

**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

WON-HA HWANG

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Promoter: Prof. Dr. J. G. van der Watt

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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

Researcher: Won-Ha Hwang

Promoter: Prof. Dr. J. G. van der Watt

Department: New Testament Studies

Degree: Doctor of Philosophy

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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CHAPTER I. INTRODUCTION

1.1. The reason for the study

Van der Watt (2002:89) once remarked: “The author¹ of the Fourth Gospel 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 (2002:89) also points out that 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).” These remarks are made in relation to the literary function of the Gospel of John². The paradigmatic people, who are no longer in a position to see Jesus, cannot hear the words from the mouth of Jesus himself nor see him performing signs (as his first followers could). However, there are different means through which a person may be convinced of the identity of Jesus and enter into a relationship of faith with him. According to Van der Watt (2002:93), the Gospel of John does indeed show that different objects and situations (not necessarily Jesus himself, although the material is always directly related to him) have influenced people to confront and accept evidence that leads to the acknowledgment of the identity of Jesus, in other words, to faith.³ This implies that

¹ By using “author”, or “authors” the investigator does not make any reflection on the authorship or compositional history of this Gospel. It is used to designate the person or persons responsible for the final form of the Gospel of John. No attempt is made to distinguish between the originator of the material and the final redactor of the work. The investigator’s own presupposition regarding the authorship is the fact that the Gospel of John (as well as the canonical Bible in its entirety) is written by inspiration of the Holy Spirit and is an authentic scripture. The historical reliability of the Gospel should always be stressed (cf. Van der Watt 2001:xvii). The assumption of the investigator is that the Fourth Gospel as found in extant manuscripts is the result of purposeful theological thought and organisation. Dodd (1953:290) stated, “I shall assume as a provisional working hypothesis that the present order is not fortuitous, but deliberately devised by somebody – even if he were only a scribe doing his best – and that the person in question (whether the author or another) had some design in mind, and was not necessarily irresponsible or unintelligent.”

² The following terms will be used to indicate the Gospel of John in this thesis: “the Gospel of John,” “the Gospel according to John”, “John’s Gospel”, “the Fourth Gospel”, “this Gospel” and “the Gospel”.

³ Van der Watt (2002:93) argues that the author of the Gospel maintains that a major way of being confronted with evidence of the unique identity of Jesus is through the Gospel narrative. This means that the readers who are confronted with evidence of the unique identity of Jesus through the text of the Gospel recognise the identity of Jesus, and confess him as Christ, and receive eternal life. He (2002:93) furthermore mentions that, in the Gospel of John, this is the case in many instances. He states in this

John⁴ was fully aware of the performative power of the text.

However, John 13:1-17:26, which constitutes a narrative section and is traditionally called “the farewell discourses”, is delivered to encourage and comfort his abandoned disciples since he is leaving the world.⁵ Jesus was certainly able to understand the

regard as follows: “In 20:8, the other disciple does not see Jesus, only his robes, but nevertheless believed. Evidence convinced him of the true identity of Jesus. In the case of the healed blind man in John 9, he initially ‘saw’ Jesus, but did not believe. It is only when Jesus approaches the man again and confronts him with relevant information about the reality of his own identity (9:35-38) that the man believed. Again, circumstantial evidence leads a person to accept the true identity of Jesus. The narrative about the first disciples in John I, basically, follows the same pattern. According to 1:51, the disciples will also ‘see’, but not only with physical eyes – they will recognise the divine identity of Jesus as Son of man. This is expressed by referring to the Bethel event (Gen 28:12) where angels ascended to and descended from heaven. The above examples all deal with ‘seeing’ something, but people can also be convinced for other reasons, for instance, because they ‘hear’ (8:30; 10:41-42).” Van der Watt argues that, although there is more evidence in the Gospel to support this point, the above should suffice to prove the point that seeing or hearing has to do with being confronted with the evidence, which leads to the acceptance of the identity of Jesus (see 3:23; 4:29, 42,48; 6:30).

⁴ The term “John” is used to designate the person or persons responsible for the final form of the Gospel of John. It is used simply for convenience without implying anything about the origin or author of the Gospel.

⁵ Over decades have witnessed an increased interest in the exegetical and theological study of “the farewell discourses” (John 13-17) in the Gospel of John. The first attempt to understand this section is found in the literature of patristic exegesis. A bibliography (by no means exhaustive) on patristic biblical exegesis book by book and verse by verse is provided by Wiles (1960) and Sieben (1983). Bammel (1991:193-207) offers a comprehensive study of the patristic exegesis on the farewell discourses. According to him, the patristic exegetes scarcely commented on the problem of the farewell discourses as a literary form or considered its meaning and message as a whole; rather, their approach is to consider the text of John’s Gospel verse by verse or paragraph by paragraph and most of them do not even seem to notice that anything special starts with the beginning of the discourses. In contemporary scholarship, the largest number of studies seems to be devoted to the investigation of a particular theological theme (see Tolmie 1995:1-13). The themes that received the most attention were the Paraclete (e.g., Bornkamm 1968:68-89, 90-103; Bammel 1973:199-217; Painter 1978:113-123; Carson 1979:547-566; Wilckens 1980:185-203; Porsch 1982:133-138; Watson 1983:81-88; Dietzfelbinger 1985:379-408; Feuillet 1989:217-244), the vexing issue of the role and the identity of the Beloved Disciple (e.g., Minear 1977:339-354; de Jonge 1979:99-114; Gunther 1981:129-148; Pamment 1983:363-367; Ruckstuhl 1985:77-83; Kugler 1988), and the interpretation of the foot washing (e.g., Richter 1967:42-57; Dunn 1970:390-423; Weiss 1979:298-325; Schneiders 1981:76-92; Manns 1981:149-169; Segovia 1982:31-49; Hultgren 1982:539-546; Thomas 1991). A large number of other themes in John 13:1-17:26 also received attention. Amongst these were the following: the interpretation of Jesus’ death according to the farewell discourses (e.g., Richter 1972:43-57; Thyen 1979:467-481), the love commandment (e.g., Schlier 1970:235-245; Augenstein 1993), ecclesiology (e.g., Randall 1965:373-394; Riedl 1973:12-18; Ferreira 1998), the “greater works” of John 14:12 (e.g., Dietzfelbinger 1989:27-47), church and world (e.g., Lindemann 1980:133-161; Onuki 1984), and love and hatred (e.g., Segovia 1981:258-272) in the farewell discourses. A number of studies based on the application of historical criticism to John 13:1-17:26 were also published, but these were not as numerous as the studies just discussed. A number of studies based on redaction-critical approaches (e.g., Weiser 1968:252-257; Thyen 1971:343-356; Reim 1976:117-122; Segovia 1981:258-272; Kaefer 1984:253-282; Beutler 1984) were published, but the number of studies based on a history-of-religions approach seems to be declining (e.g., Borig 1967; Jaubert 1967:93-99; Roloff 1968:129-51; Fischer 1975). The relationship between John 13:1-17:26 and the Synoptics did not receive much attention (e.g., Onuki 1977:157-268; Kleinknecht 1985:361-371), but quite a number of

studies were devoted to placing John 13:1-17:26 within the history of the Johannine community (e.g., Hawkin 1975:208-213; Collins 1979:313-321; Painter 1980:21-38, 1981:525-543; Woll 1980:225-239, 1981; Berg 1988; Domeris 1991:233-250; Du Rand 1991:311-325). Discussion of the genre of the farewell discourses also received attention (e.g., Lacomara 1974:65-84; Segovia 1991:1-20; Bammel 1992:1-12). In the 1990s the “farewell discourse” has been the object of much attention with the publication of at least seven widely differing monographs as well as articles and other discussions (see Nielsen 1999:25-27). The first was by Segovia (1991), who points out that he is not presenting a final study of the text, and analyses the farewell discourse as “an artistic and strategic whole”. He interprets the text as it presents itself and not until towards the end does he introduce redactional considerations. Winter’s (1994) study of the farewell discourse is first and foremost concerned with a definition of its literary genre, which draws comprehensively on material from the Jewish tradition, including the Old Testament. Winter sees the farewell discourse as a testament or the inheritance that Jesus left to his own. Winter’s study does not, however, open up completely new perspectives. Tolmie (1995) has published a sustained narrative analysis that distinguishes between story, narrative and narration. This study and the next could also have been mentioned earlier as an example of the application of new methods. The theme is discipleship, with Tolmie seeking to show, among other things, how the implied author moves the implied reader to accept a particular understanding of discipleship. A linguistic monograph on the farewell discourse by Neugebauer (1995) is distinguished by its main interest in the eschatological elements, some of which relate to the Parousia (16:16-28), others to martyrdom (13:33-14:6) and still others to the Easter appearances. As the subtitles suggests, Dettweiler’s study (1995) maintains that the farewell discourse reflects relecture, which in general is seen as a significant element in Johannine theological reflection – a view that deserves very serious consideration. In practice Dettweiler sees 15:1-17 as a rereading of 13:1-17; 13:34-35. Similarly, 16:4a-33 is taken as a rereading of 13:31-14:31. This reading contains, according to Dettweiler, the answer to several basic questions that arose after Jesus’ departure. In a study dealing not solely but in large measure with the farewell discourse, Hoegen-Rohls (1996) has a particular purpose in showing that a proper reading of John requires an awareness of the importance of the post-Easter perspective, that is, after the arrival of the promised Paraclete. It is in this context that Jesus is seen as God’s son and the Gospel is written. This is not an original view, but Hoegen-Rohls’ study represents the hitherto most consistent reading of the Gospel and especially of the farewell discourse from this premise. In the subtitle of his book, Deitzfelbinger (1997) signals a reading that posits several farewell addresses rather than one. He suggests four: 13:31-14:31; 15:1-16:15; 16:16-33 and 17:1-26. Despite their differences they all stem from the Johannine church, and could be edited together without much difficulty into a single speech. One advantage being, among others, that this now yields a well-developed ecclesiology in John, closely allied to its Christology. Although the seven monographs mentioned here deal with the same body of text, the farewell discourse or central passages in it, it should be clear that they are seven clearly defined approaches (Nielsen 1999:25-27). While he still believes that the testament – particularly the biblical testament – is certainly the single most important literary influence on the Johannine farewell discourses, Parsenius (2005) prominently argues that other literary options exist in antiquity, and the Gospel’s author takes advantage of them for the furtherance of theological and narrative designs. Following John’s typical patterns, he is convinced that the farewell discourses are not faithful to any singly genre, even the testament (see Attridge 2002:3-21). Attridge (2002:3-21) insists that by emphasising Jesus’ abiding presence, the Fourth Gospel has bent the expectations of the testament genre. He (2002:18) remarks: “If the farewell discourses are testamentary, they are substantially bent at this crucial point. Jesus foretells his absence, but hints at his presence, a presence made possibly by the commanding example of how to love that constituted his departure.” The contributions surveyed above provide a wealth of insights regarding the background and content of the farewell discourses (or first farewell discourse). Although several studies have appeared over the years, apart from the argument of Parsenius, in this investigator’s opinion none has really approached the significance of this passage in terms of the ongoing (*or* permanent) presence of Jesus in and among his followers. The commentaries indicated in the bibliography have been examined according to the relevant passage where the farewell discourses are presented. Among others, Moloney (1998) interprets the present pericope in terms of Jesus’ presence. He has a similar view with the investigator when he analyses the text. However, he does not see the entire pericope in terms of Jesus’ presence but only some relevant texts where the return of Jesus is mentioned, while the investigator has a view that the whole pericope should be seen from the perspective of Jesus’ promise of his ongoing presence

tribulation and confusion of his disciples at a critical time after his departure and thus he gave his disciples a lengthy discourse before the day of his arrest. At first glance the passage is simply Jesus' consolidation to his disciples on the day before his departure from the world, like other "farewell discourses" or "testaments" of famous heroes from the ancient world. This narrative section is thus a good example of a recurrent episode in the lives of the biblical heroes – the testament or farewell of a hero who is about to die (cf. Segovia 1991:4ff.). There is thus a contradiction between the overall purpose of John's Gospel and discourses of Jesus in his farewell discourses. How can one solve this problem? The clue can be found in the question of whether or not the testament classification can explain all the generic influences that underlie the Johannine farewell discourses. Parsenius (2005) suggests that the testament cannot adequately do so, and that other literary springs flow into these chapters of the Gospel. Where scholarly consensus has typically seen only the testament genre as a template for the structure of these chapters, Parsenius argues that other literary options exist in antiquity, and that the Gospel's author takes advantage of them for the furtherance of theological and narrative designs.⁶ He is convinced that the discourses interface with classical literature, specifically the following literary styles: Greek tragedy, consolation literature, and the literary symposium tradition. He believes that John has twisted the testament by joining to it the above three classical forms. The result is a different kind of testament (Parisenios 2005:36).

As Parsenius (2005:9) has noted, however, multiplicity is not an end of itself. Discovering generic association serves a larger purpose. The effort to extend generic association beyond the testament is intimately connected to the theme of presence in absence. Parsenius (2005:10) states, "A typical testament is primarily about the departure of a dying figure, emphasising absence and loss. But, in a variety of ways, the Johannine farewell discourses emphasise, not the lack of Jesus' presence, but his abundantly continued presence." This means that the multiplicity of the generic associations of the discourses sheds new light on the nature of Jesus' departure as

among his followers. Thus the study of the "presence" motif in the farewell discourses has not received the necessary attention and accordingly the present study may make a significant contribution to the Johannine scholarship.

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 in this manner transcended the usual expectations of the testament. John 13:31-14:31, which is attested to through the macro structural investigation of the entire Gospel to place in John 13:1-17:26, is traditionally called "the first (*or* primary) farewell discourse". This section occupies the key and primary position in John 13:1-17:26. The following study will in many ways build upon Parsenius' important arguments about John 13-17 from the perspective of various literary associations. The scrutiny of "the first farewell discourse" shows that the discourse of Jesus in this pericope does not indicate the absence of the master from his disciples but rather provides a promise by Jesus of his permanent presence in and among his followers. The assertion will be made that John provides the community (*or* audience) with perspectives regarding Jesus' spiritual existence at a time when he would be bodily absent from them and when they would encounter conflict. This work is thus an effort to illustrate how the functional role of the text of the Gospel clearly accounts for the first farewell discourse.

1.2. Methodological considerations

1.2.1. General principle

One must use the proper strategies to understand a biblical text accurately, as the following statement by Egger (1996:8) attests: "To do justice to the varied aspects of New Testament texts, a varied set of methodological instruments is used in scholarly dealing with the New Testament." Thus, before taking the precise exegesis of the text, a discussion of the methodological considerations should be taken into account. The objective of this methodological discussion is neither to make any independent

⁶ Parsenius still believes that the testament – particularly the biblical testament – is certainly the single most important literary influence on the Johannine farewell discourses.

contribution to the debate on the biblical interpretation, nor to treat all the issues in detail nor even to refer to all the issues, but merely to state the position of the investigator and to indicate the investigator's understanding of the biblical interpretation.⁷

1.2.1.1. Brief survey of the history of biblical interpretation

At the beginning of the 20th century, the methods of biblical interpretation changed dramatically (see Black 1995:256-277; Botha 1989:14-31; Hatina 1999:28-43; Lategan 1984:3; Nielsen 1999:12; Snyman 1991:86, 1999:354-368).⁸ These methods were influenced by other secular disciplines, while the interdisciplinary phase became common in various scholarly fields. Amongst others, the literal-linguistic theory has contributed most to the change of approach.⁹ In the previous period, historical-critical methods concerning the historical development of the text were methods central to biblical interpretation. These methods are relevant in assessing the history behind the Gospels and their actual content, and all have thrown light on the Gospels, even though some of the results that were convincing at the time seem less so now, not least in the case of John (see Nielsen 1999:12).¹⁰ However, the literal-linguistic discipline takes up the challenge of looking at the final form of the text in order to highlight its narrative dynamics, something traditional methods had neglected (see Stibbe 1992:5). To put it precisely, literary criticism insists on the text as a whole and displays no interest in sources, traditions or redactional levels. Nor

⁷ Similar methodological considerations of the investigator's M.Th. thesis, which was submitted to the University of Pretoria, will be used in the exegetical process in this thesis (see Hwang 2004:3-12).

⁸ Thus Van der Merwe (1995:47) is correct in believing that "the field of research has become so vast and has branched out in so many different areas of specialization that it has become virtually impossible for the individual exegete to cover or evaluate the entire terrain." Van der Merwe also provides a useful review of the history of theological hermeneutics as followings: Longman III (1987:13-46); Tate (1991); Jeanrond (1991:12-76); and Thiselton (1980 and 1992:142ff).

⁹ In this regard, Longman III (1987:7) says as follows: "Biblical scholars have turned to literary study for help (Polzin, Detweiler, Crossan, Via, etc.), and an increasing number of literary scholars have turned to the Bible as an object of study (Alter, Kermode, Ryken, Frye). Such interests have led to the rise of the literary approach in biblical studies, most commonly referred to as literary criticism." This trend could be attested to mainly by a lively discussion at the meeting of *The Society of Biblical Literature*, as well as in seminars of *The Studiorum Novi Testamenti Societas* (see Combrink 1986:9). In this regard, Moore (1989:xvi) lists "a bewildering variety of names", by which the new literary approach may be categorised.

¹⁰ In other words, these traditional methods of interpretation are more concerned with what lay behind New Testament narratives than with their form and their literary, artistic features (Stibbe 1992:5).

does it look for the meaning of the text in what it refers to (the referential fallacy) or what its author's intention might have been (the intentional fallacy).¹¹ In this sense literary criticism includes narrative criticism, semiotics, structuralism to a certain extent, rhetorical criticism, deconstruction, and reader-response criticism among others (Hallbäck 1999:32).

Excursus: Recent trends on the Gospel of John¹²

There are still scholars who argue that it is impossible to understand the Gospel without studying the history of its composition. Amongst these studies are a number of investigations into the sources of the Gospel (e.g., Pharr 1973; Temple 1975; Fortna 1988; Von Wahlde 1989), as well as investigations into developmental theories (e.g., Lindars 1971; Martyn 1979; Brown 1979; Schmithals 1992), and studies based on form criticism (e.g., de Solages 1979; Neiryck 1979). In spite of many differences between these studies, they have nevertheless succeeded in providing evidence that the Fourth Gospel is built on a developed tradition that was incorporated into the Gospel in a series of stages (see Tolmie 1995:2).¹³ Although it seems to be true that the text of the Gospel may have had a

¹¹ However, some scholars evaluate this phenomenon from a pessimistic perspective. Among others is the statement of Joubert (1990:335), who mentions as follows: "New Testament studies are presently caught up in a labyrinth of new approaches and theories."

¹² This excursus does not have the purpose of reflecting the whole discussion on the recent trend of the interpretation of John's Gospel. For comprehensive research on this issue see, for instance, Kealy (2002); Hallbäck (1999:31-32); Tolmie (1995:2); Stibbe (1992:9-13); Coetzee (1993:40-77); and Van Belle (1988).

¹³ See Menken (1985), for instance, who notes: Biblical books are the final products of long developments of tradition. Consequently, they can be approached in two ways: as bearers of previous tradition, and as final products. The first approach has been the dominant one in much research that has been done in biblical studies during the first half of this century; methods associated with it are literary criticism and form criticism. The second approach has become increasingly important during the past three decades of this century; it has to be associated with methods such as redaction criticism and various kinds of structural analysis. The present study is to be situated within this second approach. As is well known, both form criticism and redaction criticism start from a separation of tradition and redaction. In form criticism, this separation is carried out in order to obtain the traditional materials used by an author; then these are investigated to trace their previous history. In redaction criticism, the redaction, being an author's own contribution to his literary product, is the main object of research. The redactional share of an author comprises quite a set of operations: the addition and omission of words, clauses, sentences, stories and statements, the introduction of changes into the available materials, the arrangement of the materials within a framework. These operations may be motivated by stylistic, poetic or theological reasons; they give us an impression of an author's interests, his theology, the people for whom he wrote, their situation and problems. The way an author deals with his materials can be established more precisely when we know the tradition available to him, as is the case with the Gospels of Matthew and Luke, whose authors knew and used the Gospel of Mark, at least according to the Two Document Hypothesis. Elsewhere, the redactional share can be deduced with some probability

complex history, a recent trend in Johannine scholarship has been to accept that it should be interpreted in its final form (see Ball 1996:12; Nielsen 1999:12-14; George 2000:1-6; Schnelle 1998a:469-471; Tolmie 1995:1-13; Motyer 1997:27-44; Botha 1991a:277-293).¹⁴ There are numerous scholars who maintain that the Fourth Gospel makes sense as a literary whole, and accordingly analyse the Gospel without recourse to theories on the possible rearrangement or development of the text.¹⁵ Indeed, over decades there have been a number of attempts to open up the literary qualities of John's Gospel throughout this century. Olsson's text-linguistic analysis was a pioneering work (1976). By far Culpepper (1983) is the chief exponent of the new criticism in a consistently skilful application of this new method to the entire Gospel.¹⁶ Another prominent work, which is a kind

from the observation of an author's literary and theological idiosyncrasies, and of tensions within the text. It should be stressed, however, that the final author is responsible not only for his own contributions to the materials he used, but also for the traditional materials which he has incorporated into his text, because it is he who decided to retain certain parts of the tradition and to omit others. So the final author is responsible for the entire literary product that comes from his hands. When redaction criticism is carried through in a consistent way, it leads to a view of the biblical text as something intended by its author to be a meaningful and coherent unit (of course, this view does not exclude *a priori* the possibility that after the completion of the work secondary additions were made to the text.).¹⁴ Ball (1996:18) insists that while it is important to note that the Gospel of John takes the form of a Gospel and not of a novel, it is believed that, if used carefully, the tools developed from the study of modern literature may also throw new light on the study of ancient literature that conforms only to certain aspects of the modern genre. He (1996:19) further notes that some of the tools of more traditional historical-critical scholarship (such as form or redaction criticism) are as alien to the ancient world as are concepts derived from poetics (such as point of view or narrative time) and thus it is a question of how these tools are applied to the text of the Gospel and whether they are adapted in the light of the Gospel genre that determines how appropriate and helpful they may be in the understanding of the text.

¹⁵ The intention of these works is to read the scriptures of the Bible as if they were literary texts, using the means and methods of literary study, which actually all have their point of departure in New Criticism. The subject of the analysis is the text as it stands, seen as an autonomous unity independent of its origin (Hallbäck 1999:32). For more information on this issue, see Booth (1961); Iser (1972; 1976); Chatman (1978); Genette (1980); cf. also the synthetic presentation in McKnight (1985). As has been discussed above, this trend has been prompted by the rise in various forms of literary criticism, which assumes that the extant text is ordered to convey a message and which attempts to discover how that message is conveyed as well as what the message is (Ball 1996:13).

¹⁶ Culpepper is interested solely in the story of Jesus as told by John, not in the history behind the story, and he concentrates all his interest on its anatomy and the function of its various characters (Nielsen 1999:12). He employed the theoretical model that is derived from Chatman who compiled the implied constituents in narrative as his starting point (see Chatman 1978). According to Culpepper (1983), in a narrative critical reading of the text, attention will be focused more fully upon the text itself and its narrative world. This means that the real author and the real readers are outside the narrative structure (cf. Chatman 1978:267; Hallbäck 1999:35). Yet the emphasis is upon listening to the text in order to discover the story as communicated from the implied author to the implied reader (Thomas 1991:77). Culpepper (1983:16) defines the implied author in the following terms: "The implied author is the sum of the choices made by the real author in writing the narrative, but the implied author is neither the real author (who wrote) nor the narrator (who tells)." He (1983:7) also defines the implied reader in the following terms: "The implied reader is defined by the text as the one who performs all the mental moves required to enter into the narrative world and respond to it as the implied author intends." Thus, according to him, "real author" and "real reader" is distinct from "implied author" and "implied reader" respectively. The "implied author" can be defined as the sum of the real author's concrete

of follow-up to Culpepper's book, is Staley's book (1988). Some other main works within the literary readings of this Gospel have been written by Nicholson (1983), Cauthron (1984), Duke (1985), O'Day (1986), Boers (1988), Segovia (1991)¹⁷, a number of essays in *Semeia* 53, two books by Stibbe (1992, 1993), Van Tilborg (1993, 1996), Tolmie (1995), Moloney (1998) and Van der Watt (2000).

1.2.1.2. Communication dynamics: a prototype for the hermeneutical approach

While interests of biblical interpretation shift focus from the author to the reader, there is a trend towards investigating the communicative devices that were used by authors to enlighten the reader (see Lategan 1984:3-4; Longman III 1987:41; Botha 1991a:277-293).¹⁸ However, since literature is an act of communication between an author and a reader through a text (Longman III 1987:67f.), in biblical interpretation, three elements of this (that is, the author, the text, and the reader) should be considered synthetically (cf. Egger 1996:8-13; see Tate 1991).¹⁹ They may not be

decisions that give rise to the text. Consciously and unconsciously, authors express their ideology in their work. The discourse listed adds to the narration and the special narrative technique used creates the image the exegetes get of the "implied reader" (see Kieffer 1999:47-48). Hallbäck (1999:35) notes, "The implied author is the consciousness responsible for the story as a whole, who knows everything and controls everything. The implied reader is the very readability of the story; actually it is no reader at all, but an expression of the fact that the story is an address, an invitation to be read, and of the fact that this reading will be a more or less controlled motion through the narrative world." However, there have been subtle discussions about different kinds of readers. For narrative texts, for example, Rabinowitz distinguishes between four readers (see 1977:121-141; see also Culpepper 1983:206-208): the "real reader" at any particular time; the "intended reader" whom the real writer was thinking of; the "implied reader" who is present in the written text; and the "ideal reader" who accepts the implied writer's ideology (Kieffer 1999:48; cf. Stibbe 1993:16).

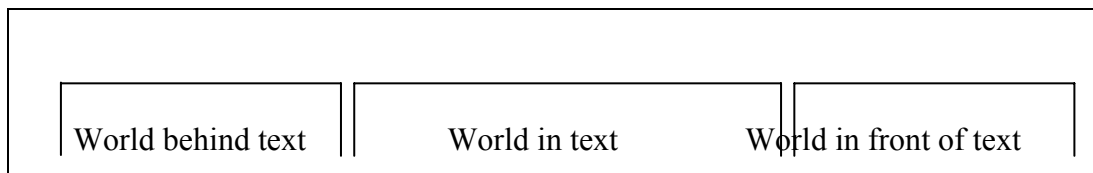
¹⁷ Remarkably, while Culpepper focused on the entire Gospel by using only the method of narrative criticism to take account of narrative features, Segovia went further to combine narrative criticism and rhetorical criticism – what he had come to call literary-rhetorical analysis. According to Segovia (1991:183), "Its focus would be on the present text of the Gospel as both an artistic whole, with a unified literary structure and development, and a rhetorical whole, with unified strategic concerns and aims. Such an approach would analyse the Gospel as a world unto itself, as it were, in terms of its narrative features and rhetorical aims – in effect, not only the what-and-how of the message but also its wherefore, that is, the concerns and goals behind the given deployment of the what-and-how."

¹⁸ The relationship between the biblical exegesis and communication theory is delineated by many scholars such as Jonker (1996:399), Botha (1991b:71-87), and Van Tilborg (1989:19-31). Among these is Jonker who notes as follows: "Biblical exegesis should thus be done within the framework of communication theory. This interest in communication can also be related to the influence of and interaction with textual linguistics and textual theory." And later (1996:405), "The communication model should not only provide an explanation of how exegetical methodologies can exist side by side, but should also explain how this system becomes operative, that is, how methodologies interact."

¹⁹ Deist and Burden (1983:54) mention the relations among the author and the text and the receiver as follows: "It is clear that one needs to have knowledge of the speaker if one wants to understand his

abstracted from one another, since one presupposes the other. No single method leads to a complete hermeneutical approach. The knowledge obtained from the different approaches is also needed (Van der Merwe 1995:50-51).²⁰ Hence, the locus of meaning is to be found in the interplay between all three worlds when they converge (cf. Van der Watt 1986:33; Lategan 1984:3-4).²¹ The activity of exegesis is thus a complex process.

The following diagram proposes a conventional model of communication. Only the basic constituents (sender, text, receptor) and dynamics (encode, decode, negotiation of meaning and interrelatedness) are indicated (Van der Merwe 1995:52; see Barr 1962:296; Greimas 1966; Nida 1969:7; Kümmel 1973:22f, 58; Culpepper 1983:10; Rousseau 1985:93; Kaiser 1986:113; Longman III 1987:7).²²

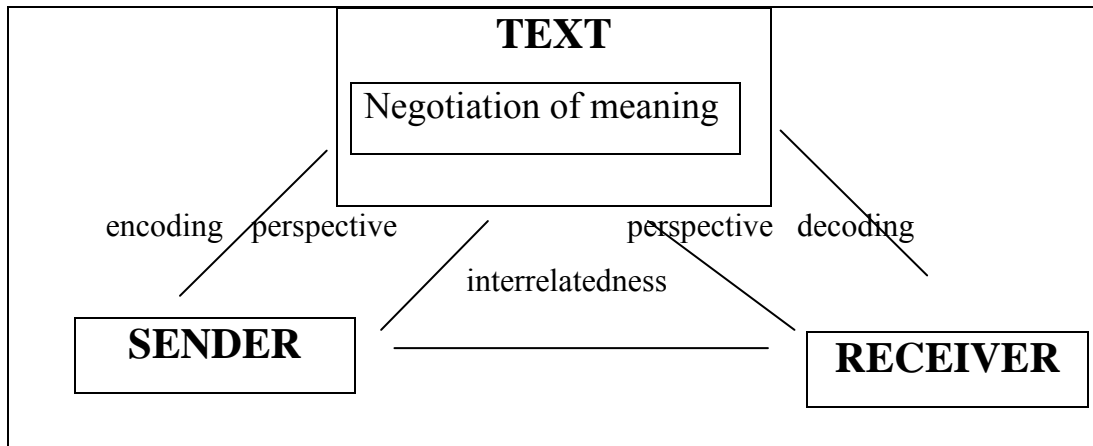


message. It is also clear, however, that one cannot look at the speaker in isolation. The speaker must be looked at as a complete human being in all of his contexts. The speaker must, moreover, be looked at in relation to his audience and in terms of the rhetoric of the text. In the final analysis, speaker and audience and text form a single whole. No one of them can be conceived of without the other two. And the exegete must be fully aware of this trinity in his efforts to understand any text.”

²⁰ Van der Merwe (1995:51) states: “The world of the author offers foundational information for the dialogue between the reader and the text. While background studies of the world behind the text do not constitute sufficient meaning within themselves, such studies do fulfil an important heuristic function within the field of hermeneutics. Every text thus reflects the ‘culture’ from which it was written; this includes biblical texts.” According to Halliday (1991:39ff), language is part of the social system. This influenced the way in which the text itself speaks linguistically, conventionally and ideologically. Historical methods should be used to perpetuate the dialogue between the text and the reader (Van Aarde 1988:236f). They should inform the text/reader dialogue (cf. Tate 1991:210; Lategan 1984:4). One must therefore adopt the viewpoint that the linguistic-literary perspective is embedded in a socio-historical situation. The ability to construct the socio-historical background from a reading of the text (cf. Van der Watt 1986:38; Lategan 1984:8) stems from sensitivity to the requirements and indications found in it.

²¹ This integration of different exegetical approaches can be done on the following basis (Van der Merwe 1995:51): (i) An integration of different exegetical approaches can be achieved once the text has been separately interpreted with the help of the different approaches. (ii) Another approach is to use one model as a starting point and accommodate insights gained from other models to support this chosen model. In this case the model chosen to start off with should be the one that best befits the text, and the supportive models must be exclusive, differentiated from other less relevant models. (iii) An approach in which some of these models, relevant to the objective of this study, have been integrated simultaneously. This is the approach to be followed in this study (Scheffler 1988:363f).

²² Van der Merwe (1995:51-58) concisely summarises the communication interaction of the biblical exegesis. What the investigator’s offer is an adoption of Van der Merwe’s summary.



New Testament hermeneutics deal with “the theory of understanding” the New Testament text (Ricoeur 1975:265; Stuhlmacher 1979:15; Rousseau 1985:95; Jeanrond 1991:1). According to Rousseau (1985:95; cf. also Ricoeur 1975:182), “it is inseparably intertwined with communication as the act of creating meaning (understanding) through our interaction with the world (New Testament writings).” With these words Rousseau summarises the above diagram, which will be discussed below. The discussion is based on communication interaction.

1) Communicators: sender and receiver (socio-historical)

In the New Testament era biblical *documents* were written (texts) to communicate a *message* from the author (*sender*) to his readers (*receptors*). Both the sender and receptor stand in socio-historical situations (their own worlds) that are at stake here. These communicators are part of their historical situation and are therefore influenced by, for instance, historical, cultural, religious and sociological factors. This is reflected in the message they create in the text (cf. Jordaan 1971:3-7). The text is accompanied by another text, the “con-text”. The socio-cultural situation is the context in which texts unfold and in which they are to be interpreted (Halliday 1989:14; 1990:5). Therefore the text has a specific function in the context.

2) Goal: meaning negotiated (theological-philosophical)

The diagram shows that every author has a theme/message in mind that he

communicates with his audience (receivers) with the aid of structured language (Deist & Burden 1983:49; cf. Louw 1976:122; Du Toit 1974:55f). Every written document (language) is embedded in a specific context that will enable the paradigmatic readers, once they understand this context, to follow the text. It is therefore important to analyse the contextual constituents that make up the background of the communicators and the medium (text) in order to determine the meaning of the text. But what the paradigmatic readers must bear in mind is that “these constituents of the communication process (i.e., the linguistic-literary and the socio-historical) find their intention from the author’s theological-philosophical perspective” (Rousseau 1985:97; Tate 1991:xx; Thiselton 1980:307ff.; Louw 1976: 118). Efficient communication occurs only when the readers share the author’s perspective and respond accordingly (Nida 1969:1; cf. Rousseau 1985:97). In an analysis of the New Testament text, then, both the text-historical and the socio-historical facets (Rousseau 1985:96) of the worlds of the text and communicators should be examined without bias.

3) Medium: text (linguistic-literary)

In a literary communication process, because the sender wants to communicate a goal-oriented message to the receiver, he encodes his message by way of literary devices and stylistic features²³ to accomplish this goal. This encoding consists of linguistic and literary codes. Fokkema (1985:643ff.) distinguishes three more codes: the genre code, the socio code and the idiolect code. The information that is transferred in the communication process is embedded in these codes. Therefore these codes (text) must be considered as the conveyors of the message.

4) The dynamics of the communication act: interrelatedness

Communication is impossible in the absence of any of the three basic constituents

²³ A text is a meta-functional construct: a complex of ideational, interpersonal and textual meanings (Hasan 1990:49). In the case of an ordinary conversation, literary devices and stylistic features substitute body language and voice intonation (Van Aarde 1988:237). These are paralinguistic and

(sender, code and receiver). In a communication process the constituents imply one another. This interrelatedness is evident in the socio-historical, linguistic-literary and theological-philosophical modes (Lategan 1984:2; Rousseau 1985:98).²⁴

1.2.2. The process of the exegesis

The aim of the analysis is to discover the concerns of Jesus' presence in the Johannine community, as well as those of the paradigmatic believers throughout the first farewell discourse, and the answers given to these concerns. The investigator would like to leave aside all questions concerning the historical development of strata²⁵ and turn exclusively to a synchronic reading of the presented text in order to highlight the theological purpose the original author strove to deliver through the text.²⁶ The desire

extra-linguistic features of a spoken language, which are lost in a written document (Cook 1989:9; Nida 1983:146).

²⁴ In particular, Stibbe (1992:49ff.; see Hallbäck 1999:39) distinguishes between text, context and pre-text. Stibbe argues that the text should first be read synchronically. He means the term "context" as the socio-historical context of the Gospel and its social function in creating or rather upholding the group identity of the Johannine community. For him, this represents a kind of return to the *Sitz im Leben* consideration of form history, though disregarding the small tradition units in favour of viewing the Gospel as a narrative whole. Stibbe also includes the pre-text of the Gospel, that is, the theories on sources and redactional activities. He maintains that the Gospel is based on traditions going back to the beloved disciple, but that it has been worked over by an author responsible for the Gospel as such and later redactionally adapted to the needs of the community.

²⁵ Many contemporary scholars suppose that the author of John's Gospel composed the book with the intention to provoke a certain response from his audience/readers. They think that the author of this Gospel interprets a tradition about Jesus for his readers in light of their situation. Thus, according to this theory, the historical situation of the earthly Jesus has been merged with the present situation of the author and his community in the narrative of his Gospel. In other words, various elements from the recorded memories of the community are laid side by side to form John 13-17 as the text now stands. This raises the issue that the obstacles to treating 13-17 as a literary unit are formidable. Yet despite the many problems, scholars continue to find signs of literary coherence and congruence in these chapters. Such signs are evidence that the composition of these chapters was not without design and reflection (Thomas 1991:67).

²⁶ One of the basic assumptions of this study is that the text, as it now stands, makes sense (Thomas 1991:76; Franck 1985:11-13). Two primary reasons may be offered as justification for this premise. On the one hand, despite signs of redactional activity in the text, there is as yet no consensus regarding the history of the Fourth Gospel's composition. Even the most careful redactional reconstructions are highly speculative and hypothetical in nature. On the other hand, the existence of the text in its final form suggests that it was regarded by author and readers alike as comprehensible and interpretable. In other words, the text as it stands must have made sense to some group at a particular point in history. Probability on this point is surely greater than can be claimed for the hypothetical proposals about earlier versions. The remark of de Jonge (1977:vii-viii) expresses this sentiment well: "The possibility of development in thought and ways of expression cannot be excluded and a long literary process with different stages or redaction may lie behind the present Gospel. Yet the first task of an exegete should be to interpret the documents as they lie before him(/her); even if in some cases the present text cannot be explained without some knowledge of its history one can never be content with simply describing that history and restrict oneself to the 'original' meaning and function of the constituent parts."

is to expose the sense of the text itself, not to bury it.²⁷ However, some examination of the historical elements of the text and the audience is required (see Brown 1970:549).²⁸ This means that a synchronic approach to the text will be employed primarily, with the diachronic approach supplementing it where necessary.²⁹

Excursus: Synchronic analysis vs. Diachronic analysis

There are two interpretative dimensions of the text (cf. above). One is to grasp the meaning of the text as it is presented and another is to search the historical development of the text.³⁰ According to de Saussure, the first is called a "synchronic approach" and the second is called a "diachronic approach". According to him (de

²⁷ It will be kept in mind, however, that the present text should be understood from the standpoint of the community's historical situation, since there is little doubt that the author of John's Gospel composed the book with the intention of provoking a certain response from his audience/readers.

²⁸ It is open to relevant comparative material in contemporary literature. In other words, the investigation is primarily synchronic taking both text-internal and text-external considerations into account (cf. Franck 1985:13).

²⁹ The statement by Nielsen, which a radical reading has met with scepticism from various sides, is plausible. According to Nielsen (1999:13), "The literary approach at times, and particularly at first, was extremely complex and often limited itself to brief passages of text. Did it open up new insights? Was not the deliberate disinterest in the many historical questions surrounding John an obstacle to a proper understanding of the work, with many advances from previous research going unused? In response many have raised the possibility of combining a synchronic and a diachronic analysis of a book, particularly a Gospel." Nielsen thinks that the work of Stibbe (1992) has rightly aroused great interest while leaving a number of questions unanswered. Indeed, following Nielsen's words, "Stibbe proceeds with the somewhat untraditional conception of history as being linked to narrative, because history is 'story-like.' He therefore sees the Jesus-history behind the Fourth Gospel as already in some sense story-like in character – as both episodic and emplotted. Whether a diachronic and synchronic analysis can be so closely linked is still an open question, but either way it is important to stress that a synchronic reading should not be regarded as an alternative but as a supplement to a diachronic analysis" (see de Boer 1992:35-48). Hallbäck (1999:38) also states that, "While both Culpepper and Staley call for a clear-cut distinction between literary critical analysis of the text as it stands and historical reconstructions of the origin and previous history of the text, Mark Stibbe endeavours to combine these in an extensive programme of narrative criticism."

³⁰ The following statement is a brief explanation of Nielsen on differences between diachronic reading of the text and synchronic reading (1999:12): "For Gospel research, and perhaps especially Johannine, the introduction of the religio-historical method has had a wide-ranging influence, as later have form criticism, and then redaction criticism (however, not many form-critical studies of John have been undertaken). These and several other diachronic methods are each relevant in assessing the history of the Gospels and their actual content, and all have thrown light on the Gospels, even though some of the results that were convincing at the time seem less so now, not least with John. However, when the focus is on the Gospel itself rather than its preceding history, the limitations of the diachronic methods are visible. This helps to explain the innovation in methods of recent times. Synchronic literary reading, long since introduced into literary criticism in particular, is now being applied to the Bible. This is a new way of reading, since, the synchronic methods, consistently applied, take no account of the historical questions that the diachronic methods sought to answer. For instance a synchronic reading operates alone with the implied author and the implied reader, not the historical author and reader."

Saussure 1915:98-138), synchronic linguistics will be concerned with logical and psychological connections between coexisting items constituting a system, as perceived by the same collective consciousness, while diachronic linguistics will be concerned with connections between sequences of items not perceived by the same collective consciousness, and which replace one another without themselves constituting a system. Therefore, the purpose of the synchronic method is to grasp the meaning of the final form of the text while the purpose of the diachronic method is the reconstruction of the historical path along which the texts passed in reaching their perfect forms.³¹

However, up to now there have been sharp conflicts about the methodological initiative. For instance, many German-speaking scholars hold fast to the historical-critical view while most English-speaking scholars believe that a new method must be used in the interpretation of the Bible. It has seemed impossible to harmonise these two views. Many scholars, such as Egger (1996:67; also Motyer 1997:27-44), properly insist that these two methods go hand in hand in that the synchronic readings contribute to a methodological expansion of the diachronic readings. According to Egger, this investigates the text as it comes into being, through the literal-linguistic method, and then examines the text for the historical point of view³² (see Jonker 1993: 100-115; 1996: 397-411; 1998:1-15).³³

As a conclusion to this argument regarding the chronological order of synchronic analysis and diachronic analysis, Thiselton's (1992:80-81) statement makes it clear that of the two, synchronic linguistics takes priority both in importance and in sequence of application, stating, "it is proper to trace the historical evolution of a term and its changing semantic value, , firstly, that synchronic description is the pre-requisite of diachronic study at every separate stage" (see Hallbäck 1999:35).³⁴

³¹ When these two methods are applied to biblical interpretation, the first one is adopted by, amongst others, textual linguistics, structuralism, semantics, narrative criticism, pragmatic analysis, text genre analysis and the second one is adopted as literary criticism, form criticism, source criticism, tradition criticism and redaction criticism (see Egger 1996:67; 153).

³² As an attempt to solve these opposite standpoints 'To each its own meaning: an introduction to Biblical criticisms and their applications' edited by Haynes, S R and McKenzie, S L will be helpful.

³³ Counet (2000:19) also states their compatibility, admitting the incompatibility of both, as follows: "I think it is wrong to create a dichotomy between historical-critical research as a so-called speculative or subjective method, especially if this leads to a hierarchy of diachronic research at the expense of synchronic research. My presupposition is that diachronic conclusions are ultimately based on a subjective interpretation of the text (textual peculiarities, such as doublers, contradictions, incompatibilities, fractures, etc. – things which can indeed be determined 'objectively'– are not necessarily 'absolute' reasons to search for the sources and *Vorlagen*; they can be intended or meaningful)."

³⁴ More precisely, Culpepper (1983:5) argues, "While the approach of literary criticism is clearly distinct from that of historical-critical scholarship, there needs to be dialogue between the two so that

The following is an explanation of how the exegesis will be conducted on the basis of the above discussion (cf. Van der Watt 2001; Jonker 1993:111-112).³⁵

1.2.2.1. Contextual investigation

The contextual study is very important in forming an accurate understanding of the text (see Stibbe 1993:11). This consideration prevents the exegete from going astray and makes an understanding of the narrative vital. This means that the delineation of the context will be of considerable help in determining and explaining the basic tendency of the text (cf. Segovia 1985:471). Thus a contextual study is the preliminary step in providing the necessary foundation for the complete exegesis. Several questions about the context of the present pericope have to be dealt with in detail by way of an introductory investigation. First, John's specific purpose in the farewell discourses and how he delivers his intention to his readers throughout the narrative will be discussed. The question concerning the purpose and nature of the farewell materials may very well be tied to the literary genre of the present pericope. In the present position, John 13:31-14:31 is part of the Revealer's farewell to his disciples. This section will examine, therefore, the genre of the farewell discourse in ancient literature. It will argue that the Johannine farewell discourses do not follow the model of the testament alone, however. An attempt will be made to show that the discourses are a composite of various literary forms, not one but many. In addition, the section will examine how additional literary forms do better than the testament in

each may be informed by the other." He (1983:11) adds, "Once the effort has been made to understand the narrative character of the gospels, some rapprochement with the traditional, historical issues will be necessary. Questions about how the story is told inevitably raise interest in why it is told and why it is told as it is." (cf. Ball 1996:18)

³⁵ The literary analysis of the text follows the exegetical procedure of Van der Watt, in principle (cf. his transcript of lectures *Exegesis: An approach* in 2001). He develops the stage of analysis as follows: 1) choose text, 2) textual criticism, 3) grammatical and syntactical analysis, 4) structural analysis, 5) detail analysis (grammatical-semantic analysis, literary analysis, socio-cultural and historical analysis, comparison between different books of the New Testament), and 6) macro structure. However, since taking the purpose of this thesis into account and the genre of the underlying text, there will be slight differences in this process. In this regard, Van der Watt also asserts the flexibility of exegesis stages with the statement that, maintaining the fundamental exegetical principles, the individual methods will not be unfolded by turns in every case.

solving some of the interpretative difficulties in the farewell discourses. Secondly, the present pericope (John 13:1-17:26 generally and 13:31-14:31 particularly) is generally recognised as the most puzzling of the sections of John's Gospel owing to its apparently composite character (Kysar 1986:219).³⁶ In other words, although the farewell scene of Jesus appears to be an extended, single discourse stretching from 13:1-18:1, various seams have been discovered in the literary flow of these chapters. The discovery of these aporias has inspired claims that the unity of the discourses is only apparent and is the result of several stages of redaction. As long as this literary obscurity remains unsolved, one is justified in attempting a contribution to the understanding of this enigmatic but critical passage. The assumption of generic variety, that is, that other literary options exist in antiquity and that the Gospel's author takes advantage of them for the furtherance of theological and narrative designs supports narrative unity. In other words, as Segovia (1991:284) argues, "the canonical form of the farewell discourses is an artistic and strategic whole with a highly unified and coherent literary structure and development, unified and coherent strategic concerns and aims, and a distinctive rhetorical situation." Thirdly, since John 13:31-14:31 is attested to through the macro structural investigation of the entire Gospel in the previous chapter and placed in John 13:1-17:26, the narrative strategies of the author in placing the pericope within the overall structure of Johannine narrative and, particularly, within John 13:1-17:26, need to be examined. Although the main focus of this study is a close reading of John 13:31-14:31, taking a look at the contextual factors of the underlying pericope will be helpful at this stage. The individuality and uniqueness of this Johannine example will come to the fore with much greater clarity and precision in this way (cf. Segovia 1991:5; Thomas 1991:65). Finally, before proceeding to a detailed exegesis of John 13:31-14:31, the investigator wishes to present an outline of the structure of the pericope, in order to provide the parameters for the interpretation of the text. The overview of the text is based on a detailed discourse analysis that has been developed in South Africa and which will be discussed in depth in the detailed exegesis.

³⁶ There is a great deal of repetition in the chapters (e.g., the power of asking in prayer, 14:13-14; 15:7, 16b; 16:23-24, 26), number of sudden disjuncture in the flow of the discourse (e.g., 14:31 and 16:4b), and there are topics scattered in a disorganised fashion throughout the chapters (e.g., the Paraclete, 14:15-17, 26; 15:26-27; 16:7-14). This issue will be discussed in detail in Chapter III.

1.2.2.2. Detailed exegesis

During the contextual investigation, certain issues grasped the attention of the author, demanding a more detailed investigation. This detailed analysis is divided into five areas of investigation, i.e. the textual criticism³⁷, the discourse analysis, the grammatical-semantic analysis (which is an intensification of the grammatical and syntactical analysis that was done earlier), the literary analysis and the socio-cultural and historical analysis. However, these methods are not different processes but rather a unified and integrated procedure. They are separated only for the purpose of clarity when exploring the different aspects of the text. Thus these analyses are closely linked and are often undertaken simultaneously, not necessarily one after the other. For the sake of clarification they will be discussed in sequence (Van der Watt 2001).³⁸

1) Establishment of the text (Textual criticism)

The original Greek New Testament document has not been preserved and existing copies differ from each other for various reasons (see Metzger 1968:131-137; cf. Tuckett 1987:23).³⁹ Therefore it is necessary to establish the original text through

³⁷ Part of any literary analysis is the establishment of the text under examination (cf. Thomas 1991:19). Thus textual criticism should be done to establish which textual variants are most reliable.

³⁸ This section relies on the exegetical programme of Van der Watt (2001).

³⁹ The following is a brief historical development of this science: After Gutenberg invented the printing press in 1450, the Bible was printed and started to spread over the entire world very quickly. With this momentum, the art of textual criticism developed immediately. John Mill (1645-1707) published the Greek New Testament, gathering more than 30000 variants, and Bengel (1687-1752) initiated an evaluation of Mill's work. After this, Semler (1725-1812), Griesbach (1745-1812), Lachmann (1793-1851), Von Tischendorf (1815-1874), Tregelles (1813-1875), and Alford (1810-1871) contributed much to the growth of this discipline. At last, Westcott (1825-1901) and Hort (1828-1892) succeeded in making a profit of this field. They published "The New Testament in the Original Greek" (2 vols.) in 1881, in which they applied a new critical method originated by Griesbach and Lachmann. They classified some groups of the manuscripts through the genealogical method, and believed that superiority of numbers is unimportant. These are the Syrian text, Western text, Alexandrian text, and Neutral text. There are various evaluations of the achievements of Westcott and Hort. Metzger recognised that Westcott and Hort were epoch-making. His evaluation was that they had without a doubt presented the oldest and purest text, and their method is widely accepted (Metzger 1968:131-137). Some scholars, however, such as Burgon, Scrivener and Salmon, criticised their success. With Burgon as leader of Scrivener, Miller and Hoskier, with Sturz and Hodges as leaders of Pickering, Van Bruggen, Robinson and Wisselink, they objected to the theory of Westcott and Hort. As a result of the findings of these groups, "The Greek New Testament according to the Majority Text" was published, editing by Hodges and Fastad, in 1982 (1st edition) and 1985 (2nd edition), at the

consulting the existing manuscripts and supplementary materials on appropriate practice before attempting an interpretation of the biblical text (Holmes 1989:53).⁴⁰ The sources of textual criticism include Greek manuscripts, lectionaries⁴¹, ancient translations⁴², patristic citations⁴³ etc.⁴⁴ The main source is the Greek manuscripts, which are affiliated to papyri⁴⁵, uncials⁴⁶ and minuscules⁴⁷. This work is called “textual criticism” (cf. Metzger 1994:207-246; Aland 1987:275-276).⁴⁸

Excursus: The routine of the textual criticism

The most fundamental criterion for the evaluation of variant readings is to “choose the

Thomas Nelson Publishers (Byun 1996:10-19; see Petzer 1990:74-80). After Westcott and Hort, scholars such as Weiss, Souter, and Von Soden made a wider and deeper study of the textual criticism. At last a number of scholars’ efforts resulted in the publishing of the *NA* (26th edition at present) and *UBS* (4th edition at present) (Byun 1996:10-19). For a survey of recent developments of this scholarly field, see Schnabel (2004:59-75).

⁴⁰ In other words, the goal of this study is to recover as nearly as possible the text that best reflects that produced by the author of the Gospel. This statement assumes, of course, that at some point in the early church, there existed a text of John’s Gospel that was the original text (cf. Parsons 1987:124).

⁴¹ After the 6th century lectionaries had been used for the service in a church.

⁴² Ancient versions are also available to establish the original text. They are Latin, Syriac, Coptic, Gothic, Armenian, Georgian, Ethiopic, Slavic, etc. These are supportive in determining whether a specific word is or is not in the Greek text.

⁴³ For the detailed patristic list and its year, see the “Introduction” of *NA*²⁷ (74-76) and “Introduction” of *UBS*⁴ (31-36).

⁴⁴ For a detail discussion on the sources of textual criticism, see Rius-Camps (2002:84-94); Byun (1996:10-19); Elliott (1990:51, 56); Petzer (1986:18-32); Fee (1968:23-44); Metzger (1968:131-137); and Kenyon (1933:37).

⁴⁵ The papyri are worthy of notice for making contributions to investigating the Greek in the biblical age (see Petzer 1986:18-32). The important papyri are P45, P46, P47, P52, P66 and P75. P45, P46 and P47 were collected by Chester Beatty in 1930-1931 (see Kenyon 1933:37). P52 was written in the early 2nd century, as discovered by Grenfell in 1920 and again by Roberts in 1934. P66: This reading was written around 200 years A.D. and gathered by Bodmer in 1955-1956. It is very important in the investigation of John’s Gospel because it preserves the whole of chapter 13 of John’s Gospel and fragments of the rest of this Gospel.

⁴⁶ Uncials are the most important sources in the textual criticism. Major witnesses are Codex Vaticanus (B), Codex Sinaiticus (a; see Fee 1968:23-44), Codex Alexandrinus (A), Codex Ephraemi Rescriptus (C), Codex Baezae Cantabrigiensis (D; see Rius-Camps 2002:84-94), Washington Codex (W) and Codex Koridethi (Θ).

⁴⁷ Minuscules are the most numerous and the value of minuscules has become clearer recently. These readings appeared after the 9th century and are divided into two groups, “family 1” and “family 13”. *f*¹ is similar to Θ and is of the 12-14th century. It was classified by Lake in the early 19th century, and eight manuscripts (1, 118, 131, 209, 22, 1278, 1582, 2193) are affiliated with this. *f*¹³ is of the 11-15th century and was classified by Ferrar. Twelve manuscripts (69, 124, 230, 346, 543, 788, 826, 828, 983, 1689, 1709) are affiliated with this.

⁴⁸ To define this science more clearly, the definition of Greenlee (1995:1) is useful: “Textual criticism is the study of copies of any written work of which the autograph (the original) is unknown, with the purpose of ascertaining the original text.”

reading which best explains the origin of the others” (Metzger 1994:207). This fundamental rule governs all other processes. Four stages of textual criticism will be suggested here, based on this fundamental principle (cf. Metzger 1994:207-246; Aland 1987:275-276; Kilpatrick 1990).

1) Collect the variant readings and organise the data

Collect the variant readings of a given passage, as many as possible, to check differences among various readings. Then organise the data provided by apparatus of the Greek New Testament such as UBS⁴ and NA²⁷.

2) Evaluate the external evidence

Choose the earliest date, broad geographic distribution, geographical relationships (the order of the Alexandrian, the Western, and the Byzantine), and the germane high quality of the witnesses. If these witnesses are supportive, it will be preferred.

3) Evaluate the internal evidence

A. Transcriptional considerations

This is related to the habits and practices of scribes and editors. If the text is awkward, scribes and editors might generally produce different copies. If the scribes changed the text intentionally, the more difficult reading and the shorter reading are preferred. If the scribes changed text unintentionally, however, the longer reading is as a rule preferred.⁴⁹ If the specific passages are parallel in the various readings, take note that some words or sentences may differ, because “scribes would sometimes replace an unfamiliar word with a more familiar synonym, alter a less refined grammatical form or less elegant lexical expression in accord with Atticising preferences, or add pronouns, conjunctions, and expletives to make a smooth text” (Metzger 1994:210; cf. Holmes 1989:61).

B. Intrinsic considerations

These considerations relate to the author’s vocabulary, style, ideas, teaching, etc. If

⁴⁹ Metzger (1968:210) explains this rule: “Since scribes would frequently bring divergent passages into harmony with one another, in parallel passages (whether involving quotations from the Old Testament or different accounts of the same event or narrative) that reading is to be preferred which stands in verbal dissidence with the other.”

a reading reveals the author's character well, it will be preferred. To evaluate this point, the rest of the same book or another book by the same author will be helpful.⁵⁰

4) Use other materials

Finally, lectionaries⁵¹, ancient versions and patristic citations can be used for more accurate research. In this regard, Egger (1996:43) suggests that "with the use of commentaries, determine what criteria are used for decision-making in textual criticism."

2) Discourse analysis

When certain words combine to construct a meaningful sentence, they are governed by specific grammatical and syntactical rules. This means that individual literal elements cannot produce sense themselves without appropriate rules, thus all correct sentences have a correct grammatical structure. This structured quantity might be composed of just one word or phrase, or may stretch into volumes. Understanding text means the perception of the grammatical-syntactical role of words. This governs the sentence. Furthermore, the interrelationships of individual sentences become the text and make more sense (Louw 1979:1). That is, combined sentences produce the meaning. The text thus builds up, creating the gist.

"Discourse analysis" has been specially developed in South Africa as a proper

⁵⁰ Metzger's statement (1964:210) is also most helpful in understanding this point: "Intrinsic probabilities depend upon considerations of what the author was more likely to have written, taking into account: the style and vocabulary of the author throughout the book, the immediate context, harmony with the usage of the author elsewhere, and, in the Gospels, the Aramaic background of the teaching of Jesus, the priority of the Gospel according to Mark, and the influence of the Christian community upon the formulation and transmission of the passage in question."

⁵¹ Elliott (1990:51) notes critically about having used lectionaries for the textual criticism that "as far as lectionary evidence is concerned this is seldom cited with any degree of consistency in an apparatus, partly because of the difficulty of obtaining collations of the material. Although there are some two thousand lectionaries registered in the Aland's list very few have been analysed in detail." While on the other, he says (1990:56) the benefits of patristic citation are as follows: "The significance of patristic citation in an apparatus has long been recognized even though the manner of citation and the relevance of all such evidence are sometimes open to question in several of our printed editions. ... Another important advantage of including the evidence of the fathers in an apparatus is that it enables the investigation into which theologically significant variants were known to which father."

methodology for understanding this complexity of the text (cf. Snyman 1991:83).⁵² This method examines the manner of the composed text and tries to find its gist. As the result of the language-interpolation within the pericope since it operates on the text theory that a close link exist between the way a text is structured and its meaning. However, this method is not an attempt at a complete exegesis of the text but is useful in examining the basic development of the train of thought in the discourse (see Louw 1979:1-4). As Louw (1992:18; cf. Stibbe 1993:11) mentions, it is rather a demonstration, a displaying or showing, first of all to oneself, of how the text is being read, then a giving account to others of how the text is read and used to eventually come to an understanding of the text.⁵³

Excursus: The four steps of discourse analysis

The following are the four steps of discourse analysis.

1) Division of the text into cola⁵⁴

Dividing the sentence into cola is the first step. A colon is the smallest syntactic unit and consists of a nominal element (subject) and a verbal element (predicate). To

⁵² In regarding discourse analysis that has developed particularly in South Africa, Du Toit (1974:56) hits the mark by saying that "... discourse analysis is a particular specialization of structural analysis, applied to a primary studying of the course of an argument at paragraph or pericope level, and then, more specifically, the course of the argument as presented by the writer as an ordered whole, and as a result of his selection and arrangement of words, phrases and sentences within the pericope or paragraph context."

⁵³ Deist (1978:260-262) has warned scholars who practise discourse analysis against the tendency to view the results of discourse analysis as *the* structure of the text – in other words, to equate structure with text (see Tolmie 1993:405). That is, like all acts of interpretation, a discourse analysis is a subjective endeavour. In this regard, Tolmie says, "To present one's own analysis of a text as *the* structure, or even as *the only possible interpretation of the structure of the text*, constitutes a denial of one's own subjectivity. One should rather present one's own analysis as one possible approach to the question of how the structure of the text may be described." Thus the discourse analysis of John 14:1-31 discussed in this thesis is presented as the result of a subjective process of interpretation.

⁵⁴ Jordaan (1986:407) points out that subjectivity could have intervened in the process of dividing the colon. So he advises that "immediate constituent analysis" is helpful, and especially that "the analysis of thought structure" can be used for maintaining the objectivity in discourse analysis. According to Van Rensburg (1997:2), "the analysis of thought structure" is an exegetical method of finding relations between the components of the text on both micro and macro level. For all that, it is still a very useful method as Du Toit (1974:57) describes that "discourse analysis does, if used correctly, provide a researcher with a systematic and controllable method by means of which we can free ourselves to a large extent of *apriori*'s and where our observation and description of real and verifiable phenomena in the surface structure of a given stretch of language lead us to an understanding of its contents."

put it simply, as Du Toit (1977:1) defines it, a colon is "an independent, grammatical construction, consisting of a noun-phrase and a verb-phrase (together with possible embedded elements), which, in itself, is not embedded in some higher-level configuration." Thus colon is defined as a nominal element (subjective) and a verbal element (predicative), each having the possibility of being extended. A colon may also be broken down into smaller elements if it is deemed necessary for the discussion of the relationships within the colon (see Tolmie 1993:403-405).

2) Identifying the structure markers

Two kinds of structure markers can be considered in this step. The logical marker is the first. It is the horizontal aspect of skimming the cola to grasp the partial themes of the whole. Secondly, the vertical marker will be reflected. This is the vertical (or continuous) aspect that scrutinises the cola to examine the stream of thought. The structure markers mark the specific words and phrases to determine the structure. Prominent persons, things, verbs, abstract nouns, specific events, etc. should be marked. Through this step, groups of cola can be formed, which will be known as "clusters".

3) Semantic relationships between the cola

The third step is the consideration of the semantic relationships between the cola. To express these semantic relationships, lines will be drawn on the left-hand side of the text to indicate how each colon or segment of a colon is related semantically to another. In order to describe the various semantic relationships by the drawing of lines, the systematic description developed by Nida (1975:50-65; 1983:99-109) will be used (Tolmie 1993:404). Relationships between nuclear structures (which are usually much shorter than cola), as well as relationships of all structural levels, for example the relationship between clauses, sentences, paragraphs, sections, and even chapters (Nida 1983:104) will be described. A proper name will be consigned to each cluster according to the result of the discussion above (see Louw 1979:30; Du Toit 1974:58). This name reflects the kernel of the cola, which is a short phrase or sentence pregnant with meaning.

4) Formulation of the main focus of the text

The final step is to find the manner of logical argumentation or the pivotal focus of the author. This will be achieved through summarising the main theme of the clusters and relating their relationships. Thus the reader will be aware that the

author of the Gospel has arranged each narrative or discourse with consummate artistry (cf. Stibbe 1993:11).

3) The grammatical-semantic analysis

The grammatical-semantic⁵⁵ study of important words or concepts will be done where necessary at this analytical stage (cf. Van der Watt 2001:4; Bock 1989:100-101; Louw & Nida 1988:xv-xviii). The following is the procedure for this method: 1) Establishing the lexicographical possibilities of a word; 2) Consideration of the use of the word in its syntagmatic context (i.e. the way in which the word is used in a sentence and direct context); 3) Consideration of the use of the word in its paradigmatic context (i.e. the way in which the word is used in the rest of the book/literature); 4) Providing a precise description of the use and function of the particular word in that particular context. The fundamental principle of a word study that is presented to general scholars is “the meaning of a word depends not on what it is in itself, but on its relation to other words and to other sentences which form its context” (Thiselton 1992:79).

4) The literary analysis

The literary analysis is crucial to understanding the text properly. This method deals with the genre as well as with certain stylistic features of the text. The type of genre influences the type of communication and therefore also the meaning of a text, i.e., a joke will communicate differently from a scientific statement. Literary analysis deals with the text on three levels: the macro, the meso and the micro level⁵⁶: A) Macro level: There are three (four) macro genres in the New Testament, i.e. letters; historical

⁵⁵ Van Dijk (1985:103) defines the general sense of “semantics” as a component theory within a larger semiotic theory about meaningful, symbolic behaviour. So “semantics” is the investigation of the words or concepts represented through the interrelations or interoperations between each element. In other words, this study is to identify the meaning of the linguistic elements simultaneously in their syntagmatic and paradigmatic context.

⁵⁶ These distinctions are not absolute. They are simply made to distinguish between the three levels to which attention on a literary basis should be given. Style could for instance be distinguished from genre.

narratives (Gospels and Acts) of which the gospels might be regarded as a separate genre closely related to ancient biographies although not identical; and apocalypse⁵⁷;

B) Meso level: In each of the macro genres several meso genres are found, i.e., in the gospels, parables, comparisons, wonder narratives, passion and birth narratives, confrontational discussions, arguments, hymns etc. When reading a particular text from a book the interpreter should take note of the particular meso genre as well as the particular contribution that genre makes to the understanding of that particular text;

C) On the micro level, stylistic features such as irony, hyperbole, contrast, chiasms and parallelisms should be distinguished. Elements such as chiasm or parallelism point to emphasis. The kind of emphasis in the text should then be determined. Irony or sarcasm draws the interpreter into the textual dynamics of what is said and what is meant. These functions must be described. Furthermore, rhetoric deals with the pragmatic use of text to influence readers. Stylistic and semantic features are used to influence readers in a specific direction. The basic question to be answered is: What does this textual element do to influence the reader in a specific way?⁵⁸

5) The socio-cultural and historical analysis

The socio-historical and cultural background will be considered thoroughly, because the Bible was written based on historical facts.⁵⁹ This means that the Bible is a real

⁵⁷ The function and nature of each one of these genres must be studied. This must be taken into consideration in the exegesis when reading a specific passage from a particular genre.

⁵⁸ The author of this Gospel seems to take some narratives from his stock of traditions and this overall principle is also applied to the underlying text so there might be some parallels in the Johannine narratives and the Synoptics. However, it is correct to infer that the Johannine author certainly organises the stories according to his own theological standpoint. Thus the investigator will examine the redactive emphasis of the author when parallels are found between this Gospel and the Synoptics.

⁵⁹ The literary and exegetical analysis makes use of insights gained from historical, philosophical, and exegetical studies. Such extra-textual information is used only to facilitate the reading process, not to superimpose hypothetical interpretive theories upon the text (Thomas 1991:77). There are many contextual factors such as the literary structure of the unit, socio-historical and cultural setting, and their literary genre. These circumstantial factors should be taken into consideration in as far as they are manifested in the text before a deeper analysis of the narrative plots takes place (cf. Du Rand 1990:381; De Villiers 1984:66). That is, contextual factors may contribute to making a decision on the interpretative direction of the narrative. It is highly topical that John's Gospel came into being over a lengthy period of time and that the genesis of the Gospel should be seen in the close context of the community's history (Nielsen 1999:22). Thus the text should be understood from the aspect of the community and accordingly the character and the function of the community must be identified. The working hypothesis of the Johannine community is that the community has its origins in Jesus, and therefore it is a community that comes from above.

occurrence, not a fictitious anecdote.⁶⁰ Thus Van der Watt (2001:8) says, “Meaning and cultural ecology⁶¹ are directly related. Words express ideas that have their existence and relevance within a cultural ecological system. Serious misunderstanding occurs when words are interpreted without considering the cultural ecology, or when words are simply taken from their original cultural context and placed into a new cultural context.”⁶² This study includes a consideration of the historical and geographical⁶³ setting, social and other cultural information, and philosophical and religious ecology of the farewell discourse.⁶⁴ Every ecological reference that can be sought from the text will be examined at this stage.⁶⁵

1.2.2.3. Theological analysis

A systematic approach should be followed when a specific theological theme is analysed (see Van der Watt 2001:9ff.).⁶⁶ The purpose of this analysis is to formulate the message as it is presented in John.⁶⁷ This involves not only grouping similar

⁶⁰ The weakest point of modern literary exegetical methods is ignorance of the historical settings of the text (cf. Jonker 2000:1-15; Craffert 1996:45-55; de Boer 1992:35-48).

⁶¹ This word, “ecology,” is used by Malherbe to describe the total historical and cultural situation in which a text is based. See Malherbe (1995) for a complete explanation of this term.

⁶² The author develops his plot centering on the occasions in the narrative. In this Gospel, the various Jewish feasts (for instance, “Passover”) affect the story, and this is particularly prominent in chapters 5-12. The underlying text, that is John 13-17, are impinged upon by the social activities such as foot washing and meals. Therefore these occasional aspects should be considered during the analysis.

⁶³ If a certain regional name is referred to in the narrative, exegetes must pay attention to its geographical information (see Van Aarde 1991:118). In particular, for example, some places of the biblical era may have figurative meanings that are especially prominent in the Gospel of John, like “Nazareth” (cf. John 1:46).

⁶⁴ It must also be recognised that the time in the narrative is a diverse type of time. In this regard, Powell (1990:72; cf. Stibbe 1993:15; Culpepper 1983:53) distinguishes the time into two types: “chronological” and “typological.” He classes the chronological references as either locative or durative. According to Powell, locative references specify the particular point in time at which a given event takes place while durative references indicate a chronological temporal setting. Typological references, however, represent the symbolic meaning through the figure of time, and are employed particularly in the Gospel of John (i.e., “the third day” in 2:1).

⁶⁵ Ball (1996:18) states the value of this study: “It is hoped that the literary studies will show the particular worth of using such modern tools not only for an understanding of the text itself but also for their implications for an understanding of the background from which the text was written. These literary studies will therefore prove to be a ‘way in’ for the background studies that follow them.”

⁶⁶ The first farewell discourse contains some important theological terms and concepts of the Gospel arranged in close proximity. The investigator will highlight these terms and concepts in the passage and try to point out their significance for the presence of the risen Jesus in and among his followers.

⁶⁷ The basic question in starting with a theology deals with the way in which a person sees God, himself and the world around him. Questions like, where is God?; how can I know God?; who am I in relation to God?; what is my purpose in life?; do I need God? and so on are crucial in the formation of a

material together, but also explaining and interpreting the material within its original context and offering indications for the application of the material in present day situations.⁶⁸ The process of writing a theology involves *description* as well as *interpretation*. Initially, the interpreter should gather the relevant information in a responsible way and *describe* his results. In other words, he should describe “what is available”. The first four steps will deal with gathering and describing the relevant information. *Interpreting* the material then follows, although the description and interpretation cannot be separated absolutely. It is a matter of focus: in the process of *interpretation* questions such as “how?”, “why?”, “wherefore?” etc. are asked. The interpreter should try to explain the logical relations between the different facts he or she is dealing with and supply reasons for this. It is an effort not only to try and understand what the original author intended, but also why and on the basis of which presuppositions the author is arguing (Van der Watt 2001:9ff.).

Excursus: Point of view in John’s Gospel

Point of view is “the way a story gets told” (Abrams 1971:165). It is the mode or angle of vision from which characters, dialogues, actions, setting and events are considered or observed (Chatman 1978:152). This is the particular term for the exegetical method of narrative criticism that has been developed within the literary field (see Ball 1996:17; Yamasaki 2006:89-105).⁶⁹ The examination of the narrator’s⁷⁰ point of view is important since it furnishes us with what he wanted the

world view. Sociologically one can say that the way in which a person’s *symbolic universe* is structured will determine one’s attitude towards religion in general (Van der Watt 2001:9).

⁶⁸ Van der Watt (2001:9) remarks, “Many scholars exclude the latter hermeneutical movement from the task of theology, and to a certain extent rightly so. Here it should however not be understood that a full hermeneutical application of the material in the modern day situation should be made. Enough material should however be made available for a dialectic discussion to take place with theologians from other disciplines like systematic theology or practical theology. In any case, if a minister, who is supposed to preach, does theological exegesis, he or she will in any case have to move further with the hermeneutical process and then these distinctions between subjects become academic.”

⁶⁹ As Powell (1995:239) insists, this method is practiced with primary reference to the four Gospels, and the Book of Acts in New Testament studies.

⁷⁰ The term “narrator” is not a new expression in the world of literary criticism, neither is it one that has caused any confusion. However, the narrator’s role in manipulating the narratee and implied reader of a text is a new area of focus, and thus it will be useful to describe what we mean by the term so that one can see it in the broader context of narrative’s rhetorical levels. The term “narrator” is used to describe the teller of a story (Chatman 1978:146-147; cf. Staley 1988:37-38). Thus narrators, like implied authors and implied readers, are intra-textual. However, they exist at a “lower level” of the text

reader to adopt (Resseguie 2001:1). As a matter of fact, the real reader of the narrative observes the narrator's stance, because the narrator forms the narrative from his own perspective. The narrator's perspective is the "manner of presentation" in which a narrator presents or structures his narrative. Thus the exegesis should always be kept in mind in the narrator's stance in his telling of the story.

Uspensky has contributed further significant conceptual refinements to the discussion of the point of view which enable the reader to define the point of view of the narrator in the Gospel of John more accurately (see Culpepper 1983:20-34).⁷¹ There are two components to this perspective (cf. Uspensky 1973:6): the narrator's technical perspective (angle of vision) and the narrator's ideological perspective. The former is the narrator's temporal, spatial, and psychological situation, and the latter is his evaluation of the narrated world. The narrator's ideological perspective is the purpose of the narrative, and is presented through his technical perspective. Therefore the hermeneutical purpose of the narrative discourse is to grasp the narrator's message: ideology or theology (cf. Du Rand 1986:154; Van Aarde 1991:103; Yamasaki 2006:89-105).

The narrator of the Gospel of John has the following technical perspectives.⁷² Firstly, in the study of John's Gospel it soon becomes apparent that the temporal point of view of the narrator can generally be defined as "retrospective" (Ball 1996:55). That is, the narrator has been through the events that are described in the narrative (21:24) and, from a point in the future, wishes to explain their

than the implied author, since they can die or be killed by the implied author without having the story come to an end. A story may have one narrator, many, or no narrator at all (Chatman 1978:147, 166-195). Hallbäck (1997:36) properly notes that narrator and narratee are terms designating that the story has to be a "voice", a kind of ventriloquist for the implied author; the story must also have a required "listener" – a pre-knowledge of others, which the story will pass on to the narratee.

⁷¹ Ball (1996:54) notes: "The purpose of studying point of view is therefore to understand how the narrative is mediated through the telling of the story. Is the narrator looking back on the episode with insight gained afterwards or showing the readers the story without such knowledge (temporal point of view)? Does the narrator depict the episode from one vantage point, or do the readers travel with the characters (spatial point of view)? Does the narrator portray the characters from the outside or are the readers allowed a glimpse into their thoughts (psychological point of view)? Finally, and most important for a study of the Gospel of John, it may be asked what are the narrator's hidden presuppositions and motivations in the narrative? In other words, what is the conceptual (or, in John's case, theological) worldview of the narrator? It may seem that an investigation into such a modern concept as 'point of view' is somewhat anachronistic when dealing with biblical texts. However, Berlin (1983:43) points out that the works of Uspensky (1973:171) and Renoir (1963:154-167) have shown that the adoption of various 'points of view' by a narrator is not limited to modern literature. While such a technique may not have been studied before the critical study of the novel, authors were already consciously or unconsciously using differing points of view from which to narrate their stories."

⁷² These perspectives are not maintained uniformly.

significance (20:30-31). For this reason he/she is quite content to add narrative explanations to assist the reader in understanding the story (e.g. 7:37-39).⁷³ Secondly, the narrator has an omnipresent perspective from the spatial point of view, so the narrator knows everything and can describe the overall situation. A study of John's Gospel reveals that Jesus is the main focus, often the only focus, of the narrative. The reader's spatial point of view is therefore generally that of an observer of Jesus (Ball 1996:55). Finally, although there are occasions within the Gospel where the narrator reveals the "secret thoughts" of Jesus (e.g. 6:15), more often than not Jesus' thoughts are mediated through his words. In other words, the reader gains access to Jesus' thoughts only through what Jesus says. Jesus, on the other hand, often knows the inmost thoughts and motivations of his narrative audience (e.g. 6:26) and by implication possesses knowledge of the thoughts of the reader too.⁷⁴

The narrator's main intention is the ideological perspective, which is based on his technical perspectives.⁷⁵ The simplicity of a gospel as a narrative is manifested in the narrator's ideological/theological perspective that corresponds to the perspective of the author, and in particular in its simultaneous agreement with the perspective of the protagonist.⁷⁶ As a result, all events, characters and so forth in the Gospels are constantly being presented from one particular perspective – that is, from that of one character, namely Jesus (Van Aarde 1991:120; cf. Culpepper 1983:32). Therefore the reader must always struggle to grasp this consolidated

⁷³ The narrator of the Gospel describes the stories after events happened and somewhat later, whether it is a long or a short period of time later. The four gospels were written after Jesus' Resurrection, thus the following aspects of post-Easter are important to note: Advent of the Holy Spirit, persecution, mission, faith of the early church, etc.

⁷⁴ From the psychological point of view, the narrator has an omniscient perspective, so he presents inside information that cannot simply be observed by the addressee. The narrator shows the reader the characters' inner thoughts, feelings and emotions and sends a message in an external or internal manner.

⁷⁵ Uspensky (see 1973:8) employs the concepts of structuralism, relating them to the technical perspective of surface structure and the ideological perspective of depth structure.

⁷⁶ Ball (1996:56) notes, "The narrator's conceptual point of view is 'the perspective of his attitude to the story he is telling' (Culpepper calls this the ideological point of view of the narrator, but it is probably better to refer to it as the theological or conceptual point of view since 'ideology' has come to refer to a systematic form of (political) ideas imposed on a minority in order to suppress them). In John's Gospel the narrator openly declares his conceptual point of view in the narrative comment of 20:31. The narrator states openly that his story of Jesus is not impartial, it is written in order that 'you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.' The narrator declares that it is his intention to persuade the readers to his own point of view. Understanding that the narrator is not impartial, however, is only the beginning of understanding his conceptual point of view. This concerns not only the narrator's purpose in writing but the way this is achieved as well as the thought world out of which the narrative is written and is to be understood. Therefore, the narrator's conceptual point of view is not only shown in explicit narrative comments

point of view.⁷⁷ In this regard, the Johannine narrator eventually states the whole theological purpose of the Gospel in 20:31: "But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name." Therefore an understanding of the entire pericope should finally be illuminated by this overall ideological (or theological) perspective.

1.2.3. Conclusion

For the purpose of this study, the investigator will approach the Gospel of John from a literary perspective, and will therefore employ the methods of literary criticism. This means that, whatever the source of the materials or the date at which various pieces were incorporated into the Gospel of John, attention will only be paid to the final form of the text, not its historical development. Owing to methodological development, the investigator intends to examine the meaning of the pericope in terms of the presence of Jesus with sufficient consideration to its immediate context. Then the theology/message of a particular theme that has been drawn will be presented in a comprehensive, systematic, effective and coherent way.

1.3. The central theoretical argument

The author of the Fourth Gospel guides his readers through the narrative of the Gospel with the aim that they will "see" (meet) Jesus, confess him as Christ, and receive eternal life. The text of the Gospel 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. The physically *absent* Jesus becomes *present* through

concerning the purpose of writing, but also in the use made of background sources to illustrate who Jesus is."

⁷⁷ Stibbe (1992:20) correctly notes that the same narrator and the same voice speak throughout the Gospel. According to him, this narrator's voice is always in the third person, he stands outside the action and he has a privileged view and understanding of the words and works of Jesus. Indeed, as Culpepper (1983:22) has shown, the narrator sees inside Jesus' mind (4:1; 5:6; 6:6, 15, 61, 64; 11:5, 33, 38; 13:1, 11, 21; 16:19, 18:4; 19:28) and he serves as the authoritative interpreter of Jesus' words (2:21; 6:6, 71; 7:39; 8:27; 12:33; 13:11; 18:32; 21:19; 21:23). He sees matters from an enlightened,

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. The central theoretical argument or the hypothesis of this work is that the first farewell discourse of Jesus does not indicate the separation of Jesus from his disciples but rather the permanent presence of the risen Jesus in and among them. 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.

1.4. Development of the research

The following outline of the contents indicates the scope of this study:

CHAPTER I. INTRODUCTION

This chapter covers the introductory matters of this thesis, including the reason for the study, methodological issues, the central theoretical argument, and the outline of the study. It should be noted at this juncture that the research contained in this study should be seen in the context of a discussion of the various issues as a key to unravel the Johannine riddle, including authorship, origin, religious milieu, purpose, and intended audience. These introductory matters will be examined where they are deemed pertinent to a clearer understanding of John's concept of Jesus' ongoing presence.

CHAPTER II. THE LITERARY FUNCTION OF THE GOSPEL OF JOHN

This chapter examines the literary function of the Gospel of John in order to provide the necessary foundation of the exegetical perspective of the Gospel. How John planned that the text of the Gospel should actively change people will be explained:

post-resurrection stance (2:22; 12:16) that has clearly been influenced by Old Testament Scripture and by the Spirit-Paraclete (14:26).

people who are no longer in a position to see Jesus physically will “see” (meet) Jesus, confess him as Christ, and receive eternal life through the narrative of the Gospel (cf. 20:30-31). It will also be shown that the Gospel of John covers a wide spectrum of readers. This means that John conveys 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 every one will be confronted with the protagonist of the text, namely Jesus. By accepting this message, that individual will receive life; by rejecting the message, he will perish. The study will prove that this truth is rehearsed over and over again in the narrative.

CHAPTER III. THE PRESENCE OF THE RISEN JESUS IN AND AMONG HIS FOLLOWERS IN THE FIRST FAREWELL DISCOURSE (JOHN 13:31-14:31)

In the third chapter the investigator turns to the exegesis of the first farewell discourse (John 13:31-14:31), where Jesus’ consolidation to his disciples on the day before the departure from the world is mentioned. This chapter investigates how the performative power of this text accounts for the first farewell discourse of Jesus. The way John arranged his narrative to function in such a way that the risen Jesus repeatedly presents himself to his followers through this particular pericope after his departure from the world will be explained. To achieve this, the investigator will apply the proper exegetical method to the text, as explained in the methodological considerations in this Chapter, to reveal the accurate meaning and function of Jesus’ first farewell discourse and then to expose the specific aspects of Jesus’ permanent presence among his followers. Indeed, this exegetical process will show that the departure of Jesus does not mean the separation between Jesus and his followers; rather, it opens the possibility for his permanent dwelling in and among them.

CHAPTER IV. CONCLUSION

This last chapter 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. Furthermore, the theology/message of the

particular theme that was drawn will be presented in a comprehensive, systematic, effective and coherent way. The result should contribute to a clearer understanding of the theme of Jesus' presence.

CHAPTER II. THE LITERARY FUNCTION OF THE GOSPEL OF JOHN

2.1. Introduction

This chapter will examine the literary function of the Gospel of John to provide the necessary foundation for an exegetical perspective of the Gospel. The study can be achieved most effectively by means of a combination of the literary exegesis of the statement in John 20:30-31, where John's purpose for writing is articulated, the historical criticism of the exploration of the identity of his reader, and the investigation of John's rhetorical strategies in the narrative as a whole. The chapter is thus divided into three parts. The first part is devoted to a literary analysis of John 20:30-31, where the purpose of this Gospel is articulated. Many scholars and commentators interpret the statement in John 20:30-31 generally, regarding it as an independent unit. However, an important emphasis is lost if it is isolated from its immediate context. Thus a detailed analysis of this passage is required in the light of its immediate context (cf. 20:24-31). An attempt will be made to prove that the author of the Fourth Gospel guides his readers through the narrative of the Gospel with the purpose of forcing them to confront the words and signs of Jesus himself, to confess him as Christ, and to receive eternal life. The second part deals with the identity of the recipient of John's Gospel. This is intended to explore the whole spectrum of readers of this Gospel and their specific social situation. Who the Gospel was written for, and the purpose for which it was written are closely related. In other words, John's purpose for his writing can be determined in conjunction with socio-historical situation of the first recipients. Thus the identity and the precise spectrum of the first readers must be examined. It will be proposed that John has in mind all people who are no longer in a position to see Jesus physically. The third or final part is given over to an overview of the entire Gospel narrative by means of macro-structural analysis. This effort elucidates more comprehensively how it is that John makes the reader privy to inside information and, more particularly, what it is that he makes them recognise. More specifically, it shows how John reveals the unique identity of Jesus to his potential readers throughout the narrative. This section will furthermore explore

the place and function of the present pericope (13:31-14:31 particularly and 13:1-17:26 generally) within the overall rhetorical strategy of the narrative of the Johannine story of Jesus. The main purpose of these investigations will be to determine the overall intention of the Gospel.

2.2. The purpose of John's Gospel

2.2.1. Some proposals on the purpose of John's Gospel

The discussion of the purpose of the Gospel according to John is a critical issue in Johannine research (see Carson 1987:639-651; Brown 2003:151-188). In contrast to the Synoptics, the distinctive character of this Gospel, in terms of content, perspective and specific features of vocabulary, style and so on, immediately invite the reflection of the scholar (cf. Ferreira 1998:26). However, proposals and variations on the intention of the Gospel of John are indeed myriad.⁷⁸ A brief survey of some prominent suggestions documents this diversity. The following proposals are particularly common⁷⁹: To supplement, interpret or supersede the Synoptic Gospels⁸⁰;

⁷⁸ A detailed cataloguing and evaluation of the many theories of purpose is beyond the scope of the present work. For a fuller treatment of the history of interpretation of Johannine purpose along with extensive bibliographies see Brown (2003:151-188); Wind (1972:26-69); Smalley (1978:122-138) and Du Rand (1997:49-55).

⁷⁹ Although it is not an explanation that has won much acceptance among scholars, there is the view that the immediate background to the Gospel is liturgical (cf. Smalley 1978:136). An example of this way of accounting for the composition of John is to be found in the work of Raney (1933), who believes that the Fourth Gospel contains prose-hymns that originally formed part of the worship of the early church and were written by the author of this Gospel to be sung or chanted by a cantor or choir (see Smalley 1978:136). Examples of these "hymns", most of which occur in Johannine speech material, are to be found in the prologue to the Fourth Gospel (1:1-18), in parts of chapter 3 (3:10) and in the farewell discourses (14-17). Another variation of this idea, and one that deserves more serious attention, is presented by Guilding (1960). She finds the starting point for the interpretation of the Fourth Gospel in synagogue worship during the first Christian worship (see Smalley 1978:137). She claims this to purport that the Gospel of John is the Christian commentary on the Old Testament lectionary in the synagogues, according to the Jewish services particularly at the time of the Jewish feasts. The purpose would then be to indicate that Jesus is the fulfilment of the Jewish feasts, especially for the Christians who were banned from the synagogues (see Du Rand 1997:50). This assumption, however, smacks of an arbitrary selection of material (Du Rand 1993:15). To put it more precisely, as Smalley (1978:36) plausibly points out, even if Raney's speculative thesis helps to account for the existence and shape of some Johannine discourse material, it does not explain the composition of John's Gospel as a whole. Furthermore, according to Smalley, Raney's theory by itself does not explain the very arbitrary placing and sequence – in his view – of the "liturgical material" in John's Gospel. Regarding the theory of Guilding, Du Rand (1997:50) mentions that contemporary knowledge of the Jewish as well as the Greek variations of Christian liturgies during the first century is too limited to merely accept the theory with certainty as the exclusive aim of the Gospel of John. According to Du

Rand, the liturgies and worship services did influence the composition of the New Testament writings; however, the aim of the Gospel of John comprises much more than that parts thereof would have been selected to serve as lectionary or liturgical guidelines. Smalley (1978:137) also insists that this theory is open to serious questions at several points. He points out the following points: “Firstly, we cannot be certain about the use and limits of the triennial lectionary, which is fundamental to the structure of the argument; nor can we be sure that this lectionary was ‘well-established in Palestine by the first century and that it can be adequately reconstructed’. Secondly, we know very little about the nature of Christian worship – apart from the Eucharist – during the first century, or whether John’s alleged liturgical purpose in writing the Fourth Gospel would have been welcomed and understood by his congregation. Third, we have no knowledge of the liturgical use of Greek among Jewish-Christians in Palestine (or even beyond) at this time; although Guilding assumes that Septuagintal echoes are integral to the relationship between John’s work and the Old Testament lections to which he is indebted. Finally, the entire argument of this book stands or falls by the accuracy of Guilding’s assumption that the Fourth Gospel may very well have been the case in part; but if John’s readers were drawn from a wider circle, Guilding’s explanation of John’s intention runs into grave difficulties.”

⁸⁰ Earlier discussions on the purpose of the Fourth Gospel turned on the supposition that this Gospel was only written to go beyond the existing Synoptic Gospels (see Hendriksen 1961:21-22). This theory indicates that the author of the Fourth Gospel knew the other three Gospels and attached his own interpretation to the traditions in order thereby to supplement, or to interpret, or even to supersede the other Gospels (Smalley 1978:122; see Beasley-Murray 1987:lxxxviii-xc; Ferreira 1998:26). This means that the governing purpose of John’s Gospel should be uncovered by contrasting what the author of this Gospel does with what the Synoptists do (Carson 1991:87). The source of this idea can be traced back to Clement of Alexandria (AD 150-215; see Morris 1971:35). He purported that John had compiled a “spiritual Gospel” because he knew that the other Gospels already presented the “cardinal facts” (Du Rand 1997:49). His view is recorded in Eusebius, Hist. Eccl. VI. Xix. 7: “John, perceiving that the bodily facts (τα. σωματικά,) had been made plain in the gospel ... composed a spiritual gospel (πνευματικο,ν ευαγγε,λιον).” This means that the other Gospels merely supply the bodily facts, while John’s Gospel offers more mature theological interpretation (Du Rand 1993:15). Smalley (1978:122-123) furnishes two proponents of this view. According to him, the thesis that John’s Gospel was intended to supersede (rather than to supplement) the Synoptic Gospels was propounded, for example, by Windisch (1926) (see Howard 1955:72-74, 135). Windisch sets out at the beginning of his work *Johannes und die Synoptiker: Wollte der vierte Evangelist die alteren Evangelien erganzen oder ersetzen?* (in 1926) the saying of John 10:8, “All others who have come before me are thieves and robbers” (see Beasley-Murray 1987:lxxxviii). According to Smalley, another scholar who takes this position is Lightfoot who also believes that John knew the Synoptic tradition in its written form; indeed, Lightfoot’s commentary (1956:26) is written in the firm belief that John knew and used all three Synoptic Gospels. However, he does not think that John wrote his Gospel to supersede the other Gospels, nor even to supplement them. Rather, according to Lightfoot (1956:33), John sought to interpret the other Gospels, and to draw out the significance of the original events concerning Jesus. John’s Gospel, in this view, is not to be regarded as a theological rather than a historical interpretation. Wind (1972:34-35) lists Bauer, Riddle-Hutson, Grant, Gogul, Sigge, Grosheide, Schafer, Boismard, Cassian and Neil as more recent defenders of this theory. However, this traditional idea that the author of this Gospel wished to present his own version of the tradition has been rejected by most modern scholars in critical research. Amongst others, Wikenhauser (1958:301; see Morris 1971:35) earlier states, “If it was John’s intention to supplement the Synoptics, he would certainly have shown clearly how his account was to be harmonized with theirs.” Smalley (1978:124) also mentions that the thesis that John wrote to replace the other Gospels is artificial, since manifestly the Fourth Gospel does not stand alone, in the face of the synoptic tradition, as a complete account of the ministry of Jesus. Beasley-Murray (1987:lxxxviii-xc) points out that there is no hint in the Gospel that the author adopts any stance toward the Synoptic Gospels. He also mentions, “The most that we can say with confidence is that he writes to provide an authoritative interpretation of the traditions concerning Jesus current in his own communities, whether oral or written. In so doing he is concerned above all to impart an adequate understanding of the persons, words, and deeds of Jesus the Christ and Son of God.” This view certainly refuses to let John be John; he must be John-compared-with-Mark, say, or with another Synoptist (Carson 1991:87).

to render the gospel message acceptable to the Hellenistic world⁸¹; with a view to the Samaritans⁸²; an apologetic or polemic purpose⁸³ (apologetic against adherents of

⁸¹ Some commentators surmised that the Gospel of John wanted to communicate the message of the gospel acceptably to the Greek pagan world by making it understandable to Greek thinking (see Scott 1908:1-28). Such a view of the intention of this Gospel is taken, for example, by Scott (see 1908:1-28). He thinks that John addresses a different culture from the one in which the gospel came to birth. To communicate with a wider (according to Scott), and thus the Hellenistic audience now involved, John is not content merely to use a Greek idea here and there; rather, John “attempts an entire restatement of the Christian message in terms of the current philosophy”. Scott insists that in this radical restatement, in which “*logos*” replaces “Messiah”, “eternal life” translates “kingdom” and so on, John at times breaks with the “literal tradition” and “substitutes the language of Greek reflection for the actual words employed by Jesus”. In doing so, (according to Scott) elements of the gospel message are given “truer expression” than in the Synoptic Gospels, which John used, and “come into their own” (Smalley 1978:124; cf. Morris 1971:38-39). In order to reach the greater Hellenistic world, according to this theory, John, among others, formally used Greek philosophies (the so-called dualism) and diction (e.g., “*logos*” instead of “Messiah”, “eternal life” instead of “kingdom”), as well as translating Christian traditions from their Jewish cultural garb (Du Rand 1997:50; cf. Thompson 1992:372; Barrett 1978:28-30; Dodd 1953:9). Morris cites Herklots as having this view. According to Morris (1971:39), Herklots (1950:121) makes an important point as he concludes his discussion of John’s Gospel: “The Greek world wanted Jesus as its own place, as a spiritual influence only, and not as one who had taken on flesh and blood. It was only through being lifted up from the earth, in the bitter anguish of crucifixion, that he began the process in which history finds its meaning and consummation, of drawing all men to himself.” This view has had its popularity, but it cannot be said to square with the facts. That is, many modern scholars suggest that this Gospel is a product of Jewish and not Hellenistic ways of thinking (cf. Morris 1971:39). This means that the basic assumption of this theory that John was interested in making an intellectually respectable form of Christianity available to as wide a public as possible cannot be maintained. This will be dealt with below, when the Palestinian Jewish character of the Gospel of John is considered (Morris 1971:39; Du Rand 1997:50; cf. Barrett 1978:29). What is more, according to Du Rand (1993:15), to postulate a sharp contrast between the Greek and the Jewish is far too one-sided an approach.

⁸² Some scholars, for example, Meeks (1972) and Freed (1964), have often associated the John’s Gospel with a Samaritan purpose and environment (see Collins 1990:16-19). According to this, a large section of the so-called Johannine community comprised people who were recruited from amongst the Samaritans. This is based on the geographical symbolism according to which Galilee (cf. 4:31-38) and Samaria were the regions where Jesus was accepted, while Jerusalem antagonistically rejected him (Du Rand 1997:51). Moreover, the expectation of the prophet-king is typically Samaritan (Meeks 1972). According to Du Rand (1997:51-52), John states that Jesus is accused of being a Samaritan (cf. 8:48-49; cf. also 1:47-51). John also draws parallels between the stories of Elijah and Elisha who were early prophets of the northern part and the miraculous signs performed by Jesus (cf. 2:1-11 with 1 Kings 17:1-6 and 2 Kings 4:1-7). According to this it is said that Jesus is the new Elisha. Certain place names also have Samaritan associations (e.g., Ephraim, 11:54 and Mount Gerezim, 4:20). The role played by Moses (1:17) and the Sinai theophany also accord well with the theory that the Fourth Gospel reveals strong Samaritan traits. Thus it seems to be plausible that the Gospel is seen as interested in Samaria and as reflecting Samaritan elements (Brodie 1993a:10-11). However, as Du Rand (1997:52) points out, the Samaritan data in the Gospel of John is not sufficient to purport that the Gospel narrative could exclusively have been written for Samaritan circles or Samaritan readers, although the appeal therein to the Samaritans should never be overlooked (see Meeks 1972). Brodie (1993a:11) mentions, “As for John’s anti-Jewishness, this is to be regarded, not as reflecting a recent conflict with or within a synagogue, but as springing from the much older and broader antagonism between Jews and Samaritans.” According to Du Rand, the so-called Samaritan emphases could cohere with the various possible phases in the history of the origination of the Gospel of John. However, this train of thought as such still affords a partial truth.

⁸³ In this thesis the investigator has considered three suggestions that have been made about the intention of John’s Gospel, and it has been found that there are difficulties in accepting any of these as an accurate description of the aims of the author of this Gospel (primary or secondary) in writing. The

John the Baptist⁸⁴; apologetic against Jews⁸⁵; and apologetic against heathenism^{86,87}.

fourth possible reason for the composition of John's Gospel is polemical and therefore, in terms of the positive result of this intention, apologetic. Whitacre (1980) is the one of the prominent scholars who holds this position. After his examination of the Gospel of John and the first Letter of John, Whitacre supposes that the Gospel of John is primarily concerned with the threat posed by Jewish opponents outside the community while in the Letter of John the author opposes former members of the community who consider themselves to be Christians. Despite such differences in the opponents, according to Whitacre, the arguments in the two documents share certain fundamental features in common. Thus, he tries to make sense of the polemic in John and 1 John on the basis of a working hypothesis that understands the primary conflict in the Gospel to be with those outside the Christian community, the Jews, and in the Letter with a problem that later arose from within the community. This theory has been advanced often and in varied forms. In this thesis, three versions of this theory will be mentioned (see Brown 2003:153-180; cf. Smalley 1978:125-138; Whitacre 1980:25; Rensberger 1984:395-411): (1) apologetic against adherents of John the Baptist; (2) apologetic against Jews; and (3) apologetic against heathenism.

⁸⁴ Some scholars have maintained that the Gospel of John is an apologetic document against the adherents of John the Baptist. Wind (1972:32) lists Bretschneider and Baldensperger as 19th century proponents of this idea, and Bauer, Schnackenburg, Strachan, Bultmann, Michaelis, Howard, Michel, Henshaw, and Kummel as 20th century proponents. Baldensperger (1898) is the first scholar, as far as the investigator is aware, who posited this argument (see Smalley 1978:126). He believed that the prologue makes an unfavourable contrast between John the Baptist and Jesus, and (he believed) since the prologue is the key to an understanding of John's Gospel, such an unfavourable contrast means that one of the chief purposes of the Gospel is to refute the claims of the sectarians of John the Baptist who were exalting their master at the expense of Jesus (see Brown 2003:153; Brodie 1993a:12-14). It is reasonable to suspect if one reads part of John's Gospel (not only the prologue but also the rest of the Gospel) in the light of this aim (see Collins 1990:8-11; Bultmann 1971:17f.; Strachan 1941:45, 109-112). For example, apologetic motifs may be found in John 1:8-9, which states that Jesus and not John the Baptist was the light; in 1:30 it is stated that Jesus existed before John the Baptist and is greater; 1:20 and 3:28 stress that John the Baptist is neither the Christ nor Elijah; perhaps the most telling line in any discussion of the relative merits of John the Baptist and of Jesus is found in John 3:30 where John the Baptist himself speaks of his own decreasing importance, now that Jesus, the bridegroom, has come on the scene; and in 10:41 it is mentioned that John the Baptist performed no miraculous signs (Brown 2003:155; Ferreira 1998:27; Smalley 1978:126). However, as Brown (2003:156; see Brodie 1993a:12-14) plausibly points out, apologetics against John the Baptist sectarians have left traces in only a few passages. It is also impossible to interpret the whole Gospel against the background of sectarian theology. Moreover, although the author of this Gospel does not record the saying found in Matt 11:11 and Luke 7:28 in which Jesus identifies John the Baptist as the greatest among those born of women, for John the role of John the Baptist was very important. The following is precise evidence to support this assumption, which is suggested by Brown (2003:156-157): like Jesus, John the Baptist was sent by God (1:6); his exalted task was to reveal Jesus to Israel (1:31; 3:29); John the Baptist possessed a very full revelation, lacking in the Synoptics, about the identity of Jesus as the Lamb of God, the pre-existent, God's chosen one, and the bridegroom of Israel (1:29-34; 3:39). This indicates that the Gospel of John presents John the Baptist positively as a witness to Jesus and gives a place of honour to John the Baptist himself (see Thompson 1992:372). Indeed, John the Baptist was one of the major witnesses to Jesus, to be ranked alongside the Scriptures and miracles (5:31-40). The textual (or internal) evidence that have been suggested in the above obviously deny the proposal that the Gospel was written as an apologetic against adherents of John the Baptist. Morris (1971:37) notes that the author of John's Gospel certainly makes it clear that John the Baptist's place is a subordinate one and it may well be that he had in mind some of that prophet's followers (cf. 3:30). However, according to him, this is too subdued a note for the paradigmatic readers to think of it as the dominant purpose.

⁸⁵ Some other scholars have held that John intends to write a polemic against unbelieving Jews. Moule (1962:109-112) earlier claimed that this Gospel "contains tough polemic against Jews". He believes that there "may be good traditions of the actual controversies of Christ's own life-time, preserved and re-set in such a way as to be entirely topical to the evangelist's own circumstances". Martyn ([1968]

1979) also proposes that John's Gospel arose out of a debate between the Johannine community and the Jewish Synagogue (see below). He argues that Birkat-ha-minim was being used to force Christians out of the Synagogue, and the Gospel reflects the atmosphere of dividedness (see Brodie 1993a:10; Adkisson 1990:144). Meeks (1972) has taken this further by proposing that the Gospel in fact reflects a group that is sectarian. The one strong point in favour of this theory is the way in which the term "the Jews" is used throughout the Gospel (Morris 1971:37; see Barrett 1978:25-28; Bieringer & Pollefeyt & Vandecasteele-Vanneuville 2001:3-44). The author of this Gospel makes use of this expression far more often than do any of the others and he certainly cannot be said to be warmly disposed toward "the Jews".⁸⁵ Brown (2003:157-158) observes the negative aspect of the Jews in John's Gospel as follows: "The Jews' (occasionally mixed in with Pharisees) do not really believe in Moses (5:46-47); they judge by human standards, not honestly (7:24; 8:15); they do not keep the Law and seek to kill Jesus (7:19); they will surely die in their sins (8:24); they act sinfully and are the slaves of sin (8:34); they are the devil's children, not Abraham's (8:41, 44); they do not belong to God (8:47); they are liars (8:55); they are the spiritually blind who claim to see and so their guilt remains (9:41)." Du Rand (1997:52) also shows some examples of the anti-Judaistic nature of this Gospel. He supposes that Jesus is expressly portrayed as the Messiah (cf. 1:41; 4:25): Jesus is identified with Old Testament figures and with Jewish apocalyptic expectations, for example the Servant of the Lord (1:29, 34), the apocalyptic Lamb (1:29), the King of Israel (1:49) and the Holy One of God (6:69); Jesus is indeed greater than the Jewish institutions, such as the ritual washings, the temple and the worship in Jerusalem (2-4) as well as the Jewish feasts (5-10); and the miracles of Jesus supersede those of Moses. Thus, the impression created by the Fourth Gospel is that Jewish traditions are replaced by Jesus (see Barrett 1978:26). Therefore many scholars agree that the manner in which John refers to the Jews has some tragic consequences (Kysar 1993:67ff.). Schnackenburg (1968:165-167) notes that while granting that the Gospel retains some element of trying to speak positively to the Jews, John's basic attitude to the Jews as one of hostility (see Brodie 1993a:10; Barrett 1978:26). Brown (2003:158) points out, in the Gospel of John the designation of "the Jews" has a variety of connotations: sometimes it is ethnic (Jews distinct from other peoples); sometimes it may be geographical (Judean Jews as distinct from Jews elsewhere); sometimes it may be neutrally informative (Jewish); but many times it seems to be a generalised reference to those who are hostile to Jesus and his followers and whom he attacks bitterly. Kysar (1993:21) mentions that the term "the Jews" is used in John's Gospel not as an ethnic reference but as an allusion to the primary opponents of the Johannine church at that time (cf. 1:16-17; 5:18; 2:23-25; 3:1-2). Van der Watt (2005a:102) asserts that "Jews" in John's Gospel should not be identified with modern Jews, neither with all genealogical Jews in ancient times. According to him, this is a socio-religious category of people who can be identified as "disciples of Moses," that is, the people who follow the law not Jesus. Indeed, there is no gospel that has set the believers against the hostility of the Jews as John's Gospel has (Kysar 1993:67ff.). The apologetic against the Jews is undoubtedly an important part of the aim of the Gospel of John, that is, to orientate Judaism to Jesus, the Messiah (Du Rand 1997:53; cf. Thompson 1992:372). However, this is but one aspect of this Gospel, and it is far from being the most prominent. It cannot be said that a case has really been made for regarding this as the principal aim (Morris 1971:37).

⁸⁶ Still other scholars were of the opinion that the Gospel of John was written to defend orthodox Christianity against the inroads of heathenism. Wind (1972:31) lists Strachan, Grosheide, Meinertz, Howard, Wilckens, Grundmann, Wikenhauser, De Boer as defenders of this theory. Irenaeus (Ade. Haer. 3.11.1; SC 34., 179-180) has surmised that the Gospel of John was a writing directed to refute Cerinthus' Gnostic viewpoints (cf. 1:14). Cerinthus is a heretic of Asia Minor with Gnostic learnings. Irenaeus (1.26.1; PL 7:686) says that Cerinthus considered Jesus to be the son of Joseph, while Christ was a celestial aeon who descended on Jesus in forms of a dove for a while at the time of his baptism and left him before his death. As Brown (2003:175) mentions, "Our very limited knowledge of Cerinthus comes not from his own writings but from adversarial descriptions by church writers. The heresiologists writing many years later supply an ever more damning accumulation of accusations against him." The belief that John was writing his Gospel to combat heretical views of this kind is held, among others, by Scott. He regards the Gospel of John as basically a restatement of the Christian good news in Hellenistic terms, as mentioned above (see Smalley 1978:133). However, within that general purpose he also finds evidence that the author of the Gospel wrote to counteract heretical, Gnostic teaching. Thus (Scott believes) John insists (against the docetists) on the reality of Christ's life, denies the Gnostic hierarchy of intermediate spiritual agencies, opposes the Gnostic idea that divine Sonship

is possible apart from Christ, avoids Gnostic watchwords, and so on (Smalley 1978:133; see Barrett 1978:30-33). However, even if John's representation effectively refutes the Gnostic error, this need not mean that this was integral to the author's purpose (cf. Guthrie 1981:276). Furthermore, as Morris (1971:36) points out, Gnosticism as a movement comes only during the second century. Thus, if the reader holds to a fairly early date for this writing (that is, the first century), there is no question of a battle with Gnosticism. For these reasons, few modern scholars see this as a major emphasis of the Gospel. Jerome (In Matt. Prolog.; PL 26:19) even thought that the Gospel of John was to bring the Ebionites to other insights. Ebion was probably not a real person but an eponymous hero of the Ebionites, a Jewish Christian group (Brown 2003:176). According to Brown (2003:176), the thought that the Fourth Gospel was written to confute Christians like the Ebionites, who had not abandoned their Jewish practices, is somewhat akin to the proposal made above that it was written in part as an address to the Jewish Christians in the synagogues. The Ebionites had features of theological thought, e.g., dualism, that are also found at Qumran (see Fitzmyer 1955:335-372). Indeed, one of the most spectacular reversals of scholarly opinion in recent years has come about largely as a result of the discovery of the Qumran Scrolls. The impact of this discovery on biblical scholarship was also felt on Johannine scholarship. Some of the scrolls bear resemblance to the Fourth Gospel. As a result of this, John's Gospel came to be seen in a completely new light both historically and theologically (see Rensberger 1989:25; Barrett 1978:209; Fitzmyer 1992:121f.). For Brown, John may have chosen language like that of Qumran to appeal to groups who shared similar languages and thought. In summary, while certain features that appear in later Ebionite theology correspond to features in John, so that the Gospel might be usefully read by those with incidental Ebionite tendencies, nevertheless there is little evidence that the Gospel was directed at the Ebionites specifically. More recently a number of researchers, particularly Hoskyns (1947) and Richter (1977:149-198), have seen the purpose of John's Gospel as countering the tendency of a Docetic view of Jesus (Du Rand 1997:54; see Ferreira 1998:27). The central contention of Docetists was that Jesus Christ never really became incarnate, for his flesh was only an appearance – he only seemed to be a man. Everything was "seeming" (Greek *δοκεῖν*, "to seem" gives the name to the heresy). Certainly there are passages in John's Gospel that may have an anti-docetic thrust (see Brown 2003:176). For instance, 1:14 where the author of the Gospel proclaims that Jesus became fully man springs to mind immediately. The scene in 19:34 where the soldier pierced the side of Jesus and water and blood issued forth (cf. 6:51-58) would be shattering to the docetic cause (cf. Du Rand 1997:54). Furthermore, Ignatius (Smyrnaeans 7.1) mentioned that Docetists seem to have neglected the Eucharist, denying that it was the flesh of Jesus. With the consideration of this statement, the Eucharistic realism of John 6:51-58 may also have been anti-docetic in tendency (see Brown 2003:177). Thus to some degree such a motif is in fact present (Brodie 1993a:11). Smalley (1978:133) notes Strachan (1941:41-45) as a scholar who holds the view that polemic against a docetic form of Gnosticism formed one of the main purposes of John's Gospel. According to Smalley, Strachan regards the Johannine emphasis on the real humanity of Jesus (he was early, he wept, he thirsted on the cross) as evidence that John wished to refute the heretical opinion that the faith and message of the Christian church can be separated from "the historic person and teaching of Jesus of Nazareth". Morris (1971:37) sees Titus (1957:33) as another scholar who understood the Gospel as teaching Docetism. However, according to Brown (2003:177), the difficulty is that all these passages are perfectly understandable even without the anti-docetic interpretation. Thus he mentions "an honest judgement would be that an anti-docetic motif is possible and even probable in the Gospel, but it has no great prominence" (cf. Schnelle 1992). Furthermore, that docetic heresy did not appear in the first century seems clear (Morris 1971:36). Morris (1971:36-37) mentions in this regard, "It is, however, quite possible that one of John's aims was to combat false teaching of a docetic type. ... But certain elements that later were to be embodied in this heresy seem to have been quite early. In other words while John certainly did not have before him the fully-fledged docetic heresy, there seems nothing in the way of the view that he was confronted by false teachers of a docetic turn of mind. ... Throughout his Gospel John is concerned to emphasize the genuine humanity of Jesus and at the same time the fact that Jesus really came from God." Morris adds that this does not mean that the principal purpose of this Gospel was to combat an early form of Docetism. He underscores that the false teaching is opposed and the main thrust of this Gospel is certainly elsewhere. Beasley-Murray (1987:lxix) states as follows: "The possibility of an anti-Gnostic polemic in the Gospel has been discussed over many years, accentuated through the clear intention of the Johannine epistles to correct docetic views of Jesus. That the Gospel was used alike by Gnostics, and by orthodox in refuting

A study of several proposals about the purpose of John's Gospel convinces the researcher that, although some proposals cannot be accepted⁸⁸, many of these theories have their own legitimacy in terms of the intention of John. This means that, in fact, the Gospel of John features various elements throughout the narrative. For instance, the readers can find polemic (or apologetic)⁸⁹ and didactic aspects, Jewish and non-Jewish elements, missionary⁹⁰ and didactic characters, Hellenistic and Samaritan environments, etc. Although the Jewish element predominates (Barrett 1978:27-29), the Hellenistic aspect is not absent (Hengel 1989:104).⁹¹ In other words, this thesis has considered various suggestions that have been made about the intention of John's

Gnosticism, suggests that the Evangelist was concerned to win as well as refute those who held such views. It is also possible that the polemic against Docetism had in view members of the Johannine communities who had withdrawn from the Church on the basis of their Christology and who were posing a threat to those who remained."

⁸⁷ Brown (2003:153-180) mentions the following three possibilities: apologetic against adherents of John the Baptist; apologetic against Jews; and apologetic against or rivalry with other adherents of Jesus. Smalley (1978:125-138) mentions a different four possibilities: polemic against the Baptist sect; polemic concerning the sacramental teaching of the church; polemic concerning the eschatological teaching of the church; and polemic against heresy. On the other hand, Whitacre (1980:25) sees two opponents of John: claims of the opponents to be loyal to Moses and the Torah; and the claim of the opponents to be children of Abraham (and thus children of God).

⁸⁸ For instance, the view that this Gospel was written to supplement, or to interpret, or even to supersede the other Gospels should not be accepted.

⁸⁹ As Brown (2003:151) points out, more than any other Gospel, John betrays antagonism toward views held by other groups, e.g., toward admirers of John the Baptist, the Jews, and various followers of Jesus. It is indeed recognised that several variations on this theme that John wrote his Gospel as an answer to heresy (that is, the anti-heretics) are evident in the work of Johannine scholars (see Smalley 1978:134; Thompson 1992:372). However, this takes a secondary place to such an extent that it cannot be considered as the exclusive aim for the writing of this Gospel (Du Rand 1997:54; cf. Barrett 1978:30-33). The Gospel certainly was not primarily intended to refute or change the minds of the adherents of such groups. The author of the Gospel did not envision his message being read by adherents of John the Baptist or by synagogue authorities hostile to Jesus or even by would-be Christians who had seriously wrong estimations of Jesus (Brown 2003:152).

⁹⁰ Smith (1986:83) concurs that there is a strong missionary thrust in the Fourth Gospel. According to him, quite possibly earlier forms or constituent parts of the Gospel were written for missionary purposes. For example, (according to Smith) the view that the narrative framework and substance of John is based upon an earlier missionary Gospel consisting mainly of signs and passion narratives is plausible, if not conclusively demonstrable. His proposal that the present form of the Gospel is solely or even primarily evangelical in purpose is questionable. Smith gives two considerations that justify reservations on this point. Firstly, and most importantly, farewell discourses and Jesus' departing prayer are addressed to problems and issues that pertain only to Christians, and secondly, the conclusion of the Gospel (chapter 20) can pertain to either Christians or non-Christians, whereas chapter 21 pertains exclusively to Christians (see Ferreira 1998:27). Ferreira (1998:26) also states that more and more scholars are shifting away from the opinion that John is a missionary document, emphasising the pastoral and especially the apologetic concerns.

⁹¹ Therefore, as mentioned by Van der Merwe (1995:71; cf. Kysar 1975:161; see Doohan 1988:83-84), any attempt to explain the whole Fourth Gospel on the basis of only one of these contrasts would be unjustified.

