basically as a technical term. The discipleship texts (8:31; 13:35 and 15:8; cf also 12:26) constitute a transition from being mere followers (in a literal sense) to becoming followers of Jesus in a sense of behaviour. This consists of a new way of life because of a new dispensation introduced by the incarnation of the Son, which only becomes effective in the post-Paschal dispensation.

In a qualitative sense the term discipleship depicts a specific group of people following a specific person: Jesus. The most important requirement to become a follower of Jesus is to believe that Jesus is the Christ, the Son of God, the one who came from God and has returned to God. Because the disciples have to continue the mission of Jesus they may expect harsh opposition from the world. All that has been said so far about discipleship is due to the fact that Jesus' relationship with his disciples is a duplication of and is based on the relationship between the Father and Son.

4. Discipleship: the continuation of the mission of Jesus

4.1 The Great Commission

At the beginning of this study it is stated that discipleship is seen as the continuation of the mission of Jesus. This further implies that the Jesus-disciples relationship (discipleship) is based on the Father-Son relationship. If discipleship is thus seated in the Father-Son relationship, the mission of Jesus must be observed carefully, and afterwards the commission of the disciples. Finally conclusions will be drawn concerning discipleship. This will constitute the setting from which discipleship must be interpreted.

In order to make the interpretation of Jesus' mission relevant to the interpretation of discipleship one has to consider the following aspects:

(I) The principle aspects regarding Jesus' 'mission'.
(ii) The qualities of this new way of life which Jesus made possible.
(iii) Because Jesus is the one to be followed, his Person (who he is) and Work (what he did) are important.

(v) What causes people to be drawn to follow Jesus and to adopt a new way of life?

'Sending' plays a central role (Waldstein 1990:310; Allen 1953:166) and is one of two

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213 Jesus' person and the work he came to do legitimize the continuation of his mission. Because the person and work of Jesus comprise the entire FG, only texts relevant to the mission of Jesus will be investigated.

major motifs in the FG. The Father sends his Son with a mission, to reveal the Father (1:18; 5:37) in the world ‘below’ as ὁ πέμψας με (1:33; 5:37; 6:44; 7:28; 8:16, 18, 26, 29; 12:49) and the Son (1:19-36; 5:31-40) as the one who was sent by the Father, and who returns to the Father through the cross (13:1; 17:1,13) so that anyone who believes this can become saved and thus become part of the family of God (1:12).

The theme of the Father sending his Son from the ‘world above’ to the ‘world below’ occurs throughout the FG and in various ways (4.3.1.2 (i)). This is discernible from the direct statements in 8:42 and 11:42 and indirectly from the references of Jesus about his Father as ‘the one who sent him’ (5:24,30; 7:28,29) (4.3.1.2 (ii)). The sending from heaven continues when the Father and the Son send the Paraclete (14:26; 15:26). On earth Jesus also sends the disciples (13:20a; 17:18; 20:21) to continue the mission jointly with the Paraclete, just as John the Baptist was sent to inaugurate it (1:33; 3:28). According to Mercer (1992:457) ‘This threefold sending of the Baptist, Jesus, and the Disciples-Paraclete serves to incorporate ‘sending’ into the flow of the Gospel and to highlight its importance.’

Assuming that the mission of Jesus (the Father-Son relationship) characterizes discipleship in the FG the following aspects will construct the rest of this study: (i) Firstly, the mission of John the Baptist will be discussed as a preparation for the mission of Jesus. Secondly, ‘agent’ offers a new way of describing the person and work of Christ, and framing the Christology in its totality. Although the term ‘agent’ is more familiar to us in modern times, it has recently been argued that ‘the use of the term has historical justification, in the sense that the concept of ‘agency’ can be discerned as underlying some of the language used with reference to Jesus in the New Testament...’ (Harvey 1987:239). Although there is apparently no direct reference to an ‘agent’ or ‘agency’ in the entire NT, it is clear that this concept was used by the FE, and in such a way as to prove that he was familiar with the concept of agency (cf Harvey 1987:242). According to the work of Borgen (1968) and Bühner (1977) it seems that the FE was familiar with the basic technicalities of the Jewish law of agency and that he exploited this concept in order to clarify the relationship of the Son (Jesus) to his heavenly Father. In his most recent theological work Gnilka (1994:226-324) discusses the theology of the NT and Johannine theology, including the ‘agency’ motif as part of it.

Waldstein (1990:311f; see also Okure 1988:1,285) is of the opinion ‘that mission is the “central view” and “fundamental conception” of John, the Gospel’s “fundamental hermeneutic or leitmotif”’. The family-metaphor is the other major motif (Van der Watt 1995). We must regard these two major motifs as complementary to one another; the family motif figures on the horizontal level and the sending motif on the vertical level. The cutting-point of these two motifs is when in a historical situation a person, who is part of God’s family, continues the mission of Jesus (discipleship) and another person becomes saved to become part of the family of God as a result of his acceptance of the message and new way of life. Then also for this new convert, discipleship becomes the consequence of his membership of this family.

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217 Jesus came to reveal that he came from the Father and that the Father sent him (cf 16:30; 17:8).
(ii) an investigation will be launched on the revelatory-salvivic mission of Jesus as a prototype for the mission of the disciples, and finally (iii) the mission of the Disciples-Paraclete will be investigated as discipleship.

4.1.1 The mission of John the Baptist -- the Preparation

One does not need to read too far into the FG before one is struck by the FE’s use of dualistic symbols. It appears that the whole religious system of thought presented in the FG hangs within a framework of a dualism (Kysar 1993:50). The dualism of the FG is primarily vertical: it comprises a contrast between two worlds--the world above and the world below "Ưmeiς ἐκ τῶν κάτω ἔστε, ἐγὼ ἐκ τῶν ἀνω εἰμί ῥάς ἐκ τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τοῦτον" (8:23). In the FG "τοῦ κόσμου τούτου" almost always stands in contrast to the ‘world above’ which is characterized by heavenly qualities such as light, spirit, life, truth—a world ruled over by God and known as heaven. The world below is characterized as evil with the devil as its ruler (16:11) (Ladd 1979:223). Its characteristics are darkness, flesh, death, falsehood (lies) (Kysar 1993:50).

In the framework of such an absolute qualitative contrast emerges the question: can the content of the ‘world above’ come to the ‘world below’? In other words, can the world below be saved? The answer to this question according to the FG, is positive. By the sending of the Son this has become possible. The Son was sent as the agent of God to come and reveal God (1:18; 5:37) whom nobody has ever seen (cf Ashton 1986:4,5; Borgen 1986:67ff; Dahl 1986:122ff, Meeks 1986:141ff; Van der Watt 1991:108). He did this through his ministry on earth. But the ministry of Jesus in this world through which God is revealed, also has its own prologue. Another witness, also sent from God (1:6,33) came to testify about Jesus. His mission was to prepare (reveal—1:31) the way for Jesus to fulfil his mission.

(1) The theological meaning of the Baptist in discipleship (1:19-36)

In the FG, as in the Synoptic Gospels (cf Acts 10:37), an account of John the Baptist introduces the ministry of Jesus. For the FE the role and function of the Baptist’s ministry is important for it prepares the way for the ministry of Jesus from which discipleship succeeds. In this section we will investigate the mission (1:6,33) of the Baptist.

218 Although not in the full sense of the word but as a model (ὑπόδειγμα -- cf 13:15) to continue the mission started by Jesus.

219 Take note that the FE does not say that this world is evil. In fact, the ruler of this world, the devil, makes it evil.

220 John 1:19-51 is concerned with the gains of the first disciples of Jesus. Scholars such as Bultmann (1941), Schnackenburg (1965), Brown (1975), Barrett (1978) and others agree that this part can be subdivided into 1:19-34 (The witness of the Baptist) and 1:35-51 (The calling of the first disciples). Verses 35-37 combine these two sections (1:19-37 and 1:35-51) and are important to contextualize discipleship in the FG.

221 ‘Role’ indicates the part the Baptist has to play in the FG, and ‘function’ the performance of this part.

222 In all four Gospels, Jesus enters his public ministry after the appearance of the Baptist.

223 In these verses ‘we see the first disciples moving over from Judaism (v 47) and John the Baptist (v 35) to Jesus and his fulfilment of what Judaism and the Baptist meant’ (Barrett 1978:179f). Up to this stage they had not yet attained faith in Jesus. The stage that they had reached at this point is represented by ‘Come and see’ (v 38,46), and ‘You shall see’ (v 51). The goal of this movement towards Jesus is reached at 2:11 when the glory of Jesus is revealed and the disciples believe in him.

Although it is clear from the FG that true discipleship could only realize after the resurrection of Jesus and the giving of the Spirit, the events in 1:35-51 (which Brown 1971:78; cf also Vellanickal 1980 and Palatty...
The testimony of John the Baptist,\textsuperscript{224} given on three days (1:19,29,35)\textsuperscript{225}, helps us to understand why his disciples, start to follow Jesus (1:35-37)\textsuperscript{226} and how people in the post-Paschal period would come to follow Jesus in discipleship. A preview at a short comparison of the FG’s presentation with the Synoptic Gospels, the references about the Baptist in the prologue and the investigation of the Baptist texts in ch 1 will help us in the process to understand the Baptist’s role and function in the FG.

A brief Synoptic Comparison\textsuperscript{227}

A brief comparison of the FG’s presentation of the Baptist with that of the Synoptics indicates clearly that there are major differences, concerning his role and work, as well as similarities.

The FE shows little interest, except in 3:23, in the work of the Baptist. There is no indication in the FG of the prophet of judgment as depicted in Matthew (3:7-10,12) and Luke (3:7-9,17), or of the preacher of righteousness whose morality is exemplified (Lk 3:10-14; cf also Mark 6:18-20). According to the Synoptics and Josephus (Antiquities XVIII v2 #118) the Baptist attracted many crowds through his ministry in the Jordan Valley. He proclaimed the day of judgment and administered a baptism of water to those who accepted his message and acknowledged their own sinfulness.

However the FG contains little reference to this, for the FE is not interested in the Baptist as a baptizer or a prophet (Brown 1971:45). Here the Baptist is portrayed as a \textit{herald to reveal} who Jesus is (Dodd 1976:288ff)\textsuperscript{228} and to encourage people to follow him. In the Synoptics he gives a debut of Jesus as Messiah while the FG portrays the prophetic

\textsuperscript{1987 refers to as a summary of discipleship in its whole development, seen from the perspectives of the FE and Johannine community) are only an indication of how people finally decide to follow Jesus. The confessions of these people about the Messiahship of Jesus place this narrative in another situation (a different level), i.e. that of the FE. At this level this narrative would relate to discipleship, in order to indicate how people come to follow Jesus: i.e. because they perceive his identity.

\textsuperscript{224}In the few articles written about discipleship in the FG, scholars forgot to consider the important role of the Baptist in discipleship; cf ch 1 of this study for the historical overview of discipleship in the FG.

\textsuperscript{225}In 1:19-37 a threefold testimony of the Baptist occurs which he delivered on three consecutive days (1:19,29,35) (cf Bernard 1969:34). The first is the announcement of ‘the Coming One’ (1:19-28), the second the designation of Jesus as ‘He who was to come’ (1:29-34), and the third having as its consequences the ‘following of Jesus’ by two of the Baptist’s disciples (1:35-37ff). As Dodd (1976:248) has correctly pointed out, this threefold progression is simply a spelling out the pattern defined in advance in 1:6-8: Firstly, the Baptist was not the light; secondly, he has to testify to the light which is Jesus; thirdly, through him all men might believe.

O’Connor (1990:359) correctly states that the time Jesus spent with the Baptist should not be overestimated. According to him ‘at least sufficient time has to be allowed for some of the Baptist’s disciples to transfer their allegiance to Jesus.’ This statement by O’Connor implies that the point of view held by some scholars (Grobel 1941:397ff; Koester 1987:73; Charles 1989:79), namely that Jesus could have been a disciple of the Baptist, is not so extreme.

\textsuperscript{226}A clear distinction must be drawn between the following aspects regarding discipleship: ‘constitution,’ ‘characteristics’ and ‘essence’ of discipleship. All three aspects will be discussed.

\textsuperscript{227}Much has been written about the comparison between the FG and the Synoptics concerning the Baptists, therefore no detailed discussion of this kind will be offered here. It also does not fall within the scope of this study. The following brief discussion will explain this difference as it helps to characterize the function and role of the Baptist in the FG. See Dodd (1976:248ff) in particular for a detailed comparison.

\textsuperscript{228}The FE was free to handle the tradition in a new way (Barrett 1978:173).
experience\textsuperscript{229} of the Baptist. This experience, according to Dodd (1976:260), qualifies him for his special role to 'witness' about this Jesus (cf Cullmann 1977:25ff).\textsuperscript{230}

It is clear that these differences are due to the fact that the role and work of the Baptist links up with the primary goal of the FG. He witnesses to reveal Jesus so "...ι' ενα πιστευ[στε] δτι ίσως έστιν ό Χριστός ό υίος τού θεού, και ίνα πιστεύοντες ζωήν έχετε ἐν τῷ ὄνοματι αὐτοῦ" (20.31). The Baptist wants to reveal Jesus so that people can come to believe in him and follow him (1:35-37). Attention will now be given to the different Johannine texts to elucidate this statement.

\textbf{References to the Baptist in the Prologue (1:6-8,15)}\textsuperscript{231}
After the FE prepared his readers by giving a brief overview in the Prologue (1:1-18) of what should be expected in the rest of the FG,\textsuperscript{232} he commenced with the ministry of the Baptist in 1:19. The few verses (1:6-8,15) concerning the Baptist in the Prologue is of theological importance. They contextualize the appearance of the Baptist in ch 1 and prepare the reader for what he can expect from the ministry of the Baptist and to explain to them how it came about that people started following Jesus (1:35-51).\textsuperscript{233}

According to the historical and stylistic structures of the Prologue, it is clear that these verses about the Baptist can be regarded as interpolations.\textsuperscript{234} The chiastic structure of the Prologue clearly shows that the FE incorporated these verses here deliberately and not by

\textsuperscript{229} The FE repeatedly uses the word 'saw', which indicates the experience of the Baptist. This is first-hand information and legitimizes his witness.

\textsuperscript{230} Verses 1:6 and 7ac set the stage, and from the outset we learn that the Baptist is "ἀπεσταλμένος παρά θεού...ινα μαρτυρήῃ...ινα πάντες πιστεύωσιν δι’ αὐτοῦ". Missionary as these verses are, they also presuppose a plan of universal salvation. The two introductory episodes, the Baptist's testimony about Jesus and his subsequent confession to the first disciples show this plan set into motion.

\textsuperscript{231} Barrett (1978:159) points out that the Baptist occupies an important place in the FG, therefore it is natural that he should be introduced into the prologue which conveys the main themes of the FG.

\textsuperscript{232} According to Deeks the ‘four sections into which the prologue naturally falls (1:1-5, 6-8, 9-13, 14-18) provide summaries of the contents of the four main sections of the Gospel (1:1-18; 1:19-4:54; 5:1-12:50; 13:1-20:31).’ Cf also Bultmann 1941:1; Barrett 1971:6,28; Deeks 1976:83,70).

\textsuperscript{233} 1:19-51 presents a unity which starts with the deprecatory testimony about the Baptist himself, continues with the Baptist's positive testimony to Jesus and the coming of the first disciples and rises to a climax with the confession of Nathanael to Jesus' word of revelation in v 51.

\textsuperscript{234} There is a large number of different proposals by various scholars about the occurrence of these verses in the Prologue. There is no agreement among them about which verses belong to this hymn and how they were joined to the Gospel. For more information concerning the different opinions and suggestions confer Brown (1975:22; also Ashton 1991:286ff). It seems as if there are two groups. The one group maintains that there were secondary additions to the original hymn (Bultmann 1941:1; Schnackenburg 1965:198f). Some who support this criterion are of opinion that perhaps the original opening verses of the FG (1:6-8) were displaced when the prologue was prefaced to the Gospel by a final redactor (Brown 1975:21, and others). A second group of scholars believed that the Prologue forms a unity from the beginning (cf; Morris 1975:711,87f; Barrett 1978:158; Culpepper 1980:81:1ff; Carson 1991:112f). Staley (1986:241ff) agrees with Culpepper on the chiasmic structure of the Prologue although his proposal is slightly different. To motivate their statements Carson and Morris maintain that the Prologue is not poetry, and that prose sections such as 1:6-8,15 (where reference is made to the Baptist) have been added to the Prologue. Carson speaks of ‘rhythmic prose’, while Morris calls it as ‘elevated prose’. Barrett (1978:158), correctly, feels that, in the light of the important place occupied by the Baptist in the Gospel, he should be introduced into the Prologue, but his point of view that there is no need to suspect interpolation here is debatable. Also see Hooker (1969/70:354ff) who investigates the insertion of the Baptist texts in the Prologue.
accident as Boismard\textsuperscript{235} and Brown suggest. The insertion of these verses shows how highly the FE regards the Baptist's witness (Bultmann 1941:29). It would be fairer to these verses to conclude that they are 'planned parenthetical' remarks (Carson 1991:130). The FE wanted to prepare the people of his time for the coming of the Word and the Light (Brown 1975:27).\textsuperscript{236}

When the FE comes to the account of the public ministry of Jesus he, in common with the Synoptics, begins with the witness of the Baptist (1:19ff; cf Acts 1:21-22; 10:37; 13:24-25). That is why it is appropriate for him to introduce the Baptist here (Carson 1991:120). These verses prepare the way for the detailed account of the Baptist's witness, which immediately succeeds the Prologue.

These verses (1:6-8,15), can be structured in the following cola:

\begin{verbatim}
11 Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ,  
12 ὃνομα αὐτῷ Ἰωάννης;  
13 ὁ ὤμος ἦλθεν εἰς μαρτυρίαν  
13.1 ἵνα μαρτυρήσῃ περὶ τοῦ φωτός;  
13.2 ἵνα πάντες πιστεύσωσιν, δι' αὐτοῦ.  
14 ὦ πῦρ ἐν ἑκείνοις τὸ φῶς,  
15 ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.  
27 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ  
28 καὶ κέκραγεν λέγων:  
28.1 οὗτος ἐν ἔπον·  
28.1.1 ὅ ὄπισώ μου ἐρχόμενος ἐμπροσθέν μου γέγονεν,  
28.1.2 ὅτι πρῶτός μου ἦν.
\end{verbatim}

Although no special stylistic structure can be detected in these verses, the following theological structure of C11-15 can be deducted:

\begin{verbatim}
A θεοῦ --------> ἀπεσταλμένος  The Mission
B Ἰωάννης ----> μαρτυρήσῃ ----> περὶ τοῦ φωτός  The Content
C πάντες ----> πιστεύσωσιν  The Purpose
\end{verbatim}

\textsuperscript{235} Brown (1975:27) indicates that Boismard and others suggest that verses 1:6-7 were originally the opening of the Gospel, but were displaced when the Prologue was added.

\textsuperscript{236} Part of this preparation is that the FG built in progression of development in the Prologue's line of thought. In 1:1-5, the FE traces the account of Jesus further back than the creation. After proving the absolute starting-point, he turns to the starting-point of Christianity: the ministry of John the Baptist (1:6-8) In the following section (1:9-13) he stresses the coming of Christ as the light and the reactions to him. Although the world did not recognize (1:10) him and his own did not receive him (1:11), some people did receive him (1:12). They received the right to become children of God. The incarnation of the Word realized this (1:14). Then, from 1:19 onward he describes the process of becoming children of God, what it involves, and the implications connected to it in greater detail (Carson 1991:113).
C11-15 relate to the mission of the Baptist (ἀπεσταλμένος) while C27,28 relate to the content of his testimony (verb μαρτυρεῖ), namely, who Jesus is (C28.1.1 and C28.1.2). The purpose of this mission was that people should believe (πιστεύσωσιν—C13.2).

A. God has sent
This forerunner’s significance is grounded in C11. Colon 11 spells out the mission of the Baptist while C13-15 characterizes this mission as revelatory-salvific (C13.1 and 13.2). The main purpose of the Baptist was to reveal the Christ. The fact that he ἀπεσταλμένος assigned this specific task (Carson 1991:120). This messenger of God ‘came’ with only one mission (ἐλήνη, final—C13): to give testimony (Schnackenburg 1965:227).

The fact that he was commissioned (sent) by God categorizes him with Moses (Ex 3:10-15) and the prophets (Barrett 1978:159). In this respect the Baptist is like Jesus himself, who was also sent by the Father (17:8,18; this is a frequent theme in the FG). The work of the Baptist thus derives significance only from the fact that he is sent (Barrett 1978:159). His commission by God makes his testimony authoritative.

B. The Baptist witnesses
In these verses all interest is concentrated on the μαρτυρία of the Baptist. Nowhere in the FG (not even here) are we informed about the content of his preaching (except very briefly in 1:29-34); he is not the ‘forerunner’ (as depicted in the Synoptics), but merely a witness (1:6-8,15; 1:19ff; 3:22ff). Through the phrase ἀπεσταλμένος παρὰ θεοῦ his authorization as a witness was brought out.

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237 On the use of ἀποστέλλειν (and πέμπειν) in the FG see 4.3.1.2: ‘The sending of the agent’.

238 In 1:33 the Baptist will speak of ‘ὁ πέμπως με βαπτίζειν’ and in 3:28 he says, ‘I am sent before him.’

239 According to Schnackenburg (1965:227) this human ‘coming’ corresponds with divine ‘sending’.

240 ἀρματυρεῖν occurs four times in these four verses, while ἵνα...φωτός occur twice (C13.1 and C15).


242 Μαρτυρεῖν occurs 33 times in the FG, 6 times in the First Letter of John and 4 times in the Third Letter of John. It occurs only 32 times in the rest of the New Testament. Μαρτυριον occurs 14 times in the FG, 6 times in the First Letter of John and once in the Third Letter of John. It occurs 9 times in a special sense in Revelation and only seven times in the rest of the New Testament. Μαρτυρεῖν περί is characteristic in the FG (Schnackenburg 1965:227; Bernard 1969:8). Normally μαρτυρεῖν (μαρτυρία) has the (legal) meaning of testifying in a statement about reality of a state of affairs which has been questioned. Such a testimony is then based on knowledge, particularly on the account of an eye-witness (cf 1:32,34,40,41; 3:11,32; 15:27). Such a μαρτυρία is made before a judgment seat. Judgment has then to be given on the matter, and this judgment must be based on the statement of the witness. On the other hand the witness is ‘duty bound’ to testify, and in doing so commits himself to what he says. Here the personal commitment of the witness is stressed. Any one of the elements in the μαρτυρία may either recede in the background, or may equally become dominant. In the FG do μαρτυρεῖν and μαρτυρία have the original forensic meaning and the sense of bearing witness for something is often stressed. Here in the case of the Baptist μαρτυρία then takes on the meaning of ‘confessing’ (see Bultmann 1941:30; cf also Charles 1989:71ff), based on first-hand knowledge: heard and seen.

243 ἀποστέλλειν (but not in the case of πέμπειν) indicates primarily the task and authorization of the emissary (Rengstorf 1933:397ff). Rengstorf points out that even in the LXX and Judaism it is frequently used with a
The work of the Baptist thus derives significance only from the fact that he is sent (Barrett 1978:159). The reason why John the Baptist was sent by God (C11) was because οὗτος ἦλθεν εἰς μαρτυρίαν244 ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ. οὐκ ἦν ἑκείνος τὸ φῶς,245 ἀλλ’ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός (C13-C15) for the true light was coming into the world. Knowing this he was obedient to his commission.246 The witness of the Baptist247 is simply to the nature and significance of the Person of Jesus.

The courtroom language used in C13 and C15248 is again used in C27 and 1:19-20, where specific contents has been given to it. In contrast with the Synoptics (Mk 1:2; Mt 11:10ff), the Baptist functions not as ‘precursor’ and ‘preparer of the way’, in fulfilment of the prophecy of Mal 3:1 (Schnackenburg 1965:227). In the FG he is the great ‘witness’ who gives weighty testimony, (i) before official Judaism (1:19-28), (ii) before all Israel (1:29-34), and (iii) before his own disciples (1:35-37).

A second purpose of the Baptist's witnessing was that all should believe in the Messiah. πιστεύειν249 corresponds closely to μαρτυρεῖν250 (Carson 1991:159). The nature of this faith appears in C13:1 and C15, where the object attested is called τοῦ φωτός. This φωτός refers to the Logos who is life to, and the light of men (1:4) (Schnackenburg 1965:227).251

A fuller description of the witness of the Baptist appears in 1:19-36; 3:27-30; 5:35 and a climactic summary in 10:40-42. There were also other witnesses to the truth of God's self-disclosure in the Word: the Samaritan woman (4:39), the works of Jesus (5:36; 10:25), the Father (5:32; 37; 8:18), the OT (5:39-40), the crowd (12:17), the Holy Spirit and the disciples (15:26,27). They all bear witness to Jesus, who himself bears witness to the truth (18:37), in conjunction with the Father (8:13-18).

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245 Scholars (Bultmann 1941:31; Schnackenburg 1965:228; Carson 1991:121 and others) are unanimous in their conviction that C14 is incorporated by the FE, for in the second century there were still Baptist circles competing with Christianity, and they considered the Baptist himself as the Messiah.

246 The coming of the Baptist corresponds to his mission, as it is also frequently used in the FG for the appearance of Jesus (the FE normally adds εἰς τὸν κόσμον) (Bultmann 1941:30).

247 Verses 19ff present the testimony of the Baptist as well as the circumstances under which it was given. Normally, light can be seen and therefore it is unnecessary to testify about it, but in verses 19ff it is a question of testifying before those who are hostile and have not yet seen Jesus (Brown 1971:28).

248 ἵνα μαρτυρήσῃ (C13,15); cf also ψυχολόγησεν (C35,37), οὗτός (C49.2), ἡδεῖν (C49.3), ἐμαρτύρησεν (C50), τεθαμβά (C50.1), ὁ πέμπας με (C50.4), ὕφορκα (C50.5) (cf Charles 1989:72). According to Trites (quoted by Carson 1991:120) courtroom language such as ‘witness’ and ‘testimony’ is common in the New Testament.

249 In C13.2 πιστεύειν is used in an absolute sense, where the object of faith is being understood without being expressed; cf 1:50; 4:42,53; 5:44; 6:64; 11:15; 12:39; 14:29; 19:35; 20:8,25 (Schnackenburg 1965:228; Bernard 1969:9). According to Bultmann (1941:31; cf also Schnackenburg 1965:511; Dodd 1980:182ff) does πιστεύειν have the same value as πιστεύειν εἰς τὸ ὄνομα αὐτοῦ (1:12), εἰς αὐτὸν (2:1), εἰς τὸν θάνατον (3:36), πιστεύειν δὲ... (6:69) and similar expressions. Compare the change in 3:18; 4:39-41; 11:40-42; 12:37-39; 16:30f.

250 Nowhere are the two concepts μαρτυρεῖν and παρατηρεῖα emphasized so strongly as in the FG and occur in the service of Johannine faith.

251 Schnackenburg (1965:227) is correct when he says that ‘Der Übergang zum geschichtlichen Bericht (V 6) läßt keinen Zweifel zu, daß der Evangelist hier unter dem “Licht” den inkarnten Logos meint, also das “Licht”, sofern es zu geschichtlicher Stunde in die Welt kam (vgl. V 9).’ It is only in the FG that Jesus has been related with light. This relation is part of the FE’s revelation of Jesus. Light reveals, exposes. He wants to stress that Jesus who is the Light, is the one who has to be approached and followed.
The FE sees all faith as a response to testimony. If the phrase δι’ αὐτοῦ refers to the ‘Baptist’, for men do not believe through Jesus but in him (Barrett 1978:160), it means that he is the catalyst to the faith in Jesus.

In his testimony the Baptist announced (C28.1.1 and C28.1.2) in general terms the advent of the long-awaited Coming One: "οὗτος ἐν δὲ εἶπον· ὁ ὃπίσω μου ἐρχόμενος ἄμπροσθέν μου γέγονεν, δι’ πρῶτός μου ἐν." This expression draws not only the temporal priority of the pre-existence of Jesus emphasized at the beginning of the Prologue, but also the absolute primacy of Jesus (Carson 1991:131).

C. People come to faith

The second ἴνα clause (in C13.1.2) is dependent on the first clause in C13.1.1. The purpose of the Baptist's witnessing was that all (πάντες) should believe in Jesus. πιστεύετε relates to μαρτυρεῖν; this implies 'to accept the testimony as valid, and the fact thereby attested as fact' (Barrett 1978:159) (cf the two disciples who heard the Baptist's witness and believed). The fulfilment of these words is seen in 1:37 -- Bultmann (1941:31) correctly indicates that C13.2 refers to the witness of the Baptist as it was constantly represented through the tradition and in such a way that it retains its actuality.

In conclusion the function of the Baptist in these two texts (vv 6-8 and 15) in the Prologue is only to refer to his mission: to serve as a witness to Jesus. This interpretation of his mission is reflected in 1:31, where the Baptist states that the purpose of his baptism is to reveal Jesus to Israel. Within the Prologue the references of the Baptist serve to link the subsequent historical statements with the metaphysical truths outlined therein: it is made clear that it is Jesus who is the True light, the revelation of God who brings the 'heavenly qualities' to this earth (cf Hooker 1969:358). He could bring this message with authority because he was appointed and sent by God himself. The purpose of this mission and witness was that people should come to believe in (follow) Jesus. The FE uses these three verses to prepare the reader for what he can expect to read in the next pericope concerning the Baptist.

Considered in connection with other indications such as Jn 3:22-30; 4:1-2 and 5:31-40, the point becomes clear: 'the Baptist is singular important, but it is not an end in itself' (Quast 1991:14).

(2) The Role and Function of the Baptist -- to reveal

In the previous section we have seen that the Prologue prepares us for what we can expect from the Baptist in this section (1:19-37). The following is a structure analysis of vv 19-37.

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252 δι' should mean 'through' or 'by means of' the testimony of the Baptist (Bernard 1969:9). The FG never uses the expression πιστεύειν διὰ ἴνα. For the FE Jesus is the end and object of faith, rather than the medium through which it is reached (see 1:12).

253 Although it seems as if the Baptist's role contradicts 1:31, where it is stated that Jesus might be revealed to Israel, it is not sufficiently founded. From C13.2 it is clear that the Baptist's message would teach all men, just as the message of Jesus, which he has preached in the land of Israel, would touch all men (Brown 1971:8f).

254 Although this pericope ends with verse 1:34 and a new one begins in 1:35, the indication of the testimony of the Baptist ending at 1:36, occurs because his witness overflows to the next pericope in verses 1:35-36. Bultmann (1941:58) says that the dominant thought of the Baptist is μάρτυς, and it will be only μάρτυς. Because of the Baptist's function as μάρτυς up to verse 1:37, verses 1:35-36 have been included here.
A Structure analysis of John 1:19-37

34 Kai auta estin h merarxia to o Ioannou, 
de te apostelion [pros auton] o Ioudaioi e x irepolymou
iereis kai Leuitas hina erwthson auton su tois eis;

35 kai omologiogen
36 kai ouk erhnista,
37 kai omologiogen oti
37.1 en ouk eimi o xristos.
38 kai hrmishkan auton
38.1 to ouv, 
38.2 su h Hlias eis;
39 kai legen:
39.1 ouk eimi.
40 o proftptes eis ou;
41 kai anepkriht; ou.
42 eipsan ouv autyp
42.1 tois eis, hina apaorishai doymen tois pemiasan hma;
42.2 to legen pepi seautoi;
43 eby:
43.1 en fwnh boontos en t h drhmu;
43.1.1 eubvontas tis ovdon kuriou, 
kaqh eipev h Hsaia h proftptes.

44 Koi anepstalamenoi hasan ek tov Pharisaion.
45 kai hrmishkan auton kai eipsan autyp:
45.1 to ouv baptizeis eis ou ouk eis o xristos
oude h Hlias
oude o proftptes;

46 anepkriht autois h Iowannhs legwn:
46.1 en bapfize ev ovdai;
46.2 medos umon batheken en umesis ouk odsate,
46.3 to episo mou erchomenos,
ou ouk eimi [gen] aijfios hina lous
autou tov imanta to v podhmato.
47 tauta en Bithania evgeneto
perean tov Iordanou,
htou hy o Iowannhs bapfizein.

48 Tis epaoriono blenei ton Ieswv erchomenon pros auton
49 kai legen:
49.1 hde o imomos tov theou o ajres tis amartias tov kosmu.
49.2 ou touted estin upe o enw eipenh;
49.2.1 episo mou erxetai anhe eis epimorea heno mou ygenen,
hti prwtops mou hy.
49.3 kai ouk hdein auton,
49.4 all hina faneirothi to Iasaithl
dia toito hlenen enw ev odsati bapfizein.

50 Koi amartirinven h Ioannhs legwn oti
50.1 teode eno to pneuma katabainon ois periapteran ez ourano
50.2 kai hmyenein ep auton,
50.3 kai ouk hdein auton,
50.4 all o pemiasi me bapfizein en odsati ekionou mou eipen:
50.4.1 ep o an idi h to pneuma katabainon kai mepon ep auton,
ou toutos estin o bapfizein ev pneumati anw.

50.5 kai ouk howany
50.6 kai meamartirinven
50.6.1 ou toutos estin o uidos tov theou.
The account of the Baptist (C34-C54) is one of several passages in the FG where (although it is quite clear that this account of the Baptist contains more than one layer) it remains difficult to disentangle the various elements. Nevertheless the FG shows the Baptist first rejecting any role for himself except that of the forerunner and witness (C34-47), and afterwards designating Jesus as his superior who comes by divine sanction (C50.6.1). Here the FE clearly provides a scheme of salvation history: the Baptist prepares for the coming of the Saviour.

Influenced by Dodd, Schnackenburg and others went further than Dodd to correctly state (1965:273; cf also Brown 1975:45; Dodd 1976:248) that the Baptist’s testimony is given by the FE according to a clear plan spread over three days: on the first day (C34-C47) he witnesses (cf C11-C15) to official Judaism (the representatives from Jerusalem), in a rather indirect and negative way;255 on the second day (C48-C50) before ‘Israel’ the people of God, in a positive way256; and on the third day he encourages two of his own disciples to follow Jesus (C51-C54).257

We can summarize this analysis as follows:256

| C34-C47       | The Baptist in ................................ dialogue with official Judaism |
| C48-C50       | The Baptist in ................................ monologue to Israel       |
| C51-C54       | The result of the Baptist’s mission .......... his disciples follow Jesus |

(i) The role and function of the Baptist spelled out in his testimony before the delegation from Jerusalem--(C34-C47)259

This passage can be subdivided into two parts: (1) the Baptist questioned by the delegation of priests and Levites about the Messianic significance of his person (C34-C43); (2) the question by the Pharisees about the meaning of his baptism (C44-C46.3). Colon 47 indicates the place of the hearing (Schnackenburg 1965:283).

255 He is not the Messiah, not Elijah, not the Prophet, but only a voice in the wilderness.

256 He ‘bears witness’ that Jesus is the "ο ὁμός τοῦ θεοῦ", baptizer with the Holy Spirit and "υἱός τοῦ θεοῦ".

257 These two distinct parts (C34-47; C48-50.6.1) correspond to the two clauses of the Prologue, οὐκ ἦν ἔκεινος τὸ φῶς, ἀλλ’ ἴνα μαρτυρήσῃ περὶ τοῦ φωτός; Cola 51-54 indicate the effect of the Baptist’s testimony, in accordance with the clause of the Prologue, ἵνα πάντες πιστεύσωσιν δι’ αὐτοῦ (Dodd 1976:251).

258 This passage can also be logically divided into: (i) the Baptist’s testimony before the delegation from Jerusalem (C34-C47); (ii) the testimony of the Baptist before Israel (C48-C50.6.1); and (iii) the testimony of the Baptist before his own disciples (C51-C54).

259 Bultmann (1941:57f) refers to the disorder of the text and reorganises it.
From the structural analysis (C34-47) the following pattern can be detected:

<table>
<thead>
<tr>
<th>Identity</th>
<th>Performance</th>
</tr>
</thead>
<tbody>
<tr>
<td>άπειστειλάν......ιερείς καὶ Λευίταις</td>
<td>άπεισταλμένοι...Φαρισαίων.</td>
</tr>
<tr>
<td>Q</td>
<td>Q</td>
</tr>
<tr>
<td>έρωτήσασιν αὐτόν· αὐτής εἰ;</td>
<td>ήρώτησαν αὐτόν τι σὺν βαπτίζεις</td>
</tr>
<tr>
<td>ό προφήτης εἶ αὐ;</td>
<td>A</td>
</tr>
<tr>
<td>αὐ Ἁλίας εἰ;</td>
<td>άπεικρίθη......ἐγὼ βαπτίζω ἐν ὦδαιαι;</td>
</tr>
<tr>
<td>εἰμί ὁ χριστός</td>
<td></td>
</tr>
</tbody>
</table>

There is nothing remarkable in the structure. It is simple and straightforward. It clearly indicates dialogue between the Baptist and the delegation from Jerusalem. The content of interrogation changes as the groups who interrogate the Baptist change. The questions asked by the ιερείς καὶ Λευίταις concern the identification of the Baptist while in the case of the Φαρισαίων it concerns his actions. In both cases the pattern is the same: they ask him a question (Q) to which he responds (A).

The delegation of priests and Levites (C34-C43)
The FE presents the Baptist as witness 260 for Christ in the prologue (C11-C15,C28). Now he develops his testimony καὶ261 “ἄμη ἐστιν ή μαρτυρία” (C34). He explains the occasion on which it was given and to whom it was addressed. It is entirely a testimony to Christ, who must be revealed so that people can come to him and follow him in future. It is time for the ministry of Jesus to begin. Because Jesus does not openly display his nature and his dignity, 'witnesses' and 'testimonies' have to attest it (5:31-47) (Schnackenburg 1965:274).262

The Baptist's revelatory witnessing comes through testimony (C35,37,43,49,C50.6,C52), baptism (C13.1,C16.4), and identification (C51). In C13-15 the readers are prepared for this function of the Baptist and in C34,35-37,43 (voice) and C50 this function is emphasized by the repetition of these words.263 His role as witness was legitimized by hearing what God told (C50.4.1) him and what he saw (C50.5).

Because of the importance264 of this testimony of the Baptist for the FE here, right at the

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260 The events relating to the Baptist in this section are linked very closely with the allusions to the Baptist in the Prologue: he came εἰς μαρτυρίαν (1:7), and his μαρτυρία is now given (Barrett 1978:171).

261 According to Schnackenburg (1965:274) 'Das Ganze trägt einen bewuβt "amtlichen" Charakter.'

262 This revelatory function of the Baptist is further emphasized by the interrogation of the Baptist: "Ἰνα ἐρωτήσασιν αὐτόν" (C34), "ἡρώτησαν αὐτόν" (C38), "τις εἰ; ἵνα ἀπόκρισιν δώμεν τοῖς πέμψαιν ἕμας; τι λέγεις περὶ ἁγειτοῦ;" (C42.1 and C42.2), "καὶ ἡρώτησαν αὐτόν" (C45).

263 As we have already seen, the incorporation of John the Baptist in ch 1 of the FG is of theological importance (cf Brown 1975:77). This is clear from the fact that references to the Baptist are incorporated in the Prologue, the comparison with the Synoptics, as well as his role and function as witness: (1) to "εὐθύνατε τὴν οδὸν κυρίου" (43.1.1) and (2) to reveal the Christ to the people (C49.1ff and C52.1): "ὄν ύμεις οὐκ
beginning of the FG, he deliberately gave the whole passage an 'official' tone. The juridical overtones and supplements of this testimony by the Baptist are only there to confirm the reliability of the testimony offered, to provide a surer ground for faith. To implement this 'official' tone the FE incorporated a delegation (C34,44) to question the Baptist. They were sent by the 'Iouðaioi' of Jerusalem, that is, from the central authority of the Jews, the Sanhedrin (Schnackenburg 1965:274; Carson 1991:142). This delegation included appropriate men, priests and Levites, who were chosen to conduct the enquiry, for it is a question of baptism which concerns the rite of purification (Bultmann 1941:60). According to Brown and Bultmann they were 'specialists in ritual purification' (cf Bultmann 1941:60; Brown 1975:43). The whole idea of 'appropriate men' emphasizes the level and authority on which the testimonies of the Baptist took place. He uses them to give an official status to the Baptist's witness. But unfortunately they do not begin by inquiring about baptism, but about his person.

The questions the delegation directed to the Baptist (C37.1,C38,C40) have been interpreted from different perspectives by scholars. These interpretations need not contradict each other, but should rather complement one another. According to Bultmann (1941:60) the intention of the question directed to the Baptist, σύ τίς εί, was to inquire into the authorization of his action. Barrett (1978:172) associates the deputation's visit to investigate the intentions and personal claims of the Baptist. He thinks that the FE has simply borrowed a familiar Old Testament phrase (eg 2 Chron 23:4) to describe these Jewish functionaries. Bernard (1969:35) is more accurate when he states that the question

οδοτε" (C46.2); "καγώ ούκ ήθεν αυτόν" (C49.3 and C50.3); "ο διπλω μου έρχομενος" (C46.3 and C49.2.1); "ο βαπτιζων εν πνεύματι άνιψη" (C50.4.1). His significance is also based on the fact that he was sent by God to witness (position) about Jesus (C11-15). The FE is interested in the Baptist solely as the forerunner and herald — in his witness to point out the Messiah (cf Schnackenburg 1965:273) to Israel (C46,C49.4), to bear witness to the incarnate Logos (C49.2.1), the redeemer of the world (C49.1,C52; cf also 3:22-30; Dodd 1976:248f). Thus his function is to reveal Jesus (C11-15).

265 Schnackenburg (1965:274; also Brown 1971:45) correctly pointed out that η μαρτυρία has judicial overtones, because it is given in an official interrogation. By naming the interrogators the official character of the interrogation is emphasized (Bultmann 1941:58; cf Barrett 1977:171; Carson 1991:120). Legal vocabulary, e.g. confession, interrogation, and testimony is found here and throughout the FG. In 5:31-40 it reaches a climactic moment when Jesus brings forward a number of witnesses to the truth of God's word: God himself, the Scriptures, Moses, and the Baptist. Therefore it fits the purpose of the FG that before Jesus' appearance, the FG opens with the interrogation of the Baptist (Brown 1971:45).

266 Carson (1991:141f) correctly infers that the Baptist was so influential (cf Mt 3:5,7) that it would have been irresponsible of the Jews in Jerusalem (1:19) if they had failed to make enquiries about him. Schnackenburg (1965:275) differs from Carson. He seems to be more on track when he sees this interrogation by the officials as a deliberate insertion by the FE. Its purpose is to give status to the testimony of the Baptist. Carson may have a point, but why then did the Synoptic Gospels not mention this interrogation? Only Matthew mentions that the Baptist 'saw many of the Pharisees and Sadducees coming to where he was' (Mt 3:7). They came to the Baptist, but they never interrogated him.

267 The word 'Jews' could easily have been left out by the FE and still the sentence would make sense. The insertion of the 'Jews' here is purposefully. They were included not only to give 'official' status to the delegation but also as Bultmann (1941) indicated to appear, as in the rest of the Gospel, as the opponents of Jesus (also Carson 1991:142), here they appear as the opponents of his witness.

268 The baptism was considered a Messianic act, an 'eschatological sacrament', which qualified the baptised for participation in the Messianic salvation. This is proved by the Synoptic tradition concerning the Baptist, the early Christian understanding of baptism, the Jewish and Jewish-Christian, as well as by the gnostic Baptist sects (Bultmann 1941:61).

269 This is the climax of the questions asked by priests and Levites.
directed to the Baptist, 'οὐ τίς εἰ', did not concern his name or parentage. What they meant was to ask him who he claimed to be. He understood their meaning immediately, for he rejected at once any pretence of being the Christ. A study of the context proves, the Baptist’s answer and the intention of the FE shows that the delegation simply wanted to know who the Baptist claimed to be.

The question about his person is answered negatively by the Baptist. He is not the Messiah (C37.1). He also denies to be Elijah (C39.1) or the Prophet (C41). The important thing in this testimony of the Baptist as to his identity is not his preaching of penance, but the voice he raises on behalf of Jesus (C46.2,C46.3) (Schnackenburg 1965:279). The FE stresses the personal pronoun ἐγώ at the end of C37.1 (Brown 1975:43; Barrett 1978:172; Carson 1991:143). This forceful way of presentation constituted part of his positive witness to confess the true Christ (Carson 1991:143). The reason is to bring to show that there is another person who is the Christ. The three titles which the Baptist rejects as being irrelevant to himself denote the eschatological bringer of salvation.

The FE uses the delegation instrumentally so that the Baptist can witness about the 'Christ' and so that the FE can indicate that from the different opinions in that time about the 'Expected One,' Jesus, was the real Messiah who has arrived now. At this time there was no uniform Jewish expectation of a single eschatological figure. This is clearly seen by the questions asked by the priests and Levites (C34-C38) whether the Baptist is 'the Christ, Elijah or the Prophet?'. According to Brown (1971:46) a majority of the Jews expected the

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When the Baptist responds to the delegation's enquiry (C35-C37), his response corresponds with the level of authority on which the question was asked in C34. Bultmann (1941:60) gave an excellent description to motivate this statement. He pointed out that the first ὡμολογήσας (C35) as well as οὐκ ἐρωθήσατο (C36) is used in an absolute sense while the second ὡμολογήσας is qualified by the ὅτι-clause (C37.1). The first and second καὶ mean 'and', while the third one means 'and indeed'. In C34 the question was put in the subordinate clause, in order that the μαρτυρία of the Baptist in C35-C37 comes to the forefront. The FE wants to lend emphasis to the statement here. He accomplished this with the conjunction of positive and negative statements and the use of the form of ititotes.

Scholars largely agree that this denial owes something to polemic against those who rated the Baptist too highly (Barrett 1978:172; consult Bernard (1969:36) on the disciples of the Baptist whom Paul found at Ephesus).

These questions asked by the delegation show that the FE was very well acquainted with the views of the Jews of those days. It also indicates that Messianic expectations were widespread in first-century Palestine (Carson 1991:142). According to the content of these questions we can conclude that: the delegation was of opinion that if the Baptist were 'Elijah' or 'the Prophet', then there would be a reason for his baptizing. According to Bultmann (1941:60f) this rests on a double assumption: (i) that baptism is considered as a Messianic act; (ii) that Elijah and 'the Prophet' are Messianic figures (cf Barrett 1978 who differs here).

This was his message in the Synoptics.

Bernard (1969:38) pointed out that both Eastern and Western theologians have noted the contrast between φωνή and λόγος. The Baptist 'was the Voice, but not the Word.'

It is missing in the following answers. ἐγώ is emphatic (Schnackenburg 1965:281; Bernard 1969:40; Carson 1991:146) and already indicates the presence of Jesus. Bernard (1969:36) points out that the Baptist’s use of ἐγώ is one of the features of the narrative (see C43.1,C46.1,C46.3,C49.2-C49.4,C50.3). Ἐγώ brings his distinctive ministry into clear view.

ὁ Χριστός is used here as a title -- the 'Messiah' (Bultmann 1941:60).
The Mission of John the Baptist

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Messiah. The two questions (C38.2, C40: "ὁ προφήτης εἰ σὺ; σὺ ἢ Ἡλίας εἰ;"") of the delegation is necessary to move the reader's thought to the area about the 'One expected'. This is only an introduction, giving the Baptist the opportunity to point out that Jesus is the expected Messiah.

After the three negative answers given by the Baptist, the delegation presses him for a positive statement about his position. Such a declaration would enable them to satisfy their principals (C9.1, C9.2). This is another sign of the official character of the interrogation (Schnackenburg 1965:279). The Baptist is not simply to be identified with some character in the eschatological movement of history; nor is his testimony an independent personal opinion. When he answers positively, his answer possesses the only authority that can be recognized within Judaism, the authority of Scripture (C10) -- καθὼς εἶπεν Ἡσσώς ὁ προφήτης (Is 40:3). The Baptist is the spoken word, whereas Jesus is the incarnate Word (Barrett 1978:174).

The group of Pharisees

In C44 a new group, "Καὶ ἄπεσταλμένοι ἥσαν ἐκ τῶν Φαρισαίων" (C44), appears to interrogate the Baptist. While the first group questioned the Baptist about his person, the Pharisees question him about his performance. They asked the Baptist about his baptism, "τί οὖν βαπτίζεις". Scholars largely agree that the Pharisees wanted to know what authority the Baptist had to perform this exercise (Bernard 1969:39; Carson 1991:145).

In the opinion of the Pharisees the baptism administered by the Baptist must have a Messianic meaning. Schnackenburg (1965:281) believes that the Pharisees must have been acquainted with the eschatological call to penance which accompanied baptism (Mt 277 Deist (1987:83ff) gives an interesting and valuable overview of a new orientation which the exile brought. He discusses different trends that arose during this time. Some of these trends are of great importance to understand the different 'Messianic confessions' of the Baptist and first disciples of Jesus in 1:35-51. He pointed out that the Messianic expectation arises in the books of the Maccabees. These people placed their hope in a Messiah who would come to lead the Jewish people to independence as in the time of David. Thus in these circles the term 'Messiah' is used for the first time to indicate an expected king. Therefore Deist correctly argues that we cannot talk about an Old Testament Messianic expectation: firstly because the term is never used in this way in the Old Testament, and secondly because the intertestamental idea of a Messiah is then read back too easily into the Old Testament. But for our purpose Deist's contribution confirms the fact of a strong Messianic expectation in the NT era.

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278 According to Bernard (1969:35) 'the Jews' of verse 1:19 are not to be distinguished from 'the Pharisees' of verse 1:24. Carson (1991:144) correctly maintains that the Pharisees that questioned Jesus were not a second delegation but more likely a subgroup of the delegation. He gave credible motivation for this statement. The question (1:25) they ask presupposes knowledge of the previous exchange and the NEB translates this section as: 'Some Pharisees who were in the deputation asked him'. According to Carson the Pharisees were so influential that an official delegation could hardly have been sent without a representation from them.

279 It is interesting that the priests, Levites and Pharisees are only used to ask questions in response to which the Baptist gives important information concerning the Messiahs of Jesus. They are used by the FE as catalysts (Cf Schnackenburg 1965:281). The purpose of their questioning is, as Bultmann (1941:60ff) puts it, 'den das Derhor soll dem Leser nur die μαρτυρία des Johannes mitteilen.'

280 The FE incorporated them in order to reveal Jesus. The emphasis is not on the Baptist, but on Christ. This is part of the FE presentation, which is also clear from the rest of chapter one.

281 Bernard (1969:39) pointed out that the baptism of proselytes was a recognized practice in Jewry at that time. People coming from heathenism were baptized. But how can Jews now be baptized? To answer this question, Bernard called on Ezekiel 36:25. Baptism, a symbolic rite of purification, now becomes a token of
Chapter 3

3:7-10 par) and which is presupposed here. The baptism as a symbolic rite of purification would indeed be a token of the approach of the Messianic Kingdom (Ezek 36:25; cf. Zechariah 13:1) (Bernard 1969:39). Hence the questioners should 'consider the baptism of the Baptist as the symbolic action of the eschatological prophet' (Schnackenburg 1965:281; cf. Friedrich 1959:839).

The FE is in a better position than the people of the delegation to interpret this action. He knows that the Baptist's baptism is a Messianic action. The baptism focusses on Jesus and wants to reveal him, because the Messianic age has been realized (C49.4). Hence the Baptist's answer in C46 (cf. also C49.3, C49.4) indicates that the only meaning of the baptism of the Baptist is to make known the unknown one who is already present; and everybody understood that this unknown one is the awaited bringer of salvation. But no one can recognize him before there is a witness about him. This witnessing was a task for the Baptist to accomplish. God, who sent him, had to give him the sign by which he should recognize the Christ and he, the Baptist, has to deny that he is the Messiah, Elijah, or the Prophet (Bultmann 1941:64f; Bernard 1969:40).

Carson pointed out that the "ἐξώ" in the emphatic phrase "ἐξώ βαπτίζω ἐν ὑδάτι" (C46.1) will serve as a contrast for the One who will baptise in another medium, the Holy Spirit (C50.4.1). He used this opportunity to bear witness to the hidden Messiah. The Baptist's answer is calculated to shift attention from his own baptism to the action of him who comes after him. His baptism is planned to prepare the people for Jesus (Carson 1991:146).

In comparison with the Synoptics (Mt 3:11; Mk 1:8; Lk 3:16) the FE has deliberately omitted the second part of the testimony of the Baptist in the Synoptics which contrasts the baptism of the Messiah with that of the Baptist (cf. C50.4 with C50.4.1). He did this in order to focus attention on the Baptist in order to indicate that his baptism fades into insignificance beside

the approach of the Messianic kingdom: 'I will sprinkle clean water upon you, and ye shall be clean' (Ezek 36:25).

Bultmann (1941:61) agrees with Schnackenburg, but Carson (1991:145) differs from them. He does not agree that the question of the interrogators should be interpreted to mean that they have all unambiguously identified the Baptists' baptism as an eschatological rite, because of lack of evidence. According to Carson they want to discover by what authority the Baptist is baptising. He further says that if they cannot find an adequate authority to sanction this extraordinary practice, they wonder whether he is such an eschatological figure. If he is neither the Christ, nor Elijah, nor the Prophet, then what could possibly justify his baptism? Once again these differences need not contradict each other. Carson's understanding of this text is also only an assumption, and indirectly implies what Bultmann and Schnackenburg said.

He is already there, although no one knows him. This statement will be heard periodically throughout the Gospel: the 'Jews' are blind; they look for the one who stands among them, without recognizing him as the one they are looking for.

Bultmann (1941:65) stated that when the FE composed 1:19-34, he worked over the tradition freely. Bernard (1969:48) correctly states that the Baptist knew that his ministry was only one of preparation (C43). For him the ultimate purpose was that the Expected One should be manifested.

Bultmann (1941:63f) is very vague when he states that John the Baptist did not recognize Jesus of his own accord, but received the ability to recognize him and to make him known when he was commissioned to baptise. The question is whether he knew Jesus at all and whether or not he recognized Jesus as the 'Messiah'.

In everything the Baptist says, starting from C35, he decreases himself to increase the Messiah (cf. also 3:30).
his testimony. The symbolic character of his baptism disappears; changes into a rite which is carried out merely as a divine command (C50.4), to provide an opportunity of presenting to Israel the giver of baptism in the Spirit (C49.4) (Schnackenburg 1965:281).

Unlike his interrogators, the Baptist has already recognized Jesus through divine revelation (C50.4.1). Thus the event in the next part (C50-C50.6) of his testimony has already taken place. This is suggested by C46.2 "μέσος ὑμῶν ἐστήκεν...". The Baptist has recognized Jesus standing there amongst them, but still he does not mention the name of the person who is to be expected. Schnackenburg (1965:282) argued that the words "ὄν ύμεῖς οὐκ οἴδατε" (C46.2) indicate that the divine revelation is not given them and that they lack readiness to except it. It is through their own fault that the revealer and saviour remains unknown to them. We hear nothing more about these messengers.

Colon 47 localizes all these events "ταύτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων. " According to the scholars there is no agreement regarding the location of this place.

(ii) The function of the Baptist seen in his testimony before Israel (C48-C50.6)

As in the case of the previous section, this section can also be divided into two parts: Jesus as the "ὁ ὁμός τοῦ θεοῦ" and the pre-existent one (C48-C49.4); and Jesus as 'vehicle of the Spirit' and 'the chosen one of God' (C50-C50.6). Each part refers to the Baptist baptising with water, that he saw Jesus, that he testified about Jesus, and that he had not previously recognized him (Brown 1975:58).

From the structure analysis the following pattern concerning references to Jesus is discerned:

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287 Schnackenburg (1965:281) pointed out that 'Die fragenden Pharisäer mußten wissen, daß zur messianischen Zeit der Heilige Geist gehört (vgl Ez 36,25f; 37,5f; 39,29; Joel 3,1ff; Is 32,15; 44,3; 59,21), ein bloßer Wasserritus also noch keine messianische Funktion erfüllt.'

288 It seems as if a paradox occurs here. In the FG the statement is made that the Baptist did not recognize Jesus for what he was before his baptism. The account in Mt 3:14ff is different. The Baptist is presented here as unwilling to baptize Jesus because he is aware of his Messiahship (Bernard 1969:48). Bernard's solution, that the narrative of the FG is more primitive than the Matthaean tradition, is too simplistic. It is irrelevant here to try to assimilate the presentation of the Baptist in the FG with that of the Synoptics.

289 In the light of the heavily loaded symbolism in chapter one and the reaction of the Pharisees and Jews to Jesus's words and his performance of signs throughout the Gospel, this statement by Schnackenburg rings true.

290 See Schnackenburg (1965:283) and Barrett (1978:175; cf also O'Connor 1990:362ff) for a discussion about the uncertainty of Bethesda. See Nortjé (1989:573ff) who traces the meaning of the FE's use of 'Bethany across the Jordan'. According to her this site has more than geographical significance—her analysis shows the theological purpose. She maintains that this is the spot where the two Johannine 'worlds' meet: The world above and the world below.

291 The Baptist's mission would not affect only Israel, but all men (πάντες) (C13.2).

292 In the first cluster (C34-47) the Baptist is the main character, but in the second cluster (C48-50.6.1) Jesus appears to take prominence.
Chapter 3

This section is convincingly a monologue. The Baptist μαρτυρήσει περὶ τοῦ φωτός (C13.1). His testimony is clearly structured as indicated here. There are five clear expressions regarding Jesus which are structured around two sections, each consisting of a statement that the Baptist did not know Jesus, then followed by a pronouncement of a revelation, first to Israel, then to the Baptist himself. Each of these sections contains a reference to the Baptist’s baptism with water.

A new situation arises. The FE indicates this by referring to a new date (C48). From C49.3 it seems that he is addressing a new group of people, a circle big enough to represent 'Israel'. The point of his third testimony is: the Messiah, "ὁ ἁμνός τοῦ θεοῦ" (C49.1,C52.1), "ὁ υἱὸς τοῦ θεοῦ" (C50.6.1) is to be presented to the people of God, and made known to them (cf Schnackenburg 1965:284). This testimony of the Baptist is more specific.

The delegates from Jerusalem must have left because they are not mentioned again (Bultmann 1941:65f). Then Jesus appears on the scene so that the Baptist may point to him, "ἰδε... ὁ ἁμνός τοῦ θεοῦ... ὁ δίκαιος τῆς ἁμαρτίας τοῦ κόσμου" (C49.1). We now encounter for the first time a formula of revelation (see also C51), "ἰδε..." represents a formula used several times in the FG in this same sense (1:36,47; 19:26,27) (Newman & Nida 1980:36; Morris 1975:143). According to Newman & Nida 'The force of this expression is to focus attention on the person referred to and to follow with some description of that person.' His inscription indeed followed that Jesus is the "ὁ ἁμνός τοῦ θεοῦ" with a qualification "ὁ δίκαιος τῆς ἁμαρτίας τοῦ κόσμου". But these words do not immediately cause people to follow Jesus. It was not the intention of the FE that anyone should follow Jesus yet as he has much more to make known about him. Later, following a second pronouncement (C54), the two disciples of the Baptist will follow Jesus.

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293 His first testimony was directed at the Priests and Levites (C34-44), the second towards the Pharisees (C45-46.3).

294 The phrase "ὁ ἁμνός τοῦ θεοῦ" (C49.1 and C52.1) has both a soteriological and Christological meaning in ch 1. The explanatory phrase "ὁ δίκαιος τῆς ἁμαρτίας τοῦ κόσμου" (C49.1) attributes to "ὁ ἁμνός τοῦ θεοῦ", a soteriological meaning while in C52.1 it has a Christological meaning depicted by the exclamation "ἰδε" (C49.1 and C52.1).
Scholars agree that both the background and the precise meaning of the phrase "ὁ ἄμνος τοῦ θεοῦ" in this context are difficult to trace.²⁹⁵ They disagree about the meaning of the content and offer different proposals.²⁹⁶ Newman & Nida (1980) state that these difficulties arise because of disagreement among scholars as to whether the statement is indeed to reflect the theology of the Baptist or of the FE. The two most popular explanations used by scholars are that "ὁ ἄμνος τοῦ θεοῦ" associate: (i) the suffering servant of the Lord derived from Is 52:13-53:12; and (ii) the paschal lamb (cf 19:36) (Sandy 1981:447-479; Roberts 1971:41ff; Charles 1989:75ff). Although the most commonly held explanation is that allusion is made to the Paschal lamb since Jesus will be crucified when the Paschal Lamb is slaughtered, it would appear that it refers not only to one particular OT metaphor, but rather to different metaphors in a collective sense. On the other hand we may consider it not to be coincidental that the FE develops his chronology of events, especially the crucifixion of Jesus, around the Passover Feast (cf Charles 1989:78).

This exclamation of C49.1, with its deep theological content, must be seen together with the utterance of C49.2 (cf C28). The FE starts with the Baptist's testimony to the Messiahship of Jesus to disclose to his readers the unique character of this Messiahship.

The prophetic words spoken in C49.1 are followed by the affirmation that the person designated by οὗτος is the one whom the Baptist has already announced in C46.3 "ὁ ὁπίσω μου ἐρχόμενος" (Schnackenburg 1965:289). Where he described the higher dignity of his successor in C46.3 by means of the symbolic reference of undoing the shoe-laces he now sums up the matter with: "ὁς ἐκμπροσθέν μου γέγονεν" (C49.2.1)²⁹⁷ This

²⁹⁵ It is not my task to become involved in the long theological debate about the precise reference of "ὁ ἄμνος τοῦ θεοῦ" in these two texts. The following works can be consulted: Barrett 1955:210ff; Virgulin 1961:74ff; Roberts 1971:41-56; Burrows 1974:249; Sandy 1981:447f; Du Plessis 1985:148 and the various commentaries.

²⁹⁶ Bultmann (1941:66) is of opinion that the meaning of ἄμνος τοῦ θεοῦ is clearly determined by the terms καθαρίζειν, αἶμα, λαμαρίῳ so that the lamb is thought of as any sacrificial lamb. Barrett 1978:176) agrees with Bultmann but is more specific about the sacrificial lamb than Bultmann. He says that the FE's primary reference is to the Paschal lamb; but the contents cannot be drawn directly from Judaism, since in Judaism the lamb sacrificed at Passover does not take away sins. The FE is probably thinking here of the Paschal interpretation of the last supper and the eucharist. In the eucharist, the Paschal meal, the death of Christ for the remission of sins is portrayed. Schnackenburg (1965:288) is more specific than Bultmann but accommodates a wider perspective than Barrett. He is of opinion that we have here a pregnant expression with more than one meaning: 'Wahrscheinlich darf man das Bildwort vom "Lamm Gottes" nicht einseitig auf den "Knecht Gottes" oder das "Passahlamm" zurückführen.' In all probability, the metaphor of the "ἄμνος τοῦ θεοῦ" is not to be explained either by the 'servant of the Lord' alone or the 'paschal lamb' alone. Other scholars are also of the opinion that the FE enriched the statement with a complex collage of symbolism. Haenchen (1984:155) suggests that 'the various forms of the portrait of Jesus are kaleidoscopically reflected in C49.1, in which all the details subconsciously work together to form a new image in its own right' (see also Sandy 1981:447ff; Charles 1989:75).

For a brief discussion about different backgrounds and indications of meaning consult Brown (1975:58ff); Morris (1975:143ff); Barrett (1978:176f); Newman & Nida (1980:36).

²⁹⁷ Schnackenburg (1965:289) correctly states that the FE interwove elements of the Christian interpretation into the historical narrative. He was less interested in historicizing his narrative, but follows a literary genre in which the narrative was employed in the service of faith.

²⁹⁸ This is a Synoptic metaphor (Schnackenburg 1965:289).

²⁹⁹ Jesus is still unknown, while the Baptist is famous. The time has now come for Jesus to appear and to take the place that his pre-existence calls for. He must now increase and the Baptist must decrease (3:30) (Barrett
paradoxical sound can only mean ‘He existed before me’ to indicate the real pre-existence of Jesus. According to Schnackenburg this insight has not derived from the ordinary Jewish thinking on the Messiah, or the voice from heaven, or the revelation given to him at the baptism (cf C17.4, C17.4.1). Schnackenburg is correct when he says that this insight could only have come from the interpretation of the FE, who was certainly convinced that the divine declaration of Jesus had led the Baptist to understand the Messiahship of Jesus in a higher sense than was possible for the Jews (Schnackenburg 1965:290).

In the verses prior to C49.3 the Baptist witnesses about Jesus, but now turns to his own person and task. The statement, “κακύω οὐκ ἦδειν αὐτόν” (C49.3), stresses the difference between them. Bernard (1969:48ff) doubts whether the Baptist and Jesus could have known each other in their early years. Although the FE wrote this, it does not mean that the Baptist did not know Jesus at all. It could have been that the Baptist knew Jesus as a person, even as one of his own disciples (cf Grobel 1941:397ff; Koester 1987:73; Charles 1989:79). The point made by the FE is that the Baptist did not recognize Jesus as the Messiah before he was enlightened by God (Schnackenburg 1965:284). He did not know that Jesus was the Messiah (Barrett 1978:177). Scholars, (Schnackenburg 1965, Bernard 1969, Barrett 1978) agree that the statement made here is that the Baptist did not recognize Jesus for what he was before his Baptism. As an ordinary man, he had no idea of the mystery of Jesus, but received a mission from God (διὰ τοῦτο ἡλέθων) to make the Messiah known to ‘Israel’. ‘Making him known’ probably presupposes that he was initially an obscure person among the people, until the day on which he was revealed. This is actually the mission of the Baptist as baptizer (as the emphases) (Schnackenburg 1965:303). Both the Baptist and his baptism have no independent significance but exist in order to bear witness

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300 This phrase does not occur in the Synoptics.

301 It was the Baptist's testimony about the superiority of Jesus that to the mind of the FE, led to the thought of pre-existence (Schnackenburg 1965:290).

302 Cf 28.1.1 ὁ ὄπισω μου ἐρχόμενος ........ ἐμπροσθέν μου γέγονεν, 46.3 ὁ ὄπισω μου ἐρχόμενος, 49.2.1 ὁ ὄπισω μου ἐρχέται ἀνήρ ὡς ἐμπροσθέν μου γέγονεν.

303 Refers to the Messiah (Schnackenburg 1965:297).

304 The tenses of the verbs in colon 50 indicate an event in the past, of which the Baptist now witnesses before Israel (Schnackenburg 1965:284).

305 The verb φανερώθη always indicates 'emergence from mysterious obscurity, and a sudden breaking forth into clear light' (Bernard 1969:48; cf also 2:11; 3:21). According to Schnackenburg (1965:303) the duty of 'making him known' probably presupposes a Jewish notion that before the revelation of the Messiah one day, he is to dwell unknown among the people. In colon 46 the Pharisees are given an obscure suggestion about the Baptist's mission, while here in semi-colon 49.4 the positive objective of it is expressed (Schnackenburg 1965:303).

306 'Israel' always has a good sense in the FG (Barrett 1978:177; cf also 1:50; 3:10; 12:13); it is the chosen people of God over whom the Messiah is to be king (cf 1:49; 12:13).

307 Bernard (1969:51) points out the difference in meaning of the baptism of the Baptist between the Synoptics and the FG. In the Synoptics the baptism was one 'of repentance with a view to the remission of sins.' In the
(C13f) to Christ, who alone takes away sin and also confers the Spirit306 (Barrett 1978:177). The Baptist knows that his purpose is that the Expected One should be made manifest (Bernard 1969:48). He is also aware of the authority he enjoys. In C50.4 he speaks of ‘the One (God) who sent [him] to baptise (Carson 1991:146).

In C50-C50.2 the testimony of C49.3 and C49.4 is explained. The Baptist saw308 the Holy Spirit descending like a dove upon Jesus and rest upon him (cf Lk 4:18). According to Schnackenburg (1965:303; cf Sjöberg 1959:382) ‘Der volle und ständige Geistbesitz ist das auszeichnende Charakteristikum des Messias (vgl. Is 9,2; 61,1)’. In the FG the FE declares that the Baptist was assigned the role to witness this information to the people.

From a structural point of view, as already been indicated, C50.6.1 ends the subsection (C34-C50.6.1) which concerns ‘the witness of the Baptist.’ As C34 begins with “Καὶ σάῃ ἐστὶν ἢ μαρτυρία τοῦ Ἰωάννου... “, so C50.6 ends with "μεμαρτύρηκα...” (Brown 1975:67). The conclusion310 and contentional climax311 of his testimony is that he, the Baptist, has seen and testifies that Jesus is the ὤν τοῦ θεοῦ (50.6.1), which has pointed out the Messianic status of Jesus.312 According to Barrett (1978:178), the difference in meaning between the two variants ὤν and ἐκλεκτός is not really significant.

Structurally this whole section (C34-54) leads to a theological climax. This become clear from the exegesis and can be depicted diagrammatically as follows:

FG there may probably be an indication in 3.25 of an association of the Baptist's ministry with the idea of purification. The objective of the Baptist's baptism was to reveal Jesus (C49.4; cf colon 13), while the contents of the baptism was the symbolic act of purification. Josephus's (Antiquities xviii. 5. 2) reference to the Baptist's ministry of baptism, he intended to indicate that it was only preparatory to, and symbolical of, a greater ministry that was at hand (Bernard 1969:52). We find several references by the prophets to incidents where water was used as a symbol of the Spirit (cf Isa 44:3; Ezek 36:25; Joel 2:28; Cf also Jn 4:14; 7:38).

306 It is clear from all the Gospels that the Baptist's ministry was a baptism ἐν ὀδόται, while Jesus's ministry was a baptism ἐν πνεύματι ἡγία. Three times (C46.1;49.4.;C50.4) the Baptist declare that his baptism was only ἐν ὀδόται. With the previous texts in mind, where the Baptist depicts the contrast of 'water' and 'spirit' to his ministry of baptism, he intended to indicate that it was only preparatory to, and symbolical of, a greater ministry that was at hand (Bernard 1969:52). We find several references by the prophets to incidents where water was used as a symbol of the Spirit (cf Isa 44:3; Ezek 36:25; Joel 2:28; Cf also Jn 4:14; 7:38).

308 The baptism of Jesus is only suggested here and not so fully explained as it is in the Synoptics. The FG differs from Mark. The FG portrays the Baptist who saw the Holy Spirit descending on Jesus as a dove, while the Synoptics dedicate it to Jesus Himself. The event is no longer important to Jesus, but only to the Baptist, for identification (Bultmann 1941:64). Only here it is affirmed that the Spirit remained upon Jesus (see Lk 4:18). Schnackenburg (1965:303) and Barrett (1978:175) agree that the event described in C50 took place before the Baptist saw Jesus and proclaimed him "ὁ ἐμὸς τοῦ θεοῦ" (C49.1).

310 This statement is a whole climax of the testimony of the Baptist. The reasons are: (1) "καὶ ἦλθεν ἡ ζωὴ ἐκ τοῦ πνεύματος" (C50.5 and 50.6) are both in the perfect tense to indicate that this action continues. (2) Semi-cola 50.5f should have taken place before the events which started in colon 34. Therefore the position of this verse, at the end of the Baptist's testimony, indicates emphasis.

311 In C54 the witness of the Baptist reaches a reactional climax when two of his disciples follow Jesus. Thus the contentional climax is followed by a responsive climax.

312 Scholars do not agree on the reading of this text. Brown (1975:57) pointed out that the vast majority of Greek witnesses read "ὁ ὄς τοῦ θεοῦ" (C50.6.1). Also Bultmann (1941) and Bernard (1969) prefer this reading. But despite the weaker textual evidence for another reading, "ἐκλεκτός τοῦ θεοῦ" (cf C50.6.1), most scholars, Schnackenburg (1965), Morris (1975), Brown (1975), Barrett (1978), and Carson (1991) have chosen this reading.
The Baptist's testimony ends in verse C52.1 where his exclamation "Ἰδε ὁ ἄμνος τοῦ θεοῦ" (C52.1) is still part of his witness. He then disappears from the scene until we again read about him in ch 3. C51-C54 form the junction between the two pericopes (vv 19-34 and 35-51).

**The result of the Baptist's mission as seen in his disciples following Jesus (1:35-37)**

The reference to a new day (Τῇ ἐπαύριον--C51), as in the case of C48, is meant to link the following scene closely with the testimony given by the Baptist. The moment when the Baptist sees Jesus passing by, his acclamation contains the saying: "Ιδε ὁ ἄμνος τοῦ θεοῦ". According to Bultmann (1941:69) this is sufficient indication for the disciples to understand that they have to leave their master (1:37) and literally follow (ἠχολούθησαν--C54) Jesus. On the level of the Johannine community "ηχολούθησαν" is used metaphorically by the FE for the dedication of faith (cf 8:12 with 12:36; also 10:4f,27). This ηχολούθησαν of Jesus is the first step to faith on the part of the two disciples which in the end could lead to 'remaining' with Jesus: to be in permanent fellowship with him (Schnackenburg 1965:305ff ).

There is no indication in the text that the Baptist expects his followers to become disciples of Jesus. It is clear from Acts 19:1-7 that some people did associate themselves with the baptism of the Baptist, even after his death. But it is reasonable to accept that at least some of the Baptist's disciples (probably those who understood him the best) discovered that their master was constantly pointing beyond himself (3:30). When the moment of identification came, it was only to be expected that some of his disciples would follow Jesus. When this happens it does not mean that these disciples abandon their master, but rather that they understand his teaching. This the Baptist understood (3:27-30) (cf Carson 1991:154).

The FG does not mention why the Baptist did not also follow Jesus. The most obvious reason, deduced from the FG is that the Baptist had to continue with his mission: to keep on witnessing (revealing) about Jesus ("ἵνα μαρτυρήση περὶ τοῦ φωτός" (C13.1,C15,34).

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313 The direct identification of the Baptist is an indirect identification of Jesus. In the questions directed to the Baptist in connection with his identity he neglected to be ὁ Χριστός (C37.1). Even the question in connection with the baptism of the Baptist refers to ὁ Χριστός (C45.1,C46.2,3).

314 According to Brown (1975:74) all the Gospels agree that John the Baptist had disciples. Presumably they were a group set apart by his baptism, with their own rules for fasting (Mark 2:18; Luke 7:29-33) and even their own prayers (Luke 5:33; 11:1).
In 3:23 the FE indicates that the Baptist continues with his mission: "ην δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰλὼν ἐγώς τοῦ Σαλείμ, ὁτι ὑδατα πολλὰ ἦν ἑκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο " because "ἐκεῖνον (Jesus) δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι" (3:30).

(3) Conclusion

We have seen that the FE put together a masterpiece. The material he used and arranged was deliberately and purposefully selected to move towards his main objective (20:31) and to accomplish his secondary objectives (1:6-8). When looking at the main objective of this subsection (1:19-37), we have to ask what the FE had in mind and how he characterizes and uses the Baptist to realize his objective. From the content of 1:5-8, 15 and 1:19-37 it is clear that he wanted to reveal Jesus to his readers. He uses the person and performance of the Baptist, the different characters, the composition of the material, the judicial overtone of the Baptist's witnessing and features such as emphasis, repetition, contrast and pregnant expressions to reveal Jesus as the Messiah so that in the end the readers will believe that Jesus is the Christ, the Son of God (20:31). When people realize who Jesus is, they will come to him and follow him.

From the perspective of this study we can conclude that John the Baptist played a major role in the demonstration of the first and second phases of discipleship. This is why this survey starts with a presentation on the role and function of the Baptist in the FG. The entire process of discipleship starts with him. He serves as a catalyst, which causes two of his disciples to follow Jesus (1:35-51). True discipleship will only realize after Jesus' resurrection and the giving of the Spirit.

It is necessary to distinguish between the historical situation of the Baptist and that of the

315 The tenses used in 1:15 are remarkable. According to Barrett (1978:167; also see Schnackenburg 1965) the perfect κόπραγεν (C28) is used with the force of a present tense. Consequently both verbs, μαρτυρεῖ and κόπραγεν speak of the testimony of the Baptist as having present significance. Therefore the Baptist remains as a permanent witness to Christ.

316 Words emphasized are: "ἐγώ" (C37.1,C46.1), "ὡμολογησεν" (C35.37), and "Ἰδε" (C49.1,C52.1).

317 Words repeated are: "μαρτυρία" (C34.50,C50.6); "ὡμολογησεν" (C35.37); "βαπτίζεις" (45.1,C46.1,C47, C49.4,C50.4,C50.4.1); "ἐγὼ οὐκ εἴμι" (C37.1,C39.1,C46.3,cf C45.1); "ὁ ἄμνος τοῦ θεοῦ" (C49.1,C52.1); "ὁ όπισω μου ἔρχεταις" (C46.3,C49.2.1); "βλέπει" (C48.52); "Ἰδε" (C50.3,C50.4.1); "ἐώρακα" (C50.4); "οὐκ οἴδατε" (C46.2,C49.3,C50.3).

