-14). The Father and the Son are one through mutual indwelling, a shared life, and shared action (10.30; 14.10-11), and now the Father, the Son, and the disciples are one through mutual indwelling, a shared life, and shared works (6.53-57; 14.12-13, 20, 23; 15.4, 5, 7-8, 15-16). The life of God is in them through their faith in the Son of God which leads to a new birth as God’s children (1.12-13; 3.5; 6.53) and to the indwelling of the Holy Spirit (14.17), through their keeping of God’s word (6.63; 14.15, 21, 23), through Jesus’ life-giving presence and revelation (10.10; 14.6, 21), and through the indwelling of the Father and the Son (14.23).

3.5.4.5.4 Not a unity of “human-brotherly/[sisterly] concord”⁴⁶¹

The concept of oneness is not an earthly phenomenon that can be achieved through human organizations and creeds.⁴⁶² One can hear an echo of Jesus’ words in 14.20: “On that day you will know that I am in my Father, and you in me, and I in you.” It is inconceivable that Jesus would confer glory for the purpose of achieving a human, organizational kind of unity. Nor is the goal a oneness of “human-brotherly/[sisterly] concord.”⁴⁶³ Any interpretation that focuses on a unity that is the result of human effort is not in accord with the concept of oneness we find

⁴⁵⁸ Schnackenburg, *John*, 3:69.

⁴⁵⁹ *Ibid.*, 99.

⁴⁶⁰ *Ibid.*, 196.

⁴⁶¹ Bultmann, 517.

⁴⁶² *Ibid.*

⁴⁶³ *Ibid.*; so also Brown, *Gospel*, 776.

here.⁴⁶⁴ “This unity stands for the radical other-worldly orientation of the community, that binds all individual believers ... into a supra-worldly unity, across and beyond all differences of a natural, human kind. Accordingly, the kind of unity it is, and the ground of that unity, are described by means of the clause καθὼς ἡμεῖς ἓν (v. 22, cp. v. 21), and v. 23 can say: they are *perfected* into unity.”⁴⁶⁵ The idea is that *God and his people* are a unity because of their mutual indwelling, shared life, and shared works, just as the Father and the Son are a unity because of their mutual indwelling, shared life, and shared works.

Further, Jesus is not said to be the trunk and believers the branches; rather he is the tree in which (better, in whom!) the branches are alive and productive. The figure accordingly is closely similar to that of Christ as the Body, in whom believers are limbs (so 1 Cor 12.12, “As the body is one ... so also is the Christ”).⁴⁶⁶

John, in including the indwelling presence of the Father in addition to that of the Son in the unity, extends the imagery beyond that of the body of Christ in Paul.⁴⁶⁷

3.5.4.5.5 A triple mutuality of Jesus and the Father and the disciples

Dodd calls it a “triangle of relations”: “the Father, the Son, and the disciples dwell in one another by virtue of a love which is the very life and the activity of God.”⁴⁶⁸ Lindars refers to this relationship as “a triple mutuality of Jesus and the Father and the disciples,” and explains that Jesus “takes them to himself ... into the relationship which he himself has with his Father”⁴⁶⁹ Just as Jesus was not able (δύναμαι) to do anything apart from the Father (5.19), so the disciples are unable to do anything apart from the Son (15.5).

The disciples are called, not to a mystical experience, but to bear abundant fruit and they will do this thanks to the community with Christ that they have been given. The admonition to abide in Christ, then, is reinforced so that it can lead to action; apart from him they can do nothing...only the Christian who lives from his communion with Christ can produce the fruits of his Christian condition.⁴⁷⁰

3.5.4.5.6 Various ways of speaking of indwelling in the FG

The following table shows the various ways in which believers are said to dwell in God and Christ and in God’s love, name, light, etc. (in the left column), and the

⁴⁶⁴ Ibid.

⁴⁶⁵ Bultmann, 517.

⁴⁶⁶ Beasley-Murray, “John 13-17: The Community of True Life,” *Review and Expositor* 85 (1988): 473-483.

⁴⁶⁷ Brown, *Gospel*, 776.

⁴⁶⁸ Dodd, 196.

⁴⁶⁹ Lindars, 481. Here he is commenting on 14.20, which speaks of the same relationship of mutual indwelling described in 17.11, 21, and 23.

⁴⁷⁰ Schnackenburg, *John*, 3:100.

various ways in which believers are indwelt by God, Christ, God's words, God's Spirit, etc. (in the right column). As the Son is in the Father, even so believers are to abide in Christ, and as the Father is in the Son, Christ similarly will abide in the believers (15.4-5). Followers of Christ are also to remain or be kept in Christ's love (15.9), in the Father's name and word/truth (17.11; 8.31; cf. 17.17), and are to walk in the light, which is Christ (12.35). Not only is it Christ's will that he abide in the believers, but that his words (15.7), his joy (15.11), his life (6.53), his light (11.10), God's love (17.26), and the Holy Spirit (14.17) live and remain in them. Dwelling in God's and Christ's love (15.9-10) is another way of speaking of abiding in Christ (15.3, 5);⁴⁷¹ To be kept in God's name (a name which belongs to Christ [17.11-12]), to continue in Jesus' word, to be sanctified in the truth (which is God's word), and to walk in the light (which Christ himself is [8.12]) are other ways of saying a Christian is connected to and remaining in Christ. Likewise, to speak about the indwelling of the Father's love, the Spirit, and Jesus' words, joy, life, and light within the believer is to say that Christ is present there, for he *is* the word of God, the life, and the light, and he is the source of joy and the one who imparts love and sends the Spirit, who is another Paraclete like Jesus (14.26).

Table 11. Various Ways in which Believers Dwell in God and Are Indwelt by God

BELIEVERS DWELL IN GOD AND CHRIST AND IN GOD'S LOVE, NAME, LIGHT, HOUSE, TRUTH, WORD	BELIEVERS ARE INDWELT BY GOD, CHRIST, GOD'S WORDS, SPIRIT, JOY, LIFE, AND LOVE
Abide in me 15.4	I in you 14.20 ...I abide in you 15.4
Abide in my love 15.9, 10	...that the love with which you have loved me may be in them (disciples), and I in them (disciples) 17.26
Those who eat my flesh and drink my blood abide in me and I in them 6.56	unless you eat the flesh of the Son of Man and drink his blood, you have no life in you 6.53
Holy Father, protect them in your name 17.11	the Spirit of truth... will be in you 14.17
If you continue in my word, you are truly my disciples 8.31 Sanctify them in the truth; your word is truth. 17.17	my words abide in you 15.7 my joy may be in you 15.11
Walk [in] the light 12.35	the light is in those who walk in the day (implied)... 11.10
The son has a place [in God's] household 8.35; cf. 14.2: In my Father's house there are many dwelling places...	we will come to them and make our home with them 14.23
I am in my Father, and you in me...14.20	... and I in you (disciples) 14.20
May they (disciples) be in us 17.21	I in them (disciples) and you (Father) in me ... 17.23

⁴⁷¹ Whitacre, 377.

In the OT, God's glory dwelt in the Tabernacle and in the Temple, and now the δόξα τοῦ θεοῦ has a home in the believer's heart. God's glory is revealed in the Son, and with the Son abiding in the believers, the glory is revealed in the believers. With Christ in them, and the Father in Christ, the disciples can ask whatever they will in Jesus' name, and it will be done for them by the indwelling Christ and the indwelling Father (14.13a); thus, the Father will be revealed in the Son (14.13b) and through the Son in the disciples.