Gospel, and it has been found that there are difficulties in the way of accepting any of these as an accurate description of the aims of the author in writing this Gospel (primary or secondary). These elements indicate specifically what circumstances led to the writing of the Gospel, and not the primary emphasis of the Gospel. Part of the problem here is thus the confusion between purpose and plausible effect (Carson 1991:89).

2.2.2. Point of departure: Consideration of John 20:30-31 in the light of its immediate context

Despite the fact that in the present form of the Gospel a whole chapter follows⁹², most Johannine scholars and commentators are in agreement that the Gospel of John explicitly presents potential readers with a statement of its own purpose or aim at 20:30-31 (see Brown 1970:1057; Van Belle 1998:300-325; Mlakuzhyil 1987:167; Carson 1991:665; Morris 1971:854-857; Blomberg 2001:271; Haenchen 1984:212; Ridderbos 1997:650; Hoskyns 1947:550; Segovia 1991b:167-190)⁹³ :
 Πολλα. με.ν ου=ν και. α;λλα σημει/α εσποι,ησεν ο ζ̄ησου/φ εσνω,πιον τω/ν
 μαθητω/ν εαυπτου/ζ(α] ουπκ ε;στιν γεγραμμε,να εσπ τω/ βιβλι,ω| του,τω|

⁹² There is a serious argument whether the body of the Gospel comprises the end of John 20 and the whole chapter of John 21 is regarded as an appendix, which means that John 21 was not part of this Gospel as it was originally written (see Mlakuzhyil 1987:89; Smalley 1978:138; Morris 1971:858-859; Blomberg 2001:272-273; Brown 1970:1077-1082; Ridderbos 1997:655-658; Keener 2003:1213). The diachronic perspective of the text is however beyond the scope of the present work. This thesis considers only the final form of the text. The only suggestion here is that the statement in John 20:30-31 is skilfully intended by the author to be his (provisional) purpose for the Gospel as a whole.

⁹³ The following are some remarks on the literary identity of the statement in John 20:30-31 as the conclusion and purpose of the Gospel: Newman and Nida (1980:620) state, "It is the consensus of New Testament scholars that these two verses form the original conclusion to the Gospel." Schnackenburg (1982:335) says, "There remains no doubt that this is the original end of the work and chapter 21 is a postscript from whoever its content might come." He goes on to mention, "The conclusion in John 20:30-31 is intended, above all, to point out clearly the purpose of the writing." Bultmann (1971:697) states, in unambiguous terms, "20:30f. is a clear conclusion to the Gospel, in which the selective character of the narrative is stressed and its purpose declared." Barrett (1978:575) notes, "Both the purpose of the Gospel and the author's theology are summed up in this verse." Brown (1970:1057; 2003:180) claims, "The air of finality in these two verses justifies their being called a conclusion despite the fact that in the present form of the Gospel a whole chapter follows." He (1970:1057; 2003:180) also underscores, "Of all the Gospels John is the most articulate about its purpose in the statement of John 20:30-31." Witherington III (1995:29) notes, "Quite naturally, the discussion of purpose in regard to the Fourth Gospel always begins with, and frequently gets no farther than, the discussion of John 20:31." More recently, Culpepper (1998:244) states, "The last two verses of John 20 appear to provide a suitable ending for the Gospel."

∴ ταυ/τα δε. γε,γραφται ι[να πιστευ,εσζητε ο[τι ζησου/φ εωστιν ο χριστο.
φ ο υι ο.φ του/ θεου/(και. ι[να πιστευ,οντεφ ζωη.ν ε;χητε εων τω/οπω,ματι
αυπτου/.

The first and primary reason for this affirmation is revealed by the fact that similar concluding statements are found in other books of the Bible. For instance, according to Mlakuzhyil (1987:88), 1 John concludes by stating its purpose (cf. 1 John 5:13), in which this statement surely resembles the statement of John 20:30-31: Ταυ/τα ε;γραψα υ μι/ν ι[να ειδη/τε ο[τι ζωη.ν ε;χετε αιπω,νιον(τοι/φ πιστευ,ουσι ν ειπω το. ο;νομα του/ υι ου/ του/ θεου/. Mlakuzhyil (1987:88) cites another example where a statement about the limits of the narrative quite similar to John 20:30-31 is found in 1 Mac 9:22: “Now the rest of the acts of Judas, and his wars and the brave deeds that he did, and his greatness, have not been recorded, for they were very many.” In this assertion, he adds, “It is true that 1 Mac 9:22 is not the conclusion of the whole book but only of the part that describes the life and death of Judas Maccabeus (1 Mac 3-9). Nevertheless, it may be taken as a statement similar to John 20:30, since both of them occur at the end of the narrative that recounts the deeds and death of Judas and Jesus respectively.”

The concluding character of John 20:30-31 is supported by the presence there of many of the same Johannine terms already found in the introduction (cf. 1:1-2:11) (see Mlakuzhyil 1987:88-89): e.g., ζωη, (1:44; 20:31), πιστευ,ω (1:6, 12, 50; 20:31), το ο;νομα αυπτου/ (1:12; 20:31), χριστο,φ (1:17, 20, 25, 41; 20:31), ο υι ο.φ του/ θεου/ (1:34, 49; 20:31), σημει/α (2:11; 20:30), μαθητη,φ (1:35, 37; 2:2, 11; 20:30). All these terms also occur repeatedly in the body of the Fourth Gospel. Outside the introduction and the conclusion ζωη, occurs 33 times, πιστευ,ω 93 times, Jesus’ ο;νομα nine times (and the Father’s ο;νομα seven times), χριστο,φ 14 times (and μεσσι,αφ twice), ο υι ο.φ του/ θεου six times (συ,ο ο υι ο.φ once, and the absolute ο υι ο.φ 17 times), σημει/ον 16 times, Jesus’ μαθητη,φ 65 times (and 10 times in John 21). This passage thus has a role to play as the proper place to begin

John's purpose for his Gospel (Carson 1991:90).

John's expressed purpose in writing the Gospel provides a clear biographical intent with its entire focus on the person of Jesus: it is an account of "signs" that he made so that people would believe who he is, and have life in him (Witherington III 1995:30; Burrige 1991:236). To put it precisely, here is Johannine theology pure and simple, in an unequivocal statement of the central purpose of the book: to foster faith in Jesus as the Messiah and divine Son, which leads to eternal life (Blomberg 2001:271; Van der Watt 1989:217-228). Indeed, John is trying to inculcate or encourage a certain kind or content of belief in and about Jesus. This sort of didactic or evangelistic aim was quite common in ancient biographies, especially those originating in philosophical schools and those that had certain rhetorical aims involving the art of persuasion (Burrige 1991:237). A good deal of the content of this Gospel is framed to make it suitable for use in debate with opponents or possible converts (Witherington III 1995:30).

However, scholars generally regard the statement in John 20:30-31 as an independent unit. Indeed, commentators used to believe that the preceding narrative ends at 20:29 and should not be read in close proximity with 20:30-31 (see Mlakuzhyil 1987:228-233; George 2000:105-106). However, there is an attempt to link the present verses (20:30-31) to the previous verses, that is, the Thomas pericope (20:24-29) (see Segovia 1991b:175; Brodie 1993b:571-572; Keener 2003:1215-1216).⁹⁴ The following furnishes the evidence of a logical link between 20:29 (*or* 20:24-29) and 20:30-31 and the implications of the statement of John in 20:30-31. The first evidence of a logical link between 20:29 and 20:30-31 is found in the use of the particles in 20:30-31 (Van der Watt 2002:91; cf. Van Belle 1998:309-314, 2005:441): verse 30 starts with $\mu\epsilon.\nu$ $\omicron\nu=v$. The particle $\mu\epsilon.\nu$ points ahead to the particle $\delta\epsilon$ in verse 31. These two particles do indeed link verses 30-31 together syntactically. The $\omicron\nu=v$ links verse 30 to the preceding verses. According to

⁹⁴ Van Belle (1998:309) is correct in pointing out that the appearance narratives, especially the Thomas account and the benediction of 20:29, cannot be separated from John's concluding statement in 20:30-31.

verse 29, people will believe without seeing Jesus physically: the Gospel is “therefore” (ου=ν) written (Carson 1991:661). Through the Gospel, people will “meet” and believe, without seeing Jesus physically (v. 29). The second clear link between these verses is found in the use of the structural marker, “faith” (Van der Watt 2002:91; cf. Van Belle 1998:309; Gnilka 1983:155; Brodie 1993b:571-572): in verse 25 Thomas declares that he will not believe (ουπ μη. πιστευ,σω), in verse 27 Jesus appears to him, addresses his unbelief, and invites him to believe (μη. γι,νου α;πιστοφ απλλα. πιστο,φ); in verse 29 Jesus again refers to the faith of Thomas (ο[τι ε ω,ρακα,φ με πεπι,στευκαφ), as well as the faith of those who will not see (μακα,ριοι οι μη. ιδω,ντεφ και.πιστευ,σαντεφ). Now the reason for writing the Gospel follows and it is expressed in terms of faith: ταυ/τα δε. γε,γραπται ι[να πιστευ,εσζητε and ι[να πιστευ,οντεφ ζωη.ν ε;χητε (v. 31). Thus, faith stands central, not only structurally, but also in the argument itself. In 20:30-31, it is stated that the author selected, from many, the particular signs portrayed in this Gospel with the purpose of (ι[να) leading people to faith and assisting those who would read or hear the account to remain faithful to Jesus as the Christ, the Son of God (cf. Kysar 1993:19).⁹⁵ By believing, they would consequently receive eternal life. This is precisely what happened to Thomas. He came accept faith in this Jesus. Others will follow him on this road of faith (Van der Watt 2002:91). Thirdly, the previous pericope is very closely related to 20:30-31 since, according to 20:30-31, the disciples function as crown witnesses to the signs that Jesus performed; this function is explicitly described in the two appearances of the risen Jesus to his disciples (20:19-29). Furthermore, the Thomas pericope (20:24-29) exhibits a significant number of characteristics common to a signs; with respect to both the signs and the appearance to Thomas “the theme of seeing and believing” plays an important role (Van Belle 2005:441):

20:25: επα.ν μη. ι;δω ουπ μη. πιστευ,σω⊕

20:29: ο[τι ε ω,ρακα,φ με πεπι,στευκαφ

⁹⁵ This indicates that John’s purpose served as a criterion for the selection out of a larger body of material of what he chose to include (cf. 2:23; 4:45; 12:37) (Beasley-Murray 1987:387; Bruce 1983:396; Barrett 1978:114; Morris 1971:855; Ridderbos 1997:650).

4:48: εσα.ν μη. σημει/α και. τε,ρατα ι;δητε(ουτω μη. πιστευ,σητε⊕

Therefore it is sufficient to suppose the close relationship between the Thomas pericope and the purpose of the Gospel. This perspective thus furnishes an important exegetical implication that, although it is true to think that John 20:30-31 articulates the purpose of this Gospel, an important emphasis is lost if it is isolated from its immediate context (Van der Watt 2002:89). Thus the logical flow of the argument in these verses should first be investigated (20:24-29).

2.2.3. The encounter between the risen Jesus and Thomas (20:24-29)

John 20:24-29 functions as the immediate context of John 20:30-31. These six verses include five scenes, according to the contents and syntax (cf. George 2000:81-82): “the unbelief of Thomas” (20:24-25); “the appearance of the risen Jesus to Thomas” (20:26); “the invitation of the risen Jesus to Thomas” (20:27); “the belief of Thomas” (20:28); and “the admonition of Jesus” (20:29).⁹⁶

2.2.3.1. The unbelief of Thomas (20:24-25)

Jesus had said that he would come to the disciples (14:18), that they would see him (14:19), and that their sorrow would turn to joy (15:11; 16:20-24) (Culpepper 1998:242; George 2000:94; Keener 2003:1208; Blackburn 1992:559; Stibbe 1994:38-54; Brodie 1993b:570-571). Just as he promised, the risen Jesus appears four

⁹⁶ The following is a brief observation of the narrative in these verses (see George 2000:81-82): In the evening of the day on which Jesus rose from the dead, Jesus appears among the disciples in the previous verses (vv. 19-23). Later that evening on the same day of the week, the author informs the reader that Thomas was not with the disciples when Jesus had appeared to them behind closed doors (v. 24). Therefore, the disciples render their Easter proclamation to Thomas. Thomas, however, refused to accept their proclamation and proceeds to convey his conditions for believing, which entailed putting his hands into the marks of Jesus hands and putting his finger into Jesus' side. Unless Thomas is given such physical evidence, he will not believe (v. 25). One week later when Thomas was present with the disciples; here, Jesus appeared to the male disciples for the second time (v. 26). Jesus' challenges to Thomas confirm his suspicions, instructing him to “put your fingers here and see my hands, and put out your hands, and put it in my side and do not be faithless, but believing” (vv. 27). To this challenge, Thomas responds with a high Christological confession of faith, exclaiming to Jesus: “My Lord and my God” (v. 28). Then Jesus responds with a twofold, gentle rebuke: first Jesus asks a rhetorical question regarding Thomas' belief based on seeing Jesus; finally, Jesus renders a beatitude, which blesses those who believe without seeing him (v. 29).

times in the Gospel of John: to Mary Magdalene at the tomb (20:11-18); to the disciples without Thomas in Jerusalem (20:19-23); to the disciples (with Thomas) in Jerusalem (20:24-29); and to seven disciples in Galilee (21:1-23) (see Lee 1995:37-49; Byrne 1985:83-97; Kitzberger 1995:564-586; Nortie 1986:21-28).⁹⁷ The appearance to the disciples in 20:19-23 centres on Jesus' consolidation of the disciples, and his commissioning of them for their mission in the world (Culpepper 1998:242-243; see Bruce 1983:391). Thomas⁹⁸, one of the twelve disciples (an expression used of Judas Iscariot in 6:71), called Didymus, is not with the disciples while Jesus appears to them disciples (20:24).⁹⁹ So when he was told by the disciples that they had seen the risen Jesus¹⁰⁰, he declared that he could not (οὐτῶ μὴ) believe that Jesus had risen from the dead unless he saw (τιδῶ) for himself the nail marks on Jesus' hands and put (βαλῶ) his finger on the nail marks and his hand into Jesus' side (see O'Brien 2005:293; George 2000:95; Carson 1991:656; Köstenberger 2004:577-578; Johns & Miller 1994:532-533; Koester 2003:72-73).¹⁰¹ He is indeed the "doubter" whose disbelief needs a sledgehammer to move it¹⁰² (O'Brien 2005:285; cf. George 2000:97; Moloney 1998:536; Lee 1995:37-49; Byrne 1985:83-97; Haenchen 1984:211; Keener 2003:1208-1209; Stibbe 1994:38-54).¹⁰³

⁹⁷ The appearances recorded in the synoptic Gospels are as follows (see Culpepper 1998:242): Mark 16:6-7 (to the disciples and Peter in Galilee); Matthew 28:8-9 (to the women at the tomb); Matthew 28:16-20 (to the disciples in Galilee); Luke 24:13-35 (to two disciples in Emmaus); and Luke 24:36-49 (to the disciples in Jerusalem).

⁹⁸ Thomas, who is further qualified as "the one called the twin" here, has featured in the Gospel before, in 11:16 and 14:5. There he is seen less as a skeptic than as a loyal but pessimistic follower of Jesus, ready to die with him if need be, but slow to comprehend and ready to say so (14:5) (Beasley-Murray 1987:384; Carson 1991:490-491; Koester 2003:72-73; Newman & Nida 1980:456, 617; Barrett 1978:382; Kysar 1986:305; George 2000:96; Keener 2003:1208).

⁹⁹ The present unit is introduced by δε., perhaps creating a contrast between Thomas and the disciples in the previous narrative (Moloney 1998:538; cf. Köstenberger 2004:577; George 2000:95).

¹⁰⁰ In this statement, one of the distinctive features is that the verb ελεγον is in the imperfect tense. As Newman and Nida (1980:617) indicate, this may imply repeated action ("kept on telling" or "kept telling"). Newman and Nida (1980:617) also point out that the saying of Thomas, οὐτῶ μὴ πιστευσω, is a very strong expression in Greek. See Brown (1970:1025); Moloney (1998:539).

¹⁰¹ Earlier in the narrative, Jesus had disparaged people's need for "signs and wonders" (4:48). In the present instance, Thomas asks not merely for a sign but for hard evidence (Köstenberger 2004:578).

¹⁰² Contra Lee (1995:38), who says that Thomas is no more doubtful than the other disciples, many commentators describe the character of Thomas in this Gospel as the "doubter" (see Lee 1995:38): Schnackenburg (1982:329-331) mentions "the boastful disciple"; Beasley-Murray (1987:369) states "depressed unbelief"; Brown (1970:1024-1033) notes "sceptical, pessimistic, obstinate, the spokesman of apostolic doubt"; Morris (1971:852) says "hard-headed disciple"; and Neyrey (1988:78) expresses "unenlightened and ambiguous".

¹⁰³ The author of the Gospel emphasises that Thomas, like Peter, the Beloved Disciple, and Mary Magdalene in 20:1-2 is in the darkness of unfaith. Misunderstanding is however a narrative strategy of

2.2.3.2. The appearance of the risen Jesus to Thomas (20:26)

Eight days later (καὶ μεθὲς ἡμερῶν ὀκτώ.) Jesus' disciples were again in the house¹⁰⁴, and Thomas was with them (Θωμά/φ μετὲς αὐπτῶ/ν). Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." As Moloney (1998:537; see Ridderbos 1997:646; George 2000:102-110) points out, much of the detail that surrounded Jesus' earlier appearance returns. First of all, the indication of time, "eight days later", is an association with the earlier appearance (see Beasley-Murray 1987:385; Newman & Nida 1980:618; Moloney 1998:537; Carson 1991:657; Keener 2003:1209-1210; Brodie 1993b:570-571).¹⁰⁵ Secondly, John emphasises that this meeting again takes place behind locked doors

the Fourth Gospel. As O'Brien (2005:285) remarks, "the Fourth Gospel's story of the resurrection is told primarily through the eyes of Mary Magdalene, the Beloved Disciple, and Thomas." By the end of the chapter, all three believe, but there is, interestingly, a significant difference in the way these characters are normally viewed. Whereas the Beloved Disciple is considered to be the ideal disciple, Mary Magdalene and Thomas are held to come up rather short. Although the evaluations of Mary Magdalene and Thomas are generally unfavourable – though not entirely so – the evaluations of the Beloved Disciple are exceptionally high. The Beloved Disciple believes immediately and is praised for his insight, which is seen to be a key characteristic of the one who lay in Jesus' bosom, as Jesus lay in the Father's bosom (1:18; 13:23). On the other hand, Mary Magdalene is often considered obtuse and Thomas stubborn. Jesus words to both of them are frequently seen as rebuke. Whereas the Beloved Disciple gets it right, Mary Magdalene and Thomas lack understanding." Furthermore, Lee (1995:37-49) gives insightful observation on the role of Mary Magdalene and Thomas in John 20, examining the narrative of John 20 and, in particular, the characterisation of Mary Magdalene and Thomas. Lee argues that the two stories function in a literary partnership that encircles the giving of the Spirit. In parallel episodes, according to her, Mary Magdalene and Thomas engage in the struggle for understanding and come to Easter faith. (She underscores) Magdalene is not a weak, helpless woman moving blindly from one misapprehension to another, nor is Thomas a pessimistic character prone to existential doubt. She goes on to say that just as Magdalene is a witness to the resurrection and announces its meaning, so Thomas brings that faith to a climax and acts as a bridge for future believers. Thus, according to her, their faith-struggle involves misunderstanding that is to be read in positive rather than negative terms. She concludes that the implied reader identifies with the struggle and, through the centripetal force of the narrative, is drawn into the presence of the Spirit.

¹⁰⁴ On this spatial reference, see Bernard (1928b:682).

¹⁰⁵ This indication means the Sunday following the first resurrection appearances (see Newman & Nida 1980:618). Beasley-Murray (1987:385) indicates that the language "eighth" day, i.e., the following Sunday (this according to the Jewish mode of reckoning, counting the first and the last days in the period) will have reminded early readers of their own meetings for worship on the first day of the week, marking the day when Jesus rose from the dead. Moloney (1998:537) properly states that the rhythmic reference to "the first day of the week" (v. 1), "the evening of that same day" (v. 19), and "eight days later" (v. 26) deliberately situates all these events on the day of the Lord. Carson (1991:657) furthermore mentions in this regard that this emphasis on the Lord's day (cf. Rev. 1:10) may reflect peculiar theological interests of the author. According to him, "If the readers are Jews and proselytes of Christian faith, it may be a subtle allusion to the origins of Christian worship on this particular day."

(τω/ν θυρω/ν κεκλεισμε,νων) just as the previous appearance had (cf. 20:19) (Morris 1971:852; Newman & Nida 1980:618; Moloney 1998:539; Carson 1991:657).¹⁰⁶ Thirdly, the repetition of the greeting, “peace be with you” (ειωρη,νη ῡ μ̄ι/ν), confirms this assumption (cf. 20:21) (Köstenberger 2004:579).¹⁰⁷ Thus John seems to be at pains to make clear that all was just as it had been on the first occasion (Morris 1971:852; cf. Bernard 1928b:682; George 2000:103). The only new element in 20:26, in comparison with 20:21, is the fact that “Thomas was with them” (see Lee 1995:42-43; Ridderbos 1997:646; Keener 2003:1209-1210). Now it must be indicated whether and how Thomas came to faith by means of this passage (Haenchen 1984:211; cf. George 2000:103; Stibbe 1994:38-54; Brodie 1993b:570-571).

2.2.3.3. The invitation to Thomas from the risen Jesus (20:27)

Jesus, whose care extends to his people at all times, has heard the declaration of Thomas, and takes up his challenge.¹⁰⁸ Thomas is specially invited to experience for himself that which he claimed he needed (v. 24) in order to believe (Kysar 1986:306; Johns & Miller 1994:532-533; Beasley-Murray 1987:385; Bruce 1983:394; Carson 1991:647; Culpepper 1998:242; George 2000:104-105; Keener 2003:1209-1210).¹⁰⁹

¹⁰⁶ Newman and Nida (1980:618; see Moloney 1998:539) note, “In this instance John does not mention that the doors were locked because the disciples were afraid of the Jews, as in verse 19.” They go on to say, “He probably intends to emphasise the miraculous aspect of Jesus’ sudden appearance among his disciples even though the doors are closed.” However, it seems to be natural to think that the disciples are still frightened of the Jewish authorities (see Carson 1991:657). Furthermore, as Köstenberger (2004:578-579) remarks, this in turn seems to support the notion that the event described in 20:22 constitutes a symbolic gesture rather than the permanent impartation of the Spirit to the disciples (so, rightly, Carson 1991:657; contra Barrett 1978:572).

¹⁰⁷ This greeting is conventional, representing Hebrew “shalom”, still in use today. It would eventually prompt the reflective amongst them to recall that Jesus before the cross had promised to bequeath to them his peace (14:27; 16:33) (Carson 1991:646-647; see Culpepper 1998:242).

¹⁰⁸ Carson (1991:657) is also of the opinion that, by taking up Thomas’ challenge in this way, Jesus simultaneously proves that he hears his disciples even when he is not physically present, and removes all possible grounds for unbelief, even the most unreasonable.

¹⁰⁹ Lee (1995:43) argues that the request of Thomas displays a typically Johannine interweaving of faith. She goes on to say, “On the one hand, his determination to see and touch the Lord has positive value. Thomas’s stress on the incarnate presence of the Lord, and his conviction that the wounds are intrinsic to that reality, are signs of awareness and insight. This makes his desire to see and touch, in Johannine terms, comprehensible. On the other hand, as well as faith and insight, Thomas’s request displays misunderstanding. He does not believe the witness of the other disciples and, in desiring to touch the Lord’s wounds, he misunderstands the nature of Jesus’ presence. Like Magdalene, he

The reader is not told whether John thinks of the wounds of Jesus as having been healed in the meantime. In any case, the scars will prove the identity of the risen with the earthly Jesus (Haenchen 1984:211; cf. Byrne 1985:92; Stibbe 1994:38-54; Brodie 1993b:570-571). To put it more precisely, for a previously dead person to stand alive among a group of people implied either deception or a miracle (sign). This is what is at the root of Thomas' disbelieving reaction to his fellow disciples' claims in 20:25 that they had seen Jesus. The observation of 20:25 prompts the reader recognise that Thomas has no doubt that his fellow disciples indeed saw something (cf. 6:19-21 pars.). He seems to doubt that it was a physical person and that is why he refuses to believe without concrete proof that they really saw the physical Jesus. As "proof" he wants to touch Jesus personally (Van der Watt 2002:90; see Klauck 1991:61-62; Köstenberger 2004:578; Ridderbos 1997:647; George 2000:104-105; Keener 2003:1210). Ghosts or "apparent appearances" cannot be touched – trying to touch them will give them away since they are not "touchable", like "shades". Only a physical person can be touched. If Thomas could, therefore, touch Jesus, it would be enough proof for him that it is the real, physical Jesus who is appearing to him. That would then clearly imply that Jesus had moved from death to life. Even more proof that it was the same body that had died on the cross would be if the marks were still in the resurrected Jesus' hands and side. That would serve as positive identification that the person who appeared to them was not somebody else, but really the one being who was crucified and died on the cross (Van der Watt 2002:90).¹¹⁰ Although there is the invitation to touch him and for Thomas to put his hand in his side, the text does not state whether Thomas actually extended his finger and hand, as he was invited.¹¹¹ Indeed, as Lee (1995:43) states, "It no longer matters whether or not Thomas touches

assumes it is a tangible reality. ... Thus understanding and misunderstanding combine in Thomas's desire to see and touch the Lord."

¹¹⁰ An interesting remark on the inconsistency between Mary and Thomas on the occasion of touching the risen Jesus is made by Culpepper (1998:243; cf. Harris 1994:187), who notes that there is no inconsistency between Jesus' admonition to Mary, "do not hold on to me" (20:17), and his invitation for Thomas to touch him. According to him, in both cases he was inviting each one to do what he or she needed to do to take the next step in faith and understanding. For him, Mary needed to recognise that Jesus was going to the Father; Thomas needed to believe that the one who had died was alive again (cf. 11:16).

¹¹¹ Becker (1981:631; see Van der Watt 2002:90) makes an interesting but unconvincing remark. He draws a parallel between Thomas who does not touch the risen Lord and the people who come after him who will not be able to touch or see the risen Lord physically.

the Lord.”¹¹² John closes Jesus’ invitation to Thomas with an admonition from Jesus that is half rebuke and half appeal (see Beasley-Murray 1987:385; Ridderbos 1997:647; Haenchen 1984:211; Carson 1991:657; Bernard 1928b:683): μη γινου απιστοφ απλλα πιστοφ.¹¹³ On a narratological level, Jesus’ words in this verse constitute a bridge to the blessing pronounced in 20:29 (Schnackenburg 1982:332; Köstenberger 2004:579; Brodie 1993b:570-571; Johns & Miller 1994:532-533; Keener 2003:1210; Stibbe 1994:38-54).

2.2.3.4. The belief of Thomas (20:28)

After observing the crucified one standing alive in front of him, Thomas confesses Jesus as ο κυριου μου και ο θεου μου.¹¹⁴ The confession of Thomas, acknowledging the divine and authoritative nature of Jesus¹¹⁵, is pointed out as climactic one by many scholars (see Van der Watt 2002:90, 2003:129; George 2000:105; Ridderbos 1997:647-648; Morris 1971:853-854; Bruce 1983:394; Carson 1991:657-659; Keener 2003:1210-1212).¹¹⁶ The narrative indicates that Thomas

¹¹² For more discussion on this issue, see Bernard (1928b:682-683); Barrett (1978:572); Schnackenburg (1982:332); Brown (1970:1046); Lindars (1972:616); Lee (1995:43).

¹¹³ On the invitation of Jesus to Thomas, Beasley-Murray (1987:385) notes, “The impression given by the narrative is that Thomas was overwhelmed by the appearance of the Lord and his words to him, and without any further demonstration he burst out with his confession.” Carson (1991:657) also mentions, “The impression given is that the sight itself proved sufficient (v. 29), that Thomas was so overcome with awe and reverence that he immediately uttered his confession.”

¹¹⁴ As mentioned by Kysar (1986:307), the combination of κυριου and θεου was familiar to the reader of the LXX, since it is used regularly to translate Hebrew *Yahweh Elohim* (e.g., Gen 2:15). But it was also common in Hellenistic religions in general, so that Barrett (1978:476) can conclude: “John’s language is carefully chosen so as to be both biblical and Hellenistic.” To put it more precisely, in the Old Testament, “Lord” and “God” are frequently juxtaposed with reference to Yahweh (e.g., Ps. 35:23-24). In the Greco-Roman world, the expression seems to have made its way into Roman emperor worship via Mediterranean cults. The Roman emperor Domitian (A.D. 81-96) in particular, during whose tenure the Fourth Gospel was most likely to have been written, wished to be addressed as *dominus et deus noster*, “our Lord and God” (Suetonius, *Domitian* 13.2). Hence, the present reference may on a secondary level be designed to counter Roman emperor worship (Schnackenburg 1982:333; Köstenberger 2004:579-580).

¹¹⁵ “This incident, peculiar to this Gospel, is of the utmost importance for an understanding of the way the first Christians came to know that the resurrection had indeed taken place” (Morris 1971:850).

¹¹⁶ Van der Watt (2002:90) cites some scholars who underscore this confession as climactic: Grosheide (1950:546); Barrett (1978:573); Bruce (1983:394); Kysar (1986:307); Carson (1991:659); Schenke (1998:380). Amongst others, Whitacre (1999:485-486) argues that this confession is indeed climactic, not only because it forms the apex of the development of the narrative, but also because it expresses the heart of the confession about Jesus. Van der Watt adds that the climactic nature is also underlined by scholars who point out that as far as the identity of Jesus is concerned, this confession of Thomas forms a ring composition with the Prologue, where Jesus is also called “God” (1:1; 1:18). See

believed and confessed because he was confronted with the evidence of the risen Jesus (see above). Thomas' reaction made it clear that it was not the appearance of a ghost, a magician's trick or something similar, that allowed him to see Jesus. The risen Jesus appeared physically to him. Furthermore, Jesus has stated in passages such as 5:19f. or 10:17-18 that the people will know that God is his Father and that he is the Son of God who is in God, when he illustrates his power over life and death – something which is reserved for the divine only. When Thomas realised that these words of Jesus came true in a unique way through his resurrection, he also realised who Jesus was – this conviction he expressed in his confession: 'My Lord and my God' (Van der Watt 2002:90-91, 2003:139-140; see Culpepper 1998:243; Neyrey 1988; Stibbe 1994:38-54; Brodie 1993b:570-571; Lee 1995:46; Keener 2003:1210-1212).

2.2.3.5. The admonition of Jesus (20:29)

In his reaction to the confession of Thomas, Jesus addresses this newly found faith Thomas as ο[τι ε̄ ω,ρακα,φ με πεπι,στευκαφ. Thomas believed on the basis of sight. He saw and believed (see Morris 1971:854; Bruce 1983:394; Dodd 1953:443). Furthermore, Jesus dies, but illustrates his authority and power by raising himself to life again (10:17-18). This power to raise himself comes from God and serves as proof of the divine origin and identity of Jesus. Through the cross/resurrection-events Thomas has learnt who He is and does not doubt that He is not alone, but that the Father is with Him. In and through the cross/resurrection-events Jesus is discovered as "Lord and God", as Thomas confesses. (Van der Watt 2003:138). After he addressed the faith on the basis of sight, Jesus pronounces a blessing on those who have believed without seeing, with the statement that μακα,ριοι οῑ μη. ῑωδο,ντεφ και. πιστευ,σαντεφ.¹¹⁷ Thus the emphasis

Schnackenburg (1976:333); Barrett (1978:573); Bruce (1983:397); Schenke (1998:380); Schnelle (1998b:307); Wilckens (1998:316).

¹¹⁷ As major scholars point out, Jesus' response to Thomas in v. 29 in fact constitutes a mild rebuke (so, rightly, Köstenberger 2004:580; Ridderbos 1997:648; Morris 1971:854; Carson 1991:659; Beasley-Murray 1987:386; Barrett 1978:573; Schnackenburg 1982:334; George 2000:105; contra Brown 1970:1027).

immediately shifts (Beasley-Murray 1987:386; cf. George 2000:105).¹¹⁸ On a narratological level, Jesus' reply to Thomas is in the form of a rhetorical question ο[τι ε̄ ω,ρακα,φ με πεπι,στευκαφ, which leads to a statement (μακα,ριοι οῑ μη. ῑωδο,ντεφ και. πιστευ,σαντεφ) (Van der Watt 2002:91; cf. O'Brien 2005:294; George 2000:105; Keener 2003:1210-1212; Carson 1991:659; Segovia 1991b:175; Stibbe 1994:38-54; Brodie 1993b:570-571; Johns & Miller 1994:532-533).¹¹⁹ These two phrases follow an antithetical parallel pattern. Contrast on the level of "seeing" is emphasised, but similarity on the level of "faith". In a certain way, people coming after Thomas will not be like Thomas, but in another way they will be. This means that people in future will not be in the privileged position of Thomas, to see the risen Jesus physically to establish historically (by way of personal proof) that Jesus is alive.¹²⁰ However, somehow, they will come to faith without the assistance of this "final proof of the physical presence of Jesus", and for this they will be blessed (cf. 1 Pet 1:8-9). In short, the focus in 20:29 shifts from "seeing physically and believing" to "not seeing physically and nevertheless believing" (Van der Watt 2002:91; cf. Keener 2003:1210-1212; Ridderbos 1997:648-649; Bruce 1983:394-395; Dodd 1953:443; Stibbe 1994:38-54).¹²¹

2.2.3.6. Conclusion

Thomas reacted negatively to the news of the appearances of the risen Jesus. However, when Thomas was confronted with the physical, risen Jesus, he recognised his Lord and God in the resurrected Jesus standing in front of him. The signs of the cross on his hands and side were proof that the same Jesus, who had died on the cross, was

¹¹⁸ Beasley-Murray (1987:386) also points out that the emphasis in this verse is not on Thomas but on those who have not "seen". Jesus affirms and approves the kind of faith that happens without visual or physical proof. In other words, ideally, the reader acknowledges that Jesus desires the kind of faith that requires as little evidence as possible (George 2000:105).

¹¹⁹ The aorist participles of v. 29b shift the accent to what is being experienced already in the later community (the future in the perspective of the narrative) (Van Belle 1998:313).

¹²⁰ The risen Jesus led these fragile disciples through their hesitation into authentic belief, yet the faith of those who believe without seeing matches that of the greatest disciple (v. 29; cf. 8). They have come to faith *in the absence of Jesus* (Moloney 1998:538).

¹²¹ Barrett (1978:477) also states that the contrast is not between seeing and touching, but between seeing, and believing apart from sight, between Thomas who saw, and the later Christian believers who did not.

standing alive in front of him. The disbelieving Thomas then believed (Van der Watt 2003:138; cf. Koester 2003:72-73). Thus the important point is that being confronted by the visible evidence provided insight into and acceptance of the identity of Jesus. Furthermore, this appearance of the crucified Jesus, who now lives with the marks of the cross still on him, indeed carried a message. Meeting the risen Lord in this way was proof enough for Thomas that Jesus had power over life and death (10:17-18; 11:25-26) (Van der Watt 2002:90; 2003:139). This power over life and death would indeed show that God was not only with him, but was working in and through him (14:10) (Van der Watt 2003:134). The implication in the Johannine narrative is therefore that this “historical event” of the resurrection of Jesus illustrates the reality of his identity, since he did what only God can do (5:19ff.). Although the historicity of this narrated event is obviously questioned by many, its reality is presented by the author as the solid basis on which Thomas made his confession of faith (Van der Watt 2002:91; 2003:141; Koester 2003:72-73; Brodie 1993b:571-572; Neyrey 1988; Ridderbos 1997:647-648; Stibbe 1994:38-54; Haenchen 1984:211). In the Johannine narrative, the author desires that the reader respond in the same way Thomas did (Köstenberger 2004:579; O’Brien 2005:294; Koester 2003:72-73; Brodie 1993b:571-572; Carson 1991:659; Beasley-Murray 1987:386).¹²² People who are no longer able to see Jesus physically as Thomas did are dependent on the descriptions given in the Gospel to come to faith (20:30-31).¹²³

2.2.4. John’s purpose in his writing (20:30-31)

True, the later believers cannot share the vision of Jesus that Mary, Thomas and the disciples, gathered in the evening, were granted. But they need not envy the first disciples or bemoan their lack of direct physical vision (Byrne 1985:94). They will, somehow, come to faith without the assistance of this “final proof of the physical

¹²² Jesus’ blessing really pertains to John’s readers (Köstenberger 2004:580). Ridderbos (1997:648) properly expresses this blessing as “a timeless statement”. He also says that faith need not or even ought not be based on sight.

¹²³ John designed the literary partnership shared by Mary Magdalene and Thomas in John 20 (see Lee 1995:49). The readers have traced their journey from misunderstanding and doubt to recognition of the risen Lord and positive witness and confession. Such a believing response to Jesus, in turn, is the pathway to eternal life, which transcends living merely in terms of physical presence and earthly relationships (Köstenberger 2004:580).

presence of Jesus”, and for this they will be blessed (Van der Watt 2002:91; cf. O’Brien 2005:285; Brodie 1993b:571-572). This raises the question: “What will move these people in future to believe as Thomas did?” If the narrative ended in 20:29, it would have remained open-ended. However, as has already been investigated, the remarks in 20:30-31 continue this narrative logically.

2.2.4.1. The meaning of σημει/α

The problems surrounding the meaning of σημει/α in 20:30-31 have been the subject of considerable dispute.¹²⁴ Van Belle (1998:300-325) describes its difficulties in relation to the σημει/α hypothesis as follows: “It is a curious fact that in the concluding formula of his gospel, the evangelist employs the term σημει/ον to refer to its content as if he had just concluded a chronicle of a number of ‘signs’ or ‘miracles’ performed by Jesus. Jesus’ final miracle is presented in chapter 11. The term σημει/ον is used for the last time in 12:37 and is nowhere to be found in chapters 13-20 with the exception of 20:30(-31).¹²⁵ In addition, the words and discourses of Jesus, of such significance in the Gospel of John, are not mentioned in 20:30-31. Since the term σημει/ον does not seem to be particularly fitting as a conclusion to the gospel as a whole, those who defend the semeia hypothesis assume that the evangelist used the term here because he had found 20:30-31 as a concluding formula of the source and took it over more or less unchanged as the conclusion of his gospel.”

Van Belle (1998:300-301; see 1994:379-404) notes in response to the semeia hypothesis that it seems impossible that John wrote this important first conclusion of his work without reflection and, subscribing to the interpretation of Schnelle (1992), is convinced that John consciously alludes to his interpretation of the miracle

¹²⁴ According to Van Belle (1998:301, see 1994:398-401), while different accents are evident, the traditional interpretations still tend to hold firm: the evangelist employs the term σημει/α to refer to (1) the miracles or miracle narratives in chapters 1-11; (2) the resurrection narratives of chapter 20; (3) both the miracle narratives and the resurrection narratives; (4) the content of his entire gospel.

¹²⁵ Σημει/ον is found 17 times in John: 2:11, 18, 23; 3:2; 4:48, 54; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18, 37; 20:30.

traditions, but at the same time he uses σημει/ον as a tool for interpreting his whole description of the words and deeds of Jesus, in order to prepare for the statement of the purpose of his Gospel in v. 31. For him, σημει/ον at this point becomes the hermeneutical key to the Fourth Gospel. Van Belle (see 1998:300-325; cf. 1994:379-404) questions whether such a widening of the Johannine notion of σημει/ον can still be defended in the light of recent research. Thus what the investigator offers here is an adoption of Van Belle's proposal. He rejects the suggestion that σημει/ον has the same meaning in 20:30-31 as it has in chapters 1-12 and as such constitutes a reference to the miracles of the earthly Jesus. He is rather convinced that the σημει/α are not only the essential components of the life of Jesus but in their revelatory character, their materiality, and their reality, they also illustrate the incarnation of the Son of God (1:14) in a pre-eminent fashion. For him, it is through the σημει/α that the δο,ξ/α of Jesus is made accessible to his disciples. He argues that for the reader who was confronted with the entire gospel the term had received an expanded significance.¹²⁶

2.2.4.2. John's purpose in his selection of material

John states that he selected, out of the many, the particular signs (σημει/α) portrayed in this Gospel.¹²⁷ This implies the wealth of materials available to the author and

¹²⁶ The majority of commentators takes the reference to the "signs" that are reported as a "look back over the whole book" rather than the recently reported resurrection appearances (Moloney 1998:544; Morris 1971:684-691; Schnackenburg 1982:335-336; cf. George 2000:110). For instance, Kysar (1986:309) mentions that John probably intended the word "signs" to cover all of the various narratives he had used, although the word in the source must have meant strictly "wonders". Blomberg (2001:271) also insists that it is possible to take the reference to "miraculous signs" in verse 30 as referring only to the resurrection appearances just narrated (cf. Michaels 1983:333) but, given John's use of this expression throughout his Gospel, it is more natural to see the signs as referring to all of Jesus' words and works previously narrated (cf. Beasley-Murray 1987:387). Furthermore, Ridderbos (1997:651) notes that the word "signs" refers not only to certain miraculous acts but to any event in which Jesus' divine glory is manifest (cf. 2:11). In that sense, according to Ridderbos, the reader can understand that the word "signs" is used here as a summarising characterisation of Jesus' self-revelation, which was sometimes experienced and commented on as "no longer human" in his words by those who heard him (cf. 7:46; 18:6). However, it still seems to be true that the greatest sign of them all is the death, resurrection and exaltation of the incarnated word, the significance of which has been carefully set forth in the farewell discourses.

¹²⁷ The mention of John's saying that the signs had been done "in the presence of his disciples" (επρω,πιον των μαθητων/ εν αυτων/ εν) should be noted. That is to say the disciples were witnesses of them. Morris (1971:855; see Blomberg 2001:271-272) remarks, "This way of putting it reminds us

represents a conventional sort of statement used in various forms at the end of many other writings of the time (Ridderbos 1997:650; see Carson 1991:661). John restricted his choice of signs to a group that were especially instructive (Beasley-Murray 1987:387). Indeed, John has not written by any means all that he knows about Jesus, but simply what served his purpose, and has omitted a great deal (Morris 1971:855). Bernard (1928b:685), in this regard, mentions, “the author of John’s Gospel explains that it was not his purpose to write a complete narrative of Jesus’ ministry. Other signs were done by Jesus (cf. 2:23; 4:45; 12:37) that John does not stay to record, although they were done in the presence of the disciples, who were the witnesses of Jesus’ wonderful works, chosen by Jesus himself (15:27; cf. Acts 1:21; 10:41). Such were, for example, the healings of lepers and demoniacs, of which none is described in the Fourth Gospel. They were not written ‘in this book’, although some of them were written in other books, such as the Synoptic Gospels, of which John knew Mark and probably Luke also.”

The readers are immediately told that John’s selection of material was done with the purpose of leading people to faith and assisting those who would read or hear the account to remain faithful in Jesus as the Christ, the Son of God (cf. Kysar 1993:19; Smalley 1978:138-139; Keener 2003:1214-1216).¹²⁸ This direct address to the reader explicitly expresses an intent *to change the reader* (O’Brien 2005:284).¹²⁹ John informs that the latter disciples, who are themselves no longer able to see, can believe in the testimony of the first disciples. They can read in John’s Gospel how Jesus revealed himself and thereby participate once again in that revelation. Thus the written word counts as the medium of faith (Van Belle 1998:305). People coming after Thomas have not had the privilege that the disciples had of seeing Jesus rise from the dead, nor of having their faith revived in the extraordinary manner granted to Thomas. Theirs is a faith called forth by the word of the Gospel; but it is none the

of a characteristic emphasis throughout this Gospel.” He also points out, “Though John does not chooses to use the term ‘witness’ in this verse his choice of words is one which reminds us that there is adequate ‘witness’ borne to the things of which he writes.”

¹²⁸ From another perspective this declaration implies that the author’s chief concern is to draw the Christological depiction of Jesus through the text. In this regard, Moloney (1998:542) states, “The Jesus proclaimed in the Prologue has lived, has been slain, and has risen through the story.”

¹²⁹ According to O’Brien (2005:284), this direct address is somewhat rare in both ancient and modern texts.

worse for that, for their trust in the Lord revealed through the word is of special worth in his eyes (Beasley-Murray 1987:386). Thus, blessed are those who cannot share Thomas' experience of sight, but who, in part because they read of Thomas' experience, come to share Thomas' faith. For contemporary readers, faith comes not by sight, but from what is heard (or read), and what is heard comes by the word (i.e., the declaration) of Jesus (cf. Rom 10:17). Indeed, that is why John himself has written, as he goes on to make explicit (Carson 1991:660; see Keener 2003:1214-1216).

Excursus: Was the Gospel written to bring people to faith? Or to strengthen the faith of people who already believe?

One of the famous Johannine questions is whether the Gospel was written to bring people to faith or to strengthen the faith of those who already believe, *inter alia* because of the textual variant (Van der Watt 2002:93; see Thompson 1992:372; Keener 2003:1215-1216; Carson 2005:693-714). Two approaches, the 'textual critical approach' and the 'syntactical approach',¹³⁰ should be looked at to clarify this issue,

i) Textual-critical approach

There is indeed an ambiguity in the phrase ἵνα πιστεύσητε ("that you may believe"), and it is compounded by uncertainty as to whether the original text read ἵνα πιστεύσητε (aorist subjunctive) or ἵνα πιστεύητε (present subjunctive) (Metzger 1994:219-220; cf. Beasley-Murray 1987:lxxxviii; 387; Bruce 1983:396; Barrett 1978:114; Kysar 1993:19). The former (aorist subjunctive) is attested by a² A C D L W 0100 f^{1,13} m lat sy, while the latter (present subjunctive) is supported by P^{66vid} a^{*} B 0250 et al. Thus the external evidence for the aorist subjunctive or the present subjunctive is very finely balanced and accordingly textual attestation is inconclusive. According to Metzger (1994:219-220), the aorist tense, strictly interpreted, suggests that the Fourth Gospel was addressed to non-Christians so that they might come to believe that Jesus is the Messiah; the present tense suggests that the aim of the writer was to strengthen the faith of those who already

¹³⁰ These two distinctive approaches to this passage as well as the different conclusions will be offered in order to present a certain insight that may be gained from these convincing views.

believe (“that you may continue to believe”).¹³¹ To put it more precisely, the former could suggest the making of an act of faith, the latter a continuing in faith, the former an evangelistic purpose, the latter an instructional or paraenetic purpose, the former that the Gospel was directed at outsiders, the latter that it was directed at those within the church (see Brown 2003:180; Carson 1991:90, 2005:694-714; Morris 1971:40; Witherington III 1995:29-32). Both the textual evidence and scholars are divided on which form of the Greek verb to read (see Brown 2003:182ff.).¹³²

In recent times, however, many scholars have proposed that a solution of the textual problem (which cannot in any case be achieved with certainty) would not solve this problem, since John may have used his tense inaccurately (cf. Barrett 1978:114). Schnackenburg (1982:338) notes, “A similar text-critical uncertainty prevails in John 13:19; 17:21; 19:35; 1 John 3:23. The aorist of πιστευσ,σητε in John certainly often has an ingressive character, but not necessarily nor always (cf. 4:50; 7:39; 11:15, 40; 12:42; 14:29; 20:29). The passages 11:15 and 14:29 are noteworthy, where, in a similar ι[να]-clause, the certainly not unbelieving disciples are being addressed; they are to receive a new impulse in their faith. Further, see 11:40, where Martha, who has already proclaimed her faith, is reminded of her faith with εθαν πιστευσ,σηφ. So the aorist does not have to indicate the commencement of faith or conversion to faith. The tense used is no worthwhile argument in this

¹³¹ Metzger (1994:219-220) states, “In view of the difficulty of choosing between the readings by assessing the supposed purpose of the evangelist (assuming that he used the tense of the subjunctive strictly), the Committee considered it preferable to represent both readings by enclosing σ within square brackets.”

¹³² The majority of recent commentators probably prefer the present subjunctive tense and accordingly have proposed that the primary purpose of the Gospel is related to encouraging, sustaining, or instructing believers (see Smith 1986:83-86; Strachan 1941:41). Brown is one of the prominent scholars who insist that the Gospel was written to intensify people’s faith and make it more profound (see 2003:152). He (2003:182) puts his position more precisely as follows: “Certainly the Gospel was written in good part to deepen the faith of believers so that they could understand that what they had gained by way of God’s life more than made up for what had been lost in their former religious adherence. The evangelist speaks to those who accepted Jesus, thereby becoming God’s children, begotten not by human intervention but by God (1:12-13), in order to make them appreciate the life they had been given. Some of the decisive theological emphases in the Gospel are directed to crises within the believing community, rather than to the conversion of non-believers.” Brown (2003:183) also notes, “As for bringing people to faith, there is not much evidence that the Gospel was a missionary document in the ordinary sense of offering a text to be read to or by non-believers. Yet John manifests a conviction that if the faith of believers is intense, thereby others will gain knowledge about Jesus. In that sense those who possess the Paraclete become witnesses to Jesus (15:26-27). When believers share Jesus’ glory by becoming one with God and Jesus, the world will come to know that God sent Jesus as a manifestation of love (17:22-23). Thus John’s primary purpose of deepening the faith of believers has a secondary goal of thereby bringing others to make an act of faith.” On this position, Van der Merwe (1995:71; cf. Barrett 1978:116) states, “From these studies a new trend becomes clear, namely, movement away from a hypothetic constructed Johannine community.”

matter.” Carson (1987:640-641) also mentions, “apart from other considerations, the most that can be deduced from the aorist itself is a reference to the simple act of believing; from the present, some kind of durative or iterative belief, and even that can be questioned. John 11:15 provides an instance where the aorist subjunctive πιστευ,σητε occurs with the sense of having faith corroborated; John 1:7 provides an instance of the aorist subjunctive πιστευ,σωσιν signifying a coming to faith (cf. also 4:48). At the same time, the present subjunctive πιστευ,ητε occurs in the best reading of John 6:29 to refer to the entire process of coming to faith and continuing to believe.”¹³³ Thus he (1987:640-641) believes that both the present subjunctive and the aorist subjunctive can occur both in the context of coming to faith and in the context of continuing in faith. According to this, it is not clear whether the author used the tenses of the subjunctive mood carefully and deliberately (Kysar 1992:917).

ii) Syntactical approach

Scholars have attempted to approach the pericope from the syntactical perspective. For instance, according to Schnackenburg (1982:338), the observations of Riesenfeld on the Johannine ι[ν]α-clauses, in the area of syntax, are noteworthy in proving this view. (Schnackenburg underscores) Riesenfeld (1965) points to the Johannine epistles, in which, by means of ι[ν]α-clauses which use ι,ν]α to express purpose, very frequently the letter-writer’s concern in respect to those to whom he is writing, in this case, clearly members of the church, is formulated (1 John 1:3, 4; 3:11, 23; 5:13; 2 John 5, 6), and he believes that such clauses have their *Sitz im Leben* in congregational instruction. In the Gospel similar statements appear in the Upper Room discourses (13:15, 19, 34; 14:19; 15:11, 12, 17; 16:33; 17:13). These words imply that the Gospel, like the letter, was written for the benefit of Christians (Beasley-Murray 1987:387; cf. Witherington III 1995:30-32).¹³⁴ Schnackenburg (1982:338) is therefore convinced that 20:31 is formulated for those who already believe.

However, Carson still insists that John 20:30-31 is evangelistic (see

¹³³ Carson (1991:90; cf. 1987:640-641) asserts, “In fact, it can easily be shown that both expressions are used for both initial faith and continuing in faith, so that nothing can be resolved by the appeal to one textual variant or the other.” He (1987:639-651; cf. 1991:90-91) also believes “whatever one concludes the outcome of the text-critical question to be, the meaning of the verse is not determined by the tense of this one verb.”

¹³⁴ Also, according to Schnackenburg (1982:338), more recent research into the nature of Johannine language confirm that the evangelist turns, to begin with and above all, to the believing congregation.

2005:693-714).¹³⁵ His impression is supported by firm syntactical evidence that the first purpose clause in 20:31 must be rendered "that you may believe that the Christ, the Son of God, is Jesus". He thinks that the fundamental question the Fourth Gospel addresses is not "Who is Jesus?" but rather "Who is the Messiah? Who is the Christ? Who is the Son of God?" In their context, in Carson's view, these are questions of identity, not of kind: i.e., the question "Who is the Christ?" should not here be taken to mean "What kind of Christ are you talking about?" but "So you claim that you know who the Christ is. Prove it, then: Who is he?"¹³⁶ Carson is convinced that Christians would not have asked that kind of question, because they already knew the answer. He believes (1991:90-91) that the most likely people to ask that sort of question would be Jews or Jewish proselytes who know what "the Christ" means, have some sort of messianic expectation, and are perhaps in dialogue with Christians and want to know more.¹³⁷ Thus, after his efforts at an analysis of 20:30-31 in terms of the syntactical, thematic, and contextual approaches, Carson reached the conclusion that the Fourth Gospel may be primarily evangelistic after all (particularly to evangelise Jews and Jewish proselytes).

In conclusion: owing to the textual variants of πιστευ[σ]ητε in John 20:31, scholars are divided on the exact purpose of John's Gospel.¹³⁸ Some have interpreted the statement in this verse to mean that the Gospel is an evangelistic document, designed to win converts, while others have proposed that this statement is to encourage believers to persevere in faith. Does John want to win non-believers to faith in Christ, or to strengthen believers in their faith? How wide was the spectrum

¹³⁵ According to Carson (1987:640), only a very small minority of scholars appeal to this verse in support of the thesis that the Fourth Gospel is primarily evangelistic, but is gradually gaining influence. This theory views the Fourth Gospel as evangelistic (cf. also Morris 1971:855ff.; Dodd 1953:9), but in particular to evangelise Diaspora Jews and Jewish proselytes. One of the scholars who hold this position is Morris (1971:855-857); and for a somewhat more specialised or focused understanding of who is to be evangelised, see also Oehler (1936; 1941); Freed (1970); Borhhäuser (1928); Dodd (1953:9); Van Unnik (1959:382-411; 1973); Robinson (1959-1960:117-131); Braine (1988:101-55); Brooke (1988:102-112). Some recent studies that try to interpret the Fourth Gospel as a piece of mission literature are Ruiz (1987) and Okure (1988). For a survey of studies of John in this vein, see Schnackenburg (1975:58-72); also see Carson, Moo & Morris (1992:170ff.).

¹³⁶ Blomberg (2001:271) mentions that here is Johannine theology pure and simple, in an unequivocal statement of a central purpose of the book: to foster faith in Jesus as the Messiah and divine Son, which leads to eternal life.

¹³⁷ Smalley is another scholar who holds this position. According to him (1978:138-139), John's aim in his Gospel is to invite his readers to believe and live. That is to say, (Smalley argues) John's Gospel seems to have a primarily evangelistic purpose. Thus, Smalley asserts, to this end a selection of the signs of Jesus has been made (20:30), which will enable the reader to understand the real identity of the Gospel's central figure, and by faith in him to receive the eternal life of which he is the carrier.

¹³⁸ In other words, the topic of John's primary emphasis in his Gospel has generated highly diverse conclusions (see Carson 1991:87-90).

of original readers? Who were the "you" in "that you may have faith that Jesus is the Messiah, the Son of Man" (cf. Brown 2003:180)? As has been pointed out above, what is it that the author passes on to his readers cannot be determined strictly from textual (that is, grammatical), nor even syntactical considerations. The complexity of the abovementioned approaches makes the reader aware that this disputed question must be decided on another basis. This is connected with the contents of the entire Gospel. According to Van der Watt (2002:93), there is ample evidence in the Gospel that it invites people to believe, but equally convincing evidence that the Gospel wants to strengthen the faith of believers. He believes that a choice between the two is bound to underplay one of the two aspects (see below). Thus he suggests that this is not a case of "either/or" but of "both/and". This will be dealt in detail below, in relation to the identity of the reader of the Gospel.

2.2.5. Narrative rhetoric of the Gospel

2.2.5.1. The logical link between the beatitude (20:29) and the reference to the written Gospel (20:30-31)

At this point an important remark should be made with regard to the relationship between people who cannot see Jesus physically and the narrative of the Gospel. In other words, what the nature of the logical link between the beatitude (20:29) and the reference to the written Gospel (20:30-31) is. According to Van der Watt (2002:92), the answer should be sought along the following lines: people who are no longer in the position of Thomas to see Jesus physically have the Gospel narrative through which they can discover the identity of this Jesus and get to know him as the Christ. This should result in faith, just as the physical appearance of Jesus to Thomas resulted in faith (see Kysar 1986:307-308; Beasley-Murray 1987:386; Carson 1991:657; Moloney 1998:538). In this sense the Gospel functions as a way in which Jesus now becomes accessible and present to people. Just as Jesus presented himself to Thomas, the Gospel likewise wishes to present the risen Christ to the readers of the Gospel (cf. Wilckens 1998:318-319; Schnelle 1998b:312; Moloney 1998:538; O'Brien 2005:285). The physically *absent* Jesus becomes *present* through the words of the Gospel narrative and the reader is confronted with a "dynamic portrait of Jesus". The

people, who believe through the Gospel, even though they have not seen Jesus physically, will be blessed (20:29) (Wilckens 1998:316-317; cf. Barrett 1978:476; Kysar 1986:308; Dodd 1953:443).¹³⁹ A written document could indeed serve as a “replacement” for the presence of Jesus. The author of the text was fully aware of the performative power of the text. Therefore the intention of the author in the Gospel of John is to invite and encourage every reader of the text (ancient and modern) to “meet the Jesus of the Gospel” in a life-changing way.

2.2.5.2. Theological and hermeneutical implications

The author of the Fourth Gospel aims to guide 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 (cf. 20:31). Instead of physically hearing the words from the mouth of Jesus himself or seeing him performing signs (as his first followers could), the present day reader is confronted with these actions of Jesus through the text (cf. Moloney 1998:538). The text of John’s Gospel thus becomes the “presence of Jesus” among the readers and should be read as a 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 (cf. 5:25; 20:31) (Van der Watt 2002:91). John actually planned that the text of the Gospel should actively change people (Van der Watt 2002:93; cf. Moloney 1998:538; Dodd 1953:443). Nobody reading this text should or could remain unchanged, since he or she will be confronted by the protagonist of the text, namely Jesus. By accepting this message, the reader will receive life; by rejecting the message, he or she will perish (Schneider 1976:364; Mussner 1952:98; Ashton 1991:220-226). This truth is rehearsed over and over again in the narrative for every reader to see (Van der Watt 2002:93).¹⁴⁰

2.3. The identity of the recipient of John’s Gospel

¹³⁹ Barrett (1978:575) correctly remarks: “It is in their (‘disciples’) word that later generations encounter the Risen Christ and become believers.”

Linking Thomas' confession and the purpose of the Gospel in this way emphasises the rhetorical power of the Gospel. The author of the text cannot take someone to the physical Jesus, but he can invite that person to accompany him through the narrative of the Gospel, listening to the words of Jesus, seeing the signs he did through "the eyes of literature", and by doing this to come to believe (Van der Watt 2002:92; cf. Moloney 1998:538; Smalley 1978:139-140). Therefore, the text of John's 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) (Van der Watt 2002:89). The investigator now focuses on the interpretive work by turning to the immediate audience for whom the Gospel was composed: the community of Johannine Christians. The purpose of the following study is to explore the identification of the cultural backgrounds of the people who were part of the Johannine community at the time the Gospel was completed (see Koester 2003:18; Kenney 2002:9-15). This is helpful in discerning whom John would have kept in mind when he was writing his narrative and how the text would have appropriated and transformed his theological message(s). Furthermore, as has been noted above, the textual approaches to the statement in John 20:30-31 could not solve the problem, thus an extra-textual, that is, a socio-historical approach should be employed. In fact, John's purpose for writing can be determined in conjunction with the socio-historical situation of the first historical recipients.¹⁴¹ This means that the questions of whom the Gospel was written for and the purpose for which the Gospel was written are closely related (Ferreira 1998:26; cf. Kenney 2002:9-15).¹⁴² Therefore, once an explanation of the literary considerations of his statement for writing has been given, some remarks about the socio-historical investigation of the actual audience of the

¹⁴⁰ See, for instance, the constant contrast between those who believe and the opponents of Jesus (as example, cf. chapter 8 or 9). The imagery of the sheep of Jesus with the thieves and robbers as their enemies gives a graphic description of this reality (John 10:1-30).

¹⁴¹ The standpoint of the implied or intended readers and the purpose of the Gospel of John are interdependently linked (Du Rand 1997:49). If the exegetes determine why the Gospel was written, they can come closer to the answer to the question: to whom was it written? In this regard, Nielsen (1999:21) states, "It is primarily on the basis of the present Gospel that it is possible to form an idea of the history of the community/school and its relation to the origin of the Gospel."

¹⁴² This issue can also be stated in the following way: "Equally significant in determining the precise purpose of the Gospel is the supposed situation out of which and for which it was written" (Kysar 1992:917).

Gospel may be relevant and are dealt with in the ensuing paragraphs.

2.3.1. The reconstruction of the original reader of the Fourth Gospel?

Modern Johannine scholars have attempted to determine the possible earliest historical recipients of the Gospel and their particular situation. Scholars believe that, by calling on the religio-historical and socio-cultural research into Christianity during the first century AD, a possible intellectual framework and the situation of the first historical readers of John's Gospel could be established.¹⁴³ To have understood John's Gospel the first readers must have shared an intellectual framework with its author (Du Rand 1993:11; De Smidt 1989:58; Lombard 1989:59; 1987:395; Van Aarde 1985:54; Painter 1981:527; Keener 2003:140ff.; Hägerland 2003:309-322; Kenney 2002:9-15; Smith 1975:222-248, 1987). Indeed, for some time now much research has been conducted in an attempt to reconstruct the hypothetical first historical readers, that is, the Johannine community. The following are some ideas on the question of the history of the Johannine community that have made a contribution to the subsequent proposals.¹⁴⁴

Martyn has made a major contribution with his *History and Theology in the Fourth Gospel*, first published in 1968. Martyn sees the crucial factor of the Gospel as a synagogue-church drama or conflict. According to him, the history of the Johannine community's conflict is played out by Jesus' conflict with the "Jews". In other words, what the contemporary readers have in the Gospel is a double history: the history and the experiences of the community are read back into the life of Jesus (see Ferreira

¹⁴³ It is general knowledge that the Gospel of John like all other New Testament narrative and discourse literature was directed to readers in particular socio-historical circumstances (Du Rand 1997:56-58). Thus Van der Watt (2001:8) points out that the historical embedding of a particular text should be noted in the exegetical investigation. He goes on to state that all remarks related to historical situations should be isolated and logically explained. Du Rand (1997:42) also notes that the tentative reconstruction of the possible situation of the first historical readers of the Gospel of John constitutes an important relief against which the narrative can be better understood.

¹⁴⁴ In fact, a variety of options have been proposed on this issue. However, a detailed cataloguing and evaluation of the many theories of purpose is beyond the scope of the present work. For fuller treatment of the history of interpretation of Johannine audience along with extensive bibliographies, see above all Meeks (1972:44-72); Smith (1975:222-248); Brown (1970:581-604; 1979); Hartman and Olsson (1987:27-43); Moloney (1998b:43); Painter (1981:525-543); Beasley-Murray (1987:222-227); Bultmann (1971:457-461); Schnackenburg (1982:89-93); Lindars (1972:465-469); Kysar (1992:917).

1998:31). This theory is based on the principle that the Gospel of John is a drama presented at two levels, one concerning Jesus, situated in the early decades of the first century C. E., and the other concerning the community of the author, near the end of that century, in which the Jesus tradition had been shaped (cf. Reinhartz 1998:111). To put it differently, the text should be interpreted on the following two levels: first, it refers to “an *einmalig* event during Jesus’ earthly lifetime”, and secondly, it also refers to “actual events experienced by the Johannine church” (see Ferreira 1998:31).¹⁴⁵ This perspective implies that John’s Gospel is seen as a Jewish-Christian composition shaped in the dialogue/conflict with the synagogue.¹⁴⁶ Martyn’s thesis has been adopted and adapted by many scholars since his seminal work. In other words, since Martyn’s initial publication, the field of Johannine studies has increasingly espoused the theory “that the Johannine community suffered a traumatic expulsion from the synagogue and a prolonged and violent controversy with the Jews of that synagogue” (cf. Reinhartz 1998:111; Hägerland 2003:309-322; Bowman 1975).

Some years later, Culpepper attempted to reveal the social circumstances of a reconstructed community with the publication of his doctoral dissertation *The Johannine School* (1975). After having examined the characteristics of schools in the Hellenistic world, Culpepper concluded that the Johannine community shares nine characteristics with ancient schools. According to Culpepper (1975:287-289), these characteristics are: (1) the Johannine community was a fellowship of disciples; (2) the community gathered around, and traced its origins to a founder – the Beloved Disciple; (3) the community valued the teachings of its founder and the traditions about him; (4) members of the community were disciples or students of the founder – the Beloved Disciple; (5) teaching, learning, studying and writing were common

¹⁴⁵ Reinhartz (1998:111) also points out, “Attending this two-level reading strategy is the conviction that the Gospel was indeed read in this manner by its original audience, the Johannine community itself.”

¹⁴⁶ According to Moloney (2003:70), Martyn carried his theory further in a number of studies, the most important of them being *Source criticism and religiousgeschichte in the Fourth Gospel* (1971), and *Glimpses into the history of the Johannine community: From its origin to the period of its life in which the Fourth Gospel was composed* (1977). Moloney (2003:71) argues that Martyn attempted to trace the social, historical and religious crises that lay behind the growth of the Johannine community. Moloney

activities in the community; (6) the community observed a communal meal; (7) the community had rules or practices regulating admission and retention of membership; (8) the community maintained some distance from the rest of the society; and (9) the community developed organisational means of ensuring its perpetuity. Culpepper's thesis has achieved widespread acceptance (see Ferreira 1998:30).

More recently, Brown (1979; cf. 2003:74-75) does his own penetrating reconstruction of the history of Johannine community. Brown argues that one can trace four stages in the developmental history of the Johannine community: (1) *Before the Gospel*: At this stage, the outstanding historical personality, who is the figure of the Beloved Disciple and the "father" of the community, serves as a link between the historical Jesus and the Johannine community. He is (in Brown's opinion) an ex-disciple of John the Baptist, a follower of Jesus from the start of his ministry, but not one of the Twelve; (2) *When the Gospel was written*: After the admission of the Samaritan and other anti-Temple groups, a conflict with "the Jews" begins. As the Gospel is written, the community takes an increasingly determined stance against those they regard as non-believers; (3) *When the letters were written*: The community, having taken a closed stance against those outside their ranks, began to suffer from internal divisions¹⁴⁷; and (4) *After the letters were written*: The final moment in the history of the community is its separation and dissolution. The group behind the letters was absorbed in the second century either by the emerging great church or by Docetism, Gnosticism and Montanism.

On the basis of previous studies, many modern scholars hypothetically synthesise the situation of the Johannine community as follows¹⁴⁸: It was part of the survival

goes on to assert that the association of a developing theology and Christology with this growth is not Martyn's major concern, although not entirely absent.

¹⁴⁷ According to Brown (2003:74-75), a study of the letters reveals at least two groups.

¹⁴⁸ Indeed, many modern scholars have other, more advanced opinions on this issue, established on the basis of the previous studies. Among others, Nielsen (1999:21-22) puts the history of the Johannine community in the following way (Nielsen acknowledges that there are minor differences, insofar as some critics posit four phases. He also says that there is divergence of opinion as to how, and how sharply, the transitions between the phases are to be delineated): The history of the community can be divided into the following main three phases. First, a period in which a group of Jews lived in a religious community with other Jews, went to the synagogues, the temple and so on, the difference being their belief in Jesus as Messiah. In other words, they constituted a messianic group within the

struggle of Judaism to become more orthodox. After the temple and sacrifices had assumed a measure of vagueness, greater authority had to be vested in the law to keep Judaism intact. The prayer in the synagogue (*Birkat-ha-minim*), which consisted of eighteen sections (approximately 85-90 AD), contained a curse on heretics in the twelfth section, the so-called prayer against heretics in the synagogues (Du Rand 1997:64; cf. Smith 1987:54; Painter 1980:28-29; Nissen 1999a:206-207). Therefore the Jewish Christians, who confessed Jesus as Messiah, were cast out of the synagogue and on occasion even killed.¹⁴⁹ The Christians – and this included gentile Christians – felt like aliens in a hostile world. These events led to the formation of a closed Johannine community (De Smidt 1991:254; see Painter 1980:29; Kysar 1993:112; Nissen 1999a:206-207; Smith 1975:222-248). This expulsion from the synagogues took place some time before the Gospel was written.¹⁵⁰ This means that the author of John's Gospel was living and working in a community that was locked in a crucial dispute with the local Synagogue. Even after their physical and theological separation from the synagogue, they were still persecuted. The community still lived in a place where there were synagogues. The Gospel of John was written for the Johannine community in this milieu.¹⁵¹ The well-being of the community was the author's responsibility (Van Aarde 1985:59). This responsibility was carried out by consistently maintaining the author's basic theological perceptions and accents (De Smidt 1991:254). This means that because the community provided

community of the synagogue. They can be referred to as Christian Jews, but they are Jews all the same. This period was brought to an end by the break that manifested itself in, among other things, the way leading Jews decided to exclude those who confessed their faith in Jesus as Messiah. In this second phase, they formed an independent community and reappeared as Jewish Christians. It was clear to all now that their Christian identity was crucial. The third phase saw the community threatened with inner schism primarily of a Christological nature. In John 9:22 and 12:42 there is evidence of the split that marks the transition from the first to the second phase, just as 16:2, for example, can be seen as characteristic of the new and tense relationship. Testimony to the third phase is found not so much in the Gospel as in the epistles, such as 1 John 2:18-27 and 4:1-6.

¹⁴⁹ According to this theory, the narrative of the healing of the man born blind is yet another of John's devices for identifying his church. Scholars who defend this opinion argue that the two communities are distinct. For them, the reluctance of the man's parents to commit themselves by refusing to affirm the healing serves to elucidate this distinction (9:22).

¹⁵⁰ On three occasions the word, ἀποσυναγωγος ("put out of the synagogue") appears in the Gospel (9:22; 12:42; and 16:2). Scholars who follow this theory propose that such references reflect the time and situation of the author and his community and not that of the historical Jesus (see Kysar 1992:918).

¹⁵¹ According to this, the "terminus ad quem" of this Gospel is possibly 100-110 AD and therefore it can be accepted that the community must have been an independent and advanced community at that time, the post-apostolic period (cf. Kysar 1975:261; Brown 1984:84).

the sociological and religious background from which the Fourth Gospel emanated, the theology of the author was directed at it (De Smidt 1989:248; Hägerland 2003:309-322).

However, the fact that the author does not expressly name his intended readers in the text itself, any attempt to reconstruct, identify and establish the first readers of John's Gospel must remain hypothetical and should not be absolutised (see Du Rand 1997:42). In response of this assumption, a new trend emerged in the 1980s, departing from the endeavours to reconstruct the socio-historical setting of the Fourth Gospel (see Van der Merwe 1995:69-70). Painter (1980:22) is of opinion that although the history of the Johannine community that shaped the Johannine tradition is more clearly evident in the Fourth Gospel than in the histories that shaped the communities, there are no straightforward indications upon which a history of this community can be based. Indeed, many scholars conclude that any endeavour to reconstruct a socio-historical background from which the Fourth Gospel should be interpreted would be hypothetical, owing to the fact that no explicit, straightforward information is available and accessible, and a period of about 60 years for the writing of the Fourth Gospel also has to be accounted for (Painter 1980:22; cf. Van der Watt 1991:94; Becker 1981:173). Thus, as Van der Merwe (1995:70) points out, in the reconstruction of a Johannine community, scholars differ from and criticise each other. For example, Ashton (1991:163) criticises Boismard for having too many weak links in his long and elaborate chain of the community's development. Kysar (1977:356ff.) criticises Cullmann's view of the Fourth Gospel against the background of a form of Judaism as being burdened with an almost dogmatic hypothesis. Brown (1979; cf. Smith 1987), after spelling out his hypothesis about the Johannine community, indicated that he would be grateful if only one third of this hypothesis was accepted. This indicates that scholars who worked on the socio-historical background of the Fourth Gospel were also uncertain.

2.3.2. Possible proposal on the Johannine recipient

The above discussion does not mean that contemporary readers cannot infer the

reconstruction of a historical setting to John's Gospel at all. Although contemporary scholarship is not unanimous in its view, certain aspects can be gained from this approach (see Brown 2003:74-75; Keener 2003:140ff.; Smith 1975:222-248). However, one convincing aspect is the fact that the text itself will reflect important information in this regard. In other words, modern readers of the Gospel must rely on ancient texts to provide a window into the setting in which the Gospel was composed and first read (Koester 2003:18-24). The vocabulary, the style of writing, a distinctive use of certain concepts, and reference to cultural matters the author used may all furnish some information about the original audience (Du Rand 1993:11; De Smidt 1989:58; Lombard 1989:59; 1987:395; Van Aarde 1985:54; Painter 1981:527; Keener 2003:140ff.; Kenney 2002:9-15; Domeris 1988:49-56; Smith 1975:222-248). That is, John explains certain people to his audience (3:1; 11:1; etc) or the location of events (5:2; 11:18, 54) (see Du Rand 1997:56-61; Ferreira 1998:26ff.).¹⁵² Furthermore, over a lengthy period such comments and clarifications could also have been additions to assist new groups of readers. In other words, the original, predominantly Jewish-Christian group of readers could have been expanded in order to address the converts from the world of Greek paganism (Du Rand 1993:17; Koester 2003:19-24; Keener 2003:140-232).¹⁵³

¹⁵² Bultmann (1971:35ff.) in this regard initially suggested that the Gospels are sources for the situations from which they arose and only secondary sources for the historical situations they describe. His opinion paved the way for the belief that the teaching of the Fourth Gospel, in a certain sense, mirrors the situation of the author and of the Johannine community (see Van der Merwe 1995:68). The investigator will seek to show that the final form of the Gospel presupposes a *spectrum* of readers who came from various backgrounds. The Gospel would have been accessible to the less-informed readers yet sophisticated enough to engage those who were better informed. Koester (2003:19), following Brown (1979:25-58) and Schnackenburg (1982:203-217), properly argues that there are two types of reasons for thinking that the final form of John's Gospel presupposes a spectrum of readers: first, literary studies have pointed out that some portions of the Gospel assume that readers are well informed about Jewish festivals like Passover and the Feast of Booths, and that they can follow intricate debates based on the Scriptures and Jewish traditions. Yet other passages assume that some readers are not so well informed, patiently interpreting the meaning of words like *rabbi* and *messiah* (1:38,41), and explaining that Jews used stone jars for purification rituals and did not associate with Samaritans (2:6; 4:9b). The tension between passages presupposing a highly informed readership and those addressed to a less informed readership suggests that the audience of the completed Gospel included various types of people (Culpepper 1983:221, 225). Second, historical studies have shown that the Gospel and the community in which it was composed developed over a period of time. Although the literary history of the text and the social history of the community cannot be reconstructed with certainty at each juncture, it seems probable that the final form of the Gospel engaged Christians of different backgrounds: Jewish, Samaritan, and Greek.

¹⁵³ Ashton (1991:102) sums up the possibilities of the original reader of the Gospel as follows: "There are, broadly speaking, three questions that may be asked concerning John's audience or readership: was it (a) universal or particular; (b) Jewish or Gentile (or possibly Samaritan – somewhere in between

The vocabulary, the style of writing, a distinctive use of certain concepts, and reference to cultural matters provides plausible grounds for concluding the following¹⁵⁴ (see Koester 2003:19-24; Witherington III 1995:32-35)¹⁵⁵:

Jewish Christians were almost certainly at the centre of the audience for which John's Gospel was written (see Keener 2003:171-232). The opening scenes present Jesus as a rabbi and as the Messiah or "Christ" foretold in the Jewish Scriptures. The titles "Son of God" and "King of Israel" which are spoken by Nathanael also recall Jewish tradition (1:35-51). Jesus continues to be called a rabbi throughout the Gospel, suggesting that the title would have been significant for readers, and the evangelist regularly uses "the Christ" as a Jewish messianic expression rather than making "Christ" a part of Jesus' name.¹⁵⁶ The central portion of the Gospel explicates Jesus' identity in terms of the Jewish festivals of the Sabbath, Passover, Booths, and Dedication or Hanukkah (John 5-10), and the major symbols in these chapters – bread, water, and light – are closely connected to their use in Jewish rituals at these festivals (see Witherington III 1995:32-33; Hasel 1992:849-856; Mealand 1985).¹⁵⁷ In

the two); (c) Christians or non-Christians? If a non-Christian audience is intended then the writer's aim could be either polemic (attack) or apologetic (defence) or kerygmatic (missionary); if, on the other hand, the audience is Christian then the purpose could be either hortatory (to warn or to encourage) or catechetical (to teach or remind). These possibilities are not mutually exclusive, since a writer may have more than one purpose in writing and more than one audience in mind. Besides, if it be allowed that the work may have gone through successive stages, then it must also be allowed that the purpose of each may be different."

¹⁵⁴ Furthermore, the investigation of some proposals on the purpose of the Gospel is useful in determining the implied or intended readers. Thus, with the considerations of some proposals on the purpose of this Gospel, the setting has been reconstructed in terms of a conflict over authority in the community, the crisis of martyrdom in the midst of evangelistic endeavours, the threat of Docetism, and a mission to the Samaritans, to mention only a few (see above).

¹⁵⁵ The sketch of Johannine Christianity presented here closely follows that formulated by Brown (1979:25-28) and developed by Koester (2003:19-24).

¹⁵⁶ There are seven cases of translations or explanation of Hebrew or Aramaic terms, some of which, like "rabbi" or "messiah," must surely have been familiar to even Diaspora Jews (cf. 1:38, 41, 42; 9:7; 19:13, 17; 20:16). If these sorts of explanations were in the source John drew on and he did not think the audience would need such explanations, it is hard to explain why he would have left them in the text. As Witherington III (1995:32) thinks, the paradigmatic readers assume they tell something about the audience John was addressing.

¹⁵⁷ According to Koester (2003), the readers of the Gospel who came into the Christian community from the synagogue would have been a part of the broad section of the Jewish population that was influenced by the teachings of the Pharisees and the rabbis without actually belonging to a Jewish party. For him, although there are affinities between John's Gospel and some of the Dead Sea texts – such as the dualistic use of light and darkness – the Gospel does not allude to any teachings peculiar to the Dead Sea sect, and there is little reason to think that the Johannine community included members from

particular, John's original audience seems to have consisted primarily of Diaspora Jews and proselytes (Carson 1991:91; Köstenberger 2004:8; Keener 2003:171-232; Domeris 1988:49-56). The central conflict in the Gospel involves the Jewish authorities on one hand and Jesus and his followers on the other. Especially significant is the story of the man born blind, who was repeatedly questioned concerning Jesus by some of the Jewish leaders and eventually expelled from the local synagogue (9:22). Conflict with the synagogue and fear of expulsion was apparently a factor in the context in which the Gospel was written, because in John's summary comments on Jesus' public ministry he cited fear of being put out of the synagogue as one of the chief reasons people refused to confess their Christian faith (12:42). Moreover, the farewell discourses explicitly forewarned that Christians would continue to face the threat of expulsion after Jesus had returned to the Father (16:2), which suggests that the experience of Jewish Christians in the post-resurrection period was similar to the experience of the man born blind (Koester 2003:20; Witherington III 1995:32-34; cf. Hägerland 2003:309-322; Kenney 2002:9-15; Smith 1975:222-248). The Jewish opposition was perhaps threatening the Christian community as much as the Christian evangelistic efforts were threatening the stability of the Jewish synagogue. The result was that both communities were defending themselves. The Gospel of John is supposedly written in this milieu and these historical situations had a particular influence on the way it was written (Van der Watt 2001:8).¹⁵⁸ This indicates that John's Gospel was primarily directed at the edification of Christians (Beasley-Murray 1987:387).¹⁵⁹ In other words, the Gospel

this group. Moreover, he argues that Jesus is pictured as teaching "in synagogues and in the temple, where all Jews come together" (18:20), and some of the symbols assume that many of the readers would have been familiar with temple ritual; but the members of the Dead Sea sect did not gather in synagogues used by other Jews and they actually boycotted the Jerusalem temple. He suppose that John's Gospel, unlike the other Gospels, never mentions the Sadducees or any of their distinctive teachings, but simply assumes the importance of the prophetic writings and Psalms and belief in resurrection, which the Sadducees did not acknowledge. Koester (2003) looks for texts that reflect views that were commonly held among Jewish people in the first century and were not limited to one Jewish party.

¹⁵⁸ This indicates that the Gospel is rooted in the particular situation obtaining in this particular community and deals with their unique religious and theological problems (cf. Culpepper 1975:262).

¹⁵⁹ Scholars have been impressed with this argument and have thus been increasingly inclined to believe that the Gospel was written for the edification of Christians. Culpepper (1998:244) supports this proposal, with the statement, "Seen in a larger context, the Gospel as a whole appears to have been written primarily for the believing community, to provide ready material for telling the church's story for those who do not believe. John clarifies the reasons for unbelief and explores various misunderstandings and stages of faith (cf. John 5). It also reflects a rhetorical strategy that leads the

of John was addressed to members of a Christian community in order to strengthen their faith in the midst of a critical situation, although it stretched over sixty years (cf. Kysar 1992:917).¹⁶⁰ Such a view is admittedly somewhat impressionistic.¹⁶¹

Moving outward from this Jewish Christian nucleus, there appear to have been a number of Samaritan Christians within the Johannine circle (see Koester 2003:20-21; Keener 2003:140-232). According to John 4, a village of Samaritans was converted through the witness of a woman who had spoken to Jesus beside Jacob's well, bringing them to meet Jesus for themselves. This remarkable episode contains an interlude intimating that Jesus' ministry in Samaria actually presaged the future missionary activity of the disciples in the region. Although the disciples played no role in bringing the Samaritan villagers to faith, Jesus spoke as if they had already engaged in successful missionary activity. He said, "I sent you to reap that for which you did not labour; others have laboured, and you have entered into their labour" (4:38). Evidence outside the Fourth Gospel says that Jesus either avoided Samaria or was unwelcome there during his lifetime, but that after the resurrection Christians did engage in missionary activity in Samaria with some success (Acts 8:4-25).¹⁶² The detailed knowledge of Samaritan topography apparent in the Fourth Gospel suggests that Johannine Christians were actually active in Samaria at some point. The narrative

reader to embrace the narrator's affirmation of Jesus as the Christ (cf. John 4)." Kümmel (1973:229) also remarks, "It is extremely unlikely that the author of [the Gospel] is thinking primarily of non-Christians Thus [John] was written, at least primarily, to confirm and secure Christians in the faith." Du Rand (1997:55) consents: "The aim is that the Christians as first historical readers should be encouraged to continue to believe that Jesus, the Messiah, is the Son of God. The Gospel of John is (in his view) thus not primarily a missionary writing that endeavours to bring people to faith, but rather its intention is to strengthen their faith."

¹⁶⁰ Therefore, according to this theory, the Gospel was written to intensify people's faith and make it more profound (cf. 20:30-31). The author of this Gospel is not opposed to bringing others to believe in Jesus, but his chief concern is strengthening those who already believe. Why do they need strengthening? It is because they have been challenged and attacked by those who do not accept Jesus and they have undergone traumatic expulsions from the synagogue(s). That is where the apologetics and polemics visible in the Gospel enter the picture (Brown 2003:152). They reflect controversies in the community's history and serve to reinforce those who believe in Jesus that they have been and are correct despite the argumentation directed against them. Therefore the Gospel of John cannot merely be viewed as a polemic against some groups. Rather, there are just facets of truth in this possible aim and these may not be one-sidedly absolutised (see Du Rand 1997:55).

¹⁶¹ Still the attention to the nurturing of faith in the farewell discourses (John 14-17), the concern for apostasy (e.g., 6:60-69), and attention to the theme of the quality of sound faith (e.g., 4:43-53; 6:25-27; 20:29) contribute decisively to that impression (Kysar 1992:918).

¹⁶² On Jesus and his disciples avoiding Samaria see Matt. 10:5; Luke 9:52-53; 17:11. A more positive view of the Samaritans is reflected in Luke 10:33, 17:11-19.

refers to the obscure village of Sychar, and rightly assumes that Jacob's well was located by a road that skirted the grain fields and that it was within eyesight of "this mountain", Mount Gerizim, where the Samaritans worshipped (John 4:20, 35). The Gospel also mentions the area of Aenon near the village of Salim (3:23) and a town called Ephraim (11:54), both of which were probably in the region of Samaria (Koester 2003:20-21).¹⁶³

On the horizon of the Gospel are the Greeks, who appear at the culmination of the Johannine account of Jesus' public ministry. As Jesus approached Jerusalem on a donkey with the crowds waving palms around him, the Pharisees lamented, "You see that you can do nothing; look, the world has gone after him." The author immediately comments that "among those who went up to worship at the feast were some Greeks" (12:19-20). Since these Greeks came to Jerusalem for the festival, some had identified them as proselytes; yet there are good reasons to think that they represent gentile interest in Jesus. The use of the term *Greeks*, which regularly designated non-Jews in sources of this period, and their arrival at precisely the moment when the whole "world" was going after Jesus indicates that they should be understood to be people who were not of Jewish background (see Brown 1979:55-58). Significantly, these Greeks, unlike the Jewish people mentioned earlier in the narrative, did not actually get to see Jesus. Instead, they approached Philip, the disciple who bore the name of Alexander the Great's father and came from Bethsaida on the boundary between Galilee and the surrounding regions (12:21-22). Philip conveyed their request to Jesus, who announced that the arrival of the Greeks signalled the hour of his glorification, when he would be lifted up in death to draw "all people" to himself (12:23,32-33). The sign above the cross proclaimed Jesus' kingship in Greek and Latin as well as Hebrew (19:20), reaffirming the significance of his death for both Jews and Gentiles. Although the Greeks who appeared in chapter 12 did not get to see Jesus before he was lifted up, the text looks beyond Jesus' death and resurrection to the time when Greeks would be drawn to Jesus through the work of disciples such as Philip, whom Jesus would send into the world (17:18-21). Other sources confirm that the

¹⁶³ Koester (2003:21) notes: "There are few extant Samaritan sources from this period; apart from the Samaritan version of the Pentateuch, the Samaritan texts we have are from the fourth century and

proclamation of the Gospel to the Greeks was not a feature of Jesus' ministry, but was an important facet of early Christian missionary work. Some years after Jesus' resurrection, the Christian message was extended to the Greeks at Antioch (Acts 11:20-21), and congregations that included Greeks were gradually formed at many places in the Mediterranean world. An apparent allusion to this missionary activity among the Greeks is found in John 7:35, where the Jewish leaders, who were puzzled by Jesus' remarks about going to the one who sent him, asked, "Surely he doesn't intend to go to the Dispersion among the Greeks and teach the Greeks, does he?" Their question refers to the dispersion of Jews living outside Palestine in regions where most of the population would be considered Greek, which would include the area from Macedonia and Greece through Asia Minor and into Syria (cf. Mark 7:26). Grammatically, the Pharisees' question expects a negative answer, which would be correct in a sense, since Jesus was not speaking about a trip around the eastern Mediterranean but of his return to God. Yet in another sense their question actually demands a positive answer, since after Jesus returned to God he would "teach the Greeks" through the work of his disciples (Koester 2003:20-23).¹⁶⁴

In conclusion: the present form of the Fourth Gospel envisions a spectrum of readers. The examination shows that Jewish Christians were almost certainly at the centre of the audience for the Gospel was written (see Smith 1986:83-86; Strachan 1941:41; Witherington III 1995:29-35; Keener 2003:140-232). It was written to intensify people's faith and make it more profound (Brown 2003:152). However, the idea that the Gospel narrative engenders an initial faith in non-believers should not be rejected since there are obviously evangelical elements in the Gospel. A selection of the signs of Jesus throughout the Gospel will enable the reader to understand the real identity of the Gospel's central figure, and by faith in him to receive the eternal life of which he is the carrier (Smalley 1978:138). Furthermore, during the last half of this century, it

later."

¹⁶⁴ The Greeks in the audience envisioned by the evangelist cannot be firmly identified with a distinctive philosophical school or religious group. The Gospel's references to *logos*, freedom, and friendship, for example, have affinities with Stoic and Platonic teachings, but all of these concepts had fairly wide currency and none was limited to one philosophical school. Significantly, many aspects of the Gospel show a broad familiarity with Greco-Roman culture. The author divided scenes, portrayed characters, and used dramatic irony in ways similar to the Greek tragedians and followed Greco-Roman rhetorical patterns in some of the discourses (Koester 2003:23).

has been recognised that a discussion on the purpose of John's Gospel is much more sophisticated and includes the recognition that the Gospel has been composed from a variety of sources which reflect different aims: missionary, pastoral, and apologetic concerns can be identified in the Gospel¹⁶⁵ (Ferreira 1998:26; see Schnackenburg 1968:48-52; Brown 2003:151-182; Keener 2003:140-232; Smith 1975:222-248).¹⁶⁶ Thus, as many contemporary scholars are convinced, the Fourth Gospel was written with both evangelistic and didactic aims in view.¹⁶⁷ Indeed, John has in mind not only a specific group of people, but also a wide and various group (that is, Jewish, Hellenist, Samaritan).

¹⁶⁵ According to Ferreira (1998:26-27), traditional scholarship has recently regarded the Gospel of John as a missionary document to evangelise either Jews or non-Jews to the Christian faith. This missionary character of the Gospel has enjoyed greater consideration in the last few years with the appearance of many important studies that highlight the missionary themes of the Gospel (see Ruiz 1987; Okure 1988). In this regard, Ferreira (1998:27) has the following question: "Does a document always need to call non-Christians to believe before it can be characterized as a missionary document?" He also states, "A missionary document's purpose may be broader than the call to believe, and may include other important issues relating to its evangelical purpose. If the Gospel's purpose is to encourage a beleaguered Christian community to continue its mission in the world it could still be called a missionary document." In this regard, Onuki (1984:217-218) sees the function of John as enabling the community to reflect theologically on the rejection of its message, and so to return to its task of proclamation in the world.

¹⁶⁶ For this reason, according to Carson (1991:89), several recent commentators adopt what might be called a synthetic approach. Carson mentions this view as follows: "What appear to be the best suggestions of others are blended together, so that the purpose of John's Gospel is to evangelise Jews, to evangelise Hellenists, to strengthen the church, to catechise new converts, to provide materials for the evangelisation of Jews, and so forth."

¹⁶⁷ Such is the conviction of several, among whom Beasley-Murray, who does not support a decision of the aim depending on a fine point of Greek grammar, not least in view of the fact that John does not always keep the rules in his use of tenses, may be cited as a representative (Beasley-Murray 1987:387). According to Beasley-Murray (1987:388), the Gospel of John, like the Bible as a whole, was written for the sake of the people of God, and it has been preserved by them through the centuries. However, he argues that the Bible is also a very powerful witness to the Christian faith for non-believers, and so is the Gospel of John, as a multitude of evangelistic agencies have experienced. Thus he proposes that the primary and the secondary purposes run close together. In the view of Beasley-Murray (1987:xxxix), John attempted and achieved the essential task of setting forth the faith once delivered to the saints in the new idiom, for the winning of new converts to the church, for the strengthening of those who were unsettled by the new winds of doctrine, and for the more adequate exposition of the faith itself. Kysar also defends this theory. According to him (1993:19), John 20:31 has the double scope or purpose of the writer, namely, that the readers may believe in Jesus as the Christ and the Son of God and, continuing to believe, may have eternal life. This attempt is closely related to the universalism of the Gospel. Brown (2003:181) notes in this regard as follows: "As part of John's universalism, we are told that Jesus comes into the world as a light for everyone (1:9). Jesus takes away the sins of the world (1:29); and he was sent that the world might be saved through him (3:17). Jesus was to die not only for the Jewish nation, but also to gather together the dispersed children of God and make them one (11:51-52). When he is lifted up on the cross and in resurrection/ascension, he draws all to himself (12:32)." He goes on to say, "Jesus is the Lamb of God who takes away the sin of the world (1:29), the Saviour of the world (4:42), the bread from heaven that gives life to the world (6:33), the light of the world (8:12; 9:5; 12:46). In Johannine expectation is the access of the world closed with the

Excursus: The current debate on the authorship of John's Gospel¹⁶⁸

The authorship of the Fourth Gospel has been vigorously debated (see Keener 2003:80-139; Schnelle 1998a:471-474; Schneiders 1998:513-535). While some conservative scholars still hold to the traditional view that the apostle John wrote the Gospel in Ephesus, recently a larger number of scholars have increasingly rejected this traditional idea of a single author in critical research. Many modern scholars propose that a "school" or a "community" produced the Gospel over a period of time.¹⁶⁹ This indicates that the Gospel of John is the result of a particular community's experiences and theological reflection.¹⁷⁰ In other words, the Gospel of John is an occasional document composed for a specific community with a definite objective in mind. Indeed, numerous scholars indicate that the Gospel presents a compilation of material that reflects the concerns of different situations and times (see De Smidt 1991:266; cf. Du Rand 1997:56-67; Lombard 1989:59; 1987:395; Van Aarde 1985:54; Painter 1981:527; Tolmie 1996:420-426; Lincoln 2002:3-26; Schneiders 1998:513-535). Amongst others, Ferreira (1998:29-31) proposes the following progression in the writing of John's Gospel: (1) the Gospel has been based on, or incorporated in, a sign's source (a distinguished disciple, an influential figure in a specific region, constructed the Gospel on the basis of a sign the source of a sign source that had a definite missionary purpose); (2) it underwent redaction (the writing of the Gospel was occasioned by a crisis that the Christians in his region faced, namely, conflict with the synagogue), (3) and although it reflects the influence of a powerful individual (a group of disciples gathered around this individual to form a community or school), (4) it is the product of a school (after a distinguished disciple passed away the community was faced

judgement of the world that took place in the defeat of the Prince of this world by the lifting up of Jesus (12:31-32)."

¹⁶⁸ This excursus does not reflect the specific position of the investigator on the authorship of John's Gospel.

¹⁶⁹ Nielsen (1999:22) consequently asserts, "It might be imagined that the assumption of a close link between the history of the Johannine community and the genesis of the Gospel might mean a relativization of interest in one of the major questions of Johannine research, namely the identity of the author of the Gospel."

¹⁷⁰ Scholars have been moved in research towards a conscious focus on the connection between the histories of the Johannine community or the Johannine school and the genesis of the Gospel (see Nielsen 1999:21). Indeed, the research in the Johannine field has been characterised by the emphasis placed on the relationship between the Gospel of John and the community of its day (see De Smidt 1991:254). However, there is a wide range of opinions regarding the precise details of this history. Some of them do not agree on the various phases during which John's Gospel was written (see Ferreira 1998:31).

with other needs or crises, internal ones, which occasioned the need to make additions to the community's Gospel). However, despite this complexity of production, most of these scholars still believe that a certain John, probably the apostle, in some way stands behind the Gospel. That is, according to them, there is one definite person who has given the Johannine school its profile, and since with its special style and theology the Gospel is more naturally read as being by and large the work of a single author rather than of a collective, interest in identifying this influential figure remains very much alive (see Nielsen 1999:23; Conway 2002:479-495; Keener 2003:114-115; Lincoln 2002:3-26; Tolmie 1996:420-426).

2.4. The rhetorical strategy of the Gospel in the macro-structural perspective

The previous sections have discussed the purpose of John's Gospel and the spectrum of the original reader. It has been indicated that the author of the Gospel aims to guide his readers (that is, not exclusively Jewish, but universally Christian, and even non-believers) through the narrative of the Gospel with the purpose that they will "see" (meet) Jesus, confess him as Christ, and receive eternal life. Instead of physically hearing the words from the mouth of Jesus himself or seeing him performing signs (as his first followers had), the present day reader is confronted with these actions of Jesus through the text. Nobody reading this text should or could remain unchanged, since he or she will be confronted with the protagonist of the text, namely Jesus. By accepting this message, that person will receive life; in rejecting the message, a person will perish (Schneider 1976:364; Mussner 1952:98; Ashton 1991:220-226). The current section will examine more fully how it is that John makes the reader privy to inside information and, more particularly, what it is that he makes them recognise. How does John want his readers to read his story? How does John arrange his story so that his theological messages are passed on to his readers? What clues has he given as to the structure of his Gospel? More specifically, how does John depict Jesus to his potential readers who cannot see Jesus physically? This examination will also attempt to place the present pericope (13:31-14:31 particularly and 13:1-17:26 generally) within the overall rhetorical strategy of the narrative of the

Johannine story of Jesus.¹⁷¹

2.4.1. Discussions of the literary structure of John's Gospel

2.4.1.1. Difficulties in literary unity and structure of John's Gospel

As Mlakuzhyil (1987:2) points out, there are some scholars who either deny or doubt the literary unity of John's Gospel because of interruptions and inconsistencies in sequence, repetitions and/or passages out of context, and differences in Greek style and vocabulary.¹⁷² If it were true, any attempt at detecting its literary structure would be a futile exercise, since it would be based on a faulty presupposition (Mlakuzhyil 1987:5; cf. Witherington III 1995:41-43; Loader 1984:188-216). Therefore it is necessary first to solve this literary problem before establishing the literary structure. In this regard, Mlakuzhyil (see 1987:5-16) briefly but comprehensibly examines these difficulties and the different solutions that have been proposed, namely, theories of accidental displacements, multiple sources, and multiple editions/redactions. After the examination of some problematic passages, he concludes that aporiae at some places eventually disappear and there is no need of appealing to such as hypothetical sources or redactional theories.¹⁷³ Furthermore, the existence of the text in its final form suggests that it was regarded by author and readers alike as comprehensible and interpretable. In other words, the text as it stands must have made sense to some group at a particular point in history (cf. Thomas 1991:75-76). Thus various objections of those critics who call into question the literary integrity and unity of the Fourth Gospel may be answered.

2.4.1.2. Brief survey of some prominent structures of John's Gospel

¹⁷¹ The result of the investigation will also be a working basis of the examinations that follow, which will be dealt with in the next chapter, since the exegesis of any text must take account of its position and role in the document of which it is a part.

¹⁷² Mlakuzhyil (1987:5) gives the list of some scholars who insist on this position as follows: Brown 1966:xxiv-xxv; Bultmann 1971:10; Schnackenburg 1968:44-48; Schwartz 1907:324-372; Teeple 1974:1-5; Wikenhauser 1957:50-51; Bernard 1928a:xvi-xxviii.

¹⁷³ The investigator will not discuss here in detail all the difficulties raised against the literary unity of the Fourth Gospel. The examination will depend on the research of Mlakuzhyil (1987:5-16).

Before discussing the literary structure of John's Gospel, a few remarks should be made about a brief survey of some proposals on the structure of this Gospel. There have been numerous and various efforts to describe the overall structure of the Gospel of John. However, no general consensus has emerged amongst scholars concerning this matter. A survey of some opinions regarding the overall structure of this Gospel will demonstrate this confusion. The following are some significant and representative proposals that have been suggested¹⁷⁴:

Barrett (1978:11-14) divides the Gospel as: 1:1-18; 1:19-12:50; 13:1-17:27; 18:1-20:31; 21:1-25; Bernard (1928a:xxx-xxxiii) proposes the following outline: 1:1-18; 1:19-4:54 with 6:1-71; 5:1-47, 7:15-24, 1-14, 25-52, 8:12-9:41, 10:19-25, 1-18, 10:30-12:50; 13:1-20:31; 21:1-25; Boismard's (1977:38-39) division is: 1:1-18; 1:19-2:12; 2:13-4:54; 6:1-71; 5:1-47; 7:1-10:21; 10:22-11:54; 11:55-19:42; 20:1-31; 21:1-25; Brown's (1966:cxxxviii) outline is: 1:1-18; 1:19-12:50; 13:1-20:31; 21:1-25; Bultmann (1971) suggests the following outline: 1:1-18; 1:19-51; 2:1-12:50; 13:1-20:31; 21:1-25; The structure that Carson (1991:105-108) gives is: 1:1-18; 1:19-10:42; 11:1-12:50; 13:1-20:31; 21:1-25; Culpepper's (1998:77-86) division is as follows: 1:1-51; 2:1-12:50; 13:1-17:26; 18:1-21:25; Deeks (1968-1969:107-129) furnishes the following division: 1:1-18; 1:19-4:54; 5:1-12:50; 13:1-20:31; 21:1-25; Dodd (1953:289-443) sees the structure of the Gospel as: 1:1-51; 2:1-12:50; 13:1-20:31; 21:1-25; Du Rand's (1997:113) outline is: 1:1-18; 1:19-12:50; 13:1-20:31; 21:1-25; Guilding (1960:46) divides the Gospel as: 1:1-18; 1:19-4:54; 5:1-12:50; 13:1-20:31; 21:1-25; Kysar (1986:22-25) has an opinion of the structure of the Gospel as: 1:1-51; 2:1-12:50; 13:1-20:29; 20:30-21:25; Lindars (1972:70-73) proposes the following structure: 1:1-2:12; 2:13-3:36; 4:1-54; 5:1-47; 6:1-71; 7:1-8:59; 9:1-10:42; 11:1-54; 11:55-12:50; 13:1-38; 14:1-16:33; 17:1-26; 18:1-19:42; 20:1-31; 21:1-25; Lightfoot's (1956:11-21) division is as follows: 1:1-18, 1:19-2:11; 2:12-12:50; 13:1-20:31; 21:1-25; Lohmeyer (1928:30-32) suggests the following outline: 1:1-18; 1:19-51; 2:1-6:71; 7:1-12:50; 13:1-19:42; 20:1-31; 21:1-25; The structure that Mlakuzhyil (1987:168) suggests is: 1:1-2:11 (2:1-11: bridge-pericope); 2:1-12:50 (11:1-12:50: bridge-section); 11:1-20:29; 20:30-31; 21:1-25; Moloney

¹⁷⁴ For a further discussion in this regard, see Mlakuzhyil (1987:17-85).

(1998:23-24) argues the following outline: 1:1-18; 1:19-12:50; 13:1-20:31; 21:1-25; Morris (1971:65-69) divides the Gospel as follows: 1:1-18; 1:19-51; 2:1-12:50; 13:1-17:26; 18:1-19:42; 20:1-29; 20:30-31; 21:1-25; Ridderbos (1997:v-xi) proposes the following structure: 1:1-18; 1:19-51; 2:1-4:54; 5:1-6:71; 7:1-10:42; 11:1-12:50; 13:1-38; 14:1-17:26; 18:1-19:42; 20:1-31; 21:1-25; Schnelle (1998a:483-485) divides the Gospel as: 1:1-18; 1:19-12:50; 13:1-20:29; 20:30-31; 21:1-25. Tenney's (1954:36) division is: 1:1-18; 1:19-4:54; 5:1-6:71; 7:1-11:53; 11:54-12:36a; 12:36b-17:26; 18:1-20:31; 21:1-25; Van den Bussche (1967:53-59) suggests the following division: 1:1-18; 2:1-12:50; 13:1-20:31; 21:1-25; Van der Watt (2000:339) argues the following structure: 1:1-18; 1:19-12:50; 13:1-17:26; 18:1-20:31; 21:1-25; The structure that Webster (1982:231) gives is: 1:1-5:47; 6:1-8:59; 9:1-12:50; 13:1-17:26; 18:1-21:25. Witherington III (1995:41-43) divides the Gospel as follows: 1:1-18; 1:19-12:50; 13:1-17:26; 18:1-20:31; 21:1-25.

A close observation of these several proposals for the structure of John's Gospel convinces one that, although there are dissenting voices, the vast majority of scholars have almost reached consensus that this Gospel has four (or five) major parts: 1:1-18 (or 1:1-51); 1:19-12:50 (or 2:1-12:50); 13:1-20:31 (some divides 13:1-17:26 and 18:1-20:31); and 21:1-25. The details of the arrangement have, however, not been agreed upon yet.¹⁷⁵ This disagreement among scholars can be understood when one considers the literary nature of the structure of the specific text.¹⁷⁶ Van der Watt explains this literary query. According to him (1995:311-312), in the past there was a tendency to discover *the* (single) structure of a specific text. However, some three decades ago when the insights of literary theories were increasingly integrated into the study of the New Testament, structuralism became a popular method of approaching and analysing texts. Scholars realised that a specific text does not have

¹⁷⁵ According to Mlakuzhyil (1987:85), many of the authors have employed one or more literary criteria for the structural analysis, and some have combined them with Johannine themes for the determination of the divisions of the structure. According to him, the weakness of most of the structures proposed by different scholars is that they have not examined the various criteria the Johannine author has employed and hence have sometimes been led astray. He sees that this accounts for the wide variety of structures suggested and the marked differences in the division and subdivision of the Gospel of John.

the (single) structure, but that the textual material may be structured in different ways according to different criteria.¹⁷⁷ Different structures may even complement one another. Van der Watt, however, stresses, “This is not to say that the ‘structure of a text’ simply exists in the creative mind of the reader, as Deconstruction or even some of the more radical reader-response theories would like it to be. Structuring words, ideas, and phrases is part and parcel of the conventions of communication through language.” He concludes, “It is one of the important mechanisms at the author’s disposal to ‘guide’ the reader to a proper understanding of what he wants to communicate.”

2.4.1.3. The schema of the literary structure of John’s Gospel

Thus the exegetes should always keep in mind that structure of the text depends on the specific perspective or particular topic one wants to find from the text. According to this structural nature of the text, in this thesis the structure of John’s Gospel will be reconsidered from the perspective of the revelation of the Christological identity of Jesus, seriously considering the possibility that it contains several interrelated and complementary structures. A very important presupposition is that the Gospel of John

¹⁷⁶ The exegetes must give full weight to this aspect but also, if at all possible, to explain the position of the sections in the Gospel as it stands – having recourse to displacement theories only as a last resort (Deeks 1968:108-110; cf. Loader 1984:188-216).

¹⁷⁷ Mlakuzhyil (1987:17-85) states that models for the description of the structure of John’s Gospel epitomised the divergent nature of approaches towards this Gospel. In a survey of all the current models Mlakuzhyil detected twenty-four such models, each one starting from a specific hermeneutical perspective on the Gospel. The following is a classification of the various literary structures according to the criteria used by the different scholars: 1) geographical-chronological structure (J. H. Bernard); 2) chronological-liturgical structure (D. Mollat, A. Guilding, M. D. Goulder); 3) numerical-symbolic structure (P. Defourney); 5) typological structure (H. Sahlin); 6) theological-typological-symbolic structure (J. Mateos & J. Barreto); 7) liturgical-symbolic-typological structure (M. –É. Boismard); 8) liturgical-symbolic-sign structure (R. Puigdollers); 9) chiasmic structure (E. C. Webster); 10) chiasmic-symbolic structure (D. Deeks); 11) symmetrical-concentric structure (J. J. C. Willemse); 12) rhythmical-symmetrical structure (C. Rau); 13) centric-symmetrical structure (J. Kammerstätter); 14) narrative structure (B. Prete); 15) narrative-discourse structure (C. H. Dodd); 16) dramatic-chronological-geographical structure (M. C. Tenney); 17) dramatic-episodic structure (R. A. Culpepper); 18) revelatory structure (B. F. Westcott, H. van den Bussche, I. de la Potterie); 19) revelatory-dramatic structure (J. Caba); 20) revelatory-response structure (M. Gourgues); 21) revelatory-narrative structure (V. Paschetto); 22) revelatory-eclectic structure (G. Segalla); 23) literary-thematic structure (R. E. Brown); 24) journey-structure (M. Rissi). This perspective forms the nucleus of each paradigm and serves as the *principium dividend* for making the divisions of the context of the Gospel (Lombard & Oliver 1991:358-359). This means that many proposed structures of the Gospel are that their opinions are dependent on “from what perspective one looks at the Gospel, and what topic one wants to extract from the Gospel” (cf. Van der Merwe 1995:75).

is not a patchwork quilt consisting of discourses, signs, metaphors and narrative material from the Johannine traditions. The author of the Gospel integrated his material in a very skilful way (De Smidt 1991:252; cf. Du Rand 1982:19; De Klerk & Schnell 1987:43; Witherington III 1995:41-43).¹⁷⁸ Thus the investigator will work on the hypothesis that the Gospel of John has the following four major parts with several subsections.¹⁷⁹

| | |
|--------------|--|
| 1 | Introduction |
| 1:1-18 | The prologue of the Gospel |
| 1:19-34 | The testimony of John the Baptist to Jesus |
| 1:35-51 | The calling of the first disciples |
| 2-12 | The Book of Signs |
| 2-4 | The inaugural signs |
| 5-10 | The intensified signs |
| 11-12 | The climactic sign |
| 13-20 | The Book of Glory |
| 13-17 | The farewell discourses |
| 18-20 | The crucifixion and the resurrection |
| 21 | Epilogue |

2.4.2. The literary structure and Christocentric theological depiction¹⁸⁰

This section deals with the reasons for the above division and the progressive unfolding of the Christocentric theological depiction in the structural development of the Gospel.

¹⁷⁸ The unifying line, which characterises the entire Gospel, serves as an example in this regard (Du Rand 1983:388). The identity of Jesus, the unity between Father and Son, the unity between Jesus and his disciples, faith in Jesus and the reinforcement of one's faith can be identified in just about every debate and event in the Fourth Gospel (De Klerk & Schnell 1987:287; Du Rand 1982:19, 25; De Smidt 1991:252).

¹⁷⁹ At this stage, following the statement of Van der Watt (2001:10-11), two basic questions must be answered when the particular passage is interpreted: 1) what difference would it make to the book if this passage was not part of it? and 2) what difference would it make to this passage if it was not part of this book? These two questions will lead the investigator to viewing the underlying text from a broad perspective and allowing an overall picture of the text.

2.4.2.1. John 1: Introduction

The most important reason for the demarcation of this first chapter of the Gospel as a separate unit is to be found in the fact that the whole chapter deals with the Johannine Christological introduction. That is, the author makes this first chapter, in which Jesus is introduced majestically, coherent (cf. Culpepper 1983:90). This chapter is generally divided into the following three sub-units (see Morris 1971:65; cf. Brown 1966:cxxxviii-cxl; Koester 1989:329): 1:1-18 (“the prologue of the Gospel”); 1:19-34 (“the testimony of John the Baptist to Jesus”); and 1:35-51 (“the calling of the first disciples”). This is indicated in the following way:

1) 1:1-18: The prologue of the Gospel

Firstly, the prologue of the Gospel (1:1-18) introduces the historical Jesus who brings divine grace. According to Van der Watt (see 1995:311-332), the author, with the help of structural techniques, tells the twofold stories in the prologue. One is about the historical Jesus (vv. 1-13) and the other concerns the divine grace (vv. 14-18) (cf. Hooker 1970:357). These two stories, however, are combined structurally in such a way that the interpreter explores the semantic depths of the prologue more effectively. In other words (Van der Watt 1995:331), “the two different sections are first interpreted individually, each according to its own principles of composition, and are then related to each other in order to illustrate the semantic interaction (for instance, between history and grace).” By this method of composition (cf. Culpepper 1980:1-31; Staley 1988:50-57), the author attempts to deliver the full dimensions of the presence of the Son in the cosmos, in the terms of Van der Watt, “the historical Jesus introducing divine grace”.

2) 1:19-34: The testimony of John the Baptist to Jesus

¹⁸⁰ In this regard, materials similar to those in the investigator’s M.Th. thesis, *The theological role of signs in the Gospel of John*, submitted and accepted in 2004 at the University of Pretoria, will be used.

Secondly, the author mentions the identity of Jesus through the testimony of John the Baptist to Jesus (1:19-34). The author introduces the theme of bold witness to Jesus, the theme of humility as a servant, a rich Passover symbolism, and so on. Ultimately, however, as Stibbe (1993:36) believes, a great Christological confession is presented from the mouth of the Baptist who is the first human witness to Jesus (Smith 1995:104-105): “the Lamb of God” (v. 29; see Bruce 1983:52), “the one who existed before John” (v. 30), “the one to be revealed to Israel” (v. 31), “the recipient of God’s Spirit” (v. 32), “the one who baptises with the Holy Spirit” (v. 33), “the Son of God” (v. 34). The climactic Christological indication of the author is found in the confession of the Baptist in verse 34, ο υἱ οὐρανοῦ/ θεοῦ/, which is described as the most important Christological title in this Gospel (cf. 1:34, 49; 5:25; 10:36; 11:4, 27; 19:7; 20:31; see Smith 1995:127-131). Therefore the testimony of the Baptist has an important role in initiating the person of Jesus for the reader, which will be repeated throughout the whole Gospel (see Morris 1971:130).

3) 1:35-51: The calling of the first disciples

Thirdly, the calling of the first disciples (1:35-51) prompts Jesus to prepare for the start of his ministry, which means not that Jesus must work with his disciples but that the disciples must be trained to succeed his ministry. The reader, however, begins to realise the various aspects of Jesus’ identity in this part because there are several names to refer to him in the words of the disciples. These include “the Lamb of God” (v. 36), “the Rabbi” (v. 38), “the Messiah” (v. 41), “the one about whom Moses in the law and the prophets wrote” (v. 45), and “the King of Israel” (v. 49). These names actually have a tendency towards the traditional Jewish Messianic concept of a physical hero. The paradigmatic reader might, however, infer the universal divine nature of Jesus through the author’s accurate point of view (cf. John 6:14-15; see Dodd 1953:228; Destro & Pesce 1995:266-268).

Thus the various Christological titles shown here will be developed through the entire Gospel so that the reader understands the Gospel as a record of the Christological revelation (see Witherington III 1995:76). For this reason the investigator wishes to

designate this chapter as “the introduction”, or more precisely the “Johannine Christological introduction”. The first chapter provides the key to an understanding of the whole Gospel and makes clear how the author wishes his readers to approach his presentation of Jesus’ work and person (Lightfoot 1956:78). This means that the following chapters are required to discover the identity of Jesus.

