

CHAPTER IV. CONCLUSION

4.1. Introduction

The purpose of the previous chapter of exegesis was to identify and interpret the theme of the presence of Jesus in and among his disciples in the first farewell discourse. The examination and analysis of the passage has demonstrated how deeply the motif of Jesus' presence is imbedded in this first farewell discourse. It has been shown that the departure of Jesus does not mean the separation of Jesus from his disciples but rather the permanent presence of Jesus in and among them. Indeed, in the first farewell discourse, Jesus assures the disciples that he will not be separated from them and furthermore that he is going away to prepare for them the universal and permanent possibility of an abiding communion with his Father. This last chapter now considers the theological perspective of the presence of Jesus. The investigator categorises the data of divine presence that has been collected from the record of the first farewell discourse. The results should contribute to a clearer understanding of the theme of Jesus' presence.

4.2. The means of the presence of the risen Jesus

As a result of the analysis of the first farewell discourse (John 13:31-14:31), it has been demonstrated that Jesus will not be separated from his disciples but that he is going away to prepare for them the universal and permanent possibility of an abiding communion with his Father. The manner of the risen Jesus' permanent presence in and among his followers can be formulated as follows:

4.2.1. Eschatological promise

In 14:2, Jesus tells his disciples where he is going: to his Father's house/heaven. He also tells them why he is going: to prepare a place for them among the many abiding places in his Father's house. Thus Jesus uses comforting images of homemaking (Orchard 1998:181; Coloe 2001:157-178; cf. Freed 1983:62-73). As the investigation

has shown, the expression ἐπὶ τῆ/| οἰκίᾳ| τοῦ/ πατρὸς, φ μου is a metaphor, referring to the place of God (McCaffrey 1988:177; cf. Coloe 2001:160-162; Newman & Nida 1980:455; Morris 1971:638; Carson 1991:488-489; Bruce 1983:296; Barnhart 1993:128-129; Countryman 1994:101; Segovia 1991:82-84; Tolmie 1995:203-204; Kerr 2002:293-294; Keener 2003:932-939; Freed 1983:62-73). It has also been indicated that the word μοναί (μονή,) should not be taken literally, having as it does more to do with a “relationship” than with a “place” (Van der Watt 2000:302, 345; Kerr 2002:299ff; Kysar 1986:221). Furthermore, the remark that Jesus prepares a room should also be seen as a metaphor, since Jesus obviously does not prepare a room as an ordinary person would (Van der Watt 2000:302, 345). The statement of Jesus in this verse thus implies that he restores the right “relationship” with God. That is, he makes man at home with the Father (Haenchen 1984:124). This assumption is clear when one sees Jesus’ statement in 14:23 that it indicates that he and the Father will come and make a dwelling-place with the believer. The proposal has thus been made that 14:2 and 14:23, read together with John 18:36, focus upon a *unique relationship* between a father/king and his children/followers/subjects (Oliver & van Aarde 1991:381). The terms πορεύομαι in 14:2 and πορευθῶ in 14:3a mean the same as ὑπὸ πᾶσι, γῶ in 13:33 – Jesus’ death, which is his ascension to the Father. His passion is the means by which he makes available the opportunity to dwell in a relationship with the Father (Kysar 1986:221). His Father’s house is viewed as existing already, but by his death and exaltation the Lord makes it possible for his own to be there with him (Beasley-Murray 1987:249). Moreover, John in 14:3b uses a present tense παλιν ἐρχομαι with a future sense, common in the Fourth Gospel (ἐρχομαι, cf. 1:15, 30; 4:21, 23, 25, 28; 14:18, 28; 16:2, 13, 25; note the use of ἐρχομαι in Rev. 1:4, 7, 8; 22:20). Thus, it is likely that the original meaning had reference to the Parousia, but John intends it to apply equally to the presence of the resurrected Christ in the Spirit that makes his presence an immediate reality for the readers (Kysar 1986:222). Similarly, that place to which Jesus “will take you” has both a future-heavenly referent and a present reality in the church. Such an ambiguous meaning is necessitated by John’s consistent effort to see the future eschatological hope realised (at least in part) in the present life of the believer (e.g., 5:24-29 above). This means that while John holds out a hope for a future and heavenly relationship, he

affirms that that relationship exists already in the life of faith. The description in 14:2-3 of the personal intimacy of Jesus and the believers ultimately suggests the close relations within the house or family in which the believers will find themselves. They will really come home (Van der Watt 2000:347; see Haenchen 1984:124; Moloney 1998:394; Coloe 2001:157-178). Jesus is the way that leads to the Father (14:6-7). He introduces believers to the Father (14:8-11) and focuses on the relation with the Master, Father, of the house. Indeed, by means of the statement that $\iota[\nu\alpha\ \omicron[\pi\omicron\upsilon\ \epsilon\iota\pi\omicron\mu\iota.\ \epsilon\pi\omicron\gamma\omega.\ \kappa\alpha\iota.\ \upsilon\ \bar{\mu}\epsilon\iota/\varphi\ \eta=\tau\epsilon$ in 14:3c, Jesus promises that it is the presence of Christ that makes the difference for the believer (cf. 17:26). Where the believers are in the presence of Christ, there they are safe (Kysar 1986:222; cf. Gundry 1967:68-72). The departure of Jesus serves this purpose.