318 Words of contrast are: "τι οὖν...οὐκ εἴμι" (C38.39); "ἐγὼ οὐκ εἴμι...οὐτός ἄτιν" (see previous footnote); "ὁπίσω μου ἔρχεται ἄνηρ ὁς ἐμπροσθὸν μου γέγονεν" (C49.2.1; cf C46.3); "καγὼ (γου) οὐκ ἥδειν αὐτῶν... καγὼ ἐώρακα" (C46.3,C49.3,C50.5); "ἐγὼ ὑπὸ Ἰησοῦν" (C49.1,C50.4.1). It is noteworthy that the "ἐγώ" in C37.1 also implies the 'He'. All these expressions concern indications of Jesus.

319 Pregnant expressions are: "ὁ ἄμνος τοῦ θεοῦ" (C49.1,C52.1); "πρῶτος μου ἤν" (C49.2.1); I (1:20,26): the "ἐγώ" in C37.1 also implies the 'He'. All these expressions concern indications of Jesus.

320 The term 'demonstration' infers how it will happen that people will come to follow Jesus. This refers to the first phase of discipleship where people come to realize the identity of Jesus, which will encourage them to follow Jesus. The second phase of discipleship, as it will become clearer later in this study, is to live a new way of life in Christ which corresponds with the agency of Jesus. This can be summarized as follows: first phase: people come to Jesus; second phase: Jesus lives through them. These two phases are spelled out in the two sections of the FG (chs 1-12 and 13-21). In chs 1-12 the disciples are depicted as people following Jesus and other characters as coming to Jesus (i.e. Samaritan woman, the blind born man). In chs 13ff Jesus is involved in teaching his disciples what this new life, in his company, comprises and in chs 18-21 the BD is used by the FE to model true discipleship.
Johannine community:
(i) In the case of the historical situation of the Baptist, the emphasis is explicitly on the identity of Jesus and implicitly on 'the act of following Jesus'. People must perceive who Jesus is in order to follow him.
(ii) In the case of the historical situation of the Johannine community, the emphasis is explicitly on discipleship (to come to Jesus and follow him through the hearing of the Gospel) and implicitly on the identity of Jesus (after perceiving who he is, they will follow him in discipleship).

The different characters and groups of people the FE uses in 1:19-37 are: (1) the Baptist; (2) the Jewish delegation consisting of two subgroups (a) Priests and Levites and (b) Pharisees; (4) Israel; and (5) the disciples of the Baptist. Of importance is that the FE uses:
- the Baptist to witness about the Light
- the Jewish delegation to give official status to this witness (The delegation serves as catalysts for the Baptist to give his testimonies)
- Israel, who was expecting the Messiah, to which he reveals the Messiah for the first time, and
- the two disciples of the Baptist to react first to this testimony and follow Jesus.

Here we see progression of events building up to a climax — to follow Jesus.

We can divide the roleplayers towards which the Baptist witnesses, as we have already indicated, into three main groups: the delegation (1:19-27), Israel (1:29-34) and the disciples of the Baptist (1:35-37). The FE organizes them by way of three concentric circles on the basis of their relationship and response to Jesus throughout the FG. The Baptist first witnesses to the delegation who, according to the FG, seem to be the opponents of Jesus (Cf Carson 1991: 142). He then witnesses to Israel who seem to indicate the unfaithful and held a more neutral position. Lastly he witnesses to the people who became the close disciples of Jesus. This indicates that the presentation of these verses (1:19-37) by the FE builds up to a climax. Even the content of the different testimonies supports this statement. Towards the Priests and Levites in the first group the Baptist was vague concerning the content of his testimony: his answers to the questions directed at him are negative and do not give any indication of who the Messiah is. Towards the Pharisees he is also vague, but gives more information: he refers to Jesus without any name or specific indication. Towards the second group, Israel, he specifically points at Jesus and qualifies him as "ο̂δ άμνος τού θεοῦ ο̂δ α̂ρων τη̂ν άμαρτίαν τού̂ κό̂σμου". Towards the last group, his own disciples, he is also specific, but with more emphasis in his testimony. His testimony seems rather to be an exclamation. In comparison to his testimony that Jesus is "ο̂δ άμνος τού θεοῦ" in 1:29, this second in 1:35 is shorter (without the predicate) and carries more emphasis. It leads to the reactional climax of the Baptist's witness; his disciples follow Jesus (1:37)! The FE leads the reader through these stages, building up to a climax so that the reader can decide for himself to choose and to follow

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321 These three groups have a symbolic meaning (cf Bernard 1969:48). This whole presentation of the different groups, the content of the Baptist's testimonies, and the structure of this part (1:19-37) indicate that every person on earth has to hear this important message about Jesus Christ.

322 Schnackenburg points out that there were historical reasons for the FE's choice of 'the Jews' to represent the world (cf also Bernard 1969:34). See Schnackenburg 1965:275f for an analysis on the 'Jews'.

323 This phenomenon is also seen in John 4 where Jesus was in a conversation with the Samaritan woman.

324 When the delegation directed questions to the Baptist to which he responded, this group of people did not ask any question at all. The Baptist witnessed spontaneously to them.
The Mission of Jesus

Jesus as the two disciples of the Baptist did. 'Thus in the early part of the the Fourth Gospel, we encounter climactic testimony by the witness par excellence, John the Baptist, whose statements will serve as the foundation upon which the rest of the Gospel narrative is built' (Charles 1989:83).

The Baptist is depicted by the FE as one with whom the reader can identify himself. Three important aspects regarding discipleship are depicted in the presentation of the Baptist which are pointed out by the FE throughout the FG. The following aspects in the Baptist's life are emphasized: (i) He is sent with a mission—the Maartirioc, (ii) His primary objective was that his message and his baptismal deeds point at Jesus—the Baptizer in the Spirit, ὁ υἱὸς τοῦ θεοῦ, (iii) His secondary objective was to bring people to meet with Christ and subsequently to follow him.

The purpose of the commission of the Baptist was that of revelation to salvation.

4.1.2 The mission of Jesus -- Revelation and Salvation

The description of Jesus as the one who has come from above, from the Father, is repeated frequently throughout the FG. Even more frequent is the stereotype designation of Jesus as 'the one who has come', while no mention is made of his origin. This motif is frequently the focus of discussion. This is seen particularly in ch 6, where the contrast of the heavenly bread with the manna is based on the fact that Jesus is the true bread that came down from heaven. In some discourses it receives central attention. Probably the most prominent text comes from the prologue. Finally the centrality of this motif is also confirmed in summary statements.

Jesus' references to his return to the Father occurs equally frequently in the FG, particularly in the second half of the FG nearer to the time of his death and in his conversations with his disciples. The descent of Jesus is clearly linked with his returning to the Father (cf 3:13; 8:14; 13:3).

The brilliant and provocative study of Wayne Meeks (1986:141) is directed towards the

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325 See the disciples in the next section (w 35-51) to continue the witness of the Baptist.
326 His deeds relate to his testimony about the identity of Jesus.
327 The antagonists (enemies: C34-46.3) of Jesus, the Jews (unbelievers: C48-50.6.1) and the disciples (disciples of the Baptist: C51-52.1) (cf Bernard 1969:48).
328 A few texts that designate this fact are: 3:13; 6:33,38,41,42; 50,51,58; 7:28; 8:14,42; 13:3.
330 Cf 7:27ff; 8:14ff; 8:42ff.
331 The prologue already provides a 'theological foundation' (Waldstein 1990:312) for the sending of Jesus by claiming that "Ἐν ἄρχειν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεός ἦν ὁ" (1:1). John 1:9 is the first reference of Jesus' mission from 'the world above' (the heavenly sphere -- w 1,2) to 'the world below' "Ἡν τὸ φῶς τὸ ἀληθινὸν, ὃ φωτίζει πάντα ἀνθρώπων, ἐφυλακμένον εἰς τὸν κόσμον."
332 Cf 13:3 where Jesus' thoughts on the eve of his departure are given as his εἰδὼς ὅτι πάντα ἐδώκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἔλεην καὶ πρὸς τὸν θεὸν ὑπάγει. See also ch 17.
importance of this motif. Meeks begins by drawing attention to the importance of the pattern:

'The uniqueness of the Fourth Gospel in early Christian literature consists above all in the special patterns of language which it uses to describe Jesus Christ. Fundamental among these patterns is the description of Jesus as the one who has descended from heaven and, at the end of his mission which constitutes a krisis for the whole world, reascends to the Father' (Meeks 1986:141).

Meeks is of the opinion that:

'...the secret message which Jesus brings is virtually reduced to the statement of the descent and ascent, and of the relationship to God which that pattern implies. The pattern, descent and ascent, becomes the cipher for Jesus' unique self-knowledge as well as for his foreignness to the men of this world...The descent and ascent of the Son of Man thus becomes not only the key to his identity and identification, but the primary content of his esoteric knowledge which distinguishes him from the men who belong to "this world"' (Meeks 1986:154).

Some important theological aspects concerning Jesus' mission are that Jesus came from the 'above' into the 'below' to live for a while among us (κοί ἐκκύνουσεν ἐν ημῖν -- 1:14). This does not mean that he became part of the 'below' (17:16), but that he made the 'above' present in the 'below' (1:14, 17). It also does not mean that the contrast between these two worlds is cancelled or eliminated. This is clear from inter alia 17:13-16. Instead, a shift in emphasis took place. The qualitative contrast (i.e. light, life and truth -- 1,4,14) in human perspective came forward in a clearer and more concrete sense at the cost of the spatial facet of the contrast. Van der Watt (1991:108) correctly argues that this contrast concerns a person-dualism, because it is mounted in the qualities of the person. Therefore it is possible for Jesus to perform on earth without becoming qualitatively part of the 'earthly' -- on the contrary, through his presence and actions (5:36,37; 10:37,38) he confirms this qualitative contrast.

In a spatial sense the sending of Jesus brings about a possible concrete contact between

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334 The importance of the sending motif in the FG has unfortunately 'been seriously neglected and somewhat misunderstood by Johannine scholars' (Mercer 1992:457).

335 Bultmann (quoted by Meeks 1986:141) correctly recognizes and insists that any attempt to solve the 'Johannine puzzle' must begin with the depiction of the descending/ascending redeemer. Nevertheless, Bultmann's proposed solution commanded general assent. His observation that analogies to the Johannine myth are to be found in gnosticism (i.e. Mandeanean and Manichean sources used by Bultmann) is proved to be true by later discoveries.' Meeks (1986:141), on the other hand, refers to the differences between the FG and the gnostic myths. Although a number of scholars propose that Johannine Christology was not an adaptation of gnostic myth, scholars commonly agree that the Jewish Wisdom myth lies behind the Johannine Christology and the gnostic soul and saviour myths (see Meeks 1986:142 fn 9).


337 While much dualistic terminology is utilized by the FE, it should not be interpreted as the reflection of an ontological dualism (Mercer 1990:459). Light and darkness are not two equal powers. The world, although associated with darkness and evil, remains the creation of God (1:10) and the object of his love (3:16) and salvation (3:17; 12:47) (Sanders 1975:938). These contrasts between the 'qualities above' and the 'qualities below', however, produce a tension in the FG which Schneider (1969:344ff) termed as a 'theological problem'. Haenchen (1962-63:210) develops this problem.
these two ‘realities’.\(^\text{338}\) The ‘above’ comes in an audible, sensible and experiential sense to exist in the ‘below’. According to Van der Watt this contact makes interaction possible. Because the incarnate Jesus brings the ‘above’ to the experience of man, it now becomes possible for man to have contact with the ‘above’ in the person of Jesus and in the end to come to a personal salvatory relationship with him (Van der Watt 1991:108f).\(^\text{339}\) This concrete contact is best formulated in 1:14: “Καὶ ὁ λόγος σάρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεσαμένα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.” Thus in Jesus God came to live among us.

In discussing the movement\(^\text{340}\) of Jesus from the above to the below and from the below to the above, scholars use different terms and motifs such as send (Waldstein 1990:311; Kuhl 1967), mission (Ashton 1991:308), descent-ascent (Nicholson 1983:21; Meeks 1986:141ff; Pryor 1991:341ff), and agency (Borgen 1968:137ff; Bühner 1977; Ashton 1991:312; Van der Watt 1991:108ff; Mercer 1992:457ff; Gnilka 1994:226-324).\(^\text{341}\)

\(^\text{338}\) It is the inexpressible mercy and love of God (3:16; cf 1:14,17 for χάρις) that lies behind the mission of the Son.

\(^\text{339}\) In this sense the sending-motive constitutes the particular context for the soteriology, Christology, eschatology, and other important themes in the FG (Van der Watt 1991:109).

\(^\text{340}\) See Waldstein (1990:312) and Mercer (1992:457) for lists of literature on ‘sending’ in the FG.

\(^\text{341}\) The οὖν ἀπόστολος occurs 79 times in the New Testament. The vast majority of instances occur in the Pauline and Lukan material. Paul views an apostle as someone who has been sent to proclaim an authoritative message of salvation (Rengstorf 1933:421; Müller 1975:129-130). In Acts this title is applied to a select group of authorities in the early Christian Church (Müller 1975:128-129), and in the Synoptic Gospels this title has been related to the twelve (Müller 1975:128). According to Müller (1975:128) ἀπόστολος is used in the NT only in the general sense of messenger, and in particular as a fixed designation of the primitive apostolate, a definite office. Rengstorf (1933:421ff) agrees with Müller and adds that the one who is sent, is sent with full authority.

Can Jesus and even his disciples, in this sense be called apostles in the FG? It is striking that the FG does not attribute the title ἀπόστολος to Jesus (cf Bühner 1977:265f; Harvey 1987:242), nor to his disciples. He, as the Son, is sent by his Father and his main objective, according to the FG, was (i) to reveal truth about God in order that (ii) persons may be called to faith (cf Mercer 1992:460f). Although the evidence surveyed so far strongly suggests the appropriateness of labelling Jesus ‘the apostle’ of the FG a very good reason exists as to why the FE did not do so. Unfortunately such a point of view will harm the image of Jesus as depicted in the FG.

ἀπόστολος occurs only once in the FG (13:16) where it has been used in the non-technical sense of messenger (Rengstorf 1933:421; Bultmann 1941:364; Müller 1975:129), while in the whole of the NT, it is only in Hebrews 3:1 where Jesus is called an apostle. Mercer (1992:460f) gives an unsatisfactory answer to the above question. He says ‘that the apostles, while clearly authoritative and revered, were men. For John to call Jesus an apostle – given the prior use of the term in early Christianity – would be to run the risk of demeaning his Lord by demoting him to the level of human apostles. Therefore to refer to God sending Jesus on a religious mission John used ἀπόστολος (as opposed to πέμπων), which was different from but related to the title ἀπόστολος.’ In the case of Jesus one must consider that he is more than an apostle, he is not only the proclaimers of salvation, he is salvation. His mission comprises not only revelation, but revelatory he saves; he gave his life on the cross (τετέλεσται – 19:30) to work salvation. In the case of the disciples the solution should be sought in the frequency and the way the FE used the term μάθητας. An apostle’s main function is to proclaim the message about Jesus Christ, while for discipleship it concerns a specific way of life unto which the disciples have been called. Bühner (1977:265f) gives two answers to this question: (i) by the time the FG was written the term ἀπόστολος had already been adopted into the Christian vocabulary to refer to those who have ever since been known as apostles. (ii) Jesus’ sending and authorization by the Father was an important feature of his agency. But his ‘works’, his teaching, judgment and his return to his sender were just as important. The term ἀπόστολος would not have seemed appropriate to convey this full range of the agent’s activities. Harvey (1987:243) takes it a stage further: ‘the model in the evangelist's mind was not just an agent, but the agent who is the principal’s son’. For information concerning the origin and development of the Christian apostle consult B Gerhardsson (1962:89-131); F Hahn (1974:54-77).
These different terms and motifs can be combined and categorized as the following two concepts: the 'Descend-Ascend Schema' (DAS) and the 'Agency' motif. The following is a diagrammatical presentation to demonstrate the interrelatedness of the 'DAS' and 'Agency' motifs.

The mission of Jesus is a 'complex of motifs' which Nicholson (1983:21) calls the Descent-Ascend Schema (DAS). But this 'complex of motifs' cannot be restricted to the DAS (of Nicholson); both perspectives, as indicated in the diagram above, are part of this complex. This diagram indicates the 'world above', the heavenly sphere and the 'world below', the earthly sphere. The DAS primarily depicts Jesus' movement between the 'world above' and the 'world below' (indicated by the two arrows). Also significant and prominent is the contrast depicted by the DAS. The Son's still continuing relationship with the Father and the works he came to perform emphasize this contrast. The agency concept\textsuperscript{342} depicts not only the role and function of the Son of God, but also the Son's relationship with his Father that endures throughout his mission.\textsuperscript{343} Hence, the DAS describes the \textit{setting} of Jesus' mission and the concept of agency, the \textit{how} of the mission. These two motifs will now be investigated in order to determine their meaning and their contribution to the understanding of discipleship.

\textbf{(1) The Descend-Ascend Schema: Setting}

Jesus is to be understood as the one who comes from 'above' (3:13b,31; 6:38; 8:23; 13:3; 16:28a) and who will later return to the 'above' (3:13a; 13:1-3; 16:5,28b). Even when Jesus is 'below,' he remains one with the Father, the source of his actions, words and his authority. The narrative of the FG is set between these two eschatological events of descent and ascent and is dependent upon them. The dualism inherent in the 'above' and 'below' (8:23) appears to be of great importance to the FE. This Descend-Ascend Schema

\textsuperscript{342} All the aspects related to agency, although not spelled out categorically, are present in the FG and presented through nuances.

\textsuperscript{343} Although the DAS emphasizes the movement between 'above' and 'below' and the fundamental contrast between these two spheres, the relationship between the Father-Son and the mission of the Son which are part of the 'agency' motif are not excluded.
is concerned with issues such as movement, contrast and revelation of Jesus (cf Nicholson 1983:21). Other than these three aspects, will also emerge in the discussion.

In fact the mission of Jesus has primarily been expressed by two verbs ἀποστέλλειν and πέμπειν (Mercer 1992:457). Secondly, Jesus' mission is expressed in related terms (cf Waldstein 1990:310): the descent of Jesus from 'above' is depicted in terms of καταβαίνειν, πόθεν, ἄνωθεν, ἐρχόμαι, διδώμι and ἐξερχόμαι. His ascend is described in terms of ἀναβαίνειν, ἐρχόμαι, διδώμι, μεταβαίνω, ὑπό, ὕψω, δοξεῖν, ὑπάγω, πορεύομαι, and ἀπερχόμαι.

A great variety of language is used to describe this schema. The two static divisions (spheres) of 'above' and 'below' constitute the origin, destination, the place he has come from and where he is going to. It creates a fundamental contrast and tension from which a κρίσις arises. Even the relationship between the Father and Jesus, while Jesus is 'below' is described in terms of movement: Jesus is the one who is 'sent by the Father', while the Father is described as 'he who sent me' (i.e. 5:23b-24,30,37). This schema can be represented diagrammatically as follows:

![Diagram of the Descend - Ascend Schema]

In chs 1-12 of the FG Jesus speaks of his coming from the Father and his relationship with

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344 Most of these semantically related terms are verbs, which together stress this cosmic movement from 'above' to 'below'.


346 The following texts are relative clauses with "ἀποστέλλω" as a limited verb spoken by Jesus: 3:34; 5:38; 6:29; 10:36; 17:3.


348 Cf also σόρι, ἐγένετο καὶ ἐσκηνώσει ἐν ἡμῖν... (1:14), etc.

349 The FE maintains that the only way to understand who Jesus is, is to understand him in this schema: to know where he is from and where he is going. The disciples, who gradually come to what is true belief, truly believe in Jesus at the closing of the FG (ch 20). For the first time they have come to believe that Jesus has come from God and that he is returning to God. This growth in their belief comes through periods of misunderstanding and 'quantum jumps' (Nicholson 1983:22) in understanding. The understanding on the part of the disciples is the result of periods of intense, repetitious and patient teaching by Jesus.

350 This scheme is adopted from Van der Watt (1986).
the Father that continues throughout his mission.\textsuperscript{351} It is with increasing frequency that from ch 13 especially Jesus speaks about his imminent departure. Any understanding of who Jesus really is, can only be in terms of this schema: to know who Jesus really is, is to know where he came from, what he accomplished and where he is going.\textsuperscript{352}

Jesus' descent from heaven is not described in the FG, but is presupposed everywhere as a \textit{fait accompli} (Meeks 1986:145).\textsuperscript{353} Despite the frequent indicators that Jesus belongs to the world 'above', the Jesus events are all played out on earth.

Because the FG uses various 'language patterns', we will investigate the following semantically related terms: (i) word-couples in dualistic form,\textsuperscript{354} relevant to this Schema, that appear together in a single text, (ii) different words used in dualistic form in a single text, (iii) related terms indicating the descent and ascent, (iv) finally, one case where the descent and ascent is implied in the single verb \textit{didonai}. A possible theological descent-ascent schematic display is:

<table>
<thead>
<tr>
<th>Descent</th>
<th>Ascent</th>
</tr>
</thead>
<tbody>
<tr>
<td>\textit{kata}bainontas \textit{kai} \textit{anabainontas} \textsuperscript{355}</td>
<td>\textit{erchomai} and \textit{upagw}</td>
</tr>
<tr>
<td>\textit{erchomai} and \textit{poreuomai}</td>
<td>\textit{exelthen} and \textit{upagw}</td>
</tr>
</tbody>
</table>

(iii) \textbf{Descent bundle of metaphors} \hspace{1cm} Ascent bundle of metaphors\textsuperscript{356}

\texttt{erchomai}\textsuperscript{357}, \texttt{exeerchomai}, \texttt{anwthenv}\textsuperscript{359}, \texttt{sparx, evneto}\textsuperscript{360} \hspace{2cm} \texttt{erchomai}, \texttt{poreuomai}\textsuperscript{358}, \texttt{apnerchomai}, \texttt{usw}

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\textsuperscript{352} In the FG people's faith is judged in terms of this understanding of Jesus.

\textsuperscript{353} This Descent-Ascent Schema occurs exclusively in the discourses of Jesus (i.e. 3:10-14; 6:26-59) and not in the narrative parts of the FG. The reason is to reveal Jesus through his own words. In these passages Jesus is depicted, as Meeks calls him (1986:146), 'the Stranger \textit{par excellence}'.

\textsuperscript{354} Kuhl (1967:122) refers to word-couples in dualistic form as 'Dualistischen Begriffspaar'.

\textsuperscript{355} Both \texttt{anabainontas kai kataabainontas} appear in ch 6 although not in the same text. Both the descent and ascent of Jesus are mentioned in 8:14, but with two different verbs: \texttt{erchomai} and \textit{upagw}. Two similar features appear in 16:28: \texttt{erchomai} and \textit{poreuomai} and in 13:3: \texttt{exelthen} and \textit{upagw}.

\textsuperscript{356} In the following single texts different verbs are used together to indicate the ascend of Jesus. In 14:28 \textit{Upagw, erchomai} and \textit{poreuomai}; in 14:3 \textit{ epis} and \textit{poreuomai}.

\textsuperscript{357} \texttt{erchomeno} has been used in the FG for both 'to come' and 'to go'.

\textsuperscript{358} Since both \textit{upagw} and \textit{poreuomai} appear in 14:28 and the complete text has already been exegesed under \textit{upagw}, it will not be investigated again.

\textsuperscript{359} Because \texttt{anwthenv} appears in 3:31 and the complete text already has been exegesed under \texttt{erchomai}, it will not be investigated again.

\textsuperscript{360} 1:14; (1:15,30 by implication).
These terms will now be discussed briefly in order to determine the contribution of each one to, and the profile of the Descent-Ascent Schema. The word-couples in dualistic form will be discussed first, followed by the single words which indicate the descent of Jesus and finally the single words that indicate the ascent of Jesus. At the end of this section a conclusion will be formulated in order to determine the profile of the DAS and its contribution towards constituting the setting for the 'agency' concept and to locate discipleship in God's revelatory-salvific plan.

(i) Dualistic Word-couples

(a) καταβαίνειν and ἀναβαίνειν

John 1:51

This pair of verbs καταβαίνειν and ἀναβαίνειν, occur together in the FG for the first time in 1:51.

51 καὶ λέγει αὐτῷ, 51:1 Ἀμὴν ἀμὴν λέγω ὑμῖν, 51:1.1 ὁμοειδὸς τὸν οὐρανὸν ἄνευγότα καὶ τοῦς ἀγγέλους τοῦ θεοῦ ἀναβαινόντας καὶ καταβαινόντας επὶ τὸν οὐρὸν τοῦ ἀνθρώπου

This is a difficult verse to interpret. What the FE wishes to indicate is not quite clear. Colon 51 marks the first major ‘discursion’ by the FE to his readers. The readers have

361 1:14

362 These two terms (ἀποστέλλω, πέμπω) will be discussed in the agency-motif where, as it will become clear, they fulfil different functions.

363 Cf also ἀγιόζειν (10:36; 17:19) and the prepositions used in a sending context: ἀπό (3:2; 6:38; 7:18,28; 8:42; 13:3; 16:30); ἐκ (3:31; 12:49); παρά (7:27; 17:8); εἰς (1:11; 9:39).

364 The title ‘Son of Man’ appears only once more with the verb-pair ‘descend-ascend’ in 3:13. In 6:62 it appears only with ascent. No one would dare to dispute, as will become clear in this study, that the FE makes use of a ‘descent-ascent Christology’. For many scholars this descent-ascent Christology is closely associated with the Johannine Son of Man terminology. This link is supported by Sidebottom (1957:115ff), Smalley (1968-9:287), Meeks (1972:52), Nicholson (1983:60ff) and assumed by others such as Moloney (1978:51ff) and Kim (1983:5). Scholars such as Higgins (1964:153,182) and Pryor (1991:351) are convinced that this title is connected only with the ascend in glory of the Son of Man.

365 This text causes scholars many problems with regard to its relation to the rest of the pericope (1:35-50) and its interpretation (see Brown 1975:88).

366 This is signalled by the rough transition from singular to plural between vv 50 and 51 (Nicholson 1983:60). The FE made this rough transition deliberately. Verse 51 is a note by the FE to the reader (Nicholson 1983:61). The same occurs in 3:13-21 and 3:31-36 where these verses are not directed to Nicodemus, for he
just been shown (1:19-50) a veritable image of the main character in the FG (Culpepper 1983:106; De Klerk & Schnell 1987:88).

In introducing the promise in C51.1.1, the FE employs, for the first time in the FG the double "'Αμήν ἀμήν" expression (C51.1) on the lips of Jesus368 in order to indicate that the following statement is very important to Jesus (Moloney 1976:179; cf Bernard 1969:66f). This statement in 1:51 can be regarded as a transitional text, firstly as the culmination of the previous section (Schnackenburg 1965:318),369 and secondly, simultaneously, as an introduction to the rest of the FG (cf Nicholson 1983:64). Therefore it is put here in a prominent position at the end of the logion which emphasizes the close and continual intercourse of the Son of Man with heaven. Hence it is suitable as the climax of the first words revealing the identity of Jesus (ch 1), followed by the rest of the FG, which develops the theology of Jesus' identity and work (cf Schnackenburg 1965:321; cf Moloney 1976:179).370

Although there are different explanations to clarify this logion of Jesus, a better understanding is possible when more information about the over-all structure of the Son of Man theme has been gathered. To interpret this verse is not to explain the individual parts of the verse, but rather to interpret the vision as a whole. The fact that the expression points to a vision of the divine is clear.

This logion depends on a midrash on Gen 28:12 (Schnackenburg 1965:319; Groenewald 1980:62; Meeks 1986:146; Barnhart 1993:247 and others). According to these scholars the trait is taken from Gen 28:10-19, the image of the ladder with the ascending and descending angels, though in Gen there is no indication of an open heaven and in Jn 1:51 of a ladder.

But scholars also differ with regard to who or what the title 'Son of Man' should parallel. According to some (Schnackenburg 1965:318f; Morris 1975:171; Newman & Nida 1980:52) the ladder is substituted by the Son of Man title. Others (Bernard 1969:69 and Carson 1991:163) feel that this parallel is more likely drawn between Jesus and Jacob.

will not understand it (v 12), but to the reader for additional information to characterize who Jesus is. The Prologue, the testimonies of the Baptist and the first disciples about Jesus introduce Jesus to the reader. In w 50b and 51 the FE makes a general statement to prepare the reader for what they can expect and will see in the rest of the FG. Although Jesus is addressing Nathanael, the 'you' to whom he promises the vision is plural, probably including all the disciples, and by extension, all the readers, those who would come to faith through them (17:20) (cf Schnackenburg 1965:318; Bernard 1969:66).

368 This expression is variously rendered ‘verily, verily’ (AV), ‘truly, truly’ (RSV). The NIV adapts the entire expression ‘Amen, amen, I say to you’, formulating it ‘I tell you the truth.’ The original Hebrew word for ‘amen’ is the participle of the verb meaning ‘to confirm’, and is used to give assent (Morris 1975:169). When Jesus uses it before an utterance, is it to confirm and emphasize the importance and trustworthiness of it (Carson 1991:162).

369 Schnackenburg (1965:318f) feels that the link of 1:51 with the preceeding is verbal (ὡς - ὡς εἰς θεό). But also important is that on a theological basis the title ‘Son of Man’ is linked with the titles given to Jesus by the first disciples.

370 Jesus’ self-designation as the Son of Man is to qualify and re-orientate the political expectations bound up with the title ‘King of Israel’. Because the title ‘the Son of Man’ involves the whole of Jesus’ ministry (life, resurrection and ascension) it will take the FE the rest of the FG to expose the significance of the title (cf Moloney 1978:37ff).
The reason for this divergence is that in 1:51 it is written that the angels are ascending and descending on the Son of Man, while Genesis mentions ascending and descending 'on it', which presumably refers to the 'ladder'. Brown (1971:90; see also Bernard 1969:69) indicates that some rabbis read 'on him' as referring to Jacob.\(^\text{371}\) If this reading is correct, it should mean that the Son of Man is a replacement for Jacob. This brief discussion indicates that this problem remains ambiguous.\(^\text{372}\) In the end it does not matter which variant is the correct one. The theme which they have in common can be regarded as the correct one. The vision means that Jesus himself then is the link\(^\text{373}\) between heaven and earth (3:13), the unceasing union of Jesus with God (Schnackenburg 1965:318f; Morris 1975:171; Carson 1991:163f).

The reverse order of ἀνάβαινοντας καὶ καταβαινοντας in 1:51\(^\text{374}\) and Gen 28:12 shows that the scene is viewed from the earth.\(^\text{375}\) But the phrase δει 

\[\text{τὸν οὐρανὸν ἀνεψιωτότα (C51.1.1) grants this vision divine character (cf Acts 10:11 and Rev 4:1; 19:11) (Carson 1991:163f).}\]

\[\text{In C51 this motif serves Johannine Christology: what is a vision (the open heavens above the Son of Man) of the future in the Synoptic Gospels, is already present in the FG.}\]

\[\text{The disciples will experience (δει 

\[\text{οὐρανὸν} \text{ ἀνεψιωτότα) in Jesus' work his union with his Father. Thus the Son of Man on earth (audible, concrete sensible and real) is, from a worldly point of view, the 'gate of heaven' (10:9). From a heavenly perspective he is the place of the presence of the grace of God on earth, the tent of God among men (1:14) (Schnackenburg 1965:319). This phrase is a promise to the disciples that the one whom they have acknowledged as the Messiah is appointed by God. Everyone must recognize that God has appointed Jesus as the Messiah.}\]

\[\text{371 The Hebrew word ἀν α rendered in Gen 28:13 as ἀν α ούρανος by the LXX, and in the English versions 'on it,' referring here to the ladder, might also be rendered 'on him,' referring to Jacob (Bernard 1969:69; Carson 1991:163).}\]

\[\text{372 See Brown (1971:90f) for more variants on this enigma.}\]

\[\text{373 Brown (1971:90) refers to it as the 'point of contact' between heaven and earth. The disciples were promised (1:50) that they would see this. It realizes in Cana (2:11) when they see his glory.}\]

\[\text{374 In both passages ascent appears before descent. Even in the only other text in the FG where both these terms appear (3:13), ascent appears before descent.}\]

\[\text{375 The Son of Man can only be thought of as on earth. It is merely after his exaltation (cf Mk 14:62ff; Acts 7:56) that he should be seen at the right hand of God, and in the FG that he has regained his earlier glory (cf 3:13; 6:62; 12:32, 17:5,24).}\]

\[\text{376 In the FG (3:36; 11:40; 16:16) διπτωμα (ὁραν in the present or perfect tenses is excluded) is used in the sense of heavenly or spiritual realities, as distinct from the seeing with physical eyes.}\]

\[\text{377 Schnackenburg (1965:319) refers to how the early Christian thought sees the 'heavens opened' as a sign of the Messiah.}\]

\[\text{378 The ἀν α of the future (Mt 26:64; cf 23:39) becomes the ἀν α of the present when Jesus is speaking in the FG (14:7): already now do the disciples of Jesus 'know' and 'see' the Father in him.}\]

\[\text{379 The fulfillment of this promise (δει 

\[\text{τὸν οὐρανὸν ἀνεψιωτότα), which consists the culmination of the Father's attestation of the Son and the seeing of his glory is exposed throughout the FG and reaches a climax in Jesus' death and resurrection. Thus, according to Beasley-Murray (1987:28) this promise relates 'not to a future beyond the death of Jesus (as in Mark 14:62), but to the entire gamut of the action of the Son of Man for the Kingdom of God: from the heaven that became open at his baptism, the blessings of the saving sovereignty will be poured out through him in the signs he performs, the revelation of his word, the life that he lives, the death and resurrection that he accomplishes...till the goal is attained when the Son of Man welcomes the redeemed to the Fathers' house (14:3).'}\]
This vision of the ascending and descending angels indicates that the Son of Man stands in a permanent relationship to the Father. In both visions the thought of communication between heaven and earth arises. This introduces what will later become explicit in the FG, namely that the thoughts of Jesus are derived from the Father and his acts are directed to the Father (Siede 1976:185f). 380

For our purposes it should be noted that nothing is said here about the descent-ascent of the Son of Man. It is the angels that are subject to movement between heaven and earth. In the light of our discussion here it should be a mistake to see 1:51 as the beginning of a descent-ascent Son of Man emphasis. 381 There is not even a pointer to the glorified (or exalted) Son of Man, as suggested by Pryor (1991:342). It seems as if Schnackenburg’s (1965:321) interpretation is more accurate.

In conclusion, in its present context it does two things: (i) It introduces Jesus’ identity: the title ‘Son of Man’. 384 This is part of the series of titles announced in Jn 1:29-41 to reveal Jesus as the Christ (Schnackenburg 1965:321ff). (ii) It also introduces the paradigm of καταβάνειν and ἀναβάνειν in spite of its reference to the movement of τοὺς ἀγγέλους between heaven and earth. Thus it emphasizes the close and continual intercourse of Jesus with heaven. Jesus stands in a permanent relationship with God. From a worldly point of view, Jesus is the gate of heaven, from a heavenly perspective he is the place of the presence of God’s grace on earth. This refers to the fact that God has appointed Jesus as Messiah.

**John 3:13**

The second and last place where these two verbs appear together is 3:10-13. These verses form part of the dialogue between Jesus and Nicodemus. Nicodemus, a member of the Sanhedrin, a Pharisee and a doctor of the law (v 10), is a well-intentioned representative of the ruling classes. 385 In Jesus’ dialogue with Nicodemus (vv 1-9) he tries...
to explain to him how a person can be saved, which Nicodemus did not understand. From v 10 this dialogue becomes a monologue when Jesus explains to Nicodemus his part and role in redemption. The following cola are abstractions from the dialogue to put the DAS into perspective.

In this analysis there is no striking syntactical structure. Obvious here are the two conditional clauses (C4.1.1 and C6.1.1) which start to formulate a theological tension between the 'world above', represented by Jesus, and the 'world below', represented by Nicodemus, although only the 'world above' is explicitly referred to while the 'world below' is implied through the negation (μή...οù in semi-cola 4.1.1 and 6.1.1). This tension becomes more definite through two antithetical parallellisms (in semi-cola 6.2,3 and 8.3.4). The theological structure in C8 is significant:

<table>
<thead>
<tr>
<th>NICODEMUS</th>
<th>JESUS</th>
</tr>
</thead>
<tbody>
<tr>
<td>οù γινώσκεις</td>
<td>δ οἴδαμεν</td>
</tr>
<tr>
<td>τά ἐπίγεια</td>
<td>ἀναβάθηκεν</td>
</tr>
<tr>
<td>τά ἐπουράνια</td>
<td>καταβάς</td>
</tr>
<tr>
<td>πιστεύσετε</td>
<td>τὸν οὐρανόν</td>
</tr>
</tbody>
</table>

A parallel exist between C4 and C6, C6 being an explanation of C4. γεννηθῇ ἀνωθεν is explained as γεννηθῇ εξ ὦδατος καὶ πνεύματος and ὁ διετέλεσεν as εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. Nicodemus does approach the light but never takes the decisive step from darkness to light. Therefore Nicodemus is one of those mentioned in 2:23-25 who believe in Jesus because of the signs they have seen (Schnackenburg 1965:378f; Brown 1975:137; Meeks 1986:149).

386 A parallel exist between C4 and C6, C6 being an explanation of C4. γεννηθῇ ἀνωθεν is explained as γεννηθῇ εξ ὦδατος καὶ πνεύματος and ὁ διετέλεσεν as εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. Nicodemus could not understand Jesus' explanation. This lack of understanding by Nicodemus paved the way for Jesus' monologue concerning his part and role in the saving process. Thus C4 and C6 are a prelude for C8 and constitute the perspective from which C8 has to be approached.

387 καταβάνειν denotes the eschatological arrival of Jesus (cf Bultmann 1953:383f).
From this analysis it is clear that "οὐ γινώσκεις" (C8.2), which contrasts with οἶδαμεν (in C8.3.1 and 3:2) is the hermeneutical key to unlock the meaning of this section in order to understand the meaning of καταβαίνοντας καὶ ἀναβαίνοντας. Jesus is contrasted to Nicodemus by the FE. When one looks at the misunderstanding of Nicodemus it becomes clear that he and Jesus belong to two different worlds. This is the major reason for Nicodemus' inability to comprehend Jesus' teaching. We meet Nicodemus in ch 3 where he comes to Jesus 'by night'. This characterizes Nicodemus in the FG, for the FE later in 19:39 refers to him as 'the man who earlier had visited Jesus at night'. Nicodemus does come to the Light, but does not perceive that Light very clearly. He is depicted by the FE as the one who hesitates and is unable to take the decision and make that final step to move from darkness to the Light.

Nicodemus is a teacher of Israel, an authority in scriptural scholarship, while the knowledge of Jesus is derived from immediate experience. With these words in

388 While a promise of the vision of 'greater things' is made to Nathanael (the real Israelite) in 1:51 and the other disciples, it is 'the teacher of Israel', Nicodemus, who is told that he cannot will not see heavenly things.

389 The entire semi-colon 8.3 is primarily Christological while soteriological elements occur in C8.3.3 and C8.3.4. The reference to Jesus' ascent/descent authorize this esoteric revelation (Meeks 1986:147) of Jesus. Only Jesus (the Son of Man) can inform people about 'heavenly things' because he has descended from heaven.

390 Meeks (1986:148) correctly indicated that the point of C8.3.4 is not in fact 'the contrast between earthly and heavenly information, but the contrast between the questioner and the one who possesses the information'—thus a person-dualism instead of a cosmic dualism.

391 The article (ο and not 'α') could probably indicate that Nicodemus held some official position. This leading Pharisee professed to know the things of God and that no one is able to come to God in his own strength (Morris 1975:221).

392 The two parallel expressions (C8.3.2 and C8.3.3) indicate firsthand and certain knowledge, derived from immediacy of vision. When this knowledge is verbalized it becomes a testimony (Schnackenburg 1965:388).

393 The plural used in C8.3.1-C8.3.3 is problematic. To whom does ἰμυὸν refer? Does Jesus mean only himself or does he include his disciples? If he should include his disciples it will greatly contribute to the understanding of the role and function of the disciples. Schnackenburg's (1965:388f) discussion and conclusion that the plural used here is a pluralis majestatis or a pluralis ecclesiasticus is convincing. A number of theories exist as to why this shift is made: Newman & Nida (1980:83) suggest that the FE shifted the time perspective from Jesus' day to the time in which he writes the Gospel. Bultmann (1941:104) thinks that the plural 'we' probably goes back to the source, where the speaker was speaking as one of the group of messengers from God. Carson (1991:199) interprets it that Jesus is 'sardonically aping' the plural that Nicodemus affected when he first approached Jesus. Barrett (1978:211) understands the plural as indicating that Jesus associates with himself his disciples who have also seen, believed, and known. Brown (1975:132) thinks that the use of 'we' is a parody on the arrogance of Nicodemus. The most probable solution is the one suggested by Schnackenburg (1965). In order to come to a solution one has to rely on the interpretation of two other texts: (i) 3:32 where the content is verbatim the same as 3:11 with the exception that only Jesus (singular) is testifying. The singular use could be that in 3:31 he refers to the one who comes from above and immediately in ν 32 he testifies which should refer to the special revelation which Jesus, and he alone has brought from his direct 'seeing' and 'hearing' (ν 32) in heaven. In the case of 3:11 the preceding verse speaks about regeneration through the Spirit. This produces the key for understanding the plural used by Jesus. The person who is reborn will, together with Jesus, testify to what Jesus and later the Spirit would have taught them as well as what they have spiritually seen. Therefore Jesus, using the plural, includes his disciples as is the case with the second text: (ii) this text is also important. Jesus must mean himself primarily, but definitely includes his disciples. The "οῖς" of salvation — to work while it is day — affects his disciples as inseparably linked to him and his work. When we apply to 3:11 this perspective that the eschatological revelation which was only possible and accomplished through Jesus is entrusted to the disciples to continue, so that in the earthly absence of Jesus his disciples will continue to proclaim the same revelation. It is in this sense that Jesus can associate himself with his disciples and in fact describe their work as the continuation of his own (cf 13:20 and
C8.3.1-5 Jesus wants to inform Nicodemus that he does not know who Jesus really is.\(^{394}\) for this is the reason for their disbelief (C8.3.4). Nicodemus is one of the οὐδεῖς, bound to this earthly sphere which by implication is typified by the words (οὐδεῖς) ἄναβηκεν εἰς τὸν οὐρανὸν.\(^{395}\) The negative statement in semi-colon 8.4 reinforces the interpretation of C8.3.4 (Barrett 1978:212).

Jesus, in contrast with Nicodemus,\(^{396}\) ὁ δὲ μαθητής what he is saying καὶ δὲ ἐνδικάζει μαρτυρία. Semi-colon 8.4 provides the explanation for the fact that Jesus is able to know and to speak authoritatively (Morris 1975:222f; Carson 1991:199) of τὰ ἐπουράνια. Jesus can speak of τὰ ἐπουράνια, not because he ascended to heaven from an earthly home and then descended to tell others of his experiences. No, heaven was his home in the first place, and therefore he ‘inherently has the fullness of heavenly knowledge’ (Westcott 1890:53). He is the one ὁ ἐκ τοῦ οὐρανοῦ καταβάς (C8.4).\(^{397}\) ‘The whole purpose of vs. 13 in John is to stress the heavenly origin of the Son of Man’ (Brown 1975:133).

In this section (semi-cola 6.2,3) we find the ‘epistemology’ of the FG to know who Jesus really is, which has fundamental implications for discipleship. One has to move from the physical level to a spiritual level to perceive Jesus’ identity.\(^{398}\) Knowledge of Jesus’ identity derives only from immediate experience. The final words of Nicodemus in this chapter, Πῶς δύναται ταύτα γενέσθαι (v 9), show the complete inability of Nicodemus to move beyond his own categories of thought. While he remains in them, he will never understand. The two crass questions by Nicodemus (3:4,9) show that he is totally without spiritual insight which Jesus confirms in semi-colon 8.2 (Goulder 1991:155). To come to faith in Jesus is to move from the physical level to the spiritual level (cf Suggit 1981:97).\(^{399}\) The difference between them is that Jesus is ἐκ τοῦ οὐρανοῦ and Nicodemus from τὰ ἐπίγεια. Meeks (1986:148) also 15:20). Thus Jesus looks forward to the time when his disciples will make his revelation their own, as part of their preaching.

\(^{394}\) Nicodemus’ failure to understand Jesus was not a failure of intellect, but a failure to believe the witness of Jesus, to appreciate who he really was (Carson 1991:199).

\(^{395}\) ‘The translation of the NIV is misleading: ‘No one has ever gone into heaven except the one who came from heaven—the Son of Man’. This translation gives the idea that Jesus, ‘the one who came from heaven’, had previously ascended into heaven. To solve this problem scholars interpreted it as anachronistic. They claimed that the FE is writing from the perspective of the church at the end of the first century, looking back at the ascent of Christ (Brown 1975:145; Barrett 1978:213; Nicholson 1983:91ff). The flow of the argument (Carson 1991:200) and the unexpected perfect (cf Morris 1975:223) καταβάς conspire to focus differently (Morris 1975:223 interprets it spiritually rather than physically). Jesus can speak of heavenly things (v 12), and (καὶ) no-one (else) has ascended into heaven and remained there (so as to be able to speak authoritatively about heavenly things) but only the one who has come down from heaven (is equipped to do so)’ (Carson 1991:200; cf Westcott 1890:53; Moloney 1978:53ff).

\(^{396}\) Suggit (1981) correctly stated that the use of the plural by the FE in vv 7 and 11 ‘is a deliberate means of showing the representative nature of Nicodemus’.

\(^{397}\) καταβάς refers to the incarnation (Barrett 1978:212).

\(^{398}\) His brothers told him (7:3,4) to go and show himself to his disciples, the Pharisees do not know where he comes from (9:29), the Jewish authorities want to arrest him (11:57), even some of his own followers deny (18:15ff) and betray him (18:21ff). See Culpepper (1994) for an excellent discussion on Jesus’ identity in the FG.

\(^{399}\) Similar language is found in 6:52,60: in 6:52 the Jews fail to understand how, "Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα [αὐτοῦ] φαγεῖν;" and in 6:60 the same group say "...Σκληρός ἦσθιν ὁ λόγος ὁ οὗτος τὶς δύναται αὐτοῦ ἀκούειν."
points out that Nicodemus' statement to Jesus that "οὐδὲμεν ὃτι ἀπὸ θεοῦ ἐλήλυθας", is a declaration of faith. The basis for this proclamation (and belief) is certainly the signs which Jesus performed.\(^{400}\) This confession of Nicodemus indicates faith in Jesus. Kysar (1993:80ff) and Meeks (1986:149) refer to it as 'the first stage of faith'.\(^{401}\) Even, nearly at the end of the FG (19:39), when we meet Nicodemus for the last time, the embalming spices which he had with him for the burial of Jesus with Joseph of Arimathea indicate clearly enough that he did not understand the 'lifting up' of the Son of Man (3:14) (Meeks 1986:149). Jesus does not condemn Nicodemus, but places him before a serious decision (Schnackenburg 1965:390).

This person-dualism also has time-spatial implications. The meaning of the τὰ ἐπίγεια and τὰ ἐνουράνια (C8.3.4) is to be sought in how the FG looks vertically at things, which then obviously leads to the dualism of the earthly and heavenly realms. Here it is not so much a matter of contrast, but of degree or quality. Only the person τις γεννηθῆ ἄνωθεν τῆς γεννηθῆ ἄξι, ὦδατος καὶ πνεύματος\(^{402}\) (C4.1.1 and C6.1.1) could understand this revelation brought by Jesus\(^{403}\) and could in consequence become a disciple of Jesus. This should place him in the sphere of τῆς βασιλείας τοῦ θεοῦ (the world above -- C4.1.1 and C6.1.1; cf also 1:12). The heavenly sphere, where God is, surpasses and overshadows the earthly, the 'world below' who's father is Satan.

The contrast between τὰ ἐπίγεια and τὰ ἐνουράνια is not easy to fathom. Scholars differ widely about the interpretation. The simplest explanation is that what Jesus has already said to Nicodemus in vv 3-8 comes under the 'earthly' (Bernard 1969:110; Moloney 1993:117) and what he subsequently wanted to say,\(^{404}\) which the FE did on behalf of the reader in the following verses, comes under the 'heavenly' (cf Brown 1975:132). Perhaps it is because it takes place on earth (Morris 1975:222; Carson 1991:199) and refers to earthly analogies (Brown 1975:132). It seems probable that τὰ ἐνουράνια can refer to heavenly events such as the Father’s sending of the Son into the ‘world below’ and his

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\(^{400}\) Nicodemus' confession closely parallels that of the blind man of ch 9. In v 17 the blind man also confesses that Jesus is a 'prophet' and in v 33 that Jesus 'is from God'. But unlike this blind man Nicodemus did not go so far as to master the fear of the Pharisees (compare 7:50-52 and 19:39 with 9:27ff). The major difference between these two was that Nicodemus was unable to perceive the identity of the Son of Man (3:13ff; 9:35f).

\(^{401}\) Meeks (1986:149) is of the opinion that this corresponds to a first stage of faith as viewed by the Johannine community. This first stage of faith relates to seeing (comprehending) Jesus as the one coming from the Father. Even the disciples are referred to as “πιστεύομεν ὃτι ἀπὸ θεοῦ ἐξῆλθες” (16:30; 17:8), "...καὶ ἐπίστευσαν ὃτι ὦ με ἀπέστειλας" (17:8). The reasons for the disciples’ belief differ from that of Nicodemus: Nicodemus’ faith is based on signs performed by Jesus, while that of the disciples is based on their comprehension of the fact that Jesus “οἶδας πάντα” (16:30) and that he ὃτι τὰ ἡμετα τῇ ἑξωκάς μοι δέδωκα αὐτός (17:8).

\(^{402}\) The explanations of this unusual expression are many, but will not be discussed here due to the topic under investigation.

\(^{403}\) Thus for Nicodemus Jesus is incomprehensible because they belong to two different worlds. Jesus’ world seems opaque to him because Nicodemus has not been γεννηθῆ ἄνωθεν/ἐξ ὦδατος καὶ πνεύματος (C4.1.1 and C6.1.1) (Meeks 1986:148).

\(^{404}\) According to Morris (1975:222) a difference occurs between the two conditional clauses. "εἰ τὰ ἐπίγεια εἶπον" implies fulfilment and refers to what has happened. ἔαν εἶπω ὑμῖν τὰ ἐνουράνια has no implications about the fulfillment of the condition, but refers to what is still to come.
going back to heaven or being lifted up (cf Brown 1975:132). It can include everything the FE wrote in vv 13-21 and 31-36 to inform the reader because Nicodemus would not understand this.

The heavenly things, which are still to be revealed, should be seen as the continuation of the 'birth from the Spirit' which is the basic requisite for the attainment of salvation. The FE probably had in mind the fulness of salvation, how a person can enter into the heavenly world (Schnackenburg 1965:392). This includes the DAS-motif which is further spelled out in 3:31-36. On many aspects of this teaching the FG still has a lot to say which is incorporated in the Christology. Jesus is the way to this goal (14:6) and only in union with him can salvation be attained (3:16).

Section 3:31-36 casts more light on the Nicodemus/Jesus conversation. Where the dialogue with Nicodemus suggested that the one 'from above' would communicate supraterrestrial knowledge (C1.3) (Meeks 1986:150), v 31 confirms this: "Ο άνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν..." Even v 32 parallels with C1.3: "ὁ ἐκ τούτου μαρτυρεῖ..." The issue here is not whether one is competent to receive the revelation which the heavenly messenger brings, but whether one will accept the messenger himself.

The total 'testimony' of Jesus in the FG, even that of the Baptist (1:19-36), was about Jesus and 'is depicted as the krisis of the world' (Meeks 1986:151). This krisis seems to be the major point (3:18-21,36) in Jesus' dialogue with Nicodemus and is linked with the mission of Jesus (3:31-34).

The Descend-Ascend Schema is one of two major themes in the FG. This theme is not only Christological, but also soteriological, since in the same process salvation is bestowed on man. Essential to this revelation is that the believer should be united to the heavenly agent and guide to salvation. This point is also developed later, especially in the LD where discipleship is more explicitly spelled out. To summarize briefly: the mystery, way and
redemption of Christ, our way to heaven, the DAS-motif, the continuation of Christ's mission— all this is indicated by τὰ ἐπουράνια (cf Schnackenburg 1965:392). Thus the only way to understand τὰ ἐπουράνια is to move to a spiritual level from where it can be done. To get to this 'spiritual level' one must be 'born from above' (C4; C6). Because Nicodemus looked at things from a physical point of view, and not spiritually, he failed to understand the fundamentals. How then could he grasp τὰ ἐπουράνια? To refuse to believe in the unique Son of God is to condemn oneself (v 18) (Schnackenburg 1965:405).

The object of the above-mentioned eschatological revelation is not only to give instruction on τὰ ἐπουράνια, but also to mediate salvation. To give life to believers (3:36a) was an adequate indication of the mission of this heavenly agent (v 34). Later the ascent of this agent will continue this line of thought and put the salvific intention of God in the sending of his Son beyond all doubt (vv 16f) (Schnackenburg 1965:405). This 'agent of God', in semi-colon 8.4 called ὁ υἱὸς τοῦ ἀνθρώπου, who descended once in the course of history (aorist ὁ ἐκ τοῦ οὐρανοῦ καταβὰς), has after the completion of his mission again entered the heavenly world and now dwells there continually (perfect ἀναβῇ·κυρίων εἰς τὸν οὐρανόν). This 'agent from God', who ascends to where he was before (6:62), is enabled by his ascent to lead to salvation those who have joined themselves to him in faith (Schnackenburg 1965:406). This will become clear in the following verses.

In conclusion, John 3:13 (C8.4) formulates on the theological level a tension between the 'world above' (represented by Jesus) and the 'world below' (represented by Nicodemus). In Nicodemus man's inability to comprehend the 'heavenly world' is depicted. Only Jesus has fullness on heavenly knowledge. One has to move from the physical to the spiritual level to perceive Jesus' identity; this is what faith comprises. Only a person who γεννηθῇ ἀνωθεν could understand this revelation brought by Jesus and could consequently become a disciple of Jesus. This should place him in the sphere of God's family. It is not whether one is competent to receive the revelation of the heavenly messenger (the agent from God), but whether one will accept the Messenger himself that is important.

It seems clear from the discussion that καταβαίνοντας καὶ ἀναβαίνοντας are used here (in semi-colon 8.4), in relation to the preceding cola (4,6 and 8) to indicate particular

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412 When comparing this verse with 1:51 it is the disciples 'the real Israelites' (and the readers) who 'shall see greater (heavenly) things' in comparison with Nicodemus, 'a member of the Jewish council ... Israel's teacher' who, in 3:11-13, is told that he will not see (3:3) or experience (3:5) the heavenly things ('the kingdom of God'). The case of Nicodemus is further a close parallel to that of the blind man whom Jesus healed in ch 9. He declares that Jesus 'is a prophet' and a 'man ... from God' (9:17,33). Nicodemus, like this man, confesses a faith in Jesus. Unlike this man, Nicodemus will not risk his life to be a public witness and carry the consequences of being expelled from the synagogue (9:22,34; 12:42). He is also unable to comprehend the identity of Jesus (3:9-10; 9:30-33) as the Son of Man (9:35f; 3:13ff). When he appears for a second (7:50,51) and third time (19:39) there is no indication of any change in the life of Nicodemus.

413 This salvation consist in gaining access to the 'world above' the heavenly sphere where God dwells.


Descend - Ascend Schema

contrast: between the 'world above' and the 'world below', between Jesus and Nicodemus.

John 6

The descent-ascent motif occurs throughout the FG. An important point of this theme concerns the inability of people of 'the world below' to understand this and to believe in Jesus. This is pointed out clearly by the FE in the 'midrash' on the 'bread from heaven' (ch 6). Chapter 6 is the third place where the words ἀναβαίνοντας and καταβαίνοντας occur together, although not in the same verse as in the case of 1:51 and 3:14, but in the same context.

In v 26 Jesus responds to the question directed to him by the crowd (v 25) in exactly the same way he responded to Nicodemus. He starts with an 'amen-saying', totally unrelated to the question directed to him. Their reasons for coming to Jesus differ. Nicodemus comes because he saw the signs performed by Jesus, while the crowd "ζητεῖτε μὲ οὖν διὰ εἰδέτε σημεία ἀλλ' ὑπὲρ τῶν ἄρτων καὶ ἔχορτάσθητε" (6:26).

The hearers require a sign. This request serves to recall Moses and the OT story of the manna. From this point Jesus identifies the bread which comes down from heaven. He is the Bread of Life which delivers men from hunger and which men take by coming to him and believing in him.

The irony in 6:30,31 is that the sign they request has already been provided for 'the people who saw the miraculous sign that Jesus did' (v 14). The signs in the FG place the onlookers in a situation where they are forced to make a choice, either to accept or to reject an unlimited claim.

The καταβαίνειν-texts will first be discussed and then the one ἀναβαίνειν-text.

καταβαίνειν

In ch 6 καταβαίνειν occurs as often as 7 times (6:33,38,(41,42),50,51,58) and ἀναβαίνειν only once (6:62). The following analysis is only an abstraction of the relevant cola.

far more extensive than the Son of Man sayings. These sayings are used by the FE 'to express the peculiar Johannine understanding of Jesus, rather than the other way round'.

416 Although καταβαίνοντας καὶ ἀναβαίνοντας do not appear in ch 6 in the same verse as in 1:51 and 3:14, it will be discussed here because they appear in the same context.

417 Meeks (1986:153) feels strongly that the descent-ascent motif in the FG 'could be underlined by the mythical picture of the apostle's assumption to heaven to receive the secret message...'. According to him this took place in connection with the Wisdom myths. Cf Borgen and Mercer on this. But, from the FG it is clear that the secret message brought by Jesus is basically reduced to the descend-ascend motif as well as the relationship to God which this motif implies. Jesus' knowledge of his origin and destination demonstrates his unique relationship with the Father.

418 The Jewish tradition used here by the FE of the apostolic prophet, according to Meeks (1986:153), includes the performance of signs by this prophet to authenticate his commission.

419 Nicodemus, the Samaritan woman, the witnesses of the bread miracle and the man born blind are examples.

420 See Meeks (1986:152f) for a thematic analysis of the discourse about the 'bread from heaven' (6:25-59).

421 These two verses (v 41,42) are only a repetition of what Jesus said in v 38.
From these verses it is clear that the phrase ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ is used consequently by the FE.\(^\text{422}\) This phrase indicates the mission of Jesus from heaven. The purpose of this mission is seen in the following summary:

\[\text{The bread } \ldots \ldots \ldots \ldots \text{ who came from heaven } \ldots \ldots \ldots \text{ gives life to the world}\]

6:33 The ............ bread of God .................................................. gives life to the world

:38 ........................................................................................................ to do the will of him who sent him

Note made by the FE

:41 I am the ......... bread .............. that came down from heaven

Repetition by grumbling Jews

:42 .................................................. I came down from heaven

6:50 Here is the .... bread .............. which a man may eat and ........................................ not die

:51 I am the living bread if ...................... a man.......... eats of this bread, he will live forever

:58 This is the .... bread .............. he who.... feeds of this bread ....... will live forever

In this pericope Jesus is depicted as the 'bread', 'the living bread', the 'bread from heaven' and the 'bread of God' and has two features: (i) the ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ (C2.2;\(^\text{422}\) It is only the tenses in this standing phrase that differ: perfectum participium (6:33,50), perfectum (v 38,42), aorist (v 41,51,58).
C4.7; C5; C6.2; C7.12,13; C9.9) and (ii) the ζωήν διδόοις τῷ κόσμῳ423 (C2.2; C7.14,15; C9.11) as indicated in the summary.

(i) ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ
In this chapter Jesus is depicted as the Son of Man ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ. The present as well as aorist participles are used: ὁ καταβαίνων (vv 33,50) and καταβάς (vv 41,51,58; and 3:13). Although there is no difference in reference, a difference does occur in emphasis. The present participles are descriptive and emphasize Jesus as the one who descends and gives life.424 The aorist, on the contrary, stresses the historical event: on a specific occasion in time Jesus descended (Barrett 1978:290f) from heaven.

In this pericope a parallelism is given between what Moses did to the Israelites in the desert (v 31; cf vv 49,58) and what Jesus came to do for man. Just as Moses was used to fulfil the physical needs of Israel in the desert, so Jesus will now fulfill the spiritual needs of mankind, to save them.425 Behind both of these deeds is the Father who provides (vv 32,33).

From this diagram it is clear that God himself is the giver of the bread from heaven. Jesus surpasses Moses and his gift as he himself becomes the gift; he himself is the Bread of Life which comes from heaven.426 By using the present διδόοιν in semi-colon 2.1.2, Jesus proclaims that the time has come, that God 'is giving' the bread from heaven here and now. This is a reflection of the Johannine-realised eschatology: in Jesus the eschatological salvation is present (cf 4:23). The reader has to wait until v 35 before Jesus identifies himself with this bread.427 This is τὸν ἀληθινὸν βread because διδόοιν... ἐκ τοῦ οὐρανοῦ, the domain of divine life (Schnackenburg 1971:56). The FE makes it clear that his main

423 John 6:38 also has soteriological implications. Although v 38 concerns ποιῶ τὸ θέλημα...τοῦ πέμψαντός με is the clarification found in vv 39 and 40 that πιστεύων εἰς αὐτόν ἔχη ζωὴν αἰώνιον.
424 This links (i) with (ii).
425 ὑπέρ in v 51 (which also occurs in semi-colon 7.15) relates to the 'Lamb of God' preached by the Baptist in 1:29,36, which refers to the death of Jesus in ch 18 (cf commentaries). They who do not partake in the cross-events cannot take part in Jesus.
426 The perfect καταβέβηκα (also repeated in v 42) used with the weaker ἀπό instead of ἐκ focuses the attention to Jesus' present location on earth, though he remains constantly connected with heaven (Schnackenburg 1971:73).
427 By doing so, Jesus experiences reaction from 'the Jews'. This reaction correlates with the 'murmuring' of their Fathers in the wilderness. The murmuring of the Jews in the FG is no less rebellion against God, since Jesus is the eschatological messenger who acts and speaks on behalf of his Father. The unbelief of these Jews is shown in their murmuring (also see 6:41,43,61; 7:12,32).
thought is the mission of Jesus from the Father and the reciprocal indwelling of Christ and the believer.

The Jews objected because they thought they know Jesus' origin, which is an earthly, quite ordinary origin, from people they knew.\footnote{The FE contrasts the remarks of these people with Jesus' statement that he has come from heaven (v 33,38). The same idea is used, but in different words.} A paradox occurs: these people think they know the father and mother of Jesus, but in fact they know nothing about his real origin.\footnote{The 'origin question' is given an even sharper formulation in 7:27f and is placed in a Messianic perspective (the origins of the Messiah are to be unknown).} The remoteness caused by unbelief between these people and the heavenly messenger is expressed in their uncomprehending and doubting question πώς νῦν λέγει διε Ἐκ τοῦ οὐρανοῦ καταβῆσαι; (C6.2) (Schnackenburg 1971:76).

(ii) ζωήν διδόοις τῷ κόσμῳ\footnote{Barrett (1978:298) indicates that τῆς τοῦ κόσμου ζωῆς has no parallel in the NT.} The meaning of ζωήν διδόοις τῷ κόσμῳ is revealed especially in the use of φάγη and ἔμειριε by the FE. φάγη (C7.12,14 and v 49) is an important keyword in these texts.\footnote{φάγη is taken up for the first time in v 50 for elucidation (Borgen 1965:87 quoted by Barrett 1978:297). In ch 6 φάγη relates to need -- to physical life. Jesus now came to fulfil the spiritual needs of believers.} Here it occupies, in relation to the terminology of a meal used in ch 6, the position formerly occupied by references used to indicate people 'coming to Jesus' or 'believing in him'. In other words, it denotes a symbolic way of communicating with Jesus through faith (Schnackenburg 1971:81f).\footnote{The idea of 'eating the flesh' which shocks the Jews became the keyword until v 58.} Schnackenburg (1971:81f) points out that the definition of φάγη in C7.12 becomes more transparent by the formula ἐν...να, with the idea of purpose. If God supplies 'bread from heaven' he expects people to eat it; similarly when he 'gives' (διδωσιν) the true bread from heaven in Jesus, he expects that men will accept him in faith. This is the condition for the promise of life: ἵνα τις τῶν αὐτῶν φάγῃ καὶ... άποθάνῃ (7.12) (Schnackenburg 1971:82).\footnote{The same idea expressed in a positive way is: ζήσει εἰς τὸν αἰῶνα (C7.14).}

Eating the manna was essential for ζωήν. In 6:56 we read ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ.\footnote{Cf 15:4, μένετε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν.} ἐμεῖν is an important word in the FG. The Father abides in the Son (14:10), the Spirit abides upon Jesus (1:32f); the believers again abide in Christ and he in them (6:56; 15:4).\footnote{Variations of the same thought occur in the FG: 15:1-8; 17:21-23; cf 17:11 and will be discussed at a later stage.} The manna is absorbed by the body to become part of the body and to give life to the body. The life it fosters is not eternal life. But the heavenly bread which Jesus gives, rather which Jesus is, gives eternal life (Barrett 1978:297). Interpreting this parallel further, Jesus becomes part of the believer and implies a complete and reciprocal indwelling of Christ and the believer.

υπὲρ, as it is used in C7.15 and other Johannine texts,\footnote{See also 10:11,15; 11:50ff; 15:13; 17:19; cf 13:37f.} refers to the death of Jesus -- he
will give his flesh in death -- and has a sacrificial meaning. This explains how the first step (coming from Jesus) to this communion is going to take place. This communion is not only meant for Jesus’ disciples, but for the entire world. The second step (coming from the disciples) to partake in this communion is, metaphorically speaking, to eat the flesh and to drink the blood of Christ. This salvation lies in ‘perceiving the identity of Jesus’. These Jews do not know who Jesus is, although they think they do. At this moment they think physically: ‘Is this not Jesus, the son of Joseph, whose father and mother we know? How can he say, “I came down from heaven”? (cf also 6:52). To perceive the identity of Jesus, one has to think spiritually about him. The universal aspect, the salvation of the world which Jesus provides, is an important motif in the FG (3:16ff; cf also 11:51; 12:32) (Schnackenburg 1971:84).

The term “ἀναβαίνειν” (6:62) will now be discussed.

It is not only ‘the Jews’ (v 52) but also the disciples of Jesus who find his teaching hard to take, because to them it seems difficult, intolerable, and unacceptable to their faith. Carson (1991:300) points out that there were four features in the ‘word’ of Jesus that offended their sensibilities: (i) These people were more interested in food (v 26), political Messianism (vv 14, 15) and manipulative miracles (vv 30,31) than in the spiritual ‘food’ to which the miracle pointed; (ii) they were reluctant to relinquish their religious matters and were therefore incapable in ‘seeing’ the origin of Jesus in order to take the first steps of genuine faith (vv 41-46); (iii) they were offended by Jesus’ claim to be greater than Moses, uniquely sent by God and authorized to give life (vv 32ff,58); (iv) even the bread metaphor offends them when it becomes a matter of ‘eating flesh’ and ‘drinking blood’. The riddle of incomprehension and rejection occupied by the FE again in vv 64 and 65, is the context in which the intervening sayings (C12.2-6) must be read (Schnackenburg 1971:104).

In the FG it is characteristic of Jesus to react to people’s response by shocking or offending...

437 Cf also the discussion on this in the investigation of 3:10-13.

438 ἀναβαίνειν occurs alone in 6:62; 20:17, with a theological meaning in both. Although 6:60-65 forms a unity (The Shock to the faith of the Galilean Disciples and Jesus’ Reply) only vv 61 and 62 will be discussed here.

439 οἱ μαθηται indicates a large group (Πολλοί, v 60) of people (followers of Jesus) which probably included ‘the Twelve’ (Brown 1975:296), but is also distinguished from ‘the Twelve’ (6:3,8,12,16,22,24 and 66,67) (Barrett 1978:302; Newman & Nida 1980:212; Carson 1991:300). In their distinction from ‘the Twelve’ (6:66) it becomes clear that this larger group of ‘disciples’ are still uncommitted followers of Jesus. Many of these disciples turned back because they take offence at Jesus’ words and his claim, just as the Jews did in 8:41 and 6:52. They find these words hard because they seems too difficult, intolerable and unacceptable to faith. Therefore they will not and cannot inwardly accept them (Schnackenburg 1971:103f). Schnackenburg (1971:103) correctly states that the term ‘disciple’ is used here with theological interest. The fact is that throughout the FG μοναχικής, in the socio-historical situation of the Johannine community, is used theologically (see ch 3). The FE wants to speak to the readers, the later disciples of Jesus.

440 For the FE the dividing line never concerns race, but response to Jesus (Carson 1991:300).
their faith.\footnote{Schnackenburg (1971:104) made an interesting remark concerning Jesus' response to people: he either shocks them or offends their faith (σκανδαλίζει). He tries to help believers to overcome their inability to comprehend (cf 16:1 the only other text where this word occurs), while he brings unbelievers into greater confusion (cf 7:35f; 8:22,25,53; 9:40; 12:34).} This is why Jesus deliberately replies in question form. He wants to force his listeners to continue thinking about his identity. His ascent (C12.2) corresponds closely to his descent which is constantly mentioned in ch 6.\footnote{Verses 33,38,41,42,50,51,58.} Since Jesus' descent is qualified by the addition ἐκ τοῦ οὐρανοῦ, there can be no doubt on the part of his hearers regarding what is meant by the phrase ὁ πατὴρ ἔστην τὸ πρῶτον.\footnote{Schnackenburg (1971:104) correctly maintains that Jesus uses this phrase to remind these disciples of their lack of comprehension regarding his origin and the shock this revelation causes. Again he uses the Christological title 'Son of man' (C12.2) which not only denotes Jesus' heavenly origin, but also the necessity of his 'exaltation' (3:14; 12:34).} This question (C12.1) with the reference to the Son of man in the following colon (C12.2) is meant by Jesus to assist understanding. Therefore, only when the Son of man is exalted and glorified can his true identity be recognized (see 8:28). And only through faith can the ascent of the Son of man be 'seen' while it remains hidden to the world (cf 14:19, 6εωρεῖν).\footnote{Jesus' ascent includes his 'exaltation' and 'glorification' (ch 17; cf 20:17). When the unbelieving world see only the physical exaltation on the cross, their unbelief becomes a κρίσις for them (cf 3:18; 12:31; 16:11).} Jesus (as in 8:31) appeals here to the disciples for faith through which they can 'see' the ascent of the Son of man. Then he will give the food of eternal life (v 27c).\footnote{The opposite is also true; the degree that it meets unbelief can lead to greater offence (Schnackenburg 1971:105).}

In conclusion: In the conception of Jesus in the FG καταβαίνειν with ἀναβαίνειν plays an important part. καταβαίνειν and ἀναβαίνειν, used in their theological sense, always occur in contexts dealing with the 'Son of Man'.\footnote{1:51; 3:14; 6:62; except in 20:17. Cf also ὑψωῦ in connection with the Son of Man in 3:14; 8:28; 12:32,34. From these texts the Son of Man is presented in the FG as a being who descends from heaven to accomplish salvation and ascends to glory (Barrett 1978:304).} Both verbs are especially used in passages relating to the self-declarations of Jesus (3:13ff, 6:33ff). The FE uses καταβαίνειν and ἀναβαίνειν in a fixed way to express the ascent and descent of the 'Son of Man' (3:14) and the 'bread from heaven' (ch 6). These verbs complement each other. καταβαίνειν describes movement\footnote{The preposition ἐκ, in conjunction with καταβαίνειν, denotes the direction from which Jesus came (Arndt & Gingrich 1957:233).} which originates in heaven and is directed towards earth, while ἀναβαίνειν describes this movement backwards in a physical sense. Thus both are technical terms for describing the movement of the Son of Man between heaven and earth. The indication found here is not so much a journey from heaven (as we find in gnosticism) to earth and again back to heaven; the decisive element is that Jesus was coming from God (vv 32,33) and went back to God (20:17). In his descent Jesus came to give life and in his ascent he sanctions it.

In C12.3 the ascent of Jesus is instrumental in making possible the descent and work of the Holy Spirit, both logically and chronologically. The FE is writing with the completed work of Christ in mind. This includes the ascent of Christ and the gift of the Holy Spirit. The essential work of the Spirit is to give life (3:5f,8) through a new birth.
In chapter 6 "καταβαίνειν" and "ἀναβαίνειν", which explain the identity of Jesus, are used to indicate the inability of people (who even followed Jesus) to understand and believe that Jesus 'came' and was 'going' to heaven. Jesus is here emphasized as the one who descends and gives life, who fulfils the spiritual needs of mankind. In other words, he came to save them. In Jesus (in his descent and ascent) eschatological salvation is present. It relates to the reciprocal indwelling of Jesus and the believers. Both his descent and ascent make his indwelling possible. Jesus becomes part of the believer. His descend makes clear the mission of Jesus from the Father and his ascend the indwelling of Jesus in the one who eats his flesh and drinks his blood. Jesus forces his listeners to keep on thinking about his identity. Only through faith can his ascent be seen; to the world it will remain hidden. Jesus' disciples thought they knew him, but in fact they did not. Only when he had ascended could his true identity be recognized.

When looking to these three groups of texts as a whole the following can be deduced:

In the case of 1:51 it indicates that Jesus forms the link between heaven and earth and is the presence of God in this world. In 3:15 we see the contrast between the heavenly and earthly, between Jesus and man (Nicodemus). In order to perceive Jesus' identity one has to move from the physical to the spiritual level. In ch 6 Jesus is portrayed as the bringer of salvation. A reciprocal indwelling of Jesus and the disciples is needed to participate in the salvation accomplished by Jesus. The use of both words ("καταβαίνειν" and "ἀναβαίνειν") indicates that the FE is writing with the completed work of Christ in mind.

(b) ἐρχόμοι and πορεύόμαι (16:28)
The next group of verbs to be examined is where four non-related verbs are used by the FE to describe Jesus' coming to earth and his return to heaven.

In the concluding part of the LD, Jesus refers to his disciples' belief that 'he came from the Father' (16:27). This statement in 16:27, i.e. that Jesus came from the Father, is repeated in C1. This double sentence in C1-4 concludes Jesus' discourse to his disciples. C1-4 are carefully articulated and symmetrically structured, (chiastic pattern, cf also Brown 1972:725) and describe Jesus' way from the Father into the world and from the world back to the Father. It expresses the movement of God to the world in Jesus Christ (C1); the moment of revelation (καὶ ἐλήλυθα εἰς τὸν κόσμον, C2); the return of Jesus to the Father (C3,4) which is the consummation of his glory as well as the redemption of the world (Barrett 1978:496). It gives us another view of Jesus' descent and ascent. C1 and C4 treat the descent (incarnation) and ascent from the viewpoint of the Father.449 C2 and C3 treat

448 In this text 4 different verbs appear to indicate the descent and ascent of Jesus:

εἴλθηθαν......πορεύομαι
ἐλήλυθα......ἀφίημι......

449 The witnesses are divided (see Metzger 1971:248f) on whether to read παρὰ or ἐκ (‘from’). Brown (1972:725) correctly states that ἐκ cannot be interpreted theological in reference to the intra-Trinitarian relationship of the Father and Son ('came out of the Father'; cf Bernard 1963:520; Brown 1980:322). C1 refers to the incarnation of the Son and not to the procession of the Son. This is also clear from the immediate context where Jesus informs his disciples that his ascent relates to his descent.
them from the viewpoint of the world.\footnote{450}

The aorist in C1 acknowledges that the incarnation took place at a particular moment in time, while the perfect tense in C2 acknowledges its enduring effect (Brown 1972:725).\footnote{451} πάλιν (C3) translated as 'now' (NIV) is used here to mark what is next in sequence (Bernard 1963:521); it also has the connotation of a return to a previous condition (Brown 1972:725).

This context particularly emphasizes Jesus' going from the world to the Father (cf 13:1).\footnote{452} In this symmetrical structure of clauses the last statement is given particular emphasis. Jesus' departure from the world is a way (πορεύομαι) πρὸς τὸν πατέρα (Schnackenburg 1975:184).\footnote{453}

In conclusion: this verse (C1-4) summarizes Jesus' work. The coming and going of Jesus summarize his work as a unity.\footnote{454} His coming implies his going and his going implies his coming. This verse stands here without any connection, and serves as a doctrinal statement to point out the background against which the work of Jesus is to be seen — a revelatory-salvific event involving the Son of God who was sent into the world by God (Bultmann 1941:454).

(c) ἔξηλθεν and ὑπάγει
In this verse two non-related verbs occur to indicate the coming of Jesus from God and his return to God.

\begin{center}
3.1 13:3 ἔξηλθεν
3.1.1 ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χειρὰς
3.1.2 καὶ ὅτι ἀπὸ τοῦ θεοῦ ἔξηλθεν καὶ πρὸς τὸν θεὸν ὑπάγει.
\end{center}

Jesus' special knowledge of his Father's will for him, pronounced in 13:1, is now repeated, but with two significant additions indicated by the ὅτι particle in semi-cola 3.1.1 and 3.1.2:

\footnote{450} C1 is found in the best witnesses (including codices Sinaiticus and Vaticanus), but is omitted in some of the Western witnesses. According to Brown (1972:724) this could be a case of homoioteleuton, but the chiastic pattern confirms the authenticity of C1.