2.4.2.2. John 2-12: The Book of Signs

The new unit should be started from the first verse of chapter 2 because the previous section finished at the last verse of chapter 1. This new unit continues to chapter 12 and these eleven chapters are coherently bound together. They are traditionally known as “the Book of Signs” because the chapters contain several signs (σημει/ον) and related discourses (see Blackburn 1992:549-560; cf. Kiley 1988:555-569; Clark 1983:201-209; Labahn 1999:178-203; Gibson 1990:37-66; Johns & Miller 1994:519-535).¹⁸¹ The Christological identity of Jesus that was briefly introduced in chapter 1 is fully explored and delivered in this section. This part is divided into three subsections with distinctive but interrelated designations: 2-4 (“the inaugural signs”); 5-10 (“the intensified signs”); and 11-12 (“the climactic sign”).

1) 2:1-4:54: The inaugural signs

Firstly, John 2-4 is sub-bound together and regarded as forming a well-rounded unit.

¹⁸¹ There are 17 occurrences of the term σημει/ον in the Gospel of John, most of which appear in chapters 2-12, with the exception of 20:30: 2:11, 18, 23; 3:2; 4:48, 54; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18; 37 and 20:30. Besides these, some scholars believe that the miraculous fishing story in chapter 21 also belongs in this material (see Smalley 1978:86-88). Köstenberger (1988:57; also see Dennison 1976:190-202) accurately relates these occurrences to the specific occasions as follows: John 2:11 refers to Jesus’ changing of water into wine; 2:18 to the temple cleansing; 2:23 and 3:2 make general reference to “the signs” that Jesus performed; in 4:48, Jesus chastises people for their insistence on “signs and wonders” in order to believe; 4:54 refers to Jesus’ healing of the nobleman’s son; 6:2 talks about signs Jesus is performing upon the sick; 6:14 relates to Jesus’ feeding of the multitudes; 6:30 records the Jews’ request for yet another sign; 7:31 asks, in the context of the discussion over Jesus’ healing of a lame man (cf. 5:1-15), whether Christ will make more signs than Jesus; 9:16 makes reference to Jesus’ opening the eyes of a blind man; 10:41 says that John the Baptist did not make any signs; 11:47 and 12:18 refer to Jesus’ raising of Lazarus; 12:37 concludes that even though Jesus did all these signs, the Jews still did not believe in him; and 20:30 notes that Jesus performed many other signs, but that the author selected certain signs to lead his readers to faith in

In these three chapters the author records the first cyclical movement of Jesus that starts and finishes at Cana.¹⁸² On this circular journey, Jesus performs the changing miracle at the wedding (2:1-11), undertakes the subsequent circular expedition (2:12-4:45), and then performs the healing miracle for the royal official's son (4:46-54). Hence the expedition narrative is composed in the arrangement of the two miracles at the beginning and at the end of a circular journey. The reader finds a strong *inclusio* between the changing miracle in 2:1-11 and the healing miracle in 4:46-54 (cf. Painter 1989b:28). They are: 1) As is indicated in Brown's statement (1966:194), there is an obviously similar pattern in the two episodes: Jesus has just arrived back at Galilee; someone comes with a request (Mary; the royal official); Jesus indirectly seems to refuse the request; the person having posed the question persists; Jesus grants the request; which leads another group of people (the disciples; the household) to believe in him (cf. Schnackenburg 1968:464; Moloney 1993:190; Stibbe 1993:71; Lieu 1998:61-77; Williams 1997:679-692; Elliott 1991:102-108). 2) The same spatial reference ("Cana") to the first sign is particularly emphasised in the setting of this narrative (4:46): "he came again to Cana in Galilee where he had changed the water into wine" (see Strange 1992:827). Therein the author does not merely indicate the space but he also adds the fact that Jesus' first miracle happened at the same place, thus it is natural to suppose that there is a certain relationship between the episodes (cf. Painter 1989b:28; Witherington III 1995:127). 3) The most obvious proof is the close numeric association of both the miracles because the author mentions the changing miracle as ἀπορχη.ν τω/ν σημει,ων in 2:11 and the healing miracle as δευ,τερον σημει/ον in 4:54, thereby ignoring the reference in 2:23 to the signs made by Jesus in Jerusalem (cf. Beasley-Murray 1987:33; Collins 1995:100-109; Koester 1990:665-680; Busse 1995:28-37; Johns & Miller

Jesus. For a full consideration on the historical survey of the term "sign" see Davids (1997:1093-1095); Williams (1989); Rengsorf (1975:200-261); Fortna (1992:18-22, 1970); Nicol (1972).

¹⁸² The second cyclic journey of Jesus is found in chapters 5-10, as will be investigated later on. Interestingly, the itinerary of Jesus parallels the spread of the church in the first part of Acts in an intriguing way (cf. Acts 1:8; Culpepper 1998:129).

Jerusalem: Acts 5:16, 28 & John 2:13-3:21

Judea: Acts 8:1 & John 3:22-30

Samaria: Acts 8:4-25 & John 4:1-42

Ends of the earth (Gentiles): Acts 8-10 & John 4:46-54

1994:519-535).

Furthermore, the signs and discourses in these chapters are subtly linked together in theme: the changing of the water into wine (2:1-11), which indicates the changing of the old order into the new; the cleansing of the temple (2:12-25); the introduction of the new life (3:1-36); the mention of the new worship (4:1-45); and the healing of the Gentile's dying son (4:46-54)¹⁸³, which indicates the new range of Jesus' ministry. Thus strong thematic coherence is found, and this functions as further evidence to support the demarcation of these chapters from the others. That is, two signs and their related discourses focus particularly on the commencement of Jesus' inauguration on behalf of his public status and the stating of the universal boundary with reference to his inauguration. In this regard, as Dodd (1953:297) makes clear, the works of Jesus in these three chapters must be treated as forming a single complex act or episode. That is, as Blomberg (2001:106) asserts, chapters 2-4 stress the newness of what Jesus is bringing: a new joy, a new temple, a new birth and a universal offer of salvation. In these chapters the author eventually depicts Jesus as the protagonist who breaks the traditional order and brings about an innovative order.¹⁸⁴ Thus, it is possible to

¹⁸³ The identity of the royal official is drawn as that of a Gentile. The word βασιλικος itself denotes various possibilities, thus external evidence is needed. This means that it is necessary to employ the literary context and the socio-political evidence of the first-century Mediterranean Palestinian area (see Schmidt 1964:564-593; Bruce 1983:117). Firstly, in conjunction with the story of the Samaritan woman in the preceding chapter, it is natural to define him as a Gentile (see Blomberg 2001:106). Secondly, by using the first century Palestinian political contextual proof, as Mead (see 1985:69-72) believes, it is easy to postulate that the man is a Gentile officer, perhaps in the service of Herod Antipas, but quite probably, in the service of Rome. Thirdly, as many scholars suggest, this story is another variant of the story of the healing of the centurion's slave (Matt. 8:5-13; Luke 7:1-10). This is evident from the remarkable similarities between these two episodes, that is, the simple form of a story is elaborated in an unusual manner. Beasley-Murray (1987:71) correctly explains this issue as follows: "The father's statement of his boy's illness and appeal for healing is in both accounts followed by an unexpected rebuff, followed by a renewal of the father's request; instead of going off to the child Jesus makes a declaration of healing (John 4:50, 'Go, your son lives'; in Matt. 8:13, 'Go, as you believed, let it happen for you'); the father believes and returns to his house in Luke 7:10, as in John 4:51 ff., and confirmation of the miracle is given by those in the home." Thus this official is similar to Matthew's and Luke's centurion.

¹⁸⁴ In addition, through the ensuing provoking teaching and the miraculous deeds of Jesus, which have not yet been realised at this time, the various faith-responses in the different areas of Palestine are engendered. Stibbe (1993:42-43) enumerates these various responses in the following way:

- 2:1-11 The wine miracle at Cana (First sign)
faith-response: The disciples believe in Jesus, because of the sign at Cana.
- 2:12-22 The cleansing of the Temple
faith-response: The Jews demand a sign and misunderstand Jesus.

identify the underlying chapters as “the inaugural signs”. God now spreads the eschatological banquet and everyone is invited to receive this favour from him (cf. 3:16).

The innovative atmosphere starts elaborately and ends with the two signs. The author does not merely place these miracles without any consideration: with great artistry he has fitted these in such a way as to support his theological purpose. Brown (1966:195), while he does not accept a source theory in the Bultmannian sense, suggests that this parallel is the editing of the corpus of Johannine material, which has been split up to form the beginning and the end of the second part (see Brown 1966:cxl; Stibbe 1993:71; Lieu 1998:61-77; Williams 1997:679-692; Suggit 1987:141-158). The main concern of both signs, “the changing of water into wine at the wedding” (2:1-11) and “the healing of the royal official’s son” (4:46-54), is to focus on the true identity of Jesus. That is, they indicate a strong Christological picture of Jesus. To put it precisely, in the first sign (“the changing of water into wine”), the author depicts Jesus as the eschatological bridegroom. Here, Jesus satisfies all the people through the supplication of the best wine while the physical bridegroom disappoints the guests at the wedding festival due to the shortage of wine. Through this sign, the reader becomes aware of the deficiencies of Judaism and the richness of Christianity. In the second sign, through the healing of the Gentile’s dying son by Jesus, the author depicts Jesus as the universal sacrifice that will bring the true salvation, but which will not be limited to the Jews. Therein, Jesus grants eternal life to everyone who believes in him, and grants everybody the opportunity to become part of God’s family (see Van der Watt 2000; Culpepper 1998:147; Mead 1985:69-72; Koester

2:23-25 Many people see signs from Jesus in Jerusalem

faith-response: Many believe in Jesus due to the signs they have observed.

Jesus does not entrust Himself to them, because he knows their true motives.

3:1-21 The conversation of Jesus with Nicodemus

faith-response: Nicodemus knows Jesus is “from God” because of the signs He performed, but he also misunderstands Jesus.

3:22-36 The testimony of John the Baptist towards Jesus

faith-response: John reveals true faith in Jesus, as well as a true understanding.

4:1-42 Jesus’ conversation with the Samaritan woman

faith-response: The woman believes in Jesus and consequently leads her whole village to faith.

4:43-54 The healing miracle at Cana (Second sign)

faith-response: The official and his whole household believe in the basis of the sign.

1990:665-680).

2) 5:1-10:42: The intensified signs

Secondly, John 5-10 is sub-bound together in the same way as John 2-4. Structurally, since the first unit of the Gospel (chapters 2-4) ends with the last verse (v. 54) of chapter 4, the second unit must begin with the first verse of chapter 5. This is evident from both the literary-chronological device *μετα. ταν/τα*¹⁸⁵ as well as the mention of Jesus' movement to a new place (Jerusalem) on the occasion of a feast of the Jews.¹⁸⁶ The end-limit of this unit is the last verse (v. 42) of chapter 10. The following arguments may be advanced in support of this: 1) there are a number of inclusions and/or parallels between 5:1-47 and 10:22-42 (see Mlakuzhyil 1987:176); 2) 10:40-42 looks like a double conclusion to 5-10, as well as to the public ministry of Jesus in chapters 1-10 (see Brown 1966:414); and 3) concluding verses (vv. 40-42) of chapter 10 may be thought of as forming a kind of inclusion with the testimonial introduction in which John the Baptist bears witness to Jesus (1:19-34; cf. also 1:6-8, 15, 35-36; see Carson 1991:403; Witkamp 1985:19-31, 1990:43-60; Painter 1989a:41-450).¹⁸⁷ Therefore it is possible to conclude that the new unit starts at 5:1

¹⁸⁵ This term (*μετα. ταν/τα*) is a Johannine mark of transition (Lozada 2000:68). This functions to establish major breaks in the Gospel, which in turn demarcate a beginning episode. Booth (1996:46) considers this term in more detail as functioning as the transition of four occurrences at the scene-level and five occurrences at the episode-level in the Gospel:

- 1) Four occurrences at the scene-level: 2:12 (shift from Cana to Capernaum), 5:14 (change in characters and move to the temple), 19:28 (transition from crucifixion to death), 19:38 (transition from death to burial).
- 2) Five occurrences at the episode-level: 3:22 (from Jerusalem to the countryside), 5:1 (from Galilee to Jerusalem), 6:1 (across the sea of Galilee), 7:1 (from Galilee to Jerusalem), 21:1 (in Galilee).

Besides, Culpepper (see 1993:196) properly suggests, in this regard, that 5:1 marks a transition to a new section of the Gospel, using three markers that appear at significant junctures elsewhere in this Gospel: the phrase *μετα. ταν/τα*, a reference to a Jewish festival, and a change of location. On the other hand, Kysar (1986:75) supposes that this *μετα. ταν/τα* is the author's loose tying of this with the previous narrative (cf. 3:22).

¹⁸⁶ For four other reasons for regarding chapter 5 as the beginning of a new phase in the development of the Gospel, see Mlakuzhyil (1987:170-171).

¹⁸⁷ This is supported by the fact that 10:40 is almost a verbatim repetition of 1:28, as follows:

and ends at 10:42. This indicates that chapters 5-10, which contain the second cyclical journey of Jesus¹⁸⁸, are a well-rounded unit.¹⁸⁹

There are some distinctive thematic features in chapters 5-10. These features dominate an understanding of the entire group of signs, discourses, and narratives in these chapters. The first feature is the references to the Jewish feasts, which include the followings: the Sabbath (5:9); the Passover (6:4); the Tabernacles (7:2) and the Dedication (10:22). On the other hand, the author of the Gospel uses the Jewish festivals as temporal markers to develop the narrative line chronologically from a macro-linguistic perspective (Booth 1996:47). The second notable feature is the changed attitude of the Jews toward Jesus.¹⁹⁰ In the preceding chapters, although the attitudes of the Jews are partially negative (cf. 2:23-25; see Von Wahlde 1982:33-60), they generally indicate an enthusiastic faith-response to Jesus. In the subsequent chapters, however, their hostility towards Jesus intensifies sharply. Thus, in this chapter, the Jews become important for the first time, and the basis of the conflict is explained. The issue is the locus of revelation – Jesus or the Law (Culpepper 1983:91; see Schnackenburg 1980:90-91; Phillips 1983:23-56; Thomas 1995:3-20; Dunn 1971:328-338; Menken 1988:39-56; Motyer 2001:92-109; Bieringer & Pollefeyt & Vandecasteele-Vanneuville 2001:3-44; Lieu 2001:126-143; Dunn 2001:47-67). They

1:28 ταυ/τα επν Βηθανι,α| επγε,νετο **πε,ραν του/ ζΙορδα,νου**(
ο[που η=ν ο **ζΙωα,ννηφ βαπτι,ζων**

10:40 Και. αππη/λθεν πα,λιν **πε,ραν του/ ζΙορδα,νου** ειπφ το.ν το,πον
ο[που η=ν **ζΙωα,ννηφ** το. πρω/τον **βαπτι,ζων** και. ε,μεινεν επκει/

¹⁸⁸ Chapters 5-10 contain the second circular journey of Jesus while the previous three chapters (chapters 2-4) mention the first cyclical movement of Jesus. Interestingly, the geographical order of the second itinerary is the exact reverse of the first journey in the previous chapters. In the previous chapters, Jesus undertakes a circular journey from Cana through Jerusalem and back to Cana. In the underlying chapters, conversely, the journey takes place from Jerusalem through Galilee and back to Jerusalem. The author therefore seems to compose these chapters contrastively to the previous chapters.

¹⁸⁹ Even though, as is the claim of many commentators who followed Bultmann's thesis (see Bultmann 1971:209-210), it is true that the order of chapter 5 and 6 is originally inverted or that chapter 6 is a later addition to the book, the reader just reads the skilful masterpiece of the author, hence the investigator is concerned only with the final form of the text. For a good discussion in this regard, see Ridderbos (1997:181-184); Lee (1994:129); Carson (1991:267); Schnackenburg (1980:5-9); and Bernard (1928a:xvii-xix); Painter (1989a:421-450).

¹⁹⁰ In this Gospel, as observed by Van der Watt (2005a:102), "Jews" should not be identified with modern Jews, nor with all genealogical Jews in ancient times. This is a socio-religious category of people who can be identified as "disciples of Moses", that is, the people who follow the law not Jesus.

now plot to kill Jesus and make every attempt to seize or to stone him as he performs miracles and exposes to them necessary and special information by way of discourses. Furthermore, the dramatic power of the rest of the Gospel is built around this conflict (see Culpepper 1983:91-94, 1993:196; Lightfoot 1956:138; Collins 2001:158-175; De Jonge 2001:621-640; Dunn 2001:47-67; Culpepper 2001:639-651). This does not necessarily indicate that there are no responses of faith in these chapters, but it is merely stated to show that such responses are unusual (Thomas 1995:4; see Ridderbos 1997:181; Phillips 1983:23-56). A different way of referring to the miracle is also apparent. A miracle of Jesus is usually referred to in the previous chapters (usually in Galilee) as a σημεϊον, where in this case εργον is used to refer to a miracle of Jesus (usually in Jerusalem). In fact, both words have the same meaning, but the author seems to have presented these to the readers so that they would realise a slight dissimilarity in the miraculous ministry between the previous unit and this one (see Johns & Miller 1994:525-526; Bertram 1964:635-655). Therefore, these chapters should be read from a somewhat different perspective (or anticipation) from the preceding ones. That is, the narrative unfolds on the basis of the typology of the Jewish feasts in hostile circumstances.

In this unit the author strives to deliver a more intensified Christological identity of Jesus. That is, the revelation of the person of Jesus seems in the previous unit to have been quite limited, but in this unit the report of the self-revelation of Jesus in chapters 2-4 continues with an ever increasing and deepening wealth of topics and motifs (Ridderbos 1997:181). To put it more precisely, the author focuses on drawing Jesus' identity, centring on four signs in these chapters, within the context of thematic coherence such as the exclusive references to the Jewish feasts. That is, in chapter 5, the author places the healing miracle before the discourse of Jesus on his divine authority to work on Sabbath. In chapter 6, the miraculous feeding and walking on the sea accounts are described and are followed by a lengthy discourse of Jesus on his identity as the Bread of Life in the Passover context (see Crossan 1983:145-163; Giblin 1983:96-103). In chapters 7-8, the author exposes the identity of Jesus in the Tabernacle context as the water of life and the light of life, the substances for the Tabernacle feast, and subsequently in chapter 9, in the healing miracle that is closely

linked to this feast by the employment of water and light imagery (Holleran 1993:20; Poirier 1996:288-294; Derrett 1994:251-254; Cook 1992:251-261; Farmer 1996:59-63; Alison 1997:83-102; Painter 1986:31-61; Resseguie 1993:115-122). This is followed to Jesus' discourse on his revelatory proclamation as the light of the world. Thus each miracle story is followed by dialogue texts and also by revelatory monologues that allow the reader to develop a more complete identity of Jesus.¹⁹¹ Jesus is the light of the world. Whoever follows him will never walk in darkness but will have the light of life (cf. 8:12).¹⁹²

The main concern of the signs can be reviewed as follows: "The healing at the pool of Bethesda" (5:1-18) exposes Jesus' life-giving power and ultimately implies his equality with God. Thus the one who does not honour the Son does not honour the Father, but whoever hears the word of Jesus and believes God sent Jesus will receive eternal life (cf. 5:23-24). "The feeding of the multitude" (6:1-15) teaches the reader that Jesus is the giver of divine nourishment. This divine (or eschatological) provision allows the people to sustain eternal life. Jesus himself is "the bread of God who comes down from heaven and gives life to the world" (v. 33), thus anyone who comes to him will never go hungry, and everyone who believes in him will never be thirsty (v. 35). "The walking on the sea" (6:16-21) depicts Jesus as the eschatological messiah who provides true peace and calm. Separation from Jesus causes fear, but union with him brings peace and calm (cf. 10:27-29). "The healing of the blind man from birth" (9:1-41) depicts Jesus as the divine Sent One who brings true spiritual light to the

¹⁹¹ Each miracle story in John 5-10 is consistently followed by dialogue texts and sporadically also by revelatory monologues, as follows (cf. Morris 1971:23; Carson 1991:274; Culpepper 1983:73, 1998:151-152):

| Miracle accounts | The dialogues and discourses |
|---------------------------------------|---|
| The healing at the pool (5:1-18) | Discourse on Jesus' authority and the witnesses (5:19-47) |
| The feeding of the multitude (6:1-15) | Discourse on the bread from heaven (6:22-59) |
| The walking on the sea (6:16-21) | No dialogue or discourse (a single entity of the above) |
| The healing of the blind man (9:1-8) | A series of dialogues in six ensuing scenes (9:9-41) |

¹⁹² Malina & Rohrbaugh (1998:112) interpret the act of the healed man in the social scientific perspective of the first century in the Mediterranean world. According to them, the sin of the man (cf. 9:14) means a breach of interpersonal relations with the group and thus the accusation of the man indicates the strong will of attachment to the dominant social group. For a complete discussion in this regard, see Pilch (2000).

world. In this account, the author stresses that Jesus is the light of the world and thus he makes it possible for people to see the works of the Father, which are the healing deeds of Jesus and refer to his ability to give life. Thus people need to recognise Jesus as the Light before they can really see and understand the deeds of Jesus.

3) 11:1-12:50: The climactic sign

Thirdly, like John 2-4 and John 5-10, John 11-12 are bound together. The primary reason for the isolation of these two chapters from those preceding them is supported not only by the end-limit of the previous unit, the last verse of chapter 10 (see Carson 1991:403; Brown 1966:413-415), but also by the fact that they contain content that may be distinctive from the previous chapters. That is, quite peculiarly, the present two chapters are concerned with someone's stupendous restoration to life from death and the serious aftermath of this sign/miracle that immediately foreshadows Jesus' death.¹⁹³ Furthermore, from a syntactical perspective, John 12:36b, ταυ/τα εωλα,λησεν ςΙησου/φ(και. αππελω.ν εκκρυ,βη αππς αυπτω/ν, indicates a final break in Jesus' activity with the public of the first twelve chapters of John. To put it precisely, this statement mentions that Jesus hides himself from the "Jews". He had previously hidden himself in order to escape being lynched (8:59), but here the reader sees a final break in his activity towards the "Jews". Following this statement, the author ends John 12 in 12:37-43 with a summary of the reaction of the "Jews" towards Jesus and, in 12:44-50, a summary of the message of Jesus to the "Jews" (Nicholson 1983:42).¹⁹⁴ The author thus closes the first half of his work with a very definite epilogue (12:36b-50).¹⁹⁵ Indeed, there is a fair amount of consensus, namely that a seam exists at the end of chapter 12. This means that a significant

¹⁹³ As stated by Van Tilborg (1993:189), "The relation with what happens before is made in the text itself (11:37, 47) and has thus the approval of the author."

¹⁹⁴ Brown (1970:560) proposes that 12:37-43 is a retrospective summation of Jesus' public ministry, which is not at a close, and 13:1 can be regarded as the introduction to the entire book of glory (cf. Thomas 1991:62). Schnackenburg (1980:411&1982:1) also suggests that 12:37-43 functions as an epilogue to the first major division, balancing the epilogue to the entire book found in 20:30 and, even seen only from the outside, nowhere else in the Gospel is there such a strongly marked new beginning as the one at 13:1.

¹⁹⁵ Therefore, on the other hand, chapters 11-12 constitute a transition from the confrontational dialogue between Jesus and the Jews to the narrative of Jesus' suffering and death, which begins in 13:1 (Ridderbos 1997:381).

number of prominent and competent Johannine scholars accept that the Gospel may be divided at the point between chapters 12 and 13 (see below).¹⁹⁶

Structurally, chapters 11-12 can be divided into two sub-parts, 11:1-54 and 11:55-12:50. This division is clearly marked by introductions and conclusions. That is, as Mlakuzhyil (1987:215-221) affirms, the first two verses of chapter 11 serve as an introduction to the Lazarus-episode since they mention new characters for the first time (Lazarus, Martha and Mary) and a new place, and 11:54 appears to be a transitional conclusion to the Lazarus-episode (11:1-53) since mention is made of Jesus' departure to Ephraim and his stay there. Subsequently, 11:55-57, a transitional introduction describes the nearness of the Passover and its correlated consequences and functions as the dramatic setting for the events to be described in chapter 12. The last verses of chapter 12 (vv. 44-50) form a revelatory discourse by Jesus and function as a dramatic technique the author has used to create a mysterious atmosphere (as of an invisible voice) to encourage the reader to reflect deeply on the last public discourse of Jesus (see above).

According to this division, the first part (11:1-54), which is concerned with the stupendous miracle of the restoration to life, can function as the conclusion of the

¹⁹⁶ Mlakuzhyil (1987:89-90) notes, "The last two pericopes at the end of John 12 (vv. 37-43, 44-50) may be considered as a double conclusion to the first part of the Gospel (John 2-12) for the following reasons: 1) John 12:37-43 the Evangelist states and explains the fact of the unbelief of the Jews in spite of the many signs that Jesus did during his public ministry. This is all the more significant, since Jesus' "signs" and "works" and the Jews' "unbelief" are given much prominence in John 2-12. 2) In 12:44-50 the Johannine Jesus sums up the message of his earlier revelatory discourses (e.g., believing in Jesus and in God who sent him: 5:24; 12:44; Jesus, the light of the world: 3:19; 8:12; 9:5; 12:46; not walking/remaining in darkness: 8:12; 12:46; Jesus' mission of not judging the world but saving the world: 3:17; 12:47; 12:46; not doing/speaking on his own authority: 5:19, 30; 7:17; 12:49-50). It is also worthy of note that he makes this final public proclamation (cf. *εκραξεν*: 12:44), as it were, from behind the curtain for dramatic effect. 3) Many of the main themes of 12:37-50 are found also in the introduction (1:1-2:11) and/or in the conclusion of the whole Gospel (20:30-31). Some of the most important common terms and expressions are: *σημει/α πεποιηκο,τοφ* (2:11; 12:37; 20:30); *επι,στευον* (1:6, 12, 50; 2:11; 12:37, 38, 39, 42, 44, 46; 20:31), *ζωη*. (*αιτω,νιο,φ*) (1:4; 12:50; 20:31); *φω/φ* (1:4, 5, 7, 8, 9; 12:46); *φω/φ ειπω το,ν κο,σμον επλη,λυθα* (1:9; 12:46); *κο,σμοφ* (1:9, 10; 12:46, 47); *επν τη/ σκοτι,α|* (1:5; 12:46); *ω μολο,γουν* (1:20; 12:42); *δο,ξα* (1:14; 2:11; 12:41, 43); *ο πατη,ρ* (1:14, 18; 12:49, 50); *Ησαι<αφ ο προφη,τηφ* (1:23; 12:38, 39, 41); and *κυ,ροφ* (1:23; 12:38). The presence of so many Johannine terms in 12:37-50 and in 1:1-2:11, which comprises the introduction, our position that 12:37-43 and 12:44-50 form a double conclusion to the Gospel as a whole, confirms the Johannine Gospel (John 2-12). Note that 12:37-43 emphasises Jesus' revelation through deeds (the many signs which he did) and 12:44-50 stresses his revelation through words, both of which have been described in John 2-12."

preceding chapters since the main motif (“life”) in this part of the story has been dramatically developed up to this juncture and reaches a climax here.¹⁹⁷ The second part (11:55-12:50), which is concerned with the events that lead up to Jesus’ death and resurrection, function as the prelude to the ensuing chapters because the underlying story provokes the Jewish plot to kill Jesus, which will be dealt with in detail later on. Thus these chapters in a certain sense play a transitional role common to both the preceding chapters and the following chapters (cf. Mlakuzhyil 1987:181-182; Brown 1966:429-430), a role of transition common to both the so-called “Book of Signs” and “the Book of Glory,” and this structural feature might motivate the name of these chapters as “the conclusion of the Book of Signs” and “the prelude of the Book of Glory.”

The author places the solitary sign, “the raising of Lazarus” (11:1-44), in these chapters. The author composes this narrative with artistry to support his theological purpose.¹⁹⁸ The purpose of this narrative is clearly mentioned through the mouth of Jesus as the manifestation of “glorification of the Father and the Son” at the beginning (cf. v. 4) and at the end (cf. v. 40). This glorification should be understood in the sense that the occasion will lead to Jesus’ death, which is a stage in Jesus’ glorification. Thus the Lazarus event functions as a symbol for Jesus’ death. Only in the light of the death event of Jesus does the Lazarus event find its full meaning. In this narrative, Jesus is revealed as the eschatological life-giver who has been developed in the previous chapters (chapters 1-10).¹⁹⁹ This point is stressed by Jesus’ direct voice that

¹⁹⁷ The thematic development (particularly “the life” motif) of the preceding chapters (chapters 1-10) is maximised in these chapters, and the pivotal focus of the ensuing chapters (that is, the death and resurrection of Jesus) is foreshadowed here.

¹⁹⁸ The author composes the Lazarus episode as a form of miracle narrative that is different from those forms that the author has already employed. This formal individuality of the Lazarus narrative indicates the specific function of the underlying narrative. It is the author’s intention to use this sign as the climax of all preceding signs. That is, the demonstration of Jesus’ identity as the life-giver up to now is maximised at this juncture by the spectacular scenery and the revelatory declaration of Jesus. The author pronounces that in the person of Jesus the resurrection is already present (see Van der Watt 2003:214). Those who believe in Jesus, even though they die, will live, and everyone who lives and believes in Jesus will never die (vv. 25-26). Therefore the author mentions this last sign to promote the faith of people in Jesus (cf. 20:31), which is evident from Jesus’ prayer; “I have said this for the sake of the crowd standing here, so that they may believe that you sent me” (v. 42).

¹⁹⁹ There are serious debates among scholars about the historical development of this longest sustained narrative outside of the Passion account in the Gospel of John (see Ridderbos 1997:383-386; Brown 1966:427-428). Many scholars argue that this narrative provides an excellent test case for source-critical study because it contains numerous examples of the different types of literary problems

“I am the resurrection and the life” (11:25) and by Jesus’ stupendous act of raising Lazarus from the grave. Jesus will not only raise the believers, but will also sustain their life. Through this dramatic event the author exposes the theological message very clearly.²⁰⁰ This leads to the fact that John 11-12 can be identified as “the climactic sign” (see Culpepper 1998:189; Sweeney 1994:471-493; Lindars 1992:89-104; Burkett 1994:209-232; Bretherton 1993:169-173; Beutler 1994:399-406; Neyrey 1988; Blackburn 1992:549-560; Stibbe 1994:38-54; Wuellner 1991:113-132; Barkhuizen 1995:1-14).

2.4.2.3. John 13-20: The Book of Glory²⁰¹

Jesus’ public ministry comes to a close with John 12:36b-43 (+44-50) and thus the third major division of the Gospel naturally begins with a statement in John 13:1 (see above).²⁰² This new narrative unit continues to the end of John 20 where the Gospel is articulated (see above) and eight chapters in this unit are coherently bound

(*viz.*, *aporias*) found throughout the Gospel (Burkett 1994:215). Culpepper (1998:183) states, for instance, “Source critics have even suggested that the cleansing of the temple was moved up in this Gospel to chapter 2 so that the raising of Lazarus could occupy this position.” However, whatever the history behind the development of the traditions surrounding this narrative, the only necessary focus of the present study is to believe that the miracle has been performed to serve the purposes of Johannine theology (Brown 1966:430). Therefore the present analysis will concentrate on only the final form of the text and accordingly on the exposure of the theological message that the narrative contains. In this regard, Witherington III (1995:196) believes that the replacement of this story is likely to owe more to the author’s theology than to chronology.

²⁰⁰ Beasley-Murray (1987:186) also asserts that the underlying episode, as the last of the signs of Jesus, brings to a climax all that preceded it and precipitated his own death and the resurrection.

²⁰¹ This is the main passage of this thesis and thus the close reading of the pericope will be discussed in detail in the next chapter. Only the reasons for the demarcation of this section from the others, internal organisation and dominant themes will be dealt with at this stage.

²⁰² The statement in John 13:1 contains several themes that are prominent in John 13-17 (*or* 13-20): the Passover, Jesus’ hour, his return to the Father, his love for his own, and his foreknowledge (see Thomas 1991:80). Thus many scholars assert that 13:1 is taken as a possible introduction to John 13-17 (*or* 13-20) in their entirety (Du Rand 1990:371; cf. Brown 1970:563-565; Schneiders 1981:80). Indeed, a variety of temporal indicators, characters, themes, actions, and other elements indispensable to the story as a whole are provided in the beginning part of John 13 (cf. Thomas 1991:79). In this regard Culpepper (1983:33-34) calls the beginning part of this chapter (that is, John 13:1-6) the Gospel’s most majestic scene introduction and he notes that this passage illustrates a stereoscopic perspective: “First, it does the required: it sets the time, the place, and the character involved in the ensuing action. Beyond that, it sets the foot washing and the farewell discourse in the context of Jesus’ awareness of his origin and his destiny. That which has been explained to the reader by the narrator and shown by the action and dialogue of the narrative is now said to be self-conscious in Jesus. He had come from the Father, and he was going to be exalted and glorified. The hour had come for him to go from this world to the Father.” He (1983:34) continues, “This introduction shows that the narrator, who shares Jesus’

together. These chapters are traditionally known as “the Book of Glory” because the author focuses on the glorification of Jesus through the passion story. This part is divided into two subsections: 13-17 (“the farewell discourses”) and 18-20 (“the crucifixion and the resurrection”).

1) 13:1-17:26: The farewell discourses

Firstly, John 13-17 are bound together and thus constitute a narrative section.²⁰³ According to Mlakuzhyil (1987:183; see 221-228), the delimitation of this section is clearly marked by the indisputable inclusion between the first verse of chapter 13 and the last verse of chapter 17. He points out that the inclusive character of the beginning of John 13 and the end of John 17 is reinforced by the repetition of particular Johannine terms there ($\alpha\omega\gamma\alpha\pi\alpha,\omega$ in 13:1 and 17:26), both of which insist upon love²⁰⁴, and other Johannine terms ($\pi\alpha\tau\eta,\rho$: 13:1; 17:24, 25; $\kappa\omicron,\sigma\mu\omega\phi$: 13:1; 17:24, 25). The criteria of time (13:2: $\delta\epsilon\iota,\pi\nu\omicron\upsilon\ \gamma\iota\nu\omicron\mu\epsilon,\nu\omicron\upsilon\dots$, that is, during the Last Supper before the Passover), place (in an unspecified room in Jerusalem, where a meal attended by Jesus and his disciples is taking place), audience (the disciples of Jesus)²⁰⁵, and literary genre (farewell) support the unity of John 13-17 (cf. Mlakuzhyil 1987:183; see Segovia 1991:2-4; Witherington III 1995:231).²⁰⁶ There is difficulty in

knowledge of himself, knows that Jesus is the divine, pre-existent *logos* who was responsible for creation.”

²⁰³ According to Mlakuzhyil (1987:183-184), most of the Johannine scholars understand John 13-17 as a large literary unit. He cites those who defend this position, among others, as follows: Brown, Caba, Culpepper, de la Potterie, Dodd, Goulder, Gourgues, Pasqueitto, Prete, Segalle, Van den Bussche, Webster, and Westcott.

²⁰⁴

Cf.

13:1

$\alpha\omega\gamma\alpha\pi\eta,\sigma\alpha\phi$ του.φ $\iota\pi\delta\iota,\omicron\upsilon\phi$ του.φ $\epsilon\pi\nu$ τω/ $\kappa\omicron,\sigma\mu\omega$ | $\epsilon\iota\pi\phi$ τε,λοφ $\eta\omega\gamma\alpha,\pi\eta\sigma\epsilon\nu$ αυπτου,φ⊕

17:26 ι [να η $\alpha\omega\gamma\alpha,\pi\eta$ η]ν $\eta\omega\gamma\alpha,\pi\eta\sigma\alpha,\phi$ με $\epsilon\pi\nu$ αυπτου/φ η=| $\kappa\alpha\pi\omega$. $\epsilon\pi\nu$ αυπτου/φ⊕

²⁰⁵ What emerges from this pericope is that Jesus has withdrawn from the public and he talks to his disciples (cf. John 12; see below).

²⁰⁶ A scholar who had devoted great energy to the study of John 13-17, Segovia (1991:2-4), once delineated the literary unity of these chapters. Thus what the investigator offers here is an adoption of Segovia’s proposal: “With respect to time and place, the action in John 13-17 is located in an unspecified room in Jerusalem, where a meal involving Jesus and his disciples is taking place sometime prior to the feast of Passover (13:1-3; cf. 11:55-57; 12:1). As the reader learns, the meal happens on the day before the feast itself, which also occurs on a Sabbath; thus, it is a day of preparation for both feast and Sabbath (18:28, 39; 19:14, 31, 42). As such, the action can be distinguished from what precedes and what follows. On the one hand, the preceding narrative unit (12:12-50), which forms part of a larger narrative section encompassing several visits of Jesus to Jerusalem (4:1-12:50), describes events surrounding the beginning of Jesus’ final visit to the city: his

expressing the occasion (*and* content) of John 13-17 in a few words because these chapters contain various prominent elements such as the last supper, foot washing, references to the Holy Spirit (the Paraclete) and eschatological implications.²⁰⁷ However, these chapters are traditionally (*or* simply) called “the farewell

entry and tumultuous reception by crowds from the city; the coming of some Greeks to see him, which gives rise to a very important declaration on his part concerning the arrival at last of his awaited “hour” (2:4; 7:30) and a preliminary explanation of its meaning and consequences; a conversation with unbelieving crowds; the narrator’s negative summary of the preceding ministry; and Jesus’ concluding brief discourse. On the other hand, the following narrative unit (18:1-27), which also forms part of a larger narrative section dealing with the final events of Jesus’ life and ministry (18:1-21:25), recounts the first part of these events: the departure of the group from the room where the meal took place and from Jerusalem itself to a garden across the Kidron valley; the betrayal and arrest in the garden; and Jesus’ separation from the disciples and appearance before Caiaphas in Jerusalem. All of John 13-17, therefore, focuses on this one meal in Jerusalem on the day before the feast of Passover – a meal that takes place at some point after the events surrounding Jesus’ final entry into Jerusalem and immediately before his betrayal and arrest just outside the city. With respect to the characters involved, only a minor and necessary change occurs during the meal itself. Throughout these chapters Jesus and an unidentified number of disciples are present in the room, although several are specifically mentioned: Judas Iscariot; Simon Peter, the disciple whom Jesus loved; Thomas; Philip; and the other Judas. The only change in characters takes place when one of these disciples, Judas Iscariot, is publicly exposed as the announced betrayer and is asked by Jesus to carry out his task of betrayal quickly, thus occasioning his departure from the room and the circle of disciples (13:30). As such, the section can be distinguished from what precedes and what follows. On the one hand, in 12:12-50, the disciples appear but briefly (12:16, 21-22), but many other groups are mentioned. These groups include the crowd that had come to the feast and that welcomes Jesus into the city; the crowd that had witnessed the raising of Lazarus at Bethany and whose own witness to this event in Jerusalem has led the previous group to welcome Jesus (although whether they form part of the welcoming crowd remains uncertain); the Pharisees; some Greeks who came to the feast; and a crowd standing by, whose relationship to either the welcoming crowd or the Greeks remains uncertain. Moreover, after the conversation with this latter group has ended and this crowd has rejected Jesus’ proclamation, Jesus is said to withdraw from them (12:36d). A brief discourse or soliloquy is then recorded (12:44-50), with the narrator’s summary of the preceding public ministry found between the notice of withdrawal and the brief speech. On the other hand, in 18:1-27, after Jesus and the disciples have moved to a garden outside the city (described as frequented by them in the past and thus well known to Judas Iscariot), Judas arrives at the head of a contingent of Roman soldiers and a band of guards sent by the rulers and Pharisees; this group takes Jesus back to the higher authorities in the city and thus away from the disciples. John 13-17, then, focuses on this one meal shared by Jesus and his disciples (with the presence of Judas Iscariot up to the moment of Jesus’ own request that he proceed with his task without delay), a meal that follows his general reception by the crowds of Jerusalem and precedes his separation from the disciples by an arresting party led by one of his own disciples.”

²⁰⁷ Mlakuzhyil (1987:184-185) proposes to designate this section, without claiming to give a title that would contain all the aspects, as “Jesus’ farewell of the hour.” The reason for his suggestion is as follows: “First of all, this title underlines the hour of Jesus emphasized by the evangelist himself in the very first verse of the section (13:1) and in the opening words of the prayer of the hour (17:1; the hour has come). Secondly, it hints at the literary genre (farewell) of these chapters. Thirdly, it is general enough to include the symbolic action of the hour (the washing of the disciples’ feet), the dialogues, discourse and prayer of the hour. Fourthly, Jesus’ farewell of the hour underscores the dramatic moment in the life of Jesus at which he bids farewell to his own (13:1). Fifthly, it reminds the reader of the revelatory aspect of these chapters, in which Jesus reveals the secrets of his heart to his own. Finally, the mention of the hour in the title indicates the links between this section (John 13-17) and the preceding section of the climactic sign and the coming of Jesus’ hour (11:1-12:50) on the one hand, and between the present section and the following section of the hour of Jesus’ passion-death-resurrection (John 18-20) on the other.”

discourses”.²⁰⁸

In these chapters Jesus turns exclusively towards his disciples (Segovia 1985:471; cf. Nicholson 1983:42; Brown 1970:560; Thomas 1991:62; Schnackenburg 1980:411; 1982:1). On the narratological level, the author in this new section describes the short time that Jesus and his disciples spend together in private just before his arrest and departure (cf. Bultmann 1971:111). To put it differently, John 2-12 (*or* 1-12) narrates the public ministry of Jesus and centres on the dialogue between Jesus and the crowds, both believers and opponents, but Jesus’ ministry in John 13-17 is limited to the body of believers and his public execution.²⁰⁹ Thus the scope of Jesus’ activity from John

²⁰⁸ Over the years Johannine scholars have maintained that John 13-17 can be identified as representative of a tradition called “the farewell discourse” (see Lombard & Oliver 1991:357).

²⁰⁹ Furthermore, special attention should be paid to John’s use of narrative time, particularly as it relates to this pericope. Culpepper (1983:72) properly points out that whereas it takes the reader approximately one hour (narrative time) to read about a period of two and a half years (indicated by the references to the three Passovers) in the first half of the Gospel (John 1-12) (story time), it takes the reader a similar length of time to read about a period of a single twenty-four hours in John 13-19, from the evening meal on the eve of Passover (13:1) to the evening of the Day of Preparation (19:31). Culpepper’s conclusion is that “the speed” of the narrative declines steadily, therefore, until it virtually grinds to a halt at the climactic day (see Stibbe 1993:141-142; Thomas 1991:79-80). O’Day (1991:157) highlights another important feature of the story time in John 13-17. She talks about the presence of the future in John 13-17, of the paradoxical feeling of “the remembrance of things hoped for”. This is principally because Jesus speaks in the farewell discourses “from a post-resurrection vantage point”. She puts (1991:156) it in the following way: “These chapters bring the future and the present together in one narrative moment in ways that challenge conventional notions of time.”

O’Day points to the following examples of polytemporal effect:

13:19

απὸς ἀρτι λέγω ὑμῖν προ- του/ γενε,σθαι(ἵνα πιστεῦ,σητε ο[ταν γε,νηται ο[τι ἐπὼ, εἰπωμι

14:29 και. νῦν εἰρηκα ὑμῖν πρι.ν γενε,σθαι(ἵνα ο[ταν γε,νηται πιστεῦ,σητε

15:11

Ταυ/τα λέλα,ληκα ὑμῖν ἵνα ἡ χαρα. ἡ ἐπιμῆ. ἐσῶν ὑμῖν ἡ=| και. ἡ χαρα. ὑμῶν πληρωθῆ/

16:1, 4 Ταυ/τα λέλα,ληκα ὑμῖν ἵνα μῆ. σκανδαλισθῆ/τε (ν. 1)

ἀπλλα. ταυ/τα λέλα,ληκα ὑμῖν

ἵνα ο[ταν εἰλθῆ| ἡ ὄρα αὐπτω/ν μνημονεῦ,ητε αὐπτω/ν ο[τι ἐπὼ. εἰ=πον ὑμῖν (ν.

4)

16:33 ταυ/τα λέλα,ληκα ὑμῖν ἵνα ἐπὼν ἐσμοι. εἰπρη,νην εἰχῆτε⊕

ἐπὼν τω| κο,σμῶ| θλι/ψιν εἰχετε.∴ ἀπλλα. θαρσει/τε(ἐπὼ. νενι,κηκα το.ν κο,σμον

The vision of the future in John 13-17 embraces both the immediate future (prolepses of chapters 18-21) and a future beyond that future (events in the real time after the story, or “external prolepses”). Thus, there are moments when Jesus describes the presence of the immediate future of his disciples. As O’Day (1991:160) says, in 16:32, what is still future in terms of the narration of events in the Gospel is the present reality of the discourse:

“ἰδου. εἰρχεται ὄρα και. ἐπλη,λυθεν ἵνα σκορπισθῆ/τε ἐ[καστοφ

13 onwards is narrowed and its pace is quickened.²¹⁰ Jesus manifests himself exclusively to the disciples only in John 13-17 (and John 20), unlike John 1-12 and 18-19 where the Jews are very much present, and besides his self-revelation is done through a farewell type of scene²¹¹ (see Segovia 1991:5).²¹²

The internal organisation of John 13-17 can be seen as four sub-sections because of its syntax and content, keeping in mind a multiplicity of generic associations of the discourses²¹³ as follows²¹⁴: 13:1-30 (the context of the farewell discourses); 13:31-14:31 (the first farewell discourse); 15:1-16:33 (the second farewell discourse); and 17:1-26 (the prayer of Jesus).²¹⁵

The first part (13:1-30) functions as the context of the farewell discourses. This part

εἰσφοτα. ἰδία κατμε. μο,νον ἀφῆ/τε.” This is a prolepsis of chapter 18. But there are other moments when Jesus points to the presence of a more long-term future, of the future that follows the events of the Gospel. These references encompass his return (14:3), the transformation of the disciples’ sorrow into joy (16:22), the new relationship that they will have with the Father (14:14, 16:23-24) and their experience of the world’s hatred and persecution (15:18-20, 16:2-3).

²¹⁰ In this regard, Kysar (1986:206) properly expresses this change that here the “horizontal” revelation of the first chapters is replaced by the “vertical” outpouring of God’s presence onto Jesus. He (1993:16) notes it precisely as follows: “The first part of the Gospel (chapters 2-12) focused our attention on the horizontal meaning of God’s act in Christ. The glory of God has been mediated through a man who lived among humans. The second part (chapters 13-20) adjusts the focus of our attention on the vertical dimension of John’s story of Jesus.” He goes on to say, “What we will learn, of course, is that the difference between the horizontal and vertical focuses is only a matter of emphasis. John’s narrative progresses smoothly from chapters 11 and 12 into the preface of the passion narrative. If these chapters have made us vividly conscious of the base reaction of humans to the divine word of God, chapter 13 poses that fact again – in a new way and in a new setting. John 13 is comprised of two pairs of narratives, each of which gives expression to divine love, on the one hand, and human failure, on the other. By these pairs John draws our attention to the last words Jesus shares with his disciples before his crucifixion (14-17).” By the way, the different audience and different time from the previous chapters in John 13-17 supports another justification of this demarcation.

²¹¹ The literary genre of the passage will be considered in detail in Chapter III.

²¹² For this reason, Kelber (1991:128) uses the term as “self-disclosure among the privileged few” to identify these chapters. The change in narrative audience is significant for the meaning of the narrative, which should be considered in the detailed analysis of the text.

²¹³ This issue is very important in this study. It will be dealt with in detail in Chapter III.

²¹⁴ This suggestion is accepted by many scholars. For instance, Talbert (1992:202-203) insists that the materials in 13:31-17:26 (apart from 13:1-30) fall into the following three thought units: 13:31-14:31 is the first (as signalled by 14:31b); 15:1-16:33 is the second (which itself consists of three virtually self-contained components: 15:1-17; 15:18-16:15; and 16:16-33); and 17:1-26 is the third (as signalled by 17:1a). Thomas (1991:68-70) also proposes the following division: Part 1: Preparation through cleansing and predication of betrayal (13:1-30); Part 2: The first farewell discourse (13:31-14:31); Part 3: The second farewell discourse (15:1-16:33) – Part 3a: The true vine (15:1-17), Part 3b: The world’s hatred (15:18-16:4a), Part 3c: The work of the Spirit (16:4b-33); Part 4: Preparation through Jesus’ prayer (17:1-26).

²¹⁵ A more detailed discussion of the internal structure of John 13-17 will be given in the next chapter.

implies both the love of Jesus for his disciples (13:1-20) and the failure of Jesus' disciples (13:21-30) respectively (see Coloe 2004:400-415).²¹⁶ Hence it is possible to suppose that this section implies the theme of "the constant love of Jesus for the disciples even in their failure". The second part (13:31-14:31) is the first (*or* primary) farewell discourse (see Segovia 1991:64; Beasley-Murray 1987:244-245). Jesus here announces his impending departure and its implications. Jesus tells his disciples where he is going (cf. 1 Enoch 92:2; T. Zebulon 10:1-2; Jubilees 2:23) and his purpose for going (cf. Testament of Abraham 20:14; 1 Enoch 39:4; 41:2; 22:4; 2 Enoch 61:2; 2 Esdras 7:80, 101; Joseph and Aseneth 8:11; Luke 16:9, 22-26). He promises that he will not be separated from his disciples but rather that he is going away to prepare for them the universal and permanent possibility of an abiding communion with his Father (Brown 1970:623; cf. Culpepper 1998:209; Moloney 1998:394; Malina & Rohrbaugh 1998:232). The third part (15:1-16:33) is the second (*or* further) farewell discourse. This section is closely related in substance and expression to that of 13:31-14:31, and like the earlier discourse is dominated by the departure of Jesus and Jesus' attempt to offer clarification and encouragement (Beasley-Murray 1987:270; cf. Brown 1970:588-594; Schnackenburg 1982:123-125; Lagrange 1936:417; Mlakuzhyil 1987:225).²¹⁷ However, this section is distinct from the previous discourses (see Thomas 1991:69-70). In John 15, by means of metaphors of the vine, Jesus powerfully delivers his true identity to his disciples (Van der Watt 2000:25-54). Furthermore, this section places emphasis on the unity and solidarity between Jesus and his own and on reassurance and bonding (Du Rand 1987:108, 109; Laney 1989:55; see Ferreira 1998:62). John stresses here that the faith community owed their origin and existence to God. He presents Jesus to his readers, whether they be Jews or gentiles, as the answer to Israel's and the synagogue's ultimate questions. Jesus perfectly fulfilled all that the Jewish people were promised, taught and hoped for through his utterly unique relationship to God, his unequalled teaching of divine

²¹⁶ The author describes the occasions perhaps chronologically.

²¹⁷ The numerous parallels between 13:31-14:31 and 16:4b-33 have been mentioned in the preceding chapter (Mlakuzhyil, 1987:327). One of the prominent themes of both the farewell discourses is Jesus' imminent departure and its soteriological significance for the disciples. For he tells them repeatedly that he is going to the Father (13:33; 14:28; 16:5, 17, 28) to prepare a place for them (14:2), to manifest to them the Father more openly (16:25), and to send them another Paraclete, the Spirit of truth (14:16-17, 26; 16:7-15). This aspect will be considered in detail in the next chapter.

life and his saving ministry among and to them (De Smidt 1991:252). In John 16, the author mentions the warning of Jesus to the group of troublemakers (Malina & Rohrbaugh 1998:229). The last part (17:1-26) is the prayer of Jesus. One of features of Old Testament 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; Ezr. 8:19-36; Jub. 22:28-30) (Brown 1970:600; Beasley-Murray 1987:293; Carson 1991:550-551). This pattern accounts for John's farewell discourse. The main themes in this passage 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 hatred, the love of God, Jesus' departure to the Father, the gift of eternal life, the mission of the disciples, and mutual indwelling.²¹⁸ Thus many scholars agree that this chapter is one of the most majestic moments in the Fourth Gospel, and forms a climax in the Gospel of John precisely at the point where Jesus

²¹⁸ Jesus here prays to the Father and recalls his obedience to the work entrusted to him in the incarnation, and prays that the imminent hour (the passion) may prove to be a decisive means by which he glorifies the Father and the Father glorifies him, the act at once of divine grace and of human obedience whereby he ascends to that state of glory which was his own in the beginning with the Father. He also prays for his disciples who at that time were gathered around him. They have been drawn together out of the world and they are to be one. An important question in the scholarly literature is whether John 17 is a strict prayer (by a "strict prayer" we mean a prayer that was prayed historically, as for example the Lord's Prayer in Matt. 6:9-13) or presents some other literary genre. Ferreira (1998:66) argues that the farewell discourses contain glimpses of how the community responded to different threats to its existence. John 17 is the community's definitive statement concerning itself and its mission before the schism. According to him, many scholars regard the prayer as a later addition to the Gospel, and as such reflecting the developed theology of the Johannine community. Therefore, in his analysis John 17 reflects the final ecclesiological statement of the Gospel. What, then, is the function of the prayer in its present context? He argues that, since John 17 is to be regarded as part of the farewell discourses, it is not a true historical prayer, but functions chiefly as a paraenesis. Thus, for him, an understanding of Jewish prayer and the way it functioned in literature is crucial for determining the purpose, and consequently for the interpretation, of the prayer of the Johannine Jesus in John 17. He notes his position as follows: "The prayer also recalls the foundation of the community's teachings in the earthly life of Jesus, and as such serves as an apologia for the community against threats on its existence. From this basis the prayer seeks to encourage the community to fulfil its place in the world. Therefore, though the prayers underlying John 17 had an apologetic purpose, the present prayer has a paraenetic function. In addition we may note that the prayer is remarkable for its comprehensiveness; it addresses the community's stance vis-à-vis the synagogue, the world and fellow believers. Moreover, the prayer encompasses the past, the present and the future. John 17 is therefore a theological overview of the community's place in the world. It is not just a polemic against other Christians (as is 1 John), but an apologia and paraenesis for the community's existence and its sending into the world. John 17 describes ecclesiology: the community must continue its mission into the world (cf. 17.18, 21). The broader concern of the mission of John 17 is in stark contrast with the farewell discourses that contain no mission sentiment, except for the concept of fruit in the parable of the vine (John 15.1-8). Most of the Farewell discourses were composed during the height of the community's struggle against the synagogue. After the dust of the conflict has settled the prayer of John 17 serves to remind the community again of its mission in the world. John 17 is a summary and reflection on the history of the community and defines its future character."

has ended his discourse with the disciples (cf. 17:1) and before he sets off on the way of the passion (cf. 18:1) (Schnackenburg 1982:167; Brown 1970:744; Barrett 1978:499; Dodd 1953:420; Carson 1991:550f.; see Van der Merwe 1995:326).

The implied reader at 13:1 strives, even if unconsciously, to fit everything together into a coherent pattern and this is the product of the reading experience of the Book of Signs (1:1-12:50). The implied reader looks back across a reading experience that has both instructed and aroused – or alienated – the affective response necessary to accept that Jesus is the all-determining intervention of God in human history (Moloney 1998b:45). John's point of view in 1:1-18 obviously concerns *who Jesus is* and *what he does*. However, the remarkable nature of these claims, even for one well versed in the Christian story, leaves the implied reader wondering. They demand a narrative that spells out *how* all this could possibly take place in the life-story of Jesus. Questions about authentic faith, which emerge from the reading of 1:19-51, are resolved in 2:1-5:24. The problem of the relationship between Israel's traditional way to God through their feasts and liturgy was dealt with, amid increasing bitterness and threats of violence in 5:1-10:41. A decisive turn towards that violent end, known to the reader as Jesus' death on the cross, was taken in 11:1-12:50 (Moloney 1998b:45-46). But this is to plot the story in terms of its external features. From the beginning of the story, John has insinuated a theology of the cross that creates more problems that it solves. Jesus' ministry was marked by "the hour" that was "not yet," an inevitable movement toward a time to be determined by God (2:4; 7:6-8, 30; 8:20). Only when people from beyond the boundaries of Israel seek to see Jesus does he announce that "the hour" has come (12:23). From that point, the implied reader is caught up in "the hour" as it moves toward consummation (12:31-33). The Son of Man was to be the unique revelation of God, yet was lifted up on a stake, as Moses lifted up the serpent in the wilderness (3:13-14) (Moloney 1998b:46). Now, with the coming of the Greeks to see Jesus in John 12:20, the time toward which the entire narrative has been pointing and moving (2:4; 4:21, 23; 5:25, 28; 7:30; 8:20) finally arrives (12:23), namely, the hour of Jesus' death, resurrection, and ascension, the time for his departure from the world and his return to the Father (see Segovia 1985:471; Morrison 2005:598-603; Neyrey 1988).

John furthermore furnishes crucial theological and Christological elements in this section that are also determined by the preceding narrative of John 1-12 as well as the forward-looking characteristics of a farewell discourse. The reader is told that Jesus will be glorified through the revelation of perfect love, both for his Father and for “his own”, but the disciples have failed and will continue to struggle in a hostile world that will not accept Jesus as the sent one of God (Moloney 1998b:61-62).²¹⁹ The themes, adumbrated throughout the first part of the Gospel story, have now had a further, more systematic treatment in John 13-17. Certain themes have developed independently across the first half of the Gospel: “the hour”; the lifting up/exaltation of Jesus; the glorification of Jesus; the glorification of the Father; Jesus as the revelation of God; and the gathering into one. Only towards the end of the ministry do they begin to coalesce, but – as a consequence of the reading experience of 13:1-17:26 – the reader at 18:1 is aware of a unifying theme: it is in loving *eis telos*, in and through the cross, that “the hour” has come (12:23; 13:1; 16:23; 17:1), that Jesus accomplished the work that the Father had given him (4:34; 13:1; 17:1), that Jesus is glorified and that God is glorified in him (12:23, 43; 13:31-32; 17:1-5, 24), and that Jesus reveals God (6:46-47; 7:16; 13:19; 14:7-11, 24; 16:15; 17:3-4, 14) (Moloney 1998b:63; cf. Morrison 2005:598-603; see Segovia 1998:183-209; Käsemann 1978).²²⁰

2) 18:1-20:31: The crucifixion and the resurrection

Secondly, like John 13-17, John 18-20 are bound together and regarded as forming a well-rounded unit. The primary reason for the isolation of these three chapters from the others is supported not only by the end-limit of the previous unit that is the last verse of chapter 17, but also by the fact that they contain content that may be

²¹⁹ John 13:1-30, particularly, account for this theme. This narrative unit implies both the love of Jesus for his disciples (13:1-20) and the failure of Jesus’ disciples (13:21-30) respectively (The author describes the occasions perhaps chronologically). It is possible to suppose that this section implies the theme of “the constant love of Jesus for the disciples in their failure”.

²²⁰ Indeed, whatever its sources and its literary history, John 13:1-17:26 is part of the rhetorical strategy of the Johannine narrative. It depends upon the preceding narrative for its meaning and encourages the reader to look further into the story for the resolution of the many questions that flow from its insistence on Jesus’ loving as the revelation of God. In short, the reader must read on to find out how this happens in the life (and death) of Jesus (Moloney 1998b:65).

distinctive from the previous chapters (see Morris 1971:739ff.). That is, quite peculiarly, the present three chapters are concerned with the narrative material explicitly with the death and the resurrection of Jesus²²¹, while the previous chapters (that is, chapters 13-17) record the final discourses and prayer of Jesus for the disciples. It is generally accepted that these three chapters are internally divided into four sections (cf. Brown 1970:802-803; Kysar 1986:265-267; Beasley-Murray 1987:308-312, 367-370; Moloney 1998:482). This division is depending on the explicit change of scenes. The first division (18:1-27) is on the arrest of Jesus (vv. 1-11) and of his interrogation by Jewish authorities (vv. 12-27). The second division (18:28-19:16a) consists of the trial of Jesus by Pilate. The third division (19:16b-42) consists of the crucifixion (vv. 16b-37) and burial (vv. 38-42) of Jesus. The fourth division (20:1-31) deals with the resurrection of Jesus (cf. Culpepper 1998:229ff.).²²² The unit explicitly illustrates the death and resurrection of Jesus and the designation of the unit therefore may be “the crucifixion and the resurrection” (see Ridderbos 1997:569-573; 629; Carson 1991:571-576, 631-635). Jesus has been stated in passages like 5:19f. or 10:17-18 that the people will know that God is his Father and that he is the Son of God who is in God, when he illustrates his power over life and death – something which is reserved for the divine only. These words of Jesus come true in a unique way through his death and resurrection at this juncture (Van der Watt 2002:90-91, 2003:139-140; see Culpepper 1998:243; Lee 1995:46; Neyrey 1988).

2.4.2.4. John 21: Epilogue

Many Johannine scholars and commentators are in affirming the division between John 20 and 21 (see above). Some argue that body of the Gospel is to consist until the end of John 20 and the whole chapter of John 21 is regarded as an appendix, which means that John 21 was not part of this Gospel as it was originally written (see Kelber

²²¹ These chapters have the same pattern of narrative process as the Synoptic Gospels because they also finish with same account of the passion of Jesus.

²²² This chapter (John 20) has a story plotted by the passing of time and the change of places (see Moloney 1998:516-517). Thus the chapter has the following literary shape: “scenes at the tomb” (vv. 1-18) and “scenes at the house” (vv. 19-29).

1991:126; Newman & Nida 1980:547).²²³ Moloney (1998:23, 562-565), however, argues that contemporary scholarship, with its interest in the literary unit of the narrative as it has come down to the contemporary readers, is questioning a long-held common opinion that John 21 was an addendum to the original Gospel. The diachronic perspective to the text is beyond the scope of the present work. The only suggestion here is that John 21 is distinguished from the previous chapter. Jesus is obviously illustrated in this literary unit as the Son of God who is alive from the death. This chapter narratologically functions as “epilogue” of the Gospel and it gives some insights on the mission of the post-Easter church (see above; Spencer 1999:49-68).

2.4.3. Summary

So far, in this section, it has been examined that John skilfully organised his entire narrative of the Gospel and thus delivers his specific message by means of most effective way. The fundamental perspective for the understanding the Gospel was recognised in the narrative strategy of John to provide the identity of Jesus and its theological implications. As has been discussed above, the Gospel of John can be broadly divided into four parts: 1; 2-12; 13-20; and 21. Firstly, John 1 serves as an introduction to the whole Gospel. This part furnishes the introductory presentation of Johannine Christology, which should be considered when reads the whole Gospel. Secondly, John 2-12 is devoted to the revelatory signs and related discourses. This part recounts Jesus’ public ministry towards the wide listeners, in which the presented Christological elements in John 1 are fully exposed in this section through the signs and discourses. Thirdly, John 13-20 consists of the farewell discourses and the glorification of Jesus. The emergence of the theme of gathering towards the end of Jesus’ public ministry becomes an essential part of Jesus’ instructions and prayer. Particularly, in relating the rhetorical strategy of the present pericope (13-17) within the entire Johannine narrative, an attempt has made that John furnishes crucial theological and Christological elements in John 13-17 that are also determined by the preceding narrative of John 1-12 as well as the forward-looking characteristics of a

²²³ The following are the defenders of this proposal: Barrett (1978:576-577); Bernard (1928b:187-192); Bultmann (1971:700-702); Lightfoot (1956:338-342); Lindars (1972:618-624);

farewell discourse. The following section (John 18-20) focuses on the glorification of Jesus by means of the death and resurrection, which is already signified in the previous section (John 13-17). Fourthly, John 21 illustrates Jesus as the Son of God who is alive from the death. This last chapter signifies the mission of the post-Easter church. It is thus exposed in this section that the whole narrative of the Gospel, by means of particular way, focuses on the depiction of the story and significance of Jesus. Particularly, John 13-17 function as the gathering of the themes, which has been developed until this juncture, in relation with the identity and significance of Jesus and provide the hermeneutic key for the coming event (cross-resurrection). In this way, John 13-17 is the part of the overall rhetorical strategy of the narrative of the Johannine story of Jesus.

2.5. Conclusion

This chapter has examined the literary function of John's Gospel. It was exposed that the author of this 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. It was also indicated that 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.

Schnackenburg (1982:341-351); and Wikenhauser (1958:452-453).

CHAPTER III. THE PRESENCE OF THE RISEN JESUS IN AND AMONG HIS FOLLOWERS IN THE FIRST FAREWELL DISCOURSE (JOHN 13:31-14:31)

3.1. Introduction

The previous chapter has described that John planned that the text of the Gospel should actively change people: people who are no longer in a position to see Jesus physically will “see” (meet) Jesus, confess him as Christ, and receive eternal life, through the narrative of the Gospel (cf. 20:30-31). It was thus discovered that the text of the Gospel serves as a replacement for the presence of Jesus. This chapter will investigate how this performative power of the text accounts for the first farewell discourse of Jesus (John 13:31-14:31) where Jesus’ consolidation to his disciples on the day before the departure from the world is mentioned. The question of how John arranged his narrative to function that the risen Jesus continually presents himself to his followers after his departure from the world through this particular pericope will be examined. This can be achieved by applying proper exegetical methods to the text, which is explained in the methodological considerations in Chapter I. According to this research plan, two aspects of the exegesis will be considered, namely, literary context and detailed exegesis. These two processes are unified and integrated, but separated here for purposes of clarity. As a first *or* preliminary step toward determining the exegesis of the underlying pericope, it is necessary to discuss the literary context of the pericope. The contextual study is very important in forming an accurate understanding of the text. This consideration prevents the exegete from going astray and makes an understanding of the narrative vital. This means that the delineation of the literary context would be of considerable help in determining and explaining the basic tendency of the text. Thus the contextual study is the preliminary step to providing the necessary foundation of the complete exegesis. The subsequent *or* last step is the detailed exegesis of the pericope. This exegetical study will be done on the basis of the examinations of context that have been covered in the previous section. This means that the study of context is the introductory step to the concrete analysis of the given text. Throughout the preliminary study of the context of the

pericope some important aspects that exegetes must consider will be consistently kept in mind. The investigator should like to leave aside all questions concerning the historical development of strata and turn exclusively to a synchronic reading of the presented text in order to expose the theological purpose that the original author strove to deliver through the text.

3.2. The context of John 13:31-14:31

This part deals with the context of John 13:31-14:31. Several questions about the context of the present pericope must be dealt with in detail by way of an introductory investigation. First, in the present position John 13:31-14:31 is part of the Revealer's farewell to his disciples. This section will look therefore at the genre of the farewell discourse in ancient literature. The study will argue that the Johannine farewell discourses do not follow the model of the testament alone, however. An attempt will be made to show that the discourses are a composite of various literary forms, not one but many. Besides, the ensuing study will examine in what ways additional literary forms surpass the testament in solving some of the interpretative difficulties in the farewell discourses. Secondly, although the farewell scene of Jesus appears to be an extended, single discourse stretching from 13:1-18:1, various seams have been discovered in the literary flow of these chapters. The discovery of these aporias has inspired claims that the unity of the discourses is only apparent and is the result of several stages of redaction. The assumption of the generic variety that other literary options exist in antiquity and the Gospel's author takes advantage of them for the furtherance of theological and narrative designs supports narrative unity. Thirdly, since John 13:31-14:31 is attested through the macro structural investigation of the entire Gospel in the previous chapter to be placed in John 13:1-17:26, the narrative strategies of the author to place the pericope within the overall structure of Johannine narrative and, particularly, within John 13:1-17:26, need to be examined. Although the main focus of this study is a close reading of John 13:31-14:31, taking a look at the contextual factors of the underlying pericope will be helpful at this stage. In this way the individuality and uniqueness of this Johannine example will come to the fore with much greater clarity and precision (cf. Segovia 1991:5; Thomas 1991:65).

Finally, before proceeding to the detailed exegesis of John 13:31-14:31, the investigator will present a brief outline of the structure of the pericope. This overview is based on a detailed discourse analysis that has been particularly developed in South Africa and which will be discussed in more detail in the subsequent detailed exegesis.

3.2.1. The purpose and nature of the Johannine farewell discourses

What is John's specific purpose in the farewell discourses and how does he deliver his intention to the readers throughout the narrative? The question concerning the purpose and nature of the farewell materials may very well be tied to the literary genre of the present pericope.

3.2.1.1. The testament and the Fourth Gospel

Many contemporary scholars find formal similarities between the literary form of John 13-17 and other "farewell discourses" or "testaments" of famous heroes from the ancient world (Brown 1970:597-601; Segovia 1991:4ff.; Klauck 1996:236-250; Keener 2003:896-898).²²⁴ Attention has been drawn to the farewell and blessings of

²²⁴ Over decades several studies have been devoted to the analysis of such scenes in antiquity, both within and outside the biblical tradition. See, for instance, Segovia (1991:4); Ferreira (1998:63-66); and Brown (1970:597-598) for a comprehensive survey of research on this issue: Stauffer (1950) was one of the first scholars to draw attention to this genre found in the ancient world both in Greco-Roman literature and Jewish literature. He has noted particularly a distinction between the Greek farewell speech and the biblical, namely, that the subject of the Jewish (biblical) farewell speech is not the noble hero (*vir praeclarus*), but the man of God, the office-bearer and middleman of God, who speaks on behalf of God (1950:31). He, then, has given a list of the parallels between the farewell speeches of Jesus in the Gospels (also of the disciples in Acts) and the Old Testament tradition, and is convinced that the form and style of these farewell discourses stem from the ancient biblical tradition (1950:32). Munck's *Discours d'adieu dans le Nouveau Testament et dans la littérature biblique* (1950) was another important article that appeared at the same time as Stauffer's work. In the article Munck has discussed a number of farewell speeches in the New Testament against the background of Jewish literature. According to him, the farewell discourse in Jewish tradition contains four elements: (1) a person bids his farewell either because he will be raised to heaven or because he is about to die; (2) the person then offers exhortations or predicts what will happen; (3) less frequently, the person bidding farewell recounts his life which is to serve as a model; and (4) also rarely, the discourse contains a prophecy concerning the destination of the people on the last day (1950:159). He (1950:163) then analysed the speech of Paul to the Ephesian elders (Acts 20.17-38), 1 Timothy 1.12-11, and 2 Timothy 4.6-8, and concluded that these New Testament passages were influenced by the farewell discourse in Jewish tradition. Finally, Munck has considered other passages in the New Testament, including the farewell discourses in John 13-17. However, for him, the discourse in John's Gospel is distinct from the rest of the New Testament in that it has lost its apocalyptic character (1950:167). Following on from Stauffer and Munck, Brown has listed 13 features that are common to the biblical and post

Jacob to his children (Gen. 47:29-49:33); Moses' addresses to the covenant community (Deut.), which would be, according to Brown (1970:598), perhaps the most important example from the pre-exilic period, in which the whole book of Deuteronomy is made up of Moses' farewell speech to Israel; Joshua's final remarks to Israel (Josh. 22-24); Samuel's last speech (1 Sam. 12); and David's address to Solomon and to the nation (1 Chron. 28-29). This literary genre became even more popular in the late biblical and the inter-testamental periods: Tobit's deathbed farewell to Tobias (Tobit. 14:3-11); the twelve sons of Jacob (The Testaments of the XII Patriarchs, wherein either a Jewish work with Christian interpolations or an early Christian work drawing on Jewish sources); Noah (Jubilees 10); Abraham (Jub. 20-22); Rebecca and Isaac (Jub. 35-36); Moses (Josephus, *Antiquities* 8.45-47 sec. 309-26); Enoch (1 Enoch 91); Ezra (2 Esdras 14:28-36); and Baruch (2 Baruch 77). Other examples can be found in the New Testament: the last address of Paul to the

biblical farewell speeches and John's last discourses (1970:598-601). He is certain that the last discourses of John belong to the literary genre of the farewell discourse (see above). Other studies dealing with the genre of the farewell discourse have been provided by Michel, Di Lella, and Kurz. Michel gave a thorough overview of the Jewish (biblical and postbiblical) farewell *Gattung* in the middle section of his dissertation. He finds 13 elements that characterise this biblical genre (1973:48-54). These are: (1) confirmation of approaching death; (2) address to a specific audience; (3) paraenetic expressions; (4) prophetic statements; (5) self-resignation; (6) the destiny of the followers; (7) the blessing; (8) the prayer; (9) the last command; (10) funeral directions; (11) promises and oaths; (12) further farewell gestures; and (13) the end. He concluded that the farewell discourse is a definite literary genre (1973:54). Another important question that Michel deals with is the function and *Sitz im Leben* of the farewell discourse. According to Michel, this genre served a paraenetic function. "We are convinced that the farewell discourse had its origin in paraenesis, which, on the basis of a defined understanding of history, points out the relationship between the past, present and future." (1973:57) In his analysis of biblical and postbiblical material paraeneses are an essential part of the farewell in all cases (1973:49). For him, the question concerning the *Sitz im Leben* of the farewell discourse must be seen in relation to the particular theology of the farewell. Michel also makes the point that the discourses were created *ex eventu*, and that they reflect the present situation of the author (1973:54). In his article, *The Deuteronomic Background of the Farewell Discourse in Tob 14.3-11*, Di Lella (1979) has isolated nine "major correspondences" between Deuteronomy and Tobit's farewell discourse (14.3-11) (1979: 380). These are: (1) long life in the land; (2) the offer of mercy; (3) rest and security in the land; (4) the blessing of joy; (5) the fear and love of God; (6) the command to praise God; (7) a theology of remembering; (8) the centralisation of the cult; and (9) a final exhortation. Di Lella also identified Deuteronomy as "nomic literature" in paraenetic form (1979:388). Another important study on the farewell discourse is that of Kurz, *Luke 22.14-38 and Greco-Roman and Biblical Farewell Addresses* (1985). In Kurz's analysis the elements of the farewell addresses consist of the following: (1) summoning of successors; (2) recollection of the mission and example of the departing person; (3) recollection of the innocence and faithfulness of the departing person; (4) impending death; (5) exhortation; (6) warnings and final injunctions; (7) blessings; (8) farewell gestures; (9) tasks for successors; (10) a theological review of history; (11) the revealing of the future; (12) promises; (13) appointment of successors; (14) mourning over the departure; (15) prophecy concerning future degeneration; (16) renewal of the covenant; (17) care of those left; (18) consolation to the inner circle; (19) didactic speech; and (20) *ars moriendi*. Kurz, like Michel, sees the farewell discourse functioning as a paraenesis.

elders of Ephesus (Acts 20:17-38) is a type of farewell speech; the Pastorals are a form of Pauline farewell (2 Tim. 3:1-4:8); and 2 Peter is a form of Petrine farewell; the eschatological discourses in the Synoptic Gospels have certain elements in common with this literary genre.

Brown lists 13 features that are common to the biblical and post biblical farewell speeches and John's last discourses (1970:598-601).²²⁵ He is certain that the last discourses of John belong to the literary genre of the farewell discourse, with an appropriate summary of vantage point (cf. Jubilees xxxv.27 (Rebecca), xxxvi.17 (Isaac); *Testament of Naphtali* i.2): The speaker announces the imminence of his departure (cf. 13:33; 14:2, 3; 16:16); the announcement of departure normally produces sorrow, therefore some form of reassurance is necessary (cf. 14:1, 3, 18, 27; 15:11; 16:6, 7; 16:22); in the earlier Old Testament farewells the speaker tends to support his instructions by referring to what God has done for Israel previously. In later Jewish examples it became more customary for the speaker to recall his own past life (cf. 13:33; 14:10, 26; 15:3, 20; 16:14, 15); a command to keep God's commandments is often part of the advice (cf. 14:15, 21; 15:10, 14); the speaker often also commands his children to love one another (13:34; 15:12, 13); the directive for unity occurs frequently (cf. 17:11, 21, 23); the speaker tends to look into the future in order to see the fate that will befall his children (cf. 16:13); while looking into the future the speaker curses those who persecute the just and rejoice in their tribulations (cf. 15:18, 20; 16:2, 3, 20); the speaker may call down peace upon his children and promise ultimate joy in next life (14:27; 16:22, 23); he may promise his children God's closeness if they remain faithful (cf. 14:23); it is natural for a man who is dying to worry about the perpetuation of his name (cf. 14:13, 14; 15:16; 16:22, 33); such a person picks a successor, who in many ways will be like him (cf. 16:16); this person finally closes his farewell address with a prayer for his children or the people he is leaving behind (cf. chapter 17).²²⁶

²²⁵ Brown (1970:601) thus mentions as follows: "It is very difficult to be certain about the mentality of the readers, but we think that the composition of the discourse can be better explained as an imitation of models well known in Judaism, without necessary recourse to pagan models."

²²⁶ Segovia (1991:4), who underscores that the thought of Jesus' impending death permeates the entire section, states as follows: "From beginning to end, chapters 13-17 concretely and directly anticipate the approaching end of Jesus' life and ministry." He goes on to say, "The introduction to the first unit

3.2.1.2. Multiplicity of the generic associations of the discourses

Given even the above brief list, Johannine parallels to the testament form are obvious, and the list of parallels could be expanded considerably (Parsenius 2005:12).²²⁷ This narrative section is indeed a good example of a recurrent episode in the lives of the biblical heroes – the testament or farewell of a hero who is about to die (cf. Segovia 1991:4ff.; Klauck 1996:236-250). Although there have been, and continue to be, scholars who read these chapters through other generic lenses, the thoroughgoing belief in the testament quality of the discourses continues. It defines the shape and content of the Johannine farewell discourses. The question arises, however, as to whether or not the testament classification can explain all of the generic influences that lie beneath the Johannine farewell discourses. Parsenius (2005:12) is right in pointing out that the testament cannot adequately do so, and that other literary springs

reveals Jesus' awareness of what is about to take place - the forthcoming departure from this world to the Father (13:1-4). Similarly, in the second unit the act of betrayal, the first of the final series of events in Jesus' life and ministry, is described as imminent - so much so, in effect, that Jesus himself takes a decisive part in its launching and execution (13:27). Finally, the long speech to the remaining disciples begins and ends with references to the coming glorification of Jesus by and with the Father (13:31-33; 17:1-5, 24-26).” As such, Segovia supposes that these chapters exemplify the testament or farewell-type scene, and the long speech pronounced at some point during the meal itself exemplifies a farewell discourse. He argues that toward the beginning of his last visit to Jerusalem, after a rejection by the crowds of Jerusalem and prior to his arrest by the Jerusalem authorities, Jesus shares a final meal with his disciples; in the face of their forthcoming separation and his own impending death, he bids farewell to them in a speech that is quite extensive for the Gospel (13:31-17:26).

²²⁷ Indeed, all of these farewell speeches conform loosely to the same basic pattern (see Talbert 1992:200-201): (1) A noteworthy figure knows he is about to die, gathers his primary community about him and tells them (e.g., T. Zebulon 10:4: “I am now hastening away to my rest”); (2) the hero gives a farewell speech to his primary community that includes a prediction of the future. It was a widespread belief in Mediterranean antiquity that one who was about to die had prophetic power; (3) the farewell speech also contains an exhortation about how to behave after the hero has departed; and (4) the farewell speech with its predictions and exhortations sometimes closes with a prayer for those the hero is leaving behind (e.g., Deut. 33; 2 Baruch, etc.). Many of these formal characteristics of the farewell speech are present in John 13-17: Jesus knows that his hour has come to be glorified (13:1, 3, 31-33); he predicts what will happen after his departure (e.g., persecution, 16:2-3) and exhorts his disciples to proper behaviour (e.g., love one another, 13:34; 15:12, 17); and he closes his last Testament with a prayer for his disciples (e.g., that God keep them, 17:11b; that God sanctify them, 17:17). To put this in another way: Jesus' announcement of his imminent departure: 13:33; 14:2-4; 16:16; his assurance to his disciples: 14:1, 27; 16:6-7:22; his directive to the disciples to keep his commandments: 14:15, 21; 15:10, 14; and especially his commandments of mutual love: 13:34; 15:12, 17; his desire for unity among his followers: 17:11, 21-23; his prediction of future persecutions: 15:18-20; 16:2-3; his gift of peace: 14:27; 16:23; his promise of joy: 15:11; 16:22, 24; his assurance of the disciples' prayers being heard: 14:13, 14; 15:16; 16:24, 26; his promise of sending the Spirit/Paraclete: 14:16-17:26; 15:26; 16:7-11, 13-15; his final prayer: 17:1-26. As Parsenius (2005:12)

flow into these chapters of the Gospel. The following section will introduce the additional genres that will be brought to bear on the discourses, and the final section will suggest how they compensate for the deficiencies of the testament.

While he still believes that the testament – particularly the biblical testament – is certainly the single most important literary influence on the Johannine farewell discourses, Parsenius argues that other literary options exist in antiquity, and the Gospel's author takes advantage of them for the furtherance of theological and narrative designs.²²⁸ Following John's typical patterns, he is convinced that the farewell discourses are not faithful to any singly genre, even the testament (see Attridge 2002:3-21). The Gospel's purpose is to narrate the story and the significance of Jesus. To do this, as far as he is concerned, it makes use of several different literary forms depicting death and responses to death and departure.²²⁹ In response to

insists, there seems to be no need to demonstrate every point of association between the farewell discourses and the testament form.

²²⁸ Scholars insist that the testament or farewell of a dying hero, a common feature of biblical narrative, is also present in both the extra-biblical Jewish literature and Greco-Roman literature. It is generally believed that this genre is known in the Hellenistic world, but is even more common in Jewish literature (see Segovia 1991:4; Carson 1991:480; Talbert 1992:200-201; Stibbe 1993:150-154; Ferreira 1998:63-66; Van Tilborg 1993:133). That is, scholars suppose that the Graeco-Roman tradition is perhaps less rich. In the testament, venerable figures follow a usual pattern of speech and actions on the brink of death. As has been mentioned above, Moses' speech to the assembled Israelites in Deuteronomy 34 represents a paradigmatic example of the phenomenon in the Old Testament. The basic template appears in a variety of later Jewish texts, most notably the *Testament of the Twelve Patriarchs*. Investigations of this genre have led scholars to look beyond Jewish literature, however, and to notice similarities between the Jewish testaments and the farewell scenes from Greek and Latin texts. In classical literature, the death of Socrates in Plato's *Phaedo* is the model farewell text, and, as in the case of Moses, Socrates' example is copied in numerous later texts (Parisenios 2005:3-4). Kurz (1985:19) remarks that, apart from Socrates' farewell in Plato's *Phaedo*, the extant Graeco-Roman farewells are "merely ornamented narratives with 'last words' in the form of a short witty saying by their heroes". In the farewell address in the tradition of Plato's *Phaedo* the speaker (1) gives commands or names successors; (2) exhorts, and urges his disciples to remember his teachings; (3) sometimes curses enemies; (4) proclaims innocence or fulfilment of acts; (5) defends what he did or why he is about to commit suicide; (6) reflects on his life; (7) sometimes seeks clemency; (8) shows courage facing death; (9) sometimes expresses sorrow; and (10) turns over his soul to the gods. Some similarities between *Phaedo* and John 13-17 are as follows (see Stibbe 1993:152-153): both heroes are on the point of facing their own death; both heroes embrace their death with confidence and fearlessness; both heroes are surrounded by a small number of disciples; the role of the narrator in telling the reader what was said is almost non-existent; both heroes have considerable confidence about where they are going to after death. However, there are two important or significant differences between two descriptions: the destination of Socrates' death and departure ("the realm of the invisible, reserved in the main for the souls of good and wise people" vs "his Father's house"); the basis for their beliefs in the hereafter ("philosophical logic" vs "experience").

²²⁹ The viability of his effort is, as he himself acknowledged, strengthened by the fact that it is not entirely unique. According to Parsenius (2005:9-10), the farewell discourses have already benefited from being read against the backdrop of multiple genres simultaneously, most recently by Ashton

previous scholarship that understands the Johannine farewell discourses solely as a testament, Parsenius believes that the discourses interface with classical literature, specifically the following literary styles: Greek tragedy, consolation literature, and the literary symposium tradition. He supposes that the literary symposium influences certain parts of the farewell discourses, but in addition to the literary symposium are the exit to death in ancient drama and certain aspects of ancient consolation literature (Parsonios 2005:35-36). For Parsenius, whether or not the author of the Gospel consciously shifted from biblical and Jewish models to Greco-Roman ones is impossible to determine, and really not important. What is important for him is to see how the Gospel bends and twists the various raw materials that existed in ancient literature. The theory is that John has twisted the testament by joining to it the above three classical forms. The result is a different kind of testament (Parsonios 2005:36).²³⁰

(1991). Parsenius recognises that his study is built upon many of Ashton's important arguments about John 13-17, but in somewhat different directions. Ashton argues that John 14 is a combination of the testament and the related commission form, in order to show the particular way in which the testament has been twisted to fit the Gospel's larger interests. But, where Ashton sees only Jewish literature at work, the study of Parsenius is more interested in John's associations with classical literature. For Parsenius, Davie's term "bilingualism" is very instructive (see Davie 1996:44). While he believes that the Gospel operates in a primarily Semitic framework linguistically and theologically, Davie still recognises in John the language of the *Hermetica* to which Dodd was so attuned (Davie 1996:45). According to Parsenius (2005:9-10), the farewell discourses reflect "bilingualism" in that they share similarities with the testament, and yet they also speak in several other ancient idioms of departure.

²³⁰ An understanding of distinctiveness of Johannine farewell discourse from other ancient farewell discourses is crucial for determining the purpose, and consequently for the interpretation, of the present pericope. Distinctiveness of the Johannine farewell discourses from the other ancient testaments has already been pointed out by Brown (1970:597-601; cf. Bammel 1993:103-106). Brown (1970:581) points out that whereas in the Book of Signs John's tendency is shown to narrate first the story of Jesus' sign and to follow this with a discourse that would interpret the sign, here it may be said that the explanation precedes the event (death-resurrection). The reason for this change of pattern is, according to him, easy to see: the post-resurrection perspective of the author makes such an inversion possible (cf. Thomas 1991:66). This is delineated by Brown (1970:581-582), in the following way: "The Jesus who speaks here transcends times and space; he is a Jesus who is already on his way to the Father, and his concern is that he shall not abandon those who believe in him but must remain in the world (14:18; 17:11). Although he speaks at the Last Supper, he is really speaking from heaven; although those who hear him are his disciples, his words are directed to Christians of all times. The Last Discourse is Jesus' last testament: it is meant to be read after he has left the earth. Yet it is not like other last testaments, which are the recorded words of men who are dead and can speak no more; for whatever there may be of *ipsissima verba* in the last discourse has been transformed in the light of the resurrection and through the coming of the Paraclete into a living discourse delivered, not by a dead man, but by the one who has life (6:57), to all readers of the Gospel." Carson (1991:480) remarks on the distinctiveness of the Johannine farewell discourses from the others in the following way: "In all the other instances, the person saying farewell was not expecting to come back. When John writes up these chapters, both he and his readers know the outcome of the issue: Jesus departed, as he said, but he came back from the grave, made himself present through the Spirit he bequeathed, and promised to return personally to his followers." Thus, for him, in a certain sense this so-called "farewell discourse" is close to being

3.2.1.3. Presence in absence

Where scholarly consensus has typically seen only the testament genre as a template for the structure of these chapters, Parsenius argues for greater generic variety. The following study will build upon, in many ways, Parsenius' important arguments about John 13-17 from the perspective of various literary associations. Rather than reading the farewell discourses solely as a testament, following Parsenius, the investigator adopts the multiplicity of the generic associations of the discourses. As Parsenius (2005:9) remarks, however, multiplicity is not an end in itself. Discovering generic association serves a larger purpose. The effort to multiply generic associations beyond the testament is intimately connected to the theme of presence in absence. Parsenius (2005:10) states, "A typical testament is primarily about the departure of a dying figure, emphasising absence and loss. But, in a variety of ways, the Johannine farewell discourses emphasise, not the lack of Jesus' presence, but his abundantly continued presence." His conviction is, as he acknowledges, built on the argument of Attridge, who insists that by emphasising Jesus' abiding presence, the Fourth Gospel has bent the expectations of the testament genre²³¹ (Parsonios 2005:10).²³²

The hypothesis is that the pursuit of generic problems illuminates the constellation of themes in the farewell discourses related to Jesus' continued presence after he has departed from his disciples and from the world. This means that the multiplicity of the generic associations of the discourses sheds new light on the nature of Jesus' departure as well as on 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

fundamentally misnamed. He argues that, on the face of it, this discourse was delivered not merely by one about to die, but (as John and his readers know) by one who died and rose again and who continues to make himself known to his disciples.

²³¹ Attridge (2002:18) remarks: "If the farewell discourses are testamentary, they are substantially bent at this crucial point. Jesus foretells his absence, but hints at his presence, a presence made possible by the commanding example of how to love that constituted his departure."

²³² The multiplication of comparative genres in his study, therefore, is designed to illustrate how John bends and twists the testament form.

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. What the investigator offers here is a summary of the arguments of Parsenius in this regard (2005:77-149)²³³:

Consolation literature

Jesus' farewell discourses include themes and techniques of classical consolation, reflected in writers such as Plutarch, Seneca, Cicero and others, as well as themes from Greco-Roman literature generally, to soften the disciples' grief. In particular, in John, the consolatory function of the Paraclete is expressed.²³⁴ In the history of research, many Johannine scholars (e.g., Ashton, Brown, Schnackenburg and Segovia, to name a few prominent interpreters) view the Paraclete's work in the Johannine community as consolatory in some form or another. However, it is necessary to provide a more appropriate framework for understanding the Paraclete's role as a consoler. Arguments in favour of the testament character of the discourses emphasise that the Paraclete is Jesus' successor just as Joshua is the successor of Moses. This is certainly accurate, but incomplete. The successor model does illuminate how the Paraclete will carry on the teaching and witnessing roles of Jesus. This activity, however, only partly defines the Paraclete and has little to do with the first Paraclete passage (14:16-17). The Paraclete is more than a successor, and the Paraclete's role as Jesus' double stands out clearly in the light of ancient consolation. The two insights of the Paraclete as Jesus' doppelgänger and as a consolatory figure are more richly integrated when fused with the insights of classical consolation. Only then is it obvious precisely how the doppelgänger is consolatory. To counter the dread and sadness that will accompany Jesus' absence, the Paraclete-Spirit will serve as a token of Jesus' continuing presence until Jesus himself returns in the Parousia. More important, the Paraclete will remind the disciples of all that Jesus has said. Because consolation is a form of moral exhortation, and not merely the expression of sympathy, Jesus' concern is not simply to cheer the disciples in the face of his departure, but also

²³³ The detailed explanation of this argument will be done in the detailed exegesis below.

to provide for their continuing association with him, and their continued instruction. The Paraclete accomplishes both tasks by making Jesus and his words of instruction present to the disciples. Until the teacher and Lord can be with the disciples again, the Paraclete serves as a token of the Lord's presence (Parsenius 2005:77-109).

Literary symposium

The insight of Jesus' presence leads to the literary symposium. The farewell discourses variously resemble the literary symposium tradition, and share certain of the cultural attitudes and practices of Greco-Roman meals (see Witherington III 1995:232-234). The behaviour of Judas sets the stage for the argument, because Judas serves as a flashpoint for several sympotic themes. As a character that opposes the love and friendship of the table, Judas in the first place accentuates the intimacy that Jesus shares with his disciples, an intimacy similar to that in other literary symposia. Judas' early departure from the table is no less sympotic, and parallels the similar activity in the literary symposium tradition of characters who upset the concord for which the symposium strives. Further, Judas' exit neatly divides the deipnon in chapter 13 from the discourses that dominate the scene until 18:1. Indeed, Judas' exit instigates the discourses, since Jesus only begins speaking after Judas leaves, and ceases to offend the atmosphere of loyal friendship. But, even though Judas' activity circulates around the deipnon, the meal itself receives little attention and is soon dwarfed and overwhelmed completely by the discourses of Jesus. The feast is a feast of words. A quotation from Plutarch suggests that this form has a particular function. Plutarch praises Plato for ignoring the food and entertainments common to the symposium, and depicting Socrates in a way that focuses on the speeches offered around the table. This format allows later generations to share bounteously in the feast of words. John, too, emphasises that his discourses are designed to include believers who no longer stand in the presence of Jesus. Verse 16:4b is particularly meaningful: "I would have said these things to you from the beginning, but I was with you." This rich statement suggests that Jesus' discourses are to serve his disciples when he is no

²³⁴ More detailed investigation of the meaning and function of the term "παρρακλητοφ" will be dealt with the detailed exegesis of this Chapter.

longer among them. In a sense he is already somewhat displaced in this comment since he already speaks of a time when he is no longer present. Because his words are the words of God, they must be remembered and kept. The very writing of the Gospel – and especially of the farewell discourses – serves as a basic way in which the keeping of his words is accomplished. Consequently, Jesus continues to speak even after he has returned to the Father. His fleshly presence is replaced by his logical presence. The Word who became flesh is now present in his words (Parsenios 2005:111-149).²³⁵

In conclusion, in contrast to the common opinion that the Johannine farewell discourses represent only the Jewish genre of the Testament, the present study argues that features of the discourses, apart from Greco-Roman literature, have been misread or missed completely. While the material from Greek tragedy only further emphasises the theme of departure, the material from consolation literature and the literary symposium emphasises Jesus' continuing and consoling presence, with particular attention to the Paraclete's role as *doppelgänger* and to the words of Jesus as his replacement. Besides, the following section will argue that evidence from classical drama assists in reading Jesus' return to the Father as a dramatic exit and, further, accounts for the puzzling delay of Jesus at 14:31 without recourse to redaction theories. John has thus twisted the testament by joining to it these three classical forms. The result is a different kind of testament. The main concern of the Johannine farewell discourses, therefore, is in clarifying Jesus' consoling presence even after his departure to the Father.

²³⁵ For, Jesus discourse is not only delivered in the setting of his exit to death. They are delivered in the setting of an after-dinner conversation. The exit to death is simultaneously an exit from a *deipnon*. Therefore, Jesus' testament is a tragic "Big Speech" delivered in the context of symptic discourse. Jesus' banquet, however, is not a *deipnon* of debauchery and excess, but rather a banquet of words in which Jesus lovingly prepares his disciples for his departure. Or, perhaps it is better to say that he speaks to his disciples from the perspective of one who has already gone, from the post-Resurrection perspective. Because of this perspective, his banquet of words is as nourishing for later generations as it is for those who heard it in his earthly life. The relevance of this is not at all clear when one notes merely that the testament can occasionally include a brief meal. John's intentions become most clear in light of the classical *logo-deipnon*, in which Jesus announces, "I would have said these things to you from the beginning, but I was with you."

Excursus: Meal in John 13

The narrative occurs during the meal in which Jesus participates with his disciples (13:3).²³⁶ Are the paradigmatic readers to understand this as the main Passover meal that began the week-long festivities, during which Jesus spoke about the bread and cup as his body and blood, as in the Synoptics? While some scholars such as Morris (1971:611) and Blomberg (2001:186-187)²³⁷ think that this meal is the Passover meal, many other scholars including Barrett (1978:435) and Lindars (1972:444) disagree.²³⁸ The seemingly innocuous statement of 13:3 has generated a storm of controversy. The variation is mainly reasoned from the different chronological records between John's Gospel and the Synoptic sequence with regard to the hour and the day of the month of Jesus' death (see Ball 1996:111; Carson 1991:460).²³⁹ All four Gospels agree that Jesus was crucified and buried before sundown on Friday, that the empty tomb was discovered on Sunday morning, and that these events occurred at the time of the Jewish Passover (Culpepper 1998:199). However, in detail, the Gospel of John records the time of Christ's death as 12 p.m. (the sixth hour) (cf. 19:14). The day of the

²³⁶ As Van der Watt (2001:339) mentions, it is commonly known that the meal fulfils a central role in ancient societies, especially as part of the process of socialisation. The Gospel of John remarkably refers to meals in many places apart from the imagery of eating and drinking (see: 2:1-12; 4:8, 27-31; 6:1-14; (10:9-10); 12:1-2; 13:1ff.; (18:28); 21:9-14. According to Van der Watt, a meal forms the intimate context where Jesus prepares his disciples for their future. For him (2000:340), in the drama presented in this Gospel, meals form a central piece of décor. They present an intimate opportunity for Jesus to talk to his own people; they present him with the chance to show his glory and offer him the chance to teach his disciples to wash one another's feet.

²³⁷ Blomberg (2001:186-187), who believes that a significant portion of this debate depends on the interpretation of 18:28; 19:14, 31, and 42, notes, "Because Passover began with a supper-time meal as its most central ritual, to hear then that the supper was being served (v. 2) would naturally suggest that the Passover had begun, not that this was some separate supper prior to the Passover."

²³⁸ Origen and others think that the morsel given to Judas was the Eucharistic bread (Augustine, *Homiletics on the Gospel of John* 62.5 disagrees. Origen, *Commentary on the Gospel of John* 32.13.30/24.16, see G.C.S. *Origenes* IV, 468). Some modern scholars would think that they have an implicit reference to the Eucharist in John 13 (see Ford 1997). These "words of institution" never appear in John, but the rest of chapters 13-17 make it clear that this is the last night of Jesus' life. And the paradigmatic readers suppose that John omits traditions that might be misused to promote an institutionalised sacramentalism (see Blomberg 2001:186-187). But even apart from the Eucharist, the meal context is important.

²³⁹ There is clear conflict between the Synoptics and the Fourth Gospel. Carson (1991:457) says that the Synoptic chronology is correct: Jesus and his disciples did indeed eat a Passover meal on Thursday, the beginning of 15 Nisan, and John's Gospel, rightly interpreted, does not contradict this chronology in any of the seven verses alleged to do so (13:1, 27; 18:28; 19:14, 31, 36, 42). He (1991:455) argues, "Theologically, this means that the last supper cannot easily be construed as a Paschal meal, even if the link between Jesus' death and the slaughter of the lamb might be considered a significant gain (cf. 1:29, 34); historically, this reckoning introduces such a jarring contradiction with the Synoptic that most commentators have felt it necessary either to approve one scheme while condemning the other, or to propose some kind of resolution." However, Culpepper (1998:201) thinks that, historically, the case can be made that John is more accurate because it is unlikely that the Jewish authorities would have arrested, tried, and executed Jesus on the day of the Passover.

week is Friday, the day of the month is Nisan 14²⁴⁰, and the year is either AD 30 or 33²⁴¹ (Grigsby 1995:77). In Synoptics, however, the crucifixion begins at 9 a.m. (the third hour) on Friday, and the date is not Nisan 14 but Nisan 15. Thus, according to the Synoptic accounts (cf. Mark 14:12; Luke 22:15), the last supper apparently coincided with the Passover meal during the early hours of Nisan 15 (reckoning the beginning of each day at sundown)²⁴²: Jesus celebrated the Passover meal together with his disciples, went out to Gethsemane, was arrested, tried, crucified, and buried on the day of Passover. However, unlike the Synoptic Gospels, the last supper that the Johannine Jesus shares with his disciples is not the sacrificial Passover meal that is customarily eaten on the 14th of Nisan. John instead schedules the last supper on the evening of the 13th of Nisan, the day before the beginning of the Passover celebration (cf. John 18:28). How does John's chronology of the passion narrative relate to the chronology of the Synoptic Gospels? This differentiation can be applied to the debate on the nature of the current meal. The Jews would not enter Pilate's Praetorium because had they done so they would have been defiled and could not have eaten the Passover that night, and that year the Passover coincided with the Sabbath. This reckoning assigns Jesus' crucifixion to Thursday afternoon (that is, on the afternoon of Nisan 14), at the very time the Passover lambs were being slaughtered at the temple in preparation for the Passover that lay just ahead (see Culpepper 1998:199-201). Thus there seems to be clear conflict between the Synoptics and the Fourth Gospel. It is most likely that the reason for John's change of chronology is theological (Yee 1989:68; cf. Witherington III 1995:232-234). The paradigmatic readers recall that the Jews reckon their days from evening to evening. Pilate condemns Jesus at the sixth hour, or noon, of the 13th of Nisan (19:14). Jesus is crucified and left to die during the preparations for the Passover meal that will be celebrated that evening which begins the 14th of Nisan. Jesus' death would thus

²⁴⁰ The phrase, παρασκευη. του/ πα,σχα, refers to the day before the Passover, i.e., Nisan 14. This is confirmed in 18:28 where the crucifixion appears to antedate the Passover meal in the Johannine passion chronology. On the other hand, the term, παρασκευη., frequently means "Friday" (cf. 19:31, 42) (Grigsby 1995:77).

²⁴¹ Although there have been advocates for every year between 21 and 36, according to Grigsby, 30 and 33 are the only two viable options. Grigsby (1995:77) explains this assumption as follows: "Years before 26 are eliminated because that was Pilate's inaugural year as procurator. Other possibilities, namely 26, 28, 29, 32, 34, and 35, are eliminated because astronomical calculations have determined that neither Nisan 14 nor 15 occurred on a Friday during those years. Both 27 and 31 are tenuous on astronomical grounds. Conceivably, Nisan occurred on a Friday in 27, but only if the sighting of the new moon's first, faint disc (normally spotted some 30 hours after actual appearance of the new moon) was delayed a day by clouds or atmospheric conditions. 31 is an option only if the year 31 was a leap year. Finally, the year 36 is eliminated because it runs into serious harmonization problems with the Luke-Acts chronology. Thus, the years 30 and 33 emerge as the most likely options."

coincide with the priestly slaughter of the Passover lambs in the temple. For John, Jesus replaces these lambs as the true Lamb of God. The proclamation of John the Baptist at the very outset of Jesus' ministry, "Behold, the Lamb of God, who takes away the sin of the world!" is fulfilled on Golgotha (1:29).²⁴³ In 18:28 the Jewish opponents prepare for their Passover meal. Jesus is not invited, and they prefer to crucify him instead. It seems as if they are eating their Passover meal without the real Lamb of God (Van der Watt 2000:339-340; see Witherington III 1995:232-234).²⁴⁴

3.2.2. The literary unity of John 13:1-17:26

3.2.2.1. Definition of the problem

Traditionally, chapters 13-17 of the Gospel have been considered a literary unit: this is a congruent discourse presented in the form of Jesus' farewell to his disciples (see Boyle 1975:210-222; Berg 1988:98; Keener 2003:893-895). Dodd (1953:399-400), for instance, argued that it was unnecessary to resort to hypotheses of sources, stages and the like. The differences, like the change from the dramatic scene in John 13 to the dialogue in John 14 and then to the monologue in John 15-16, are understandable given the standard Johannine pattern. In perpetuation of a well-established exegesis, Wilkens (1998:186) has held that the latter portions of the discourses should be considered the explanation of the former portions, and from the same hand. Haenchen (1984:128) has also insisted that the entire farewell discourse is the product of one hand, and a unified piece. According to him, the contradictions and conflicts are

²⁴² In that particular year, the Passover ran from about 6.00 p.m. Thursday to about 6.00 p.m. Friday (see Carson 1991:455).

²⁴³ A sizable majority of scholars alleges that John has reshaped his traditions in order to have Jesus' last meal with his disciples take place before the start of Passover, so that he can make the crucifixion appear to occur in the afternoon during which the Passover lambs would have been slaughtered for the celebratory meal that evening. This then becomes one more way to stress, theologically, that Jesus is the true Lamb of God who died for the sins of the world (see Blomberg 2001:186-187).

²⁴⁴ Like the Epicurean or (Neo-) Pythagorean meals, it is the natural setting for expressions of friendship, sympotic discourse, and a farewell speech (compare Socrates in Plato's *Apology*. See also Segovia 1991:1-48, for a critical survey of John 13-17 as a farewell speech in the Greco-Roman tradition). More importantly it makes the betrayal of Judas Iscariot as a guest and intimate friend the height of horrendous behaviour (Ford 1997:139).

simply the author's profound use of irony and double entendré.²⁴⁵ If there is a reason for this judgement, it is the wording of 18:1: *ταυ/τα ειπω.ν ζησου/φ εωξη/λθεν συ.ν τοι/φ μαθηται/φ αυπτου/ πε,ραν...* The natural way to take this is, it is argued, that the discourses and the dialogues recorded in the first two chapters, John 13-14, are set in a certain room, while chapters 15-17 continue, historically, the dialogue along the road to the garden, culminating in the prayer of Jesus in John 17 (see Carson 1991:477; cf. Klauck 1996:236-250; Westcott 1954:197; Kerr 2002:270-271; Keener 2003:893-895; Boyle 1975:210-222).

The great majority of authorities, however, believe that this explanation of the texts is inadequate.²⁴⁶ There is too much, they feel, that militates against it (see Talbert 1992:202; Painter 1993:352-353)²⁴⁷: (a) It is strange that a long discourse follows the words of 14:30, "hereafter I will not talk much with you"; (b) it is perplexing that after 14:31b ("rise, let us go hence") a discourse and a long prayer follow before Jesus and his disciples go out (18:1); (c) it is surprising that after 13:36 (Simon Peter says: "Lord, where are you going?") and 14:5-6 (Thomas says: "Lord, we do not know where you are going") Jesus should say in 16:5 "I am going Yet none of you asks me, 'Where are you going?'" and (d) it is interesting to note the frequent repetitions of subject matter in 13:31-14:31, 15:1-16:4a, and in 16:4b-33, although fresh emphases and thoughts do emerge (cf. Kysar 1986:235; cf. Brown 1970:589-593;

²⁴⁵ It should be noted that this portion of Haenchen's commentary is the oldest and least revised of the entire work, published posthumously. The editor Funk assembled this portion of the commentary from Haenchen's note that dated from 1954-1960 (see 1984:245).

²⁴⁶ Indeed, many contemporary scholars dismiss this option. The views of a few commentators may be mentioned: Barrett (1978:454) states, "It seems incredible." Brown (1970:583) points out that this view overlooks the fact that the exit from the room does not occur until 18:1, which reads, "εωξη/λθεν συ.ν τοι/φ μαθηται/φ αυπτου/" Painter (1981:523) argues that at this point (18:1) and not before (14:31) Jesus and his disciples actually leave. Moloney (1998:414) insists that despite Jesus' command there is no movement, and the discourse and prayer continues from 15:1 till 17:26, and only in 18:1 is there a rising and going hence. Scholars suppose that John intended for the reader to think that the next three chapters take place as Jesus and the disciples are walking to the garden but this is likewise dishonest.

²⁴⁷ Painter (1981:528) argues, "It does not seem reasonable to suggest that the evangelist wrote 14:31, *επει,ρεσθε(α;γωμεν επντευ/θεν*, with the intention of continuing the discourse in 15:1 as if there had been no break. Nor does the suggestion that what follows in 15:1-16:33 was spoken on the way, as Jesus walked with his disciples, solve the problems. There is no indication in 15:1 ff. that they are 'on the way'. It is difficult to imagine John 17 as a prayer on the way. But conclusively, 18:1 indicates that only then does Jesus leave with his disciples."

Keener 2003:893-895).²⁴⁸ The following diagram elucidates this argument.

| 13:31-14:31 | 15:1-16:4a | 16:4b-33 |
|---|--|---|
| Promise of Jesus' return (14:1-3, 15-17, 18, 27-28) | | Promise of Jesus' return (as Paraclete, 1-7) |
| The way as a way of knowing (14:4-7) | | Parables and knowing (25, 29-30) |
| Faith as seeing (14:8-10, 19) ("little while", <i>mikros</i>) | | Faith as seeing (16-20) ("little while", <i>mikros</i>) |
| Works as revelation and faith living (14:10-11) | | |
| Power of asking (14:13-14) | Power of asking (15:7, 16b) | Power of asking (23-24, 26) |
| Indwelling (14:15-17, 18-21, 23-24) | Indwelling of believers in Christ (15:1-10) | |
| Love and obedience (14:21-24) | Bearing fruit, loving, obeying (15:1-10, 16a) | |
| Peace (14:27) | | Peace (37) |

²⁴⁸ Ferreira (1998:65-67) points out that a number of the same elements are present not only in the farewell speeches (John 13-16) but also in the prayer of Jesus (John 17), for example, the themes of glory (13:31-32; 14:13; 15:8; 16, 14; 17:1, 4, 5, 10, 22, 24), life (14:6; 17:2, 3), revelation (14:9-10, 21, 24-25; 16:12-15; 17:6, 8), election (15:16; 17:2, 6-9, 12, 14-16), struggle with the world (14:17, 19, 22, 27, 30-31, 15:18-19; 16:11, 20-21, 33; 17:6, 9, 12-16, 25), belief (14:1, 11-12, 29; 16:9, 27, 30-31; 17:8, 20-21), joy (15:11; 16:20-22, 24; 17:13), and love (13:34; 14:15, 21, 23-24, 31, 15:9-10, 13, 11; 17:23-24, 26). According to him, the only important elements that are absent from John 17 are the atonement motif and the concept of sin. Thus he thinks that John 17 must be regarded as part of the farewell discourses in this Gospel. He notices, however, that though many themes of the farewell discourses are present in the prayer there are significant omissions, for example, the role of the Spirit is completely absent from the prayer. Furthermore, he argues that there is also new material in the prayer, such as the emphasis on unity, and the theme of sending. Therefore, for him, John 17 cannot be regarded as a simple summary of the farewell discourses, as it contains further reflection that goes beyond the thought of the previous farewell discourses. The following is a summary of his argument: a hypothesis concerning the *Sitz im Leben* of the prayer in John 17 when it was composed in its final form and inserted into the Gospel can be accounted for by the absence and presence of certain themes. The most reasonable explanation to account for the absence of the Spirit as the giver of revelation appears to be that the author is trying to curb the activity of Spirit-enthusiasts. Thus, John 17 was the last addition made to the farewell discourses, or, at least, contains the reflection of the author that took place after the situations that produced the farewell discourses. Moreover, the absence of the danger of apostasy (sin) and of any strong language against any who would leave the community, indicates that the prayer was composed before 1 John was written. The final form of John 17 was composed after the decisive break with the synagogue, but before the schism that occurred within the community. The *Sitz im Leben* of the prayer reflects the situation of the Johannine community after the split with the synagogue as the community defines its place in the "world", but before 1 John (where the prominence of sin, that is, apostasy, is central). Thus the farewell discourses are presenting the struggle in the community's reflection to come to terms with its position in the world.

| | | |
|---|---|--|
| Son as agent of Father and functions for Father (14:24, 28) | Son obeys Father and is identified with him (15:9, 10, 15, 23-24) | Son sent by Father and possesses what is the Father's (5, 15, 32b) |
| Ruler of the world overcomes (14:30) | The world and believers (15:18-25) | Christ, Paraclete, believers and world (8-10, 28, 33) |
| Rejoice in Son's departure (14:28) | Eschatological joy (15:11) | Eschatological joy (20-22, 24) |
| | Faithfulness in persecution (16:1-4a) | Prediction of desertion (32) |
| | Servants become friends (15:15) | |
| Love one another (13:34-35) | Love one another (15:12-14, 17) | Father loves believers because of obedience (27) |
| Father loves believers because of obedience (14:23) | | |

Among all these substantiations for the literary obscurity of the present pericope, the most vexatious (*or* even the only) problem is created by the vague statement, $\epsilon\pi\omega\epsilon\iota, \rho\epsilon\sigma\theta\epsilon(\alpha;\gamma\omega\mu\epsilon\nu \epsilon\pi\omega\nu\tau\epsilon\upsilon/\theta\epsilon\nu$, in 14:31b (see Painter 1993:352).²⁴⁹ Other apparent obstacles are not so overwhelming (see Parsenius 2005:71-74). For instance, self-professed historical and narrative critics can both explain the peculiar comment of Jesus at John 16:5 without recourse to redaction theories. Jesus reprimands the disciples because none of them asks him where he is going, but he thereby seemingly contradicts verses 13:36 and 14:5 in which Simon Peter and Thomas both wonder where Jesus is going. Jesus has, therefore, been twice asked about his departure, and yet still claims that no one asks him where he is going. Many interpreters assume that the incongruence between the disciples' questions and Jesus' ignorance of those questions is a sign of editing, and very sloppy editing (Brown 1970:583; cf. Boyle 1975:210-222). But not all interpreters see so great a problem here, and this is true for more than just narrative critics. Although Schnackenburg (1982:126) sees editorial

²⁴⁹ Many scholars think that this is one of most glaring disjunctions (*aporiae*) in the Gospel (see Woll 1981:9-10).

seems in John 16, he does not believe that 16:5 contradicts 13:36 and 14:5.⁷³ Jesus' reproach about the disciples' lack of curiosity is actually not about their lack of curiosity as such. Jesus' larger concern is the disciples' sorrow at his departure, their incomprehension and speechlessness. Immediately after his reprimand, Jesus adds, "But because I have said these things to you, sorrow has filled your hearts" (16:6). He then goes on to explain that it is better for him to leave. In noting that no one now asks where he is going, he admonishes the disciples for the terror that renders them speechless. They asked him earlier, but now their fear prevents them. It is the fear that Jesus rebukes.²⁵⁰ As with Schnackenburg, the real concern is 16:6, where Jesus recognises the disciples' sorrow: "But because I have said these things to you, sorrow has filled your hearts." The point of the above argument is that the conflict between 16:5 and 13:31/14:5 is not as insurmountable as 14:31 seemed to be. It can be explained by other than redactional arguments (Parsenius 2005:71-72).²⁵¹

In the middle of the farewell discourses, the leaving of Jesus and his disciples is mentioned. The statement in this verse sounds like the closing words of the discourse (see Newman & Nida 1980:452). The consequences of Jesus' departure seem to be repeated at 18:1 where the readers are told that εἰς ἡμέραν/λθεν σὺ.ν τοι/φ μαθηται/φ αὐτου/ after the continual talking in two more chapters (John 15-16) and the prayer in another chapter (John 17). Thus John 15-17 are left "in mid-air" (Bultmann 1971:459). This breach, which may be ascribed to chronological and topographical differences, has led researchers to deny the unity of

²⁵⁰ Dodd (1953:412-413) similarly interprets 16:5 in relation to the earlier questions in 13:36 and 14:5. He writes, "... [T]he apparent contradiction does not perhaps go so deep as is sometimes supposed." His reading relies on two steps. First, in 13:36 and 14:5 the disciples are concerned about where Jesus is going. Jesus tells them that they cannot know where he is going (13:36b) but they can know the path that will lead there (14:5). Jesus is himself the Way. Dodd writes, "What Jesus is saying is, you know the way, you do not need to know where it leads." Second, in 14:28, Jesus finally informs the disciples that he is going to the Father. Now, the disciples know both the way (14:5) and the destination (14:28). Therefore, in 16:5, when Jesus mentions their lack of curiosity, he is not concerned about the fact that no one asks where he is going. He is more concerned about the fact that, even though they know where he is going (to the Father), they are still distressed. 16:5 then is not a reproach about a question not asked, but a recognition of the disciples' misplaced distress.