By Jesus being in the disciples and the Father being in Jesus, the community of disciples is entirely filled with God's being and in this way joined and kept together themselves. It becomes a perfect unity (εἰς ἓν) and is at the same time called to make the mystery of divine unity visible in brotherly love. It is this that will enable the world to know that Jesus, who makes the Christian community the visible manifestation of the divine being, is the one sent by God.⁴⁷²

The δόξα, the character of God that was present in Jesus and that he revealed to those who believed in him, has now been given to his followers, so that they might now be the revealers of Christ to the world.

3.5.4.6 Purpose of oneness according to v. 23: Conversion of unbelievers

3.5.4.6.1 That the world may know that God has sent Jesus

The first purpose of the oneness Jesus prays for according to v. 23 is that the world may know that God has sent him, the same purpose as that given in v. 21, but here the verb γινώσκειν is used instead of πιστεύειν. There is no difference between "knowing" and "believing" in the FG.⁴⁷³ The verb πιστεύειν is sometimes used interchangeably with γινώσκειν (e.g. 6.69; and cf. 17.3 with 3.15 and many other passages); "knowledge itself implies relationship in addition to cognition: to know God is to be united with him...."⁴⁷⁴ Jesus' desire that the world may know that he is the agent sent by God is motivated by his and the Father's love for the world, which does not know God; they are the people for whom he will be lifted up on the cross, in order that he might give them eternal life (3.14). To have eternal life they must know the only true God and Jesus Christ whom he has sent (17.3). Jesus is the way to the Father, the only mediator (14.6). Knowing that Jesus is the one God sent is the "key response Jesus has received from his disciples (17.8),"⁴⁷⁵ and Jesus is anticipating the ingathering of more disciples through the witness of his first followers (17.20), so that they, too, may come to know God through him and have eternal life (17.3).

⁴⁷² Schnackenburg, *John*, 3:193.

⁴⁷³ Bultmann, 518; Barrett, 82; Morris, *John*, 651; Brown, *Gospel* 1:513; Whitacre, 420; Smith, *Theology*, 144.

⁴⁷⁴ Barrett, 82.

⁴⁷⁵ Whitacre, 420.

3.5.4.6.2 That the world may know that God has loved the disciples as he has loved Jesus

The second purpose of oneness is that the world may know that God has loved the believers even as he has loved Jesus (v. 23f-g). In v. 26 Jesus says that the “love with which you have loved me” is present in the disciples as a result of his revelation of the Father’s name. Not only has the Father loved the believers with the same love with which he loved the Son, this love dwells/will dwell in them. Since the Father and the Son are one, the Father’s love and the Son’s love must necessarily be the same. Jesus said, “As the Father has loved me, so I have loved you.” How did the Father love the Son? He loved the Son and gave him δόξα (17.22, 24) and ἐξουσία to do all the works that he himself is doing (17.2; 5.20) and has placed all things in his hands (3.35; 13.3).

There are three passages outside of Chap 17 that speak of the Father’s love for Jesus’ followers: 14.21, 23; 16.23-27, and six that speak of Jesus’ love for them: 13.1, 34; 14.21; 15.9, 12, 13. The following texts speak of the Father’s love for believers:

	<u>Recipients of the Father’s Love</u>	<u>How the Father’s Love Is Expressed</u>
14.21	Those who love [Jesus] and keep [his] commandments	I (Jesus) will reveal myself to them
14.23	Those who love [Jesus] and keep [his] word	We will come to them and make our home with them
16.23-27	Those who have loved [Jesus] and have believed that [he] came from God	If you ask anything of the Father in my (Jesus’) name, he will give it to you.

The following texts speak of Jesus’ love for his disciples:

	<u>Recipients of Jesus’ Love</u>	<u>How Jesus’ Love Is Expressed</u>
13.1	Jesus’ own who were in the world	He loved them to the end.
13.34	Jesus’ own who were in the world	-----
14.21	Those who love me and keep my commandments	I will reveal myself to them.
15.9	Jesus’ disciples	I have loved you as the Father has loved me
15.12-13	Jesus’ disciples	by laying down my life for you v. 13
15.15	Jesus’ disciples	I have called you friends, I have made known to you everything that I have heard from my Father v. 15
15.16	Jesus’ disciples	I chose you, appointed you to go and bear fruit, so that the Father will give you whatever you ask him in my name v. 16

For those who love Jesus and keep his word/commandments, the Father will love them, Jesus will come to reveal himself to them (14.21), and the Father and the Son will both come to make their home with them (14.23). The commandments/word Jesus gave his disciples may be summed up in the “new commandment” in 13.34 (cf. 15.12), “Love one another as I have loved you.” 16.23-27 contains Jesus’ promise that after the resurrection the disciples may pray directly to the Father in his name, because they will not need his mediation, since the Father himself loves them, because they have loved him and have believed that he came from God. All petitions to the Father made in Jesus’ name will be granted (16.23). Thus the believers’ mission will be immensely productive, and the world should be able to see this.

Although 15.9-17 does not say explicitly that the Father loves the believers, it is implied, since the Father loves Jesus, and Jesus loves the believers, and Jesus abides in the Father’s love. Because Jesus loves his followers, he calls them friends and reveals to them everything the Father has taught him, viz. to do all the things that the Father himself does (15.9, 14, 15). Furthermore, he chose and appointed them to do his works (15.16). These are the works he learned from the Father (15.15), which the Father has given him to do, viz. to give life and to execute judgment (5.20-30). The Father loves the Son and has given him authority to do his works. The Son loves his followers and has given them authority to do his works, which are the Father’s works. Because the Father loves the Son, he has placed everything in his hands (3.35; 13.3). Because the Son loves his friends, he has made known to them everything that he heard from the Father (15.15); upon his departure to heaven, he places everything in their hands. They will do the work he was doing (14.12). They are his appointees (15.16), and the Father will give them whatever they ask in Jesus’ name (15.16).

Jesus’ prayer is that the world would discover and know that the Father has loved the believers in the same way he loved Jesus. This is a very great love, and these are very generous, overwhelming honors and privileges that have been given. When the friends of Jesus demonstrate in their lives that the Father has come to make his residence in them and to do his powerful works in them, the work of giving life and forgiveness of sins through the proclamation of the Gospel about Jesus Christ, then surely there will be those who will believe in Jesus through their ministry. There are two key factors: love and obedience. They must love Jesus, and they must obey his commandments, which consist of one main command: “Love one another as I have loved you” (15.12, 17). If they do so, the Father will love them. He will live in them, and speak and do his works through them (14.12-14). “...if the incarnation (and death) of the Son was an act of the Father’s love for the world, the post-resurrectional indwelling is a special act of love for the Christian.”⁴⁷⁶ They will bear fruit, and their fruit shall remain, viz. the fruits of the apostolic mission,⁴⁷⁷ and the Father will grant them whatever they ask (15.16).

⁴⁷⁶ Brown, *Gospel*, 2:648.

⁴⁷⁷ Barrett, 478.