\footnote{451} See a similar contrast in 8:42: ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἔξηλθον καὶ ἦκω — an aorist and a present tense with a perfect meaning (Brown 1972:725).

\footnote{452} Jesus' announcement about his departure grieved his disciples (cf also 14:27). After this conversation with them, they ought to understand that his departure is to their benefit. His coming to the world, referring to that place as remote from God (cf 3:16), was only temporary. He has accomplished his task in the world and is now going back to where he belongs, the world 'above', the sphere of his Father. But his disciples will see him again because they, Jesus and his disciples, have a common sphere, which is the realm of the Father.

\footnote{453} Jesus' discourse returns here to the point of departure mentioned in 16:5-7. This phrase occurs again in 14:12,28 and is basically the same as the phrase ὑπάγω πρὸς τὸν πατέρα (16:10,17; cf 7:33; 13:3; 16:5) (Bernard 1963:521).

\footnote{454} Barrett (1978:496) refers to it as a complete summary of the Christian faith.

\footnote{455} See structure analysis on 13:1-5 in the addendum.
(i) he knew that *he had come from God* and that the time had come for him to leave this world, and (ii) that *the Father had put all things under his power*.

εἰδὼς\(^{456}\) (C3.1) is a subordinate clause which emphasizes the power bestowed on Jesus. Schnackenburg (1975:18) feels that it seems to be a variation of the idea of Jesus' departure which is also expressed in an εἰδὼς clause in 13.1. εἰδὼς in C3.1 cannot take priority over the one in 13:1\(^{457}\) and does not have the function to portray Jesus as a 'perfect gnostic' (suggested by Bultmann 1941:354), or to construct a paradox of Jesus' full power, expressed in his humble act of washing the feet of his disciples (suggested by Lindars 1981:449).

The statement in C3 should rather be regarded as representing a counterbalance with the observation about the devil, made in C2 (13:2). The phrase πάντα ἐδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας points to Jesus' sovereignty\(^{458}\) which is founded on the Father's power. The second statement διὰ ἅπαντος ἔξηλθεν καὶ πρὸς τὸν θεὸν ὑπάγει (C3.1.2\(^{459}\)) reinforces the idea\(^{460}\) that the one who comes from God and returns to God is superior to God's antagonist (see 8:44; also 1 Jn 3:8,10; 4:4). In the first phrase (C3.1.1) the FE chooses to use πατήρ, while in the second phrase θεός is used to contrast θεός with διάβολος (Schnackenburg 1975:18f).

Semi-cola 3.1.1 and 3.1.2 clearly state that Jesus acted the way he did because he knew that he had come forth from God and was returning to God (Brown 1972:564).

**In conclusion:** from this point in the FG (13:3) the διάβολος will make a major contribution to Jesus' betrayal by Judas; seen from this context one could say, to contribute to Jesus' glorification. From this perspective Jesus' "ἐξῆλθεν and ὑπάγει" is used by the FE to explain and qualify Jesus' authority (sovereignty). This is to state Jesus' power over the διάβολος.

\[^{456}\] εἰδὼς occurs three times more: in the introduction of Jesus' prayer (17:5), where Jesus hands himself over to suffer (18:4) and lastly at the end of the passion, when 'everything is...finished' (19:28). Bultmann (1941:354f) interprets everything that happens here as events of revelation. He correctly states that Jesus' action and suffering do not have their origin in the causal continuity of temporal events. God himself, with whom he is at one, is active in these events. From the passion narrative it is clear that Jesus is in command of the circumstances.

\[^{457}\] According to Bultmann (1941:352; cf Barrett 1978:437) εἰδὼς in v 1 clashes with the one in v 3 in both form and content.

\[^{458}\] This expression also appears in 3:35. It is a Semitic phrase that generally indicates the conferring of power and authority (Schnackenburg 1965:401).

\[^{459}\] The FE indicates here that Jesus knew διὰ ἅπαντος ἔξηλθεν. Even Nicodemus admits that Jesus (διὰ) ἅπαντος ἐλήλυθας διδάσκαλος (3:2) and the disciples confess διὰ ἅπαντος ἔξηλθες (16:30). Nowhere in the FG does Jesus speak thus of himself. He does not say ἃπο τοῦ πατρὸς ἔξηλθον, but always uses παρά or even ἐκ. This clearly points out that the distinction of prepositions cannot be forced (cf also 1:14,44; 16:28) (Bernard 1963:456).

\[^{460}\] Here the historic present reproduces here the situation (Bernard 1963:456).

\[^{461}\] This is a common theme in the FG, but with variations: cf 7:28 with 7:33; 8:12,14; 16:28,30.
(ii) Single words indicating the descent of Jesus

(a) ἐξορᾶμαι

The first constituent of the group of descent metaphors that we will look at is the verb ἐξορᾶμαι. Because ἐξορᾶμαι occurs so frequently throughout the FG to indicate the descent of Jesus, it is impossible to discuss each text in as much detail as in the case of ch 17.

These texts can be grouped into three categories: those dealing with where Jesus came from ('the 'world above'), the task he came to accomplish ('the 'world below') and the manner of his coming.

Where Jesus came from

[3:2 ...we know...who has come from God ἀνω]  
3:31 The one who comes from above.......................... ἀνωθεν  
3:31 The one who comes from heaven...................... ἐκ  
8:14 ...I know where I came from.............................. ποθεν  
16:28 I came from the Father.................................. παρὰ

The manner of Jesus' coming

5:43 I have come in my Father's name  
7:28...I have not come on my own  
(8:42)

The task Jesus came to perform

1:9 The true light...was coming into the world............... eἰς  
1:11 He came to that which was his own...................... eἰς  
3:19 ...Light has come into the world......................... eἰς  
9:39 ...for judgment I have come into the world............... eἰς  
12:27 ...it was for this very reason I came to this hour....... eἰς  
12:46 I have come into this world...that no one who believes in me should stay in darkness .... eἰς  
18:37 ...for this I came into the world, to testify to the truth. eἰς  

10:10 I have come that they may have life........... ἵνα  
12:47 I did not come to judge...but to save it........... ἵνα  
(15:22 If I had not come --)

From the contexts in which these words were spoken it is clear that in most cases it was Jesus who was speaking. The different circumstances in which these words were spoken are: the Prologue (1:9,11); in the presence of antagonists (5:43; 8:14,42; 9:39); in a teaching situation at the Temple (7:28); in the presence of the Jews (12:27,46); the LD (16:28); in the presence of Pilate (18:37) and in a neutral sense by the FE (3:19,31). In one case Nicodemus (3:2) uses it and in five other cases the FE (1:9,11; 3:19,31 (2x)). The three categories into which these texts are categorized will now be discussed.

(i) The origin of the coming of Jesus: ἐξορᾶμαι is used to indicate the origin of Jesus: He comes from heaven (3:31), from God (3:2), from above (3:31). These are three alternative forms used by the FE to describe the same origin. In 8:14 Jesus informs

462 ἐξορᾶμαι is used 19 times in the FG to indicate the descent of Jesus: 1:9,11; 3:2,19,31; 5:43; 7:28; 8:14,42; 9:39; 10:10; 12:27,46,47; 15:22; 16:28; 18:37, but only 5 times to indicate his ascent: 7:34,36; 13:33; 17:11,13.

463 The FE understands 'above' as where God dwells, and where God dwells is 'above'.
his antagonists that he is aware of his origin: "οἴδα πόθεν ἠλθὼν καὶ ποῦ ὑπάγω ύμεῖς δὲ ὦκ οἴδατε πόθεν ἔρχομαι καὶ ποῦ ὑπάγω".

These texts will now briefly be discussed in order to construct a profile of how the FE uses ἔρχομαι to indicate the descent of Jesus. 464

John 3:2

The FE indicates in this verse that the miracles performed by Jesus also made an impression on Nicodemus; they proved to Nicodemus that God was 'with him' (Jesus) (Schnackenburg 1965:380). Schnackenburg (1965:380) points out that this is an OT and Jewish expression. 465 In Jesus' answer in the following verse (v 3), he shows Nicodemus that he has not come from God in the sense that Nicodemus thought (a man approved by God). In his reply to Nicodemus Jesus wants to inform him that he has come from God in the sense of having descended from the presence of God (Brown 1971:138). Schnackenburg (1965:380), in agreement with Brown, mentions that Jesus must have been a 'divinely enlightened teacher' for Nicodemus. Carson (1991:187; cf also Barrett 1978:205) also agrees that "ἀπὸ θεοῦ ἐληλυθας διδάσκαλος" is not a confession of the pre-existence of Jesus, but a recognition that God was peculiarly with him, very much as he was with Moses or Jeremiah (Ex 3:12; Je 1:19). Bernard (1963:101) calls it simply 'divine assistance'. From these points of view it is clear that ἐρχομένος does not relate to Jesus' ontological position, but to the divine assistance Jesus experienced from God.

John 3:31

This verse continues the thought of vv 22-30 where Jesus and the Baptist are contrasted as ὁ ἐκ τοῦ οὐρανοῦ ἔρχομενος (C4) and ὁ ἐν τῆς γῆς (C2). It also looks back to the Nicodemus dialogue (vv 1-15). 466 The main theme of this dialogue is the new birth from

464 Verse 16:28 has already been discussed in the previous section and will therefore not be discussed here again, but only used as a reference. The same applies to 8:14 which will be discussed under πόθεν.

465 Gen 21:20; 26:24; 28:15; 31:3; Deut 31:23; Jos 1:5; Jg 6:12 etc; cf also Lk 1:28,66; Acts 7:9; 10:38; 11:21. See also Josephus, Ant. VI, 181,231; XV, 138.

466 Scholars differ (see Bultmann 1941:116ff; Brown 1971:159) about the position of vv 30-36 in ch 3. Schnackenburg (1965:393ff) suggests that v 31 continues the thought of 3:12, while Carson (1991:212) feels that the Baptist is explaining why Jesus must become greater (v 30). Barrett's proposal seems to be more acceptable. This is only due to the fact that the content of vv 31-36 does not come from the mouth of Jesus or the Baptist, but from the pen of the FE.
above (ἄνωθεν) by which alone man can enter the new world of the kingdom of God (3:3,5). In this verse (3:31) the FE returns to the main theme. The birth is from above (ἄνωθεν) because Jesus is 'Ο ἄνωθεν ἐρχόμενος (Barrett 1978:224).

The narration of the FE begins by contrasting Jesus 'Ο ἄνωθεν ἐρχόμενος (C1) with ὁ ὠν ἐκ τῆς γῆς (C2) (Bultmann 1941:117). The former could only be Jesus, God's agent who has come down from heaven (3:13). This contrast is used by the FE to indicate Jesus' ontological affinity. He ἐπάνω πάντων ἐστίν, indicates his superiority to all the inhabitants of earth (πάντων) who belong to the realm 'below' (cf v 12). This contrast implies that Jesus is of a divine nature; for the latter (Nicodemus), as a result of his earthly origin, is of earthly nature.

According to Schnackenburg (1965:395; cf also Bultmann 1941:117) the expression εἶναι ἑκ is not tautological, but brings out the two meanings of ἑκ, which is 'origin' and 'type' with the type determined by the origin (cf v 6). Thus from 3:31 it is clear that with regard to nature and powers 'Ο ἄνωθεν ἐρχόμενος and ἐπάνω πάντων ἐστίν are sharply contrasted with ὁ ὠν ἐκ τῆς γῆς (C2).

The spatial category 'Ο ἄνωθεν ἐρχόμενος implies a judgment of rank and value. Schnackenburg (1965:395) describes the superiority (ἐπάνω πάντων ἐστίν) of Jesus, in principle, by virtue of his origin, unrestrictedly and absolutely'. Since these people are of

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467 ἐρχόμενος is semantically directly qualified by ἄνωθεν and indirectly by ἐπάνω πάντων ἐστίν, both from C1.

468 In 3:1-11 Jesus is involved in a dialogue with Nicodemus. Verse 12 forms a transitional verse, for from vv 13-21 the FE is narrating, not Jesus. The reason for this is that Nicodemus would not have understood what he had to say (v 12). The FE now gives additional information to the reader to enable him to understand. From v 31 it is again the FE speaking. Here we find him taking up a previous affirmation, varying it and elucidating it.

469 Bultmann (1941:117) uses 'nature' instead of 'type'.

470 Barrett (1978:225) confirms this interpretation of Schnackenburg.

471 The dualism or contrast is not metaphysical or spatial, but person-determined (cf Schnackenburg 1965:395). The heavenly agent comes to the world below and gives all the earth-born ἐξοικονόμησεν τέκνα θεοῦ γενέσθαι (1:12). Only a person who is born from above can have access to the heavenly world (cf 3:3,5). The earthly realm is not treated here as valueless by nature. In nature the earthly realm is good for it is created through the Logos (1:3) and is the place to which the Logos came without being contaminated by this 'world below' (earth). It was the devil that caused the contamination. Sin adheres not to αὐτῶν (as was the case with Gnosticism), but is present in the person (the Devil).

472 ἄνωθεν (C1) is used in 3:3,31 and designates the divine and heavenly world by whose powers man must be renewed. The notion of a higher world as the dwelling-place of God and his angelic hosts was familiar in Judaism. It is also used to indicate a region reserved for God only, inaccessible to man (Schnackenburg 1965:382; cf Odeberg 1968:48,63). ἄνωθεν (C1) parallels with τοῦ ὀνόματος (C4) (Brown 1971:157; Barrett 1978:224). This parallel is due to the chiasm as indicated in the structural analysis.

473 The heavenly figure is referred to in the singular. Therefore one can also regard ὁ ὠν ἐκ τῆς γῆς as an individual. τῆς γῆς usually does not have the connotation of hostility that κόσμος has, but refers here to the natural existence of man and is contrasted with the supernatural or heavenly (Brown 1971:157f). Since the emphasis is on the heavenly revealer's uniqueness, πάντων is not used generically, but refers to all people on earth (Schnackenburg 1965:395).
'earthly' origin, they are also earthly\textsuperscript{474} by nature.

No word coming from this earth could ever compare to the words spoken by the divinely sent agent, words that could demand 'faith', whose acceptance or rejection could cause life or death. Only the agent who has come from heaven could give authentic witness (cf Bultmann 1941:118).

In conclusion, 3:31 emphasizes the origin of Jesus. In order to accomplish this the FE contrasts Jesus' origin with the origin of those who come from the earth. In this text "ἐρχόμενος" (C1,4) is used not so much to indicate movement from heaven, as to indicate Jesus' status and especially his place of origin. In the context of discipleship it is important that Jesus' origin be known as this makes him worthy of being followed (9:28f). To make it more understandable one can replace the verb phrase "Ὁ ἀνωθεν ἐρχόμενος" (C1) with the noun οὐρανοῦ (C4).

(ii) The mode of his coming: It is clear that Jesus did not come on his own initiative. No, he came in the 'name of his Father' (5:43) and not on his own (8:42).

\begin{verbatim}
John 5:43
\end{verbatim}

Jesus is again involved in an argument with the Jews about the validity of his testimony at the feast of the Jews in Jerusalem (5:1). He says that they are not on the side of God because they do not accept him, who came in the name of his Father.\textsuperscript{475} According to Schnackenburg (1971:178f) this expression proves that the Johannine idea of mission is rooted in ancient Jewish law concerning the authority of messengers. This model, he states, relates to the sending of a prophet\textsuperscript{476} in the name of God. But Jesus' mission surpasses that of the prophets. This is seen in what Jesus does 'in the name' of his Father, which reveals his unique authority (cf 10:25).

A person who comes in the name of God,\textsuperscript{477} comes on behalf of God (Bultmann

\textsuperscript{474} Bernard (1963:124) that where κόσμος carries the idea of the moral condition of the world (see also 1:9), γῆ simply refers to the physical 'earth'.

\textsuperscript{475} This is the name the Father gave him (17:11,12) and which he manifests to men (17:6,26).

\textsuperscript{476} It seems as if the FE could have been influenced by Deut 18:15-20. In Deut 18:15 and 18 it is written that the Lord will raise up a prophet like Moses and: 'If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account'. Schnackenburg (1971:178) is of the opinion that the FE may here be thinking of 'the prophet' who surpasses Moses (cf 6:32) and probably has the text of Deuteronomy in mind when he speaks of the testimony of Moses in Scripture (see 5:46b). In this text Jesus is then 'the authorised and legitimate Messianic prophet' (Schnackenburg 1971:179).

\textsuperscript{477} The FG contains seven references to Jesus as speaking in the "ὁνόμασι" of his Father. The "ὁνόμασι" of the Father was given to the incarnate Son (17:11,12); 'in the Name of his Father he came' (5:43) and he performs the 'works' which were his witness (10:25). This 'Name' he manifested (17:8), and 'made known' (17:26) to his disciples. He prayed to the Father to glorify his Name (12:28).
1941:203) and speaks on his God-given authority (17:2) and seeks the honour of God (17:2); this should mean that he is dependent on God on whose behalf he speaks. Thus, when Jesus says εγώ ελήλυθα εν τῷ ὀνόματι τοῦ πατρός μου, it means that he comes as the representative of the Father, having been sent by him (7:28; 8:42). But it also conveys the idea that the incarnate Son reveals the Father in his character and power (cf 14:26) (Bernard 1963:255).

The position of εγώ in front of the verb ελήλυθα is emphasized, consequently Jesus is bound to make the claim in v 43b that the Jews will accept a person who comes in his own name. If the Jews do not acknowledge Jesus, but instead receive another one who comes 'in his own name', they show themselves to contradict God. Jeremiah, the true prophet, rebuked the false prophet Shemaiah (Jer 29:25,31) with the reference 'In his own name'. Equivalent to this expression is the claim made by false prophets that they were speaking in the name of Jahweh (cf Deut 18:20; Jer 14:14,15; 23:25; 29:9). The point the FE wants to emphasize in v 43b is the uniqueness of Jesus' mission.

In conclusion the FE wants to underline primarily Jesus' authority, and secondarily the uniqueness of his mission. Thirdly, to come in the name of God is to come on behalf of God. To come in the name of God obviously implies that he would seek the honour of God and is dependent on God for what he came to do. This makes him God's representative. Unfortunately the Jews did not acknowledge this authority of Jesus.

**John 7:28**

Still at the Jewish Feast of Tabernacles Jesus teaches about his identity seeing that it is touched on in 7:27 by the Jerusalemites. In 7:27 the Jerusalemites acknowledge that they οἴδαμεν where Jesus is from: namely Nazareth. Jesus admits this, but owing to external circumstances they could not really judge the nature of his mission (C1.4). Here it is fundamental to perceive the coming of Jesus rather than to determine where he grew up.

478 Bultmann (1941:203) points out that when a man comes in his own name, he comes on his own accord, which is the same as to speak on his own authority (7:18), and seeks his own honour (7:18); this should mean that he makes himself independent of those to whom he speaks. 'To come on one's own behalf' and 'speak on one's own authority' is synonymous with ἐκ τῆς γῆς (3:31).

479 Carson (1991:264) correctly states that this verse 'a re-articulation of the theme of 5:19ff.: the Son's status as an emissary of the Father, with all the functional subordination which that entails, is conjoined with the authority of the Father'.

480 In primitive Hebrew thought a name had an intimate and mysterious connection with the person who bore that name. A name was the expression of the personality of that person. In this sense 'the Name of Yahweh' came to signify the revelation of the Being of God. This is frequently used in the OT (cf Ps 20:1; Prov 18:10). Bernard (1963:255) is of opinion that this usage is carried into the NT (cf 1:12; 17:11).

481 Cf the correlation with 8:42: εἶπεν αὐτοῖς ὅ ἤνεσθος, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἤγαγεν ὑμᾶς ἐκ τοῦ οἴκου ἐξήλθας καὶ ἦκε ὡδὲ γὰρ ἐπὶ ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνος με ἀπέστειλεν. This verse is discussed under "ἐξέρχομαι".
He who enquires no further perceives nothing of his mission (Groenewald 1980:185).

In v 16 Jesus refutes the originality of his teaching, stating that it comes from the Father who sent him; now he has even refuted the originality for his mission by stating that he was sent (cf 3:17) (Morris 1975:413). The Jews would have perceived that Jesus was the Christ, if they knew God. In this text and in 8:19 and 55 Jesus refers to the fact that they did not know God, therefore they would also not know him who was sent by God. In the same way they would not know the Father as they did not accept the Son who came to reveal (make known) the Father (1:18). True knowledge of God comes only through Jesus (Groenewald 1980:185f; see also Morris 1975:413f).

Jesus uses this as the starting-point for self-revelation. ἐκραξεν draws attention to the revelatory character of his words (cf 1:15; 7:37; 12:44) (Schnackenburg 1971:203; cf Groenewald 1980:185). Jesus’ answer to the people creates a paradox: they do know (οἶδατε) him, but only outwardly, by his earthly background and appearance; but they do not (οὐκ οἶδατε) really know his origin and true nature.

Against this (the Jew’s insistence that they know Jesus’ origin) Jesus testifies that he is not here on his own accord (αὕτι ἐμαυτὸι οὐκ ἔληλυθα). The words “αὕτι ἐμαυτὸι οὐκ ἔληλυθα” (cf also 5:19) confirm that he came from elsewhere, from where he was sent by someone else. The reason why people do not know Jesus, and where he came from, is because they do not recognize Jesus as having been sent by someone else. Jesus’ origin lies in another world, where the One who sent him is real and true (ἁληθινός). The FG ascribes “ἁληθινός” as an attribute of God (17:3). This is uniquely applicable only to God as the one who exists and lives absolutely (cf 1 John 5:20).

The fact that Jesus had not come of his own accord, means that he came from God (cf v 29). The question of Jesus’ origin (cf 8:14; 9:29,30; 19:9) involves the mystery of his person (Schnackenburg 1971:204).

The FE wants to indicate that the Jerusalemites did not know Jesus because they did not know the one who sent him (cf 8:55), and that they do not know the Father because they did not know his Son (8:19). True knowledge of God, that is communion with him (cf 10:14f; 17:3), can only be attained when a person believes in the one whom God has sent.

In conclusion, the FE uses the word “ἦληλυθα” to indicate Jesus’ coming to earth and the fact that he did not come on his own, but that he was commissioned by God. The fact that God sent him refers to Jesus’ ‘heavenly (divine) origin’ and his ‘true nature’. In order to understand Jesus’ mission one has to understand his origin. To know Jesus is to know his ‘origin’, which in turn requires knowledge of God.

Verses 5:43 and 7:28 indicate that Jesus came in the name of the Father to be his representative, which made Jesus an authoritative person (5:43). He did not come by himself; God sent him.

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482 ἁληθινός does not mean that the one who sent him is truthful or reliable, but stresses that such a sender exists and exerts his divine reality. This point of view of Schnackenburg (1971:202) is based on the placement of "ἐστιν" before the adjective "ἁληθινός". Schnackenburg correctly states that ‘real’ is not used in its existential sense (valid, authentic), but in qualitative sense (divine reality) meaning ἁληθινός: 1:9; 6:32; 8:16 and 15:1.
(iii) The soteriological character of his coming: This aspect is described with various nuances. The relevant texts can be organized logically as follows:

(a) Jesus came to his own (1:11)

20 εἰς τὰ ἱδία Ἰησοῦν,  
21 καὶ οἱ ἱδίοι αὐτῶν οὐ παρέλαβον.

The enigma of the Logos experiencing rejection in the world is expressed almost paradoxically in C20,21: "εἰς τὰ ἱδία Ἰησοῦν, καὶ οἱ ἱδίοι αὐτῶν οὐ παρέλαβον". These two cola repeat the thought of v 10, intensify it and continued to speak of the coming of the Logos to the world of human darkness (cf Schnackenburg 1965:234).

The two aorists (Ἠλθεν, C20 and οὐκ ἐγνω in v 10) in vv 10,11 reflect the fact that the encounter between the Logos and the world took place in the reality of history (Schnackenburg 1965:234f). According to Schnackenburg 'The Logos "was" in the world as a force constantly at work and permeating it, and still he "came" to it, insofar as it existed historically and was constantly made new offers'.

The Logos who was not accepted by his own, pitched his tent when he became incarnate 'among believers' who take the place of the ancient Israel (Schnackenburg 1965:235).

The neuter τὰ ἱδία (Brown 1971:10; Carson 1991:124) could mean 'his own property' or 'his own home' (cf 16:32; 19:27) (Bernard 1969:14; Carson 1991:124 cf Schnackenburg 1965:235; Brown 1971:10; Barrett 1978:163). The former could refer to the world as the property of the Logos (Carson 1991:124) and the latter to the Jewish nation and heritage (Bernard 1969:14f; Brown 1971:10; Barrett 1978:163). But this expression is used above all to indicate 'those belonging to' someone (Arndt and Gingrich 1957:370). In the light of the universality of the creative work of the Logos, there is a sense in which all people are his own people, but from the perspective of the entire FG the FE here probably refers to the Jewish nation.

Now the Logos comes in personal self-disclosure 'to his own home', but his own people (the way οἱ ἱδίοι must be translated), αὐτῶν οὐ παρέλαβον. The expression οἱ ἱδίοι is characteristically used by the FE in terms of a relationship (cf 1:41; 5:18; 10:3,4,12) (Carson 1991:125) to express actual union (13:1; cf 10:3f and 'mine' in 10:14,27, 'thine' in 17:6,9f) (Schnackenburg 1965:236). Here the FE focuses on proper relationship of the Jewish people with the Logos (Carson 1991:125). In the non-acceptance of Jesus the

483 The masculine form is used here (C20) as opposed to the neuter form used in C21. It is hard to explain why the FE chooses two different genders (Brown 1971:10). It probably indicates that Jesus came to that framework of life to which he, as the Messiah, belonged. But unfortunately the people within that framework rejected him (Barrett 1978:163). The reference, from the perspective of the entire FG, is clearly to the people of Israel (cf Exod 19:5). Bultmann (1941:34f) rejects this and interprets it cosmologically, rather than view it as a reference to salvation history. This interpretation of Bultmann flows from the presupposition that the Prologue was originally Gnostic (cf Brown 1971:10).

484 Even after interpreting v 11 in a narrower and more emotional sense than v 10, the broader pattern of rejection, which encompasses the entire 'world', is never far away (Carson 1991:125; cf also Bernard 1969:15).
FE perceives the mysterious fact of Jewish unbelief.\textsuperscript{485} \textit{παρέλαβον} (C21) probably relates to the metaphor of welcoming to a house (cf Schnackenburg 1965:236).\textsuperscript{486}

In conclusion, "\textit{ηλθεν}" (C20) refers to the physical historical coming of the Logos into this world.\textsuperscript{487} "\textit{ηλθεν}", in this case, indicates movement from heaven (implied in the previous verses) to the earthly realm, which is indicated negatively ("καὶ οἱ Ισραηλινοὶ αὐτόν", C21) in terms of ‘that he was not welcome at all’. The fact that Jesus was unwelcome stresses the Johannine spatial dualism which in turn implies distance, the distance Jesus covered ("\textit{ηλθεν}") to come to this world (1:14).

\textbf{(b) Jesus came as the Light to save the world and not to judge it}\textsuperscript{488}

\begin{center}
\textbf{John 1:9}
\end{center}

\begin{quote}
1 19 Ην τὸ φῶς τὸ ἀληθινὸν, 1.1 δι' ἐμαυτοῦ πάντα ἄνθρωπον, 1.2 ἔρχομενον εἰς τὸν κόσμον
\end{quote}

This verse means that the Word, τὸ φῶς, is coming into the world and refers to nothing other than the sending of the Son into the world,\textsuperscript{489} as described in the rest of the FG (Carson 1991:122).\textsuperscript{490}

This verse links up with v 4. The Logos is depicted here as the true Light. He already possessed this power (C1), which enlightens every man, in his pre-existence, before his earthly existence, and merely exercises it anew in his mission of salvation, because it particularly belongs to him (φωτίζει) -- Ην τὸ φῶς τὸ ἀληθινὸν (C1) (Schnackenburg 1965:229). The attribute ἀληθινὸν in C1 can indicate the 'genuineness' or 'realness' of a

\textsuperscript{485} This is an important point for the understanding of discipleship from a soteriological perspective. If there was one important point that Christians had to make in their mission to first-century Jews (in semitic tradition or in the hellenistic world), it was the message that the man they proclaimed as Saviour and Lord was crucified by the Jewish leaders and largely rejected by his own people (Acts 2:22-24). This theme reaches a climax in 12:37-41 (cf Carson 1991:125).

\textsuperscript{486} In a more general sense it could mean 'the accepting as partner' (Schnackenburg 1965:236).

\textsuperscript{487} Although κόσμον (as a spatial indication) is not used, it is clearly defined by the preposition εἰς and the phrase αὐτὸ παρέλαβον, which indicate a negative attitude.


\textsuperscript{489} ἔρχομενον completes the idea of "Ην. The FE is no longer saying (cf v 4) 'that the light was in existence in the indefinite past, but that this light was in the act of coming into the world' (Lenski 1961:51).

\textsuperscript{490} The construction of this verse has been interpreted in different ways (Lenski 1961:51; Schnackenburg 1965:230f; Bernard 1969:10; Brown 1971:9; Barrett 1978:160). Compare these scholars for a detailed discussions on this problem of interpretation. The problem concerns the question whether ἔρχομενον (C12) should be considered with φῶς (C1) or with ἄνθρωπον (C1.2). The majority of these scholars have opted for the link between φῶς and ἔρχομενον, which refers to the incarnation of the light. The FE uses the phrase 'coming into the world' when referring to the Advent of Christ several times (6:14; 11:27; 16:28; 18:37). The FE also refers to Christ as the 'light coming into the world' (3:19; 12:46) (Bernard 1969:10; Brown 1971:9; Barrett 1978:161).
thing or person\textsuperscript{491} in contrast with falseness or untruthness (Barrett 1978:160; Carson 1991:122; cf Lenski 1961:52).\textsuperscript{492} The FE uses it to express 'the fullness of being and reality in God'. The Logos has this transcendent power which illuminates and comes from his godhead (v 1). This power can and must be displayed in each person (disciple) who desires to reach his goal (Schnackenburg 1965:230).

The FE wants the reader to think of the incarnate Logos whose 'illumination' has been bestowed in a special manner since the incarnation on man,\textsuperscript{493} but only on those who believe in Jesus (cf v 7). The historical coming of the Light into the world (cf 3:19) reduces any previous spiritual illumination to minor occurrence in the eyes of the FE. For this reason he used the second strophe of the hymn for this historical perspective. Even the adjective \(\alpha\lambda\nu\theta\iota\iota\nu\nu\) (C1) must, for him, have had the significance of 'true, genuine light' in contrast with all other ostensible bringers of light (Schnackenburg 1965:229; Carson 1991:122).\textsuperscript{494}

According to Carson (1991:122; also see Bernard 1969:11) 'this notion of "true" or "genuine" shades off into "ultimate",\textsuperscript{495} because the contrast is not simply with what is false, but with that which was earlier and provisional or anticipatory in the history of God's gracious self-disclosure'.\textsuperscript{496} From the OT it is clear that the law, Wisdom, the prophets and the entire Israelite religion give light (cf 8:12), the FE wants to indicate that the Word that came into the world is the light, the genuine and ultimate self-disclosure of God to man.

What then does the FE mean by saying that this light, which came into the world, \(\delta\ \phi\omega\tau\iota\iota\zeta\iota\varepsilon\iota\) \(\tau\alpha\nu\tau\alpha\ \alpha\nu\nu\theta\rho\omega\mu\nu\)\textsuperscript{497} The primary lexical meaning of the verb \(\phi\omega\tau\iota\iota\zeta\iota\varepsilon\iota\) is 'to shed light upon' or 'to make visible'. What is at stake here is what Carson (1991:124) calls 'the objective revelation'. The \(\phi\omega\zeta\iota\varepsilon\iota\) comes into the world with the incarnation of the Logos, which is the 'true light'. In the FG the light shines on all people (Barrett 1978:161) and forces a distinction (e g 3:19-21; 8:12; 9:39-41) (cf Meeks 1983).

In semi-colon 1.2 the FE describes that the Word \(\epsilon\rho\chi\omicron\omicron\mu\epsilon\nu\nu\ \epsilon\iota\zeta\ \tau\omicron\omicron\ \kappa\omicron\omicron\omicron\omicron\). This could

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\textsuperscript{491} \(\alpha\lambda\nu\theta\iota\iota\nu\nu\) is characteristically applied to light (1:9), worshippers (4:23), bread from heaven (6:32), the vine (15:1), and even to God himself (7:28; 17:3).

\textsuperscript{492} Barrett (1978) also adds 'authentic'.

\textsuperscript{493} Schnackenburg (1965:230) correctly points out that this 'illumination' of the Logos was active from 'creation' until the 'incarnation'.

\textsuperscript{494} This point of view of the FE has far reaching implications for discipleship. Following in the footsteps of their master, the disciples will become bringers of light to an even greater extent than those who figured in the OT.

\textsuperscript{495} Bernard (and Lenski 1961:52) correctly distinguishes between the meanings of \(\alpha\lambda\nu\theta\iota\iota\nu\nu\) and \(\alpha\lambda\nu\theta\iota\iota\zeta\iota\), although they fall in the same semantic field. He translates \(\alpha\lambda\nu\theta\iota\iota\nu\nu\) as \textit{genuine} and \(\alpha\lambda\nu\theta\iota\iota\zeta\iota\) as \textit{true}. According to Bernard (1969:11) the opposite of \(\alpha\lambda\nu\theta\iota\iota\nu\nu\) is not necessarily false, but imperfect, shadowy or unsubstantial. 'Christ is not "the true and only Light", but rather "the perfect Light," in whose radiance all other lights seems dim, the Sun among the stars which catch their light from him'.

\textsuperscript{496} The Johannine use of \textit{alethinos} does carry something of the Greek meaning of "real", but it is the real because it is the full revelation of God's truth' (Ladd 1977:267). Israel was the chosen vine of God which the FE would acknowledge, but now Jesus himself is the locus of the covenant community of God, whose disciples must be related to him as branches (Carson 1991:122).

\textsuperscript{497} See Carson (1991:123) for the discussion on the complexities of this phrase.
mean two things,\footnote{For the FE the term κόσμον has different overtones.} namely that he invaded the created order he himself had made, or that κόσμον refers to the 'created order (especially of human beings and human affairs) in rebellion against its Maker.'\footnote{For example 1:10; 7:7; 14:17,22,27,30; 15:187-19; 16:8,20,33; 17:6,9,14.} (Carson 1991:123).

My opinion is that we need not categorically interpret the reference to the coming of the Logos in 1:9 (semi-colon 1.2) soteriologically as Carson suggested. From the verse itself and the context of the surrounding verses it seems that κόσμον in C1.2 has both a soteriological and a spatial meaning in relation to ἡ ἡμετέρα τοῦ ἀνθρώπου (C1).\footnote{In this sense ἐρχόμενον (C1.2) is taken as neuter nominative, agreeing with φῶς (C1). An interpretation of C1 in a functional sense is not excluded here, which supports a soteriological interpretation.} With the historical coming (ἐρχόμενον, C1.2)\footnote{Scholars disagree about the relation of ἐρχόμενον to the rest of the sentence. Is this participium to be joined with ἡ ἡμετέρα as a periphrastic conjugation or with ἀνθρώπου because it is accusative masculine? Both possibilities received some support (cf Schnackenburg 1965:230f).} of the Logos-Light from the 'world above' to the 'world below' (cf 3:19) in this verse,\footnote{‘Coming’ is a standard term used in the FG to indicate the mission of Christ into the world, his appearance as the Saviour of the world. The term ἐρχόμενος can therefore be regarded as a terminus technicus for the mission of Jesus in the FG.} the FE prepares the reader for the incarnation of the light (v 14) (cf Lenksi 1961:51). How precisely the light comes into the world remains unsaid. Only in v 14 does it become clear that it took place when the Logos became flesh (Schnackenburg 1965:231).

In conclusion, ἐρχόμενον (C1.2) refers to the historical coming of the Logos into the world and in combination with ἡ ἡμετέρα (C1.1) refers to the function of his mission: revelation and salvation. Jesus possesses the power that can enlighten every person. By using the adjective ἀνθρώπου (C1), the FE contrasts Jesus with other bringers of light in order to point out the uniqueness of this new agent and his message. For the FE Jesus is τὸ φῶς, the genuine and ultimate self-disclosure of God to man.

John 3:19

\begin{verbatim}
1 ἀνεβαίνειν δὲ ἐστὶν ἡ κρίσις,
1.1 ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον
2 καὶ ἐγέρσατον οἱ ἀνθρώποι μᾶλλον τὸ σκότος ἢ τὸ φῶς,
2.1 ἢν γὰρ αὐτῶν ποιημάτα τὰ ἔργα.
\end{verbatim}

In his commentary to the reader, the FE turns (δὲ) once again as in 3:16 to historical

For example 1:10; 7:7; 14:17,22,27,30; 15:187-19; 16:8,20,33; 17:6,9,14.

498 For the FE the term κόσμον has different overtones.
- Positively: God loves the world (3:16)
- Neutrally: the world is simply a big place (1:9; 21:24-25)
- Negatively: the sinful people who did not recognise Jesus (1:10). Closer investigation shows that only a handful of passages occur in a 'neutral' sense, while the vast majority are decidedly negative (Carson 1991:123). Therefore the statement of the FE that those who come to faith are no longer of this world (17:14,16); they have been chosen out of this world (15:19). This indicates to us that the world is in need for a Saviour. The FE's use of the term oscillates between neutral and hostile. In the neutral sense it denotes the place in which response to God is a possibility. In the hostile sense it denotes the world of men apart from God and under the control of Satan. In 1:9 the neutral meaning is used (cf Lindars 1981:89).

499 For example 1:10; 7:7; 14:17,22,27,30; 15:187-19; 16:8,20,33; 17:6,9,14.

500 In this sense ἐρχόμενον (C1.2) is taken as neuter nominative, agreeing with φῶς (C1). An interpretation of C1 in a functional sense is not excluded here, which supports a soteriological interpretation.

501 Scholars disagree about the relation of ἐρχόμενον to the rest of the sentence. Is this participium to be joined with ἡ ἡμετέρα as a periphrastic conjugation or with ἀνθρώπου because it is accusative masculine? Both possibilities received some support (cf Schnackenburg 1965:230f).
events to give a clear statement of his own understanding of judgment. In v 17 the FE speaks of the coming of Jesus — not to judge the world — and then, in v 18, of one man not judged and of another already judged. In v 19 Jesus gives a direct statement on what is meant by this judgment. Judgment, according to him, is the fact that the φῶς, the Revealер, εἶς τὸν κόσμον (Bultmann 1941:113). With the incarnation of the Word, the light shone in the darkness (Carson 1991:207; cf Lindars 1981:160). In v 20 this judgment is described as the division between light and darkness (Bultmann 1941:113).

Here the FE tries to indicate that men prefer darkness to light (aorist). οὐκ ὅτι appears here, as in 1:5b, as the personified power of evil. οὐκ ὅτι opposes τὸ φῶς which the 'Son' really is in person. In 3:19-21 the FE expresses himself on the sombre background of unbelief (cf Bernard 1969:121). Such behaviour by men invites judgment (κρίσις).

Although a division takes place when some people follow the light, κρίσις in C1 could be seen as dealing with men who have shut their eyes to the light. Two classes then become visible when unbelief is explained (vv 20f). Although Jesus was not sent by God to judge the world (v 17), judgment nevertheless is mentioned (v 17). In 9:39 we read that Jesus has come 'to pronounce judgment' (εἰς κρίμα). Both these verses refer to the fact that a judgment is brought about his revelation. It is also affirmed indirectly in 3:19b that some people respond positively to the light (v 21). The judgment in v 19 is not meant to be exclusively historical, but takes place (ἐστὶν, instead of ἦν) whenever men prefer darkness to light and do not believe in the Son of God.

The reference οἱ ἀνθρώποι includes men of all time. This does not mean that punishment has already been afflicted, but only that a decision has been taken by these men through which they have placed themselves on the side of the 'Prince of this world'. The judgment on unbelief remains effective as long as unbelief persists (8:24). 'Mit dem geschichtlichen Rückblick und Urteil ist der gegenwärtige Anruf zur Entscheidung verbunden, und das ist in dieser kerygmatischen Rede... ' (Schnackenburg 1965:429).

The fact that the light has come (note the perfect) remains a lasting challenge to men, prompting them to choose between faith (salvation) and unbelief (judgment).

In conclusion, Jesus (τὸ φῶς) ἐλήλυθεν εἰς τὸν κόσμον (C1.1) not to judge. In fact, his coming has judgmental implications. Again ἐλήλυθεν is used by the FE to describe one of Jesus' activities. The coming (ἐλήλυθεν) of Jesus must be interpreted in relation to κρίσις (C1). The "ὅτι" particle is used in an explanatory sense. This judgment partially reveals his identity.

503 This Revealer brings the complete revelation of God (1:18; 3:11).
504 This description of judgment seems to be parenthetical (see particle δὲ in C1). Even the ὅτι clause (C1.1) is in apposition to αὐτῷ (C1): 'This...that' is not causal (Lenski 1961:270).
505 In 1:12 and 3:33 we find direct references.
506 Judgment has been passed on this 'prince' by the death and victory of Jesus on the cross (12:31; 16:11).
John 12:46

In his concluding revelatory discourse before the world Jesus wants, finally, to emphasize his role in salvation and appeals to the unbelieving and obstinate world of men to have faith in him. Because of this Jesus can and must refer to himself (ἐμὲ, ἐγὼ) emphatically (Morris 1975:607) as the one who came (ἐλήλυθα, C1) to rescue people from darkness (σκοτία, C1.1). Ἐμὲ occurs three times with πιστεῦων εἰς (νν 44,46) and ἐγὼ four times (νν 46,47,49,50) to stress Jesus' role as revealer and bringer of salvation. Thus the purpose of Jesus' coming (ἐλήλυθα, C1) was not to bring condemnation but transformation (Morris 1975:608; Carson 1991:452) states that the believer τῇ σκοτίᾳ μὴ μείνῃ (C1.1). Here (C1) Jesus turns to his mission among men.

Darkness (σκοτία) is not regarded as a threatening force that attacks human beings (12:35), but as a sphere in which they exist continually. σκοτία is synonymous with the sphere of death. Only Jesus, the Son of God (φῶς, C1), can save them from this (5:24).

To have faith in Jesus is to have faith in the one who sent him. The function of Jesus is only that of an agent (ἐρωτάω, C1.1). His agency is to be seen in principle with the Jewish theory of representation, i.e. that the emissary represents the one who sends him. God is present in Jesus through his word, his claim and his promise. Here attention is focused entirely on the one who sends. If Jesus is the 'eschatological emissary' of God in whom God is present, then faith in him is a condition of fellowship with God (Schnackenburg 1971:526).

In conclusion Jesus (φῶς) εἰς τὸν κόσμον ἐλήλυθα (C1) to rescue the world from darkness. Thus Jesus came not to judge but to transform. "ἐλήλυθα" must be interpreted in relation to "φῶς" (C1) and "πιστεῦων" (C1.1). Although the idea of Jesus' descent is present, it is the saving activity of Jesus that is stressed here.

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507 The nearest parallel to this content is the statement in 3:19 (the previous section of discussion).

506 The FE uses ἐλήλυθα (perfect) with εἰς τὸν κόσμον (16:28; 18:37) three times. The perfect is found also in other contexts that refer to the coming of Jesus (3:19; 5:43; 7:28; 8:42) though the aorist is also common (1:11; 8:14; 9:39; 10:10; 12:27,47). It is interesting to note that after the perfect tense in this verse the FE moves to the aorist in the next to vary the text (Morris 1975:607). This means that no specific meaning has been allocated to the use of either the perfect or the aorist tenses by the FE.

509 Much of what has been said in reference to the closely parallel verse 3:19 is applicable here. If ν 46 holds out the offer of light to those who believe in Jesus, then νν 47,48 apply to those who do not obey him or accept his words and thus reject him (Brown 1971:491).

510 Jesus was not the only light sent by God. In all the prophets of God, God's light shone. When they prophesied, the light of God shone through them (cf Lenski 1961:894).

511 Verses 44 and 45 stand in close relation to ν 46.

512 Cf 3:19. That Christ is the Light of the world is a principal topic in the FG; cf 1:4,5,9; 8:12.

513 This idea is mentioned frequently, for instance in 6:38ff,46; 7:18,28; 8:18,26,29,42.
In 9:39 Jesus speaks the last words in his conversation with the 'healed' blind-born man. Therefore Jesus can make the profound statement that his coming means a κρίμα. In this context it is technically equivalent to κρίνων. This implies that Jesus, in practice, exercises judicial activity, κρίνων (cf 3:17-21; 5:22-24,27,30) (Schnackenburg 1971:323). While Jesus did not come to judge men (3:17; 12:47) his coming represents his approaching judgment on all men, who become divided according to the way in which they react to that coming (see 3:18; 8:15) (Morris 1975:496).

No paradox exists with 3:17, 8:15 and 12:42 because these passages are intended to emphasize the saving plan of God. In the case of a person who rejects the one sent by God, his unbelief becomes a judgment on him (3:18b; 12:48). This judgment leads to division among people. This factor is present here as well as in 3:19. The judgment in C1.1 is inevitably implied by the presence of Jesus which is clear in 3:18-21. In fact this

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514 Although Morris (1975:496) maintains that these words of Jesus do not fit here but was spoken a little later, this is irrelevant here since it would not change the meaning for the purpose of our investigation.

515 This man has not just receive the sight of his eyes, but also sight in his believing heart.

516 A sentence of judicial decision' (Schnackenburg 1971:323). This is also the only place in the FG where κρίμα is found (Morris 1975:496; Barrett 1979:365). According to Newman & Nida (1980:319) this term essentially means 'to indicate distinctions between people'. κρίμα does not refer here to pronounce condemnation or innocence, nor does it refer to final judgment, but it refers to expose sin.

517 Although contrast exists between 3:17 and 9:39, there is no real contradiction. Verse 3:17 affirms that the ultimate purpose of God's sending his Son into the world was to save it. Verse 9:39 speaks of the inevitable results of the coming of the Son: there will be judgment on those who refuse to open their eyes.

518 The purpose of the mission of Jesus is often expressed in the FG in these and similar terms (10:10; 12:46f; 18:37; also cf 5:43; 7:28; 8:42; 12:27; 16:28; 17:8) (Barrett 1978:365).

520 Those who see only physically (outwardly), are actually blind and are loosing their ability to perceive spiritual and divine realities. Blindness of this nature means unbelief and leads to total blindness. This blindness delivers people to the powers of darkness. This further dimension of sight and blindness is also prominent in 8:12; 11:9-10; 12:35-36,46. The phrase τῶν κόσμων τούτων, instead of just 'the world' reinforces the darker aspect of the judgment (cf 8:23; 12:31; 18:11).

521 '...die paradoxe Umkehrung der Verhältnisse auf göttliche Verfüigung (ίνα)' (Schnackenburg 1971:324). This κρίμα that appears in 3:19 as a result from human guilt is here declared to be divine will. This κρίμα can be looked at from two perspectives: from below in terms of human nature, and from above as the result of God's ordinance. In the FG both are combined. Schnackenburg convincingly states that when one isolates divine providence as the deliberate binding of specific individuals, one fails to do justice to the FE's theological intentions.
was the reason why Jesus came into the world (C1.1). The dualistic imagery of 'light and darkness' (3:19-21) is implicit in this text and explains the present narrative (Brown 1975:376; Barrett 1978:365).

Jesus refers to both groups in a metaphorical sense: those who see (οἱ βλέποντες, C1.1.2) and those who do not see (οἱ μὴ βλέποντες, C1.1.1). The primary intention of ὅνα οἱ μὴ βλέποντες βλέπωσιν (C1.1.1) καὶ οἱ βλέποντες τυφλοὶ γένωνται (C1.1.2) is to bring out the underlying meaning of the miracle and 'trial' of the healed man. This underlying meaning is also the meaning of the ministry of Jesus as a whole. This would mean that to receive Jesus is to receive the light of the world and to reject him is to close the eyes and become blind (Barrett 1978:366). Bultmann (1941:258f) correctly states that every person must make a conscious decision regarding the group to which he wants to belong.

The division between the spiritually sighted and the blind is brought about by their attitude to the person of Jesus (ἐγὼ is used emphatically). The saving function of Jesus as the light of this world here becomes damning for those who reject him (Schnackenburg 1971:324; Barrett 1978:365).

In conclusion: as in verses 12:46f the FE again uses the division between spiritual sight and blindness to emphasize the saving activity of Jesus. Jesus came to save this world, not to judge it. The judgment referred to in this text is brought about by those who are judged as a result of their negative attitude to the person of Jesus. This explains that the coming (ἦλθον, C1.1) of Jesus into the world creates a κρίσις.

It is remarkable that in the four verses discussed (1:9; 3:19; 12:46 and 9:39) with reference to Jesus' saving work, interesting similarities and dissimilarities occur:

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In three of these four verses Jesus is seen as the Light (also implicit in 9:39). Thus Jesus (φῶς), who came into the world, creates a κρίσις. Those who πιστεύω in him will βλέποντες, while those who do not believe will not see, but live in darkness (σκότις).

522 ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον is frequently used by the FE throughout the FG (1:9; 3:19; 6:14; 11:27; 12:46; 16:28; 18:37) and, according to Schnackenburg (1971:324), corresponds to ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον (3:17; 10:36; 17:18). Barrett (1978:365) correctly states that the pre-existence of Christ, as well as the vital place of his mission in the eternal place of God, are presupposed here.

523 The contrast between the 'world above' which is the natural home of Christ and the 'world below' is also described in 8:23; cf also 9:39; 11:9; 12:25,31; 13:1; 16:11; 18:36.

524 Cf Bultmann (1941:258f) for an excellent explanation of semi-cola 1.1.1 and 1.1.2.
When Jesus appears before Pilate he speaks about his βασιλεύς. Pilate follows this up with a question: Οὐκοῦν βασιλεύς εἶ σὺ (C1). This gives Jesus the opportunity to explain his kingship to Pilate (C2). Jesus, responds to Pilate’s question by explaining how he understands himself to be a king. His conduct would be profoundly misleading if he did not continue to spell out the peculiar nature of his reign. In v 36 Jesus describes his kingly mission negatively, but he defines it positively in v 37. To be a king was the reason why (Carson 1991:594) ἐγὼ εἰς τὸῦτο γεγένημαι (C2.2) καὶ εἰς τὸῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρῆσω τῇ ἁληθείᾳ (C2.3). These parallel expressions refer to the manifestation of Christ in the ‘world below’ to manifest something of the heavenly glory (1:14). Thus to be ‘a king’ is to μαρτυρῆσω τῇ ἁληθείᾳ (C2.3) (Carson 1991:595). Jesus knows himself to be the only competent agent from the realm of God to reveal the truth (ἁληθείας) of salvation (Schnackenburg 1975:285f). Therefore, in his response to Pilate’s question, Jesus asserts that he originates from another world and has no other purpose in this world than to bear witness of the ‘world above’ and its reality (Schnackenburg 1975:285f; Newman & Nida 1980:571). The pleonasm, that he ‘was born for this’ (C2.2) and ‘has come into the world for this’ (C2.3) to bear witness to the truth, emphasizes this. The interpretation of Newman & Nida (1980:571) to understand ἁληθείας as ‘true words’ is not convincing. ἐκ τῆς ἁληθείας points back to ἐκ τοῦ κόσμου τοῦτου. In this context Jesus represents a kingdom that comes into the ‘world below’ from the ‘world above’, promoting a new understanding of the will of God; Christ himself is this kingdom as he is

525 The argumentative particle Οὐκοῦν seeks a definite affirmative answer (cf Carson 1991:594; Barrett 1978:537). The NIV translates it as ‘You are right in saying I am a king’.

526 The reason why Jesus came into the world is not to be a king, but to bear witness to the truth (Brown 1975:853).

527 These two (semi-cola 2.2 and 2.3) are parallel expressions (Brown 1975:854; Newman & Nida 1980:571). Barrett (1978:537) refers to them as being synonymous. Both refer to the incarnation (Carson 1991:594).

528 ἁληθείας is one of the key motifs in the FG (see 1:14). Though the Baptist spoke on behalf of the truth (5:33), Christ is the truth (14:6), because he is God, was with God (1:1) and is one with God (cf Newman & Nida 1980:571).

529 This is the Johannine kerygma presented in its most concentrated and clearest form in Jn 3:31-36. There too ‘witness’ and ‘truth’ are mentioned (Schnackenburg 1975:286).

530 Dodd (1980:176) offers an impressive exposition but somewhat overstates it (cf Barrett 1978:538). For Dodd ὁ ὃν ἐκ τῆς ἁληθείας is parallel to such Johannine expressions as ἐκ τοῦ θεοῦ, ἐκ τῶν ἄνω, all of which are implied to those who partake of the higher order of being, as opposed to those who are ἐκ τῆς σαρκὸς, ἐκ τῶν κάτω, ἐκ τοῦ κόσμου τοῦτου, ἐκ τοῦ διαβόλου. ἁληθεία therefore stands here for the realm of pure and eternal reality as distinct from this world of transient phenomena.
The Descend - Ascend Schema

the truth (14:6). 531 \( \alpha \lambda \nu \theta \varepsilon \iota \alpha \zeta \) (C2.3,4) in this context relates to 'truth in motion', entering the world to liberate those who are capable to hear that truth. Thus \( \alpha \lambda \nu \theta \varepsilon \iota \alpha \zeta \) does not relate to 'a world of timeless forms, but to an enacted plan of salvation' (Barrett 1978:537).

It is nothing less than the Father's self disclosure through his Son, who is the truth (14:6) (Carson 1991:595). \( \tau \gamma \alpha \mu \alpha \rho \tau \rho \eta \gamma \omicron \omega \ \tau \eta \ \alpha \lambda \nu \theta \varepsilon \iota \alpha \zeta \) 'is the one purpose for which Jesus has come' (Newman & Nida 1980:571). The testimony of this heavenly agent does not here have any forensic sense, but means that this agent speaks in this world those things which he 'has seen and heard with the Father' (3:32; 8:26). He reveals this knowledge to the world as the 'truth' which brings salvation (8:32) (Schnackenburg 1975:286).

In 5:33 it is stated that the Baptist has testified to the truth; here in 18:37 the same expression is used by Jesus of himself. Jesus can testify to the truth because he belongs to the 'world above' (8:23) and is the only one who came down from heaven (3:13). In his pre-existence he has seen what the Father can do (5:19) and heard what he said (8:26). Therefore the words and deeds of the ministry of Jesus constitute testimony to the truth (Brown 1975:854).

In conclusion, Jesus \( \varepsilon \lambda \lambda \mu \lambda \theta \alpha \varepsilon \iota \zeta \) (C2.3) with a revelatory-salvific message to manifest something of the heavenly glory. Jesus was the only competent 'agent' from the realm of God to reveal the truth of salvation. He himself is the truth who can reveal the Father. The testimony of this heavenly agent is based on what he has seen and heard from the Father.

(d) Jesus came so that we may have life to the full (10:10)

In the final sentence of this cryptic discourse by Jesus about 'the Door' at the Feast of Dedication he combines the polemic and the positive aspects. Despite the ruinous activities of the thieves, robbers and strangers, Jesus, the Door, keeps them alive and wants to give them more abundant life (Schnackenburg 1971:369).

The coming of the thief for his wicked purpose is contrasted with the coming of Jesus and his blessed purpose. Morris (1975:508; cf also Brown 1975:394) points out an important aspect in the contrasting of Jesus with the thief (C1): The interest of the thief, who steals or kills for food, is selfish. He comes only to harm the flock and has no interest in their welfare. Christ, by contrast, came only for the benefit of the sheep.

The statement in C2 is literal. \( \dot{\eta} \lambda \theta \omicron \omicron \) is used emphatically, and together with \( \dot{\eta} \lambda \theta \omicron \) denotes

531 He does not represent a kind of supramundane existence (Barrett 1978:538).

532 There is some evidence (P56, Bezae, pc and ff) in favour of the omission of this clause. The omission is probably seen as homooteleuton (Bultmann 1941:287; Brown 1975:386; Barrett 1978:373 suggests haplography) since in C2 the Greek verb \( \dot{\epsilon} \chi \omega \omicron \omicron \) occurs twice. However the evidence for such an omission is not convincing.
that he came from heaven into this world (9:39; 8:23; 3:17) (Lenski 1961:720).533 He came to give life and to give it in abundance. The superabundant fulness of this life proceeds from God and is highlighted in καὶ περισσόν ἐχωσίν (C2).534 In other places in the FG it is illustrated through the metaphors of the bubbling spring (4:14; cf 7:38) or of the bread that satisfies all hunger for ever (6:35,50,58). The comparative construction περισσόν ἐχωσίν denotes life in its highest degree. Schnackenburg (1971:369; Morris 1975:509; Newman & Nida 1980:328) interprets this as eternal life, while Carson's (1991:385) interpretation reads 'life at its scarcely imagined best, life to be lived'. We should not interpret these two scholars as opposites, but should rather combine their interpretations. We should understand 'life' (ζωήν -- C2) as the incorporation of the person who comes to believe in Jesus, into the family of God. The 'abundance' (περισσόν) of this life is then to experience all the privileges of this sonship: protection, care, love, provision, life in the Spirit etc. So the life afforded by Jesus to those who believe in him is of an eschatological nature and leads to the attainment of that sphere where the Godhead dwells in the 'new eschatological life' in the 'world below'.

In conclusion, Jesus came from the heavenly sphere to bring life in abundance. This means that when Jesus came he brought heavenly qualities with him in which man could share. Because this fullness of life comes from God, it can only be obtained through the acceptance of Jesus. When a person becomes a child of God and so becomes part of God's family through the acceptance of Jesus in faith (1:12), he will experience this abundant life and all the privileges of sonship.

(e) Jesus came to die on the cross (12:27)

After Jesus addressed his disciples about discipleship, he returns to the subject of his 'hour,' which is again described in its dual character of 'hour of death' and 'hour of glorification' (Carson 1991:440). The hour of death and glorification has begun and is experienced by Jesus in its deepest dimension.535

The question καὶ τί εἶπω (C2) does not mean that Jesus is lingering in the depths of death and destruction. Even his approach to the Father, which follows on the question, should not be understood as a petition, but rather as a second answer (Schnackenburg 1971:484f;

533 The aorist indicates the historical reality of his coming.

534 Schnackenburg (1971:369) does not link this phrase predicatively with ζωήν. περισσόν is translated by Arndt and Gingrich (1957:657; also C Brown 1975:729) as 'abundant'. But in the context 'abundance of life' is meant. Compare the expression ζωήν ἐχωσίν with 3:15. The durative present tense of the verb ἐχωσίν and its emphatic repetition indicates an enduring possession. The repetition of ἐχωσίν makes the second part of the purpose stand out more independently. The neuter adjective περισσόν is treated in ν 10 as a noun, 'abundance' or 'superfluity' of all the blessings which relates to this true spiritual life (Lenski 1961:720). Jesus gives of his fullness (cf 1:16), like God who also does not give by measure (3:34) (Sanders & Mastin 1975:250).

535 The perfect (τετάρακται -- C1) points to a continuous state (Morris 1975:594).
Morris 1975:594f). The sharply contrasted answer ἢλθον εἰς τὴν οὐρανοῦ ταύτην (C3), is best understood as an answer to this question to explain the significance of τῆς ὀρατος ταύτης. Here we see the Son's obedient submission to the Father's will (5:19ff; 6:37ff; 8:29; cf 10:18) (Schnackenburg 1971:484f; Morris 1975:594). It is for this very hour that he came, therefore he cannot avoid it.

In conclusion the phrase ἢλθον εἰς τὴν οὐρανοῦ ταύτην is best understood as an answer to this question to explain the significance of the Son's obedient submission to the Father's will (5:19ff; 6:37ff; 8:29; cf 10:18) (Schnackenburg 1971:484f; Morris 1975:594). It is for this very hour that he came, therefore he cannot avoid it.

In conclusion the phrase "Ἡλθον εις την ουρανον ταυτην" indicates the purpose for which Jesus came: to be glorified through his death on the cross. Only this act could bring salvation to mankind.

Finally, it has been indicated that the FE uses ἐρχομαι to emphasize different aspects about the coming of Jesus: Jesus has a heavenly origin. This was something only he himself knew and which his opponents and disciples could not readily perceive. He was sent by his Father and came in the name of his Father and not by his own volition. The purpose of his mission was to save the world. It is for this very hour that he came, therefore he cannot avoid it.

In conclusion the phrase "Ἡλθον εις την ουρανον ταυτην" indicates the purpose for which Jesus came: to be glorified through his death on the cross. Only this act could bring salvation to mankind.

During an argument with the Jews at the Tabernacle Feast in Jerusalem, Jesus challenges them saying that if they were sons of Abraham, they would not try to kill him (8:37,40), but love him as one who came from God. It is implied is that if they hate Jesus, they also hate his Father (15:23,24), and that anyone who rejects him rejects the one who sent him (12:48,49) (Schnackenburg 1971:285f). For Jesus spiritual sonship, in the sense that matters, is attested by likeness and conduct, irrespective whether the 'father' is Abraham or God (Carson 1991:352). True children of God should above all accept that Jesus came from God (cf 3:2) and in turn towards him in love. It is impossible that such children should

(b) ἔρχομαι

ἔρχομαι is the next single verb used by the FE to indicate the coming of Jesus and occurs only twice in the FG in connection with his mission, namely in 8:42 and 17:8.

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not recognize the Son of God (Lenski 1961:646).

The explicit criterion for sonship stated here (Εἰ ὁ θεὸς πατήρ ὑμῶν ἔχει -- C1.1) is love for Jesus (ἡγομένων ἐν ἔμε --C1.1). And Jesus, knowing with certainty that he came from God (C1.2-4) and was sent by God (C1.4), can only state that if the Jews do 'not love him' it can only because they do not know the Father (C1.1) (Carson 1991:352).

In C1.1 and C1.2 Jesus argues from a sense of complete union with God (cf 7:28; 8:18,20,26). The pleonastic description (ἐκ ... ἐξήλθον -- C1.2) of his divine coming is striking. ἐξήλθον refers to Jesus' coming τοῦ θεοῦ into the world (indicates the incarnation -- Lenski 1961:646) and not his eternal going forth from the Father (7:29). In C1.3 ἦκω (C1.3) refers to the same event, but stresses the arrival of Jesus in the world. In C1.4 the third indication of his coming is that he did not ἀπετύχετεν ἐλήλυθα (C1.4), but that God ἐκεῖνος μὲ ἀνάστησις (C1.5). The last two references about his coming distinguish Jesus from other prophets of salvation who 'came before' him (cf 10:8) (Schnackenburg 1971:286). From this text it is clear that the going forth from God and the mission of Jesus cannot be separated, as is stressed here. Therefore true children of God must at once recognize and love him who comes from God with God's own truth and blessings.

In conclusion, ἐξήλθον in C1.2 indicates that Jesus came from God. In relation to C3-5 it refers to the mission and origin of Jesus. This cola clearly mirrors Jesus' consciousness of his mission, that he came from God and was sent by God. His going forth from God and his mission are indicated here by the FE as one action. Finally, this verse indicates that a relationship with Jesus is equal to having a relationship with God, and that a relationship with God is the same as having a relationship with Jesus.

540 The aorist tense indicates the mission (incarnation) of the Son. ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξήλθον (C1.2) καὶ ἦκω (C1.3) is all one idea and is confirmed by the use of the aorist (ἐξῆλθον) in 17:8. The parallelism there shows that ἐξήλθον refers to mission: "...καὶ ἐγνώκατε ἐν ἅληθείᾳ ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι οὐκ ἦσαν ἀνάστησις." According to Barrett (1978:348) ἐξήλθον denotes the departure of Christ ἐκ τοῦ θεοῦ (C1.2) and ἦκω (C1.3) the arrival of Jesus in the world. Attempts have been made to distinguish between ἐκ τοῦ θεοῦ (cf 16:28) and ἐπὶ τοῦ θεοῦ (cf 13:3; 16:30), where ἐκ indicates birthplace and ἐπὶ habitation. Bernard (1969:61) states that it appears from 6:33,38,41 and 7:42 that ἐκ and ἐπὶ are used almost interchangeably, as they were generally used by Greek authors. Lenski's (1961:646) point of view that to indicate the coming of Jesus from God the Greek may use ἐκ, παρὰ (16:27), or ἐπὶ (16:30) supports that of Bernard (1969).

541 ἦκω may suggest the arrival of a prophet (Barrett 1978:348). Brown (1975:357) adds another perspective by suggesting that it may refer to the coming of a deity who makes a solemn appearance. See Barrett (1978:348) for text references. In the FG ἦκω is not used with this connotation. It simply means 'I am standing here before these Jews, engaged in the mission of God' (Lenski 1961:646). Barrett (1978:348) correctly refers to ἦκω, in correlation with Lenski, as the arrival of Jesus in the world.

542 Schnackenburg (1971:286) argues that ἦκω was probably used as an expansion because of its particular resonance of the religious language of the time. This term was partially used to indicate the saving appearance of a deity (Schneider 1935:929ff). The FE took over this usage to apply it exclusively and emphatically to Jesus (1 Jn 5:20) (cf Bernard 1963:313).

543 This is a typical Johannine emphasis. It is a repetition from 7:28 and has the same significance (Bernard 1963:313 -- see particularly 5:19-30). Jesus came (C1.4) because he was sent (C1.5). His ministry has significance because he is the agent of the Father. Therefore his debates must not be interpreted as self-defence, but rather as a manifestation of the Father (Barrett 1978:348).

544 7:28f is a close parallel in which the origin of Jesus was under discussion in connection with his Messiahship (Lindars 1981:328).
John 17:8 can be divided into four cola and describes how the disciples acquired the knowledge to which v 7 refers. By using the word διδόναι (C3.12), the FE indicates how Jesus has given the disciples the words given to him by the Father (also see 12:49; cf 15:15 and 17:14). The perfect (δέδωκα -- C3.12) indicates the course of giving which is now completed (Lenski 1961:1131).

The acceptance of these words (C3.13) led to partial faith in Jesus as it indicated a readiness to believe that he came from the Father (παρά σοῦ ἐξήλθον, C3.14; also see 8:42; 16:27) and that the Father had commissioned him (οὐ με ἀπέστειλας, C3.15; also see 5:36,38; 6:29; 7:29; 8:42; 10:36; 11:42; 17:3). Here we find that a parallel is drawn between these two phrases (cf Lenski 1961:1131; Schnackenburg 1975:202f).

The acceptance (ἐλάβον -- 3.13) of this teaching (words -- C3.12) of Jesus enables them to realize that Jesus came from God (C3.14 and C3.15). In section 4.1.3 we will notice that they may not always have understood the words of Jesus, but became so attached to Jesus that they unconditionally accepted his words as true revelations from God.

In conclusion: from the last two texts it is clear that the going forth from God and the mission of Jesus cannot be separated and is stressed here. In both texts (8:42 and 17:8) ἐξήλθον is used in relation to ἀπέστειλεν. This means that Jesus' coming to earth comprised that he came from God and was commissioned by God. God is depicted here as the initiator who sent Jesus.

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545 17:8 will be discussed in detail, in relation to vv 6,7 in the subsection 4.1.3 ('The report of the agent').
546 The disciples will only come to mature faith after the resurrection of Jesus and the outpouring of the Spirit. See 2:20, 20:19ff.
547 This phrase (C3.14) refers to the earthly mission of Jesus rather than to an intra-Trinitarian procession. This is clear from its connection with C3.15 (οὐ με ἀπέστειλας) (cf Brown 1972:744).
548 The adverb ἀληθῶς (C3.14) has been wrongly interpreted by the NIV where it refers to the point where the disciples come to understand Jesus' teaching ('They knew with certainty'). Brown (1972:744) and Barrett (1978:506) correctly interpret this as referring to the disciples' 'finding knowledge and learning the truth' (Barrett 1978:506), which means that they came to realize that Jesus has not come in his own name, but from God.
549 In ch 17 παρά σοῦ first appears in v 7, and in v 8 it is connected with ἐξήλθον, as in 16:27. This usage is to vary the conventional expression διὶ σοῦ με ἀπέστειλας (17:21,23,25).
550 The two verbs διδόσαυν (C3.14) and ἐπίστευσαν (C3.15) indicate, to a large extent, the same act. In the FG these two verbs are almost interchangeable (Bultmann 1941:381; Brown 1972:744; Lindars 1981:522). Both these verbs are historical aorists which narrate past facts (Lenski 1961:1131f; Bernard 1963:565).
551 Here we have two complementing cola (C3.14,15).
\(\text{\c{n68ev}}\)

\(\text{\c{n68ev}}\) occurs 13 times in the FG. Where it refers to Jesus (eight times)\(^{552}\) the stylistic device 'a lack of understanding' is brought into play. These words are not spoken by Jesus alone (7:28; 8:14), but are also used by 'some people of Jerusalem' (7:27), the Jews (9:29), the man born blind (9:30) and Pilate (19:9). Of these eight occurrences, seven occur in the first half of the FG at the Jewish Feast of Tabernacles (7:2) where the descent and identity of Jesus receive major attention and in the section relating to Jesus’ arguments with the Jews. From the texts given in the addendum it is clear that every time \(\text{\c{n68ev}}\) is used in the FG, the verb \(\text{o\delta\epsilon\nu}\) is used in relation to it, indicating that the argument concerns the identity of Jesus. To know the identity of Jesus is to know Jesus. The fact that Jesus' opponents lack (ouk \(\text{o\delta\epsilon\tau\epsilon}\)) understanding\(^{553}\) of Jesus' identity (\(\text{\c{n68ev} \epsilon\sigma\tau\iota\nu}\))\(^{554}\) increases the tension of the dualism.

These different texts in which \(\text{\c{n68ev}}\) occurs will now be discussed.

**John 7:25-29**

Jesus, at the Jewish Feast of Tabernacles, finds himself teaching in the Temple. From 7:25 onward the topic of conversation changes from the discussion about the Sabbath to the uncertainty amongst the people (described earlier in vv 11-13) about Jesus' origin and identity (vv 25-44). Only vv 27-29\(^{555}\) are relevant to the investigation.

Structurally there is nothing conspicuously in this extract, but it should be noted that in C1.6,7 Christ an unknown man, is the subject and in C2-2.5 it is Jesus. C2.4 forms the theological link between the two units. Also important is the high frequency of occurrence of \(\text{o\delta\epsilon\tau\tau\epsilon}\) linked with the coming of Jesus.

The question at issue here is whether Jesus, who is known to be from Galilee (v 41), can qualify to be a Messianic claimant. For these people Jesus does not past the test. Even the miracles performed by Jesus, all the power of his teaching and the impact of his personality are discounted by these people of the metropolis who refused to be impressed. They have their own criteria for rejecting the claims of Jesus. In this pericope (7:25-44) there are three

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\(^{552}\) Aside from its use in connection with Jesus it is used by Nathanael (1:48) to ask Jesus how he knows him. It is used in enquiring about the origin of: the wine at Cana (2:9); the Πνευμα; the living water (4:11); and the meal for the crowd (6:5). In these cases \(\text{\c{n68ev}}\) has a deeper level of meaning. In the cases of the wine, the water, and the meal the intention is that it should be seen as coming from above.

\(^{553}\) John 8:14 is an exception.

\(^{554}\) It is interesting that Jesus' opponents use the verb \(\text{\epsilon\iota\mu}\), while Jesus uses the verb \(\text{\epsilon\tau\chi\omicron\muai}\).

\(^{555}\) Although \(\text{\c{n68ev}}\) occurs only in vv 27,28, v 29 is included because of its close relation with v 28.
popularly held notions of what the Messiah would be like. The first one occurs in C1.7 and the other two in vv 31 and 42. The Jerusalemites hold the view that although the Messiah would be born of flesh and blood, he would be completely unknown (C1.7)\(^{556}\) until he appeared to bring about Israel’s redemption (Carson 1991:317).\(^{557}\)

What Jesus is concerned about is that they should know where he came from (Carson 1991:317f). But unfortunately they see his origin as disqualifying him from being the Christ. They are not as informed of Jesus’ true origins as they think. They claim to know Jesus’ hometown (πόθεν ἐστὶν -- C1.6) but not the origin (πόθεν ἐστὶν -- C1.7) of the Messiah. Their knowledge prevents them from recognizing Jesus. In truth they do not know him, for they do not know the one who sent him (Bultmann 1941:224f).

With Jesus’ pronouncement in C2.1,2 he moves to a deeper level (cf Nicholson 1983:53), from a physical to a spiritual level, to explain his origin. Therefore, the point made here by the FE is that in order to know (οἶδα) who Jesus is, namely that he came from God and was sent by God, one has to move to a spiritual level.

Carson (1991:318) made an interesting suggestion that this pronouncement should be viewed as a question: Κἀμὲ οἶδατε (C2.1) καὶ οἶδατε πόθεν εἰμί (C2.2). Here Jesus questions the assertion of the Jerusalemites that they know his origin. Because they cannot grasp his identity, they cannot identify him as the Christ and consequently do not realize that the Father sent him. The implication is that those who recognize his identity do know God, but those who cannot discern his identity cannot possibly know God, not now when the very focal point of the divine self-disclosure is the incarnate Word before them (cf 5:19-30). His identity can be understood only when one recognizes his authority, accepts his word and disregards his person as he appears in the world. Thus the assumption here is that the proof of the reality of the knowledge of man about God lies in the recognition of Jesus. Jesus based his claim simply on the fact that he knows God: ἐγὼ οἶδα αὐτὸν (C2.5). This knowledge of Jesus consists of the knowledge of his commission: ὃτι\(^{558}\) παρ’ αὐτοῦ εἰμὶ κάκεινὸς μὲ πέστειλεν (C2.5) (Bultmann 1941:224).

To confirm that he has not come on his own (καὶ ὃτι ἔμαυτοῦ οὐκ ἀλήθινα\(^{559}\) -- C2.3) but was sent by the Father, he characterizes the Father as ὁ πέμψας με (C2.4).\(^{560}\) To emphasize the Father as the one who sent him he describes the Father as ἀληθινὸς.\(^{561}\)

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556 That this was one strand in the numerous Jewish Messianic expectations is well known. Cf Lindars (1981:293; also Lenski 1961:558f) for relevant references in rabbinic literature.

557 This same perspective is also found in Matt 24:26-27; Mark 13:21-22; Luke 17:23-24. In John 7:31 is said “…Ὁ Χριστός ἦταν ἐξήν μὴ πλείουν σημεῖα ποιήσει ὅν οὕτως ἔτοιμον’ and in v 42 “…ὁτι ἐκ τοῦ σπέρματος Δαυίδ, καὶ ἐπὶ Βηθλεέμ τῆς κώμης ὅπου ἦν Δαυίδ, ἔχεται ὁ Χριστός".

558 The ὃτι-particle (C2.5) gives the justification and cannot be regarded as a ὃτι-rectativum. Inasmuch as the relation of the Son to the Father is said to be based on his mission, the mission of the Son must at the same time be seen as the essence of this relationship. According to Bultmann (1941:225) it does not make any difference whether or not κάκεινός... (C2.5) is taken as part of the ὃτι clause.

559 This phrase is repeated in 8:42 (cf also 5:30; 12:49; 14:10) in order to emphasize that he is sent by God.

560 The emphasis in v 28 is on the positive clause (C2.4), while the negative clause (C2.3) helps to emphasize it. In this positive clause the fact is the reality of the Sender of Jesus ἔστιν ἀληθινός ὁ πέμψας με (Lenski 1961:561).

561 Barrett (1978:323) does not convince when he states that ἀληθινός is synonymous with ἀληθῆς; even Lindars’ (1981:294) proposal that it means ‘true to himself’ is unconvincing. Jesus is not saying that God is
With the phrase καὶ ἄπτι ἐμαυτοῦ οὐκ ἐλήλυθα (C2.3) Jesus wants to indicate that he did not come on his own authority (cf Bultmann 1941:224f) or for his own purposes. Behind his mission stands the one who sent him and gives meaning to his mission (Barrett 1978:323), characterized as affirmative action (C2.3-5). In a cumulative Christological thought he indicates with a threefold answer that he had a heavenly origin. It is because he knows the Father,\(^{562}\) because he is from him, and because the Father sent him.

So the primary question in this passage (C1.6-C2.5) is πόθεν εἰμί (C1.6,7 and C2.2). In C1.6 and C1.7 this indirect question is on the lips of the Jerusalemites and in C2.2 Jesus takes it from their lips. When answering this question Jesus brings in the point of knowledge. These people do not know God because they do not know Jesus. Therefore Jesus says δτι παρ' αὐτοῦ εἰμί (C2.5). This should prove his origin, to which his Messiahship relates, and his direct knowledge of God. With the words δτι παρ' αὐτοῦ εἰμί (C2.5)\(^{563}\) Jesus declares his mission, namely that he was sent as the Messiah.\(^{564}\) These people (Jerusalemites) expected an earthly Messiah to effect Israelis' redemption, while Jesus, the heavenly Messiah, has already descended to act revelatory-salvific. This again emphasizes the contrast.

This passage basically concerns knowledge (οἰδα in C1.6, C2.1,2,4,5) about the origin (πόθεν εἰμί) of Jesus. To know Jesus one has to know God, and to know God one has to know Jesus. But in order to know Jesus one has to move to a deeper spiritual level. This text shows Christological themes closely woven together: Jesus' identity, which relates to his origin and mission, must be perceived before he can be identified as the Christ. Thus any knowledge about God lies in recognizing the identity of Jesus.