4.2.2. Knowing and seeing the Father

Jesus declares that $\epsilon\pi\omicron\gamma\omega,\ \epsilon\iota\pi\omicron\mu\iota\ \eta\ \bar{\omicron}\ \bar{\delta}\omicron.\varphi\ \kappa\alpha\iota.\ \eta\ \bar{\alpha}\pi\lambda\eta,\theta\epsilon\iota\alpha\ \kappa\alpha\iota.\ \eta\ \bar{\zeta}\omega\eta,$ (14:6a). The exegetical examination shows that this statement should be understood as follows: “Jesus is the way because he is the truth and the life.” Jesus then immediately adds that, “No one comes to the Father except through me.” (14:6b) This statement simply explains in what sense Jesus is the way. He is the way in an exclusive sense in that no one comes to the Father except through him. No one, Jesus insists, comes to the Father except through me (Carson 1991:491; Beasley-Murray 1987:252; Brown 1970:632; Harris 1994:150-151; Gubler 1994:147-151; Keener 2003:939-943; Köstenberger 2004:430; Witherington III 1995:249-250; Koester 2003:295-299; Ratzinger 1990:68-87; Lindsay 1993:129-146; Parrinder 1995:78-79; Marrow 2002:90-102). The verses that follow (14:7-11) are a commentary on Jesus’ relationship to the Father that has been expressed in lapidary form in 14:6 (Brown 1970:631). That is, the focus of these verses is on the “significance of Jesus as the only access to the Father and the guarantee for the ongoing life of the disciples in the world” (Ridderbos 1997:493). The disciples will not be forced to find their own way by resorting to their own resources; rather, the knowledge of the Father mediated to them by the revelation provided in and through Jesus will serve as their constant source of spiritual life (Köstenberger 2004:430). The whole life and ministry of Jesus

have been windows through which God is seen (Kysar 1986:224). This at once affirms that he is the supreme revelation of God (Newman & Nida 1980:460; Morris 1971:644; cf. Tenney 1976:216-217; Segovia 1991:88; Tolmie 1995:205). Indeed, since Jesus as the way is the mediator between God and people, knowledge of him also signifies knowledge of the Father (Beasley-Murray 1987:253; Moloney 1998:395; Haenchen 1984:125; Countryman 1994:102; Keener 2003:944-945; Bruce 1983:298-299; Tolmie 1995:204-205; Koester 2003:288-290). In other words, whoever knows Jesus knows the Father, and whoever has seen Jesus has seen the Father (cf. Blomberg 2001:198-199; Newman & Nida 1980:458; Countryman 1994:102). This union with the Father is given expression both in Jesus' words (his teaching) and in his works (especially the "signs"). John consistently portrays Jesus' words as words of the Father (see 3:34; 5:23-24; 8:18, 28, 38, 47; 12:49), and his works as works of the Father (see 5:20, 36; 9:3-4; 10:25, 32, 37-38) (Köstenberger 2004:432). Therefore the disciples will always experience the presence of Jesus when they come to the Father because Jesus is the only way they will meet God.

4.2.3. Glory

Jesus performs the first sign (the changing of water into wine, 2:1-11) with the intention of revealing his δόξα (see Caird 1968:265-277; Cook 1984:291-297; Bratcher 1991:401-408). The reference of John to Jesus having manifested his δόξα brings to the reader's mind John's previous declaration, which is that of "the glory as of a Father's only son" in John 1 (1:14; Peterson 1993:33; cf. Collins 1995:105-107; Cook 1984:291-297). As Brown (1966:101) mentions, the true glory of Jesus is only to be revealed at his hour. Since 7:39 clearly states that during the ministry Jesus had not yet been glorified, the reader is to think of 2:11 either as referring to a partial manifestation of glory, or as being part of the encapsulation of the training of the disciples, where their whole career, including their sight of the glory of the resurrected Jesus, was foreshadowed (see Von Rad 1974:241-242; Strachan 1941:103-106; Cook 1984:291-297). Now in 13:31b Jesus solemnly announces his glorification that $\nu\upsilon/\nu \epsilon\pi\delta\omicron\xi\alpha, \sigma\theta\eta \bar{\omicron} \bar{\upsilon} \bar{\omicron}.\phi \tau\omicron\upsilon / \alpha\pi\nu\theta\rho\omega, \pi\omicron\upsilon$ (13:31b/colon 1.1). The main concern in this context is the cross event (see Van der Watt

