

**THE PRESENCE OF THE RISEN JESUS IN AND
AMONG HIS FOLLOWERS WITH SPECIAL
REFERENCE TO THE FIRST FAREWELL
DISCOURSE IN JOHN 13:31-14:31**

by

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ABSTRACT

Title: The presence of the risen Jesus in and among his followers with special reference to the first farewell discourse in John 13:31-14:31

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The author of the Fourth Gospel delivers the true divine identity and significance of Jesus throughout the entire narrative. He aims at guiding his readers through the narrative of the Gospel with the purpose that they will “see” (meet) Jesus, confess him as Christ, and receive eternal life. John actually planned that the text of the Gospel should actively change people. Furthermore, the Gospel of John has wide spectrum of the reader. This means that John opens his message to the all the generations who are no longer in a position to see Jesus physically. Nobody reading this text should or could stay the same, since he or she will be confronted with the protagonist of the text, namely Jesus. By accepting this message, that person will receive life; by rejecting the message, a person will perish. This truth is rehearsed over and again in the narrative for every reader to see. The text of the Gospel thus becomes the “presence of Jesus” among the readers.

This functional purpose of the Gospel accounts for the first farewell discourse in John 13:31-14:31. In response to previous scholarship that understands the Johannine farewell discourses solely as a testament, the present study convinces that the discourses interface with classical literature, specifically the following literary styles: Greek tragedy, consolation literature, and the literary symposium tradition. The multiplicity of the generic associations of the discourses sheds new light on the nature of Jesus’ departure as well as his continuing presence in spite of that departure. No longer designed to evoke only the themes of departure and absence, the testament of Jesus in John emphasises instead Jesus’ abiding presence. While the material from Greek tragedy will only further emphasise the theme of departure, the material from

classical consolation literature and the literary symposium tradition will accentuate the theme of continuing presence. John has thereby transcended the usual expectations of the testament. Thus the physically *absent* Jesus becomes *present* through his first farewell discourse: the reader is confronted with a dynamic portrait of Jesus and this confrontation results in an acceptance of Jesus as Christ, as well as the receiving of eternal life.

According to the first farewell discourse, eschatological promise, knowing and seeing the Father, glory, love, pastoral ministry, deeds, prayer, Paraclete, remembering, faith, peace and joy, and the words of Jesus all serve as the replacement of the physical Jesus. Therefore, the first farewell discourse does not indicate the separation of Jesus from his disciples but rather the permanent presence of the risen Jesus in and among them. This is their basis for perseverance, in other words, the foundation of their spreading the gospel messages to non-believers, even though they were in a difficult place.

KEY WORDS

The Gospel of John

John 13:31-14:31

The purpose of John's Gospel

The presence of Jesus

The recipient of the Fourth Gospel

The farewell discourse(s)

Biblical hermeneutics

Glory

Eschatological promise

The Paraclete

Mutual love

Peace and joy

ABBREVIATIONS

ABR	Biblical Review
AJBI	Annual of the Japanese Bible Institute
AnBib	Analecta Biblica
ANRW	Aufstieg und Niedergang der römischen Welt
APeB	Acta Patristica et Byzantina
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BI	Biblical Interpretation
Biblica	Biblica
BiKi	Bibel und Kirche
BS	Bibliotheca Sacra
BT	The Bible Translator
BTB	Biblical Theology Bulletin
BZ	Biblische Zeitschrift
CBQ	Catholic Biblical Quarterly
CThMi	Currents in Theology and Mission
CTR	Criswell Theological Review
EcR	Ecclesiastical Review
ERTh	Evangelical Review of Theology
ET	Expository Times
EThL	Ephemerides Theologicae Lovanienses
EvQ	Evangelical Quarterly
FdL	Forum der Letteren
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
GeLe	Geist und Leben
HeyJ	Heythrop Journal
HTS	Hervormde Teologiese Studies
Interpr	Interpretation
JBL	Journal of Biblical Literature
JETS	Journal of the Evangelical Theological Society

JJS	Journal of Jewish Studies
JR	Journal of Religion
JSNT	Journal for the Study of the New Testament
JThS	Journal of Theological Studies
JTSA	Journal of the Theology for Southern Africa
Koers	Koers
LingBib	Linguistica Biblica
Mn	Mnemosyne
Neotest	Neotestamentica
NGTT	Nederduitse Gereformeerde Teologiese Tydskrif
NGWG	Nachrichten (von) der Gesellschaft der Wissenschaften (zu) in Göttingen
NM	Neuphilologische Mitteilungen
NP	Neophilologus
NRTh	Nouvelle revue théologique
NT	Novum Testamentum
NTS	New Testament Studies
PRSt	Perspectives in Religious Studies
PSB	The Princeton Seminary Bulletin
RB	Revue Biblique
RevSR	Revue des sciences religieuses
RExp	Review and Expositor
RQ	Restoration Quarterly
RStR	Religious Studies Review
Scriptura	Scriptura
SemBib	Sémiotique et Bible
Semeia	Semeia
SJTh	Scottish Journal of Theology
Skrif en Kerk	Skrif en Kerk
SNTU	Studien zum Neuen Testament und seiner Umwelt
SR	Studies in Religion
StEv	Studia Evangelica

StTh	Studia Theologica
TB	Tyndale Bulletin
TDNT	Kittel, G and Friedrich, G (eds.), Theological Dictionary of the New Testament (translated by G W Bromiley; 10 vols.; Grand Rapids: Eerdmans, 1964-)
ThBeitr	Theologische Beiträge
ThD	Theology Digest
Theology	Theology
ThKNT	Theologischer Handkommentar zum Neuen Testament
ThR	Theological Review
ThSe	Theology & Sexuality
ThZ	Theologische Zeitschrift
TS	Theological Studies
WTJ	Westminster Theological Journal
WW	Word & World
YR	Yale Review
ZFSL	Zeitschrift für französische Sprache und Literatur
ZNW	Zeitschrift für die neutestamentliche Wissenschaft
ZThK	Zeitschrift für Theologie und Kirche

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