²⁵¹ Other factors further suggest the unity of 13-17. A certain logic, for instance, binds chapters 15-17. The chapters have a flow and coherence obvious even to historical critics like Brown and Schnackenburg. And Segovia has presented a thorough reading of the discourses that reconciles all of the competing tensions (see Segovia 1991:283-319). The point is to note that the one insurmountable

the farewell discourses (Segovia 1982:115). No matter how many ways one may overcome the theories that see disunity elsewhere in the discourses, 14:31 remains a notorious problem (Parsenios 2005:73).²⁵² One cannot assume that the author penned John 14:31 with the purpose of continuing the discourse after a break (Du Rand 1990:83; De Smidt 1991:252). Then why would the author have left it in its present position? In the words of Carson (1991:477), what is the relation between the material before and after that break?

3.2.2.2. Some proposals to the resolution of this question

Although the farewell scene of Jesus appears to be an extended, single discourse stretching from 13:1-18:1, various seams have been discovered in the literary flow of these chapters. The discovery of these aporias has inspired claims that the unity of the discourses is only apparent and is the result of several stages of redaction. There have been notable deviations from the scholarly consensus about the editorial history of the text (Parsenios 2005:4). For some time the following harmonising suggestions have been put forward on this issue (see Segovia 1982:116; Painter 1981:528; Newman & Nida 1980:452; Schnackenburg 1975:100; Behler 1965:133; Boyle 1975:210-222).

1) The theory of disarrangement

Some scholars have attributed the disarrangement of the original sheets of the manuscript to mere accident²⁵³. Bernard (1928a:xx; 1928b:557), for instance, proposed that chapters 15-16 originally preceded 13:31ff., which were followed by 14 and 17 (thus chapters 13-17 can be displaced as follows: 13:1-31a; 15; 16; 13:31a-38; 14; 17), while Bultmann (1971:459-461, 631) suggested the order as 13:1-30; 17; 13:31-35; 15; 16; 13:36-38; 14, thereby easing the perceived discordance between

obstacle that separates 14 from 15-17 is the assumption that 14:31 indicates sloppy editing of the discourses.

²⁵² Thus Segovia (1982:82) once said, “Nowadays hardly any exegete would vigorously maintain that John 13:31-18:1 constitutes a literary unity as it stands.” But in 1992 he showed a greater willingness to consider the literary unity of the Johannine pericope than some years ago (see Kerr 2002:270).

²⁵³ Various displacements of the text have been suggested, all of them with this in common, that 14:31 now comes much later in the discourse.

14:31 and 18:1. However, as Beasley-Murray (1987:224) points out, proposals of this kind have not met with favour, for they create fresh problems. For him, it is for example, a strange procedure to set chapter 17 before the discourses, since it seems so clearly to indicate their climax (see below). Carson (1991:477) also points out that these suggestions of displacement, like those put forward regarding John 5-7²⁵⁴, introduce more problems than they resolve. According to him, John 14 is particularly full of questions from the disciples, but these questions become less intelligible if one is to suppose that the material of John 15-16 comes before them. Moreover, (he argues) it has often been noted that 14:16-17 reads like the introduction to the sayings about the Holy Spirit, the “Paraclete”. These two verses are somewhat incongruous if they succeed all the other passages in the discourse about the Paraclete (see Keener 2003:893-895).

2) The theory of multiple versions

Many modern scholars postulate that the author of the Gospel composed not one but several versions of Jesus’ farewell discourse (John 13-16) and later added chapter 17 that is new material and not another version of the discourse (see Brown 1970:581ff.; Schnackenburg 1982:48ff.; Lindars 1972:454ff.; Becker 1970:218; Keener 2003:893-895; Boyle 1975:210-222; Klauck 1996:236-250; Conway 2002:479-495; Lincoln 2002:3-26).²⁵⁵ This popular theory indicates that a single discourse has undergone revision and expansion not once but twice (or more), with the result that all

²⁵⁴ Many contemporary commentators (see Bultmann 1971:209-210; Schnackenburg 1980:5-9; Bernard 1928a:xvii-xix) argue that the sequential order of chapters 5 and 6 has been somewhat displaced: chapter 5 should be set between chapters 6 and 7. This inference depends on a geographical sequence that suggests that originally chapter 4 (which concludes when Jesus is at Galilee) is followed by chapter 6 (which begins with Jesus on the shore of the sea of Galilee) and is followed by chapter 5 (in which Jesus goes up to Jerusalem), and chapter 7. This suggestion, however, focuses too strongly on geography (Moloney 1998:193). In fact, no arrangement can solve all the geographical and chronological problems in this Gospel, and to rearrange on the basis of geography and chronology is to give undue emphasis to something that does not seem to have been of major importance to the author (Brown 1966:236; also see Barrett 1978:227). Rather, this projected rearrangement is attractive in some ways but not as compelling, for instance, as the development of the Mosaic theme (see Witherington III 1995:148-150; Ridderbos 1997:181-184; Lee 1994:129; Carson 1991:267).

²⁵⁵ Thus interpreters reconstruct their versions of the composition history of John 13-17, assign the various discourses to different hands, and explain each discourse on the basis of its assigned *Sitz im Leben* (Thomas 1991:64).

three versions found their way into this Gospel.²⁵⁶ Scholars who defend this theory present four lines of evidence and argument to support it (see Painter 1981:527): apparent dislocations or breaks; stylistic and word-thematic patterns of relationship and their bearing on the development of the discourses; historical reflections in the strata of the discourses; and correspondingly reformulated teaching material. Thus, apart from minor differences²⁵⁷, they suppose that the author composed three versions of the farewell discourse (see Brown 1970:581-603).²⁵⁸ Apart from 13:1-30 where the setting of the discourses is mentioned and 17:1-26 where the prayer of Jesus is expressed, in chronological order²⁵⁹ these discourses are (see Painter 1993:417): (1) 13:31-14:31; (2) 15:1-16:4a; and (3) 16:4b-33.

Scholars who hold this theory suppose that the Gospel of John comes to us in the form it reached at the end of the first century C.E., from a community that consisted of people with a mixed background, including non-Jews and Jews (including Samaritans and Essenes) (see Charlesworth 2001:254). Furthermore, they believe that the Gospel of John was written in response to the expulsion of the Johannine church from the synagogue and the subsequent dialogue between these two religious parties. They propose further that different portions of the farewell discourses were written during different periods in the history of the community (see above).²⁶⁰ That is, according to them, there is an appearance of statements of counsel and encouragement to a community suffering abandonment and uncertainty soon after what might have been the division of the community from its Jewish home in the synagogue (cf. 9:22;

²⁵⁶ Culpepper (1998:198), for instance, argues that the farewell discourse of Jesus (13:1-16:33), apart from Jesus' prayer (17:1-26), reflects at least two, and possibly three, stages of composition.

²⁵⁷ Some scholars suppose that, apart from the contextual statement (13:1-30) and the prayer (17:1-26), John 13:31-14:31 and 15:1-16:33 seem to be two different versions of one discourse, while others propose that there are three strata: 13:1-14:31 (some say 13:31-14:31 while others insist 14:1-31); 15:1-16:4a (some divide between 15:1-17 and 15:18-16:4a); and 16:4b-33.

²⁵⁸ Scholars who favour this theory argue that the hypothesis of various versions explains why the Paraclete/Spirit of Truth material is not consolidated in one block nor is it scattered at random. He regards this material as the core of the author's teaching response to each crisis (see Painter 1981:528).

²⁵⁹ According to Kysar (1986:219-220), there is some evidence that the order of the three discourses in this Gospel reflects a chronological order of composition, for instance, the ever-increasing sense of a dualistic relationship with the "world" in each of the three.

²⁶⁰ For instance, Moloney (1998b:43-44) mentions that 13:1-17:26 is the end product of a process of compilation and that behind it stands: a story of events which took place on the evening before Jesus' arrest, trial, and execution; several discourses on Jesus' departure, the future mission, and the sufferings, joys, and obligations of his disciples; and a prayer of departure.

12:42; 16:2) (see Smith 1988:54; Conway 2002:479-495).

To put it more precisely, according to Painter (1993:425; cf. “Johannine recipient” in Chapter II), the first version of the farewell discourse reflects on the crisis presented by the departure of Jesus²⁶¹, the second version reflects the bitter conflict with the synagogue²⁶², and the third version was written after the complete separation of the Johannine community from the synagogue when the community again experienced with increased intensity the abandonment by Jews (cf. Ferreira 1998:62). According to this theory, the author (or members of the church) has interpreted and reinterpreted some traditional words of Jesus in an effort to address them to the critical situation of the community (Thomas 1991:64; cf. Ferreira 1998:33; Keener 2003:893-895).²⁶³ The author of the Gospel, according to this theory, might in this way provide the necessary teaching during times of crisis (De Smidt 1991:253).²⁶⁴ The farewell discourses thus constitute a unity, for them, but each of them emphasises its own nuances (cf. Du Rand 1990:92, 103; Smith 1988:54; Moloney 1987:40; Painter 1981:526, 1980:28; Keener 2003:893-895; Boyle 1975:210-222; Klauck 1996:236-250).²⁶⁵

Although many Johannine scholars accept that John 13-17 is a final collection of a

²⁶¹ Painter (1993:425) suggests that it dates no later than the '50s.

²⁶² Scholars who defend this redactional theory suppose that this section (15:1-16:4a) possibly reflects the period when the conflict between the Christian Jews and synagogue was at its fiercest. The build-up to this conflict was probably the sporadic confrontation between the Christians and the rulers of the temple and the synagogue. This probably gradually increased until those Jews who confessed Jesus as the Messiah were cast out of the synagogues (De Smidt 1991:254). This section is possibly one of the portions of Scripture in which the author of the Gospel endeavoured to re-interpret the traditional Davidic Christology to Jewish believers who had been cast out of the synagogue (Painter 1980:22). He provides the community with perspectives regarding their spiritual existence at a time when Jesus would be bodily absent from them and when they would encounter conflict. Unity (assimilation) is repeatedly emphasised. The departure of Jesus and the community's consequent loneliness are placed in a framework of authoritative reassurance (Du Rand 1987:125).

²⁶³ Woll (1981:10), however, thinks that John 15-16 reflect the situation of the church after the departure of Jesus; John 14, on the other hand, still reflects the situation prior to the departure. So he concludes that 14:31 is a summons to the disciples to move from the one condition to the other.

²⁶⁴ Some scholars, such as Talbert (1992:211), interestingly insist that the repetition, with variation, of similar material in 13:31-14:31 and 15:1-16:33 conforms to the rules of Hellenistic rhetoric (see *Rhetorica ad Herennium* 4.42.54).

²⁶⁵ According to this point of view there can be no breach between John 14:31 and John 15:1. Jesus' statement ουπωκε,τι πολλα. λαλη,σω μεθς υ μω/ν in 14:30 just signals the conclusion of the complete discourse (that “much” is left to be said shows the original version of this discourse did not precede two more chapters of discussion).

number of different traditions that have been recalled, told and retold in various times and situations throughout the pre-literary stage of John's Gospel, as Moloney (1998b:43) concedes, it obviously remains hypothetical. Indeed, why this should occur, contemporary readers could at best merely speculate. Carson (1991:478) is correct in arguing that there is no way of proving to the satisfaction of everyone the rightness or wrongness of any particular "solution". The multiplication of sources and redactors ought to be treated with particular suspicion: most writers will frankly acknowledge that their roughest drafts are their first, and that successive polishing, by the original author or someone else, reduces the number of apparent aporias and enhances the smoothness. The only time this is not so is when the final editor is notoriously incompetent. Incompetent or not, there is precious little evidence in the text, solid evidence, that interpreters two thousand years removed from the events may seize on to distinguish believably amongst five layers of tradition and redaction (see Brown).²⁶⁶

3) Some alternative suggestions

It would appear that John 13-14 forms a self-contained portrayal of the events in the upper room and Jesus' farewell discourse, and that John 15-17 give a further representation of the Lord's instruction on that occasion. The question arises how it came about that further farewell discourses are set side by side in the Gospel instead of being integrated as one discourse. Beasley-Murray (1987:224) proposes that the author so arranged previously existing material that was before him, or that a later editor added chapters 15-17 to an original farewell discourse consisting of chapters 13-14. He finds it difficult to believe that the author himself, who composed with

²⁶⁶ Scholars who defend this theory believe that these chapters constitute a narrative section and were not composed without design and reflection (see Kerr 2002:270-271). In this regard, the statement of Segovia (1991:288-289) is prominent when he argues that the canonical form of these chapters that the farewell speech leading up to the climactic prayer of John 17 can be regarded as a self-contained artistic and strategic whole which is highly unified and carefully developed from beginning to end. Indeed, the author of this Gospel did not compile these materials without any contemplation, but surely integrated his material in a very skilful way so that he looked forward to deliver his specific theological messages to the readers (Du Rand 1982:19; cf. De Smidt 1991:252). This is evident from the fact that the key words and themes that occur in the subsequent chapters tie the whole section of the farewell together (see above). They convince us that the process of telling and retelling produced a Gospel that is thoroughly Johannine in all its parts.

meticulous care the earlier discourses in the Gospel, left the last discourses in their present order; it is altogether more comprehensible that a later editor left undisturbed the discourse that came from the author (in John 13-14), and then added the rest of his material as a self-contained whole.²⁶⁷ Whereas some consider that the additions reflect a different theological viewpoint from that of the author, it seems to Beasley-Murray that one fundamental theological standpoint is maintained through all the chapters, and that the latter editor(s) utilised material from the same source as that available to the author.

Another alternative suggestion is presented by Carson (1991:479) who maintains that one can imagine at least two plausible scenarios: “First, it is possible that Jesus and his disciples did *not* in fact leave until after John 17. Anyone who has frequently invited home ten to twenty graduate students (as has the present writer) knows how common it is, after someone has announced it is time to go, for another half hour to slip past before anyone makes a serious move to leave. There is no concrete evidence *against* this view; the link between 14:31 and 18:1 might be taken to support it. The troubling question is why the Evangelist should have bothered to report 14:31b at all. Apart from appeal to the power of memory, it might be argued that the decision to record a delay in departure is the Evangelist’s attempt to depict yet again Jesus’ profound love for his disciples (cf. 13:1), his concern to drill into them certain stabilizing truths that would see them through the crisis ahead (cf. 14:29), his desire to place before them, through his final prayer (John 17), the cosmic sweep of the tragedy and triumph about to befall. Alternatively, one could imagine Jesus and his disciples actually leaving at this point, and continuing their conversation in the narrow streets of the old city. Some have suggested a pause at the temple; others have ventured that the presence of vines along the way, or of frescoes of vines at the temple or on the

²⁶⁷ Beasley-Murray (1987:223) proposes the structure of the farewell discourses as follows: (i) 13:1-30, the washing of the disciples’ feet and statement of the betrayal; (ii) 13:31-14:31, a discourse concerned primarily with the departure and return of Jesus, reaching its conclusion in 14:31 and finding its natural continuation in 18:1ff.; (iii) 15-16, a further discourse which subdivides into three; (a) 15:1-17, the allegory of the vine and its branches, (b) 15:18-16:4a, the world’s hatred for Jesus and his disciples, (c) 16:4b-33, the ministry of the Paraclete, and the joy of the disciples despite tribulation; (iv) chapter 17, the prayer of Jesus in light of his impending death.

gates of the wall²⁶⁸, might have triggered ‘I am the true vine.....’. In this case, the departure in 18:1 is most likely departure from the city. Lest this approach to the interpretation of 14:31b sound like the desperate expedient of an unteachable conservative, it must be pointed out that Haenchen, who can scarcely be called a conservative, thinks 14:31b pictures the disciples leaving (even though his approach to 18:1 is rather independent), and does not see in 15:1ff. the beginning of a new farewell discourse or of a new version of the one farewell discourse.”

However, these suggestions are not satisfactory if one considers the contents of John 15-16 and even more the prayer of Jesus in John 17. Furthermore, these suggestions cannot explain the reason for numerous constellations of narrative constitutes and recurrent motifs in these chapters. There have been more alternative exegetical efforts to overcome this problematic passage. Particularly, recent narrative critics have made valuable contributions to the study of these discourses and have demonstrated that the chapters are far more unified than has been traditionally thought. However, because some aspects of the discourse defy efforts to see unity, the narrative critics themselves often stop short of marshalling a definitive defence of unity theories. They seem to concede that their pursuit of narrative unity is a contrived effort. Thus, even narrative critics are likely to refer to the redactional history of this or that verse, indicating that their own efforts do not come to grips with the actual editorial record of the text (see Parsenios 2005:4-5). Therefore, when scholars have attempted to push further to describe a distinct ideological or situational orientation that characterises 13:31-14:31 in contrast to the later material (according to them), opinion begins to diverge wildly.

3.2.2.3. The delayed exit and narrative unity

At the close of chapter 14, Jesus announces a departure that he does not complete until 18:1. The above discussion has shown that, although there are some different opinions, interpreters have typically viewed the delayed departure as a sign of sloppy editing. It has been indicated that, in the history of research, this delay is one of the

²⁶⁸ In particular, it is sometimes argued that the “I am the vine” metaphor was triggered by the golden vine overhanging the main entrance to the temple proper (Jos., *Bel.* v. 210; *Ant.* xv. 395; Mishnah

first features of the discourse suggesting to commentators that chapters 13-17 are not a united whole (see Ashton 1991:30). If the testament could have succeeded in explaining every literary move in the Fourth Gospel, then there would be no need to explore other literary genres. But there are several aspects of the Johannine farewell that the testament does not cover. Additional literary styles will fill the void that the testament exposes (see above). As Parsenius (2005:49-76) argues, if 14:31 is seen as a dramatic delayed exit, then one less obstacle separates 14 from 15-17. To put it precisely, “the material from ancient drama” will provide a means for resolving long-standing questions about the curious narrative seam that separates John 14 and 15.

Obviously, the crucial point at which John differs from the standard testament scene is its reliance on dynamic movement. The entire scene, stretching from 13:1 to 18:1, is centred around deeds, or rather, two dynamic exits: that of Jesus, announced at 14:31 and executed at 18:1, and that of Judas at 13:30. There are no such exits in the farewell scenes in the testaments. People who die in them typically wait for death to come to them on a deathbed (see, for instance, the death of Jacob at Gen. 49:33). The exits of Judas and Jesus add a dimension to the Johannine scene, therefore, that differs markedly from the typical testament. These exits are readily recognisable in ancient drama, however, where exits and entrances profoundly affect narrative development. Exits and entrances work in concert with various shifts in mode of expression (i.e., from spoken dialogue to lyric songs) to open and close the acts of a Greek tragedy. What the investigator offers here is the adoption of the argument of Parsenius (2005:14-16; 49-76).

The exit of Judas

The exit of Judas in John 13:30 provides a suggestive example of the likely gains to be had from comparing exits in John to ancient dramatic techniques. For Judas does not leave the supper of his own accord. Jesus orders him to exit, very much like masters and superiors in ancient drama order servants or messengers offstage to

Middoth 3:8; Tacitus, *Histories* V. v).

perform any number of errands. Such departures carry the labels “involuntary” and “forced” exits. These exits can be critical for the proper development of the plot, serving at least two functions. First, such an exit sends someone offstage to prepare for future action. If some deed needs to be accomplished in order for the tension of the play to properly resolve itself, a master will send an underling to carry out the necessary activities. Second, these involuntary exits remove from the stage a character whose presence would disrupt the natural flow of the scene. The departure of Judas at 13:30 is ordered by Jesus at 13:27 and serves both of the dramatic functions outlined above.²⁶⁹ In the first place, Judas’ departure sets in motion the events culminating in Jesus’ crucifixion. When Judas exits, the reader knows to expect trouble soon. Judas’ departure also fulfils the other common function of mid-scene exits. The exit keeps Judas from interrupting the present conversation between Jesus and his disciples. Immediately after Judas’ departure in 13:30, the narrator transitions with the phrase, “therefore, when he left, Jesus said, (13:31)”. Only after Judas departs can Jesus begin his speech to the disciples. Up to this point, Jesus has said nothing about his departure or his continuing presence with the disciples. Rather, from 13:18 until Judas’ departure in 13:30, the topic of conversation is Judas’ betrayal. Jesus’ testament to his disciples cannot proceed until Judas has left. Jesus’ expressions of love and intimacy and insight are not fit for the betrayer. Thus, Judas’ exit is a lynch pin in the scene. It removes from the stage a character whose continuing presence would interfere with Jesus’ intimacy with his disciples. And, in addition, it pushes the plot along, since this character has gone to prepare for future action, the arrest of Jesus. By performing these two functions, the exit draws a sharp line between the scene of the dinner (13:1-29) and the discourses that follow the dinner until 18:1 (Parsenius 2005:14-16).

The exit of Jesus

Even more than Judas’ exit, Jesus’ exit operates according to dramatic principles.²⁷⁰ It

²⁶⁹ The significance of Judas’ exit in 13:31 for Jesus’ comments in vv. 31b-32 is often ignored, as commentators view v. 31a as a redactional link.

²⁷⁰ The comparison of Jesus’ exit at 14:31/15:1 to ancient dramatic exits is an argument for seeing greater narrative unity in the farewell discourses. Furthermore, highlighting Jesus’ exit movement also

has already been noticed that a critical feature distinguishing John's last supper discourses from other testaments is the dramatic action of the scene, specifically the fact that Judas and Jesus depart from the last supper like characters exiting the stage. Since Jesus ostensibly exits to his death, it is important to note that in ancient drama, the departure to death is a regular event with recurring characteristics. It could be argued that John's last supper discourses can be profitably compared to the dramatic exit to death. This is but a preliminary step in the larger movement, however. Jesus' exit to death is compared to tragic exits in general in order to argue further that Jesus' departure resembles a particular type of tragic exit, the delayed exit. Ancient dramatic figures in all eras and in both tragedy and in comedy, commonly delay announced exits. This is particularly common among characters departing to delay. Viewing Jesus' hesitation to depart at 14:31 as a dramatic delayed exit will provide new insight into critical issues typically associated with the text. Like the gradual counting down of the seven defenders that culminates in the last exit of Eteocles (see Aeschylus' *Seven against Thebes*), Jesus marches to his death in a final exit that has been prepared for throughout the Gospel, slowly at first, but then with increasing intensity. The bloody plans of Jesus' opponents are brought into clearer focus as the Gospel of John develops. A key gauge of the escalation is the dramatic progression of the theme of Jesus' hour. When Jesus says at John 2:4 "my hour has not yet come", the phrase means something more than "it [is] too early for me to begin my work." The phrase "my hour" is a coded statement of the divine plan for Jesus. The term appears several times in the following chapters, each one building a sense of urgency as the reader understands that the hour is coming closer. The decisive "now" arrives at 13:1, where, just before the feast of Passover, the narrator informs the reader that Jesus knew clearly "that his hour had come to be taken from this world to the Father...." The gradual association of his death with his hour reaches a high point in the Last Supper. The exit of Jesus, then, marks the culmination of carefully wrought themes, signalling the point at which related strands are finally united to mark a definitive narrative moment that leads to his death. A considerable theological point is also scored in Jesus' exit from the Last Supper. Parallel to the increasing attention to Jesus' eventual

draws to the fore the Gospel's concern for Jesus' presence-in-absence. The exit emphasises his departure, and therefore, his absence. Other literary styles address the question of his continuing

exit to death is the growing emphasis on Jesus' identity as the descending and ascending redeemer. This descent/ascent scheme emphasises that Jesus is beyond the understanding of people of "this world". The arrival of the Last Supper marks the climactic union of several themes and threads that push the narrative forward, clarifying for certain that when Jesus exits from the supper, he is exiting to his death/exaltation. Jesus takes this exit to death in the same way that Eteocles and Cassandra exit to death. Thus Jesus' exit is strikingly similar to a dramatic exit in ancient tragedy. Like tragic characters whose exits mark critical developments in a dramatic plot, Jesus' exit from the Last Supper marks a critical narrative shift. But to notice this is only a start. Drawing parallels to the exit to death still leaves unresolved the most troubling narrative feature of the discourses, the peculiar exit of Jesus at 14:31. In almost every era, in both tragedy and comedy, in both Greece and Rome, ancient dramatists employed a device that modern scholars call the "delayed exit". A delayed exit takes place when an announced or actual exit movement is halted either by outside intervention or by second thoughts on the part of the character himself. A striking example of such a delay occurs in Aeschylus' *Agamemnon*, when Cassandra makes her final departure from the stage to her death at the hands of Clytemnestra. Sophocles' *Antigone* is another example that may explain Jesus' delayed exit at 14:31. Antigone delivers a speech of farewell before her death. The shape of Jesus' exit from the Last Supper roughly parallels the delay of the exit to death of dramatic characters. That is, the puzzling delay of Jesus at 14:31 appears to mimic tragic models. The delay of the exits of Antigone, Cassandra and others, as well as the contextual confusion surrounding their delays, serves to focus attention on the speakers, lifting them beyond their immediate surroundings. Their exits are thus made more significant, and the speeches that accompany the exits receive greater attention and total focus. Jesus' exit, and the discourses that accompany it, share the same quality. Jesus' exit is a critical point in the Gospel for a host of reasons, and so the progress of the narrative pauses immediately prior to the exit in order to reflect on and underscore the exit's significance. The dramatic action of Jesus, which is nothing like what one sees in the testament form, is a critical theological concern in the Fourth Gospel. Because Jesus is the ascending and descending redeemer whose purpose culminates

presence (see above).

in a return to the Father, and because Jesus is the one who gives his life for his friends, culminating in his death on the cross, Jesus' exit from the farewell discourses is the completion of his life and work. Greek tragedy provides a ready literary form to emphasise and dramatise Jesus' departure and return to the Father (Parsenius 2005:49-76).

In conclusion, in defence of the discourse's literary coherence, following Parsenius, the investigator views the delay instead as a distinct feature of the Gospel's reliance on dramatic modes of narration, and a signal of literary unity, not disunity. When read against the testament form only, John 14:31 appears to upset the ordered flow of Jesus' departure and to justify redaction theories. When read in the light of additional literary possibilities, however, such as the dramatic exit to death, the narrative coherence of the scene is more obvious.²⁷¹ To argue this is, as Parsenius (2005:73) insists, not to deny that the Gospel was unaffected by the historical circumstances that surrounds its production. But redaction theories insist that a previously pristine text was later interrupted, even if by the latter work of the original composer(s). However one understands the composer(s) of the Gospel, the final editing of the discourses need not be seen as the work of a later hand, but as part of the initial production of the Gospel (see Dodd 1953:407; Nicholson 1983:13ff.). The exit movement of Jesus further evokes tragic exits when he pauses his departure at 14:31. He engages in a series of discourses that reflect on the nature of his coming exit. Recognising that Jesus' delay is similar in many ways to the delay of tragic figures helps to come to grips with the methodological divide that now separates Johannine scholars. Narrative critics seek to trace the synchronic flow of the narrative's plot, but they struggle to interpret the delay at 14:31 without recourse to diachronic and redaction theories. Historians, therefore, reject synchronic literary arguments because such readings assume the unity of the text without proving it or arguing it. The delayed exit provides a means to argue for, not merely assume, the unity of the text. Therefore, the delay of the exit need not be seen as a sloppy set of footprints left by people who did not know how to cover their tracks. It is a legitimate literary move.

²⁷¹ To compare the exit of Jesus in John 14 to exits in ancient drama is not to say that the Gospel of John is in fact a drama, but only that it employs a dramatic device (Parsenius 2005:18).

3.2.3. The internal organisation of John 13:1-17:26

It has already been indicated that the existence of the text in its final form suggests that it was regarded by author and readers alike as comprehensible and interpretable (see “method” in Chapter I). In other words, the text as it stands must have made sense to some group at a particular point in history. Furthermore, in the previous sections it has been argued that the Johannine farewell discourses are both more, and less, unified than traditional scholarship has seen them. They are more unified, in that the troubling departure of Jesus at 14:31 can actually support a synchronic interpretation. This huge obstacle in the middle of the discourses has been smoothed over by recourse to ancient tragedy (Parsenius 2005:151). Indeed, whatever its origins, the discourse’s final form, presumably the form in which it first appeared in the finished Gospel, is the form the final author presented as a finished product, and is available to the present analysis without speculation (Keener 2003:894-895; cf. Boyle 1975:210-222). In keeping with this trend of understanding the finished Gospel as a whole, it is reasonable to speak of “discourse” in the singular. One is not fully persuaded by repetition or “seams” that two discourses stand behind the present one (13:31-14:31), but even if they do, they provide one unified discourse in the context of the finished Gospel (Boyle 1975:210-211, 221-222; Keener 2003:895). This perspective of the text makes evident the legitimacy of the structural considerations of the passage that will be undertaken in this section (cf. Segovia 1991:288-289).²⁷² The effort here is to discover the narrative strategies of the author to place the pericope (John 13:31-14:31) within the overall structure of the Johannine farewell discourses (John 13:1-17:26).

The internal organisation of John 13:1-17:26 can be arranged in four sub-sections,

²⁷² What emerges from this pericope is that Jesus has withdrawn from the public and he talks to his disciples (cf. John 12). To put it precisely, Jesus has finished his public ministry of preaching and healing, and he turns to his own disciples, to complete their instruction in the little time that remains (Barnhart 1993:120). Here begins the second great division of John’s narrative, often called “the Book of Glory” (see “macro structure” in Chapter II).

owing to its literary style, syntax and content, as follows²⁷³:

The context of the farewell discourses (13:1-30)

The first farewell discourse (13:31-14:31)

The second farewell discourse (15:1-16:33)

The prayer of Jesus (17:1-26)

The following is an explanation of this proposal:

3.2.3.1. 13:1-30: The context of the farewell discourses

The first sub-section of John 13:1-17:26 starts from 13:1²⁷⁴ and continues until 13:30, although some scholars insist that the demarcation should be made at 13:38²⁷⁵. The

²⁷³ This suggestion is accepted by many scholars. For instance, Talbert (1992:202-203) insists that the materials in 13:31-17:26 (apart from 13:1-30) fall into the following three thought units: 13:31-14:31 is the first (as signalled by 14:31b); 15:1-16:33 is the second (which itself consists of three virtually self-contained components: 15:1-17; 15:18-16:15; and 16:16-33); and 17:1-26 is the third (as signalled by 17:1a). Thomas (1991:68-70) also proposes the following division: Part 1: Preparation through cleansing and predication of betrayal (13:1-30); Part 2: The first farewell discourse (13:31-14:31); Part 3: The second farewell discourse (15:1-16:33) - Part 3a: The true vine (15:1-17), Part 3b: The world's hatred (15:18-16:4a), Part 3c: The work of the Spirit (16:4b-33); Part 4: Preparation through Jesus' prayer (17:1-26).

²⁷⁴ The beginning of chapter 13 marks a transition from the previous book of signs by most Johannine scholars (see "macro structure" in Chapter II). Schnackenburg (1982:1) notes, "After closing Jesus' revelation to the world (12:36b) and emphasising this with a final reflection on unbelief (12:37-43), the evangelist opens a new part of the Gospel in chapter 13. In the form in which we have the Gospel today, this part begins with quite lengthy discourses by Jesus in the circle of his followers, culminating in the prayer of the departing redeemer (chapter 17)." Ridderbos (1997:451) also says, "13:1 forms a clear transition to a new section of the Gospel. Chapters 11 and 12 increasingly lead into the passion narrative, especially from 12:33 on, and here the narrative reaches the meal on the evening prior to the day of Jesus' death. The focus is, at last, on Jesus' revelation to his disciples, in regard to both what is about to happen (chapter 13) and the time following his departure (chapters 14-17). Thus, as in the Synoptics, the meal referred to in 13:2 is the opening act of the story Jesus' death, but unlike the Synoptics, John has five chapters of Jesus' farewell conversation with his disciples during the meal. These conversations are, in chapter 13, occasioned first by the footwashing and then by the identification and dismissal of the betrayer. But they continue and come to focus (chapters 14-17) on Jesus' departure and the time thereafter. These chapters, as Jesus' testament to his disciples, form a clearly distinct whole in the Gospel, the composition of which again calls for further discussion. Only in 18:1 does the narrative of Jesus' death, begun in 13:1, continue."

²⁷⁵ For instance, Moloney (1998:371) finds the fact that the double "amen" formula (13, 16, 20, 21, 38) occurs more in John 13 than in any other chapter of the Gospel. He shows how the strategic positioning of the double "amen" functions as a structural marker, indicating the beginning and ending of 13:1-38. He says that there are three sections to the narrative of vv. 1-38: vv. 1-17, which close with a double amen in vv. 16-17; vv. 18-20 (the centrepiece of the chapter), which close with a double amen in v. 20; and vv. 21-38, which open with the double amen formula in v. 21 and close with the same expression in v. 38 (see Stibbe 1993:145). For more dissenting voices against the present view, see Barrett

primary reason for the demarcation of these thirty verses as a separate unit is to be found in the fact that this section has a thematic coherence, which is “the constant love of Jesus for the disciples in their failure.” It is generally agreed that this section is divided into the following two parts: 13:1-20; and 13:21-30 (cf. Orchard 1998:160-162; Segovia 1991:62; Thomas 1991:78; Keener 2003:899). The first part (13:1-20) implies the love of Jesus for his disciples, while the second part (13:21-30) shows the failure of Jesus’ disciples.²⁷⁶ First of all, the first part (13:1-20) clearly illustrates the theme of “the love of Jesus for his disciples” (see Barnhart 1993:120-128; Orchard 1998:160; Segovia 1991:62; Grossouw 1966:124-131). This assumption is evident from the mention of the first verse where the reader is told that ἀγαπη,σαφ του.φ ιωδι,ουφ του.φ επων τω/| κο,σμω| ειπω τε,λοφ ηγα,πησεν
²⁷⁷ αυπτου,φ.²⁷⁸ This is a powerful expression regarding the Son’s love for his disciples (Van der Watt 2000:309). His disciples are called his own (του.φ ιωδι,ουφ), which refers to close group relations (Van Tilborg 1993:160). John includes the mention of ειπω τε,λοφ (see Thomas 1991:81; Barnhart 1993:121).²⁷⁹ Thus as Miller (1976:49; cf. Van der Watt 2000:309) maintains, the language employed in 13:1 emphasises the intimate nature of the relationship between Jesus and those who belong to him. This love of Jesus is most vividly expressed in the subsequent action of Jesus in washing his disciples’ feet (see Van Tilborg 1993:130-132).²⁸⁰ Indeed, the

(1978:454-455); Haenchen (1984:124); Lindars (1972:466); Bultmann (1971:595); Talbert (1992:202-203).

²⁷⁶ The author describes the occasions perhaps chronologically.

²⁷⁷ The aorist tense could be understood as culminative or constative.

²⁷⁸ The term “ἀγαπα,ω” is used (in John) to denote the love that Jesus has for the disciples (13:1, 34; 14:21; 15:9, 12; cf. 11:5), the love of the disciples for one another (13:34; 15:12, 17), and especially the love Jesus has for the Father (14:31). The concentration of ἀγαπα,ω terminology in the farewell materials serves to define the intimate dynamics of these chapters. The word ιωδι,ουφ reminds the reader of the discourse on the Good Shepherd in chapter 10. It refers to those who belong to him, who hear his voice and for whom he cares (10:3, 4, 12, 27) (Schnackenburg 1982:16).

²⁷⁹ Thomas (1991:82) indicates that it is possible to take ειπω τε,λοφ temporally as “to the end (of his life)” or quantitatively as “fully”, “wholly”, or “completely”. However, more than likely John here intends ειπω τε,λοφ to have a double meaning, “for Jesus loved his own until the end of his life and he loved them completely”, as his death indicates. Ford (1997:139), in another perspective, points out that ειπω τε,λοφ forms an inclusio with τετε,λεσται (it is consummated or perfected) in John 19:30.

²⁸⁰ Du Rand (1990:368) states that, although the reader does not find the so-called semeion (Johannine signs) technically spoken in chapters 13-20 (cf. Brown 1966:524-532), the foot washing is narrated as a symbolic act to reveal the identity of Jesus - not a sign in the “technical” Johannine sense, but narratologically interpreted in the rest of chapter 13 as a symbolic sign of revelation. Ford (1997:138) also underscores that the foot washing is definitely a semeion (revelatory sign) and, like the other semeia, it manifests Jesus’ glory (cf. John 2:11).

major premise of this section is to illustrate the love and gracious gestures of Jesus towards his followers, although the symbolism of the foot washing has been variously interpreted (Koester 2003:131; cf. Orchard 1998:161; Coloe 2004:400-415).²⁸¹ To put it differently, this foot washing episode dramatises the inexpressible depth of the love of Jesus for “his own”, revealed in his death for them on the cross (cf. Koester 2003:130-134; Barnhart 1993:121-122; Hultgren 1982:539-546).²⁸² The implication of the foot washing occasion is also indicated by Jesus himself from the perspective of the ethics of the disciple (13:8; 13:12-17).²⁸³ After all, in 13:1-20, the deep-seated love primarily refers to Jesus’ supreme act on the cross, which is foreshadowed in the foot washing (see Van Tilborg 1993:130-132; Coloe 2004:400-415).²⁸⁴ The second part (13:21-30), then, contains Jesus’ testimony that focuses on one of the disciples at the table who will betray him (see Moloney 1998:383; see Koester 2003:133; Barnhart 1993:126; Segovia 1991:62). Jesus predicts that one of his disciples is going to betray him (13:21). This prediction leads to a dialogue with the Beloved Disciple that matches his earlier conversation with Simon Peter in 13:6-11 (13:22-26a). Jesus then takes the initiative and gives Judas Iscariot²⁸⁵ the morsel and tells him that ο] ποιει/φ ποι,ησον τα,χιον (13:26b-27).²⁸⁶ No sooner has he received the

²⁸¹ For discussion of the various interpretations of foot washing see the work of Thomas (1991). Prominent theories have been: purification of believers, baptism for remission of sin, the Eucharist, an act of humiliation that the disciples should imitate, Jesus’ submission to death, his offer to the disciples of a share in his own “personality”, and his destiny and an act of eschatological hospitality (see 11-17 for details).

²⁸² Beasley-Murray (1987:233) in this regard underscores: “The menial nature of footwashing in Jewish eyes is seen in its inclusion among works which Jewish slaves should not be required to do (Mekh Exod. 21.2.82am based on Lev. 25:39); the task was reserved for Gentile slaves and for wives and children. The action of Jesus in removing his outer garment and tying a towel around him underscores the humiliation of his action.” Nissen (1999a:201) also remarks that the character of love is specified in the Gospel of John not by an extended body of teaching, as in Matthew’s Sermon on the Mount, but by a single enacted parable: Jesus’ washing of the disciples’ feet.

²⁸³ Jesus’ own implication on his foot-washing occasion (vv. 12-17) is followed by Jesus’ brief discourse (vv. 18-20).

²⁸⁴ Thomas (1991:78), who regards the foot washing story to extend to v. 20, finds that John 13:1-20 includes a narrative introduction (vv. 1-5), a dialogue (vv. 6-11), and a discourse (vv. 12-20). According to him, this basic structure is found in a number of other places in this Gospel (e.g., 3:1-21, 22-26; 4:1-26; 5:1-47; 6). Mlakuzhyil (1987:117) also observes that many of the episodes in the Gospel of John have the dramatic sequence of action-dialogue-discourse, that is, often an episode begins with an action of Jesus that sparks off a dialogue between him and another character, which in turn, ends in a discourse by Jesus. He insists that this foot-washing episode may be said to follow the pattern of narrative-dialogue-discourse.

²⁸⁵ For Judas cf. 6:71; 12:4; and 13:2 above.

²⁸⁶ As Kysar (1986:214) remarks, John intends to let the readers see that Jesus has full knowledge of what is to happen but here extends a gesture of love and acceptance to the betrayer.

piece of bread from Jesus' own hand than he immediately goes out (εσκει/νοφ επεξη/λθεν ευποθ,φ) (13:26b-30) (Ridderbos 1997:473; cf. Barnhart 1993:120-127).²⁸⁷ As Kysar (1986:213) mentions, ironically, the moment in which Jesus expresses his act of love is the occasion of the betrayer's resolution to fulfil his plans (expressed in the mythological symbol of Satan invading Judas' will, cf. 13:27).²⁸⁸ The immediate context of the occasion is thus the failure of the disciples.²⁸⁹ In conclusion, the prediction of Jesus of Judas' betrayal in the second section shows the example of failure regarding discipleship while the foot washing occasion is an example of successful discipleship (see Koester 2003:133-134; Orchard 1998:160ff.; Van Tilborg 1993:130-132).²⁹⁰ Kysar's statement (1993:16) in this regard is plausible: "John 13 is comprised of two pairs of narratives, each of which gives expression to divine love, on the one hand, and human failure, on the other. By these pairs John draws our attention to the last words Jesus shares with his disciples before his crucifixion (14-17)."

Furthermore, as has been noted above, the Johannine farewell discourses are not merely one more example of the biblical testament. They also resonate with Greek tragedy, ancient consolation literature and the literary symposium. John differs from the standard testament scene in its reliance on dynamic movement. The entire scene, stretching from 13:1 to 18:1 is centred around deeds, or rather, two dynamic exits: that of Jesus, announced at 14:31 and executed at 18:1, and that of Judas at 13:30. There are no such exits in the farewell scenes in the testaments. People who die in them typically wait for death to come to them on a deathbed (see, for instance, the death of Jacob at Gen. 49:33). The exits of Judas and Jesus add a dimension to the Johannine scene, therefore, that differs markedly from the typical testament. These

²⁸⁷ The betrayal of Judas is already indicated in 13:2, in the role which both the Devil and Judas play in the betrayal (cf. Thomas 1991:84).

²⁸⁸ This is the only time John uses the term Satan. "Devil" is more common (cf. 6:70; 8:44; and 13:2) (see Kysar 1986:214).

²⁸⁹ Segovia (1991:4) also points out that the forthcoming betrayal is alluded to twice in the course of the washing (13:10, with an explanation by the narrator in 13:11,18) - by one of their own, with a subsequent identification of Judas Iscariot as the betrayer and an immediate request for him to undertake his mission.

²⁹⁰ 13:31-38 also emphasises both the love of Jesus in the statement on his command to disciples to love each other as Jesus has loved them and the failure of the discipleship when the betrayal of Peter is predicted (see Malina & Rohrbaugh 1998:217).

exits are readily recognisable in ancient drama, however, where exits and entrances profoundly affect narrative development. Exits and entrances work in concert with various shifts in mode of expression (i.e., from spoken dialogue to lyric songs) to open and close the acts of a Greek tragedy. The farewell discourses only begin when Judas departs: “Therefore, *when he left*, Jesus said.....” Because scholars have assumed that the phrase “when he left” is a redactional gloss, they have not adequately recognised the connection between Judas’ departure and Jesus’ speech. When one compares this exit to the exits of servants in Greek and Roman drama, the relevance of the exit is clear. Judas is ordered offstage in order to prepare for future action, in this case the betrayal of Jesus. And his departure removes from the scene a character whose continuing presence would prevent an important conversation among other characters, in this case Jesus’ discourses with his disciples (Parsenius 2005:131). This consideration suffices as a legitimation for looking upon John 13:1-30 as a unit. This section may be designated as “the context of the farewell discourses” because it provides the contextual elements, such as a setting (time and circumstance) and various themes (centring on Jesus’ love), for everything that is to follow (see Segovia 1991:64; Beasley-Murray 1987:244-245; Segovia 1991:62-64).

3.2.3.2. 13:31-14:31: The first farewell discourse

The second sub-section of John 13:1-17:26 naturally begins at 13:31 where the reader is told of the going out of Judas from the supper room (επκει/νοφ ευσθε,ωφ επζη/λθεν) (see above). The section ends at 14:31 where the delay of the exit of Jesus is mentioned (επγει,ρεσθε(α;γωμεν επντευ/θεν), and which is the mark of the end of the discourse for most scholars (cf. Painter 1993:417).²⁹¹ The section thus clearly contains the beginning account and the concluding statement, and accordingly the present demarcation seems to be proper. Furthermore, the present study has argued that the Johannine farewell discourses do not follow the model of the testament alone but are a composite of various literary

²⁹¹ The statement in 14:31b is generally taken to be the break between chapter 14 and the following chapters. See Culpepper (1998:209); Ridderbos (1997:487); Du Rand (1992:31); Newman and Nida (1980:476).

forms, not one but many. In particular, as has been indicated above, the exit of Judas in John 13:30 provides a suggestive example of the likely gains to be had from comparing exits in John to ancient dramatic technique. In the first place, Judas' departure sets in motion the events culminating in Jesus' crucifixion. When Judas exits, the reader knows to expect trouble. Judas' departure also fulfils the other common function of mid-scene exits. The exit keeps Judas from interrupting the present conversation between Jesus and his disciples. Immediately after Judas' departure in 13:30, the narrator transitions with the phrase, "therefore, when he left, Jesus said," (13:31). Only after Judas departs can Jesus begin his speech to the disciples. Up to this point, Jesus has said nothing about his departure or his continuing presence with the disciples. Rather, from 13:18 until Judas' departure in 13:30, the topic of conversation is Judas' betrayal. Jesus' testament to his disciples cannot proceed until Judas has left. Jesus' expressions of love and intimacy and insight are not fit for the betrayer. Thus, Judas' exit is a lynch pin in the scene. It removes from the stage a character whose continuing presence would interfere with Jesus' intimacy with his disciples. And, in addition, it pushes the plot along, since this character has gone to prepare for future action, the arrest of Jesus. By performing these two functions, the exit draws a sharp line between the scene of the dinner (13:1-29) and the discourses that follow the dinner until 18:1 (Parsenios 2005:14-16).

Even more than Judas' exit, Jesus' delayed exit operates according to dramatic principles. Drawing parallels to the exit to death still leaves unresolved the most troubling narrative feature of the discourses, the peculiar exit of Jesus at 14:31. In almost every era, in both tragedy and comedy, in both Greece and Rome, ancient dramatists employed a device that modern scholars call the "delayed exit." A delayed exit takes place when an announced or actual exit movement is halted either by outside intervention or by second thoughts on the part of the character himself. Thus, the puzzling delay of Jesus at 14:31 appears to mimic tragic models. The delay of the exits of Antigone, Cassandra and others, as well as the contextual confusion surrounding their delays, serves to focus attention on the speakers, lifting them beyond their immediate surroundings. Their exits are thus made more significant, and the speeches that accompany the exits receive greater attention and total focus. Jesus'

exit, and the discourses that accompany it, share the same quality. Jesus' exit is a critical point in the Gospel for a host of reasons, and so the progress of the narrative pauses immediately prior to the exit, in order to reflect on and underscore the exit's significance. Therefore the dramatic action of Jesus, which is nothing like what one sees in the testament form, is a critical theological concern in the Fourth Gospel. Because Jesus is the ascending and descending redeemer, whose purpose culminates in a return to the Father, and because Jesus is the one who gives his life for his friends, culminating in his death on the cross, Jesus' exit from the farewell discourses is the completion of his life and work. Greek tragedy provides a ready literary form to emphasise and dramatise Jesus' departure and return to the Father (Parsenios 2005:49-76).

The theme of Jesus' departure is clearly announced in John 13; what follows in the following discourse (after John 14) is concerned with answering the problems raised by this departure – not the problems of what will happen to Jesus (his glorification is only mentioned), but the problems of what will happen to the disciples he leaves behind (Brown 1970:622; cf. Barnhart 1993:128; Orchard 1998:181ff.; Kerr 2002:274).²⁹² Having himself been troubled by death in 11:33, Jesus encourages the disciples who obscurely realise their Lord's impending death not to be troubled (14:1, 27). Jesus thus reassures the disciples throughout the discourse 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 (Brown 1970:623; cf. Van der Watt 2000:347; Culpepper 1998:209; Moloney 1998:394; Van Tilborg 1993:132-137).²⁹³ Therefore the departure of Jesus is to the disciples' advantage and the disciples are called to believe in the word of Jesus (14:2b; cf. 2:1-4:54). However, 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.

²⁹² Jesus' speech is uttered during the evening before his departure and return to the Father (cf. 13:1). As such, the tone of his words is valedictory, the atmosphere solemn (Stibbe 1993:151).

²⁹³ This is the main theme of the present study, which will remain as the most important perspective throughout.

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. The pericope should thus be read from the perspective of how John emphasises the ongoing presence of Jesus among his followers after his departure from the world. This section may be called “the first (*or* primary) farewell discourse” because there are further farewell discourses in the following chapters.

3.2.3.3. 15:1-16:4a: The second farewell discourse

Most scholars agree that the third sub-section of John 13:1-17:26 begins in 15:1, . Indeed, as has been indicated above, there are several aspects of the Johannine farewell that the testament does not cover. Additional literary styles will fill the gaps that the testament exposes (Parsenios 2005:9). This accounts for the exit of Jesus in 14:31. If 14:31 is seen as a dramatic delayed exit, then one less obstacle separates 14 from 15-17 (Parsenios 2005:49-76). This evidently supports the structural demarcation between 13:31-14:31 and 15:1 onwards.²⁹⁴ However, there is little agreement among scholars as to the extent of this literary unit (see Mlakuzhyil 1987:223-226).²⁹⁵ Some scholars (see Brown 1970:709; Schnackenburg 1982:91-92; Kysar 1986:219) think that this second discourse ends at 16:4a and from 16:4b accordingly there is what might be the third discourse, while others are of the opinion

²⁹⁴ Viewing Jesus’ hesitation to depart at 14:31 as a dramatic delayed exit will provide new insight into critical issues typically associated with the text. Like the gradual counting down of the seven defenders that culminates in the last exit of Eteocles (see Aeschylus’ *Seven against Thebes*), Jesus marches to his death in a final exit that has been prepared for throughout the Gospel, slowly at first, but then with increasing intensity. The dramatic action of Jesus at 14:31, which is nothing like what one sees in the testament form, is a critical theological concern in the Fourth Gospel. Because Jesus is the ascending and descending redeemer, whose purpose culminates in a return to the Father, and because Jesus is the one who gives his life for his friends, culminating in his death on the cross, his exit from the farewell discourses is the completion of his life and work. Greek tragedy provides a ready literary form to emphasise and dramatise his departure and return to the Father (see above).

²⁹⁵ Mlakuzhyil (1987:221-228) singularly admits that 15:1-17 is a literary unit. That 15:1-17 is to be regarded as a literary unit is seen from the break between 15:17 and 15:18: “Not only is there a change of subject matter at 15:18 but there are also inclusions and parallelisms which indicate the limits of 15:1-17 and 15:18-16:4d. Again, not only the world’s hatred of the disciples mentioned at the beginning of 15:18-16:4d corresponds to the Jews’ persecution of the disciples foretold at the end

that John 15-16 form a single major division and thus the second farewell discourse extends to the last verse of John 16 (see Lindars 1972:486). Scholars who defend the first option argue that within the single verse at 16:4 there seems to be a clear change of thought. Jesus mentions that $\tau\alpha\upsilon/\tau\alpha$ $\lambda\epsilon\lambda\alpha,\lambda\eta\kappa\alpha$ υ $\bar{\mu}\iota/\nu$... in the first half of 16:4 and this is immediately followed by the statement that $\tau\alpha\upsilon/\tau\alpha$ $\delta\epsilon$. υ $\bar{\mu}\iota/\nu$ $\epsilon\pi\acute{\xi}$ $\alpha\pi\rho\chi\eta/\varphi$ $\omicron\upsilon\pi\kappa$ $\epsilon\iota=\pi\omicron\nu$ in the rest of the same verse. 16:4a repeats the sense of 16:1 and restates the words $\tau\alpha\upsilon/\tau\alpha$ $\lambda\epsilon\lambda\alpha,\lambda\eta\kappa\alpha$ υ $\bar{\mu}\iota/\nu$ (cf. 15:11).²⁹⁶ For them, the $\tau\alpha\upsilon/\tau\alpha$ of 16:4a looks back syntactically to the theme of persecution in 15:1-16:3 and thus closes 15:1-16:4a while the $\tau\alpha\upsilon/\tau\alpha$ of 16:4b looks forward to the theme of departure and thus opens 16:4b-33.²⁹⁷

Determining the precise content of the $\tau\alpha\upsilon/\tau\alpha$ in this verse has generated some controversy. Do “these things” refer solely to the predictions about persecution in the preceding verses, or solely to the mention of Jesus’ departure in the following verse (16:5)? Poised directly between the two sections, $\tau\alpha\upsilon/\tau\alpha$ could point either forward or backward, to one theme or the other. This suggests that “these things” refer not to one or the other, but to both (Parsenius 2005:142-143). Going further, and perhaps more correctly, Moloney (1998:444) and Segovia (1991:225) view “these things” as a reference to the entire set of discourses.²⁹⁸ Thus, when Jesus says, “I would have said

(16:2-3) but also 15:20ab ($\mu\eta\mu\omicron\nu\epsilon\upsilon,\epsilon\tau\epsilon$ $\tau\omicron\upsilon/\lambda\omicron,\gamma\omicron\upsilon$ $\omicron\upsilon-$ $\epsilon\pi\gamma\omega$. $\epsilon\iota=\pi\omicron\nu$ υ $\bar{\mu}\iota/\nu$) corresponds to 16:4cd ($\mu\eta\mu\omicron\nu\epsilon\upsilon,\eta\tau\epsilon$ $\alpha\upsilon\pi\tau\omega/\nu$ $\omicron[\tau\iota$ $\epsilon\pi\gamma\omega$. $\epsilon\iota=\pi\omicron\nu$ υ $\bar{\mu}\iota/\nu$).”

²⁹⁶ The severity of the world’s hatred is emphasised by the overwhelming use of negative vocabulary. In this short section the readers have the following occurrences (Orchard 1998:183): $\mu\iota\sigma\epsilon,\omega$ (seven times); $\delta\iota\omega,\kappa\omega$ (twice) $\alpha\pi\pi\omicron\sigma\upsilon\nu\alpha,\gamma\omega\gamma\omicron\varphi$ (once) $\alpha\pi\pi\omicron\kappa\tau\epsilon\iota,\nu\omega$ (once).

²⁹⁷ The term $\tau\alpha\upsilon/\tau\alpha$ appears in 16:1, 4a, where Jesus discusses persecution, but also appears later in 16:6, where Jesus discusses his impending departure: “But because I have said these things ($\tau\alpha\upsilon/\tau\alpha$) to you, sorrow has filled your hearts. Nevertheless, I tell you the truth: it is to your advantage that I go away....” (16:6-7).

²⁹⁸ The reference $\tau\alpha\upsilon/\tau\alpha$ of 16:4a obviously indicates the threat of persecution that arises for the disciples only after Jesus is no longer with them. In particular, η $\bar{\omega}[\rho\alpha$ $\alpha\upsilon\pi\tau\omega/\nu$ would seem to mean the hour of persecutors (Kysar 1986:246; Brown 1970:692). In addition, the reference $\tau\alpha\upsilon/\tau\alpha$ in 16:1 seems to point to the content of 16:18-27 and not merely to the promise of the Paraclete in 16:26-27 (Brown 1970:690). Now in 16:4b $\tau\alpha\upsilon/\tau\alpha$ appears again. Do “these things”, then, echoes the earlier use of the term in 16:1, 4a, or looks forward to the later usage in 16:6. To Brown, 16:4b should be understood with what comes before it. The dominant theme of 15:18-16:4a is the hatred of the world toward the followers of Jesus. The description of hatred comes to a head in 16:1ff., where the disciples are told that they will be thrown out of the synagogue. In 16:1 and 16:4a, Jesus refers to the message about persecution as “these things” ($\tau\alpha\upsilon/\tau\alpha$). Therefore, when he repeats $\tau\alpha\upsilon/\tau\alpha$ again in 16:4b, Brown assumes that he again refers solely to the themes of persecution. For Brown, the fact that Jesus

these things to you from the beginning, but I was with you”, he is defining the place of the farewell discourses in the wake of his departure.²⁹⁹ While he is present, there is no need for him to say ταυ/τα. The words are necessary for a time when Jesus is no longer with his followers. As is true of the philosopher Nigrinus or the Apostle Paul (see Parsenius 2005:77-109), Jesus’ presence is valuable to his disciples and his absence is distressing. The disciples need their teacher and Lord. The Paraclete eases this distress, making Jesus present even in his absence. The banquet of words accomplishes the same thing, rendering Jesus present. Or, somewhat differently but more accurately, the banquet of words invites Jesus’ later disciples into his presence, drawing them into the feast of words that Jesus shared with his original followers on the night before his death. The Johannine logodeipnon, therefore, functions somewhat analogously to a philosopher’s instructional letter to his pupils, bridging the gap between teacher and student (Parsenios 2005:142-144).³⁰⁰

uses the phrase “from the beginning” in a persecution context in 15:27 suggests that the same concern is at issue in 16:4 when he uses the same phrase. Thus, Jesus did not tell the disciples about persecution “from the beginning,” i.e., at the start of his earthly ministry, because he did not want to frighten them prematurely (“εξ ἀρχῆς” appears as well in 6:64 and 15:27, and refers to beginning of the earthly ministry.). “Perhaps the idea is that as long as he was with them, all persecution was directed against him. Only when he departs is there a problem for his disciples, who will become the chief spokesmen of the word of God.” (Brown 1970:704). Kysar (1986:246) also states that 16:4b builds a bond with the previous discourse by means of some common terms (the beginning, 15:27, and these things, 16:1). This is consented by Beasley-Murray (1987:279) who argues that this word clearly refers to 16:1 and 4a, and relates to the persecution ahead of the disciples. For the same opinion, see also Schnackenburg (1982:126). But this reading is confusing in light of the traditional manner in which commentators separate the different sections of the farewell discourses. Almost all commentators divide the first few verses in chapter 16, so that 16:4a closes the previous section and 16:4b opens a new one (cf. Segovia 1991:174-178 for a review of the options in dividing this section). 16:4b, then, is better understood in light of what comes after it, not what comes before it. This fact makes it all the more puzzling that Brown reads the ταυ/τα in connection solely to the ταυ/τα of 16:1, 4a. Such a reading, as noted above, confines Jesus’ comments to the need to explain persecution as a result of his impending departure, and ignores the possibility that the disciples are distressed at the departure of Jesus *per se*. It also ignores the fact that ταυ/τα appears not only in 16:1 and 4, but also in 16:6. And in 16:6, ταυ/τα refers not to persecution, but to the general anguish surrounding Jesus’ departure: “But because I have said these things (ταυ/τα) to you, sorrow has filled your hearts. Nevertheless, I tell you the truth: it is to your advantage that I go away....” (16:6-7) (Parsenios 2005:142-143)

²⁹⁹ Carson (1991:532) points out, “Jesus has not earlier spelled out the full dangers of persecution because he was still with them, and could largely protect them by absorbing all opposition himself, thus deflecting it from them. Indeed, his arrest proves to be the last time he serves them in this way (18:8-9). At the same time, the words “because I was with you” bring up again Jesus’ imminent departure (a dominant theme in chapter 14), and thus prepare the way for what follows.”

³⁰⁰ The entire Fourth Gospel is a story about the past written for the benefit of later believers. The comment at 20:29 – “Blessed are those who have not seen and yet have come to believe” – emphasises that the Gospel intends not merely to record the past, but to influence future generations. This same concern is prominent in the farewell discourses. Jesus’ admonition at 16:4b insists that the sole purpose of his entire set of discourses is to allow his followers to hear his voice when they can no longer see his

This section is closely related in substance and expression to that of 13:31-14:31, and like the earlier discourse is dominated by the departure of Jesus (Beasley-Murray 1987:270; cf. Brown 1970:588-594; Schnackenburg 1982:123-125; Lagrange 1936:417; Mlakuzhyil 1987:225). However, this section is distinctive from the previous discourses. This is natural if one considers the generic associations of literature into the Johannine farewell discourses. As has been pointed out above, the delay of the exits of Antigone, Cassandra and others, as well as the contextual confusion surrounding their delays, serves to focus attention on the speakers, lifting them beyond their immediate surroundings. Their exits are thus made more significant, and the speeches that accompany the exits receive greater attention and total focus. Jesus' exit, and the discourses that accompany it, share the same quality. Jesus' exit is a critical point in the Gospel for a host of reasons, and so the progress of the narrative pauses immediately prior to the exit in order to reflect on and underscore the exit's significance. Thus this section covers some new ground not least of all in a further delineation of the believers' relationship with the world and the Paraclete (Kysar 1986:246; cf. Van Tilborg 1993:141-143).

In John 15:1-17, by means of the metaphor of the vine, Jesus powerfully delivers to his disciples his true identity (Van der Watt 2000:25-54; cf. Van Tilborg 1993:149-150).³⁰¹ In fact, in the present passage, there is a more developed metaphor of the identity of Jesus as "the true vine" than the simpler "I am" sayings with the

countenance. Jesus says, "I did not say these ~ --things to you from the beginning because I was with you. But now I am going to him who sent me...." (16:4b) Where Plutarch claims that Socrates' dinner conversations are a feast for later generations not originally present with Socrates, Jesus similarly insists that his words from the Last Supper are spoken for a time when he will no longer be present. Preserved as they are in a logodeipnon, later generations can share in the feast long after Jesus departs. "I did not say these things (ταυ/τα) to you from the beginning because I was with you. But now I am going to him who sent me...." Indeed, with this comment, Jesus is already partially being displaced by his words. His earthly presence in his *flesh* is already becoming a presence in his *words*, ταυ/τα (Parsenios 2005:142).

³⁰¹ Scholars suppose that, like other ancient schools, the Johannine community developed its own esoteric teachings, symbols and metaphoric systems, which were well understood by its members (cf. Moloney 1987:46; Pamment 1985:119; see Culpepper 1975:262; Du Rand 1990:30; Johnson 1978:312).

predicate (Kysar 1986:236; cf. Barnhart 1993:129-131; Orchard 1998:182).³⁰² The theme of this fertile Gospel is thus formulated in a nutshell, namely Jesus is the Son, the donor of the new order of life (Coetzee 1993:40-77, 55; cf. Van Tilborg 1993:149).³⁰³ Furthermore, this section places emphasis on the unity and solidarity between Jesus and his own and on reassurance and bonding (Du Rand 1987:108, 109; Laney 1989:55; see Ferreira 1998:62).³⁰⁴ In John 15:18-16:33, then, the author deals with the same theme of Jesus' departure as in John 14 but mentions his warning to the group of trouble, while his attempt to offer clarification and encouragement is noted in John 14 (Malina & Rohrbaugh 1998:229; Orchard 1998:182-184).³⁰⁵ This part can simply be identified as "the second (or further) farewell discourse" (cf. Culpepper 1998:216; Beasley-Murray 1987:269).

3.2.3.4. 17:1-26: The prayer of Jesus

The fourth or last sub-section of John 13:1-17:26 seems to start naturally from 17:1 and to continue to 17:26, since the reader obviously finds a demarcation marker in 18:1 (see above). Besides, the isolation of John 17:1-26 from the others is evident from the difference in literary genre between John 17 and what precedes and follows (see Barnhart 1993:133-134; Orchard 1998:188-189).³⁰⁶ That is, the preceding section (13:31-16:33) is commonly called the "farewell discourses" (Jesus is addressing his disciples before leaving them) and the following section (18-19) is the

³⁰² Morris (1989:107, 119) refers to the relationship between John 15:1-8 and the rest of the ego-eimi statements in the Fourth Gospel as well as the various metaphors (cf. John 14:16; 6:56). For more discussion on this issue, see Smalley (1978:90, 91); O'Grady (1978:86); Hawkin (1975:208).

³⁰³ John 15 could possibly be a reflection of the conflict between the synagogue vine (the false; Judaism) and the Jesus vine (the true; the believers) (De Smidt 1991:254).

³⁰⁴ Painter (1993:425-26) thinks that John 15.1-10 is addressed against the "secret believers" who do not abide in Jesus.

³⁰⁵ The distinctiveness of this section in comparison is well delineated by Thomas (1991:69-70) who thinks that this section gives more attention to provision for the believers as they encounter the world. They are as follows: (1) The Paraclete is reintroduced in order to present his role of proving the world guilty as well as that of providing additional guidance for the believers. (2) Although Jesus' departure will result in deep sorrow for his followers, the suffering will be transformed into joy, as with a woman in labour whose pain turns to joy at delivery. In part, this joy is the result of the disciples' direct access to the Father through Jesus' name. (3) In addition, the disciples are encouraged by the fact that Jesus has overcome the world. They will share in this victory. Ironically, these promises are given with the knowledge that soon many of the disciples will desert Jesus.

³⁰⁶ This means that the form and genre of John 17 call for separate treatment.

Johannine passion account (see “macro structure” in Chapter II).³⁰⁷ Dividing these is John 17, whose literary genre is a prayer by Jesus to his Father, delivered in the presence of his disciples.³⁰⁸ Furthermore, in defining this pericope, the literary genre of the pericope needs to be borne in mind here. Typical features of this genre are found in this passage: Jesus looks up to heaven (v. 1) which is an attitude of prayer (cf. 11:41; Ps 123:1; Mark 6:41 par.; Luke 18:13); through the entire chapter, the Father is referred to in the second person singular and he is addressed with the vocative *πα,τερ* (vv. 1, 5, 11, 21, 24, 25), with imperatives (vv. 1, 5, 11, 17) and by means of the verb *ερωτα,ω* (vv. 9, 15, 20) (see Mahlangu 1999:229; Barnhart 1993:133).³⁰⁹ Thus the separation of John 17 from the others (both preceding and following) is proper.³¹⁰

³⁰⁷ The words *ταυ/τα εωλα,λησεν* in John 17:1a connect the prayer to the farewell discourses.

³⁰⁸ Ferreira (1998:58) supposes that the *Sitz im Leben* of the prayer in this chapter is the struggle of the Johannine community with the synagogue. He finds that the prayer has didactic and apologetic purposes; it serves to strengthen the faith of the Johannine community in the face of opposition. According to him, John 17 is certainly not simply a summary or a synthesis of the farewell discourses but rather its climax; it is the end result of the community’s reflection on its purpose after the departure of the Redeemer.

³⁰⁹ The beginning of John 18 again signals the start of a new section with the expression, *ταυ/τα ειπω.ν ζησου/φ* (cf. Ferreira 1998:69).

³¹⁰ The misunderstanding of Jesus’ exit at John 14:31 has led some Johannine commentators to reconstruct chapters 13-17 (see Ferreira 1998:60; Beasley-Murray 1987:223-224). For instance, Schnackenburg (1982:167), like Bultmann (cf. 1971:416) and the others, acknowledges the problem of the place of the high priestly prayer: “The three great discourses in John 14-16, which are usually but not very adequately grouped together under one title ‘farewell discourses’ are followed in chapter 17 by a great, solemn prayer that Jesus addressed to the Father, in the presence (presumably) of all the disciples. This new composition stands out clearly against the so-called farewell discourses as a distinctive genre of discourse and purely externally as Jesus’ prayer on his departure from the disciples. The most striking problem of all that arises in connection with this great prayer and its structure, content, literary genre and meaning is the mere fact of its inclusion in the Gospel of John.” Bultmann (1971:461) thus proposes that the prayer in John 17 falls between 13:30 and 13:31. According to him this prayer is suitably positioned where it precedes the farewell discourses. However, Schnackenburg (1982:167) negates Bultmann’s position and states that in the present configuration of the Gospel there is no suitable place for this pericope and there would also be no better place in a possible original form of the Gospel. For Schnackenburg, it would be out of the question to place it before the farewell discourse in chapter 14 (as it is asserted by Bultmann). Agreeing with Schnackenburg (above), Dodd (1953:417) supposes that the prayer has to come at the end of the discourses: “The resounding conclusion of the discourse, ‘courage! I have conquered the world’, forms also an effective transition to the prayer which follows, if we bear in mind that the fight is fought and the victory won upon the field of the spirit and by the power of God. The prayer gathers up much of what has been said, both in the book of signs and in the farewell discourses, and presupposes everywhere the total picture of Christ and his work with which the reader should by this time be amply acquainted. Almost every verse contains echoes.” Also arguing for the retention of this prayer after the farewell discourses before the crucifixion is Brown (1970:598; see Mahlangu 1999:240). He (1966:745) sees the prayer as an independent composition added later corresponding to the style of the Prologue. Likewise, both Painter (1981:256) and Schmithals (1992:401) regard John 17 as a later addition by the author. The investigator also thinks that the present order of the narrative is most natural and that proposals of this

The prayer of Jesus in this section focuses not on himself but on his disciples (see Orchard 1998:188-189; cf. Van Tilborg 1993:143-148; Van der Merwe 2003:169-190). This is evident by the description of contents according to its literary structure. Indeed, numerous suggestions on the internal organisation of this chapter have been proposed and defended but consensus has not yet been reached.³¹¹ The investigator adopts among others the suggestion of Becker (see 1969:56-61).³¹² According to Becker,

kind have not met with favour, for they create fresh problems (e.g., it is a strange procedure to set chapter 17 prior to the discourses, since it seems so clearly to indicate their climax) (see Beasley-Murray 1987:224). Furthermore, one of the features of Old Testament 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; Ezr. 8:19-36; Jub. 22:28-30) (Brown 1970:600; Beasley-Murray 1987:293; Carson 1991:550-551). After he examined the fact that farewell discourses were widespread as a literary form in ancient times and that there are several examples from the Old Testament and in the New Testament (see below), Brown (1970:598) insisted that it is not unusual for a speaker to close his farewell address with a prayer for his children or the people he is leaving behind (cf. chapter 17). According to him, the Book of Deuteronomy is particularly instructive here. He states that, as a collection of Moses' last discourses to his people, it offers an interesting parallel to the Johannine farewell discourses. In particular, it is noteworthy that near the end of Deuteronomy there are two canticles of Moses, one in chapter 32 where Moses turns from the people to address the heavens, the other in chapter 33 where Moses blesses the tribes for the future. (He argues) So also in John 17 Jesus turns to heaven and addresses the Father, but much of what he says concerns the future of his disciples. That is, the logical place for such a prayer is at the end of a farewell address, not before (Brown 1970:745). The climactic feature of this section confirms this proposal. John 17 is in many respects a summary of this Gospel from the first chapter through the sixteenth (Cadman 1969:203; Carson 1991:551; Dodd 1953:417; Käsemann 1968:3). Besides, the main themes in this chapter 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. In this regard, Van der Merwe (1995:325) notes that even if they differ about the exact place, they seem to agree that it is not free-standing but is intimately related and connected by themes and link words connected to it. Indeed, according to him, most of the themes from previous chapters are taken up again in this chapter (e.g., word, believe, ascension, love, Father/Son relationship, preservation; see above). He hence insists that this chapter may be the logical framework of the farewell discourses. Thus many scholars agree that this chapter is one of the most majestic moments in the Fourth Gospel, as well as forming a climax in the Gospel of John, precisely at the point where Jesus has ended his discourses to the disciples (cf. 17:1) and before he sets off on the way of the passion (cf. 18:1) (Schnackenburg 1982:167; Brown 1970:744; Barrett 1978:499; Dodd 1953:420; Carson 1991:550f.; see Van der Merwe 1995:326). These considerations suffice as a legitimation to look upon John 17 as a unit.

³¹¹ For various proposals on the structure of John 17, see commentaries on John's Gospel. Amongst others are Brown (1970:748); Lagrange (1948:436); Lindars (1972:515); Dodd (1953:417); Barrett (1978:499); Carson (1991:553-569); Schnackenburg (1982:167-169). According to Ferreira (1998:69), important articles on the structure of John 17 are those of Booker (1969), Malatesta (1971), Schnackenburg (1973), and Black (1988).

³¹² According to Ferreira (1998:69), the reader can opt for the common threefold division of the text that is proposed by Becker for the following reasons: "Firstly, the division follows closely the time perspective of John. John is concerned not only with the past and present but also with the future. Jesus' prayer concerning himself reflects on the past. His prayer concerning his disciples describes the present, whereas Jesus' prayer for those who will believe through the disciples' word prophesies about the future. Secondly, key structural markers suggest this threefold division of the prayer. The address

Jesus, raising his eyes to heaven, begins the prayer³¹³: Jesus prays for himself (vv. 1-8); he prays for his disciples (vv. 9-19); and he prays for future believers (vv. 20-26).³¹⁴ Thus the prayer of Jesus in this section focuses on his concern for the disciples whom he leaves behind in the world and as well as future believers (see Van Tilborg 1993:143-148).³¹⁵ Jesus' deep concern for his followers is also emphasised by means of the inclusive character of the beginning of John 13 and the end of John 17. In these parts, the repetition of the theme of love is reinforced, as both insist upon love (see the term ἀγαπα,ω in 13:1 and 17:26; cf. Orchard 1998:188-189). This last section can simply be called "the prayer of Jesus".³¹⁶

3.2.4. Overview of John 13:31-14:31

The investigator now wishes to present a short outline of the underlying structure of the pericope. To outline the structure of the text at this stage is necessary if one is to determine the exegesis of the pericope in detail. The following analysis will deal with

to the Father, πα,τερ, in v. 1 opens Jesus' prayer, then at v. 9 the expression, ρεγω. περι. αυπτω/ν επρωτω/, occurs indicating that Jesus is progressing to a new subject. Then again a similar expression occurs at v. 20, ουπ περι. του,των δε. επρωτω/ μο,νον(απλλα. και. περι. τω/ν πιστευο,ντων δια. του/ λο,γου αυπτω/ν ειφ εμμε,, indicating that another transition is made. Thirdly, the content also lends itself to a threefold division. In the first section Jesus prays for his own glorification and recounts his work on earth, especially revealing the Father to the disciples. In the second section the attention is on the disciples who are in need of protection and sanctification. In the third section the focus shifts to future believers, and the need for oneness and love. And fourthly, vv. 6 to 8 have been grouped with the first part of the prayer because no new request is made and the focus is still on what Jesus has done. Taking these verses with the first part of the prayer also allows for a more symmetrical division of the prayer."

³¹³ There are no breaks in the prayer except for some explanatory notes (see Culpepper 1998:219).

³¹⁴ Culpepper (1998:219) insists that the author captures the inner self of Jesus in this chapter as it frames the farewell discourses between the foot washing and this sublime prayer. He (1998:219) goes on to say that the verb tenses here as in other parts of the farewell discourses alternate between the future and the past, as though it were the prayer of the risen Lord looking back on Jesus' public ministry and looking forward to the next generation of believers.

³¹⁵ Particularly, this is expressed in three petitions (see Becker 1969:56-67): "keep them in your name" (v. 11d), "keep them from the evil one" (v. 15d), and "sanctify them in the truth" (v. 17a).

³¹⁶ Ferreira (1998:135) states that the author, in John 17, is very interested in the relationship between the community and the Johannine historical Jesus. Indeed, according to him, the author sets up the closest possible relationship between the community and Jesus. He remarks, "It is a community that consists of those who belong to the Father and who were given to Jesus. In other words, it is a community of given ones, elected and drawn by the Father. Therefore, the community exists theoretically even before the revelation brought by the Son. The Son called the community into active existence by giving the given ones life. As such, the origin of the community is traced to the earthly ministry of Jesus. Because the community belongs to the Father it does not have its origin from the world. In fact, the world hates it."

the text section by section, in accordance with the structural divisions thus established. One of the basic assumptions of this study is that the text, as it now stands, makes sense (see above). This is based on the belief that the existence of the text in its final form suggests that it was regarded by author and readers alike as comprehensible and interpretable. In other words, the text as it stands must have made sense to some group at a particular point in history (cf. Thomas 1991:75-76). This furthermore implies that all potential readers would be aware that the author of the Gospel arranged each narrative or discourse with consummate artistry, rather than spontaneously. This perspective of the text supports the legitimacy of the present examination (cf. Segovia 1991:288-289).

There have been various and numerous efforts to organise the division of the present pericope. One would expect a greater degree of scholarly consensus concerning this issue, but a review of the existing exegetical literature shows a great deal of disagreement (Segovia 1991:64; see Mlakuzhyil 1987:221-226).³¹⁷ Thus Brown mentions that “the internal organization of chapter 14 is not easy to discern” (1970:623), and that “in chapter 14 it is difficult to know where one unit ends and another begins” (1970:652).³¹⁸ Segovia (1985:471) also notes that “hardly any

³¹⁷ Segovia (1991:64) demonstrates that John 14, apart from John 13:31-38 (introduction), has been variously subdivided into two, three, four, five, six, seven, eight, and even nine main subsections:
 Two: Gächter: vv. 1-27d, 27e-31; Dodd, Becker: vv. 1-26, 27-31; Schnackenburg: vv. 1-24, 25-31.
 Three: Lagrange: vv. 1-11, 12-26, 27-31; Behler: vv. 1-11, 12-24, 25-31; Loisy, Wikenhauser: vv. 1-14, 15-24, 25-31; Reese: vv. 1-6, 7-11, 12-31.
 Four: Du Rand: vv. 1-12a, 12b-17, 18-24, 25-31; Bultmann: vv. 13:36a-14:4, 5-14, 15-24, 25-31; Marsh: vv. 1-3, 4-11, 12-24, 25-31.
 Five: Wellhausen: vv. 1-4, 5-15, 16-17, 18-25, 26-31; Strathmann: vv. 1-4, 5-14, 15-24, 25-26, 27-31; Lindars: vv. 1-11, 12-14, 15-17, 18-24, 25-31; Woll: vv. 13:31-14:3, 14:4-11, 12-17, 18-24, 25-31.
 Six: Schneider: vv. 1-6, 7-12, 13-14, 15-24, 25-26, 27-31; Schulz: vv. 1-4, 5-14, 15-17, 18-24, 25-26, 27-31; Haenchen: vv. 1-3, 4-10, 11-12, 13-14, 15-26, 27-31.
 Seven: Bernard: vv. 1-4, 5-7, 8-14, 15-20, 21, 22-24, 25-31; Huby: vv. 1-4, 5-11, 12-15, 16-18, 19-24, 25-26, 27-31.
 Eight: Heitmüller: vv. 1-3, 4-7, 8-14, 15-17, 18-20, 21-24, 25-26, 27-31; Swete: vv. 1-3, 4-6, 7-11, 12-14, 15-17, 18-21, 22-24, 25-26, 27-31.
 Nine: Bover: vv. 1-4, 5-7, 8-11, 12-14, 15-17, 18-21, 22-24, 25-26, 27-31.

³¹⁸ Brown (1970:622-624) proposes the internal organisation of chapter 14 as follows: vv. 1-14 (“the last discourse: division one: unit one”): vv. 1-4 (“Jesus’ departure and return”), v. 5 [serves to change the train of thought], vv. 6-11 (“Jesus as the way”), vv. 12-14 (“the power of belief in Jesus”); vv. 15-24 (“the last discourse: division one: unit two”): vv. 15-17 (“the coming of the Paraclete”), vv. 18-21 (“the coming of Jesus”), vv. 22-24 (“the coming of the Father”); vv. 25-31 (“the last discourse: division one: unit three”): vv. 25-26 (“the sending of the Paraclete to teach”), vv. 27ab (“the parting gift of peace”), vv. 27c-29 (“Jesus’ departure”), vv. 30-31 (“struggle with the prince of the world”). According to Brown, a point of demarcation occurs between v. 14 and v. 15, for in vv. 15-16 the new

agreement exists with regard to the delineation of these subsections in the respective categories.”³¹⁹ Indeed, many commentators have confessed the considerable

theme of the Paraclete is introduced. He argues that even this break is not sharp; for the Paraclete comes at Jesus' request, and vv. 13-14 have been concerned with asking in Jesus' name, the inclusion that exists between the beginning and ending of vv. 1-14 lends support to the suggestion that these verses are a unit: the challenge to believe in Jesus is shared by v. 1 and vv. 11-12; the theme that Jesus is going to the Father is shared by v. 2 and v. 12; verses 13-14 are a problem - they are related to v. 12 and probably should be kept with that verse, but they also offer a transition to v. 15. According to Brown, the reader may see here an instance of the Johannine technique of overlapping, where the conclusion of the unit is the beginning of the next. (He observes) The next unit seems to consist of vv. 15-24, for there is an inclusion between v. 15 and vv. 23-24 in the theme of loving Jesus and keeping his commandments and words. Thus, in his view, this leaves a third unit of vv. 25-31.

³¹⁹ However, Segovia in 1991 wrote: “In terms of its overall thematic flow, the farewell speech that leads up to the climactic prayer of John 17 can indeed be regarded as a self-contained artistic whole that is highly unified and carefully developed from beginning to end. He proposes (1991:64-68), agreeing with Becker's proposal in principle (cf. Becker 1970:215-246), the following subdivision: (13:31-38) “Introduction to the discourse”; vv. 1-27 “The main section of the discourse” (vv. 1-3 “Departure and return”; vv. 4-14 “Jesus' departure”; vv. 15-27 “Jesus' return”); vv. 28-31 “Conclusion to the discourse”. According to him, this proposal is caused by the literary clues of *inclusio* in John 14. To put it precisely, (according to him) Becker's organising principles for the proposed structure are based on certain major literary clues within the chapter and thus remain fundamentally sound. He argues that all of these clues are to be found in vv. 1-3, which thus become for both Becker and Segovia the key to both the structure and the fundamental meaning of the chapter and the discourse. According to Segovia, the first such clue is the *inclusio* formed by the repetition of the command of v. 1a (“μη. παρασσε,σθω υ μω/ν η καρδι,α”) in v. 27d. He adds that the second such clue lies in the overall importance of the themes of departure and return presented in the saying of vv. 2-3. These two themes are said to provide the basic concerns not only of the proposed middle section but of the entire discourse as well. In addition, he states that the two themes are also said to be developed sequentially within the middle section and thus provide the key to its basic structure. Finally, Segovia mentions that Becker concludes that the saying of vv. 2-3 presents a traditional expectation of the Parousia which is then systematically reinterpreted in the remainder of the discourse, which thus explains the latter's essentially polemical character. Segovia sees in the two central sections a highly intricate structure (cf. Beasley-Murray 1987:244-245). Firstly, vv. 4-14 (departure of Jesus) consists of a threefold series of three elements: (1) a beginning Christological statement (in vv. 4, 7, 10), (2) a statement concerning the belief of the disciples (vv. 5, 8, 11), and (3) an expansion of the beginning Christological statement (vv. 6, 9, 12-14). The exposition presents therefore a series of three parallel cycles: vv. 4-6; 7-9; 10-14. Within each series the expansion and development of the beginning Christological statement is accomplished through the central statement concerning the disciples. Secondly, vv 15-27 (the return of Jesus) has a fourfold series of three elements: (1) a definition of love for Jesus (vv. 15, 21a, 23ab, 24); (2) promises to those who do love Jesus (vv. 16-17a, 21bc, 23cd, 25-26); (3) a differentiation between those who love Jesus and “the world” (vv. 17b-d, 18-20, 22, 27a-c). According to Segovia, the exposition thus presents a series of four parallel cycles: vv. 15-17; 18-21; 22-23; 24-27. In all four series the definition of love for Jesus is followed by a promise or a number of promises made to those who do love him, those who keep his commands or words. All of these promises centre on the theme of Jesus' return and thus develop and expand directly the idea of the return, which was already explicitly disclosed in the promise of vv. 2-3. The concluding section (vv. 28-31) contains three basic elements: (1) an instruction concerning the proper attitude of the disciples with respect to Jesus' openly announced and impending glorification (vv. 28-29); (2) an explanation concerning the proper interpretation of that coming glorification as an encounter between Jesus and “the ruler of the world” (vv. 30-31c); (3) a command to arise and depart (v. 31d). Each of these basic elements performs a fundamental function within the discourse. On the other hand, Beasley-Murray, in principle, contests Segovia. He (1987:244-245) insists that the division of vv. 4-14 into three cycles of three themes and of vv. 15-27 into four cycles of three themes is artificial and requires some very implausible interpretations of the text. He argues that particularly the structure in vv. 4-11 is controlled by a

difficulties in the demarcation of this chapter.³²⁰ The primary reason for this perplexity lies in the fact that many of the attempts seem to have been done without giving serious consideration to the methodological basis of the analysis (cf. Tolmie

dialogue between Jesus and the disciples: Jesus speaks, and the disciples twice question him, thereby evoking clarifications of Jesus' meaning. Vv 7-11 should not be brought under the rubric of the departure of Jesus but rather focuses on the revelation of God through the knowledge to Jesus. The main emphasis of vv 12-14 is on the continuing mission of the disciples in the future when Jesus will be with the Father. For the striving of this achievement, then, the first promise of the Paraclete is set at vv. 16-17. Thus, Beasley-Murray (1987:244-245), with a slight modification of the proposal of Segovia, suggests the following division: (13:31-38 Introduction); vv. 1-26 (The discourse proper - vv. 1-3 The departure and return of Jesus; vv. 4-6 Jesus, the way to God; vv. 7-11 Jesus, the revelation of God; vv. 12-14 Jesus, the power of the disciples' mission; vv. 15-17 The coming of another Paraclete; vv. 18-20 The coming of Jesus at Easter; vv. 21-24 The coming of Jesus to the believer; vv. 25-26 The Paraclete teacher); vv. 27-31 Epilogue: the bequest of peace.

³²⁰ One of the prominent suggestions on the structure of this chapter is the use of inclusio and parallelism. For instance, Stibbe (1993:154-156), who thinks that the teaching of the Paraclete in John 14 is not only central in terms of form, but also central in terms of narrative structure, proposes that the use of inclusio and parallelism provides some clues concerning the structure of John 14 and that these should be taken into account in any analysis of its literary design. He begins by noticing the inclusion and parallelism between vv. 1-4 and vv. 27-31. According to him, both units are of roughly equal length and both have exactly the same words, “μη. ταρασσε,σθω υ μω/ν η καρδι,α” (v. 1; v. 27). He also finds a thematic inclusio between these two units. According to him, in the former the theme of departure (“επω. υ πα,γω”) and return (“πα,λιν ερχομαι”) are announced and, in v. 28 Jesus harks back to this theme by quoting his earlier remarks at the beginning of the chapter (“ησκου,σατε ο[τι επω. ει=πον υ μι/ν.: υ πα,γω και. ερχομαι προ.φ υ μα/φ”). Thus he proposes through this use of both inclusio and parallelism that vv. 1-4 is supposed to function as the overture to the chapter (that is, introduction), and vv. 27-31 as its conclusion. In vv. 5-26, Stibbe discovers another use of parallelism in the statements made by the three disciples. In v. 5, before the content of Thomas' question is mentioned, the narrator comments that “λε,γει αυπτω/ Θωμα/φ.”. A similar construction is again found in v. 8 where Jesus' words break off and another question of a new disciple is mentioned. The narrator states that λε,γει αυπτω/ Φι,λιπποφ and this is followed by the direct speech of Philip that κυ,ριε(δει/ξον η μι/ν το.ν πατε,ρα(και. απρκει/ η μι/ν. Thus the reader may infer that vv. 5-7 is the second narrative unit of the chapter, and that a third begins at v. 8. The third and final example of this parallel construction is in v. 22 where the narrator states that λε,γει αυπτω/ ζΙου,δαφ(ουπχ ο ζΙσκαριω,τηφ, which is followed by a question from Judas in direct speech, again beginning with the vocative, κυ,ριε. In vv. 22-26, according to Stibbe, the actual verbal construction precisely mirrors that used in the remark by Thomas in vv. 5-7. Both are interrogative and both are negative in form (μη. ταρασσε,σθω υ μω/ν η καρδι,α, v. 1// v. 27). This should indicate to the reader that vv. 5-7 (Jesus and Thomas) and vv. 22-26 (Jesus and Judas) are parallel and complete sections. He adds that the central section (vv. 8-21) has another inclusio between the opening sentences (vv. 9-10) and the concluding sentences (vv. 20-21). According to Stibbe, both the first and the last words of this section are to do with “showing” or revelation. He suggests that these two parts take up with the themes of “seeing the Father through Jesus”, “the oneness of Jesus and the Father” and “indwelling”. Thus he proposes the structure of chapter 14 as follows: vv. 1-4 (“Introduction”: Do not let your hearts be troubled); vv. 5-7 (“Dialogue with Thomas”: The disciple come to the Father through the Son); vv. 8-21 (“Dialogue with Philip”): a. vv. 9-14 (“The Father is in me and I am in the Father”), b. vv. 15-21 (“I am in the Father and you are in me, and I am in you”); vv. 22-26 (“Dialogue with Judas”: The Father and the Son come to the disciple); vv. 27-31 (“Conclusion”: Do not let your hearts be troubled). However, although parallelism and inclusio obviously furnish clues on the internal organisation, he believes, division of the text according to dialogues is overlooked in consideration of some significant thematic indications, such as “departure and return”, “belief”, “the command to love”, “seeing the Father and doing his works”, “the Paraclete” and “the gift of peace”.

1993:406-408; Kerr 2002:270).³²¹ In other words, scholars have attempted to discuss the structural principles organising the discourse without explaining the basis for their subdivisions (see Woll 1981:21).

“Discourse analysis” that has been developed specifically in South African scholarship will be employed to divide the present passage (see “method” in Chapter I).³²² This method contributes to more reliable pericope divisions in cases where major differences of opinion occur as well as being useful in examining the basic development of the train of thought in the discourse.³²³ The investigator proposes the following division of the pericope.³²⁴

Part I: The introduction of the farewell discourse (13:31-38)

13:31a: The going out of Judas

13:31b-32: The mutual doxology of Jesus and God

13:33: The temporary separation of Jesus from his disciples

³²¹ For instance, Moloney (1998:391-392) argues that a variety of syntactic elements and details of content suggest a threefold division and further subdivisions as follows: vv. 1-14 (“Jesus speaks encouragingly of his departure”): vv. 1-6 (“departure to the Father”), vv. 7-11 (“to see the Father and his works”), vv. 12-14 (“to believe and to do the works of the Father”); vv. 15-24 (“Jesus instructs the disciples on the fruits of belief and love”): vv. 15-17 (“the Paraclete and the world”), vv. 18-21 (“the revelation of the oneness of Jesus and the Father”), vv. 22-24 (“loving Jesus and keeping his word”); vv. 25-31 (“Jesus speaks encouragingly of his departure”): vv. 25-26 (“the Paraclete and the disciples”), v. 27a (“the gift of peace”), vv. 27b-31 (“departure to the Father”).

³²² Two attempts which have been made according to this method can be mentioned: the first is the proposal of Van der Watt. He (1986:637-638; cf. 2000:344-350) suggests the following structure: vv. 1-4 (Gerusstellende vermaning: Glo in God en Jesus): (God is in beheer) - Jesus gaan weg en kom weer; vv. 5-6a (Die vraag en openbarende stelling oor Jesus as die weg, die waarheid en lewe); vv. 6b-11 (WEG: Jesus is die weg, waarheid en lewe); vv. 12-17 (WAARHEID: Gelowiges doen wat Jesus doen m.b.v. die Gees van die waarheid); vv. 18-21 LEWE: (Gelowiges sien Jesus omdat hulle lewe a.g.v. ’n eenheid tussen die Vader, Jesus en die mense); vv. 22-26 (Die openbaring en kenbaarheid van Jesus is deur sy openbaringswoord deur die Gees); vv. 27-31 (Jesus se vrede bly, hoewel Hy weggaan. Sy weggaan is ’n oorwinning oor die Satan). Another example is the proposal of Tolmie, which is as follows (see 1991:279): vv. 1-14 (“the presentation of Jesus as the way to the Father”); vv. 15-24 (“the promise that Jesus, the Father and the Paraclete will come to those who love Jesus and keep his commandments”); vv. 26-31 (“the conclusion of the discourse in which various themes which have been scattered throughout the discourse, are collected”).

³²³ The main purpose of this investigation will be to determine the overall theme and thought pattern of the text, which will be considered in detail in the subsequent detailed exegesis. The overall colon analysis of the underlying pericope can be seen in the appendix of the present work.

³²⁴ The reasons of this demarcation and pivotal points of the sections will be discussed in the following detailed exegesis.

owing to his impending departure

13:34-35: The commandment of mutual love

13:36-38: The prediction of Peter's denial

Part II: The departure of Jesus (14:1-14)

14:1: The call to courage and faith

14:2-3: The purpose of Jesus' departure

14:4-6: Jesus as the way to God

14:7-9: Knowing and seeing the Father in Jesus

14:10-11: The mutual presence of Jesus and the Father in one another

14:12-14: The presence of Jesus by means of the disciples' mission

Part III: The return of Jesus (14:15-24)

14:15: The ethical implications of being his follower

14:16-17: The coming of Jesus in the perspective of the Spirit

14:18-20: The coming of Jesus

14:21-24: The ethical implications of being his follower

Part IV: The conclusion of the farewell discourse (14:25-31)

14:25-26: The Paraclete replaces Jesus' physical presence

14:27-28: The gift of peace and joy

14:29-31a: The purpose of the discourse

14:31b: The ending remarks of the discourse: a command to arise and depart

3.2.4. Concluding summary

The contextualisation of the present pericope has thus been determined throughout the above examination. While the testament – particularly the biblical testament – is

certainly the single most important literary influence on the Johannine farewell discourses, other literary options exist in antiquity and the Gospel's author takes advantage of them for the furtherance of theological and narrative designs. Following John's typical patterns, the farewell discourses are not faithful to any single genre, even the testament. The Gospel's purpose is to narrate the story and the significance of Jesus. To do this, the author uses several different literary forms depicting death and responses to death and departure. The discourses interface with classical literature, specifically the following literary styles: Greek tragedy, consolation literature, and the literary symposium tradition. 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. He deviates from the standard expectations of the testament by emphasising Jesus' continuing presence with his disciples, and not merely his impending absence. Furthermore, "the material from ancient drama" will provide a means for resolving long-standing questions about the curious narrative seam that separates John 14 and 15. When read against the testament form only, John 14:31 appears to upset the ordered flow of Jesus' departure and to justify redaction theories. When read in the light of additional literary possibilities, however, such as the dramatic exit to death, the narrative coherence of the scene is more obvious. The broader context in which John 13:31-14:31 occurs may be schematised as follows: 13:1-30; 13:31-14:31; 15:1-16:33; and 17:1-26. The entire discourse is dominated by the theme of "the constant love of Jesus for the disciples" (cf. 13:1-30). This analytical perspective accounts for the discourses which follow and the prayer. That is, the focus of the following discourses (15:1-16:33) falls on the unity and solidarity between Jesus and his own, and the provision for the believers as they encounter the persecution of the world respectively. Besides, the prayer of Jesus in 17:1-26 focuses on Jesus' concern for his disciples whom he leaves behind in the world and as well as future believers. One might gain some insight on the place and function of 13:31-14:31 within 13:1-17:26 in that, between two units of the farewell discourse (i.e., 13:31-14:31; and 15:1-16:33), John 13:31-14:31 occupies the first and primary position. John's primary concern in the underlying pericope (13:31-14:31) is above all to provide a basis for

the disciples' (and all believers') continuing community with Jesus, in spite of the imminent separation, and to strengthen the future Christian community in its believing existence (Thomas 1991:67; Schnackenburg 1982:4). John emphasises here that Jesus will not be separated from his disciples and furthermore that he is going away to prepare for them the universal and permanent possibility of an abiding communion with his Father. The departure of Jesus is thus to the disciples' advantage and the disciples are accordingly called to believe in the word of Jesus (14:2b; cf. 2:1-4:54). The disciples do not therefore need to trouble their mind (cf. 14:1, 27). The last part of the contextual investigation is devoted to an overview of the present passage. The first farewell discourse can be grouped into four clusters in the following way: "the introduction of the farewell discourse" (13:31-38); "the departure of Jesus" (14:1-14); "the return of Jesus" (14:15-24); and "the conclusion of the farewell discourse" (14:25-31). It seems at first glance appropriate to consider that John does not emphasise the departure of Jesus from his followers but rather his return to them, and his ideas are presented systematically.

3.3. The exegesis of John 13:31-14:31

The investigator now turns to a discussion of the detailed exegesis of John 13:31-14:31. The exegetical study will be based on the examination of context that has been discussed in the previous section. This means that the study of context is an introductory step to the concrete analysis of the given text. Throughout the preliminary examination of context of the pericope crucial aspects that exegetes must consider are that Jesus will not be separated from them and, furthermore, that he will return to them. This is the main theme of the present study. Thus the primary task of the exegesis in this section is to uncover the main theme of the study. That is, the question of how the risen Jesus continually presents himself among his followers after his departure from the world through this particular narrative section will be answered by means of the exegetical method employed (see "method" in Chapter I). Thus it should be noted at the outset that the current section does not intend to provide a detailed discussion of all the questions presented by the text. Instead, on the basis of the justification provided in the last chapter, and according to the purpose of the study,

the investigator will consider the first farewell discourse in terms of the presence of the risen Jesus in and among his followers. It should also be mentioned here that the present study only focuses on the final form of the text. Thus whatever the source of the materials or the date at which various pieces were incorporated into the Gospel of John, the exegesis will focus mainly on the final form, not its historical development. The verse-by-verse format allows for extended discussions on particular literary themes and concepts at various points in the analysis, since the investigator is convinced of the composite nature of the section. The passage 13:31-14:31 may be viewed as consisting of the following four parts with their highlighted headings, which rely on the flow of argument and contents of the text: (1) Part I, “the introduction of the farewell discourse” (13:31-38); (2) Part II, “the departure of Jesus” (14:1-14); (3) Part III, “the return of Jesus” (14:15-24); and (4) Part IV, “the conclusion of the farewell discourse” (14:25-31). The following analysis of 13:31-14:31 will therefore be structured in accordance with these sectional divisions.

3.3.1. Part 1: The introduction of the farewell discourse (13:31-38)

Within the context of chapters 13-17, 13:1-30 constitutes the context, with 13:31-16:33 (13:31-14:31/15:1-16:4a/16:4b-33) representing the actual farewell discourse, and chapter 17 serving as the closing prayer.³²⁵ As has been indicated

³²⁵ Scholars have not agreed as to where the farewell discourse begins (see Carson 1991:476-477; Keener 2003:891). Some scholars (e.g., Moloney 1998:391) insist that 13:1 continues to 13:38 and accordingly the demarcation should be made at 13:38, with the farewell discourse beginning in 14:1. Some other interpreters (e.g. McCaffrey 1988:144) argue that 13:31-35 form the introduction and from 13:36 where the dialogue between Jesus and his disciples occurs, the farewell discourse properly begins. Moreover, still others (e.g. Talbert 1992:200-210), in accordance with the above view, see that 13:1-35 focus on Jesus' provision for his own and the farewell discourse starts from 13:36. Thus the question concerning the demarcation of the beginning of the farewell discourse is not easy to answer. Although there are a number of dissenting voices on this issue, following the majority of commentators, the present study might suggest that the farewell discourse begins with 13:31 (see Brown 1970:608; Segovia 1991:64; Beasley-Murray 1987:244-245; Dodd 1953:402; Countryman 1994:100; Barnhart 1993:127; Strachan 1941:277). This means that this pericope should be joined to what follows rather than what precedes. The most important reason for this assumption is found in the fact that from 13:31 the focus has certainly shifted from the context of the farewell discourse (13:1-30) to the discourse itself (cf. Caron 1991:476). To put it precisely, immediately upon the departure of the betrayer from the company of the disciples at Jesus' request, with a solemn announcement of Jesus' glorification, the farewell discourse begins to address those who will in the long term be faithful to him (cf. Carson 1991:477; Segovia 1985:479; Morris 1971:630; Nicholson 1983:42; Brown 1970:560; Thomas 1991:62; Schnackenburg 1980:411, 1982:1; Bultmann 1971:111). This shift makes evident the

above, the whole farewell discourse is dominated by the theme of Jesus' constant love. Jesus is indeed concerned about his disciples and thus gives lengthy instruction to prepare for his departure from them. Jesus begins by speaking of his imminent "glorification," that is, his cross-death, and notes that his time with his disciples prior to this event is short. This raises the spectre of misunderstanding, since Jesus' followers still fail to grasp the import of his oblique references to his "glorification." Peter becomes the foil for exposing this misunderstanding (Köstenberger 2004:422; Witherington III 1995:248). According to its contents and syntax, the exegesis will proceed under the following headings: "the going out of Judas" (13:31a/colon 1.0); "the mutual doxology of Jesus and God" (13:31b-32/cola 1.1-1.4); "the temporary separation of Jesus from his disciples owing to his impending departure" (13:33/cola 1.5-1.8); "the commandment of mutual love" (13:34-35/cola 1.9-1.11); and "the prediction of Peter's denial" (13:36-38/cola 2.0-5.4.1).

3.3.1.1. The going out of Judas (13:31a/colon 1.0)

1.0. (31) {Οτε ου=v εἰξῆ/λθεν(
λε,γει ςΙησου/φ.:

The previous section (13:1-30), which functions as the context of the farewell discourse (see above), ends with an account of Judas leaving the room (see Dodd 1953:402; Berg 1988:101-103; Segovia 1991:69; Keener 2003:915-920). John describes Judas' departure with utmost sobriety, but in a very telling way. No sooner had he received the piece of bread from Jesus' own hand than "he immediately went out" (εἰκει/νοφ εἰξῆ/λθεν εἰπθου,φ) (Ridderbos 1997:473; Parnenios 2005:14-16).³²⁶ The reader is not told where or to whom he went. He was on the way to his own place (cf. 1:5; 3:19-21; Acts 1:25) (see Barrett 1978:374).³²⁷ Furthermore,

legitimacy of the primary reason for the isolation of 13:31 (cola 1.0) onwards from the preceding section (see above).

³²⁶ It thus turns out that the betrayal does not surprise Jesus in a much more impressive way than in the mere prediction of the betrayal (Haenchen 1984:111).

³²⁷ The development of the diabolical characterisation of Judas in John's Gospel has been discussed correctly by Stibbe (1993:148-149) in the following way: Judas has appeared twice in this Gospel so far. In 6:70 Jesus declares that

the author mentions that “it was night” (η=ν δε. νυ,ξ), about which Howard (1952:690) earlier remarks, “Yet the paschal moon was shining at the full” (cf. Beasley-Murray 1987:239; Countryman 1994:100; Barnhart 1993:127; Strachan 1941:277).³²⁸ This is doubtless a temporal reference (that is, historical reminiscence) since normally in Palestinian the main meal was eaten in the late afternoon, not in the evening, but the Passover meal could be taken only during that night and only until midnight (cf. 1 Cor. 11:23; Jeremias, *EWJ*: 44-46; Brown 1970:576; Barrett 1978:374; Keener 2003:920). However, this reference is more than a note of time (Tenney 1976:205). As many scholars point out, it is profound theology (cf. Matt. 8:12; 22:13; 25:30)³²⁹ (Carson 1991:476; cf. Parsenius 2005:14-16; Culpepper 1991:133-152; Bultmann 1971:482-483; Lee 1962:35).³³⁰ The words contrast Judas’ treacherous deed with the light of impending glorification. His selfishness stands in stark contrast to the divine selflessness of Jesus. Judas’ exit is a departure engulfed in darkness. Night always falls on the person who turns his back on God’s love.

John now starts the discourse with the reiteration of Judas’ departure (ἵστε ου=ν επξη/λθεν) at the outset of the discourse (13:31a/colon 1.0)³³¹ (see Schnackenburg 1982:49; Stibbe 1993:147-149; Tolmie 1995:201; Keener 2003:920-921; Culpepper 1991:133-152). As has been argued above, the exit of Judas

ουπκ επγω. υ μα/φ του.φ δω,δεκα επξελεξα,μηνυ και. επξ υ μω/ν ει-φ δια,βολο,φ επστιν. John then explains in an aside, in 6:71, that ε;λεγεν δε. το.ν ζιου,δαν Σι,μωνοφ ζισκαριω,του. ου-τοφ γα.ρ ε;μελλεν παραδιδο,ναι αυπτο,ν (ει-φ επκ τω/ν δω,δεκα. The mention of Judas as a devil forms one of a number of narrative echoes between John 6 and John 13 (notice also the use of τρω,γω in 6:54, 56, 57 and 13:18). In the second reference to Judas in 12:4-6 there is no suggestion that his motives are “diabolical”. He is portrayed in 12:4-6 as a thief (κλε,πηφ) who used to embezzle the common purse. However, in the third reference to Judas (here in 13:1-38), the diabolical nature of his actions, suggested in 6:70-71, is now developed.³²⁸ Dodd (1953:402) notes that the sentence η=ν δε. νυ,ξ is not only intensely dramatic; it also recalls the whole symbolism of light and darkness in the Book of Signs (cf. 9:4 ε;ρχεται νυ,ξ).

³²⁹ Night symbolised evil in other sources as well (e.g., 4Q299 frg. 5, lines 1-4; cf. Aeschylus *Eumenides* 745) (Keener 2003:920).

³³⁰ The views of a few commentators may be mentioned: Morris (1971:628) describes, “In view of the teaching of this Gospel as a whole it must be held to point the reader to the strife between light and darkness and to the night, black night, which was in the soul of Judas (cf. 11:10).” Ridderbos (1997:473) mentions, “It was night against which Jesus had repeatedly warned both the crowd and his disciples, that they should believe in the light before it was too late (cf. 9:4; 11:10; 12:35).” He adds, “Into that night Judas vanished to do what he had to do” (v. 27). Carson (1991:476) remarks, “Judas was swallowed up by the most awful darkness, indeed by outer darkness.” Beasley-Murray (1987:239) expresses, “Judas was enveloped in an unilluminated night, never to be received.”

in this passage provides an evocative example of the likely gains to be had from comparing exits in John to ancient dramatic technique. It removes from the stage a character whose continuing presence would interfere with Jesus' intimacy with his disciples (see Parsenius 2005:14-16). Furthermore, from a syntactical perspective, this statement shifts the focus from the context of the farewell discourse (13:1-30) to the discourse itself (cf. Caron 1991:476; Dodd 1953:402).³³² John has already described Judas' departure in the previous verses, but here, by means of repeating this, he wishes to encourage the reader to recognise certain implications of the following discourse (Moloney 1998:385; cf. Morris 1971:630; Segovia 1991:69; Tolmie 1995:201). Two primary allusions may be offered through this short but significant phrase (see Parsenius 2005:13-16).³³³ On the one hand, since the departure of the traitor would set the actual machinery of arrest, trial and execution in motion, the reader expects that the following chapters will be associated with Jesus' suffering and lament (cf. Van der Watt 2000:310; Carson 1991:482; Koester 2003:73-75).³³⁴ On the

³³¹ Judas' departure (v. 30) leads logically to Jesus' proclamation in v. 31 onwards (cf. Bruce 1983:293).

³³² Carson (1991:476) also states that the departure of Judas is much more of a turning point in the plot, and it enhances the link between the end of chapter 13 and the beginning of chapter 14 (see below). He adds, however, that this solution does not make a major impact on the interpretation of the farewell discourse.

³³³ As has been stated above, the exit of Judas in John 13:30 provides a suggestive example of the likely gains to be had from comparing exits in John to ancient dramatic technique. For Judas does not leave the supper of his own accord. Jesus orders him to exit, very much like masters and superiors in ancient drama order servants or messengers offstage to perform any number of errands. Such departures carry the labels "involuntary" and "forced" exits. These exits can be critical for the proper development of the plot, serving at least two functions. First, such an exit sends someone offstage in order to prepare for future action. If some deed needs to be accomplished in order for the tension of the play to properly resolve itself, a master will send an underling to carry out the necessary activities. Second, these involuntary exits remove from the stage a character whose presence would disrupt the natural flow of the scene. The departure of Judas at 13:30 is ordered by Jesus at 13:27 and serves both of the dramatic functions outlined above. In the first place, Judas' departure sets in motion the events culminating in his crucifixion. When Judas exits, the reader knows to expect trouble soon. Judas' departure also fulfils the other common function of mid-scene exits. The exit keeps Judas from interrupting the present conversation between Jesus and his disciples. Immediately after Judas' departure in 13:30, the narrator transitions with the phrase, "therefore, when he left, Jesus said, ..." (13:31). Only after Judas departs can Jesus begin his speech to the disciples. Up to this point, Jesus has said nothing about his departure or his continuing presence with the disciples. Rather, from 13:18 until Judas' departure in 13:30, the topic of conversation is Judas' betrayal. Jesus' testament to his disciples cannot proceed until Judas has left. Jesus' expressions of love and intimacy and insight are not fit for the betrayer. Thus, Judas' exit is a lynch pin in the scene. It removes from the stage a character whose continuing presence would interfere with Jesus' intimacy with his disciples. And, in addition, it pushes the plot along, since this character has gone to prepare for future action, the arrest of Jesus. By performing these two functions, the exit draws a sharp line between the scene of the dinner (13:1-29) and the discourses that follow the dinner until 18:1 (Parsonios 2005:13-16).

³³⁴ Strachan (1941:277) notes, "The betrayal of Judas is the first step in the glorification of Jesus."

other hand, the discussion is prefaced with the announcement that Judas is no longer privy to the matters of the family of faith, specifically this discourse and the ones that follow in chapters 14-16 (Kysar 1986:215; cf. Tenney 1976:205). That is, this statement forces the reader to recognise that Jesus now turns exclusively towards his followers (see Segovia 1985:471; Nicholson 1983:42; Brown 1970:560; Thomas 1991:62; Schnackenburg 1980:411, 1982:1; Bultmann 1971:111; Culpepper 1991:133-152).³³⁵

Immediately after the departure of the betrayer from the company of the disciples at Jesus' request, the farewell discourse begins, with a solemn announcement of Jesus' glorification, to address those who will in the long term be faithful to him (cf. Carson 1991:477; Segovia 1985:479; Bultmann 1971:111; Morris 1971:630; Orchard 1998:178; Keener 2003:920).³³⁶ The question must now be asked: Why does Jesus' departure only come to pass when Judas has gone out? As Haenchen (1984:117) insists, it is because this surrender to death, this extreme love, does not apply to everyone, but only to those whom God and Jesus have chosen. God may indeed love the world – that does not imply that the whole world will be saved, even if God sacrifices himself for it in Jesus. John knows about the mystery that not everyone comes to faith. At the very moment Jesus is speaking these words, he is convinced that no one really believes in him, not even those who have been chosen. If Jesus treats them as though they do believe, that is in anticipation of the future when the Spirit will be given to those who are truly chosen (Haenchen 1984:117). Therefore John seems to stress at the outset that the farewell discourse is not for all people but for his specific group only.³³⁷ In other words, the eschatological presence of Jesus is applied only to the selected disciples (*or* believers). The statement in this verse thus functions literally as the setting (time and circumstance) for everything that is to

³³⁵ What emerges from this pericope is that Jesus has withdrawn from the public and he talks to his disciples (see above).

³³⁶ The going out of Judas from the supper room was specifically mentioned in 13:30 and now in colon 1.0 it is restated by the mention of ο,τε ου=v εωξη/λθεν at the outset of the discourse. In other words, Judas' exit and Jesus' proclamation in the following discourse are closely linked by means of words {οτε ου=v εωξη/λθεν (Moloney 1998:385; cf. Strachan 1941:271; Berg 1988:101-103).

³³⁷ This reaction of Jesus to the departure of Judas into the night is to be compared with his reaction to the arrival of the Greeks desiring to see him (cf. 12:20-32) (Beasley-Murray 1987:246).

follow (cf. 12:33, 27, 31; 13:1).³³⁸

Excursus: Passover in John's Gospel

The time of the occasion is before the Feast of the Passover. There are three occurrences of the Passover in John's Gospel while the Synoptics record only two. John situates Jesus' two previous Passovers in the Book of Signs where he directs his works and sayings to a wider audience (see Yee 1989:67). The first reference of this feast is found in 2:13. This mention simply marks the first of three journeys of Jesus from Galilee to Jerusalem (cf. 5:1; 7:10) because Passover was one of the annual pilgrimage festivals, when thousands of faithful Jews travelled to Jerusalem (Culpepper 1998:132). The second mention of the Passover is found in 6:4. The Passover reference here is not just a time indication but is also intended to evoke the content of the narrative that follows. That is, the discourse of Jesus in John 6 must be read in the light of Passover lessons (Ridderbos 1997:210; Bruce 1983:142-143; cf. Schnackenburg 1980:14).³³⁹ This is the reason that, in John 5-10, the narrator organises the narrative in relation to the Jewish feasts.³⁴⁰ This means that, in this section, the narrative plots are unfolded with particular reference to the Jewish feasts and this seems the way in which the narrator presents the personality of Jesus.³⁴¹ This implication obviously extends to John 11-12, in which John 5-12 belong to the same narrative unit (see "the macro structure of the Gospel of John"). In 11:55 the narrator tells that +ην δε. επγγυ.φ το. πα,σχα τω/ν ζΙουδαι,ων. The build-up to the Passover in John begins after the raising of Lazarus, as Jesus withdraws to a town in Ephraim (see Ball 1996:110-111). In 12:1, the narrator mentions that ~ο ου=ν ζΙησου/φ προ. ε]ξ η̄ μερω/ν του/ πα,σχα η=λθεν ειπφ Βηθανι,αν, in which

³³⁸ This cluster has only one colon thus it is impossible to consider reciprocal relationships of cola. The pivotal point of the cluster may be formulated as "the going out of Judas".

³³⁹ To put it precisely, "the statement as to the nearness of the Passover (6:4), the identification of Jesus as the prophet who should come (cf. Deut. 18:15), and the discussion on the bread from heaven within the discourse (vv. 31-33) combine to indicate the hope of a second Exodus." (Beasley-Murray 1987:88).

³⁴⁰ This includes the following: the Sabbath (5:9); the Passover (6:4); the Tabernacles (7:2) and the Dedication (10:22).

³⁴¹ In this regard, Culpepper (1998:148) states, "At each festival Jesus does or says things that show that He is the fulfilment of what is celebrated during the particular festival. Therefore the analysis of each text must be done according to the reciprocal relations between the significance of the feast and the fulfilment of Jesus." Moloney (1998:165) argues, "As both 'the Jews' and the Johannine Christians grappled with the loss of the Temple and the celebrations of the presence of God centred upon that sacred place, the author tells the story of Jesus' presence at feasts of 'the Jews' to articulate the Johannine understanding of how God is present to God's people."

the passing of days in this chapter (cf. 12:12) keeps this sense of anticipation alive.