“Bearing fruit, and prayer which is sure of its answer, are the twin privileges which flow from the appointment of Jesus.”⁴⁷⁸

“Because the disciples love one another they will appear to men as members of the divine family; their love for Christ, and union with him, means that the Father loves them in him...as Christians they have entered into the same reciprocity of love that unites the Father and the Son.”⁴⁷⁹ “Love and obedience are mutually dependent. Love arises out of obedience, obedience out of love.”⁴⁸⁰ If they love Christ and love one another in obedience to his commandment, then God and Christ will come to live in them (14.23), and they will achieve great things, and the world will have the possibility of hearing God’s message, seeing God’s works, and believing in Jesus and will discover how much the Father has loved them and will themselves be drawn into that sphere of love.

3.6 Mutual Indwelling in 17.20-21, 17.22-23, 14.20, and 17.26

The petition in vv. 20-21 and the statement that follows in vv. 22-23 give us a picture of three entities mutually indwelling one another, similar to that in 14.20. In 14.20, the three relationships mentioned are:

1. The Son in the Father
2. Believers in the Son
3. The Son in the believers

In 17.21, the relationships are:

1. The Father in the Son
2. The Son in the Father
3. The believers in the Father and the Son

In 17.23, the relationships are:

1. The Son in the believers
2. The Father in the Son

There is one more passage that deals with these mutual relationships: 17.26:

1. The love with which the Father has loved the Son in the believers
2. The Son in the believers

Putting these four passages side by side gives a clearer and more complete picture of the concept of mutual indwelling and the intimate union for which Jesus is praying and for the actualization of which he has been given the $\delta\acute{o}\xi\alpha$ that comes from God, which he then passes on to his followers. In the following table, similar statements are placed in the same horizontal row.

⁴⁷⁸ Ibid.

⁴⁷⁹ Ibid., 465.

⁴⁸⁰ Ibid., 476.

Table 12. Mutual Indwelling of the Father, the Son and the Believers

14.20	17.21	17.23	17.26
	The Father is in the Son. σύ, πάτερ, ἐν ἐμοὶ	The Father is in the Son. σὺ ἐν ἐμοί	
The Son is in the Father. ἐγὼ ἐν τῷ πατρὶ μου	The Son is in the Father. ἐγὼ ἐν σοὶ		
Believers are in the Son. ὁμοίως ἐν ἐμοὶ	Believers are in the Son and the Father. ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὄσιν		
The Son is in the believers. ἐγὼ ἐν ὑμῖν		The Son is in the believers. ἐγὼ ἐν αὐτοῖς	The Son is in the believers. ἐγὼ ἐν αὐτοῖς.
			The love of the Father is in the believers. ἵνα ἡ ἀγάπη ἦν ἡγάπησάς με ἐν αὐτοῖς ἦ

Each of the above verses has a different combination of the various statements regarding indwelling relationships, but the overlapping is obvious. Vv. 17.21 and 23 both declare that the Father is in the Son, but 17.21 states that the Son is in the Father, while 17.23 does not; 17.21 states that believers are to be in the Father and the Son, while 17.23 states that the Son is in the believers. 17.21 emphasizes the oneness of the Father and the Son, who indwell each other, and believers are to become a part of that oneness by dwelling in them (in the Father and the Son). 17.23, on the other hand, emphasizes the Son's dwelling in the believers and the Father's dwelling in the Son (as opposed to the believers' dwelling in God). Since the Father dwells in the Son, and the Son dwells in the believers, both Father and Son are present in the believers (cf. 14.23, where both Father and Son come to make their home in the disciples).

The emphasis in 14.20 seems to be on the role of the Son as the intermediary who dwells in both the Father and the believers, and the believers are joined to him and dwell in him (as branches dwell in the vine) and through their union with him are inevitably joined to the Father. Lastly, in 17.26 the focus is on the dwelling of God in his people, through the indwelling of his love in them, the same love with which he has loved the Son and with which he now loves them (cf. 16.27). The Son also resides in them, for he has said, "I will not leave you orphaned; I am coming to you" (14.18), and "I am going away, and I am coming to you" (14.28).

Rewriting this table so that Father and Son are in the same place as a unity, since they mutually indwell each other and are one and act as one, a clearer picture emerges of the oneness for which Jesus prays.

Table 13. Mutual Indwelling of God and His People

	14.20	17.21	17.23	17.26
FATHER AND SON ARE INDWELT BY EACH OTHER AND BY THE BELIEVERS	The Son is in the Father, and the believers are in the Son [and therefore in the Father also since the Son is in him].	The Father is in the Son, and the Son is in the Father. Jesus prays that the believers may also be in them.	The Father is in the Son.	
BELIEVERS ARE INDWELT BY THE FATHER AND THE SON	The Son is in the believers.		The Son is in the believers. [From above, the Father is also in the believers, since he is in the Son.]	The love with which the Father has loved the Son is in the disciples, and the Son is in them (cf. 14.23).

In 14.20, it becomes clear that since the Son is in the Father and in the believers also, and the believers are in the Son, then God and his people have been united into oneness. In 17.21 the believers are united to the Father and the Son (and are now in the same box with the Father and the Son), because it is Jesus' prayer that they be "in us." 14.20 and 17.23 both declare that the Son is in the believers, but 14.20 states that the Son is in the Father, while 17.23 mentions only that the Father is in the Son. While 14.20 mentions that believers are in the Son, this is omitted in 17.23. The closing sentence in Jesus' prayer is an echo of 14.23, for both 14.23 and 17.26 speak of the Father's love for his people and his or his love's presence in them together with the Son.

14.23: "... my Father will love them, and we will come to them and make our home with them."

17.26: "... that the love with which you have loved me may be in them, and I in them."

The implication in 17.26 is probably that since the Father's love is in the believers, the Father himself is present in them, following the promise in 14.23. 17.23 indicates that since the Son is in the believers and the Father is in the Son, then both Father and Son are in the disciples. If this is true, then in 17.26 as in 14.23, both the Father and the Son come to live in the disciples. Another alternative is that the Holy Spirit is the love that is in the disciples.⁴⁸¹

⁴⁸¹ Brown, *Gospel*, (2:781) suggests that the indwelling love mentioned in 17.26 is the Holy Spirit (See 3.5.4.3 above and p. 224, n. 390). Barrett (515) writes: "The love which inspires and rules the church, and is its life, is the essential inward love of the Godhead, the love with which the Father eternally loves the Son (the love which God *is*, 1 John 4.8, 16)." Commenting on love in 15.12, Barrett (476) writes: "Love is, as it were, the bond of existence within the unity of Father, Son, and believers (the Holy Spirit is not here in mind)." Barrett (515) associates the idea of love in 17.26 with that in 15.12.

3.7 Fulfilment: The Imparting of Δόξα and Completion of Oneness

Although the two verbs δέδωκάς, δέδωκα in 17.22 are in the perfect tense, the δόξα has not yet been given to the disciples at the time of the Last Supper, just as in v. 18 the verb ἀπέστειλα is aorist but the disciples will not be sent until 20.21. The Evangelist is writing from the standpoint of his own day, but “also regards the mission of the Son as virtually completed, and the mission of the church as virtually begun, at the last supper.”⁴⁸² The oneness about which Jesus speaks in 17.21-23, in which the disciples are to be “in us,” viz. in the Father and the Son, having the Son in them and the Father in him, will not be actualized until “that day” (14.20), for Jesus has said, “*On that day* you will know that I am in my Father, and you in me, and I in you” 14.20).