2005b:468-472; Culpepper 1998:208; Smith 1995:115-122; Stibbe 1993:150-151; Käsemann 1978:19; Dunn 1970:173-174; Collins 1995:100-109; Smalley 1978:220-226; Orchard 1998:108-109; Keener 2003:920-921; Bratcher 1991:401-408; Wilkens 1998:340-341). The following words of Jesus, in 13:31c, indicate that glorification of the Son results in the glorification of the Father (καὶ ὁ θεὸς ἐδοξάσθη ἐπὶ αὐτῶν/). That is, Jesus declares that the Son of Man has been glorified and through it God has been glorified. The mutual doxology is emphasised by means of a skilful arrangement, in which John reverses the order of the previous statement in 13:32 (see Ford 1997:151; Segovia 1985:479, 1991:70; Brown 1970:606; Orchard 1998:178; Bruce 1983:293; Keener 2003:920-921; Barrett 1978:450-451). Indeed, here John wishes his readers to recognise that the glorification of Jesus is closely connected to the glorification of God and furthermore the glory of God and that of the Son, as elsewhere, are mentioned in a single breath (cf. Blomberg 2001:194; Collins 1995:100-109; Ridderbos 1997:387; Brown 1970:610; Segovia 1991:70-71; Tolmie 1995:201; Keener 2003:920-921; Caird 1968:265-277). The cross events are recalled through the use of “glory”. Glorification should be understood in the light of the events initiated by the cross and the cross events should be understood in the light of glorification (Van der Watt 2005b:472). Jesus does not seek his own honour and “glory”, but according to the virtue of righteousness seeks what rightfully belongs to his Patron-Father who sent him. He is not, then, acting out of love for honour or ambition (Neyrey 1996:119). Jesus has glorified the Father by submitting to the cross, the Father will turn Jesus’ death into a glorification of the Son by exalting him right away (ἐνδοξάσθη). Indeed, the Father delights in granting the Son’s requests because the Son has always pleased the Father (8:29; 11:42) (Keener 2003:921). God is glorified in Jesus’ temporal obedience, sacrifice, death, resurrection and exaltation – one event; Jesus is glorified in the same event, in the eternal presence and essence of his heavenly Father, partly because by this event he re-enters the glory he shared with the Father before the Word became incarnate (1:14), before the world began (17:5) (Carson 1991:483). Indeed, as Keener (2003:920) argues, God had promised to glorify his own name (12:28), but his glory is inseparable from the glory of his Son (13:31-32; cf. 11:4, 40; 12:41; 14:13; 17:1, 5, 22, 24). Jesus will share the honour of God (his Father). The Father will also give honour

to those who serve Jesus. If the father gives the honour, the family gives honour. Living as a member of the family of God in obedient service will result in honour from the Father of the family (Van der Watt 2000:332). Therefore, although the appointed “hour” for the Son of Man to depart has finally arrived, the disciples do not need to be troubled in their heart (cf. 14:1). They are members of the family of God and accordingly will share this glory. Furthermore, this will lead to the experience of heavenly life, the ongoing presence of the risen Jesus. In other words, the sharing of the honour among the family of God will lead to the experience of heavenly life, the ongoing presence of the risen Jesus. The death of Jesus on the cross thus opens this new level of life for the believers (see Segovia 1985:479; Stibbe 1993:150; Schnackenburg 1982:49-52; Lightfoot 1956:275; Witherington III 1995:247-248; Morrison 2005:598-603; Bratcher 1991:401-408; Caird 1968:265-277; Collins 1995:100-109).

4.2.4. Love

Jesus gives his disciples the command to love one another (13:34-35). Love forms a pivot within familial relations in this Gospel (Van der Watt 2000:304; Collins 1990:217ff.; Malherbe 1995:121). It is the focus of the ethics of John (Houlden 1973:36; Brown 1966:497; Furnish 1973:135; Wendland 1975:109; Segovia 1991:76; Tolmie 1995:201). The vocabulary of love is a general term to indicate affection and an intimate relation (of different kinds, ranging from the physical to the intimately spiritual) between various people such as man and wife (cf. Col 3:19; Eph 5:25, 28), friends (cf. 11:3, 5, 11, 36; 15:13-15), and lovers (cf. *Phaedrus*). The terminology for love in this context is specifically applied to familial contexts, so that it can be said that familial love is intended. Furthermore, love functions within the metaphorical context of familial relations. This indicates its metaphorical status (Van der Watt 2000:304). Love will form the norm of their attitude and actions (Roloff 1993:302). There will soon come a time when Jesus will no longer be with them and they will not be able to go where he is (cf. 13:33). During that period of absence they are to emulate the love of Jesus and thus render present the lifestyle of Jesus: if the disciples love one another, everyone will know that they are the disciples of Jesus (cf. 1 John 3:23; 4:7f.,