Now, as chapter 13 opens, the reader is told that προ. δε. τη/φ ε̄ ὀρτη/φ του/ πα,σχα (v. 1).³⁴² John places the last Passover significantly in the Book of Glory, which is directed primarily at those who have come to believe in Jesus (see Kysar 1986:90; Yee 1989:67). It has already been noted in the discussion of the first and second Passovers how John unfolds the theme of faith. This theme reaches its fullest exposition in the Book of Glory which begins thus: Now before the feast of the Passover, when Jesus knew that (John 13:1). The more general term ε̄πγγυ.φ used in 2:13 and in 6:4 is replaced by προ., a preposition that suggests a greater sense of imminence (Stibbe 1993:145). In the light of the countdown to the Passover (11:55; 12:1), and in the light of the description of his death on the day of preparation for the Passover (19:31), mention of the Passover propels the death of Jesus into view and ties in with what follows. As Witkamp (1990:48) remarks, the references to Passover function as sign-posts for Jesus' death in John's gospel (cf. 2:13; 11:55; 12:1; 13:1; 18:28, 39; 19:4). Closely associated with this idea is the acknowledgement that Jesus' hour has come, in which the "hour" is loaded with theological content to describe Jesus' mission in terms of incompleteness or completeness (cf. 2:4; 8:20; 12:23; 17:1) (Thomas 1991:80-81). Thus it is the time that God has fixed and Jesus fulfils by going to his death on the cross (see Delling 1964:678).³⁴³

To put it precisely, in the first chapter of this Gospel, John the Baptist declares of Jesus that ἰ,δε ο̄ ἀμνο.φ του/ θεου/ ο̄ αι,ρων τη.ν ᾱ μαρτι,αν του/ κο,σμου (1:29). This significant indication foreshadows the destiny of Jesus: giving His life for His people. The narrator reflects this aspect in the first sign ("the changing of water into wine," 2:1-1) and more particularly in the fourth sign ("the feeding of the multitude," 6:1-15). In the first sign, the narrator ends the story by revealing Jesus' glory (cf.

³⁴² The first phrase (προ. δε. τη/φ ε̄ ὀρτη/φ του/ πα,σχα) at once places the event at a particular time (before the Passover feast) and advances the Johannine interest in the Passover feast (cf. 2:13, 23; 6:4; 11:55; 12:1; 18:28, 39; 19:14, 31). In the light of the countdown to the Passover (11:55; 12:1), and in the light of the description of his death on the day of preparation for the Passover (19:31), mention of the Passover propels the death of Jesus into view and ties up with what follows it. Closely associated with this idea is the acknowledgement that Jesus' hour has come. The hour, which is one of the main temporal indicators, is loaded with theological content. In the Fourth Gospel nothing is thrust upon Jesus without the Father's approval, and the ω[ρα is God's appointed hour before whose coming no one can take any decisive salvation history (Thomas 1991:80).

³⁴³ Thus, as Culpepper (1998:203) believes, two systems of time are set in relation to each other in this introduction: the calendar of Jewish festivals (2:13, 23; 4:45; 5:1) and the approach of Jesus' hour (2:4; 4:21, 23; 7:30; 8:20; 12:23, 27).

2:11). The glorification of Jesus implies His death and resurrection in this Gospel, that is, the atonement of Jesus. More specifically, at the fourth sign, the narrator clearly arranges the miraculous process to recall the Eucharistic association, even if one cannot be sure of every detail. This Eucharistic association of the narrative may enhance the author's pivotal theological point. That is, this sign has a certain relationship with the Last Supper where Jesus is symbolically associated with the Passover Lamb, and may be linked to the Passover motif in 6:4.³⁴⁴ The "hour" of his death, resurrection, and ascension, the most complete manifestation of the Father's glory, has now come. This hour is set during Passover. The mention of the betrayer, Judas Iscariot, in 13:2 links this third and final Passover with the second (6:70-71). Like Judas, those who reject Jesus will soon find him and bring about his dishonourable death. At this Passover, however, Jesus focuses upon those who believe in him by teaching them in an extended discourse the meaning of his "hour" and their own discipleship in faith (Yee 1989:67). The climax to the Passover theme is the citation of Scripture in 19:36 (cf. Exod. 12:46; Num. 9:12; Ps 34:20) where Jesus is seen as the Passover Lamb (Ball 1996:110-111). Thus Jesus is identified as "Lamb of God" who comes down from heaven and gives life to the world (cf. 6:25-58).³⁴⁵

This assumption is eventually apparent when the reader learns that Jesus' hour is the time for his departure from this world and his return to the Father, noted in the subsequent statement in 13:1 (Culpepper 1998:204).³⁴⁶ This first verse of John 13

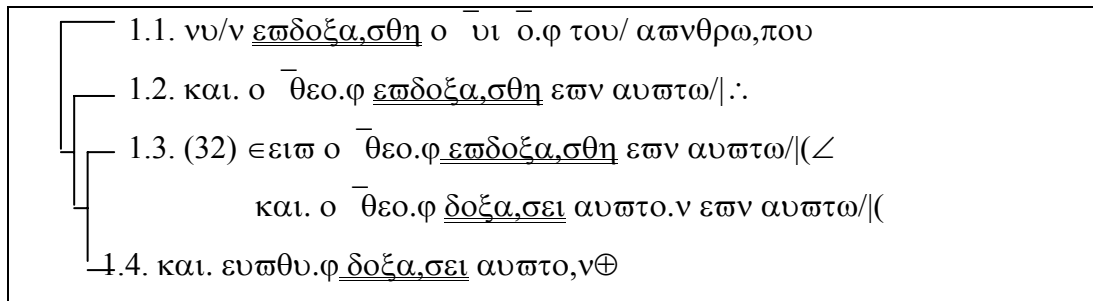
³⁴⁴ It should be noted that the Book of Revelation, a work with many Christological affinities to the Fourth Gospel, presents Christ as a slain lamb (5:6), whose blood serves cultically as a ransom (5:9) (Grigsby 1995:76).

³⁴⁵ One detects further Passover symbolism in John's account of Jesus' death. Unlike the Synoptics, John records the detail that a sponge full of vinegar is held up to Jesus on a branch of hyssop (19:29). Hyssop is used in the Exodus story to sprinkle the doorposts with the blood of the lamb (Ex. 12:22). Moreover, only John narrates that Jesus' legs were not broken, fulfilling the Scriptures regarding the Passover lamb that "you shall not break a bone of it" (Ex. 12:46). Finally, as the blood of the sacrificed lamb is poured out upon altar in the temple, so also is Jesus' blood poured out (with water) from his pierced side (19:34). John's story, however, does not end in death but in life. Jesus rises from the dead and makes his glorious appearances to his followers. Nevertheless, John does not ignore his theme of faith that is so characteristic of his previous Passover accounts and, indeed, his gospel as a whole (see Yee 1989:68). The faith demanded of the people and of his disciples is now demanded of us, the reader, as John will write in 20:30-31: Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

³⁴⁶ Kysar (1986:220) also says that the setting for the beginning of the first discourse would seem to be the departure of Jesus mentioned in 13:33. But that explicit setting is broadened by an implicit one – the sense of the absence of Jesus from the community and the delay of the Parousia. That is, in the original setting the departure of Jesus might have been the crucifixion, but in the church's interpretation it has become the more general sense of abandonment that the Johannine Christians felt acutely in the schism with the synagogue. On the other hand, Du Rand (1991:68) states that the practice

makes clear that in the Johannine conception Jesus approached his death as an act of love for those who believed in him, and “the hour” in John’s Gospel implies the death of Jesus. It also makes clear that his death is a victory because it is a return to his Father. These two ideas of love for the disciples he is leaving behind and of a return to the Father intertwine to form the *Leitmotif* of the Book of Glory. The author stresses Jesus’ awareness of all that would happen to him, a theme repeated in v. 3 and in 18:4, 19:28 (Brown 1970:563; Caird 1968:265-277).³⁴⁷

3.3.1.2. The mutual doxology of Jesus and God (13:31b-32/cola 1.1-1.4)



Judas’ going out furnishes a double scope of implications, providing a telling example of the likely gains to be had from comparing exits in John to ancient dramatic technique (see Parsenios 2005:13-16). On the one hand, when Judas has gone out to perform his deed, Jesus is alone – apparently – with his faithful followers. From now on, as far as to the end of the farewell discourses, he speaks only to and with them (Haenchen 1984:117). On the other hand, Judas’ departure to betray Jesus sets in motion the final events that will bring Jesus to the cross (Burkett 1991:125; Orchard 1998:178; Segovia 1991:70; Köstenberger 2004:422). This indicates that Jesus himself has set in motion the process of his passion and death (Barnhart 1993:127). The immediate context of the statement in 13:31b-32 (cola 1.1-1.4) therefore indicates that the means of Jesus’ passion may be that he has identified the betrayer and has simultaneously sent him out to perform his deed, and in so doing, has caused

of foot washing always conveyed the idea of preparation in the early Mediterranean world. Thus, preparation for departure is one of the primary reasons for a farewell discourse

³⁴⁷ In John’s Gospel, Jesus is never taken by surprise on these occasions but knows what is to come (cf. 2:24-25; 4:16-18; 6:5, 6, 70-71; 10:17-18; 11:1-5, 23; 12:30; 13:19-30, 38; 14:29; 16:4; 18:4; 19:28-30; 21:18-19) (see Thomas 1991:81).

the betrayal and thus the passion to become inevitable (Haenchen 1984:117; Segovia 1991:70; Tolmie 1995:201).³⁴⁸

Jesus solemnly announces his glorification that $\nu\upsilon/\nu$ $\epsilon\pi\delta\omicron\xi\alpha,\sigma\theta\eta$ $\text{ο} \bar{\upsilon}\iota \bar{\omicron}.\phi$ $\tau\omicron\upsilon/\alpha\pi\nu\theta\rho\omega,\pi\omicron\upsilon$ (13:31b/colon 1.1). The temporal reference $\nu\upsilon/\nu$, particularly in first place in the sentence, signals the “imminence” (cf. Liddell & Scott 1968:537). This word may involve Judas’ departure (Holwerda 1959:13), but only because it foreshadows the cross (17:5; cf. “now” in 12:27; 13:1) (Keener 2003:920; Schnackenburg 1982:49-50). The vocabulary of “glorification” ($\delta\omicron,\xi\alpha$ and $\delta\omicron\xi\alpha,\phi\epsilon\iota\nu$)³⁴⁹ in this context, which is used five times in this

³⁴⁸ The second sub-unit (cola 1.1-1.4/13:31b-32) is demarcated as a separate unit, as the structure marker $\delta\omicron\xi\alpha,\zeta\omega$ is dominantly featured (five times) (see Stibbe 1993:150). Jesus’ solemn announcement of his glorification is mentioned (colon 1.1), and the glorification of the Father as the result of Jesus’ glorification is provided (colon 1.2). This order is then reversed in the subsequent cola (cola 1.3-1.4). The mutual doxology is thus emphasised by means of this skilful arrangement (cf. Blomberg 2001:194; Brown 1970:610; Ford 1997:151). Besides, it is the only part of the discourse where Jesus is referred to in the third person, and as $\text{ο} \bar{\upsilon}\iota \bar{\omicron}.\phi$ $\tau\omicron\upsilon/\alpha\pi\nu\theta\rho\omega,\pi\omicron\upsilon$ (McCaffrey 1988:145). Thus the current demarcation is plausible.

³⁴⁹ There is a debate as to the mixture of tenses of the verb “to glorify” in 13:31b-32 (cola 1.1-1.4) – a string of four aorists followed by two futures (see Brown 1970:610; Schnackenburg 1982:52; Carson 1991:486-487; McCaffrey 1988:146; Zerwick 1993:329; Bultmann 1971:401; Dodd 1953:403; Bernard 1928b:524; Lindars 1972:426; Bruce 1983:293; Keener 2003:920-921; Burkett 1991:125; Segovia 1991:70-73). Some scholars see the reason for this complexity of time sequence as John’s perspective. For instance, according to Barrett (1978:375), “The true setting of these chapters is the Christian life of the end of the first century, but from time to time John, whose intention it is to bind the life of the church in his own age to the history upon which it was founded, consciously brings back his narrative to what is ostensibly its original setting, the night in which Jesus was betrayed.” Newman and Nida (1980:446) also argue that John writes not only from the time perspective of the actual historical setting, but also from that of the actual time of his writing, toward the end of the first century. That is, according to them, John narrates the historical situation, but at the same time he makes it relevant to his readers by introducing them into the time perspective. In this regard, Dodd (1953:403) explains the use of the aorist tense here as follows: “The past tense of the verse ($\epsilon\pi\delta\omicron\xi\alpha,\sigma\theta\eta$) is chosen because Jesus is in effect already accomplishing his passion. He has been devoted to death by vote of the Sanhedrin (11:47-53), and has accepted death by a voluntary act of self-oblation to the glory of God (12:28); and Judas is already on his way to perform his fatal act of treachery. In all that follows it is Christ crucified who speaks, the living Christ who has already passed through death, although dramatically he speaks on the eve of death.” However, as Carson (1991:487) correctly insists, verbs in the aorist tense, even when in the indicative mood, can be past-referring, present-referring, and even future-referring, as well as omnitemporal and atemporal. A consistent aspect-theory of the Greek verb finds little difficulty here. Future tenses commonly express expectation, whether or not there is a temporal factor demanded by the context. Even traditional approaches to Greek grammar can successfully navigate the difficulty, however, by arguing that these aorists are “proleptic” (i.e., future-referring!), viewing the decisive death/exaltation as virtually accomplished, since the decisive steps have already been taken and the redemptive purposes of God are secure. Carson (1991:483) believes that the future tense does not refer to some event at the end of time, for (John reports) the Father expects to glorify the Son “at once,” i.e., in the death/exaltation now impending.

sub-section³⁵⁰, is explicitly significant for the interpretation of Jesus' approaching death³⁵¹ (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).³⁵² Furthermore, Jesus identifies himself here as "the Son of Man" (ὁ υἱὸς τοῦ ἀνθρώπου) (see Blomberg 2001:194; Carson 1991:482; Smith 1995:131-133).³⁵³ Jesus' earlier use of "the Son of Man" pointed toward the crucifixion (cf. 1:51; 3:14; 6:27, 53; 8:28; 12:23) and it is used here for the last time in this Gospel (see Moloney 1998:385; Burkett 1991:14-126; Brown 1970:610-611; Lightfoot 1956:275; Morris 1971:631; Smalley 1978:212-214; Bruce 1983:293; Tolmie 1995:201).³⁵⁴ In addition, as will be

³⁵⁰ The noun occurs 19 times (compare Matt.: 8; Mark: 3; and Luke: 13), and the verb 23 times (compare Matt.: 4; Mark: 1; and Luke: 9) in this Gospel.

³⁵¹ Since there is broad consensus about the link between glorification and the cross events (inclusive of the cross, resurrection and in some cases the ascension) in the various instances it is not necessary to argue that in detail again. See Van der Watt (2005b:468-472); Bratcher (1991:401-408); Wilkens (1998:340-341) for more discussion.

³⁵² After his survey on the semantic potential of the term δοξα/δοξα,ζω, Van der Watt (2005b:467) remarks that there is a basic semantic potential of status, importance, weightiness, depending on the context in which δοξα/δοξα,ζω are used. According to him, this touches on important values in the times of Jesus, namely honour and shame (see Malina & Neyrey 1991:25-65, 1993:45; Pitt-Rivers 1977:1; Gilmore 1987:3; Collins 1995:101; Neyrey 1996:113-137; Caird 1968:265-277). It deals with (public) acknowledgement of what a person is or does. In John's Gospel, according to Van der Watt (2005b:468; cf. Bratcher 1991:401-408; Caird 1968:265-277), the word group is mostly used in connection with the Father and Jesus and indeed with different shades of meaning: (a) God has δοξα (11:40). He is glorified by or in his Son (13:31, 32; 14:13; 17:1, 4), through the actions of people (15:8; 21:19) or by what is happening with them (11:4). He (9:24) or his name (12:28) is also glorified. (b) Jesus had δοξα before his incarnation (17:4, 22, 24). This glory is recognisable through his wonders (2:11). People (1:14) and even Isaiah could see his glory (12:41), since the Father (8:50, 54), the Paraclete (16:14) and the believers (17:10) glorify Jesus. Perhaps the most characteristic of the use of δοξα,ζω is the reference to the cross-events (7:39; 12:16, 23; 13:31, 32; 17:1, 4-5 – only the verb [δοξα,ζω] is used). Van der Watt (2005b:468; cf. Botha 1991c:1-40) thus properly argues that the word group δοξα/δοξα,ζω is not only used for the divine in this Gospel, but also in connection with humans. He says that people have, give and seek glory of their own (5:41, 44; 7:18; 12:43). He thus concludes that the use of δοξα/δοξα,ζω is not limited to a single type of context or object. For him, the different contexts play an important role in actualising the semantic potential of δοξα/δοξα,ζω in each case, allowing for the possibility of *double entendre*.

³⁵³ According to Carson (1991:482), outside the New Testament the title is associated with glory (Dan. 7; 1 Enoch); within the Synoptics, the title is as frequently associated with suffering. In John's Gospel, according to him, the two are dramatically brought together (see Brown 1970:611). Ridderbos (1997:473) notes that the title "the Son of God" refers to Christ's (pre-existent) personal relation to God (cf. 1:51), but "the Son of Man" is associated with the earthly suffering of Jesus. However, according to Ridderbos, the change from one to the other of the two titles of majesty does not create tension (cf., e.g., 13:31 with 17:1ff.). For a full discussion on this topic, see Burkett (1991).

³⁵⁴ The glorification of Christ is connected with what appears to men as the very opposite of glory. Jesus is looking to the cross as he speaks of glory (see Morris 1971:631).

seen below, Jesus comments, ε;τι μικρο.ν μεθς υ μω/ν ειτωμι (v. 33a/colon 1.6), indicating once more that the time of departure/death is close (see Orchard 1998:178).³⁵⁵ Thus John emphasises here that the glorification of Jesus is impending and that his glorification is not that of an earthly triumph, but that of the passion (cf. Haenchen 1984:117; Beasley-Murray 1987:246; Barrett 1978:376; Segovia 1985:480; Keener 2003:920-921; Culpepper 1991:133-152; Collins 1995:100-109; Bratcher 1991:401-408).³⁵⁶

The following remark by Jesus, in 13:31c (colon 1.2), indicates that glorification of the Son results in the glorification of the Father (και. ο θεο.φ εωδοξα,σθη εων αυτω/). That is, Jesus declares that the Son of Man has been glorified and through it God has been glorified. Jesus then, in the subsequent verse (v. 32/cola 1.3-1.4), reverses this order: ειτω ο θεο.φ εωδοξα,σθη εων αυτω/(και. ο θεο.φ δωξα,σει αυτω.ν εων αυτω ω/³⁵⁷(και. ευθθ.φ³⁵⁸ δωξα,σει αυτω,ν⊕³⁵⁹ The mutual doxology is thus emphasised by means of this skilful

³⁵⁵ Stibbe (see 1993:150-151) states that the theme of glorification is linked with the death of Jesus, a death referred to as “the lifting up” of the Son of Man (with the sense of exaltation as well as elevation) and concomitantly as the moment of revelation (8:28). According to him, these themes are given full expression in 13:31-33.

³⁵⁶ Schnackenburg (1982:49) remarks that the statement “now has the Son of Man been glorified, and God in him” echoes the heavenly voice in 12:28. Hence, for John’s eyes of faith, Jesus’ darkest hour is transformed into the hour of his glorification (cf. Köstenberger 2004:422).

³⁵⁷ In view of the parallelism in the successive clauses of verse 31 that states the glorification of God in Jesus, according to Metzger (1994:206), a majority of the Committee of United Bible Society (“the UBS committee” hereafter) preferred to adopt the reading of P⁶⁶ a^{*}.b B 2148 syr^{p, h, pal mss} cop^{sa, bo, ach2, fay}, and to use the smooth breathing on αυτω/|. Metzger (see Morris 1971:631) also points out, “Despite what appears to be Hellenistic usage, a minority of the UBS committee strongly preferred to use the rough breathing on αυτω/|.” The phrase αυτω/| probably refers to the Father, i.e., “in God the Father himself”; the entire clause has much the same force as 17:5 (Carson 1991:483). The glory achieved by Jesus in his death on the cross is sealed by his exaltation to the glory that he had with the Father before the world was (17:5) (Barrett 1978:376; see Brown 1970:606).

³⁵⁸ The reference ευθθ.φ at the end of 13:32, which as reference to 13:30 connecting Jesus’ glorification with Judas’ betrayal, signals the imminence of the crucifixion-resurrection (cf. v. 33 below) and implies perhaps that, as distinct from some future eschatology, the glorification of Christ need not be postponed until the Parousia but occurs on Good Friday and Easter (Kysar 1986:216; cf. Barrett 1978:376; Köstenberger 2004:422).

³⁵⁹ It is difficult to decide whether “ειτω ο θεο.φ εωδοξα,σθη εων αυτω/|” should be preserved in the reading, for the phrase is missing in some significant witnesses (e.g., P⁶⁶). According to Metzger (1994:205-206), the age and range of the witnesses that normally support the shorter text (P⁶⁶ P⁷⁵ a^{*} B C* D L W X Π^f al.) would seem to create a presumption that the clause ειτω ο θεο.φ εωδοξα,σθη εων αυτω is a secondary intrusion into such witnesses as a^c A C K Δ Θ

arrangement³⁶⁰ (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).³⁶¹ 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 breath³⁶² (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).³⁶³

The cross events are evoked 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).³⁶⁴ Jesus does not seek his own honour and “glory,” but according to the virtue of righteousness

Ψ ^f3 28 33 565 700 892, followed by the Textus Receptus (cf. Barrett 1978:376). However, according to him, the absence of the words can be accounted for either as the result of (a) transcriptional oversight because of homoioteleuton (εὐν αὐτῶν/..... εὐν αὐτῶν/) or (b) deliberate deletion because of supposed redundancy of thought (yet there is a logical connection rightly expressed between the earlier and subsequent glorification, and the step-parallelism is characteristically Johannine) (cf. Beasley-Murray 1987:242; Bruce 1983:293). Faced with this dilemma a majority of the UBS committee preferred to retain the words in the text but to enclose them within square brackets. This decision seems to be correct in terms of the fact that the phrase repeats the sense of v. 31c and makes the glorification reciprocal (see Bernard 1928b:525; Beasley-Murray 1987:242). Kysar (1986:216) in this regard underscores that its loss is more easily imagined than its addition. Brown (1970:606) also argues that it is easier to explain why it may have been lost than why it would have been added. Carson (1991:483; also see Bruce 1983:293) consents that the clause is probably authentic, saying that even if omission were favoured some such clause as this must be understood to make sense of the flow of the passage. Bernard, Lagrange and Bultmann are among those who accept the clause.

³⁶⁰ In this regard, Carson (1991:483) mentions, “If God is glorified in the Son, it is no less true to say that God will glorify the Son in himself.”

³⁶¹ According to Schnackenburg (1980:323), the mutual glorification of the Father and the Son is a dominant theme in Johannine Christology. John emphasises this issue in this passage again, which is evident from the semantic relationships within this sub-unit, as follows: the semantic relationship between cola 1.3 and 1.4 is an additive equivalent relationship. The mutual doxology of the Father and the Son is emphasised by means of the statement in these two cola (cf. Blomberg 2001:194; Brown 1970:610). To this colon 1.2 is linked by means of a logical condition-result semantic relationship. These three cola are linked to colon 1.1 by means of a logical reason-result semantic relationship.

³⁶² In this passage, according to Morris (1971:631-632), Jesus is expressing three certainties (cf.): the first is that God is glorified in Jesus. The second is that God will glorify Jesus in himself. This appears to be that the resurrection will follow the crucifixion, and that it will be the Father’s seal on the work of the Son. The third is that God will do this without delay. Jesus is looking into the immediate future, not discussing a remote prospect.

³⁶³ Ridderbos (1997:387) states, “It is in the sending of the Son that the glory of God, that is, God’s reality in the power and majesty of his presence, manifests itself (cf. 13:31; 14:13; 17:4), and that constitutes the all-controlling motive of the miracle that now follows.”

³⁶⁴ John avoids references to the suffering of Jesus, as Synoptists did (cf. Mark 14:32-45 par.; Luke 22:44), and does not want to refer to the process of suffering in a negative way. He reinterpreted the shameful and painful side of the cross events in terms of glory (Van der Watt 2005b:477).

seeks what rightfully belongs to his Patron Father who sent him. He is not, then, acting out of love of honour or ambition (Neyrey 1996:119). Jesus has glorified the Father by submitting to the cross, and the Father will turn Jesus' death into a glorification of the Son by exalting him right away (εὐπεθύη). Indeed, the Father delights in granting the Son's requests because the Son 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 had with the Father before the Word became incarnate (1:14), before the world began (17:5) (Carson 1991:483).³⁶⁵

The concept of the mutual doxology can be painstakingly understood in the context of the first century Mediterranean world. In first century Mediterranean societies, honour was the value of a person in his own eyes, but also in the eyes of his society. It was his estimation of his own worth, his claim to pride, but also the acknowledgement of that claim, his excellence recognised by society, his right to pride (Pitt-Rivers 1977:1; Malina 1993:45; see Gilmore 1987:3; Collins 1995:101). By this one means that people presented themselves to their peers and neighbours as worthy. This might be an individual claiming respect because of some prowess or benefaction or a family claiming for its offspring the same regard in which the family itself was held. Yet claims meant nothing unless acknowledged by the public; for honour came down precisely to this public grant of worth and respect. If claims were publicly acknowledged, then a grant of honour was bestowed. Should claims be rejected or challenged, shame became a possibility. Shame refers to the denial of respect and worth or to its loss (Neyrey 1996:107-124). How does one get public respect and

³⁶⁵ Brown (1970:606) remarks that the passion, death, resurrection, and ascension are looked on as one brief action (also the “only a little longer” of verse 33) leading to future glory in the Father's presence. Morris (1971:631) expresses it this way: “The two are one in the essential purpose of saving mankind. The glory of Christ as he stoops to save mankind is the glory of the Father whose will he is doing. The cross shows us the heart of God as well as that of Christ.” Kysar (1986:216) asserts the reference of θεοφ εἰδοξα,σθη αυπτο.ν επν αυπτω| in 13:31c (colon 1.2) as God's powerful and loving presence that is manifested in Jesus' death. He proposes that glorification in the cross is found in the divine love that is expressed there (cf. Haenchen 1984:117). Moloney (1998:385) notes, “On the cross Jesus is glorified, but his death will also reveal the glory of God.” He also mentions, “Crucial to Jesus' self-gift in love is his being ‘lifted up’ to make God known (cf. 3:14; 8:28) and to draw everyone to himself (12:32-33).”

worth? According to Malina (2001:52), honour is ascribed or acquired, with the following description: “Ascribed honour befalls or happens to a person passively through birth, family connections, or endowment by notable persons of power. Acquired honour is honour actively sought and garnered most often at the expense of one’s equals in the social context of challenge and response.” Although the technical term “honour” does not occur in this passage, equivalent expressions focus the challenge-riposte dynamics in terms of assessing Jesus’ glory earlier in the narrative (see Van der Watt 2005b:468-472; Bratcher 1991:401-408).³⁶⁶ In John 7:18, Jesus himself articulated a key principle in the game of honour: ο ἄποφς ε ἄυτου/ λαλω/ν τη.ν δο,ξαν τη.ν ιωδι,αν ζητει/ ∴ ο ἄδε. ζητω/ν τη.ν δ ο,ξαν του/ πε,μψαντοφ αυπτο.ν ου–τοφ απληθη,φ εψστιν και. απδικι,α επν αυπτω/ ου πκ ε,στιν. The term “glory” (δο,ξα) is often and correctly translated as reputation or fame; it means “public opinion” quite simply, that is, “honour” (Neyrey 1996:119; see Van der Watt 2005b:466-467; Caird 1968:265-277).

Therefore, 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). Indeed, Jesus will share the honour of God (his Father). It was common ancient social practice that all the members of the family shared the honour of the family, since individuals were seen as part of groups and were treated accordingly (Van der Watt 2000:332). Thus the Father will also give honour to those who serve Jesus. If the father gives the honour, the family gives honour. In the context of the dying seed that produces many other seeds, the person who sacrifices his or her earthly existence will receive eternal life (12:25), which implies that the Father will give that person honour (12:26).³⁶⁷ 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 hearts (cf. 14:1). They

³⁶⁶ For δο,ξα/glory as a synonym of honour, see Rom. 16:25-27; Eph. 3:20-21; Jude 24-25; 2 Peter 3:18.

³⁶⁷ A detailed discussion of this imagery will be given below.

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 to 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).³⁶⁸

Jesus' self-gift in love is his being "lifted up" to make God known (cf. 3:14; 8:28) and to draw everyone to himself (cf. 12:32-33). God would be glorified in Jesus, hence would glorify Jesus, and would do so "immediately" (εὐπρόσθετος). People would see that Jesus really is doing the works of the Father (5:19ff.) and the Father would glorify Jesus. The presence of God becomes powerful through the glorification of Jesus. Thus the cross events cannot be regarded as the "death": rather, they display the saving sovereignty of God, God's dawning kingdom (Carson 1991:483). Indeed, consistent with the author's use of the word "δοξα" to refer to revelation (cf. 1:14; 2:11; 5:44; 7:18; 11:4, 40; 12:41, 43), as the "δοξα" of God was made visible at Sinai, the cross is the time and place where God will be revealed (Moloney 1998:385).

3.3.1.3. The temporary separation of Jesus from his disciples owing to his impending departure (13:33/cola 1.5-1.8)

| |
|--|
| 1.5. (33) <u>τεκνι,α(</u> |
| 1.6. ε;τι μικρο.ν <u>μεθς υ μω/ν</u> ειπμι.: |
| 1.7. ζητη,σετε, με(|
| 1.8. και. καθω.φ ει=πον τοι/φ ςΙουδαι,οιφ ο[τι ο[που επωγω. υ πα,γω υ <u>μει/φ</u> ουπ δυ,νασθε επλθει/ν(|

³⁶⁸ Therefore the phrase in these two verses merits a special word of attention. It stands apart, even within this introduction. Moreover, it is important for an understanding of the discourse as a whole and the text in particular (McCaffrey 1988:145).

καὶ. ὑ μί/ν λἐ,γῶ α;ρτι⊕

Jesus' glorification is an appropriate opening theme for the farewell discourse explaining his "hour." This glorification involves his return to his Father and, therefore, his departure from his disciples (Van der Watt 2005b:468; cf. Brown 1970:609; Keener 2003:920-923; Orchard 1998:178; Bruce 1983:293). It has been indicated that the glory of Jesus will eventually lead to the experience of heavenly life, the ongoing presence of the risen Jesus in and among them. However, Jesus now mentions that he will stay with them only "a little longer" and they will seek him but not find him because they cannot follow where Jesus is going. How can the paradigmatic readers understand this contradictory statement? The suggestion will be made that, although the third sub-unit (cola 1.5-1.8/13:33) can be regarded as a separate unit from the previous verses since there is a shift in focus from colon 1.5 onwards (see McCaffrey 1988:146), the present verse is closely related to the previous one in terms of the immediate and practical consequences of Jesus' departure for his disciples. To put it differently, explicit mention of Jesus' impending glorification in the above verses prompts Jesus to embark on one of the dominant themes of the discourse: his concern to prepare his disciples for his departure (Carson 1991:483; Ashton 1991:448-449; Segovia 1985:479). The topic that Jesus chooses in this sub-section is the temporary separation from his disciples owing to his impending departure (Ridderbos 1997:422; Köstenberger 2004:422).

Jesus addresses his disciples in the diminutive vocative *τεκνι,α* (colon 1.5) (Blomberg 2001:194; Newman & Nida 1980:448; Morris 1971:632; Brown 1970:607; Strachan 1941:277-278; Keener 2003:921; Segovia 1991:74; Carson 1991:483).³⁶⁹ This reference is particularly significant in a farewell discourse, a

³⁶⁹ This word is an address of endearment found only here in this Gospel but seven times in 1 John by the same author when he addresses his reader (2:1, 12, 28; 3:7, 18; 4:4; 5:21; see Carson 1991:485; Morris 1971:632). Segovia (1982) supposes that its occurrence here might reflect the fact that the final discourse of John's Gospel underwent some revision at the hand of the author of 1 John. However, Brown (1970:607) claims that no definitive answer is possible. According to him, there is only evidence that a Jewish teacher might well address his disciples as "children" (StB II:559). He goes on to argue that, moreover, in the synoptic Gospels, Mark 10:24 records that Jesus addressed his followers with what is rendered in the Greek by the cognate *τεκνα* (instead of the Johannine diminutive *τεκνι,α*),

genre whose scenario features the departure of a parent (see Collins 2001:167; Ashton 1991:448-449). According to Brown (1970:611), “Examples of particular interest in view of the context in John are found in the *Testaments of the XII Patriarchs*, a Jewish work with Christian interpolations, or perhaps a Christian work dependent on Jewish sources. ‘My children, beware of hatred ... for hatred is not willing to hear the words of God’s commandments concerning the love of one’s neighbour’ (Gad iv 1-2). ‘Now, my children, let each one of you love his brother loving one another’ (Gad vi 1)” (see also T. Zebulun v 1, viii 5; Joseph xvii 1-2; Issachar vii 6-7; Simeon iv 7). However, although this is a form of address in formal speech, it is also true that the disciples (as well as contemporary readers) are certainly permitted to hear an assertion of deep emotional attachment, especially in view of this final farewell and departure (Ridderbos 1997:474; cf. Newman & Nida 1980:448).³⁷⁰ As such it is charged with affection and tenderness. It softens the harsh announcement of departure in the same verse (McCaffrey 1988:146).³⁷¹

Jesus mentions that ε;τι μικρο.ν³⁷² μεθς υ μω/ν ειτωμι³⁷³ (colon 1.6). This is followed by a period of absence (ζητη,σετε,) (colon 1.7). The author then announces a parallel situation of the Jews and the disciples: και. καθω.φ ει=πον του/φ ςΙουδαι,οιφ ο[τι ο[που εσγω. υ πα,γω υ μει/φ ουπ δ υ,νασθε εσλθει/ν(και. υ μι/ν λε,γω α;ρτι (colon 1.8). The statement in this verse contains an explicit quotation (McCaffrey 1988:147; cf. Moloney 1998:385; Brown 1970:611; Bruce 1983:293; Segovia 1991:74). It directly evokes 7:33-34 and 8:21 where Jesus was warning the Jews that they would not find him because they did not believe in him. A comparison of these texts will help to explain the deeper spiritual import of the journey of Jesus referred to in 13:33 and 14:2-3; and reveal the subtlety and delicacy with which the author constructs 13:33. There are clear verbal links between all three texts (13:33; 7:33-34; 8:21-22) (see McCaffrey 1988:147-148).

and in Matthew 18:3 and 19:4 Jesus admonishes the disciples to become like little children (cf. Blomberg 2001:194).

³⁷⁰ Moloney (1998:385) also notes that Jesus’ unconditional love for his failing disciples is captured by his caring address of τεκνι,α.

³⁷¹ This is a standard title for disciples in John’s circle (see 1 John 2:1, 12, 28; 3:7, 18; 4:4; 5:21).

³⁷² For “μικρο.ν” cf. 7:33 and 12:35 as well as 14:19 and 16:16-17 below (see Barrett 1978:376; Morris 1971:632).

Besides, the phrase ο[που ερω. ῡ πα,γω ῡ μει/φ ουτ δυ,νασθε επλθει/ν of 8:21-22 (2x) is repeated verbatim in 13:33, and initiates the development of the dialogue leading up to 14:2-3. There the dialogue is a direct variation of the same theme. So, too, the variation of the phrase ο[που ερω. ῡ πα,γω of 8:21-22 (2x) that the reader finds in the ο[που ειτωμ. γερω. of 7:34 (also in 7:36) is again repeated verbatim in 14:2-3. John thus shows that the situation of the disciples after Jesus' departure is explicitly likened to that of the Jews in general: these same consequences apply to both groups (Segovia 1985:479; see Schnackenburg 1982:52; Keener 2003:921-923). The disciples are indeed told that they will find themselves in a similar position, and they too are puzzled, but there the similarity ends (Beasley-Murray 1987:246; Brown 1970:612; Dodd 1953:403-404; Culpepper 1991:133-152).

The comparison of the present passage with 7:33-34 and 8:21 indicates, however, that in the former passages Jesus was warning the Jews that they would not find him because they did not believe in him; but in the present passage the same words spoken to his disciples are a preparation for his departure and return.³⁷⁴ That is, the similarity of 13:33 to 7:33-34 and 8:21 is not in the fact that all are warnings, but in the misunderstanding that greets both the promise of 13:33 and the warning of 7:33-34 and 8:21 (cf. 16:4ff.). Although the disciples are told that their master is leaving them and, like the Jews (that is, unbelievers), they will not be able to come where he is going, Jesus does not say that the disciples do no better than the Jews and that their faith and knowledge are both inadequate nor that they are still of this world (cf. Barrett 1978:376; Keener 2003:923; Moloney 1998:385; Segovia 1985:479; Marrow 2002:90-102). To put the matter another way, although Jesus' followers must come to grips with his departure, the tone of this announcement to them is vastly different from the two passages where the Jews are informed that they will not be able to find

³⁷³ Jesus proceeds to unfold a little more of the meaning of the preceding words (Morris 1971:632).

³⁷⁴ The idea that verse 33 is also a warning because it prepares for the prediction of Peter's denial in 13:36-38 is not correct. The salutation, "my little children," gives the verse a tone of tenderness; and certainly Jesus' words in 13:36 interpret the statement of 13:33 as a promise of ultimate happiness ("you will follow me later") (Brown 1970:612).

him (7:34) and they will die in their sin (8:21) respectively³⁷⁵ (Carson 1991:483). In fact, neither of these consequences applies to the disciples (Culpepper 1998:208; see Keener 2003:923; Ashton 1991:448-452).³⁷⁶ In this statement Jesus does not say that the disciples will not be able to find him (cf. 7:34) or that they will die in their sin (cf. 8:21).³⁷⁷ The disciples could not yet follow Jesus because they are not yet prepared to die; but they would follow him in death later (13:36-38; cf. 21:18-19). Jesus had been “with” them for a time (12:8, 35; 14:9; 16:4); in contrast to his enemies, however, who would never find him, his disciples would find him in a new way when he returned – that is, he would be with them in a new way (Keener 2003:923).

Furthermore, the discourse that follows sets out promises that are the reverse of those warnings (Beasley-Murray 1987:246-247; cf. Dodd 1953:403-404): Peter is told that

³⁷⁵ Jesus is just affirming that the disciples as they are go with Jesus neither to death nor to the glory beyond (Morris 1971:632).

³⁷⁶ Mlakuzhyil (1987:328) notes: There are a number of similarities between Jesus’ words to the Jews and to the disciples (as he himself explicitly reminds the latter: “as I said to the Jews.....” 13:33): 1) he is going to be with them only a little while (7:33; 13:33; 16:16); 2) for he is about to go away (to the one who sent him) (7:33; 8:2; 16:5); 3) they will seek him (7:34; 8:21; 13:33); 4) but where he is going they cannot come (7:34; 8:21; 13:33). There are also some remarkable differences: 1) whereas Jesus’ statements about his going away in John 7-8 are made in the context of a controversy with the unbelieving Jews, his words to the disciples are spoken in the context of bidding farewell to his own, which is indicated by the endearing way he addresses them as “little children” (13:33); 2) whereas he tells the Jews that, in spite of their search for him, they will not find him (7:34) and that they will die in their sin (of unbelief) (8:21); in the case of the disciples he limits the impossibility of following him to the present moment and affirms the future possibility (13:36). In fact, at 16:16 he promises them that after a short interval of absence they will see him again (cf. also 14:3). The reactions of the Jews and those of the disciples to Jesus’ enigmatic words about his departure are also quite different. While both the groups are puzzled by his words (7:36; 8:22; 16:17-18), the Jews (mis)understand them or wonder whether he plans to go and teach the Diaspora Jews (7:35) or to commit suicide (8:22), whereas the disciples fail to understand (but do not misunderstand) their master’s mysterious words (13:36; 16:17-18; cf. also 14:4). Again, while Jesus leaves the unbelieving Jews in their misunderstanding, he explains the enigma to his receptive disciples in two parallel discourses (14:1-7; 16:19-29): his departure is a return to his Father (14:2; 16:28) to prepare a place for them in his home (14:2) and to send them another Paraclete (16:7). Furthermore, Jesus promises the disciples that he will come back to them (14:3, 18; 16:22). This refers not only to his post-Resurrectional appearance to them (cf. 20:19; 20:26; cf. also the disciples’ joy at seeing the risen Jesus at 20:20 as he had foretold at 16:22) but also to his coming to them and entering into a deeper communion with them (“and I will take you to myself”, 14:3) in and through the Spirit (14:16-17, 25-26; 15:26-27; 16:7-15; 20:22) and with the Father (14:23).

³⁷⁷ Semantic relations of the statement also make clear that the situation of the disciples is different from that of the Jews. That is, the passage ζῆτη,σεται, με (colon 1.7) is linked to the passage και. καθω.φ ει=πον τοι/φ ζλουδαι,οιφ ο[τι ο[που εσγω. υ πα,γω υ μει/φ ουπ δυ,νασθε επλθει/ν(και. υ μι/ν λε,γω α;ρτι (colon 1.8) by means of a dyadic contrastive semantic relationship and to this the passage ε;τι μικρο.ν μεθς υ μω/ν ειτωμι (colon 1.6) is linked by means of a qualificational character setting

although he cannot follow Jesus now, one day he will (13:36); the whole disciple group is assured that the departure of Jesus has in view the goal of their being with him in the Father's house forever (14:2-3); they will shortly see him again, for he will live, and so will they (14:19); this experience of the Easter revelation is to be extended to all who believe (14:21), which will be no less than an anticipation of the presence of Jesus in the Parousia (14:23) (Carson 1991:483; Schnackenburg 1982:52-53; Brown 1970:611-612; Barrett 1978:376; Morris 1971:632; Keener 2003:923; Tenney 1976:211; Segovia 1991:74-75).³⁷⁸ Indeed, Jesus and the Father will subsequently come to them (cf. 14:23). Only a very few hours now separate him from his death, and an only slightly shorter interval from his reunion with his own (Haenchen 1984:117).

3.3.1.4. The commandment of mutual love (13:34-35/cola 1.9-1.11)

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| <p>1.9. (34)</p> <p>ε̄ντολη.ν καινη.ν δι,δωμι ῡ μι/ν(ι[να <u>ᾱπαγα/τε</u> <u>ᾱλλη,λουφ</u>(</p> <p>— 1.10.</p> <p>καθω.φ <u>η̄πα,πησα</u> ῡ μα/φ ι[να και. ῡ μει/φ <u>ᾱπαγα/τε</u> <u>ᾱλλη,λουφ</u>⊕</p> <p>— 1.11. (35)</p> <p>ε̄σν του,τω <u>γ̄νω,σονται</u> πα,ντεφ ο[τι <u>ε̄σμοι. μαθηται, ε̄στε</u>(</p> <p>ε̄σα.ν <u>ᾱπα,πην</u> ε;χητε ε̄σν <u>ᾱλλη,λοιφ</u>⊕</p> |
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The disciples cannot accompany Jesus as he leaves this life. Thus, for the direction of their life in this new situation (a messianic community living between the advents of the Messiah) Jesus leaves a commandment³⁷⁹ (Barrett 1978:377; Brown 1970:612;

(time and circumstance) relationship (see above). Thus it is indicated that the disciples cannot come where Jesus is going but “for a short period”.

³⁷⁸ The departure mentioned here might refer either to Jesus' death or to his ascension. Both departures are addressed in the chapters that follow (Carson 1991:483; Barrett 1978:376; Brown 1970:611; Morris 1971:632). Indeed, as Kysar (1986:216) argues, the reference “ῡ πα,γω” (cf. 7:33) in this verse captures the whole process of Jesus' departure, the crucifixion-resurrection-ascension by which Jesus moves into the divine realm. This word is relatively more common in the last discourses than in the rest of the Gospel (Barrett 1978:376).

³⁷⁹ The term ε̄σντολη., often in the plural form, means “order”, “commission”, “command” and the usual sense is the command of a king, official or general (Schrenk 1964:545; cf. Louw & Nida

Keener 2003:923-927). Since the theme of these verses is further elaborated in 15:9-16, many scholars have argued that its presence here is the result of an awkward bit of redactional manipulation (see Schnackenburg 1982:53). On the contrary, however, it makes perfectly good sense (see Beasley-Murray 1987:247; Keener 2003:923; Bruce 1983:294).³⁸⁰ Carson (1991:483) explains this accord as follows: “Having announced his departure, and having insisted that his disciples cannot now come with him (13:33), Jesus begins to lay out what he expects of them while he is away. Unfortunately, they still cannot get over the unambiguous insistence that Jesus’ departure is imminent, and so Peter interrupts and presses the point (13:36-38). This in turn prompts Jesus to embark on an extended and comforting explanation regarding his departure, before returning to more detailed descriptions of what is expected of them, and what is promised to them, during the time he is absent from them.” Keener (2003:923) also argues that this commandment is relevant to the context, for it includes readiness to die: to love as he did would require laying down their lives for one another (13:34). The foot washing (13:3-10) illustrated this love, because it foreshadowed the salvific work of the Suffering Servant (13:1-2, 31-38). The commandment also articulated how believers could represent the most vital aspect of Jesus’ presence among themselves after his departure: by loving one another, they would continue to experience his love. Therefore there is no reason to consider it to be an editorial intrusion (see Beasley-Murray 1987:247).³⁸¹

The commandment of Jesus is described as *καινο,φ*³⁸², which is in an emphatic

1988:426). This term is especially characteristic of the Johannine epistles (1 John, 14 times; 2 John, four times; many of these relate to the command of love). It moreover should be noted that this term will also be a featured theme of the farewell discourses (John 13-17, six or seven times; the rest of John, four times) (Barrett 1978:377; Brown 1970:607; Kysar 1986:217). According to Moloney (1998:389), the testaments are also marked by a command to mutual love. He mentions, “There is something specially Christian in Jesus’ presenting himself and his self-gift as the model for mutual love, and there is an intensification of the command. Nevertheless, the new commandment is an exhortation to a quality of life that flows from the life story of the departing hero, as in the testaments.” For a comprehensive consideration on the use of this term in John’s Gospel, see Du Rand (1981); Schrenk (1964:544-556).

³⁸⁰ McCaffrey (1988:149) underscores that the formal address *τεκνι,α* of the previous verse (v. 33) already prepares the reader for the introduction of “love” in these verses (vv. 34-35).

³⁸¹ The reason for the demarcation of the fourth sub-unit (cola 1.9-1.11/13:34-35) from the following is found in the fact that the dominant structure markers *απαπα,ω* and *απλη,λουφ* appear.

³⁸² “New” (*καινο,φ*) is used only here and 19:41 in this Gospel and three times in the Johannine Epistles (1 John 2:7, 8 and 2 John 5) (Kysar 1986:217; cf. Morris 1971:632).

position in the Greek (Morris 1971:632; Schnackenburg 1982:53-55; cf. Collins 1990:252-253; Keener 2003:923-927; Rensberger 1992:297-313; Tolmie 1995:201). However, this *new* command is not “new” because nothing like it had ever been said before (Carson 1991:484). The Mosaic covenant had mandated two love commandments (see Blomberg 2001:194; Brown 1970:613; Nissen 1999a:201-203; Neudecker 1992:496-517): “You shall love the LORD your God with all your heart, and with all your soul, and with all your might” (Deut. 6:5); “You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbour as yourself: I am the LORD” (Lev. 19:18). Jesus taught that all the law and the prophets were summed up in these two commands (Mark 12:28-33; cf. Rom. 13:8-10; Gal. 5:14). John himself can elsewhere recognise that in certain respects this commandment is not new at all (cf. 1 John 2:7-8).³⁸³ Why, then, should he here report that it is “new” (Carson 1991:484)? In what sense is the commandment to love one another a “new commandment” (see Brown 1970:613; Schrage 1996:314-317; Du Rand 1981:171-175; Furnish 1973:138; Segovia 1991:76; Culpepper 1991:133-152)?

Brown (1970:614) is correct in pointing out that the newness of the commandment of love is really related to the theme of covenant at the Last Supper – the “new commandment” of John 13:34 is the basic stipulation of the “new covenant” of Luke 22:20. According to him, both expressions reflect the early Christian understanding that in Jesus and his followers the dream of Jeremiah was fulfilled (31:31-34): “The days are surely coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah.” (For Jeremiah this was more a renewed covenant than a totally new covenant, and this was probably the earliest Christian interpretation as well, with emphasis on the radical and eschatological nature of the renewal.) Brown continues that this new covenant was to be interiorised and to be marked by the people’s intimate contact with God and knowledge of him – a

³⁸³ Brown (1970:613-614) notes that although some scholars have often sought to explain the newness by contrast with the Old Testament attitude toward love of one’s neighbour, such a contrast with the Old Testament casts little light on the newness of the commandment to love in John. Schnackenburg (1982:54) also mentions that the newness in the New Testament generally and the Johannine writings in particular cannot be explained simply as an antithesis to the Old Testament to love one’s neighbour (see Lev 19:18) and the interpretation of that commandment in Judaism. He is convinced that there is no support for this.

knowledge that is the equivalent of love and is a covenantal virtue. The themes of intimacy, indwelling, and mutual knowledge run through the farewell discourse.³⁸⁴ Therefore, what is “new” about this commandment is not found in the injunction itself but in the source and function of the love, wherein the model and source of love is Jesus’ death, the supreme expression of love (cf. 15:13) (see Nissen 1999a:201-203; Collins 1990:252-253; Rensberger 1992:297-313; Ford 1997:151; Tolmie 1995:74; Du Rand 1981:171-175; Kysar 1986:217; Keener 2003:923-927; Barnhart 1993:122; Bruce 1983:294; Segovia 1991:75-77l; Hoskyns 1947:451).

The new commandment is “to love one another” (ἀγαπα/τε ἀλλήλους).³⁸⁵ Words for “love” occur twelve times in John 1-12 and forty-five times in John 13-17 (Köstenberger 2004:423). Indeed, in the course of the whole passage in the farewell discourses the love theme is predominant, mentioned repeatedly with different foci – no less than sixteen times to be exact: 13:34, 35; 14:15, 21, 23, 24, 31; 15:9, 10, 12, 13, 17; 16:27; 17:23, 24, 26 – with some of the references a verbatim or an almost verbatim repetition of a former (Rousseau 2003:156). Love forms a pivot within familial relations in this Gospel (Van der Watt 2000:304; Collins 1990:217f.; Malherbe 1995:121). Indeed, it forms the focus in the ethics of John (Houlden

³⁸⁴ Carson (1991:484; cf. Morris 1971:633-634; see Strachan 1941:278-279) also notes that its newness is bound up not only with the new standard (καθὼς ἠπαγγελισα ὑμῶν) but also with the new order it both mandates and exemplifies. Like Brown, he believes that there is an indirect allusion to the new covenant that was inaugurated at the Last Supper (I Co. 11:25; cf. Luke 22:20), the new covenant that promised the transformation of heart and mind (Jer. 31:29-34; Ezk. 36:24-26). He claims, “Whether or not that allusion can be sustained, this commandment is presented as the marching order for the newly gathering messianic community, brought into existence by the redemption long purposed by God himself (cf. vv. 31-32).” Thus, according to him, “It is just not that the standard is Christ and his love; more, it is a command designed to reflect the relationship of love that exists between the Father and the Son (cf. 8:29; 10:18; 12:49-50; 14:31; 15:10), designed to bring about amongst the members of the nascent messianic community the kind of unity that characterizes Jesus and his Father (cf. John 17).” Beasley-Murray (1987:247) is also of the opinion that its newness would appear to consist in its being the Law of the new order, brought about by the redemptive power of God in and through Christ, intimated in vv. 31-32. According to him, the establishment of the new covenant is integral to the traditions of the Last Supper (cf. Mark 14:24ff.), which were perpetually remembered in the celebrations of the Lord’s Supper, and therefore will have been assumed in this record of the last discourse of Jesus. He continues that the commands of the law were issued to Israel as their part in God’s covenant with them, involving their response to his taking them to be his people whom he had “redeemed” from the slavery of Egypt (cf. Exod. 19:3-6). So, according to him, the “new command” may be viewed as the obligation of the people of the new covenant in response to the redemptive act of God and his gracious election that made them his new people.

³⁸⁵ While the Greek word ἀγαπα,ω is used here for love, the author could as easily have used φιλε,ω without a change of meaning (e.g., 16:27) (see Kysar 1986:217).

1973:36; Brown 1966:497; Furnish 1973:135; Wendland 1975:109; Segovia 1991:76; Keener 2003:923-924; 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 like 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*).³⁸⁶ The terminology for love in this context is specifically used in 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 action (Roloff 1993:302; cf. Schrage 1982:301; Tolmie 1995:127).

The new commandment of which Jesus speaks is given further definition and explanation in the words καθω.φ ηπγα,πησα ῡμα/φ³⁸⁷ (see Malina & Rohrbaugh 1998:228; Collins 1990:252-253; Keener 2003:924-925; Rensberger 1992:297-313; Tolmie 1995:201; Newman & Nida 1980:449).³⁸⁸ 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).³⁸⁹ Jesus tells his disciples that he has given them “an example” that they should do as he has done to them (13:15) after performing his loving (13:1) act of washing their feet (see Van der Watt 2000:288-289; Tolmie 1995:70-71; for different interpretations of the foot washing see Richter 1967:247-278; Boismard 1964:295-307; Enz 1957:208-215;

³⁸⁶ See the discussion between Phaedrus and Socrates in Plato’s *Phaedrus* where Lysias’ speech on homosexual love is discussed.

³⁸⁷ The Johannine commandment is hardly novel, but it is “new” precisely because of the new situation Jesus has inaugurated. The basis is not Scripture but Christ’s own love signed in the addition, “as I have loved you”. The new commandment rests on a new reality: the new imperative is based on a new indicative, the love of God in Christ and the love of Christ in his own (Nissen 1999a:202-203; see Furnish 1973:138). Indeed, as Ridderbos (1997:476) mentions, in Jesus’ love the commandment comes into play in a new salvation-historical way and receives a new grounding and, by his Spirit, a new possibility of fulfilment and, in content, a characteristic definition.

³⁸⁸ 13:34a (colon 1.9) is an exhortation of mutual love and 13:34b (colon 1.10) is to provide a practical method on how to love. As has been mentioned above, these two cola are perhaps linked by means of a substance generic-specific semantic relationship.

³⁸⁹ As Keener (2003:924) argues, John’s terms of personal comparison, particularly καθω.φ underline the force of the demand; it applies both to Jesus’ relationship with his Father (5:23; 12:50), and to that of his disciples with himself (15:12; 17:14), the latter often modelled after Jesus’ relationship with his Father (6:57; 10:15; 15:9-10; 17:18, 21, 23; 20:21).

Dunn 1970:247-252; Weiss 1979:298-325).³⁹⁰ Thus it is once more apparent that John's supper discourse as a whole, from the end of chapter 13 through to the prayer of chapter 17, is an explication in words and symbols of the new economy of communion which Jesus is about to inaugurate (Barnhart 1993:122).³⁹¹ Furthermore, Jesus in 15:13 uses the example of death for (on behalf of) a friend as evidence of what love really is (cf. Ridderbos 1997:476; Morris 1971:633; Tolmie 1995:201). Thus this in its turn points to the death of Christ: this last must be regarded as the ultimate standard of the love of Christians (Barrett 1978:377; Carson 1991:484; Schnackenburg 1982:54-55; Stibbe 1993:150; Keener 2003:925).³⁹² This must be the nature of their love for one another. A member of the family should act according to the pattern that identifies that family.³⁹³ Jesus has given this pattern.³⁹⁴ Only in

³⁹⁰ The episode of the foot washing has two dimensions: the first part of the story reveals that the crucifixion was Jesus' consummate act of complete self-giving love. In the washing of his disciples' feet, as in his death, he gives himself completely. The second part of the passage elaborates the significance of the act as an example for the disciples to follow. The commandment to love another must be seen within this context (Nissen 1999a:201).

³⁹¹ According to Keener (2003:924), ancient writers regularly invoked positive models that invited imitation as well as warning against negative examples; sometimes this included attention to examples of brave death (e.g., Aeschines *False Embassy* 75; Lysias *Or.* 2.61, § 196; Theophrastus *Char. proem* 3; Cicero *Sest.* 48.102; 68.143).

³⁹² The washing of the disciple's feet, placed immediately before the passion narrative, prefigures the death of Jesus. Similarly, Jesus' laying down of his life for his followers (15:13) serves as an act of love and servanthood. Thus, his death is depicted by John as an act of self-sacrificial love that establishes the cruciform life as the norm of discipleship: Those within the community may be called upon literally to lay down their lives for one another (Nissen 1999a:202). In this regard, Culpepper (1998:208) properly asserts that Jesus' new command has taken on additional significance following the foot washing. According to him, the close association of love with the footwashing and Jesus' death conveys the implication that Jesus was charging his disciples to love one another even if such love requires that they lay down their lives for the community. This inference will later be reinforced by the association of keeping the new commandment (15:12, 17) with laying down one's life for one's friends (15:13) and bearing fruit (15:16; cf. 12:24).

³⁹³ The author of the Fourth Gospel uses love amongst the believers as in the family setting. Therefore love is recommended to be a common attitude between the members of God's family. Love indicates affection and an intimate relation between the members of the faith. The Son commands the believers to love each other according to the example he has set (13:34; 15:12, 17). This will identify them as his disciples (13:15). Their identity will be determined by their love. In 13:1-17 therefore, Jesus sets an example of love (13:15) by washing his disciples feet and in (15:13) he uses death for (on behalf of) a friend as an indication of what love is. This is commanded to be the nature of their love for one another. A member of the family should thus act according to the pattern that identifies the family (Van der Watt 1997:24).

³⁹⁴ Moloney (1998:385; see Carson 1991:484) states, in this regard, that the foot washing is marked by the gift of an example (ὁ πῶς, δειγμα γὰρ ἐδῶκα ὑμῖν, v. 15) and the sharing of the morsel is marked by the gift of a new commandment (ζεντολην καινην διδωμι ὑμῖν, v. 34a). According to Moloney, both the example and the commandment are closely associated with Jesus' demand that his disciples follow him into a loving self-gift in death. This was implied in the command that the disciples do to one another "as Jesus had done for them" (καθὼς ἐπέγω. ἐποίησα ὑμῖν, v. 15b), and it

relation to Jesus can they experience love and live according to that love. The Father is the source and Jesus the example of love for the believer (Van der Watt 2000:313; Stauffer 1974:53; Tolmie 1995:201; Culpepper 1991:146-147).³⁹⁵

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. Indeed, as will be discussed later, 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 brings back 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); disciples now would 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. The Holy Spirit will enable the disciples to experience the presence of Jesus in their remembering. It should be noted at this point that the presence of Jesus does not mean only his physical presence in front of people, but also in their memory.

Verse 13:35 (colon 1.11) starts with the mention of $\epsilon\sigma\upsilon\ \tau\omicron\upsilon\sigma\tau\omega$ (see Barrett 1978:377). This indicates a unique quality of a new commandment of mutual love (see Moloney 1998:386; Morris 1971:633; cf. Tolmie 1995:201; see Ford 1997:151). There will shortly be a time when Jesus will no longer be with them and they will not be able to go where Jesus is (cf. v. 33). During that time of absence they are to repeat the love of Jesus and thus render present the lifestyle of Jesus: if the disciples love one

becomes explicit in the new commandment that they love one another "as Jesus has loved them" ($\kappa\alpha\theta\omega\phi\ \eta\pi\alpha\rho\alpha,\pi\eta\sigma\alpha\ \upsilon\ \mu\alpha/\phi$, v. 34b).

³⁹⁵ Keener (2003:923) notes: the exhortation to "love one another" (13:34-35) implies unity in the face of diversity (17:21-23), such as Jewish, Gentile, and Samaritan believers in Jesus might experience (4:39; 10:16). Representatives of various social groups now constituted together a new "in-group" and frequent early Christian exhortations to mutual service seem directed toward blending such diversity. In the Johannine community, love is partly cohesiveness to the community; secessionists lack such love (1 John 2:19; 3:14). Ethnic and other forms of reconciliation within the Christian community are

another, everyone will know that they are the disciples of Jesus (cf. 1 John 3:23; 4:7f., 11f., 19f., etc.) (Moloney 1998:386; Van der Watt 2000:312).³⁹⁶ Therefore, as Ridderbos (1997:477) expresses, “Everything will depend on whether as disciples they love one another.” Besides, as Ridderbos (1997:477) goes on to say, “In this mutual love lies the criterion of the identity by which they will be known to the world, not in order to win the world’s admiration by their irreproachable conduct as a separatist group, but so that, by their mutual acts of service and self-denial (cf. v. 15), they may evoke the image of Jesus in this self-sacrificial love for sinful humanity.”³⁹⁷

In this passage, the emphasis of the commandment is on a love “within” the community (cf. 15:12) and nothing is said of loving those outside the community (contrast Matt. 5:43-45) (Kysar 1986:218; Rensberger 1989:124; Haenchen 1984:117-118; Meeks 1972:44-72; Culpepper 1991:146-147).³⁹⁸ Given the situation of the Johannine church, it is not surprising that what is nurtured here is a kind of sectarian love (Kysar 1986:218; cf. Nissen 1999a:195-196; Keener 2003:925; Meeks 1972:44-72; MacRae 1970:13-24). Only in the fulfilment of this rule is fellowship with their glorified Lord maintained and the ground and meaning of their existence indicated to the church that remains behind (Ridderbos 1997:476). It should not be forgotten, however, that the believers are “sent” into the world for others – a world God loves (3:16; cf. 20:21) (Kysar 1986:216; Nissen 1999a:195-196; Meeks 1972:44-72; MacRae 1970:13-24; Perkins 1994:106; Lindars 1972:463; Ford

essential to its identity as a Christian community; without such evidences the world cannot see the character of Jesus (13:35).

³⁹⁶ Keener (2003:927) notes, “From the standpoint of Johannine theology, one cannot persevere as a true disciple of Jesus without learning to love other true disciples. Given the First Epistle’s polemic against the secessionists, persevering in love includes remaining part of the community of faith (1 John 2:9-11; 3:10, 14; 4:20).”

³⁹⁷ The restriction in 13:34-35 has been explained by a comparison with the Old Testament concept of a covenant community. Sometimes the similarity to Leviticus is stressed, since Leviticus is also concerned with relations among the people of God (Nissen 1999a:203). Thus, Collins (1990:252-253) suggests that the limitation derives from its similar focus on the members of a covenant community. He also argues that in the farewell discourse genre interest always centres on relations among those being left behind, not on the world at large. However, considerations of genre and addressees alone cannot explain the distinctive character of the Johannine commandment (Nissen 1999a:203; cf. Rensberger 1992:304).

³⁹⁸ The following are the semantic relationships within this sub-unit: Colon 1.9 is an exhortation of mutual love and colon 1.10 is to provide a practical method on how to love. These two cola are perhaps linked by means of a substance generic-specific semantic relationship. To this colon 1.11, where a

1997:151; Marrow 2002:90-102; Blomberg 2001:194; Keener 2003:926-927; Carson 1991:485).³⁹⁹ Therefore it is indicated that, after Jesus' departure, the mutual love of the community is a way of still presenting Jesus to the world.⁴⁰⁰ In other words, as Beasley-Murray (1987:248) mentions, "Such a community of Christly love will be a revelation to the world of the reality of Christ's redemption, a witness to the presence and power of the kingdom of God in the midst of the world (cf. 17:21, 23)."⁴⁰¹

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). Jesus indeed stresses in his last discourse that mutual love is the proof of Christian discipleship (see below; cf. Barrett 1978:377; Ford 1997:151). This theme has already been presented to the disciples

unique quality of love is set out, is added by means of a logical condition-result semantic relationship. The pivotal focus of the sub-unit is "the commandment of mutual love".

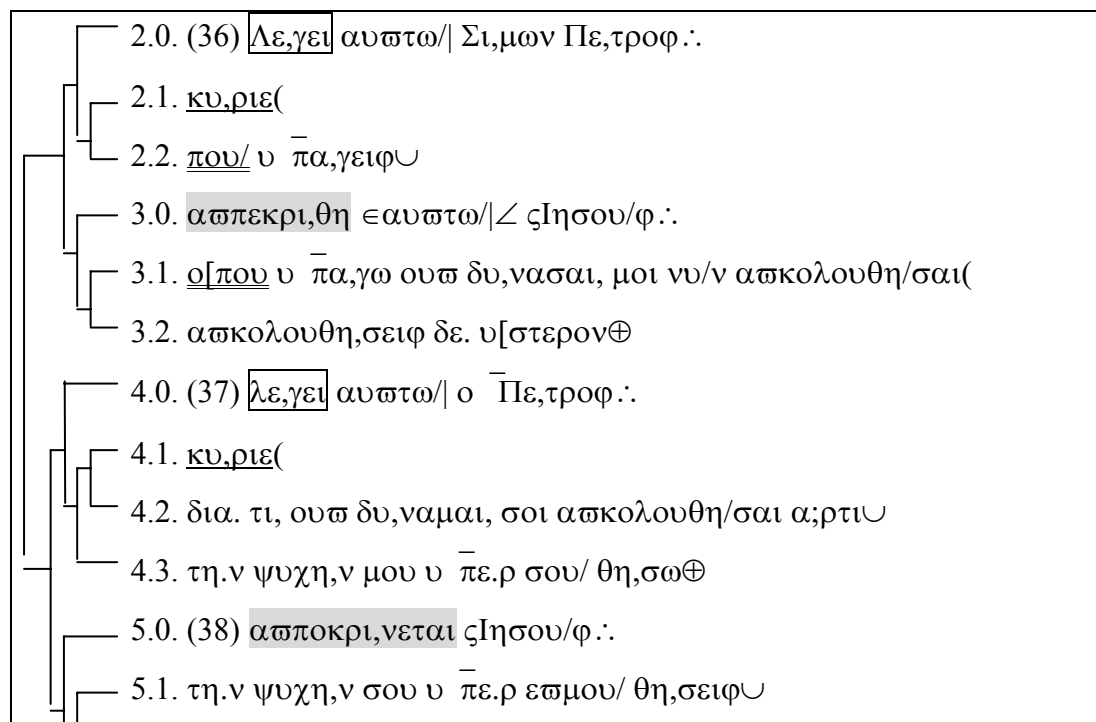
³⁹⁹ Van der Watt (2000:315) argues that the polarisation between the family of God and the unbelievers as family of the devil (8:44) creates an ethical tension in the Gospel. He goes on to say that absolute loyalty and love seem to be intended for members of one's own community only. Then, what about the people who do not belong to the family of God? Does the believer have any responsibility towards them? Van der Watt argues that the social involvement of the believer should include a strong evangelising element. He thinks that love for the world means to get involved with the unbelievers in order to persuade them to join God's family. This idea is also argued by Smith with reference to sections like 4:42; 13:35; 17:21, 23. Smith (1995:177) points out that the love of the disciples, of all followers of Jesus for one another, will be their effective witness to the world of the truth of the Christian claims about Jesus. According to Van der Watt, thus, the believer should love the world in the sense that this love is expressed in the communication of the message of life and love. (He goes on to say) Love of the unbeliever is love focused on bringing the unbeliever into the community of God. As soon as one becomes a believer one finds oneself within the circle of familial love. Nissen (1999a:195-196) also remarks that there is a limitation or narrowing of perspective – in practice if not in theory. According to him, the intracommunal focus is a fact, in the sense that the Gospel contains no explicit statements on how relations should be conducted with those outside the community. For him this is not the same as arguing that the intention of the author is a deliberate narrowing of the scope. He thus argues that despite the inner-directedness of the Johannine love language, the community never became an isolated sect – like that at Qumran. (To him) The foundation of its fellowship in the divine commission to continue the witness of the Son kept it oriented towards the world. Evangelisation is still the primary task of the Johannine community (cf. Perkins 1994:106).

⁴⁰⁰ The exhortation to love one another does not answer the question: "Whom do I have to love?" Rather, it is a way of describing the life of the community after the departure of Jesus. Furthermore, this focus on mutual love does not mean that the world disappears from the picture. Love is seen as the badge of discipleship: "By this all men will know that you are my disciples." If the followers of Christ reproduce in their mutual love the same love which the Father showed in sending his Son (3:16) and which the Son showed in laying down his life (10:18; 15:13), this will be the most powerful of testimonies to the world (Nissen 1999a:203).

⁴⁰¹ In other words, the disciples are not now able to follow Jesus into the divine realm, but they can realise in this world a feature of that realm – they can "love one another". The bond of mutual love (here "agape") in the community is a feature of John's realised eschatology (Kysar 1986:217).

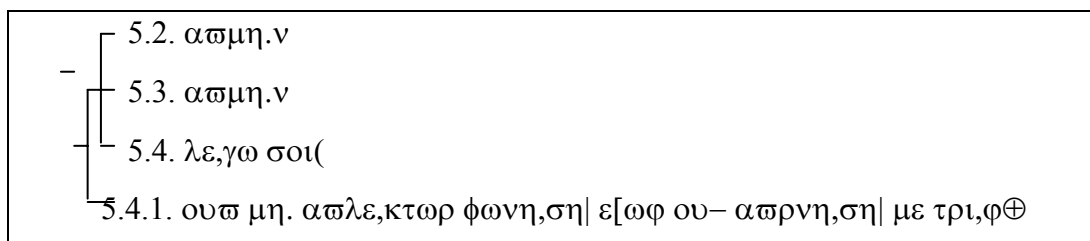
when Jesus indicates the death of Jesus as well as that of his disciples through the metaphorical expression of the “seed” (12:24) (Van der Watt 2000:108). No direct or explicit application is made to the death of Jesus (cf. Brown 1966:471; Bruce 1983:294). The implications in the context are, however, that it not only refers to the death of Jesus (12:23) but also to that of his disciples (12:25-26) (Van der Watt 2000:108).⁴⁰² Therefore, given its immediate context, this new command of Jesus is meant to serve as a replacement for Jesus’ 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 the 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).⁴⁰³

3.3.1.5. The prediction of Peter’s denial (13:36-38/cola 2.0-5.4.1)



⁴⁰² In the words of Brown (1970:612), “Since the disciples cannot follow Jesus as he leaves this life, they receive a command that, if obeyed, will keep the Spirit of Jesus alive among them as they continue their life in this world.”

⁴⁰³ By this mutual love of the community, “the world may believe” (cf. 17:20-26). John’s distinctive treatment of the love community does not license hatred of the enemy or of the neighbour; rather, it focuses on the fulfilment of God’s love within the community. “Love – even God’s love, even agape – seeks a response, an answering love. It seeks mutual love, and where it finds it, the heavenly realm is entered.” (Nissen 1999a:203)



The theme of Jesus' departure was mentioned from the beginning of this Gospel (cf. 1:14), but is now brought to a climax in the first farewell discourse. At the beginning of the first farewell discourse (in 13:31-35/cola 1.0-1.11), Jesus announces his departure from his disciples. The beginning of this discourse stresses that Jesus' departure opens the possibility of his continuing presence among his followers. Furthermore, he does not speak of his "permanent" absence from his followers but of a "temporary" separation from them. This explicit declaration is exposed throughout the discourse in a various ways. However, Peter does not understand what the sayings of Jesus mean. Thus he, in this fifth sub-section, asks Jesus that κυ,ριε(που/ ῡ πα,γειφ (13:36a/cola 2.1-2.2), which clearly picks up on 13:33 (cola 1.5-1.8) (see Morris 1971:634; Barrett 1978:377; Newman & Nida 1980:450; Stibbe 1993:147; Barnhart 1993:123-124; Van Tilborg 1993:136; Keener 2003: 927-929; Orchard 1998:178; Segovia 1991:77; Witherington III 1995:248).⁴⁰⁴ Peter reveals an inability to understand the nature and goal of Jesus' departure. He has no idea whatever about what Jesus' departure entails or where it is that he proposes to go (Segovia 1985:480; Culpepper 1983:120-121; Koester 2003:70-71; Tolmie 1995:201-202, 2006:359; Schnackenburg 1982:55; Haenchen 1984:118; Orchard 1998:178). His misunderstanding is just like the Jews in 7:35 who think of a physical, geographical going (cf. Tenney 1976:211-212; Orchard 1998:178; Culpepper 1991:146-147; Tolmie 2006:359).⁴⁰⁵ Hence Peter, as he has done more than once in the Synoptics, asks for clarification (e.g., Matt. 15:15; Luke 12:1) (Blomberg 2001:194; cf. Strachan 1941:278-279; Tenney 1976:211-212; Newman & Nida 1980:450; see Brown 1970:614-616; Dodd 1953:403-404; Keener 2003:927-929;

⁴⁰⁴ The fifth sub-unit (cola 2.0-3.2/13:36) clearly consists of the dialogue between Jesus and Peter. The obvious difference in the literary genres (discourse and dialogue) between the previous part and the current part supports the current separation.

⁴⁰⁵ Jesus has, to be sure, already spoken to "the Jews" (7:33), but – as Peter evidently tries to say – certainly he and the other disciples are not to be equated with "the Jews" (Ridderbos 1997:477).

Bruce 1983:293; Segovia 1991:77-78; Tolmie 1995:201-202; Witherington III 1995:248).⁴⁰⁶

The theme of misunderstanding (or partial understanding) is inseparable in the discourse from the Johannine use of the question (see Leory 1968). It provides a valuable indication of the whole purpose of the discourse, which is designed precisely to correct this misunderstanding. It points to the meaning of the text at the first level of understanding. But it also indicates by contrast with this misunderstanding how the text is to be reinterpreted in its immediate context at a second, deeper spiritual level of understanding (McCaffrey 1988:152). According to Culpepper (1983:161), John's recurrent use of misunderstanding follows a common pattern in which eighteen passages follow a common pattern and several others contain variations of this pattern and may be considered as related passages. He has developed the lists of misunderstandings provided by Leory (1968) to highlight the ubiquity of this device in the Gospel of John. This tabulation shows the distribution of the misunderstandings, their relation to characterisation and significant themes, and the variations regarding the explanation or resolution of the misunderstandings (Culpepper 1983:162; see Stibbe 1993:156-158):

| Passage | Ambiguity | Partner | Theme | Explanation |
|---------|----------------|---------------------|---|----------------------------|
| 2:19-21 | “this temple” | the Jews | death and resurrection | by narrator |
| 3:3-5 | “born anew” | Nicodemus | how one becomes one of the children of God | restatement in other terms |
| 4:10-15 | “living water” | the Samaritan woman | the revelation or spirit which comes from Jesus | deferred (cf.7.38) |

⁴⁰⁶ Some scholars think that John 16:5 demonstrates the likelihood that 13:36 came from a different source and/or was introduced into this Gospel at a different stage of editing than the third form of the farewell discourses (see Kysar 1986:218). However, there is no reason to consider it to be such an editorial intrusion.

| | | | | |
|----------|---------------------------------------|---------------|--|--|
| 4:31-34 | “food” | the disciples | Jesus’ relation to the Father | by Jesus |
| 6:32-35 | “the bread from heaven” | the crowd | Jesus’ origin, identity, and mission | by Jesus |
| 6:51-53 | “my flesh | the Jews | Jesus’ death | by Jesus |
| 7:33-36 | “I go.....where I am you cannot come” | the Jews | Jesus’ glorification | no explanation |
| 8:21-22 | “I go away....” | the Jews | Jesus’ glorification | no explanation |
| 8:31-35 | “make you free” | the Jews | the freedom conferred by Jesus to those who receive him | implied by contrast of “son” and “servant” |
| 8:51-53 | “death” | the Jews | eternal life | no explanation |
| 8:56-58 | “to see my day” | the Jews | Jesus as the fulfilment of God’s redemptive activity (?) | no explanation |
| 11:11-15 | “sleep” | the disciples | death and eternal life | by the narrator then by Jesus |
| 11:23-25 | “your brother will rise again” | Martha | Jesus as the source of resurrection and eternal life | by Jesus |
| 12:32-34 | | | | no explanation |

| | | | | |
|----------|--------------------------|---------------|--|-----------------------------------|
| 13:36-38 | “lifted up” | the crowd | Jesus’ death and glorification | no explanation |
| 14:4-6 | “I am going” | Peter | Jesus’ glorification | metaphorical explanation |
| 14:7-9 | “where I am going” | Thomas | Jesus’ glorification | by Jesus |
| 16:16-19 | “you have seen him” | Philip | Jesus’ revelation of the Father | by Jesus |
| | “a little while” | the disciples | Jesus’ death and return to the disciples | metaphorical explanation by Jesus |

It is the interplay of dialogue, question and answer, which brings out precisely this lack of understanding. Something that Jesus says is taken up in a material (or physical) sense by one of his disciples. A question on one of the disciples’ lips then gives expression to some misunderstanding. As yet the disciples cannot grasp the deeper spiritual sense of Jesus’ words without the Spirit. The disciples and Jesus are on two entirely different planes of thought (McCaffrey 1988:152; Bruce 1983:295). This is again apparent from the Peter’s question $\kappa\upsilon, \rho\iota\epsilon(\pi\omicron\upsilon/ \upsilon \bar{\pi}\alpha, \gamma\epsilon\iota\phi$ (where are you going?) (13:36a/cola 2.1-2.2). Peter is indeed dissatisfied with the command of love and desires to follow Christ (Barrett 1978:377; see Koester 2003:70-71; Keener 2003:927-929).⁴⁰⁷ In other words, knowledge of the master’s plan and continued intimacy with him are more attractive than obedience (Carson 1991:486; cf. Barrett 1978:377; Stibbe 1993:148; Segovia 1991:78; Tolmie 1995:201-202; Culpepper

⁴⁰⁷ Peter, and doubtless others amongst the Eleven who are slower to respond, are certainly less interested in the new commandment than in the threatened departure of their master (Carson 1991:486; cf. Culpepper 1998:208-209).

1991:146-147).⁴⁰⁸

Jesus answers that ο[που ῡ πα,γω οῡ π̄ δυ,νασαι, μοι νυ/ν απκολουθη/σαι (13:36b/cola 3.0-3.1) (see Newman & Nida 1980:450; Orchard 1998:178; Keener 2003:927-929; Segovia 1991:78). Just like Peter's question, Jesus' answer is obviously a repetition of his earlier statement in 13:33 (cola 1.5-1.8), though in the singular, making it personal to Peter (Morris 1971:634; Köstenberger 2004:424; Culpepper 1983:120-121).⁴⁰⁹ To this Jesus adds a further point: απκολουθη,σειφ δε. υ[στερον (13:36c/colon 3.2). Peter will "follow" Jesus only "later". This has a similar implication to the "afterwards" (μετα. ταυ/τα) in 13:7 (see Ridderbos 1997:478). When Jesus tells Peter that he cannot "follow" Jesus at this point (13:36), he refers to death. Earlier he told his enemies that they could not go where he was going (7:34; 8:22); instead they would die "in sin" (8:21). Despite their initial misunderstanding (7:35), they recognise the second time that Jesus' going involves dying, yet not in sin (8:22). In this context, Jesus is going to the Father by way of the cross (13:3; 14:28; 16:5); the disciples can come to the Father through him (14:4-6), but eventually following him will involve their sharing his cross, as he has already warned them (12:25-26) (Keener 2003:927). The term απκολουθη,σειφ means discipleship (cf. 1:37ff.) but with the implication here of martyrdom. To be a disciple has just been described as a following that may lead to death (12:25-26) (Kysar 1986:218; Keener 2003:927; Culpepper 1983:120-121; Orchard 1998:178-179; Schnackenburg 1982:57; Reese 1972:321-331). Peter will not follow Jesus now, but he will follow him in martyrdom

⁴⁰⁸ The following are the semantic relationships of cola within this sub-unit: the semantic relationship between colon 2.0 and cola 2.1-2.2 is a qualificational substance content. Colon 3.1 is linked to colon 3.2 by means of a dyadic contrastive semantic relationship. To this, colon 3.0 is linked by qualificational substance content. Cola 4.1-4.2 is linked to colon 4.3 by means of an additive different consequential semantic relationship (an "unfolding" structure). To this, colon 4.0 is linked by means of a qualificational substance content semantic relationship. Cola 5.2-5.4.1 is also linked to colon 5.1 by means of an additive different consequential semantic relationship (an "unfolding" structure). To this, colon 5.0 is also linked by means of a qualificational substance content semantic relationship. Cola 2.0-3.2 and cola 4.0-5.4.1 have a subordinate logical cause-effect semantic relationship. The following argument is based on the present semantic relationships.

⁴⁰⁹ As in his earlier dialogue with various Jewish leaders, Jesus does not directly answer the question about where he was going (see Blomberg 2001:194).

later (21:18-19).⁴¹⁰ This statement implies furthermore that only Jesus, the Lamb of God, can offer 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. The second half of Jesus' answer (13:36c/colon 3.2), which retains an element of mystery, should thus not be understood as a second Lamb of God (cf. Morris 1971:634; Stibbe 1993:148; Segovia 1991:78).⁴¹¹

Peter is very impetuous and thus unwilling to wait (see Carson 1991:486; Schnackenburg 1982:56; Strachan 1941:279; Keener 2003:928-929; Countryman 1994:101; Bruce 1983:295; Segovia 1991:78-79; Koester 2003:70-71). He goes on to inquire arrogantly whether $\kappa\upsilon,\rho\iota\epsilon$ (δια. τι, ουπ δυ,ναμαι, σοι αποκολουθη/σαι α;ρτι (13:37a/cola 4.0-4.2) (see above).⁴¹² Repeating his earlier difficulties with Jesus over the foot washing, Peter asks a question that indicates that there is no journey he is not prepared to make with Jesus. He may thus be imagining human journeys into some dangerous place and time (cf. 8:22), while Jesus is speaking of his return to the Father (Moloney 1998:386; cf. McCaffrey 1988:152; Quast 1989:69-70). Peter still fails to grasp that Jesus is about to go to the Father, and the reason for his going (cf. Beasley-Murray 1987:248; Culpepper 1998:209; Barnhart 1993:123-124). Peter consequently claims that $\tau\eta.\nu$ ψυχη,ν μου ῡπερ σου/θη,σω (13:37b/colon 4.3). Peter is prepared to die with *or* for Jesus (all four Gospels report Peter's protestation of this willingness to die with *or* for Jesus). Both Peter's questions and a radical mention to die reveal that he really wishes to follow Jesus, cost what it may. Peter is prepared to match Jesus' willingness to give his life for his own. This can be associated with the earlier proclamation by Jesus when he, as the Good Shepherd, said he would lay down his life for his sheep (cf. 10:11, 15, 17) (see Morris 1971:634; Brown 1970:616; Reese

⁴¹⁰ The term υ[στερον denotes the occasion of Peter's martyrdom, spoken of again in 21:18-19 (see Kysar 1986:218).

⁴¹¹ Therefore Peter is not at present ready, in spite of his confident assertion, to give his life for Christ, though eventually he will do so. Neither can he at present enter into the presence of God in heaven, yet this also will eventually be granted him (Barrett 1978:378).

⁴¹² $\kappa\upsilon,\rho\iota\epsilon$ is omitted by some ancient witnesses (a* 33 565 vg syr^s cop^{sa ms, bo ms}). The strong and early support for its inclusion suggests that the omission was accidental ($\kappa\upsilon,\rho\iota\epsilon$ was often contrasted to $\kappa\epsilon$), or that it was thought to be redundant so soon after $\kappa\upsilon,\rho\iota\epsilon$ in verse 36 (see Metzger 1994:206; Beasley-Murray 1987:242; Newman & Nida 1980:450; Barrett 1978:378; Morris 1971:634).

1972:321-331; Orchard 1998:178). In other words, this is exactly what Jesus asks of all disciples through the gift of his example (13:15) and the gift of the new commandment (13:34-35). But such love flows from a radical following of Jesus and never from an imposition of one's own worldview on God's designs (Moloney 1998:386; cf. Haenchen 1984:118; Barnhart 1993:123-124). Thus, as Barrett (1978:378; see Stibbe 1993:148; Van Tilborg 1993:136; Culpepper 1991:146-147) asserts, Peter's intentions are excellent, but he remains within the world of sin, ignorance, and unbelief.⁴¹³

Jesus' answer in 13:38 (cola 5.0-5.4.1) (again, cf. 13:8b) is striking in its extraordinary sharpness (Ridderbos 1997:478; see Newman & Nida 1980:451; Reese 1972:321-331; Tolmie 2006:359; Keener 2003:927-929; Bruce 1983:295; Segovia 1991:79).⁴¹⁴ The first half of Jesus' statement is the rhetorical question: $\tau\eta\nu\ \psi\upsilon\chi\eta\nu\ \sigma\omicron\upsilon\ \upsilon\ \bar{\pi}\epsilon\rho\ \epsilon\omega\mu\omicron\upsilon/\ \theta\eta,\sigma\epsilon\iota\phi$. This implies that Peter could not lay down his life for Jesus then; he would lay it down three decades later, and thereby glorify God (cf. 21:18-19) (Carson 1991:486). Jesus immediately prophesies that Peter, far from laying down his life, will disown Jesus three times before the early morning cockcrow (Blomberg 2001:195; see Culpepper 1983:120-121; Tolmie 2006:359; Perkins 1994:95; Newman & Nida 1980:451; Barnhart 1993:123-124).⁴¹⁵ Ridderbos (1997:479) correctly points out that his denying is not for lack of courage, but because he is unwilling and powerless to be considered a disciple of a Lord in fetters on his way to a cross.⁴¹⁶ Peter's ignorance and arrogant failure will be further

⁴¹³ It is also implied that, while the discourse of Jesus (13:31-35) exposes the divine love, the question of Peter (13:36-38) demonstrates the human failure. This is expressed on the ironic nature of the dialogue: the one who would willingly die for Jesus will soon deny him three times (Segovia 1985:480). Thus, Kysar (1986:215) mentions that the terrible paradox of divine love and human betrayal is emphasised once again, this time with the revelation of the will of God in the command to love and the anticipation of Peter's unfaithfulness.

⁴¹⁴ The synoptic authors link other sayings of Jesus with the prophecy of Peter's denial. This passage occurs in Luke in the conversations of the Last Supper (22:31-38), in Matthew (26:31-32) and Mark (14:27-28) on the way to the Mount of Olives (see Ridderbos 1997:477; Beasley-Murray 1987:248; Schnackenburg 1982:56).

⁴¹⁵ The severity with which Jesus repulses Peter is not to be explained solely as a rebuke of his spontaneous overconfidence, the disgraceful outcome of which Jesus foresees; the solemn, prophetic seriousness of "truly, truly, I say to you" rather concerns Peter's opposition to and indeed encroachment on the utterly unique character of Jesus' departure (Ridderbos 1997:478).

⁴¹⁶ Kysar (1986:218; cf. Newman & Nida 1980:451) insists that there is both irony and pathos in Jesus' answer in 13:38. He mentions as follows: "The irony is that Peter will die for his Lord but not as

demonstrated, and Jesus' knowledge will be highlighted.⁴¹⁷

Peter wants to follow Jesus and lay down his life for him. What he proposes is exactly what John 12:26 expects from a servant of the Lord. This is a very important aspect that should be explained in detail at this juncture. Van der Watt (2006:421-448) believes rightly that John develops his ethical views *inter alia* by means of imagery. He argues (see 2006:436-445) that one of the functionalities of imagery, for understanding and describing ethics, can be found in 12:24-26 where the simple but proverbial imagery of a grain of wheat that dies is found. Usually this grain of wheat saying is directly linked to the death of Jesus (see Morris 1971:527; Kruse 2003:269; Wengst 2001:63), simply because this is the major theme in this context (8:23, 27ff.). For Van der Watt (2006:437), considering the structure of this section, this is only partly true. He thinks that the imagery of the grain of wheat is presented in the form of two provisional sentences (επα.ν + aor. subj.) describing contrasting positions.⁴¹⁸

επα.ν μη. ο̄ κκοφ του/σι, του πεσω.ν ειπω τη.ν γη/ν αποθα,νη|(αυτω.φ
μο,νοφ με,νει.:

επα.ν δε.

αποθα,νη|(πολυ.ν καρπο.ν φε,ρει⊕

Van der Watt argues the implication of this sentence as follows: the communicative strength of this image rests on the assumption that death is not always profitable, especially not in an ancient framework where earthly life was valued as the reward for the righteous person. The function of this saying of a grain of wheat that must die to bear fruit provides a positive reinterpretation of death. However, in spite of the assumption that a seed that dies to produce fruit is a “general truth”, the validity of

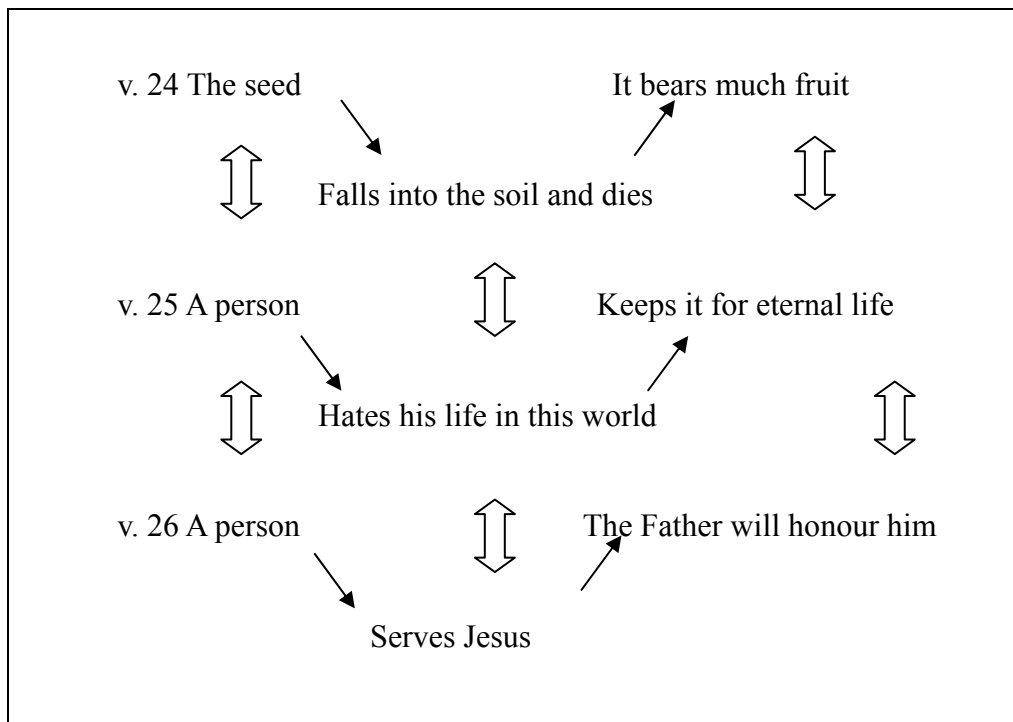
or when Peter thinks. The pathos is in the tragedy of human frailty even in the midst of noble intentions. It is only the results of the cross and resurrection that will empower Peter at a later time to lay down his life for Jesus. For now, his weakness must be expressed in denial (18:15-18, 25-27; compare Matt. 26:30-35; Mark 14:26-31; and Luke 22:31-34).”

⁴¹⁷ The reader is aware that the narrative ahead will tell of the fulfilment of Jesus' prophecies: Judas will betray Jesus (cf. vv. 2, 10-11, 18, 21-30, 31a) and Peter will deny all knowledge of him (cf. vv. 36-38) (Moloney 1998:386).

⁴¹⁸ The remark that the hour has come for the Son to be glorified is followed by an αωμη.ν αωμη.ν-saying. According to Van der Watt (2006:437), such an αωμη.ν αωμη.ν-saying indicates that important information will follow, expanding on the preceding statement. He goes on to say that consequently, this αωμη.ν αωμη.ν-saying introduces an interesting sequel of antithetical parallelisms that are structurally woven together.

such a presupposition is not really attested to in the ancient world, not to mention that it is no longer accepted today. However, the author of this Gospel accepts it as a given. He uses it proverbially and builds his rhetorical argument on that.

According to Van der Watt (2006:438), two pairs of antithetical sentences follow in 12:24-26 with exactly the same structure, indicating a thematic development of the proverbial material. The following is the parallel structural development in John 12:24-26, as presented by Van der Watt (2006:438).



How should the relationship between these parallel sayings be understood? Van der Watt argues that the latter two parallels could be read independently, but this is not very likely, given the close contextual proximity. For him, it could also be a matter of substitution. He explains this relationship in more detail as follows: “Hating one’s life” would then be another way of saying “serving Jesus”. However, the best way for understanding this relationship is seeing it as a progressive or expansive development on the same structural basis given in the first conditional sentence. Hating one’s life finds expression in serving Jesus, but only in that, and keeping your life involves being honoured by the Father, but only that. There is a qualitative difference between “hating your life” and “serving Jesus”. “Hating one’s life” is an attitude while serving Jesus is the action following the receiving of “eternal life” and “being honoured by the Father” – they are not the same, although related. Eternal life describes a state of existence while receiving honour refers to social stratification. Nevertheless, having eternal life implies being honoured. In this context, “having one’s life” and “service” correspond (see Collins 1990, 1992, 2002; Schnelle 1998b:203). Service means to commit yourself totally to the one who asks you to perform the service, while hating your life implies that you turn away from your own interests in order to be able to serve the interests of your Lord. The grain of wheat refers clearly to the death of Jesus, although no direct or explicit application is made to the death of Jesus in these three conditional phrases. 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 imagery and first conditional phrase are general and unspecific, but in the applications the servants of Jesus are identified. Hating one’s life means to abandon one’s own interests for the sake of the interests of God. The second application refers directly to servants of Jesus who must be where He is, because they follow him there – where Jesus is they will also be. This is obviously a reference *inter alia* (but not only) to the death of Jesus, but also to his continual eschatological presence with his people. In sum: what is the function of the imagery of the grain of wheat in this context? 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 that dies to produce fruit. This is what the death of Jesus is also about. Brown (1966:471) is therefore correct in calling these verses “a magnificent commentary on the theme of death and life”.

According to Van der Watt (2006:441-443), in this sense Peter becomes the prototype for a follower who is willing to die like a grain of wheat. He explains this issue in detail as follows: This link is developed further through the structural marker ἀποκολουθε,ω that is from this point on reserved for Peter (13:36, 37; 18:15; 20:6; 21:19, 22). The idea of “to follow” is now loaded with meaning and may be viewed as a symbol created within the narrative itself. Being where Jesus is (locality), is also important in John 21 and adds to the symbolic gravity. What interests us is the discussion between Jesus and Peter in 21:15-22.⁴¹⁹ The thematic links are remarkable between 13:31 ff. and 21:15 ff. This is the Johannine way of indicating cohesion, which means that these two sections should be read in relation to each other.⁴²⁰ These parallels show that what stayed the same was Jesus and what he required – he is still the Lord who knows everything and who requires unconditional love that should be

⁴¹⁹ Beasley-Murray (1987:249) asserts this dialogue as follows: “Throughout this chapter, and again in John 18:10-11, Peter is characterized as one who does not understand Jesus’ death. He therefore does not understand where Jesus is going (to the Father) or why he cannot follow him. The irony of Peter’s pledge of loyalty is pointed. He cannot follow – that is, he cannot discharge his duty as a disciple – because he does not understand the meaning of Jesus’ death. Peter’s pledge that he would lay down his life is ironic because Peter does not understand that Jesus is laying down his life for the disciples, that Jesus is going to the Father by means of his death, or that eventually Peter would indeed lay down his life (cf. 21:19). Jesus confronts Peter with reality. Because he does not understand, that very night he will deny Jesus three times. The contrast between knowledge and ignorance of the revelation conveyed by Jesus’ death is clear. This contrast is fundamental to the plot of the entire Gospel, and it will be developed further in the events leading to Jesus’ death.”

⁴²⁰ Van der Watt (2006:442) suggests the following parallelism: a) The *settings* are the same - after a meal - but the time of day is different. In the one case it was an evening meal (with Judas disappearing in the dark and Jesus leaving for the cross) and the other a breakfast (where the day lies ahead) (13:30-31; 21:15). Whether this is symbolic is open to reinterpretation. b) In both cases *love* is prominent as identification of a disciple of Jesus (13:34-35; 21:15-19). c) In both cases Peter confesses his *loyalty* to Jesus (13:37; 21: 15-17). The intention to be loyal is the same, but the way in which it is expressed differs - in 13:37 Peter relies on himself in questioning the Lord, while in 21:15-17 he confesses his unconditional love. d) In both cases the *superior knowledge* of Jesus about the life of Peter plays a role (13:38; 21:17-19). e) In both cases the word “*to follow*” (ἀποκολουθε,ω) refers to the physical actions expected of somebody who loves Jesus. In 13:36 Jesus claims that the disciples cannot follow him now but will be able to do so later. Now Jesus commands Peter to follow him. Following and love are intimately connected (reading 13:36 and 21: 15-17 together. f) In both cases reference is made to the *death* of Peter (13:37; 21:19). Peter confesses in 13:37, that he would give his

expressed in following him. He 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” and “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 Jesus’ followers (Wengst 2001:319). Eventually, 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).⁴²¹

Van der Watt (2006:443-444) goes on to argue as follows: what is the significance of all this for our question regarding the functionality 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?

life, but as his denial of Jesus shows (18:15-18; 25-27), he is not willing to do this. g) In both cases Jesus is addressed as *Lord* (κύριε 13:37; 21:15-17).

⁴²¹ Jesus’ thrice-repeated question asks Peter to commit himself to love Jesus more than he loves the other disciples at the meal (cf. Bernard 1928b:704; Tolmie 2006:363-367). Peter responds unconditionally, further confessing that his love for Jesus is known by the all-knowing risen Lord (21:15-17) (cf. Beasley-Murray 1987:405). The chief reason for Jesus’ demanding a threefold confession of love is obviously Peter’s threefold denial of Jesus at the outset of the passion narrative (cf. 18:15-18, 25-27) (cf. Brown 1970:1112-1113; Bernard 1928b:701; Van Tilborg 1993:154-157; Bruce 1983:295). The unexpected repetitions of the Lord’s question to Peter have the effect of searching him to the depths of his being (Beasley-Murray 1987:405). On the basis of this response to his question Jesus commands Peter to pasture his sheep. A relationship between the role of Peter and the role of Jesus the Good Shepherd in 10:1-18, and especially in 10:14-18, is established (see Beasley-Murray 1987:406-407). Fragile, Peter has been close to Jesus throughout the ministry (cf. 1:40-42; 6:67-69; 13:6-10, 36-38; 18:15), a closeness dramatically destroyed by the disciple’s threefold denial and the subsequent events of the crucifixion of Jesus. The royal lifting up of Jesus on the cross, the foundation of a new family of God and the gift of the Spirit (19:17-37), have been marked by the presence of the Beloved Disciple (cf. 19:25-27) and the absence of Peter. The pastoral role Peter is called to fill associates him with the Good Shepherd. He is charged to “shepherd” and “feed” the “lambs” and “sheep” of Jesus (Moloney 1998:555; cf. Brown 1970:1114; Culpepper 1983:120-121; Tolmie 2006:363-367; Morris 1971:876; Van Tilborg 1993:154-157).

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 by this image is defining and enlightens key moments in the development of the plot. It remains implicitly and actively present in the rest of this Gospel. Nor is this interesting development of the plot complete. In John 10 the readers have 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 is he on the level of a substitute or a hireling? It seems he is made a servant or go-between. There are several reasons for this conclusion. Firstly, the sheep are not his but remain Jesus' sheep (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 this. 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 Christian loving behaviour – caring for the flock of Jesus.⁴²²

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 fact in that Peter will follow Jesus in death and join him later in glory (Carson 1991:486; Haenchen 1984:118; cf.

⁴²² "Afterward, when Jesus by the power of his self-surrender has overcome the power of the world, when Peter has turned from his way to the way of his Lord (cf. Luke 22:32). Then the disciples will follow Jesus in his going to the Father. For where the Lord will be, there his servants will also be (12:26)." (Ridderbos 1997:479)

Orchard 1998:178-179; Van Tilborg 1993:136; Tolmie 2006:362-363).⁴²³ Thus Peter becomes a way to the presence of Jesus among his community through his caring. 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 the sheep of Jesus 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).

In sum: The first part of the discourse provides the introductory elements in the imminent departure of Jesus (cf. Segovia 1985:479, 1991:64; Brown 1970:608; Beasley-Murray 1987:244-245). The central motif of the farewell discourse, "love of Jesus", is still dominant in this narrative. The opening statement of the author, the leaving to betray (Judas), provides the setting (time and circumstance) for everything that is to follow (13:31a/colon 1.0). This is followed by a short but significant announcement of Jesus' impending departure (13:31b-32/cola 1.1-1.4). Jesus in 13:33 (cola 1.5-1.8) states that the disciples cannot accompany him where he is going. Thus, for the direction of their life in this new situation, Jesus leaves a commandment of mutual love (13:34-35/cola 1.9-1.11). These four sub-sections do not indicate that the departure of Jesus is a permanent separation between Jesus and his disciples, but stress different examples of Jesus' presence in and among his followers. To put it

⁴²³ Beasley-Murray (1987:248) argues that the author appears to have woven two separate themes together here: (i) the familiar prediction that Peter is shortly to deny having any connection with Jesus; (ii) a prediction, unknown in other sources, that Peter one day will follow Jesus in laying down his life for him. He goes on to say that, whereas the latter has no counterpart in the synoptic Gospels, its language and thought are reminiscent of 12:26, and it is repeated more fully in 21:18-19.⁴²³ In this context, on the other hand, its emphasis becomes a warning to all disciples: following Jesus to the death, sometimes to avoid betraying one's fellow believers, is a necessary part of discipleship when the circumstances present themselves; but it proves more difficult than a disciple might expect. Granted,

precisely, the first sub-unit (13:31a/colon 1.0) indicates that the presence of Jesus throughout the farewell discourse is not for all people but for his specific group only. The second sub-unit (13:31b-32/cola 1.1-1.4) exposes the powerful presence of God becomes apparent through the presence of his Son by means of mutual glorification between the Father and Jesus. The main point of the third sub-unit (13:33/cola 1.5-1.8) is the fact that only a very few hours now separate him from his death, and an only slighter shorter interval from his reunion with his own. The commandment of mutual love in the fourth sub-unit (13:34-35/cola 1.9-1.11) eventually furnishes the disciples' way to the presence of Jesus in the world after his departure since the love reveals the lifestyle of Jesus. After the establishment of the basic fact of Jesus' departure and its implications for the disciples, the reader encounters the dialogue between Jesus and Peter (13:36-38/cola 2.0-5.4.1), which consists of two exchanges (13:36/cola 2.0-3.2 and 13:37-38/cola 4.0-5.4.1). Peter is unable to understand the nature and goal of Jesus' departure. He has no idea of what Jesus' departure entails or where it is that he proposes to go (Segovia 1985:480; Schnackenburg 1982:55; Haenchen 1984:118; Orchard 1998:178). In the Fourth Gospel, Peter is the spokesperson for the twelve disciples (see Perkins 1994:95; Collins 1989:78-86) and accordingly, Peter's misunderstanding of Jesus' words about his departure represents the misunderstanding of the entire group (Collins 2001:167; Quast 1989:69-70). Jesus thus now has to add a precise (*or* deeper) explanation to correct the disciples' understanding. Therefore the dialogue functions as a demonstration that the following discourse is necessary and thus Peter's questions in a certain sense function as the motivation for further discourse. Indeed, in the introduction to the discourse, John wishes to deliver the message that the departure of Jesus is not a separation from his followers. The response of Jesus is that Peter could not lay down his life for Jesus then; he would instead lay it down three decades later, and thereby glorify God. This mention indicates that Peter will become another indication of the presence of Jesus through his community through his caring for this community (cf. 21:15-19). An attempt has thus been made by the continual ministry of his disciples to perpetuate the presence of Jesus among the next generations who are no longer in a position to see

Peter had devotion to Jesus; he simply did not have enough. John repeatedly emphasises the need for a deeper level of faith (e.g., 2:23-25; 8:30-32); disciples should prepare for the future.

Jesus physically.

3.3.2. Part II: The departure of Jesus (14:1-14/cola 6.1-10.18)

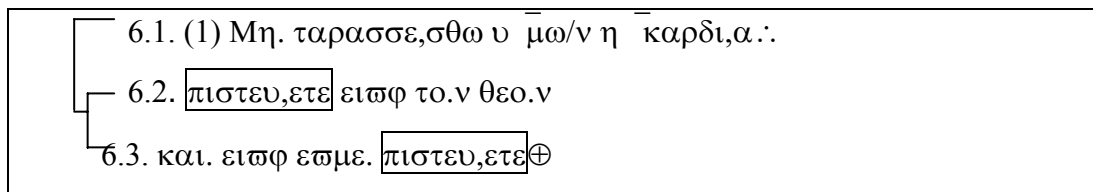
The introduction (13:31-38) announced the theme of Jesus' departure; what follows in the subsequent discourse is concerned with answering the questions raised by this departure – not the questions of what will happen to Jesus (his glorification is only mentioned), but of what will happen to the disciples he leaves behind (see Brown 1970:622-623; Tolmie 1995:203). This is rhetorically designed by means of the failure of Peter in 13:36-38 to understand the nature and consequences of Jesus' departure – a failure that, as the rest of the discourse shows, is by no means limited to Peter alone – the exhortations of 14:1 call for courage and belief on the part of the disciples as well (cf. Segovia 1991:81).⁴²⁴ The study takes a hypothetical perspective of the departure of Jesus in terms of his presence. This has been examined in the analysis above and will be developed in the following section. The main concern of this part may be formulated as “the departure of Jesus” (see below).⁴²⁵ The entire

⁴²⁴ According to the farewell pattern, the reassurance of the disciples is needed after hearing that their master is going away (cf. 1 Enoch 92:2; T. Zebulon 10:1-2; Jubilees 2:23). So Jesus tells his disciples where he is going: to his Father's house (cf. Philo, *On Dreams* 1.256, speaks of heaven as “the paternal house”). He also tells them for what purpose he is going: to prepare a place for them among the many abiding places in his Father's house (cf. Testament of Abraham 20:14; 1 Enoch 39:4; 41:2; 22:4; 2 Enoch 61:2; 2 Esdras 7:80, 101; Joseph and Aseneth 8:11; Luke 16:9, 22-26) and then return, to take them to himself, and to keep them with him (12:26; 17:24). He then tells them how one gets to the dwelling place in the Father's house: through Jesus himself (cf. Talbert 1992:204; see Haenchen 1984:124).

⁴²⁵ The primary reason for the isolation of 14:1 (colon 6.1) onwards from the preceding verses is found in the fact that an obvious shift in focus occurs in 14:1 (colon 6.1). One indication of this shift in focus between the end of John 13 and the beginning of John 14 is seen in the change of audience: in 13:38 Jesus is speaking to Peter, while in 14:1 onwards he is speaking to all the disciples (see Brown 1970:608; Tenney 1976:212; Talbert 1992:203). This assumption is evident from the fact that, while in the previous verse the singular form (λεγω σοι) is employed, in this verse the plural form (υμω/ν η καρδια) is used. Among others, Schnackenburg (1982:57) notes, “The change to the second person plural shows clearly that a discourse addressed by Jesus to all the disciples begins here.” Blomberg (2001:195) also points out, “By the time we reach John 14 all commentators agree that Jesus' farewell discourse has begun.” Therefore, following the majority of the scholars, the isolation of this unit from the above is suggested (Berg 1988:101; see Segovia 1985:476-478; McCaffrey 1988:151-152; Keener 2003:930). However, it is also true to suppose that 13:31-38 have close association with the following chapter (that is, 14:1-31). This is apparent from the fact that some key terms of 13:31-38 are found in 14:1-31 (see Mlakuzhyil 1986:221-228). For instance, Jesus' departure (υπαγειν) mentioned at 13:33-36 is taken up again in 14:4-5 (οπου εγω υπαγω: 14:4; ουτωκ οιδαμεν που/ υπαγειφ: 14:5) and in 14:28 (ησκουσατε οτι εγω ειπον υμιν.: υπαγω). Again, the glorification of God/the Father (mentioned at 13:31-33) is repeated at 14:13. Furthermore, the theme of love (expressed at 13:34-35) is

section exposes the meaning and function of the departure of Jesus. An attempt will be made to show that by his death and exaltation Jesus makes it possible for his own to be there with him. Contents and flow of argument support the exegesis under the following headings (cf. Segovia 1991:81): “the call to courage and faith” (14:1/cola 6.1-6.3); “the purpose of Jesus’ departure” (14:2-3/cola 6.4-6.7); “Jesus as the way to God” (14:4-6/cola 6.8-8.2); “knowing and seeing the Father in Jesus” (14:7-9/cola 8.3-10.6); “the mutual presence of Jesus and the Father in one another” (14:10-11/cola 10.7-10.12); and “the presence of Jesus through the disciples’ mission” (14:12-14/coa 10.13-10.18).

3.3.2.1. The call to courage and faith (14:1/cola 6.1-6.3)



There are many indications in John 14-16 that Jesus is deeply concerned about the current anxiety and future distress of his disciples. He attempts to console them and relieve their fear by encouraging them to trust him and to trust God (Orchard 1998:181). The section begins in this vein, with these words from Jesus: μη. ταρασσε,σθω υ μω/ν η καρδι,α⁴²⁶ πιστευ,ετε ειωφ το.ν θεο.ν και. ειωφ εωμε. πιστευ,ετε

(14:1/cola 6.1-6.3). This thematic distinction also functions to separate the present unit from the following ones. This assumption is supported by the double occurrences of πιστευ,ετε, in cola 6.2 and 6.3 respectively. This is the reason for the demarcation between cola 6.1-6.3 (14:1) and cola 6.4-6.7 (14:2-3), where no structural marker of

developed in 14:15-31. Therefore, on the one hand, 13:31-38 is linked to 13:1-30 and, on the other hand, it is connected to the discourse in John 14. This aspect eventually indicates that the exegesis should be done from the same perspective as the previous section. The reader anticipates that Jesus will further expose the nature and consequences of his departure in detail in the following section.

⁴²⁶ Most translators indicate the change in audience simply by rendering “heart” as “hearts” (see Newman & Nida 1980:453-454).

πιστευ,ετε or even a similar semantic domain of the marker appears in the following cola. The understandable consternation of the disciples after the events, commands, and prophecies of 13:31-38 must be overcome through a renewal of their faith and trust in God and in Jesus (cf. 14:1) (Moloney 1998:393-394; Culpepper 1998:209; Keener 2003:930-931; Beasley-Murray 1987:244-245). Thus the proper attitude of the disciples with respect to Jesus' impending departure is mentioned here. This first sub-unit is obviously devoted to the theme of putting their faith in God and Jesus (see Ashton 1991:452-456; Schnackenburg 1982:55).⁴²⁷

It may seem natural enough for a man to preface a parting address to his family with some words of comfort and reassurance: so one might expect to find this as a constitutive element in the testament form.⁴²⁸ Thus the beginning part of the discourse appropriately explains some of the encouraging consequences of this death and departure (see Ashton 1991:452-456; Segovia 1991:81-82; Tolmie 1995:203). However, the truth is that the note of reassurance and the summons to faith with which Jesus prefaces his discourse in John 14 is not a regular element of the farewell discourse (Ashton 1991:453; cf. Witherington III 1995:248). The call to courage and faith in this sub-section has a totally different significance from other ancient farewell addresses.

Jesus first of all asks that μη. ταρασσε,σθω υ μω/ν η καρδι,α (14:1a/colon 6.1).⁴²⁹ In the Old Testament, God's chosen servants and his people Israel were frequently told not to be afraid, as when entering the promised land (Deut. 1:21, 29;

⁴²⁷ The semantic relationships within the sub-unit are as follows: colon 6.2 is linked to colon 6.3 by means of an additive different consequential semantic relationship (an "unfolding" structure) if two occurrences of the verbs (πιστευ,ετε) are to be taken as both indicatives (or both imperatives). However, as some scholars think, if the first verb is indicative and the second verb imperative, these two cola have a logical basis-inference semantic relationship because this proposal indicates that Jesus appeals to the disciples' faith in God as the basis for their faith in him.⁴²⁷ To this colon 6.1 is semantically linked by means of an additive equivalent semantic relationship. The theme of this sub-unit is identified as "the call to courage and faith", which is the proper attitude of the disciples with respect to Jesus' departure.

⁴²⁸ Encouragement not to be afraid is standard in the farewell discourses (cf. 1 Enoch 92.2; T. Zebulon 10:1-2; Jubilee 22.23) (Blomberg 2001:197).

⁴²⁹ In John, the word καρδι,α only occurs (with the single exception of the quotation in 12:40) in the context of this situation (14:27; 16:6, 22) and, in accordance with Semitic anthropology (to which John

20:1, 3; Josh. 1:9) or facing threats from their enemies (2 Kings 25:24; Isa. 10:24). The psalmist repeatedly affirms his unwavering trust in God (e.g., Ps. 27:1; 56:3-4). Isaac, Jeremiah and the apostle Paul alike are encouraged not to be afraid (Gen. 26:24; Jer. 1:8; Acts 27:24), as were Jesus' disciples (Matt. 8:26 par.; 10:31 par.) (Köstenberger 2004:425). The "turmoil" in which the disciples could be ensnared is of the kind Jesus himself endured as he approached the grave of Lazarus (11:23), as he faced the cross (12:27), and as he contemplated the betrayal of Judas (13:21) (cf. Luke 1:66) (Beasley-Murray 1987:248-249; see Kysar 1986:220; Morris 1971:636; Brown 1970:624; Bruce 1983:296; Segovia 1991:81-82). However, now that Judas has departed, Jesus calls on his disciples not to be troubled (Culpepper 1998:209; Blomberg 2001:197; see Keener 2003:930-931; Strachan 1941:279-280; Tolmie 1995:203; Witherington III 1995:248).