In conclusion, in this text the Messiahship of Jesus is related to his origin. Thus Jesus' origin refers to and determines his identity. The knowledge of his identity comprises the knowledge of his mission; therefore he can declare that he knows from where he came and suggest that his opponents do not know his identity although they claimed to know it. Only the recognition of Jesus' identity identifies him as the Christ.

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\(^{562}\) According to the FG all true knowledge is based on relation as is seen in this passage (7:27-29). Even the preposition παρ' (C2.5) expresses the close relationship between the Father and the Son (Lindars 1981:294). Cf also 1:18; 6:46; 8:25; 17:25.

\(^{563}\) ἑω and κάκεινός in C2.5 are emphatically balanced: I am from him he...sent me

So the question being asked by the Jerusalemites, πόθεν εἰμί in C1.6 and C1.7 was clearly answered by Jesus in C2.5 δτι παρ' αὐτοῦ εἰμί κάκεινός με πάστειλεν.

\(^{564}\) The statement in C2.5 is independent and no longer governed by δτι. It forms part of Jesus' answer to the question πόθεν εἰμί (Lenski 1961:564).
John 8:14-18

3 8:14 ἀπεκρίθη Ἰησοῦς καὶ ἐπηνευσάρσεις.
3.1 ........... Καὶ ἐγὼ μαρτυρῶ περὶ ἐμα τοῦ, ἀλήθης ἐστιν ἢ μαρτυρία μου. ἤτιοι δὲ μηθα ν...καὶ ποῦ ὑπάγω
3.2 ὑμεῖς δὲ οὐκ ἀπαντᾷς πάθεν ἤρχομαι καὶ...ποῦ ὑπάγω.

Jesus is once again speaking about himself (8:12) at the Jewish Feast of Tabernacles, referring to himself as the light of the world. Whereas in the previous section it was the Jerusalemites that were questioning about his origin, it is now the Pharisees that are questioned the validity of his testimony. They have illegitimately appointed themselves up his judges. Jesus' judgment, on the other hand, comes from God, which means that their judgment cannot affect him. Even the evidence he gives about himself is (Schnackenburg 1971:243f). If Jesus had not made his statements about the truth, he could not have claimed to have a heavenly origin, coming from God.

Jesus tells them that it is his knowledge (oīda) of both πάθεν ἡλθόν καὶ ποῦ ὑπάγω that validates his testimony (Bultmann 1941:210). It also enables Jesus to make such statements about himself. He alone comes 'from above' and can therefore bear witness about this heavenly world (3:31,32). Jesus refers to the fact that because there is no one present that can give evidence about the validity of his testimony, his own knowledge (oīda -- C3.1) about his origin and destination must be the evidence (Schnackenburg 1971:243f).

Jesus does not speak of his knowledge by simply saying 'I know precisely whom I am', but

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565 The reaction of the Pharisees must be seen against the background of 8:17, where Jesus himself enunciates the old principle of the law which required at least two witnesses, the very principle Jesus admitted in 5:31 and met in 5:37. According to Lenski (1961:598) the self-witness of Jesus must be accepted as being legally competent. So Jesus qualifies as a witness in his own case Καὶ ἐγὼ μαρτυρῶ περὶ ἐμα τοῦ, ἀλήθης ἐστιν ἢ μαρτυρία μου (C3.1). The reason, ἤτιοι πάθεν ἠλθόν καὶ ποῦ ὑπάγω. Jesus says nothing about his divinity as a guarantee. He declares his testimony to be true simply because he states the true facts regarding himself; his testimony is legally competent because there is a second unimpeachable witness, namely his Father (v 18). Here we see that Jesus complies with every legal requirement regarding the admission of testimony.

566 According to Jesus' function as a witness ἀλήθης (C3.1) defines his testimony as true (reliable) and simultaneously as valid in its legal function for others (Schnackenburg 1971:244).

567 This theme is mentioned in the preceding chapter (7:27-28) and is found again in 9:29. This indicates that the theme about Jesus' origin and destination was a theme of dispute at the Feast of Tabernacles.

568 The fact that the testimony of Jesus can be verified seems to contradict what is said in 5:31: ἐγὼ ἔγω μαρτυρῶ περὶ ἐματους, ἢ μαρτυρία μοι οὐκ ἐστιν ἀλήθης. However, the idea in both verses (5:31 and 8:14) seems to be the same: the testimony of Jesus is verifiable because God stands behind it (compare 5:32 and 8:16,18) (Brown 1975:340; cf also Newman & Nida 1980:266). According to Morris (1975:440) 5:31 means that Jesus' witness had to have support to be accepted. He agrees with the Pharisees that any unsupported testimony has no legal value. In 5:31 Jesus says that if his testimony is unsupported it should not be received, but in the present passage Jesus wants to make two points: (i) that he is qualified to bear witness but his enemies not, and (ii) that his testimony is always supported. In fact these statements by Jesus have far-reaching effects because of the legitimacy of his testimony for his disciples at that stage, and at a later stage for the Johannine community. His resurrection would finally legitimize this and the entire witness of Jesus. In fact the legitimacy of Jesus' witness is important if he is to witness about his ἠλθόν...καὶ ποῦ ὑπάγω(C3.2).
Instead πόθεν ἠλθὼν καὶ ποῦ ὑπάγω (C3.1). With these words he reminds his hearers of his character as the messenger of God. According to 8:12, his revelation also has an existential significance for his hearers. Jesus' revelation becomes a promise of salvation for all who believe in him, the goal of his existence (Schnackenburg 1971:244).

The reference in C3.1 (and C3.2) about his origin and destination indicates a continuing relationship between the Father and the Son. This statement is further substantiated in v 16f where it is indicated that the one who sent him also testifies with him. The failure of the Pharisees is that they understand neither (C3.2). 569 This ignorance on the side of the Pharisees was already seen in 7:27, 28, 35, 36. In this passage C3.2 is the counterpart of 7:28a: they think they οἶδατε πόθεν ἔρχομαι ἦ ποῦ ὑπάγω, but they do not really know (Schnackenburg 1971:245). 570

In conclusion, bearing witness is one of the chief functions of Jesus' office. Jesus' origin and destination is important, for they authorize his witness. Like any true witness Jesus tells what he knows (οἶδα) first hand, ὅτι... πόθεν ἠλθὼν καὶ ποῦ ὑπάγω. This is direct, personal knowledge and marks a genuine witness. In this passage Jesus' origin is indicated in two different but related phrases: "πόθεν ἠλθὼν καὶ ποῦ ὑπάγω". Because Jesus alone comes from above, only he can make true statements about himself. He alone can witness about the heavenly world. His statements about his origin and destination indicate a continuing relationship between him and his Father.

In a debate with the Pharisees during the Tabernacle Feast about the validity of his testimony, Jesus indicates that he has clear knowledge -- which is the most important attribute in a witness -- about his origin and destination. This enables him to make statements about himself. He alone comes from the heavenly world of God, 'from above' and can bear witness of what he has seen and heard there (3:31-32). His origin and destination are with God. And as the messenger of God he must now declare to the world what he has heard from him (8:26). He alone has brought knowledge of the Father (1:18). Jesus can speak in no other way, therefore non-believers cannot understand him (cf 8:25, 43, 46, 47). 571

With the reference οἶδα πόθεν ἠλθὼν καὶ ποῦ ὑπάγω, Jesus reminds his listeners that he is God's agent. In relation to what Jesus said in 8:12, his words (8:14) have an existential significance for his hearers. Jesus' origin (πόθεν ἠλθὼν) and destination (ποῦ ὑπάγω) become a promise of salvation for all who believe in him. Here the reference to Jesus' origin and destination (οἶδα πόθεν ἠλθὼν καὶ ποῦ ὑπάγω) is used to validate his testimony. 572

569 In 7:27, 9:29 the 'Jews' claim a knowledge of the origin of Jesus. These two verses form a paradox: in 7:27 they know Jesus' origin and in 9:29 they do not. The FE uses this paradox to indicate the incomprehensibility of the Jews about Jesus' origin and why they cannot accept him as the Messiah.

570 ύπερτις in C3.2 is emphatically contrasted with ἕγώ in C3.1 (cf Morris 1975:440). Notice also the FE's change from καὶ (in the case of Christ) in C3.1 to ἦ (in the case of the Pharisees) in C3.2. This is used by the FE to emphasize the fact that the Pharisees οὐκ οἶδατε πόθεν ἔρχομαι ἦ ποῦ ὑπάγω (C3.2).

571 The unbelievers, represented here by the Pharisees, do not know where Jesus comes from or where he is going. This lack of comprehension on the part of the non-believers has already been highlighted in 7:27, 28, 35, 36. 8:14b is a counterpart for 7:28a (Schnackenburg 1965:245).

572 This is probably a direct reference to questions that appear particularly in the Gnostic texts: Who are you? Where did you come from? Where are you going? To the Gnostic knowledge of himself is given to him by the
The text in (C2.4) contrasts with the one in ch 7. In 7:27 the Jerusalemites say that οἶδαμεν πόθεν ἔστιν, while in C1.4. the Pharisees confess οὐκ οἶδαμεν πόθεν ἔστιν. In this passage, as in the previous two passages (7:27,28 and 8:14), πόθεν ἔστιν is linked with οἴδατε (C2.4 and C3.1). Whereas in those passages it concerns the origin of Jesus (7:27,28) and the validity of his testimony (8:14), it now concerns the ‘following’ of Jesus (discipleship). The term μαθηταί (C1.4, C2.1) is one of the key words in this passage which links with (οὐκ) οἶδαμεν πόθεν ἔστιν (C2.4 and C3.1). Finally, the phrase "οὐκ οἶδαμεν πόθεν ἔστιν" (C2.4 and C3.1) links with "εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἦδυνατο ποιεῖν οὐδέν" (C2.5), which is a reply to C2.4 and C3.1.

The ironic question (Barrett 1978:362) of the formerly blind man, suggesting that the Pharisees might want to become disciples of Jesus too, forces them to set up the dichotomy between Μωϋσεως and τοῦτον. This introduces the concept of discipleship.

The ironic question (Barrett 1978:362) of the formerly blind man, suggesting that the Pharisees might want to become disciples of Jesus too, forces them to set up the dichotomy between Μωϋσεως and τοῦτον. This introduces the concept of discipleship.

 bearer of this knowledge and he is shown the way to his heavenly home by his redeemer. In Christian-gnostic teaching Jesus is the redeemer of the divine message to men. He came from the world of light and life and will return there again. When Jesus uses this language at the Feast of Tabernacles, he confirms that he is the true light which enlightens every man (1:9) and gnosticism is refuted (Schnackenburg 1971:244f; Lohse 1976:260f).

573 The reason why vv 27,28 are included here is because the important term μαθηταί occurs in both these two verses to combine discipleship with the knowledge about the ‘masters’ origin.

574 Because the different commentaries do not comment so much on this passage, little is said about the connotation of this passage in relation to discipleship.

575 With μὴ (C1.4) an ironic question is formed (Barrett 1978:362; Lindars 1981:348) indicating that this man can hardly think this is possible (Lenski 1961:695).

576 The Pharisees knew the revelation of the will of God through Moses which embraces the written and oral tradition that had been handed down from generation to generation. Therefore by these standards Jesus was regarded as a transgressor (Carson 1991:374). They preferred to remain ‘disciples of Moses’ (C1.2) because they could not know (οὐκ οἶδαμεν πόθεν ἔστιν), that "...ἡ χάρις καὶ ἡ ἀλήθεια δία Ἰησοῦ Χριστοῦ ἐγένετο" (1:17) and that "ἐμοῦ ἐκείνος ἔγραψεν" (5:46). What we have here is a hermeneutical question: How is the
In the response of the Pharisees an important aspect concerning discipleship and the Descent-Ascent Schema is brought forward. They reject any association of discipleship with Jesus and call on their relationship with Moses to qualify them as disciples. The reason (C1.3) that they give for this is that God spoke to Moses. What is seen here is that discipleship is linked with the origin of the person who is to be followed, and his contact with God.

The formerly blind man responds sarcastically (Lindars 1981:348) to this denial of Jesus (C1.4) and treats the Pharisees' use of ποθεν ἐστίν as a 'lack of understanding' (οὐκ οἴδαμεν). The formerly blind man uses the fact that he has been healed to argue with the Pharisees (cf Nicholson 1983:53f). Since healing of this nature was unknown, he argues that Jesus must be from God (C2.5), and if he is from God, it says something about his origin and that God must have spoken to him as well. If this is true about the origin of Jesus, then people (those who believe in Jesus) can become his disciples.

The Pentateuch frequently mentions that God addressed Moses directly (Ex 33:11; Num 12:2-8). Therefore the implication is that the Pharisees feel secure in adhering to their rabbinic tradition. Because Jesus is unknown to them, they are unwilling to accept that the healing of the blind man provides some proof that Jesus is greater than Moses (Lindars 1981:348). The difference between the Pharisees and the healed man is that his eyes were opened by Jesus, which enabled him to perceive that Jesus came from God (εἰ μὴ ἦν οὗτος παρὰ θεοῦ -- C3.5). He then became a disciple of Jesus (cf καὶ -- C1.4).

antecedent revelation to be understood with reference to the new revelation in the person and teaching of Jesus Christ? Already in the prologue the FE supplies the answer to this question. He concedes that 'the law was given through Moses (1:17), but the fullness of divine revelation came exclusively through Jesus, the Messiah (1:17,18) (Carson 1991:374).

The great concern of the FE with the meaning of discipleship appears in the LD in relation to Jesus' departure.

Barrett (1978:362; also Lindars 1981:348; Carson 1991:373f) points out that this was not a regular title for rabbinic scholars although it is used for the Pharisees in a baraitah in Yoma 4a where the Pharisaic, as opposed to the Sadducean scholars, are called 'disciples of Moses'. The FE uses this connotation to bring out intentionally the opposition, which was revealed in the Sabbath healing (5:1ff), between Jesus and the Law. Men must now decide whether to follow Jesus (the representative of the new authority) or to keep on following the Law (old authority) (Barrett 1978:362f).

Lindars (1981:348) correctly indicates how, by witnessing about Jesus, the healed man at this point (C2) becomes the teacher (διδάσκαλος in v 34). His testimony culminates in: εἰ μή ἦν οὗτος παρὰ θεοῦ, οὐκ ἤδυνατο ποιεῖν οὐδὲν (C2.5). According to Lindars this phrase is 'the affirmation to which all the dialogue has been leading'.

The reaction of the healed man proves that the confession of faith entails a decision between the old and the new teachers (Lindars 1981:348).

Other instances of the argument concerning the relationship and comparison between Jesus and Moses are seen in 1:17, 5:45ff; 7:19ff. Explicitly in 1:17 and 7:19ff (and implicitly in 5:45ff) Moses is connected with the Law, referring to the old dispensation. In these comparisons Jesus, who represents the new dispensation, is indicated as one greater than Moses. According to the FE, Moses even wrote about Jesus (5:46).

Lenski (1961:695) correctly points out that the suggestion of the healed man about becoming disciples of Jesus 'is something like an invitation to join'. καὶ (translated as 'too' by the NIV) intimates that he is already such a disciple. With ἔλεγεν in C1.4 this man contrasts himself with the Pharisees. With an emphatic ημεῖς (C2.2) the Pharisees place themselves above and in opposition to this man with the assertion τοῦ Μωσεὺς ἔμεν μαθηταὶ (C2.2). With this assertion they pronounce sentence upon themselves; Moses himself, on whom they have set their hope, will accuse them (5:45).
In conclusion, the phrase “πόθεν ἐστίν” indicates Jesus' origin, which is important for the constitution of Christ(ian) discipleship. According to this text (9:27-33) the origin of a person and his contact with God determine when such a person can be followed in discipleship. Again, this point of view centres around identity. Jesus can only be followed once his identity is known (πόθεν ἐστίν). That is why the FE emphasizes in 16:27,29 and 17:7,8 the reasons why the disciples believe that Jesus came from and was sent by God and made known the words of God (17:8).

The similarities and dissimilarities in these three texts are striking. The similarities could be due to the same circumstances: all three utterances came from the context of the Jewish Feast of Tabernacles. In 7:25-29 Jesus responds to the statement by the Jews about him at the Feast. In 8:14 Jesus reacts to the accusation of the Pharisees that his testimony is not valid, and in 9:27f the Pharisees again respond to the question of the healed blind-born man regarding their possible desire to become disciples of Jesus. All three texts relate to the comprehension of Jesus' origin. In the case of 7:25-29 his origin proves his Messiahship; 8:14 establishes the validity of his testimony, and 9:27f states that he can be recognized as a Master who can be followed through discipleship.

(iii) Single words indicating the ascent of Jesus
We have seen that the 'descent' of the Son of Man is constructed mainly in the first half of the FG in the dialogues and is construed ‘as the krisis of the world’ (Meeks 1986:155). In the second half of the FG, references to the 'ascent' of Jesus increase. Now the krisis of the world is identified with the ascent, the 'being lifted up' of Jesus. In the investigation of his 'ascent' it will become clear that his 'descent' and 'ascent' are not treated in 'symmetrical fashion' (Meeks 1986:155). The ascent motif is more complex. It will become clear that more independent motifs have been bound together in 'Jesus leaving this world' than in the picture of 'his coming into this world'. The different words used by the FE in references to the departure of Jesus will now be discussed. The first, which occurs in the first verse of the second half of the FG (chs 13-21), is μεταβαίνω.

(a) μεταβαίνω

The link of μεταβαίνω with Jesus occurs only in Jn 13:1, where it indicates the sharp distinction between the world 'below' and the world of the Father 'above'. For Jesus the hour of death means a change of scene. A transition is going to take place into the state of δόξα, which Jesus enjoyed as pre-existent with the Father (Schneider 1933:521).

583 Only Jesus knows where he came from and where he is going’ (8:14; cf also 3:8; 7:27-29,37-52; 9:29; 19:9).

584 Ch 13:1-5 formally divides the FG and speaks of the descent and ascent of Jesus. Jesus knows about the advent of this turning point and stresses the reality of his immanent departure when speaking to his inner group of disciples (chs 13-16).
The following aspects (C1.1 and C1.1.1) are important and applicable to the DAS: (i) ἡ ὥρα, (ii) μεταβηθή, (iii) έκ τοῦ κόσμου τούτου and (iv) πρὸς τὸν πατέρα. They can diagrammatically presented as follows:

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| ἡ ὥρα       | πρὸς..... τὸν πατέρα |
| ἦλθεν       | ἵνα......... μεταβηθή |
|             | έκ......... τοῦ κόσμου τούτου |
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(i) ἡ ὥρα: The aorist (ἦλθεν -- C1.1) indicates what has just happened. The FE repeatedly mentions αὐτοῦ ἡ ὥρα (C1.1; cf 12:23,27 and 17:1) which here indicates the hour (the moment) of Jesus’ departure from this world and his ascent to the Father and marks the decisive end of his ministry. His departure is preceded by his death and exaltation. This ὥρα did not take him by surprise; he knew that this ὥρα had come and therefore acted accordingly.

(ii) ἵνα μεταβηθή: The explanatory ἵνα is characteristic of the FG and is intended by the FE to be used here as a temporal particle. The verb μεταβηθή is chosen to express transference from one world to another (Barrett 1978:438), 'to make a transition' (Lenski 1961:904). 'It is equally applicable to the thought of death as a departure, and to ascension into heaven' (cf 5:24) (Barrett 1978:438).

(iii) έκ τοῦ κόσμου τούτου: The term κόσμου is common throughout the FG. ‘This expression simply means that Jesus is moving out of this “world below” to which he was sent with a divine mission’ (Lenski 1961:904).

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585 A thorough discussion of the connotation of the term ὥρα in the FG will follow at a later stage. Only that which is applicable now will be discussed.

586 It points to the ‘moment’ of arrival (cf Morris 1975:613).

587 Lenski’s (1961:904) interpretation that αὐτοῦ ἡ ὥρα in this verse refers to ‘a special period of time’ is incorrect. Morris (1975:613) also incorrectly separates, in his interpretation of ἡ ὥρα, the ‘doxa’ and departure of Jesus while Newman & Nida (1980:427) attenuated the meaning as a reference to the death and exaltation of Jesus. The meaning of αὐτοῦ ἡ ὥρα is determined by the context and the phrase by which it is followed, i.e. ἵνα μεταβηθή ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα. In 17:1, as in 13:1, ἡ ὥρα indicates the appearance of a new dispensation. Although the crucification and exaltation is in mind of the FE, the meaning is determined by the departure of Jesus and the recreation of the moment of discipleship which characterizes this new dispensation.

588 Although the grammar of this one Greek sentence is difficult, it seems more natural to tie the idea of εἰσίως (C1.1) to the temporal clause rather than to separate the two (Newman & Nida 1980:426). Thus the content of εἰσίως is the coming of Jesus’ hour.

589 The term κόσμου (C1.1.1) is used frequently throughout the FG. It is important to note that in these last discourses the phrase "τοῦ κόσμου τούτου" appears some forty times, and in 14:12,28 and 16:10,28 the departure of Jesus from this world is again spoken of as ‘going to the Father’ (Newman & Nida 1980:427).

590 Barrett (1978:438) is of the opinion that this expression, ἐκ τοῦ κόσμου τούτου (C1.1.1), has a qualitative distinction (Cf also Sanders & Mastin 1975:304). It seems as if a spatial distinction will be a more correct interpretation. From the context it is clear that this expression relates closely to ἡ ὥρα, which indicates that Jesus is going away (through the cross and exaltation).
(iv) πρὸς τὸν πατέρα: this means that Jesus is going to him who sent him on this mission (Lenski 1961:904). The idea here is not of an ‘exchange’, i.e. that Jesus is exchanging a wicked world for a heavenly world. These words simply refer to ‘a return after a successful accomplishment of a task’ (Lenski 1961:904).

In conclusion: μεταβαίνω in conjunction with άρξα indicates the end of the ministry of Jesus and the beginning of his tranference from this world to another ‘heavenly world’, the place and sphere of the Father. This verse constitutes the structure of Jesus’ departure.

(b) υψωθήναι
A second constituent of the ascent bundle of metaphors is υψωθήναι, ‘being lifted up’. This metaphor appears only in 3:14; 8:28; 12:32,(34).

John 3:14
Since it is only in 12:32 that the reader is told explicitly that υψωθήναι means crucifixion, some commentators insist that the use of υψωθήναι in 3:14 does not have crucifixion in mind (Schult 1965:109; Odeberg 1968:111). When we look at vv 14-16, a chiasm is noted, which indicates that υψωθήναι certainly relates to crucifixion:

| 10.6 | καὶ | αὐτοὺς υψωθήναι δεῖ τὸν οὐν τοῦ ἀνθρώπου, | method |
| 10.7 | ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον. | purpose |
| 11.1 | ὁ υἱὸς τοῦ θεοῦ, ὁ γεννημένος ἐκ τῆς γυναῖκος, | reason |
| 11.2 | ἤλθεν παρά τὸν πατέραν ὃν ἀπέστειλεν | purpose |
| 11.3 | ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ μὴ ἀπολέσῃ ἀλλ’ ἔχη ζωὴν αἰώνιον. | method |

John 3:14,15 is the specification of the fact proclaimed (revelation) in 3:13: “καὶ αὐτοὺς υψωθήναι δεῖ τὸν οὐν τοῦ ἀνθρώπου.” Only Jesus can reveal the heavenly things. Whereas v 15 tells of the purpose of the revelation, v 14 indicates the method of the revelation of the Son of Man (Moloney 1978:59) and is linked with v 13 by καὶ, which is best understood as a co-ordinating ‘and so ...’. The culmination of the revelation (and salvation) will take place on the cross (C10.6). So the Son of Man, the unique revealer (v 11) υψωθήναι δεὶ (A) ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον (B). Verse 16 states the reason for this divine purpose and act (C10.7). In colon 7 the FE not only gives the reason but also connects it in B' and A' with the purpose and act stated in A and B.

The ascent of the Son of Man to heaven, his return to the Father (cf 13:1; 16:28; 20:17),

591 For a detailed discussion on υψωθήναι, see Nicholson (1983) and Moloney (1978).
592 Meeks (1986:156) calls it a formal parallelism.
593 This phrase in v 16 was shifted in order to constitute the chiasm.
595 From this theological chiasm it is clear that “ὑψωθήναι δεὶ τὸν οὐν τοῦ ἀνθρώπου” (A) constitutes a parallel with “τὸν οὐν τὸν μονογενῆ ἐδώκεν” (A'). Schnackenburg (1965:424) sees παρέδωκεν behind ἐδώκεν (3:16). This, unfortunately, reads too much into the text. Lenski's (1961:264) interpretation helps us to clarify this parallel. According to him ἐδώκεν refers neither to the death on the cross nor to the incarnation alone, but to these and to all else by which God bestowed his Saviour as a gift' (See also Brown 1975).
begins with his (ὑψωθήνατί) exaltation on the cross. It is on the cross where the saving power of the Son of Man is disclosed (cf 12:32). δὲ εἶ (C10.6) stresses the need for this exaltation and expresses the divinely-ordained necessity of the cross in the salvation history (Schnackenburg 1965:407).

C10.6 is a typological application of the story in Num 21:8f. The motif καθώς Ἰωάννης ὑψώσει τὸν ὄφιν ἐν τῇ ἐρήμῳ (C10.6) is taken from this text.596 In the Numbers context, the brazen serpent has a fixed association to a strict sign by God's command. The Israelites had to look at this raised brazen serpent to survive in spite of being bitten by the snakes. Just as it was part of the plan of God that Moses had to lift up the snake to restore life to those who looked at it, so it is an essential part of God's plan (δὲ εἶ)597 that the Son of Man be lifted up, so that all who looked upon him may have eternal life.

In this parallel (between the raised Christ on the cross and the raised serpent) the FE 'exploits three points which he sees as intrinsically connected: the 'exaltation', its salvific power and the divine plan behind all (δὲ εἶ)' (Schnackenburg 1965:407). The point of comparison is the 'exaltation' and not the sign or the serpent.

The FE's interpretation of Jesus' crucifixion, in the light of this typology, as a 'salvific exaltation'598 makes an important paradigmatic shift in the Christology. The FE does not speak of a 'humiliated' Son of Man on the cross, as do the Synoptics; for the FE the cross is overcome by the resurrection of Christ and the saving power of the cross itself (Schnackenburg 1965:409). Yes, the cross also has a revelational function and in reality it represents the passing of the Son of Man from this world to the Father.599

The hermeneutic key lies in the combination of the adverb οὗτως with the correlative word καθώς (καθὼς...οὗτως) (C10.6) where οὗτως means predominantly 'in this manner, thus, so' and thus refers to what preceded (Arndt & Gingrich 1957:602). Thus when Jesus says that just as Moses lifted up (καθὼς...ὑψώσεν) the snake, so must (οὗτως...ὑψωθήνατι) the Son of Man be lifted up, he means just that. Although there is no hint of 'ascent'd here, ascend is certainly implied in the double meaning of υψωθήναι600 (Barrett 1978:214).601 This point of view is supported by the fact that for the FE there is no separation between the cross, the resurrection and the glorification (Bultmann 1953:400ff). Thus for the FE this

596 This typology which occurs only here in the NT probably derives from the FE's own theological reflection (Schnackenburg 1965:408).
597 δὲ εἶ is taken from the tradition of the early Church (Grundmann 1935:25) and extended here to apply to the life-giving consequences of the 'lifting up', for πάς ὁ πιστεύων (Schnackenburg 1965:407f).
598 This exaltation becomes the glorification of the Son of Man (cf 8:28; 12:34 with 12:23; 13:31).
599 There are various interpretations of the Johannine theme of υψωθήνατι (C10:6). Bultmann (1941:400ff) maintains that it refers to the ascension-exaltation of Jesus, while Moloney (1978:61f) believes that it excludes any possible reference to the ascent and means only 'to be lifted up'. Schnackenburg (1965:407) and Nicholson (1983:14ff) interpret it as referring primarily to the 'exaltation' of Jesus. Barrett (1978:214) sees it as having a double meaning wherever it occurs in the FG: to indicate suffering and glory. Dodd (1980:305) reads the verb υψωθήναι as a synonym for ἀναβαίνειν. According to him is this one way of speaking of the ascend of Christ. Thüsing (1970) understands the Johannine use of υψωθήναι as an expression of the regality of Christ, which he exercises from the cross.
600 For a considerable discussion concerning the possible Aramaic background to υψωθήνατι, see Bertram (1969:605f), Bernard (1969:605f) and Müller (1976:201), Moloney (1978:81).
601 Even Schnackenburg (1965:408f) views the cross as the primary concern of these passages, but correctly rejects the point of view that the cross is the only reference involved in the υψωθήνατι. A similar position is taken by Brown (1975:146).
is the identification of the cross with the moment of exaltation which is presented in this double meaning of υψωθήναι (Moloney 1978:63).

Once the υψωθήναι on the cross is understood as something more than a physical lifting up, and transfers into a moment of exaltation, the process of 'Cross = Exaltation = Glory = Revelation' can be fully understood. With this the FE eventually arrives at his personal view of the cross as the supreme moment in the revelation of God in the elevated Son of Man (cf also 3:14; 8:28; 12:32,34 and 13:31; 19:37).

From this discussion it is clear that, in the opinion of the FE, the moment on the cross is the supreme moment when he uses υψωθήναι. Even the redactional note in 12:33 supports this: τοῦτο δὲ ἔλεγεν σημαίνον ποίῳ ἀνάτω ήμελλεν ἀποθνῄσκειν.

John 8:28

The second occurrence of υψωθήναι is found in 8:28. An important new motif is added. When this elevation takes place, the identity of the Son of Man will be revealed. This is introduced by C1.

8.28 ἔλεγεν οὖν αὐτῷ, Σὺ τίς εἶ?

4.28 εἶπεν οὖν [αὐτοῖς] ὁ Ἰησοῦς,

4.1 Ὅταν ὑψώσῃ τὸν ὑδόν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμί,

4.2 καὶ ἀτί ἐμαυτοῦ ποιῶ οὐδέν,

4.3 ἀλλὰ καθὼς ἐδίδαξεν μὲ οἱ πατήρ ταῦτα λαλῶ.

The ambiguity bound up with ἐγὼ εἰμί (v 24) prompts the opponents of Jesus to ask: Σὺ τίς εἶ (C1) (Carson 1991:344). In his reply, Jesus makes a statement that refers to the future (τότε γνώσεσθε -- C4.1). This implies that when they υψώσῃ (C4.1) the Son of Man, the knowledge of his identity will be revealed to them (Bultmann 1941:265). What they do not believe now, they will realize then.

This announcement by Jesus should not be understood from the perspective of salvation, as Schnackenburg (1971:256f) suggested, but rather from the perspective of the revelation of Jesus' identity. The revelation of Jesus (C4.2) (and of the Father -- C4.3) seems to

602 Moloney (1978:61; Thüsing 1970:1ff) is correct in stating that the Johannine use of υψωθήναι in all four texts (3:14; 8:28; 12:32,34) points to the cross.

603 A conclusion will be drawn after the discussion of all three "ὑψωθήναι" texts.

604 Unless this event has taken place, true faith is impossible. From ch 20:19ff it becomes clear that only after the event of the υψωθήναι the disciples understand and believe who Jesus is (cf also 2.22).

605 Dodd (1980:376ff), in answering his own question regarding the FE's use of "Οταν υψώσῃς (C4.1) instead of 'Οταν υψώθη, is not acceptable. According to him the FE desires to make play upon the double meaning of υψών: 'to glorify' and 'to set on the cross'. The double meaning of words in the FG does not lie in the use of tenses, but is fundamentally based on the style of the FE which involves the use of 'double meanings' throughout the FG.

606 See the contribution of Painter (1993) about the 'Identity of Jesus' in the FG.

607 The question asked by Jesus' opponents Σὺ τίς εἶ (C1) and Jesus' reply (C4.1) support this. Even the appearance of the ἐγὼ εἰμὶ as Jesus' identification formula in the FG proves this point of view.
culminate in v 28. οὖν (C4) connects this verse logically with what has preceded. His antagonists have not understood him up to this point. Therefore Jesus utters a more solemn statement: "Ὅταν ὑψώσῃ τὸν αὐτὸν τοῦ ἀνθρώπου, τότε γνώσεσθε δι' ἐγὼ εἶμι (C4.1) (Moloney 1978:135).

The full disclosure of Jesus is to take place "Ὅταν ὑψώσῃ τὸν αὐτὸν τοῦ ἀνθρώπου.608 When he is lifted up (ὑψώσῃ) on the cross609 he is being ‘lifted up’ to the Father’s presence610 to return to the glory he enjoyed with the Father before the world began (17:5).611 One of the functions of the cross is to reveal the identity of Jesus.612

Even though the Jews cannot understand that Jesus is the revealer of the Father, they will come to this knowledge "Ὅταν ὑψώσῃ τὸν αὐτὸν τοῦ ἀνθρώπου.613 In 3:14 the reader has already become acquainted with this reference (word spell) which refers to the death of Jesus on the cross, and in 12:27ff it will become even clearer. With his elevation on the cross the Jews will know that Jesus is ἐγὼ εἶμι (C4.1).614 In this event Jesus will reveal the Father because of a unique relationship (Sender -- Agent) which exists between Jesus and his Father, who is God (Moloney 1978:135f).

The reason why the Jews do not realize that Jesus has been talking to them about his Father is because Jesus has been speaking so emphatically about himself. They do not understand that in everything Jesus says, he appeals to the Father. This is due to the fact that for them the Father is an unknown God (cf 8:19) (Schnackenburg 1971:256).

The direct question of the Jews in 8:25, ‘Who are you?’ (Σὺ τίς εἶ -- C1) will only be answered in ch 20. As we progress it becomes ever clearer that the identity of Jesus is

608 In C4.2 Jesus states that ὁ ἐμαυτῶν ποιὼ οὗδεν and recapitulates the arguments of 3:34; 5:30; 6:38; 8:16, etc. This confirms that both Jesus’ theological teaching about the cross and his physical going to the cross are nothing other than the will of the Father. Even on the eve of the crucifixion Jesus is conscious of the Father’s presence (οὐκ εἰμὶ μόνος, δι’ ὅ πατήρ μετ’ ἐμοῦ ἔστιν -- 16:32) (Carson 1991:345; cf Barrett 1978:344).

609 The verb ὑψώσῃ in C4.1 is active. In the other two texts (3:14; 12:34) the verb is passive (ὑψωθήσεται δεῖ) and closely linked with δεῖ to express a divine necessity (cf Mk 8:31; 9:31; 10:33). The ‘you’ in ὑψώσῃ clearly refers to the activity of the Jews in the crucifixion of Jesus (Moloney 1978:136; cf Schnackenburg 1971:256f).

610 It is here that the double force of the verb ὑψώσῃ (C4.1) is maintained (Carson 1991:345; cf Barrett 1978:214; Newman & Nida 1980:275).

611 This does not imply that the cross is the first stage on the way to Jesus’ real exaltation. In fact, the cross itself is the ‘glorification’ of Jesus. On the cross it will become clear who Jesus is: τὸν ιὸν τοῦ ἀνθρώπου (C4.1). Thus Ὁταν ὑψώσῃ τὸν αὐτὸν τοῦ ἀνθρώπου, τότε γνώσεσθε δι’ ἐγὼ εἶμι (Carson 1991:345).

612 The ὑψώσῃ of Jesus proves his complete obedience to the Father who sent him (Barrett 1978:343), which is part of the characterization of this identity.

613 Barrett (1978:342) correctly argues that the question in C1 (Σὺ τίς εἶ) suggests that the words spoken by Jesus and his intention (v 27) were not clear to the hearers. Therefore the question in v 25 anticipates Jesus’ revelation of his identity (ἐγὼ εἰμὶ -- C4.1).

614 Lenski (1961:622) connects καὶ ἀτ’ ἐμαυτῶν ποιὼ οὗδεν (C4.2) with γνώσεσθε (C4.1) as the second truth, next to ὁτ’ ἐγὼ εἶμι (C4.1), that the unbelieving Jews ‘will realize’. This seems to be possible as the καὶ is seen as a copulative. But when considering the theme and the context it seems better to read a full stop after ἐγὼ εἰμὶ (Carson 1991:345). These words of Jesus are the culmination of his identity. Then, in C4.2, when Jesus goes on to say ‘καὶ ἀτ’ ἐμαυτῶν ποιὼ οὗδεν’, he recapitulates the argument of 3:34; 5:30; 6:38; 8:16; etc.
bound up with the descent-ascent schema (cf Meeks 1986:156). Thus, according to Jesus, it is only his actual return to the Father that will reveal that God is the one who sent him (C4.1) (cf Brown 1975:351). Jesus can pronounce that he is never without God (v 29; cf also 8:16). He adds the qualifying statement ὃτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε (v 29).

John 12:32,34
The third occurrence of "ὡραίαν" is 12:32 (34). As in the previous texts, the FE here also adds a new motif. When this elevation takes place πάντας ἑλκύσω πρὸς ἐμαυτόν.

The scene of Jesus entering Jerusalem still provides the background to the question of the crowd (Schnackenburg 1971:494). They have welcomed Jesus into Jerusalem as ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, [καὶ] ὁ βασιλεὺς τοῦ Ἰσραήλ (12:13). The question asked by the Greeks (vv 21,22) gives Jesus cause to correct this misinterpretation concerning himself, namely, that the hour of glory will come through his death (vv 23-32) (Moloney 1978:182).

In vv 31-33 the movement of thought is important. The arrival of the Greeks (v 20) has triggered in Jesus the recognition that his appointed 'hour' has arrived (v 23). Because this hour encompasses the cross, Jesus is deeply troubled (v 27), but rises to his consuming concern that the Father should glorify his name, even in this 'hour' (v 28). Verses 31,32 clarifies the significance of these developments, with v 33 providing an explanation of one of the points made by Jesus. Five emphases can be discerned, all dealing with the significance of the impending 'hour' of glorification (vv 27,28). These five emphases are:

(a) νῦν (v 31)
(b) (νῦν) κρίσις ἐστὶν τοῦ κόσμου τοῦτού (v 31).615
(c) (νῦν) ὁ ἄρχων τοῦ κόσμου τοῦτού ἐκβληθήσεται ἐξω (v 31)
(d) κἀγὼ ἐὰν ὑψωθήκαί ἐκ τῆς γῆς (v 32),
(e) πάντας ἑλκύσω πρὸς ἐμαυτόν (v 32).

For our purpose only (a), (d) and (e) will be discussed.

(a) The time of this dramatic event is twice indicated in v 31 under the powerful νῦν. On the one hand this adverb ties these verses back to vv 23,27 and on the other hand they emphasize the eschatological nature of the above-mentioned impending events (Carson 1991:444).

615 The drawing (ἐλκύσω) of people to Jesus (πρὸς ἐμαυτόν) is simultaneously also a κρίσις for those who would not believe in him (3:18) (Bultmann 1941:331; Brown 1975:478; Carson 1991:442f).
(d) In 12:32(34) the ambiguous ὑψωθῶ (Carson 1991:444) appears for the third and last time in the FG (Schnackenburg 1971:492f). The expression ὑψωθῶ (C.1.5)⁶¹⁶ is carefully chosen and can, as in the previous two cases, also be seen here in its double meaning of death and glorification (δοξασθήναι) (Bultmann 1941:331; Carson 1991:443).⁶¹⁷ In the ὑψωθῶ Jesus' obedience to the Father is revealed (Schnackenburg 1971:492f).

The indication, ἐκ τῆς γῆς (C.1.5) prepares the way for the image in the main sentence: πάντας ἐλκύσω πρὸς ἐμαυτόν (Schnackenburg 1971:492f). This underlines the ideas of the death of Jesus on the cross and of the ascension (Barrett 1978:427). The preposition ἐκ denotes separation (Lenski 1961:875).⁶¹⁸

(e) A new dimension is also added: the elevation of Jesus will result in drawing all men (πάντας) to himself.⁶¹⁹ This leads to a conception of universal salvation and will then contradict the previous explanations of the descent-ascent motif. The unbelieving response in v 34-36 clarifies the interpretation of πάντας. It is to be understood in the light of 12:24-26. This means that those who are drawn by Jesus are the ones who believe (3:15, 16; 6:37 with 40; 6:45b with 45c), who received him (1:12; 3:33), who accept his identity (descent-ascent) and are thus drawn into an unearthly community with him (Schnackenburg 1971:492f; Meeks 1986:157).

This goal of Jesus, as described by the FE in 12:26; 14:3; 17:24, is envisaged in the ἐλκύσω. Bultmann (1941:331), in agreement with Schnackenburg's statement, although with a nuance, states that these people who are drawn to Jesus, although still ἐν τῷ κόσμῳ (17:11), are no longer ἐκ τοῦ κόσμου. This means that they no longer belong to the world (17:14, 16); they are no longer ὄνομαν τῆς κόσμου (15:19). Finally, this spatial concept ends in a personal one (πρὸς ἐμαυτόν); Jesus is not only the one who draws, but also the goal (Schnackenburg 1971:494).

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⁶¹⁶ Verse 32 must be interpreted in relation to v 31. They are closely linked with καγώ (C.1.5). The important aspect of Jesus' hour is the salvation of those who believe in him. Jesus' triumph over the enemy, ὁ ἄρχων τοῦ κόσμου τοῦτο (v 31), and the salvation of men each effect the other: by taking away the power of the ὁ ἄρχων τοῦ κόσμου τοῦτο, Jesus παντας ἐλκύσα πρὸς ἐμαυτόν. Thus, when Jesus takes these people with him into the sphere of the life of God, he removes them from the domain of ὁ ἄρχων τοῦ κόσμου τοῦτο (Schnackenburg 1971:492f).

⁶¹⁷ Thüsing (1970:24f) restricts the meaning of ὑψωθῶ ἐκ τῆς γῆς (C.1.5) to the cross. Now, so many years later, he must admit that it has been proven adequately that the meaning goes beyond the cross and includes the other two meanings of 'drawing to the cross' and 'the glorification' of Jesus (see Schnackenburg 1971:493; Newman & Nida 1981:412; Carson 1991:444). This word was not chosen by the FE because of its ambiguous meaning as Barrett (1978:427) suggests, but the FE uses it in an ambiguous way (cf Louw 1976:46ff; Louw & Nida 1988:88).

⁶¹⁸ Schnackenburg (1971:493f; cf also Lenski 1961:876f; Brown 1975:479) makes the important statement that the phrase ἐκ τῆς γῆς (C.1.5) here also reinforces the spatial concept. Because the cross is the place of Jesus' saving rule (19:37) and part of his ascension, he draws people to himself on the cross and also into the heavenly realm. The Son of Man is going back to where he was before (cf 3:13, 6:62 and ch 17). While this refers to the human nature of Jesus, it does not mean that he will be no longer present with them. Through the Paraclete, as we will see later, he will remain with them (cf Lenski 1961:875f).

⁶¹⁹ In 6:44 the FE states that it is the Father who will draw all men, while here (12:32) it is the Son. Nothing much should be made of this (cf 5:19). This difference need not to be seen as contradictory because the scope of these two texts differ. In 6:44 the focus is on those individuals whom the Father gives to the Son and whom he preserves and raises up on the last day (Carson 1991:444).
The reference to the arrival of the Greeks (v 20) helps to clarify πάντας (C1.5). In this context it means, according to Carson (1991:444), “all people without distinction, Jews and Gentiles alike” and not all individuals without exception (cf also Barrett 1978:427; Morris 1975:598f). This saying has to be understood in the light of 12:23-26: ἐὰν δὲ ἄποθάνη (the grain), πολὺν καρπὸν φέρει. This means that ‘Those he draws to himself are those who believe, the exceptional ones who "receive" him (1:12; 3:33) who accept his unearthly strangeness and are thus drawn into becoming an unearthly community with him’ (Meeks 1986:157).

Conclusion

When these three texts are compared it is clear that the following aspects occur in all three:

(i) ὑψωθήκαι primarily relates to Jesus’ death on the cross, his exaltation and glorification,
(ii) ὑψωθήκαι has been linked with τὸν υἱὸν τοῦ ἄνθρωπου,
(iii) with ὑψωθήκαι the identity of Jesus will be revealed.

The following aspects differ or are repeated:

| 3:14 – καθὼς..........................οὕτως (δει ὑψωθήκαι) (comparative clause) |
| 8:28 – Ὄταν (ὑψώσητε).τότε (condition of expectancy) |
| 12:32 – ἔὰν (ὑψωθῆ)..........ἐλκύσω (conditional clause) |

3:14 – ὃ πιστεοῦν...πᾶς.....χῆ ζωῆς αἰώνιον
8:28 – γνώσοσθε.....ἡ(μεῖς)...ὅτι ἐγὼ ἐλμι
12:32 – ἐλκύσω...πάντας...πρὸς ἐμαυτόν
12:34 πώς λέγεις οὐ δι’
- δεὶ ὑψωθήκαι τὸν υἱὸν τοῦ ἄνθρωπου;
- τίς ἔστιν οὕτος ὁ υἱὸς τοῦ ἄνθρωπου’

620 A variant reading (the neuter plural πάντας) occurs in codex Sinaiticus* D and P66 etc. This indicates that the whole creation will be embraced within the circle of the attraction of Christ (Bernard 1963:442; Brown 1975:468), which certainly does not seem to be the meaning here. Schnackenburg (1971:493) is of opinion that even if the reading should be πάντας, it would not change to the meaning. He indicates that when the FE uses the neuter for the masculine it is always singular (see also Brown 1975:468).

621 πάντας ἐλκύσω πρὸς ἐμαυτόν is an important aspect concerning the concept of discipleship. πάντας is interpreted differently by scholars, even though the difference is something very slight. Schnackenburg (1971:482f) interprets it as the limitless nature of Jesus’ saving power. Bultmann (1941:330f; also Lenski 1961:876) sums it up correctly by saying that Jesus offers this possibility to all men. All will be drawn, but it realizes only in those who belong to him. They are won solely by divine grace, and will be with him (v 26; 14:3; 17:24).

622 According to Schweizer (1960:86) ‘This means that Jesus’ death has been understood in its significance as creating the community of the Church.’

623 There is uncertainty concerning the interpretation of the phrase "τίς ἔστιν οὕτος ὁ υἱὸς τοῦ ἄνθρωπο." Newman & Nida (1980:413) correctly regard it as either a question concerning the identity of the Son of Man, or as one concerning his relationship to the Messiah.
From this analysis it is clear that in each case a new perspective is added. There is no definite goal-oriented pattern in this usage of ὑψωθήναι in the FG. Logically spoken the sequence should rather be reversed (12:32; 8:28 and then 3:14): Jesus firstly ἐλκύσω...πάντας...πρὸς ἐμαυτόν, then they should know (γνώσοντο) ὃ ἐγώ εἰμι and then when ὁ πιστεύων...ἐχει ζωήν αἰώνιον. In their response to Jesus' teaching, because of a lack of understanding 624 the two questions asked by this crowd in 12:34 relate (cf Culpepper 1983:159) to two previous statements made by Jesus about the ὑψωθήναι τὸν ὦδν τοῦ ἀνθρώπου (3:14; 8:28). 625

The crowd knows the essence of what should be known about the Messiah as taught by the OT (C3.1)626 but they understand nothing of this, except that Jesus is talking about his departure. 627 Although the verb οἴδαμεν (9:24,29,31) is absent in 12:34, the attitude adopted by the crowd is similiar to that of the Pharisees in ch 9, where they refuse to listen to the man born blind. In 12:34 the same stance is taken: who is this man who dares to doubt their knowledge (C3.2.1 and C3.3) (Moloney 1978:181)? The Messiah, whom these Jews welcomed in 13 as ὁ ἐρχόμενος ἐν ὑμνίῳ κυρίου, [καὶ] ὁ βασιλεὺς τοῦ ἱσραήλ did not fulfil this role. 628 He was no political Messiah, rather a 'heavenly' Messiah who came to glorify the Father and himself by revealing the Father through his ὑψωθόμενον ἐκ τῆς γῆς (C1.5). 629 It was through his elevation on the cross that he would draw all men to himself (see 8:28 and 12:32) (Moloney 1978:183). This was a message that those who placed their hope in a political Messiah found hard to accept. This was also one of the major difficulties faced by the early church (1 Cor 1:18-25) (p 184).

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624 The stylistic device, the lack of understanding, is linked with the ascension theme. This theme of 'lack of understanding' in the dialogue sections occurs not only among his opponents (7:33-36; 8:21,22), but also among the disciples (13:28,36; 14:1-5,19-20; 16:16-19).

625 It seems as if the reference to Jesus' words in 12:32 is inaccurate. In v 32 Jesus talks only about his lifting up. In a previous text (v 23) he mentions τὸν ὦδν τοῦ ἀνθρώπου (C3.2.1) but says nothing at all about δεῖ. The crowd did not even refer to the phrase πάντας ἐλκύσει πρὸς ἐμαυτόν (C1.5). This seems rather to be a recapitulation of the previous statements about Jesus' ὑψωθήναι in 3:14 and 8:28, which is a common feature of the style of the FE (6:36,65; 10:25,36; 11:40) (see Schnackenburg 1971:495).

626 The question coming from the crowd indicates the problem faced by the Johannine community. According to Moloney (1978:183; also Schnackenburg 1971:495) the 'crowd' refers to the Jews who seek their answer in the OT. It is correct to say that they are not interested in the identity of Jesus, but only in the status and function that he claims (Sanders 1975:297). In fact, identity, status and function are so closely related that they cannot be separated. In 12:34 the phrase "δεῖ ὑψωθῆναι τὸν ὦδν τοῦ ἀνθρώπου" constitutes a question regarding function and status, while the phrase "τῆς ὄστιν οὕτως ὁ ωδὸς τοῦ ἀνθρώπου" constitutes a question regarding identity.

627 They got this idea from the words ὑψωθόμενον ἐκ τῆς γῆς (C1.5) , as the πῶς clause (C3.2) shows. Their problem is that their expectation of a national Messiah contains no such idea. Their idea of the kingdom of this Messiah is that it will be a lasting kingdom (Barrett 1978:427) where there is justice, prosperity and peace (cf Is 9:6; Ezek 37:25; also Lk 1:33). From 7:41,42 it seems as if these people are filled with this national expectation (Schnackenburg 1971:495). Now their perception of this national Messiah is shattered by Jesus' teaching. Here the Davidic Messianic king is contrasted with τὸν ὦδν τοῦ ἀνθρώπου (C3.2.1). These Jews have no idea of this figure (C3.2.1). In the FG τὸν ὦδν τοῦ ἀνθρώπου title is used only by Jesus and reserves his self-revelation (see 9:35-38) (Schnackenburg 1971:495).

628 In this text the FE identifies the Messiah as the Son of Man (Barrett 1978:428; Carson 1991:445; cf Moloney 1978:183). He does this by highlighting the strong Messianic expectations of the crowd; they connect the 'Son of Man' and 'Messiah'.

629 -The hints that have been given throughout the Gospel that the supreme moment of revelation will take place on the cross (see 1:51; 3:13,14; 6:27,53; 8:28) have now been made fully explicit (Moloney 1978:184).
This Ascent-Descent Schema constitutes not only the content of the message of salvation, but the identity of Jesus, who is the Christ, the Son of God (20:31): this is salvation.

(c) ἐρχομαι—ascend

Several texts have already been discussed in which ἐρχομαι indicated the descent of Jesus. The following discussion ἐρχομαι appears to indicate the ascent of Jesus as a reality (verbs appear in the praesens middle).

In his report to the Father regarding his completed mission, Jesus mentions his departure: he is no longer in the world, but the disciples remain in the world while he goes to the Father. This statement is supported by the two phrases of structure-markers: (i) ἐν τῷ κόσμῳ (C3.21, C3.22 and C3.29) and (ii) πρὸς σε ἔρχομαι (C3.23 and C3.28). The FE uses a chiasm to emphasize the tension that Jesus οὐκέτι εἰμὶ ἐν τῷ κόσμῳ (C3.21), but that his disciples ἐν τῷ κόσμῳ εἰσίν (C.322):

Jesus

Disciples

The background of the prayer is now distinctly stated. Jesus is leaving his disciples whom he had trained and protected, henceforth their relationship will no longer be as it was during his earthly ministry. He had told them about this previously, but they hardly understood it (13:33,36; cf 16:10,16) (Bernard 1963:567).
While Jesus will return to his Father the disciples will remain in the world and will have their service and ministry to fulfil (Bernard 1963:567). Without the help of Jesus' immediate physical presence and protection they must continue the mission of Jesus in the world and endure the hostility of the world (cf 15:18ff; 17:14) (cf Barrett 1978:507) with the help of the Father (C3.24) and the Paraclete (14:15-26; 16:5-16). Although αὐτοί ἐν τῷ κόσμῳ εἰσίν (C3.22), they do not belong to this world (17:14, 16).

(ii) πρὸς σὲ ἐρχόμαι. In the FG Jesus frequently speaks of ‘going’ to the Father, while in these two texts he speaks of ‘coming’ (ἐρχόμαι) to the Father. When Jesus addresses people he uses ‘going’; when he addresses his Father he speaks of ἐρχόμαι (C3.23; C3.28). The reason why Jesus πρὸς σὲ (the Father) ἐρχόμαι indicates that his revelatory-salvific mission has been accomplished.

The repetition of νῦν δὲ πρὸς σὲ ἐρχόμαι (C3.28) underlines Jesus' movement to the Father. Here the purpose is to bring out the contrast (νῦν δὲ) between the time of his ministry and the time of his withdrawal (cf Barrett 1978:509). Just as it is now (νῦν) the task of Jesus to leave the world to return to his Father, so it is the task of the disciples to remain in the world to perform their new given task given by Jesus in 17:18 (cf Morris 1975:726).

There are three co-ordinated statements (C3.21; C3.22; C3.23) in the first expression of Jesus' departure (v 11) which form a unity. The first statement, οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, could easily be misunderstood. It sounds as if Jesus is speaking as one who has already returned to the Father. The third statement, namely κάγὼ πρὸς σὲ ἐρχόμαι, puts the first in perspective and shows clearly how the prayer should be interpreted: we find Jesus still speaking in the world (v 13), but already knowing that he is leaving the world and leaving his disciples in it. At this moment (hour) of departure his attention is on his disciples, his care for them and their continued existence in the world without him (Schnackenburg 1975:203f).

The view that emerges from ch 17, that Jesus is completely withdrawn from his disciples in the world, must be seen from the perspective that he has accomplished his part of the mission entrusted to him by his Father.

The petition of Jesus to his Father to protect his disciples receives full emphasis in the departure of Jesus. This departure is emphasized (C3.21; C3.23; C3.28) by contrasting it

633 Jesus as the Son of God is in perpetual communion with his Father and has no need for any formal practice of prayer. It is important to note that his communication with his Father through prayer demonstrates the communion he enjoys with his Father to human observation. This forms the pattern for the communication that his disciples will subsequently enjoy (cf Barrett 1978:509; Carson 1991:564).

634 Barrett (1978:507) thinks that the reason why the FE uses ἐρχόμαι rather than ὑπάγειν or πορεύεσθαι, is because he is speaking to the Father in prayer (cf also Brown 1972:759). This point of view expressed by Barrett is purely hypothetical in comparison with all the other contexts in which ἐρχόμαι is used and where it refers to the descent and ascent of Jesus.

635 For this he uses ὑπάγω, πορεύεσθαι, ἀπέχεσθαι, etc.

636 Lenski (1961:1135) incorrectly interpreted ἐρχόμαι in C3.23 as ‘to come with a request to the Father’.

637 According to Brown (1972:758) it is difficult to decide whether C3.21 -- C3.23, all which start with καὶ, are co-ordinate or subordinate. In the structural analysis they are chosen as co-ordinate phrases.

638 This portrayal of Jesus seems to contradict the discourses on the vine (15:1-10), the announcement of a return to them (ἐρχόμαι πρὸς ὑμᾶς -- 14:3,18,28), and ‘seeing them again’ (πάλιν δὲ ὑμοίῳ ὑμᾶς -- 16:16-19,22).
with the period during which the disciples were with Jesus on earth (δὲ). At this point of time (vōv), while he is still in the world, Jesus is aware of the situation to which his disciples are exposed (see C3.24). Therefore Jesus says these things while he is still in the world (C3.29), in order that they may have the joy of Jesus perfected in themselves in that situation. Jesus wants to communicate his joy, as he communicated his peace (16:33), to his disciples who will stay behind in the world, so that they will endure the hostility of the world. For Jesus himself, the primary goal is to return.

In conclusion: with ἔρχομαι, which indicates the ascent of Jesus, a new perspective is added. Jesus talks about his departure from the perspective of his disciples. In leaving this world, he leaves his disciples behind. Jesus' attention is with his disciples. They will remain in the world without him. Jesus accomplished his part of the mission entrusted to him by the Father. The implication is that his disciples will have to continue his mission, as will become clear in the following verses.

(d) Ῥήγεων

The next word used by the FE to indicate Jesus’ ascent is "Ῥήγεων"

The following analysis indicates clearly that there are major similarities, and minor dissimilarities, between these four texts: 7:33,34; 8:21; 13:33 and 13:36.

639 This desire of Jesus for his disciples is reminiscent of 15:11 and 16:20-22,24.

640 For this ‘perfect joy’, see also 15:11.

641 Ῥήγεων is one of the FG’s favourite words and appears 19 times in Matt, 15 times in Mark, 5 times in Luke, and 32 times in the FG, of which 16 refer to the return of Jesus to the Father: 7:33; 8:14(2x),21(2x),22; 13:3,33,36; 14:4,5,28; 16:5(2x),10,17. Ῥήγεων simply means ‘go’ or ‘go away’. The FE uses it of Jesus’ ‘going’ to the Father. In 7:33 and 16:5 Jesus speaks of Ῥήγεων πρός τὸν πατέρα or in 13:3 πρός τὸν θεόν. Jesus also uses Ῥήγεων absolutely and speaks of ‘going away’ (8:21). He speaks of knowing where he is going (8:14), or of the impossibility of being followed there (8:21). Finally, he links his departure with a return (14:28). Verses 14:4,5 and 28 will not be discussed in this section, but in the next one dealing with πορεύομαι. This is because vv 4 and 5 are closely linked with vv 2 and 3, which will be discussed there. πορεύομαι also occurs in ν 28 and seems to carry more meaning as Ῥήγεων.

642 The parallel between 7:33ff and 8:21f seems even greater:

7:33b Jesus is going away 8:21a
:34a Jews will look for him :21a
:34b Jews cannot follow Jesus :21c
:35 Jews lack understanding :22
:36 Jews repeat Jesus’ statement :22
In verses 7:33f and 8:21 Jesus addresses these words to his antagonists while in verses 13:33,36 he speaks to his disciples. In 13:33 Jesus calls his disciples τεκνία in order (i) to indicate the special relationship between himself and them, and (ii) to distinguish his disciples from his antagonists. To both of these two groups Jesus spells out that "Ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε" (7:33; 13:33). Then, only to his antagonists, he spells out that ὑπάγω πρὸς τὸν πέμψαντά με (7:33). Both of these groups will seek him. Only in the case of the Jews Jesus says that they will not find him (οὐχ εὑρήσετε — 7:34) and that they will die in sin (ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε — 8:21). This is the main reason why they cannot follow Jesus: ὅπου ἑγὼ ὑπάγω (ἐιμί — 7:34) ὑμεῖς οὐ δύνασθε ἔλθεῖν (8:21). The case of the disciples is different. The reason why Ὅπου ὑπάγω (Jesus) οὐ δύνασθαι μοι νῦν ἀκολουθήσαι (ἔλθεῖν — 13:33), is due to the fact that ἀκολουθήσεις δὲ ὑστερον (13:36).

**John 7:33**

In 7:31-36 Jesus speaks of his departure at the Feast of Tabernacles in Jerusalem (7:2). From these words it seems as though his public speaking is not going to continue much longer. Jesus himself informs his listeners that he will be with them only a little while
longer, 643 and that he will then return to πρὸς τὸν πέμψαντά με (C.1.2). 644 Schnackenburg (1971:207) points out that from now on the theme of Jesus' departure, the goal to which the life of Jesus is leading, will continually reappear through the use of the characteristic verb ὑπάγω. For Jesus himself, the primary goal is to return via death and resurrection (Brown 1975:318) to the Father who sent him, from whom he came forth (13:3; 16:28), the way to glory (13:31-32; 17:1).

For Jesus death is a reality (Sanders 1975:211) which he must (δεῖ -- 3:14) experience, but which is not the end. For him it is not a physical dissolution but a return to the one who sent him, a being lifted up to where he was before (3:14; 8:28; 12:34) (Barrett 1978:325; Carson 1991:320). His death would not mean the end of his mission, the completion of the work the Father gave him (17:5). Although he will return to his Father in heaven, his mission will be continued through his disciples (cf Lenski 1961:569).

In their attempt to remove Jesus, the Jews destroy themselves. Fundamentally, even if they kill him it will be his deed as it will bring about, his return to the Father (cf Barrett 1978:324; Groenewald 1980:188). He is in the commanding seat, 'his course is fully planned and will be completed in due order' (Lenski 1961:568; Groenewald 1980:188), therefore he can report to the Father about a successful mission (Lenski 1961:569). Jesus' return to the Father cannot be interpreted here in terms of his exaltation and glorification, or even in terms of what it should mean to believers. From the text it can only be interpreted in terms of Jesus' departure from the world, and the implications it will have for the unbeliever. Jesus' departure from the world means that the world is judged--a judgment that consists in the fact that Jesus has departed. Then they will seek him, they will long for his revelation and salvation, but it will be too late. 647 Jesus will then no longer be accessible to them (Bultmann 1941:232).

From this text it seems as if the revelation and salvation mediated through Jesus are not generally available (cf "Ετι χρόνον μικρόν -- C.1.1). They do not consists of universal truths, or dogma, which a person can invoke at any time. No, this revelation and salvation confront man in time, in the present moment. Should any person neglect the opportunity to accept salvation, he brings judgment over himself (Bultmann 1941:232f; Barrett 1978:324).

The fundamental meaning of this symbolic account is that the revelation and salvation mediated by Jesus in a historical event, will continuously be present in the mission of

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643 The time span suggested by "Ετι χρόνον μικρόν (C.1.1) is probably one of several months, though it is impossible to determine the precise chronological order of the events in the FG (Bernard 1969:278; Newman & Nida 1980:242).

644 This is a mysterious reference which the Jews could not understand (Bernard 1969:278).

645 8:14 and 13:3 speak about the ὑπάγω of Jesus in relation to his coming. In 16:28 πορεύομαι replaces ὑπάγων; in 3:13 and 6:2 ἀναβολείν is used. Ὑπάγειν is used without any reference to the coming of Jesus in 7:33; 8:21f; 13:33,36; 14:4f,28; 16:5,10,17.

646 The phrase ὑπάγω πρὸς τὸν πέμψαντά με (C.1.2) indicates that Jesus' life and death are determined by the Father and not by the Pharisees. Thus Jesus will return to Him that sent him. The thought conveyed by it is that of the accomplishment of his special mission, also that he belongs to another world, therefore his natural abode is not here (Morris 1975:417).

647 The pronouns ἐγὼ and ὑμέις (C.1.5) are emphatic and in strong contrast to each other (Lenski 1961:570; Newman & Nida 1980:242).
Jesus' disciples. This continued mission in and through the disciples of Jesus is authoritative only because of this historically limited event. Only through discipleship can Jesus become real and present to the world again (cf. Bultmann 1941:233).

The ζητήσετε με describes an eschatological event, 'which will determine the very being of the world' (Bultmann 1941:233). This is a place where nobody οὐ δύνασθε ἐλθεῖν (C1.5). At a later stage only those who are in touch with him in the Spirit (12:26; 17:24) will follow (13:36).

The Jews tried to understand Jesus' journey in terms of a physical journey into the diaspora. Because of their lack of understanding they repeated the riddle (7:36). Jesus had explained that his departure was πρὸς τὸν πέμψαντά με (C1.2), but the FE had already portrayed the Jews as neither knowing where Jesus came from nor who it was that sent him (7:27-29). Thus the Jews know neither where Jesus came from nor where he is going.

John 8:21

This section (8:21-29), composed in Johannine style and with Johannine ideas, continues Jesus' discussion with his antagonists, the unbelieving Jews, at the Feast of

Although the Jews were unable to grasp how this was possible, Jesus, through his disciples, did in fact go off to teach to the Gentile world. By the time the FG was written the Christian Church was largely Gentile and the diaspora was truly a diaspora of the Greeks (Brown 1975:318).

"ζητήσετε" (C1.3) refers to the time after the departure of Jesus. Now they will seek to arrest him, but a time is coming when, too late, they would seek Jesus in order to partake in the revelation and salvation that he brought (cf. Barrett 1978:325; Groenewald 1980:188). Thus a time will come when they will realize that he is the Saviour. Then it will be too late to seek him. Lenski (1961:570) speaks of a desperate seeking that always comes too late.

It is possible that in the present context a larger group than the Jewish authorities is intended. This statement refers to the fact that in v 30 it is stated that ἄνω εἰμί. For the sake of clarity it is possible that Jesus is here addressing Jewish authorities in particular, but that a larger group is listening too and that the πολλοὶ ἐπίστευσαν came from this larger group (Newman & Nida 1980:271).
Tabernacles. While it emphasizes the opposition between Jesus and his antagonists, it develops Jesus' revelation of himself. In 8:21 (C1) Jesus is introduced as the speaker and repeats, in an adapted form (more briefly), the riddle of 7:33,34 (Lenski 1961:610).

Jesus' mission is approaching its end; then he will leave this world to return to the Father. Once more Jesus is referring to his departure to be with his Father (Morris 1975:445). It is not necessary for Jesus to mention his destination because he did that already in 7:33. After his departure these antagonists will seek Jesus, but in vain, because then it will be too late for them. Instead of ζητήσετέ με καὶ ὑμῖν εὐρήσετε [με] (7:34), Jesus says ζητήσετε με καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποκαταστάξετε. This should threaten Jesus' antagonists because without Jesus they are staring death and damnation in the face (Schnackenburg 1971:250; cf Lenski 1961:610).

The meaning of the terms, ἁμαρτία and ἀποκαταστάξετε becomes clear. ἁμαρτία is to 'walk in darkness' while ἀποκαταστάξετε means 'to be subject to the realm of death'. The idea is that for people 'in sin' there is no longer any prospect of life, meaning eternal life with God. Real sin is unbelief (cf 16:9), the deliberate refusal to follow Jesus (8:24). If they refuse him now they will die in their sin. This radical sin is to refuse to believe in Jesus and so to refuse life itself.

Once again Jesus challenges his hearers to a decision about himself. In 8:12 Jesus has identified himself as the light. But the coming of the light forces men to choose between seeing Jesus or turning away from him (3:19ff). If they refuse him now they will die in their sin. This corresponds with Barrett's interpretation of 7:33.

This passage (8:21f) as well as 7:33f and 13:33,36 stress the temporal limitation of the ministry of Jesus (Barrett 1978:325). He will not always be accessible in a physical sense as he is now.

Commentators (see i.e. Bultmann 1941:231ff; Brown 1975:350) exaggerate the importance of the idea 'before it is too late'. According to them the unique opportunity which these people have now to seek and to find Jesus will never be given to them again. This is true, but only for the present moment. Another opportunity will be offered through the preaching of Jesus' disciples after Pentecost (Paul for instance).

In the Tabernacle discourses we detect a note of urgency. These people (the Jews) have only a short time left to see Jesus, to look for him, to find him. Such an opportunity to find Jesus physically will never again be possible (cf Brown 1975:350).
This time the 'Jews' understand the riddle as a suicide threat (Μήτι ἀποκτενεῖ ἔχωτόν, C2.1) (Carson 1991:342) and repeat the second half of the statement (C2.2.1). Again it becomes clear that these 'Jews' know neither where Jesus comes from (C3.1) nor where he is going (C3.2), nor do they know the Father who sent Jesus (8:19). Thus the Jews' lack of understanding regarding Jesus' origin and his destination, as well as his relationship with the Father, remains unchanged (8:26).

A third component of this Descent-Ascent Schema is the dualism depicted by the elliptical use of the adverbs κάτω and ἄνω. In 8:23 these two adverbs are used to indicate a qualitative distinction. The FE here uses a double antithetical parallelism to indicate this qualitative contrast. In 8:23 these two adverbs are used to indicate a qualitative distinction. The FE here uses a double antithetical parallelism to indicate this qualitative contrast. This contrast stresses the foreignness and division between the two worlds depicted here. The Jews ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανείοθε (C1.3) and οὐ δύνασθε ἐλθεῖν where Jesus is because (they) ὢν ἕκ τῶν κάτω ἐστέ (C3.1) and ὢν ἕκ τοῦτο τοῦ κόσμου ἐστέ (C3.3). They are wrapped up in this world where Satan rules supreme (Morris 1975:447) and is unable to detach themselves from it (Sanders 1975:223; cf Morris 1975:446). For the FE the contrast is not temporal (as in the Synoptics) but spatial and a person-dualism (between two existing orders of being). But Jesus is leaving (ὁποῦ ἐγὼ ὑπάγω -- 1.4) because (he) ἐγὼ ἕκ τῶν ἄνω εἰμί (C3.2) and ἐγὼ οὐκ εἰμί ἕκ τοῦ κόσμου τοῦτο (C3.4).

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660 In comparing 8:22 with 7:33 we find that the emphatic 'Ἐγὼ is absent in 7:33. This probably could have caused the Jews to focus on the verb ὑπάγω. In the present context the statement that Jesus must be contemplating suicide is more vicious than the sneer that he is going among the Greeks in 7:35. The ὦτι (C2.2) here is causative 'since' in comparison with the ὦτι in 7:35 (Lenski 1961:611).

661 It is only in 8:23 that these two adverbs appear together and are related to the dualism. κάτω appears again, but without ἄνω in 2:7 and 11:41, while ἄνω appears alone only in 8:6. In 2:7 ἄνω is used to indicate 'volume', that the water jars are filled to the brim (ἄνω), and in 11:41 to indicate direction, where Jesus looked up (ἄνω). In 8:2 κάτω also indicates direction, where Jesus bent down (κάτω).

662 Schnackenburg (1971:251) refers to this expression of Jesus as 'one of the most sharply dualistic sayings'. The pronouns ἐγὼ (C1.4; C3.2; C3.4) and ὢν (C1.4; C2.1; C3.3) are emphatic (Morris 1975:446; Newman & Nida 1980:271) and also emphasizes this Johannine dualism.

663 This contrast between an 'upper' heavenly world and a 'lower' earthly world is not foreign to Judaism or Gnosticism. See Schnackenburg (1971:251) for a discussion on their points of view regarding this dualism. This contrast is not between a spiritual world versus a material world (neoplatonistic), but between the realm of God versus the realm of the 'world'. This 'world' hates Jesus because he testifies that what this world does is evil (7.7). This is the fundamental reason why Jesus' opponents cannot recognize him, nor understand his teaching. Nothing can remove such blindness except to be 'taught by God' (6:45), to be born again (3:3,5), finding the one who is himself the Light (8:12), and to live through the Spirit.

664 Barrett (1978:340), Carson (1991:341) and Newman & Nida (1980:271; Brown 1975:350; cf also Morris 1975:445) refer to the difference between the singular and plural use of ἁμαρτίᾳ. In v 21 (C1.3) Jesus uses the singular form for ἁμαρτίᾳ, but in v 24, when he refers to what he said in this verse, he uses the plural form. According to them the singular form focuses attention upon the cardinal (or absolute) sin of rejecting Jesus. Brown (1975:350) states that, according to the FE, there is only one radical sin of which man's many sins are but reflections (see plural in v 24). The placing of ἁμαρτίᾳ before the verb could be aimed at achieving emphasis (Morris 1975:445). The plural ἁμαρτίᾳ appears seldom in the FG (8:24; 9:34) and does not often say anything even of committing sin'. For the FE sin is the willful refusal to accept the Christ (Sanders 1975:222), the refusal of divine revelation (Kümmer 1974:291).

665 The only way to avoid this fate is by coming to believe in Jesus, which involves a correct estimate of his person (Morris 1975:447).
At the Feast of Tabernacles (7:2) Jesus becomes involved in a debate with 'the Jews' about the authority of his testimony (8:12-20). From 8:21-30 this debate turns into another channel where it concerns the origin of Jesus' authority. In his reply to their deliberate misinterpretation (v 22) Jesus confronted these men: they are from κάτω, while he is from χνώ. What does this mean? Schnackenburg (1971:252) points out that origin (cf also Lenski 1961:612), indicated by the preposition ἐκ, is the basis of nature.

With this dualism Jesus emphasizes the difference between these two worlds, the difference between him and 'this world'. ὁ κόμος ὁ ὁτός does not always have a negative connotation (cf 9:39; 11:9; 12:25; 13:1), but in these texts ὁ κόμος ὁ ὁτός refers to men in their alienation from God. Even the disciples of Jesus are not of 'the world' (15:19; 17:14,16). Here we have an indication that those who 'do hear' his words are not like Jesus, identified as having 'come down' from heaven. They are identified as those who are 'not of this world' (15:19; 17:6,14ff). Thus in the FG we have a dualistic picture of a small group of believers isolated from ὁ κόμος ὁ ὁτός (Schnackenburg 1971:251f). According to 13:33,36 even Peter can do no more than these Jews; only by faith (v 24) can people be united with Jesus in his death and resurrection (Barrett 1978:340).

In conclusion: Again a new aspect is added concerning Jesus' departure. Jesus' presence in the world forces people to either choose to come to Jesus or to turn away from him. Jesus pointed out that after his departure his antagonists will seek him, but it will then be too late and they will die in their sins. Without Jesus they are dead and staring damnation in the face. While he is still with them, they should grasp the opportunity to accept him (1:12). The reason why they oppose Jesus is because they are from opposite worlds: They are from this world while Jesus' true home is the heavenly world.

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666 The Greek word πάλιν (C1) indicates a pause, but also a continuity with that which precedes it. See Carson (1991:341; also Barrett 1978:340) for an indication of how the themes developed in vv 12-20 are enlarged upon throughout the rest of the chapter.

667 John 3:6 casts light on this point. The impossibility for man to attain the kingdom of God by himself stems from the basic difference between the two realms of being σάρξ and πνεῦμα. Man belongs, by virtue of his earthly birth, to the region of the σάρξ. From here he is not in a position to reach the heavenly world of the πνεῦμα. In the FG, the nature of someone is determined by his origin. This is seen in the frequent use of εἶναι ἐκ by the FE (see Morris 1975:244,447), 'which affirms both origin and type of being' (Schnackenburg 1965:385). Confer texts such as 3:31; 8:23,44,47; 15:19; 17:14,16; 18:36f. In this text, as well as in 8:23, these terms clearly designate two different orders of being. The one who is born of the flesh is of the nature of the σάρξ, and the one born of the Spirit is essentially πνεῦμα and hence able and in the position to enter the higher (v 3,7), heavenly (v 13) and divine sphere (εἰς τὴν βασιλείαν τοῦ θεοῦ v 3,5) (Schnackenburg 1965:385).
During the Passover meal, when Judas went out to betray him (13:30), Jesus again speaks to the remaining disciples. Following his statement about his and the Father's glorification, which provides a brief but luminous prospect, he discloses to them the painful fact that they will be separated from him. He addresses them using the loving form of τεκνία.  

This statement about the separation of Jesus from his disciples is deliberately formulated in a similar way to the statement he made to the Jews in 7:33 and 8:21ff, which is explicitly recalled here (Schnackenburg 1975:58), but the tone of this announcement to the disciples is slightly different (Carson 1991:483). In the case of the Jews, the legion led to a lack of understanding (7:35f), and even here the disciples also fail to understand — as Peter's reaction indicates (v 36). The disciples' faith is still immature (cf 2:22), but when the Paraclete comes, as promised by Jesus, will he teach them all things (14:26) (Schnackenburg 1975:58).

668 This form occurs only once in the FG and 7 times in the first letter of John (Schnackenburg 1975:58; Barrett 1978:451; Carson 1991:483). Commentators differ about the interpretation of this diminutive form: τεκνία. Barrett (1978:451) is of opinion that the FE is thinking of his readers. For Bernard (1963:526) Jesus addresses the disciples tenderly, as the Head of his family. For Carson (1991:483) Jesus fulfills with this addressing the paschal role of head of the family. Brown (1972:607) and Bultmann (1941:402) indicate that there is evidence that a Jewish teacher could address his disciples as 'children'. Brown (1972:611) also fits it into the literary genre of the LD of a dying father, instructing his children. For Newman & Nida (1980:448) it is an expression of endearment while Morris (1975:632) interprets it as a way of addressing the disciples with tenderness. Finally, Lenski (1961:958) interprets it as 'a term of the most effectionate endearment while Morris (1975:632) interprets it as a way of addressing the disciples in their relationship with Jesus (cf also Groenewald 1980:303). From all these different points of view it seems as if the interpretation of Lenski is the most representative and relates more closely to the context (cf also 1 Cor 3:1-3; Heb 5:11ff).