3.7.1 “On That Day”

The phrase ἐν ἐκείνῃ τῇ ἡμέρᾳ occurs in 14.20 and 16.23, 26. The context of 14.20 gives a number of hints as to when “that day” will be. 14.16-17 tells of the giving of the Spirit to dwell in the disciples. Vv. 18-19 tells of Jesus’ coming to them and of their seeing him. He will reveal himself to them (v. 21). In v. 19 he tells them, “Because I live, you also will live.” All these statements seem to be about Easter,⁴⁸³ when they will see Jesus again, alive from the dead, for he will reveal himself to them and give them the Holy Spirit to be in them. Likewise, preceding the statements about “that day” in 16.23, 26, Jesus tells them in 16.22 that he will see them again, and their hearts will rejoice. It is precisely on Easter day that “the disciples rejoiced when they saw the Lord” (20.20).

We have argued that the Son has given them the δόξα of a godlike character through giving them the Father’s name, so that the love of the Father will be in them, and the Son in them, and that he has given them ἐξουσία to be God’s children and to do God’s works, speak God’s words, as they have been given a mission in the world. The godlike character is theirs only through being born of God, i.e. born of the Spirit, and becoming children of God (1.12; 3.3, 5, 6), and they will have power to do God’s works only through the Spirit. Fulfillment of the promise of the gift of δόξα and of oneness comes on Easter day, when Jesus *comes to them, reveals himself to them* as the risen Lord, and *gives them the Holy Spirit* and ἐξουσία to go into the world to testify on his behalf. Until the Holy Spirit comes, their capabilities will be limited, for it is the Spirit who gives them birth into God’s family, birth from above (3.3, 5-6), and it is the Spirit who will lead them into all the truth, for he will teach them everything (14.26; 16.13), and on their own they can do nothing (15.5). As Jesus has promised, if he goes away, meaning if he

⁴⁸² Barrett, 510.

⁴⁸³ See Schnackenburg, *John*, 3:79; Barrett, 464; Lindars, 481; Carson, 501.

returns to the Father by way of the cross, he will send the Paraclete (16.7). In the FG, the Paraclete is imparted to them on Easter evening.

3.7.2 God's New Family

Before Jesus ascends to heaven, he leaves a message with Mary Magdalene for his disciples, saying, "I am ascending to my Father and your Father, to my God and your God" (20.17). This is a statement of identification,⁴⁸⁴ in which Jesus includes his disciples in the family of God, for now *his Father* will be *their Father*, and he *their brother* (20.17). It seems unlikely that the intention was to indicate a distinction between the Son and the children here. The Farewell Prayer has made it clear that the Father loves the believers with the same love with which he has loved the Son (17.23, 26), and Jesus has consistently shown inclusiveness and total love, acceptance, and mutuality towards his followers (e.g. 13.1, 8; 14.12; 15.13, 15). In 15.15 he calls them "friends," and here he calls them "ἀδελφοί," i.e. *brothers and sisters*.⁴⁸⁵ The family theme is in accord with the emphasis on the *oneness* of believers with the Father and the Son in Chaps 13-17.⁴⁸⁶ Jesus' ascension makes possible "the giving of the Spirit who will beget the believing disciples as God's children."⁴⁸⁷ The believers "by virtue of the 'lifting up' of Jesus and the impending bestowal of the Spirit are to become sharers in his sonship with the Father."⁴⁸⁸

3.7.3 The Imparting of Δόξα and the Giving of Ἐξουσία

On Easter evening when Jesus appeared in the house where the disciples were gathered and showed them his hands and his side (20.19), he gave them the joy that he promised them in his Farewell Discourse (16.22). In this study, we have concluded that the gift of δόξα comprises ἐξουσία to be children of God and Jesus' emissaries to the world. Jesus imparts the gift of δόξα to the disciples in 20.19-23. Here he sends them on their mission as the Father has sent him (v. 21, echoing

⁴⁸⁴ Brown, *Gospel*, 2:1016. Some interpreters, with Brown, take this as a statement of identification (e.g. Haenchen, *John*, [2:210], Schnackenburg, *John*, [320], Bruce, *John*, [390], Moloney [526], Whitacre [477], Beasley-Murray, *John*, [378]), others as an expression of distance (Barrett [566], Morris, *John*, [743]), and still others see both distancing and identification (e.g. Bultmann [689], Carson [645], Lindars [608]).

⁴⁸⁵ LS; BDAG.

⁴⁸⁶ Brown, *Gospel*, (2:921, 925-6) and Barrett (550, 552) see in John's mention of the indivisible χιτῶν of Jesus (19.23-24) a symbol of the unity of the church, and in Jesus' giving his mother to the Beloved Disciple (19.26-27) an allusion to the new family of God. Whitaker (459-60) makes a good point, saying that the Evangelist mentions the seamless tunic in order to show that scripture (Psa 22.18) has been fulfilled and that Jesus' death was God's will. He agrees that Jesus' commending his mother to the Beloved Disciple indicates Jesus' formation of a new community, "now seen to be a new family" (461).

⁴⁸⁷ Brown, *Gospel*, 2:1016.

⁴⁸⁸ Beasley-Murray, *John*, 378.

17.18), and he breathes on them and gives them the Holy Spirit (v. 22, in fulfilment of 14.15-17, 26; 15.26-27; 16.7-15). This is the hour of their birth into the family of God. The event in 20.22, when Jesus breathes on them (ἐνεφύσησεν) recalls the creation of Adam in Gen 2.7, when God breathed on him the breath of life ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς. Most commentators agree that the author of this Gospel intended to show a parallel between this event on Easter evening and the creation of Adam.⁴⁸⁹ When God breathed on Adam, he became a living being (Gen 2.7). When Jesus breathes on his disciples, they are born from above, born of God, born of the Spirit (3.3, 6; 1.12-13). Now they are children of God through the life-giving Spirit. Jesus, who gives his followers ἐξουσία to become children of God, is also the giver of ἐξουσία to forgive and retain sins. “So the forgiving of sins by the disciples must be understood as the bestowing of salvation provided by Jesus.”⁴⁹⁰ As the message of Christ is proclaimed, those who believe in Jesus as the Son of God will receive the forgiveness of their sins, but for others Christ’s salvation remains unavailable, because they do not believe in him, and their sins will not be forgiven (8.24).⁴⁹¹

The Father’s sending of the Son is a key motif in the FG. Repeatedly Jesus declares that he did not come on his own, but the Father sent him, and he did not come to do his own will or to speak his own words, but to do the will and speak the words of him who sent him (5.30; 7.16, 17, 28; 12.49). It is the Father who is present in him who speaks and acts through him (14.10). Now the disciples will be sent by Jesus to be his emissaries, and whoever receives them will receive him and the Father who sent him (13.20). They will not be going on their own, but Jesus has sent them and given them the power of the Holy Spirit, who will guide them (16.13). Therefore, they will not speak on their own, because the Spirit, who is now in them by Jesus’ impartation, “will not speak on his own, but will speak whatever he hears” (16.13). The Spirit in them will glorify Jesus; thus, what the Spirit speaks through the believers will reveal Jesus through the proclamation of his word (16.14-15). The Father has glorified Jesus, i.e. has caused Jesus to be recognized and has supplied the power to accomplish his mission, but the Spirit “participates in the continuation of his saving work and therefore contributes to Jesus’ ‘glorification.’”⁴⁹²

“The mission of the Son has not finished with his ‘lifting up’ to heaven. ‘As the Father has sent me’ implies a sending in the past that continues to hold good in the present. Such is the force of the Greek perfect tense....”⁴⁹³ The

⁴⁸⁹ Barrett, 570; Beasley-Murray, *John*, 380; Brown, *Gospel*, 2:1037; Haenchen, *John*, 2:211; Morris, *John*, 747; Bultmann, 692; Schnackenburg, *John*, 2:325. Contra Carson (653), who maintains that Jesus only *breathed* and did not *breathe on* the disciples, and therefore this is only a symbolic act pointing to a future enduement. There had been other utterances of Jesus announcing something as having arrived, e.g. when he spoke about the imminence of his “hour,” and yet it had not actually arrived. If this were true, it would make no sense for the author to write about a merely symbolic enduement with the Spirit, for then his account would seem to end prematurely.