As Carson (1991:487) points out, the reason the disciples are troubled is not that they are rushing towards pain, ignominy, shame or crucifixion, but that they are confused, uncertain of what Jesus means, and threatened by references to his imminent departure, a departure which they cannot follow. Besides, as Morris (1971:636-637; also see Culpepper 1998:209) states, Peter has been thrown into consternation at the prediction of the threefold denial and there is no doubt that this had its effect on the others also. In other words, if Peter's faith is to collapse to the point of denying his master, what will happen to the rest of the disciples (Beasley-Murray 1987:249; Segovia 1991:81; Witherington III 1995:248)?⁴³⁰ What's more, Jesus knows that within a few short hours they will be even more upset. Thus the disciples are all very disturbed and Jesus accordingly tells them to be calm (Morris 1971:637; see Schnackenburg 1982:58; Strachan 1941:280; Bruce 1983:296; Segovia 1991:81-82; Morrison 2005:598-603; Keener 2003:930-931; Tolmie 1995:203).

keeps; see 11:33), refers to man's emotional attitude and is the seat of his will and power of decision (see also μηδε. δειλια,τω; 14:27) (Schnackenburg 1982:58; Malina & Rohrbaugh 1998:230).

⁴³⁰ Ridderbos (1997:488) is thus correct to say, "Although following 13:38 the abruptly introduced saying 'μη. ταρασσε,σθω υ μω/ν η καρδι,α' constitutes the opening statement of a new section, this admonition clearly relates to the situation described in the preceding, in particular to the announcement – which the disciples have not understood – of Jesus' departure and of their inability to follow him (13:33)."

Why does Jesus call on his disciples to show courage in the face of a frightening situation? What is the underlying reason for this announcement? The readers now naturally anticipate that the reason for this exhortation (14:1a) to the disciples to show courage will be revealed in the announcements and disclosures in the following section. The main motif of this study is that the primary purpose of the Johannine farewell discourse is above all to provide a basis for the disciples' (and all believers') continuing community with Jesus, in spite of the imminent separation, and to strengthen the future Christian community in its belief (Thomas 1991:67; Schnackenburg 1982:4). Thus the departure of Jesus is not a separation between him and his followers; rather, it opens the possibility of the permanent presence of Jesus in and among them. The call by Jesus his disciples to show courage may thus be understood in this perspective. This will be argued in detail below.

Jesus then demands that
 πιστευ,ετε ειωφ το.ν θεο.ν και. ειωφ εωμε. πιστευ,ετε (14:1bc/cola 6.2-6.3).⁴³¹

⁴³¹ There is a debate whether both occurrences of πιστευ,ετε should be identified as imperative or indicative since the Greek forms are the same (see Carson 1991:487-488; Morris 1971:637-638; Barrett 1978:380; Kysar 1986:220). Some takes the possibility of indicative/indicative: "you trust in God and you trust in me." This at some marginal level is true, but not obviously appropriate in this context since the core problem of the disciples' felt turmoil is a lack of trust. Others prefer the possibility of indicative/imperative: "you trust in God; trust also in me." According to Newman and Nida (1980:454), TEV alternative reading translates the first as indicative and the second as imperative. This makes sense as an invitation to extend the object of their faith beyond God as they have known him in the past to Jesus as well. Thus quite a number scholars support this option. Amongst others, Ridderbos (1997:488) says, "The chiasmally structured pronouncement coordinates two clauses ("believe in God", "believe in me") and makes the second (imperative) clause dependent on the first (indicative)." According to this theory, Jesus appeals to the disciples' faith in God as the basis for their faith in him: "Surely you believe in God! Then believe also in me!" (Or "If you believe in God, then believe also in me!"). Ridderbos maintains that this sentence is eventually a request of Jesus to trust that he will not permanently leave them behind but will keep his promise that they will follow him later (13:36). However, as Carson (1991:488) points out, it is not clear, from their troubled hearts, that their trust in God is very secure at this point. Still others adopt the possibility of imperative/indicative: "Trust in God; you will trust in me." This is syntactically possible, but it means taking the former clause as an imperatival condition, the latter as an apodosis introduced by και. Thus this option is incoherent. It is moreover possible to take some of these as interrogatives: "Do you believe in God? Then believe also in me." Or a comma might be placed after the first word thus: "Believe, believe in God and also in me." The investigator, following nearly all the Old Latin manuscripts and many early Fathers, takes both forms as imperative (see Barrett 1978:381; Beasley-Murray 1987:243; Carson 1991:488): "Trust in God; trust also in me" (so NIV). Newman and Nida (1980:454; see Morris 1971:638), TEV, together with most translators, take both of them as imperatives. They underscore that in favour of the choice accepted by TEV is the observation that the first verb in this verse ("do not be worried and upset") is a specifically imperative form in Greek. According to them, in this context "believe in me" must be understood in the sense of "put your confidence in me" or "trust yourself to me". The primary reason for this adaptation is that it makes most sense of the context. Morris is one of

The term “faith” has significant implications in the Gospel of John. This forces the people to accept the divine identity of Jesus in the Gospel. This is vividly illustrated in 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 used as material on the occasion of the disciples’ theological questions 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; Painter 1986:31-61). In the ensuing dialogical narratives, the blind man, as 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; Poirier 1996:288-294; 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; Painter 1986:31-61).

With the progress of the scenes, the blind man’s confession to Jesus becomes more specific and profound (see Poirier 1996:288-294; Cook 1992:251-261; Farmer 1996:59-63; Alison 1997:83-102; Painter 1986:31-61).⁴³² Holleran (1993:20) states

the scholars who favour this option. According to him (1971:637-638), “It might be urged that, as John understands it, faith in Jesus is not something additional to faith in God, to be exercised by those who choose so to do.” He continues, “Jesus is urging his followers to continue to believe in the Father and to continue to believe also in him, and in this way not to let their hearts be troubled.” He however mentions, “Yet it must be admitted that other ways of taking the words are possible.” Kysar is another scholar who defends this theory. He (1986:220) notes, “The close relationship of the Father and the Son implies that belief in one includes belief in the other.” Schnackenburg (1982:59) also supports this idea, by saying, “For John, there is only one faith and that is in Jesus and God at the same time, with the result that trust in God is shaken if faith in Jesus is not preserved.” However, scholars generally agree that the difference of meaning is not great (see Brown 1970:618). Barrett (1978:380) notes, “None of these variations is repugnant to the sense of the passage as a whole.” Morris (1971:637) mentions, “The expression might be translated in any one of a bewildering variety of ways.” Schnackenburg (1982:58-59) remarks, “The meaning is not fundamentally different in either case, because the following clause, the call to believe in Jesus, is in one way or the other dependent on it – the disciples can and should, the evangelist is saying, also preserve their faith in Jesus by relying on faith in God.” Carson (1991:488) states, “All the options assume a formidably high Christology, for they link Jesus with the Father as an appropriate object of faith.”

⁴³² In this regard, he is a typical round character.

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 thereafter repeatedly, 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 Man⁴³³ in worship and faith. Although the man is expelled from the synagogue and thus is judged to be an inferior by the Jewish authorities (v. 34)⁴³⁴, he is proved by the narrator to be superior to the religious leaders due to his full confession of faith (cf. Karris 1990:49).⁴³⁵ That is, the man gains not only his physical sight, but also his spiritual sight, which is the most appropriate response to Jesus' miracle (cf. Farmer 1996:62-63; Painter 186:31-61).⁴³⁶

⁴³³ The term “Son of Man” (το.ν υῑ ο.ν του/ ανθρωπου) in this passage is replaced by “Son of God” (το.ν υῑ ο.ν του/ Θεου) in some later Greek witnesses and Latin versions, i.e., A L Δ Ψ Θ 070 0141 0233 f¹ f³ 28 33 Byz [E F G] lect sy^{p,h,pal} slav, etc. However, there is a close parallel to this passage in 12:31-36 (Barrett 1978:364; Schnackenburg 1980:253). The major manuscripts (P⁶⁶ P⁷⁵ a B D W it^d sy^s sa) also support ανθρωπου. Not only does the textual evidence appear to favour it, but the context also strongly suggests its correctness. For a discussion on the contextual support of this reading, see Burkett (1991).

⁴³⁴ Some scholars such as Yee (1989:44-45) suppose that, with the fear of the blind man's parents (v. 22), the persecution of the synagogue reflects the circumstances of the author's time rather than Jesus' time.

⁴³⁵ ο̄ δε. ε;φη in this passage is supported by P⁶⁶ a² A B D L Δ Θ Ψ 0141 f¹ f³ Byz [E F G] lect it^{a,aur,b,c,d,f,ff2,q,r1} vg sy^{p,h,pal} bo and some church Fathers. However, P⁷⁵ a* W it^{b,(l)} some Coptic versions and Diatessaron omit this verse. This seems to be why ε;φη is rare in the Gospel of John (only 1:23). Brown (1966:376) explains that some witnesses read it in v. 36, and its use here may be borrowed from there. Therefore ο̄ δε. ε;φη και. ει=πεν ο̄ ζιησου/φ is perhaps the original reading. Incidentally I and 253 read this verse as: ο̄ δε. ε;φη(Πιστευ,ω(κυ,ριε.· και. προσεκυ,νησεν αυπτω/ και. ει=πεν(Ναι(. κυ,ριε(. πεπι, στευκα ο[τι συ. ει= ο̄ υῑ ο.φ του/ θεου/ ο̄ ειπω το.ν κο,σμιον ερωχο,μενοφ και. ει=πεν ο̄ ζιησου/φ. This is a mixture of v. 38-39 and 11:27, so its support is the weakest among both external and internal evidence.

⁴³⁶ On the narratological level, this gradual faith-confession of the blind man ultimately functions as a tool for the presentation of Jesus' identity in full. The reader acquires the identity of Jesus gradually and profoundly through the mouth of this man. This is the same pattern of exposure of Jesus' identity in the first chapter of the Gospel, where John the Baptist plays the role of witness (see “macro structure” in Chapter II). In the present narrative, Jesus is depicted as the miraculous healer in the opening scene but, in the last scene, Jesus is introduced as “the Son of Man”. After all, through the characterisation of the blind man, John wants to draw twofold significance: 1) the help of Jesus for the man troubled by the physical suffering on the surface level, and 2) the introduction of the visual effect of Jesus' revelatory mention on the deeper level.

Therefore the physically absent one can be seen through the eye of faith. The presence of Jesus can be recognised by means of faith. This faith plays a significant role in the transition from turmoil to peace. The term “faith” in this context retains its basic Old Testament meaning of “trusting firmly in someone” (cf. Isa. 7:9; 28:16), even more emphatically than elsewhere (Schnackenburg 1982:59; cf. Keener 2003:930-931). Thus to have faith in God is to participate in his steadfastness, which is an appropriate note in the present context (Brown 1970:618). Moreover, this term denotes personal relational trust, in keeping with Old Testament usage (e.g. Isa. 28:16). In the Old Testament, too, God’s people were called upon to trust in God and in his servants (Moses: Exod. 14:31; the prophets: 2 Chron. 20:20) (Köstenberger 2004:425). The understandable consternation of the disciples after the events, commands, and prophecies of 13:31-38 must be overcome through a renewal of their firm and relational trust in God and in Jesus⁴³⁷ (cf. Moloney 1998:393).⁴³⁸

3.3.2.2. The purpose of Jesus’ departure (14:2-3/cola 6.4-6.7)

| | |
|----------|--|
| 6.4. (2) | επν τη/ οἰψκι,α του/ πατρο,φ μου μοναι. πολλαι, ειψσιν.∴ |
| 6.5. | |
| ειψ | δε. μη,(ει=πον αν ῡ μι/ν ο[τι πορευ,ομαι ε̄ τοιμα,σαι το,πον ῡ μι/ν |
| 6.6. (3) | |
| και. | επα.ν πορευθω/ και. ε̄ τοιμα,σω το,πον ῡ μι/ν(πα,λιν ε;ρχομαι |
| — | 6.7. και. παραλη,μψομαι ῡ μα/φ προ.φ εψμαυτο,ν(|
| | ι[να ο[που ειψμι. εψγω. και. ῡ μει/φ η=τε⊕ |

⁴³⁷ The disciples’ faith is threatened, with the result that Jesus at once admonishes them to believe. They are first and foremost asked to believe in God himself, since their faith in the person of Jesus can come to grief (cf. 3:19) (see Schnackenburg 1982:58).

⁴³⁸ The first sub-section contains a twofold call to the disciples: a call to courage (14:1a) and a call to faith (14:1b). First, the negative tone of the preceding announcements and disclosures yields to an exhortation (14:1a) calling for courage on the part of the disciples. Second, the call to belief of 14:1b is in itself a twofold call, involving a call to believe in God and a call to believe in Jesus. The first part of this sub-section specifically addresses the issue of belief as such – with a delineation of the relationship between Jesus and the Father and an understanding of Jesus’ departure in terms of this relationship. Both of these beginning calls, therefore, are interrelated and interdependent. On the one hand, both are grounded in the negative tone and issued on the basis of a far more positive message to follow. On the other hand, both also point to and reinforce one another: courage comes from belief, and belief gives rise to courage. These initial calls of 14:1 begin to redirect, therefore, the thrust of the entire unit, anticipating and informing all that follows in the following discourse. In effect, with these calls the extended process of teaching and consolation begins (Segovia 1991:81-82; Tolmie 1995:203).

Faith and trust in God is still a reasonable request to make of the disciples, but the imperative “believe in me” may involve a risky association with a doomed man that is more than they are prepared to give. Jesus thus begins to explain more fully the significance of his impending departure (Moloney 1998:393-394).⁴³⁹ Jesus in this second sub-section tells them where he is going: to his Father’s house (cf. Philo, *On Dreams* 1.256, speaks of heaven as “the paternal house”). He also tells them for what purpose he is going: to prepare a place for them among the many abiding places in his Father’s house (cf. Testament of Abraham 20:14; 1 Enoch 39:4; 41:2; 22:4; 2 Enoch 61:2; 2 Esdras 7:80, 101; Joseph and Aseneth 8:11; Luke 16:9, 22-26) and then he will return, to take them to himself, and to keep them with him (12:26; 17:24) (Talbert 1992:204). Thus Jesus uses comforting images of home-making (Orchard 1998:181; Coloe 2001:157-178; cf. Freed 1983:62-73).⁴⁴⁰

From the outset Jesus mentions $\epsilon\omega\nu\ \tau\eta/\mid\ \omicron\iota\omega\kappa\iota,\alpha\mid\ \tau\omicron\upsilon/\ \pi\alpha\tau\rho\omicron,\phi\ \mu\omicron\upsilon$ (14:2a/colon 6.4a). Commentators tend to leap to the conclusion that this terminology (my Father’s house) indicates heaven (see Kerr 2002:276; Witherington III 1995:248-249; Keener 2003:932-939; Freed 1983:62-73).⁴⁴¹ The thought of heaven as God’s habitation is of

⁴³⁹ Therefore, in a certain sense, a primary reason for maintaining faith in Jesus is now spelled out by his statement in these verses (Beasley-Murray 1987:249; cf. Barnhart 1993:128-129; Segovia 1991:82).

⁴⁴⁰ The second sub-unit (cola 6.4-6.7/14:2-3) is demarcated as a separated unit, since this sub-unit has dominant appearances of the same semantic domain: “Linear Movement” (Louw & Nida 1988:181-211) – “ $\pi\omicron\rho\epsilon\upsilon,\omicron\mu\alpha\iota$ ” in cola 6.5 (14:2b) and 6.6 (14:3a), “ $\epsilon;\rho\chi\omicron\mu\alpha\iota$ ” in colon 6.6 that are belonged to the same subdomain 15.1-17 (“move, come/go”), and “ $\pi\alpha\rho\alpha\lambda\eta,\mu\upsilon\omicron\mu\alpha\iota$ ” in colon 6.7 (14:3b) that belongs to subdomain 15.165-186 (“lead, bring, take”). More evidence of this demarcation is found in the fact that the spatial terms are dominant in this sub-unit: $\omicron\iota\omega\kappa\iota,\alpha$ in colon 6.4 (14:2a), $\mu\omicron\nu\alpha\iota$ in cola 6.4 and two occurrences of $\tau\omicron,\pi\omicron\phi$ in cola 6.5 and 6.6 respectively. Thus the demarcation of this sub-unit from the preceding is correct. Semantically, colon 6.4 is linked to colon 6.5 by means of a coordinate dyadic alternative relationship and colon 6.6 is linked to colon 6.7 by means of a subordinate logical condition-result relationship. These two groups of cola have a coordinate additive different consequential semantic relationship.

⁴⁴¹ So Carson (1991:489): “The simplest explanation is best: *my Father’s house* refers to heaven...” Barrett (1978:456) mentions Luke 2:49 and John 2:16 and says “both of these passages refer to the Temple” and draws attention to John 8:35. These are relevant texts, but Barrett makes nothing of them. Immediately he goes on to say: “The thought of heaven is of course very widespread in most religions.....” However, he does have a cautionary word about identifying “the Father’s house” with heaven. He says, “... to speak of ‘heaven’ may, if the term is not carefully understood, misinterpret the ‘Father’s house’.” Communion with God is a permanent and universal possibility.” Lindars (1972:470) has a similar remark: “Just as the Temple was regularly called the house of God (cf. 2:16), so heaven was pictured as a palace by many ancient peoples.” Morris (1971:638) says without any supporting

course very widespread in most ancient religions (e.g., Ps. 2:4; 103:19; 123:1; Eccles. 5:1). The concept of heavenly apartments for the righteous is particularly attested to in Jewish thought (e.g., 1 Enoch 39:4f) (see Barrett 1978:381; Kysar 1986:220-221; Freed 1983:62-73; Tenney 1976:213; Keener 2003:932-939; Beutler 1984:73-75; Tolmie 1995:79). Certainly, the Johannine Jesus speaks of coming down from heaven on a number of occasions (3:13, 31; 6:33, 38) and when he addresses the Father he lifts his eyes to heaven (17:1), but this is no justification for making an immediate and unsubstantiated equation between “heaven” and “my Father’s house” (Kerr 2002:276-277).⁴⁴²

The phrase, “my Father’s house,” occurs on only one other occasion in John (το.ν οικον του/ πατρο,φ μου, in 2:16) and there it unambiguously refers to the temple in which God dwells (see Kerr 2002:277; Keener 2003:932-939; Barrett 1978:381; McCaffrey 1988:49-75; Segovia 1991:82; Tolmie 1995:132; Fischer 1975:241-285, 292; Kysar 1986:221).⁴⁴³ Besides, one probable interpretation of Jesus’ words in Luke 2:49 is that he is referring to the temple as εων του/φ του/ πατρο,φ μου, exactly as here (Blomberg 2001:198; Bruce 1983:296). The temple is described as the house of the Father (Van der Watt 2000:302; cf.

evidence that, “My Father’s house clearly refers to heaven.” Schnackenburg (1982:60-61) quotes from Jewish and non-Jewish (particularly Gnostic) texts many references to “heavenly dwellings”. The closest reference to heaven being “my Father’s house” seems to be Philo’s remarks about the soul’s return to the paternal house after being alienated in the world. However, this thought is foreign to John where the emphasis is on the “enfleshment” of the Word (cf. 1:14) and on the resurrection of the body (not the soul, cf. John 11:25).

⁴⁴² The term “house” as a term for the place where God resides conveys an idea found frequently in both the Old Testament and in Jewish and Hellenistic writings at the time of Jesus. But, according to him, in these writings “house of God” is normally used of the temple, not heaven (Ridderbos 1997:490).

⁴⁴³ John 2:13-22 is also unique in John for the frequency and variety of its Temple vocabulary. Moreover it is centred entirely on the Temple itself as the Jewish place of worship, and unfolds within the precincts of the Temple. The editorial comment in 2:21 explicitly refers the words of 2:19 about the Jerusalem Temple to the body of Jesus. There is doubtless an unremitting emphasis on the Temple in 2:13-22. In addition to the verbal link between 14:2-3 and 2:13-22 (“my Father’s house”) there is also an identical chronological setting of an immediate future Passover in both pericopae. John 2:13 speaks of εωγγυ.φ η=ν το. πα,σχα and 13:1 has Προ. δε. τη/φ ε ορτη/φ του/ πα,σχα (cf. 11:55; 12:1). Also the general framework of a pilgrimage to the Jerusalem Temple is common to both passages (αωνε,βη ειωφ ~Ιεροσο,λυμα, 2:13; αωνε,βησαν πολλοι. ειωφ ~Ιεροσο,λυμα, 11:55- 56; 12:20). The scene of the Temple episode (2:13-22) and the Foot washing/Farewell Discourses/Prayer (chapters 13-17) both unfold after a pilgrimage to the Jerusalem Temple and in the perspective of an immediate future Passover. Thus 2.13-22 and 14.2-3 have similar settings and have a significant verbal link in the words “my Father’s house” (Kerr 2002:277).

Barnhart 1993:128-129; Freed 1983:62-73; Kerr 2002:276-278; Coloe 2001:160-162).⁴⁴⁴ A family shares house and property.⁴⁴⁵ The house belonged to the father, but at the same time it was the family's place of abode.⁴⁴⁶ Therefore there is no doubt that the word εἶπεν τῆ/| οἰκί,α| του/ πατρο,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).⁴⁴⁷

Jesus then mentions μοναι. πολλαι, ειπωσιν⁴⁴⁸ (14:2b/colon 6.4b).⁴⁴⁹ The Greek word μονη,⁴⁵⁰ has numerous possible sources from contemporary religious traditions (see Hauck 1967:574-588; Coloe 2001:162-164; Schnackenburg 1982:60-61; Moloney 1998:397; Kerr 2002:299-300; Keener 2003:932-939; Witherington III 1995:248-249).⁴⁵¹ This word in Pausanias (e.g., x, xxxi, 7) means a “stopping-place”

⁴⁴⁴ The word οἰκί,α has often been interpreted in a corporeal sense, in the light of the concept of the Church as a spiritual house or temple of God (cf. e.g., 1 Cor. 3:16-17; Eph. 2:20-22; 1 Pet. 2:5, also John 2:19-21) (see Beasley-Murray 1987:249).

⁴⁴⁵ In 11:31 and 12:3 the term οἰκί,α refers to a building where one dwells. The term οἰκί,α is also found in 4:35; 8:35 and 14:2. The term οἰ=ικοφ is found in 2:16, 17; 7:53; and 11:20 (Van der Watt 2000:344).

⁴⁴⁶ In the Gospel of John, the family metaphor is dominantly employed throughout the narrative as a literary device. See the detailed treatment of the topic by Van der Watt (2000).

⁴⁴⁷ The Samaritan woman is told “neither on this mountain nor in Jerusalem you will worship the Father” (4:23). The geographical origin of Jesus is presented as a mystery (7:27,40-44; 9:29). The worship of the disciples in John 20 on the first day of the week is at an unspecified place. In 20.19 the word “house” is not even mentioned in the Greek text. All the readers are told is that the doors were shut for fear of the Jews. And likewise in 20.26 there is no mention of “house”. The disciples are simply said to be within (saw). It is believed this relativising of space with respect to the Johannine Jesus is deliberate. The new Temple of YHWH is not to be found in any special place, but in the presence of Jesus, who is the Spirit of truth (cf. 4:24). So the understanding of “my Father's house” in John 14:2 should not be in spatial terms (Kerr 2002:294).

⁴⁴⁸ As Carson (1991:489) insists, the point here is not the lavishness of each apartment, but the fact that there is more than enough space for every one of Jesus' disciples to join him in his Father's home.

⁴⁴⁹ The word translated “rooms” (so Gdsp, Phps, JB) has occasioned some difficulty (Newman & Nida 1980:454). The Latin Vulgate translated it “mansiones”. Following his lead, so did the AV/KJV: “In my Father's house are many mansions” (see Beasley-Murray 1987:249; Carson 1991:489; Culpepper 1998:210; Witherington III 1995:248-249). However, the meaning of “mansions” is not so clear (Morris 1971:638). Carson (1991:489) mentions that since heaven is here pictured as the Father's house, it is more natural to think of “dwelling-place” within a house as *rooms* (NIV) or suites or the like. The most contemporary translations (including NEB, NAB) render the expression as “dwelling places” (see Newman & Nida 1980:454).

⁴⁵⁰ This literally means temporary shelters used by travellers.

⁴⁵¹ According to Ridderbos (1997:490), “‘Dwelling’ or ‘rooms’ as a term for the place where people will be after this life was certainly known in the religious world of Jesus' day.” He continues, “Still, the

or “station” (for other evidence see L.S. *s.v.*, and cf. the Latin *mansio*) (see Hauck 1967:580). According to this, heaven is a place of progression, with many resting places or stops along the way. Although some commentators, ancient and modern, take the word in this sense, most commentators make the point that the $\mu\omicron\nu\eta$, refers to permanent dwellings and not lodging places or stations.⁴⁵² The presupposition that it means a permanent dwelling place is supported by the one use of $\mu\omicron\nu\eta$, in the LXX (1 Macc. 7:38), and by indications of a Jewish belief in compartments, or dwelling-places, in heaven (1 Enoch 39:4; cf. 2 Enoch 61:2) (Hauck 1967:574-588; Coloe 2001:162-164; Barrett 1978:381; Newman & Nida 1980:454; Schnackenburg 1982:60-61). This would be true, too, for 14:23 where the clause literally reads “we will come to him and make our home ($\mu\omicron\nu\eta.v$) with him” (so NRS) (Newman & Nida 1980:454; Kerr 2002:300; see Barrett 1978:381; Newman & Nida 1980:454; Brown 1970:619; Freed 1983:62-73; Lightfoot 1956:275; Tenney 1976:213-214; Haenchen 1984:124; Schnackenburg 1982:59-62; Segovia 1991:82-84; Keener 2003:932-939; Morris 1971:638; Moloney 1998:397).⁴⁵³

The word $\mu\omicron\nu\eta$. is the plural form of a noun corresponding to the common and important Johannine use of the verb $\mu\epsilon,v\epsilon\iota\nu$, which is a cognate of the verb $\mu\epsilon.v\omega$ (to

way in which it is used here is certainly not explained by this religio-historical background. It flows, rather, directly from Jesus’ self-consciousness and his understanding of heaven as his Father’s house. In that house there is room in abundance. That is what makes it his Father’s house.”

⁴⁵² Lindars (1972:470-71): “It does not refer to lodging places along the way or to different departments in heaven on arrival.” Brown (1970:619) goes into some detail about the Aramaic cognate, Patristic usage, Latin and English translations and concludes, “It would be much more in harmony with Johannine thought to relate $\mu\omicron\nu\eta$, to the cognate $\mu\epsilon,v\epsilon\iota\nu$, frequently used in John in reference to staying, remaining, or abiding with Jesus and with the Father”; Morris (1971:638), “In the present chapter.... it is the sense of permanence that is required”; Schnackenburg (1982:60-61) opts for “permanent abodes” and remarks, “There is no suggestion here of any grading according to status or merit... .” Carson (1991:489), against Origen and those who have followed him (e.g., *Temple*, 226), points out, “Heaven is not here pictured as a series of progressive and temporary states that one advances up until perfection is finally attained.” Indeed, “the idea of continuing development in the next world, though attractive and possibly true, is not taught in Scripture” (Morris 1971:638). Besides, “the word carries no such overtones, and there are no hints in the context to support such a view” (Carson 1991:489). However, Westcott (1954:200) has a contrary opinion based, it seems, on the Latin Vulgate rendering of “mansiones”, “which were resting places, and especially the “stations” on a great road where travellers found refreshment. This appears to be the true meaning of the word here [*i.e.* in John 14:2]; so that the contrasted notions of repose and progress are combined in this vision of the future.” This is a valiant attempt to combine the notions of movement and rest. But the Vulgate rendering has been a red herring and does not do justice to the significance of $\mu\omicron\nu\eta$, at all (Kerr 2002:300).

remain, to stay, to dwell). The form of the verb related to this word has already been used, positively and negatively, in the earlier parts of the narrative (cf. 1:32; 7:27, 56; 8:31, 35; 12:34, 46 [positively]; 9:41; 12:46 [negatively]) with the sense of the presence or rejection of an intimate reciprocity, and it will reappear shortly as the *Leitmotif* of 15:1-11 (Moloney 1998:394).⁴⁵⁴ Besides, since the latter use in John makes reference to a close and reciprocal relationship (e.g., 14:10, 17), the noun $\mu\omicron\nu\omicron\iota$. would mean the condition or state of living within that relationship. The thought is, then, that there is a condition of intimacy with the Father awaiting the believer (Kysar 1986:221; cf. Malina & Rohrbaugh 1998:230; Blomberg 2001:198; Culpepper 1998:210; Keener 2003:932-939; Morris 1971:638-639; Freed 1983:62-73; Bruce 1983:297-298; Coloe 2001:162-164). The term $\mu\omicron\nu\omicron\iota$ has more to do with a “relationship” than with a “place” (Van der Watt 2000:302, 345; Kerr 2002:299ff; Kysar 1986:221). Indeed, although John uses this figure and speaks of many $\mu\omicron\nu\omicron\iota$., he does not want this word to be taken literally: Jesus restores the right “relationship” with God. He makes man at home with the Father (Haenchen 1984:124).⁴⁵⁵

The subsequent passage, $\epsilon\iota\omega\ \delta\epsilon\ \mu\eta,(\ \epsilon\iota=\pi\omicron\nu\ \alpha\epsilon\nu\ \upsilon\ \bar{\mu}\iota/\nu\ \omicron[\tau\iota\ \pi\omicron\rho\epsilon\upsilon,\omicron\mu\alpha\iota\ \epsilon\ \bar{\tau}\omicron\iota\mu\alpha,\sigma\alpha\iota\ \tau\omicron,\pi\omicron\nu\ \upsilon\ \bar{\mu}\iota/\nu,$ (14:2b/colon 6.5) is difficult to translate because it has a disturbed textual tradition.⁴⁵⁶

⁴⁵³ According to Brown (1970:619), such an interpretation would also have suited the Gnostic theory that the soul in its ascent passes through stages wherein it is gradually purified of all that is material.

⁴⁵⁴ Moloney (1998:397) translates this word with “abiding places” to show the Johannine nature of the term because he recognises that the term “abiding” best translates the repeated use of the verb $\mu\epsilon,\nu\epsilon\iota\nu$ in 15:1-11. Despite its possible rich background, Moloney affirms the Johannine nature of the expression, which will be dealt with in detail below.

⁴⁵⁵ While this promise has to do with the heavenly existence of the believers, there is also a sense that this relationship is realised in the association of Christ with his church (Kysar 1986:221).

⁴⁵⁶ The first question is whether a stop should be placed after $\upsilon\ \bar{\mu}\iota/\nu$, or the sentence should run on with $\omicron[\tau\iota$ (Barrett 1978:381). Some ancient witnesses omit the conjunction $\omicron[\tau\iota$ (P^{66*} C^{2vid} $\Delta\ \Theta$ 28 700 *Byz Lect*, followed by the *Textus Receptus*). The reading with $\omicron[\tau\iota$ seems to be the *lectio difficilior*. This means that an omission of $\omicron[\tau\iota$ would apparently make better sense (see McCaffrey 1988:138-140). Metzger (1994:206), in this regard, mentions that its absence in some manuscripts may be explained as a simplification introduced by copyists who took it as $\omicron[\tau\iota$ *recitativum*, which in the Greek structure is often omitted as superfluous (see Bernard 1928b:533-534; Newman & Nida 1980:455). Thus the UBS committee on the Greek text decided in favour of the manuscripts that include $\omicron[\tau\iota$, and many scholars have agreed that the $\omicron[\tau\iota$ is wrongly omitted by the first hand of some witnesses (Brown 1970:619; Morris 1971:639; Barrett 1978:381; Carson 1991:490; Moloney 1998:397). If no stop is made and thus the clause $\pi\omicron\rho\epsilon\upsilon,\omicron\mu\alpha\iota\ \epsilon\ \bar{\tau}\omicron\iota\mu\alpha,\sigma\alpha\iota\ \tau\omicron,\pi\omicron\nu\ \upsilon\ \bar{\mu}\iota/\nu$ (I am

Interpreting it as recitative, many view the sentence as interrogative⁴⁵⁷: “If it were not

going to prepare a place for you) is immediately preceded by a conjunction in Greek ο[τι, the second issue arises whether this account is a statement or a question due to the lack of punctuation in early texts (cf. Kysar 1986:221). This reading with ο[τι makes possible four different translations of the line (cf. Brown 1970:619): (a) “if it were not so, I would have told you, because I go to prepare a place for you”; (b) “if it were not so, would I have told you, because I go to prepare a place for you?”; (c) “if it were not so, I would have told you that I go to prepare a place for you”; and (d) “if it were not so, would I have told you that I go to prepare a place for you?” According to Brown (1970:619), one can make sense of (a) only if the first clause is put in parentheses, and the real sequence is: “There are many dwelling places in my Father’s house (.....) because I go to prepare a place for you.” Brown continues that both (b) and (d) depend on a previous statement of Jesus; yet Jesus has not previously told his disciples that there are many dwelling places in his Father’s house (b) or that he was going off to prepare a place for them (d). Brown furthermore mentions that one can make sense of (c): if there were not dwelling places, Jesus would have told them that he would go off to make places. Yet, as 14:3 indicates, (according to Brown) it is not really a question of Jesus’ telling them that he was going off, but of his actual going off (cf. Newman & Nida 1980:455). Scholars are divided on which translations to take. Barrett (1978:381) sees that the form of a statement of fact does not seem to make sense. Thus, given the fact that Jesus never before told the disciples of the Father’s house or the many abiding places, he (1978:381) takes εἰς δε. μη,(εἰ=πον αὐν ὁ μι/ν as a parenthesis, and to connect ο[τι with v. 2a: “There are many abiding places (and if it had not been so I would have told you), for I am going to prepare a place for you.” Moloney (1998:397), following Barrett, also reads 14:2b, including the ο[τι, as an insistence upon the importance of the word of Jesus, building on the imperative of 14:1c (believe also in me): “There are many abiding places, and if it had not been so I would have told you, for I am going to prepare a place for you.” Some other scholars take the option, as TEV and GeCL: “If it were not so, I would have told you. I am going to prepare a place for you.” This rendering assumes that 14:2b relates both to that which precedes and to that which follows (Beasley-Murray 1987:243). To put it precisely, as Newman and Nida (1980:455) state, “By taking ‘that’ as a means of introducing the content of what follows, and by referring the clause ‘if it were not so’ both forward and backward, a meaning is arrived at that makes good sense, and is possible on the basis of the Greek text.” Thus they think that the problem can be overcome. Kysar (1986:221; cf. Bernard 1928b:533-534), who also favours this option, mentions that the meaning of this statement is the assurance (1) that Jesus would not mislead his followers with such a promise and (2) that he goes ahead of his followers, forging a place for them. However, Carson (1991:490) observes the form of a statement (here ο[τι means “that”) as a barely possible rendering. Alternatively, according to him, the ο[τι could mean a causal relation “because” or “for” and be connected with the first part of v. 2: “In my Father’s house are many rooms (if it were not so I would have told you), for I am going there to prepare a place for you.” (He argues) The logic of this is a bit stilted, and the parenthetical remark somewhat awkward. He thus supposes that the question form is least objectionable, understanding that John’s report is meant to be so condensed that he has chosen not to record the fact that Jesus is going to prepare a place for his disciples other than by the rhetorical question itself. According to Ridderbos (1997:488-489), in view of the context, the meaning can hardly be other than: “If matters stood otherwise with my going away and if it were only my business and not yours as well, then would I have spoken to you about it as I have? For I am going away precisely for the purpose of preparing a place for you.” He sees that, with “would I have told you....?”, Jesus is evidently referring to his “going away” and their “following afterward” (13:36); he now explains that he is going away “to prepare a place for them, imagery that fits the earlier mention of ‘my Father’s house.’”

⁴⁵⁷ Newman and Nida (1980:455) note, “Many languages require an inversion of the conditional sentence to read ‘If this were not so, I would not have told you this.’ However, there are special difficulties in some languages with a condition contrary to fact in the present time; in these languages it may be necessary to translate, for example, ‘if this was not the case (but it is), I would not tell you this (but I am telling you this).’”

so, would I have told you that?”⁴⁵⁸ (so NRS, Moffatt, Bultmann, Bernard, Bauer, Hoskyns, Strathmann, Haenchen, Becker, Bruce).⁴⁵⁹ This question form seems most appropriate to the investigator.⁴⁶⁰ The remark that Jesus prepares a room should be seen as a metaphor, since Jesus obviously does not prepare a room like an ordinary person would prepare one (Van der Watt 2000:302, 345). Thus the account in 14:2 forms part of a complex system of imagery. The following submerged metaphors are found: house of the Father, many rooms, Jesus prepares a place (Van der Watt 2000:345; cf. Haenchen 1984:124; Freed 1983:62-73; Schnackenburg 1982:59-60; Countryman 1994:101; McCaffrey 1988:49-75; Moloney 1998:394; Segovia 1991:82-83; Coloe 2001:162-164; Keener 2003:932-939).

This assumption is supported when one compares the passage in this verse with the similar statement in 14:23. From John 14:2 and 14:23 one might conclude that the “dwelling-place” of God is either in heaven (14:2), or on earth (14:23). At first glance, there appears to be a discrepancy between these two utterances by Jesus: on the one hand (14:2), Jesus promises his disciples that he will prepare rooms for them at the Father’s “dwelling-place” (presumably in heaven), and then he will come to fetch them; on the other hand (14:23) he promises that he and the Father will come and make a dwelling-place with the believer (presumably on earth). This might immediately provoke a question regarding the credibility of both utterances (Oliver & van Aarde 1991:381). Which is correct? Or can one find a correlation between the two? Furthermore, there is Jesus’ pronouncement in John 18:36 that his “kingdom” is not of this world.⁴⁶¹ What does he mean by this? If one understands the passage in 14:2 with 14:23 in terms of metaphor as above, the proposal can be made that 14:2 and 14:23, read together with John 18:36, focus upon a *unique relationship* between a

⁴⁵⁸ If one follows the manuscripts that omit the conjunction, it is possible to translate as JB: “If there were not, I should have told you. I am going now to prepare a place for you” (see Newman & Nida 1980:455).

⁴⁵⁹ However, English versions tend to view it as a statement, either following the Textus Receptus and omitting ο[τ]ι (so AV/KJV, JB, NIV) or understanding ο[τ]ι as “because” (so RV, NEB, NAS, Lagrange, Barrett, Morris, Lightfoot, Lindars).

⁴⁶⁰ “However it is turned, it still does not give a satisfactory meaning” (Schnackenburg 1982:59).

⁴⁶¹ Earlier Strachan (1941:280) notes, “‘My Father’s house’ is not to be interpreted merely in terms of the future life in heaven (cf. 8:35).” He adds, “The ‘House of the Father’ and the ‘Kingdom of God’ are not separate conceptions.” For him, “The expression ‘house’ corresponds to the name ‘Father’, the expression ‘kingdom’ to the name given to the King.”

father/king and his children/followers/subjects (Oliver & van Aarde 1991:381).⁴⁶²

The terms πορευομαι in 14:2 and πορευθω⁴⁶³ in 14:3a mean the same as υπαγω 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). However, there is disagreement about the meaning of the term παλιν ερχομαι in 14:3b (see Kerr 2002:310; Moloney 1998:398; Carson 1991:488; Tolmie 1995:78-79).⁴⁶⁴ The reference παλιν ερχομαι is indeed ambiguous in this setting (Kysar 1986:222). Jesus says he is coming back, but when does he come back?⁴⁶⁵ Some (e.g., Bernard 1928b:534-536; Carson 1991:488-489; Becker 1970:220; Beutler 1984:41; Kaefer 1984:257; Brown 1970:626; Schnelle 1989:67) regard this statement as totally determined by an end-time eschatological perspective, in which they propose this statement refers to the second advent of Jesus.⁴⁶⁶ Others (e.g., Marsh 1968:503; Lindars 1972:471; Fischer 1975:299-348) attempt to read this statement in terms of the appearance of the risen Jesus to the disciples. Still others

⁴⁶² As Oliver and van Aarde (1991:381) point out, this unique relationship has been overlooked by the scholars. According to these authors (1991:381), there is only one scholar who in a certain sense worked in the direction of a unique relationship between God, who can be pictured as the father, and his followers/subjects, who are portrayed as his children. This is Aalen, who as early as 1962 wrote an article, titled “Reign and house in the kingdom of God in the Gospels”. Oliver and van Aarde (see 1991:379-400) provide a comprehensive investigation of this statement that focuses upon a unique relationship between a father/king and his children/followers/subjects.

⁴⁶³ Beasley-Murray (1987:249) argues that the phrase και εγω.v at the outset of the sentence is not to be rendered “and I go ...” (so TEV) but is truly conditional: “and if I go ...” (so NRS) (cf. 8:16; 12:32; 12:47). Kysar (1986:222) also points out that the Greek word εγω.v may be translated “if,” but, he says, the reassuring quality of these words indicates that the NRS is preferable. Although this reference appears as “and if...” in most translations, according to Newman and Nida (1980:456), in such a context the Greek particle (εγω.v) translated “if” actually carries the meaning “when,” and TEV expresses this by translating “and after”. Newman and Nida (1980:456) say that in some languages the idea may be expressed more satisfactorily as cause or reason, for example, “Since I am going and preparing a place for you, I will come back...”

⁴⁶⁴ The language used of Jesus’ “coming back” and “being with” his disciples refers at various places in this chapter to different things (see Carson 1991:488): sometimes to Jesus’ return to his disciples after his resurrection, sometimes to Jesus’ coming to them by the Spirit after he has been exalted to the glory of the Father, and sometimes to his coming at the end of the age.

⁴⁶⁵ Besides, Jesus says, “A little while, and you will no longer see me, and again in a little while, and you will see me.” (16:16) The disciples were perplexed. They said, “What does he mean by a little while? We do not know what he means.” (16:18) And scholars have been as perplexed as the disciples and asked the same question (see Kerr 2002:308).

⁴⁶⁶ Talbert (1992:204), for instance, supposes that John 14:3 appears to be a Johannine adaptation of the tradition reflected in 1 Thessalonians 4:16-17 (and Mark 13:24-27) and thus the coming of Jesus mentioned here is a reference to the Parousia (cf. 21:22-23 where Jesus’ coming is clearly the Parousia).

(e.g., Lightfoot 1956:275-276; Bultmann 1971:602; Kundsinn 1934:213) think that the coming of Jesus at the moment of the death of individual disciples is in view. What is more, for some scholars (e.g., De Boer 1996:130-132; Keener 1993:299; Schnackenburg 1982:62-63), the return of Jesus here refers to the coming of the Paraclete.

Except for the first option (that is, the Parousia at the end of age), the other three forms are not tenable in the light of the immediate context: first of all, the appearances of the risen Jesus in themselves is not enough to meet the requirement of permanency indicated by the words “dwelling places” and the phrase “that where I am there you may be also”. Those appearances of the risen Jesus, profoundly significant though they were, were nevertheless sporadic and temporary and would not have fulfilled the promise of Jesus (Kerr 2002:310). Then, the coming of Jesus at the moment of the death of individual disciples is contrary to the thrust of the passage. The only death in this context is that of Jesus, while the collective framing of the promise (“I will come back and take you [plural] to be with me”) cannot easily be squared with such an interpretation (Carson 1991:488; cf. Fischer 1975:310-311). Finally, the opinion that the return of Jesus here refers to the coming of the Spirit-Paraclete after Jesus has been exalted to the glory of the Father may be reasoned by means of reading this referent of the word in v. 23 back into vv. 2-3, but the fact remains that the word *μονη*, simply means “dwelling place”; there is no more reason to read the referent of that word (i.e., to what dwelling place the word refers) in v. 23 back into v. 2 than the reverse: in both instances the context must decide (Carson 1991:489).⁴⁶⁷

John here uses a present tense *πα,λιν ε;ρχομαι* with a future sense, which is common in the Fourth Gospel (*ε;ρχομαι*, cf. 1:15, 30; 4:21, 23, 25, 28; 14:18, 28; 16:2, 13, 25; note the use of *ε;ρχομαι* in Rev. 1:4, 7, 8; 22:20) (Beasley-Murray 1987:250; see Haenchen 1984:124; Keener 2003:932-939). Moloney (1998:394) particularly points out that the use of the present tense *πα,λιν ε;ρχομαι* side by side with the future *και. παραλη,μψομαι ῡμα/φ προ.φ ε;πμαυτο,ν* is grammatically

clumsy, but the conclusion to the verse, ἵνα ὅπου εἰπαμι. ἐπεὶ. καὶ. ὑμεῖς/φ ἦτε (‘‘so that where I am you may also be’’) demands a future meaning for the sentence.⁴⁶⁸ Beasley-Murray (1987:250), who maintains that the reference παλιν ἐρχομαι expresses a genuine future, as the immediately following παραλημψομαι shows, argues that the saying appears to be a clear promise of the Parousia of Jesus, although in simpler and more ‘‘homely’’ language (literally so!) than representations of the event such as those of Mark 13:24-27; 1 Th. 4:15-18. He goes on to say that this appears to be demanded by the natural intent of καὶ. παραλημψομαι ὑμᾶς/φ προ.φ ἐμαυτοῦ,⁴⁶⁹ and the clause that follows carries on the thought therein expressed: ἵνα ὅπου εἰπαμι. ἐπεὶ. καὶ. ὑμεῖς/φ ἦτε (that you also may be where I am)⁴⁷⁰; the picture is thus completed, of the Lord leaving the earth scene to prepare a place in the Father’s house for his disciples, and of his coming again to take them away to that ‘‘house’’ that they may be with him always.⁴⁷¹ Furthermore, according to Köstenberger (2004:427), similar terminology is found in Songs 8:2a, where the bride says that she will bring her lover to her mother’s house. He goes on to argue that here Jesus, the messianic bridegroom (3:39), is said first to go to prepare a place for his

⁴⁶⁷ Moloney (1998:394) also notes, ‘‘This may be so, but the reader has not yet been told about the gift of the Paraclete.’’

⁴⁶⁸ The phrase παλιν ἐρχομαι (literally ‘‘I am coming’’) is a present tense that carries a future force. John has chosen the present to emphasise the certainty of Jesus’ return for his disciples (see Newman & Nida 1980:456; Tolmie 1995:79).

⁴⁶⁹ Ridderbos (1997:490) notes, ‘‘With ‘preparing a place’ we again have a concept that has clear parallels in the New Testament (Matt. 25:34; Mark 10:40; 1 Cor. 2:9; Heb. 11:16; 1 Peter 1:4) and elsewhere. But here the concept is subject to the imagery in v. 2a. Jesus is returning as the Son of the house (cf. 8:35) who has completed his task and who can therefore assign all the rooms available in the house to the many who believe in his name. The church’s future is completely determined by its union with Christ, and this gives the eschatological depiction of the church this graphic and sober character. Many interpreters have serious objections to this explanation, especially of Jesus’ return. The difficulty arises out of the Fourth Gospel’s supposed ‘present eschatology’, the idea that this Gospel consistently represents the salvation that appeared in Jesus’ coming as the inauguration and realization in the present of the great future. This is thought to contradict, and therefore make unacceptable, the explanation of Jesus’ return in the sense of the Parousia referred to elsewhere in the New Testament.’’

⁴⁷⁰ According to Newman and Nida (1980:455), ‘‘In the statement ‘so that you will be where I am’, the pronouns ‘you’ and ‘I’ are emphatic. In some languages a general term of ‘being’ cannot be used. One must choose an expression that more specifically indicates existence, for example, ‘so that you will exist where I exist’. This meaning is often expressed in a more concrete form, for example, ‘so that you will live where I will live’ or even ‘so that you will sit where I sit’. (In some languages the verb ‘sit’ is a general designation for existence in a place).’’

⁴⁷¹ The passage is open to a misunderstanding of the returning Jesus as end-time oriented and thus serves to single out true and false believers. The true believers have life now as the predestined children of God in the world, while others wait (Stimpfle 1990:147-216).

own in his Father's house and then to come to take them home to be with him.

However, as Kerr (2002:310; see Marrow 2002:90-102) remarks, the Parousia does not really fulfil the imminent expectancy that is present in John 14. For example, Jesus says to his disciples, "I will not leave you orphaned; I am coming to you. In a little while the world will no longer see me, but you will see me; because I live, you also shall live" (14:18-19). This coming of Jesus sounds imminent. The disciples will see Jesus in "a little while". If his coming had been delayed until the coming in the Parousia (which had not happened at the time of the writing of the Gospel), then the disciples would have been effectively orphaned. It sounds as though 14:18-19 has the resurrection of Jesus in view, but not even those momentous appearances of the risen Jesus would suffice to fulfil the promise of 14:3 (Kerr 2002:310). The language in 14:2-3 seems to be purposely ambiguous in order to refer simultaneously to more than one coming (see Carson 1991:488; Morris 1971:639-640; Lagrange 1936:373-374; Strachan 1941:280; Barrett 1978:381-382; Keener 2003:932-939; Bruce 1983:298; Segovia 1991:82-83; Witherington III 1995:249). That is, 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).⁴⁷² 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 for the life of faith. The heart of the promise is expressed in the last phrases of the verse – 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 following forms the logical link between 14:2 (cola 6.4-6.5) and 14:3 (cola

6.6-6.7) (see Van der Watt 2000:345-346).

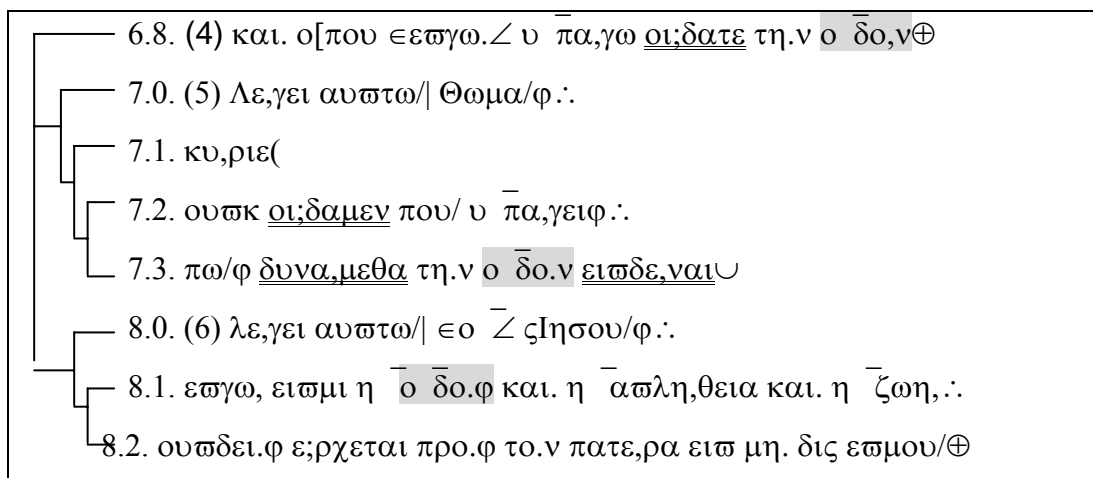
6.4. (2) εἶπεν τῆ/| οἰκτι,α| του/ πατρο,φ μου μοναι. πολλαι, εἰπσιν.∴
 6.5.
 εἰπ δε. μη,(εἰ=πον αεν ῡ μι/ν ο[τι πορευ,ομαι ε̄ τοιμα,σαι το,πον ῡ μι/ν
 6.6. (3)
 και. εἰα.ν πορευθω/ και. ε̄ τοιμα,σω το,πον ῡ μι/ν(πα,λιν ε;ρχομαι
 — 6.7. και. παραλη,μνομαι ῡ μα/φ προ.φ εἰμαυτο,ν(
 ι[να ο[που εἰπμι. εἰγω. και. ῡ μει/φ η=τε⊕

The interpretation of ο[που εἰπμι. εἰγω in 14:3 depends on where the house of the Father is. In this way the rather literal remarks of 14:3 are linked to the imagery in 14:2. The question is whether the individual metaphors in the account should be understood individually or whether they combine as a narrative unit to convey a message which does not depend on the detailed metaphor of house and rooms. The unitary proposal appears a better option, and is supported by the context. House and rooms are submerged metaphors and might be linked to heaven (see Brown 1970:625; Schnackenburg 1982:60-61; Carson 1991:489), but heaven is also vague and metaphorical (see Haenchen 1984:474; Countryman 1994:101). However, the context does not focus on the house or rooms as such, but on the description of the *way* to this house and eventually the personal relationship between family members (see e.g., 14:23-24). Thus the Father, or at least the relation with the Father (and Son), may serve as substitution for *house*. 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. This would mean that the image of the house should not be interpreted in detail, looking for submerged tenors, but should rather function as an account (in this case with narrative qualities) that communicates as a whole to convey a specific idea(s) (Van der Watt 2000:346). After all, the description in this verse of the personal intimacy of Jesus and the believers suggests the close relations within the

⁴⁷² McCaffrey (1988:35-45) also leaves open the “when” of Jesus’ return. He proposes that initially the disciples look toward an end-time return (1988:136-137), but later they become aware of Jesus’ continual return (1988:177-221).

house or family in which these believers will find themselves. They will really come home.⁴⁷³ The departure of Jesus serves this purpose (Van der Watt 2000:347; see Haenchen 1984:124; Moloney 1998:394; Coloe 2001:157-178).⁴⁷⁴

3.3.2.3. Jesus as the way to God (14:4-6/cola 6.8-8.2)



After making the programmatic statement that the disciples will reach the same goal as him and be united with him, Jesus introduces a change of direction into the discourse that is perhaps surprising, but which is certainly in keeping with the Johannine train of thought. He does this by directing attention away from the goal to the way itself (Schnackenburg 1982:63; Brown 1970:628; Haenchen 1984:124; Segovia 1991:84-85; Keener 2003:939-943; De la Potterie 1966:907-942; Tolmie

⁴⁷³ Moloney (1998:394) also emphasises, “Uppermost is the idea of a time between Jesus’ departure and his future return, but the clumsy presence of the present tenses retains a hint of the ongoing presence of Jesus. Much of the Gospel has insisted that a time is coming and is already present when those who believe in the Son have eternal life (cf. 3:15, 16, 36; 4:14, 36; 5:24-25; 6:27, 35, 47, 56, 63; 10:10, 28; 11:25-26; 12:50). How the one who departs will still be present is not explained. Further clarification is called for, but this is not an ordinary departure.” Thus this Gospel’s practice of balancing traditional and realised eschatology (cf. 5:25; 6:35-40, 44-48) reappears in this verse (Moloney 1998:394). In other words, the interpretation suggests that while an end-time eschatology is dominant, there is already a hint of the presence of the absent one (Moloney 1998:398).

⁴⁷⁴ Figuratively this account functions like a narrative in which the different elements work together to convey (a) message(s). Not every detail should be interpreted metaphorically (Van der Watt 2000:347).

1995:204; Gubler 1994:147-151).⁴⁷⁵ That is, the focus shifts from the goal of the departure to the route to that goal (De Boer 1996:132; Kysar 1986:222; Lindars 1972:417; Ball 1996:120; Witherington III 1995:249).⁴⁷⁶ This is evident from the beginning of this third sub-unit, where Jesus introduces the concept of the way (14:4/colon 6.8). This is Jesus' assertion: "The disciples know how to follow Jesus" (Morris 1971:640).⁴⁷⁷ Jesus has been teaching the disciples the way in the whole body of his teaching (cf. De Boer 1996:132; Brown 1970:628-630; Moloney 1998:394; Segovia 1991:85-86; Koester 2003:295-299; De la Potterie 1966:907-942; Keener 2003:939-943; Gubler 1994:147-151; Ratzinger 1990:68-87; Lindsay 1993:129-146; Parrinder 1995:78-79; Koester 2001:360-369).⁴⁷⁸ If they will follow that way they will come to where he is (Morris 1971:640).⁴⁷⁹ Thus, as Ridderbos

⁴⁷⁵ While some commentators maintain that division occurs in colon 7.0 (14:5) where the reader is told the question of Thomas (e.g. Brown, Wellhausen, Strathmann, Schulz, Bernard, Stibbe), others argue that a shift in focus occurs in colon 6.8 (14:4) (e.g. Heitmüller, Segovia, Ridderbos, Woll, Haenchen, Swete, Beasley-Murray). The following study suggests that there is a break between cola 6.8-8.2 (14:4-6) from the following. It has been pointed out in the discourse analysis that whereas cola 6.1-6.7 are dominated by Jesus' address for the consolation of his disciples due to his imminent departure, from colon 6.8 onwards the focus shifts to the concept of "the way". This is evident from the dominant appearance of the structure marker "ο δὸ.φ" in the whole pericope (cola 6.8, 7.3, 8.1 respectively), while the following cola do not have this word. Thus the isolation of this unit from the above is legitimate. In this unit, particularly, the attention shifts from the destination to the route (Lindars 1972:417; Kysar 1986:222). To put it more precisely, in colon 6.8 (14:4) the concept of "the way" is introduced, in which the author emphasises "the way" by placing the term *last* in the sentence. This is followed by the question of Thomas that serves to occasion Jesus' further pronouncement (cola 7.0-7.3/14:5), and the declaration of Jesus as "the way" to the Father (cola 8.0-8.2/14:6) is presented. Hence the concept of "the way" makes for thematic coherence in this cluster. For this reason, the demarcation of this sub-unit from the others is appropriate.

⁴⁷⁶ The passage continues the call to believe in 14:1 and the assurance given in 14:2-3 by developing the thought of the way to the goal of Jesus' "going" and "coming" (see Beasley-Murray 1987:252).

⁴⁷⁷ MacGregor takes the words as a question: "And do you know the way to the place where I am going?" However, as Morris (1971:640) mentions, there seems no good reason for taking them this way.

⁴⁷⁸ The departure of Jesus is central, as he reminds the disciples that they have been instructed in the way of Jesus and his destiny; they already know the way where Jesus is going (14:4). The disciples have heard that Jesus is returning to his Father (cf. 10:38; 12:27-28) by means of an experience of death that is at the same time his glorification and renders glory to God (cf. 11:4, 40; 12:23, 32-34; 13:31-32) (Moloney 1998:394; Carson 1991:490-491).

⁴⁷⁹ The Greek of 14:4 is ungrammatical and obscure, and a clearer reading is found in some textual witnesses (Kysar 1986:222; Barrett 1978:382). To put it more precisely, some manuscripts preserve a longer reading, "ο[που ερω. υ πα,γω οι,δατε και. τη.ν ο δὸ,ν οι,δατε," in which the syntactical harshness of the shorter reading ο[που ερω. υ πα,γω οι,δατε τη.ν ο δὸ,ν (P^{66*} a B C* L X W 33 1071 it^a, r1^{vid} cop^{bo} eth) seems to invite amelioration (Metzger 1994:207; cf. Bernard 1928b:535). This means that the longer reading, "you know where I am going and you know the way" (NEB alternative reading), makes for a slightly smoother translation to 14:5 where Thomas distinguishes between "where Jesus is going" and "the way to get there" (Carson 1991:490; see Segovia 1991:85-86; Barrett 1978:382; Brown 1970:620). Newman and Nida (1980:456) agree that the longer reading is obviously an attempt to make the text read more smoothly, and it is not followed by most modern translations.

(1997:492) points out, in direct connection with the preceding section Jesus now speaks further about the life of his disciples on earth after his departure.⁴⁸⁰

The semantic relationships within the sub-unit are as follows: Colon 6.8 is the motivating statement and cola 7.0-8.2 are the explanation. Colon 7.0 is linked to cola 7.1-7.3 by means of a qualificational substance-content relationship. Apart from the vocative of colon 7.1, cola 7.2-7.3 consist of two indicative speeches in the form of a statement (colon 7.2) and a question (colon 7.3) respectively and they are semantically linked by means of a logical reason-result relationship. Besides, in each cola the verbs (οι;δαμεν; δυνα,μεθα; ειπωδε,ναι) are referred to in sequence, in order to compose the thematic element of the perception of the way as well as to play a role in the separation of these cola from the preceding cola. Jesus' answer consists of five independent cola (sub-cola), which are cola 8.1 onwards, linked by means of a substance-content relationship. Colon 8.1 is the revelatory declaration of Jesus as the way, the truth, and the life, and colon 8.2 is the extended statement of this declaration. Thus they are linked by means of a logical basis-inference relationship. The following detailed exegesis will be established on this basis.

Although Jesus tells his disciples, “You know the way to the place where I am going”, the following next verse demonstrates that, at some level, they know nothing of the sort (Carson 1991:490).⁴⁸¹ That is, the statement of Jesus in 14:4 (colon 6.8) is designed to introduce Thomas' question in 14:5 (cola 7.0-7.3)⁴⁸² and should be translated in the light of that (cf. Kysar 1986:222; Haenchen 1984:124; Tolmie 1995:204; Koester 2003:295-296; Keener 2003:939-943; De la Potterie

Copyists perhaps improved 14:4 by expanding so as to read ο[που εγω. υ πα,γω οι;δατε και. τη.ν ο δο,ν οι;δατε (Metzger 1994:207; cf. Barrett 1978:382; Bernard 1928b:535). Thus the shorter reading translated in the NRS is to be preferred: “you know the way to the place where I am going” (see Beasley-Murray 1987:243).

⁴⁸⁰ This becomes the topic of the farewell discourse until Jesus returns at the end of John 17 to what he spoke of in 14:1-3 (Ridderbos 1997:492).

⁴⁸¹ As Carson remarks, “John's point is not that Jesus has made some terrible error in assessing his disciples, but that precisely because they know him they do know the way to the place he has just prescribed. Once again it is by reading on and then coming back and re-reading the text that we find Jesus' anticipation of his clear, impending statement that he himself is the way (14:6).”

⁴⁸² Here the way is made the theme even by the linguistic form of the verse, in which the emphasis falls at the end of the sentence (Schnackenburg 1982:64; Beasley-Murray 1987:252). Note how 14:4 emphasizes “the way” by placing the term *last* in the sentence.

1966:907-942; Gubler 1994:147-151; Ratzinger 1990:68-87; Lindsay 1993:129-146; Parrinder 1995:78-79; Koester 2001:360-369).⁴⁸³ Thomas⁴⁸⁴, the doubting representative of his fellow disciples, asks the question: κυ,ριε(ουτωκ οι;δαμεν που/ υ πα,γειφ.: πα/φ δυνα,μεθα τη.ν ο δο.ν ειπιδε,ναι (see Newman & Nida 1980:456; cf. Van Tilborg 1993:136; McCaffrey 1988:152; Segovia 1991:86). Thomas wants the position to be clear, and will not let Jesus' words pass as though he understands them when he really does not (Morris 1971:640; cf. Strachan 1941:281; Tenney 1976:214-215; Segovia 1991:86). His expression of perplexity indicates that he and his companions do not really know where Jesus is going, echoing that of Peter in 13:36, and how then can they know the way (Morris 1971:640; see Malina & Rohrbaugh 1998:230)? Furthermore, his question sounds as if he has interpreted Jesus' words in the most crassly natural way: he wants an unambiguous destination, for without such a destination how can one meaningfully speak of the route there (Carson 1991:490-491)?⁴⁸⁵ In this way Thomas voices the incomprehension of the rest of the group.⁴⁸⁶ In other words, his question reflects a complete failure to grasp the implications of 14:2-3 (Beasley-Murray 1987:252; Köstenberger 2004:428). For this reason, most scholars agree that his misapprehensions serve to elicit Jesus' further pronouncement in 14:6 (Reese 1972:321-322; Ratzinger 1990:68-87; Lindsay 1993:129-146; Parrinder 1995:78-79; Segovia 1985:482, 1991:86; Barrett 1978:382; Kysar 1986:222; Ball 1996:122; Keener 2003:939-943; McKay 1996:302-303; Schnackenburg 1982:64; Witherington III 1995:249; Koester 2003:295-296; Gubler 1994:147-151).⁴⁸⁷ The question of

⁴⁸³ Some scholars such as De Boer (1996:132) remark that this verse is in fact transitional. This assumption can be seen in the following argument.

⁴⁸⁴ Thomas appears here, 11:16, 20:24ff, and 21:2 in the Fourth Gospel as a loyal, even a courageous, disciple, but one who is liberally endowed with misapprehensions and doubts (Carson 1991:490-491; see also Newman & Nida 1980:456; Barrett 1978:382). Particularly, in 11:16 and 20:24 Thomas is further qualified as "the one called the twin".

⁴⁸⁵ Dodd (1953:412) also notes that Thomas replies here, in effect, that he (and the other disciples) has not really come to grips with what he has said about the destination, so how could Jesus' further insistence that they know the way bear coherent meaning?

⁴⁸⁶ Note the plural form of his statement: (ουτωκ οι;δαμεν) "we do not know".

⁴⁸⁷ For instance, Ridderbos (1997:493) states that Thomas' radical objection to Jesus' statement, though expressed with all respect, is not only characteristic of his own role in the Gospel (see above) but also conveys the uncertainty of his fellow disciples ("we do not know"). Ridderbos continues that they have no idea what this "going away" is all about if it means the end of their following Jesus as the Messiah of Israel and Son of God confessed by them. How then can they know "the way" of which Jesus is speaking and to which they are apparently reduced as his disciples? Moloney (1998:394)

Thomas is indeed a rhetorical device that allows Jesus to reveal himself by means of a εγω, ειμι statement with a predicate in the following verse.⁴⁸⁸

The question asked by Thomas in verse 5 confirms the reader's impression that the disciples do not understand Jesus' statement in verse 4 (see Tolmie 1995:204; Koester 2003:295).⁴⁸⁹ His remark, in turn, triggers the sixth "I am" saying featured in John's Gospel (see Köstenberger 2004:428; Gubler 1994:147-151; Keener 2003:939-943)⁴⁹⁰: εγω, ειμι ὁ δὸς φ και. η ἁπλη,θεια και. η ζωη, (14:6a/colon 8.1), in which a complex metaphor is used⁴⁹¹ ("I am the way, the truth, and the life"⁴⁹²).

underscores this by noting that the question reflects an ongoing unwillingness to face all the implications of the end of Jesus' story (cf. 13:33, 36). He goes on to say that the disciples should know where Jesus is going but a request for further instruction on "the way" is justifiable, and it opens the possibility for Jesus' self-revelation as "the way" (cf. v. 6a). Malina and Rohrbaugh (1998:230) remark that Thomas serves as a foil by articulating a misunderstanding of what Jesus is saying. Like other foils in the narrative (Nicodemus, the Samaritan woman, and others), he occasions the clarification of the group needs. They also point out that a narrative of this type would serve to educate and assimilate those coming into the antisociety since new members need to understand its values and language.

⁴⁸⁸ The disciples' lack of understanding, as so often, provides opportunity for Jesus to clarify the revelation (see below; cf. Beasley-Murray 1987:252; Segovia 1985:483; De Boer 1996:132).

⁴⁸⁹ In this regard, Brown (1970:608) mentions that never again in the discourse, despite the interruptions in 14 by individual disciples (Thomas, Philip, and Judas [not Iscariot]), does Jesus centre attention on the fate of one disciple, as he does with Peter in 13:36-38. According to Brown, if Jesus answers the questions of individuals, he soon turns to speak to all the disciples, for example, see the "you men" in 14:7, 10. Schnackenburg (1982:57) also remarks that it is repeatedly interrupted by questions put by the disciples, but continues as far as 14:31. Tenney (1976:212) consents that Jesus had first answered Peter individually, and now was including him in the reply which was addressed to the general group.

⁴⁹⁰ This is another of the "ego eimi" sayings with the predicate in John's Gospel (cf. 6:35, 51; 8:12; 9:5; 10:7, 9, 11, 14; 11:25; 15:1, 5). The first genuine investigation on the "ego eimi" sayings in this Gospel is done by Schweizer (1939). Ball (1996:13), who has dealt with a more recent discussion on this issue, evaluates the investigation by Schweizer of John's use of "ego eimi," as follows: Firstly, Schweizer made a nearly exhaustive survey of different uses of "ego eimi" in various cultures (including examples from India, Iran and Egypt as well as modern usage), and drew the highly significant conclusion that formal parallels to a phrase do not necessarily denote interdependence. Secondly, Schweizer discovered that the Fourth Gospel displayed an essential unity from which it is difficult to extract particular sources for the "I am" sayings. This means that the sayings form an integral part of the Fourth Gospel and as such cannot readily be removed from it. Finally, Schweizer maintained that the "I am" sayings with an image should not be regarded as allegory or parable but as "real speech". This means that the "I am" sayings do not simply compare Jesus with various images but actually unite with the term. For a brief critical history of the study of "ego eimi" sayings in the Gospel of John, see Schnackenburg (1980:81-83).

⁴⁹¹ This statement is commonly recognised as ranking with John 3:16 as an outstanding expression in the Gospel of John, and has been a source of comfort and assurance to Christians throughout church history (Beasley-Murray 1987:252; Lindars 1972:472; Köstenberger 2004:428). Among others, Schnackenburg (1982:65) remarks, "It forms a classical summary of the Johannine doctrine of salvation that is based entirely on Jesus Christ." Tenney (1976:215) notes, "This affirmation of Jesus is one of the greatest philosophical utterances of all time. He did not say that he knew the way, the truth, and the life, nor that he taught them. He did not make himself the exponent of a new system; He

Thomas thus unwittingly draws a reply from Jesus far beyond what he expected (cf. 4:26; 6:35; 11:25). This means that through the characterisation of Thomas, the character of Jesus is further enhanced. As with the other disciples, Thomas' characterisation is not an end in itself but instead further reveals the character of Jesus. In this way the disciples again act as a foil to the character of Jesus, asking him to explain his terms. This in turn enables the readers to avoid a similar misunderstanding of Jesus' words and so to adopt John's conceptual point of view (Ball 1996:122; cf. Culpepper 1983:152; Gubler 1994:147-151; Haenchen 1984:124-125; Van Tilborg 1993:136; Countryman 1994:101; McCaffrey 1988:152; Segovia 1991:86; Tolmie 1995:204; Keener 2003:939-943; Koester 2003:288-292, 2001:360-369; McKay 1996:302-303).⁴⁹³

Scholars dispute the accurate meaning of this statement. The most difficult problem concerns the relationship of these three nouns to one another (Brown 1970:620; Van der Watt 2000:348; De la Potterie 1966:907-942; Haenchen 1984:124-125; Schnackenburg 1982:64-66; Harris 1994:149; Ratzinger 1990:68-87; Lindsay 1993:129-146; McKay 1996:302-303; Parrinder 1995:78-79).⁴⁹⁴ There are a number of views, both from ancient and modern eras, in this regard.⁴⁹⁵ Many modern scholars

declared himself to be the final key to all mysteries." Ridderbos (1997:428) calls it "the core statement of this entire Gospel." Burge (2000:392) says it is the premier expression of the Gospel's theology.

⁴⁹² According to Newman and Nida (1980:457), "I am the way, the truth, and the life" (as most translations) is a fairly literal translation of the Greek text. They point out that of the major modern language translations, only GeCL has a dynamic equivalent: "I am the way, and I am also the goal, since in me you have the truth and the life."

⁴⁹³ There is an interesting passage in the Gospel of Truth (mid 2nd-century A.D. Gnosticism) that may echo this: "It (the Gospel) gave them a way, and the way is the truth which it showed them" (18:18-21) (Brown 1970:620-621).

⁴⁹⁴ Furthermore, the question concerns how these three predicates fit into the immediate context of Thomas' question, which itself is a reaction to the broader context of the opening subject of Jesus' farewell discourse, namely, his departure (Roberts 2003:124).

⁴⁹⁵ Brown (1970:620-621) gives a useful survey on this issue, citing de la Potterie (1966:907-913) who has provided a summary of opinions: (A) Explanations wherein "the way" is directed toward a goal that is "the truth" and/or "the life": (1) Most of the Greek Fathers, Ambrose, and Leo the Great [Leo I] understood the way and the truth to lead to the life (eternal life in heaven). Maldonatus had a modification of this, since he saw behind the Greek a Hebraism wherein the truth is just an adjectival description of the way: "I am the true way to life". (2) Clement of Alexandria, Augustine, and most of the Latin Fathers understood that the way leads to both the truth and the life. In this interpretation both truth and life are eschatological, divine realities (the truth is the mind of God, the Logos). Thomas Aquinas held a medieval form of the theory wherein Christ was the way according to his humanity, but the truth and the life according to his divinity. Many modern scholars still hold a modification of the theory (de la Potterie lists Westcott, Scott, Taylor, Lagrange, and Braun). (3) Other modern scholars (Bauer, Bultmann, and Dodd) interpret John against the background of Gnostic dualism, Mandaean, or

see $\eta \bar{\omega} \bar{\delta}\omega\phi$ as the principal theme with the other two nouns as subordinate (i.e., Barrett 1978:458; Kysar 1986:222-223; De la Potterie 1966:907-942; Carson 1991:491; Moloney 1998:395; Keener 2003:939-943; Beasley-Murray 1987:252; Newman & Nida 1980:457; Schnackenburg 1982:64; Harris 1994:149-150). In other words, “the way” is the primary predicate, and “the truth” and “the life” are just explanations of the way. This view seems best, for it allows the force that “truth” and “life” have in the Gospel to be felt, while still properly seeing the slight emphasis on “way” in the question at hand (Roberts 2003:125).⁴⁹⁶ The result is that the metaphor should be understood as follows (see Van der Watt 2000:348): “Jesus is the way because he is the truth and the life.”

To support this assumption, the semantic relationship of the cola in this verse is helpful:

- 8.1. $\epsilon\pi\omega\omega, \epsilon\iota\pi\mu\eta \eta \bar{\omega} \bar{\delta}\omega\phi$ και. $\eta \bar{\alpha}\pi\lambda\eta, \theta\epsilon\iota\alpha$ και. $\eta \bar{\zeta}\omega\eta, \therefore$
 8.2. $\omega\upsilon\omega\delta\epsilon\iota\phi \epsilon;\rho\chi\epsilon\tau\alpha\iota \pi\rho\omega\phi \tau\omicron.\nu \pi\alpha\tau\epsilon,\rho\alpha \epsilon\iota\pi \mu\eta. \delta\iota\varsigma \epsilon\omega\mu\omicron\upsilon/\oplus$

Hermetic thought. They think of the ascent of the soul along the way to the heavenly sphere of truth, light, and life. Bultmann (1971:467-468) maintains that John has demythologised the Gnostic picture, so that in Jesus the disciples encounter their Saviour, and the way is no longer spatially separated from the goal of truth and life. Their way is already their goal. The truth is the manifested divine reality, and the life is that reality shared by men. (B) Explanations wherein “the way” is the primary predicate, and “the truth” and “the life” are just explanations of the way. Jesus is the way because he is the truth and the life. Among the advocates of this view are de la Potterie, Bengel, Weiss, Schlatter, Strathmann, Michaelis, Tillmann, and Van den Bussche. That “the way” is the dominating phrase in 14:6 is suggested by the fact that Jesus is reaffirming his statement about the way in v. 4, in response to Thomas’ question about the way in 14:5. Moreover, the second line of 14:6 leaves aside the truth and the life and concentrates on Jesus as the way: “No one comes to the Father except through me.” If the three phrases, “the way,” “the truth,” and “the life” are joined by “and,” the και. between the first and the second may be exegetical or explanatory (=“that is to say”). See also Schnackenburg (1982:65) and Harris (1994:149-150).

⁴⁹⁶ In other words, Beasley-Murray (1987:252) argues, “Despite the coordination of the three terms of the way, the truth, and the life, the emphasis clearly falls on the first, for the statement explains the assertion of v. 4 (“you know the way”), and concludes with a deduction from the main clause: “No one goes to the Father except by me.” Newman and Nida (1980:457) also maintain that in the present context Jesus as “the way” is the primary focus, and “truth” and “life” are somehow related to Jesus as “the way”. They furthermore argue that there are two possible interpretations: (1) The emphasis may be on the goal to which the way leads (note GeCL). If this exegesis is followed, one may translate “I am the way that leads to the truth and to life”; or, expressed more fully, “I am the way that leads to the truth (about God) and to the life (that God gives).” (2) However, the emphasis may be on the way itself. If this exegesis is followed, “truth” and “life” must be taken as qualifiers of “way,” which is primary in the context. One may then render it “I am the true way, the way that gives people life.” Or, more fully, “I am the way that reveals the truth (about God) and gives life (to people).” Newman and Nida go on to

The present section (14:4-6/cola 6.8-8.2) is dominated by the structural marker ο $\bar{\delta}\omega,\varphi$, in which the attention shifts from the destination to the route (Lindars 1972:417; Kysar 1986:222; Koester 2003:295-297). To put it more precisely, in 14:4 (colon 6.8) the concept of “the way” is introduced, and the author emphasises this by placing the term *last* in the sentence. This is followed by the question of Thomas that serves to occasion Jesus’ further pronouncement (14:5/cola 7.0-7.3), and the declaration of Jesus as “the way” to the Father (14:6/cola 8.0-8.2) is presented. Hence the concept of “the way” makes for thematic coherence in this cluster.⁴⁹⁷ Thus it is indicated by means of discourse analysis that the pivotal focus of the cluster is “Jesus as the way to God.” 14:6a (colon 8.1) is the revelatory declaration of Jesus as the way, the truth, and the life, and 14:6b (colon 8.2) is the extended statement of this declaration centring on the “way” (see above).⁴⁹⁸

Jesus declares that he himself is the “way” (ο $\bar{\delta}\omega,\varphi$). According to Louw and Nida (*Greek-English Lexicon*), ο $\bar{\delta}\omega,\varphi$ ⁴⁹⁹ is semantically grouped under the three distinguished domains of “Geographical Objects and Features”, “Linear Movement” and “Behaviour and Related States”. Firstly, under the domain of “Geographical Objects and Features”, ο $\bar{\delta}\omega,\varphi$ is part of the sub-domain of “Thoroughfare: Roads, Streets, Paths, etc.”. In this semantic field ο $\bar{\delta}\omega,\varphi$ is a general term for a thoroughfare, either within a centre of a population or between two such centres (Louw & Nida 1988:18).⁵⁰⁰ Secondly, under the domain of “Linear Movement” ο $\bar{\delta}\omega,\varphi$ is part of the sub-domain of “Travel, Journey”. The semantic meaning of the word in this field is to

say that the two possible interpretations are close in meaning and it is difficult to argue for one against the other. However, (they claim) the context would seem to favour the second.

⁴⁹⁷ The development of the concept of “the way” can be shown as follows:

14:4 (colon 6.8) και. ο[που εεπωγω. < υ $\bar{\pi}\alpha,\gamma\omega$ οι;δατε τη.ν $\boxed{\text{ο } \bar{\delta}\omega,\nu}$ ⊕

14:5 (colon 7.0) λε,γει αυπτω/| Θωμα/φ.:

(colon 7.1) κυ,ριε(

(colon 7.2) ουπκ οι;δαμεν $\pi\omega/\nu$ $\bar{\pi}\alpha,\gammaει\varphi$.:

(colon 7.3) πω/φ δυνα,μεθα τη.ν $\boxed{\text{ο } \bar{\delta}\omega,\nu}$ ειπδε,ναι∪

14:6 (colon 8.0) λε,γει αυπτω/| εο < ζησου/φ.:

(colon 8.1) επω, ειπμι η $\boxed{\text{ο } \bar{\delta}\omega,\varphi}$ και. η απλη,θεια και. η $\bar{\zeta}\omega\eta$,.:

(colon 8.2) ουπδει.φ ε,ργεται προ.φ το.ν πατε,ρα ειπ μη. δις επμου/⊕

⁴⁹⁸ They are semantically linked by means of a logical basis-inference relationship (see above).

⁴⁹⁹ For a full discussion of this term, see Michaelis (1967:42-114).

be in the process of travelling, presumably for some distance, and it may also refer to a particular journey (Louw & Nida 1988:184-185).⁵⁰¹ Finally, under the domain of “Behaviour and Related States” ο δ̄ο,φ is part of the two sub-domains of “Behaviour, Conduct” (Louw & Nida 1988:506) and “Particular Patterns of Behaviour” (Louw & Nida 1988:508). Semantically, their meanings are respectively “a customary manner of life or behaviour, with probably some implication of goal or purpose”⁵⁰² and “behaviour in accordance with Christian principles and practices”⁵⁰³. Therefore it is clear from its semantic classification that the term ο δ̄ο,φ has three different basic and technical meanings: “road”, “travel” and “behaviour” (cf. Liddell-Scott 1968:543; Gubler 1994:147-151).

Paradigmatically, this term is used only in this discussion (in 14:4, 5, 6) in John (except for 1:23 where it is employed in a different sense).⁵⁰⁴ Kysar (1986:222) argues that “the way” in 14:4-5 would seem to mean the way of the cross, a suffering route to exaltation. He insists that in the previous verses it refers to Jesus’ way that is the cross. However, as has been noted above, in both 14:4 and 14:5 the reference is to the way of the disciples. Similarly, the statement of Jesus in the present passage refers not to his own way, but to the way of the disciples. That is, if one leaves aside the concepts “truth” and “life”, 14:6 is part of a series of sayings that embrace 14:2-3. The statement in 14:6 is equivalent to what has been said already, and puts it even more plainly (see Michaelis 1967:67-81; Strachan 1941:281-282; Ball 1996:127; Countryman 1994:101). Jesus reveals here that he is the path by which to access God. The statement of Jesus as “the way” may possibly mean that the word hints at a traditional saying John has embodied in the discourse (Kysar 1986:223; cf. Brown 1970:628-630). The word is found in the Old Testament (*derek*), used to speak of the

⁵⁰⁰ Cf. δις α;λληφ ο δ̄ου/ απνεχω,ρησαν (Matt. 2:12).

⁵⁰¹ Cf. Σαμαρι,τηφ δε, τιφ ο δ̄ευ,ων η=λθεν κατ’ αυπτο,ν (Luke 10:33); παρη,γγειλεν αυπτοι/φ ι[να μηδε.ν αι;ρωσιν ειπφ ο δ̄ο,ν (Mark 6:8); παρε,λαβεν του.φ δω,δεκα μαθητα.φ κατ’ ιωδι,αν, και. επν τη/ ο δ̄ω/ ει=πεν αυπτοι/φ (Matt. 20:17); η=λθον η με,ραφ ο δ̄ο,ν (Luke 2:44).

⁵⁰² Cf. η=λθεν γα.ρ ςΙωα,ννηφ προ.φ υ μα/φ επν ο δ̄ω/ δικαιοσυ,νηφ (Matt 21:32).

⁵⁰³ Cf. ο[πωφ επα,ν τιναφ ευ[ρη| τη/φ ο δ̄ου/ ο;νταφ, α;νδραφ τε και. γυναι/καφ, δεδεμε,νουφ απγα,γη| ειπφ ςΙερουσαλη,μ (Acts 9:2).

moral path of obedience (e.g., Josh. 22:5) and the direction led by wisdom (e.g., Prov. 3:17). It became a self-designation for the Qumran Essenes (e.g., 1QS 9:21) much as it did for Christians (Acts 9:2). In Hellenistic religions it was used to speak of the process by which the initiative became divine (cf. Bultmann 1971:603-604; Brown 1970:628-630; Harris 1994:149-151). John thus means that Jesus is the medium by which one is given the revealing love of God that brings with it proper self-knowledge and a peaceful relationship with God (Kysar 1986:223; Charlesworth 2001:260-261; Haenchen 1984:124-125; Schnackenburg 1982:64-66; Gubler 1994:147-151).⁵⁰⁵

In addition to the way, Jesus adds that he is also the “truth” (ἀπληθεια). According to Louw and Nida (*Greek-English Lexicon*), ἀπληθεια⁵⁰⁶ is semantically grouped under the domain of “True, False”. This domain has two sub-domains that are “True, False” and “Accurate, Inaccurate”. This term is part of the former, that is “True, False” (Louw & Nida 1988:673). The semantic meaning of this term is the content of that which is true and thus in accordance with what actually happened.⁵⁰⁷ Louw and Nida remark that in John 8:32, ἀπληθεια is used to refer to the revelation of God that Jesus brings or, perhaps, to Jesus himself for what he actually is as the revelation of God. Furthermore, the term occurs 25 times in the Gospel of John.⁵⁰⁸ In this term the true divine is set against the falseness of evil (Van der Watt 2000:348; Bultmann 1971:468; Haenchen 1984:125; Harris 1994:151). Jesus has declared to the Samaritan woman that the “hour is coming, and now is, when true worshippers will worship the

⁵⁰⁴ According to Michaelis (1967:69ff.), whereas the literal sense of this term is for the most part limited to the Synoptists, the metaphorical and figurative is to be found in all the writings (including the present occurrence in John’s Gospel).

⁵⁰⁵ In a similar way, Carson (1991:491) notes, “In this context Jesus does not simply blaze a trail, commanding others to take the way that he himself takes; rather, he *is* the way. Nor is it adequate to say that Jesus ‘is the Way in the sense that he is the whole background against which action must be performed, the atmosphere in which life must be lived’: that assigns Jesus far too passive a role. He is himself the Saviour (4:42), the Lamb of God (1:29, 34), the one who so speaks that those who are in the graves hear his voice and come forth (5:28-29). He so mediates God’s truth and God’s life that he is the very way to God, the one who alone can say, ‘no-one comes to the Father except through me.’”

⁵⁰⁶ See full treatment of this term by Bultmann (1964a:232-251).

⁵⁰⁷ Cf. εἰ=πεν αὐπτω/ πα=σαν τη.ν ἀπληθειαν (Mark 5:33).

⁵⁰⁸ The expression “truth”, while virtually absent from the Synoptics (the only significant reference is Matt. 22:16 par.), is found frequently in John’s Gospel with reference to Jesus (1:14, 17; 5:33; 18:37; cf. 8:40, 45, 46; see also 1:9; 6:32; 15:1), the liberating effect of his word (8:31-32; cf. 17:17, 19), and the ministry of the Holy Spirit (16:13; cf. 14:17; 15:26) (see Köstenberger 2004:429).

Father in spirit and truth” (4:24). He has claimed to be the “true” bread from heaven (6:32-33). As the light of the world he has claimed that his testimony and judgement are true (8:14, 16). He has also declared that if the Jews remain in his word they will know the truth and the truth will set them free (8:32). With such an emphasis on the concept of truth in the Gospel as a whole, it is highly significant that Jesus takes it and applies it to himself in the “I am” saying of John 14:6. As a result of this “ego eimi” saying, “truth” is not the teaching about God transmitted by Jesus but it is God’s very reality revealing itself-occurring-in Jesus (Ball 1996:128; Bultmann 1955:19; Harris 1994:150-151; Morrison 2005:598-603; McKay 1996:302-303; Gubler 1994:147-151; Charlesworth 2001:260-261).

In addition to this, Jesus claims that he is the life. According to Louw and Nida (*Greek-English Lexicon*), ζωη,⁵⁰⁹ is semantically grouped under the domain of “Physiological Processes and States”. It is part of the sub-domain “Live, Die” (Louw & Nida 1988:2671). According to Louw & Nida, in some figurative expressions ζα,ω and ζωη, may involve serious ambiguities. For example, in John 6.51 the expression ερω, ειρωμι ο α;ρωο ο ζω/v may be understood in some languages as bread that has some living objects in it, namely, bread that is being eaten by worms or weevils. It may therefore be necessary to say “I am that bread that gives life”. In the thematic progress of “the Book of Signs” (chapters 2-12), the “life” motif has been gradually developed (see Carson 1991:403).⁵¹⁰ The prologue opens the Gospel affirming that “in him was life” (1:4). The theme of Jesus as giver of life is stressed in the exposition of chapters 2-4. These three chapters, which contain the first cyclical journey of Jesus, are a well-rounded unit that is compressed with “the break of the old order and the commencement of the new order”. In these chapters, John depicts Jesus, through the description of his thought-provoking teachings and deeds including the miracles, as a hero who destroys the old order to introduce a new one, achieved by the changing of the water into wine and the introduction of new concepts such as a new temple, new life, new worship and a new faith. This narrative section closes with the

⁵⁰⁹ For a more detailed discussion of this term, see Bultmann (1964b:832-875).

⁵¹⁰ It is noteworthy that “life”, which occurs thirty-two times in the Book of Signs, occurs only four times in the Book of Glory. Now that “the hour” is at hand, life is actually being given and need not be talked about.

restoration to life of the royal official's dying son (cf. 4:46-53). This "life" is not merely physical life but "eternal life" (see Van der Watt 1989:217-228). In chapter 5, John intensifies Jesus as the giver of life, declaring that the Father has given the authority to Jesus to raise the dead and give life, and thus the one who hears Jesus' word and believes in him has eternal life and has already passed from death into life (5:21, 24). Chapter 6 effectively emphasises the identity of Jesus as the eschatological life-giver through his miraculous feeding as well as the associated discourse on the bread of life (see Van der Watt 2000:216-228). In chapters 7-9, through the symbolism of "the living water" (in chapter 7) and "the light of the world" (in chapter 8) and through the performance of the miracle (in chapter 9), Jesus declares that whoever follows him will never walk in darkness but will have the light of life (cf. 8:12; 11:37). Subsequently, in chapter 10, Jesus claims clearly that he gives his sheep eternal life (cf. 10:28). Then finally, in chapter 11, the raising of Lazarus serves to underscore the visual effect of the grandest divine power of Jesus who gives life (Culpepper 1998:184; Schnackenburg 1980:352-361). The most important reference in the "life" motif of the Book of Signs is perhaps Jesus' declaration that, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die" (11:25-26) (see Van der Watt 2000:213-215).⁵¹¹ Life thus defines "way" in terms of John's whole theology of the person of Jesus. As the way, Jesus is also the life (Ball 1996:127; Brown 1970:630; see Van der Watt 1989:217-228; Harris 1994:150-151; Gubler 1994:147-151; Ratzinger 1990:68-87; Lindsay 1993:129-146; Parrinder 1995:78-79).⁵¹²

⁵¹¹ The life in the Book of Signs (*or* the Gospel) is not merely the physical life but eternal life. Eternal life is the key concept in the Gospel of John and is as such emphasised through the entire Gospel. Having life actually enables a person to exist actively and consciously within and according to the parameters of the divine reality (Van der Watt 1985:77-78). This concept can furthermore be related to the metaphorical image of the family. Therein one can be a part of the heavenly family by the possession of "eternal life" (Van der Watt 2000:206). In this regard, Jesus is "the resurrection and life" (11:25), which means that Jesus makes resurrection possible by raising a person from death to life (Van der Watt 2000:213).

⁵¹² Brown (1970:630) remarks that Jesus is not presenting himself as a moral guide, not as a leader for his disciples to follow (as in Heb 2:10, 6:20). According to him, the emphasis here is different from that of 16:13 where the Paraclete/Spirit is said to guide the disciples along the way of all truth. He goes on to say that Jesus is rather presenting himself as the only avenue of salvation, in the manner of 10:9: "I am the gate...." This is so because Jesus is the truth, the only revelation of the Father who is the goal of the journey. No one has ever seen the Father except Jesus (1:18); Jesus tells us what he saw in the Father's presence (8:38); and Jesus makes men the children of God whom they can then call Father. In

Thus the two nouns, “the truth” and “the life”, are intended to qualify and explain “the way”. It might, however, be the case that “way” is intended to identify the means to the goal and “truth” and “life” the goal itself.⁵¹³ According to Kysar (1986:222-223), the first of the alternatives is more in keeping with Johannine thought. The path to truth and life is none other than the one who is that truth and life (cf. 1:4 and 4:24 above). In effect, then, the three nouns designate three synonymous functions performed by Christ. Kysar (1986:222-223) also mentions that the revelation is itself truth that yields life in its truest sense, and the revelation is the way by which those benefits are extended to humanity. In sum, it is Christ who is all that humans need in order to find release from the realm of darkness and misunderstanding.⁵¹⁴ Moloney (1998:395) furthermore insists that Jesus’ basic affirmation is that he is the way, and the two following words describe “the way” that is the truth (καὶ ἡ ἀπληθεια)

calling himself the truth, Jesus is not giving an ontological definition in terms of transcendentals but is describing himself in terms of his mission to men.

⁵¹³ What is the background from which this concept of Jesus as “the way” was drawn? Both Hermetic and Mandaean parallels have been proposed; in these writings generally “the truth” is the sphere of divinity and “the way” is the route to the divinity (although in the Mandaean texts the redeemer is never called “the way”). In particular, the Mandaean expression “the way of truth” has been noted. Michaelis (1967:82-84) and de la Potterie (1966:917-918) have rejected these parallels. They point out that John’s concept of the way is not really spatial in the same way that these Gnostic concepts are spatial. Brown (1970:628-629) suggests that John 14:6 reflects the whole chain of usage of the imagery of “the way”, originating in the Old Testament, modified by sectarian Jewish thought illustrated at Qumran, and finally adopted by the Christian community as a self-designation. According to him, particularly pertinent is the Qumran community where “the way” is the study of the Law given through Moses (1QS 8:12-16, interpreting Isa. 40:3), for which reason “the way” could also be used as a designation for the community itself (1QS 9:17-18, 21; CD 1:3; cf. also the early Law-observant Christian community in Acts 9:2; 19:9, 23; 22:4; 24:14, 22). He supposes that the way to truth and life, i.e., to God and to salvation, is in effect the Mosaic Law, which for that reason is also the way of life. For Johannine Christians, according to him, Jesus has replaced the Law, and therefore Moses, as the way to God (cf. Philo, *OuEx.* 2.29, which speaks of “a path to heaven” in connection with Moses). He thinks that apart from Jesus, Moses and the Law have no value. To him, the claim that “no one comes to the Father except through me” effectively and intentionally excludes a reliance on the Law and the Law-giver, Moses, as an independent way to God, i.e., as a way that attempts to get around Jesus (cf. De Boer 1996:132-133). For some recent discussions in this regard, see Harris (1994:149-150).

⁵¹⁴ An important indication has been made by Carson (1991:491; see Koester 2003:298-299) who notes, “If Thomas’ question and v. 6a demonstrate that the way is the principal theme, it follows that truth and life enjoy a supporting role: Jesus is the way to God, precisely because he is the truth of God and the life of God. Jesus is the truth, because he embodies the supreme revelation of God – he himself “narrates” God (1:18), says and does exclusively what the Father gives him to say and do (5:19ff; 8:29), indeed he is properly called “God” (1:1, 18; 20:28). He is God’s gracious self-disclosure, his “Word” made flesh (1:14). Jesus is the life (1:4), the one who has “life in himself” (5:26), “the resurrection and the life” (11:25), “the true God and eternal life” (1 John 5:20). Only because he is the truth and the life can Jesus be the way for others to come to God, the way for his disciples to attain the many dwelling-places in the Father’s house (vv. 2-3), and therefore the answer to Thomas’ question (v. 5).”

and the life (καὶ ἡ ζωὴ). He argues that the earlier use of these Johannine expressions, from the Prologue (cf. 1:4, 14, 17) and through the story itself, points to Jesus as the authoritative and saving revelation of God (ἀπληθεια: 1:14, 17; 5:33; 8:32, 40, 44-46; ζωὴ, 1:4; 6:33, 35, 48, 63, 68; 8:12; 10:10; 11:25).⁵¹⁵ Thus Jesus' reply takes away any ambiguity about how they will get to where he is (cf. 14:3) and this also removes the ambiguity involved in his statement about the way (cf. 14:4) (see Lindars 1972:472; De la Potterie 1966:907-942; Ball 1996:124; Brown 1970:630; Schnackenburg 1982:64-66; Haenchen 1984:125; Harris 1994:150; Gubler 1994:147-151; Koester 2003:295-299; Keener 2003:939-943; Charlesworth 2001:260-261).⁵¹⁶

Since Thomas does not understand, Jesus makes the emphatic declaration of "I am the way and the truth and the life" (14:6a/colon 8.1). However, he immediately adds that "no one comes to the Father except through me" (14:6b/colon 8.2).⁵¹⁷ The irony here

⁵¹⁵ Moloney (1998:395) furthermore remarks that Jesus' claim to be "the way" is more than self-revelation. According to him, as with all the "ego eimi" statements with a predicate, Jesus not only announces who he is but also what he does. The way leads somewhere (cf. 10:7, 9): to the Father (14:6b). Jesus is the only way to the Father, the unique and saving revelation of God (cf. 1:18, 51; 3:13; 5:37-38; 6:46; 10:1, 7, 11, 14). God is revealed in the life and word of Jesus, and the disciples should know that Jesus' departure to go to the Father will be through a lifting up (cf. 3:14; 8:28; 12:32) and a death (cf. 10:16-18; 11:4, 49-53; 12:23-24, 32-33; 13:18-20). The way of Jesus is a loving and total gift of himself unto death (v. 6a; cf. 13:1). It must also become the way of his follows (cf. 13:15, 34-35).

⁵¹⁶ In a similar way, Ridderbos (1997:493) remarks, "Jesus' answer – with good reason called the core statement of this entire Gospel – is striking because in this last and all-encompassing 'I am' statement he, as the departing one, calls himself the way. It is a way he not only points to but is, the only way that gives access to the Father. And it is in that function that he is also 'the truth and the life'. He is the truth as the reliable one, the one who is what he says he is and does what he says he will do, just as he is the 'true' vine who will in fact yield fruit (cf. Jer. 2:21). For that reason he is also the life that is from God and that imparts itself as 'the light of humans' (1:4) so that they can know the Father as the only true God and Jesus Christ, whom the Father has sent (17:3). In all these core sayings Jesus posits himself in his exclusivity as the one sent by the Father and hence as the only way: 'no one comes to the Father but by me'. Other ways present themselves, but they do not prove to be true in accordance with 'God is light and in him there is no darkness at all' (1 John 1:5)."

⁵¹⁷ Carson (1991:491) notes that the second half of 14:6 shows that the entire verse must be taken as the answer to Thomas' question. This means, according to him, "way" gains a little emphasis over "truth" and "life." (He goes on to argue) This is not to say that 14:6a should be interpreted as a Semitism, the first noun governing the other two ("I am the way of truth and life," and hence "I am the true and living way"); the three terms are syntactically co-ordinate, and Greek has other ways of expressing subordination. Newman and Nida (1980:457) also mention, "That 'the way' is in primary focus in this passage is indicated by the words of Jesus in the second half of this verse: 'no one goes to the Father except by me'. That is, 'the way' is in focus, and the Father is the goal to which it leads. God is the source of all truth and life, and Jesus leads peoples to him." They continue, "In most languages it is quite possible to speak of Jesus as 'a way' or 'a road', in the sense of a means by which a person may arrive at a particular destination. However, in some languages 'way' or 'road' does not have this metaphorical possibility, and one must use a term that more closely identifies the concept of 'means',

is in the fact that this remarkable statement goes far beyond the scope of the question (Lindars 1972:472; cf. Haenchen 1984:125; Charlesworth 2001:260-261; Nissen 1999b:228).⁵¹⁸ Jesus' claim through an "I am" saying thus functions as an indispensable part of the irony developed in this chapter as a result of the differing points of view held by Jesus and his disciples (Ball 1996:124; cf. Van Tilborg 1993:136). This second part of the statement simply explains in what sense Jesus is the way.⁵¹⁹ He is the way in an exclusive sense, meaning that no one comes to the Father except through him.⁵²⁰ Carson (1991:491) notes that in the framework of this Gospel, this exclusivism is directed in at least two directions: first, it is constrained by the salvation-historical consciousness of John: i.e., now that Jesus has come as the

that is, 'I am the means by which people know the truth about God....' In such cases Jesus' statement could be rendered 'I am the one by whom people know the truth about God and receive the life that God gives' or '....become truly alive' or even '....have true life.'"

⁵¹⁸ Charlesworth (2001:260) argues that John 14:6 has two layers. He mentions the relationship of the two sentences in 14:6 as follows: John 14:6 seems to consist of two sections. That is, it is really two grammatically independent sentences. The first sentence is 14:6a, "I am the way, and the truth, and the life." The second sentence is 14:6b, "No one comes to the Father except through me." John 14:6a has only one minor variant: "and the truth" is missing in MS 157. John 14:6a is almost unique in the New Testament; there is not one variant. That may signify that it was a later addition to the developing traditions and in harmony with the "Christianity" congenial to the scribes who later copied and helped shape the Greek New Testament. It is prima facie apparent that 14:6b may be an addition (perhaps to the first edition of John), but that needs to be studied carefully, and our own desires must not dictate what might be found. The differences between the two sentences need to be clarified. The first is positive: "I am..." is directed to those in the community, and there is no demand to think that there is any other way. The second sentence is negative: "no one" It is directed to those outside the community, and it clearly denies any other way to God. An implicit exclusivism in v. 6a becomes explicit in v. 6b. Finally, v. 6a is in harmony with, and v. 6b discordant with, the Fourth evangelist's universalistic claim that Jesus is "the light of the world" (8:12; 9:5; cf. 1:4-5 and 11:10). 14:6a could have been said by many early Jews, but 14:6b is clearly inconceivable to non-believing Jews – indeed, it is anathema to them. This sentence, 14:6b, seems to me to represent the struggle against either other non-believing Jews or the so-called Docetists who caused the Johannine schism. It is thus redactional and misrepresents Jesus' purpose. Nissen (1999b:228) also argues that they are a peculiar combination of inclusivism and exclusivism. He notes: the famous statement: "I am the way, the truth and the life" (14:6) reflects a continuity with other religious traditions as well as a certain discontinuity. It is certainly not accidental that in chapter 14, as elsewhere, John uses specific notions and terminology from the religious traditions of his contemporary world. For instance, among Jews it was customary to speak of "the way". In Jewish tradition we meet the term the "Way of the Torah," and the Qumran community designated itself as the Way. A third example is the "way" of John the Baptist. The multiplicity of religious ways and paths was an issue in the New Testament period.

⁵¹⁹ As Morris (1971:642) aptly notes, the words of this claim necessitated a faith perspective, "spoken as they were on the eve of the crucifixion. "I am the Way", said one who would shortly hang impotent on a cross. "I am the Truth", when the lies of evil people were about to enjoy a spectacular triumph. "I am the Life", when within a matter of hours his corpse would be placed in a tomb."

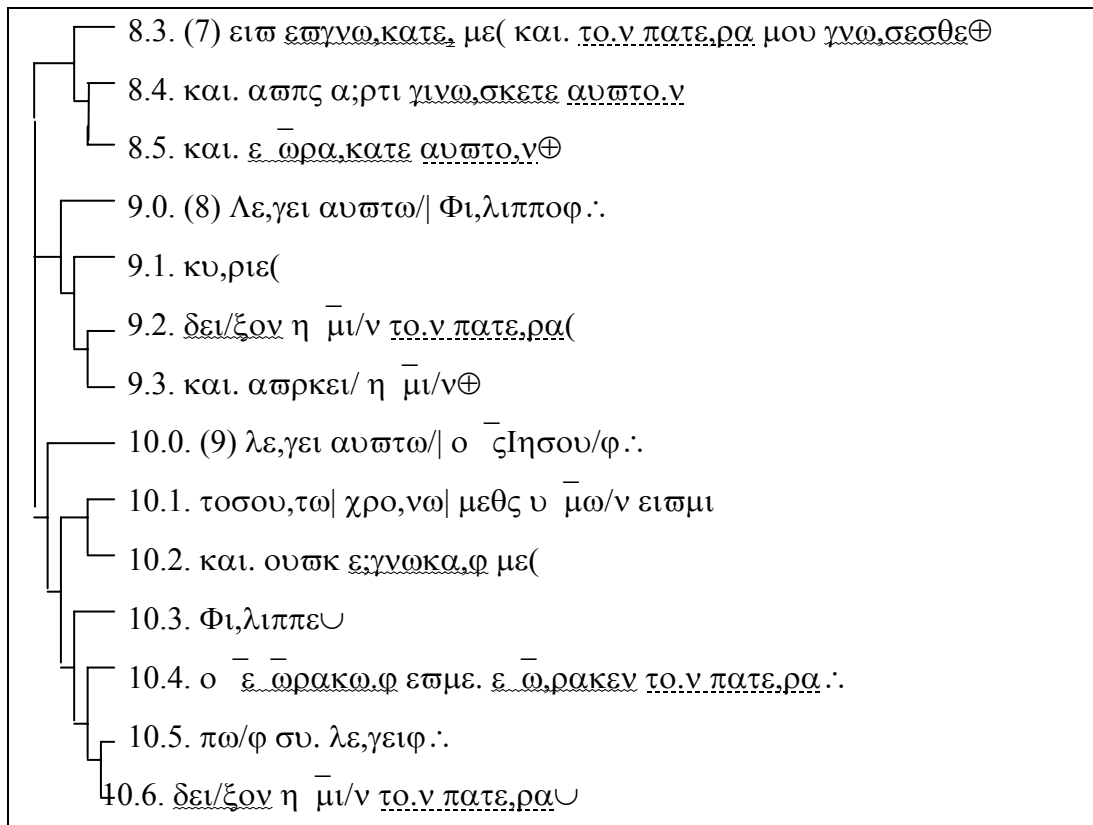
⁵²⁰ Newman and Nida (1980:457) remark that rather than employ a negative such as "no one" followed by an exception such as "except by me", it may be better in some languages to make the entire expression positive and include the concept of totality, for example, "all people must go to the Father". According to them, this relation of Jesus to the Father as being a "way" or "road" may be rendered in some languages as "I am the only road that leads to the Father" or "...that leads to my Father".

culminating revelation of the Father, it is totally inadequate to claim that one knows God on the basis of the antecedent revelation of bygone epochs, while disowning Jesus Christ. Indeed, the test of whether or not Jews in Jesus' day, and in John's day, really knew God through the revelation that had already been disclosed, lay in their response to the supreme revelation from the Father, Jesus Christ himself, to which the Scriptures, properly understood, invariably point. Secondly, even if John's language utilises metaphors and images common amongst the religions of the Roman world and well attested to in Diaspora Judaism, he does not mean for a moment to suggest that Christianity is merely one more religion amongst many. They are ineffective in bringing people to the true God. No one, Jesus insists, comes to the Father except through me.⁵²¹ That is the necessary stance behind all fervent evangelism (cf. Charlesworth 2001:254-260; 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).⁵²²

⁵²¹ In keeping with Jesus' claim, the early Christians maintained, "Salvation is found in one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4: 12). In the Old Testament, people expressed their faith in God by keeping the law; now that Jesus has come, he is the way. In the unruly Jewish and Greco-Roman world of the first century, as well as in today's pluralistic climate, Jesus' message is plain: he does not merely claim to be "a" way or "a" truth or "a" life, but "the way, the truth, and the life", the only way to salvation (Köstenberger 2004:430).

⁵²² Beasley-Murray (1987:252) remarks that the statement "no one comes to the Father except through me" is not to denigrate the importance of Way: He is the Way because he is the truth, i.e., the revelation of God, and because the life of God resides in him (in the context of the Gospel that includes life in creation and life in the new creation, 1:4, 12-13; 5:26). He argues that insofar as the saying is related to 14:2-3 it signifies that Jesus leads his own to the Father's house, revealing the truth about the goal of existence and how it may be reached, and making its attainment possible by granting entrance into life in the Father's house. However, according to him, the second clause of 14:6 goes beyond the eschatological goal of life in the Father's house: "no one comes to the Father except through me" indicates that Jesus is the way to the Father, and therefore the way to the Father's house; that means that Jesus is the way to God in the present. Beasley-Murray cites de la Potterie who points out that 14:6 acts as a "hinge" in the section 14:1-11; while 14:1-6 look to the future opened up by Jesus, 14:6-11 have in view his present significance for faith; Jesus leads his own to the Father now because he is the Way, the Truth, and the Life in the present; "It is one of the many cases of anticipation of eschatological events in John" (de la Potterie 1966:927-928). The saying, moreover, requires that it is set in the context provided by this Gospel as a whole; it is as the Incarnate One who goes to the Father through the obedient offering of himself in death and through resurrection that he leads to the Father in the present and secures a place for his own in the Father's house. "I am the way" accordingly depicts Jesus in his mediatorial role between God and man; as the Truth he is the mediator of the revelation of God, and as the Life he is the mediator of the salvation which is life in God; "These are two equally essential aspects of the person and work of the Christ and may not be separated" (de la Potterie 1966:938). Beasley-Murray (1987:252-253) also mentions that it is evident that 14:6 presupposes the teaching on the Christ as the Logos, the Word of God made flesh. The latter clause of 14:6 must then be related to the Prologue, where it is stated that the Christ is the Life, the Light of men, who enlightens

3.3.2.4. Knowing and seeing the Father in Jesus (14:7-9/cola 8.3-10.6)



The verses that follow (14:7-9/cola 8.3-10.6 and 14:10-11/cola 10.7-10.12) are simply a commentary on Jesus' relationship to the Father that has been expressed in lapidary form in verse 6 (Brown 1970:631; Witherington III 1995:248-249; Keener

every one (1:4, 9). According to him, that function he retains prior to, during, and after the Incarnation (through the preposition "after" in such a context requires care, since the Word made flesh remains the Incarnate One, even at the right hand of the Father). To him, the negative form of 14:6b has in mind the resistance to the Way, the Truth, and the Life suffered by the Word, but the reality to which it points is positive for humanity. "Jesus' claim, understood in the light of the prologue to the gospel, is inclusive, not exclusive. All truth is God's truth, as all life is God's life; but God's truth and God's life are incarnated in Jesus" (Bruce 298-299).

2003:943-944).⁵²³ That is, the focus of these two sub-sections 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; Koester 2003:288-290). The disciples⁵²⁴ will not be forced to find their own way by resorting to their own means; rather, the knowledge of the Father mediated to them by the revelation provided in and through Jesus will serve as their continual source of spiritual life (Köstenberger 2004:430; Koester 2003:288-290).⁵²⁵

The meaning of the first part of 14:7 (colon 8.3) turns on a textual variant (Metzger 1994:207; Carson 1991:493; Schnackenburg 1982:67).⁵²⁶ The interpretation of Jesus’

⁵²³ The fourth sub-unit (cola 8.3-10.12/14:7-9) is demarcated as a separate unit, since there is an obvious change of theme from the preceding cola. The preceding cola, as has been seen above, provide the identification of Jesus as the way, but the new cola emphasise the theme of “knowing the Father”. This assumption is primarily evident from the dominant appearances of the structure markers γινω,σκωετε; ο ρα,ω; δει,κνυμι, and frequent ο πατηρ (αυτω,ν in some cola) throughout the cola. However, because one thought flows freely into another, clear breaks in this section are impossible. Jesus speaks of revealing the Father in 14:7 but is continuing a thought begun in 14:6 (see Keener 2003:943-944).

⁵²⁴ In 14:1 Jesus began the discourse by addressing all the disciples, and in 14:6 he replied to Thomas’ question. Now he resumes his address to the disciples. TEV marks this fact by the words “he said to them” (Anchor “If you men....”), thus removing the ambiguity of the word “you,” which in English may be either singular or plural (Newman & Nida 1980:458).

⁵²⁵ The semantic relationships within the sub-unit are as follows: Two conjunctions (και.) lead two independent cola, in which απεσ α;ρτι in the beginning of colon 8.4 qualifies not only colon 8.4 but also colon 8.5. Thus cola 8.4 and 8.5 have a different consequential relationship and are governed by colon 8.3 by means of a logical cause-effect relationship. Cola 9.0-9.3 contain the question of Philip, which is caused by the lack of understanding, exasperatingly ignorant in asking Jesus to show the Father. Semantically, colon 9.1 is just vocative and colon 9.2 is equivalent to colon 9.3, and these three cola are linked to colon 9.0 by means of a qualificational substance content relationship. Colon 10.0 has a qualificational substance content relationship with cola 10.1-10.6. Colon 10.1 is linked to colon 10.2 by means of a coordinate dyadic relationship in a reproach form. Colon 10.3 is vocative and cola 10.5 and 10.6 are linked by means of a qualificational substance content relationship. These two cola (cola 10.5 and 10.6) are linked to colon 10.4 by means of a coordinate additive different nonconsequential semantic relationship. The common theme of these two pairs of reproach (cola 10.1-10.2 and cola 10.4-10.6) is “to see Jesus is to be brought to the Father”. These six cola are the simplest summary of John’s view of the revelation in Christ. It involves a “seeing” which perceives the historical Jesus but which also senses more than the physical human (Kysar 1986:224). The theme of the sub-unit may accordingly be formulated as “knowing and seeing the Father in Jesus”.

⁵²⁶ The sentence is found in two forms with nearly equal textual support. The reading ερω,κατε, με γνω,σεσθε has early attestation (P⁶⁶ a D*) and preserves it as a promise (“If you have come to know me [as in fact you do], you shall know my Father also”). Another reading ερω,κειτε, με.....ερω,κειτε αεν, which is read by A B C D² L N Θ, represents an unfulfilled condition and result (“if you had come to know me [which, alas, you do not], you would have knowledge of my Father also”) (Metzger 1994:207; Beasley-Murray 1987:243; Carson 1991:493). Thus the external evidence would seem to be equally balanced in the case of both versions, wherein the two readings give quite different senses to the verse, and thus commentators are divided on which form to take (see Schnackenburg 1982:67; Barrett 1978:382-383; Brown 1970:621). Hence the decision must be made between them on the basis of which version of the statement seems more likely in

statement (εἰ γινώκατε, με γινώσθε) as a promise seems to be plausible, as the use of the perfect tense (“if you have come to know me”) indicates a knowledge already attained (Moloney 1998:395; cf. Barrett 1978:458-459; Carson 1991:493; Orchard 1998:185-186).⁵²⁷ The disciples have not failed completely to know Jesus (as “the Jews” had done: 8:9); yet their questions indicate that they do not know him perfectly. All of this will be changed “from now on” (ἀπὸς ἀρτι)⁵²⁸; after “the hour”

context, although it is tenuous at best (cf. Ridderbos 1997:494; Kysar 1986:224). Morris (1971:642) insists that the textual attestation of the former is inferior and the context makes the rebuke more likely. He sees that this sentence implies that the disciples have not really known Christ and accordingly that they have not known the Father. This means that, although the disciples had known Jesus well enough to leave their homes and friends and livelihood to follow wherever he went, they did not know him in his full significance. Ridderbos (1997:494; see Segovia 1991:87) also supports the latter construction, by arguing that the subjunctive in the first denies the disciples true knowledge of Jesus, while the second assumes just such knowledge and regards it as the necessary condition for knowledge of the Father. He thinks that although the disciples – Thomas as well as Philip in 14:8 – repeatedly give evidence of their incomprehension and “not knowing” (cf. 14:9), the second reading seems preferable. According to him, that Jesus would deny to his disciples knowledge of him and of the Father (like the unbelieving Jews in 8:19) does not seem possible because of 14:7b and, more generally, because of the bond that united Jesus with his disciples. Schnackenburg (1982:67), however, prefers the first reading. According to him, this preference is given on the basis of internal evidence: because Thomas’ question seemed to them to be incomprehensible, the copyists were aware of the reproach contained in the lack of reality in the second version, and they also probably remembered John 8:19. He sees that the most important point in favour of the first version is that there is a better connection between it and the following sentence ἀπὸς ἀρτι. He believes it would have been rather meaningless, in the light of the verses that follow (in which Jesus reproaches Philip), to attempt to eliminate this reproach directed against the disciples, although an attempted elimination may have led to this version. Among others, Barrett (1978:383), Beasley-Murray (1987:243), Carson (1991:493) and Moloney (1998:398-399) agree with this assumption. On the one hand, they agree with Schnackenburg, that although the latter formulation is strongly attested, it appears to have been influenced by 8:19 and 14:8 where Philip reveals the depth of his ignorance. On the other hand, they believe that the former reading suitably balances the rest of the sentence. In this regard, Carson (1991:493) mentions, “At least the disciples have come to know Jesus; what they must understand is that this knowledge of Jesus is the *entrée* to true knowledge of the Father.” A majority of the UBS Committee also adopted the first version because (they observed) this statement has harmony with the rest of the sentence. Metzger (1994:207; see Newman & Nida 1980:458) notes that the latter construction (a condition contrary) seems to have arisen either because copyists recalled Jesus’ reproach against unbelieving Jews in 8:19 or because Philip’s question (v. 8) and Jesus’ reply (v. 9) suggested to them that the disciples knew neither Jesus nor the Father.