669 What Jesus told the Jews previously, probably some months before, now applies also to the disciples (καθὼς...καί): "ζητήσατε με" (C1.2) and "Όπου έγώ ύπάγω ύμεῖς οὐ δύνασθε ἠλθεῖν, καὶ ήμῖν λέγω ἄρτι." 5 ἐν τῇ ἁμαρτίᾳ ύμῶν ἀποθανεῖσθε" as in 8:21 and other minor differences. See the comparison of these four passages a few pages back.
The phrase ἐτὶ μικρὸν μεθ’ ὑμῶν εἰμὶ (C1.1) gives no indication of chronological duration. In 7:33 it is used in reference to the six months that Jesus still had to live at that stage, while in the present context Jesus has only a few hours left to live. Brown (1972:607) indicates that ‘it is an OT expression which has been used by the prophets to express optimistically the shortness of time before God’s salvation would come’ (Isa 10:25; Jer 51:33).

Their ζητήσετε (C1.2) for Jesus would not be like the remorseful search of the Jews, but a search characterized by perplexity and tears once Jesus has been taken away from them (cf 14:1f) (Bernard 1963:526).

His disciples will not realize the full significance of the υἱός (C6.1) immediately; their faith has to stand the test. The FE brings this out very clearly. He makes Jesus emphasize the fact that the information given to the disciples is the same as that given to the Jews (7:33f; 8:21f). Therefore, these disciples are in the same position as these Jews. Thus, for the disciples the element of ‘too late’ does not exist, but both groups have to face the facts of ἐτὶ μικρὸν (C1.1) and ζητήσετε με (C1.2), the beginning of despair (Bultmann 1941:402).

The bad news ὅπου ἐγὼ ὑπάγω ὑμεῖς οὗ δύνασθε ἐλθεῖν and a succeeding logical question: ‘how can their relationship with Jesus be retained in this sort of isolation?’ introduce the basic theme of the LD. Through discipleship, vv 34-36, and the indwelling of the Paraclete (14:15-18) Jesus’ relationship with his disciples will continue. The question of ‘discipleship’ (Nachfolge) is raised in v 34 and is put in perspective in the context of Jesus’ departure. In v 36 it is at first answered negatively ὅπου ὑπάγω οὗ δύνασσι μοι υἱὸν ἄκολουθόσαι (C6.1): the decision to follow Jesus is not a matter of free choice. The positive side is that ἄκολουθόσαι δὲ ὑστερον (C6.1), because Jesus will return and bring the disciples to himself (cf 14:1-4) (cf Bultmann 1941:459f).

The main statement of this verse is to be found in ὑπάγω (C4.1): ὅπου ἐγὼ ὑπάγω ὑμεῖς οὗ δύνασθε ἐλθεῖν. This is confirmed by the question raised by Peter in his response in v 36. Peter understands Jesus’ departure on the physical level, and wants to share in it (Schnackenburg 1975:61f). The intention behind Peter’s question (ποῦ ὑπάγεις -- C5.1) was to follow Jesus wherever he was going. This is clear from Jesus’ response. Implicit in this question is Peter’s readiness to follow Jesus. But he receives the promise from Jesus ἄκολουθόσαι δὲ ὑστερον (C6.1).

672 ζητεῖν occurs frequently in chs 1-12, but in the LD only in 13:33 and 16:19.

673 This will be discussed in detail at a later stage.

674 ὑπάγω is more common in the LD than in the rest of the FG. In ch 17 it is replaced by ἐχθρευθήσει. Barrett (1978:451) is convinced that it covers both the departure of Jesus in death as well as his ascent to the Father. The use of this word arises not from a translation of the Semitic root יִנָּא, but stems from the FE’s characteristic thinking about Jesus’ death (Barrett 1978:451).

675 This phrase (C1.3.1), as in the previous cases, refers to the death and departure of Jesus to the Father (Newman & Nida 1980:449; cf Morris 1975:632).

676 In this case the riddle is not explained in the immediate context.

677 Bultmann (1941:460) correctly interpreted, from the perspective of the rest of the LD, this response by Jesus as simply telling Peter ‘to wait’. This Peter cannot understand (v 37), which prompts his next question. Peter’s question in v 37 shows that he does not know that the ὑπάγω (C1.3.1) of Jesus is an eschatological event.
It is important that the full meaning of Jesus' departure is explained in the LD (Schnackenburg 1975:60f; Nicholson 1983:59). Jesus has to explain categorically the fact of his separation and its consequences for his disciples, and even then the disciples fail to understand this section of the Descent-Ascent Schema. In ch 7 Jesus warns 'the Jews' that ζητήσετε με καὶ οὐχ εὑρήσετε [με], because they do not believe in him; while in the present text Jesus speaks the same words to the disciples to prepare for his departure and return. The disciples οὗ δύνασθε ἔλθεῖν where Jesus is going ("Ὅπου ἐγὼ ὑπάγω, C1.3.1) because subsequently Jesus and the Father will come to them (14:23) (Brown 1972:612).

In the announcement of his departure and the insistence that his disciples cannot now come with him (v 33), Jesus begins to explain what he expects of his disciples when he is gone. For direction of their life in this new situation, Jesus leaves them a new commandment (Barrett 1978:451). Unfortunately they are unable to come to grips with Jesus' imminent departure, Peter interrupts and presses the point (v 36). The disciple's 'knowledge of the Master's plans and continued intimacy with him are more attractive than obedience' (Carson 1991:486; cf Barrett 1978:453).

In his answer to Peter in v 36, Jesus relativizes this statement in a modified form: "Ὅπου ὑπάγω οὗ δύνασθε μοι νῦν ἀκολουθήσαι, ἀκολουθήσεις δὲ ὑστερον. In 14:3 Jesus picks it up again in his declaration that he will take all his disciples to himself so that they may be where he is (17:24). From the perspective of ch 17, the reason why Peter (the disciples) cannot follow now to where Jesus is going is because he (and the other disciples) still have to serve Christ in discipleship; they have to continue his mission in this world, although they are no longer from this world. Afterwards they will follow Jesus to join him in the heavenly place (cf Lenski 1961:965).

In v 36 Jesus changes the perspective of: "Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὗ δύνασθε .........ἔλθεῖν (C4.1) to "Ὅπου.............ὑπάγω.............οὗ δύνασθι μοι νῦν ἀκολουθήσαι, and add ἀκολουθήσεις δὲ ὑστερον. In his response, Jesus presents Peter with the prospect of following him to the same goal. In the light of the logion found in 12:26, where the verb ἀκολουθεῖν is also used, this promise to Peter required interpretation. From the perspective of 12:26 this promise should be seen as a concealed announcement of the death of the disciples as a witness and also the acceptance of the disciples into the community of Jesus with the Father. A central thought runs through 12:26, 13:36, 14:3, and 17:24, linking these four texts together as may easily be recognized in the expressions ὅπου εἰμί ἐγὼ or ὅπου ὑπάγω (Schnackenburg 1975:62; cf Lenski 1961:959).

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678 The frequent lack of understanding (and not misunderstanding as Culpepper and others characterize it) on the part of the disciples, first of Thomas (14:5), then of Philip (14:8) and finally of the other Judas (14:22) is the phenomenon that characterizes the attitude of the disciples before the passion of Jesus. This is also shown in ch 20.

679 Peter, like the Jews (7:35; 8:21), fails to understand what Jesus is saying about his departure, but indicates that he has some idea that the death of Jesus may be implied (v 36ff).

680 To follow Jesus is equivalent to being a disciple and involves obedience to Jesus and the acceptance of Jesus as a model (cf Sanders 1975:318).

681 The verb ἀκολουθεῖν (C6.1) is often used in the FG in the sense of 'to follow as a disciple' (cf 1:38; 21:20,22).

682 These texts can be divided into two categories: (i) those which indicate that the disciples οὗ δύνασθε ἔλθεῖν where Jesus is, and (ii) those indicating that the disciples will follow Jesus. A detailed discussion of this...
The Descend - Ascend Schema

The goal is not clearly indicated, but can be deduced. In 21:18f the risen Christ predicts the death of Peter as a witness in figurative language. He calls on Peter to follow (ἀκολουθήσαί) him. This verb links the two texts. In 13:36 Peter is instructed by Jesus οὖν δύνασαι μοι νῦν ἀκολουθήσαι, although encouraged that, ἀκολουθήσεις δὲ ὑστερον. Then in 21:19 Jesus directs him to follow him. These statements are therefore not contradictory. Anyone who wishes to serve Jesus must follow him (12:26) 'now' in this world (12:25). If this is realized he will also 'later' follow Jesus (13:36) to be with him where he is (14:3) and will see his glory (17:24) (Schnackenburg 1975:58f; cf Carson 1991:486).

In conclusion: this announcement of his departure is similar to Jesus' two announcements made to the Jews. Here his disciples also fail to understand. The reason for the disciples' seeking would be for the presence of Jesus. Fortunately they will not be isolated from their Lord, for he will be with them through the indwelling of the Spirit in their relationship with him (Jesus) through discipleship. This relationship is spelled out in the LD. They have to continue his mission in order to join him at a later stage (cf 13:36; 14:3; 17:24). At present they cannot follow him as they have a task to fulfil; they must continue Jesus' mission.

In the following cluster the FE adds a new perspective, namely, the coming and function of the Spirit-Paraclete. Here the structure analysis is indicated only partially.

**John 16:4ff**

![Diagram of John 16:4ff]

In this analysis it seems clear that four persons are involved in these events that are going to take place between the earthly and heavenly spheres: (i) τὸν πατέρα (C2.1.4) (τὸν πέμψαντά με -- C1.2), (ii) Jesus, (iii) ὁ παράκλητος (C1.7), (iv) τῶν μαθητῶν (C2). The interaction of the various characters involved in this text can be presented diagrammatically will follow later in this chapter.

683 ἀκολουθήσαι (C6.1) is an important Johannine word. 'To follow' is the basic requirement for becoming disciples of Jesus, and to follow Jesus means to follow him throughout your life and in the end to follow him to both death and glory (cf Barrett 1978:453; Carson 1991:486). The disciple who will follow Jesus by keeping his commandments 'will keep the spirit of Jesus alive among them' (Brown 1972:612); one could say: they will continue the life of Jesus in this world.
as follows:

In this section the FE returns to his thoughts in 15:26 concerning the μαρτυριά of the Paraclete: ""Οταν ἔλθῃ ὁ παράκλητος δὲν ἔγιν πέμψω ύμίν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας δὲ παρὰ τοῦ πατρὸς έκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ."" In this context (16:4b-11) μαρτυριά (although the term is not used but merely implied) is the central thought and gives significance to the task set to the disciples which will finally lead to their persecution and death. In the μαρτυριά of the Paraclete through the activities of the disciples in the physical absence of Jesus, he will convict the world of guilt, sin and righteousness (16:8,9) and will judge the world (16:11).

In Jesus’ statement that he is going away, the FE uses the verb ὑπάγω. This use of verb is exchanged in C1.6 -- C1.8 (for ἀπέλθω, πορεύομαι), but resumed, with some theological relevance, in C1.11.1 and C2.1.3. Theologically this meant that Jesus’ statement about his departure was ‘enigmatic and scandalous’ for the unbelieving Jews (7:33; 8:14,21f) and, for the disciples, a word of revelation which they did not understand (13:33; 16:5, 17), but was meaningful (14:28; 16:7,10). At this point of the discourse the disciples are thinking about themselves, their task and the anticipated ascension.

684 Bernard’s (1963:503) interpretation of ὑπάγω as referring only to the death of Jesus is somewhat narrow-minded. The ὑπάγω of Jesus πρὸς τὸν πατέρα (C2.1.3) refers to Jesus’ departure; his ‘going back to the Father’ which starts with his ‘death’ (see the previous discussions on ὑπάγω). However, the FG itself confirms that the departure of Jesus means his death, his exaltation to heaven, and the coming of the Paraclete (Barrett 1978:486; aslo Bultmann 1953:404).

685 The theme of Jesus’s return to the Father dominates his attitude towards death. Jesus’ departure is a frequent theme in ch 14 and the entire LD and is phrased by the FE in a varied vocabulary. In C1.2, C1.3.1, C1.11.1, C2.1.3 ὑπάγω is used. This same verb is also used in the other two cases (13:36 and 14:5) where the disciple question Jesus about his going away. In C1.6, C1.7 ἀπέλθω is used and in C1.8 πορευόμαι.

686 Schnackenburg’s (1975:144) point of view that the occurrences of ὑπάγω in 16:10 and 17 indicate the importance of this word for the Johannine school does not really carry any weight because the FE uses 10 different words when he speaks about Jesus’ ascension (going away).

687 Ποῦ ὑπάγεις (C1.3.1) is the question asked directly by Peter and indirectly by Thomas in 14:5.
dangers (15:21; 16:2,3) rather than of the issue of the mission of their master (Bernard 1963:503). Therefore they do not ask Jesus Ποῦ ὑπάγεις (C1.3.1).688

υπάγω — πρὸς τὸν πέμψαντά με (FATHER, C1.2, C1.11.2)
This statement of Jesus introduces an account of the situation of the disciples (Bultmann 1941:429). In 14:28 Jesus told his disciples that he was going to the Father. When in C1.2 he refers to the "τὸν πέμψαντά με", the sense is the same, but in addition the mission of Jesus is referred to specifically: Jesus is returning to his Sender, he has completed his mission. When Jesus now refers to his return to the Father he makes a basic statement that will govern the rest of this chapter (Lenski 1961:1078), the LD and Passion narrative.

But the disciples have no interest in the return of Jesus to the Father.689 Even Jesus is not thinking of the advantages of his return for himself. The only thing Jesus has in mind is the significance of his departure for the disciples who he is leaving behind (Lenski 1961:1078). This self-concern of the disciples leads to ἡ λύπη πεπλήρωκεν ύμῶν τὴν καρδίαν (C1.4). If they had concentrated on Jesus' departure and had known what it was all about, they would have been rejoicing (χαρῆσεται ύμῶν ἢ καρδία — 16:22).

υπάγω — οὐκέτι θεωρεῖτε με (JESUS, C1.11.2, C2.1.1)
The fact that the disciples repeat the enigmatic words of Jesus to one another indicates that they are unable to grasp the meaning of these words (Bernard 1963:513).690 But the fact that the FE twice repeats (vv 17,19) the words of Jesus, spoken in v 16, indicates that he sees both Jesus' departure (καὶ οὐ θεωρεῖτε με — C2.1.1) and his return (καὶ πάλιν μικρόν καὶ ἀμεσοθέ με — C2.1.2) as central to the themes he has been developing in the LD (Carson 1991:543).

ὅτι πρὸς τὸν πατέρα υπάγω (C1.11.1) refers to the departure of Jesus and καὶ οὐκέτι θεωρεῖτε με (C1.11.2) to his disappearance, on the one hand the death of Jesus and on the other hand his glorification (exaltation). In Rom 3:21-31 this 'compound event' (Barrett 1978:488) is regarded as setting the seal upon the righteousness of God and the

688 Brown (1972:710) is of the opinion that '16:5 is a duplication of the incident basic to 13:36 and 14:5'. In these verses (13:36 and 14:5) the disciples question Jesus. From these contexts it is clear that they do not understand where Jesus is going. In 16:5 no question in this regard is asked. The contradiction between 16:5 and 13:36; 14:5 is so flagrant that a large array of solutions have been proposed. See Carson (1991:532f) for a discussion of some of these solutions, about which Carson remains vague. It is hard to choose any specific solution. But from the context of the LD it is clear that the disciples do not understand where Jesus is going (13:36; 14:5) or even why (as interpreted by Carson 1991:533) he is going away. Another possible reason why they do not ask is perhaps that they have already twice asked the same question in a similar situation (13:36; 14:5). Schnackenburg and others have proposed that it is because they are so shocked about what Jesus has just said about their task as witnesses (15:27) and the persecution they will experience from the world (15:18ff).

689 Peter's question in 13:36 is selfish: he does not want to hear of Jesus going away alone. Even the expression of Thomas in 14:5 is selfish: to think that Jesus is going away and that he is leaving his disciples to follow later on a way they do not even know! This selfishness on the part of the disciples represents another obstacle in the way of their understanding of the necessity of Jesus' departure.

690 There is no need to suppose that the two different Greek words θεωρεῖτε (C1.11.2; C2.1.1) and ἀμεσοθέ (C2.1.2) are used to contrast different kinds of sight. The FE's verbal alterations do not indicate a subtle change of meaning, but merely indicate the freedom of the FE's style (Bernard 1963:513; Morris 1975:697). It is possible that we find here a play on the two meanings of: (i) the physical sight of Jesus and (ii) true insight into the nature of the person and work of Jesus. Sanders (1975:357) correctly points out that both words are used with double meanings.
righteousness of Jesus. Although the FE does not separate these two elements in the FG, Barrett (1978:488) significantly distinguishes the death of Jesus as proving his complete obedience to God, while his exaltation proves that his righteousness was approved by God.

δικαιοσύνης (C1.11) occurs only in this context in the FG, which is a context determined by the theme of judgment (vv 8-11). δικαίοσύνης is the second point elucidated by the Paraclete.692 He exposes the unbelief of the world. Because of the absence of a genitive and also from a purely linguistic point of view, we must interpret δικαίοσύνης fundamentally from the perspective of ‘sin’.693 According to Schnackenburg (1975:149) Jesus’ righteousness is involved objectively in the fact that he is going to the Father.

But in a forensic context δικαίοσύνης relates to the judgment passed on the ‘world’ and in a Christological context Jesus, who is no longer seen by the disciples, dwells with the Father and is thus seen to be ‘righteous’ (Schnackenburg 1975:149).694 As the FG indicates repeatedly it was one of the most startling roles of Jesus to expose by his light the darkness of the world (3:19ff; 7:7; 15:22,24). Because Jesus has gone to the Father this work is continued by the Paraclete, primarily through the followers of Jesus. They, empowered by the Spirit, ‘live their lives in such growing conformity to Christ that the same impact on the world is observed as when Jesus himself lived out his life before the world’ (Carson 1991:538). The fact that this convincing work of the Spirit is accomplished through the disciples is probably the reason why the FE shifts to the second person plural in C1.11.2.695 According to Carson the fact that the FE wants to establish is that Jesus is the paradigm, the model of behaviour, the master who is to be followed. The task of the Paraclete now is to empower the disciples, taking "...έκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγέλει ὑμῖν (16:15), so that they can continue to follow Jesus in order to convince the world of its empty righteousness (Carson 1991:538).

Again the FE points out that the disciples still have no conception of a Messiah who would die, rise from the dead, and abandon his people in favour of another Counsellor (14:16). In their perplexity they are still unable to comprehend all that Jesus wishes to convey to them (v 12).

691 The lack of agreement among scholars regarding the meaning of "δικαίοσύνης" is in the first place due to connecting δικαίοσύνης (C1.11) wrongly with God, with Jesus or with believers. δικαίοσύνης should actually be connected with "the world" (v 8) which is convicted by the Paraclete (Lenski 1961:1086). The world then includes believers and non-believers. The believers receive δικαίοσύνης through the exalted Redeemer while the non-believers are convicted in a judicial manner .... (Lenski 1961:1087). Barrett (1978:488; also Brown 1972:712f; Morris 1975:698f; Newman & Nida 1980:505; cf Sanders 1975:351) interprets it only Christologically. He sees the death and resurrection of Jesus as showing the righteousness of both Christ and God: Jesus’ death proved his complete obedience to the will of God, and his exaltation proved that this righteousness was approved by more than human acclamation. Other scholars like Carson (1991:537f) and Schnackenburg (1975:149) interpret δικαίοσύνης both Christologically and in a phoronic (soteriological) sense, which seems more convincing.

692 Barclay (quoted by Morris 1975:699) comments as follows on 16:10: ‘When you think of it, it is an amazing thing that men should put their trust for all eternity in a crucified Jewish criminal. What convinces men that this crucified Jew is the Son of God? That is the work of the Holy Spirit. It is the Holy Spirit who convinces men of the sheer righteousness of Christ ...’

693 Even in the context of 16:8-11 the δικαίοσύνης of C1.11 relates to the δικαίοσύνης used in v 8.

694 Jesus’ δικαίοσύνης is prepared in a firmer way throughout the FG rather than indicated by the occurrence here of the word δικαίοσύνης (Schnackenburg 1975:149).

695 You (θεωρεῖτε με, C1.11.2) rather than the expected they is used.
The Descend-Ascend Schema

ύπάψω -- ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν (DISCIPLES, C1.4)

C1.1 links up with 15:27. The similarities with the ideas in the previous discourse are found in vocabulary (cf ἐξ ἀρχῆς696 with ἀπ' ἀρχῆς and μεθ' ὑμῶν with μετ' ἐμοῦ) and linguistics. From 1:37 it is clear that the disciples were with Jesus from the beginning of his revelatory activity. Therefore they will have to bear witness to him, but until now (that is, since the beginning) Jesus has not yet told them that.697 He has not even informed them about the persecution that awaits them (15:18-25; 16:1-3) and their task to bear witness (15:26,27). Until now the attacks of his enemies were directed against Jesus rather than against his disciples (cf Ταῦτα, C1.1); the serious persecution of the disciples would commence only after Jesus' departure (Bernard 1963:502). Their ignorance regarding their duty to witness is due to the fact that Jesus' being with them, or rather their being with Jesus, exempted them from this concern. This should surely mean that they were secure in his community.

Now (νῦν, 1.2),698 at the time of separation,699 he must inform them of their assignment to continue his mission, but also about the circumstances in which they will perform their duty. On hearing this they are speechless with sorrow and are unable to ask Jesus where he is going (Brown 1972:710; Schnackenburg 1975:143f). The reproach only provides a 'rhetorical basis' (Schnackenburg 1975:144) for the situation of grief -- the disciples are left

696 ἐξ ἀρχῆς (C1.1) also occurs in 6:64, where it literally means 'from the beginning'. According to Bernard (1963:502) ἐξ ἀρχῆς cannot be distinguished from ἀπ' ἀρχῆς. Therefore, as in the case of ἀπ' ἀρχῆς in 15:27, it means 'from the beginning of the ministry' of Jesus (Brown 1972:704; Newman & Nida 1980:501).

697 Ταῦτα (C1.1) is emphatically used according to the Greek sentence structure and refers to the inevitability of the persecution discussed in 15:18 -- 16:4a (Bernard 1963:502; Brown 1972:704; Newman & Nida 1980:501). The reason why Jesus did not inform his disciples about future persecution at the beginning of his ministry, is because they were with him. At that time the persecution was directed against him rather than against them (Brown 1972:704; Newman & Nida 1980:502; Carson 1991:532). The disciples were also under the immediate protection of Jesus (cf 17:12; 18:8f).

698 νῦν (C1.2) is contrasted with ἀρχῆς (C1.1) (Bultmann 1941:429; Brown 1972:704). With this contrast the FE wants to indicate the completion of Jesus' task (ministry).

699 For Jesus this is the νῦν of his departure, which for him is the hour of exaltation: it is the νῦν of 12:31; 13:31; 17:13; compare the ἀρχα of 12:23; 13:1; 17:1 (Bultmann 1941:430).

700 In the discourse does the disciples 'grief' (ἡ λύπη) undoubtedly relates to the announcement of Jesus' departure, but the perfect tense (λελάθηκα -- C1.4) can only relate to the previous discourse (Schnackenburg 1975:143f). The fact that the plural instead of the singular is used for the definitive pronoun (ταῦτα) also supports this point of view. A question to support this view of Schnackenburg is: 'Why weren't the disciples grieved all the previous times that Jesus spoke about his departure?' The reasons given by scholars for the sorrow of the disciples differ. According to Barrett (1978:498) their preoccupation with their own affairs causes their sorrow. Dodd (1980:412f) has a different explanation of the apparent contradiction between 16:5 and 13:36; 14:5. He concludes that 'Jesus is reproaching them not because they are not enquiring about His destiny, but because in spite of knowing that He is going to the Father they are dismayed about the future'. But it rather seems as if there are two reasons for their sorrow: (i) the disciples do not understand what Jesus is going to do and the consequences involved and (ii) as we have already stated, because of their task of continuing the mission of Jesus 'without him' and the persecution they will experience (15:18ff). So in the end we can say that their self-interest blinded them (Morris 1975:698). This 'self-interest is clear when we consider the previous two enquiries to Jesus' departure' (13:36 and 14:5). Jesus' statement "Πρὸς ὑπάντησιν" (C1.3.1) is legitimate. In the case of 13:36 Peter's question "ποῦ ὑπάντησιν" was not a serious enquiry about Jesus' destination. According to 13:37 Peter had been concerned about parting from Jesus, and not about Jesus' destination. Peter was concerned only with the consequences of this departure for himself and his fellow disciples. In the case of 14:5, Thomas was concerned with knowing the way along which Jesus was going rather than where he was going "Κύριε, σῶκαίδασθε ποῦ ὑπάντησιν". Thus neither of the disciples made any serious enquiry regarding what was to become of Jesus.
speechless by Jesus' announcement. The thought of Jesus' departure fills them with grief. If they could only understand that Jesus was going to the Father, they would not have grieved as they would have realized that his departure was to their advantage (συμφέρει ύμιν, C.1.6) (cf Barrett 1978:485f).

The riddle posed by Jesus in 16:16 is repeated here by the baffled disciples. The disciples' reaction to the words of Jesus shows how depressed they are and that they do not understand Jesus. The difference between v 17 and vv 5f is that whereas they did not question Jesus at all in vv 5f, they now do question him, by talking to one another. There is no conversation with Jesus, who takes up their uncomprehending question. The description of the disciples talking to one another is given by the FE in order to stress the cryptic nature of Jesus' first statement. The disciples' repetition of Jesus' words among themselves reveal little change in language. This indicates that the FE wants to show that the disciples understand enough to comprehend that Jesus is speaking of his departure (Schnackenburg 1975:176).

This clause (C1.1.4) does not provide a meaningful reason for the departure of Jesus. Already in v 5a he informs his disciples that he is going away and this they should have remembered. The FE probably consider the reader here to make him aware of the fact that Jesus' statement is connected with his departure and finally gives it a deeper meaning (Schnackenburg 1975:176).

Chapter 16:8ff concerns the activity of the Paraclete in the world. Where the first stage of the work of the Paraclete is to 'convict the world of guilt with regard to sin', the second stage of the work of the Paraclete is, περί δικαιοσύνης, referred to in C.11. This means that all true righteousness for the world is connected with Jesus in the completion of his redemptive mission and his return to his Father. This δικαιοσύνης is the state of the sinner whom God pardons and changes, the status of the disciples with God. The fact ὃτι πρὸς τὸν πατέρα ὑπάγω (C.11.1) and the negative counterpart καὶ οὐκέτι θεωρεῖτέ με

701 vOv (C.1.2) is for Jesus the hour of exaltation. But the disciples are not concerned about that, only about themselves. Therefore they do not ask Jesus where he is going, but become λύπη πεπλήρωκεν ύμον τὴν καρδίαν (C.1.4) because they are about to be left in distress (Bultmann 1941:430). The disciples' λύπη is due to their lack of understanding: it is for their benefit that Jesus is going away, which should be a reason for συμφέρει (C.1.6).

702 ἡ λύπη (C.1.4) is characteristic of chapter 16. It occurs again in vv 20,21,22. Barrett (1978:486) indicates that the FE uses πεπλήρωκεν (C.1.4) to give a personal force to ἡ λύπη: 'Grief has pervaded, taken possession of your heart'.

703 The two types of departure riddles are part of the Johannine features or techniques which the FE uses to point out the incomplete understanding of the hearers (whether 'Jews' or disciples) in order to give Jesus the opportunity to further explain the issue at stake. The solution to the riddle is not as apparent to the hearers as it is to the readers: Jesus' departure is his return to his Father above.

704 With their virtually verbatim repetition, the disciples link it to the saying of Jesus in 16:10: ὃτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτε με and then question the phrase τὸ μικρὸν. μικρὸν had been part of the riddle as early as 7:33 (see also 12:35; 13:33; 14:19). Prior to 16:18 the reaction to the riddle used to be the 'where' (ποῦ). When Jesus repeats the riddle in 16:19, he illustrates the change of emotion associated with the second use of μικρὸν in terms of the joy of childbirth that replaces the pain of grief. This reaction by the disciples reveals their confusion.

705 The οὐκέτι used by Jesus is, in the case of the disciples' repetition, only an ou. An addition is the reference about Jesus' departure (Schnackenburg 1975:176).
(C1.11.2) refer to Jesus' death and his heavenly exaltation. Only in these two incidents is δικαιοσύνης for the world (Lenski 1961:1085).

The phrase that is addressed to the disciples (C1.2) is surprising (cf 14:19 and also 7:34 and 8:21), but should be explained by the context and intention of the discourse. The disciples must understand what the departure of Jesus involves. If they can no longer see him (cf 16:16), they should not grieve, but should rather see it as a sign that God is demonstrating his δικαιοσύνης (C1.11) in Jesus (Brown 1972:712; Schnackenburg 1975:149f). With his departure Jesus' disciples are drawn into the Paraclete's trial of the world (cf Schnackenburg 1975:150).

The sending of the Spirit-Paraclete (cf 14:16, 26; 15:26) could only take place after the death of Jesus (7:39), but it is to remain with the disciples for ever (14:16). The reason for this was that Jesus should first complete his redemptive work by his death, resurrection, ascent and the giving of the Spirit. This is the only foundation on which the Paraclete could complete his salvatory work (Lenski 1961:1080). The Spirit then will teach them things that were impossible for them to grasp before the resurrection (16:12). As a result of this, a richer experience awaits the disciples (cf Lenski 1961:1080), therefore it is only in their interest that Jesus goes away. According to Sanders (1975:350) the disciples' knowledge of Jesus when he was physically on earth with them is inferior to the possession of the indwelling Spirit. The coming of the Paraclete would mean the crowning of the work of Jesus, the blessing of the work of the disciples for which Jesus had trained them (Lenski 1961:1080).

The FE realized during his reflection about Jesus' 'going away' that the coming of Jesus to his own was different (14:28). The Spirit, who is now with and in them, will continue Jesus' work (Bultmann 1941:432) through them (16:7). What indeed took place, was not a separation between Jesus and his disciples, but the coming about of a new communion on a higher and wider plane that was necessary for the completion of Jesus' work on earth (cf 14:12,28; 15:16; 16:8-15; 17:2) (Schnackenburg 1975:144). The FE wishes above all to point out the fundamental relationship between Jesus and his disciples: a relationship to Jesus in faith as the Revealer (Bultmann 1941:430).

This second element (C1.11) in the forensic activity of the Paraclete is to prove the world to be wrong about their interpretation of justice. He will show them that Jesus, whom they accused, was innocent and just.

706 There is no contradiction between "καὶ αὐξέντι θεωρεῖτέ με" (C1.11.2) and "ἔτι μικρὸν ... ὑμᾶς ... θεωρεῖτέ με" (14:19). C1.11.2 refers specifically to the death experiences, while 14:19 refers to Jesus' presence in his disciples through the Spirit (cf Brown 1972:706; Newman & Nida 1980:505). The reason being that this pronouncement occurs in the context of the Paraclete saying in 14:17-18.

707 Because Jesus stands in the presence of the Father he partakes in the Justice of God (Brown 1972:706). It is both the innocence of Jesus and the righteousness of God that are shown in the fact that Jesus is going to the Father. Although Jesus was put to death by people, his righteousness and innocence were proved by his exaltation and acceptance by God (Newman & Nida 1980:505).

708 The Jews wanted to prove that Jesus was guilty and was not the Son of God (19:7) by putting him on trial and sentencing him to death. The Paraclete will demonstrate to Jesus' disciples that Jesus' death will really prove that he was who he claimed to be. Therefore, through his death he is going to the Father to be with Him. This glorification of Jesus will thus be the Father's certification of Jesus' "Ἐγὼ εἰμί" (cf Brown 1972:713).
Chapter 3

When the disciples hear that Jesus is going away, but particularly on being told what he expects of them after his departure, they are paralyzed with sadness. Yet (ἄλλα) it is by far better for them that Jesus is going away, because his departure enables the Paraclete to come to them, sent by Jesus and the Father. The phrase ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν strengthens the statement and has a revelatory character (cf 8:40,45) (Schnackenburg 1975:145). 709

From C1.6 (and the rest of the chapter) Jesus informs his disciples of the advantage (συμφέρει -- C1.6)710 that his departure holds for them. 711 'Hitherto, he had trained them for His service by precept and visible example, but this method of spiritual direction was only preliminary' (Bernard 1963:503). These words of Jesus made it clear to the disciples that his departure was not the end; there was further education through discipleship. The more perfect disciple is he who can walk by faith in the Spirit and not by sight only (cf 20:29) (Bernard 1963:503).

This emphatic way of speaking (C1.5ff) which presents Jesus' departure as the prerequisite for the Paraclete's coming to them (C1.7)712 indicates a strong desire to disclose to the disciples the meaning of the event (Schnackenburg 1975:145). 713 Only the internal dwelling of the Paraclete will help the disciples to come to understand Jesus fully (Bernard 1963:505; Brown 1972:711) as the Revealer of God. The Paraclete is introduced as being known to Jesus (C1.8) and appears emphatically as the one sent by Jesus. It is only from v 8 that the function of the Paraclete is spelled out here (Schnackenburg 1975:145). The Paraclete is the agent for the founding of the church and the salvation of the world; 'in this sense the coming of the Spirit depends upon the completion of the work of Christ' (Barrett 1978:486). 714

In the FG's context the "seeing" of Jesus and the joy and knowledge that are consequent upon this experience are considered as privileges of Christian existence after the resurrection (Brown 1972:730). These promises of Jesus were fulfilled in the early

709 'To tell the truth' (ἀλαλεῖν or λέγειν) implies more than ἀλήθεις or ἀλήθη λέγειν (4:18; 19:35; also 10:41). There is also a correlation between 16:7 and 16:13 ('will guide you into all truth').

710 The only two other uses of συμφέρει in the FG occur in 11:50 and 18:14. In both texts Caiaphas is speaking about the departure of Jesus in death and the consequent benefits. Although spoken by Caiaphas it is regarded by the FE as ironically true.

711 The statement by Jesus in C1.6 that συμφέρει ὑμῖν ᾧν ἐγὼ ἀπέδωκα parallels with 14:28 "...εἰ ἡγαπήτε με ἐχάριτε ἥν, ὡς πορεύομαι πρὸς τὸν πατέρα...". In 14:28 it seems as if it is better for Jesus that he is going away, while 16:7 implies that it is better for the disciples (Brown 1972:710). These two statements should be seen as complimentary. In fact, it is to the benefit of both Jesus and the disciples that he is going away.

712 This promise of C1.8 is fulfilled in 20:22 where the first action of the risen Jesus (20:17) is to breathe on his disciples and say: Λάβετε πνεύμα ἄγιον.

713 The fact that the Spirit of God comes as ὁ παράκλητος (C1.7) of Jesus and his disciples was something new (Bernard 1963:505).

714 See 16:13f for the emphasis on the continuity of the activity of Jesus through the Paraclete.
Johannine communities. Theologically, 'seeing' Jesus has therefore been reinterpreted by the FE to mean the continued experience of Jesus' presence in his 'followers'. This can only mean the presence of the Paraclete (Brown 1972:730).

Jesus will be present wherever his disciples (people) live in the spirit, where they live from Jesus' words and where they are active on the basis of his strength. The disciples were called up to be joyful in the LD in ch 14, because Jesus was going back to the Father who was 'greater' than he (14:28). Similarly, here in ch 16, we find the same suggestion regarding the Paraclete. The joy that has been promised to the disciples, which they will experience when they will see Jesus again, will be experienced through the Paraclete (Brown 1972:713). This will be a joy that cannot be destroyed, since the Spirit will preserve the presence of Jesus. According to Schnackenburg (1975:145) the statement about the departure of Jesus paradoxically becomes a promise of his presence, although he is present in a different way. Through the Spirit Jesus becomes Christus praesens. The moment the disciples recognize and experience the Paraclete (14:17), they will realize that Jesus is with the Father (Brown 1972:713).

Jesus is going away. Therefore the revelatory and convicting work of Jesus in the world will be continued by the Paraclete (16:8). This is driven home to the world primarily through the followers of Jesus. They will be empowered by the Paraclete to live their lives in such conformity to Christ's example that the same impact on the world is observed as if it were Jesus himself who lived out his life before the world.

The fact that this mission of Jesus is continued through the disciples is probably the reason why Jesus shifts to the second person in C1.11.2: "οὑν προς τὸν πατέρα υπάγω καί οὐκέτι θεωρεῖτε με". The point that the FE wants to make is that 'Jesus was the paradigm, the model of behaviour, the "master" who was to be followed' (Carson 1991:538).

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715 We have noticed in ch 3 that the theological meaning of μαθηταί implies that what has been granted for them is applicable to all Christians. The LD is addressed to all who believe in Jesus and not only to those who were present when Jesus delivered it (cf Brown 1972:730f).

716 Brown's hypothesis of 'reinterpretation' is acceptable when one considers that the early Christian writers made use of early traditions. Instead of completely rewriting these sayings in terms of 'seeing' Jesus in and through the Paraclete, he reinterprets them by linking them with the sayings of the Paraclete. In this sense of reinterpretation the FE solves the apparent contradiction. Thus, without the insight of a spiritual interpretation, the disciples had every right to reinterpret.

717 According to Bultmann (1941:435) θεωρεῖτε (C1.11.2; C2.1.1) emphasizes the paradox of the victory more strongly if these words are viewed as being spoken from the point of view of the disciples. They have to know that when they can no longer see him, the victory of Jesus will be confirmed.

718 The FE uses the Paraclete functionally as the presence of the physically absent Jesus. Therefore Jesus cannot be on earth together with the Paraclete. The Paraclete will be sent (cf 7:39) by the Father (14:16,26) and by Jesus himself (16:7). So the role of the Paraclete is to take the place of the glorified Jesus on earth (Brown 1972:711).

719 Brown (1972:713), in his answer to the question how the Paraclete would show the disciples that Jesus was with the Father, provides an important clarification. If one should reason from the nature of the Paraclete "...in himself the Paraclete is the spiritual presence in the world of that Jesus who is with the Father".

720 This will take place in such a way that when all Jesus' followers obey the 'new commandment' the world will know that they are disciples of Jesus (13:35).

721 According to Sanders (1975:350) the content of these verses was related in the early church in order 'to recapture the moment when the disciples were deprived of the physical presence of their Master and present
In conclusion: Whereas the statement of Jesus about his departure was perceived as enigmatic and scandalous by the Jews, it is here a word of revelation for his disciples which they also do not understand. In this particular section a few new aspects are incorporated by the FE regarding Jesus’ departure: The fact that Jesus is going to ‘the one who sent him’ implies that his mission has been completed. Jesus’ departure filled them with grief due to their lack of understanding. Because they were with Jesus from the beginning they must witness about him after his departure—this will cause the world to persecute them. As in the previous text the FE referred to the coming of the Spirit (C1.8). Thus, in the descent of the Spirit, a new communion was necessary for the completion of Jesus’ work on earth. Jesus will be present where the disciples live in the Spirit. The true righteousness for the world is closely linked with Jesus’ completion of his redemptive mission (death) and his return to the Father.

(e) πορεύομαι

πορεύομαι, used in connection with the departure of Jesus occurs only in ch 14: 14:2,3,12,28. These four verses will now be discussed:

The reason for Jesus’ departure is now spelled out (Carson 1991:488): his departure holds an advantage for his disciples. He is going away (πορεύομαι) ἐτοιμάσαι τόπον ὑμῖν ((C1.6.1) ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἦτε. But in order for the disciples to be with Jesus, he will return (πάλιν ἔρχομαι — C1.7) καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἦτε (C1.8).

Instead of referring to ‘heaven’ or ‘above,’ he refers to τῇ ὁίκῃ τοῦ πατρὸς μου (C1.5). 723 Jesus’ departure is meaningful in the sense that it makes it possible for the disciples to reach that goal (C1.8). This is probably the reason why the statement about Jesus’ departure (see 13:33; cf 13:36) is taken up again, and ‘stripped of its harshness. Here Jesus’ departure is revealed as what it really is — a promise of happiness for the disciples (cf 14:28)’ (Schnackenburg 1975:66).

Semi-colon 1.6 is a statement rather than a question. According to the punctuation in the RSV, adopted by Bernard (1963), Bultmann (1941) and Sanders (1975), the words refer back to a previously remark made by Jesus (they interpret it as a question). Sanders (1975:321) correctly maintains that this reference can only be 8:35f and 12:26, where Jesus speaks about the reward for faithful discipleship.

it as the beginning of the new life of the Church’. 722 πορεύομαι also occurs in 16:7, but has already been discussed in (c) in the discussion of ὑπάγω in 16:4f.

Hitherto Jesus has sharply hinted at the fact that his disciples must follow him (cf 12:26 and 13:36). To follow Jesus is virtually equivalent to being a disciple and involves following his example (13:15; cf 17:18). This is the only reason why his disciples can be with him, whereas the Pharisees cannot (7:33; 8:21; 13:33). Their eventual reunion with Jesus can only be accomplished through his return to them and certainly not through their own efforts. This union of Jesus with his disciples is the purpose of his mission (cf 12:26; 17:24). The precise occasion of Jesus' return is not specified. According to C1.8 it could be his parousia (cf also 6:39). According to the present eschatological character of ch 14, Jesus will also come to his disciples in the coming of the Paraclete (14:18), since the assistance of the Paraclete will enable the disciples to succeed in their discipleship (cf Sanders 1981:321).

Jesus reminds his disciples of what he told them about his 'going away', that he is only going away (πορεύομαι) in order to prepare a place for them in the house of his Father. Correctly, according to Carson (1991:489) 'in the context of Johannine theology, it is the going itself, via the cross and resurrection that prepares the place for Jesus' disciples.' The reason why the FE changes from ύπάγω (13:3,33,36) to πορεύομαι in C1.6.1 and C1.7 clearly intentional.724 more strongly orientated towards the goal.726 points more obviously to Jesus who goes to the Father (see 14:28; 16:28), which is spelled out in terms of "ἐν τῇ οἰκίᾳ τοῦ πατρός".

The statement 'dwelling ἐν τῇ οἰκίᾳ τοῦ πατρός'727 gives rise to a number of different interpretations and so causes numerous problems for exegetes. Many interpreted it as 'heavenly dwellings'. Although this Johannine logion in C1.5 has points of contact with similar ideas in non-canonical literature, its Christian distinction comes from Jesus' reference to my (μου) Father's house' (Schnackenburg 1975:68). The Father has a house (οἰκία), a home, to which the household of God, his children, will be transferred. This characterizes heaven as the place where the disciple can experience the protection, tenderness, love, peace and happiness of the Father (cf Lenski 1961:970). The πολλαί indicates no grading according to status or merit (cf Lindars 1981:471), but only to indicate that there are 'permanent abodes' (μοναί) for the disciples too in the μοναί πολλαί.728 What

724 According to Barrett (1978:457; Lenski 1961:975; cf Morris 1975:639) there is no difference in meaning. Whereas Jesus used πορεύομαι (C1.6.1) in order to indicate his departure, he now employs the synonym ύπάγω (intransitive) to indicate it (Lenski 1961:975). Jesus' going away means he is going to the Father's house (more simply, to the Father – 17:11) through the cross and resurrection.

725 The present tense introduces a note of certainty in the going away of Jesus (Morris 1975:639; Newman & Nida 1980:455) and carries a future force (Lenski 1961:973; Newman & Nida 1980:456). The verb παραλήμψατο (C1.8), in future tense with the explanatory clause ἵνα ὅπου εἰμὶ ἐγώ καὶ οὓς ἔχωμαι ἔχωμαι, demands a future meaning for the present ἔχωμαι (C1.7). This would mean that Jesus' promised return to bring his disciples to heavenly dwelling-places (where he originally came from), which he is about to prepare, will take place in the future. Thus the primary reference of ἔχωμαι is to an eschatological event of Jesus, the communion with Jesus (cf Barrett 1978:457).


727 'Heaven' is pictured here as τῇ οἰκίᾳ τοῦ πατρός μου (Newman & Nida 1980:455; Lindars 1981:470; Carson 1991:489) where there are μοναί πολλαί. This word, μοναί, occurs in the rest of the New Testament only in 14:23: "... ὁ πατήρ μου ἀγαπάωσε αὐτὸν, καὶ πρὸς αὐτὸν ἀλευρόσφυγα καὶ ἐμαυθανεῖ παρ' αὐτῷ ποιηθοῦσαν". Thus the believer becomes the 'dwelling-place' of the Triune God. It would be fatal to read back into v 2 the meaning of v 23 (a totality transfer fallacy). In both instances the context must decide the meaning.

728 μοναί cognates with and comes from the same stem as μένω, which occurs frequently in the FG and is used for both permanent and temporary abiding (Morris 1975:638; cf Newman & Nida 1980:454). Carson
is stressed here is that Jesus' only intention is to be united with his disciples once again (Ἰνά ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἤτε -- C1.8) (Schnackenburg 1975:68)."729

After Easter (cf 14:18ff) the disciples' life with and love for Jesus is going to be restored when Jesus and the Father will come to them and 'make their dwelling' with them (14:23). For the FE is the disciples' communion with Jesus, and through him with God, was obtained through obeying his teaching (14:23; commands -- 14:21). The ultimate goal is only fulfilled when the disciples are where Jesus is, and that is in the glory of the Father (17:24) (Schnackenburg 1975:69).

The problem that we face here is the interpretation of the events and time of Jesus' going "πορεύομαι (C1.6,7) ἑτοιμάσαι τόπον ὑμῖν καὶ τὸν πάλιν ἐρχόμαι730 καὶ παραλή ὑ βομαί ὑμᾶς πρὸς ἐμαυτῶν, ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἤτε."731 The two acts of the return of Jesus and his receiving of the disciples unto himself occur simultaneously (Lenski 1961:974). Those who think of Jesus returning to his disciples after his resurrection or through the Spirit have difficulty with the purpose clause ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἤτε. The promise of Jesus refers to the parousia. The πάλιν ἐρχόμαι of Jesus will be a complete, final and eternal reunion. The pronouns ἐγὼ and ὑμεῖς are strongly emphasized. Jesus and his disciples will be together forever in heaven (Lenski 1961:975).

This point of view is supported by the 'reinterpretation theory' of Schnackenburg (1975:69) and Brown (1972:626).732 They correctly maintain that C1.5-8 possibly referred to the parousia originally. From the context and the tension between C1.5-8 and the present eschatological motif in the rest of ch 14 we are forced to interpret these cola in terms of both present and future eschatology. The thought in vv 15ff is that Jesus comes back to the believer in and through the Paraclete who dwells in the Christian. And v 23 refers to the

(1991:489) interprets μοναί as 'dwelling place' and μοναί πολλαί then as that ample provision which has been made so that there is 'more than enough space' (also Lindars 1981:470) in heaven for each and every disciple of Jesus. Whereas Carson refers to the quantity aspect Barrett (1978:456; Bernard 1963:532; Newman & Nida 1980:454; cf also Morris 1975:638) refers to the quality aspect of μοναί. They interpret it as a permanent and not a temporary abiding-place (or even 'mode of abiding'), thus a permanent communion with God. See Bernard (1963:532) for the patristic interpretation of μονάι also as 'abiding-places'.

729 The Johannine idea expressed here about these dwellings is based on symbolic use and does not have to coinide with the idea of heavenly souls who return to the heavenly house of the Father. Some decades ago exegetes accepted this point of view: O Schaefer (1933:210ff); R H Gundry (1967:68ff).

730 In the FG πάλιν ἐρχόμαι (C1.7) refers to different things: sometimes to the return of Jesus to his disciples after his resurrection (14:3), sometimes to his coming to his disciples by the Spirit after he was exalted to the glory of the Father (14:18), and sometimes to his parousia (5:28). Some scholars (Bultmann 1941:464; Lightfoot 1956:275f; cf also Groenewald 1980:307) think that the death of the Christian and his departure to be with Jesus is in view. Gundry (1967:68ff) and Schnackenburg (1975:68f) argue that vv 2,3 refer to the fellowship that the disciples of Jesus will enjoy with Jesus through the Paraclete. In the view of some other commentators (Westcott 1890:168; Strachan 1941:280; Barrett 1978:457) it refers simultaneously to more than one coming. The last group (Bernard 1963:535; Morris 1975:640; Carson 1991:488) believe that it refers only to the parousia.

731 Commentators differ about the interpretation of the text (C1.7,8). The reason for the problem is that these scholars try to interpret these events categorically in terms of either the FG's present eschatology or future eschatology (parousia). Although we can distinguish between a present and future eschatology in the FG, they must not be separated.

732 There is a nuanced difference between the reinterpretation theories of these two. Brown relates it to the future death of the disciple, while Schnackenburg relates it to the present living of the disciple.
fact that Jesus and the Father will make their dwelling place in the disciple who obeys the teaching of Jesus. On the other hand it is particularly ἵνα ὅπου εἰμί ἐγώ καὶ ὑμεῖς ἦτε in C.1.8 which has a futuristic connotation. ὅπου is a particle denoting place and can be regarded as ‘there where God is’. In 6:62 it refers to Jesus’ home. Thus, in the context of ch 14, there are elements of both futuristic and realized eschatology. Thus the different pictures of a heavenly dwelling with Jesus and an earthly divine dwelling of Jesus in the disciple have been put side by side in this chapter as promised to the disciples by Jesus. Thus, although C.1.5-8 could primarily have referred to Jesus’ parousia, it has now been reinterpreted and μοναὶ (C.1.5) ‘dwelling place’ will be interpreted as ‘indwelling place’ (Brown 1972:627).

It is via the cross, resurrection, ascension and sending of the Paraclete that Jesus is preparing a place for his disciples. 734

According to the FE735 the disciples can only reach this goal of communion with Jesus and through him with God, through faith and a life that is given by this faith (Schnackenburg 1975:69). Therefore these words (C.1.5-8) should not be interpreted as referring to the parousia, since it could contradict the FE’s present eschatology.737

This reinterpretation of the parousia is developed in three stages:
(a) Jesus ‘is coming again’ (πάλιν ἐρχόμαι)

733 Every now and then the FE looks forward to the Parousia (Morris 1975:640).
734 Bultmann (1953:404) clearly indicates that these four aspects form a unity and constitute the ascent of Jesus. Carson’s (cf also Barrett 1978:457) interpretation in which he sees it only as ‘via the coss and resurrection’ narrows the meaning.
735 This view is characteristic of the FE. The opinion that the FE here expresses a statement which he has taken over from the tradition of the community is unacceptable. In such a case the community’s teaching would be a futuristic eschatology and future parousia (see v 3) which the FE should have changed and reinterpreted in the sense of his own present eschatology. Schnackenburg (1975:69) feels that the most likely explanation would be that the FE formulated this statement (ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαὶ εἶχαν) himself against the background of the views that were current at that time. The fact that this logion is not even described in the rest of the NT, not even in the editorial statement in 21:22f, is a sure sign that this saying does not come from the community’s tradition.
736 This same perspective is communicated in the words spoken to Martha (11:25f). A comparison between 14:2 and 8:35 further strengthens this argument. In their material content these two Johannine logia are very close and figurative language is used in both texts, which contain the concepts μοναὶ (14:2) and ἔννοια (8:35), although their character differs. In the 8:35 it is stated that a slave does not remain in the house for ever, but the son does (14:2). From both texts the Son mediates true (cf 8:32) and lasting existence, but the formal point of view in 14:3 is the goal that is to be reached through Jesus (Schnackenburg 1975:69f); ἵνα ὅπου εἰμί ἐγώ καὶ ὑμεῖς ἦτε”.
737 In the text the FE considers the universal early Christian expectation of the parousia, but deliberately reinterprets it to apply it to the presence of Christ in his spiritual coming in the post-Paschal period (vv 18ff). For this reason the FE repeated the phrase in C.1.6.1 with an ἔννοια-clause (C.1.7) (Schnackenburg 1975:70). This subordinate clause here has a temporal meaning equivalent to ἄρα (cf 12:32; 1 Jn 2:28) (Schnackenburg 1975:70).
(b) Jesus will take the disciples to himself (παραλήμψομαι ὑμᾶς (πρὸς ἐμαυτόν))
(c) This event reaches its conclusion and goal (ἵνα) when the disciples 'are where Jesus is' (ἵνα ὅπου εἰμὶ ἑγὼ καὶ ὑμεῖς ἦτε).

παραλήμψομαι is not a distinctive term to indicate the parousia. This term is used deliberately by the FE because he has previously employed the image of the household. This verb is used here because it can also be applied to mean 'to receive into a house (cf 1:11).

The phrase ὅπου εἰμὶ ἑγὼ καὶ ὑμεῖς ἦτε also occurs in 12:26 and 17:24. This is the Johannine expression to indicate the union of Jesus with his disciples 'at the place of fulfilment' (Schnackenburg 1975:71). The παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν begins after Easter and is completed only after death (or parousia). This can only realize in the experience of community with Jesus in the present. The following passage (14:4-11) 'throws light on Jesus' departure, which is in no sense a real separation, and on his coming again, which does not simply take place at the parousia' (Schnackenburg 1975:71). 'With this great promise Jesus plants the comfort of hope in his disciples.' The particle ἐὰν presents expectancy, and an expectancy coupled with certainty: 'Jesus shall go' (Lenski 1961:973).

In the dialogue about the way to the goal, after Jesus stated that the disciples will reach the same goal as himself and will be reunited with him, Jesus changes the direction of the discourse. He directs the attention away from the goal to the way itself. The way now

738 παραλήμψομαι also occurs in Lk 17:34 in a context where the event of the parousia is described. The divine passive is used as 'being taken', as opposed to 'being left behind'. Whereas in Lk 17:34 it has to be explained in the light of the figurative situation, in Jn 14:3 it is hardly influenced by it (Schnackenburg 1975:70).

739 If "παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν" can be compared with "πάντας ἐλκύσω πρὸς ἐμαυτόν" in 12:32 and the 'coming again' of Jesus refers to his post-Paschal coming (see 14:18f), the "παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν" refers to the restoration of the personal communion (Schnackenburg 1975:71) between Jesus and his disciples.

740 The pronouns εἰμὶ and ὑμεῖς in C1.8 are emphatic (Newman & Nida 1980:456).

741 The ἱνα (C1.8) at the beginning of this phrase indicates the purpose of Christ's going away and coming again: the communion between Jesus and his disciples.

742 Newman & Nida (1980:456) give an important interpretation of ἵνα ὅπου εἰμὶ ἑγὼ καὶ ὑμεῖς ἦτε, referring to how it should be translated into other languages to have the equivalent meaning: 'so that you will exist where I exist'. This meaning is also expressed in a more concrete form 'so that you will live where I will live'. Thus the FE uses it in the sense of a new 'being' of the disciple.

743 Nothing is said about the way along which the disciples will reach this goal. From the context this way is, by implication, the way of discipleship (cf 14:12).

744 The phrase "παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν" (C1.8) takes the promise that Jesus will come again and bring the disciples to him further than ὑμεῖς ἐμαυτόν (cf 16:16) affirms only the partial and not the complete fulfilment of the conditions of the eschatological age while the transitoriness of παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν (C1.8) refers to the complete fulfilment. The promise of the 'heavenly dwellings' and of ἵνα ὅπου εἰμὶ ἑγὼ καὶ ὑμεῖς ἦτε (C1.8) is also different from the promise of the χαῖρεν into which the λύπην of the believer is to be changed. When παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν have been accomplished by Jesus, they will see the heavenly δόξα of Jesus, in an existence in the heavenly sphere, such as Jesus hinted at in 12:26 and requested in 17:24 (cf Bultmann 1941:465).

745 We are not dealing here with the situation of the believers in the world (as in the case of 17:9-23) but with the question concerning τὴν ὀδόν (C1.9). This concept (τὴν ὀδόν) enlightens the character of the disciples'
becomes the theme (even through the linguistic form of the this verse) (Schnackenburg 1975:71). Jesus asserts that the disciples know how to follow him. This way (τὴν ὀδὸν) is the way that he has been showing them throughout his teaching. If they follow this way they will eventually arrive where he is (Morris 1975:640). Thus, with this phrase οἴδατε τὴν ὀδὸν (C1.9) Jesus wants to indicate that only through fellowship with him they can come where he is (cf Bernard 1963:536). Thus the disciples know both the destination of Jesus and the way to that destination (Lenski 1961:975). Jesus has been teaching them this way. Since they joined themselves to Jesus at the beginning of his ministry he has led them towards it. All that Jesus expects from them now is to continue on this way until he finally comes to take them unto himself forever (Lenski 1961:976).

If the disciples are to reach this goal, they must 'obey the teaching of Jesus' (14:15,21,23; cf Sanders 1981:321) and '...sollen) mit ihm durch den Glauben verbunden bleiben, auch wenn sie jetzt äußerlich von ihm getrennt werden' (Schnackenburg 1975:72). This whole section (14:4-11) is an admonition to believe in Jesus, and in 14:15ff to obey his teaching. He is the only way to the Father.

In C2 we meet Thomas who raises an objection. From 11:16 we know his melancholy nature. On the one hand it throws light on the slowness of the disciples to understand what Jesus is saying about his departure (cf Peter in 13:36), and on the other hand it is stylistically used by the FE to provide Jesus with an opportunity to enunciate this idea more precisely. The point of the FE is that, because the disciples know Jesus, they know the way to the place he has just described (cf Carson 1991:490). In v 6b Jesus presupposes the knowledge of the goal once again (οὐδείς ἔρχεται πρὸς τὸν πατέρα) and makes only the way explicit (εἰ μὴ δι’ ἐμοῦ).

In conclusion:
In the case of Jesus' ὑπάγω we find two different aspects: (i) on the one hand it is an enigmatic word which is incomprehensible to non-believers (7:33; 8:21f), (ii) on the other hand, it is revelatory with a deeper meaning (cf Mk 14:21) (Schnackenburg 1975:67). The reason for Jesus' departure is spelled out in14:2ff. He ascends to go and prepare a place for his followers to join him at a later stage: ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἔτη (C1.8). This promise of reunion with his disciples is a reason for happiness. The new aspect coming forward here is that through discipleship (τὴν ὀδὸν, C1.9) these people will be rewarded and will dwell where Jesus is.

The changing from ὑπάγω to πορεύομαι is intentional. πορεύομαι is more strongly

existence in the 'world below' as well as in the 'world above' and also deflects the question about the present fellowship of the disciples with Jesus (cf Bultmann 1941:465).

746 Colon 1.9 not only says καὶ ὅπου [ἐγὼ] ὑπάγω οἴδατε, but includes that the disciples οἴδατε τὴν ὀδὸν. Thus they know 'where' Jesus is going and they know 'the way'. Their knowledge of τὴν ὀδὸν goes hand in hand with knowledge of his departure. This means that the question about τὴν ὀδὸν is answered by: on the one hand knowing Jesus' identity (14:6,7), and on the other hand the will to do what Jesus has been doing (14:12). One has to distinguish between: to know the way and to be on the way. To know the way is to know the identity of Jesus. To be on the way is to do what Jesus has been doing (cf Bultmann 1941:465).

747 τὴν ὀδὸν (C1.9) does not refer to the way Jesus is to take, but to the way the disciples must take to reach the destination (cf Lenski 1961:975).

748 The disciples ought to have known that Jesus was going to leave them and where Jesus was going, for Jesus had told them this several times (see 7:33; 14:2,3; cf 12:23,32,33). The problem was that the disciples did not understand this (2:23; 12:16; 13:28).
orientated towards a goal and here points to Jesus going to the Father. But his going away implies that he is coming back to his disciples (C1.7). Jesus’ departure is meaningful in the sense that it makes it possible for his disciples to reach that goal as well. Through his Spirit Jesus will come to dwell in his disciples. Thus Jesus’ departure (πορεύομαι) must be seen and interpreted from the perspective of Jesus’ reunion with his disciples. His departure is only a temporal separation from his disciples, because he is coming again. So Jesus’ departure also implies that if his disciples follow him on his way (δόσον) (through discipleship) they will come to where he is. Jesus taught them about this way and destination.

**John 14:12**
The second "πορεύομαι" text comes from 14:12:

| 1.2.1 | τά ἔργα αἰ ἔγω ποιῶ κάκεινος ποιήσει,  |
| 1.2.2 | καὶ μείζωνα τούτων ποιήσει, |
|       | δότι ἔγω πρὸς τὸν πατέρα πορεύομαι |

Jesus makes a new beginning, still in the framework of the demand for faith, in which he comes to his disciples with certain promises for the period after his ascension. In this way Jesus strengthens and justifies his demand for discipleship that will come later (20:21; cf also 17:18). The promise made here in v 12 is staggering and one of various others made in this part. The believer will do works of the kind that Jesus had done (τά ἔργα ἄγω ποιῶ κάκεινος ποιήσει -- C1.2.1), and even greater works will he perform (καὶ μείζωνα τούτων ποιήσει -- C1.2.2). This is not because such person is greater than Jesus, but (δότι) ἔγω πρὸς τὸν πατέρα πορεύομαι (C1.2.2). In continuation of the theme of works (already mentioned in vv 10c and 11b), Jesus promises his disciples that they will perform the same works that he has done, yes, even greater ones. Mk 11:23f and Mt 12:21f help us to understand our text and its promise. Faith that is free from doubt provides strength that can move mountains. These works performed by the believer are deliberately placed alongside the works performed by Jesus himself. This juxtaposition of works suggests the interpretation ‘that the one who is really acting in

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749 Since discipleship relates to the performance of the same works that Jesus performed, the disciples will, because of their unity with Jesus and the Father, share in the power they possess (cf Brown 1972:633).

750 The substantivized present participle characterizes the believer as one who continues in his faith (Lenski 1961:988). The "εἰς" with the accusative (ἐμὲ) indicate the true believer who trusts in Jesus (Barrett 1978:460).

751 Two other significant promises made here by Jesus are that (i) the requests made in his name will be granted, and (ii) the promise of the ‘other’ Paraclete.

752 ἄγω ποιῶ κάκεινος ποιήσει (C1.2.1) explains why the work of the disciples will be greater that those of Jesus.
these works is Jesus himself, even after his departure to the Father (v 13). This interpretation defines these works and their nature.755 This means that they have to be seen in the same light as the works Jesus performed on earth (Schnackenburg 1975:80).756 Jesus expounds the place of his disciples to show them how they are associated with him after his departure. Jesus interprets the works of the disciples as his works, therefore will they be just as much the activity of God in the 'world below' as his own acts were. 'It is through the mission of the disciples that the work of Jesus is to be extended through the world and down the ages' (Lindars 1981:475; Bernard 1963:543). These ἐργα (C1.2.1) cannot be restricted to deeds of humility (13:15), acts of love (13:34f), or the proclamation of the words of Jesus (v 10). His ἐργα include more than his miracles but never exclude them (Carson 1991:495).

The μείζονα τοῦτων in C1.2.2, which Jesus promises, can now be defined more precisely as a result of the discussion in the previous paragraph. The μείζονα τοῦτων should not be interpreted as miracles (signs) that are 'more spectacular' or 'more supernatural' than those performed by Jesus himself.757 The disciples will surpass Jesus by giving the 'greater works'758 of Jesus (raising to life and judgment) an even greater effect (Bultmann 1941:471f; Lenski 1961:989; Sanders 1975:324), since Jesus is going759 to the Father and continues to act through his disciples. He returns to his Father as one who has completed his mission through which he accomplished redemption. Now the greater works of redemption can begin (Lenski 1961:989).

In order to understand this expression of Jesus the FE gives two clues:
(i) In the final clause it is stated that Jesus' disciples μείζονα τοῦτων ποιήσει ὁ θεός πρὸς τὸν πατέρα τοῦ υἱοῦ (C1.2.2). Their works will become greater due to the new order that has come subsequent to Jesus' departure to the Father (Carson 1991:496; cf Lenski 1961:989). (ii) In the parallel in 5:20 (Brown 1972:633; Lindars 1981:475; Carson 1991:495): ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυοι αὐτῷ ὁ διότι ποιεῖ, καὶ μείζονα τοῦτων δείξει αὐτῷ ἐργα, ἵνα ὡς ἡμᾶς σαρκομαζῆτε. The verses (vv 21-26) that follow v 20 are clearly intended by the FE to define concretely these μείζονα τοῦτων. The two motifs of 'giving life' and 'judging' in these verses are directly related to the gift of eternal, divine life to believers (cf vv 24ff) or judgement of those who remain unfaithful (Schnackenburg 1971:132). These two works which Jesus performed are now to be continued by his disciples. We may therefore interpret these μείζονα τοῦτων as manifestations of Jesus' true and living power on the one hand, and on the other hand as

755 According to Brown (1972:633) it is the Father who, after the glorification of his Son, performs in the name of his Son works capable of manifesting the glory of his Son.

756 Jesus' works are of course depicted by the FE as signs and not miracles as depicted by the Synoptics. These works point either to Jesus as the giver of His works (Schnackenburg 1971:132). These two motifs of 'giving life' and 'judging' in these verses are directly related to the gift of eternal, divine life to believers (cf vv 24ff) or judgement of those who remain unfaithful (Schnackenburg 1975:80).

757 The healing of the man born blind (ch 9) and the raising of Lazarus (ch 11) from the dead are regarded by the FE as the absolute climax of Jesus' performance of miracles. These two external events show Jesus to be the light and life of the world (cf 1:4).

758 The same expression -- 'greater works' -- also appears in 5:20, where it is said that it is the Son who is to do greater works than the Father, while in the present text it is the disciples who will perform greater works than Jesus. Schnackenburg (1975:81) correctly argues that the effect of this parallel is intended to stimulate further reflection.

759 The FE uses the present tense because the πορεύομαι has virtually begun (Lenski 1961:989).
revealing that Jesus is the one through whom the judgment of God takes place, in the case of unbelief. This interpretation, however corresponds with 20:22f where the disciples receive the living and divine Spirit of God and authority to judge after they have been commissioned by Jesus.

Both the words and the works of Jesus were somewhat veiled during his life on earth (Lindars 1981:475); even those closest to him, as the LD makes clear, grasped only part of what Jesus said. It was only after Jesus' ascent that his followers understood and made known to the world who Jesus is and what he had done. Every word and deed spoken and performed by them then belonged to the new eschatological era. The sayings of Jesus and the acts that he performed during his ministry could not fully accomplish their end until after he had arisen from the dead and had been exalted. The which Jesus' disciples would perform after his ascension, would be done in the framework of Jesus' death, resurrection and ascent to the Father, and the coming of the Paraclete in order to reveal the Son. Thus is constrained by salvatory-historical realities. Many more would be drawn into the Messianic community that were drawn by Jesus himself during his ministry (cf 15:26f; 17:20; 20:21,29) (cf Lenski 1961:989; Barrett 1978:460; Newman & Nida 1980:462). The contrast lies not in the numbers but on the power that mushroomed at the beginning of the new eschatological era (Carson 1991:496).

In conclusion: Jesus' departure is linked here with the greater works that his disciples will perform. In reality, it is Jesus who is doing the works through these people. This performance will be an act of association of the disciples with Jesus after his ascension.

The content of these " works" can be seen as the missionary success of the disciples. To interpret these 'greater miracles' purely externally will do harm.

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760 The coming of Jesus into the world is in itself a judgment (3:19; 9:39), and the hour of his going away is the judgment (12:31) as well as the hour of his victory (16:33). After his departure it will be the work of the Paraclete to convict the world through Jesus' disciples (16:8-11). Buttmann (1941:472) is only partially correct when he states that this judgment is the to which C1.2.2 refers. The participation of the disciples in the salvation of the world is part of this .

761 The Spirit will not come until Jesus departs. What Jesus had in mind here is probably what happens in Acts. In Acts there are only minor references to miracles of healing; the main emphasis is on the conversion of people. At Pentecost more people accept Jesus than during his entire earthly ministry. This is a literal fulfilment of . In accomplishing these the disciples are in no sense acting independently of Jesus, but are acting as his agents (Morris 1975:646).

762 The mission of the disciples fills in the gap between the revelation of Jesus during his ministry and the fulfilment of this revelation at the end of time. In the work of the disciples it will still be Jesus who is at work and what he does, and who performs it. Thus, the disciples are similar to those performed by Jesus.

763 Dietzfelbinger's (1989:27ff) analysis of the salvatory-historical background of the Johannine community is very helpful until he begins to speculate about the nature of the community.

764 Barrett (1978:460) correctly states that the work of Jesus during his ministry was incomplete until its consummation in his ascent to the Father. It is because Jesus' work is now complete that the disciples' work are 'greater'.

765 Schnackenburg (1975:81) draws attention to the earlier exegesis of the Apostolic and Church Fathers and the exegesis done in the Middle Ages which interpreted as those miracles performed by the disciples during their mission. In later exegesis these miracles are applied to the extension of faith and salvation. Another view includes the idea of judgment with regard to the unbelieving world which came through the apostolic preaching.
Schnackenburg (1975:81) is of the opinion that these 'greater' works were not regarded by the FE as 'the external and success that could be counted, but the increasing flow of God's power into man's world (17:2), the gathering together of God's scattered children (11:52) and the judgment of the unbelieving world (16:8-11). These activities are impossible until the exaltation of Jesus (12:31f), his departure to the Father and the subsequent activities of his disciples, for after the death of Jesus the disciples will possess the Spirit, which was not available before Jesus' death (cf 7:39). In v 16 the FE mentions the coming of the Spirit. Here we have a clear indication that although Jesus is going to the Father, he continues to act through his disciples. Jesus returns to the Father to accomplish redemption and thus makes it possible for the greater works of redemption to begin. Thus in 14:12 the phrase, μείζονα τούτων ποιήσει, relates to ἐγὼ πρὸς τὸν πατέρα πορεύομαι.

These 'greater miracles' must be interpreted in relation to the whole spectrum of Jesus' work on earth. This interpretation comes from a discipleship perspective and relates to all the works performed to continue the mission of Jesus (cf ch 17, particularly v 18).

**John 14:28**

| 1.24 | ἠκούσατε δὲ ἐγὼ εἶπον ὑμῖν, | 1.1 | ἡγιάσατε | 2.1 | ἐν | 2.1 | ὑπὸ τοῦ πατέρα, | 2.2 | ὑπὸ τὸ πατήρ μείζων | ὑπὸ ἐστίν. |
|------|----------------------------------|------|-----------|------|-------|------|------------------|------|------------------|
| 1.1  | ἡγιάσατε | 1.2  | καὶ ἐρχομαι πρὸς ὑμᾶς. | 2.1  | ἐν | 2.2  | ὑπὸ τοῦ πατέρα, | 2.2  | ὑπὸ τὸ πατήρ μείζων | ὑπὸ ἐστίν. |
| 1.2  | καὶ ἐρχομαι πρὸς ὑμᾶς. | 2.1  | ἐν | 2.2  | ὑπὸ τοῦ πατέρα, | 2.2  | ὑπὸ τὸ πατήρ μείζων | ὑπὸ ἐστίν. |

In summing up what he has said so far under the themes of "ἡγιάσατε" (C1.1) and "καὶ ἐρχομαι πρὸς ὑμᾶς" (C1.2), Jesus clearly moves to the main statement (Carson 1991:507) that appears in this verse (v 28): that his disciples εἰ ἡγιάσατε με ἐξάρπητε ἂν, ὑπὸ τοῦ πατέρα (C2.1) He will ascend to the glory of his Father via the cross, but will return to his disciples to be closer to them than ever (Barrett 1978:468).

Jesus shows the disciples what his 'going back' really means, not only to them, but also to himself. If they love him at all, then they ought to be glad that his mission on earth is

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766 The use of πορεύομαι (C2.1) next to ἡγιάσατε (C1.1) shows that the FE hardly differentiates between the two (Morris 1975:658).

767 Jesus recalls C1.1,2 and reminds the disciples of the metaphor of his going away and return as stated in vv 2-4, and expounds on it further in vv 12,18f,21,23 (cf Lindars 1981:484; Carson 1991:506).

768 Jesus uses the peculiar ἐγὼ (C1) to emphasize his statement. Only he could say such a thing, speaking of his departure and eventual return to his disciples. This is a repetition of his double declaration in 14:2f and 14:18f. If they understand this, joy will come into their hearts to replace their fear (Lenski 1961:1018).

769 According to Lindars (1981:484) ἐξάρπητε (C2) is the usual Greek form of greeting which the FE treats more fully in 16:16-23. ἐξάρπητε indicates a past unreality (the aorist with ἄν) while εἰ ἡγιάσατε με indicates a present unreality (εἰ with the imperfect) (Lenski 1961:1019).

770 The δὲ in C2.1 is declarative and states the object of joy. It is also subjective in stating how the disciples should have seen this object of joy (Lenski 1961:1019).

771 The disciples indeed love Jesus, but not with the dedicated kind of love that would have placed joy instead of fear in their hearts. The conditional phrase in the Greek (εἰ ἡγιάσατε...ἐξάρπητε ἂν—C2) implies that they
completed (17:4) and that he can now return to his Father, to his heavenly residence (Lenski 1961:1018). It is important that this joy should be born of their love for Jesus, which calls for reflection about and the keeping of Jesus’ commands (see vv 15,21,23). It seems clear from the above text that the FE wants to stress joy772 as a fundamental attribute for the Christian community (Schnackenburg 1975:97). Jesus’ departure is a cause for joy, because it completes his earthly mission received from the Father (Lindars 1981:484). For Jesus his departure does not mean any loss of power, but rather the reverse. What the disciples appear to perceive as a disaster is all part of the divine plan (Sanders 1975:334).

In this context the phrase ἔχομαι πρὸς ὑμᾶς (C1.2) does not refer to the parousia as is partially the case in 14:3, but to the spiritual coming of Jesus as he promises it to them in vv 18 and 23 (Lenski 1961:1019). Significant here is that this saying of Jesus does not end comfortably in the tone of a promise, but assumes the tone of a warning, which takes up the thought that will be expressed later with regard to 16:7. Only the person who perceives the meaning of Jesus’ departure will experience his coming: οἱ ἡγαπατέτει καὶ ἐχάρητε ἄν (C2).773 The love that Jesus demands is that of faith,774 which sees him as the Revealer775 cwho came from the Father; faith as the expression of the eschatological existence (Bultmann 1941:487).776 In vv 16-23 Jesus has already spoken to them about the benefit that this would bring to the disciples. But now they also have to think about Jesus and the significance of his departure for him (Lenski 1961:1019).

In C2.2 Jesus makes a statement that it is not easy to comprehend: (...πορεύομαι πρὸς τὸν πατέρα), ὅτι ὁ πατὴρ μεῖζων μοῦ ἐστίν.777 The question that arises is whether C2.2 should be interpreted in terms of C2 or C2.1.778 It is preferable to read ὅτι ὁ πατὴρ μεῖζων μοῦ ἐστίν (C2.2) as referring to the main clause (C2) εἰ ἡγαπατέτει καὶ ἐχάρητε ἄν. The comparison here, which should not be overlooked, is between Jesus and his Father.

neither love nor rejoice. The protasis indicates a present lack of love and the apodosis a past lack of love (Lenski 1961:1019). Here Jesus is certainly showing the limitations of the disciples’ love (Morris 1975:658). 772 In the previous verse (v 27) the FE emphasizes ‘peace’ by naming it twice.

773 After all Jesus’ departure ensures that he will at a later stage take them to be with him for ever (vv 1-3). This alone should have been a cause for joy.

774 Love for Jesus involves faith (vv 21,23) (cf Sanders 1975:334).

775 When Jesus does the will of the Father (4:34; 5:30; 6:38; 7:16f; 8:28; 12:49f) he reveals the Father (Bultmann 1941:487).

776 Whoever understands Jesus correctly, sees in him the Father (v 9), one who is one with the Father (10:30) and to whom the Father has handed everything (3:35; 5:21,27; 17:2). Those whose lack of understanding restricts Jesus to the human sphere do not understand him and therefore cannot rejoice when he departs (cf Bultmann 1941:487).

777 The ὅτι in C2.2 is causal: ‘for the Father is greater than I’. It is also objective, for Jesus states his relation to the Father. Jesus’ intention through this brief reference is merely to show the disciples why his return to the Father is a happy event for him and cause for them to rejoice (cf Lenski 1961:1019).

778 Schnackenburg (1975:98) rejects any suggestion of subordinationism in this text. He suggests that in the FG there is talk of voluntary subordination of the Son to the Father, which is dialectically combined with the Son’s claim to equal fulness of life (5:26), the same divine being (1:1), and the same glory (17:5) as the Father. Schnackenburg argues that, according to the text (14:28), the Father is still the μεῖζων one, and elsewhere in the FG μεῖζων implies a real superiority which Schnackenburg correctly interprets as a superiority in ‘ability’, in the function performed, or in the power to command (4:12; 8:53; 13:16; cf also 1:51; 5:20; 10:29). In the discussion of the agency motif the relationship between the Son and the Father will become clearer, especially the question about subordinationism.
Therefore, if the disciples truly love Jesus, they would be glad that he is going to the Father, for he is returning to the sphere where he belongs. He returns to the glory he had with the Father before the world began (17:5,24). If they love Jesus they will understand that his departure to where he belongs is to his advantage (Carson 1991:508).

