

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 (Parsonios 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).

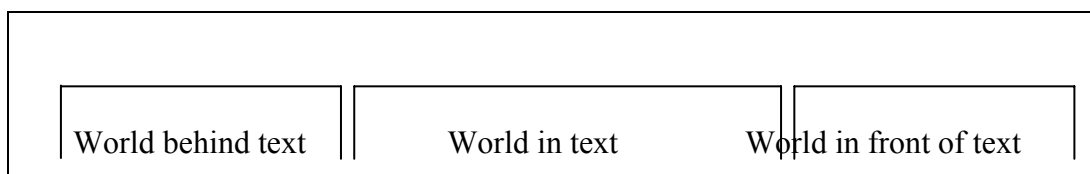
¹⁷ Remarkably, while Culpepper focused on the entire Gospel by using only the method of narrative criticism to take account of narrative features, Segovia went further to combine narrative criticism and rhetorical criticism – what he had come to call literary-rhetorical analysis. According to Segovia (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 constitutes (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

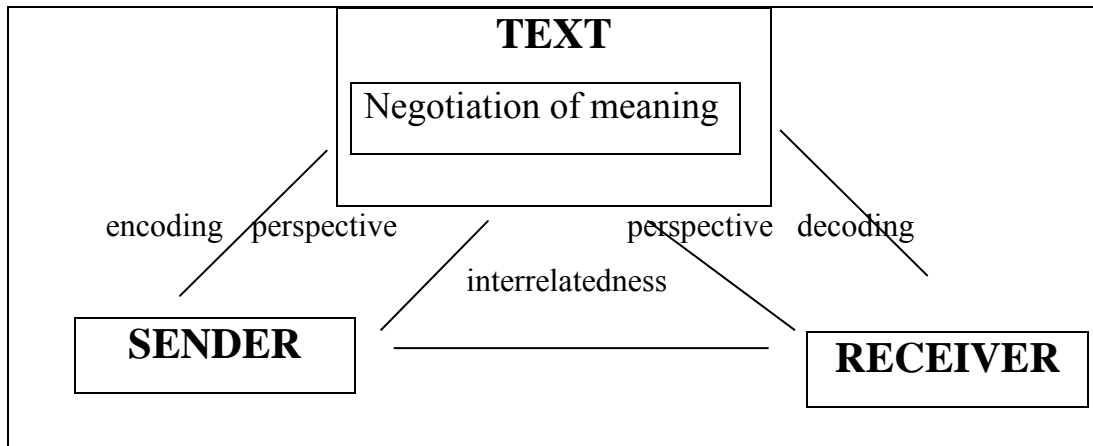


message. It is also clear, however, that one cannot look at the speaker in isolation. The speaker must be looked at as a complete human being in all of his contexts. The speaker must, moreover, be looked at in relation to his audience and in terms of the rhetoric of the text. In the final analysis, speaker 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 εσστιν ο χριστο.
φ ο υι ο.φ του/ θεου/(και. ι[να πιστευ,οντεφ ζωη.ν ε;χητε εσν τω/οπνο,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 σημεῖ/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, σημεῖ/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 σημεῖ/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 σημεῖ/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 σημεῖ/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 σημεῖ/α that the δοξ/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 (σημεῖ/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" (ἐπὶ ὄψει τῶν μαθητῶν ἐαυτοῦ/ς) 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 Θ 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, *ἄποσυναγωγῶν* ("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. –Ē. 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. Pasquetto); 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 εωκρυ,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,στυουον* (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 ειτω 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 $\iota[\nu\alpha\ \eta\ \alpha\omega\gamma\alpha,\pi\eta\ \eta] \nu\ \eta\omega\gamma\alpha,\pi\eta\sigma\alpha,\phi$ με $\epsilon\pi\nu$ αυπτου/φ $\eta=$ | $\kappa\alpha\pi\omega$. $\epsilon\pi\nu$ 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

απως α;ρτι λε,γω υ μί/ν προ. του/ γενε,σθαι(ι[να πιστευ,σητε ο[ταν γε,νηται ο[τι ερω, ειπωμι

14:29 και. νυ/ν ει;ρηκα υ μί/ν προ.ν γενε,σθαι(ι[να ο[ταν γε,νηται πιστευ,σητε

15:11

Ταυ/τα λελα,ληκα υ μί/ν ι[να η χαρα. η ερωμη. ερω υ μί/ν η= και. η χαρα. υ μω/ν πληρωθη/

16:1, 4 Ταυ/τα λελα,ληκα υ μί/ν ι[να μη. σκανδαλισθη/τε (ν. 1)

απλλα. ταυ/τα λελα,ληκα υ μί/ν

ι[να ο[ταν ε;λθη η ω[ρα αυτω/ν μνημονευ,ητε αυτω/ν ο[τι ερω. ειπον υ μί/ν (ν.

4)

16:33 ταυ/τα λελα,ληκα υ μί/ν ι[να ερω ερωμοι. ειρωη,νην ε;χητε⊕

ερω τω/| κο,σμων| θλι/ψιν ε;χετε. απλλα. θαρσει/τε(ερω. νενι,κηκα το.ν κο,σμων

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:

“ιδου. ε;ρχεται ω[ρα και. ερωη,λυθεν ι[να σκορπισθη/τε εκαστοφ

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

εἰσφοῦτα. ἰδία κατῳμε. 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).