⁴⁹⁰ Schnackenburg, *John*, 3:327.

⁴⁹¹ Bruce, *John*, 392; Moloney, 536; Whitacre, 483.

⁴⁹² Schnackenburg, *John*, 2:136.

⁴⁹³ Beasley-Murray, *John*, 379.

disciples are given ἐξουσία to continue Jesus' mission, not to start a new one.⁴⁹⁴ Jesus' sending by the Father "still continues... he only gives the disciples a share in it for the earthly continuation of his work (cf. 14.12) with the assistance of the Paraclete (14.16f., 26; 15.26f.).⁴⁹⁵ There may be a parallel between Jesus' giving δόξα to his followers so that they can continue his work and Moses giving δόξα to Joshua, his successor, so that he could continue his work (Num 27.20).⁴⁹⁶ Elijah similarly gave Elisha a portion of his πνεῦμα before he departed (2 Kings 2.9, 15).

If it is true that the Spirit is ... to take Jesus' place, and if the Spirit's leadership is to bring the believer for the first time to the fullness of truth, then this is because Jesus and his word only come to their true fruition by this means... The statement affirms that the word that is at work in the community really is the word of revelation and not human discourse; it is like the word that Jesus spoke, which did not come from himself.⁴⁹⁷

The Spirit will not bring new teaching or speak anything other than what Jesus has already spoken; in the witnessing of the believers, empowered by the Spirit, "the word that Jesus spoke continues to be efficacious."⁴⁹⁸

3.7.4 Completion of Oneness

"The possession of the divine 'glory' -- the absolute harmony of life -- furnishes the sure foundation for spiritual unity."⁴⁹⁹ Since Jesus dwells in the disciples and the Father dwells in Jesus, the Christian community becomes "entirely filled with God's being" and is united and kept as one in God.⁵⁰⁰ It is Jesus who "makes the Christian community the visible manifestation of the divine being."⁵⁰¹ Believers have become one by "participating in the *koinonia* of the Father and the Son" in v. 21 and by "participation ... through their union with the Son" in v. 23.⁵⁰² Thus, they "**become completely one**" (v. 23). The verb τετελειωμένοι means *is made perfect, is completed, is finished* and in the FG is used with reference to Jesus accomplishing his work (4.34; 5.36; 17.4; 19.28).⁵⁰³ Beasley-Murray therefore suggests that the use of this verb in 17.23 indicates that the unity which is Christ's will is achieved by Christ himself and not by human effort, "while it yet calls for an appropriate ethical response from those drawn into it."⁵⁰⁴

⁴⁹⁴ Westcott, 294.

⁴⁹⁵ Schnackenburg, *John*, 3:324.

⁴⁹⁶ See 3.2.5.3 above.

⁴⁹⁷ Bultmann, 574-5.

⁴⁹⁸ *Ibid.*, 575.

⁴⁹⁹ Westcott, 247.

⁵⁰⁰ Schnackenburg, *John*, 3:193.

⁵⁰¹ *Ibid.*

⁵⁰² Beasley-Murray, *John*, 302.

⁵⁰³ *Ibid.*

⁵⁰⁴ *Ibid.*, 302-3.

This oneness clearly must come from God and is not something people of goodwill can manufacture. It is predicated on sharing in the divine glory (v. 22) and name (v. 26). Oneness can only come through being born from above, hearing the voice of the Good Shepherd and accepting the witness of the Paraclete, thereby revealing the glory of the Father within history.⁵⁰⁵

The unity of believers, being “rooted in the unity of God and the redemption achieved in Christ,” is a unity that has already been accomplished, in answer to Jesus’ prayer, for “God has made the Church one in Christ.”⁵⁰⁶ Bultmann thinks this unity may be described as its *raison d’être* so that it can be “regarded as an essential characteristic of the community only in so far as it is eschatological.”⁵⁰⁷ An “eschatological community” is one in which

...the world is annulled, and in which the differences of human individuality, that are typical of any human association and in fact help to make it up, are simply excluded. This unity stands for the radical, other-worldly orientation of the community, that binds all individual believers and every empirical association of faith into a supra-worldly unity, across and beyond all differences of a natural, human kind.⁵⁰⁸

Knowledge of this unity is essential if the Church is to remain the eschatological community.⁵⁰⁹ Lindars disagrees with the characterization of the community as an eschatological one; instead he insists that the language is “relevant to all times.”⁵¹⁰ He sees the unity of the Church as a “given fact which has an ultimate quality.”⁵¹¹

Viewed from a heavenly perspective, the unity is already a reality, for Jesus has already given the $\delta\acute{o}\xi\alpha$ to the believers, the gift of God’s divine nature, presence, and power that makes them one. “That which is completed at once on the divine side has to be gradually realised by man. So the essential unity is personally apprehended, and issues in the perfection of each believer as he fulfils his proper part.”⁵¹² As the allegory of the vine in Chap 15 focused on *Jesus* and was intended to give encouragement,⁵¹³ so the Farewell Prayer, like the Farewell Discourse(s), is also focused on *Jesus*, and on the *Father* as well, and is meant to give not only *encouragement* but also *joy* (17.13; cf. 14.1, 27; 15.11; 16.20-24). Therefore the emphasis is on God and Christ and what they have done and will do for the disciples. It is **God** who will keep the disciples *one*. In 15.1-11, Jesus seems to be saying, “and be assured, I am remaining in union with you.”⁵¹⁴ In

⁵⁰⁵ Whitacre, 421.

⁵⁰⁶ Beasley-Murray, *John*, 306.

⁵⁰⁷ Bultmann, 517.

⁵⁰⁸ *Ibid.*

⁵⁰⁹ *Ibid.*

⁵¹⁰ Lindars, 531. Perhaps Lindars misunderstood what Bultmann meant by “eschatological.” By this description, Bultmann simply meant that the orientation of the believers is not worldly but “other-worldly,” “supra-worldly,” so that they are bound together across all natural, human differences.

⁵¹¹ *Ibid.*

⁵¹² Westcott, 247.

⁵¹³ Beasley-Murray, *John*, 272.

⁵¹⁴ *Ibid.*

Chap 17, Jesus' message seems to be, "Be assured, the Father will keep you in his name, protect you from the evil one, and sanctify you in the truth, his word. The Father will sanctify you and I will do the same, for I have sent you into the world, just as I have been sanctified and sent into the world. I have given you my glory so that you may be kept in the Father's name, protected from the evil one, and sanctified in the truth of his word. Thus, you will proclaim the word to the world, and people will come to me through your word and believe in me, and they will know that the Father has sent me and has loved you in the same way he loved me. Do not let your hearts be troubled, but let them be filled with joy, because I have given you my glory."