The reason why the Father is greater is because everything that happens originates from him and is completed by him, which includes the mission of the Son and his glorification (Schnackenburg 1975:98). The statement, ὁ πατὴρ μετίζων μοῦ ἐστίν, is a metaphysical statement in the sense of subordination. It does not refer to Jesus' being in the sense of not truly being divine, but that he is in a subordinate position to the Father concerning his mission (cf Lindars 1981:485). Jesus surely utters this comparison with the most vivid consciousness of his divine nature and oneness with the Father. Jesus is not speaking of his inner Trinitarian relation of the Persons of the Godhead, but only of his person in his present subordinate state from the perspective of his mission (cf Lenski 1961:1021; Sanders 1975:334; cf Barrett 1978:468). Thus this is not a reference to the essential being of Jesus, but rather to his incarnate state (Morris 1975:658).

The statement ὁ πατὴρ μετίζων μοῦ ἐστίν will be proved when the Father fulfils everything of which Jesus has previously spoken to the disciples. What was said at the beginning of ch 14, namely that Jesus is going to prepare a place for the disciples (v 2), also applies to this statement (Schnackenburg 1975:98).

The phrase ὁ πατὴρ μετίζων μοῦ ἐστίν can probably be explained best by a similar statement made by Jesus in 13:16: ἀμὴν ἀμὴν λέγω ὑμῖν, ὅσκ ἐστίν δοῦλος μετίζων τοῦ κυρίου αὐτοῦ ὁ ἴδε ἀπόστολος μετίζων τοῦ πέμψαντος αὐτόν. Borgen (1968:153) points out the subordination of the agent to the sender: 'The sender is greater than the one sent' (from Midrash Rabbah 78,1 on Gen 32:27). Brown (1972:655) agrees that 14:28 must relate to this context: ἐν ἡγαστάτῃ με ἐχάριτη ἀν, ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μετίζων μοῦ ἐστίν. Jesus has completed his mission, having done the will of the Father who sent him (17:4f). During his mission on earth he is less than the one who sent him, but his report (ch 17), his appointment of other agents (17:18; 20:21) and departure to the Father signifies that the work the Father has given him to do is completed. Now he is going to be glorified with the glory that he enjoyed with the Father before the world existed. This is a cause of rejoicing to the disciples because when Jesus is glorified he will also glorify his disciples and grant them eternal life (17:2) (cf Brown 1972:655).

In conclusion: again a new aspect is added by the FE. Jesus now reveals what his departure means to himself. Now that his mission has been completed, he is going back 'to his Father', his heavenly residence where he belongs, where he will be glorified. This has to cause joy among the disciples if they really love Jesus. Here too, Jesus' departure implies a spiritual return.

Each of these three texts refers to different aspects: The reason for Jesus' departure is spelled out in 14:2ff. He ascends to go and prepare a place for his followers to join him at

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779 Schnackenburg's (1975:98) correctly derives from this statement that the glorification of Jesus lies behind 14:28 (cf 13:32), and also concerns, as ch 17 shows, those who will follow him.

780 Bernard (1963:555) offers a somewhat confused rejection of the idea of subordination in this text or any distinction between the "κόσμια" of Jesus and that of the Father, but simultaneously acknowledges that other NT texts such as Mk 13:32; Phil 2:6 and 1 Cor 15.27 suggest that the phrase "ὁ πατὴρ μετίζων μοῦ ἐστίν" is a necessary condition for the Incarnation.
a later stage: ἵνα ὑμών εἰμὶ ἐγὼ καὶ ὑµὲίς ἦτε (C1:8). This promise of reunion with his disciples is a reason for happiness. Through his Spirit Jesus will come to dwell in his disciples. Thus Jesus’ departure (πορεύοµαι) must be seen and interpreted from the perspective of his reunion with them.

In 14:12 Jesus’ departure is linked with the greater works that his disciples are going to perform. In fact it is Jesus who is doing the works through these people. This performance will be an act of association of the disciples with Jesus after his ascent.

Finally, in 14:28, Jesus’ departure has to cause joy among the disciples if they really love Jesus. Also here Jesus’ departure implies a spiritual return of Jesus.

It is also striking that in two of the three texts reference is made to ἐσχατά and to the return of Jesus to his disciples.

(f) ἀπερχοµαι
“ἀπερχοµαι” in 16:7 was previously discussed with “ὑπάγω” in 16:4ff.

(g) ὑµῶν
 опыµ is a particle denoting place and can also take on causal and temporal meaning (Arndt & Gingrich 1957:579). The following is a brief paradigmatic structure of опыµ in the FG:

<table>
<thead>
<tr>
<th>Reference</th>
<th>Sense</th>
</tr>
</thead>
<tbody>
<tr>
<td>6:62</td>
<td>ὑπάγω τοῦ ἀνθρώπου ἀναβαίνοντα ὑµῶν ἂν τὸ πρῶτον;</td>
</tr>
<tr>
<td>7:24</td>
<td>ὑµῶν εἰµὶ ἐγὼ ὑµὲίς οὐ δύνασθε ἐλθεῖν;</td>
</tr>
<tr>
<td>8:21</td>
<td>ὑµῶν εἰµὶ ὑµᾶν ὑµὲίς οὐ δύνασθε ἐλθεῖν;</td>
</tr>
<tr>
<td>12:24</td>
<td>ὑµῶν εἰµὶ ἐγὼ καὶ ὑµὲίς ὑµᾶν οἰκεῖ καὶ ὁ διάκονος ὁ ἐµὸς δοται</td>
</tr>
<tr>
<td>12:27</td>
<td>ὑµῶν ἐγὼ ὑµᾶν ὑµὲίς οὐ δύνασθε ἐλθεῖν;</td>
</tr>
<tr>
<td>14:21</td>
<td>ὑµῶν ἐγὼ ἐγώ καὶ ὑµὲίς ὑµᾶν ὑµᾶν οἰκεῖ καὶ ὁ διάκονος ὁ ἐµὸς δοται</td>
</tr>
<tr>
<td>14:27</td>
<td>ὑµῶν ἐγὼ ἐγώ καὶ ὑµὲίς ὑµᾶν ὑµᾶν οἰκεῖ καὶ ὁ διάκονος ὁ ἐµὸς δοται</td>
</tr>
<tr>
<td>14:3</td>
<td>ὑµῶν ἐγὼ ὑµᾶν ὑµὲίς οὐ δύνασθε ἐλθεῖν;</td>
</tr>
<tr>
<td>14:24</td>
<td>ὑµῶν ἐγὼ καὶ ὑµὲίς ὑµᾶν ὑµᾶν ὑµᾶν οἰκεῖ καὶ ὁ διάκονος ὁ ἐµὸς δοται</td>
</tr>
<tr>
<td>17:24</td>
<td>ὑµῶν ἐγὼ καὶ ὑµὲίς ὑµᾶν ὑµᾶν ὑµᾶν οἰκεῖ καὶ ὁ διάκονος ὁ ἐµὸς δοται</td>
</tr>
</tbody>
</table>

The following observations are made in connection how the FE uses опыµ:

(i) “Ὅµου is used with one of the following two verbs which occur nearly always in the praesens,”782 ὑµῶν εἰµὶ” (indicates a specific place) or “Ὅµου ὑπάγω” (indicates movement towards a specific place).

(ii) These two verbs are used in an orderly manner: 783
7:34 (εἰµὶ); 8:21 (ὑπάγω); 12:26 (εἰµὶ); 13:33 (ὑπάγω);
14:3 (εἰµὶ); 14:4 (ὑπάγω); 17:24 (εἰµὶ). 784

781 The FG uses опыµ twice as often as any of the other New Testament writers (30 times; Mark 15 times). More than one third of the 82 references appears in the FG. All the texts in which опыµ occurs have already been discussed. Therefore it will not be repeated here, but a compilation of these texts will be made.

782 This praesens should be regarded as present tense with a future implication (Schnackenburg 1971:249). Jesus is still on earth and is talking about a future event. Only in 6:62 does εἰµὶ appear in the aorist (ἀν).

783 In 6:62 “ἀνοβαίνων” is used in the place of “ὑπάγω”.

784 In the cases of 7:36; 8:22 and 13:36 repetitions occur.
(iii) Except in 6:62, all the cases in which ὁποι appears in the first half of the FG were used in front of the Jews, and in the second half in front of the disciples only.

(iv) "Ὅποι, again with the exception of 6:62, is used to indicate a place where the Jews (7:34,36; 8:21,22) and the disciples (13:33,36) cannot go. Only those who serve Jesus (12:26) can go where he is. Later on it will become clear that 12:26 provides the key to understanding how a person can come where Jesus is (ἵππος εἰμί): only through serving him.

(v) Since ὁποι is a particle denoting place, 'this place' must be 'where God is, the sphere of God'.

Verse 6:62, the first text in which ὁποι is used with regard to Jesus' heavenly home, gives us the hermeneutical key to the interpretation of the rest of its occurrences: ἐὰν οὐν θεωρητέον υἱόν τοῦ ἀνθρώπου ἀναβαίνοντα ὁποῖον ἤν τὸ πρῶτερον. The use of the title 'Son of Man' in 6:62 also denotes Jesus' heavenly origin and the necessity of his exaltation (3:14; 12:34). It is only when the Son of Man is exalted and glorified that his identity can be recognized (Schnackenburg 1971:104). This is the main reason why neither the Jews nor the disciples can follow Jesus to his heavenly home. It is only in faith that the ascent of the 'Son of Man' can be 'seen'. For the 'world' and from the world it remains hidden (cf 4:19, θεωρεῖν again). Therefore Jesus' intention (as in 8:31) is to appeal to the 'disciples' for faith in him, in which they can really 'see' (which is a spiritual experience) the ascent of the Son of man. This will put them on the way (14:4) which will enable them to μετ REUTERS ὁποί (Jesus) εἰμί.

(vi) From a paradigmatic point of view we find in the content of these verses (in which ὁποι occurs) a progressive development that can be presented as follows:

(a) ὑμεῖς οὐ δύνασθε ἐλθεῖν (7:34,36; 8:21,22)
(b) ἐὰν ἐμοὶ τις διακονῇ, ἐμοὶ ἀκολουθεῖτω ὁποὺ εἰμὶ ἐγὼ ἐκεῖ κἂν ὁ δίακονος ὁ ἐμὸς ἔσται (12:26)
(c) ὑμεῖς οὐ δύνασθε ἐλθεῖν (13:33)
(d) οὐ δύνασθαι μοι νῦν ἀκολουθήσαι, ἀκολουθήσεις δὲ ὑστερον (13:36)
(e) ὁποὶ εἰμὶ ἐγὼ καὶ ὑμεῖς ἔστε (14:3)
(f) οἴδατε τὴν ὅθεν (14:4)
(g) κακεῖνοι ὃσιν μετ' ἐμοῦ, ἵνα θεωρῆσιν τὴν δόξαν τὴν ἐμὴν (17:24)

Together these texts form a chiasm which indicates that 12:26 is the axis of the chiasm.
From a thematic point of view: except for two texts (6:62, 14:4) these texts are concerned with the fact that
(i) the Jews cannot come (or go) where Jesus is, and
(ii) the disciples can go where Jesus is, but only at a later stage.

From the brief outline above a line of progressive development is deduced and will now be discussed. Jesus wants to force his hearers to think about his identity (6:62). Since Jesus' ascent corresponds to his descent, which was constantly mentioned in the bread discourse (33, 38, 41, 42, 50, 51, 58), and his descent was qualified by the addition 'from heaven', there can be no doubt in the minds of his hearers regarding the meaning of the words "ο̂ς προτερον" (Schnackenburg 1971:104). This undoubtedly refers to the Father (17:5) (Newman & Nida 1980:213). Those who believe in Jesus, the exalted Son of man, have recognized Jesus' true origins (7:27f). This is also the reason for the use of the title Son of man, and denotes Jesus' heavenly origin as well as the necessity of his 'exaltation' (3:14; 12:34). Only through the exaltation and glorification of the Son of man can his true identity be recognized (8:28) (Schnackenburg 1971:104). How people respond to this exaltation determines their destiny (Carson 1991:301). Those who believe in him 'see', while those who do not become even more blind (cf 9:35-39) (Schnackenburg 1971:104).

To a large extent Jesus here repeats the thought expressed in 7:33f in 8:21, but the tone is more threatening in v 21. Even now he is no better understood than previously. While Jesus is with them they should associate themselves to Jesus. If they do not it will be soon too late and then they will seek him in vain (12:35-36). Now they are looking for the Messiah but cannot find him. Even after his departure they will keep on looking for the Messiah (Bernard 1963:299; Carson 1991:341) for salvation (Sanders 1975:222) but they will not find him. This would be the consequence of their rejection of the only Messiah there is (Newman & Nida 1980:271; Carson 1991:341). For unbelievers, this contains a threat, explicitly formulated in 8:21,24; "...κοι ἐν τῇ ἁμαρτίᾳ υἱῶν ἄποθανεῖσθε." This means that they will be delivered totally to the power of death (Schnackenburg 1971:208) because of a wilful refusal to accept Jesus (Sanders 1975:222). For the believers, although his departure will grieve them, it leaves them with the certainty that they will follow later (αἰκολούθησαι) him to ο̂ς εἰμὶ ἕγὼ (13:33,36). This pregnanty formulated Johannine logic, on the one hand describes the human condition in this world and on the other hand the way of salvation. ο̂ς εἰμὶ ἕγὼ is one of the Johannine ways of expressing

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785 13:33 says "ο̂ς δύνασθε ἑλθεῖν", but in 13:36 "ἀκολουθήσεις δὲ ἔστερον".
786 8:21; 13:33 must be compared with 7:33,34 at every point.
787 καὶ ζητήσετε με in 8:21 as in 7:34 indicates a search of dispair (Bernard 1963:299).
788 Barrett (1978:341) correctly states that the preposition "ἐν" is probably locative (referring to a state of sin in which these Jews are), but may also be seen as instrumental (because of their sin they will die).
790 Different themes are developed throughout 8:21-30 (Carson 1991:341). They comprise: where Jesus comes from (v 23,26,29); where Jesus is going (v 21,22,28); the identity of the Father (v 26,27,38,54,55); Jesus' identity (v 23-26,38,54,55). Barrett (1978:340) correctly observes that the opposite of each of these themes is applied to the Jews: Jesus is from above, they are from below; they are of this world while he is not of this world (v 23); where Jesus goes, they cannot follow (v 21); God is his Father while Satan is theirs (v 26,27,41-44,54,55).
relationship (of salvation) (cf 12:26; 14:3; 17:24) (Schnackenburg 1971:208). It also
refers to the essential being of Jesus in the spiritual world. This spiritual home of Jesus can
be shared only by those who are spiritually in touch with him (12:26; 17:24), which is not
true of the Jews (cf 8:21). Even his disciples cannot follow him to heaven while they were

The act of following him (ἐμοὶ ἀκολουθεῖτω, 12:26) is described by Jesus himself as 'to lay
down (hates) one's life in imitating Jesus' (cf Sanders 1975:293). The call 'follow me' is at
the centre of this saying, and relates it to discipleship (Bernard 1963:434f; Schnackenburg
1971:482f). 'To follow Jesus is the same as being a disciple; it involves obeying him and
accepting him as a pattern' (Sanders 1975:318,321). Schnackenburg (1971:482ff) points
out that 12:26 'produces a similar structure to that of other calls to salvation in the fourth
gospel'. An invitation (ἐὰν ἐμοὶ ἀκολουθεῖτω) is followed by a promise (καὶ ὅπου ἐμί ἐγὼ ἐκεῖ καὶ ὁ διάκο
νος ὁ ἐμὸς ἔσται ἐὰν τις ἔμοι διάκο
νη τιμήσει αὐτὸν ὁ πατέρα) (794).

In 12:26 ‘following Jesus’ acquires the character of ‘serving’, ὁ διάκονος ὁ ἐμὸς refers
to the person who wishes to serve Jesus (Newman & Nida 1980:407). Here the invitation
to discipleship means readiness to face death (cf 13:31f). 'Hating your own life' (ν 25)
means practically to lay down your life for Jesus, (Barrett 1978:424) for his name (15:21).
This saying anticipates the later missionary activities undertaken by the disciples. In the
end it will not only be the death of Jesus that will bear fruit in their preaching of the word
(ν 24) – their own death will also bear witness (Schnackenburg 1971:483). The fact that
the Father will then honour the person who serves Jesus suggests that a mutual
relationship exists between the Father and this disciple, ‘in a way similar to that which

When Jesus informs his disciples privately about his departure the FE deliberately
formulates it in a way similar to the statement made to the Jews in 7:33f, which is explicitly
recalled here. Like the Jews, the disciples also fail to understand because at this stage

791 This makes it unnecessary to regard εἰμί as a future present.

792 The first-personal pronoun which occurs 5 times in 12:26 is stressed in order to stress the personal
relationship with Christ. The servant must follow his Lord in order to be where his Lord is. In the light of the
previous verse it entails suffering, to lose his life for the sake of his master. This is the only way of Christian
service and corresponds with 17:9-16. In the end such a disciple will be honoured by the Father (Morris

793 This Johannine logion in 12:26 includes a double promise: (i) the path of a disciple leads to where Jesus
himself is, and (ii) whoever serves Jesus will be honoured by the Father.

794 Two examples are: in 8:12 where ἀκολουθεῖν is the subject, we read: "Πάλιν οὖν αὐτοῖς ἔδαλησαν ὁ
Ἱσαΐας λέγων, 'Εγὼ εἰμί τὸ φῶς τοῦ κόσμου ὁ ἀκολουθῶν ἐμοὶ ὅτι περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει
tὸ φῶς τῆς ζωῆς'. In 8:51 we read: "δὰν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον ὃν μὴ θεωρήσῃ εἰς τὸν
αιῶνα".

795 διάκο
νη will not occur again in the FG with this meaning, but the idea of a disciple’s service will still be
found frequently. In 13:16 and 15:20 δοῦλος is used.

796 The phrase "καὶ ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκο
νος ὁ ἐμὸς ἔσται" is a restructuring of the Greek by the
FE. Literally it will read 'and where I am, there also my servant will be'. Jesus is preparing the people for his
death (and in the LD his disciples). Therefore this observation, in conjunction with ν 25, indicates that the way
of Jesus’ servant is also that of death (Newman & Nida 1980:407).

797 This is clear from the reaction of Peter (13:36), who here acts as a representative of the group of disciples.
their faith is still unenlightened. Only after the descent of the Paraclete they will really mature in faith. The full meaning of Jesus' departure is spelled out in the LD, and one of the dominant themes of the discourse is Jesus' concern to prepare his disciples for his departure (Carson 1991:483). Before Jesus gets to that his first task is to inform them that he will be 'leaving this world': ὅπου ἐγὼ ἦσαν ὑμεῖς οὐ δύνασθε διδάσκειν. This statement is adapted in the answer given to Peter. This shows a development in Jesus' thoughts regarding his departure: Jesus will take his disciples to him so that they may be where he is (14:2; cf 17:24). The union of the disciples with Jesus is the purpose of his mission (Sanders 1975:321). It is this 'developing train of thought' (Schnackenburg 1975:58) which links this fundamental statement in 13:33 with the LD. This is the reason for such a deliberate formulation (Schnackenburg 1975:58). Although Jesus' disciples must come to grips with his departure, the tone of the announcement in 13:33 is different from that in the two passages in which he informs the Jews that they will be unable to find him (7:34) and that they will die in their sin (8:21). But to his disciples he says that he is going to prepare a place for them (14:1ff) and because he lives, they will also live (14:19) (Carson 1991:483).

So these disciples will exist where Jesus exists, or the disciples will live where Jesus will live (Newman & Nida 1980:456).

798 Bernard (1963:535) is correct in interpreting the phrase ἵνα ὁποῖος εἰμὶ ἐγὼ καὶ ὢσιν μετ' ἐμοῦ contrasts with 13:33,36 where Jesus informs his disciples that they cannot follow him 'now' to be where he is. In 13:36 he promises Peter ἀκολουθήσεις ἐν ὑστερον. This prayer contemplates the time when such a following can be realized. These words constitute the eschatological hope that in the end all Jesus' disciples will be with him in God (Brown 1972:779; Barrett 1978:514). Unfortunately his disciples cannot follow him now because they are left in the world (17:11), but will follow later to see the δόξα that is freed from the veil of the σάρξ (Bultmann 1941:398). Those who follow Jesus to the end will be rewarded. The phrase ὅπου εἰμὶ introduces the double promise. It is a typical Johannine formulation, indicating the heavenly world, and refers to the goal that the disciples will reach through their deaths. To be united with the heavenly Lord, and to see his glory (17:24) is the highest reward for such a disciple. Just as the Father seeks to honour and glorify his Son (8:50,54; 13:32), he will let Jesus' disciples share in his glory and honour (cf Bernard 1963:435). The Father also loves the

800 According to Bernard (1963:579) 12:26; 13:36; 14:3 and 17:24 refer (partly) to the spiritual fellowship of Christ with his disciples which continues after his death (cf also 2 Tim 2:11,12; Rom 8:17).

This heavenly world is where God is (1:1), to which Jesus is going shortly (14:2ff). Here on earth he sees it so close to him that he can talk about it in the present tense.

799 Sanders (1975:378) is correct when he maintains that the eschatological expression ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν (17:24; cf also 1:14; 2:11; 11:4,40; 12:41) can mean that the disciples may experience this δόξαν of Jesus in this life, but a fuller manifestation of Jesus' glory is to be realized in the post-resurrectional period (17:10,22). But there is a final manifestation of Jesus' glory which awaits his disciples when they join him in heaven (cf also Rom 8:18; 2 Cor 3:18) (Brown 1972:779). This quality of δόξα is that which belongs to the pre-existent Son (17:5,24).

801 The glory of Jesus which his disciples will see is his glory as God, the glory which he enjoyed in the heavenly world prior to his mission (Carson 1991:559).

802 This has the same meaning as ἐὰν τις ἐμοὶ διακονῇ τιμήσῃ αὐτὸν ὁ πατὴρ.

803 In 8:49 Jesus claims that he honours God. The verb 'to glorify', which is close to 'honour' in meaning (Sanders 1975:293), is used with God both as object and subject (8:54; 13:31,32; 17:1,4,5,24). A clear distinction must also be drawn between the δόξα of 17:22 which had been given to the disciples, and the
disciples because they have loved his Son (16:27) and he will complete this love by coming to them and He and the Son will make their home with them (14:23) (Schnackenburg 1971:483f). In fact, "καὶ ὁ που εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται" indicate a spiritual companionship both on earth and hereafter (cf 14:3; 17:24) (Bernard 1963:435).

Käsemann (1968:72) is of the opinion that in his description of the destiny of the believer the FE spiritualized some of the motifs of Jewish apocalyptic. The prophets spoke of the gathering of the dispersed children of Israel to Jerusalem to share in the blessings of the Lord and of his appointed, while in the FG Jesus' disciples are gathered together to be with the Son of God in the presence of the Father. Käsemann sees Johannine thought as markedly different from that of most of the NT and characterizes it as Gnostic in orientation since it holds up an ideal of withdrawal from the world. Many of Käsemann's insights are valid, but unfortunately he overemphasizes the divergent nature of Johannine thought. This motif, i.e. the gathering together of God's children to be with the Son of God in the presence of the Father is not so peculiar to the FG. Brown (1972:780) points out that this motif also occurs elsewhere in the rest of the NT (cf 2 Cor 5:8; Phil 1:23; Rev 21:1) and may represent a common Christian view.

A central thought runs through 12:26, 13:36, 14:3, and 17:24, linking these four texts together. It may easily be recognized in the expressions ὁ που εἰμὶ ἐγὼ or ὁ που ὑπάγω. The goal is not clearly indicated, but can be deduced. In 21:18f the risen Christ predicts the death of Peter as a witness in figurative language. He calls on Peter to follow (ἀκολούθειν) him. This verb links the two texts. In 13:36 Peter is instructed by Jesus ὑ ὑνωσι, but encouraged that, ἀκολουθήσεις δὲ ὑστερον. Then, in 21:19, Jesus directs him to follow him. These statements are therefore not contradictory. Anyone who wishes to serve Jesus must follow him (12:26) 'now' in this world (12:25). If this is realized he will also 'later' follow Jesus (13:36) to be with him where he is (14:3) and will see his glory (17:24).

In conclusion: the particle "ὁ που" denotes a 'place' and from the different contexts it can only refer to 'there where God is, the sphere of God'. The different contexts in which "ὁ που" is used, indicate a progressive circumstantial development. It starts with the Jews who cannot follow Jesus where he is going and ends with the promise that Jesus' disciples will follow him to be where he is (ὁ που εἰμι). In 6:62 Jesus wants his hearers to think about his identity. With the use of "ὁ που" Jesus refers not only to his place of origin, but also to his identity. Although "ὁ που" denotes a 'place' Jesus (by way of the FE) indicates through the progressive substantial development the soteriological process in the FG:
1) The Jews cannot go where Jesus is due to their unbelief (7:34; 8:21).
2) Only through serving Jesus can one follow him (12:25).
3) Only the followers of Jesus will join him where he is going (ὁ που, ὑπάγω) (13:36) but at a later stage.
4) Then his followers will be where he is (14:3).
5) They know the way to where Jesus is going (14:4).
6) Finally, Jesus' disciples will join him where he is, and they will see his glory (12:24).

δόξα of 17:24, given only to Christ and which they might hope to see (Bernard 1963:580).

The texts in the FG where these two expressions occur can be divided into two categories: (i) those which indicate that the disciples οὐ δύνασθε ἔλθεῖν where Jesus is, and (ii) those indicating that the disciples will follow Jesus. A detailed discussion on this will follow later in this chapter.
This is a development in the thoughts of Jesus regarding his departure: he will take his disciples to him so that they may be where he is (14:2; cf 17:24).

(h) ἀναβαίνω

*John 20:17*

This verse is the final definite reference to the ascension:

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1 λέγει αὐτῇ Ἰησοῦς,
  1.1 Μὴ μου ἁπτοῦ,
  1.2 οὗτοι γὰρ ἀναβάσσηκα πρὸς τὸν πατέρα
  1.3 πορεύομαι δὲ πρὸς τοὺς ἁδέλφους μου
  1.4 καὶ εἶπε αὐτοῖς;
    1.4.1 ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεόν ὑμῶν.
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According to Bultmann (1953:404; cf also Carson 1991:643) the FE has dramatically compressed the exaltation motifs (crucifixion resurrection, ascension and parousia) into one event. This, according to Meeks (1986:159), left the traditional Easter appearances of Jesus in a kind of limbo. The strange statement in the text (C1.1) imparts to that limbo a sacred limitation. On the one hand Jesus is no longer in this world (cf 17:11), on the other hand he has not yet ascended. He belongs to the intermediate zone that violates these categories. The enigmatic final use of this theme (ἀναβαίνω) paves the way for the concluding statements concerning the faith and task of the disciples (20:21-23) and those who are to believe and obtain life by way of this Gospel (20:30,31).

The events described in this verse occur in a historical context where the resurrection of Jesus has taken place. Jesus is speaking to Mary. His last words to her (20:17) concerns two things: (i) In a negative sense (Μὴ, C1.1) Jesus forbids Mary to touch him, and (ii) in a positive sense Jesus commands Mary (πορεύομαι, C1.3, imperative) to go to his disciples with a message. Both cases concern Jesus’ ἀναβαίνω (C1.2 and C1.4.1). In the first instance, by forbidding Mary to touch him, Jesus indicates that there is work still to be done; in the second instance, from the context of his command, a new dimension in Jesus’ relationship with his disciples is indicated.

(i) Mary, realizing that it is Jesus who is speaking to her, becomes so enthusiastic that she gets hold of him. Jesus, having something else in mind, tells her not to hold on to him as if he was about to disappear for (δὲ) she must go and tell his disciples that he is in the

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805 This verse belongs to a handful of the most difficult passages in New Testament (Morris 1975:840; Barrett 1978:565; Carson 1991:642), mainly because of the problematic interpretation of the initial prohibition, Μὴ μου ἁπτοῦ (C1.1), which can be interpreted in different ways, as well as its causal clause introduced by γὰρ. Even the phrase πορεύομαι δὲ πρὸς τοὺς ἁδέλφους μου καὶ εἶπε αὐτοῖς is seen by some as parenthetical (Barrett 1978:565f). Carson (1991:642ff) gives a good analysis of different points of view which makes such a critical discussion redundant.

806 Commentators give a variety of interpretations. The present imperative with a negative in Μὴ μου ἁπτοῦ means ‘Stop doing something’ rather than ‘do not start something’. Here it will mean ‘Stop clinging to me’ (Morris 1975:840; Schnackenburg 1978:376f; Newman & Nida 1981:611). Newman & Nida indicate that most biblical translations render ‘Do not cling to me’ (cf also Mt 28:9). The FE indicates no hesitation in touching the body of the risen Jesus (cf 20:25,27). In this context it will not make any sense.

807 Commentators give a variety of interpretations.

The οὕτως ascent of Jesus to the Father (C1.2) is not at all easy to understand, as all kinds of speculation show. Most attempts to interpret this literally have failed.808 Schnackenburg (1975:377) offers the most acceptable proposal, namely that the intention the evangelist is pursuing with these forms of expression (cf also 2:4) must be probed, and then an attempt should be made to understand the text according to this intention, not according to wording and superficial logic.

Schnackenburg (1975:377) correctly maintains that we can more clearly read the FE's intention in semi-colon 1.2 and the similar, more detailed statement about the ascent of Jesus in semi-colon 1.4.1 Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεόν ὑμῶν. He further expresses the opinion that there must be a reason for this remarkable formulation. This statement in C1.4.1 constitutes Jesus' teaching of his disciples in the LD about his ascent. He has kept his promise to them that he is now going to prepare a place for them (14:1-3), and to mediate fellowship with God for them (14:21,23,28; cf also 14:12,13,16f and 23).808 If the disciples follow Jesus, the Father will be their Father and their God too.

Ἀναβαίνω is used twice (as in 3:13; 6:62) to indicate Jesus' ascent to the Father.810 This reference to Jesus' ascent (12:17) paves the way for the outpouring of the Spirit (Barrett 1978:565). In v 22 the Spirit is given and in v 28 Thomas confesses that Jesus is God. The context of C1 (the resurrection) and the ascension (C1.4.1) made possible a new and more intimate spiritual union between the disciples and Jesus (Barrett 1978:565f). This intimate union is further suggested and explained by Jesus' use of term τοὺς ἀδελφούς μου to refer to his disciples and in his reference to God as τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεόν ὑμῶν (C1.4.1).812 By implication this new form of union is also seen in semi-colon 1.1 where Jesus does not allow Mary to cling to him (Μή μου άπτου).

The action and destination of his ascent is clearly pointed out in semi-colon 1.4.1. Jesus

808 Cf Carson (1991:642ff) for a discussion on this.

809 How must we interpret the tension which seems to exist between οὕτως γὰρ ἀναβήκα πρὸς τὸν πατέρα (C1.2) and Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεόν ὑμῶν (C1.4.1)? According to οὕτως γὰρ ἀναβήκα πρὸς τὸν πατέρα (C1.2) the risen Jesus still has a most important task to fulfill, namely to show himself to his disciples so that they can witness his resurrection. This was important so that they could believe that he was the Christ, the Son of God (20:28). He also had to command his disciples to go out to continue his mission (20:21), to give them the Holy Spirit (20:22) and authority (20:23) to accomplish their task. But Jesus is also already 'in the course of ascending'. According to Schnackenburg (1975:377) Ἀναβαίνω may hardly be interpreted as a present used in a future sense. He correctly interprets it as a process that has already begun and is continuing (cf Brown 1972:994). Thus we can conclude that from this perspective οὕτως γὰρ ἀναβήκα πρὸς τὸν πατέρα (C1.2) in relation to Μή μου άπτου (C1.1) should be interpreted in relation to semi-cola 1.2-4. This would mean 'Stop clinging to me for I still have work to do. Instead, you must go to my brothers...'

810 In 7:33; 13:1,3; 14:4,28; 16:5,17,28; 17:13 other words are used to indicate Jesus' ascent.

811 This is the only text in the FG where Jesus refers to his disciples as his brothers. Barrett (1978:566; also Morris 1975:842; Carson 1991:645) correctly states that τοὺς ἀδελφοὺς μου refers to Jesus' disciples and not his physical brothers, as in 7:5.

812 Barrett (1978:566) suggests that the use of ἀδελφοὺς in the earlier tradition may have brought about the use of τὸν πατέρα μου καὶ πατέρα ὑμῶν.
is going back to God, his Father.\footnote{As in the case of 3:13 the perfect tense is used here (Ἀναβαίνων) to refer to the ascent to heaven (Morris 1975:841).} It is not unusual for the FE to describe God as the God and Father of Jesus Christ, or even as the God and Father of Christians. Here he promises further intimacy with the disciples in the words τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεόν ὑμῶν which he fulfills when he appears to them subsequently (20:19-27) (Meeks 1986:159). Barrett (1978:566; cf also Schnackenburg 1975:378) is of the opinion that the relation between Jesus and God is different from that between the disciples and God, even though the FE describes these relationships in the same terms and calls the disciples of Jesus τοὺς ἀδελφοὺς μου.\footnote{Because of the death/resurrection and exaltation of Jesus, his disciples come to share in his sonship to the Father. According to Carson (1991:645) the unique features of this sonship of Jesus are presupposed in 1:12,13,18 and 5:19-30. But the expression ἀναβαίνων πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεόν ὑμῶν C(1.4.1) also assumes distance, although the emphasis here is on the shared privileges (cf Rom 8:15,16; Hebr 2:11,12).} The fact is that Jesus is eternally the Son of God and gives to those who believe in him the power to become the children of God (1:12).

In conclusion: Jesus is in the process of leaving to be with the Father. Ἀναβαίνω is used by the FE to indicate this ascent of Jesus which has already begun. In connection with C1.1 ἀναβαίνω refers to the fact that, the ascension has not yet taken place because Jesus still has to make contact with his disciples. He cannot depart without appearing to them. In the second case the use of ἀναβαίνω in connection with the content of the message which Mary has to give to the disciples indicates the introduction of a new dimension in the relationship between Jesus and his disciples. The disciples will from now on be called Jesus’ ‘brothers’ and God will be their Father and their God too.

(iv) A single word indicating the descent and ascent of Jesus simultaneously\footnote{This verse will be discussed in greater detail at a later stage in this study.}

\begin{center}
\textbf{διδόναι (3:16)\footnote{διδόναι is also used in 6:32, indicating that it is the Father who ‘gives’ the true bread from heaven.}}
\end{center}

In this verse the whole kerygma of redemption has been summed up (Schnackenburg 1965:423). The plan of salvation is realized in the way of the Son\footnote{The aorist and the participle ὄφυς indicate extreme love.} (τὸν ὕπνον τὸν μονογενὴν ἔδωκεν) through the cross into glory. This event stems ultimately from the incomprehensible and immense love\footnote{The immense love of God probably explains the change from ‘Son of God’ to ‘Son’, since his ‘Son’ is the most precious gift that God can bestow upon the world (Schnackenburg 1965:424).} of God (ἡγάπησεν ὁ θεὸς) for τὸν κόσμον.\footnote{This is the only text indicating God’s love for the world. Other texts refer to God’s love towards the disciples or believers.} Schnackenburg (1965:423) correctly points out that the best commentary on this verse comes from 1 John 4:9f, which agrees with 3:16 in content and form. In 1 John 4:9f the
central thought is more clearly: the merciful love of God is embodied in (i) sending his 'one and only' Son into the world and (ii) in delivering him up to death in expiation for sin.

In the FG the choice of words is certainly deliberate, for instance: ἐσώκεν and τὸν υἱόν τὸν μονογενῆ. The FE uses ἐσώκεν primarily to indicate the sending of the Son into the world (cf v 17) while the expiatory death, as the supreme manifestation of the love of God may already be implied.

In the context of ch 3 the perspective shifts from the 'exaltation' of the Son of Man to the entry of the Son of God into τὸν κόσμον. The FE's use of κόσμον does not refer to the place where people live, but to sinful mankind. God has manifested his love (1 John 4:9) for the world in a historical act (ἡγάπησαν), the mission of his Son and his delivery to death.

The FE uses the word 'Son' and describes him as τὸν μονογενῆ, as also found in 1:14,18 and 3:17. It is this Son, the one and only and uniquely loved, and most intimately united to God, whom God has given to the world to save it from destruction.

The purpose of God's loving act was to give ζωὴν αἰώνιον, which is indispensable, since it saves men from perishing. The sharply contrasted dualistic categories of Johannine style depict the situation of man: it is either 'life' or 'destruction', 'condemnation' or 'salvation' (v 17). Condemnation already hangs over man (v 36) and he can only escape it through faith in the only begotten Son of God (Schnackenburg 1965:425).

In conclusion, ἐρχόμενοι in this context has a double meaning, indicating the incarnation and departure of the Son of God. This sums up the entire plan of God's salvation. Thus the love of God is seen in both the coming of and the crucifixion of his Son.

(v) The inability to comprehend the ascension theme (see Meeks 1986:157)
The ascension theme in the FG is loaded with opportunity not to be perceived by Jesus' dialogue partners, i.e. both his opponents and his disciples. The FE uses this stylistic device as an occasion to advance his didactic purpose to further inform them (and the

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820 Early Christianity used παρέδωκεν as the standard term for Jesus being delivered up to be crucified. This was probably a reminiscence of the expiatory sufferings of the Servant of the Lord (Is 53:6,12) (Schnackenburg 1965:424). The FE uses this compound verb firstly in referring to the betrayal of Judas (6:64,71; 12:4; 13:2,11,21; 18.2,5; 21:20) and secondly in a technical legal sense (18:30,35,36; 19:11,16).

821 1 John 4:9 uses ἀπόσταλκεν, which partly explains ἐσώκεν.

822 This is the first reference in the FG to the drama of the Crucifixion, the profound mystery of the love of God (see 1 John 4:10) (Schnackenburg 1965:424).

823 In the Johannine Christology of incarnation and mission, the greatness of God's saving act manifests in the bridging of the chasm between ὁ θεός and τὸν κόσμον.

824 τὸν κόσμον is not used here by the FE to indicate sinful mankind who rejects the divine agent and pursues him with enmity and hatred. τὸν κόσμον indicates here those 'far from God' but seriously longing for him, sensing their need for redemption (Schnackenburg 1965:424).

825 The unusual indicative after ὁστε indicates that these two phenomena are immovable facts of history. Schnackenburg (1965:425) uses Gal 2:13 and references to classical literature to motivate this statement.

826 See the misunderstanding concerning Jesus' mission in 6:32-35. In fact this misunderstanding concerns Jesus' origin, identity and mission.
reader) about his ascension.

(a) Opponents: In the FG we find three instances (7:33ff; 8:21f; and 12:32ff) (see also Culpepper 1983:162.) where Jesus' opponents failed to understand him when he speaks about his ascent (going away). The following is a brief paradigmatic analysis of Jesus' statements about his departure which his opponents do not understand:

The following analysis is a compilation of the reaction of the Jews:

In 7:33-36 Jesus tells the Jews: "Ετι χρόνον μικρὸν μεθ' ύμων εἶμι καὶ ύπάγω πρὸς τὸν πέμψαντά με. ζητήσετε με καὶ οὐχ εὑρήσετε [με], καὶ ὅπου εἰμι ἐγώ... ὑμεῖς οὐ δύνασθε ἔλθεῖν. To a large extent Jesus repeats the thought of 7:33, 34 in 8:21 but with a more threatening tone: 'Ἐγὼ ύπάγω καὶ ζητήσετε με, καὶ ἐν τῇ ἁμαρτίᾳ ύμων ἀποθανεῖσθε ὅπου εἰμι ἐγὼ ύπάγω... οὐ δύνασθε ἔλθεῖν. Κἀγὼ εἶδον ὑψωθήκα τής γῆς, πάντας ἐκλύσα τρόσ ἐμαυτόν.' The meaning of these two texts is clear to the reader, therefore no explanation is provided. Jesus will indeed go to the Diaspora, however not in the way the Jews expect (but through his disciples and the Paraclete). He will also lay down his life, but they will kill him. The repetition of Jesus' words in these two texts is to emphasize the irony of their presumptions. Because they have not accepted Jesus they cannot understand his death and glorification. They first have to move to a spiritual level in order to understand these statements of Jesus.

To the Jews, τοὺς πεπιστευκότας αὐτῷ, Jesus promises that 'Εὰν υμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀλήθως μαθηταί μού ἐστε, καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἢ ἀλήθεια
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άλευθερώσει ύμᾶς (8:31,32). In the rest of ch 8 the reply of these Jews shows that they cannot abide in his word, they cannot even understand it. This lack of understanding is due to the fact that the Jews' thinking is limited to worldly matters. Jesus is talking on a spiritual (higher) level, speaking of the freedom which is a gift of God to δόοι δέ ἔλαβον αὐτῶν, ἐδώκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοίς πιστεύουσιν εἰς τὸ δόνομα αὐτοῦ (1:12). Their appeal to be the 'seed of Abraham' also indicates that they do not know τὴν ἀλήθειαν or the meaning of 'freedom' (8:36) (Culpepper 1983:157).

The lack of understanding in 12:32-34 differs from the two instances discussed previously (7:33ff and 8:21f) because it is based on the interpretation and understanding of only one meaning of a term which has a double meaning in the FG. Jesus claims κάνω ύψωσόν ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν. In the next verse (ν 33) the FE explains that Jesus was indicating the manner of his death. The FE does this purposefully because a major concern of the FG is to interpret the death of Jesus as glorification rather than humiliation. Although the crowd understands that 'being lifted up' (ὑψωθήσει) means that Jesus, the Christ and the Son of man is going to die, they do not understand that his death and exaltation will coincide. εἰς τὸν αἰῶνα is the hermeneutical key to understanding the meaning of δεῖ υψωθῆναι τὸν ισραήλ τοῦ ἀνθρώπου. How is it possible that Jesus must (δεῖ) die if the Messiah, according to the Law, μένει εἰς τὸν αἰῶνα? It is precisely on this point that the FE wants to guide the reader.

Conclusion: The Jews' inability to understand Jesus' statements stems from the fact that in 7:33f and 8:21 Jesus' opponents cannot grasp his identity; because they could not perceive the origin of Jesus, they also cannot perceive his destination. Both texts occur in contexts where the origin of Jesus is discussed by these people. It is only in the case of 12:32 that the tradition of the Jews (ν 34) renders them incapable of perceiving Jesus' identity.

(b) Disciples: It is not only the Jews that show a lack of understanding, but also the disciples. In ch 13:1 we see Jesus involved in a private and intimate conversation with his disciples. His LD, which he addresses to them, begins (13:31) with the ascension theme in terms of his glorification (ἐδοξάσθη). Five times (13:33ff,36ff; 14:4ff; 14:19ff; 16:16ff) in the LD we find references to the disciples' inability to understand the ascension of Jesus. The following is a brief paradigmatic analysis of the similarities and dissimilarities:

| 14:19 ἐπὶ μικρόν καὶ ὃς κόσμος με ὑπάνω ὡρεῖς, ὡρεῖς δὲ ἐντολήσει με, ὡρεῖς δὲ ἐντολήσει με, ὡρεῖς δὲ ἐντολήσει με, ὡρεῖς δὲ ἐντολήσει με, | 15:16 καὶ πάλιν μικρόν καὶ πάλιν μικρόν καὶ πάλιν μικρόν καὶ πάλιν μικρόν καὶ πάλιν μικρόν. |

From this analysis it seems clear that 13:33,39 and 14:4 (block A) have a spatial connotation while 14:19 and 16:16 (block B) have an optical connotation. In both of these groups time (μικρόν) plays a definite role and concerns Jesus' departure.
Block A concerns the place to which Jesus is going, where (διό] not one of them can now (νῦν) come (ἐλθεῖν) or follow (ἀκολουθήσαι). This will take place at a later (ὑστερόν) stage.

Block B also concerns the experiencing of Jesus' presence. This will be applicable for the disciples only (those who obey the commands of Jesus and love him) while ὁ κόσμος is excluded. In the case of 14:19 it will be by virtue of the fact that the disciples will seek (ζηστε). In 16:16 it is stated that they are once again able to see (διεσθέξε) Jesus through the working of the Paraclete (16:15).

When the Jews misunderstood Jesus they did not question him, but rather grumbled among themselves (7:35; 8:22). In the case of the disciples it is Peter who reacts in 13:36 by asking: "Κύριε, πού ὑπάγεις;" When Jesus replies he replaces ἐλθεῖν (in 7:35; 8:22 and in 13:33) with ἀκολουθήσαι and adds a time indication οὔ δύνασαί...νῦν, δὲ...ὑστερόν. This answer by Jesus gives the descent-ascent motif a further nuance: a 'future' ascent of the disciples is promised (Meeks 1986:158).

In 14:1-5, immediately after the two previous examples, the disciples again show their lack of understanding. This time the interlocutor is Thomas. Again a new nuance is added: it concerns the benefit which the disciples will experience. Jesus' departure is for the benefit of his disciples as he is going to prepare a place (μοναί) for them. Meeks (1986:158) pointed out that when Jesus replies to Thomas' question 'shifts the terms of the metaphor to a more abstract level: "I am the way" (v. 6). "Following Jesus" does not mean, as the reply to Peter had suggested immediately before, merely imitating him or accepting a similar fate; it is to go by means of him.'

In the next example of their lack of understanding in 14:19 (as well as 16:16) there are significant variations in comparison with 13:33. Again ἐτί μικρὸν is repeated and τοῖς Ἰουδαίοις replaced by ὁ κόσμος as those who will not see Jesus again. A new nuance is added: whereas the τοῖς Ἰουδαίοις (13:33) and ὁ κόσμος (14:19) will not be able to see Jesus, the disciples will see him (ἐτί μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με). The nature of this case and the strong contrast (see Morris 1975:652) depicted here by the FE emphasizes and characterizes this beholding as a different kind of seeing that is accomplished only by spiritual eyes (Lenski 1961:1003).

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830 Compare 13:33 with 13:36:
13:33- ὁπού ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε.............ἐλθεῖν,
13:36- ὁπού.............ὑπάγω..............οὐ δύνασθε μοι νῦν ἀκολουθήσαι, ἀκολουθήσεις δὲ ὑστερόν

The use of the two pronouns in 13:33 (ἐγώ, ὑμεῖς) and their absence in 13:36 emphasizes the contrast between Jesus and the disciples which also is seen in οὔ...νῦν X δὲ ὑστερόν.

831 This event refers to the death of Jesus, which was destined to take place on the next day. This rendering provides the basis for the contrast to be found in the following clause ὑμεῖς δὲ θεωρεῖτέ με (cf Newman & Nida 1980:469).

832 The ἀρχομαι πρὸς ὑμᾶς (14:18) does not refer to the parousia in the conventional sense. This is clear from v 22,23.

833 Here Jesus does not refer not to his appearances during the forty days. The tenses are present (θεωρεῖ, θεωρεῖτε) and 'used proleptically to convey the certainty of the future (Brown 1972:640; Lenski 1961:1003).
Jesus then continues to describe the cause of this seeing after ἐτι μικρὸν as ὠτι ἐγὼ ζω ὡς καὶ ὑπερὶς ζήσετε. This affirms the fact that Jesus is the source of life for believers, just as the Father is the source of his life (see 6:57). Even though he dies, his disciples will see him again because he will be risen from the dead, he will be alive and even they will be spiritually alive, enabled by the Paraclete, and capable of seeing Jesus (Barrett 1978:464). The promise made by Jesus in ν 18 (ἐρχόμαι πρὸς ὑμᾶς) is then fulfilled in θεωρεῖτε με (v 19). Jesus and the Father (being one -- ν 20) πρὸς αὐτὸν ἔλευσομέθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα (v 23), unseen by the world. According to Meeks (1986:158) '...this conception of the mutual 'dwelling' 'corrects' the commonplace notion of an ascent to heaven after death which was suggested by vv. 2-3, though of course the two are not mutually exclusive'.

But the fact that Jesus and the disciples will live is much more significant than the disciples' seeing of Jesus after his death and exaltation. This is why Jesus can send them the Paraclete, why he himself will come to them. The transformation of the disciples continued after Easter day; the disciples not only gained fresh understanding, but also resurrection life. Thus Jesus 'comes at Easter to be reunited with his disciples and to lift to

834 In the first half of the FG there are only two instances where this particular time indication is used: 7:33 (Ἐτι χρόνον μικρὸν) and 12:35 (Ἐτι μικρὸν χρόνον). In the LD χρόνος is omitted and the neuter μικρὸν is used substantively (Brown 1972:607). Ἐτι μικρὸν is used in 13:33 and 14:19 while in 16:16 only μικρὸν is used. According to Brown (1972:607) this expression tells us little about chronological duration. This fact is seen in the 7:33 where it indicates a period of at least six months for Jesus still to live and in 13:33 and 14:19 only a few hours for Jesus to live. Brown refers to the usage of this time indication in the OT by the prophets to express the shortness of time before the coming of God's salvation (Isa 10:25; Jer 51:33).

835 The best commentary on the phrase ὡς ἐγὼ εἰμι...ἡ ζωὴ (14:6). Jesus' life forms the guarantee that (ὅτι) his disciples shall also live, shall share in Jesus' ζωή. Here Jesus is not so much speaking of his life as it inheres in him as the ever-living eternal Logos, irrespective of his incarnation, but of this life of his as made a fountain of life through his incarnation and his redemptive death for all who become his disciples by faith' (Lenski 1961:1004).

836 Scholars differ in the interpretation of the phrase ὡς ἐγὼ ζω καὶ ὑπερὶς ζήσετε. The words may be viewed causally as a continuation of the previous sentence ὑπερὶς δὲ θεωρεῖτε με (Barrett 1978:464); or they may be taken co-ordinately as an independent sentence (Lenski 1961:1003; Brown 1972:640). According to Newman & Nida (1980:470), supported by Morris (1975:652), both interpretations are thoroughly Johannine and well suited to the context. This means that both interpretations are acceptable.

837 Seen from the Johannine perspective, the expression of 'θεωρεῖτε με' has a deeper reference (Morris 1975:652) namely to a spiritual sight of Jesus.

838 Bultmann (1941:479) correctly believes the Easter experience to be the fulfilment of the promise of the parousia (cf 16:20ff). The promise of the parousia is stripped of its mythological character, and the Easter experience affirmed as the continuing possibility of the Christian life.

839 The particle καὶ links with ὑπερὶς (14:19) 'you too'. While Jesus lives the disciples will also live. In ν 18 Jesus refers to the fact that he is going away but will not leave his disciples as orphans, because ἐρχόμαι πρὸς ὑμᾶς. His coming will be of such a nature that ὁ κόσμος με αὐκετί θεωρεῖ, ὑπερὶς δὲ θεωρεῖτε με (v 19). The reason for this difference lies in the fact ὡς ἐγὼ ζω καὶ ὑπερὶς ζήσετε. Because the disciples' way of existence correlates with that of Jesus they will see Jesus. This life (ζωὴ) refers not to earthly-physical life; it carries the feature that Jesus becomes visible (θεωρεῖτε) for those who live in accordance with his example. This 'life' is directly Christologically oriented. But in order to participate in this life (Jesus—1:4.5) and to have the ability to see this life, this person must also live. This life implies an awareness and ability to perceive the godly reality and truth as it is embodied in Jesus. This also describes the potential to participate in this reality. Thus, to be able to live means to participate qualitatively in the godly reality. This gives to a disciple the opportunity to participate in what Jesus is (ζωὴ) and does. This context indicates a parallel existential transferrance (Van der Watt 1986:647). This again emphasizes the fact that it is the continuing life of Jesus that forms the basis for the life of the disciples (Newman & Nida 1980:470).
a new plane his relationship with them, for which that in the ministry could be only a preparation' (Beasley-Murray 1987:258f). Thus Jesus' departure, in fact, implies his 'coming again' to his disciples but this time in a different mode.

The last instance of a lack of understanding occurs in 16:16.

When comparing the lack of understanding in 14:19 with the one in 16:16 the variations are minor. Verse 16 contains the key to the understanding of the whole unit (vv 16-23a). The principal new motif in this last 'lack of understanding' is closely connected with the departure of Jesus and the coming of the Paraclete (vv 5-16) (Meeks 1986:157f). This verse sets the stage for the confusion of the disciples in the following verses, which leads to Jesus' explicit references to his departure. This follows 'his treatment of the work of the Paraclete who comes in consequence of Jesus' departure' (Carson 1991:542).

There are various interpretations of this verse, particularly regarding the meanings of μικρὸν and διψαθέ. The most convincing of these interpretation comes from Brown (1972:730), who interprets it from the perspective of the whole FG. The seeing of Jesus has been reinterpreted on a spiritual level. This should mean that the presence of Jesus is continually experienced in his disciples, which can only confirm the presence of the Paraclete. Such an interpretation by the Johannine community is legitimate in the interpretation of the FG. The reason is because the Paraclete is given to all the followers of Jesus by the risen Christ as a way to make permanent his presence among his disciples, now that he has been glorified by the Father with the heavenly glory that he possessed before the creation of the world (17:5,24). In 16:16 the FE changed the subject from ὁ

840 The first use of μικρὸν refers to the short interval leading up to Jesus' passion (Bernard 1963:512), while the second use of μικρὸν refers to 'a few days' time, after the resurrection of Jesus (Newman & Nida 1980:511; cf Bulittmann 1941:444).

841 See Brown (1972:729) for a thorough discussion on this of the verse.

842 The question is: which departure and return are in view? Does the first μικρὸν mark the time until the death of Jesus or until his ascent? Does θεωρεῖτε με after the second μικρὸν refer to Jesus' resurrection, the descent of the Spirit (cf 14:23), the parousia (14:1ff), or a double reference? Scholars agree that the first μικρὸν refers to the death of Jesus. It is with regard to the second μικρὸν that scholars differ. Literal interpretation (resurrection): Morris 1975:703; Groenewald 1980:337; Newman & Nida 1980:510f; Carson 1991:543. Metaphorical interpretation (spiritual): Bernard 1963:513. Double reference: Dodd 1963:419; Sanders 1970:357; Brown 1972:730 (seeing is associated with the resurrection or parousia). Barrett (1978:492) feels that the FE retains the primitive Christian affirmations about the resurrection and the parousia, but also fills in the period between them.

843 Brown (1972:730) correctly argues that this spiritual interpretation is actually a 'reinterpretation'. The saying in v 16 could originally have referred to physical sight, but now it refers to a spiritual insight; thus these two different interpretations need not to be seen as contradictory. In comparison with the Synoptics it is clear, according to Brown, that the FE was dealing here with sayings that have been rooted in early tradition. Three other arguments in support of this interpretation are: (i) Because v 16 follows shortly after the Paraclete passage (v 5-15; see also 14:15-17,19), and because joy and knowledge are considered privileges of Christian existence after the resurrection it would be best to interpret it in terms of the coming of the Paraclete. (ii) The above analysis indicates that vv 14:19 and 16:16 are closely related in comparison with other texts (13:33,36; 14:4) where the disciples' lack of understanding is also referred to. Verses 14:19 and 16:16 are parallel (Brown 1972:730) and both are best interpreted in terms of the coming of the Paraclete. (iii) As in the case of other words (i.e. hearing...) in the FG, the meaning dedicated to θεωρεῖτε and διψαθέ operates on the physical as well as the spiritual level. The (spiritual) meaning of the verb διψαθέ is not determined by the
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κόσμος to the *disciples* that would not see Jesus (οὐκέτι θεωρεῖτέ με), but in both texts it is the disciples who will see Jesus again.\(^{844}\)

In conclusion: Even the disciples' lack of understanding relates to the fact that they do not know Jesus' identity. To know Jesus' identity is to know Jesus' origin and destination. In 16:27 it is stated (cf also 17:7,8) that the disciples know that Jesus came from God. It was only when Jesus appeared to them, and subsequently the receiving of the Spirit, that enabled them to perceive Jesus' identity. It is because they perceived his identity while the world did not, that they alone were able to see and experience Jesus. Only the Spirit will further enable the disciples to see and experience Jesus after his departure.

Thus there are different causes for the lack of understanding. In the case of Jesus' opponents, their tradition (12:34), the devil (8:42ff) and their sin (8:21) caused their lack of understanding. In the case of the disciples it was caused by the fact that the Spirit, who would enable them to perceive, had not yet descended (2:22; 20:22ff).

Conclusion

(i) With the Descent-Ascent Schema we are up against the self-referring quality of the FG. With its closed system of metaphors and integration and interrelatedness of themes the reader cannot understand parts of the FG until he understands the whole (Meeks 1980:161; Van der Watt 1991:102ff; cf Bultmann 1941:1). The DAS constitutes the setting for the mission of Jesus and that of the disciples. The DAS brings together the mission of Jesus and that of his disciples. The divine mission of Jesus started with the descent of the Son, while Jesus' ascent puts his disciples in a position to continue with this divine mission.

(ii) The mission of Jesus must be integrated into the FG's vertically oriented dualism. In this context the mission of Jesus serves to reveal himself and also the Father in the 'world above', in the 'world below' in order to achieve salvation for those who believe that Jesus came from 'above' and returns to 'above'.

(iii) From the discussion of the DAS in the FG, it became clear that the mission of Jesus was not the stackpole around which Johannine Christology was built. It is indeed the integral part of the FG's view of Christ in particular and other theological affirmations in general. Thus the mission of Jesus must be integrated into the total message of the FG in relation to the dualism. Therefore all other motifs (even discipleship) must be interpreted from this perspective.

(iv) The DAS emphasizes interaction and movement between heaven and earth and the qualitative difference between the 'above' and the 'below'. This is clear from Jesus' dialogue with Nicodemus, and from his contrasting of himself with the *mana* (ch 6). People are constantly put before a choice and have to move to a spiritual level to perceive Jesus' identity (which is that he descended and ascended). The DAS further indicates that Jesus' descent and ascent are closely connected. One cannot understand the descent without use of a different verb (cf Bernard 1963:513), but is determined by the way the FE uses it. Therefore the physical interpretation (the physical appearance of Jesus to his disciples) need not to be played off against the spiritual interpretation; both are complementary to one another.

\(^{844}\) The two different verbs used for 'see' in this verse (θεωρεῖτέ, ὑπευθύνε) are used as synonyms (Sanders 1975:357; Newman & Nida 1980:510).
incorporating the ascent, and no understanding of the ascent can take place without the incorporation of the descent.

(v) We have seen that the secret message which Jesus brings can virtually be reduced to the statement of the descent and ascent, and to the relationship to which that pattern applies (this relationship is further developed in the ‘agency-motif’)

(vi) A Theological aspect
The DAS indicates a continuing relationship between the Father and the Son. The DAS also constitutes the framework within which the work of God is done. It indicates God’s plan with the world. He Himself is the architect behind this plan of revelation and salvation. He is the Initiator and the one in control.

(vii) Relationship aspect
The FG’s narrative depicts Jesus as the incarnated who came to tarry for a while ‘below’. The DAS depicted not only Jesus’ movement between the ‘above’ and the ‘below’, but also asserts that the Son’s relationship with the Father continued throughout his stay on earth. Even while he is below Jesus remains one with the Father. The authority of the Son is the result of this relationship (Nicholson 1983:62).

(xiii) Christological element
In the DAS the identity of Jesus is the key element. In fact, in the DAS Jesus is clearly portrayed as the ‘Agent’ of God. This concept will be discussed in detail in the following section of this study. The DAS indicates that Jesus stands in a permanent relationship with God. As the Messiah his obedience to the Father has been portrayed while his oneness with the Father is seen in his Sonship. In fact, he is the presense of God in this world. Jesus came on behalf of God and is the ultimate self-disclosure of God to man. Therefore a disciple of Jesus will know that Jesus, as the Messiah, came from God and was sent by God. He will also know, through the inspiration of the Spirit, that Jesus has returned to God. In this divine master plan of God (DAS) Jesus is characterized as the Light who came into the world
- not to judge the world, but to save it,
- to witness (reveal) to the world about salvation,
- so that his disciples may have life to the full,
- to die on the cross (the δίαθεσις played a major role in the glorification of Jesus).
In order to know Jesus, one has to perceive his origin and destination.

(ix) Pneumatological aspect
Jesus’ ascent leads to the sending of the Paraclete who will continue the divine mission of Jesus through his disciples. The coming of the Spirit creates a new communion of the disciples with Jesus. Thus Jesus’ ascent is not an end in itself. Jesus continues his presence among his disciples in another mode; through the Spirit-Paraclete he is present in them.

(x) Faith aspect
In order to comprehend the work of God through Jesus one has to move from a physical-empirical level to a spiritual level. Only the one who is born from above could understand the revelation Jesus brought from God. This places the believer in the sphere of God’s family.
(xi) Life-in-abundance aspect
With his incarnation Jesus brought to man a new quality of life, life-in-abundance. Jesus brought with him heavenly qualities in which his disciples would share. This new life could be experienced only in the family of God and includes all the privileges of sonship.

(xii) Κρίσις aspect
The descent and the ascent of Jesus create a κρίσις. The coming and going of Jesus force people to make a decision. Those who believe in him will see and experience the Light, but those who do not believe will not see the light and will live in darkness.

(xiii) Discipleship aspect
The continuation of the revelatory-salvific mission of Jesus can continue only through discipleship. Whoever joins Jesus in following him finds through him and with him the goal of his existence, the ‘light of life’. Thus, Jesus’ departure brings a new dimension in his relationship with his disciples. His departure gives his disciples the opportunity to take his place and continue with his work. Through discipleship he will live in them and they in him. Thus Jesus’ departure is only temporary.

After Jesus’ departure his disciples will perform greater works than their Master did. In fact it is Jesus himself who is performing his own works through them. This performance will be an act of association of the disciples with Jesus. Jesus’ departure will also cause joy among his disciples; if they love Jesus they will be glad that he is going back to the Father. 845

(xiv) An eschatological aspect
Jesus’ ascent also took place so that he could go and prepare a place for his disciples in the house of his Father so that they could be with him where he was, in future. Part of this eschatological reunion of the disciples with Christ is that they will see and experience his glory.

(xv) From this variety of terms it is clear that the FE is not bound to the use of any particular word to describe the descent and ascent of Jesus. It seems clear that he uses these terms to refer to the same aspects (descent/ascent), but from different perspectives.

This Descent-Ascent Schema becomes the cipher for: (i) the unique self-knowledge of Jesus, (ii) his foreignness to the people of the ‘world below’, (iii) true faith and salvation, as well as (iv) discipleship. We have seen that the DAS constituted a framework for the mission of Jesus and that of his disciples. The Agency-motif, which characterizes this relationship between the Father and the Son, will now be discussed.

845 Although it was not discussed in the examination of DAS, the disciples can also expect God’s protection (17:11,14).
(2) The Agency of Jesus: Conceptual Framework

We have seen that the DAS directly provides the setting for the mission of Jesus and indirectly a setting for the mission of the disciples. The mission of Jesus, which pictures his relationship with the Father, is described in terms of the 'Agency' concept.

But in the FG no scene of the commissioning of Jesus is pictured in terms of the halakhic statement 'go forth'. References to this commissioning occur in the following texts (Borgen 1968:141):

3:34 ὁ γὰρ ἀπέστησεν ὁ θεὸς τὰ λόγια τοῦ θεοῦ λαλεῖ.
7:16 οὖν ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκουσαν παρ' αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον.
8:26 ὥσπερ ἔγνω ἐκ τοῦ θεού ἐξῆλθον καὶ ἤκουσαν παρ' αὐτὸν ταῦτα λαλῶ εἰς τὸν κόσμον.
8:42 ὥσπερ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκουσαν παρ' αὐτὸν ταῦτα λαλῶ εἰς τὸν κόσμον.
12:49 ὥσπερ ἐγὼ ἐξ ἐμαυτοῦ ὦκ ἔλαλησα, ἀλλ' ὁ πέμψας με πατήρ αὐτός μοι διατύπωσεν δεξώκεν τι εἶπον καὶ τι λαλήσω.
14:24 ὥσπερ ἐγὼ ἐξ ἐμαυτοῦ ὦκ ἔλαλησα, ἀλλ' ὁ πέμψας με πατήρ αὐτός μοι διατύπωσεν δεξώκεν τι εἶπον καὶ τι λαλήσω.

Except in 8:42, the concept of the mission of the agent, Jesus, is linked with the act 'to speak the words of God', although formulated differently with different accents in these texts:

- He whom God sent speaks the words of God (8:34);
- Jesus' teaching comes from the one who sent Jesus (7:16);
- Jesus tells the world what he heard from his Father (8:26);
- The Father commanded him what to say and how to say it (12:49);
- The words Jesus speaks belong to the Father (14:24);
- Jesus did not come on his own but was sent by God (8:42).

The 'agency' concept seems to 'offer a way of describing the person and work of Christ without the encumbrance of a theological jargon' (Harvey 1987:239). This conceptual framework in which the FE moulded his understanding of Jesus' mission, is not a creation of his own. He was definitely influenced by one or another concept of agency.

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846 Take note that in the FG the Father-Son relationship is depicted in the 'Agency' concept. Due to the fact that discipleship closely relates to the Father-Son relationship and deductions need to be made from the Father-Son relationship, will this be done in ch 4. This means that in the discussion of the 'Agency' concept no major conclusions will be drawn. The conclusions normally discussed at the end of a section will then be discussed in ch 4 to promote a better comprehension of this concept in relation to discipleship and to limit repetition.

847 This concept of 'agency' contributes to the unfolding and development of certain important Christological facets (see diagram on p255). Although there is apparently no reference to 'agent' or 'agency' in the entire NT, see Harvey (1987:242) for arguments that oppose this point of view.

848 From the nature of this study the 'Agency concept' cannot be discussed in detail. Concepts such as Logos, Son of Man, Son of God, etc. will not be considered. Only aspects within the 'Agency concept' which are relevant to this study and will contribute to the understanding of discipleship will be considered. Nevertheless we shall be cautious to maintain the 'Agency concept' as it is structured from outside the FG.

849 Harvey (1987:239) points out that it was argued fairly recently that the use of this concept of 'agency' can be discerned as historically underlying some of the language used by Jesus in the NT. He argues that this concept throws light on the early history of Christology. Harvey (1987:241) seems to be correct in his opinion that although the origins of this emphasis of Father and Son may lie further back in the tradition represented by the Synoptics, the presentation of the Son as the agent par excellence of the Father is the product of the FE's innovative mind. This point of view is supported by Bühner (1977).
There are various possible influences: from Gnostic mythology (Bultmann 1953:380ff), from the Jewish halakhic principles of agency (Borgen 1968:137ff; Miranda 1977:130ff; Bühner 1977:421; Mercer 1992:461; cf Harvey 1987:238ff), Hellenistic Jewish wisdom (Schweizer 1966:199ff), and finally the Hellenistic principles as was find within the Roman world (see Kysar 1993:45). A brief discussion of some of these scholars’ contributions will determine their interpretative contributions to this motif in order to construct a hypothetical framework of ‘agency’ which can be used as an angle of incidence in order to determine the ‘agency framework of the FG’.

In this subsection we will first determine the different aspects of agency. Each aspect will then be discussed to determine the profile and meaning of the ‘agency’ concept in order to make the necessary deductions concerning the theological substructure and structure of discipleship.

The following scholars have made valuable contributions regarding the concept of Jesus as agent: Borgen (1968:137-148) wrote a valuable article about the ‘agency’ of Jesus in the FG. Influenced by Preiss (1954) and Barrett (1958) who found close parallels in the halakah which encouraged the investigation to determine the extent to which the Christology and Soteriology of the FG are moulded on the Jewish rules for agency, he tried to relate the mission of Jesus in the FG to the principles of agency in the halakhic literature.

852 Although the major contributions on this theme were mentioned in the previous paragraph it must be indicated that Rengstorf (1933:397) did fundamental and extremely influential work on this theme when he investigated the terms ἀποστέλλειν and πέμπειν. Unfortunately he gave only an attenuated point of view on how this concept appears in the FG. Loader (1984:196) again investigated the central structure of the Johannine Christology which, as he points out, contains the following features: (i) the Father-Son terminology, (ii) that the Son came from and returns to the Father, (iii) that the Son is sent by the Father, (iv) that the Father has given all things into his hands, and (v) that the Son has made the Father known. These features relate strongly to that of agency. According to Loader each of these statements is of ‘central significance for the Johannine Christology’. Van der Watt’s (1991) discussion on Johannine theology also refers to the agency concept as the structure of the theology.
The principles of agency\textsuperscript{853} spelled out by Borgen, which clarify the meaning of ἀποστέλλειν, are as follows:

(i) the unity between the agent and his sender,
(ii) the subordination of the agent,
(iii) the obedience of the agent to the will of the sender,
(iv) the return and reporting back of the agent to the sender,
(v) the agent appoints other agents as an extension of his own mission in time and space.

It would represent a serious misunderstanding if one viewed this evidence as proof that the FG should be fitted into rabbinic literature because Jesus 'is not just a human and earthly agent but a divine and heavenly agent who has come down among men' (Borgen 1968:144).

Borgen (p 144) is of the opinion that in order to find a background for this extraordinary point of view, a stream of Jewish thought would be the solution a stream which has a combination of halakah, heavenly figures, and agents from the heavenly world. Borgen suggests that such a background is to be found in an early form of Jewish Merkabah speculations (p 144).

In a later article (1975:243ff) Borgen argues: 'Since the ascent in Jn 3,13-14 is denied to Moses, but applied to Jesus, the point of departure is not that of a human, but of a divine being. Thus the concept of the Sinaitic ascent and descent is turned upside down, and is changed into the idea of descent and ascent' (p 246). Nobody has ascended except the descended one. Borgen then answers positively to the question regarding an ascension prior to the descent. The use of ἀναβάσις in 3:13 does not refer to the ascension of Jesus at the end of his human career, but to 'a pre-existent installing in office' (p 249). Thus, according to Borgen, three stages of the presentation of Jesus in the FG can be traced:

1. His pre-existent installation (17:2 which take up the theme of Dan 7:14);
2. The commissioning of Jesus for his earthly task (3:34; 7:16; 8:26,42; 12:49; 14:24; 17:6. Here he involves the 'agent' scheme);
3. The glorification (17:5).

All three of these moments can be found in ch 17: installation (17:2), descent to perform his task (17:4) and the return to glory (17:5). Borgen's paraphrase of 3:13,14 is particularly important for this study: 'Only he who descended from heaven to execute his office, the divine being, the Son of Man, has ascended to heaven for the installing in office prior to his descent. The subsequent return of the Son of Man to his place of glory (Jn 6,46; 17,5.24) must take place as an exaltation through the death on the cross, to mediate life to those who believe' (p 254).

The important monograph by Bühner (1977) carried the discussion of Borgen further. Bühner sets his argument within the discussions of 'the sent one'.\textsuperscript{854} He tries to provide an alternative. He started to study the ancient East's concept of a 'messenger', intimately linked to the sender, entrusted with a task, after the completion of which he is required to

\textsuperscript{853} In ancient agency different connotations were attached to the two terms used: ἰδρύω and ἀπόστολος. Rengstorf (1933:397ff) and Müller (1975:126ff) discuss these terms.

\textsuperscript{854} He evaluated (pp 8-115) the suggestions that this concept reflects a Gnostic background, 'divine man' speculations, Hellenistic religious thought, early Christian enthusiastic streams and Wisdom speculation. But in the end Bühner concludes that none of these theories provides the solution to the problem.
return to where he belongs. His pattern is thus that of: ‘Beautragung, Durchführung, and Rückkehr’ (1977:118ff). This is a popular pattern that finds many parallels in the FG’s presentation of Jesus as ‘the one sent’. In the next few pages Bühner focuses the attention on the link between the Jewish ‘messenger’ teaching and the messenger’s use of ἄνωθεν and ἐκ μοι. The latter justifies his presence while he is performing his task (1977:138ff). After Bühner has laid this foundation he carefully examines the way in which the Johannine concept of Jesus as ‘the one sent’ takes over and adapts the official Rabbinic halakah on agency in a Christian mould. From this he then locates the Johannine community in a cultural setting.

In the final part of this work he investigates the ascending and descending messengers of God in Judaism as a background to Johannine Christology (pp 270ff). Bühner shows that the Rabbis used the ‘messenger scheme’ in their own particular way to speak of a prophet as a heavenly messenger. Central to their notion was the thought that the prophet (especially Moses) ‘went up’ so that he could see the heavenly. While he was there he was transformed into an ‘angel’, and subsequently came down as an authentic revealer. Therefore, in Judaism, a prophet is regarded as an angel who saw the heavenly by way of an ascent, was transformed there, and then descended to perform his task as a ‘messenger’ of God (pp 341ff).

Into this scheme Bühner places the Christology of the FG (pp 374ff). He correctly maintains that this Christology depends upon the dualism of ‘above’ and ‘below’, the ‘heavenly’ and the ‘earthly’.

Bühner’s (1977) book probably presents the first major investigation to determine where the Jewish law of agency relates to the NT. Bühner definitely contributes to the understanding of the different use of language by Jesus in the FG as drawn from juridical practice (Harvey 1987:241). The discussion of agency by Bühner relates to that of Borgen, but with some exceptions. He is convinced that the Johannine Father-Son terminology is elucidated by the agent model. According to him the Father sends Jesus under conditions which clearly imply the authorization of Jesus; the sphere of Jesus’ authorized activity on behalf of his Father is defined (activities such as creation and judgment); his activity conforms to the aphorisms that ‘a man’s agent is like himself’ and that ‘an agent cannot work to his principal’s disadvantage; and the agent returns to his sender (Father) at the discharge of his agency’.

In another excellent article, although not as systematized as Borgen’s, Harvey (1987:238-250), supports Borgen and Bühner’s view of the fundamentals of agency. Although he does

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855 Bühner produces an enormous amount of Rabbinic material which leaves no doubt that this ‘messenger scheme’ was part of their thought.

856 Moloney (1978:238) asks a legitimate question regarding the relevance of this much later material in such a discussion and also supplies the answer. According to him the close parallel of the FG’s presentation of Jesus with the Rabbinic material and the conflict with official Judaism is an indication that Bühner and Borgen could have been correct.

857 Bühner points out the importance of the ἀναβαίνειν-καταβαίνειν scheme what Nicholson called the Descent-Ascent Schema (DAS). According to Bühner (cf also Moloney 1978) this language is associated exclusively with ‘the Son of Man’ in the FG and therefore leads him to see the FG’s oldest Christology as coming from apocalyptic visionary circles.

858 He gives an extensive collection and discussion of sources (see especially pp 118-267).
not focus primarily on the FG, but on agency in general (Christ as Agent) in the NT he presents some refreshing ideas. Harvey tries to stimulate and refresh the Christology of the NT by calling it an ‘agency Christology’. An ‘agency Christology’ will probably supply adequate human words to express the nature of Christ. His whole argument leads to the point of view that Christology underwent an early development in its understanding of the term ‘god’. Christianity was situated between the Greek culture and the Jewish culture, each with its own perception of the meaning of ‘god’. At the end the Jewish Christians leaned towards a kind of functional identity between Jesus and God, and that some of them found in the concept of ‘agency’ a useful model for doing so.

Very recently Mercer (1992:457ff) tried to indicate Jesus as the ‘apostle’ of the FG (pp 460f) since ‘sending’ is an integral part of the FG (p 462). He correctly communicated that ‘sending’, a major motif in the FG, is expressed by the two verbs ἀποστέλλειν and πέμπειν and that the primary thrust of this motif is that God sent Jesus into the world with a special commission. In this paper Mercer tries (i) to show how ‘sending’ is integrated into the larger theology of the FG, (ii) to demonstrate how ‘sending’ solves the theological problem of the FG, and (iii) to argue that his analysis supports an incarnational view of the message of the FG.

Another important point stressed by Mercer (p 458) is that the sending motif is best understood in connection with the ‘vertical dualism’ in the FG (p 458). But Mercer fails to legitimize Jesus as an apostle in the FG. According to him (p 460) Jesus’ sending corresponded to that of an apostle. Jesus was sent by God in order to reveal the Father so that the world might believe.

Mercer answers the question regarding the FG’s failure to utilize apostolos inappropriately. He feels that the FG would then demote Jesus to the level of human apostles (pp 460f). In order to solve this problem he refers to the FE’s usage of ἀποστέλλειν (as opposed to πέμπειν) ‘which was different from but related to the title apostolos. In this way John communicated the idea of Jesus as the apostle from God, but he did so in a manner that preserved Jesus’ special status and was consistent with John’s high Christology.’ The problem here is that although the verb ἀποστέλλειν stems from the noun ἀποστόλος one cannot come to the conclusion that because the FG uses the verb ἀποστέλλειν very frequently that Jesus is then depicted as ‘the’ apostle in the FG.

859 In most of his few references to the FG he was influenced by Bühner (1977).

860 The fact that the main source that could have influenced the FE in his writing was the OT, the rabbinic halakah was not excluded. It seems possible that the rabbinic halakah could have influenced the FE (Preiss 1954; Barrett 1958; Doresse 1960:167; Borgen 1968:147) as well, for the halakah was the explanation, application and enlargement of the law (Duvenage p 199). The contribution of Borgen and Bühner indicate possible similarities between the FG and rabbinic halakah about agency. According to Borgen (1969:147), influenced by E R Goodenough, this Jewish background should be characterized as the early stages of Merkabah mysticism. Doresse (1960:167) indicates that strong support for this statement is found in a Nag Hammadi text. Doresse (pp 146), also indicates that from the Nag Hammadi text it is clear that the Jewish Merkabah traditions of heavenly agents in gnostic/Mandean literature were influenced by Jewish principles of agency and Jewish ideas of heavenly figures. Therefore, in conclusion, the gnostic agents do not explain the background of God’s agent in the FG, as Bultmann thinks. The FG rather gives a clue to the Jewish background of the gnostic/ Mande mythological (Borgen 1968:148).