11f., 19ff., etc.) (Moloney 1998:386; Van der Watt 2000:312). Indeed, the rule of self-sacrificial, self-giving, selfless love, a unique quality of love inspired by Jesus' own love for the disciples, will serve as the foundational ethic for the new messianic community (Köstenberger 2004:423-424; cf. Schlatter 1948:289; Keener 2003:925-927; Culpepper 1991:146-147). Given its immediate context, this new command from Jesus is meant to serve as a replacement for his presence in the midst of the disciples, as a counterbalance to their anticipated behaviour of "seeking" after him by redirecting their attention toward one another, and as a sign to all outside the group of their own status as disciples of Jesus in the world (Segovia 1991:77; cf. Malina & Rohrbaugh 1998:28; Tolmie 1995:201). Furthermore, the theme of love (expressed in 13:34-35) is developed in 14:15-31. Jesus mentions that love for him will lead to keeping his commandments. Love means obedience in John's view and binds the believer to God/Christ (Kysar 1986:226-227). In other words, the followers of Jesus, who belong to the same family as he does, will show that love by being obedient to the will of the Father and the commandments of Jesus (Van der Watt 2000:287). Thus it is made apparent that love for Jesus is not taken as a feeling; the misunderstanding that love is a sentiment is excluded by virtue of the fact that it is represented as obedience to an instruction (Haenchen 1984:126). The promise is made that to one who loves Jesus and seeks to follow him, Jesus will "reveal" himself (Beasley-Murray 1987:259; see Kysar 1986:230). Jesus loves those who stand in a relation of loving obedience to him. His love will reveal (εἰσαφάνισω) itself in his presence among his disciples (Van der Watt 2000:311; Barrett 1978:388; Bruce 1983:303). Jesus emphasises love as the condition of revelation (Tenney 1976:222; Van Tilborg 1993:137).

4.2.5. Pastoral ministry

Van der Watt (2006:421-448) correctly believes that John develops his ethical views *inter alia* by means of imagery. He argues (see 2006:436-445) that one of the functions of imagery for understanding and describing ethics can be found in 12:24-26 where the simple but proverbial image of a grain of wheat that dies is found. The grain of wheat refers clearly to the death of Jesus, although no direct or explicit

application is made to this in these three conditional phrases. However, as Van der Watt argues, when the remarks in 12:24-26 are closely scrutinised the death in 12:24 has a second reference, namely to the believers or servants of Jesus. The references in the image and first conditional phrase are general and unspecific, but in the applications the servants of Jesus are identified. As the exegetical exercise has shown, the function of the image of the grain of wheat in this context is the fact that it redefines death as being a positive and fruitful event not only for Jesus but also for his followers. The death of Jesus thus becomes a pattern or example for ethics, since the followers must follow suit (see Becker 1981:382). Why hating yourself, giving yourself up in service to Jesus, could be a positive and desirable value is rhetorically motivated by the natural event of a grain of wheat dying to produce fruit. This is what the death of Jesus is also about. According to Van der Watt (2006:441-444), in this sense Peter in John 21 (cf. John 13) becomes the prototype for a follower who is willing to die like a grain of wheat. Jesus appoints Peter as the one who should feed his lambs and tend his sheep. On the other hand, Peter was the one who changed: he confesses his love for Jesus (21:15, 16, 17) and is really willing to give his life – something that will eventually be asked of him, as the remarks in 21:18 indicate. What is in focus now is not his death, but his “hating his own life”, “serving” the Lord (12:24-26) by caring for the sheep of this Lord – this is the service (the “laying down of his life”) required of him. In this sense “dying” (“hating his life” / “serving” in terms of 12:26), implies caring, tending and feeding the Lord’s sheep – this is the form “death” or “hating one’s life” now takes. A functional change has taken place on the basis of the restored status of Peter. He should care for the total group of followers of Jesus (Wengst 2001:319). Eventually a death that will glorify God – as the death of Jesus did – will follow (21:19). What Peter should now do is to follow Jesus (21:19). He was not able to follow Jesus initially, but now he can (13:36). What is the significance of all this for our question regarding the function of the image of the grain of wheat? The grain of wheat is not mentioned in either Chapter 13 or 21, but the motifs that were redefined by this image are all present – following, serving, hating your own life by loving Jesus more, dying. It provides answers to many questions. Why is Peter’s service to death something positive? Why is his death not a threat but an honour? What does it mean to love Jesus? Is it really necessary to tend to

the sheep of the Lord and why? And so we can continue. Answers to these questions have their roots in John 12:23 ff.: because a grain of wheat that dies bears much fruit – this is not only true of Jesus, but also of his followers. The proverbial truth presented in this image defines and highlights key moments in the development of the plot. It remains implicitly and actively present in the rest of this Gospel. The interesting development of the plot is not finished. In John 10 the readers are presented with the narrative of the good shepherd. There the death of Jesus is also interpreted as for his sheep, since he cares for them. It is difficult not to be reminded of this section when reading 21:15ff., where Peter is commanded to care for Jesus' sheep. It is indeed argued by some that strong links exist between the references to sheep in Chapters 10 and 21. The question is whether Peter is indeed made shepherd here or whether he is on the level of substitution or hireling. Seemingly he is made a servant or go-between. There are several reasons for this conclusion. Firstly, the sheep are not his sheep but remain Jesus' (21:15-17). In ancient times the owner of sheep could appoint hirelings to tend to them or he could ask one of his family or close friends to do it. A hireling is defined in 10:12-13 as somebody who does not own the sheep and does not care for them. The latter is not true of Peter. He is bound in love to Jesus and that means that he loves his sheep too. He is not replacing Jesus as shepherd, but is serving as the one who cares for his sheep. This is exactly what a servant did in those days. In this sense it could be said that Peter is appointed as shepherd of the sheep (although the term is not used of him), but he remains an appointed shepherd, a "servant shepherd". This is the essence of true loving Christian behaviour – caring for the flock of Jesus. Jesus, as the Lamb of God, offers the sacrifice that deals with the world's sins. Only Jesus can reveal the Father perfectly, and be glorified in the presence of the Father with the glory he had before the world began (see Morris 1971:634; Mercer 1992:457-462). However, the prediction has been made apparent that Peter will follow Jesus in death and will join him in glory later (Carson 1991:486; Haenchen 1984:118; cf. Orchard 1998:178-179; Van Tilborg 1993:136; Tolmie 2006:362-363). In this sense Peter becomes a way to the presence of Jesus among his community through his caring and looking after this community. Jesus' unconditional acceptance of the will of the Father (cf. 4:34; 5:36; 17:4) revealed the love of God for the world (3:16). In this Jesus was glorified (cf. 11:4; 12:23; 13:31-32; 17:1-5). Peter's unconditional