We have asked: "What is this glory that the Father has given to Jesus and that he has passed on to his followers?" In the final analysis, perhaps a most fitting answer has been provided by Holwerda, who wrote:

The NT uses δόξα to designate the manifestation of the Being of God – His honor, power, splendor, brightness, majesty – i.e. what we call the glory of God. It is impossible to draw a fine line of distinction between the various connotations of this term, for the one flows into the other. Therefore, it is best to follow NT usage by summing up these various connotations in the single term "glory."⁵¹⁵

The Word became flesh and dwelt among human beings. Those who believe have seen his glory, the glory as of the only Son from the Father, and from his fullness believers have all received. "The Father loves the Son and has placed all things in his hands" (3.35). "He whom God has sent speaks the words of God, for he gives the Spirit without measure" (3.34). As the Father has loved the Son, so the Son has loved his followers and has made known to them everything that he has heard from the Father. He sends them into the world, as the Father has sent him into the world, and they speak the words of God, as he has spoken the words of God, for he gives them the Spirit without measure, just as he has been given. As the Father has given him his glory, and he has glorified the Father, so he has given them his glory, and they will glorify him, in life and in death. And God will honor them after their life of faithful service and will grant them to be where Jesus is, and they shall see him and participate in his heavenly glory.

3.8 Summary

The objectives of this chapter were first to explore the potential meanings for δόξα and δοξαζω in John offered in lexicons, Bible translations, and commentaries, and through an original study of several passages in John where these words occur. Terms in John with meanings closely related to the meanings of these words and those with meanings that are in contrast to their meanings were studied. After an analysis of the structure of John 17, a detailed study of vv. 20-23 and of other paragraphs in Chap 17 followed, in order to find answers to the following

⁵¹⁵ David Earl Holwerda, *The Holy Spirit and Eschatology in the Gospel of John: A Critique of Rudolf Bultmann's Present Eschatology* (Kampen: J. H. Kok N.V., 1958), 2.

questions: (1) Who are the people to whom Jesus has given the δόξα that the Father has given him? (2) What is this δόξα that was given to Jesus and that Jesus in turn gave to his followers according to John 17.22? (3) If the oneness of the believers is the purpose for which Jesus has given his followers this δόξα, what is the nature of this oneness?

3.8.1 Summary of Possible Meanings for Δόξα and Δοξάζω in John

It was found that in the seven Bible translations examined, only five different nouns are used to represent δόξα in John: *glory, praise, honor, approval, reputation*, while more than thirty expressions are offered in the lexicons examined, BDAG, FAL, LNLEX, TDNT, UBSICT, THAYER, e.g. *approbation, brightness, dignity, divine mode of being, exalted state, excellence, fame, glorious condition, glory, good opinion, grandeur, greatness, honor, image of God, magnificence, majesty, manifestation of God's power and majesty, manifestation of power characterized by glory, perfection, power, praise, prestige, recognition, reputation, respect, revealed presence of God, revelation of the divine nature, splendor, status, sublimity, worth*. In the Bible translations studied, the following expressions were used for δοξάζω: *glorify, bring glory, give glory, seek glory, confer glory* (or a similar expression). In only one instance, the REB uses *my glory is revealed* to render δοξάζω (17.10). The following definitions were offered for δοξάζω in the lexicons: *adorn with luster, cause the dignity and worth of some person or thing to become manifest and acknowledged, celebrate, clothe in splendor, do honor to, exalt to a glorious rank or condition, extol, give and have a share in the divine δόξα, glorify, hold in honor, honor, impart glory, magnify, make great, make glorious, make gloriously great, make renowned, praise, render excellent, render illustrious, respect, transfigure*. In defining δόξα, only FAL, LNLEX, UBSICT and THAYER acknowledge that in some contexts the word has the meaning *revelation/manifestation of divine glory*. For δοξάζω, only THAYER includes the sense of *revelation* in its definitions. Commentators, in contrast, seem generally to recognize and point to John's emphasis on the revelatory significance of δόξα and δοξάζω.

A study by the present writer shows that in John, δόξα has two basic meanings: (1) *divine glory*, meaning *the manifestation of the divine nature either in a visible or invisible form*, and (2) *honor*, which can be given by people to other people or to God, or given by God to people. *Honor* can mean *recognition, renown, fame, praise, prestige, respect, reputation, or enhancement or recognition of status or performance*. The primary meaning of δόξα in John is the *divine glory*, which is the revelation of God's nature, i.e. *the manifestation of the essential characteristics and qualities of God*. God cannot be seen, and he can be known only when he reveals himself. His essential characteristics and qualities of holiness, righteousness, and love have been displayed in his Son Jesus Christ. God's characteristics also include majesty, power, and authority. These characteristics are all revealed in Jesus Christ, for whoever sees Jesus sees God

(8.19; 14.7, 9). The word δόξα can also mean *God's honor* and *God's presence*, but the one word that encompasses all of these qualities and aspects of the divine being is the word *glory*.

In the FG the word δοξάζω has three meanings:

- (1) to exalt to a glorious position or condition: *of God exalting, or rather restoring, the Son to a state of glory in heaven* (7.39; 12.16, 23; 13.31, 32; 17.1, 5);
- (2) to cause the divine character of the Father and/or the Son to be revealed: *of Christ the Son* (8.54; 11.4; 13.31; 16.14; 17.1, 10); *of God the Father* (13.31, 32; 14.13; 15.8; 17.1, 4; 21.19); *of the Father's name* (12.28);
- (3) to honor, do honor to, praise, extol, magnify (8.54; 21.19)

3.8.2 Summary of Semantically Related Words and Contrasting Terms

In the FG, the following words are semantically related to δόξα and δοξάζω: τιμή/τιμάω, μαρτυρία/μαρτυρέω, ἐξουσία, ὑψόω, ἐμφανίζω, γνωρίζω, φανερόω, δείκνυμι, and ἐξηγέομαι, so that in certain contexts δόξα may be used interchangeably with τιμή, μαρτυρία, or ἐξουσία, and δοξάζω with τιμάω, μαρτυρέω, ὑψόω, ἐμφανίζω, γνωρίζω, φανερόω, δείκνυμι, or ἐξηγέομαι. Thus, δόξα can have the meanings *honor, praise, approval, or authority/power*. Δοξάζω can have the meanings *to honor, to praise or approve of someone, to exalt someone or to reveal the divine character*.

Words that represent meanings that are in contrast to the meanings of δόξα and δοξάζω include: κρίσις, κρίνω, θάνατος, ἀπωλεία, ἀπόλλυμι, ἀποθνήσκω, θύω, ἀποκτείνω, λύω, ὀργή, ἀτιμάζω, διώκω, ἐκβάλλω. It is the Father's will that all should honor the Son, but instead most people *dishonor* him (ἀτιμάζω), *persecute* him (and later the disciples) (διώκω), and *kill* him (and the disciples) (λύω, ἀποκτείνω). Satan *kills* (θύω) and *destroys* (ἀπόλλυμι) people, while Jesus gives them life. Those who believe in Jesus will be saved and are given eternal life and the δόξα that comes from God, but those who do not believe in him are under *condemnation* (κρίσις) and the threat of *death* (θάνατος), must endure God's *wrath* (ὀργή), and will *die* (ἀποθνήσκω, ἀπολλύμι) in their sins. Those who come to Jesus, however, he will not *drive away* (ἐκβάλλω).