⁵²⁷ As Kysar (1986:224) points out, in either case, whether the first half of the verse is a promise or a reproach, the second half is a reassuring statement. The statement in verse 14:b expresses an accomplished fact – the disciples know and have seen the Father.

⁵²⁸ The phrase ἀπὸς ἀρτι (literally reads “from now on”) is the pivotal expression (Kysar 1986:224). Newman and Nida (1980:458) are correct in maintaining that the phrase ἀπὸς ἀρτι refers not to a moment when Jesus is speaking but to the hour of his passion (see 13:31; 16:5). Barrett (1978:383) also insists that this word refers to the moment when Jesus, having completed the revelation of the Father, departs in glory. He furthermore notes that the last discourses as a whole represent this “moment” of completion. Kysar (1986:224) also underscores that this phrase indicates that as a result of Jesus’ exaltation the disciples are assured of grasping the revelation. Morris (see 1971:642) remarks, “Up till now all has been preparation. They have not really come to the full knowledge of Jesus and his significance. But from now on it is to be different. From now on they know him and they have seen

the author of 1 John (2:13) will be able to say with assurance to his Christian audience: “You have known the Father” (Brown 1970:631). Since Jesus as the way is the mediator between God and people, the knowledge of him also signifies knowledge of the Father⁵²⁹ (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).⁵³⁰ Indeed, 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).⁵³¹

References to Jesus’ unity with the Father pervade the entire Gospel and surface regularly in Jesus’ confrontations with the Jewish leaders (e.g., 5:18; 10:30). John’s presentation clearly implies ontological unity (unity of being); but the emphasis lies in functional unity, that is, the way in which God is revealed in Jesus’ words and works (called “signs” by John; cf. 10:38) (Köstenberger 2004:431; cf. Brown 1970:621-622). As Moloney (1998:395) argues, from the affirmation of the Prologue (1:18) through Jesus’ defence of his Sabbath activity (5:19-30) into the rest of his ministry (cf. 8:19, 38, 58, 10:30, 38), his claim to be the presence of the Father has been boldly made despite the mounting conflict generated by such a claim (e.g., 8:20; 10:31, 39).⁵³²

him.” This means that, in terms of Morris (1971:642), as a result of what Jesus has done his followers really know God.

⁵²⁹ The verb “know” in the sense of “acknowledge” was part of Near Eastern covenantal language (see Hos. 13:4; Jer. 24:7; 31:34). In the Old Testament, people frequently are exhorted to know God (e.g., Ps. 46:10; 100:3), with knowledge of God generally being anticipated as a future blessing (or being urged) rather than claimed as a present possession (but see Ps. 9:10; 36:10; Dan. 11:32). With Jesus’ coming, however, the situation has changed dramatically: “we speak of what we know” (3:11); “we worship what we do know” (4:22); “you do not know him, but I know him” (7:28 = 8:55); “I know, where I came from” (8:14); “I know my sheep and my sheep know (and follow) me” (10:14, 27); “this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent” (17:3) (Köstenberger 2004:430).

⁵³⁰ Beasley-Murray (1987:253) mentions that the future γνω,σεσθεε (“you will know”) is logical rather than temporal, as is apparent from the latter clause: “assuredly you do know him and you have seen him”.

⁵³¹ According to Newman and Nida (1980:458), the phrase εἰω εἰπνω,κατε, με may be rendered best in some languages as a reason followed by a result, for example, “He said to them, ‘Since you have known me, you will know my Father also.’” In this type of context, according to them, it is important to select a term for “know” that will be more meaningful than merely “get acquainted with”. They continue that in some languages the most appropriate would be “since you have come to know who I really am, you will therefore know who my Father really is”.

⁵³² Ridderbos (1997:493) mentions, “Jesus connects their knowledge of the Father and their life in fellowship with the Father not only to the future but above all to the faith experience they have received

The teaching of Jesus with reference to his relation with the Father was too subtle for Philip⁵³³ (Tenney 1976:216; see Schnackenburg 1982:68; Van Tilborg 1993:136-137; Morris 1971:643; Brown 1970:632; Orchard 1998:186; Segovia 1991:87; Tolmie 1995:205).⁵³⁴ So he is exasperatingly ignorant in asking Jesus to show the Father so that the disciples will be enough (v. 8/cola 9.0-9.3).⁵³⁵

- 9.0. (8) Λε,γει αυπτω/| Φι,λιπποφ.:⁵³⁶
- 9.1. κυ,ριε(
- 9.2. δει/ξον η μι/ν το.ν πατε,ρα(
- 9.3. και. απρκει/ η μι/ν⊕

Apparently, Philip here asks for some form of theophany.⁵³⁷ Philip's request to

in their earthly contact with him." He (1997:494) goes on to say, "In knowing Jesus, that is, in their faith in Jesus as he has revealed himself on earth, lies the secret and certainty for the coming church of its continuing knowledge of God as the Father of Jesus Christ. Because Jesus has kindled that knowledge in the hearts of his own, he cannot be separated from them. In the time that now exists with Jesus' departure they will not be reduced to their own resources or forced to find their own way. Living on the way to the future is living out of faith – knowledge of the God whom Jesus had revealed to them as his Father before their very eyes."

⁵³³ Philip, who has been one of Jesus' chosen disciples from the beginning (1:43; 15:16, 27) and thus one of the apostolic band as well as one of Jesus' intimates, has obviously misunderstood both the person of Jesus and his mission in coming into the world (Newman & Nida 1980:460; cf. Ridderbos 1997:495; Morris 1971:644).

⁵³⁴ Philip has played a role in several places in this Gospel (cf. 1:43ff. and 12:2f.), and on the occasion of the feeding of the multitude is also given a question that reflects a lack of understanding (6:5ff.). The statement of Ridderbos (1997:494-495) on the character of Philip in John's Gospel is significant: "Earlier Philip, responding to a 'test' question of Jesus, showed that he did not understand the scope of Jesus' authority (6:7). But it is certainly not the Evangelist's intent to expose Philip in particular as a person lacking in faith. He wants, rather, in conveying the reaction of Philip, a disciple from the beginning (1:43ff.), and Jesus' answer to it, to display both the ultimate basis of the church's faith – which is the revelation – and the contemplation by Jesus' disciples of his glory in the flesh (1:18). Later Jesus will speak of the mission of "another Paraclete" and of his own "coming" again after his departure. But first he must repeat what he has said before in much the same language: that all this can only be, and can only be understood, on the basis of the work he has already accomplished in this world (cf. vv 10, 11)."

⁵³⁵ According to Newman and Nida (1980:458), δει/ξον η μι/ν το.ν πατε,ρα may be rendered in some languages as "cause us to see your Father" or "make us to see your Father with our own eyes." The phrase "και. απρκει/ η μι/ν" only appears twice in the Fourth Gospel (6:7; 14:8) and it is Philip who uses it on each occasion (Moloney 1998:399). According to Newman and Nida (1980:458), this is rendered with the meaning "we shall be satisfied" in several translations (RSV; see also JB, Gdsp, Pphs). NAB has "that will be enough for us"; NEB "and we ask no more"; and GeCL "we need nothing more."

⁵³⁶ Semantically, colon 9.1 is just vocative and colon 9.2 is equivalent to colon 9.3, and these three cola are linked to colon 9.0 by means of a qualificational substance content relationship (see above).

provide a vision of God recalls for the reader the desire of Moses on Mount Sinai: “Show me your glory”⁵³⁸ and the reply from God: “You cannot see my face, for no one may see me and live” (Exod. 19:3; 33:17-34:5, 29-35).⁵³⁹ It also recalls Isaiah who was granted a vision of “the Lord seated on a throne, high and exalted” (Isa. 6:10) and later predicted that in the day of the Messiah the glory of the Lord would be revealed (Isa. 40:5). In Jesus’ day many Jews longed for a firsthand experience of God. In keeping with Old Testament teaching, John denies the possibility of a direct vision of God (unmediated by Jesus) in 1:18; 5:37; 6:46 (see Brown 1970:632). Hence, Philip’s request is utter foolishness (Bultmann 1971:608; see Köstenberger 2004:431; Keener 2003:944-945; Thompson 1993:177-204; Koester 2003:292). John has already made it clear in his Prologue that however mitigated God’s gracious self-disclosure was in former times, in Jesus he had made himself known, definitively, gloriously, visibly (Carson 1991:494; Orchard 1998:186; Segovia 1991:87-88; Thompson 1993:177-204).⁵⁴⁰ Thus Philip has failed to grasp that in Jesus the glory, grace, and truth of God, whom none has seen or can see, stands unveiled (John 1:18) (Beasley-Murray 1987:253; cf. Keener 2003:944-945; Tolmie 1995:205; Brown 1970:632; Koester 2003:292-293; Caird 1968:265-277; Cook 1984:291-297; Bratcher 1991:401-408; Thompson 1993:177-204).⁵⁴¹

This remark is another instance of Johannine misunderstanding (Moloney 1998:396; Köstenberger 2004:431). That is, the request by a disciple, this time Philip, has a literal function as a rhetorical device enabling Jesus to provide the disciples with further and more profound teaching on the essential idea of “he who has seen me has seen the Father”, so that the believer can understand that Jesus is in the Father and that

⁵³⁷ Philip’s request that Jesus “show” them the Father might echo the typical language of a rhetorical challenge seeking a demonstration (Keener 2003:944). The word *δειξέτω* (show) is an imperative that, if fulfilled, will suffice to fill human need (Kysar 1986:224).

⁵³⁸ There is lively tradition in this matter, known from first century sources (e.g., Philo, *Moses* 1 #158; *OuEx* 2.29.40.46; Josephus, *Jewish Antiquities* 3 #96; *Sir* 45:1-5; 4 *Ezra* 14:4-5; cf. 2 *Baruch* 4:2-7; 59:3-12; *Mekilta Ex* 19:20) (see De Boer 1996:133; Beasley-Murray 1987:253).

⁵³⁹ Moses was nevertheless allowed to glimpse the back of God as his glory passed by him (Beasley-Murray 1987:253).

⁵⁴⁰ The request of Philip eventually causes Jesus to explain clearly that such theophanies or visions are otiose now that the Word who is God has become flesh (Brown 1970:632).

⁵⁴¹ As Moloney (1998:395) points out, “The disciples are ignorant of truths that are fundamental for an understanding of who Jesus is, what he is doing, and where he is going.”

the Father is in him (14:10f.)⁵⁴² (Moloney 1998:393; Schnackenburg 1982:68; Morris 1971:643).⁵⁴³ In the previous section (cf. 14:4-6), Jesus told the disciples of things that they knew, but Thomas asked for further clarification. A similar pattern has reappeared here. Therefore, Philip seems to be requesting a revelation of the Father that can be seen by human eyes, and Jesus, on the basis of this misunderstanding, is able to develop his teaching further (Newman & Nida 1980:458; cf. Barrett 1978:383; Thompson 1993:177-204; Tolmie 1998:57-75; Malina & Rohrbaugh 1998:231; Van Tilborg 1993:136-137; Segovia 1991:87-88; Brown 1970:632).⁵⁴⁴

Jesus responds to Philip's query with a gentle rebuke (Morris 1971:643), perhaps with a tinge of sadness (Carson 1991:494).⁵⁴⁵ Jesus reminds Philip of the long period of time that he has been one of the disciples (Moloney 1998:396; Schnackenburg 1982:69).⁵⁴⁶ Jesus has been with all of them for "so long a time" (τοσούτου χρόνου μεθ' υμῶν) but Philip (and others as well, supposedly) has not really known him (Morris 1971:643).⁵⁴⁷ Carson (1991:494) remarks, "If his opponents do not recognize who he is, it is because they have not been taught by God, they have not listened to the Father (6:45). If those closest to him still display similar ignorance of who he is, despite loyalty to him, they attest their profound spiritual blindness." He adds, "Even being with Jesus such a long time does not guarantee the deepest insight, insight into the truth that all of Jesus' actions and words have

⁵⁴² Philip's question certainly shows his misunderstanding but on the other hand, it indicates that the revelation of the exaltation is not yet complete (Kysar 1986:224; Segovia 1991:87-88).

⁵⁴³ In this regard, De Boer (1996:132) remarks, "Two crucial episodes follow in which two disciples (Thomas and Philip, whose names do not seem to really matter) are made to express concerns about what Jesus has just said (14:4-6, 7-11). This gives Jesus an opportunity not so much to prevent misunderstanding as to drive home the basic message of John, that he, and only he, is the revealer who provides access to the Father and knowledge of the Father."

⁵⁴⁴ Tenney (1976:216) is correct in noting, "Metaphysical distinctions and theological explanations meant comparatively little to him."

⁵⁴⁵ The statement in this verse is clearly a reproach, even if 14:7a is not (see Kysar 1986:224; Strachan 1941:282; Van Tilborg 1993:136-137).

⁵⁴⁶ Scholars agree that the reference is to the considerable duration of the disciples' association with Jesus (specifically, about three years) (see Carson 1991:494; Barrett 1978:383; Morris 1971:643; Köstenberger 2004:431).

⁵⁴⁷ Jesus' words of reproach to Philip show that the disciple was expecting some kind of external theophany visible to the bodily eye, a marvellous external intervention (McCaffrey 1988:152).

supported.”⁵⁴⁸

In a statement that is “staggering in its simplicity and its profundity” (Morris 1971:644), Jesus claims that ο̅ ε̅ ω̅ρακω.φ̅ ε̅πω̅με̅. ε̅ ω̅,ρακεν̅ το.ν̅ πατε,ρα̅ (Köstenberger 2004:432).⁵⁴⁹ Jesus’ answer adduces the Jewish principle of representation (the *saliab*, messenger; see *m. Bet.* 5.5; Barrett 1978:459), yet John’s Christology surely transcends such teaching (Carson 1991:494).⁵⁵⁰ The reproach continues, “How can you say, show us the Father? Don’t you believe that I am in the Father and the Father is in me?” (cf. 12:45; 13:20) This union with the Father is given expression both in Jesus’ words (his teaching) and in his works (especially the “signs”): “The words I speak to you [plural] I do not speak of my own accord, but the Father who resides in me – he performs his works.” 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). The whole life and ministry of Jesus have been windows through which God is seen (Kysar 1986:224). This 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; Keener 2003:945; Thompson 1993:177-204; Koester 2003:290-294).⁵⁵¹ Thus, as Beasley-Murray (1987:253) expresses, “a gentle rebuke from Jesus leads to another peak point in the mountain ranges of revelation.”⁵⁵²

⁵⁴⁸ The question of Philip is little more than a foil by which Jesus is allowed to continue the discussion in the following verse, that is, from 14:9 onwards. His query, however, reflects the existential longing for the vision of the ultimate reality for which there is a universal search.

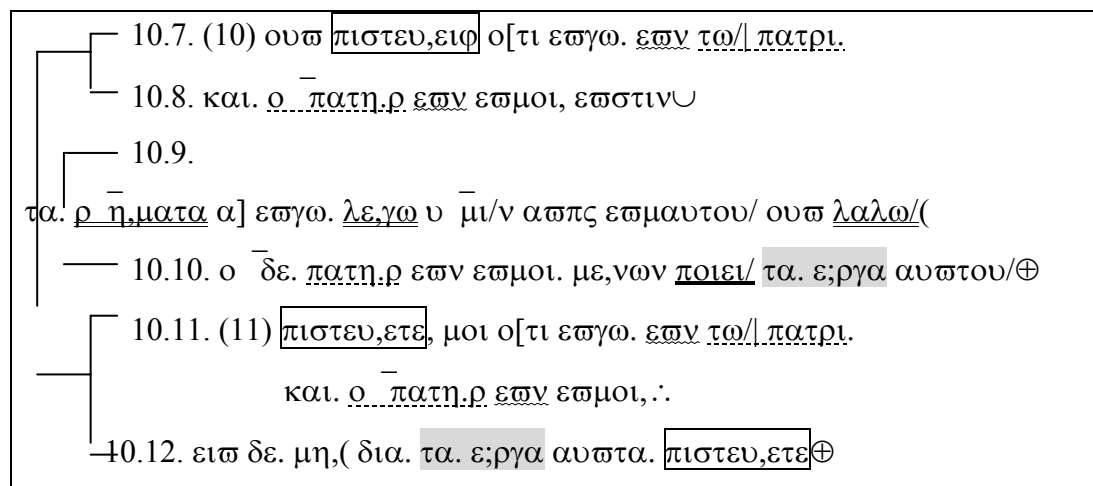
⁵⁴⁹ According to Kysar (1986:224; see Malina & Rohrbaugh 1998:231), “John’s words here address the reality of doubt among the Christians of his community, doubt stirred by the challenges of the conflict with the synagogue (cf. 20:24-29). In this sense, the whole of the Gospel is a commentary on 1:18.”

⁵⁵⁰ Beasley-Murray (1987:253-254) comments, “The reality is greater than human language can express.” He contrasts Bultmann (1971:609), who says that Jesus’ unity with the Father must be understood exclusively in terms of revelation, and who, in turn, concludes that the “works” are all about Jesus’ “words” because Jesus’ miracles are superfluous.

⁵⁵¹ According to Newman and Nida (1980:459-460), this passage is literally “the one who has seen me,” a construction similar to “whoever believes in me” of 12:44, where a Greek participle is used as the equivalent of an indefinite relative pronoun in English. They continue that the indefinite relative clause “whoever has seen me” may be interpreted as conditional, “if anyone has seen me,” and the second part of this sentence may then be rendered “he has seen my Father”. The Gospel of John has already mentioned several times that anyone who has seen Jesus has seen the Father (cf. 12:45; 13:20).

⁵⁵² Beasley-Murray (1987:253) also points out, “Here is the needed counterpart to 14:6b: that which humankind seeks through its religions, and partially finds, stands revealed in its completeness in Jesus. But the question posed to Philip, ‘how is it that you are saying, show us the Father?’ challenges all

3.3.2.5. The mutual presence of Jesus and the Father in one another (14:10-11/cola 10.7-10.12)



The fifth sub-unit, like the fourth (14:8-9), pursues the fundamental reasons given for the exclusivity of the first Christological teaching of 14:4-6 (Jesus as the only way to the Father). In so doing, John develops the Christological teaching of the previous section (to know and see Jesus is to know and see the Father) by dealing specifically with the question of identifying the Father with Jesus – the mutual presence of Jesus and the Father in one another (Segovia 1991:88-89; cf. Ford 1997:151).⁵⁵³ This sub-section's structure follows the proposed pattern of inclusion for all three fragments (cf. Segovia 1991:89; Barrett 1978:460; Witherington III 1995:250): (1) The unity between Jesus and the Father – the presumed knowledge of the disciples concerning the mutual presence (14:10ab/cola 10.7-10.8)⁵⁵⁴; (2) the unity of them in terms of his words and works – the focal point clearly moves from Jesus' words

would-be disciples." Bultmann (1971:608-609) also observes: "The implication behind the reproachful question is that all fellowship with Jesus loses its significance unless he is recognized as the one whose sole intention is to reveal God, and not to be anything for himself; but it also implies that the possibility of seeing God is inherent in the fellowship with Jesus. What need is there for anything further?"

⁵⁵³ The fifth sub-unit (cola 10.7-10.12/14:10-11) is demarcated as a separate unit since colon 10.7 (14:10a) introduces a new sub-unit by reason of the obvious change of scene from the preceding cola. That is, whereas the previous sub-unit focuses on the "knowing the Father", from colon 10.7 the focus shifts to the "believing and doing the works of the Father". The dominant appearances of the structure markers support this suggestion: πιστευ,ω; ποιε,ω; τα. ε,ργα; and τα. ρ η,ματα.

⁵⁵⁴ These two cola are linked to each other by means of a coordinate dyadic reciprocal semantic relationship.

(τα. ρ ἡ,ματα α] εἰπω. λε,γω) to the Father's works (τα. ε;ργα α;υτου/) (14:10cd/cola 10.9-10.10)⁵⁵⁵; and (3) a delineation of the proper reaction of the disciples – a call for belief in the mutual presence (14:11/cola 10.9-10.10)⁵⁵⁶. Thus it can be hypothesised that the theme of mutual presence develops and expands (see Köstenberger 2004:432): Reiterating his just-voiced claim, Jesus asserts once more, “I am in the Father and the Father is in me.” This mutual indwelling of Father and Son describes their unity yet does not obliterate their uniqueness (Carson 1991:494). Although the relationship between the Father and the Son is not altogether reciprocal, “each can (in slightly different senses) be said to be in the other. The Father abiding in the Son does his works; the Son rests from, and to eternity in the Father's being”⁵⁵⁷ (Barrett 1978: 460; cf. Ford 1997:151; Keener 2003:945-946; Koester 2003:288-294; Ford 1997:151; Mercer 1992:457-462).⁵⁵⁸

Jesus points, in the first instance, to the fact that he and the Father stand in unbroken unity (14:10ab/cola 10.7-10.8). Jesus' statement indicates that the disciples have heard and been taught this as Jesus is in the Father and the Father is in Jesus (cf. 10:38) (Brown 1970:632; Bruce 1983:299-300; Ford 1997:151). However, they have not come to believe in this oneness. Thus Jesus indicates that the problem lies in the disciples' lack of faith (Moloney 1998:396; cf. Tenney 1976:218; Barrett 1978:383;

⁵⁵⁵ Semantically, these two cola are linked by means of a coordinate dyadic contrastive relationship.

⁵⁵⁶ Cola 10.11-10.12 (14:11) repeats cola 10.7-10.8 (14:10ab) with a more direct appeal to believe. The semantic relationship between colon 10.11 and colon 10.12 is a coordinate dyadic alternative.

⁵⁵⁷ In this regard, Köstenberger (2004:432) notes, “In Deut. 18:18, God says regarding the prophet like Moses, ‘I will put my words in his mouth, and he will tell them everything I command him.’ In Deut. 34:10-12, Moses is said to have been sent by the Lord to perform signs and works. If Jesus' followers are unprepared to take him at his mere word, they ought to include consideration of the witness added by his works. Faith on account of these works—‘signs’ from John's perspective, mere ‘works’ from Jesus’ – is better than no faith at all.” (cf. Morris 1971:644; cf. 5:36; 10:37-38)

⁵⁵⁸ The following are the semantic relationships within this sub-unit: in cola 10.7-10.8 (14:10ab), Jesus tells the unity between Jesus and the Father that εἰπω. εἰπὼν τῶν πατρὶ. καὶ ὁ πατήρ εἰπὼν ἐγώ, ἐστίν. This mention expresses one dimension of the relationship among God, Jesus, and the believers (Kysar 1986:224). While the sense of being εἰπὼν has been sometimes taken to refer to a unity of being (ontological) or a mystical union, Johannine Christology in general shows that it is a functional oneness that is meant (but cf. 1:1f for its ontological implication). Thus these two cola are linked to each other by means of a coordinate dyadic reciprocal semantic relationship. In cola 10.9-10.10 (14:10cd), the focal point clearly moves from Jesus' words (τα. ρ ἡ,ματα α] εἰπω. λε,γω) to the Father's works (τα. ε;ργα α;υτου/). Semantically, colon 10.9 (14:10c) and colon 10.10 (14:10d) are linked by means of a coordinate dyadic contrastive relationship. Cola 10.11-10.12 (14:11) repeats cola 10.7-10.8 (14:10ab) with a more direct appeal to believe. The semantic relationship between colon 10.11 and colon 10.12 is a coordinate dyadic alternative.

Van Tilborg 1993:136-137; Countryman 1994:102; Segovia 1991:88-89).⁵⁵⁹ While the sense of being εἶν has sometimes been taken to refer to a unity of being (ontological) or a mystical union, Johannine Christology in general shows that it is a functional oneness that is meant (but cf. 1:1f. for its ontological implication).⁵⁶⁰ That is, Jesus makes the Father visible in his entire way of life (through the words and the works), including the death that now confronts him: only thus can the sacrifice of love be comprehended (cf. Haenchen 1984:125).

Since the disciples do not believe in this unity, Jesus, turning patiently from accusation to teaching, repeats truths from the earlier parts of the story⁵⁶¹:
 τα. ρ ἡ,ματα α] εἶπω. λε,γω υ μί/ν ἀπὸς ἐμοῦ/ οὐκ ἀλλω/(ο ἄε. πατη.
 ρ εἶν ἐμοί. με,νων ποιει/τα. ε;ργα αὐτου/. Of course, with “my word” and “the Father’s works” Jesus is not setting out a contrast (Ridderbos 1997:495).⁵⁶² God’s word and his acts are ultimately the same, since *dacar* can mean both “word” and “deed” in Hebrew.⁵⁶³ Hence, the revelatory words of Jesus and his acts are finally one and the same; each supplements the other (Kysar 1986:225; see Keener 2003:945-946; Strachan 1941:282; De Jonge 1978:49; Ford 1997:151).⁵⁶⁴ Thus, as Ridderbos (1997:495) mentions, it is true as well of the works that he does not do

⁵⁵⁹ The formation here is taken up in 14:20 and 17:21.

14:20: “εἶπω. εἶν τω/ πατρι, μου και. υ μεί/φ εἶν ἐμοί. καἶπω. εἶν υ μί/ν”

17:21: “συ,(πα,τερ(εἶν ἐμοί. καἶπω. εἶν σοι,(ι[να και. αὐτοι. εἶν η μί/ν ω=σιν”.

⁵⁶⁰ These two cola are linked to each other by means of a coordinate dyadic reciprocal semantic relationship (see above).

⁵⁶¹ Particularly, in 14:10c (colon 10.9), the “you” (υ μί/ν) suddenly becomes plural, and what follows is addressed not only to Philip but to all the disciples (Brown 1970:622).

⁵⁶² The words he speaks are words of the Father (cf. 3:34; 5:23-24; 8:18, 28, 38, 47; 12:49), and the deeds of Jesus are the works (τα. ε;ργα) of the Father (14:10cd/cola 10.9-10.10; cf. 5:20, 36; 9:3-4; 10:25, 32, 37-38) (Moloney 1998:396; Haenchen 1984:125; Barrett 1978:383; Tolmie 1995:205).

⁵⁶³ Structurally, in 14:10cd (cola 10.9-10.10), the focal point clearly moves from Jesus’ words (τα. ρ ἡ,ματα α] εἶπω. λε,γω) to the Father’s works (τα. ε;ργα α;του/). The relation of “the words” in 14:10c (colon 10.9) to “the works” in 14:10d (colon 10.10) is not clear. Patristic writers, like Augustine and Chrysostom, tended to identify them on the grounds that Jesus’ words were works. Bultmann (1971:471), on the other hand, seems to understand “works” in cola 10.7 onwards (vv. 10-14) primarily as words. More likely the terms are complementary but not identical; the parallelism is progressive rather than synonymous (see Brown 1970:622). God’s word and his acts are ultimately one and the same; each supplements the other (Kysar 1986:225).

⁵⁶⁴ Brown (1970:622) notes, “From Jesus’ point of view both word and work are revelatory, but from the audience’s point of view works have greater confirmatory value than words.” Ridderbos (1997:495) also mentions, “It is clear that, from the perspective of Jesus’ mission, his words and works are equally revelatory of his unity with the Father, but also that from a human point of view his

them on his own (cf. 5:19), and among the works that God does in him are his words as well (cf. 4:34; 17:4).⁵⁶⁵ Van der Watt (2000:287) is correct in pointing out, “In 10:37-38 Jesus links his identity to his works. If he does not do the works, people should not believe in him. But if he does the works, people should realize that a close bond of unity exists between the Father and the Son (10:38).”⁵⁶⁶ He also mentions that “In previous verse, the functional unity between the Father and the Son was also formulated (10:28-30). Because of the intimate unity between Father and Son, their actions correspond and unity can be concluded from corresponding actions.” He goes on to say, “In 14:10 this intimate unity between Father and Son is explained by saying that the Father, who dwells in the Son, is doing his work.”⁵⁶⁷

Thus the statement in 14:10 is developed in two steps: (1) a declaration that the disciples already believe in the mutual presence of Jesus and the Father in one another (14:10a) and (2) an immediate explanation of what such a mutual presence entails with regard to Jesus’ words and works (14:10b-c). The first step develops the second Christological teaching of 14:7-9, the perception of the Father in Jesus, by pursuing its fundamental reason and thus, ultimately, the fundamental reason for the first Christological teaching of 14:4-6 as well: to know and see Jesus is to know and see the Father, because Jesus is in the Father, and the Father is in him. Instead of being a statement of affirmation as if by way of conclusion, like those of 14:4 and 14:7c, the present declaration is formulated in terms of a question. However, the question clearly expects a positive response and thus presupposes the disciples’ present knowledge of the mutual presence as well. The second step outlines the consequences of the mutual

miracles had more revelatory value than his words. Jesus therefore begins by saying that the words he spoke testified to his unity with the Father.”

⁵⁶⁵ Indeed “the Father’s works” are often interpreted as including Jesus’ words and miracle” (see Lightfoot 1956:276; Bruce 1983:300).

⁵⁶⁶ The basis of the revelation in v. 10 is now made known. It is not simply that Jesus has been sent by God, and so according to Jewish definition, “one sent is as he who sent him”, though that is uniquely true of Jesus in relation to God; nor is it solely because the revelation of God, made known “in many times and in various ways” is now made known in its completeness (cf. Heb. 1:1); the affirmation holds good because Jesus is in the Father and the Father is in him. This so-called formula of reciprocal immanence is, as Schnackenburg (1982:69) puts it, “[a] linguistic way of describing ... the complete unity between Jesus and the Father.” Significantly, it was earlier stated to Jewish opponents of Jesus in justification of a statement closely related to that in v. 9, namely, “I and the Father are one” (10:30, 37-38) (Beasley-Murray 1987:253).

⁵⁶⁷ John states that the relationship between God and Jesus alternatively with the preposition $\epsilon\pi\omega\upsilon$ and the verb $\mu\epsilon, \nu\epsilon\iota\tau$ in vv. 10-11 (Kysar 1986:225).

presence for Jesus' mission: the words that he speaks are not his own (14:10b), and the works that he performs are not his but the Father's (14:10c). In other words, given the mutual presence, to perceive Jesus' words and works is to perceive the Father's own words and works (Segovia 1991:89; cf. Koester 2003:288-294; Keener 2003:945-946; Ford 1997:151ff.; Mercer 1992:457-462).

As the discussion of the discourse analysis shows, 14:11 (cola 10.11-10.121) repeats 14:10ab (cola 10.7-10.8) with a more direct appeal to believe.⁵⁶⁸ In 14:11a (colon 10.11), Jesus forces the disciples to believe that he is in the Father and the Father is in him (see Van der Watt 2000:297-298).⁵⁶⁹ Carson (1991:495) is correct in pointing out that the expression πιστευετε, μοι in this context does not simply mean "trust me", but "believe that what I have just said [summarised in the next clause] is true".⁵⁷⁰ If they still find it difficult to penetrate the meaning of his words, at the very least they should "believe on the evidence of the miracles"⁵⁷¹ (Greek εργα, "works", but the miracles are primarily in view) themselves.⁵⁷² Thus if such assertions transcend understanding and are therefore difficult to grasp in faith, an appeal is made to "believe the works," i.e., the signs of Jesus.⁵⁷³ The major part of this Gospel (that is, John 1-12) is taken up with the narration of the signs performed by him and the

⁵⁶⁸ The semantic relationship between 14:11a (colon 10.11) and 14:11b (colon 10.12) is a coordinate dyadic alternative (see above).

⁵⁶⁹ Jesus' actions are simultaneously the actions of the Father, because the Father is in him and he is in the Father (see Van der Watt 2000:297-298).

⁵⁷⁰ Newman and Nida (1980:461) also argue that "believe me" does not mean "put your faith in me" but "believe what I am going to say to you" (Note NEB "believe me when I say that..."; and JB "you must believe me when I say...").

⁵⁷¹ This statement means in this context that Jesus' words should also have been enough for his disciples (cf. v. 8) (Ridderbos 1997:496).

⁵⁷² According to Carson (1991:495), similar appeal is made twice elsewhere, but the context of this passage makes it the most telling of the three. (Carson argues) Jesus' point is not simply that displays of supernatural power frequently prove convincing, but that the miracles themselves are signs. He underscores that thoughtful meditation on, say, the turning of the water into wine, the multiplication of the loaves or on the raising of Lazarus will disclose what these miracles signify: viz. that the saving kingdom of God is at work in the ministry of Jesus, and this is in ways tied to his very person. The miracles are non-verbal Christological signposts.

⁵⁷³ Newman and Nida (1980:461) note that the ellipsis in the condition "if not" must often be filled out, for example, "if you do not believe what I say" or "if you do not believe just because of what I say". They believe that this second rendering fits well with the following clause, "believe because of what I have done" or even "...what my Father has done through me". Ridderbos (1997:493) remarks that the "if" is not meant conditionally but rather causally as denoting a reality: "since".

expositions of their meaning.⁵⁷⁴ That is, those who penetrate the significance of Jesus turning water into wine, of his healing miracles, of the feeding of the multitude in the wilderness and the walking on the water, and of the raising of Lazarus, will perceive in Jesus the saving sovereignty of God in action and his utterances as “words of eternal life” (6:68) (Beasley-Murray 1987:254; Van der Watt 1989:217-228; Keener 2003:945-946; Mercer 1992:457-462; Witherington III 1995:250).⁵⁷⁵

Philip’s request therefore enables Jesus to give further and deeper teaching to the disciples on the intimate relation existing between Jesus and the Father (Morris 1971:643; Van der Watt 2000:287-288; Van Tilborg 1993:136; Keener 2003:945-946). The Christological mention is made of his oneness with the Father and his unique role as the revelation of the Father (see Moloney 1998:393; Strachan 1941:282-283; Appold 1976; Tenney 1976:217-219; Bruce 1983:300; Keener 2003:945-946; Tolmie 1995:205).⁵⁷⁶ Jesus in this passage forces us to believe that he is in the Father and the Father is in him. In other words, the disciples are asked to believe in the oneness that exists between Jesus and the Father, or at least to believe in Jesus on the basis of the Father’s works that he performs (Moloney 1998:393). Jesus is the revelation of the Father.⁵⁷⁷ The disciples are asked to believe in the oneness that exists between Jesus and the Father, or at least to believe in Jesus on the basis of the Father’s works that he performs (Moloney 1998:393; cf. Countryman 1994:102; Appold 1976). In the words and works of Jesus the eschatological purpose of God is both declared and fulfilled (Beasley-Murray 1987:254).⁵⁷⁸

⁵⁷⁴ The majority of manuscripts add *μοι* at the end of the sentence in imitation of its beginning. However, as Metzger (1994:207) maintains, a variety of witnesses, including several of the earliest (P⁶⁶, a D L W 33 1071* it^{c, d, e, r1} vg syr^{c, p, pal} cop^{sa, bo ms, ach2}), have resisted the temptations to assimilate the construction to the preceding *πιστευετε, μοι*, which is read by A B Γ Δ Θ (see Beasley-Murray 1987:243; Brown 1970:622; Bernard 1928b:542).

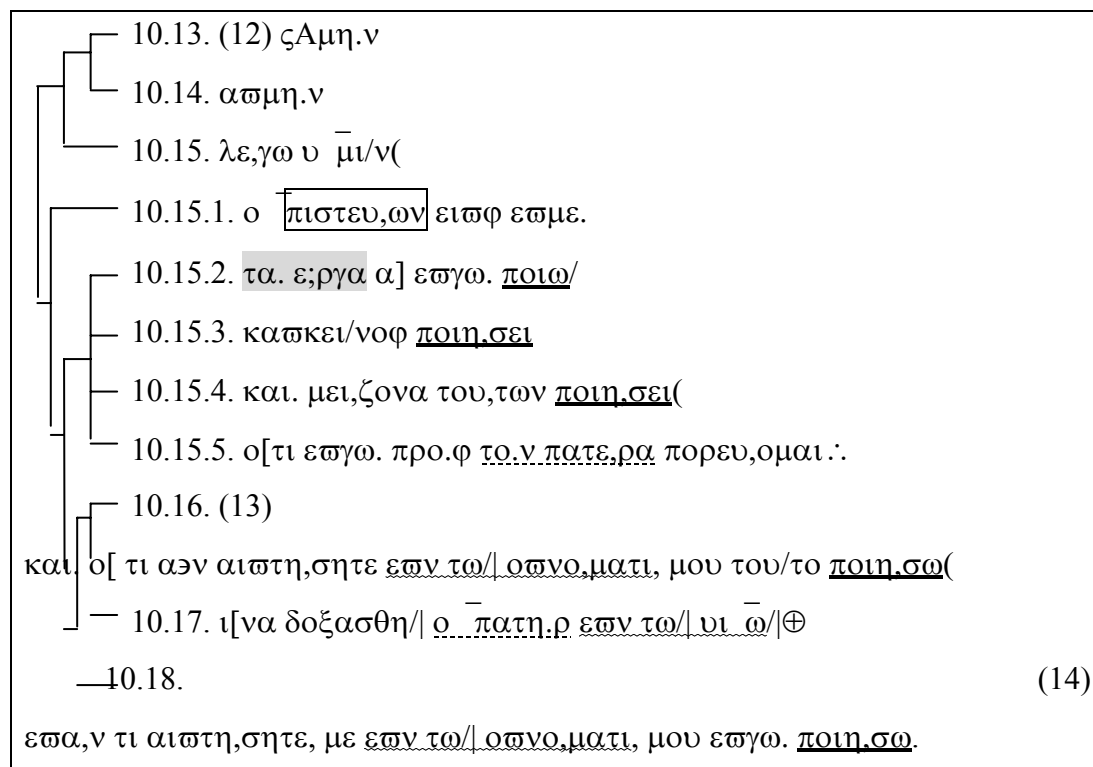
⁵⁷⁵ If the disciples are to commit themselves to a saving belief in the oneness between Jesus and the Father, and thus see the Father (cf. vv. 8-9), they should look to the place where such oneness is to be seen: in the works (*τα εργα*) of Jesus (v. 11) (Moloney 1998:396).

⁵⁷⁶ Strachan (1941:283) notes, “The doctrine of the interpretation of the personalities of the Father and the Son is the result of spiritual experience and observation of the words and works of Jesus.”

⁵⁷⁷ Jesus’ words are “spirit and life” (6:63).

⁵⁷⁸ Ridderbos (1997:496) notes, “‘Believe me that I am in the Father and the Father in me’ in vs. 11 means in this context that Jesus’ words should also have been enough for his disciples (v. 8). But when he adds, ‘But if not, then believe me for the sake of the works themselves’, this clearly relates to the effect – visible to all – of Jesus’ unity with the Father: the miracles are here, in distinction from his words, ‘the works themselves’. Of course in view of the entire context this is not to say (any more than

3.3.2.6. The presence of Jesus by means of the disciples' mission (14:12-14/cola 10.13-10.18)



The double “amen” in 14:12a (cola 10.13-10.14) underlines the following statement as important (cf. 1:51).⁵⁷⁹ In this way Jesus adds a particularly heavy and emphatic continuation of what has just been said before as well as certain conclusions (Morris 1971:645; Ridderbos 1997:353, 497; Keener 2003:946-947; Moloney 1998:396; Schnackenburg 1982:70; Segovia 1991:91).⁵⁸⁰ Through the discourse thus far Jesus

in 10:38) that faith in Jesus and in his Father has been reduced to faith in miracles. But in speaking thus at the time of his departure and in response to Philip’s ‘show us the Father’, Jesus does not point to the glory of his Father that is visible and tangible in his own coming in the flesh. Under the Father’s reign, so manifested, his disciples will be granted life as his followers and witnesses in the world. This simultaneously leads into vv. 12 and 13.”

⁵⁷⁹ The sixth sub-unit (cola 10.13-10.18/14:12-14) can be regarded as a separate unit. The reason for this demarcation is that, although some dominant structure markers of the previous cola are also found in cola 10.15.1-10.18 (cf. ποιε,ω and ο ε;ργον), the double “amen” in cola 10.13-10.14 (14:12a) makes new division proper (see Morris 1971:645; Ridderbos 1997:353, 497; Moloney 1998:396; Schnackenburg 1982:70; Segovia 1991:91).

⁵⁸⁰ Jesus asked the disciples to believe in him at least on the basis of the works of the Father revealed in the Son. Now the double “amen” introduces this final subsection, which picks up the theme of “works” (Moloney 1998:393).

has been appealing for faith in him and this is continued in this passage and is given an encouragement that is nothing less than breathtaking (Beasley-Murray 1987:254; Carson 1991:495; Bruce 1983:300).⁵⁸¹ However, the main subject changes to the third person, and makes the statement a general truth rather than a personal exhortation, which supports the division proper (see above; cf. Tenney 1976:219; Segovia 1991:90-91).

The statement here is obviously in the form of a staggering promise. These verses state the results of the life of faith, if the condition of believing spoken of in the previous verses is fulfilled (Kysar 1986:225; cf. Countryman 1994:102; Schnackenburg 1982:70-71; Keener 2003:946-947). Semantic relationships within the sub-unit can be affected by this syntactical point of view. Internally, sub-cola 10.15.2-10.15.5 are linked to sub-colon 10.15.1 by means of a subordinate qualificational logical reason-result semantic relationship. Colon 10.16 (14:13a) has a subordinate qualificational logical means-purpose semantic relationship with colon 10.17 (14:13b). These two cola are linked to colon 10.18 (14:14) by means of a coordinate additive equivalent semantic relationship. Cola 10.15.2-10.15.5 and cola 10.16-10.18 are linked by means of a coordinate additive different nonconsequential semantic relationship. To this, colon 10.15 is semantically linked by means of a qualificational substance content relationship. The flow of the argument can accordingly be summarised as follows: Jesus makes certain promises to “anyone who has faith” in Jesus (ὁ πιστεύων εἰς ἐμὲ.— an expression that embraces all believers, not just the apostles)⁵⁸² for the period following his departure (Carson 1991:495; Schnackenburg 1982:70) and this promise is twofold (cf. Strachan 1941:283-285; Kysar 1986:225; Brown 1970:633; Tolmie 1995:205-206; Witherington III 1995:250). The first promise is expressed in cola 10.15.2-10.15.5

⁵⁸¹ Moloney (1998:396) argues, “The reference in v. 11 leads into the verse 12, where the theme of ‘works’ and use of the double ‘amen’ continue what has been said before and bring it to some form of conclusion.” Ridderbos (1997:353) notes that this double “amen” need not presuppose a new situation. According to him, this phrase can also be an emphatic continuation of what has just been said, especially of “hard” sayings (cf. 3:3; 6:26, 32; 8:58; 13:38). Thus (he mentions) this statement gains the character of an authoritative promise to the disciples, the fulfilment of which will even surpass what they have been seeing him do.

⁵⁸² As Barrett (1978:384) mentions, the construction here, εἰς ἐμὲ with the accusative, indicates the true believer who trusts in Christ.

(14:12b): the believers will do the same works that he has done and have the privilege of performing even greater works. The second promise is expressed in cola 10.16-10.18 (14:13-14): the disciples are promised that their prayers will be heard.

The first promise is expressed in verse 12 (cola 10.15.1-10.15.5): the believers will do the same works (εργα) that he has done and have the privilege of doing even greater (μετ,ζονα) works.⁵⁸³ 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).⁵⁸⁴ In this sense, the disciples’ “greater works” are not simply more works; nor are they merely more spectacular works or “miracles” (Köstenberger 2001:122; Carson 1991:495). Surely the disciples will not do greater works than the raising of Lazarus or the healing of a man blind from birth? In other words, “greater works” mean “more spectacular” or “more supernatural” works: it is hard to imagine works that are more spectacular or supernatural than the raising of Lazarus from the dead, the multiplication of bread and the turning of water into wine (Ridderbos 1997:497; Carson 1991:495; Haenchen 1984:125; Schnackenburg 1982:71; Segovia

⁵⁸³ The idea that Jesus’ followers will be given power to perform marvellous works is found in many New Testament writings (cf. e.g., Mark 11:23-24 par. Matt. 21:21-22; Matt. 17:20; Luke 17:6; Acts 3:6; 5:1-11; 9:34, 40; etc.; cf. also Mark 16:17-18) (see Köstenberger 2001:117-128).

⁵⁸⁴ Newman and Nida (1980:461-462) remark that the expression τα. ε;ργα α] ε;ργω. ποιω refers to Jesus’ miracles, and therefore one can translate “will perform the kinds of miracles that I have performed”. According to them, it may be necessary to introduce such an expression as “kinds of” in order to indicate clearly that the followers of Jesus are not expected to duplicate the precise miracles performed by Jesus. They however note that in using such a term as “miracles” it is important to avoid the implication that they are merely spectacular instances of healing or the like. Thus, they argue that it may be more satisfactory to use such an expression as “wonderful things” or “surprising accomplishments”. Carson (1991:495) also remarks, “The ‘works’ (ε;ργα, cf. v. 11) Jesus has been doing, and the greater works that follow, cannot legitimately be restricted to deeds of humility (13:15) or acts of love (13:34-35), still less to a proclamation of Jesus’ ‘words’ (14:10).” He also points out, “Jesus’ works may include more than his miracles; they never exclude them. But even so, as he says, ‘greater works’ is not a transparent more things than Jesus did, since it embraces so many people over such a long period of time – since there are perfectly good Greek ways of saying ‘more’, and since in any case the meaning would then be unbearably trite.” Kysar (1986:225) also notes that the reference to “works” here should be understood as inclusive of redemptive concern for humans.

1991:90-91; Keener 2003:946-947).⁵⁸⁵

Carson (1991:495; see Köstenberger 2001:123-124; 2004:433) properly indicates that the clues to the explanation's meaning are two: first, the final clause, "because I am going to the Father" (ο[τι ε[πι]γω. προ.φ το.ν πατε,ρα πορευ,ομαι), and second, the parallel in 5:20: "For the Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these" (as in 14:12). According to him, the two clues point in the same direction. Jesus' disciples will perform greater works because he is going to the Father: this cannot mean that they will have greater scope for their activity because he will have faded from the scene and relinquished the turf to them, but that the very basis for their greater works is his "going to the Father". Their works become greater precisely because of the new order that has come about consequent on his going to the Father.⁵⁸⁶ Similarly, the context of 5:20 shows that the greater works the Father will show the Son, and that the Son will therefore manifest to his followers, are displays of resurrection and judgment (cf. 5:17, 24-26). This life-giving power of the Son depends in turn on the Son's death, resurrection and exaltation.⁵⁸⁷

It may be concluded that the "greater works" of the present passage are the activities of believers, still in the future from the vantage point of the earthly Jesus, that will be based on Jesus' accomplished Messianic mission.⁵⁸⁸ Viewed from an eschatological

⁵⁸⁵ Many early interpreters took the "greater things" to refer to the missionary successes of the early church. In relation to the Book of Acts, this is certainly true. Jesus' followers were in a position to influence a greater number of people and to spread out over a much larger geographical area. In the context of John's Gospel, however, "greater things" has primarily a qualitative dimension, marking Jesus' "signs" as preliminary and his disciples' ministry as "greater" in the sense that their ministry is based on Jesus' completed cross work (12:24; 15:13; 19:30) and that it belongs to a more advanced stage in God's economy of salvation (cf. Matt. 11:11). Jesus' followers are benefiting from others' labours, reaping what they have not sown, and will bear fruit that remains (John 4:31-38; 15:8, 16) (Köstenberger 2004:433).

⁵⁸⁶ Barrett (1978:384) remarks, "The death and exaltation of Jesus are the condition of the church's mission."

⁵⁸⁷ Ridderbos (1997:497) also maintains that the end of 14:12, "because I go to the Father," points in a different direction. He states that the expression "greater" does not mean that their works will surpass those of Jesus but that the works that Jesus has done on earth are merely the beginnings and signs of the all-encompassing power and glory with which he as the heavenly Lord will be clothed and in the exercise of which the disciples will be involved in this dispensation of redemptive history.

⁵⁸⁸ Carson (1991:496) states, "The works that the disciples perform after the resurrection are greater than those done by Jesus before his death insofar as the former belong to an age of clarity and power

perspective, these works will be “greater” than Jesus’, since they will take part 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.⁵⁸⁹ 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).⁵⁹⁰ This demonstrates that the contrast in 14:12 is not finally 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).⁵⁹¹ It is indeed

introduced by Jesus’ sacrifice and exaltation. Both Jesus’ words and his deeds were somewhat veiled during the days of his flesh; even his closest followers, as the foregoing verses make clear, grasped only part of what he was saying. But Jesus is about to return to his Father, he is about to be glorified, and in the wake of his glorification his followers will know and make known all that Jesus is and does, and their every deed and word will belong to the new eschatological age that will then have dawned. The ‘signs’ and ‘works’ Jesus performed during his ministry could not fully accomplish their true end until after Jesus had risen from the dead and been exalted. Only at that point could they be seen for what they were.” He also remarks, “By contrast, the works believers are given to do through the power of the eschatological Spirit, after Jesus’ glorification, will be set in the framework of Jesus’ death and triumph, and will therefore more immediately and truly reveal the Son. Thus ‘greater works’ is constrained by salvation-historical realities. In consequence many more converts will be gathered into the messianic community, the nascent church, than were drawn in during Jesus’ ministry (cf. 15:26-27; 17:20; 20:21, 29).” Carson (1991:496), however, indicates that the contrast itself turns not on raw numbers but on the power and clarity that mushroom after the eschatological hinge has swung and the new day has dawned. He also notes that the contrast between the greatness of John the Baptist and the greatness of the least in the kingdom is not entirely dissimilar (cf. Matt 11:7-15).

⁵⁸⁹ Ridderbos (1997:497) notes, “The disciples have been witnesses of Jesus’ works while he has been with them (so the preceding verses), and this is the permanent basis not only for their faith (and through them that of the coming church, 20:30, 31) but also for their involvement in the progress of his works on earth after he has gone from them. The new solemn opening (‘truly, truly, I say to you’) places a particularly heavy emphasis on the connection between faith and the disciples’ involvement in his works.”

⁵⁹⁰ Kysar (1986:225) also notes that the “greater works” are the evangelical spread of the kerygma through the mission of the church – a spread that far exceeds that of Jesus’ ministry. He states that this is possible for the church only because, first, the revelation of Christ will have been accomplished and, second, the Spirit that empowers the church will have been given (20:21-22). Both of these are “because” (ο[τι] Jesus goes to the Father.

⁵⁹¹ Ridderbos (1997:497) remarks that the extent to which Jesus holds himself responsible and accountable for this fulfilment – at the same time and in the same act further explaining the real secret of these “greater works” – is evident from the answers to prayer he promises, a motif that recurs in the following chapters in various forms (15:16; 16:23, 24, 26; see also 15:7; 1 Jn 3:21, 22; 5:14, 15).

Jesus' departure to the Father that makes the way free 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.⁵⁹²

The second promise of Jesus to the believers is expressed in verses 13-14 (cola 10.16-10.18) (see Haenchen 1984:126; Strachan 1941:283-285; Segovia 1991:90-91; Witherington III 1995:250; Keener 2003:947-950).⁵⁹³ The disciples are promised that their prayers will be heard. Jesus does not indicate to whom the prayer is to be addressed, whether to the Father or to the Son, though in 15:16 and 16:23 the prayer is directed to the Father (Newman & Nida 1980:462).⁵⁹⁴ Whether this prayer is directed to the Father or to Jesus, it is offered in Jesus' name⁵⁹⁵, and he is the one who grants

⁵⁹² Thus, in keeping with motifs current in both Jewish life in general and farewell discourses in particular, the disciples are designated as Jesus' successors, taking their place in a long string of predecessors that ranges from the Old Testament prophets to John the Baptist and climaxes in Jesus (Köstenberger 2004:433). In this sense, Jesus' followers – not just his original disciples, but “whoever believes in me” – will do greater things than even Jesus did, aided by answered prayer in Jesus' name (14:13) and in close spiritual union with their exalted Lord (chapter 15). In a real sense, these “greater works” will be performed by the exalted Jesus in and through his followers, whereby “because I am going to the Father” is a somewhat oblique way of referring to Jesus' cross and resurrection (cf. 13:1; 16:28) (Köstenberger 2004:433). Jesus pledges that his leaving does not constitute a permanent withdrawal; rather, subsequent to his exaltation, he will be able to help his followers on earth (Ridderbos 1997:498).

⁵⁹³ According to Kysar (1986:225), this is a statement made in several different ways throughout all three of the forms of the discourse (cf. 15:7, 16; 16:23, 24, 26), as well as in 1 John (3:21-22; 5:14-15; cf. Brown 1970:634-636 for a comparison of the verses).

⁵⁹⁴ According to Newman and Nida (1980:462-463; cf. Brown 1970:634-635; Schnackenburg 1982:73), in biblical thought the “name” of a person represents in some sense the person himself, and that is the basic clue to understanding the phrase “in my name”. In this Gospel the phrase occurs in several connections: 1) Ask for in my name (14:13, 14; 15:16; 16:23, 24, 26): this phrase, always related to a prayer context, is generally translated literally, perhaps due to the influence of Christian prayer practice. 2) Give you in my name (16:23): the phrase “in my name” can be taken either with the verb “ask” or with the verb “give.” 3) Keep them safe by the power of your name (17:11): this phrase is literally “keep them (safe) by (Greek εἰν) your name.” 4) That through your faith in him you may have life (20:31): the phrase is literally “that believing you may have life in his name.” 5) With/by my Father's authority (5:43; 10:25; cf. 12:13 “in the name of God”): this is literally “in name of my Father”. In each of these three passages the name of the Father/Lord represents his authority. 6) Because you are mine (see 15:21): this is the meaning of the related phrase “because of my name” in 15:21. 7) Send in my name (14:26): here the phrase may be taken in any of several ways, all of which suit the context: (a) because you belong to me; (b) because I ask him; (c) with my authority; (d) in my place. However, as Newman and Nida remark, it is almost impossible to decide which alternative is preferable.

⁵⁹⁵ “Ask in my name” occurs only in John (but cf. Mt 18:19, 20). It means something like “ask with an appeal to me”. But here Jesus is not only the one in whose name the disciples will pray but also the one to whom they will address their prayers and who will himself answer them – unlike 15:16; 16:23, where the Father is the one addressed and the one who answers. Consequently, the text adds “that the

the request (*I will do it*, v. 14)⁵⁹⁶ (Carson 1991:497; Brown 1970:634-636; Bietenhard 1973:271-280).⁵⁹⁷ Jesus' previous words have given the disciples a tremendous promise as to what they might receive through prayer (Morris 1971:648). It is indicated again in v. 14 that the disciples can ask in Jesus' name to Jesus.⁵⁹⁸ The

Father may be glorified in the Son". The glorification of the Father in the Son will continue on earth even after Jesus has gone to the Father. But the works are still his, and he continues to bear responsibility for them, even though he has involved and authorised his disciples to assist therein as his apostles. Therefore, when they pray for the performance of those works with an appeal to his name, they can count on him to hear them. That is the pledge repeated with all due clarity and emphasis in v. 14 (Ridderbos 1997:497-498).

⁵⁹⁶ As Ridderbos (1997:498) notes, the most remarkable in this pronouncement of course is the unqualified and unconditional nature of Jesus' promise: "whatever you ask in my name" (ο[τι αεν αιπητη,σητε επον τω] οσνο,ματι, μου). According to Ridderbos (1997:498), other similar promises of answered prayer add conditions such as doing the commandments, prayer in accordance with the will of God, or the agreement of two or more believers in what is asked (1 John 3:21, 22; 5:14, 15; Matt. 18:19). It is often said that these conditions "may have been dictated by the realistic experience in the life of the community that not all requests were granted" (Brown 1970:635). It is usually concluded that the unconditional forms of the sayings are therefore "more general" and that "in the Johannine tradition the conditional forms are not attributed to Jesus" (Brown 1970:635; Schnackenburg 1982:72). Regardless of whether the sayings with conditions are understood as accommodations to experience, the saying here is not intended as an unconditional pledge that every believing prayer, of whatever content, will be heard. The saying must be understood in immediate connection with what precedes: it ties in with "for I go to the Father" and explains the "for" by suggesting that from his position in heaven Jesus will do whatever the disciples ask with a view to the glorification of the Father in the Son. This saying must always, in fact, be understood anew in this context, with regard to both what Jesus' disciples may ask of him, the Exalted One, and what they may expect as answers in this earthly dispensation. The main point is that, by putting so much stress here and in what follows on prayer in his name, Jesus is pledging to his disciples that he is not withdrawing from them by his departure but will be able, because of his heavenly glory, to give them everything they will need for the continuation of his work on earth, and he refers them to prayer as the way of his continuing fellowship with them (Ridderbos 1997:498-499; cf. Cook 1984:291-297; Bratcher 1991:401-408; Caird 1968:265-277; Keener 2003:947-950).

⁵⁹⁷ Newman and Nida (1980:463) remark, "That Jesus is not referring to irresponsible prayer in the expression whatever you ask is indicated by the goal of the prayer: 'so that the Father's glory will be shown through the Son'. The glory of the Father is the one purpose that Jesus has in responding to the request of those who pray."

⁵⁹⁸ This verse is entirely omitted by a scattering of witnesses, including several important ancient versions (X^f 565 1009 1365 l^{76, 253} it^b vg^{ms} syr^{c, s, pal} arm geo Nonnus), though evidence favours its inclusion. Furthermore, Δ* omits verse 14 and the last seven words of verse 13 (through homoioteleuton), the eye of the scribe having passed from ποιη,σω to ποιη,σω (Metzger 1994:208; Beasley-Murray 1987:243; Schnackenburg 1982:73). According to Bernard (1928b:544), A B L and f¹³, indeed, repeat του/το ποιη,σω from v. 13, but a D W Θ in v. 14 replace του/το by ερωω.. So A D L follow v. 13 in reading αιπητη,σητε, επον κτλ, but a B W Γ Θ have αιπητη,σητε, με επον κτλ. The possible reasons for its omission are presented by Metzger (1994:208), as follows: (a) it was due to an accident in transcription, the eye of the scribe having passed from επα,ν to επα,ν; (b) similarity in sentiment and even in expression with the first part of verse 13 prompted parsimonious scribes to delete; (c) it was deliberately omitted by some scribe in order to avoid contradiction with 16:23 (see Newman & Nida 1980:464; Brown 1970:622; Bernard 1928b:544). Thus, despite the clumsy Greek (αιπητη,σητε, με, see below) and its seeming repetition of 14:13a, it should be retained (see Moloney 1998:400; Carson 1991:497-498; Barrett 1978:384-385). In addition, the word με is omitted by a variety of witnesses (A D K L Π Ψ Byz Lect al.) while it is replaced with τον πατε,ρα in some readings (249 397). As Metzger (1994:208) mentions, the word με is adequately supported (P⁶⁶ a B W

phrase ο[τι αεν emphasises the inclusiveness of the power of their asking, but “in my name” (επιν τω/| οπνο,ματι, μου) closely qualifies it. The expression “to ask in my name” means to ask what is harmonious with the will of Christ and consistent with the Father’s love. “I will do it” comes as a shock, for the disciples (the reader) expect Jesus to say that “God” will do it (compare 15:16 and 16:23). But in the context of the functional unity of the Father and the Son, what God does Jesus does as well (Moloney 1998:396). In 14:13, praying in the name of Jesus is generally discussed and the unlimited assurance given that whatever the disciples might ask, Jesus would do it, in order to glorify the Father. In 14:14, however, Jesus, as the one who is asked and carries out the request, is at the centre. This verse therefore has the purpose of making it more precise, clear and emphatic that Jesus himself continues to be active on behalf of the disciples. This, of course, is the specifically Johannine concern in the interpretation of the traditional statement about the hearing of prayer (Schnackenburg 1982:73; Keener 2003:947-950).

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). A number of studies on Jewish prayer have appeared that have shed significant light on the customs, patterns, and functions of prayer during the first century.⁵⁹⁹ Prayer was an important part of Jewish religious life in the first century (see Charlesworth 1992:36). Jewish prayer in this period was vibrant and highly developed. Basically, Jewish prayer during the first century can be divided into two categories: prescribed statutory prayers and private or spontaneous prayers. The prescribed statutory prayers

Δ Θ Ψ¹³ 28 33 700 *al*) and seems to be appropriate in view of its correlation with εγω, later in the verse. This problem may have happened because of a scribe’s desire to avoid contradiction with 16:23 (Beasley-Murray 1987:243; cf. Bernard 1928b:544). Brown (1970:622) also argues that its repetitive character may have caused the omission of the whole verse 9 (see above) and this is probably an attempt to soften the awkwardness of the original, for example, in the sequence “of me in my name”. He consequently cites Lagrange (1948:380) who points out that there is nothing too illogical about petitioning Jesus in his own name, for in the OT the psalmist petitioned Yahweh for his name’s sake (Ps 25:1). It is even less illogical if “in my name” means “in union with me”. Newman and Nida (1980:464) in this regard also mention that the Father could be assumed as the one to whom the prayer is directed; but since it is Jesus who will answer the prayer, it is better understood as directed to him.

⁵⁹⁹ See Charlesworth (1982; 1992), Flusser (1988), Grant (1953), Greenberg (1989), Heinemann (1977), Henrix (1979), Jeremias (1967b), Kirby (1968), Kirzner (1991) and Martin (1968). For an excellent bibliography on prayer during the Graeco-Roman era consult Harding’s bibliography in Charlesworth (ed.), *The Lord’s Prayer and Other Prayer Texts from the Greco-Roman Era* (1994).

were offered at set times three times a day (Jeremias 1967b:69), that is, in the morning, afternoon and evening (cf. Dan 6:11). Benedictions were also said before and after meals (Jeremias 1967b:72). The pattern of the three set daily prayers consisted of the *Shema* and the *Tephilla*. The *Shema* was recited in the morning and in the evening with the addition of the *Tephilla*. The afternoon prayer was set at the time of the afternoon sacrifice, when the *Tephilla* was prayed (Jeremias 1967b:70-72). In this regard Heinemann (1977) has identified a “law-court” pattern in some Jewish prayers. According to Heinemann, building on the studies of Gemser (1955), Blank (1948) and Schmidt (1928), three distinct parts can be identified in this kind of prayer (1977:194): (1) the address; (2) the plea or justification; and (3) the request or petition. This “law-court” or judicial pattern of prayer is an outgrowth of the prayers of biblical sages, for example, Abraham’s prayer for Sodom, Moses’ intercession for the Israelites, Hannah’s prayer at the temple, and so on (Heinemann 1977:199-200). In addition to the examples produced from the Talmud by Heinemann, similar “law-court” prayers in the Old Testament Pseudepigrapha and Apocrypha and the Dead Sea Scrolls have been identified. In the prayer of Ezra in 4 *Ezra* 8.20-36, which in its present form dates from the second half of the first century CE (Charlesworth 1993:781), the three elements of the “law-court” prayer are clearly evident. The *Prayer of Jacob* also reflects the “law-court” pattern, though a clearly defined justification of the requests is absent (Charlesworth 1983: II, 720-23). Examples of the “law-court” prayer from the Dead Sea Scrolls are located in 4Q504 (VI), 4Q508 (fragment 2), and in the *Psalm of Joseph* (4Q372 I 1632). These examples show that the genre of the “law-court” prayer identified by Heinemann in the Talmud was already current in the first century CE (Ferreira 1998:49-50). The “law-court” has an apologetic purpose: in the “law-court” prayer the petitioner pleads his or her cause for justice against an adversary. In other words, it is a means of defence. Furthermore, it seems that the *Sitz im Leben* of the Johannine community corroborates this suggestion (see “Johannine community” in Chapter II). It was a community in severe conflict with the synagogue over their Christological beliefs. As the community was being 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. The didactic

purpose of some Jewish prayers is also seen in a number of documents. The hymns of the *Thanksgiving Scroll* may have been written for study. Indeed, for Flusser “it seems probable that both the *Thanksgiving Scroll* and the *Canticles of the Instructor* were composed for study rather than for use as prayer” (1988:566). Other examples of prayer serving autobiographical and didactic purposes include the prayers of Mordecai and Esther in the additions to the Greek book of Esther (Flusser 1988:552), the *Psalms of Solomon* (Flusser 1988:573), and the prayers in the book of Tobit. John 17 certainly reflects autobiographical and didactic concerns (Ferreira 1998:56). The prayer is autobiographical when the Revealer reiterates his deeds on earth (vv. 4, 6, 12, 14, 18, 22), and also when it describes the experience and action of the disciples (vv. 6, 7, 8, 10, 11, 12, 13, 14, 21, 26). It is also clear that the prayer has a didactic purpose as v. 13 is directed to be heard by the disciples. This is also borne out when we look at the function of the other two prayers of Jesus in the Gospel, in John 11:41-42 and John 12:27-28. In both instances his prayer is to teach something. In John 11:41-42 the Johannine Jesus explicitly says, “I have said (prayed) this for the sake of the crowd standing here, so that they may believe that you sent me.” And again the didactic purpose of the prayer in John 12:27-28 is clear when the Johannine Jesus prays, “And what should I say, ‘Father, save me from this hour’? No, it is for this reason that I have come to this hour.” In Schnackenburg’s words, “It is unlikely that the evangelist means to describe a psychological process rather than to explain the significance of ‘this hour.’” (1980:387) Therefore the prayer in vv. 12-14 should be understood in terms of didactic and apologetic purposes in the context of the struggle of the Johannine community with the synagogue. It 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 by the disciples and the prayer practice. In other words, the absence of Jesus created by his departure will not lead to the 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 do these greater “works”. They are exhorted to ask

in the name of Jesus that the works continue to be done.⁶⁰⁰ 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 worshipping 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 beginning 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 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).

In sum: This section of the discourse contains the theme of Jesus' departure. However, it is clearly indicated that Jesus will not be separated from his disciples but rather that he is going away to prepare for them the universal and permanent possibility of an abiding communion with his Father (Brown 1970:623; cf. Culpepper 1998:209; Moloney 1998:394). Jesus promises that he is going to the house of his Father to prepare place for his own, since there are many rooms. His Father's house is viewed as existing already, but by his death and exaltation the Lord is to make it possible for his own to be there with him (Beasley-Murray 1987:249).⁶⁰¹ This means that the promise of Jesus is thought to relate to the permanent fellowship that will be

⁶⁰⁰ Indeed, that the "greater works" are done consequent upon Jesus' going to the Father is now clarified further: the disciples' fruitful conduct is the product of their prayers (Carson 1991:496-497).

⁶⁰¹ Beasley-Murray (1987:249) thus sees that the figure in John 14:2-3 is wholly unapocalyptic; rather it is eschatological, as the related comparison of tent and house in 2 Cor. 5:1.

possible through Jesus' departure and ongoing presence in and among his followers (Van der Watt 2000:347).⁶⁰² It is therefore indicated that the departure of Jesus is to the disciples' advantage and the disciples are thus called to believe in the word of Jesus.⁶⁰³ Jesus' disciples thus do not need to trouble their hearts. Rather, they are required to believe in God and in Jesus since faith allows the absent one to be seen (14:1; cf. Heb 11:1). Then, as the way and the truth and the life, Jesus mediates between God and the people (14:6-11). Thus whoever knows Jesus knows the Father, and whoever has seen Jesus has seen the Father (cf. Blomberg 2001:198-199; Newman & Nida 1980:458; Beasley-Murray 1987:253; Moloney 1998:395). Jesus is indeed the revelation of the Father. The revelatory words of Jesus and his acts, which are finally one and the same, reveal the Father as well as his own divinity to the world. The disciples can always experience the presence of Jesus when they come to the Father because Jesus is the only one they will meet God. The final sub-section (14:12-14) deals with the promise of Jesus to "anyone who has faith" in Jesus (ὁ πιστεύων εἰς ἐμὲ.— an expression that embraces all believers, not just the apostles) during the period following his departure (Carson 1991:495; Schnackenburg 1982:70). The promises of Jesus are twofold (cf. Strachan 1941:283-285; Kysar 1986:225): the first is that the believers will perform the same works that he has done and have the privilege of doing even greater works. The absence created by Jesus' departure will not lead to the cessation of the Father's works by which Jesus has made God known (cf. 5:41; 7:18; 8:50, 54). Jesus enables the believers (ὁ πιστεύων) to do the works of Jesus and to excel at these. Jesus' second promise to the believers is that their prayers will be heard. It is indicated that the *Sits im Leben* of the Johannine prayer practice has its original context in the community's petitionary prayers in its conflict with the synagogue. The prayer in this passage reflects the early prayers of the Johannine community as it sought vindication from God for its Christological

⁶⁰² Talbert (1992:203) remarks, "The point in these verses is that Jesus is going to the Father; he is going before the disciples do; and until he goes they are unable to follow. Christ and Christians are not on the same footing in salvation history. Jesus possesses a soteriological priority that is expressed here in terms of the chronological priority of Jesus' going."

⁶⁰³ Culpepper (1998:210) notes, "The disciples are not concerned about where they will go after they die, but how they will relate to Jesus since he is going away. Jesus assures them that this is not the last 'upper room' experience they will have together. He is going out to prepare a place for them, and he will come again to be with them. The reference is probably not primarily to the Second Coming but to

beliefs. As such, strong apologetic motifs for the legitimacy of the Johannine community within a Jewish context surface in the prayer. The entire farewell discourses serve to consolidate the existence of the Johannine community, and as such have didactic and paraenetic functions (Ferreira 1998:78). Thus the ongoing presence of the absent Jesus will be found in the worshiping community. The departure of Jesus does thus not imply the permanent separation between Jesus and his followers, but a new level of the union between them.

3.3.3. Part III: The return of Jesus (14:15-24/cola 10.19-13.7)

After the promise by Jesus of permanent dwelling in and among his disciples to encourage them in 14:1-14, 14:15-24 (cola 10.19-13.7) further explicates the promise of Jesus' continuing fellowship from two very important perspectives: that of the sending of "another Paraclete" (vv. 16-17/cola 10.20-10.22) and that of Jesus' own coming to them (vv. 18-24/cola 10.23-13.7).⁶⁰⁴ Thus the main concern of this third part may be formulated as the return of Jesus. The starting point of the whole passage is "keep my commandments" (v. 15/colon 10.19), to which there is recurrence in vv. 21 (cola 10.28-10.30), 23 (cola 12.0-13.4), and 24 (cola 13.5-13.7) (cf. Ridderbos 1997:499; Brown 1970:642).⁶⁰⁵ Jesus declares that he will reveal himself to those who keep his commandments. Thus the disciples will continue to experience the presence of Jesus in this section (see Malina & Rohrbaugh 1998:232). On the basis of contents and flow of argument, the exegesis will proceed under the following headings: "the ethical implications of being his follower" (14:15); "the coming of

post-Easter experiences. The language is sufficiently ambiguous that it sets up a typical Johannine misunderstanding that will be clarified in the remainder of the chapter."

⁶⁰⁴ Most scholars agree that a point of demarcation seems to occur between colon 10.18 (14:14) and colon 10.19 (14:15). This proposal is apparent in the fact that cola 10.19-13.7 (14:15-24) are bound together by the inclusion between colon 10.19 (14:15) and colon 13.7 (14:24). That is, the recommendation to "love" appears in colon 10.19 (14:15) for the first time in 14:1-31 and reappears in cola 10.28-30 (14:21), cola 12.0-13.4 (14:23), and cola 13.5-13.7 (14:24). In the midst of these cola, the coming of another Paraclete (cola 10.20-22/14:16-17) and the coming of Jesus (cola 10.23-10.27/14:18-20) are mentioned. Thus the structural marker "love" clearly marks the beginning and ending of the cluster (14:15-24) (Moloney 1998:391-392). Another prominent feature of this part is that in cola 10.20-10.22 (14:16-17) the new theme of the Paraclete is introduced (Brown 1970:622-624). The reason for isolating colon 10.19 from what follows from the previous cola and the break between colon 13.7 and colon 13.8 onwards is therefore clear.

⁶⁰⁵ This is why vv. 15-24 belong together and why v. 18 must not, as some interpreters think, be taken as the beginning of a new topic and a new pericope.

Jesus in the perspective of the Spirit” (14:16-17); “the coming of Jesus” (14:18-20); and “the ethical implications of being his follower” (14:21-24).

3.3.3.1. The ethical implications of being his follower (14:15/colon 10.19)

| | |
|---|------|
| 10.19. | (15) |
| ςΕα.ν ἀπγαπα/τε, με(τα.φ εωντολα.φ τα.φ εωμα.φ τηρη,σετε.· | |

Jesus has demonstrated his love for his own (13:1-30), which is shown in his foot-washing act (see “context”); he then commanded his disciples to love one another (13:34-35); now for the first time in the Fourth Gospel he speaks of their love for him (Carson 1991:498; see Van der Watt 2000:304ff.; Tenney 1976:219; Malina & Rohrbaugh 1998:231; Schnackenburg 1982:73-74; Keener 2003:971-972; Orchard 1998:182; Segovia 1991:94; cf. Nissen 1999a:194-212).⁶⁰⁶ Jesus mentions here that love for him will lead to the keeping of his commandments.⁶⁰⁷ Love means obedience

⁶⁰⁶ The character of love is specified in the Fourth Gospel not by an extended body of teaching, as in Matthew’s Sermon on the Mount, but by a single enacted parable: Jesus’ washing of the disciples’ feet. The episode has two dimensions. The first part of the story reveals that the crucifixion was Jesus’ consummate act of complete self-giving love. In the washing of his disciples’ feet, as in his death, he gives himself completely (Jesus’ remark to Peter in 13:8 indicates that his self-giving love will bring his followers into an abiding relationship with him). The second part of the passage elaborates the significance of the act as an example for the disciples to follow (13:15). To put it precisely, in the first instance, the washing of the disciples’ feet, placed immediately before the passion narrative, prefigures the death of Jesus. Similarly, Jesus’ laying down of his life for his followers (15:13) serves as an act of love and servant-hood. Thus, Jesus’ death is depicted by John as an act of self-sacrificial love that establishes the cruciform life as the norm of discipleship: those within the community may be called upon literally to lay down their lives for one another. Secondly, John quite clearly understands the death of Jesus as being for the sake of the whole world (1:29; 3:16): God loved the world so much that he gave his only Son up to death. Consequently, even though their primary mandate is to manifest love and service within the community, the disciples who share in Jesus’ mission in the world can hardly remain indifferent to those outside the community of faith. The call to lay down one’s life may have broader implications than those explicitly articulated in the “new commandment” (Nissen 1999a:201-202; cf. Segovia 1991:94-95).

⁶⁰⁷ “You will keep” (τηρη,σετε) is one of three manuscript readings. The future tense τηρη,σετε is read by B L Ψ 1010 1071 1195* 2148 *al.* The aorist subjunctive τηρη,σητε is found in P⁶⁶ a 060 33 *al.* The imperative τηρη,σατε is read by A D K W X Δ Θ Π f¹ f¹³ 28 565 700 892 *Byz Lect* (Metzger 1994:208). The UBS committee prefers the future tense, though judging by its choice a “C” decision, indicating considerable doubt whether the superior reading is to be found in the text or in the apparatus (see Newman & Nida 1980:465). Many scholars agree that the future tense suits better with the immediately following κα-γω. ερωτη,σω... (Beasley-Murray 1987:243; Barrett 1978:385; Moloney 1998:405; cf. Bernard 1928b:545). According to Newman and Nida (1980:465; see Kysar 1986:227), TEV and most modern translations follow the Greek manuscripts that have the future tense: “you will obey my commandments”, while NAB still follows a subjunctive: “if you love me and obey the command I give you, I will ask the Father”

in John's view and binds the believer to God/Christ (Kysar 1986:226-227; Ridderbos 1997:499).⁶⁰⁸ In other words, the followers of Jesus, who belong to the same family as him, will show this by being obedient to the will of the Father and the commandments of Jesus (Van der Watt 2000:287).⁶⁰⁹ 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; see Nissen 1999a:194-212).⁶¹⁰

It must be noted here that Jesus mentions the plural form of "commandments" (ἐπιτολαῖα). This is strange because the reader knows of only one commandment, namely, to love one another, 13:34 (Kysar 1986:227; see Du Rand 1981:345; Countryman 1994:102; Orchard 1998:182; Bruce 1983:301; Keener 2003:971-972; Segovia 1991:94-95; Tolmie 1995:206; Culpepper 1998:211; Nissen 1999a:194-212). What, then, are Jesus' "commandments"? Newman and Nida (1980:465; see Schnackenburg 1982:74) note that in 14:15 and 14:21 the reference is to obeying "commandments", while in 14:23 and 14:24 (so also 8:51 and 15:20) it refers to obeying Jesus' teaching (literally "word" or "words"). They continue that in 14:24 both the singular "word" and the plural "words" occur, without any apparent distinction in meaning. They believe there is no real difference between "commandments", "word" and "words." They conclude that, in the present context, the "commandments" of Jesus, the "words" of Jesus and the "word" of Jesus are all references to the command of love.⁶¹¹ Kysar (1986:227) also insists that, according to 14:23 and 14:24, it is not the single commandment to love that is meant here but Jesus' message as a whole (his λόγον, singular in v. 23 and λόγοι, plural in v. 24).

⁶⁰⁸ According to Newman and Nida (1980:465), "The word translated 'obey' in TEV technically means 'to keep' but in this context the meaning 'to obey' is obvious. This same expression appears twice in 15:10 ('if you obey my commands'), as well as in 1 John 2:3, 4; 3:22, 24; 5:3. It is also the phrase used of obedience to the Ten Commandments in Matthew 19:17."

⁶⁰⁹ The uncompromising connection between love for Christ and obedience to Christ recurs repeatedly in this Gospel (cf. 14:21, 23; 15:14) (Carson 1991:498).

⁶¹⁰ Barrett (1978:461) mentions that the protasis *ζητῶ ἀπαπαταε, με* controls the grammar of the next two verses (vv. 15-17a) and the thought of the next six (vv. 15-21). The condition is third class, with no assumption made as to its veracity (see Carson 1991:498).

⁶¹¹ Newman and Nida (1980:465) state, "The equation of 'word' and 'commandment' comes from the Old Testament, where the Ten Commandments are referred to as 'the words' of God (see, for example, Deut. 5:5)."

So, he sees that the injunction to “keep my commandments” is the same as “hearing” Jesus’ word(s) (8:47; 12:47; 5:24) or “aiding” in them (15:7) or “continuing” in them (8:31). Kysar understands “words” in John to mean believing and living a lifestyle of faith, at the heart of which is love (cf. Schnackenburg 1982:74; Morris 1971:648; Orchard 1998:182; Bruce 1983:301; Segovia 1991:94-95; Barrett 1978:385; Nissen 1999a:194-212).⁶¹²

3.3.3.2. The coming of Jesus in the perspective of the Spirit (14:16-17/cola 10.20-10.22)

| |
|--|
| 10.20. (16) καρω. επρωτη,σω το.ν πατε,ρα |
| 10.21. και. α;λλον παρα,κλητον δω,σει ῡμι/ν(|
| 10.21.1. ι[να μεθς ῡ μω/ν ειρω το.ν αιρω/να η=(|
| 10.21.2. (17) το. πνευ/μα τη/φ απληθει,αφ(|
| 10.21.3. ο] ο̄ κο,σμοφ ουπ δυ,ναται λαβει/ν(|
| 10.21.4. ο[τι ουπ θεωρει/ αυρω. ουρωδε. γινω,σκει. ∴ |
| 10.22. |
| ῡ μει/φ γινω,σκετε αυρω,(ο[τι παρς ῡ μι/ν με,νει και. επν ῡ μι/ν ε;σται⊕ |

The second sub-unit (cola 10.20-10.22/14:16-17) can be regarded as a separate unit since the new theme of the Paraclete is introduced.⁶¹³ Here the readers are given the

⁶¹² Beasley-Murray (1987:256) also states that the interchange of “my commands” with “my word” and “my words” in vv. 21, 23, 24 suggests that they include the full range of the revelation from the Father, not simply ethical instructions (cf. 8:31-32; 12:47-49; 17:6); the lover of Jesus will live in the light of their guidance and their power (for a similar usage see Rev. 1:3; 22:7). Moreover, Ridderbos (1997:499) notes that Jesus here appeals to their love for him, partly because now that he is leaving them they are clearly showing it (cf. 13:36). But Jesus asks to them to show that love in keeping the commandments later when he is gone. For that reason, according to Ridderbos, the reader must not think here primarily of moral precepts but of what Jesus has earlier revealed to them and taught them, that is, what vv. 23 and 25 (referring back to v. 15) call his “word” (cf. 8:51f.; 15:20; 17:6). He underscores that on the road ahead that will count above all in the keeping (not just in the sense of a precious possession but in the sense of a command to be carried out) of Jesus’ commandments. In so doing they will be revealed in the world as his disciples.

⁶¹³ Some scholars argue that this passage is far from an integral part of the chapter. That is, it is believed that each of the passages dealing with the Paraclete is only loosely related to its context, which suggests that they may have been insertions in the process of the evolution of the farewell discourse. However, the primary concern of this study is only in the final form of the text, thus this issue will not be discussed here in detail.

first of five remarkable pronouncements on the Paraclete (see further 14:26; 15:26; 16:7-11, 12-15). The Paraclete theme governs the whole pericope (cola 10.20-10.22). Cola 10.20-10.21 (14:16a) mention that Jesus will ask (ερωτη,σω) the Father to send “another Paraclete” (α;λλον παρα,κλητον) and colon 10.21 (14:16b) states the purpose of the coming of the Paraclete, that is to abide with the disciples forever. In colon 10.21.2 (14:17a) the identity of “another Paraclete” is now made clear: he is “the Spirit of truth” (το. πνευ/μα τη/φ απληθει,αφ). Cola 10.21.3-10.21.4 (14:17b) indicate that there is a world that is unable to recognise the Paraclete sent to the disciples by the Father as a result of Jesus’ request. However, colon 10.22 (14:17c) stresses that the disciples do know the Spirit. Therefore the sub-unit is thematically coherent and clearly demarcated from the following unit.⁶¹⁴

Jesus states that he will petition (ερωτη,σω)⁶¹⁵ the Father to send “another Paraclete” (α;λλον παρα,κλητον)⁶¹⁶ to abide with the disciples forever (see Van der Watt 2000:370-375; Barrett 1978:385; Keener 2003:972-973; Countryman 1994:102-103; Culpepper 1998:211; Behm 1967:803; Köstenberger 2004:436; cf. Burge 1987:41-43; Schulz 1978:187-189; Mowinckel 1933:97-130; Bornkamm 1968:68-69; Betz 1963:36-116). Here the readers are given the first of five remarkable pronouncements on the Paraclete (see further 14:26; 15:26; 16:7-11,

⁶¹⁴ The semantic relationships within the sub-unit are as follows: colon 10.20 is linked to colon 10.21 by means of a qualificational substance-content relationship. Cola 10.21.1-10.21.4 are the explanation on the Spirit who is mentioned in colon 10.21. Colon 10.21.1 is linked to the previous two cola by means of a subordinate logical means-purpose semantic relationship. Semantically, cola 10.21.3-10.21.4 are internally linked by means of a subordinate logical reason-result semantic relationship. Finally, colon 10.22 shows the fact that the Spirit is accessible only to those who dare to perceive the present in faith so it thus represents the function of the Spirit (Kysar 1986:227). The following exegesis will be based on this linguistic analysis.

⁶¹⁵ Newman and Nida (1980:466; cf. Barrett 1978:385) say, in translating the verb “ask” (ερωτη,σω), that it is important to distinguish clearly between requests for information and requests for benefits. According to them, the latter is clearly the meaning in this particular context: Jesus promises “to ask for something” rather than “to inquire of” or “to ask a question about”.

⁶¹⁶ Ridderbos (1997:499) notes, “Vv. 16-17 speak of how in this practice Jesus will demonstrate to them his permanent help and fellowship. To that end he first promises them that, on his request, the Father ‘will give you another Paraclete to be with you forever’, a promise only stated generally in this first announcement of the sending of the Paraclete; further explication of this promise will follow later. But at this point we must take a closer look at the general significance of the Paraclete as it is conveyed in these chapters of the Fourth Gospel and in the New Testament as a whole.”

12-15).⁶¹⁷ The expression “another Paraclete” indicates someone other than the one the disciples have until now possessed in the person of Jesus himself.⁶¹⁸ That is, the Spirit is sent in order that the divine presence may be with the disciples forever after

⁶¹⁷ Köstenberger (2004:435) notes: the term παρακλητοφ does not occur in the LXX (but see Aquila and Theodotion on *Job*. 16:2: παρακλητοι), and elsewhere in the NT it appears only in 1 John 2:1, there with reference to Jesus “our advocate” with God the Father. For a survey of all known examples from the fourth century B.C. to the third century A.D., see Grayston (1981), who concludes that παρακλητοφ was a more general term that was sometimes (but not always) used in legal contexts, meaning “supporter” or “sponsor”. The closest contemporaneous usage is found in Philo, who uses the expression to convey the notion of rendering general help, be it by giving advice or support (with the latter meaning being the more common). In later rabbinic usage, the term in its transliterated form is used alongside the transliterated term for a Greek expression meaning “advocate” (συνηγροφ). Patristic references include Did. 5:2; 2 Clem. 6:9; and Clement of Alexandria, *The Rich Man’s Salvation* 25.7 (for a study of the Johannine Paraclete in the church fathers, see Casarella 1983). Betz (1963) unconvincingly argues for a Qumran background (the archangel Michael; cf. Shafaat [1980-81], who likewise adduces DSS parallels; and Leaney [1972], who says that the Paraclete is God himself); Windisch (1968) advances the hardly more plausible hypothesis that the Paraclete is “a kind of angel.....in human form”, be it a prophet or teacher; Johnston (1970) unsuccessfully proposes that the παρακλητοφ is an active divine power that has become embodied in certain leaders of the apostolic church, such as the Fourth Evangelist (see the critiques by Brown [1966:126; 1970:268-70], for whom the Paraclete is the “alter ego of Jesus” [cited in Smalley 1996:297]; cf. Burge 1987); Bultmann (1971:566-72) views the concept as a Johannine appropriation of his Gnostic source’s figure of “helper”; Riesenfeld (1972) postulates a sapiential provenance, which is equally unlikely; Boring (1979) claims that the Paraclete is an angel demythologised as the “spirit of prophecy”. For a discussion of the Paraclete as part of the Fourth Gospel’s lawsuit motif (esp. in 15:26-16:15), see Lincoln (2000:110-23, esp. 113-114). Billington (1995) appropriately stresses the Paraclete’s role in mission. If the disciples are to witness to Jesus, they must understand the significance of his coming; witness to Jesus and the Paraclete’s ministry are thus inseparable (15:26-27; 16:8-11; 20:21-23). The translation of the term has proved particularly difficult since there does not seem to be an exact equivalent in the English language. None of the expressions chosen in English translations seems fully adequate. Kysar (1986:227) acknowledges that counsellor translates παρακλητοφ is difficult to find an adequate translation. He goes on to assert, “Within the judicial realm the word could mean ‘intercessor’ or ‘advocate’ (the NEB translation; cf. 1 John 2:1 RSV), and in the sphere of religious thought it was used to mean ‘proclaimer’ (cf. Rom 12:8) and ‘comforter’ (the KJV translation, e.g., Acts 9:31). Its immediate background, so far as John was concerned, might have been the role attributed to angels in some Jewish thought of the first century. John or his tradition enlisted this word and pressed it into service to become a means by which a new and richer view of the Spirit might be conceived and communicated. In this case, Paraclete is called ‘another (αλλον) counsellor’, which suggests that Jesus was the first. Hence there is a continuity of function between the Spirit and the historical Jesus. Unlike Jesus, the Paraclete remains with the believers ‘for ever’. It appears, then, that one of the functions Jesus assigns to the Spirit-Paraclete is to provide a permanent presence of God with the community of believers. ... It is clear that this fourth evangelist thought of the Paraclete as the continuing presence of the resurrected Christ in the church.” For surveys of the wide-ranging discussions of possible background to the Johannine use of the term “Paraclete”, see Behm (1967:803); Brown (1966:115-126); Carson (1991:499); Köstenberger (2004:436); Burge (1987:41-43).

⁶¹⁸ Carson (1991:500) mentions that the term “another Paraclete” in the context of Jesus’ departure implies that the disciples already have one, the one who is departing. He goes on to say that although Jesus is never in the Fourth Gospel explicitly referred to as a Paracletos, the title is applied to him in 1 John 2:1. According to him, that means that Jesus’ present advocacy is discharged in the courts of heaven; John 14 implies that during his ministry his role as Paraclete, strengthening and helping his disciples, was discharged on earth. “Another Paraclete” is thus given to perform this latter task. This Paraclete will be with the disciples forever.

the ascension (Barrett 1978:386).⁶¹⁹ Therefore, this Paraclete will take Jesus' place after his departure (cf. 16:7) and in his activities 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; Keener 2003:972-973; Culpepper 1998:211; Köstenberger 2004:436; Witherington III 1995:250; Mercer 1992:457-462).⁶²⁰

In verse 17a (colon 10.21.2) the identity of "another Paraclete" is made clear: he is "the Spirit of truth" (το. πνευ/μα⁶²¹ τη/φ απληθει,αφ)⁶²² (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).⁶²³ In

⁶¹⁹ According to Newman and Nida (1980:467), "'Who will stay with you forever' (τινα μεθς υ μω/ν ειτω το.ν αιτω/να η=) is literally 'in order that he might be with you into the age', and 'age' (αιτω/να) is an expression for endless future time, and so 'into the age' means 'to eternity' or 'eternally'."

⁶²⁰ In the first half of this Gospel, John's treatment of the Spirit has largely resembled that of the Synoptics. Like them, he included the Baptist's reference to Jesus as the one who will baptise with the Holy Spirit (1:32-33; cf. Mark 1:8 pars.) and emphasised that the Spirit in all his fullness rested on Jesus during his earthly ministry (1:32; 3:34; cf. Luke 4:18). Moreover, John stressed the Spirit's role in regeneration (3:5, 6, 8; cf. 1:12-13), worship (4:23-24), and the giving of life (6:63). But as in John's presentation of Jesus' followers, his adoption of a post-exaltation vantage point leads to a vastly enhanced portrayal in the farewell discourse, where the Spirit is featured primarily as the "Paraclete" (14:16, 26; 15:26; 16:7) and as "the Spirit of truth" (14:17; 15:26; 16:13), two closely related terms (see 15:26) (Köstenberger 2004:435).

⁶²¹ The word πνευ/μα occurs sporadically throughout the Gospel (see Van der Watt 2000:370): 1:32,33; 3:5, 6, 8, 34; 4:23, 24; 6:63; 7:39; 11:33; 13:21; 14:17, 26; 15:26; 16:13; 19:30; 20:22. Not all these occurrences refer to the Holy Spirit. According to Newman and Nida (1980:468), "In this verse the pronouns referring to the Spirit are actually neuter in Greek. This is because the Greek term for Spirit (πνευ/μα) is neuter, although masculine pronouns are used elsewhere in reference to the Spirit (note 15:26; 16:7, 8, 13, 14). If there is a choice in the receptor language between impersonal (neuter) and personal pronouns, it is better to choose personal pronouns, since in John's Gospel the Spirit has a very personal role. In 4:22 the pronouns which TEV renders 'whom' are actually neuter in Greek, but the reference is obviously to a personal deity. In 1 John 1:1 the pronouns are also neuter, but since the reference is to Jesus Christ, they are better rendered as personal rather than impersonal pronouns."

⁶²² This title is used three times (here and in 15:26 and 16:13), always in definition of the Paraclete. However, in 14:26 the Paraclete is called "the Holy Spirit" (το. πνευ/μα το. αγιου) (see Barrett 1978:386).

⁶²³ As Morris (1971:649) notes, "This is a striking coincidence of language as the expression is not at all common. But it is a coincidence of language, not thought." He adds, "Where John thinks of 'the Spirit of truth' as a being to be associated with the Father and the Son, the scrolls think of two spirits,

Köstenberger's (2004:438) view, the concept of truth in John's Gospel encompasses several aspects: (1) truthfulness as opposed to falsehood: "to speak the truth" means to make a true rather than false statement, that is, to represent the facts as they actually are (cf. 8:40, 45, 46; 16:7; "to witness to the truth" [5:33; 18:37]); (2) truth in its finality as compared to previous, preliminary expressions: this is its eschatological dimension (esp., 1:17; "the law was given through Moses; grace and truth came through Christ"); (3) truth as an identifiable body of knowledge with actual propositional content (e.g., 8:32: "you will know the truth"; 16:13: "he will guide you into all truth"); (4) truth as a sphere of operation, be it for worship (4:23-24) or sanctification (17:17, 19 [Swain 1998]); and (5) truth as relational fidelity (1:17; 14:6). Köstenberger (2004:438) concludes that the Spirit is involved in all five aspects: he accurately represents the truth regarding Jesus; he is the eschatological gift of God; he imparts true knowledge of God; he is operative in both worship and sanctification; and he points people to the person of Jesus.⁶²⁴ Thus the motif of "the coming of Jesus in the perspective of the Spirit" is again emphasised here.⁶²⁵

one good and one evil, and fairly evenly matched, which strive for mastery within men" (cf. 1 John 4:6; Judah 20:1, 5).

⁶²⁴ In this regard, Köstenberger (2004:438) notes: the expression "spirit of truth" was current in Judaism (e.g., T. Judith 20). Similarly, the Qumran literature affirms that God placed within humankind "two spirits so that he would walk with them until the moment of his visitation; they are the spirits of truth and of deceit" (I OS. 3:18; cf. 4:23-26). Yet these parallels are merely those of language, not thought. For although these expressions are part of an ethical dualism in Second Temple literature (including Qumran), John's Gospel does not feature a "spirit of error" corresponding to the Spirit of truth (but see 1 John 4:6, where "the Spirit [or spirit] of truth and the spirit of falsehood" occur together). Rather, the Spirit of truth is the "other helping presence" who takes the place of Jesus while on earth with his disciples. This "other helping presence", the "Spirit of truth," the world cannot accept (see commentary at 1:10; cf. 10:26; 12:39; see also 1 Cor. 2:14), because it neither sees nor knows him. Yet, Jesus' followers do accept him, because "he resides with you and will be in you" (see 1 John 3:24; 4:13). Carson (1991:500) also points out, "Although the expression itself is found in Judaism of the first century, it is customarily parallel to the 'spirit of perversity', the two spirits referring to two 'inclinations' that battle it out in every human being (Testament of Judah 20:1, 5; 1QS 3:18ff.; 4:23)." He argues that it never has this dualistic force in John. According to Carson, "Within the framework of the Fourth Gospel, the expression immediately calls up the sustained treatment of the Holy Spirit afforded in earlier chapters (cf. 1:32-33; 3:5-8; 4:23-24; 6:63; 7:37-39)." Carson goes on to say, "Judging by descriptions of his work, the Paraclete is the Spirit of truth primarily because he communicates the truth (cf. v. 26; 16:12-15). Coming so soon after 14:6, where Jesus claims to be the truth, 'the Spirit of truth' may in part define the Paraclete as the Spirit who bears witness to the truth, i.e. to the truth that Jesus is." (See Schnackenburg 1982:75)

⁶²⁵ Barrett (1978:386; cf. Morris 1971:650; Moloney 1998:401) points out that the expression $\tau\eta/\varphi \alpha\pi\lambda\eta\theta\epsilon\iota,\alpha\varphi$ is not simply a defining genitive nor is it simply a substitute for Jesus (the Spirit of Jesus, who is the truth). He proposes that this means "the Spirit who communicates truth" – a meaning closely parallel to that which has been ascribed above to $\pi\alpha\rho\alpha,\kappa\lambda\eta\tau\omicron\varphi$, especially when it is borne in mind that in Jewish and early Christian literature $\alpha\pi\lambda\eta,\theta\epsilon\iota\alpha$ often means the truth proclaimed by a missionary preacher and accepted by his converts (e.g., 2 Cor 4:2).

There is a world that is unable to recognise the Paraclete sent by the Father to the disciples at Jesus' request (v. 17b/cola 10.21.3-10.21.4)⁶²⁶ (Moloney 1998:401; see Van der Watt 2000:320-323; Tolmie 1995:140; Marrow 2002:90-102; Lightfoot 1956:276; Countryman 1994:103; Culpepper 1998:211-212; Freed 1983:71).⁶²⁷ Most scholars understand the term "the world" here as the moral order in rebellion against God (Carson 1991:500; Haenchen 1984:126).⁶²⁸ Barrett (1978:386; see Marrow 2002:90-102) says that the world (κοσμος, cf. 1:10) in this context means mankind against God. Kysar (1986:228) mentions, "World designates in the farewell discourse the realm of unbelief between which and the church there is hostile opposition." Newman and Nida (1980:467) more precisely explain "the world" here as "the people of the world", essentially equivalent to "unbelievers". They add, "The term is based upon a contrast between people who are related only to the system of the world and those whose faith and confidence is in God, who is in heaven." Indeed, there is another world that has responded to Jesus by rejecting his claims for himself and his revelation of the Father (Moloney 1998:401-402). The world, unbelievers, cannot receive (λαβειν) him, because it neither sees (θεωρει) him nor knows (γινωσκει) him (see Van der Watt 2000:375; Morris 1971:650; Marrow 2002:90-102).⁶²⁹

While the world has never accepted his origins from the Father (cf. 1:35-51; 3:1-21, 31-36; 4:10-15; 5:19-30, 36-38, 43-44; 6:41-51; 7:25-31, 40-44; 8:12-20, 21-29;

⁶²⁶ Kysar (1986:228) notes that the term "know" (γινωσκει) means not just creedal acceptance but a trusting relationship as well. According to him, the verbs "sees" and "knows" are in the present tense, betraying the perspective of the evangelist and his community.

⁶²⁷ The Holy Spirit is the token of difference between the Christian and the unbeliever (see Tenney 1976:220).

⁶²⁸ In John 1:1-12:50 the world (in its negative connotation) is characterised primarily in terms of its rejection and hatred of Jesus. In John 13:1-17:26 this negative characterisation of the world is developed to some degree: it is unable to receive the Paraclete (14:17); it only possesses a worldly kind of peace (14:27); it is ruled by the Satan (14:30); it hates both Jesus and the disciples (15:18; 17:14); it is sinful (15:18-25; 16:8); it has already been judged (16:11); and it experiences joy that will not last (John 16:20) (Tolmie 1995:140).

⁶²⁹ As Carson (1991:500) states, "Profoundly materialistic, the world is suspicious of what it cannot see; but seeing in itself guarantees nothing, as the world's response to Jesus demonstrates. The truth is that the world does not know the Spirit of truth, and cannot accept him (cf. 1 Cor. 2:14), and if it could it would cease being the world." However, as Carson underscores, "This does not mean the Spirit of truth has no task to discharge toward outsiders: that will be elucidated in due course (16:7-11); it does mean that there are peculiar ways in which the Spirit of truth remains with them already, and will be in them following Jesus' glorification."

9:24-34; 10:31-39), and it is committed to the untruth of all that it can control (Moloney 1998:401-402), the disciples do know the Spirit (v. 17c/colon 10.22) (see Schnackenburg 1982:75-76; Countryman 1994:102-103; Keener 2003:972-974).⁶³⁰ The present “because he abides with you” points to a continuing reality, just as “he will be in you” indicates a future certainty (Morris 1971:650).⁶³¹ According to Kysar (1986:228), the expression “dwells” is the familiar Johannine word $\mu\epsilon,\nu\epsilon\iota\nu$ that suggests a mutual relationship of intimacy (see Ford 1997:151).⁶³² He underscores that John will use this verb to construct the pattern of relationships among God, Christ, the believers, and the Spirit. Thus in this first of the Paraclete passages the function of the Paraclete is limited to the inner life of the church. The Spirit is accessible only to those who dare to perceive the present in faith (Kysar 1986:228-229). That is, this “another Paraclete” will abide with the disciples, setting them apart from the world that cannot receive the Spirit (Moloney 1998:401; Marrow 2002:90-102).⁶³³ The former Paraclete (Jesus) is with the disciples and the “other Paraclete”, the Spirit of truth, will be among them (Moloney 1998:407; Countryman 1994:103). This will become a reality through and after the cross events (7:39) (Van der Watt 2000:273).

⁶³⁰ In the phrase “you know him”, the pronoun “you” is emphatic (Newman & Nida 1980:468).

⁶³¹ The use of the present tense $\mu\epsilon,\nu\epsilon\iota$ and the future $\epsilon;\sigma\tau\alpha\iota$ in this one sentence is a notorious difficulty for interpreters (Moloney 1998:406). Some important early manuscripts (P^{66*} B D* W f¹ many OL MSS syr^c. p. pal) read $\epsilon;\sigma\tau\iota\nu$ instead of $\epsilon;\sigma\tau\alpha\iota$ and understand all three verbs as present. $\epsilon;\sigma\tau\alpha\iota$ is supported by P^{66c}, 75^{vid} a A Θ Ψ f¹³ 28 33^{vid} 700 syr^s, h al. Various versions go on to read $\mu\epsilon,\nu\epsilon\iota$ (present) as $\mu\epsilon\nu\epsilon\iota$ (future) along with $\epsilon;\sigma\tau\alpha\iota$ (it aur vg cop arm eth) (see Metzger 1994:208). According to Beasley-Murray (1987:243), the sense is best understood in reading the future tense for the last two verbs and $\gamma\iota\nu\omega,\sigma\kappa\epsilon\tau\epsilon$ as a present with future meaning (see Moloney 1998:406-407; Barrett 1978:387; Brown 1970:639-640). A majority of the UBS Committee also interpreted the sense of the passage as requiring the future $\epsilon;\sigma\tau\alpha\iota$ (Metzger 1994:208). In other words, the UBS committee favours the future tense, though rating its choice a “D” decision, indicating a very high degree of doubt regarding the original text (Newman & Nida 1980:468).

⁶³² Ford (1997:15) explains the mutuality in John 14 as follows: “In 14:1 we see another aspect of the mutuality: to have faith in God is also to have faith in Jesus, a faith that drives *angst*. The mutuality between Father and Son is also shown in that access to the Father is only through the Son, who is the way, the truth, and the life (14:6-7). This statement of Jesus is brought to an emphatic conclusion by his declaration that to have seen him is to have seen the Father, for the Son abides (is immanent) in the Father and the Father in the Son (v. 9). In v. 10 the simple $\epsilon\pi\omega\nu$ (in) is replaced by $\circ\delta\epsilon\ \pi\alpha\tau\eta\rho\ \epsilon\pi\omega\nu\ \epsilon\mu\omicron\iota\ \mu\epsilon,\nu\omega\nu$ (the Father who dwells in me). In 14:19, the disciples will share the transformed life of Christ, and they will recognise the dwelling of Jesus in the Father, themselves in Jesus, and Jesus in themselves. Mutuality is on a triple level. This will lead to love on a triple level: the person who loves Jesus will be loved by the Father, and Jesus will love him or her and manifest himself (14:21). The love of Jesus and the keeping of his word will lead to the Father and the Son taking up their abode in him or her, that is, lasting immanence (v. 23).”

⁶³³ The Spirit is the divine presence when Jesus’ physical presence is taken away from his followers (Morris 1989:159).

Thus the history of Jesus 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).⁶³⁴

3.3.3.3. The coming of Jesus (14:18-20/cola 10.23-10.27)

| |
|--|
| 10.23. (18) Ουτωκ απφη,σω υ μα/φ οωρφανου,φ(|
| 10.24. ε;ρχομαι προ.φ υ μα/φ⊕ |
| 10.25. (19) ε;τι μικρο.ν και. ο κο,σμοφ με ουτωκε,τι θεωρει/(|
| 10.26. υ μει/φ δε. θεωρει/τε, με(ο[τι ετωγω. ζω/ και. υ μει/φ ζη,σεταε |
| 10.27. (20) |
| εων ετωκει,νη τη η με,ρα γνω,σεσθε υ μει/φ ο[τι ετωγω. εων τω πατρι, μου |
| και. υ μει/φ εων ετωμοι. |
| κατωγω. εων υ μι/ν⊕ |

Jesus is about to depart, but he assures his children (cf. 1:12; 11:52; 13:33) that they will not be left as orphans (οωρφανου,φ)⁶³⁵ (14:18a/colon 10.23).⁶³⁶ As Ridderbos

⁶³⁴ Carson (1991:499) notes, “The first entailment of the disciples’ love for Jesus is their obedience (v. 15); the second is that Jesus will ask the Father to provide for them another Counsellor to be with them forever.” He adds, “The love of the disciples for Jesus should not be seen as the price paid for this gift, any more than it is the price paid for their obedience.” Newman and Nida (1980:466) also mention, “One result of the disciples’ love for Jesus will be their obedience to his commandments, and the other will be his sending them another helper.” They go on to say, “It should be noticed that John speaks of the coming of the ‘Helper’ in several different ways, though there is no real distinction to be made between them. Here the ‘Helper’ is ‘given’ by the Father at the request of the Son, while in verse 26 the Father will ‘send’ him ‘in the name’ of the Son. In 15:26 (see also 16:17) the Helper is ‘sent’ from the Father by the Son.”

⁶³⁵ The term οωρφανου,φ occurs twice in the New Testament. The first instance is in James 1:27, which is under Old Testament influence. James is here making a common Old Testament demand, namely, to protect orphans and widows, as in Ex. 22:21 (cf. Dt. 10:18; 27:19; Job 29:12; Ψ 9:34; 67:5; 145:9; Is. 1:17; Jer. 5:28; 22:3; Ez. 22:7; Zech 7:10; Sir 4:10; 35:14). The other New Testament occurrence of οωρφανου,φ is in this passage. As Seesemann (1967:487-488) points out, it is not to suppose though Jesus is here representing himself as a father and his disciples as children who will be orphaned when he leaves them. οωρφανου,φ is simply used in a figurative sense for “abandoned”.

⁶³⁶ The reason for the demarcation of the third sub-unit (cola 10.23-10.27/14:18-20) from the following is found in the fact that this sub-unit clearly mentions the coming of Jesus, while the following cola (cola 10.28 onwards) state the terms “love” and “commandment” again (see above). The sub-unit has thematic coherency on the coming of Jesus and accordingly the demarcation of this unit from the following is proper. Semantically, colon 10.23 is linked to colon 10.24 by means of a coordinate additive different consequential semantic relationship. Colon 10.26 (14:19b) is linked to

(1997:505) notes, the idea of “orphans” is evoked by his farewell and refers to the relation between Jesus and his own as teacher and pupils.⁶³⁷ The expression furthermore corresponds to the address in 13:33 where Jesus, admittedly, calls his disciples “little children”, although he is nowhere called their Father (Morris 1971:651; Ridderbos 1997:504; see Schnackenburg 1982:76-77; Countryman 1994:103; Bruce 1983:303; Segovia 1991:97).⁶³⁸ Orphans in the ancient world were without familial protection from a senior male member of the family (Van der Watt 2000:343; cf. Köstenberger 2004:438-439; Marrow 2002:90-102). That is, the term orphan is a familial term. In John, Jesus uses the concept of orphan to describe the position of the disciples after he has left (οὐτεκ ἀπφη,σω υ̅μα/φ ορφανου,φ) (Van der Watt 2000:369). The implication here is, of course, that he will not leave his people helpless, without a social support system (see Shelton 1988:34-35; Malherbe 1995:122).

Regardless of what has been said of the coming of the Spirit (14:16-17), Jesus furthermore assures them that he will come to them (ε;ρχομαι προ.φ υ̅μα/φ) (14:18b/colon 10.24) (Ridderbos 1997:504-505; Barrett 1978:387; Woll 1980:229; Orchard 1998:181; Moloney 1998:402; Keener 2003:972-974; Morris 1971:651; Bruce 1983:303; Segovia 1991:97; Tolmie 1995:132-133).⁶³⁹ It is clear that Jesus will not leave the disciples to battle their way through the world alone (Morris 1971:651; see Schnackenburg 1982:77; Countryman 1994:103). However, when will this coming of the departed Jesus take place?⁶⁴⁰ Arguments have been advanced for all three “comings” – Jesus’ resurrection, the gift of the spirit, the Parousia – and for various combinations of them. Indeed, over the years this “coming” has been interpreted in close connection with 14:3, whether, as in the exegesis of the ancient

colon 10.27 (14:20) by means of a dyadic contrastive semantic relationship and to this colon 10.25 (14:19a) is linked by means of a coordinate additive different consequential semantic relationship.

⁶³⁷ In the only two other places where it occurs in the New Testament it is used in the literal sense (Mark 12:40 *v.l.*; Jas 1:27) (Morris 1971:651).

⁶³⁸ According to Newman and Nida (1980:469), “ορφανου,φ” is literally “orphans” (JB), but the more general meaning of “one left without anyone to care for him” is perhaps better in the context. They add that the disciples of Socrates were said to have been left “ορφανου,φ” at his death, and this term was also used in reference to disciples whose rabbi had died (see Plato, *Phaedo* 116a).

⁶³⁹ According to Newman and Nida (1980:469), the clause ε;ρχομαι προ.φ υ̅μα/φ can be read as “I am coming to you”. In 14:3 the same verb is used, but with the addition of the adverb “again” (=back).

⁶⁴⁰

Latin fathers, by applying the content of 14:19 and 14:20 in totality to Jesus' Parousia, or, as some moderns do, by taking everything that occurs after Jesus' departure (resurrection, ascension, Pentecost, and second coming) as a single "coming" in which successive phases are not temporally distinguished (see Ridderbos 1997:505; Tenney 1976:220-221; Tolmie 1995:132-133).

Two of the resurrection appearances are explicitly cast in terms of Jesus' coming (20:19, 26), and this suits the personal language very well ("I will come to you You will see me"). On the other hand, John 14:18-20 is framed by two passages that explicitly refer to the coming of the Spirit (vv. 16-17, 25-26). Again, some reflect on the "coming" language of v. 3, with its reference to the Parousia, and believe that John has purposely collapsed these "comings" so that differences between them are at a vanishing point, as if to say that it does not matter what "coming" one has in mind, provided that Jesus remains with his followers and does not abandon them as orphans (Carson 1991:501).⁶⁴¹ The time reference may be either the resurrection appearances or Jesus' return in the person of the Holy Spirit, and both find support from the context.

Kysar (1986:229; see also Schnelle 1989:68) argues that it is the coming of the Paraclete that is most relevant here. He mentions that the promise with which the chapter begins is reiterated in this passage and it flows from the promise of the giving of the Paraclete. He claims that the following arguments support this view.⁶⁴² Firstly, in v. 19, the term μικρο.v (yet a little while) refers to the impending crucifixion (cf. 13:33 above as well as the related expression "a little longer" at 8:33 and 12:35 above) (Kysar 1986:229; see Barrett 1978:387; Schnackenburg 1982:77-78;

⁶⁴¹ As Carson (1991:501) mentions, "More sceptical commentators argue that John represents a mature version of Christianity, where Jesus' personal resurrection and the promise of his apocalyptic coming at the end of time are effectively 'demythologised' in favour of an emphasis on the coming of the Spirit." Carson cites Bultmann (1971:617-618) in this regard who argues that v. 18 originally referred to the Parousia, but that the author, by putting the verse in this context, has changed its meaning to make it refer to the coming of the Spirit.

⁶⁴² "As a result of Christ's having life after resurrection, the believers too are given life. These two verses describe the promise of the resurrection to believers; for it means they are not left alone (deprived of the divine presence), and they are given life." (Kysar 1986:229)

Haenchen 1984:126).⁶⁴³ Secondly, it is because of his death that “the world will see me no more”,⁶⁴⁴ and because of his resurrection that “you will see me” (see Marrow 2002:90-102).⁶⁴⁵ Finally, there is a play on the word “see” (thereof) here, for in the first instance it means no more than physical sight, while in the second it is a perception which is the result of faith (i.e., the resurrection appearances are experiences of faith).⁶⁴⁶

However, Barrett (1978:387; see also Countryman 1994:103; Kundsinn 1934:212; Becker 1970:226-227; Schneider 1976:262-263; Kysar 1986:229; Lindars 1972:481) points out that the idea that the coming of Jesus in the person of the Holy Spirit is improbable because John does not simply confound Jesus with the Holy Spirit⁶⁴⁷, and the view that the coming of Jesus in the resurrection appearances is supported by the following verses (see Tenney 1976:221).⁶⁴⁸ Carson (1991:501) also remarks, “When vv. 18-20 are read within the framework of the impending ‘hour’, a concatenation of small clues drives the reader to the conclusion that Jesus is referring to his departure in death and his return after his resurrection.”⁶⁴⁹ Moloney (1998:401) furthermore

⁶⁴³ This term echoes Isa. 26:20 and Hab. 2:33-34, cited in Heb. 10:27-28 with reference to the end of the age (Beasley-Murray 1987:501). Ridderbos (1997:505-506) also notes the expression “yet a little while” is a heavily charged phrase familiar from the Old Testament (Is 10:25; 29:17; Jr 28:17 LXX; Ho 1:4; Ps 36:10 LXX) that indicates a state of being left alone and “seeking in vain” (7:33, 34).