acceptance of his role as shepherd of Jesus' sheep will also lead to the glorification of God in his self-gift of love unto death (cf. 21:19) (Moloney 1998:556; cf. Beasley-Murray 1987:406-407; Culpepper 1983:120-121; Keener 2003:927-929; Van Tilborg 1993:154-157; Tolmie 2006:363-367; Orchard 1998:178-179; Segovia 1991:79-80; Tolmie 1995:201-202). Although Peter is specially appointed by the Lord as "servant shepherd", he becomes exemplary for every disciple who "hates his own life" and wants to "serve" Jesus. Such a disciple is bound to be where Jesus is – with his people, caring for them (14:18-24) (Van der Watt 2006:444).

4.2.6. Deeds

In 14:12-13, Jesus makes certain promises to "anyone who has faith" in Jesus (ο πιστευων ειωφ εωμε.– an expression that embraces all believers, not just the apostles) for the period following his departure (Carson 1991:495; Schnackenburg 1982:70). This promise is twofold (cf. Strachan 1941:283-285; Kysar 1986:225; Brown 1970:633; Tolmie 1995:205-206): "the believers will do the same works that he has done and have the privilege of doing even greater works" and "the disciples are promised that their prayers will be heard". It is apparent that "works" terminology in John is considerably broader than the "miraculous" (cf. e.g., 5:36; 9:3-4; 10:25, 38; 14:11; 15:24). Indeed, in Jesus' own consciousness, there is no dichotomy between the natural and the supernatural, a distinction so dear to post-Enlightenment thought. In John, Jesus' "works" are, together with his "words" (cf. e.g., 14:10-12; 15:22-24), part of his overall ministry (see above; Köstenberger 2001:122; Brown 1970:633; Segovia 1991:90-91; Keener 2003:946-947; Tolmie 1995:137-138; Nissen 1999b:213-231). The "greater works" of the present passage are the activity of believers, still in the future from the vantage point of the earthly Jesus, that will be based on Jesus' accomplished Messianic mission. Viewed from an eschatological perspective, these works will be "greater" than Jesus', since they will take place in a different, more advanced phase of God's economy of salvation. At the same time, there is an essential continuity between Jesus' earthly mission for his followers and the mission of the exalted Jesus through his followers. The "greater works" are thus works of the exalted Christ though the activity of the believers (cf. 17:20; 20:29)

(Köstenberger 2001:126; 2004:433; Barrett 1978:384; Lindars 1972:475; Beutler 1984:49; Ridderbos 1997:497; Bruce 1983:301; Mercer 1992:457-462; Keener 2003:946-947; Countryman 1994:102; Tolmie 1995:137; Schneider 1976:261; Culpepper 1998:210-211; Nissen 1999b:213-231). This demonstrates that the contrast in 14:12 is ultimately not between Jesus' works and his disciples' works but between the works of Jesus that he himself performed during the days of his flesh, and the works that he performs through his disciples after his death and exaltation (Carson 1991:497; Schnackenburg 1982:72-73; Culpepper 1998:210-211; Keener 2003:947-950; Witherington III 1995:250; Nissen 1999b:213-231). It is in effect Jesus' departure to the Father that makes the way clear for such a new and powerful interpretation and proclamation (Haenchen 1984:126; Schnackenburg 1982:71-72). Therefore the statement of Jesus in this passage refers to a form of life-giving presence of the risen Jesus among the believers.