861 Rengstorff (1933:443) incorrectly suggests that Jesus, the one who is sent, is in reality the apostolos of the FG. Even Painter (1975:78) refers to the mission of Jesus as his ‘apostleship’.
meaning makes him guilty of the 'illigitimate totality transfer'.

Finally, Mercer (p 461) interprets 'sending' in the FG against the background of the Rabbinical concept of 'agency' as in the case of Borgen and Bühner. On the basis of this rabbinical literature Mercer (1992:461) indicates that 'the principle of agency, in which "a man's agent is like to himself" (e.g. Ber. 5:5), taught that the agent or deputy is a separate person who acts and speaks with the authority of the one who sent him'. The oneness of the Father and Son is an important theme in the FG which is noticeable from many passages that refer to God's sending of Jesus. This oneness of the Father and Son is seen in terms of doing the will of God and accomplishing his work (4:84), honouring (5:23), judgement (8:16), bearing witness (8:18), believing (12:44), seeing (12:45), and receiving (13:20). The Father and the Son will send the Paraclete (14:26; 15:26). In 8:29 Jesus says that the one who sent him is 'with him' and has not left him 'alone' (Mercer 1992:461).

Kysar (1993:40-45), in his discussion of different approaches concerning the Johannine Christology, also incorporates 'Agency Christology'. He discusses this concept briefly and very systematically points out the following aspects: In the first place Jesus was the Son of Man (9:35-38). The author wants his readers to understand that the man 'Jesus of Nazareth' was indeed the mysterious Son of Man. Secondly, his origin and home was in the heavenly realm with God. In the third place this Son was sent by the Father. This relates to his heavenly origin and destination. Fourthly, the Son of God will ascend to heaven after completing his mission. In the fifth place the functions of the Son are also the functions of the Father. This next (sixth) point is that the Son carries the full authority of the Father. Seventhly, the Father and the Son are presented in the Gospel as one, yet with distinct individuality. The next point (eighth) concerns the calling of Jesus as the 'only Son'.

The most recent contribution comes from Gnilka (1994:226-324). In his discussion of 'Die Theologie des johanneischen Schrifttums' he also discusses Christ as 'der Gottgesandte'. In this discussion he looks at 'aspects such as: the 'I am'-sayings, Jesus as the one sent, the Son of Man who came as forerunner, and finally the Messiah who has been misunderstood. Gnilka (1994:246) excellently sums up Jesus' position in the FG in his comparison of the FG with the Sinoptics as: 'Die bemerkenswerteste Unterschied zwischen dem vierten Evangelium und seinen synoptischen Vorgängern dürfte darin bestehen, daß Christus zur Mitte der Verkündigung geworden ist. Er ist Subjekt und Objekt der Verkündigung.'

Although Borgen, Bühner, Kysar, Harvey, Mercer and Gnilka's contributions are invaluable in providing a context in which the mission of Jesus (which depicts the Father-Son relationship) can be interpreted, one must still bear in mind that the mission of Jesus was unique only in the sense that the Son of God descended to the world below in order to reveal God and accomplish salvation through the cross before returning to his Father. Therefore, in the examination of the mission of Jesus and the mission of the disciples-Paraclete, Borgen, Bühner and Kysar's findings will not be considered as a schema, but rather as background, while Rengstorf's contribution has to be revised and Harvey's

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862 The sending of the Baptist was also successful; through his witnessing he caused people to follow Jesus (1:35-37). The idea of 'An Agent from heaven' is not unique; this concept also occurs in Gnosticism, Mandean, Hermetic, etc. See Fn 21.
contribution will have to be contextualized in relation to the FG. The above references clearly indicate the similarities in respect of agency between the FG and rabbinnic halakah.

Kysar (1993:45) correctly states that '...Johannine Christology is a creative wedding of two different themes. In Jewish thought to be a son of God was primarily a matter of obedience. To be obedient to God made one a son of God. But sonship of the deity in Hellenistic thought was a cosmic or ontological matter. To be the Son of God was to have the nature of deity in one’s person. The sons of God were mythologically begotten by the gods. Hence, the Hellenistic divine sonship was a matter of the essence of the person, while Jewish divine sonship was a matter of the function or behaviour of the person.’ The FE portrays Jesus in his Gospel as the Son of the Father by virtue of his obedience to the Father (4:34; 5:30; 6:38; 8:29 and cf 7:18 and 8:50a by implication). But Jesus is more than this. His essence is the essence of the Father (1:1, 18; 20:28). In fact, in the FG (in the person of Jesus) two worlds meet: the Jewish and Hellenistic worlds. Jesus’ sonship is the fulfilment of both.

Jesus’ ‘agency’, according to the FG, will now be discussed to determine the contribution of Jesus’ agency to the understanding of discipleship: the ‘agency’ of the disciples.

The diagram below is familiar because it has already been used in the previous section to indicate the Descent-Ascent Schema. It is again used here and is given additional content to indicate the ‘agency’ of the Son. The following are the important aspects of agency in the FG, which is going to be discussed, namely:

(a) Jesus the agent of the Father
(b) An agent is like the one who sent him
(c) The sending of the agent
(d) The revelatory-salvific assignment of the agent
(e) The agent obedient to the will of God
(f) The return of the agent and his report to the Father
(g) The agent appoints other agents

This structure, as it will become clear throughout this study, integrates all other Christological motifs (cf Loader 1984:192).

863 They construct a framework about agency from Jewish literature which they then impose on the FG, which could restrict the picture and the whole concept of Jesus’ agency. This agent, Jesus, was more than just a man. His being is shaped by God’s special action in one way or another. God’s special agent, his Son, was more than just a mere representative. He was also the one whom the Father sent to die on the cross. Because of Jesus’ uniqueness there are also other aspects formulated from the perspective of the FG about agency. Hence, the sending of Jesus should be understood particularly against the background of this motif. Therefore the agency of the Son of God must be interpreted from the perspective of the FG and not from that of Judaism, although Judaism could help to construct the main structure and background.

864 This Johannine presentation of the Son as the agent par excellence of the Father is probably the product of the ‘innovative mind’ of the FE (Harvey 1987:241).

865 If Loader (1984:192f) is correct in his finding, which I support, he made a remarkable point by linking the Messiahship of Jesus with the coming of the Son of God into the world, bearing witness to the truth (18:37) and going back to the Father (19:30). Thus the Messiah is the Son of God, the Revealer, the Son of the Father.

866 These elements are derived not only from the exponents who wrote about ‘agency’, but primarily from the FG itself.
(a) Jesus the agent of the Father

In his critique on different interpretations of the FG, Barrett (1982:16) suggests a theological interpretation in the strict sense of the word. He is of the opinion that the FE writes about and directs our attention to God. When reading the FG it seems as if the Christology is central to the book (Mealand 1978:449; Ladd 1979:237; Nicholson 1983:51; Culpepper 1988:418; cf Van der Watt 1991; Gnilka 1994). When one looks at the purpose of the FG, as given by the FE himself, it seems that a proper understanding of Christ is the FE’s main objective. In the Prologue the Christological note is also striking, designating Jesus as the ‘Logos’: “Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος...Καὶ ὁ λόγος ἀπὸ ἐγένετο καὶ ἐκκήνωσεν ἐν ἡμῖν” (1:1,14). The question that arises immediately concerns the criteria that are to be used to determine which locus is central to the FG. Even the question about perspective then becomes relevant. I believe that injustice will be done to FG if the theology is played off against Christology and vice versa. These two teachings are so interwoven that although they can be distinguished, neither can ever be interpreted in isolation. This interwovenness is clearly confirmed in the agency motif in the FG.

This agency motif declares that God took the initiative to send a personal agent to perform a revelatory and saving function (Kysar 1976:28). Jesus is to be understood as the one who comes from above (3:13b,31; 6:38; 8:23; 13:3; 16:28a). Even when Jesus is ‘below,’ he remains one with the Father, who is the source of his actions, words and authority.

The different aspects concerning the ‘agenc motif’ will now be discussed:

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867 Against the anthropological interpretation of i.e Bultmann and the Christological emphasis of i.e. Käsemann.

866 One of the anomalies of the study of the FG is that much has so far been written about the Christology of the FG and very little about its theology (Culpepper 1988:422). Dahl (1975:5ff; also Culpepper 1983:112ff) calls God ‘the neglected factor’ in NT theology.

869 He will later return to the above (3:13a; 13:1-3; 16:5,28b).
Jesus is here talking to his opponents at the Feast of the Dedication. For our rationale it is not necessary to get involved in the whole argument between Jesus and the Jews concerning Jesus' divinity (10:30). For our purpose only semi-colon 4.2.1 in v 36 (in the text (10:31-39)):

"ον ό πατήρ ήγίασεν και άπέστειλεν εις τόν κόσμον

Jesus further speaks of himself as Yιός του θεου eimι (4.2.2) and refers to God as his Father (ο πατήρ — C4.2.1). He clearly states, to leave no doubt, that he claims a special relationship with God (cf Morris 1975:528). What makes him the 'absolute agent' is the fact that 'God', who is 'his Father', ήγίασεν και άπέστειλεν εις τόν κόσμον.

Unlike the situation in 8:59 Jesus does not immediately withdraw when the Jews 'picked up stones to stone him' (10:31). They overlooked the great miracles performed by Jesus. The immovable point of offence lies in what Jesus says: from their perspective Jesus has spoken blasphemy, because he, a mortal man, claims to be God. Jesus is not classing himself among men by referring to himself as ον, characterized by ον ήγίασεν και άπέστειλεν. Jesus further speaks of himself as Yιός του θεου (C4.2.2) and refers to God as his Father (ο πατήρ — C4.2.1). He clearly states, to leave no doubt, that he claims a special relationship with God (cf Morris 1975:528). What makes him the 'absolute agent' is the fact that 'God', who is 'his Father', ήγίασεν και άπέστειλεν εις τόν κόσμον.

In his reply Jesus (vv 34ff) explains to them why he could make such a crucial statement. Jesus refers to the Law (which refers to the entire OT canon) to substantiate his claims (Carson 1991:398f). Then he refers to the role God plays: ον ό πατήρ ήγίασεν και άπέστειλεν εις τόν κόσμον (C4.2.1). This clause points to Jesus' entire revelatory-salvific mission as the agent of the Father which culminated in the cross, the resurrection, the ascent, the sending of the Paraclete and the appointing of other agents. For this operation the Father has set aside his pre-incarnate Son.

870 See the structural analysis of 10:31-39 in the addendum.

871 Verse 36 is part of vv 34-36, which forms a unit within a bigger unit 10:31-39 which concerns a dispute between Jesus and the Jews over 'Jesus' being the Son of God'.

872 The reader knows that Jesus has not made himself God, for he is the eternal Word that was with God and is God (1:1,2). He is the unique Son of God who is utterly obedient to his Father and is doing everything the Father does (5:19ff). This Word became flesh (1:14).

873 In Greek v 36 continues the rhetorical question which begins in the previous verse. The relative pronoun ον is emphatically used here in the Greek sentence structure. From the content of v 36 it is clear that Jesus is using ον as a reference to himself (Newman & Nida 1980:346).

874 According to Carson (1991:397; Barrett 1978:385; Bultmann 1941:296) Jesus quoted from Ps 82:6 to indicate that Scripture proves that the word 'god' is legitimately used to refer to people other than God himself. If there are people whom God through Scripture adresses as 'god' and 'sons of the Most High', on what Scriptural basis should these opponents of Jesus then object when Jesus says 'I am the Son of God'? Barrett immediately explains that behind this ad homines argument there lies no belief in the 'divinity' of people as such, but rather the conviction of the creative power of the word of God'. This raises people above themselves but in the case of Jesus it is personally present and might therefore with much more legitimacy be called divine (Barrett 1978:385).

875 Bultmann (1953:404) interprets it as one eschatological event.
The error, in Johannine thought, is not that Jesus is described as divine (1:1,18; 20:28; cf 10:30), but the assertion that he claimed to be God. However, for the FE ‘Jesus never makes himself anything; everything that he is stems from the Father’. The fact is that he never claims to be God; he is God (1:1,18; 10:30; 20:28), he is the μονογενής of God (1:18), the Word that became flesh (1:14) (Carson 1991:396). That is why, in C4.2.1 Jesus answers the Jewish charge: ὃν ὁ πατὴρ ἡγίασεν (C4.2.1). Important and relevant here for attention is the use of the verb ἡγίασεν.

The Son of God is here characterized as ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον (C4.2.1). The verb “ἡγίασεν”, which in this context is tied up with the mission of God’s Son into the world, must be connected with his endowment for his earthly task — precisely that endowment which proves him to be God’s Son’ (Schnackenburg 1971:390f). To translate ἡγίασεν here as ‘consecrate’ will not do any justice to what is meant by the FE. ἡγίασεν is here used in its normal biblical sense: ‘to set apart for the purpose of God’. Newman & Nida (1980:346) correctly translate it as ‘setting aside a particularly significant object for a special function of a religious nature’. In this sense it is a suitable word to describe Jesus’ function: he was appointed by the Father to fulfil on earth the supreme purpose of the Father as his agent (cf Sanders 1975:260). It refers to the entire mission of Jesus, and not his death only. Schnackenburg (1971:390) is of opinion that even the concept of ‘ratification’ or ‘sealing’ is present in this word. It is to be understood not simply in judicial terms, but as an endowment with the Holy Spirit (3:33f). Because this agent of God possesses the Holy Spirit in all its fulness (3:34c) he utters the words of God

876 Mastin (1976:32) wrote a convincing article to indicate that these three texts describe Jesus as the pre-existent Logos, the incarnate Logos, and the risen Christ as ‘God’. They complement each other to provide an outline of the church’s understanding of Jesus. These three texts are placed at significant places in the FG and therefore emphasize the importance of what they say. Mastin convincingly indicates that the term θεός indicates who Jesus is, rather than to describe his function.

877 A reliable son was the best agent one could ever have, and the one whose credentials were most likely to be accepted. Moreover, he was the μονογενής of the Father. Such a Son, who is speaking and acting in the Father’s absence on behalf of the Father, and claiming the authority of the Father to do so, would be assumed without question to be his Father’s agent.

878 Brown (1975:408) correctly warns us to be cautious in our evaluation of the Johannine acceptance of Jesus as equal to God, thus divine. In v 37 another perspective arises, namely that of economical subordination (cf Carson 1991:396): Jesus was sent by God and acted in the name of God and in the place of God. Although the Johannine description and acceptance of the divinity of Jesus has ontological implications, the description here remains fundamentally functional.

879 In the FG ἡγίασεν is used only here (10:36) and in 17:17,19 where Jesus sanctifies himself for the sake of his disciples, and prays to the Father to sanctify them too. In 17:19 ἡγίασεν refers to the death of Jesus on the cross. There is no real parallel in the rest of the NT. Only in 1 Pet 3:15 is Christ said to be sanctified, but with a different meaning (Barrett 1978:385). In Num 7:1 of the LXX it is used to describe Moses’ consecration of the Tabernacle and the content of the Tabernacle for their holy purpose, and in Num 7:10f the noun ἀγαθόν, which relates to the noun used in 10:22 (ἀγαθωσίας), is used of Moses’ dedication of the altar (Barrett 1978:385; Newman & Nida 1980:346; cf Brown 1975:404; Carson 1991:399).

880 The fact that Jesus was set apart (ἡγίασεν) for his mission by the Father, who ἀπέστειλεν εἰς τὸν κόσμον, is one of the main doctrines throughout the FG (Bernard 1963:369).

881 If the Jews had recognized that the works of Jesus were the works of God, this would imply that God had sent Jesus, that he was God’s agent. Thus his agency could be disproved by deeds not congruent with him (Barrett 1978:386).

882 As will be indicated later in this study, ὁ γείαζεν will have a different meaning in 17:17,19 because of a different context.
with authority and becomes the complete and true revealer who testifies what he has seen and heard in the presence of the Father (3:32). This helps him to fulfil his mission. In this sense Jesus is the 'eschatological agent', the ὁ ἁγιος τοῦ θεοῦ (6:69) (Schnackenburg 1971:391). The Son is the Father's envoy plenipotentiary, his perfect spokesman and revealer (Bruce 1983:97).

At this point it is necessary to look at the important contribution made by Brown (1975:411) concerning 'consecration' (ἡγιασμός) in the FG in order to understand Jesus' consecration. Brown indicated that in the sequence of feasts in chs 5-10 the theme of replacement was always present:

(i) On the Sabbath feast (ch 5) Jesus insists that there can be no Sabbath rest for the Son (cf v 17). He must continue to exercise even on the Sabbath the judgment of life and condemnation entrusted to him by the Father (v 22).

(ii) During the Passover (ch 6) Jesus replaces the manna of the Passover-Exodus. Through the multiplication of the bread he signals that he is the bread of life that came down from heaven.

(iii) At the feast of Tabernacles (chs 7-9) Jesus replaces the water and light ceremonies: he is the source of living waters and the light of the world. Now, at the feast of Dedication (10:22), which in particular recalls the Maccabean dedication or consecration of the temple altar, Jesus informs the Jews around him (10:24) that he is the one who has been truly consecrated by God (Newman & Nida 1980:346). This seems to correlate with the Johannine theme that Jesus is the new Tabernacle (1:14), and the new Temple (2:21). The consecration motif is a familiar OT motif; here this term is applied to men set aside for important work or high office (Jer 1:5; 2 Chron 26:18; cf also Hebr 5:5 and John 6:69).

The climax of 10:36 (C4.2.1 and C4.2.2), in relation to the previous two verses (vv 34,35), lies in the fact that the spokesman (agent) for God's words, who has been sent into the world with a mission, stands in an incomparably closer relationship with God than those receivers of God's words who in the quoted Psalm are termed 'gods' (Schnackenburg 1971:391). Therefore, without any fear of being guilty of blasphemy, Jesus may call himself the Son of God.

Jesus' endowment and mission is characterized in analogy with the endowment and mission of the prophets of the OT. In Jer 1:5 we read: '... before you were born I set you apart' In the LXX 'set you apart' is translated as ἡγιάσασα σε (cf also Eccles 49:7 ἡγιασθής προφήτης). Thus in the OT sense ἁγιάζειν denotes a 'consecration, setting apart'. If one compares the spiritual endowment of Jesus (1:33; 3:3; 6:63b) with that of the prophetic tradition (cf Is 42:1; 61:1), Jesus' endowment is in line with the OT, but at the same time exceeds it (Schnackenburg 1971:391).

Schnackenburg (1971:391) says 'Dieser Titel im Petrusbekenntnis, der den Messias im christlichen Sinn, den Sohn Gottes (vgl. Mt 16, 16) bezeichnen soll (s. dt.), steht auch mit dem Anschauungskreis der "Heiligung" in Verbindung: Jesus ist der autoritative, geisterfüllte Sprecher der Worte Gottes.'

Cf also ch 2, where Jesus replaces the Jewish tradition, and ch 4 where he replaces the Jewish religion.

It is only here that the formal expression (Βαπτισμός) appear in the FG, whereas the reproach that Jesus equalizes himself with God also appears in 5:18; 19:7. These texts show that 'Alle Stellen zeigen, daß der Tatbestand der Gotteslästerung in der Usurpation (ποιεῖν ἐσαύρων) einer gottgleichen Stellung und Würde erblickt wird, vgl. zu 5,18' (Schnackenburg 1971:388).

The direct use of the 'God' predicate, so frequently used by the FE (1:1,18; 20:28), is avoided here. Hence the Christological title 'Son of God' designates the unique relationship in which Jesus stands to God (cf v 30). In an article Reim (1984:158) points out the OT background for the description of Jesus as God. According to Bultmann (1941:297) ὦς τοῦ θεοῦ εἰμι does not correspond to v 30 or the Jewish rebuke in v 33. He
Jesus is the perfect (absolute) agent of God, not only because he has been consecrated and sent into the world, but also because of the fact that he came from heaven.

These verses, like 3:13-21, appear to be a reflective explanation by the FE himself.\(^{888}\) This text indicates extremely well, although not in the same sense as 10:36, why Jesus is to be considered as the 'Absolute Agent' of God.\(^{889}\) In 10:36 it is pointed out that Jesus is 'set apart' for this mission, while here in 3:31-35 three definite reasons are given to confirm Jesus' 'absolute agency': (i) he comes from heaven (C1 and C4); (ii) he receives the Spirit without measure (C9); and (iii) the Father has placed everything in his hands (C11).

This reflective explanation begins by contrasting "Ο Ἰωάννης ἐρχόμενος (C1) with ὁ ἐκ τῆς γῆς (C2).\(^{890}\) Ὁ ἐκ τῆς γῆς may be rendered as 'typical of those who are in this world' and ὁ ἐκ τῆς γῆς λαλεῖ (C3) may be rendered as 'speaks about things which happen here on this earth'\(^{891}\) (Newman & Nida 1980:102). The one who 'came from above' can only be

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\(^{888}\) Earlier exegetes consider vv 31-36 as the continuation of the words of the Baptist, a view which has been abandoned by most other commentators. Dodd's (1980:308ff) attempt to show that 3:31ff is the continuation of 3:22ff is highly artificial. On the other hand those who abandon this first point of view are in favour of seeing it as an elucidation of Jesus' dialogue with Nicodemus (usually, as Bultmann, they think of a transposition of order of some of the verses). Schnackenburg (1965:393); Morris (1975:243) and Carson (1991:212) are correct in seeing vv 13-21 and vv 31-36 as a set of reflections, meditations or explanation, or a commentary by the FE which provides an answer to Jesus' dialogue with Nicodemus. According to Carson this section (vv 31-36) is the place where the several themes of the entire chapter come together. Barrett (1978:224) agrees with Schnackenburg and Carson. According to him the main theme of the dialogue (vv 1-21) is the birth from above (ἐνωθέν) and in vv 31-36 the FE returns to this main theme. But, and correctly, he thinks that it also carries on the thought of vv 22-30 to contrast Jesus and the Baptist. Newman & Nida (1980:101) and Sanders (1975:135) interpret (vv 31-36) as a commentary on 14-21.

\(^{889}\) This absoluteness, as we shall see, lies in the uniqueness of Jesus' mission. The saving significance of his words and deeds are expressed through the uniqueness of his relation to his Father. Jesus' designation of himself as the 'Son' is the FE's tool for disclosing certain deeper dimensions of the earthly work of Jesus which is only discernible through faith (Schnackenburg 1971:154).

\(^{890}\) ἐκ denotes origin (Morris 1975:244) and in C3 is characterized by τῆς γῆς. In order to emphasize Jesus' origin the FE contrasts it with 'origin' from (ἐκ) τῆς γῆς.

\(^{891}\) In this passage the FE uses the neutral term γῆς (C2, C3; see also 6:21; 12:24) to contrasts the created order with the Creator (the use of κόσμου should imply opposition to God) (Barrett 1980:224; Newman & Nida 1980:102). Jesus is the one who "Ο Ἰωάννης ἐρχόμενος (C1), while man comes ἐκ τῆς γῆς (C2).
Chapter 3

Jesus, the heavenly witness and revealer (v 32), the beloved Son of the Father (vv 16f,35), the Son of man who has come down from heaven (v 13f). The meaning of 'O ερχόμενος is semantically determined by ἀνωθεν. At this point the Messianic phrase is brought into relation with the main theme of the first section (the new birth from above). Therefore there can be no question that the meaning of ἀνωθεν is 'from above' (Barrett 1978:224). ἐπάνω πάντων ἐστίν refers to all the earthly inhabitants ὃ ἄν ἐκ τῆς γῆς 'below' (C2; cf v 12). This spatial dualism implies a judgment of rank and value. He who ἐπάνω πάντων ἐστίν is superior to them, in principle, by virtue of origin in an absolute and unrestricted sense.

The phrase εἶναι ἐκ (C2) is not tautologic. In this context it brings out the basic meanings of ἐκ, origin, source, derivation (Brown 1978:1188; cf Bernard 1969:124). Schnackenburg (1965:395) also adds 'type' and correctly concludes that here the origin determines the type (cf v 6). In origin and nature 'O ἀνωθεν ερχόμενος is sharply contrasted with and separated from ὃ ἄν ἐκ τῆς γῆς. Only through faith can Jesus be recognized as the one who has been sent by the Father (11:42; 17:21). This faith must finally rest not on Jesus, but on God who's representative he is (12:44ff).

This heavenly agent and true revealer draws his message which he came to communicate, from direct knowledge and experience, which is described by the FE according to the

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892 It is the objective of the FG to show that ἰδιός ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ (20:31) and one way in which he convinces his readers is by stating and emphasizing that Jesus does not take his origin from the earth but ἐκ τοῦ οὐρανοῦ ερχόμενος (C4 and C1) (cf Morris 1975:243).

893 In the Synoptics Jesus is called ὁ ερχόμενος (i.e. Mark 11:9; Luke 7:19f); even in the FG (11:27; cf 1:15). According to Morris (1975:243) this expression is a title of the Messiah. In the FG small variations occur where Jesus is called: ὁ ἐκ τοῦ οὐρανοῦ καταβάς" (3:13), "O ἀνωθεν ερχόμενος" (C1) and ὁ ἐκ τοῦ οὐρανοῦ ερχόμενος" (C4).

894 See also 1:15,27; 11:27; 12:13; cf 6:14.

895 According to Barrett (1978:224; also Brown 1975:157) the meaning of ἐκ τοῦ οὐρανοῦ (C4) is parallel to ἀνωθεν (C1). The repetition of C1 in C4 is especially for emphasis (Newman & Nida 1980:102).

896 ἐπάνω relates to ἄνωθεν (cf Schnackenburg 1965:395).

897 'O ἀνωθεν ερχόμενος and ὃ ἄν ἐκ τῆς γῆς are both singular; in the case of the former the emphasis is on the uniqueness of the heavenly revealer, while in the case of the latter πάντων in C1 brings out the whole of the human race on earth. Therefore can we interpret ὃ ἄν ἐκ τῆς γῆς generically (Schnackenburg 1965:395). Morris (1975:243) is of the opinion that πάντων (C4) is ambiguous, both masculine (‘above all men’) and neuter (‘above all things’). But from the context and the Johannine dualistic perspective the masculine interpretation seems to be preferable (see also Newman & Nida 1980:101).

898 Since these people are earthly in origin they are earthly in nature, restricted and oriented in thought and language (Schnackenburg 1965:395).

899 ἐκ τῆς γῆς is probably not as negative as ἐκ τοῦ κόσμου (cf 15:18; 17:14), but the distance between ἐκ τῆς γῆς and ἐκ τοῦ οὐρανοῦ is still great enough, although the contrast is not metaphysical. The κόσμος was created through the 'logos' (1:1). Later the heavenly agent comes to earth to give to the earthborn people the power to become ‘children of God’ (1:12). If they can be 'born from above' they can have access to the heavenly world (3:3,5). Thus the earthly realm is not treated by the FE as sinful or valueless by nature, but in relation to the higher, heavenly realm it is subordinated and ordained (Schnackenburg 1965:395). It is the 'Prince of this world' who makes life in the realm 'below' sinful and corrupt (cf 8:42-47). People are characterized by the FE as ἐκ τῆς γῆς (3:31), ἐκ τοῦ κόσμου (15:19), ἐκ τοῦ πατρός τοῦ διαβόλου (8:44), ὁρ ἐκ τῶν κάτω (8:23) (cf also 18:37 and 8:47). By contrast with the latter Jesus is ἐκ τῶν ἄνω (cf also 1 Jn 2:16; 3:8,12).
analogy of human ‘seeing’\textsuperscript{900} and ‘hearing’ (compare 3:11ff).\textsuperscript{901} These terms also indicate that Jesus is the recipient of revelation although the knowledge of the Son is not thereby restricted or his honour diminished, since the Father has placed everything in his hands (v 35). Behind these words, by implication, we can discern something of the mystery of the Trinity. Jesus is conscious of his mission\textsuperscript{902} and of his direct access to this heavenly revelation and knows that he is in possession of the primordial truth which he is now proclaiming.\textsuperscript{903} Consecutively throughout the FG Jesus can attest that his doctrine is not his own but that of ‘him who sent’ him (Schnackenburg 1965:397).\textsuperscript{904} Thus an agent did not speak his own words but the words of the one who commissioned him.\textsuperscript{905} Jesus teaches what he knows, what he has seen and heard in the heavenly sphere. The way the FE formulates it indicates the reliability of Jesus’ proclamation although it was not accepted by men\textsuperscript{906} (πὴν μαρτυρίαν αὐτοῦ οὐδείς λαμβάνει -- C6). The person who accepts the message of Jesus agrees\textsuperscript{907} that Jesus is the promised messenger of God and admits that he was sent by God. This is a prominent motif in the FG.\textsuperscript{908}

In C7 new light is cast upon the nature of μαρτυρίαν and πίστις (ὁ λαβὼν -- C7). λαβὼν does not describe saving faith, as in 1:12, but that it confirms the truth of God. According to Bultmann (1941:118) the μαρτυρίαν of the Revealer is identical with what it attests, and

\textsuperscript{900} Westcott (1890:61) thinks that ἐνεργεῖ (C5) points to ‘that which belonged to the existence’ and ἔκκοιμεν to ‘that which belonged to the mission’ of the Son. But the difference in the tenses is probably aimed at varying the style (Blass-Debrunner 1974:176; see also Brown 1975:158; Barrett 1978:225; Newman & Nida 1980:102). ‘Seeing’ expresses the closeness of the Son to the Father, while ‘hearing’ implies the communication of the truth in words. This element is always included in testifying (cf Schnackenburg 1965:397).

\textsuperscript{901} Jesus uses these terms elsewhere in the FG to indicate the knowledge which he has gained with the Father and from the Father, though the terms only occur together in 3:32 (cf 1:18; 6:46; 8:26,40; 15:15; the combination in 5:37 refers indirectly to Jesus’ knowledge) (cf Schnackenburg 1865:397).

\textsuperscript{902} Jesus made no secret of his mission. In the FG the terms πέμπειν and ἀποστέλλειν are used by Jesus’ 43 times. His consciousness of his mission clearly comes from (i) 7:28f: ‘...ἀπ’ ἐμαυτοῦ ὡκ ἐλήλυθα, ὁλ’ ἐπὶν ἀληθινὸς ὁ πέμπως με, ... παρ’ αὐτοῦ εἰμὶ κάκενος με ἀπέστειλεν’ and (ii) 8:14: ‘...οἶδα πόθεν ἔλθον καὶ ποῦ ὑπάγω ὡμεῖς...’

\textsuperscript{903} The testimony of this heavenly agent is as reliable as the testimony of an eyewitness in earthly matters, but in the case of this agent any possible error in sensory perception is excluded. His witness conforms to his heavenly qualities of life (1:4), light (1:4,5) and truth (1:9,14,17; cf 8:32,40,45; 17:17; 18:37) (Schnackenburg 1965:397).

\textsuperscript{904} 7:16; cf 8:26,28; 12:49; 14:24; 17:8.

\textsuperscript{905} This text forms the basis of Jesus’ authority as he frequently argues in the discourses: 5:30ff; 7:16ff; 8:16ff; 12:45ff (Loader 1984:190).

\textsuperscript{906} In C7 the FE corrects the rhetorical οὐδείς (C6) just as he corrects 1:11 in 1:12; cf also 8:15f and 12:44f.

\textsuperscript{907} οὐδείς in C6 is not to be understood literally as colon 6 shows. The FE has already made it clear in Jesus’ dialogue with Nicodemus that a man must be reborn. The natural man is not interested in accepting Jesus’ witness (Morris 1975:245). But when a person accepts Jesus he sets his seal on the proposition that God is true and recognizes Jesus’ heavenly origin. He acknowledges the truth of the revelation of God in Jesus. Morris (1975:245) refers to the usage of a seal in antiquity which could help to explain the reference in C7. In those days many people were illiterate. A design imprinted by a seal conveyed a particular message to the owner. Great men used distinctive seals which marked articles as their property. A seal came to be used to denote ownership and also to give a man’s personal guarantee. The most common use of this verb in the NT was to indicate God’s marking of his own people (cf 6:27).

\textsuperscript{908} See 7:16,18; 8:26; 12:49; 14:24; cf 4:34; 5:19,30; 6:38,39; 9:4; 10:37,38; 17:4.
not complementary to it. Therefore it finds confirmation in its acceptance by faith. It is only through faith in the word of μαρτυρίαν that one can see to what the word bears witness, and consequently recognize the legitimacy of the witness himself. Bultmann correctly refers to 1 Jn 5:10 which states that the person who puts his faith in the Son has 'the testimony in himself', which means that he needs nothing more to confirm the testimony, for he himself already possesses it in the testimony itself. According to 7:17 whenever a person does the will of God he will recognize the truth of the teaching of Jesus.

The phrase δν γάρ ἀπέστειλεν ὁ θεός τὰ ρήματα τοῦ θεοῦ λαλεῖ (C8) indicates that God himself speaks in the words of the agent. This explains why the word of witness and that to which the word bears witness are identical, because what God says is said by God himself. This is due to the fact that the Father is in Jesus and where Jesus is, the Father is also. Thus, what God says is nothing else than God's action. 'If in Jesus the λόγος became flesh, then God's action is carried out in Jesus' words (Bultmann 1941:119). Even the identification of Jesus' words with the words of God is underlined by οὗ γάρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα (C9). This would mean that the agency of Jesus and the revelation and salvation which he brings is complete, sufficient. According to the FE the revelation-salvation which Jesus brought consists of more than a complexity of statements and thoughts (17:6-8) forming a unified system and including the appearance of a heavenly figure in bodily form in Jesus. The completeness of the revelation-salvation accomplished by Jesus lies in the definitive character of the event (cf Bultmann 1941:119). This in fact would mean that Jesus is the eschatological event.

The statement that 'the Father' loves the Son (ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν C10) is found in the FG combined with the idea that God redemptively, in a concrete form in his Son, becomes visible and active in him. Colon 11 "πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ" conveys the same meaning. Jesus represents the Father; in Jesus the Father is present (Bultmann 1941:119f) and gives to his Son the Spirit without measure. This last point will now be discussed. This will be followed by a discussion of πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

(ii) Jesus receives the Spirit without measure

This divine agent is no more than the spokesman of God (6:26; 17:8), the mediator of life-giving words to a world estranged from God. Therefore the call of this unique agent cannot be disregarded for he speaks the words of God with the full authority given to him from heaven. 'To believe Jesus is to believe God' (Carson 1991:213). The opposite is also true (cf 12:44ff; 1 Jn 5:10). The Father has given Jesus authority to speak because he himself speaks in his Son (14:10) (Schnackenburg 1965:399). C8 and C9 give the basis for Jesus' authority (Newman & Nida 1980:103):

> ὅν γὰρ ἀπέστειλεν ὁ θεός
> τὰ ρήματα τοῦ θεοῦ λαλεῖς
> οὗ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.

Here the sender (τοῦ πέμψαντός με) is completely one with the agent. Therefore, to 'see' the agent is to 'see' the sender (12:45), and to 'hear' the words of the agent is to 'hear' the words of the sender. Thus 'speaking the words of God' with which the prophets of the OT had been charged, now takes on a new dimension and a unique meaning with the

908 The focus here is on the content of the message. The FE wants to communicate that Jesus, the agent whom God has sent, speaks the message that comes from God (Newman & Nida 1980:103).

910 The phrase "οὗ ... ἐκ μέτρου" (C9) is often used in Rabbinic writings to express the semantic meaning of 'completely' or 'fully' (Newman & Nida 1980:104).
proclamation of the eschatological agent, the 'Son', as spelled out by the FE in his Christology. The Father has given his Son the Spirit in unlimited fulness, so that in the end this 'last agent' could speak the words of God as no one had ever done before (Schnackenburg 1965:399). The phrase “ἐκ μέτρου διδώσων” is difficult to interpret. Commentators failed to do so. A possible explanation of this phrase is as follows: From the context it is clear that the message (words) of this agent on behalf of the sender is only possible through the receiving of the Spirit. But the fact that the Spirit is given ἐκ μέτρου διδώσων enables the divine agent to speak the words of God as no one has ever done before. Thus the phrase “ἐκ μέτρου διδώσων” relates to the content of the message brought by the agent, revelation ἐκ μέτρου διδώσων.

This says that the Father himself inspires the words of his agent and divine through the Spirit. But this indication “ἐκ μέτρου διδώσων” goes even beyond the message content of the agent. It also concerns his whole ministry. The πάντα (C11) corresponds with ὑπὸ ἐκ μέτρου (C9). By his bestowal of the fullness of the Spirit upon his agent, the Father entrusted to him the fullness of salvific knowledge which he had to reveal to men.

(iii) The Father has placed everything in the hands of his Son

When the FE wants to indicate the mystery of the agent’s (Jesus) union with his sender

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911 Carson (1991:213) pointed out how God, throughout the redemptive history, spoke to Israel through many accredited messengers. In each case the messenger received that measure of the Spirit that was required for his/her assignment. But in the case of Jesus it was different; to him God ἐκ μέτρου διδώσων τὸ πνεῦμα.

912 The subject of C9 could easily be seen not as the Father, but as his agent who pours out the Spirit abundantly, without limit (cf Dodd 1980:310,410). The text-critical apparatus gives us an indication how to understand this phrase. After διδώσων a number of manuscripts (A C D Ψ 086 f3 M lat sy h co; Or) have ὦ θεός τὸ πνεῦμα. This supports the interpretation that the Father must be the subject and not his Son who ὑπὸ ἐκ μέτρου διδώσων τὸ πνεῦμα. Then, as Schnackenburg (1965:400) correctly proposes, in view of the use of the particle γὰρ, we can interpret this phrase as follows: ‘that he speaks the word of God is recognizable from the fact that he imparts the Spirit in (eschatological) fullness. The indication of Brown (1975:158; also Hendriksen 1976:150) that it is the Son who gives the Spirit is unacceptable. His motivation is based on linguistic statistics while it is very clear from the context that it is the Father who gives the Spirit to his Son.

913 Strack & Billerbeck (1924:431) pointed out that the rabbis were convinced that the prophets of the OT received the Spirit in different measures. In his testimony the Baptist confirmed that ‘the Spirit descended on Jesus’ at the Baptism and remain on him (1:32,33). Because Jesus has the fullness of the Spirit, he can ‘baptize with the Holy Spirit (βαπτίζει τὸν ἅγιον πνεῦμαν ἐν ψευδόματι ἄγαθον — 1:33), speak words which are Spirit and life (ἐν ἡγιωμένῳ ἀληθείᾳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένῳ ἡγιωμένanvas) and bestow the Spirit to believers (7:39; 20:22).

914 If we understand C9 correctly, it gives deep insight into the Christological thought of the FE. It can then probably be formulated as such: The Spirit unites the Father and the Son for the Son’s revelatory-salvific work, even though the Spirit is only given after the glorification of Jesus (20:22) (Schnackenburg 1965:400).

915 The motif of ‘the Father giving (διδόντα) to Jesus’ occurs throughout the FG. He has given ‘all things into the hands of Jesus’ (3:35; 13:3); the Spirit (3:34); the work Jesus accomplished (17:4); the works he did (5:36; cf 14:31); his message (12:49; 17:8); his authority (17:2); his name (17:11); his glory (17:22ff); his disciples (6:37ff; 10:29; 17:6,9,12,24; 18:9); the cup he must drink (18:11); to judge (5:22); to have life in himself (5:26); and power over all flesh (17:2); words (3:34); the works (3:36), the work as a whole (17:4), glory (17:24), everything Jesus asks for (11:22), his commandments (12:49; cf 14:31; 17:4), ‘to have life in himself’ (5:26), authority to execute judgment (5:22,27a), power over all flesh (17:2), ‘the Spirit without measure’ (3:34). He has also given him those who believe in him: 6:37,39; 10:29; 17:2,6,9,12,24 18:9. From all these texts and others it becomes clear that the Son does what his Father does, ‘they act with the same power and have one nature’ (Brown 1975:162). The FE uses the verb διδόμεν 76 times, much more frequently than any other NT author (Luke, who uses it the second most, counts 60 times).
(God), he uses the absolute, ὁ πατὴρ and ὁ υἱός. For the FE this is the only and ultimate way to indicate the metaphysical source of the common thought and action of God and Jesus (Schnackenburg 1965:400). The words πάντα δέδωκεν ἐν τῇ χειρί αὐτοῦ (C11) indicate the dependence of the human Jesus on the Father while the FE is also convinced of the preeminence of Jesus (Logos, Son of God, etc).

C9 stresses the love of the Father for his Son916 (see also 5:20,917 10:17; 15:9f; 17:23f,26), because it is the nature of love to give918 and to give without measure (3:16; 13:1; 14:31) (Schnackenburg 1965:400; Newman & Nida 1980:104; see also Morris 1975:247). 'One loves another for the sake of benefiting the one he loves, rather than for the sake of receiving benefit from the object of his love' (Newman & Nida 1980:104). 'To give something into the hands of another'919 is a semitic expression (Newman & Nida 1980:105), meaning in general the conferring of power, authority and equipment (cf Barrett 1978:227).920 This statement is expressed most generally in 13:3, with a slight variation, and comprises the whole process of salvation, from the giving of revelation to the giving of life by the Son.

In chapter 5 the Father gives the Son authority and power to judge.921 No one can do anything unless it is given to him (3:27) by God, whether it be Jesus, one who would come to Jesus (6:65) or even Pilate (19:11) (Loader 1984:191).

The authority of the mission of Jesus rests with the Father.922 Firstly, he initiated this mission by virtue of his love for the world (3:16) and therefore sent his Son into the world (4:34; 14:24; 17:18). Secondly, the action of God is stressed in vv 3:17 and 6:44 through the one that was sent. These relate to the Father/Son relationship of equality (1:1; 5:19; cf 10:30) and economical subordination (5:19). Together these two aspects accentuate the position of God in his role as sender and the nature and work of Jesus as the one sent by the Father to realize God's purposes (cf Mercer 1992:458). So the Son carries the full

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916 The present tense indicates that the Father always and constantly loves his Son (Newman & Nida 1980:104). This love of the Father also takes effect on those who love and believe in the Son (cf 14:23; 17:23) (Sanders 1975:136).

917 In 5:20 the FE uses another verb: φίλει. Most scholars agree that there is no distinction in meaning between these two verbs the way the FE uses them (Newman & Nida 1980:104).

918 The perfect tense of δέδωκεν is difficult to interpret. It could be taken to indicate timeless giving or the act of loving and giving by which the Father entrusted πάντα to his Son in his act of sending him into the world (Schnackenburg 1965:400f).

919 In terms of Christology this phrase does not indicate the imminent self-communication between the Father and the Son within the Trinity, but the giving of knowledge and power when the Son is sent as saviour (Schnackenburg 1965:401). The perfect tense (δέδωκεν — C11) suggests that this received knowledge and power remain within the knowledge and power of the Son. The meaning of this phrase may be rendered as 'to give Jesus control over everything' (Newman & Nida 1980:105).

920 Sanders (1975) translation which reads '...has given all things by his means, literally, by his hand', is not justified.

921 It also becomes the central theme (see 5:22,23).

922 Another principle is that according to the halakah the sender transfers his own rights and the property concerned to the agent (Borgen 1968:141).
authority of the Father with him. The Father has placed his divine ‘seal’ upon his Son (6:27). The Son is then the bearer of divine authority. His words, acts, and his very person have the force of God’s own self (Kysar 1992:43).

The moment the credentials of the agent were authenticated, ‘he became (...) ‘like’ the principal himself: it was as if the principal was present’ (C1.1.2) (Harvey 1987:247). The conclusion with regard to this statement then is that when God’s agent speaks and works on God’s behalf, it is as if God is present -- then there can be no limit to the transactions the agent undertakes on behalf of God. A true agent has the right and duty to do what God would be doing (C1.1.2); if he were false he would be committing blasphemy.

Once the authorization of the agent is established, his words and actions can have legal consequences. His appearance would force a third party to make a decision regarding his credentials. His authority has to be tested by the asking of appropriate questions (or for ‘signs’) (Harvey 1987:247). The claims of the agent are always open to discussion. To accept his claims means to acknowledge his authority over the whole of one’s life. It is under such a scheme of questioning that the FG presents (at least in part) the appearance of Jesus as the agent of God (Harvey 1987:248).

To have written (or said) of a person who appeared to speak and act with absolute authority that he was the ‘Son of God’ (C1.1.2) was to acknowledge him as the representative of God on earth. To him the same homage, obedience and respect would be shown as to God.

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923 Harvey (1987:247) clearly points out how the same principles that apply to the appointment of a civil agent, apply to an agent of God. He states that the appointment of an agent in civil matters does not appear to have been a public or formal act. No agent could point to the moment of his authorization as evidence for his legal act on behalf of his principal. Rather a ‘sign’ for evidence had to be sought to determine to what extent his character and works were consonant with his alleged mission. In the case of the agent of God intimate knowledge of God’s (his principal) affairs and methods would be a ‘sign’ of his authenticity. This person should act as ‘a man of God’ and to the advantage of God (his ‘glory’). The true agent had a right and duty to do what God would be doing.

924 The agent can most certainly be involved in certain transactions such as proclaiming God’s word, forgiving, judging, loving, and healing.

925 The appointment of an agent does not appear to have been a formal or public act (Bühner 1977:181ff): it was difficult for the agent to point to the moment of his authorization as evidence for his power to act on behalf of his principal. The agent was rather asked what ‘sign’ he had to prove his authority (cf Jn 2:18), and how far his character and ‘works’ were consonant with his alleged mission. These principles also apply to the agent of God (Harvey 1987:247).

926 Rengstorff (1933:421ff) argues that when Jesus wants to denote his full authority to both the Jews (5:36,38; 6:29,57; 7:29; 8:42; 10:36) and the disciples (3:17; 20:21) he uses ἀποστέλλω. He thereby shows that behind his person and words stands his Father and not merely his pretensions. Even when he prays he uses ἀποστέλλω to describe his relationship with his Father (11:42; 17:3,8,18,21,23,25).

927 Harvey (1987:248) points out that also in Josephus the same principle of communication/agency (that is found in the FG) is applied to both ‘bringing God to manifestation’ and ‘reconciling enemies with one another’.

928 The object person of the agency in the case of Jesus was God -- which God? For the Jews, God was very exclusive: only one being could be called ‘God’, the God of Abraham (John 8), the God of the universe (John 1). Therefore no intercourse with him was conceivable -- he was the one figured in the FG. To compare the term ‘God’ with the term used in other pagan religions (Greek culture) was instructive. There were many ‘gods’ and it would pose no problem to add to their number a human being who would seem worthy the description (as was the case with the emperor cult). These gods did not need any agent for they could move about...
be due as if one were in the presence of God himself. It was actually only after his death and resurrection that Jesus was really acknowledged as the Son of God. Those who acknowledged him were called upon to mould their lives to the pattern that he has been authorized to lay down for them (Harvey 1987:248f).

Although authority is transferred from the sender to his agent (cf Harvey 1987:241), the agent still remains an agent of the sender. John 6:44 is to be understood in this sense: 'No one can come to me (the agent) unless the Father who sent me (ὁ πέμψας με, i.e. the sender) draws him ...' In other words, when a person comes to Jesus, who is the agent, it is the same as to be in the possession of the sender, who is the Father, and only those who are included in the claim of the Father come to his agent (Borgen 1968:142).

In conclusion: in 10:36 Jesus claims to stand in a close relationship with God. In fact, he is the Son of God (C4.2.2). Therefore there could be no better agent to be sent by God than his only Son, who knows his will and plan for the world. Therefore God sets aside his Son for a particular mission: he has to reveal the Father.

In 3:31-35 it is stated by the FE that Jesus, who comes from above, is above all (C1,4). Jesus did not only, as in the case of previous earthly agents of God, brings the message of salvation. In fact, Jesus is salvation. He also receives the Spirit without measure. This enables him to speak about what he has seen and what he has heard from the Father as no one has ever done before. The Father also equipped him with the power and authority required to fulfil his divine mission. Jesus’ origin and nature is that he is from above. He is separated from those who are from the earth. Jesus experienced direct knowledge through seeing and hearing from the Father. The Father is in Jesus and where Jesus is, the Father is. Thus in Jesus the Father is present. This would imply that Jesus, who is the agent of the Father, is like the Father who sent him.

(b) An Agent is like the one who sent him

The basic principle of the Jewish institution of agency is the axiom that ‘an agent is like the one who sent him’ (Borgen 1968:138). This relationship is applied regardless of who the sender was. Consequently, to deal with the agent was the same as dealing with the sender himself

themselves among men. These two perspectives of the term ‘God’ constitute the poles between which the Christology of the FG underwent its early development. From the Jewish perspective, to call Jesus God would be tantamount to blasphemy. According to them this term could refer to none other than the one God of the OT. From the Greek perspective, however, there was no problem in calling Christ ‘God’. It was only necessary to distinguish him from other gods by way of defining his divinity in relation to the one God in whom the Jews believed. Thus, to solve this paradox, Harvey (1987:249) proposed that whereas the Greeks needed to refine their general usage of the term ‘god’ and while the Jewish Christians could not match to extend their exclusive use of this term, ‘they leaned towards a kind of functional identity between Jesus and God, and that some of them found in the concept of “agency” a useful model for doing so. ... The Fourth Gospel itself was promptly enlisted in this task, and the fuctional origin of much of its Christological language was lost to view.’


930 Borgen (1968:138) refers to the following references from the halakhic writings: Mek. Ex 12:3, 12:6; Berakoth 5:5; Baba Metzia 96a; Hagigah 10b; Qiddushin 42b, 43a; Menahoth 93b; Nazir 12b, etc. Cf also Harvey 1987:241. This is a quotation by Borgen (1968:138) from Baba Qamma 113b.
(Borgen 1968:138; cf Harvey 1987:241). This halakhic principle meant that the agent was analogous to his sender as far as the 'judicial function and effects' were concerned (Borgen 1968:139). In ancient times the one who was sent carried with him the contrary identity of equality and subordination: on the one hand the agent has significance and on the other hand he has none (Borgen 1968:139).

This old Jewish axiom that a man's envoy is like himself (Strack & Billerbeck 1922:590; 1924:558) is used with strong emphasis in the case of the Johannine Jesus in the FG (5:19; 12:44f; 13:20; cf 15:21; 17:18; 20:21). The 'agent' is the 'Son' (C10-11) who is and remains close to the Father. Thus in this 'agency-perspective' the unity between Jesus and the Father becomes clear.

In ch 5:16-30 an exposition is given of the Father/Son relationship (cf Loader 1984:194, Waldstein 1990:313; Carson 1991:262). 'Nowhere else in the Gospels do we find our Lord making such a formal, systematic, orderly, regular statement of His own unity with the Father, His divine commission and authority, and the proofs of His Messiahship, as we find in this discourse' (Ryle quoted by Morris 1975:311). In order to determine such a relationship there are two important aspects to consider, namely, who the person is, and what he does. On the other hand one can see who he is in what he does, and what he does he does because of whom he is. John 5:16-30 is a striking example that incorporates both these reflections. Verses 16-18 reveal who Jesus is, and vv 19ff what he did. What

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931 When Philip requests Jesus to show them the Father, Jesus replies that 'Anyone who has seen me has seen the Father' (14:8-9).

932 Some rabbis developed this into a judicial mysticism. According to them the agent is identical to the sender (Preiss 1954:25). From this statement it seems that the agent derives both his qualities and his authority and function from the sender (Borgen 1968:139).

933 This unity between the Father and the Son is seen in terms of doing God's will and accomplishing his work (4:34; 6:38; 9:4); to please the Father (5:30; 8:29); to honour him (5:23); to bear witness (8:18); believing in Jesus is believing in the Father (12:44); seeing the Father in Jesus (12:45); he who accepts Jesus accepts the one who sent him (13:20); both Father and Son will send the Paraclete (14:26; 15:26); in 8:29 Jesus says that the one who sent him is 'with him' and has not deserted him; the Father gives the Son his life (5:26); all that the Son has is the Father's and what the Father has is the Son's (17:10). This theme was developed under many aspects and with different forms of expression. The most important ones are: co-operation in the earthly ministry of Jesus, a real working together with the Father (5:17,19,20), in such a way that the Son can do nothing by himself (5:19,30). He only speaks of and does that which he has seen, heard, and learned from the Father (cf 8:28,38,40; 12:50; 15:15), while the Father shows all to the Son (5:20). The Father also entrusts to the Son his greatest works, judgment, and the giving of life (cf 5:21-27), and πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς τὸς κόσμος (13:3). Thus the Son submits to the Father's will (8:29; 14:31; cf 4:34; 10:18; 12:49,50) and seeks only to glorify the Father (8:50; cf 7:18), while the Father does not leave his Son alone among hostile men but is 'with him' (8:29; 16:32). He also honours and glorifies his Son (8:54; 13:31,32; 17:1-5). All this leads to statements indicating a fuller unity between the Son and the Father: mutual knowing (10:15), being one (10:30; 17:11,22), so that the Father is in the Son and the Son is in the Father (10:38; 14:10,11,20; 17:21,23). Because the Father is in the Son, he who has seen the Son, has seen the Father (8:19; 12:45; 14,7,9). The Father guarantees the revelatory-salvic activity of Jesus on earth, because he is behind all this; he has given the Son the words to speak and works to perform (cf 12:45); the Father, indeed, is even in them himself (cf 14:10,11). The Father has approved his Son as his agent (he has set his seal on him — 6:27; cf also v 29).

934 Käsemann (1968:9ff) correctly sees the unity or ‘oneness’ between the Father and the Son as the distinctive element of the Christology of the FG. The recognition of this ‘oneness’ enables us to address ‘the problem of the divine glory of the Johannine Christ going about on earth’ as well as the problem of the heavenly agent, alien to the world ‘below’, who is ‘totally on the side of God’.

935 ‘...the authority with which He teaches and acts is nothing less than the authority of God’ (Morris 1975:313).
he did was not performed on his own; 'he does only what he sees the Father doing', that is to give life (vv 19-21). But the Father has also given the Son to 'the full right to judge' (vv 22-23). Then in vv 24-29 these two themes (to give life and the right to judge all people) are woven together and placed in an eschatological context (Newman & Nida 1980:153). The theme of this pericope is set up by the response of Jesus when the Jews (v 16) attack him for healing a paralytic on the Sabbath.936 In his response to their attack Jesus answers them: 'ο δὲ ['Ησιοὺς] ἀπεκρίνατο αὑτοῖς, 'Ὁ πατήρ μου ἔως ἀρτί ἐργάζεται, κάθω ἐργάζομαι.' (5:17). This enigmatic statement becomes clear only against the background of the Jewish teaching that God alone can work on the Sabbath; his work as creator continues uninterruptedly, even on the Sabbath (Strack-Billerbeck 1924:461f).937 Jesus' opponents immediately understand the implications of his statement, therefore: 'οὶ τούτο οὐν μᾶλλον ἔζητον αὐτὸν οἳ Ἰουδαίοι ἀποκτείνα, δι᾽ οὗ μόνον ἔλευν τὸ σάββατον ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεόν, ἵσον ἑαυτόν ποιῶν τῷ θεῷ (5:18).

From this text (5:16-30) the following three aspects emerge concerning the Father-Son relationship: The equality and economical subordination of the Son to the Father, the preparation and equipping of the Son by the Father, and finally the Father bestows his authority on the Son. All three aspects relate and contribute to the exposition of the statement: 'An agent is like the one that sent him'.

(i) Equality and economical subordination of the Son to the Father

It is especially in vv 19,20 where this relationship of equality and subordination between the Father and the Son is clearly spelled out.

In these cola the relationship of the Son with the Father is expressed directly and objectively in an analogous family metaphor by Jesus' absolute use of the terms ὑιός and πατέρα. Schnakenburg (1971:129f) points out that ὑιός, which the FE uses exclusively with the definite article, is the privileged Christological title and the one that Jesus prefers to use when referring to himself. If he wants to remain obedient to God he is bound to speak and act this way. He has to act this way in order to τελειώσω αὐτοῦ τὸ ἔργον (4:34).

936 The healing narrative and Sabbath controversy correspond in many aspects with the Synoptics; the subsequent discourse, by contrast, is only to be found in the FG (Waldstein 1990:313).

937 For the Jews the Sabbath privilege was peculiar to God, and no one was equal to God (15:11; Is 46:5; Ps 89:8). In claiming the right to work even as his Father worked, Jesus was claiming a divine prerogative' (Brown 1972:217). See Bernard (1969:238); Barrett (1978:213) and Dodd (1980:321f) for rabbinic statements that Divine Providence remains active on the Sabbath.

938 My own insertion.

939 This text (5:19-26) gives the Father-Son relationship formal expression because both are mentioned here.
The mission of the Son of God is presupposed in ch 5.\textsuperscript{940} God, invisible and transcendent, is now seen to act through the incarnate λόγος, Jesus, in whom he is present. His will, his words and his deeds are accomplished in and through Jesus. Thus, through the Son, the Father reveals his will and accomplishes that which he wants done himself. Through the cross Jesus makes effective what the Father in fact does. Thus God has communicated himself to men in Jesus as the one who acts to save them (Schnackenburg 1971:130f).

The Father and the Son are represented as one, but are not identical. The Son is divine, yet he is in a sense economically subordinate to God (Kysar 1992:43f). Cola 1.1-4 describe both the Son's absolute equality with and dependence on the Father. It reveals the basic equality and economical subordination of Jesus' work with the divine work.\textsuperscript{941}

**Economical subordination**

The *first relationship concerns the agent's position towards the one who sent him*. They stand in an unequal relationship towards one another (Van der Watt 1991:110). Concerning the status and function of the 'one who is sent', he is insignificant in the presence of the one who sent him. His deeds are prescribed by the one who sends because he embodies all authority (Borgen 1968:139f). To be the 'agent' of the one who sends him, his actions must correspond with those of the sender. The moment he does not act according to the commands of the one who sent him, he will loose his status as an agent. When one person 'sends' another, a degree of subordination is always implied.\textsuperscript{942}

In the sender/agent relationship the sender is always superior.\textsuperscript{943} This *economical subordination* fits in very well in the Father/Son relationship in the FG and implies that the Son is economically subordinate to the Father, as is stated in 13:16.\textsuperscript{944}

\begin{enumerate}
\item οὐκ ἐστιν δοῦλος μείζων τοῦ κυρίου ...... αὐτοῦ
\item οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτὸν.
\end{enumerate}

This principle concerns the fact that the one who is sent is not greater than the one who sends him. Here we find that ὁ πέμψαντος parallels with δοῦλος whereas τοῦ πέμψαντος parallels with τοῦ κυρίου. Mercer (1992:462) points out that in the FG the oneness of the sender and the one sent is balanced by an emphasis on the subordination of the one sent. The Father is the one who shows the Son everything (5:20) and placed everything in his hands (3:35). Therefore he knows everything (16:30). Thus Jesus testifies about what he saw and heard from the Father (3:32,34; 8:28; 17:8). He does nothing by himself (5:19,30; 8:28). He says only what the Father has instructed him to say (12:49,50; 14:10). Jesus' only wish was to do the will of him who sent him (4:34; 5:30; 6:38-40; 6:38-40; 8:29). He even says that it is the Father, living in him, who is doing his work (14:10). Jesus indicates that the decision to come was not his own, but that it was the Father who sent him (8:42)

\textsuperscript{940} Cf 3:16ff,34; 4:34; 6:29,38, etc.

\textsuperscript{941} According to Bultmann (1941:186) v 19 reveals only the basic equality of Jesus' work with the divine work. He neglects the fact that this verse shows Jesus' subordination to the Father, which is clearly depicted in C1.1.1.

\textsuperscript{942} Mercer (1992:462) indicates that this idea is also supported by rabbinical agency.

\textsuperscript{943} Compare the following two verses: 10:30 ἐγώ καὶ ὁ πατήρ δὲν ἔσμεν. 14:28 ὁ πατήρ μεῖζων μοῦ ἐστίν.

\textsuperscript{944} Matthew 10:24 (cf Luke 6:40) parallels with the first part of John 13:16.
because the Father is greater than he (14:28).

This subordination is also seen in other practices: Jesus seeks the will (5:30), accomplishes the work (5:36), speaks the commandment (12:49) and the word (3:34; 14:24) of the one who sent him, his teaching is not his own but that of the Father (7:16), and he pronounces what he heard from his sender (6:57). Jesus says that the one who sent him is reliable (8:26) and emphasizes the importance of seeking his glory (7:18). In 6:38-39 Jesus also says that he came to do the will of the sender, which is expressed in v 39 as not to lose any of all those that the Father has given him (Mercer 1992:462). It is clear that Jesus can only do and say the things that he had learned from the Father (C1.1.1) through his example (C1.3).

945 Subordination in relation to the 'sending' verbs is also found in respect of John the Baptist. He came to bear witness to the light and is subordinate to God who sent him (1:6). Even the temple guards of 7:32 are subordinate to the chief priests and Pharisees who sent them.

946 Dodd (1976:386; cf also Lindars 1981:221) here sees a genuine parable, 'In John v. 19-20a (down to... αὐτός ποιεῖ) we have a perfectly realistic description of a son apprenticed to his father's trade. He does not act on his own initiative; he watches his father at work, and performs each operation as his father performs it. The affectionate father shows the boy all the secrets of his craft'. The author and reader's cultural background could have played a role here, in which case the meaning would have been transformed and depended (cf Morris 1975:312).

947 That Jesus carries out the will of the Father, fulfils his commandments (5:30; 6:38; 10:18; 12:49; 14:31; 15:10), works his work (4:34; 5:36; 9:4; 17:4), acts on the authority of the Father (5:27; 17:2), all that belongs to him belongs to the Father and vice-versa (17:10), he speaks the words of God (14:9), he is one with the Father (8:16,29; 10:30; 16:32; 17:11; cf also 10:38; 14:10f; 17:23), the Father works his works in Jesus (14:10).

948 Cf 3:16,17,35,36a,b; 5:19b,c,20-23a,b,26; 6:40; 8:35;36; 14:13; 17:1.

949 "οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἐκατοῦ οὐδὲν" is a common Johannine idiom used by the FE in various connections (7:18; 11:51; 15:4; 16:13; 18:34) (Barrett 1978:259; Newman & Nida 1980:154). The idea that the Son does not act ἄφ' ἐκατοῦ (C1.1.1) is a motif which runs through the whole FG (Bultmann 1941:186f; Brown 1971:218): Jesus does not act on his own authority 5:19; 8:28, nor does he speak on his own authority 7:17f; 12:49; 14:10 (cf πεντήκοντα in 16:13); Jesus has not come of his own accord (7:28; 8:42); he does not seek his own will (5:30; 6:38).

950 Dodd (254ff) thinks that the concept of the Son of God has been moulded on the prophetic model. Bultmann (1941:187) correctly points out that the unity of Jesus with God in the FG was not formed under the influence of OT prophecy. According to him the equality of the prophet with God is not mentioned anywhere in the OT. Jesus' equality with God is affirmed by his actions, his words and his metaphysical mode of being equal to God.
following it is clear that Jesus cannot act independently:

| The Father: initiates, sends, commands, commissions, grants; | the Son: responds, mission, obeys, performs his Father's will, receives authority |

Equality

The second position of the agent in this description of identity concerns his position in relation to those to whom he is sent. A change of identity takes place (Borgen 1968:141). When the one who is sent gets into the position of performing his task, he becomes the 'sender' for those to whom he is sent. In his performance of his task he represents the 'sender' (13:20). What people see in and experience through the 'agent' is what they would see in and experience through the sender if he himself were there. Therefore it is so important for Jesus not to do his own will, but the will of the Father, the one who sent him, otherwise he will not be able to claim that he is the agent of the Father (5:19; 7:16,17; 8:26,29,38; 9:4). Whoever accepts Jesus, accepts the one who sent him (13:20) (Van der Watt 1991:111). In the Christological description of Jesus as revealer the focus falls on the authenticity and uniqueness of his revelation (3:31-34; 14:10; 17:8). This is done by pointing at the intimate bond between the Father and the Son (the so called 'high Christology'). Only this Son, as the person closest to the Father, can reveal the Father (1:18). He is also the only way to the Father and therefore no one can come to the Father except through Jesus (14:6). Only Jesus knows the Father (8:55; 10:15; 17:25) and has seen him (6:46; also 3:32). Therefore, who sees and knows the Son, sees and knows the Father (5:23; 10:37,38; 12:45; 14:7,9-11). Who hears Jesus, hears the Father and who experiences Jesus, experiences the Father. Their oneness lies in the fact that the Son does as the Father does, speaks what he has heard, tells what he has seen, etc.

The revelation through Jesus becomes possible due to the personal bond between the Father and the Son. It is then this bond which not only enables Jesus, but also gives him

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951 The words and actions of Jesus are determined by the Father, just as the actions of his opponents are determined (8:38,41). His words are determined because they represent the word of God, proclaimed to men in order to demand a decision to accept Jesus in faith (Bultmann 1941:191).

952 Apart from the Prologue, justice must be done to the ἐγὼ εἰμι passages: ἤλλ' ὁ πέμψας με ἀληθῶς ἦστιν, κἀγὼ ἢ ήκουσα παρ' αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον. ὅτι τὸν πατέρα αὐτοῦ ἔλεγεν, ὅταν ὠφθησεν τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεθη ὃτι ἐγὼ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδὲν, ἀλλ' καθὼς ἐδίδαξεν με ὁ πατὴρ ταῦτα λαλῶ. ὅτι ἐγὼ τὰ ἀρεστά αὐτῷ ποιῶ πάντοτε (8:26-29). From this text it seems as if even the ἐγὼ εἰμι affirmations are to be understood as extensions of the implication in the principle that 'An Agent is like the one who sent him'. Because so much has been written on the ἐγὼ εἰμι sayings it will not be discussed again here. For more information consult: Schnackenburg (1971:60ff); Kummel (1974:283); Ladd (1977:250); Goppelt (1982:293); Boismard (1993:119); Kysar (1975:119; 1993:45ff); Gnilka 1994:247ff; etc.

953 The Johannine Father-Son terminology is illumined by this agent-model. Harvey (1987:241) correctly maintains that the 'oneness' predicated of the Father-Son relationship is a 'functional oneness' rather than a personal or mystical relationship.
something to reveal, namely the Father in and through himself (Van der Watt 1991: 109).\footnote{54} The Father is in Jesus and Jesus is in the Father (14:10; cf 17:21-23).\footnote{55} Thus the Father and Jesus are one (10:30; 17:21). This is why Jesus could come to reveal the truth (8:14,40,45,46).

If C1.1.2 bases the assumption that the Son cannot operate independently on the absolute sonship of Jesus,\footnote{56} this constitutes another claim to deity; ‘for the only one who could conceivably do \textit{whatever the Father does} must be as great as the Father, as divine as the Father’ (Schnackenburg 1971: 129; Carson 1991: 251), because he does everything ‘likewise’.\footnote{57} This does not mean that the Son acts alongside the Father in a similar way, but rather that the activities of both the Father and the Son take place simultaneously and that they act as one (C1.1.2). The actions of God are the acts performed by Jesus; and the things that Jesus does are the things that God does. The great salient truth about Jesus is that in Jesus we see God. Lightfoot (1956: 141) comments: ‘The union, therefore, is absolute. It is not, for instance, as though the Son reveals the Father in certain particular ways or in certain remarkable actions; no moment of His life, and no action of His, but is the expression of his life and action of the Father.’ Westcott (1890: 85) correctly formulates the performance of Jesus ‘not in imitation, but in virtue of His sameness of nature’. In this sense neither the obedience of Jesus nor the implication of deity should be overlooked (Morris 1975: 313). Whoever hears Jesus, hears God whose words Jesus speaks (3:34; 17:8), and whoever sees Jesus sees God (14:9). The second half of the statement provides the reason (γὰρ -- C1.1.2) why the Son looks to the Father to guide his activity (C1.1.1). This statement is taken even further and applied to ‘give life’ and ‘to judge’ in vv 21ff (cf

\footnote{54} In order to understand the performance of the Son, one must understand the Johannine ‘image of God’. There are two perspectives: of equality and of economical subordination. The equality perspective functions on the horizontal level (God---->Son), and the economic subordinate perspective on the vertical level. These two perspectives cannot be interpreted categorically, but only in relation to one another. They indicate the bond of unity between the Father and the Son. On the horizontal level (equality) an ontological unity exists, while on the vertical level (subordination) it is a matter of functional unity. The Son’s functional unity with the Father proves his ontological unity with the Father, and it is only on this basis (ground) of the ontological unity between the Father and Son that the functional unity could exist. Discipleship consists primarily of a functional unity between Jesus and the disciples, while each disciple must partake in the life and existence of Christ. They are firstly born from above.

\footnote{55} De la Potterie (1977: 1011ff quoted by Waldstein 1990: 320) describes the relationship between Father and Son as follows: ‘... the human life of Jesus, his filial attitude, his submission to the Father, are the translation and the image, on the level of history, of the transcendent and intra-divine relation between the Son and the Father. For John “the truth” is this manifestation of the profound life of Jesus; it is the transparence and the image, on the horizontal level, of God” (v 9).’

\footnote{56} In this cluster ό άλλος is used in an absolute sense. Westcott (1890: 84f) says: ‘The idea is simply that of the absolute relation of the Divine Persons, of the Son to the Father, and consequently this term is used (19-23), and not (as below vv. 30ff) “I -- the Christ whom you reject -- or "the Son of God" (v 25), or "Son of Man" (v 27), which emphasise the divine or human nature of the Lord relatively to man.” Morris (1975: 312) indicates that Jesus uses ό άλλος eight times in an absolute sense in vv 19-26 and only five times in the rest of the FG, while his usual self-designation is ‘the Son of man’. Its frequent use here gives strong emphasis to his divine sonship. Schnackenburg (1971: 129ff and 150ff) points out that it is always used absolutely with God or the Father and denotes their complete community of thought and action.

\footnote{57} Semi-cola 1.1.1 and 1.1.2 are joined together by γὰρ (C1.1.2) and consist of a main clause and a relative clause. The reversal of the order of the main and relative clauses in C1.1.2 allows the two cola to be joined together by γὰρ. οὕτως (C1.1.2) does not describe the identity in manner of the ποιεῖ (C1.1.2), which should then mean ‘in the same way’, but rather refers to the correspondence between the activities of the Father and the Son which then should mean and be translated as ‘similarly’, ‘also’ as in 6:11; 21:13 (Bultmann 1941: 186). Bernard (1969: 238) calls this action of the Father and the Son ‘so to say, coextensive’; cf 14:10’.
Bernard 1969:240). This clearly shows that the Father acts through the Son, to give life and to judge, and that the Son dutifully carries out and continues the work of the Father. Only the relationship between the Son (λόγος) and the Father (θεός) could satisfactorily explain this community of activity.

In the FG the personal unity between the Father and the Son is confirmed in various ways. (1) Jesus is presented as God (θεός). The only texts in the FG where Jesus is presented as God are in 1:1,18; 20:28 (Brown 1971:24; Mastin 1976:32; Reim 1984:159). These three texts are of crucial importance, especially their localization in the FG. Therefore the explicit assertions of 1:1,18 and 20:28 are found at strategic points in the FG. θεός appears at the very beginning of the FG, in the verse that marks the transition from the prologue to the body of the Gospel which consist the ministry of Jesus, and in the last and also the

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964 Hebrews 1:8f is the only other place in the NT where Jesus is directly and explicitly presented as God.

963 On the discussion of NT passages which refer to Jesus as God, see Mastin 1976:32f.

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962 The ἐργα in the FG refers to the miracles performed by Jesus and applies this description to him frequently (5:36; 7:3,21; 10:25,32,38; 14:12; 15:24), as he does the works of God (4:34; 6:28; 9:3; 17:4) (cf Bernard 1969:240). Thus ἐργα does not denote something spectacular or refer only to these miracles. The term is used in a wider sense than miracles and includes all that Jesus does (Morris 1975:314). When Jesus says that "μείζονα τούτων δειξει σοι ἐργά", it can only refer to deeds that are greater than healing the sick or raising someone from the dead, e.g. deeds such as saving or condemning people.

959 Schnackenburg (1971:133ff) gives a satisfactorily explanation of God's 'giving of life' and 'judgment'. According to him God's desire to save people is so dominant in the mission of the Son, whose task it is to give life to the world, that judgment is reserved as a self-imposed fate for those people who refuse to believe in the Son of God (3:16ff). In 5:24-26 the FE discusses the process of giving life and in vv 27-30 the judgment that is entrusted to the Son. This demonstrates that the sovereign power of the Son equals that of God himself.

960 Brown (1975:408) declares that 'although the Johannine description and acceptance of the divinity of Jesus has ontological implications,...in itself this description remains primarily functional...'; This is supported by Miranda (1977:78); Bühner (1977:212f) and Mastin (1975/6:48). Harvey (1987:241,249) interprets the unity between the Father-Son in terms of functional identity. Harvey correctly states that the Johannine Father-Son terminology is illumined by the agent model. He is one-sided in his point of view that 'the "oneness" of the Father-Son relationship is convincingly explained in terms of a functional identity of authority rather than of a personal or mystical relationship.' The problem with this interpretation is that Harvey does not consider the Johannine dualism. Therefore the unity between the Father and the Son is not only functional, but also ontological if one considers the dualism and the salvational and revelational aspects.

961 Brown (1971:408) has argued that 'although the Johannine description and acceptance of the divinity of Jesus has ontological implications...in itself this description remains primarily functional'. Brown arrives at this statement because, according to him, 'the Johannine acceptance of Jesus as divine or equal to God is not divorced from the fact that Jesus was sent by God and acted in God's name and in God's place'. The questions here are how the relationship between Jesus to the Father has to be understood and what it implies about Jesus? There is enough evidence in the FG to confirm the divinity status of Jesus and to prove his functional implications. In John 1:1 (cf also 1:18; 20:28) the λογός is characterized as θεός. The use of the term λογός as subject of the verb 'to be' does not change the meaning of the predicate θεός. The fact that Jesus is the complete revelation of the Father (14:9) supports his being called θεός. This title does not indicate the function of revelation, but rather the ontological nature of the λογός.

962 Influenced by Strack-Billerbeck (1924), Reim (1984:159f) supposes that the confession of Jesus as God in the Fourth Gospel stems from a messianic understanding of Ps. 45 in the Johannine circles which goes back to a pre-Christian messianic interpretation of this Psalm... The statement and motivation of Reim are not convincing; the solution needs to be sought partly in the style and partly in the type of the document (Mastin 1976:34). The concept of dualism that runs through the whole FG is the answer to the question why the FE indicates directly Jesus as God.

963 On the discussion of NT passages which refer to Jesus as God, see Mastin 1976:32f.
most complete confession of the church in the risen Christ near the end of the FG. It is to this point the FE wishes to bring his readers. In 1:1 the pre-existent λόγος is described as God, in 1:18 the incarnated λόγος is called the μονογενής θεός, and in 20:28 the risen Christ is honoured as God. Thus Jesus is called ‘God’ from three different points of view: before his descent from the world above (from God), before the many confessions in 1:19-51 and his ministry on earth, and after his ministry before his ascent to God.965

From what has been said it is clear that the three proclamations of Jesus as God are purposefully placed, because the FE wants to present Jesus as God. The divinity of Jesus which is implicit elsewhere in the FG, is made explicit in these three verses (Mastin 1976:43). According to Mastin (1976:51) this element in the FE’s thought ‘can best be understood as a result of the controversy between Jews and Christians over claims made about Jesus which is found reflected elsewhere in the gospel, and that the term θεός represents the person of Christ as such: it does not describe his function, but indicates who he is.’

(2) Jesus is presented as being in the Father and the Father is in him: 10:38; cf 14:10-11 and 17:11,21-23.

(3) The oneness of the Son with the Father is made manifest in Jesus’ words and works which are also the works of the Father: 10:37-38; 14:10-11.

(4) The mission of Jesus is frequently used by the FE to express his identity as ‘the one whom the Father (or God) sent (ἀποστέλλειν)’ and to express the identity of the Father as ‘the Father who sent me (πέμπειν)’.966 Texts that express the same idea, namely that dealing with the agent is the same as dealing with the sender himself, are the following:

<table>
<thead>
<tr>
<th>Text</th>
</tr>
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<tbody>
<tr>
<td>... whoever accepts any one I send accepts me; and whoever accepts me accepts the one who sent me (13:20).</td>
</tr>
<tr>
<td>‘He who does not honor the Son does not honor the Father, who sent him’ (5:23).</td>
</tr>
<tr>
<td>‘When he looks at me, he sees the one who sent me’ (12:45).</td>
</tr>
<tr>
<td>‘Anyone who has seen me has seen the Father’ (14:9).</td>
</tr>
<tr>
<td>‘He who hates me hates my Father as well’ (15:23).</td>
</tr>
</tbody>
</table>

Although there is a certain opposition between the two cola, subordination (C1.1.1) and equality (C1.1.2), they are closely tied together by a causal link. The all-encompassing equality of the Son’s activity with the Father is the reason why the activity of the Son is not independent and separate. He can do nothing by himself "οὐ γὰρ ἐν ἑκείνῳ 966 ποιήθη "

965 These three texts at strategic points in the FG give an account of the church’s confession on the person of Christ up to the time at which the FG was written (Mastin 1976:43).