⁶⁴⁴ Newman and Nida (1980:469) point out that both occurrences of *θεωρει* and *θεωρειτε*, are actually in the present tense in Greek (“sees”), but the time reference is obviously future. According to them, the event referred to is, of course, Jesus’ death, which was destined to take place within a day’s time.

⁶⁴⁵ It is so important to render this second clause so as to indicate clearly that the disciples were not to continue to see Jesus during the entire time of his death, but rather that they would see him again at the time of his resurrection (Newman & Nida 1980:469).

⁶⁴⁶ Kysar (1986:229) notes, “Doubtless it is a state of affairs experienced by the Johannine community cast out of its home with its ‘parents’ in the synagogue.”

⁶⁴⁷ Like Barrett, Carson (1991:501) thinks that there is no reason to think that John simply confuses the coming of the Spirit with the coming of Jesus.

⁶⁴⁸ However, as Barrett (1978:387) suggests, it is by no means impossible that John consciously and deliberately used language applicable to both the resurrection and the Parousia, thereby emphasising the eschatological character of the resurrection.

⁶⁴⁹ Newman and Nida (1980:470) argue that the pronouns “you ... I ... and you” are all emphatic in this passage. They maintain that the expression “because I live, you also will live” affirms that Jesus is the source of life for the believers, just as the Father is the source of life for him (see 6:57; “because of him I live also”). They continue that it is possible to punctuate this verse differently and so connect the clause “because I live” with what precedes (JB “but you will see me, because I live and you will live”; see NAB). Both interpretations are thoroughly Johannine and well suited to the context. Besides, according to them, “A literal translation of ‘because I live, you also will live’ might be understood to mean simply ‘because I have lived, you also will live’ or ‘because I am now alive, you also will live.’” Thus, in the view of Newman and Nida, “What seems clear in this context is that it is the continuing

maintains that Jesus' hearing the prayers of the disciples and doing for them whatever they ask (vv. 13-14) indicate that he performs the role of a Paraclete (cf. 1 John 2:1), but that there will be "another Paraclete." For all the similarities that might exist between the roles of Jesus the Paraclete (vv. 13-14) and the "other Paraclete" (v. 16), Moloney believes the latter does not become flesh (1:14) and will not be lifted up in death to reveal God in a consummate act of love for his disciples (cf. 12:32-33; 13:1).

The flow of thought also supports the notion that the coming of Jesus may be his resurrection (see above): 14:18a (colon 10.23) stresses that Jesus' children (cf. 1:12; 11:52; 13:33) will not be left as orphans (ορφανου,φ) and furthermore, in 14:18b (colon 10.24), it is indicated that Jesus will come to them again (ε;ρχομαι προ.φ ῡμα/φ).⁶⁵⁰ As has been mentioned above, these two cola indicate that Jesus will not leave the disciples to battle their way through the world alone (Morris 1971:651). John 14:19 (cola 10.25-10.26) refer to the coming of Jesus in the resurrection appearances and this is referred to on the basis of evidence in the following verse (colon 14:20/10.27) where the day of Jesus' resurrection is clearly indicated.⁶⁵¹ John 14:19-20 (cola 10.25-10.27) illustrate the difference between the disciples and the world in that, unlike the world, the disciples experience the Paraclete, the resurrection appearances and the abiding presence of the Father and the Son (see below).

Furthermore, verse 20 (colon 10.27) indicates that, ε;πον ε;σκαι,νη| τη/| η̄ με,ρα| (in

life of Jesus which forms a basis for the life of the disciples, that is, the fact that Jesus will himself rise from death."

⁶⁵⁰ Semantically, colon 10.23 is linked to colon 10.24 by means of a coordinate additive different consequential semantic relationship (see above).

⁶⁵¹ Ridderbos (1997:506) notes, "... for the disciples, 'yet a little while ... and you will see me'. His coming to them will not be long delayed and will deliver them from the uncertainty in which now they are still caught up. With 'because I live, you will live also' Jesus does not mean that this life will not be theirs until later or that faith in it will be based on this 'seeing'. For Jesus' entire self-revelation has already consisted in the reality that he is the Resurrection and the Life; everyone who now believes in him, even if he or she dies, will yet live (11:25; cf. 5:26, 27; 10:18). The saying 'because I live, you will live also' rather means that in Jesus' coming and their 'seeing' him it will become overpoweringly clear that just as death has no power over him, so no one will be able to snatch them out of his hand, and all this because of his unity with the Father (cf. 10:28-30)."

that day)⁶⁵², the disciples will know that Jesus is in his Father, and the disciples in Jesus, and Jesus in the disciples (see Schnackenburg 1982:79; Bruce 1983:303; Segovia 1991:97-99). As Kysar (1986:229; cf. Barrett 1978:387) notes, the expression $\epsilon\pi\upsilon\ \epsilon\pi\kappa\epsilon\iota,\nu\eta\ |\ \tau\eta\ |\ \eta\ \bar{\mu}\epsilon,\rho\alpha\ |$ has the ring of eschatological language, for the expression summarises the Old Testament concept of the “Day of the Lord” (e.g., Amos 5:18) and is used in Christian apocalyptic thought (e.g., Mark 13:32). Newman and Nida (1980:470) note correctly that, “Although in traditional biblical language the term refers to ‘the last day’, the day of God’s final intervention, in the present verse it refers to verse 18. Verses 18 and 20 both refer primarily to the time of Jesus’ resurrection, but the thought is obviously extended to the permanent presence of the risen Lord with his people everywhere.”⁶⁵³ They think that it is essential that the time referred to in “that day” be understood as the time when the disciples would see Jesus again (v. 19) or when Jesus would live again (implied in verse 19).

Therefore it seems more plausible to suppose that the coming of Jesus in this context refers to the coming of Jesus in the resurrection appearances. However, as Tolmie (1995:133; see Brown 1970:646) points out, the second possibility should not be excluded altogether, as verse 18 suggests a more enduring presence lasting longer than merely a few appearances. A more satisfactory conclusion is that the promise must be interpreted as referring primarily to the resurrection appearances of Jesus that were limited to his followers and were therefore not seen by the world. However, as this promise obviously does not imply that the disciples would be left on their own again after the termination of these appearances, it should be interpreted as including his presence in the Paraclete.

Jesus now promises a knowledge that will be granted to the believer on the day of his departure (“in that day”), the time of his coming and his gift of new life (v. 20/colon 10.27).⁶⁵⁴ This knowledge, a fruit of the presence of the Paraclete, is the revelation of the oneness that exists between the Father and the Son, and the oneness that exists

⁶⁵² The phrase $\epsilon\pi\upsilon\ \epsilon\pi\kappa\epsilon\iota,\nu\eta\ |\ \tau\eta\ |\ \eta\ \bar{\mu}\epsilon,\rho\alpha\ |$... is used three times in John’s Gospel (here and 16:23, 26).

⁶⁵³ Thus the term “in that day” marks the great transition to be effected by Jesus’ resurrection.

⁶⁵⁴ According to Newman and Nida (1980:464), once again the pronouns “you” and “I” are emphatic.

between Jesus and the believer (Moloney 1998:403; cf. Strachan 1941:286; Newman & Nida 1980:464; Lightfoot 1956:276-277; Barrett 1978:387-388; Haenchen 1984:127; Tolmie 1995:207; see Appold 1976).⁶⁵⁵ What is spoken of here is the relationship that exists between God and Christ and the way in which the believers' relationship with Christ will become like that divine relationship (Kysar 1986:229). The disciples will see or experience Jesus because they live as he lives. They share the same mode of existence.⁶⁵⁶ This enables and grounds the positive relationship between them and Jesus (Van der Watt 2000:209-210).⁶⁵⁷ This refers to different forms of a life-giving presence of the risen Jesus among the believers (cf. Moloney 1998:407). Ultimately, as Kysar (1986:229) argues, the reference here is to the resurrection of Christ, and hence it speaks of the promise of the eschatological time already fulfilled in the community of faith (cf. the same expression in 16:23, 26 and "the last day" in 6:39, 40, 44, 54; 11:24 and 12:48).

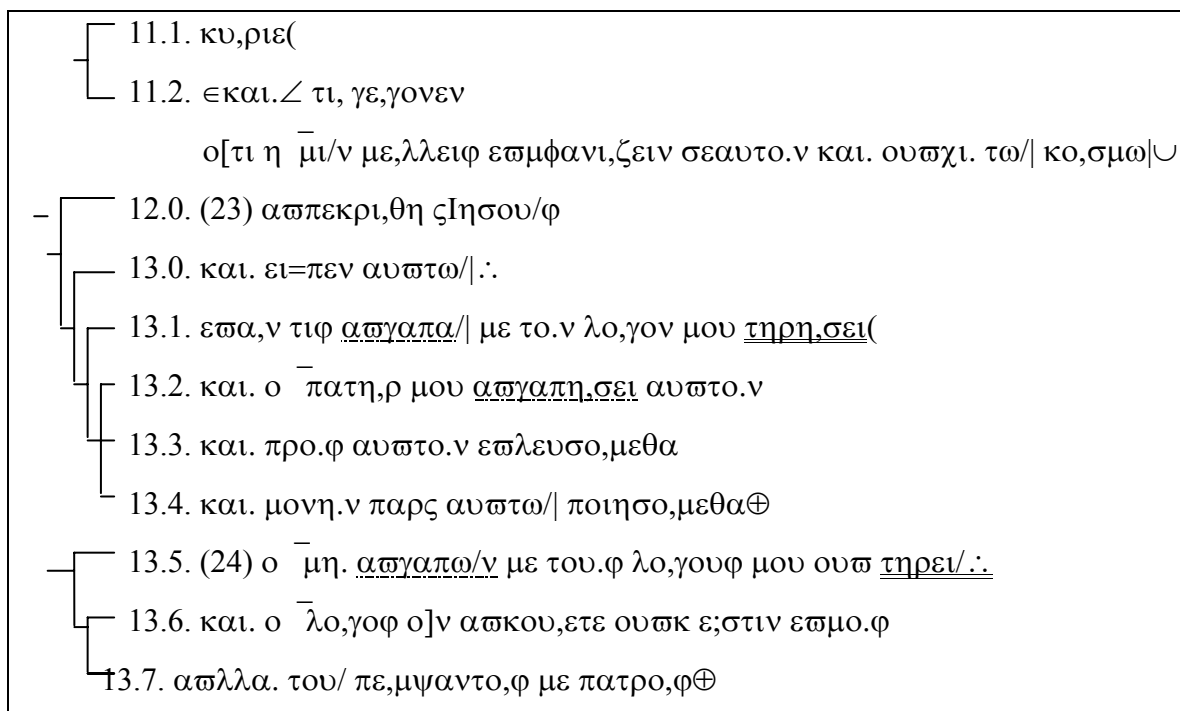
3.3.3.4. The ethical implications of being his follower (14:21-24/cola 10.28-13.7)

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| <p>10.28. (21) ο̄ ε̄;χων <u>τα.φ ε̄πντολα,φ</u> μου και. <u>τηρω/ν</u> αῡπτα.φ ε̄πκει/νο,φ ε̄πστιν ο̄ <u>ᾱπγαπω/ν</u> με.:</p> <p>10.29. ο̄ δε. <u>ᾱπγαπω/ν</u> με <u>ᾱπγαπηθη,σεται</u> ῡ <u>πο. του/</u> πατρο,φ μου(10.30. κᾱπω. <u>ᾱπγαπη,σω</u> αῡπτο.ν και. ε̄πμφανι,σω αῡπτω/ ε̄πμαυτο,ν⊕</p> <p>11.0. (22) Λε,γει αῡπτω/ <u>ςΙου,δαφ</u>(οῡπχ ο̄ <u>ςΙσκαριω,τηφ</u> .:</p> |
|--|

⁶⁵⁵ The oneness between the Father and the Son has been at the heart of much of Jesus' teaching, and the basis of his authority (cf. 5:19-30; 10:30, 38), but the introduction of the believer into a oneness with Jesus is new (Moloney 1998:403).

⁶⁵⁶ As Ridderbos (1997:506) mentions, it is that unbreakable unity of the Father and the Son that will effect the resurrection and into which from now on the disciples will be incorporated – a unity of life between him and them that will be expressed in the same "reciprocal formula of immanence" as that of the unity of the Father and the Son (cf. 17:21ff.), what Paul refers to when he speaks of dying with Christ and of being raised with him (Ro 6:3ff; Col 2:12; 3:1ff.) and which will be further unfolded in what follows.

⁶⁵⁷ Moloney (1998:402) properly notes, "The Paraclete is the ongoing presence of the truth as 'the Spirit who communicates truth'. The Paraclete is introduced into the story as the ongoing presence of the revelation of God to those who love Jesus and keep his commandments (cf. v. 15). Despite the physical absence of Jesus created by his departure, his revealing mission is not coming to an end. It is moving toward a new era when the revealing role of Jesus will be taken over by another Paraclete, the Spirit of truth. During the celebration of Tabernacles the narrator told the reader that the Spirit would be given when Jesus was glorified (7:39). The glorification and the gift of the Spirit are at hand, closely associated with Jesus' death (cf. 11:4, 51-53; 12:23, 32-33; 13:1, 31-32). Therefore the departure of Jesus will be no ordinary departure."



In a way that is typical of the Fourth Gospel, v. 21 (cola 10.28-30) harks back to v. 15 (colon 10.19) in order to place the meaning of what was said there in a broader context and a clearer light (Ridderbos 1997:506; Kysar 1986:230; cf. Barrett 1978:388; Schnackenburg 1982:79-80; Haenchen 1984:127; Segovia 1991:99).⁶⁵⁸ Indeed, Jesus again speaks of keeping and doing his commandments (in the broad sense of “my word”) as the indispensable (v. 15) and unmistakable (v. 21) evidence of his disciples’ love for him. However, although the thought of v. 15 is again reiterated (one who loves Jesus lives by the word of Jesus), two further declarations are made regarding such a person. First, he will be “loved by my Father”; this in no way lessens the reality of the Father’s love for the world, manifest in Christ (3:16), but that love becomes revealed and experienced to new depths by the lover of Jesus.⁶⁵⁹ Second, 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).⁶⁶⁰ Thus Jesus’

⁶⁵⁸ While earlier, in vv. 16 and 17, Jesus has already pledged to them the assistance of the Spirit, he now returns to it as the great principle of the continuing fellowship he will maintain with them in his “coming” to them in and after the resurrection.

⁶⁵⁹ There is ample evidence in this Gospel for God’s unmerited and prevenient love (e.g., 3:16; 13:34 and 15:9, 12) (Kysar 1986:230).

⁶⁶⁰ Newman and Nida (1980:471) state that the expression ε;χων is actually a participial phrase in Greek (literally “the one having”). According to them, the indefinite relative clause may be treated as a conditional clause, for example, “if anyone accepts my commandments”. They go on to say that some

love includes his manifestation (see Barrett 1978:388; Bruce 1983:303; Nissen 1999a:194-212; Tolmie 1998:57-75).⁶⁶¹

If the believers love the Son and do what he requires, the Father will love them (see Tolmie 1995:208). But if they do not love the Son, they will not accept what he says (14:24; in 14:21 the same is expressed differently). Obedience again seems to form the basis on which love functions (Van der Watt 2000:307; Carson 1991:503; Tolmie 1995:208; Culpepper 1998:212). Love functions within the constraints of obedience, in other words, within the conventions of the ancient Mediterranean family. In essence it comprises a relation in which influence (e.g., in the sense of what a person wants and wills) is transferred from one person to another and that influence is willingly accepted. It means a positive acknowledgement of the relationship and the implications thereof. The will of the person plays a role in the process. This willing acceptance of the implications of the relationship implies loyalty and acceptance of responsibility. It is a combination of will and action. The Father must be obeyed, which implies that he is loved. Love and its corresponding action cannot be separated. Correct action implies an action that obediently acknowledges the position of the Father as father. This illustrates how the imagery is interwoven with the social conventions of the time (Van der Watt 2000:307-308).

Jesus loves those who stand in a relation of loving obedience to him. His love will reveal (εμφανεσθω) itself in his presence among his disciples (Van der Watt 2000:311). The term εμφανεσθω is employed in John's Gospel only here and in the

commentators understand τηρω/ν (literally “keeps”) as a step beyond accepting, but this interpretation is doubtful. It is better to take the two verbs as a kind of parallelism.

⁶⁶¹ The following are the semantic relationships within this sub-unit: colon 10.29 is linked to colon 10.30 by means of a coordinate dyadic reciprocal semantic relationship. To this colon 10.28 is linked by means of a logical cause-effect semantic relationship. The semantic relationship between cola 11.1 and 11.2 is a coordinate additive equivalent. To this colon 11.0 is linked by means of a subordinate qualificational substance content semantic relationship. Cola 12.0 and 13.0 are linked to each other by means of a subordinate qualificational substance generic-specific semantic relationship. This has a subordinate qualificational substance content semantic relationship with the following cola (cola 13.1-13.7). Colon 13.1 is linked to cola 13.2-13.4 (linked internally by means of a coordinate additive different consequential relationship) by means of a subordinate logical condition-result semantic relationship. Colon 13.6 has a coordinate dyadic alternative semantic relationship with colon 13.7. To this colon 13.5 is linked by means of a subordinate qualificational substance generic-specific semantic relationship.

following verse, so it is somewhat unclear what we are to make of it (Kysar 1986:230; Newman & Nida 1980:471; see Barrett 1978:388). As in the Septuagint of Exodus 33:13, where Moses prays, “Show yourself to me” and Yahweh answers his prayer, it is used of a special divine manifestation. In the New Testament the verb and its cognates are (along with other meanings) used of resurrection appearances: in Matt. 27:53 to describe the resurrected persons resulting from Christ’s crucifixion, and Acts 10:40, in Peter’s proclamation to speak of Christ’s resurrection (God raised up Jesus and “gave him to become manifest”). It is fair, then, to say that the manifestation to the believers here has a first reference to the resurrection appearances. As a consequence of love and faith comes the firsthand experience of the risen Lord.⁶⁶² The resurrection then is not to be understood as a grand sign that evokes faith from unbelievers but as a confirmation of faith and caring (Kysar 1986:230).⁶⁶³ Furthermore, what this means is described in 14:23 (cola 12.0-13.4). Jesus and the Father will make their home with them. Thus love is expressed by sharing a home. According to Van der Watt (2000:311), the Lazarus events (11:4) also come to mind here: in this instance the focus falls on the relation which implies that Jesus will come to the aid of Lazarus, something which he indeed does.

Judas, not Iscariot (ζΙουδαφ(ουπχ ο ζΙσκαριω,τηφ),⁶⁶⁴ interrupts Jesus’ discourse in verse 22 (cola 11.0-11.2). This Judas is probably the one identified as “Judas, son of James” mentioned in Luke 6:16 and Acts 1:13 (Carson 1991:503; Bruce 1983:304)⁶⁶⁵, but the relationship should not be pressed (Kysar 1986:231).⁶⁶⁶

⁶⁶² In a similar way, Moloney (1998:403-404) mentions, “In v. 21 Jesus addresses the wider audience of the Gospel’s readership: ‘they who have my commandments.’ All potential recipients of v. 20 are told that oneness with God is to be understood in terms of love. A response to the revelation of God in Jesus through the observance of his commandments is simultaneously a loving commitment to Jesus (v. 21a). Such love will be matched by the Father’s love for them, Jesus’ love for them, and the ongoing revelation of Jesus to them (v. 21b; cf. Exod. 33:13, 18; Wis. 1:2, 17:4), even after his departure (v. 21c).”

⁶⁶³ Beasley-Murray (1987:259) also notes, “Following the sayings on the Easter and the era they initiated in vv. 18-20, it is evident that what is here promised is a counterpart in the believer’s life to the Easter appearances of the risen Lord to the disciples.”

⁶⁶⁴ The singular and sub-singular readings in several versional witnesses are interesting from the standpoint of later hagiographical tradition (Metzger 1994:208; see Beasley-Murray 1987:243; Barrett 1978:388-389).

⁶⁶⁵ The evidence for identifying him with Thaddaeus of Mark 3:18 and Matthew 10:3 is inconclusive (Newman & Nida 1980:471; cf. Tenney 1976:221).

This is the fourth time one of the disciples interrupts this final discourse of Jesus (cf. 13:37; 14:5, 8). The following table illustrates the interruptions of the disciples in the first farewell discourse (Tenney 1976:221-222):

| PERSON | POINT OF DEPARTURE | CONTENT | ATTITUDE | ANSWER |
|----------------------|--|--|---|--|
| Peter | “Where I am going, you cannot come.” 13:33 | “Lord, where are you going?” 13:36a Destiny | Curiosity Eagerness Loyalty Rashness | Disillusionment Reproof Encouragement |
| Thomas | “You know the way to the place where I am going.” 14:4 | “How can we know the way?” 14:5 Knowledge | Petulance Pessimism | Disclosure Self-revelation Challenge to personal contact |
| Philip | “If you know me, you will know my Father also. From now on you do know him and have seen him.” 14:7 | “Lord, show us the Father, and we will be satisfied.” 14:8 Reality | Obtuseness Yearning | Evidence Person Words Works |
| Judas (not Iscariot) | “... I will love them and reveal myself | “Lord, how is it that you will reveal yourself | Confusion Amazement | Love |

⁶⁶⁶ According to Kysar (1986:231), “John has not restricted the participants in the dinner scene to the Twelve, and it is clear that his list of the Twelve (if he had one) differed from those found in the Synoptics (Matt. 10:2-4; Mark 3:16-19; and Luke 6:14-16, as well as the list of the eleven in Acts 1:13-14). ‘Not Iscariot’ may be a gloss to make clear a distinction between this figure and the betrayer.”

| | | | | |
|--|--------------------|---|--|--|
| | to them.” 14:21 | to us, and not to the world?” 14:22 Revelation | | |
|--|--------------------|---|--|--|

Judas' question also reveals the same kind of tragic misunderstanding as Philip's in a material and physical sense (cf. 14:9). Jesus has again just spoken of his "coming" (14:18). The error of Judas springs from a typical Jewish understanding that the final "coming" must be a glorious external manifestation (cf. 13:31-32), a definitive triumph over the enemies of God visible to all men (McCaffrey 1988:152-153). He asks, then, why the promised experience is reserved only for the privileged few (cf. Acts 10:40-41: "not for all the people"). That is, Judas' question posits a distinction between the believers and the world and may assume a grandiose picture of the Parousia in which Christ is to be made known to the whole of creation (Kysar 1986:231; Haenchen 1984:127).⁶⁶⁷ He does not understand how a visible manifestation of Jesus in his final glory can take place without being seen by the whole world (Newman & Nida 1980:471; cf. Strachan 1941:286; Van Tilborg 1993:132-137; Countryman 1994:103-104; Caird 1968:265-277; Bratcher 1991:401-408; Cook 1984:291-297; Bruce 1983:304; Segovia 1991:100-101).⁶⁶⁸ This latter part of the discourse would seem to be designed to reinterpret traditional Jewish eschatological expectations (McCaffrey 1988:153).

As mentioned above, many scholars agree that the author of the Gospel uses the

⁶⁶⁷ Carson (1991:504) gives the precise explanation of the implication of Judas' question as follows: "His question is not so much 'why...?' as 'how is it...?' In view of the fact that none of the disciples entertained very clear notions of the resurrection of Christ before the fact, it is unlikely that Judas is specifically asking how it is Jesus will show himself, in his resurrection body, to the disciples and not to the world. By the same reasoning, his question cannot be taken as a clear reference to the Holy Spirit (cf. v. 17). Rather, Judas hears these distinctions between what the world will perceive or be given, and what the disciples will enjoy, and in his mind he cannot square this distinction with his belief that the kingdom must arrive in undeniable and irresistible splendour. If Jesus is the messianic king, then he must startle the world with apocalyptic self-disclosure. Indeed, a select reading of some Old Testament passages (e.g. Isa. 11; Dan. 7; Heb. 3:3-15; Zec. 9), without compensating reflection on passages that speak of suffering and atonement, might be taken to sanction just such a stance."

⁶⁶⁸ Here Judas picks up the word ἐμφανίζω ("reveal") used by Jesus in v. 21. This word suggests a visible manifestation of Jesus in his final glory. In another perspective, in this question the phrase "to

misunderstanding of one of Jesus' hearers as a means of furthering the discourse (Newman & Nida 1980:471). That is, Judas' question, like the other queries posed by disciples (13:37; 14:5 and 14:8), serves as a reason for the advancement of the discussion (Kysar 1986:231; see Schnackenburg 1982:81; Van Tilborg 1993:132-137). The following accounts for this assumption. Since the question of Judas in v. 22 (cola 11.0-11.2) suggests a distinction between the believers and the world, Jesus' answer in vv. 23-24 (cola 12.0-13.7) repeats the difference between those of his family and those who exclude themselves from that circle by their failure to believe and love (Kysar 1986:231; see Malina & Rohrbaugh 1998:232; Schnackenburg 1982:80-81).⁶⁶⁹ Moloney (1998:404) in this regard notes, "The theme of loving Jesus and holding fast to his commandments appeared in v. 15. Judas' question, asking for further clarification on the privilege of a revelation to the disciples that will not be given to 'the world' (v. 22), leads this section of the discourse to close with the same themes (vv. 23-24)." In v. 23 (colon 13.1), it is indicated that the disciples who love Jesus will keep the word of Jesus.⁶⁷⁰ That is, Jesus' self-revelation after his departure will only be open to those who will keep his word as the word of the one sent by the Father, thus providing proof of their love for him.⁶⁷¹ In other words, Jesus' answer emphasises love as the condition for revelation (Tenney 1976:222; Van Tilborg 1993:137). Jesus' answer in this perspective contains nothing other than what Jesus has already said in v. 21 (Ridderbos 1997:508). After all, Jesus does not deny that there will be an apocalyptic denouement at the end (cf. 5:28, 29; 6:39, 40; 14:1-3), but he insists that the theophany of which he has been speaking occurs within the circle of love that displays itself in obedience to the Son's *teaching* ("logos"; the singular suggests the Son's revelation as a whole: contrast v. 21). That is why he reiterates vv. 15 and 21. For the person who so loves and obeys Jesus, Jesus himself promises the exclusive love of his Father (Carson 1991:504; cf. Barrett 1978:389; Schnackenburg 1982:81-82; Countryman 1994:103-104; Keener 2003:977-982; Segovia

us" appears first and so is to be stressed. It stands contrast with "to the world," which appears last in the Greek sentence order (Newman & Nida 1980:471).

⁶⁶⁹ The expression "ἀπακριθῆς ἰησοῦ/φ καὶ. εἰ=πεν αὐπρω/|" once again reflects John's Semitic style (Newman & Nida 1980:472).

⁶⁷⁰ The latter unfailingly flows from the former as the disciple lives the in-between-time, assured by the words of Jesus that the Father will love the loving and believing disciples (see Moloney 1998:404).

⁶⁷¹ "My word" is synonymous with "commandments" above (cf. v. 15 above) (Kysar 1986:231).

1991:100-102; Tolmie 1995:208-209).⁶⁷²

Jesus promises more: “We will come to him and make our home with him.” He refers to $\mu\omicron\nu\eta$.v in this verse (colon 13.4), the same word which is used in 14:2 (see Van der Watt 2000:311; Orchard 1998:181).⁶⁷³ With reference to this statement, Schnackenburg (1982:81) feels that the verb used in the plural is sufficient to warrant the conclusion that John does not have the resurrection appearances or the second coming of Jesus in mind. He says the following: “The statement in v. 2 about the “many dwellings in the Father’s house” is now fulfilled, but with a paradoxical change of emphasis: Jesus and the Father will “make their home” with that disciple” (*i.e.*, the disciple that loves him and keeps his word – my elaboration). As a result of this statement, Schnackenburg feels that John 14:23 is “to some extent” an elaboration on the image of “dwelling” in John 14:2 (Oliver & Van Aarde 1991:395). As has already been said, the term $\mu\omicron\nu\eta$, refers to a household situation where the Father, Jesus and the believers will live together. This term has more to do with a “relationship” than with a “place” (Van der Watt 2000:302, 345; Kerr 2002:299ff; Kysar 1986:221). Jesus in fact does not have a “faraway place” in mind, but rather a household among his followers “on earth” (Oliver & Van Aarde 1991:395). Jesus restores the right “relationship” with God. He makes man at home with the Father (Haenchen 1984:124).⁶⁷⁴ Since Jesus and the Father are one, because the one doing the sending is present in the one being sent, the new statement coming at the close of verse 23 (colon 13.4) is not as unprecedented as first appears (Haenchen 1984:127).

⁶⁷² Thus, Newman and Nida (1980:471) note, “In reply Jesus indicates that the revelation of himself to his disciples is an internal, spiritual experience, which is dependent upon their obedience and love for him.”

⁶⁷³ According Ridderbos (1997:508), the idea of God dwelling with his people is a frequent motif in the Old Testament and is used there in both cultic and eschatological senses (e.g., Exod. 25:8; Ezk. 37:26f; Zec. 2:10 LXX).

⁶⁷⁴ Some scholars think that the reference here is to the new spiritual presence – prepared by Jesus – of God in the hearts of people (cf. 4:23, 24), to be understood of course in close connection with the ongoing indwelling of the Spirit (14:17). Carson (1991:504) for instance, argues, “While Jesus leaves his disciples in order to prepare in his Father’s house a ‘dwelling place’ (cf. v. 2) for his followers, he simultaneously joins with the Father (their equality is implicit) in making a ‘dwelling place’ in the believer. Presumably this manifestation of the Father and the Son in the life of the believer is through the Spirit, although the text does not explicitly say so. Other New Testament passages testify to the dwelling of the Son in the Christian (e.g. Eph. 3:17); this is the only place where the Father and the Son are linked in this task. Those who think that the Father and the Son are present in the believer only through the Holy Spirit see the indwelling in this verse as indistinguishable from the gift of the Spirit.”

Now the dwelling place of the divine is with the human, and the heavenly dimension of the “rooms” in 14:2 is described as a reality in the present experience of the believers (Kysar 1986:231; cf. Haenchen 1984:127).⁶⁷⁵

In response to Judas’ question of why Jesus does not reveal himself to the world, Jesus says only, “whoever does not love me does not keep my words” (14:24a/colon 13.5). At this point he draws no further conclusions but the intent is clear. Again the point is that keeping Jesus’ words is the criterion of loving and belonging to him (Ridderbos 1997:509; cf. Schnackenburg 1982:82). That is, mere duty will not generate obedience to Christ; only love for him can do that. This statement is an emphatic expression of the authority of the revelation just made known, with an implicit appeal to receive it in faith (Beasley-Murray 1987:260). Meanwhile, it should be remembered whose words are to be obeyed: the words of Jesus are the words of the Father who sent him (cf. 5:19ff.) (Carson 1991:505; cf. Lightfoot 1956:277; Barrett 1978:390; Bruce 1983:304).⁶⁷⁶ Thus the person who does not love Jesus and does not keep his words is rejecting the words of the Father who sent Jesus (Moloney 1998:405; Countryman 1994:103; Tolmie 1995:208-209; Keener 2003:977-982).⁶⁷⁷

In sum: The discourse in this part explicates the promise of Jesus’ continuing fellowship from two very important perspectives: that of the coming of “another Paraclete” (vv. 16-17) and that of Jesus’ own coming to them (vv. 18-20). The starting point of the whole passage is “keep my commandments” (v. 15), to which there is recurrent reference in vv. 21-24 (cf. Ridderbos (1997:499). Thus this part formulates the chiasmic structure: a (v. 15), b (vv. 16-17), b' (vv. 18-20), a' (vv. 21-24). The sequence of thought, then, runs as follows (cf. Carson 1991:502): Jesus has claimed to keep his commandments (that is, his words) (v. 15). Jesus has promised to ask the Father to send another Paraclete, the Spirit of truth, to be with disciples

⁶⁷⁵ Kysar (1986:232) adds, “John’s so-called ‘heavenly eschatology’ is realized in the church.”

⁶⁷⁶ The term “word” here refers to the message of the revelation as a whole (see above; Kysar 1986:232; Barrett 1978:390).

⁶⁷⁷ Therefore, as Ridderbos (1997:509) mentions, the expression “the world will see me no more” does not mean that after Jesus’ departure there is no future left other than the “darkness” against which Jesus has warned but – and this is the dominant thrust throughout the Fourth Gospel – that there is no fellowship with the heavenly Jesus for those who think they can escape the decision confronting them in the word of the earthly Jesus, the one sent by the Father.

forever (vv. 16-17). This Paraclete implies that Jesus is the former Paraclete. The world (that is, those who do not believe in him) will not see nor know him, only the disciples (or to those who believe in him). The Spirit is living with them and lives in them, which replaces the presence of Jesus. This train of thought is repeated in the following verses: Jesus mentions that he himself will come to them (v. 18). The next two verses (vv. 19-20) reveal what this means. The world will not see Jesus any more. Jesus never manifests himself to other than his disciples (or to those who believe in him). Because he lives (surely a reference to his resurrection), they too will live, and on that day, realise that Jesus is in the Father, they are in him, and he is in them. Jesus again stresses that only those who love Jesus and thus keep his words will be loved by Jesus and his Father, as will be manifested by Jesus and his Father (vv. 21-24). Therefore this part of narrative indicates those who will see Jesus after his departure. Jesus clearly mentions that he will present himself to people who keep his commandments. The disciples will continue to experience the presence of Jesus and understand what the Father is doing (see Malina & Rohrbaugh 1998:232).

3.3.4. Part IV: The conclusion of the farewell discourse (14:25-31/cola 13.8-13.23)

This is the fourth or last part of Jesus' first farewell address to his disciples.⁶⁷⁸ The

⁶⁷⁸ Some scholars treat 14:25-26 as the ending of the unit 14:15-24 with the reference to the Paraclete in 14:26 serving as an inclusion to the earlier Paraclete section in 14:15-17. However, as has been seen above, the theme of love holds the previous cluster (14:15-24) together (vv. 15, 21, 23, 24), in which Jesus makes a unit with the chiasmic formula "commandments" in 14:15 and 14:21-24. Besides, the current cluster (14:25-31) is highlighted throughout by the repetition of a similar theme, that is, "speaking" (v. 25), "teaching" (v. 26a), "saying" (v. 26c), "saying" (v. 28), "telling" (v. 29), and "speaking" (v. 30) (Moloney 1998:391-392). Moreover, colon 13.8 (14:25) and colon 13.19 (14:30) are held together by an inclusion, which is the fourth evidence for this separation (cf. colon 13:8: ταυ/τα λελα,ληκα υ μι/ν παρς υ μι/ν με,ων; colon 13:19: ουπε,τι πολλα. λαλη,σω μεθς υ μω/ν). The current demarcation is also supported by the fact of the use of ταυ/τα λελα,ληκα υ μι/ν in 14:25. Since the refrain in 14:25, ταυ/τα λελα,ληκα υ μι/ν, is used elsewhere in the farewell discourse to introduce concluding remarks⁶⁷⁸, it seems best to treat 14:25-31 as the conclusion of the first farewell discourse (Brown 1970:650). Finally, from another point of view, 14:25-26 can be put with 14:27-31, for these verses collect the various themes that have been scattered through the whole of the first farewell discourse and the Last Supper scene that prefaced it (Brown 1970:650; cf. McCaffrey 1988:158): v. 26: The Paraclete=14:16-17; v. 27: Do not let your hearts be troubled=14:1; v. 28: I am going away=14:2; v. 28: I am coming back to you=14:3; v. 28: If you loved me (contrary to fact condition) =14:7 (If you really knew me); v. 29: I have told you this even before it happens=13:19; v. 30: The Prince of the world=13:27 (Satan). Thus the isolation of this unit from the previous is legitimate and this last section of the discourse draws together by way of synthesis the various strands of the discourse.

first farewell discourse now closes with a renewed emphasis on Jesus' going away and its consequences for the disciples.⁶⁷⁹ These consequences are not couched in terms of sorrow and the like, as readers have might anticipated, but of blessing. The Holy Spirit will be active in the believers. Jesus' peace will remain among them. They should rejoice at the prospect of Christ's being with his Father (Morris 1971:655-656; Brown 1970:650; McCaffrey 1988:157-158). These consequences come about because Jesus does not go to the place; rather he goes, or returns, to God (προ.φ το.ν θεο,ν), more specifically to the Father (προ.φ το.ν πατε,ρα) and thus to the one who sent him (προ.φ το.ν πε,μψαντα, με). In other words, Jesus departs to the Father, God, from whom he came in the first place (13:3; 16:28; cf. 12:44-50) (De Boer 2005:3). Indeed, the departure of Jesus is not a permanent separation between Jesus and his followers; rather, it opens the possibility of his ongoing presence in and among his followers. The contents and flow of argument support the process of the exegesis under the headings as follows: "the Paraclete replaces Jesus' physical presence" (14:25-26/cola 13.8-13.10); "the gift of peace and joy" (14:27-28/cola 13.11-13.17); "the purpose of the discourse" (14:29-31a/cola 13.18-13.21); and "the ending remarks of the discourse: A command to arise and depart" (14:31b/cola 13.22-13.23).

3.3.4.1. The Paraclete replaces Jesus' physical presence (14:25-26/cola 13.8-13.10)

| | |
|---|---|
| <div style="display: flex; align-items: center;"> <div style="border-left: 1px solid black; border-right: 1px solid black; border-bottom: 1px solid black; width: 10px; height: 10px; margin-right: 5px;"></div> <div style="border-left: 1px solid black; border-right: 1px solid black; border-bottom: 1px solid black; width: 10px; height: 10px; margin-right: 5px;"></div> <div style="border-left: 1px solid black; border-right: 1px solid black; border-bottom: 1px solid black; width: 10px; height: 10px; margin-right: 5px;"></div> </div> | <p>13.8. (25) Ταυ/τα λελα,ληκα ῡ μι/ν παρς ῡ μι/ν με,νων.∴</p> <p>13.9. (26) ο̄ δε. παρα,κλητοφ(</p> <p style="padding-left: 40px;">το. πνευ/μα το. α[γιον(ο) πε,μψει ο̄ πατη.ρ</p> <p style="padding-left: 40px;">εσων τω/ οσπνο,ματι, μου(εσκει/νοφ ῡ μα/φ διδα,ξει <u>πα,ντα</u></p> <p>13.10. και. ῡ πομνη,σει ῡ μα/φ <u>πα,ντα</u> α] ει=πον ῡ μι/ν εεπωγω,∠⊕</p> |
|---|---|

The phrase, ταυ/τα λελα,ληκα ῡ μι/ν, in verse 25a (colon 13.8) is an expression which appears frequently in the farewell discourses, sometimes relating to the immediate context (e.g., 16:1, 4) and sometimes with a wider reference (e.g., 16:25,

⁶⁷⁹ That is, no new theme is introduced in this conclusion. See McCaffrey (1988:158).

33) (Beasley-Murray 1987:261; cf. Schnackenburg 1982:82; Brown 1970:650; McCaffrey 1988:157).⁶⁸⁰ As many scholars agree, this reference here appears to refer to the words of this discourse rather than the whole teaching of Jesus (Morris 1971:656; Barrett 1978:390; cf. Beasley-Murray 1987:261; Brown 1970:652; McCaffrey 1988:157; Segovia 1991:102-105). Indeed, throughout these chapters Jesus repeatedly refers, in a reflective way, to his own teaching (Carson 1991:505). This also has a literary function, serving as a refrain to underscore the seriousness of the contents of these last remarks (Kysar 1986:232). In this regard, Ridderbos (1997:510; see Beasley-Murray 1987:261) claims that this frequently recurring phrase, with which the instruction that precedes is held up before the disciples as words of farewell that are not to be forgotten, often with a purpose clause (“so that”) in which Jesus makes known the intent of the instruction. Here Jesus adds, (Ridderbos mentions) $\pi\alpha\rho\varsigma\ \upsilon\ \bar{\mu}\iota/\nu\ \mu\epsilon,\nu\omega\nu$ ⁶⁸¹, thus indicating that his instruction to his disciples is coming to an end, certainly one more reason for them not to forget while he is still with them what he is imparting to them as his farewell gift. Therefore, verse 25 (colon 13.8) indicates that Jesus’ teaching ministry in the world is now coming to an end (Ridderbos 1997:510; cf. Carson 1991:505; Keener 2003:977-982; Beasley-Murray 1987:261; Strachan 1941:287; McCaffrey 1988:157; Brown 1970:650).⁶⁸²

Paraclete is here (in v. 26/cola 13.9-13.10) called by the customary name $\tau\omicron.\ \pi\nu\epsilon\nu/\mu\alpha\ \tau\omicron.\ \alpha[\gamma\iota\omicron\nu$ while in the previous passage (vv. 16-17/ cola 10.20-10.22) he was called $\tau\omicron.\ \pi\nu\epsilon\nu/\mu\alpha\ \tau\eta/\varphi\ \alpha\omega\lambda\eta\theta\epsilon\iota,\alpha\varphi$ (cf. Lightfoot 1956:277; Barrett 1978:390; Segovia 1991:104-105; Witherington III 1995:250-252). John uses this

⁶⁸⁰ This expression will occur six more times in John 15-16 (15:11; 16:1, 4, 6, 25, 33) (Newman & Nida 1980:473). It serves as a refrain to underscore the seriousness of the contents of these last remarks (Kysar 1986:232). Furthermore, the first sub-unit (cola 13.8-13.10/14:25-26) is demarcated as a separate unit, because the focus has shifted from the demand to keep Jesus’ commandments (14:21-24) to the passage of the Paraclete. The following are the semantic relationships within this sub-unit: colon 13.9 is linked to colon 13.10 by means of a coordinate additive different consequential semantic relationship. To this colon, 13.8 is linked by means of a subordinate qualificational substance generic-specific relationship.

⁶⁸¹ According to Newman and Nida (1980:473), this phrase is literally “remaining with you”. The author in this Gospel uses the verb “to remain” interchangeably with the verb “to be”.

⁶⁸² Schnackenburg (1982:82) also notes that the comment that Jesus has spoken these things to the disciples while he was still with them also has a theological significance, because it marks the end of his internal instruction of the disciples as well as the end of his public proclamation before the world in 12:36b.

title three times (here, 1:33, and 20:22), but this is the only place where the full form το. πνευ/μα το. α[γιον occurs (Kysar 1986:232; Blomberg 2001:203). This characteristic designation, found throughout the New Testament, does not draw attention to the power of the Spirit, his greatness, or the like, but places a certain stress on the quality of the Spirit as holy (Morris 1971:656). The Paraclete is further described as ο] πε,μψει ο πατη.ρ εσων τω/| οσνο,ματι, μου. Until now, Jesus has always been the one referred to as of the Father (cf. 4:34; 5:23, 24, 30, 37; 6:38-40; 7:16; 8:16, 18, 26; 12:44-49), but now the Paraclete is described as the one sent by the Father (Moloney 1998:410; Ridderbos 1997:510; Brown 1970:652-653; Witherington III 1995:250—252; Bruce 1983:305). The Father sends the Paraclete particularly “in Jesus’ name” (εσων τω/| οσνο,ματι, μου). As Carson (1991:505) maintains, this may not be greatly different from saying that the Father will send him in response to Jesus’ request (v. 16). However, as Carson (1991:505) says, there may be a further point: if he is sent in Jesus’ name, he is Jesus’ emissary (not simply his substitute) (see Brown 1970:653). This reference indeed may imply that “to act in relation to me, in my place, with my authority”, if the reader compares this phrase with Mark 13:6, where those who claim to be Christ (εσγω, ειπμι) are said to come επι. τω/| οσνο,ματι, μου (Barrett 1978:390). To put it another way, this reference means that one person acts on the authority of another, as supported by the personality behind the name. Thus the Holy Spirit, sent in the name of Jesus, would come with his authority, and the message of the Spirit should be received as if Jesus himself were speaking (Tenney 1976:223; cf. Barrett 1978:390; Brown 1970:653; Witherington III 1995:250-252; Bruce 1983:305). Just as Jesus came in his Father’s name (5:43; 10:25), i.e., as his Father’s emissary, so the Spirit comes in Jesus’ name (Carson 1991:505). Thus the origins of the Paraclete are again identified. Stylistic variations are introduced (the use of the verb “to send” rather than “to give”; the use of an instrumental of cause, “in my name” to describe Jesus’ request of the Father). The Paraclete’s origins are given as being with the Father in the world above, a provenance that is emphasised at this point by means of its specific characterisation as “the holy Spirit.” Thus, the Paraclete is described as “sent” by the Father at the request of Jesus himself (14:26ab) (Segovia 1991:105).

The task of the Paraclete in this passage extends beyond what is said of him in vv. 16-17 (cola 10.20-10.22)⁶⁸³ (Carson 1991:505; Keener 2003:977-982; Haenchen 1984:128; Barrett 1978:390; Brown 1970:653; Witherington III 1995:252).⁶⁸⁴ The particular function of the Paraclete here stressed is to “teach the disciples all things” (επκει/νοφ υ μα/φ διδα,ξει πα,ντα) and “to recall believers mindful of all Jesus communicated” (υ πομνη,σει υ μα/φ πα,ντα α] ει=πον υ μι/ν επγω,) (14:26/colon 13.9).⁶⁸⁵

The education of children was an important aspect of ancient family life. This forms a central element in the development of family life in this Gospel (see Van der Watt 2000:266-284). Van der Watt (2000:278) argues that, by means of *analogy*, there is a movement from aspects of conventional familial life (shared cultural knowledge), to the figurative world that is revealed by Jesus (see Dodd 1968:30-40; Brown 1966:218; Carson 1991:250; Van Tilborg 1993:29-30). According to Van der Watt (2003:278), as an ordinary parent would educate his child, so the Father educates the Son (see Van Tilborg 1993:31). He explains this issue in detail as follows: in 8:28 Jesus indeed uses the term “taught” (επδι,δαξε,ν) to indicate this educational interaction between the Father and the Son. The “shared everyday knowledge” of the literal world is accessed and applied to the figurative world from where Jesus comes; the world above or heaven, where the Father is. From what is commonly understood in the literal world the author moves to the figurative world, linking the two worlds by

⁶⁸³ In John’s Gospel the disciples are shown to fail, throughout Jesus’ ministry, in their understanding of Jesus. One of the Spirit’s principal tasks, after Jesus is glorified, is to remind the disciples of his teaching and thus, in the new situation after the resurrection, to help them grasp its significance and thus to teach them what it meant. Indeed, John himself draws attention to some things that were remembered and understood only after the resurrection (2:19-22; 12:16; cf. 20:9). Granted the prominence of this theme, the promise of v. 26 has in view the Spirit’s role to the first generation of disciples, not to all subsequent Christians. John’s purpose in including this theme and this verse is not to explain how readers at the end of the first century may be taught by the Spirit, but to explain to readers at the end of the first century how the first witnesses, the first disciples, came to an accurate and full understanding of the truth of Jesus Christ. The Spirit’s ministry in this respect was not to bring a qualitatively new revelation, but to complete, to fill out, the revelation brought by Jesus himself (Carson 1991:505).

⁶⁸⁴ As Ridderbos (1997:510) says, the need for this among the disciples was acute, as is evident from the questions that they ask Jesus during this farewell, which prove their incomprehension. But the Spirit’s work will relate to their understanding of all of Jesus’ coming and work, the mode of his going to the Father, and everything in his speech and conduct that has seemed puzzling and incomprehensible.

⁶⁸⁵ Jesus outlined the functions of the Spirit in making the revelation actual (see Tenney 1976:223).

means of metaphor. Metaphorical *interaction* in 5:17-30 resides mainly in the verbs. What do working, seeing and hearing involve in the above? It is not made explicit on a metaphorical level. The implicit reader knows that these activities are analogous to what is known as seeing or hearing in everyday life, but is also aware of the difference in nature from what happens in the divine sphere (similarity and difference). Other expressions which also form part of this parallel, such as coming to Jesus (6:35, ο̄ ε̄ρχο,μενοφ̄ προ.φ̄ ε̄μ̄ε.) and seeing Jesus (6:40, πα/φ̄ ο̄ θε̄ωρω/ν̄ το.ν̄ υῑ ο̄.ν̄) belong to the same semantic field as does faith in this Gospel. These metaphorical interactions of *coming* and *seeing* are in some sense analogous to the Son *seeing* and *hearing* the Father, and this seeing and hearing describes perception or receiving information through the senses. In the educational context of 5: 19-23, this is apparently the common denominator or metaphorical point of convergence between what *the Son* does and what *a son* does. However, this point of perception through senses also provides the point of difference (Van der Watt 2000:278). The Father has educated Jesus and on earth Jesus becomes the teacher of the children of the Father. He makes the Father known (1:18), because this is what the children of the Father need to know (17:3). He who has seen Jesus has indeed seen the Father (14:9). He gives the children the words that the Father has given him (17:8), and so on (Van der Watt 2000:279-283; cf. Tolmie 1998:57-75; Mercer 1992:457-462).

John now stresses that the Spirit will also teach the believers. When Jesus leaves, the Paraclete continues the work of Jesus. The Paraclete condemns the world (16:8) and teaches the disciples (14:26) – when Jesus goes away, the teaching is taken over by the Paraclete. Particularly “all things” (πα,ντα), which may contrast with “these things” (ταυ/τα) in v. 25 (colon 13.8), is comprehensive and probably means “all that you will need to know,” which anticipates “all the truth” mentioned in 16:13 (cf. Morris 1971:656). This indicates “the entire ramification of Christ’s revelation” (Kysar 1986:232; cf. Tenney 1976:223).⁶⁸⁶ The Paraclete also recalls

⁶⁸⁶ Newman and Nida (1980:474) also think that this phrase is best understood in light of 16:13. That is, the Paraclete will enable the disciples to understand the full implications of Jesus’ words.

πα,ντα α] ει=πον ῡ μι/ν εσγω.,⁶⁸⁷ As Barrett (1978:390) points out, the pronoun εσγω is a most emphatic.⁶⁸⁸ This means that the Paraclete will bring back to the disciples' memory all the things that "Jesus" had told them (Morris 1971:657).⁶⁸⁹

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.⁶⁹⁰ 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).⁶⁹¹ Thus when Jesus leaves, the Paraclete continues his work (see Van der Watt 2000:283; Witherington III 1995:252-253; Countryman 1994:104; cf. Mercer 1992:457-462).⁶⁹² These two functions of the Paraclete explain in greater detail, therefore, the previous association of the Paraclete with the meaning, disclosure, and proclamation of "truth" (14:17a). The subordination of the Paraclete to Jesus is again clear: not only is the Paraclete sent by the Father at the request of Jesus, but also its assigned role is directly connected to Jesus' own revelation and teaching. The two functions envisioned are interdependent. The recalling of Jesus' mission and message for the disciples implies

⁶⁸⁷ The expression 'ῡ πομνη,σει ῡ μα/φ πα,ντα α] ει=πον ῡ μι/ν εεσγω,∠ is also used in Luke 22:61 where Peter recalls Jesus' words (Newman & Nida 1980:474).

⁶⁸⁸ This is read by B L 060 0141 (33 εσγω ει/-πον, cf. ver. 28) 127 1819, and is omitted (perhaps as unnecessary) by P^{75vid} a A D Γ Δ Θ J¹ J¹³ Byz Lect. The omission of this word gives an entirely different meaning to the work of the Paraclete, who (according to this reading) receives fresh teaching from Jesus and transmits it to the church. This is contrary to the meaning of the passage as a whole (Barrett 1978:390-391). Thus, in the absence of any compelling internal considerations, and in order to reflect the somewhat unusual division of external attestation, the UBS Committee correctly thought it necessary to retain the word in the text, but to enclose it within square brackets (Metzger 1994:209). According to Metzger, it is possible to punctuate by taking εσγω with the following sentence, but this obscures the prominence otherwise given to ειπρη,νην.

⁶⁸⁹ The main point is the nature of the work that is here assigned to the Spirit as the one who assists the disciples: He will teach you everything, and remind you of all that I have said to you (Ridderbos 1997:510).

⁶⁹⁰ Newman and Nida (1980:474) propose that the method by which the Spirit teaches the disciples "everything" is by "making them remember" all that Jesus has taught them, and by bringing out the implications of his teaching.

⁶⁹¹ The Spirit's ministry in this respect was not to bring a qualitatively new revelation, but to complete, to fill out, the revelation brought by Jesus himself (Carson 1991:505).

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; Witherington III 1995:252-253; Keener 2003:977-982; Culpepper 1998:212-213; Morrison 2005:598-603).⁶⁹³

Functions of the Paraclete in the farewell discourses

⁶⁹² Therefore, in vv. 25-26, there are two "times" in the experience of the disciples: the *now* as Jesus speaks to them (v. 25) and the future time when the Paraclete, the Holy Spirit, sent by the Father in the name of Jesus, will be with them (v. 26) (Moloney 1998:409).

⁶⁹³ In this regard, Ford (1997:156) notes: It is John's emphasis on the Spirit that completes the Trinitarian aspect of the farewell discourse. The Spirit is the bond of friendship between God and redeemed humanity. Just as we saw that within human intimate friendship persons were one soul, there was an interpenetration of spirits, so now Jesus teaches the disciples about the very ontological link between humanity and divinity. The five Paraclete sayings present an incipient Trinitarian view, although Jesus speaks of "another Paraclete", suggesting that he is the first Paraclete (14:16). The five sayings are a preparation for Jesus' donation of the Spirit in John 19:30 and 20:22-23. They are solemn prophetic pronouncements. The Spirit is the ekstasis of the Father. The Spirit proceeds from the godhead (15:26) and through Jesus through the birth pangs of the cross. The Spirit is also described as "sent" by Jesus (16:13-15). The first Paraclete saying, John 14:16-17, speaks of the Spirit as immanent in the community. The Paraclete comes as counsellor (one of the meanings of Paraclete) to lead the disciples into all truth and to dwell in them. This is close to the concept of wisdom in the sapiential literature, where wisdom as counsellor/teacher/friend leads her disciples to truth. Jesus speaks about another Paraclete, so that Paraclete comes as an *alter Christus* (another Christ), it would seem, in his capacity of wisdom incarnate. The Paraclete is the possession of the *koinonia*, and not of the world in general. The second Paraclete saying, John 14:26, again represents the Spirit as revealer and teacher. Again the Spirit comes as an *alter Christus*. In the third Paraclete saying, John 15:26-27, the Spirit comes as witness, and witness is a major theme in the Gospel. Here the Spirit appears in a quasi-legal context. However, the fourth Paraclete passage, John 16:7-11, is of great importance. Here the readers see the Paraclete in the capacity of judge of the world. The Spirit will convict it with regard to sin, Jesus' concept of sin rather than sin according to the Mosaic law; to righteousness, Christ is proven righteous although judged a blasphemer; and to judgment, Christ is judge although he was judged by Pilate and unbelievers. The fifth Paraclete saying, John 16:12-15, identifies the Paraclete with the godhead. The Spirit will be one with the Father and the Son in his teaching, the Spirit will announce the future and will participate in the intra-Trinitarian glorification. But the second Paraclete cannot come until Jesus withdraws (16:7b). The other Paraclete will afford the disciples permanent divine immanence (14:16). The Paraclete is a mutual gift from both Jesus and the Father (14:16; 15:26; 16:7b). The Spirit, like the Logos, is an ekstasis from the Father (v. 26). The Father sends the Paraclete in the name or character of the Son (14:26), and this Paraclete will reveal the full knowledge of Jesus' teaching to the disciples (cf. 16:13). The Paraclete will also come as judge (16:8-11).

be with you forever (14:16)
teach the disciples all things and remind them of all that Jesus said (14:26)
testify on Jesus' behalf (15:26)
prove the world wrong about sin, righteousness, and judgment (16:8)
guide the community into all truth (16:13)
does not speak on his own but will speak what he hears (16:13)
glorify Jesus (16:14)
take what is Jesus' and declare it to the community (16:14-15)

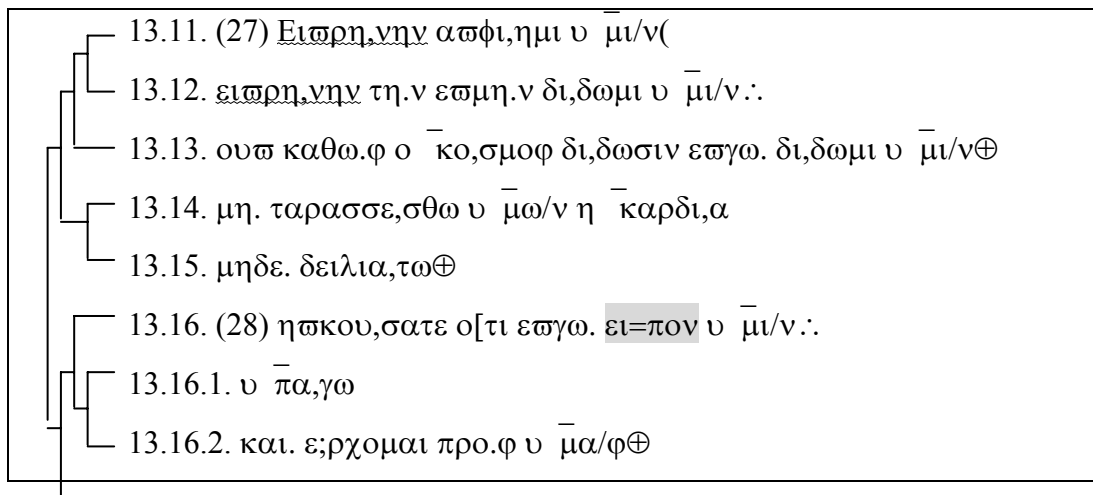
In conclusion, some theological implications can be made throughout the second Paraclete passage of this discourse, as follows: first, as Carson (1991:505) points out, John's purpose in including this theme and this verse is to explain to readers at the end of the first century how the first witnesses, the first disciples, came to an accurate and full understanding of the truth of Jesus Christ.⁶⁹⁴ Secondly, as Ridderbos (1997:510) emphasises, the mission of Jesus is now coming to an end and will soon be completed. Jesus' future "coming" to his disciples will have another character.⁶⁹⁵ In other words, 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). As Jesus was with the disciples (v. 25/colon 13.8), so will the Paraclete be with the disciples in the midst of hostility and rejection (v. 16). As the story has insisted that

⁶⁹⁴ Beasley-Murray (1987:261), in this regard, remarks, "It occurs in two significant passages in the Gospel: first in 2:17 it is said that after Easter the disciples remembered the enigmatic saying regarding the destruction of the temple and the formation of a new one (2:19), together with the relevance of Psalm 69:9 concerning the cleaning of the temple and the saying itself, and so the meaning of the whole event; the second is in 12:16, where it is stated that 'after Jesus was glorified' the disciples remembered the triumphal entry of Jesus into Jerusalem and the scriptures that illuminated the meaning of the event." Beasley-Murray (cf. Tenney 1976:223-224) goes on to say, "These two occasions of 'remembering' in the time following Easter and the coming of the Spirit provide illustrations of what is meant by the Spirit 'remembering' the disciples of what Jesus said: he not only enables them to recall these things but to perceive their significance, and so he teaches the disciples to grasp the revelation of God brought by Jesus in its richness and profundity." According to Beasley-Murray (1987:261), "Two observations accordingly are in place regarding this saying about the Paraclete: first, it is clear that the Spirit brings no new revelation; his task is to point to that which Jesus brought and to enable the disciples to understand it; second, like the language used of the Paraclete-Spirit (e.g., *επικει/νοφ* in v. 26), his role as representative of Jesus and his task of recalling and interpreting the revelation brought by Jesus make very clear the personal nature of the Spirit. The Trinitarian implications of v. 26, as of the rest of the Paraclete sayings, are evident."

⁶⁹⁵ According to Ridderbos (1997:510), that is not to say that the Spirit will come in the place of Jesus or that Jesus will not be involved in the Spirit's mission (which until now has been his mission).

Jesus' teaching has revealed God to his disciples, so will the Paraclete recall and continue Jesus' revelation of God to the disciples (v. 26/cola 13.9-13.10). 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 brings back 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).⁶⁹⁶ As Schnelle (1998:21) points out, the Paraclete plays a central role in the continuing presence of the Father and the Son among the believers, and guarantees the truth. The Paraclete ensures the continuance of the teachings of Jesus among his people and even by his people, for instance through the charismatic leadership of figures like the beloved disciple. It was common in those days that a father would send his children to a teacher to be taught, or, if he could afford it, to appoint a teacher in the house. Education was, however, the responsibility of the father, whether he undertook it himself, or whether he made use of someone else. The children in the family are educated even when Jesus has returned to his Father (Van der Watt 2000:283; cf. Schnackenburg 1982:83)

3.3.4.2. The gift of peace and joy (14:27-28/cola 13.11-13.17)



⁶⁹⁶ Furthermore, the ministry of the Spirit described in verse 26b proves crucial for understanding the process by which John wrote this Gospel. On the one hand, the freedom he felt to select, interpret, abridge and elaborate on the works and words of the historical Jesus doubtless stemmed from his sense of the Spirit's inspiration depicted is explicitly designed to "remind you of everything I have said to you". In other words, John is not freely inventing pious, edifying fiction, but is bringing out the significance of the things Jesus really did and said (Blomberg 2001:203).

— 13.17. ει̅ω η̅ωγαπα/τε, με̅ ε̅ωχα,ρη̅τε̅ α̅εν̅
ο[τι̅ πο̅ρευ,ο̅μαι̅ προ.φ̅ το.ν̅ πα̅τε,ρα(̅
ο[τι̅ ο̅ πα̅τη.ρ̅ μει,ζ̅ων̅ μου,̅ ε̅ω̅στιν̅⊕

Jesus leaves peace among his disciples and calls on his disciples to rejoice that he is going away to the Father⁶⁹⁷ (14:27-28/cola 13.11-13.17).⁶⁹⁸ Peace (ει̅ωρη,νη), which is a rendering of Hebrew “*shalom*”, was commonly used at this period as both a word of greeting (so in 20:19, 21, 26) and of farewell (so here and in 16:33).⁶⁹⁹ Here it is primarily farewell and thus comes in aptly in this final discourse of Jesus (Carson 1991:505; Barrett 1978:391; Morris 1971:657; Beasley-Murray 1987:262; Haenchen 1984:128; Brown 1970:653; Keener 2003:982-984; Bruce 1983:305; Segovia 1991:106-107; Tolmie 1995:210; Witherington III 1995:253).⁷⁰⁰ Assuming its Hebraic connections, peace denotes a wholeness of person, including both spiritual well being and material prosperity (see Kysar 1986:233). However, as Barrett (1978:391) notes, the word “peace” had already acquired much more than conventional depth; thus in the Old Testament (Num. 6:26; Ps. 29:11; Isa. 54:13; 57:19; Ezek. 37:26); and in the New Testament (Rom. 1:7; 5:1; 14:17); and in many other passages (Philo, *Mos.* I, 304). Morris (1971:658) also states that it is worth nothing that in the Bible “peace” is given wider and deeper meaning than in other Greek writings. He believes that for the Greeks peace was essentially negative, the absence of war, but for the Hebrews it meant positive blessing, especially a right relationship with God. Indeed, although the word “peace” represents the conventional

⁶⁹⁷ The verb αφι,ημι probably here has the sense of a passing on of one’s inheritance (cf. Ps. 16:14 LXX [Matt. 17:14]; Ecc. 2:18; Mark 12:22) (see Kysar 1986:233; Morris 1971:657; Carson 1991:505; Barrett 1978:391).

⁶⁹⁸ The semantic relationships within the sub-unit are as follows: colon 13.11 is linked to colon 13.12 by means of a substance qualificational substance generic-specific semantic relationship. To this colon 13.13 linked by means of a coordinate additive different consequential semantic relationship. Cola 13.14 and 13.15 are linked to the previous cola (cola 13.11-13.13) by means of a subordinate logical means-result semantic relationship. Colon 13.16.1 is linked to colon 13.16.2 by means of a coordinate additive different consequential semantic relationship. To this colon, 13.16 is linked by means of a subordinate qualificational substance content relationship. Colon 13.17 is linked to the previous colon (13.16) by means of a subordinate logical means-result semantic relationship.

⁶⁹⁹ The word ει̅ωρη,νη occurs in John’s Gospel only in the farewell discourse (here and 16:33) and as a greeting at the resurrection appearances (20:19, 21, 26) (Kysar 1986:233; Barrett 1978:391; Morris 1971:657).

⁷⁰⁰ According to Tenney (1976:225), “With verse 27 the discourse on revelation was completed, and Jesus returned to the original procedure of giving farewell instructions and comfort.”

Jewish greeting, it had already developed a broader meaning, which is no doubt intended in the present passage (Newman & Nida 1980:474; Brown 1970:653; Bruce 1983:305; Tolmie 1995:210; Keener 2003:982-984; Witherington III 1995:253).⁷⁰¹

Indeed many scholars support the assumption that the promise of peace here means more than a mere wish or good wishes. Among others, Schnackenburg (1982:84) is correct in pointing out that peace is eschatological salvation (cf. Isa. 52:7; Ezk. 37:26), offered and given to man with Jesus' coming (Luke 2:14; 19:38, 42; see also Acts 10:36), gained by individuals with his word (see Mark 5:34 par.; Luke 7:50) and also present in the proclamation of the disciples (see Luke 10:5f.; Matt. 10:13). After he considers the twin uses of this word, that is, Jesus' word of farewell becoming a word of greeting after the resurrection (20:19, 21, 26), Carson (1991:505) also insists that the contexts of these twin uses are so pregnant with meaning that the underlying notion of peace must be fundamentally messianic and eschatological. He concludes that 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).⁷⁰² Tolmie (1995:76) moreover stresses that the peace promised by Jesus has nothing to do with an absence of warfare or with a sentimental or psychological feeling of well being, but should be understood as eschatological salvation, as prophesied by the post-exilic prophets, given to the disciples as a lasting gift. Therefore the expression used here is not the usual formula of farewell. Jesus is using the term in his own way for his own purpose (Morris 1971:657; cf. Beutler 1984:90-104; Haenchen 1984:128; Keener 2003:982-984; Orchard 1998:186-187; Barrett 1978:391; Brown 1970:653; Segovia 1991:106-107).⁷⁰³

⁷⁰¹ For instance, Newman and Nida (1980:474) state, "In Psalm 29:11 ('The Lord...blesses them with peace') and in Isaiah 57:19 ('I offer peace to all') it has the special meaning of a gift from the Lord. In John's Gospel it is to be taken as equivalent to terms such as 'light', 'life', 'joy' and 'truth', all figurative terms descriptive of various aspects of salvation that God brings to his people. In Romans 1:7; 5:1; 14:17 the term also has this broader meaning."

⁷⁰² "On the lips of Johannine Jesus 'peace' becomes a synonym for salvation or eternal life." (Kysar 1986:233)

⁷⁰³ Tenney (1976:225) properly notes that the peace of Jesus did not consist in freedom from turmoil and suffering, but in a calm undeviating devotion to the will of God. For Tenney, precisely for this reason, Jesus bequeathed a different peace from that of the world that consists of temporary compromise or of heedless complacency.

Jesus leaves the believers his peace (εἰρη,νην τη.ν εἰμη.ν) and it is this qualification that makes it something the world can never match (see Van der Watt 2000:351-352; Schnackenburg 1982:84; Moloney 1998:410; Segovia 1991:106-108).⁷⁰⁴ As Ridderbos (1997:511) remarks, the “world” here – here, presumably, meaning “people in general” – extends shalom as a wish, pious or otherwise, sincerely or perhaps superficially, but always without the ability to give what is wished for the other.⁷⁰⁵ Carson (1991:506) furthermore explains this as follows: “The world is powerless to give peace. There is sufficient hatred, selfishness, bitterness, malice, anxiety and fear that every attempt at peace is rapidly swamped. Within a biblical framework, attempts to achieve personal equanimity or merely political stability, whether by ritual, mysticism or propaganda, without dealing with the fundamental reasons for strife, are intrinsically loathsome.”⁷⁰⁶

Indeed, 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).⁷⁰⁷ 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

⁷⁰⁴ Thus, as Ridderbos (1997:511) mentions, in this verse εἰρη,νην ἀφ,ημι ὑ μί/ν is reinforced by the emphatic statement εἰρη,νην τη.ν εἰμη.ν δι,δωμι ὑ μί/ν. The possessive pronoun “my” and the words “I give” are further explained in what follows: “not as the world gives do I give to you.”
⁷⁰⁵ Jesus’ gift of shalom is given “not as the world gives it”; its greetings of “shalom” have no power (cf. Jer. 6:14), and its attempts to establish it in the world come to naught. According to him, a striking example of the latter is the famous *Ara Pacis*, altar of peace, erected in Rome by Augustus, the first of its emperors, to celebrate his establishment of the age of peace proclaimed by the prophets; it still stands in Rome, a monument to the skill of its sculptors and to the empty messianic pretensions of its emperors (see Beasley-Murray 1987:262).

⁷⁰⁶ As Newman and Nida (1980:474) say, in this verse, this second statement is perhaps more difficult than the first, since it may be assumed that what is being compared here is the peace, rather than the manner in which the peace is given. According to them, the meaning here is “I do not cause you to have this peace in the same way that the world causes people to have peace”.

⁷⁰⁷ Therefore, peace that is given by Jesus secures composure in the midst of trouble, and dissolves fear, as the final injunction of this verse demonstrates. This is the peace that garrisons our hearts and

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 sets you free, you are free indeed (8:36) (Van der Watt 2000:352). Therefore Jesus' departure is actually a great gift to the disciples – the gift of peace (Countryman 1994:104; Haenchen 1984:128; Tolmie 1995:210; Witherington III 1995:253).

The admonition μη. ταρασσε,σθω υ̅ μω/ν η̅ καρδι,α μηδε. δειλια,τω (14:27b/cola 13.14-13.15) harks back to the beginning of the discourse (14:1), creating a small inclusio around this chapter (Blomberg 2001:203).⁷⁰⁸ After everything that Jesus has already said about the disciples' community with him and with God and about their security in his love and peace, he here repeats his initial admonition very emphatically and reinforces it with encouragement not to be afraid (Schnackenburg 1982:85).⁷⁰⁹ Jesus' shalom is not a cheap wish. He is now at the point of going away on a journey in which he will have to fight for that peace against the powers of darkness and violence (v. 30; 16:33), a peace that he will have to bring back from the depths of death (cf. 20:19, 26). But he also knows where and to whom he is going, and his "shalom" is therefore a benediction full of grace and divine power (see Lightfoot 1956:277). For that reason he now repeats the words with which he began: μη. ταρασσε,σθω υ̅ μω/ν η̅ καρδι,α μηδε. δειλια,τω (v. 1; cf. 16:33) (Ridderbos 1997:511; Brown 1970:654; Countryman 1994:105; Orchard 1998:18; Segovia 1991:106-107).⁷¹⁰

minds against the invasion of anxiety (Phil. 4:7), and rules or arbitrates in the hearts of God's people to maintain harmony amongst them (Col. 3:15) (Carson 1991:506).

⁷⁰⁸ In the light of this gift of peace, the words of 14:1 with which this discourse began can be repeated, this time in antithetical parallel construction with μη. ταρασσε,σθω υ̅ μω/ν η̅ καρδι,α μηδε. δειλια,τω (Kysar 1986:233).

⁷⁰⁹ Newman and Nida (1980:474) mention that μη. ταρασσε,σθω υ̅ μω/ν η̅ καρδι,α translates the same expression used in 14:1. Here the exhortation μηδε. δειλια,τω is added. Literally the verb used here means "to be a coward" and a noun made from this same stem (TEV "coward") is used in Revelation 21:8.

⁷¹⁰ That peace, in Jesus' teaching, is to be as characteristic of the dawning kingdom as the presence and power of the Holy Spirit, and Jesus bequeaths both (vv. 26-27), thus fully providing all that is

Jesus recalls his teaching of the opening passage of the discourse (vv. 2-3) that he will go away and come again (ὁ πᾱ,γω και. ε;ρχομαι προ.φ ο̄ μα/φ) (14:28a/cola 13.16.1-13.16.2).⁷¹¹ 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 keeping 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 in his departure to the Father (Moloney 1998:411; Brown 1970:654-655).⁷¹² Jesus' departure 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).⁷¹³

Jesus then mentions that his Father is greater than he. What does “for the Father is

necessary to still his disciples' fears (vv. 1, 27). Many have remarked that in this discourse Jesus imparts to his followers not only “my peace” but also “my love” (15:9, 10) and “my joy” (15:11) (Carson 1991:506).

⁷¹¹ According to Newman and Nida (1980:475), the word ὁ πᾱ,γω is a term frequently used in John's Gospel of Jesus' departure to the Father (note 13:33 and 14:4). It should not be so translated as to suggest that Jesus was abandoning his disciples. A frequent equivalent of ὁ πᾱ,γω is simply “I am going away”. “I am coming back to you” (ε;ρχομαι προ.φ ο̄ μα/φ) is the same expression used in verse 18.

⁷¹² Rejoicing is the result of the resurrection, as 16:22 indicates.

⁷¹³ The encouraging explanation of the reason for Jesus' impending death and promise of his return, given in vv. 2-3, should have brought joy to the disciples, since it is a departure to be with the Father; real love for Jesus would mean rejoicing with him in that prospect. A further ground for such joy is the reminder that the Father, who sent Jesus, and gave him his words to say and works to do, is greater than Jesus, and *so everything is under control*; God will work out his beneficent purpose through the terrifying events of the coming hours, and the disciples may be sure that he will do the like for them in their hours of testing (Beasley-Murray 1987:262).

greater than I” mean in this context? This strange form of argument has over the years occasioned an assortment of profound dogmatic discussions of the intratrinitarian ontological relationship between the Son and the Father and of the relationship between Jesus’ divine and human “natures” (Ridderbos 1997:512; Morris 1971:658; cf. Lightfoot 1956:277; Orchard 1998:185; Bruce 1983:305; Carson 1991:507-508).⁷¹⁴ As Barrett (1978:391) notes, in this context, “John is not thinking of the essential relations of the Father and the Son, but of the humiliation of the Son in his earthly life, a humiliation that now, in his death, reached both its climax and its end.” Morris (1971:659-659) also argues that the reference is not to Christ’s essential being, but rather to his incarnate state. The incarnate involved the acceptance of a certain subordination, as is insisted throughout the New Testament. More precisely, Kysar (1986:233) puts it in the following way: “This account is not to be taken as a metaphysical statement having to do with relationships within the Godhead. Such is far from John’s mind. The agency concept of Jesus, which we find in this Gospel, implies that the envoy is subordinate to the one he or she represents. Moreover, the description of the Father-Son relationship also implies a subservience of Christ to God (e.g., the Son obeys the Father, 8:25; 10:15; 15:10, 15). But the context of these words shows that what is meant is that the Father is able to bring glory out of the tragedy of the cross. In going to the Father God’s love transforms the apparent failure of the cross into a victorious exaltation.” Newman and Nida (1980:475) also maintain, “In many passages in the Fourth Gospel, Jesus is spoken of as the one whom the Father has sent, or the one who has come from the Father, and it is in this light that the verse is to be understood. The Father is greater than Jesus in the sense that the one who sends a messenger is greater⁷¹⁵ than the messenger he sends. Note especially 13:16. Here the specific reference is probably to the coming of Jesus into the world, by which he accepts the limitations of humanity, including physical death. But after Jesus’ death God will raise him to the position that he had before he came into the world. Note 17:4-5, which indicates that after Jesus had finished the work on earth

⁷¹⁴ Jesus is the obedient Sent One of the Father (cf. 4:34; 5:23, 24, 30, 37; 6:38-40; 7:16; 8:16, 18, 26; 12:44-49), and it is as the lesser figure, the Sent One, that he delights in the greater figure: the Sender (v. 28b) (Moloney 1998:411).

⁷¹⁵ According to Newman and Nida (1980:475), “In some languages ‘greater’ is understood in the sense of ‘importance’ rather than ‘strength’ or ‘power’. This meaning reflects well the distinction between the one who sends and the one who is sent.”

afterwards (ο[ταν γε,νηται: when it does occur) their faith will not be shattered when he departs (14:29/colon 13.18)⁷¹⁷ (Moloney 1998:411; Haenchen 1984:128; Brown 1970:655).⁷¹⁸ In other words, if Jesus tells his disciples these things now⁷¹⁹, 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 these 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). Moloney (1998:411) explains it in the following way: "Although there is inevitability about the events of the departure that lie in the near future, the disciples must not be in fear or distress. Love for Jesus and belief in his word should make them occasions for further belief. Therefore the departure of Jesus will not be a moment of tragic desolation for the disciples (cf. vv. 1a, 18, 27b), but the beginning of the time of the Paraclete (vv. 16-17), a time of love (vv. 15, 21, 23-24, 28), belief (vv. 15, 21, 23-24, 29), joy (v. 28) and peace (v. 27a)."⁷²⁰

Jesus will no longer talk "much" with his disciples⁷²¹, because the enemy is already on his way (14:30a/colon 13.19). Again Jesus calls his enemy "the ruler of this world"

v. 1 the assumption is that the disciples believe in God better than they believe in Jesus, making this kind of exhortation rather strange."

⁷¹⁷ This statement repeats the point of 13:19. Jesus said the same thing with reference to the treason of Judas Iscariot (Carson 1991:508; see Newman & Nida 1980:475).

⁷¹⁸ The semantic relationships within the sub-unit are as follows: colon 13.19 is linked to cola 13.19.1-13.19.2 (which are internally linked by means of a coordinate additive equivalent semantic relationship) by means of a subordinate logical reason-result semantic relationship. To this colon 13.18 is linked by means of a coordinate additive equivalent semantic relationship. Colon 13.20 has a coordinate additive equivalent semantic relationship with colon 13.21. To this cola 13.19.1-13.19.2 is linked by means of a coordinate dyadic alternative semantic relationship. In the coming of Judas and the soldiers Jesus saw the coming of the evil one (Morris 1971:659). In Carson's terms (1991:508), "Whatever role Judas Iscariot plays as a responsible agent, the devil himself precipitates Jesus' death."

⁷¹⁹ The adverb "νυ/ν" is emphatic in the Greek sentence structure (Newman & Nida 1980:475).

⁷²⁰ Ridderbos (1997:512) asserts that the disciples are to "believe," not simply to "be prepared for" or "be warned against" the moment at which they must give him up. They are to believe in the "greater" reality with which he will return (cf. 13:19; 16:4, 32f). Morris (1971:659; cf. Newman & Nida 1980:475) underscores that this term may well mean "come to trust".

⁷²¹ Some advocates of rearrangement of these chapters maintain that Jesus' statement ουπακε,τι πολλα. λαλη,σω μεθς υ μω/ν in verse 30 signals the conclusion of the first form of the discourse. They think that the term "πολλα" is left to be said shows the original version of this discourse did not precede two more chapters of discussion (see Kysar 1986:234). However, Carson (1991:508) correctly points out that this statement should not be taken as "the end" of a discourse. He

(ο̄ του/ κο,σμου α;ρχων) (14:30b/colon 13.19.1). No doubt this term refers to the power of evil that opposes Jesus at a meta-historical level, the darkness, in the midst of which the light still shines (cf. 1:5) (Moloney 1998:411; cf. Strachan 1941:287; Haenchen 1984:128; Bruce 1983:305-306; Barrett 1978:391; Brown 1970:655-656).⁷²² To put it another way, as Ridderbos (1997:513) says, what is taking place is not just what people are devising against him and have already brought about (cf. 18:3). This bears the eschatological stamp of the conflict between the kingdom of God and the domain of Satan, the power of darkness (cf. Luke 22:53). This transcendent background becomes visible again and again throughout the story of Jesus' suffering and death (cf. 6:70; 8:44; 13:2, 27). Jesus was especially active in the crucifixion. There the force of good and evil were engaged (Morris 1971:659; Bruce 1983:306).

Jesus immediately adds, however, that ε̄πν ε̄πμοι. οῡπκ ε;χει οῡπδε,ν (14:30c/colon 13.19.2). This is an idiomatic rendering of “he has nothing in me,” recalling a Hebrew idiom frequently used in legal contexts, “he has no claim on me”, “he has nothing over me” (Carson 1991:508-509; Keener 2003:985-986).

- 13.19. (30) οῡπκε,τι πολλα. λαλη,σω μεθς ῡ μ̄ω/ν⁷²³
- 13.19.1. ε;ρχεται γα.ρ ο̄ του/ κο,σμου α;ρχων.:
- 13.19.2. και. ε̄πν ε̄πμοι. οῡπκ ε;χει οῡπδε,ν

Jesus does not belong to the “world” of which Satan is the ruler and on which Satan can make claims (8:23), and he has never sinned (8:46). The devil could have a hold on Jesus only if there were a justifiable charge against him (Ridderbos 1997:513;

thinks that similar expressions are scattered throughout John 14-16 (e.g. 14:25; 16:12) and cumulatively convey the impending onset of the “hour”.

⁷²² Moloney (1998:411) notes that a series of concepts of “the ruler of this world” have appeared throughout Jesus' story and they all come from the world of “the Jews” (cf. 3:1; 7:26, 48; 12:31, 42). “Jesus' encounters with ‘the Jews’ have been leading inevitably toward violence (cf. 5:18; 7:1, 19-20, 25; 8:37, 40; 11:53, 57), but in his moment of violent death and departure he will be ‘lifted up’ (cf. 3:13-14; 8:28; 12:32-33), overcoming the powers of darkness (cf. 1:5; 11:50-53; 12:7, 10, 23-24, 31-33) to return to the Father (cf. 13:1; 14:28).”

⁷²³ Colon 13.19 is linked to cola 13.19.1-13.19.2 (which are internally linked by means of a coordinate additive equivalent semantic relationship) by means of a subordinate logical reason-result semantic relationship (see above).

Bruce 1983:306). Thus despite all appearances to the contrary the prince of this world has no power over Jesus, whose departure is the result of his loving response to his Father (v. 30c; cf. 4:34; 5:30; 6:38; 10:15, 17-18) (Moloney 1998:411; cf. Tenney 1976:225). Jesus makes it known that for him what is about to take place is not an imaginary struggle, not merely a “triumphant” departure from this world which conceals itself behind the screen of his suffering and dying. It is, rather, “so that the world may know that I love the Father” (Ridderbos 1997:513).⁷²⁴

The reason for Jesus’ departure is openly stated in 14:31a (colon 13:20): Jesus departs this world because he loves his Father and obeys his Father’s commandment (Witherington III 1995:253).⁷²⁵

┌ 13.20. (31) ἀπλλς ι[να γνω/| ο̄ κ̄ο,σμοφ ο[τι ἀπαγω/ το.ν πατε,ρα⁷²⁶
└ 13.21. και. καθω.φ επνετει,λατο, μοι ο̄ πατη,ρ(ου[τωφ ποιω/⊕

He has spoken of his Father’s love for him (cf. 3:35; 5:20; 10:17) and now he announces the reciprocation of that love (“ἀπαγω/ το.ν πατε,ρα”).⁷²⁷ Jesus is the child of the Father. Obedience, namely to listen and do accordingly, was expected of a

⁷²⁴ Ridderbos (1997:514) notes, “Again it is evident that ‘the world’ is the embodiment of the power of unbelief and opposition to God and therefore the designation of the great antithesis in which Jesus finds himself. But the world also remains the object of Jesus’ claim to faith and conversion (cf. 17:21) and is included in Jesus’ self-surrender in death (cf. 6:51). For precisely when he delivers himself up, the world must learn to know him as the Other and the Greater in whom judgment (cf. 12:31) passes over the mode of existence to which it is subject and shows it the only way in which it can be delivered from judgement.”

⁷²⁵ Kysar (1986:234) points out that the relationship of vv. 30-31 is not clear, but the RSV punctuation is probably correct in suggesting the continuation of the flow of thought from v. 30 to v. 31.

⁷²⁶ Colon 13.20 has a coordinate additive equivalent semantic relationship with colon 13.21 (see above).

⁷²⁷ According to Ridderbos (1997:513), “This love is further explicated in the very emphatic concluding statement: ‘and as the Father has commanded me, so I do’ (cf. 12:49, 50). Jesus is commanded to lay down his life in order to take it up again (cf. 10:17f), in keeping with the great rule of his coming, which is that ‘no one has ascended into heaven but he who descended from heaven’ (3:13). This means that he will not avoid the confrontation with the ruler of this world, who is coming to meet him with everything that is at his disposal in this world: betrayal, denial, violence, and injustice, but will step forward to meet him. And Jesus will do that so that the world may know that for him this is the direction and the manner in which the Father has commanded him to go. It will ‘know’ this when in the near future it sees him walk through the streets of Jerusalem, condemned to die, and then hanging on a cross; it will ‘know’, if it wants to or not, if it understands or not, that that is the way and the manner in which he will overcome the ruler of this world, and in him the world, not by might or violence, but the power of his love for the Father and of the Father’s love.”

child. In 8:29 Jesus states that he does what pleases his Father. He does what the Father has taught him and “continues to live and by the power of the Father’s nearness” (Van der Watt 2000:286). In other words, as the love of Jesus’ disciples for their Master is attested to by their obedience (vv. 15, 21, 23), so also does the Son himself remain in his Father’s love by keeping his commandments (8:29; 15:10). Jesus’ love for and obedience towards his Father are ultimately displayed in his willingness to sacrifice his own life (10:17-18) (Carson 1991:509; see Malina & Rohrbaugh 1998:232; Brown 1970:656; Bruce 1983:306; Tolmie 1995:210; Culpepper 1998:212-213). Only in Jesus’ obedience does it become clear that he does not live for himself, but acts only as the Father charges him (Haenchen 1984:128). Thus his departure is unlike any other departure. Despite the impotence of the prince of this world, Jesus accepts his departure at the violent hands of his opponents to reveal to the world his love for his Father (Moloney 1998:411-412; cf. Tenney 1976:226; Barrett 1978:391-392; Brown 1970:656).⁷²⁸

3.3.4.4. The ending remarks of the discourse: A command to arise and depart (14:31b/cola 13.22-13.23)

| |
|---|
| <p>13.22. εἰρησθε(</p> <p>13.23. α;γωμεν εἰρησθε/θην⊕</p> |
|---|

The time for words appears to have come to an end. Jesus’ violent departure will make known to the world – by deeds rather than words – how much Jesus loves the Father (v. 31a), and it will be the definitive demonstration of his unconditional acceptance of the will of his Father (v. 30b) (Moloney 1998:412; cf. Countryman 1994:105). With this the climax of Jesus’ discourse has been reached: εἰρησθε(α;γωμεν εἰρησθε/θην⁷²⁹ (Rise, let us go from here).⁷³⁰ Some

⁷²⁸ As Moloney (1998:414) says, the use of “the world” (ο̄κο,σμοφ) in this verse does not have the negative connotations of vv. 17, 19 and 22. It refers to God’s creation, offered life and salvation through the revelation of God in and through Jesus (cf. 3:16; 4:42).

⁷²⁹ The following is the semantic relationships within this sub-unit: colon 13.22 is linked to colon 13.23 by means of a coordinate additive equivalent semantic relationship.

commentators attempt to treat Jesus' summons as metaphorical language. They suppose that the words, $\zeta\epsilon\gamma\epsilon\iota, \rho\epsilon\sigma\theta\epsilon\iota\ \alpha;\gamma\omega\mu\epsilon\nu\ \epsilon\pi\omega\nu\tau\epsilon\upsilon/\theta\epsilon\nu$, belong to the well known ambivalent expressions typical of the Gospel. Amongst others, Dodd (1953:409) thinks that there is no physical movement from the place. He assumes that the movement is a movement of the spirit, an interior act of will. He argues that the words mean "up, let us march to meet him". For him, this is a spiritual acceptance of the conflict that lies ahead, not physical movement, and it leads directly into chapter 15 (see Moloney 1998:414). Other scholars, who argue that the last clause of 14:31 is intended to have only a spiritual meaning, suppose that the real meaning of the words is a summons to resurrection (see Barrett 1978:392; Beasley-Murray 1987:223). However, this option can be dismissed on the slender evidence. Efforts to understand "rise, let us be on our way" as a spiritual rather than physical movement are an effort to avoid the problem it raises (cf. Schnackenburg 1982:87; Haenchen 1984:128; Brown 1970:656-657; Countryman 1994:105). Although various attempts have been made to interpret the end of v. 31 metaphorically, many modern scholars still insist that the words "from here" point clearly to a literal change of location (see "context"). However, the present study has attempted to show that Jesus' exit is strikingly similar to a dramatic exit in ancient tragedy.⁷³¹ That is, like tragic characters whose exits mark critical developments in a dramatic plot, Jesus' exit from the Last Supper marks a critical narrative shift.⁷³² His exit is a critical point in the Gospel for a host of reasons, and so the progress of the narrative pauses immediately prior to the exit, in order to reflect on and underscore this exit's significance. Therefore the dramatic action of Jesus, which is nothing like what one sees in the testament form, is a critical theological concern of the Fourth Gospel. Because Jesus is the ascending and descending redeemer, whose purpose culminates in a return to the Father, and because Jesus is the one who gives his life for his friends, culminating in his death on the cross,

⁷³⁰ Newman and Nida (1980:476) say that "come, let us go from this place" is very close to Mark 14:42 (Get up, let us go), words spoken in Gethsemane immediately before the arrest of Jesus. "From this place" may be best translated in some languages "from this room" or "from this building".

⁷³¹ It has already been noticed that a critical feature distinguishing John's last supper discourses from other testaments is the dramatic action of the scene, specifically the fact that Judas and Jesus depart from the last supper like characters exiting the stage.

⁷³² Jesus' exit to death is compared to tragic exits in general in order to argue further that his departure resembles a particular type of tragic exit, the delayed exit. Ancient dramatic figures, in all eras and in

his exit from the farewell discourses is the completion of his life and work. Greek tragedy provides a ready literary form to emphasise and dramatise Jesus' departure and return to the Father. In any case, this passage apparently functions as an indication that the first farewell discourse of Jesus has ended.

To sum up: This is the last section of the first farewell discourse. Jesus' words $\tau\alpha\upsilon/\tau\alpha \lambda\epsilon\lambda\alpha,\lambda\eta\kappa\alpha \upsilon \bar{\mu}\iota/\nu$ indicate that his teaching ministry in the world has now come to an end. This is immediately followed by the second remark by the Paraclete about his function. The particular function of the Paraclete that is here stressed is to "teach all things" ($\epsilon\pi\kappa\epsilon\iota/\nu\omicron\phi \upsilon \bar{\mu}\alpha/\phi \delta\iota\delta\alpha,\xi\epsilon\iota \pi\alpha,\nu\tau\alpha$) and keep the believers mindful of all that Jesus communicated ($\upsilon \bar{\pi}\omicron\mu\nu\eta,\sigma\epsilon\iota \upsilon \bar{\mu}\alpha/\phi \pi\alpha,\nu\tau\alpha \alpha] \epsilon\iota=\pi\omicron\nu \upsilon \bar{\mu}\iota/\nu \epsilon\pi\gamma\omega$),(the first sub-unit). This implies that the Paraclete will take over Jesus' position among the disciples. Jesus then leaves a peace to his disciples and calls on them to rejoice that he is going away to the Father (the second sub-unit). This admonition clearly implies that he is going to the Father to open the possibility of being present in and among his followers. It is also indicated that the purpose of the discourse is the belief of the disciples in him and the reason for his departure is his obedience to the Father (third sub-unit). Thus the textual function of the discourse as replacing the presence of Jesus is clearly indicated. Then the discourse of Jesus closes with his commands to arise and depart (the fourth sub-unit). Therefore the conclusion of the discourse confirms that the departure of Jesus provides the disciples with the gift of the permanent presence of Jesus in and among them.

3.4.Conclusion

The first farewell discourse has been investigated in detail in this chapter. Jesus announced his imminent departure to his disciples. However, as the exegetical enterprise has shown, the departure of Jesus does not mean a separation from his followers; rather, it opens the possibility of his permanent dwelling in and among

both tragedy and in comedy, commonly delay announced exits. This is particularly common among characters departing to delay.

them. The leaving and return of Jesus should be understood in terms of the new relationship between Jesus and the believers. For this reason, Jesus calls on courage and faith from his disciples (cf. 14:1) and emphasises that it is good (cf. 16:7) for him to depart. Indeed, his departure means preparing a place for these disciples (cf. 14:2-3) and signifies the completion of the work the Father has given him to do, a work that will be for the benefit of the disciples (cf. 14:28). Thus the disciples should rejoice and not be fearful (cf. 14:27).

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 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 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 παύειν 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 $\iota[\nu\alpha\ \omicron[\pi\omicron\upsilon\ \epsilon\iota\pi\mu\iota.\ \epsilon\pi\gamma\omega.\ \kappa\alpha\iota.\ \upsilon\ \bar{\mu}\epsilon\iota/\varphi\ \eta=\tau\epsilon$ 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 $\epsilon\pi\gamma\omega,\ \epsilon\iota\pi\mu\iota\ \eta\ \bar{\omicron}\ \bar{\delta}\omicron.\varphi\ \kappa\alpha\iota.\ \eta\ \bar{\alpha}\pi\lambda\eta,\theta\epsilon\iota\alpha\ \kappa\alpha\iota.\ \eta\ \bar{\zeta}\omega\eta,$ (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 $\nu\upsilon/\nu \epsilon\pi\delta\omicron\xi\alpha, \sigma\theta\eta \text{ } \bar{\upsilon} \bar{\iota} \bar{\omicron}.\phi \text{ } \tau\omicron\upsilon / \alpha\pi\nu\theta\rho\omega, \pi\omicron\upsilon$ (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.

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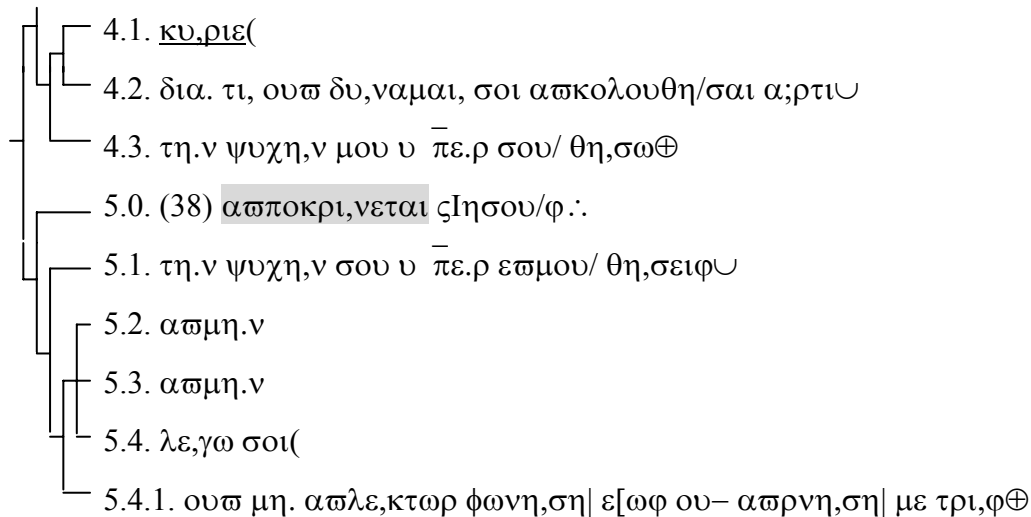
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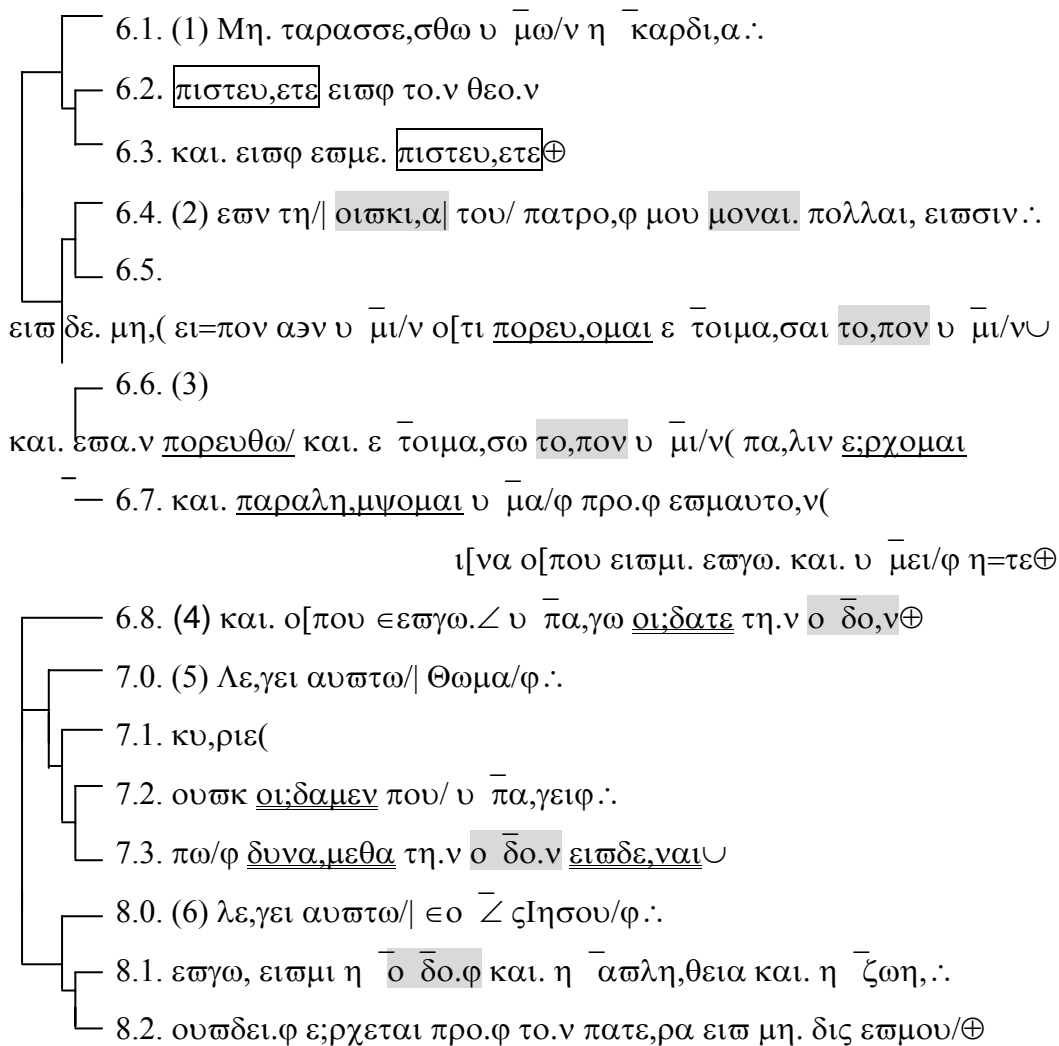
Appendix: Colon Analysis of John 13:31-14:31

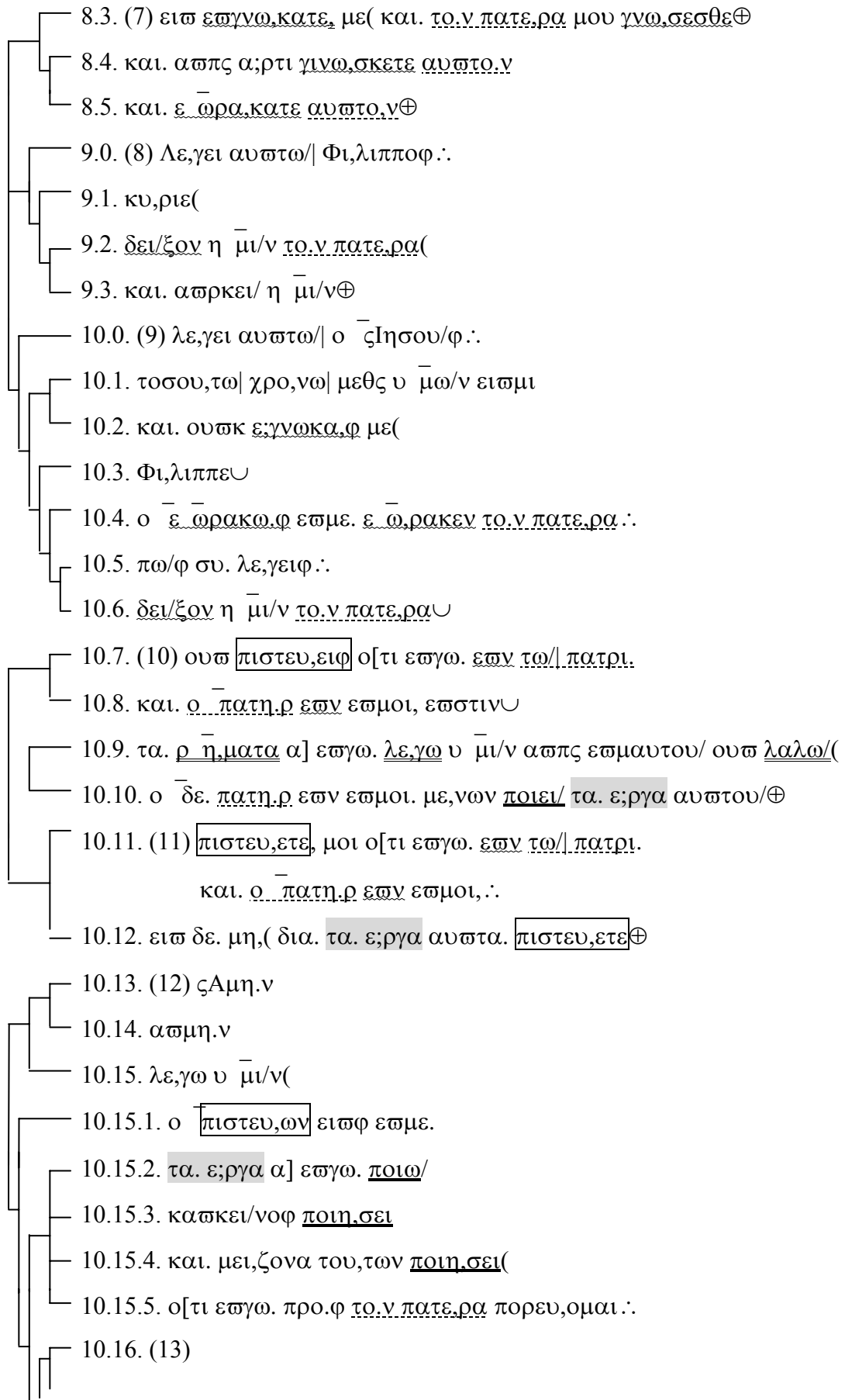
Cluster A: The introduction of the farewell discourse

- 1.0. (31) {Οτε ου=v ερωξη/λθεν(
λε,γει ςΙησου/φ.∴
- 1.1. νυ/v ερωδοξα,σθη ο̄ υῑ ο̄.φ του/ απνθρω,που
 - 1.2. και. ο̄ θεο.φ ερωδοξα,σθη επν αυπτω/|∴.
 - 1.3. (32) εειπ ο̄ θεο.φ ερωδοξα,σθη επν αυπτω/|(∠
και. ο̄ θεο.φ δωξα,σει αυπτο.ν επν αυπτω/|(
 - 1.4. και. ευπθυ.φ δωξα,σει αυπτο,ν⊕
 - 1.5. (33) τεκνι,α(
 - 1.6. ε;τι μικρο.ν μεθς ῡ μω/v ειπωμι.∴
 - 1.7. ζητη,σετε, με(
 - 1.8. και. καθω.φ ει=πον τοι/φ ςΙουδαι,οιφ ο[τι
ο[που επγω. ῡ πα,γω ῡ μει/φ ουπ δυ,νασθε επλθει/v(
και. ῡ μι/v λε,γω α;ρτι⊕
 - 1.9. (34)
ςεντολη.ν καινη.ν δι,δωμι ῡ μι/v(ι[να απαπα/τε απλλη,λουφ(
 - 1.10.
καθω.φ ηπα,πησα ῡ μα/φ ι[να και. ῡ μει/φ απαπα/τε απλλη,λουφ⊕
 - 1.11. (35) επν του,τω| γνω,σονται πα,ντεφ ο[τι εσμοι. μαθηται, εψτε(
επα.ν απα,πηγ ε;χητε επν απλλη,λοιφ⊕
 - 2.0. (36) λε,γει αυπτω/| Σι,μων Πε,τροφ.∴
 - 2.1. κυ,ριε(
 - 2.2. που/ ῡ πα,γειφ∪
 - 3.0. απεκρι,θη εαυπτω/|∠ ςΙησου/φ.∴
 - 3.1. ο[που ῡ πα,γω ουπ δυ,νασαι, μοι νυ/v απκολουθη/σαι(
 - 3.2. απκολουθη,σειφ δε. υ[στερον⊕
 - 4.0. (37) λε,γει αυπτω/| ο̄ Πε,τροφ.∴



Cluster B: The departure of Jesus





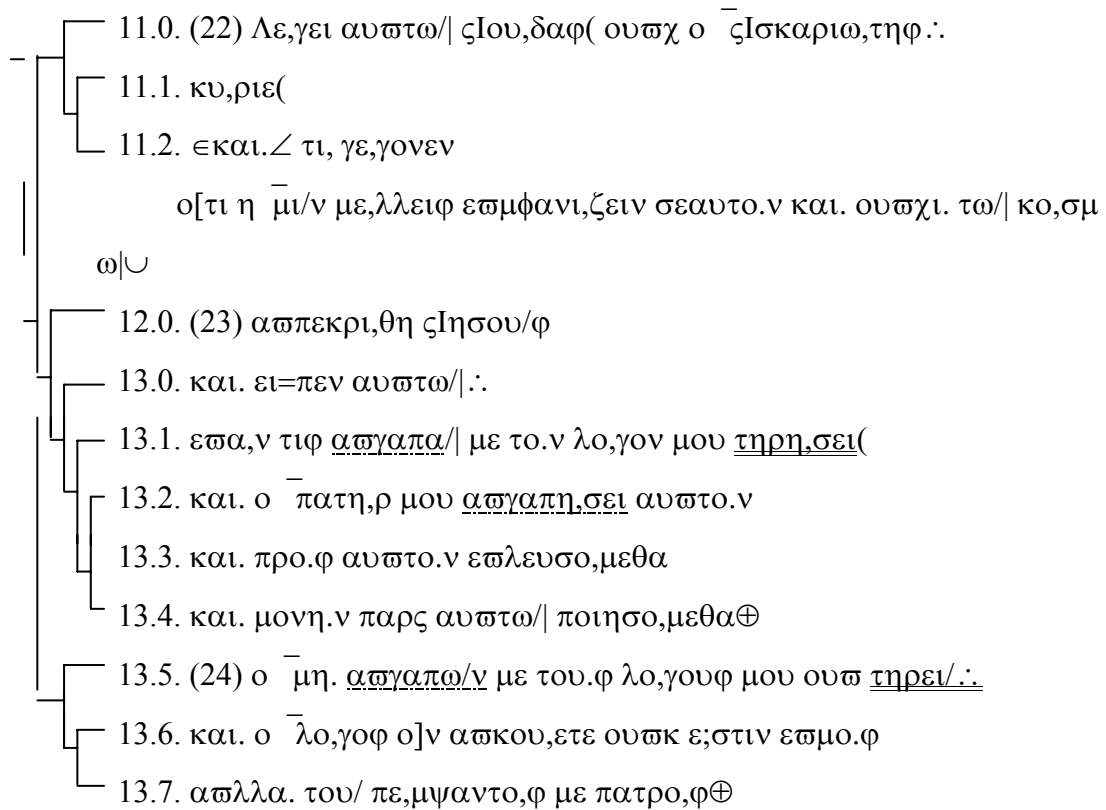
και. ο[τι αν αιωτη,σητε εων τω/ οπνο,ματι, μου του/το ποιη,σω(

- └ 10.17. ι[να δοξασθη/| ο...πατη.ρ εων τω/ υι ω/|⊕
- └ 10.18. (14)

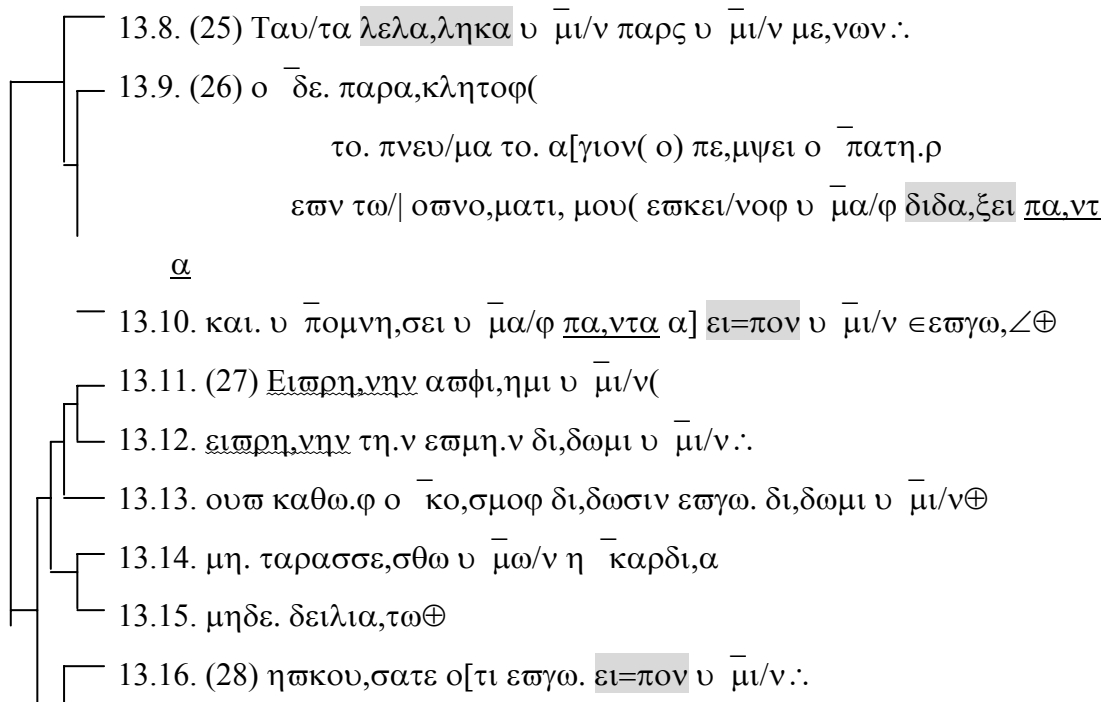
επα,ν τι αιωτη,σητε, με εων τω/ οπνο,ματι, μου εγω. ποιη,σω.

Cluster C: The return of Jesus

- └ 10.19. (15)
- └ ςεα.ν απαπα/τε, με(τα.φ εποντολα.φ τα.φ εωμα.φ τηρη,σετε .:
- └ 10.20. (16) καγω. ερωτη,σω το.ν πατε,ρα
- └ 10.21. και. α;λλον παρα,κλητον δω,σει υ μι/ν(
 - └ 10.21.1. ι[να μεθς υ μω/ν ειπω το.ν αιπω/να η=(
 - └ 10.21.2. (17) το. πνευ/μα τη/φ απληθει,αφ(
 - └ 10.21.3. ο] ο κο,σμοφ ουπ δυ,ναται λαβει/ν(
 - └ 10.21.4. ο[τι ουπ θεωρει/ αυπτο. ουπδε. γινω,σκει .:
- └ 10.22.
 - └ υ μει/φ γινω,σκετε αυπτο,(ο[τι παρς υ μι/ν με,νει και. εων υ μι/ν ε;σ
ται⊕
 - └ 10.23. (18) Ουπκ αφη,σω υ μα/φ οπρφανου,φ(
 - └ 10.24. ε;ρχομαι προ.φ υ μα/φ⊕
 - └ 10.25. (19) ε;τι μικρο.ν και. ο κο,σμοφ με ουπκε,τι θεωρει/(
 - └ 10.26. υ μει/φ δε. θεωρει/τε, με(ο[τι εγω. ζω/ και. υ μει/φ ζη,σεταε
 - └ 10.27. (20)
 - └ εων επκει,νη| τη/ η με,ρα| γνω,σεσθε υ μει/φ ο[τι εγω. εων τω/ πατρι, μου
και. υ μει/φ εων εγωμοι.
καγω. εων υ μι/ν⊕
 - └ 10.28. (21) ο ε;χων τα.φ εποντολα.φ μου και. τηρω/ν αυπτα.φ
επκει/νο,φ επστιν ο απαπα/ν με .:
 - └ 10.29. ο δε. απαπα/ν με απαπηθη,σεται υ πο. του/ πατρο,φ μου(
 - └ 10.30.
 - └ καγω. απαπη,σω αυπτο.ν και. επμφανι,σω αυπτω/| επμαυτο,ν⊕



Cluster D: The conclusion of the farewell discourse



- 13.16.1. υ $\bar{\pi}\alpha$,γω
- 13.16.2. και. ε;ρχομαι προ.φ υ $\bar{\mu}\alpha/\phi\oplus$
- 13.17. ειπ ηπαπα/τε, με επα,ρητε αεν
ο[τι πορευ,ομαι προ.φ το.ν πατε,ρα(
ο[τι ο $\bar{\pi}\alpha\tau\eta.\rho$ μει,ζων μου, εστιν \oplus
- 13.18. (29) και. νυ/ν ει;ρηκα υ $\bar{\mu}\iota/\nu$ πρι.ν γενε,σθαι(
ι[να ο[ταν γε,νηται πιστευ,σητε \oplus
- 13.19. (30) ουσκε,τι πολλα. λαλη,σω μεθς υ $\bar{\mu}\omega/\nu$ (
 - 13.19.1. ε;ρχεται γα.ρ ο $\bar{\tau}\omega\upsilon/$ κο,σμου α;ρχων.∴
 - 13.19.2. και. επν επμοι. ουσκ ε;χει ουπδε,ν
- 13.20. (31) απλς ι[να γνω/ ο $\bar{\kappa}\omega,\sigma\mu\omega\phi$ ο[τι απγαπω/ το.ν πατε,ρα(
13.21. και. καθω.φ επνετει,λατο, μοι ο $\bar{\pi}\alpha\tau\eta,\rho$ (ου[τωφ ποιω/ \oplus
- 13.22. επγει,ρεσθε(
13.23. α;γωμεν επντευ/θεν \oplus