3.8.3 Summary of the People for Whom Jesus Prays in John 17

There are two groups of people for whom Jesus prays in John 17: *the first disciples* and *the later converts*. The first disciples are people whom God gave to Jesus from the world, who no longer belong to the world but belong to God and Christ. The Father had taught them through the law of Moses and through John the Baptizer, who introduced Jesus to them as the Son of God. Because they

believe in Jesus, he has given them ἐξουσία to be born of God and become God's children, so that they are now from above and belong to God and to Jesus. Moreover, they have received and kept God's word, which has separated them from the world. Now the world hates them, just as it hates Jesus. They have continued in the word, and Jesus' words are in their hearts, giving them spiritual life. In obedience to Jesus' commandments they follow him in the path of self-giving love and service. Because Jesus has revealed God's name to them, they have entered into an intimate relationship with God, and Jesus' glory is manifested in them, i.e. Jesus' character is seen in them, for they will do the works that he does, because he lives in them and speaks and acts through them when they pray. Similarly, the later believers will hear the words of Jesus through the proclamation of the first disciples, and they will receive the words, which come from God, and will believe in Jesus as the one God sent. Like the first disciples, they will belong to the Father through receiving the words of the Father. Both the first disciples and the later believers are recipients of Jesus' glory.

3.8.4 Summary of the Δόξα that God Has Given to the Son

Chap 17 mentions seven gifts given by the Father to the Son besides δόξα. These are: ἐξουσία (v. 2), *disciples* (vv. 2, 6, 9), *work* (v. 4), *everything* (v. 7), *words* (v. 8), *God's name* (vv. 11, 12), and *mission* (v. 18). These are all related and merge into one another. The giving of *God's name* is the gift of *the divine character*, since God's name denotes *God's character and the revelation of his character*. In giving Jesus his *name*, the Father has given him his own δόξα, i.e. his character of holiness, righteousness, and love,⁵¹⁶ since δόξα may have the meaning *God's nature/character* and the *revelation of God's nature and character*. God's gift to Jesus of his name means that God has revealed himself in Jesus; God is present in him and does his works in him.

Ἐξουσία is an important aspect of δόξα. The Father has given the Son ἐξουσία to give eternal life to all their people (v. 2). Ἐξουσία means *right, power, authority*, and is an expression of God's nature. The Son's ἐξουσία includes *authority* to execute judgment and to give life (5.21, 22, 26, 27). Because of his love for his Son, the Father has put all things in his hands (3.35; 13.1) and shows him everything that he himself is doing (5.20). The gifts of God's *name, authority*, and the *mission* (ἀποστέλλειν) merge into one another. The "sending of Jesus by God meant that in the words, works, and person of Jesus men were veritably confronted not merely by a Jewish Rabbi but by God himself (1.18, 14.9; and many passages)."⁵¹⁷ His mission was to make the Father/the name of the Father known (1.18; 17.6, 26) to a world that did not know him (1.10; 8.19; 17.26). He was sent also to save the world by giving his life in order that others might have eternal life (3.14-17; 10.11, 15, 17-18; 12.24; 15.13). The Father gave him the *work* to do and the *words* to say (17.4, 8, 14; 4.34; 5.36; 12.49); he also gave

⁵¹⁶ See 2.2.3.2.3.3; Schnackenburg, *John*, 3:175.

⁵¹⁷ Barrett, 569.

him ἔξουσία to lay down his life and take it up again (10.18), in fulfillment of his mission. The disciples who believe in him are also gifts from the Father (vv. 2, 6, 9). The revelation of God's name, the authority to give eternal life, the mission, the works, and the words are all closely related and are all gifts of the Father. These gifts are all inseparably connected, because they are all expressions and manifestations of the divine nature in his work of self-revelation and salvation.

Finally, the Father has given his Son the δόξα of exaltation and honor in heaven after he finished the work he was given to do (17.5, 24). Exaltation ὑψώω and glorification δοξάζω are paired in the FG, just as they are paired in Isa 52.13-53.12.⁵¹⁸ Jesus is lifted up on the cross and exalted to heaven in order to give eternal life to all believers (3.14; 6.62; 8.28).⁵¹⁹ When he is "lifted up from the earth," he is lifted up to die (12.32-33), and in his death, the world is judged, Satan is driven out, all people drawn to Jesus, and he is exalted to heaven, to his Father's presence, where he will be honored by the Father (12.31-32, 26; 14.2-3; 17.24).⁵²⁰ The cross is the beginning of Jesus' glorification. In his gift of himself as the Lamb of God he glorifies the Father, i.e. reveals the glory of the loving Father who sent him to save the world, and the Father glorifies him, viz. reveals his glory as the only Son, the one who comes from God, and exalts him to heaven to his presence and to the glory given to him before the world existed.⁵²¹

3.8.5 Summary of the Δόξα that the Son Has Given to His Followers

The Son in turn gives these same gifts to his followers. The gifts of God's character of holiness, righteousness, and love, ἔξουσία, and mission are for the disciples' service on earth, and the exaltation lies in the future. Jesus has revealed the Father's name, viz. the character of the Father, to his followers (17.6, 26), and in revealing the Father's name, he has given them the divine love to dwell in them and his own presence to be in them (17.26). Acceptance of the revelation of the Father's name brought by Jesus is inseparable from receiving Jesus and believing in his name, and this positive response to Jesus and his words leads to the gift of ἔξουσία to be children of God (1.12) through being born from above, of the Spirit (1.12-13; 3.3, 5, 6, 7). Before they believed in Jesus, they were σάρξ, but now they are πνεῦμα (3.6). They no longer belong to the world and are not children of the devil but children of God (1.12; 8.44; 17.14, 16). He has kept them in the Father's name while he was with them and asks the Father to keep them in his name after his departure (17.11-12). The goal of Jesus' revelatory work is the indwelling of God's love and his own indwelling presence in the believers (17.26). Because of their faith in Jesus and their faithful keeping of his words, God has come to dwell in them, and it is God who does his works and speaks his words in and through

⁵¹⁸ Ibid., 214; Dodd, 375; Carson, 201, 444; Whitacre, 315.

⁵¹⁹ Schnackenburg, *John*, 1:394-5; Brown, *Gospel*, 1:146; Dodd, 374-6; Beasley-Murray, *John*, 214, 219.

⁵²⁰ Dodd, 374-5; Beasley-Murray, *John*, 211-12, 219; Bultmann, 426, 432; Bruce, *John*, 265, 336; Carson, 444, 439, 570; Haenchen, *John*, 2:97-98, 155; Moloney, 353-5, 394, 475.

⁵²¹ Whitacre, 91, 341-2; Beasley-Murray, *John*, 246.

them (14.12-14, 23). The presence of the Divine Being in the believer's heart is the δόξα, just as the glory of the Lord dwelled in the tabernacle in the wilderness and in the temple (Exod 40.34; 1 Kings 8.10-11).

Jesus gives them ἐξουσία to continue his ministry and to do his work. He gives them the Spirit to fulfill their ministry (20.22), just as he was given the Spirit to fulfill his ministry (1.32-34; 3.34). With the gift of the Spirit he gives them the authority to do the work of forgiving and retaining sins (20.22-23), just as he did in Chap 9 when he gave sight to the blind man and retained the guilt of those who thought they could see. As the Father who lived in Jesus did his works through Jesus (14.10), so Jesus dwelling in the disciples will do his works, in answer to their requests (14.12-14; 15.4-5, 7-8), and it continues to be the Father, who is in Jesus and in whom Jesus dwells, who does the works in the believers through Jesus. Thus, the Father will be *glorified*, i.e. *revealed*, in the works of the believers (14.13; 15.8). The ἐξουσία that Jesus had on earth to do God's work has now been given to the disciples, who have become the locus where God's δόξα, presence and power are operating. The motif of ἐξουσία has merged with theme of mission.