4.2.7. Prayer

The disciples are also promised that their prayers will be heard. To understand this statement more accurately, it is necessary to recognise the meaning and function of Jewish prayer during the first century (see Ferreira 1998:48-58). Prayer was an important part of Jewish religious life at this time (see Charlesworth 1992:36). Jewish prayer during this period was vibrant and highly developed. First of all, it had an apologetic purpose. In other words, it was a means of defence. Then, the didactic purpose of some Jewish prayers is also seen in a number of ancient documents. The historical situation of the Johannine community corroborates this suggestion. It was a community in severe conflict with the synagogue over its Christological beliefs. As the community was ostracised for their faith it is easy to imagine their requests to God for justice. Furthermore, the conflict that the community later "experienced within itself provides the background for the petitions' requesting unity within the community. Prayer serves to strengthen the faith of the Johannine community in the face of opposition. The prayer is an apologia of the Johannine community for their existence, including the threat of internal dissolution." (Ferreira 1998:55-58) The Johannine community will come to grips with its place in a hostile world by means of

Jesus' deeds of the disciples and the prayer practice. In other words, the absence of Jesus created by his departure will not lead to a cessation of the works of the Father by which Jesus has made God known (cf. 5:41; 7:18; 8:50, 54). However, the disciples will not automatically perform these greater "works." They are exhorted to ask in the name of Jesus that the works will continue to be done. The increased greatness of the works lies in their being done in his name, *after his departure*. Indeed, anyone who asks in the name of Jesus will continue the task of manifesting the Father's oneness with the Son. Furthermore, a crucial point has been made in this exhortation: the ongoing presence of the absent Jesus will be found in the worshiping community. Its members will associate themselves with the departed Jesus, asking in his name. Jesus, the former Paraclete, doing whatever is asked in his name (vv. 13a, 14), glorifies the Father in the Son (v. 13b). The glory of God, once seen in the deeds of Jesus (cf. 2:11; 5:41; 7:18; 8:50, 54; 11:4, 40), will be seen in the deeds of worshipping disciples, greater deeds even than Jesus did (v. 12), done as a result of their asking in the name of Jesus (vv. 13-14) (Moloney 1998:397; cf. Ridderbos 1997:498; Nissen 1999b:213-231). Thus the Father will be glorified by Jesus even after "the hour" itself, in and through the disciples' own mission. The expansion of the opening statement concerning the mutual presence takes place (cf. 14:10-11), therefore, by way of promises. More specifically, the statement is expanded through the reintroduction of both the question of the reason for the departure and the theme of glorification within such promises, showing thereby the relationship between Jesus and the Father after "the hour" (Segovia 1991:90-91; Ford 1997:151ff.; Cook 1984:291-297; Bratcher 1991:401-408; Morrison 2005:598-603).

4.2.8. Paraclete

Jesus declares that he will petition (ερωτησω) the Father to send "another Paraclete" (αλλον παρακλητον) to abide with the disciples forever (14:16) (see Van der Watt 2000:370-375; Barrett 1978:385; Countryman 1994:102-103; Culpepper 1998:211). The expression "another Paraclete" indicates someone other than the one the disciples have until now possessed in the person of Jesus himself. That is, the Spirit is given in order that the divine presence may be with the disciples

forever, after the ascension (Barrett 1978:386). Therefore, this Paraclete will take Jesus' place after his departure (cf. 16:7) and in his activity as Paraclete will do nothing other than what Jesus has been doing, except that in doing it he will continue and advance Jesus' work (Ridderbos 1997:499-500; see Moloney 1998:406; Strachan 1941:285-286; Schnackenburg 1982:74-75; Countryman 1994:102-103; Bruce 1983:302; Segovia 1991:96; Tolmie 1995:206-207; Culpepper 1998:211; Köstenberger 2004:436). The identity of "another Paraclete" is made clear: he is "the Spirit of truth" (το. πνευ/μα τη/φ απληθει,αφ) (14:17) (Carson 1991:500; cf. Ridderbos 1997:500; Malina & Rohrbaugh 1998:231; Haenchen 1984:126). "Truth" in this Gospel means the revelation of God in Christ (1:14, 17), which is synonymous with Christ himself in the context of the present chapter (cf. 14:6) (Kysar 1986:228; see Morris 1971:649-650; Barrett 1978:386; Haenchen 1984:126). This will become a reality through and after the cross events (7:39) (Van der Watt 2000:273). The history of Jesus thus does not cease with his departure from his disciples; it continues in another form and creates a new chapter that gives real meaning to everything that has gone before (Haenchen 1984:126). The particular function of the Paraclete in this pericope is to "teach the disciples all things" (εσκει/νοφ υ μα/φ διδα,ξει πα,ντα) and "to make believers mindful of all Jesus communicated" (υ πομνη,σει υ μα/φ πα,ντα α] ει=πον υ μι/ν εσγω,). This means that the Paraclete will recall to the disciples' memory all the things that Jesus had told them (Morris 1971:657). Kysar (1986:232) correctly asserts that the two functions of the Paraclete named here, teaching and reminding, are two aspects of the same work. Newman and Nida (1980:474) also insist that these two phrases ("teach you everything" and "make you remember all that I have told you") must be taken as synonymous, the one reinforcing the other. Thus the Paraclete does not bring a new revelation but communicates the historical revelation in Christ to other times and places and steers the church in the interpretation of that revelation (Kysar 1986:232). Thus when Jesus leaves, the Paraclete continues his work (see Van der Watt 2000:283; Countryman 1994:104). Furthermore, the two functions envisioned are interdependent. The recalling of Jesus' mission and message for the disciples implies much more than a simple recollection of the events and teaching in question; such recalling involves further teaching as well, allowing the disciples to begin to

understand at last the full implications of that mission and message. As Jesus' permanent successor among the disciples, therefore, it is the Spirit-Paraclete that brings the disciples to that change of perception promised within the unit itself (14: 7b, 20), a change that in turn forms the basis for most of the other consequences or promises extended. In other words, it is the promise of the Spirit-Paraclete that functions as the key to full belief and understanding and thus as the key to most of the other promises of Jesus for the time after "the hour" (Segovia 1991:105-106; Tolmie 1995:209; Culpepper 1998:212-213; Morrison 2005:598-603).