Just as the Father gave the Son ἐξουσία, sanctified him and sent him into the world to do his work (10.36; 17.18), even so the Son asks the Father to sanctify the believers, for he is sending them into the world to do the Father's work (17.17-18; 14.12). Sanctification is closely related to glorification, since glory is the outward manifestation of God's holy nature. The word of God sanctifies them, i.e. makes them holy, for it separates them from the world and places them in God's holy sphere (17.14). To be sanctified and made holy is to be given the δόξα (a holy character like God's), as the revelation of God's name has accomplished (v. 26) and as the giving of God's words has done, separating them from the world below and placing them in the realm of God's name and Spirit (17.11, 17). The Spirit and the believers together witness about Jesus to the world (15.26-27). Through their word others will come to believe in Jesus, since the work of the Spirit is to glorify (reveal) Jesus by taking Jesus' teachings and declaring them (16.14). They will reveal Jesus by declaring his words, which means they are declaring the Father's words and revealing/glorifying the Father (17.20; 15.8, 27).

In doing the work Jesus gives them to do and following him in laying down their lives in loving, self-giving service, they will receive *honor* from the Father, who will receive them in his house, so that where the Son is they will also be (12.24-25; 15.13; 14.2-3). This leads into the δόξα that awaits them in the heavenly kingdom, where Jesus has gone before them and where they will see and participate in his heavenly δόξα (17.24). Seeing Christ's *glory* means that "believers will participate in his glory, on which no one can look without himself being affected."⁵²² They will have *eternal life* (12.24), they will be provided a place *in the Father's house* (14.2), and they will be with Jesus *in the Father's presence* (17.5, 24). Because Jesus is alive, they will never perish but will live with him forever in the Father's presence (14.2, 19; cf. 6.50, 51, 57; 10.28).

⁵²² Haenchen, *John*, 2:155.

3.8.6 Summary of the Nature of the Oneness of Believers

The prayer for oneness in 17.20-23 is related to the petition for oneness in 17.11-16, which has connections with the sheep and shepherd imagery in Chap 10. As Jesus is about to take leave of his disciples, he is thinking about the dangers that face them in the hostile world. Without him they will be like sheep without a shepherd. While he was with them he kept his first disciples safe in the Father's name, and they were all preserved except for Judas, who was destined to be lost. Jesus held the sheep in his hand, where they were protected (10.28); the Father also holds them safe in his hand (10.29). In 17.11-16 Jesus asks the Father to protect them after his departure, so that the evil one cannot snatch them away. The prayer in vv. 20-21 is that both the new converts ("other sheep" that Jesus had [10.16] and the "dispersed children of God" [11.52]), together with the first disciples may be gathered as one in the Father's care, one flock tended by one shepherd. The prayer that they be "in us" (v. 21) is a request that just as the Father dwells in the Son and the Son in the Father, even so the believers should dwell in God (Father and Son). This idea seems to be an echo of Chap 15, which portrays believers as branches and Christ as the vine. The branches will be healthy and productive by remaining in the vine. Likewise, believers must remain united to Christ, for apart from him they will wither like branches separated from the vine. Between the first petition for oneness in v. 11 and this second petition, v. 18 has introduced the idea of Jesus sending the disciples into the world to proclaim his word. The second petition is thus for the uniting of the original disciples with the new converts who will have been won through their missionary activity.

Vv. 22-23 tell what Christ has done for his followers to enable them to be one as the Father and Son are one. He has given them the glory that the Father has given him. This is the divine glory, viz. the manifestation of the divine nature in them, which is granted to them when they put their trust in Jesus and are given the ἐξουσία to become God's children. Now they are one family, with God as their Father and Jesus as their brother. Thus the FG presents the people of God as a united whole using three different metaphors: a flock of sheep, a grapevine with many branches, and a family. Not only are Christians children of God, they are also sent into the world as Christ's witnesses to tell others of him. The petitions for oneness include the request that they be protected from the power of the evil one and the hatred of their opponents as they engage in mission in the hostile world.

The first petition for oneness is the simple petition "that they may be one, as we are one." The second petition asks that they may all be one, that they be "in us," in the Father and the Son. The third passage about oneness is not a petition, but a statement of fact, that Jesus has given them glory so that they may be one, viz. Christ dwelling in the believers, and the Father in Christ. With the first petition is a request that the Father keep them in his name, which means keep them in the truth of God's word, keep them safe in the sphere and by the power of his name, keep them as God's. The second petition asks that they be "in us," which is

a similar idea. Being in God means they are in the sphere of his kingdom, which is holy, and not in Satan's evil realm. They are in God's family, not in the devil's family, in the light and not in the darkness, in life not in death, freed from sin and not in sin, in God's fold and not outside, in the vine and not as disconnected branches that will be thrown into the fire and burnt. The glory of Christ is given to the disciples so that they may be one, with Christ living in them, and the Father living in Christ. Thus they will be completely one. This is not an earthly phenomenon that can be achieved through human organizations and creeds, nor is it a unity of human-brotherly-sisterly concord. This is a oneness of mutual indwelling, shared life, and shared works, a triple mutuality of Jesus and the Father and the disciples. The Father's love with which he loves the Son is given to the believers and dwells in them, and as they show love to one another in obedience to Christ, the glory of God will be seen in them and will draw others to faith in Jesus. The purpose of oneness, according to 17.23, is that the world may know that God has sent Jesus and that he has loved the disciples just as he has loved Jesus. The statements in vv. 21, 23 do not mean that the whole world will come to believe in Jesus, but that the believers will give the world an opportunity and a challenge to recognize Jesus as God's Son. Those whom God draws to Jesus from the world will accept him, and the others will be self-condemned.⁵²³

3.8.7 Summary of the Fulfillment

Fulfillment of the promise of the gift of δόξα and of oneness comes on Easter day, when the risen Christ gives his disciples the Holy Spirit and ἐξουσία to carry on his mission in the world. They are born of the Spirit and become children of God, with the result that they now have the character of their Father, the character of holiness, righteousness, and love, and have power to do God's works through the Spirit who now lives in them. Now Jesus' Father and his God will be *their Father and their God*, and Jesus will be *their brother*. Jesus calls them "ἀδελφοί," i.e. *brothers and sisters*. The believers "by virtue of the 'lifting up' of Jesus and the ... bestowal of the Spirit ... become sharers in his sonship with the Father."⁵²⁴

Jesus' lifting up to heaven does not mark the end of his mission. The disciples are authorized to continue his mission, not to begin a new one. They do not bring a new teaching but, empowered by the Spirit, they proclaim the same message that Jesus taught. Since Jesus has given them the divine δόξα, they have the fullness of God's presence dwelling in them and are united and kept as one in God. Jesus makes the community of believers the "visible manifestation of the divine being."⁵²⁵ The unity of believers, being "rooted in the unity of God and the redemption achieved in Christ," is a unity that has already been accomplished, and Jesus' prayer has been answered: "God has made the Church one in Christ."⁵²⁶

⁵²³ Brown, *Gospel*, 2:778.

⁵²⁴ Beasley-Murray, *John*, 378.

⁵²⁵ Schnackenburg, *John*, 3:193.

⁵²⁶ Beasley-Murray, *John*, 306.