4.2.9. Remembering

The new commandment of mutual love which Jesus speaks of is given further definition and explanation in the words καθω.φ η.π.γ.α.π.η.σ.α υ. μ.α/φ (see Malina & Rohrbaugh 1998:228; Collins 1990:252-253; Keener 2003:924-925; Rensberger 1992:297-313; Tolmie 1995:201; Newman & Nida 1980:449). The immediate reference is clearly to the foot washing (Barrett 1978:377; Nissen 1999a:202; Carson 1991:484; Stibbe 1993:150; Burge 2000:376; Köstenberger 2004:423; Coloe 2004:400-415). Jesus tells his disciples that "I have given you 'an example' that you should do as I have done to you" (13:15) after performing his loving (13:1) act of washing their feet (see Van der Watt 2000:288-289). Furthermore, Jesus says on the function of the Paraclete in 14:26 that the Paraclete will teach the believers everything, and remind them of all that Jesus has said to them (see above). Indeed, the Paraclete will replace Jesus' physical presence, teaching them all things and recalling for them everything he has said (Moloney 1998:410; cf. Brown 1970:653). The mission and purpose of the former Paraclete, Jesus (cf. 14:13-14), who speaks and teaches "his own" will continue into the mission and purpose of the "other Paraclete" (cf. 16) who teaches and recalls the memory of all that Jesus has said (Moloney 1998:410; Haenchen 1984:128; Countryman 1994:104; Morris 1971:656; Tolmie 1995:209-210; Culpepper 1998:212-213). Jesus had obeyed the Father's command in all that he spoke (12:49) and in laying down his life (10:18; 14:31); the disciples now share this obedience (Keener 2003:924). The disciples can recall their master's example by way of the Spirit when they strive to practise love for each other. The Spirit will enable the

disciples to experience the presence of Jesus in their remembering. The presence of Jesus not only means his physical presence before his people, but also in their memory and in their mind.

4.2.10. Faith

Jesus demands that πιστευ,ετε ειπω το.ν θεο.ν και. ειπω εγω. πιστευ,ετε (14:1bc). The term “faith” has significant implications in the Gospel of John. This forces the people to realise the divine identity of Jesus in the Gospel. This is prominently illustrated at the narrative of the healing of the man blind from birth in 9:1-44 (see Hwang 2004:134ff.). The blind man in this episode is actually used as material for the occasion of the disciples’ theological question and Jesus’ revelatory remarks; but subsequently he takes on a living presence as one who acts upon the authoritative command of Jesus (Staley 1991:65; see Duke 1985:125). In the ensuing dialogical narratives, the blind man, as clearly the major character in the episode, appears in five of its seven scenes and has more dialogue than any of the other characters. Throughout the story his role is the opposite of that of the authorities. From the outset, unlike the cripple at the pool of Bethesda (in chapter 5), the once-blind man knows his benefactor’s identity and gives credit where credit is due (Bruce 1983:211). Moreover, throughout the entire story, he symbolises the growth of faith while the Pharisees symbolise the decline of faith (Holleran 1993:20; Cook 1992:251-261; Farmer 1996:59-63; Alison 1997:83-102). This blind man’s progressive faith-confession to Jesus can be accepted as the greatest part of the whole narrative (see O’Day 1987:55; Strachan 1941:219-220). With the progress of the scenes, the confession of the blind man to Jesus becomes more specific and profound. Holleran (1993:20; see Poirier 1996:288-294; Alison 1997:83-102) states this confessional development as follows: in the first scene, the blind man does exactly what Jesus tells him to do and finds himself gifted with sight. In the second scene, and repeatedly thereafter, he witnesses to the reality, the manner and the author of the healing. In the process he comes ever more to stand as an advocate who defends Jesus against the attacks of the authorities and proves that Jesus is a prophet from God who cannot be a sinner and work such signs. By the time

the Pharisees cast him out of the synagogue, he has condemned the stubbornness of the Pharisees, and by contrast when Jesus finds him, he receives Jesus as the Son of Man in worship and faith. Therefore, although the man is expelled from the synagogue and thus is judged to be an inferior by the Jewish authorities (v. 34), he is by the narrator proved to be superior to the religious leaders due to his full confession of faith (cf. Karris 1990:49). That is, the man gains not only his physical sight, but also his spiritual sight, which is the best response Jesus' miracle (cf. Farmer 1996:62-63). Therefore the physically absent one can be seen through the eyes of faith.

4.2.11. Peace and joy

Jesus leaves a peace to his disciples and calls on his disciples to rejoice that he is going away to the Father (14:27-28). The underlying notion of peace must be fundamentally messianic and eschatological. Peace is one of the fundamental characteristics of the messianic kingdom anticipated in the Old Testament (Num. 6:26; Ps. 29:11; Isa. 9:6-7; 52:7; 54:13; 57:19; Ezk. 37:26; Hg. 2:9) and fulfilled in the New (Acts 10:36; Rom. 1:7; 5:1; 14:17). Jesus' gift of peace is given not as the world gives it (since he has it at the moment of supreme peril and distress), and accordingly he gives it in a novel way (Van der Watt 2000:352; Barrett 1978:391; Brown 1970:653; Orchard 1998:184-185; Countryman 1994:105; Segovia 1991:106-108). Thus it is peace within the context of what the heavenly Father gives to his family (Van der Watt 2000:352). After his resurrection Jesus greets his disciples with the words, "Peace be with you" (20:19, 21, 26). This peace functions within the context of the resurrection and should be defined in those terms (Van der Watt 2000:352). This promise of peace is based on the Giver(s). The Father is the King who has all the power. He has given everything into the hands of Jesus (3:35). The kingship of Jesus is not of this world (18:36) and therefore he gives peace not as this world gives peace – he is going to the Father and this must make the family happy and peaceful (12:27ff.). Within the framework of the power and presence of the family of the King, the children experience the joy and peace only the Son can give. If the Son makes you free, you are free indeed (8:36) (Van der Watt 2000:352; cf. Tolmie 1998:57-75).

Therefore Jesus' departure is actually a great gift to the disciples – the gift of peace (Countryman 1994:104; Haenchen 1984:128; Tolmie 1995:210). Furthermore, Jesus calls on his disciples to rejoice that he is going away to the Father. This joy should be born of their love for Jesus, which calls for reflection about and the keeping of his words (see vv. 15, 21, 23). In other words, their love for Jesus should lead them to rejoice in what will happen to Jesus on his departure to the Father (Moloney 1998:411; Brown 1970:654-655). This departure of Jesus is the means of his permanent presence among his followers. Grief and pain will turn to joy when Jesus returns and the disciples experience the presence of the Paraclete (cf. 16:21-22) (Van der Watt 2000:351). John the Baptist experienced similar joy when he realised that he was in the presence of Jesus, the Bridegroom (3:29). There will also be joy among the disciples when the love of the Father and Son is experienced (15:10-12). In 17:13 their joy is linked to the knowledge the disciples have about the protection the Father will afford, their sanctification and mission. These are benefits that they can expect because they have God as their Father. Jesus goes to his Father and therefore the Father will look after his children. Joy occurs within the familial context of love, obedience, protection and fellowship within the family. The joy of Jesus must be duplicated in the believers, and this underlines the unity of experience in the family (Van der Watt 2000:351).

4.2.12. The words of Jesus

Jesus tells his disciples all these things while he is still with them (νῦν/ν: now) so that afterwards (ὅταν γένηται: when it does occur) their faith will not be shattered when he departs (14:29) (Moloney 1998:411; Haenchen 1984:128; Brown 1970:655). In other words, if Jesus tells his disciples these things now, it is not to shame them but to ensure faith when the events of which he speaks actually occur (Carson 1991:508). Thus Jesus' words will have a greater effect in the future. This means that when the things of which he speaks actually come to pass the disciples will recall the words and believe. The disciples will trust Jesus all the more when they see his words verified (Morris 1971:659; cf. Tenney 1976:225; Tolmie 1995:210). The Paraclete particularly will remind the disciples' of all the things that Jesus had told them (Morris 1971:657).

This furthermore implies that the disciples will be able to recognise the presence of Jesus by means of his words.

4.3. Concluding remarks

In conclusion, the problem that this study seeks to address can be formulated in the following way:

The author of the Gospel of John 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. He consciously planned that the text of the Gospel should actively change people. The Gospel of John has a wide spectrum of readers. This means that John opens his message to the all 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, the person will perish. This truth is rehearsed over and over again in the narrative for every reader to see. The text of the Gospel becomes the “presence of Jesus” among the readers and should be read as one intended to challenge the reader to the point where Jesus is accepted as Christ and an existential change takes place in the life of the believer, from death to life (5:25 and 20:31). The believers, who are no longer in a position to see Jesus, cannot physically hear the words from the mouth of Jesus himself nor see him performing signs (as his first followers could).

This function of the Gospel accounts for the first farewell discourse. The physically *absent* Jesus becomes *present* through the first farewell discourse of Jesus so that 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. This realisation of the presence of Jesus leads to the experience of heavenly joy, peace, and worship (cf. 9:38). In response to previous scholarship that understands the Johannine farewell discourses solely as a testament, the present study shows 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. Indeed, the first farewell discourse of Jesus in John 13:31-14:31 does not indicate the separation between Jesus and his disciples but rather the permanent presence of 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. 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 serve as a replacement for the physical Jesus. Although it is true that Jesus has departed from the world, it is also true that he constantly presents himself in and among his followers in the above ways. This is a crucial Johannine theological message for paradigmatic readers.