966 ‘They knew with certainty that I came from you, and they believe that you sent me’ (17:8). ‘... they know that you have sent me’ (17:25). The FE points out clearly through the Lazarus events that the raising of Lazarus has the objective ‘that they may believe that you sent me’ (11:42) (Waldstein 1990:311f). Jesus also often appeals to his own works when it becomes necessary to prove his divine mission (5:36; 10:25,32,37-38; 14:10-11; 15:24) (Schackenburg 1971:173).

967 The Greek text vv 19-23 is structured around four γὰρ statements (Carson 1991:251ff). The first one introduces C1.1.2, the second, γὰρ (v 20), explains how it is that the Son can do whatever the Father does. The third γὰρ (v 21) introduces an exemplification of the principal truth articulated in vv 19,20. If the last γὰρ (v 22) is understood as a parallel to the one at the beginning of v 23, the equality of the Father and the Son is not only confirmed by the Son’s authority to give life to the dead (v 21) but also by his authority to judge on
Thus, through Jesus' own words, we encounter God himself speaking and acting (Bultmann 1941:190f).970 'The total historical phenomenon of Jesus of Nazareth is the place where God is known' (Barrett 1978:260).

Thus the FG exhibits the twofold phenomenon: On the one hand it prescribes a 'high' Christology in the sense that Jesus is a heavenly being, the Son of God. On the other hand it defines the relationship between the Father and his Son not in substantial, but in highly functional terms (Loader 1984:202).

The probably conflicting Christological aspects of Jesus' proclamations that 'I and the Father are one' (10:30) and 'the Son can do nothing by himself' (5:19) are solved by the sender-agent' background of the FG.971 Therefore we can speak of an 'ontological' unity between the Father and the Son in terms of the Son's existence (1:1, 18, and 20:28) and a 'functional' unity in terms of his mission.972 Although we can distinguish these two types of unity between the Father and the Son, they may never be interpreted seperately from one another; but should always be seen in close connection.

(ii) The preparation and equipping of the Son by the Father
C1.2 pushes this causal line of thought a bit further (second γὰρ). This thought corresponds with what was said in C1.1. Here, in C1.2 and C1.3, we find the justification for this complete unity between the activities of the Father and the Son: (i) ὁ πατὴρ φιλεῖ973 τὸν υἱὸν and (ii) πάντα δείκνυον αὐτῷ ἀυτὸς ποιεῖ (Schnackenburg 1971:131).

To indicate the order of this objective foundation the love of the Father will stand at the beginning. This is the reason why the Father shows (δείκνυον) his works to the Son. It is

the last day (v 22).

968 ἐκεῖνος (C1.1.2) emphasizes the 'separate divine Person' to point out the contrast with ὁ υἱὸς (C1.1.2). The positive statement in C1.1.2 stands in antithetic parallelism with the negative in C1.1.1 (Barrett 1978:259).

969 The personal identity that exists between the Father and the Son is stated in several ways: I and the Father are one (10:30); the Father is in me and I in the Father (10:38; cf14:10f and 17:21ff). In 10:36-38 it is explicitly stated that it is the agent who is one with the sender. The unity between the Father and the Son makes it possible for the world to recognize the Son as the agent of the Father (17:20ff). This oneness is also manifested in the words and deeds of Jesus, which are also said to be the works of the Father. Bultmann's (1941:190f) point of view that the activities of the Father and the Son are identical is not satisfactory and convincing (Barrett 1978:259).

970 1:18; 3:11; 6:46; 8:38; cf 5:30 and 5:19; 3:32; 8:26,40; 15:15.

971 Van der Watt (1991:111) correctly indicates that such a solution questions the development theories which suggest that there was first a 'low Christology', which through external circumstances led to a 'higher Christology'.

972 The discussion so far has shown that 'sending' is an integral part of the FG's view of Christ and other theological affirmations in general. 'Sending' can be integrated into the total message of the FG by relating it to the vertically oriented dualism. In this context 'sending' serves to correlate the world above to the world below. The revelation of the 'world above' came through the Son whose authority is in 'the one who sent' him. As 'the one sent' Jesus reveals the Father, brought with him the heavenly qualities and leads to salvation those who respond. This mission of Jesus is continued through the disciples-Paraclete, both of whom are sent as Jesus was. This 'sending' motif in the FG argues against a docetic interpretation and also affirms the Christian teaching about Jesus: that he was, paradoxically, both divine and human (Mercer 1992:462).

973 The Father's love for the Son is often discussed in the FG: 3:35; 10:17; 15:9; 17:24,26. In the FG the FE uses ἀγαπᾷ synonymously with φιλεῖ (Barrett 1978:259; Carson 1991:676). See Schnackenburg (1971:131) for a discussion of the different ways in which these two words for love are employed by the FE.
due to this gift that we can state that the works of the Father and the Son are inseparable and interrelated. Since the operation of the Father and the Son is an inseparable whole, Jesus does not act 'of himself', even though he makes himself equal to God (Waldstein 1990:315; also see subsection (d) The revelatory-salvivic assignment of the agent).

The FE uses βλέπη in C1.1.1 and δείκνυσιν in C1.3 to indicate the communication between the Father and the Son which is perfect and complete in every way. βλέπη and δείκνυσιν correspond. αὐτῷ in semi-colon 1.3 marks the fact that the Father is intended as the subject. The use of the undetermined present tense φιλεῖ (C1.2), ποιεῖ (C1.3), δείκνυσιν (C1.3) indicates 'infiniteness' (cf Lenski 1961:382).

The miracles (ἐργα -- C1.4) that Jesus had performed thus far were great and were performed altogether in union with the Father. But the Jews should be made to realize that these great works are only a beginning. In the days to come the Father will show Jesus μείζονα τούτων δείξει αὐτῷ ἔργα (C1.4) which will reveal him as the Son. The FE uses δείξει (C1.4) in a pregnant sense. It means far more than 'let Jesus see'. δείξει implies that when the time comes (17:1), the Father will execute these works through Jesus (Lenski 1961:382).

μείζονα τούτων δείξει αὐτῷ ἔργα (C1.4) does not simply mean to show what these works are. According to Schnackenburg (1971:131) it includes the handing over of full power to the Son (cf vv 22,26,27). Although the FE stresses the fact that there will be other external works which will be even more spectacular, the true meaning of μείζονα...ἔργα is that they manifest Jesus' true and living power and that they also show Jesus as the one through whom the judgment of God takes place in the case of unbelief (Schnackenburg 1971:132).

Newman & Nida (1980:154; also Morris 1975:314; Lindars 1981:222) correctly interpret it (μείζονα τούτων δείξει αὐτῷ ἔργα), like Schnackenburg, from the immediate context (vv 19-29). In the context μείζονα τούτων (C1.4) has a double reference: (i) the power of the Son to give life and (ii) his right to judge all men. This power is even greater than Jesus' power to heal people (vv 1-9). μείζονα...ἔργα (C1.4) should be understood as the whole revelatory-salvivic work of Jesus and comprises present as well as future lifegiving and judgment. In 14:12 Jesus promises to any (faithful) disciple that, in the power of the resurrected Christ, he too should δείξει τούτων ποιήσει than those who followed Jesus during his public ministry.

When one looks at the second half of this discourse (5:25-30), it becomes evident that verses 26 and 27 form the centre-piece which gives the reason for the comprehensive power to perform the deeds referred to in v 19 (see Barrett 1978:262; Bernard 1969:243).

974 Although C1.4 is difficult to understand, it is not acceptable solution to regard it simply as an addition to be put between brackets as Bultmann suggested (1941:189). Cola C1.2-4 build up to a climax in C1.4 as will become clear from the discussion.

975 Lenski (1961:382) expands the content and meaning of μείζονα τούτων. According to him it refers to 'the raising of the spiritually dead, the final raising of the bodily dead, and the last judgment. Lenski is correct but should also have incorporated present judgment.

976 Newman & Nida (1980:154) go too far when they interpret μείζονα τούτων in terms of 'more important things' or 'more marvelous things'.

977 The future tense δείξει (C1.4) indicates the post-resurrectional time and not the end of time.
In v 26 the FE returns to the central theme of the discourse, referring to the complete continuity between the work of the Father and the work of the Son (Barrett 1978:262). In the present context v 26 is of particular importance:

\[ \text{\(\omega \sigma \pi \epsilon \rho\ \gamma \alpha \rho \ \omicron \ \pi \alpha \tau \eta \varphi \ \ldots \ldots \}, \ \epsilon \chi \epsilon \ \zeta \omega \eta \ \nu \ \epsilon \ \epsilon \alpha \upsilon \tau \omega \}} \]

The fundamental principle here is that God, the creator from whom all life flows, \(\epsilon \chi \epsilon \ \zeta \omega \eta \ \nu \ \epsilon \ \epsilon \alpha \upsilon \tau \omega \) \(\text{979}\). God is eternally living and lifegiving and the Son possesses this life of the Father in its fullness and power (\(\omega \sigma \pi \epsilon \rho\ldots\omicron \tau \omicron \omega \omicron\), as...so) (Schnackenburg 1971:142; see also Bernard 1969:243). It seems paradoxical when the text says \(\tau \ \omicron \ \upsilon \ \omega \ \epsilon \delta \omega \kappa \epsilon \nu \ \zeta \omega \eta \ \epsilon \chi \epsilon \nu \ \epsilon \ \epsilon \alpha \upsilon \tau \omega \): 'as a gift the Son's life depends on the Father; and yet the Son's life is the same creative life, rather than created life, that characterizes the Father (Waldstein 1990:317). \(\zeta \omega \eta \ \epsilon \chi \epsilon \nu \ \epsilon \ \epsilon \alpha \upsilon \tau \omega \ 'involves the power to give out life, or to quicken' (Bernard 1969:243). \(\epsilon \delta \omega \kappa \epsilon \nu\) does not refer to a temporal act, but in fact describes the eternal relationship of the Father and the Son (Barrett 1978:262; Carson 1991:257). \(\text{980}\)

Whereas C1.1.1 asserts the complete dependence of the Son on the Father in the sphere of activity, and C1.1.2 his complete equality in that sphere, v 26 moves one step further, to the life of the Son himself, the root of his activities: the subordination of the Son to his Father lies in the fact that the Father gives him life; while his equality to the Father is demonstrated by the fact that the Son has the same mode of life, which is 'life in himself' (Waldstein 1990:317). In using the aorist (\(\epsilon \delta \omega \kappa \epsilon \nu\)) the FE is not thinking of a specific point in time or even the equipment of the Son for his mission (cf \(\eta \gamma \iota \alpha \alpha \sigma \epsilon \nu \in 10:36\)). \(\text{981}\) From the context (\(\pi \alpha \tau \eta \varphi \ \epsilon \chi \epsilon \ \zeta \omega \eta \ \nu \ \epsilon \ \epsilon \alpha \upsilon \tau \omega \)), as in v 19 and 20, \(\epsilon \delta \omega \kappa \epsilon \nu\) assumes the relationship that exists between the Father and the Son, the \(\lambda \omicron \gamma \omicron \omicron \omicron \) and \(\theta \omicron \omicron \omicron \omicron \) in the beginning (1:1-3) but here refers to the possession of life by the \(\lambda \omicron \gamma \omicron \omicron \omicron \) which made him the light for men (1:4). This denotation is made in relation to his activity as the Son who was sent into the world and thus relates to Jesus' words in 6:57: \(\kappa \alpha \gamma \omicron \omicron \omicron \ ;\ \delta \iota \alpha \ \tau \omicron \ \omicron \ \omicron \ \omicron \ \pi \alpha \tau \eta \varphi \omicron \) (cf Bernard 1969:243). Because the Son has life fully in himself he is the source of life for those who accept him (1:12; cf 7:37ff) (Schnackenburg 1971:142). \(\text{982}\) Bultmann (1941:195) is correct in his interpretation of the difference that exists between the Father and his Son and believers regarding the possession of faith: believers have life 'in him' \(\text{983}\) while the Father and the Son have life 'in themselves'.

\(\text{978}\) Verses 26f repeat (cf vv 21f) that the Father has given to the Son (i) to have life in himself and (ii) the authority to judge, which according to Bernard (1969:243) 'are prerogatives of Deity'.

\(\text{979}\) According to the OT it is clear that life derives from the Father (Gen 2:7; Job 10:12; 33:4; Ps 16:11; 66:9; Deut 30:20).

\(\text{980}\) Brown (1971:215) differs by interpreting 'life ' here not as the internal life of the Trinity, but rather as 'a creative life-giving power exercised toward men'.

\(\text{981}\) Bernard (1969:243) interprets \(\epsilon \delta \omega \kappa \epsilon \nu\) from the perspective of Jesus' earthly ministry to apply it to the Father's gifts to Christ as manifested in the flesh.

\(\text{982}\) Believers have life, but not in the same fullness and power (see 1:16; 7:39;10:28; 17:21; 20:22), and possess it in union with him (3:15; 6:53; 14:19; 20:31).

\(\text{983}\) 3:16; 20:31; cf 16:33 (\(\iota \nu \ \epsilon \ \epsilon \omicron \iota \rho \gamma \eta \nu \ \epsilon \chi \iota \tau \omicron \epsilon\)). Bultmann (1941:195) points out that just as \(\epsilon \iota \rho \gamma \eta \nu \) is the \(\epsilon \iota \rho \gamma \eta \nu\) of Jesus, so the \(\zeta \omega \omicron\) of the believer is the \(\zeta \omega \omicron\) of Jesus from which the believer lives.
Both sides of this tension, subordination and equality, merge and coinside in v 26: Thus v 26 constitutes a rationale from which this tension can be understood as correlative. The statement in 5:20a, ὁ (γὰρ) πατὴρ φίλει τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, constitutes the basis for the interpretation of v 26 (cf Waldstein 1990:318). The complete unity that exists between Father and Son is justified in v 20a by the statement of φίλει. 5:26 goes one step further: the Father ἔχει ζωὴν ἐν ἐαυτῷ and gives this life of his to his Son. This gift is so complete that the Son ζωὴν ἔχειν ἐν ἐαυτῷ. Waldstein (1990:318) correctly formulates it as follows: 'As a complete gift, the Son's activity and life are subordinate to the Father's; as a complete gift they are equal with the Father's.'

Haenchen (1984:254) spells out the significance of Jesus not as having 'life in himself', but his function as an emissary or agent who represents the Father: '...we are so easily tempted (as are the Jews in the Gospel of John) to see in Jesus someone who seeks his own, who is really a God striding over the earth. That would be blasphemy for the Evangelist: only because Jesus is here solely on behalf of God, because he raises no claim on his own behalf, does he offer an undistorted image of the Father. The Jews claim that he makes himself equal with God. He makes himself of equal rank with God and since there can be only one God, Jesus replaces him. Such misunderstandings appears in many manifestations of Christian piety. But the Evangelist has other ideas. Since Jesus does what he sees the Father doing and only that, believers are able to see the Father in him. It follows that 'I and the Father are one' (10:30) and 'the Father is greater than I' (14:28). That is the dialectic of Johannine Christology.'

The third aspect coming from the text, although it is part of the equipping of the Son, concerns the authority which the Father gives to the Son. This will now be discussed.

(c) The sending of the agent

Another agency principle is that of the 'sending of the agent by the sender'. Borgen (1968:141) correctly points out that although we find no scene in the FG of the commissioning of Jesus similar to the commissioning of an agent as is pointed out in the halakhic sources, the commissioning of Jesus is referred to in the following texts: 3:34; 7:16; 8:26-28-29,42; 12:49; 14:24.

Meeks (1986:154) makes an important statement when he says that the DAS 'becomes the cipher for Jesus' unique self-knowledge as well as for his foreignness to the men of this

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984 The logical γὰρ is important. It explains how the Son can possess divine life (ζωὴν) and how it is that the Son can exercise divine judgment and generate resurrected life by his word (cf Carson 1991:256).

985 The fact that Jesus receives his activity (5:19) and life (5:26) from the Father expresses his seeking, ὅτι οὐ διώκει τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πεμψάντος με (5:30).

986 This image of the Son in 5:19-30 becomes more transparent when one correlates it with the image of the Father. The construct of the Father's image breaks new ground in comparison with the traditional Jewish image of God. It grants the Son a divine status and also 'breaks new ground by conceiving the Father in radical relational terms "toward the Son," i.e., by conceiving him in terms of love in which he gives to the Son all his own activities and, more radically, his own life, "life in himself"' (Waldstein 1990:318).

987 Cf 'All that belongs to the Father is mine' (16:15) and 'All I have is yours, and all you have is mine' (17:10).

988 The halakhic source in which this principle is reflected is Baba Qamma 70a as quoted by Borgen (1968:141).
world'. Jesus' testimony is true (ἀληθῆς ἐστιν ἢ μαρτυρία μου), because Jesus alone οἶδα πόθεν ἤλθον καὶ ποῦ ὑπάγω (8:14). In 3:8 the FE lays the groundwork for this statement when he introduces this motif. There he says to Nicodemus that except for both the Spirit and the one born of the Spirit (γεννηθῇ ἀνωθεν/τις γεννηθῇ ἐξ ὦδατος καὶ πνεύματος -- 3:3,5) οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει. Even the Jerusalemites at the Feast of Tabernacles think they know where Jesus is from; his Galilean origin eliminates him from being the Christ or a Prophet (7:40-42). They even think οἶδαμεν πόθεν ἐστίν. This should imply that Jesus cannot be ὁ Χριστός--ὅσον ἔρχεται οὐδεὶς γινώσκει πόθεν ἐστίν (7:27). In the consecutive two verses of the dialogue it becomes clear to the reader that the Jews do not really know where Jesus is from (7:28,29), and later in the FG the FE shows the Jews reversing the basis for their rejection, admitting that they do not know where Jesus is from (ἡμεῖς οἶδαμεν ὅτι Μωϋσῆς λεύληκεν ὁ θεὸς, τούτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν -- 9:29). Even Pilate asks Jesus at his trial Πόθεν εἶ οὐ, but receives no answer from Jesus (19:9). The descent and ascent of Jesus thus become both the key to his identity and identification and the fundamental content of his esoteric knowledge. This distinguishes him, who is from 'heaven', from the men who belong to 'this world' (cf Meeks 1986:154).

(1) ἀποστέλλω and πέμπειν

The FG uses two terms in particular to indicate the character of Jesus' mission, namely ἀποστέλλειν and πέμπειν.

(i) A comparison showing how the terms995 ἀποστέλλειν and πέμπειν996 were used to indicate Jesus' mission997

Different opinions

Scholars differ regarding the ways in which these two verbs were used in the FG.998 Some view these words as having different meanings,999 while more recently they have been interpreted as meaning the same.1000


997 Terms with related meanings: ἀγίαζειν (10:36; 17:17,19); διδόναι (3:10,34; 5:26; 6:37; 12:49; 13:3; 14:16); ὀφραγίζειν (3:33; 6:27); ἐντέλεσθαι (14:31; 15:14,17).

Prepositions used in 'sending'-context: ἀπὸ (3:2; 6:38; 7:18,28; 8:42; 13:3; 16:30); ἐκ (5) (3:31; 12:49); παρὰ (7:27; 17:8); εἰς (1:11; 9:39).

Verbs in relation to the ascent of the one sent: ὑπάγειν (7:33; 8:14; 13:3,33,36; 14:4,5,28; 16:5,10,17); πορεύεσθαι (7:35; 14:2,3,12,28; 16:7,28); ἀφεῖναι (16:28); ἀναβαίνειν (3:13; 6:62; 20:17); μεταβαίνειν (13:1); ὀπλαρχαίασθαι (16.7).

998 Such scholars state that the 'sending' motif is one of the major themes in the FG (Bultmann 1950:187f; Haenchen 1963; Kuhl 1967:1; Borgen 1968; Nicholson 1983:21; Culpepper 1983:113; Okure 1988:1; Mercer 1990, 1992; Waldstein 1990:311; cf also Knilka 1994:255), but only a few discuss it further. See Okure (1988:1) for references about other scholars who regard the 'sending' motif as a leitmotif or foundation theme of the FG.

999 See the paradigmatic and syntagmatic analysis two pages further for text references. Bultmann (1941:186) points out that there are about six variations of the use of the 'two titles'.

1000 Westcott (1890:298); Rengstorf (1933:397ff); Tarelli (1946:175); Bultmann (1951:248,510); Mercer (1990:619f). Others who perceive a slight distinction in some places are Codet (1886), Lenski (1961:42).
Westcott (1890:298) is of the opinion that these two verbs are used (i) with distinct meanings: on the one hand ἀποστέλλειν conforms with the notion of ‘dispatch’ and ‘envoy’ and includes additionally notions of a special commission and a delegated authority in the person sent. On the other hand, πέμπειν indicates the immediate relation of the sender to the one sent. (ii) Westcott also points out that the verbs can be distinguished grammatically: ἀποστέλλειν is used in finite tenses and πέμπειν is more commonly used in participle forms. (iii) Finally, Westcott distinguishes between the use of the perfect and aorist forms: the perfect is used to indicate a mission which continues in its present effects, and the aorist to focuses on the one specific act of sending.

Tarelli (1946:175), in agreement with the more recent point of view, says that the employment of these two verbs does not govern its meaning. He is correct when he states that the two verbs ἀποστέλλειν and πέμπειν are to be distinguished on the basis of their grammatical form: ἀποστέλλειν occurs in the aorist indicative active (21 times), the perfect indicative active (3 times) and as a perfect participle passive (3 times); πέμπειν occurs in the aorist participle active (27 times), the present indicative active (once) and future indicative active (4 times). Tarelli’s conclusion is that the FG’s use of these verbs relies not on a difference in their meaning, but rather on the preference for each verb in certain grammatical forms. Although Tarelli’s suggestion is a good lead to follow, it is certainly more important in the determination of the use and meaning of these two verbs, that the different syntagmatic contexts in which they are used be examined.

Although Bultmann (1941) does not discuss or refer to ‘sending’ as a theme in the FG it does seem, in his commentary on these two verbs, that he differentiates between them. According to him (p 186) Jesus uses ὁ πέμψας με (πατήρ) about 17 times in referring to God. Bultmann (p 390), on the other hand, views ἀποστέλλειν as being primarily the commission for a task.

Rengstorff’s article in TDNT was the first sustained research done, but today a revision is needed. Rengstorff (1933:403f) says that in general, in the NT, πέμπειν is used to emphasize sending as such, whereas ἀποστέλλειν is based on the commission linked with it. He explains that in the FG Jesus uses ἀποστέλλειν to ground Jesus’ authority in that of his Father as the one who is responsible for his words and works. On the other hand Jesus uses the formula ὁ πέμψας με (πατήρ) to affirm the participation of the Father in the work of his Son in the actio of his sending.

in any depth.

995 It is true that grammatical forms provides ways of expressing particular meanings. The grammatical form chosen suggests a deeper motivation behind the verb choice (Mercer 1990:620).

996 The lexical meaning of a word not only constitutes its meaning, but also its contextual usage.

997 Rengstorff’s (1933) point of view is not sufficient inducive. There is enough evidence to contradict his point of view. Both ‘sending’ terms stresses the authority of the Father who sent Jesus. In the case of ἀποστέλλειν ‘Jesus speaks the words of God’ (3:34); he performs ‘the very work that the Father has given him’ (5:36); he was set apart by his Father as his very own and sent into the world (10:36). In the case of πέμπειν Jesus wishes ‘to do the will of him who sent me’ (6:38; 4:34; cf 5:30); he is commanded by the Father regarding ‘what to say and how to say it’ (12:49,50; cf 7:16); to perform the work of the Father who sent him (9:4). Even the sending of the disciples and the Paraclete is based on the authority centered in the Father. The disciples, as seen in 6:59; 17:18, which use ἀποστέλλειν and 20:31 which uses πέμπειν, are sent forth as (καθώς) the Father sent Jesus.
Mercer wrote two valuable articles (1990; 1992) about ‘sending’ in the FG. In the one (1990:619-624) he tries to reverse the recent scholarly trend along the lines suggested in the previous century by Westcott. Like Rengstorf (1933:397ff) he distinguishes between ἀποστέλλειν and πέμπειν and believes that the issue is not authority, but rather ‘the idea of a special commission’.

The scholars who support this difference in meaning and usage of ἀποστέλλειν and πέμπειν in the FG agree that the FE uses these two verbs differently. The dilemma is the diverse points of view concerning the differentiation between these two verbs. Because of this lack of uniformity, it is necessary to examine the usage of these two words in the FG.

(ii) A paradigmatic and syntagmatic analysis of ἀποστέλλειν & πέμπειν

A Paradigmatic analysis

ἀποστέλλειν

- ἀπεσταλμένος (1:6; 3:28)
- ἀπεσταλμένοι (1:24)
- ἀπεστάλκατε (5:33)
- ἀπέσταλκέν (5:36; 20:21)
- ἀπέστειλεν (3:17; 3:34; 5:38; 6:29,57; 7:29; 8:42; 10:36; 18:24)
- ἀπέστειλας (11:42; 17:3,8,18,21,23,25)
- ἀπέστειλα (17:18; 4:38)
- ἀπέστειλαν (1:19; 7:32; 11:3)

πέμπειν

ὁ πέμψας ἐμ (πατήρ) (1:33; 5:37; 6:44; 7:28; 8:16,18,26,29; 12:49)
θέλημα τοῦ πέμψαντός με (4:34; 5:30; 6:38,39)
tὸν πατέρα τὸν πέμψαντα ἄνυτόν (5:23)
tῷ πέμψαντι με (5:24)
tοῦ πέμψαντος με (πατρός) (7:16; 9:4; 14:24)
tοῦ πέμψαντος ἄνυτόν (7:18; 13:16)
ἀν τινα πέμψω (13:20)
ὁ (Spiritus) πέμψει ὁ πατήρ (14:26)
tοῖς πέμψασιν ἡμᾶς (1:22)
ἀν (Spiritus) ἐγὼ μέμψω ὑμῖν (15:26)
πέμψω αὐτόν (ΗΣ) πρὸς ὑμᾶς (16:7)
kάγω πέμπσω ἡμᾶς (20:21)

In most instances where these two terms are used, God is the sender and in most of these instances where ἀποστέλλειν is used reference is made to a special commission bound up with the act of sending. πέμπειν is normally found in the stylized form of ὁ

998 The FE refers to ‘You’ 7 times, 3 times to ‘God’, 4 times to ‘Father’, and 3 times to ‘He’.


1000 The delegation was sent to:
- ask questions (1:19; cf 5:33), and
- provide an answer (1:22).
πέμψας με (πατήρ) or a variation of it and is primarily used to identify the sender.\textsuperscript{1001} Here the focus is on the 'one who sends' while in ἀποστέλλειν it is on the 'one being sent' in order to accomplish a task. Mostly it is Jesus who has to accomplish this special commission.

Thus, from the above texts it seems clear that πέμπειν 'God sends'\textsuperscript{1002} is an important emphasis in the Johannine 'sending' theme.\textsuperscript{1003} Grammatically all the texts that relate to God as object occur in the aorist participle active mode. This form of the verb indicates that the subject, in this case God, performed the act of sending in a particular time in the past. The futurum indicative active mode is used four times, three instances concern the prediction of the coming of the Paraclete (14:26; 15:26; 16:7) and the fourth the prognosis that he who receives anyone sent by Jesus will receive Jesus himself and subsequently will also receive the Father (13:20). The only text that occurs in the praesens indicative active is the important missionary command in 20:21b.\textsuperscript{1004}

In 7:28 and 8:42 God's initiative in the 'sending'\textsuperscript{1005} act is clearly emphasized over that of Jesus. As opposed to coming ἀπ' ἐμαυτοῦ, Jesus declares that 'he (the Father) sent me'

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Temple guards were sent to capture Jesus (7:32).
A messenger sent to carry a message (11:3)
Jesus sent bound to Caiaphas to stand trial (18:24)
God sent the Baptist to witness: 1:6; cf 3:28.
God sent Jesus Christ to
- save the world (3:17; cf 17:18 and 20:21), and
- utter the words of God (3:34).
The sending of Jesus is connected with the following:
- 'to believe in him whom he has sent' (5:38; 6:29; 11:42; 17:8,21,23; cf 17:25).
- life (6:57; 17:3).
- that he did not come on his own accord (8:42; 10:36).

Jesus sends disciples to reap (4:38).

\textsuperscript{1001} These texts, related to πέμπειν, can be categorized into the following three groups:
- the attitude and acknowledgement of the Son towards God:
  - 4:34; 5:30; 6:38; 7:16,18,28,33; 8:16,26,29; 9:4; 12:44,45,49; 14:24; 16:5,
- the behaviour and experience of people towards God: 5:23,24; 13:20; 15:21,

\textsuperscript{1002} The texts which relate to the 'Father who sent' can be sub-divided into those which characterize
- 'the nature of his participation' (6:39,44; 8:16,26,29);
- 'the behaviour of people towards God' (5:23,24; 13:20; 15:21); and
- 'the attitude of the Son towards the God' (4:34; 5:30; 6:38; 7:16,18,28,33; 8:16,26,29; 9:4; 12:44,45,49; 14:24;16:5.

\textsuperscript{1003} Culpepper (1983:113) correctly declares that the predominant characteristic of God in the FG is that he sent Jesus.

\textsuperscript{1004} The similarity between 17:18 and 20:21 is significant. Whereas the aorist tense is used in both cases in 17:18 (ἀποστέλλεις) the perfect (ἀποστάλλες) and praesens (πέμπω) are used in the case of 20:21. The praesens and perfect tenses may have been used here -- since it was near the end of the Gospel -- to stress the permanence of the effects of Christ's mission (Westcott 1890:294) and the continuation of it by the disciples.

\textsuperscript{1005} When the verb ἀποστέλλειν is used, sometimes ὁ θεὸς is found explicitly (in 3:17,34) and by implication in (8:42; cf 6:29); πατήρ is found in 5:38; 6:57; 10:36; 20:21; from the context in 5:38 (cf 6:29; 7:29) and in prayer in 11:42; 17:3,8,18,21,23,25.
An Agent is like the One Who Sent Him

In 11:42, 17:8 and 17:21 the emphasis is on the need to believe that God is the sender of Jesus; the same idea is expressed as 'knowing' in 17:23 and 25 (Mercer 1990:621).

In the case of ἀποστέλλειν two verb forms are used which are not used in connection with πέμπει. The perfectum participle passive form is used in the references concerning the sending of the Baptist by God (1:6) and his denial before his own disciples in 3.28 of the suggestion that he was the Christ. It is also used to refer to the mission of the Pharisees sent by the Sanherin (1:24). The three perfect indicative active forms were used in two references by Jesus (i) to refer to the Baptist to whom a delegation was sent and to which he has borne witness to the truth (5:33), and (ii) that the works Jesus performed bear witness that he was sent by the Father (5:36). (iii) The third is the important missionary text with which Jesus sends his disciples into the world (20:21). The rest of the texts in the aorist indicative active concern the performance of a specific commission.

A syntagmatic analysis of ἀποστέλλειν

Where ἀποστέλλειν is used in the FG, a purpose1007 for the sending is frequently implied;1008 in some instances a special commission is explicitly given. The following discussions serve as motivation for this statement:

(i) The mission of the Baptist (1:6; 3:28)

* Verse 1:6: Preceding Jesus, John the Baptist had been sent (ἀπεσταλμένος -- perfect participle passive) by (or commissioned by) God to perform a special task. Two ἵνα clauses are used to express this mission of the Baptist. The purpose for which he had been commissioned is mentioned in vv 7 and 8. His immediate purpose was to 'bear witness to the light', while his ultimate purpose was 'that all might believe through him' (Mercer 1990:621; Hendriksen 1976:75).1009

* Verse 3:28: This verse links up with 1:31,331010 where the purpose of ἀποστέλλειν is to reveal. There it is written that the Baptist was sent 'to baptise with water' so 'that he (Jesus) might be revealed to Israel' (1:31). Here again the immediate purpose was 'to baptise with water' and the ultimate purpose was 'to reveal Jesus'.1011

(ii) The mission of the delegation (1:19,24; 5:33; 7:32)

In these sendings a special commission can also be seen as being bound up in the act (Mercer 1990:622). In 1:19 priests and Levites, and in 1:24 Pharisees1012 are sent to question the Baptist. Verse 5:33 is a reference made by Jesus to these events in 1:19 and

1006 Cf Kuhl (1967:58ff), Barrett (1978:348) and Dodd (1980:259f) in connection with the way they relate the sending of Jesus to the major theme of his coming into the world (Mercer 1990:621 Fn 12).

1007 According to Hendriksen (1976:46) 'the idea of purpose is predominant in this Gospel: 3:17, 5:36'.

1008 The nature of the sending act includes the possibility of a commission being immersed in the dispatching of the disciples (Mercer 1990:821).

1009 Hendriksen (1976) provides an elucidating discussion of the ἵνα clauses in the FG.

1010 Although the FE here uses ἀποστέλλειν, which links up with 3:28 where πέμπει is used, πέμπει is used in connection with God to describe him as the one who sends (this use of πέμπει is in line with the other usages of it in the FG).

1011 Again an ἵνα clause is used to express this purpose (see Hendriksen 1976:48).

1012 For the controversy about this text see the more detailed discussion of the sending and witnessing of the Baptist (1:19-36).
1:24. In 7:32 officers are sent to arrest Jesus. In all these cases the sending was to accomplish a special mission.\(^{1013}\)

(iii) The mission of a messenger (11:3)
The sisters of Lazarus despatch a messenger to Jesus with a message concerning the condition of their brother. Although no ἵνα clause is used here, the purpose for the sending is clear. They are asking Jesus to help them (Barrett 1978:390).\(^ {1014}\)

(iv) The mission of the disciples (4:38)\(^ {1015}\)
Here the disciples are sent on a special mission to gather in the harvest (Barrett 1978:243). The purpose of their mission is embedded in the infinitive (θεραπεύων) form.\(^ {1016}\)

(v) The mission of Jesus (3:17)\(^ {1017}\)

1 οὖ γὰρ ἀπέστειλεν ὁ θεὸς τῶν υἱῶν εἰς τὸν κόσμον

2 ἵνα κρίνῃ τὸν κόσμον,

\[ \text{1013 In the cases of 1:19 and 7:32 ἵνα is used to express the purpose (see Hendriksen 1976:47,49). Although ἵνα does not appear in the other two verses (1:24 and 5:32) it must be remembered that 5:32 is only a reference to 1:19, while in the case of 1:24 the purpose for them being sent is to be found in the next verse (1:25).} \]

\[ \text{1014 See Hendriksen (1976:139) for a detailed discussion on the purpose of this sending.} \]

\[ \text{1015 The other texts that refer to instances where the disciples were also directly sent by Jesus will be discussed in another context.} \]

\[ \text{1016 The Paraclete, too, will be commissioned to bring to remembrance the teaching of Jesus (14:26), bear witness to Jesus (15:26), and convict the world of sin and righteousness (16:7). In all three texts θεραπεύων is used.} \]

\[ \text{1017 Judging from the paradigmatic analysis of ἀποστέλλων, 3:17 is probably the most important text. In this text ἀποστέλλων is used to describe the purpose of Jesus’ mission. Therefore only this text will be used in our present discussion. In 3:34 the FE refers to Jesus’ mission as δὸν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ and in 6:57; 7:29; 8:42; 10:36 the FE refers to the Father as the one who sent Jesus. An important fact is that in 5:38; 6:29; 11:42; 17:3,8,21,24,25 the mission of Jesus is joined with ‘to believe that Jesus is sent’ and in 17:18 and 20:21 Jesus links the mission of his disciples into the world with his own mission.} \]

\[ \text{1018 Dodd (1980:254-262) points out that the status and function of the Son as the delegated representative of God recalls the language of the OT prophets. He is of the opinion that certain peculiarities, such as the complete and uninterrupted dependence of the Son on the Father, and the dualism between higher and lower spheres, suggest that this aspect of the earthly and human career of Jesus is a projection of the eternal relation of the Son and the Father upon the field of time. Although this interpretation of Dodd does not take seriously the idea of the Son being commissioned and sent, it correctly indicates the important aspect of the projection of the eternal relationship of the Son and the Father upon earth for it constitutes discipleship, the continuation of the mission of Jesus through his disciples. Bultmann (1941:187ff) correctly places the commissioning and sending of the Son in the very center of the message of the FG. He also finds certain points of contact between the ideas of the FG and the prophets of the OT. But Bultmann considers the FG to go beyond the thought of a prophet. This is a valid point made by Bultmann, but that the FE interprets gnostic mythology about divine and pre-existent agents is not acceptable. Harvey correctly states that the Father-Son terminology in the FG is illumined by the agent model (Harvey 1987:241).} \]
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relationship between the Father and the Son which is implied by the process of sending.\textsuperscript{1019} The purpose of the mission (Barrett 1978:216) has ‘already been articulated’ in v 16. God’s purpose in sending\textsuperscript{1020} his Son into the world (...) was not to condemn the world, but to save the world through him (cf 12:47)\textsuperscript{1021} (Carson 1991:206). According to Schnackenburg (1965:425; see also Morris 1975:232) this was the only purpose in the sending of the Son of God.

Two chapters further, in 5:27, the FE declares that Jesus as the Son of Man has authority to judge (καὶ ἔξοιτον ἔδωκεν αὐτῷ κρίνῃ ποιεῖν, ὅτι ὦδες ἀνθρώπου ἐστίν). κρίνῃ (C1) is used here (cf 12:47) in the sense of ‘to condemn’ (Morris 1975:231; Barrett 1978:216; Carson 1991:206).\textsuperscript{1022} In the antithesis between C1 and C2 we see salvation as necessarily implying judgment.\textsuperscript{1023} Whereas salvation is for all who believe, judgment is for all who do not. According to the FE God has entrusted all judgment to Christ (5:22,27). He speaks of Christ as judging (5:30; 8:16,26) or not judging (8:15; cf v 16; 12:47), and of the word of Jesus as judging men (12:48). Jesus’ judgment is just (5:30) and true (8:16). How men fare in the judgment depends on their relationship with Jesus (5:24; 3:19). When Jesus approaches his crucifixion he can speak of the world as judged (12:31) and of Satan also as judged (12:31; 16:11). According to Morris the FE views the entire judgment doctrine ‘as radically modified in the light of the Incarnation’. The life and death of Jesus certainly have their effects on the judgment.

Although the FG speaks of a final judgment on the last day (5:27ff; 12:48), his primary thought here is that the ministry of Jesus (as also later in the ministry of the Paraclete -- 16:8,11) had the effect of judgment (cf Bultmann 1941:111; Brown 1971:147; Morris 1975:231). Those who believe in Jesus, ‘who came to the light’, ‘who accepted him’ (1:12) escape judgment (condemnation), while those who do not believe in Jesus sentence themselves. According to Barrett (1978:217) the process of judgment is ‘an inseparable concomitant of salvation’. The parallel here (cf 10:9; 11:12; 12:27) indicates that οὐκ εἶναι is substantially equivalent to ζωὴ αἰώνιος (Barrett 1978:217; Lenski 1961:267).\textsuperscript{1024} In his combination of the negative and the positive ‘Jesus throws into bold relief the great purpose of God’s love and at the same time intensifies the call to faith for Nicodemus’ (Lenski 1961:267).

\textsuperscript{1019} Mercer (1990:621) focuses the attention on the fact that the mission of Jesus is not often as clearly expressed in relation to his ‘sending’ as in 3:17. Although, according to Mercer, the mission of Jesus is integral to the FG, it is no less than reasonable to see it implied in each reference to his being sent. Chapter 6:39 is, for example, one instance where ‘sending’ and ‘mission’ are closely connected. See also 1:9,12,18,29 etc.

\textsuperscript{1020} ἀποστέλλειν in 3:17 is parallel to ἔδωκεν in 3:16 (Brown 1971:134; Barrett 1978:216). In 14:16,26 the same pair is used when reference is made to the Paraclete.

\textsuperscript{1021} In general it may be concluded that according to the FG, the mission of Jesus is to reveal (3:34) the Father and to give life to the world (3:17) (Mercer 1990:621).

\textsuperscript{1022} In 9:39 the FE informs us that Jesus came into the world ‘for judgment’.

\textsuperscript{1023} οὐ...ἄλλα′ forms the strongest kind of an antithesis. Even the two ἰνα particles and the verbs (κρίνειν and οὐκεῖν) support the antithesis which is emphasized by moving the verbs forward. By the repetition of κόσμος (3 times) the FE heightens the effect of the paradox (Lenski 1961:266).

\textsuperscript{1024} Thus whoever believes in Jesus experiences new birth (3:3,5), has eternal life (3:15,16), is saved (17). The alternative is to perish (cf 10:28), to lose one’s life (12:25), to be doomed to destruction (17:12).
The phrase ἵνα ὁ κόσμος δι' αὐτοῦ stresses the universal salvific will of God (Schnackenburg 1965:426). δι' αὐτοῦ at the end of C2 attributes the salvational act ultimately to the Father (Morris 1975:232). Even the passive form ἵνα ὁ κόσμος (C2) involves God as the agent while δι' αὐτοῦ shows that God will use a Mediator which will be his own Son. διὸ is here used instrumentally regarding mediation (Lenski 1961:266).

Conclusion
It is clear that the Father/Son relationship is presented within a missiological perspective. The Father is characterized as 'the one who sent' (πέμπειν), while the Son is characterized as the one 'who was sent' (ἀποστέλλειν) with a mission. The characteristics of such a mission are closely related to the halakhic principles of agency. 1026

From this evidence it seems clear that the FE distinguishes between these two verbs. ἀποστέλλειν is used as opposed to πέμπειν where the former usually involves the commissioning with a specific task. Because πέμπειν relates to the position of the Father, it is concerned with the 'fact of sending.' In 27 of the 33 occurrences in the FG it identifies the person(s). Thus this verb is predominantly used to identify the sender(s). One could say that the phrase ὁ πέμπμως με (πατήρ) is used as a descriptive title for God. In the texts where God is the sender, the focus is not on the special commission from God, but rather on the character of God who is identified in terms of his sending (cf Mercer 1990:623). Thus sending is not the main emphasis in the texts where the Father is mentioned as the sender. Where πέμπειν is used by Jesus in 20:21 it seems to be the actual sending act. Jesus does not theologize anymore (as in 17:18 using ἀποστέλλειν). The historical reality of continuing the mission of Jesus has arrived. To this they are now called to perform. The Father's sending of Jesus serves as the basis of Jesus' sending of the disciples (Kuhl 1967:145; Brown 1975:1036).

1025 The ἵνα clause is used twice here (first with the negative and then with the positive statement).
1026 It seems as if Théo Preiss (1954:9-31) was one of the first to draw the attention to certain similarities between the FG and the halakah concerning the mission. Some years later Barrett (1958:216, 474) supported him. The importance of judicial ideas in the FG was later stressed by Borgen (1968:37ff; cf also Dahl 1962:137ff).
1027 The other texts where ἀποστέλλειν is used, but outside the semantic field of a 'special commission', contribute to the content of this special mission of Jesus. Some texts relate to the revelation of God (3:34; 5:38; 10:36?) while others relate to the salvation of people (5:38; 6:29,57; 11:42; 17:3,8,21,23,25).
1028 Rengstorf (1933:398) shows that in Hellenistic Greek ἀποστέλλειν involves sending with a commission which links not only the sender and recipient, but also unites with the sender, either the person or the object sent. Thus ἀποστέλλειν carries with it the significance "that the sending implies a commission bound up with the person of the one who is sent." πέμπειν differs significantly, according to Rengstorf. Here it concerns 'the sending as such, i.e., the fact of sending, as in the transmission of an object or commission, or the sending of a man.' In the LXX and Judaism ἀποστέλλειν is used in a technical sense for the sending of a messenger with a special task. Here, differing from its usage in Hellenistic Greek, and in synchronization with the usage of πέμπειν in Hellenistic Greek, 'the emphasis rests on the fact of sending in conjunction with the one who sends, not on the one who is sent.' Because πέμπειν does not occur often (Von Eiken & Lindner 1975:128) it will not receive attention here.
1029 In not a single case ἀποστέλλειν is not used in this manner in a single case (Mercer 1990:622). In the majority of texts where πέμπειν is used the Father is the sender and Jesus the one who is sent.
(2) Love as leitmotif

An important question to be asked is: what was the leitmotif of the mission of Jesus? The FE very clearly states that it was the love of God (3:16), or the mutual love between the Father and Son that resulted in their desire to unite the Cosmos with them (cf 14:23). The most comprehensive answer is found in 3:16:

\[8.3.7 \text{Οὐτῶς γὰρ ἤγαπησεν ὁ θεὸς τὸν κόσμον,} \\
8.3.7.1 \text{ὡστε τὸν οὐδὲν τὸν μονογενῆ ἔδωκεν.} \\
8.3.7.1.1 \text{ἰνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἐξὶ ζωῆς αἰῶνιον.}\]

This verse begins with γὰρ, which refers to the lifting up of the Son of Man in the previous verse. As Οὐτῶς implies ὡστε, which again implies ἵνα, so does ἤγαπησεν imply ἔδωκεν, which further implies ζωὴν αἰώνιον.

From this analysis it is clear that God's love (ἡγάπησεν) is the motive behind the 'giving' of his τὸν οὐδὲν τὸν μονογενῆ (Carson 1991:204), that the 'sending' (ἔδωκεν) is the consequence (ὡστε) of God's love (Barrett 1978:215), and the redemption of τὸν κόσμον the objective (ἵνα) (Schnackenburg 1965:425; Carson 1991:206). It is atypical for the FE to speak of the love of God for the world. Carson (1991:205) pointed out that from the OT it is clear that the Jews were familiar with the truth that God loved Israel. The FE here uses τὸν κόσμον (C8.3.7) to signify that no nation or person is excluded. God offers his love and the Redeemer to all men.

The verb ἤγαπησεν is emphatically used because it is placed ahead of the subject. Therefore we do not read 'For God so loved the world...' but rather 'For God so loved the world'. Jesus uses the aorist because the manifestation of God's love is an accomplished fact. Lenski (1961:260) calls it an aorist constative because it stretches back into eternity.

Although scholars differ about the interpretation of the adverb Οὐτῶς (in the indicative)

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1030 Because this text has already been discussed in the Descent-Ascent Schema we will only briefly concentrate on the aspect of God's love.

1031 This love of the Father for the Son (3:35a; 5:20; cf 17:24) is seen in the revelatory power of the Son and his participation in the works of the Father (3:35b; 5:20b-23) (Schnackenburg 1971:153).

1032 The FE points out that God has manifested his love (cf 1 Jn 4:9) in a historical act (ἡγάπησεν). This act comprises the mission of the Son and his delivery to death, which are immovable from history. This is also indicated by the unusual indicative after ὡστε (Blass-Debrunner 1974:198 para 391,2).

1033 Barrett (1978:215) points out that the FE 'develops the conception of love as the nature of God himself and as the means by which the divine life, the relationship between the Father and the Son, is perpetuated and demonstrated within the community (13:35).'

1034 God's love culminates not, as Lenski interprets it, in Bethlehem, but in the crucifixion of his Son.

1035 Schnackenburg (1965:423) says that God's plan of salvation stems ultimately from God's incomprehensible love for the 'world' which refers to the intensity or extent of love (see also Carson 1991:204).
it has a function and meaning indicating both the manner and degree of God’s love for the world (Lenski 1961:259). It relates to τὸν υἱὸν τὸν μονογενή (C8.3.7.1) to indicate the degree of God’s love, while its connection with ἔδωκεν (also C8.3.7.1) refers to the nature of God’s love. This salvation is then realized in the sending of his υἱὸν τὸν μονογενή who has to go via the cross into glory. The use of this construction, according to Brown (1975:134), is to stress the reality of the result. For the believer the love of God becomes effective while for the unbeliever it turns into judgment.

The characteristics of this love comprise: (i) an act aspect, (ii) a quantity aspect, and (iii) a quality aspect.

τὸν υἱὸν τὸν μονογενὴ ἔδωκεν ........ act aspect
τὸν υἱὸν τὸν μονογενὴ ἔδωκεν........... quantity/quality aspect
τὸν υἱὸν τὸν μονογενὴ ἔδωκεν ........... quality/quantity aspect

When one looks at this text, most of the essential aspects of the revelatory-salvific work of Jesus come to the fore: his mission into the world, his revealing activity in the world, and finally his way into glory and his saving work as the glorified one. These three aspects characterizing love will now be discussed.

ἔδωκεν -- action aspect
In the FG God is characterized as the Giver, giving out sheer love. Through his giving he reveals his desire to save and his great all-embracing love for humanity in need for redemption (Schnackenburg 1971:154f). So the mission of the Son was the consequence of the love of the Father; hence also the revelation of this love.

The FE uses the compound verb which he also used when he referred to Judas’s betrayal. ἔδωκεν is primarily intended to indicate the sending of the Son into the world...
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While the tense of this verb points to a specific action of God in the past: God gave his Son (Lenski 1961:264; Newman & Nida 1980:89). This is also the first act of the drama of the crucifixion, which is the profoundest mystery of the love of God (cf 1 Jn 4:10). In the Johannine Christology of incarnation and mission the greatness of God’s act is manifested in the bridging of the chasm between God and the world (Schnackenburg 1965:424). Christology and soteriology reach their greatest concentration in the statement that the Father has sent Jesus to the world (Schnackenburg 1971:154f).

Because this verse is sandwiched between vv 14f and v 17, the gift of the Son of God is tied to both the incarnation of the Son (v 17) and to the crucifixion of the Son (vv 14f) (Brown 1971:133f, 147; Carson 1991:206; Lenski 1961:264). Thus the mission of the Son embraces both the humiliation and exaltation of Jesus (Bultmann 1941:111). This means that the mission of Jesus is the eschatological event, also indicated by the present tense of ἐστή in 3:15 and as stated in 3:17-21. This indicates the result of the love of God for the world: the mission of the Son (Carson 1991:206).

Surprisingly, this text deals with the sending of the Son, and not ὁ πατὴρ but ὁ Θεός. The FE regards Θεός, who sent the Son, as none other than the Father. According to Newman & Nida (1980:89) the purpose of 3:16 is to indicate that the revelatory-salvific work of the Jesus has its origin in the will and action of God himself.

τὸν υἱὸν τὸν μονογενῆ As in 1:14,18, the Son is here (in 3:16) again described as τὸν μονογενῆ (C8.3.7.1). In all three these occurrences the quantity aspect stresses the quality aspect. In 18b “τὸν υἱὸν τὸν μονογενῆ” is portrayed as having direct knowledge from his Father. This is the one and only Son of the Father. The repetition of τὸν υἱὸν...τὸν μονογενῆ places equal emphasis on both terms. It bids us to consider, firstly “τὸν υἱὸν”, and secondly τὸν μονογενῆ. The addition of the τὸν μονογενῆ lifts τὸν υἱὸν above all other who may be called ‘sons’ (cf Lenski 1961:262). “τὸν υἱὸν τὸν μονογενῆ” indicates the quality of God’s act of salvation and the quality of this new life.

With this designation the FE explains to his readers the greatness of the love of God and the gift of God. With the Father in heaven was τὸν υἱὸν τὸν μονογενῆ, who had been just that from all eternity. In time God gave him to the world in order to save the world (cf Lenski 1961:262f).

Where in the previous section we have seen (4.3.1.2 (b)), the love of the Father as the reason for granting life to his Son, we here find a parallel with regard to the world, with the

1045 It seems as if Théo Preiss (1954:9-31) was one of the first to draw the attention to certain similarities between the FG and the halakah. Some years later Barrett (1958:216,474) supported him. Miranda (1977) locates the roots of Johannine ‘sending’ in Jewish sources. This correlates with the current scholarly trend in which the Christian apostle is interpreted in the light of the Jewish..... and its OT background and is opposed to Gnostic sources. According to his perception of the history of the Johannine community, Miranda shows how the ‘sending’ convention in the FG can be placed in the context of the development of that community and its conflict with Judaism (Mercer 1990:624 Fn 29).

1046 References to God as the Father of Jesus are uttered by Jesus himself. Only in 1:18 the reading is uncertain while 3:16-21,31-36 comes from the FE himself.

1047 Because both τὸν υἱὸν and τὸν μονογενῆ concern quality and quantity aspects they will be discussed simultaneously.
only contrast being that in the case of the Son it was *creative* life (5:26), while in the case of the world it is *created* life (3:16).

The FE, more than any NT author, develops the love motive, as the nature of God himself, as a heavenly quality. The mission of the Son was to reveal this love. ἀγάπη and ἀγάπη were some of the most characteristic Johannine words. They occur mainly in the second part of the FG. This corresponds with the fact that since God loves the world (3:16) his love only becomes effective among those who believe in Christ. For the rest, the love of God turns to judgment (Barrett 1978:215).

We will now look at the concretization of this love of God: the character of the revelation and salvation of the Son.

(d) The specific mission of the agent -- a revelatory-salvific mission

Another point to be considered, according to the halakah, is that the sender transfers his own rights and the property concerned to the agent. On this basis the agent might acquire the title of his sender in order to secure the claim for himself (cf 6:39; 12:31,32; 17:6). Although the ownership is transferred from the sender to the agent, the agent still remains an agent of the sender. This feature of agency is found in 6:44: οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτόν... Thus, coming to Christ (the agent) is the same as being in the possession of the Father (Borgen 1968:142).

From the texts which clearly indicate the mission of the Son by the Father (3:34; 7:16; 8:26; 8:42; 12:49; 14:24) it becomes clear that the duty of the agent is that he should act. An agent is appointed to do something on behalf of his sender which he otherwise would have to do for himself. In the case of Jesus the task he has to perform is to reveal the Father and the Son so that people can be saved.

(i) The revelation brought by the agent

(a) The revelation of the Father and the Son through Jesus Christ

The FG presents the λόγος as being ὁ θεὸς ζωής even before his incarnation. He had lived with God eternally (1:1,4). He is the source of divine life. In his incarnation he is the revelation of God. He brings eternal life by his word (6:68; 10:28; 12:50; 17:2); he

1048 God's love is here directed to τὸν κόσμον (C8.3.7), the people of this earth.

1049 Bühner (1977:181) pointed out that the 'legal refinements' placed upon the practice of agency in the post-biblical period embraced both the activities of the messenger and those of his sender. According to Bühner there were many occasions on which the utterance of a word(s) by the representative might incur legal consequences just as much as the performance of an act. This point becomes particularly significant when it is applied to religious phenomena.

1050 The FE uses a different verb, namely 'draw' (ἐλκύομαι) instead of 'secure'.

1051 The most characteristic word for salvation in the the FG is 'life'. Ultimately this 'life' is not a quality or a state to which Jesus brings men, but 'Jesus himself'.

1052 'The primary, but heretofore for the most part unrecognized way in which revelation is expressed is through "sending": The God above is related to the world below through Christ as the one sent' (Mercer 1992:459). Haenchen implies that a relationship exists between *sending* and the Johannine doctrine of revelation. [This article of Haenchen is a generalized discussion of the Christology of the FG rather than a discussion of the 'sending motif'.] According to him there is no possible way to gain knowledge of the invisible Father unless the Father sends someone with the knowledge. Because the realm of flesh has of itself no
himself is the true life (1 Jn 5:20) clearly indicated by the FE through the various ἐγώ εἰμι sayings: 'I am the bread of life' (6:35,48), 'the light of the world' (8:12), 'the resurrection and the life' (11:25), 'the way, the truth and the life' (14:6). The pre-existent Son of the eternal Father is sent into the world by the Father to give life (ζωὴν αἰώνιον) to men in his own person (6:33; 10:10) (Link 1976:483). Thus the Word became flesh (1:14) to bring life, light and salvation (1:4,9).

As the revealer, Jesus does what he sees the Father doing (5:19,30), and says what the Father has taught him (8:28). The words, the signs\textsuperscript{1053} and the person of Jesus himself, point beyond themselves, beyond Jesus, to the Father. They are the words, the works and the 'image' of the one who sent Jesus. Therefore, whoever has seen Jesus, has seen the Father (12:45; 14:9). But it is also important to note that before people could recognize the Father in Jesus, they had to recognize Jesus as the Messiah, the one who was sent by the Father, and who is returning to the Father via the cross. Thus we can conclude that Jesus came to reveal himself and the Father.\textsuperscript{1054} Although the entire FG concerns the revelation of the Father and the Son by Jesus we will concentrate on only three major texts for the purpose of our discussion: 1:14,18; 12:44ff and 14:9ff.

**How did the world come to know about salvation?**

Jesus did this through revelation. The following diagram indicates the relationship and the interaction between Jesus and his disciples:

![Diagram](image)

knowledge of God (3:6; 15:22-24) God had to reveal himself, otherwise it would have been impossible for man to know and live according to the spirit (Schneider 1969:345). Therefore Jesus is the agent sent by the Father to reveal the Father and the things above. He is the representative for the Father in the world and is the visible expression of the invisible Father (cf Col 1:15). In Jesus, as the one sent by the Father, the world hears God's voice and sees God's working (Haenchen 1963:210f).

\textsuperscript{1053} According to 20:31 the signs in the FG are selectively and purposefully used by the FE 'to display various aspects of salvation'. Three of these miracles (in chs 2,6 and 21) demonstrate in various ways the abundance which the Messiah bestows: more than four hundred litres of wine, five thousand men fed from baskets of leftover food, and nets too heavy to haul. Two signs show Jesus healing long standing afflictions: a thirty-eight year lameness (5:2-9) and congenital blindness (9:1-7). The two most dramatic miracles are Jesus’ restoring to life a boy at the point of death (4:43-53) and Lazarus four days dead (11:1-44). In four of these miracles there are implicitly and explicitly a reference to the Father. In the feeding of the five thousand and the raising of Lazarus from the dead Jesus prayed to the Father (6:11; 11:41) and in 5:23; 9:3 and 11:4 it is explicitly said that these signs are performed so that the Father may be glorified.

\textsuperscript{1054} Therefore is Bultmann (1955:66 quoted by Loader 1984:203) incorrect with his: not 'das Was' but 'das Dass'. Bultmann's (1941) whole commentary on the FG is launched from the perspective of the revelatory function of Jesus. Painter (1975) also discuss the Johannine theology from a revelatory perspective.
In order to give people the opportunity to partake in this life, Jesus had to reveal the one who gave this life and the life itself. He had to do it himself, because he is the Son of God and therefore partakes in this life. Jesus is the life, and to partake in this life is to partake in Jesus (6:33,50,51,54,58). Through him God will be made known (1:18); they will see God (12:45), hear about God (17:6-8) and experience God and the quality of life. He then taught (reveal) them how it can be possible to become part of this life (to believe) and to continue living in this life (remain in him – 15:4-8), because living in this life = eternal life. The perception that Jesus reveals his Father in his words and work is fundamental in the FG (1:18 (cf 1:14); 8:19,27; 10:38; 12:45; 14:9ff; cf 17:6,8).

The following three texts, 1:14,18; 12:44-46 and 14:9ff, will be used to discuss this revelation through the Son. The prologue closes with the assertion (1:18; cf 5:37) “θεον οúdeις ἐώρακεν πώποτε μονογενῆς θεός ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκείνος ἔξηγήσατο.”

23 1:14 Καὶ ὁ λόγος σὰρξ ἐγένετο
24 καὶ ἐσκήνωσεν ἐν ἡμῖν,
25 καὶ θεοσάμεθα τὴν δόξαν αὐτοῦ,
δόξαν ὡς μονογενοῦς παρὰ πατρός,
πλήρης χάριτος καὶ ἀληθείας

In this verse there is a logical succession of events described by the three verbs in the aorist:

<table>
<thead>
<tr>
<th>ὁ λόγος</th>
<th>ἐγένετο</th>
<th>σὰρξ</th>
<th>Incarnation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐσκήνωσεν</td>
<td>ἐν ἡμῖν</td>
<td>Presence</td>
<td></td>
</tr>
<tr>
<td>θεοσάμεθα</td>
<td>τὴν δόξαν αὐτοῦ</td>
<td>Glorification</td>
<td></td>
</tr>
</tbody>
</table>

In 1:14 the ὁ λόγος (who is μονογενοῦς – C25) is in this context associated with three things: (i) the incarnation (C23), (ii) the dwelling among people (C24) and (iii) the glory he

1055 The πρὸς-clause in 1:1 is important in the understanding of the Father’s revelation through Jesus. There it is stated that "ὁ λόγος ἦν πρὸς τὸν θεόν". According to De Wet (1994:50), throughout the FG “πρὸς” indicates an inclination towards God. This is in other words an orientation term: Jesus has no other orientation except for his orientation in respect of God! This would mean that Jesus has no other place as God from where he gets his thoughts, his existense, his authority.

1056 Through the revelation of the Father and himself Jesus brings salvation. Because the one and true God has supremely revealed himself in the Person of his Son (1:18; 12:45), can knowledge of God not be divorced from knowledge of Jesus Christ. Indeed, knowledge of Jesus, whom God has sent, is the ultimate access to knowledge of God (cf 14:7; 20:31). This knowledge of God and of Jesus is not merely intellectual, mere information. In a Gospel that rank believe central to receive eternal life (3:16; 20:31), it is clear that knowledge of God and of Jesus entails fellowship, communion with God (17:3 Carson 1991:556).
revealed (C25).\textsuperscript{1057} All three take as supposition the intimate unity of the Logos with the Father (ὡς μονογενοῦς παρὰ πατρός) and will now be discussed.

(i) The incarnation of Jesus\textsuperscript{1058}

Καὶ (C23) opens the statement of the incarnation in more theological terms (Barrett 1978:164).\textsuperscript{1059} Morris (1975:102) refers to 1:14 as the most concise statement of the incarnation. C23 expresses the indisputable paradox that the λόγος who dwelled with God, who possessed the fullness of the divine life, entered the sphere of the earthly and human and perishable by becoming (ἐγένετο) flesh (σάρξ).\textsuperscript{1060} Bernard (1969:20; also Brown 1975:13; Lindars 1981:93) correctly formulates this explanation of Morris as 'The Logos did not become "a man," but He became "man" in the fullest sense; the Divine Person assuming human nature in its completeness'. It indicates the human nature as distinct from divine nature (Carson 1991:164). This is a new (καὶ...) and unique event, a real event (ἐγένετο) which took place only once (Schnackenburg 1965:241). The consecutive καὶ's (C23, C24, C25) indicate historical progress.\textsuperscript{1061} The λόγος had already been spiritually present and active in the 'world below', but now, incomprehensibly, he comes into the flesh, he becomes man and lived for a while among men.\textsuperscript{1062} So the λόγος, the very self-expression of God, who was both with God and who was God (1:1), became flesh (1:14). It was God's own choice to make himself known, finally and ultimately, in a real historical man (Heb 1:1,2) (Carson 1991:127).

The historical event of the Incarnation is brought out by the ἐγένετο\textsuperscript{1063} which follows a series of ἔν (vv 1,4,9,10). The aorist tense also indicates action at a point of time (Morris 1975:102; Lenski 1961:71; cf also Schnackenburg 1965:241f). It is difficult to determine the precise meaning of ἐγένετο. It cannot mean 'became' since the λόγος continues to be the subject of further statements: ἐκκήψωσεν ἐν ἡμῖν (C24), καὶ ἐθεσασάμεθα τὴν δόξαν αὐτοῦ (C25). So the λόγος continued to be λόγος. A fundamental Christological point is that the event does not mean that 'the λόγος changed into flesh' (Heyns 1978:243; cf Thiessen 1983:224). If the λόγος has become σάρξ, he has not seized to be God (Brown 1971:32; Lenski 1961:71). This interpretation is given expression in the verb ἐκκήψωσεν which has important OT associations. This theme of 'tenting' is found in Ex 25:8,9 where

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\textsuperscript{1057} παρὰ plus genitive ('of the Father') denotes the person from whom the glory was received; it indicates that something proceeds from this person (Arndt & Gingrich 1857:164).

\textsuperscript{1058} This verse is the climax of the Johannine doctrine of Christ as the λόγος (Bernard 1969:19). According to Carson (1991:126) is the incarnation articulated here in the boldest way. According to him can the revelation that something proceeds from this person (Arndt & Gingrich 1957:164).

\textsuperscript{1059} καὶ can be taken as consecutive ('and so') (Blass-Debrunner 1974:227ff, par 442).

\textsuperscript{1060} Morris (1975:102) pointed out that 1:14 is the first reference in the FG where the FE indicates that the λόγος and Jesus are to be taken as the same.

\textsuperscript{1061} The καὶ marks an advance (Schnackenburg 1965:241).

\textsuperscript{1062} The coming of ὁ λόγος once in history is probably presupposed in v 9 and has now in C23 been made explicit (Schnackenburg 1965:241). Therefore on such a supposition the καὶ (C23) must be understood as confirmative — 'truly', 'and indeed'.

\textsuperscript{1063} The 'appearance' (ἐγένετο) of Jesus is different from that of the Baptist (v 6) and the 'coming to be' of the creation (vv 3,10b). Only from the context does this become clear. According to Bernard (1969:20) is the explanation of the exact significance of ἐγένετο here (1:14) beyond the powers of any interpreter.
the Lord commanded Moses that Israel must make a tent (Tabernacle -- σκήνη) so that God can dwell among his people. 'The Tabernacle became the site of God's localized presence on earth.' When the prologue, especially v 14, proclaims that the λόγος came to dwell among men, we are being told that the οὐρανός of Jesus is the new localization of the presence of God on earth and that Jesus is the replacement of the OT Tabernacle. The FG even present Jesus as the replacement of the Temple (2:19ff) which is a variation of the same theme Brown 1971:32f.\(^{1064}\) What is meant in C23 is that the λόγος made his divine glory visible in the οὐρανός to believers. Perhaps ἐγένετο is used similarly as it is used in 1:6: the λόγος came on the scene -- to man (Carson 1991:165).

ἐγένετο (C23) indicates a change in the mode of being of the λόγος. Hitherto the λόγος was in glory with the Father (17:5,24), now he takes on a human, earthly existence (1:14); formerly he was 'with God' (1:1b), now he dwells among us (1:14). This view of salvation finds expression in terms of the Descent-Ascent Schema of the Son of Man (3:13,31; 6:62).\(^{1065}\) He who descends and ascends is the one who even remains in continual union with heaven (1:51). The Incarnation, the coming into the οὐρανός of the Logos, takes place so that mankind in the 'world below' may be brought revelation and divine life of the 'world above' (3:31-36). This historical event of the 'becoming flesh' of the λόγος marks a turning point in the history of salvation -- this is the eschatological outcome of salvation for men. It is only at the end of the prologue (v 16) that we are informed how this unique and tremendous event effects our salvation: through the coming of the λόγος...ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. This Redeemer paths the way for all who attach themselves to him in faith (14:2f,6).\(^{1066}\) Although he became flesh, he did not cease to be what he was before (Schnackenburg 1965:241f).

In Johannine terms is the use of οὐρανός (cf 17:2) to express that which is earth-bound (3:6), temporary and perishable (6:63) (cf Schneider 1969:344), the human mode of being, in contrast to the divine and spiritual.\(^{1067}\) Notwithstanding this contrast\(^{1068}\) is οὐρανός not used here in the notion of sinful or inclined to sin (Schneider 1969:344).\(^{1069}\) The agent remains

\(^{1064}\) σκήνου is used twice in Revelation (7:15; 21:3). In 7:15 it is used of God's presence in heaven, while in 21:3, in the great vision of the heavenly Jerusalem, it echoes the promise of God to dwell with men in the new Jerusalem. Thus the σκήνου of the λόγος indicates the dwelling of God among men.

\(^{1065}\) Loader (1984:200) identifies a central structure which is primarily concerned with revelation and have a terminology of its own. Next to this central structure Loader detected a Son of Man cluster with its own terminology which interprets the death and exaltation of Jesus. He points out that both speak of coming and going, while the terminology in each case is different. The Son of Man cluster uses descent and ascent and the central structure speaks of coming and returning. According to Loader is the ascendant significant in the Son of Man cluster while, on the other hand, in the central structure is the coming the essential supposition of the earthly work of revelation. The terminology differentiation breaks down in the last discourses.

\(^{1066}\) Although the doctrine of Jesus' two natures, the divine and human, are not discussed here by the FE, they are comprised in this verse, in germ, and is developed by him throughout the FG by implication.

\(^{1067}\) The FE linked up the dualism of λόγος-σύρξ with the cosmic dualism of 'above-below' (3:3; 8:23) and 'heaven-earth' (3:31). In the incarnate λόγος heaven comes to earth, the 'world above' comes into the 'world below'.

\(^{1068}\) The considering of one element of the Johannine antithesis must never lose sight of the other, since each of the opposing members defines itself precisely by its opposite (Schneider 1969:344).

\(^{1069}\) At a meeting with Van der Watt (1994) he, in agreement with Schneider, says that, according to the FE the cosmos is in principal not sinful. In the FG sin, in connection with man, is linked with 'not seeing' Jesus (seeing refers to the spiritual seeing -- 3:18,36) as the Son of God who came from heaven and is returning
one with his sender -- but in order to accomplish his task he became so part with the circumstances of his mission.

According to Schnackenburg (1965:243) is ‘das in der Inkarnation vom Logos angenommene “Fleisch” ist die Voraussetzung für den blutigen Kreuzestod (cf 19:34; 1 Jn 5:6)’. σάρξ indicates the full human reality of Jesus. 1070 Schneider (1969:356) expresses the same thought as follows: ‘...the incarnation itself is not accomplished in ictu oculi, it continues and finds its conclusion and perfection at the exaltation of Jesus’.

(ii) The dwelling of Jesus among people

C24 speaks metaphorically of ό λόγος who ἐσκήνωσεν ἐν ἡμῖν. The meaning of this phrase is of cardinal importance for the understanding and meaning of discipleship. This phrase is generally understood to mean ‘and he pitched his tent among us,’ or ‘dwelt among us’ (Bernard 1969:20) (‘lived for a while’ 1071 or ‘dwelling’ 1072). The meaning is that ό λόγος, sets up his tent among men in a new and unique way. 1073 This mode of presence surpasses everything. The denotative meaning of ἐσκήνωσεν (C24) must be deducted from the context of the entire FG. 1074

With the metaphorlic use of ἐσκήνωσεν, 1075 the FE wants to communicate two (time-spatial)

through the cross. This definition of sin contradicts Schneider’s (1968:344f) point of view that sin enters when man relies on himself. According to him sin is the self-confidence of the world which implies a turning away from God. His text references are not convincing. In 1:3 the FE says πάντα δι' αὐτοῦ ἐγένετο. It is the devil that makes the ‘kosmos’ bad. Sin does not cleave onto the flesh (as according to Gnosticism), but lays in the person (Satan). Therefore can Jesus come into the ‘world below’ without becoming contaminated. Jesus brings the ‘above’ in the ‘below’. Where Jesus goes, the ‘above’ is present in the below. On this ground is Jesus the witness, the revelation from above and is he throughout this FG never presented by the FE as ‘sufferer’. The church lives in the consequences of the redemption-work of Jesus.

1070 This is an anti-Gnostic tone and can also be regarded as an attack on Docetism (Schnackenburg 1965:243; Lindars 1981:94). However, the notion of the appearance of a divine being on earth in human form (Bultmann 1941:38f), which could also take on various forms, was a widespread idea of the time. The incarnation of the λόγος (1:14) cannot be reduced to one of these varieties but can only be understood as a protest against religions of redemption in Hellenism and Gnosticism.

1071 New International Version.


1073 Cf Brown (1975:34), Westcott (1890:12) and Morris (1975:104) who link it up with Shekinah -- the visible presence of God among his people, the tabernacle where God met with Israel before the temple was built. This connection is unfortunately less than certain according to Carson (1991:128; see also Schnackenburg 1965:245f; cf also Brown 1971:32ff). Although Carson’s argument is not convincing (see 1991:128) probably the best solution is the suggestion by Barrett (1978:165) that the FE meant nothing more than that the Word took up a temporary residence among men (cf Ecclus 24:8; 1 Enoch 42:2 and Odes of Solomon 12:12). Newman & Nida (1980:23) agree with Barrett. According to them, when the FE says that the λόγος ‘set up his tent’ among men, it means that in the λόγος God has come to dwell among men. This verb is also used twice in Revelations (7:15; 21:3) where the focus is likewise: in the eternal λόγος who σάρξ ἐγένετο God came to dwell among men.

1074 Scholars differ widely about the meaning of ἐσκήνωσεν. The two popular possibilities are (i) the temple at Jerusalem is referred to as the skene, especially when the Tabernacle of the wanderings is in mind, and (ii) ἐσκήνωσεν may have been chosen because of its similarity in sound to the Hebrew shekinah of Mishnaic times. But in order to understand it, it must be approached from the perspectives of the immediate micro-context, the prologue, the macro-context, the entire FG, and the OT to which it shows associations. This will be come clear in the following paragraph.

1075 ἐσκήνωσεν communicates the agency concept in a nutshell.
concepts, namely: (i) the visible manifestation, presence and dwelling of God in this world through Jesus and (ii) that the visible presence of Jesus was only temporary. The 'agency' concept motivates this double interpretation of "ἐσκήνωσεν". The visit of an agent is only temporary, because of the fact that he has to return to his sender to report on his mission. The presence of the agent emphasizes the visible manifestation, presence and dwelling of the sender.

In this study a thorough discussion was made concerning the DAS where it was indicated that the Son of God came into this world as the agent of God. And in the discussion of the agency concept it will become clear that Jesus' sojourn on earth was only temporary. After he has completed his mission he will return to the Father. The λόγος stayed in this cosmos as a real man. Since the earthly presence of ὁ λόγος is the vehicle of grace and salvation (πλήρης χάριτος καὶ ἀληθείας -- C25), the theme of God dwelling among his people in a more personal way must also have been envisaged here and applied to ὁ λόγος.1076

Throughout the FG Jesus repeats in various forms that which was already said in the Prologue (1:1,14): ἐστε τινὶ δόξαν αὐτοῦ. The meaning of reference to Jesus' glory is difficult to understand. Newman & Nida (1980:23) point out that in the OT we will find the clue for understanding the FE's use of this word. In the OT the word 'glory' is often used in connection with the visible manifestation of the invisible God, particularly when he makes himself known through the great things that he does for his people. In the FG Jesus bears the δόξαν of God, because he is God (1:1,2) and performs the works of God (Newman & Nida 1980:23; see also Bernard 1969:22).

Jesus' glory was displayed in his signs (2:11; 11:4,40), and supremely in his death and exaltation (7:39; 12:16,23; 13:31f). In fact Jesus did enjoy glory with his Father before the incarnation, and will return to the Father to reclaim that glory after his resurrection (17:5,24). While other men seek their own glory (5:44; 12:43), Jesus never sought glory for himself but sought only to promote the glory of God (5:41; 7:18; 8:50) inter alia by doing of the will of his Father. Thus the δόξα of Jesus is dependent upon both his essential relation with God (1:14) and his obedience to God's will.

This δόξα of Jesus is a hidden glory, perceived only by those who know who Jesus is and who recognize that the incarnation of Jesus is the revelation of divine mercy (Lindars 1981:95). Thus, although ἐσκήνωσεν refers to outward gaze, the perception by faith is a presupposition for this (cf Bultmann 1941:45).

In the context of the prologue, as well as in v 14, with the incarnation-motif as the spearhead, the 'we' (ἐδεικνύμεθα) who saw the glory of the λόγος refers to the FE and

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1076 Later on in this study it will become clear that the disciples will have the same role and function as Jesus and that through their existence in the cosmos God will dwell among people (ἐν ἡμῖν -- C24) (17:14-18; cf also the Paraclete references).
other Christians who saw Jesus in his earthly life (Carson 1991:128). The pronoun "ημίν" in C24 refers to a specific historical event, the incarnation and the fact that Jesus lived on earth a particular time (Newman & Nida 1980:23).

The FV uses this expression (C23) simply to explain the visible presence of God among the people. This is the kind of glory a father grants to his one and only beloved Son -- this 'father' is none other than God himself. This is then nothing less than the glory of God that the FE witnesses in the Word-made-flesh (Carson 1991:128). This glory is an indication of an essential Possession: he is indeed the Son of God (μονογενοϋς). According to Arndt & Gingrich (1957:906) ως here indicates an actual quality. Barrett (1978:166) indicates that although, when used alone, μονογενούς means 'only of its kind', when it is used in relation to the Father it can also mean 'only Son' (cf Dodd 1980:305). Thus the being of Jesus as ως μονογενούς παρὰ πατρός (C25) indicates in this context both the uniqueness of Jesus and his Sonship. Even Jesus' origin with God is attested by ως μονογενούς (Du Plessis 1971:26) while παρὰ πατρός refers to the mission of the Son as 'an only Son coming from the Father'. The εὐαγγελισμένα confirms this (Brown 1975:14).

The last phrase, πλήρης χάριτος καὶ ἀληθείας speaks once more of the λόγος. In this text it is linked with the genitive μονογενοῦς and not with δόξαν, who needs no further

1077 Throughout the FG the FE uses different words meaning 'to see'. Attempts were made to give different meanings to the different words used, proceeding from mere physical sight to deep spiritual insight. While the FE does not use these words consistently (cf 1:35-51), it is best to determine the meaning of each verb in a particular context (Louw 1976:48; cf Louw & Nida 1988:xv). Therefore in the present context εἰδοκούμενα will simply mean 'to see', in the widest sense of the word (Newman & Nida 1980:23). Brown (1975:13) is more specific and interprets εἰδοκούμενα as 'seeing' with the physical eye according to 1 Jn 1:1. Bernard (1969:21) points out that nowhere in the NT is this term used for spiritual vision, while it is used 22 times for 'seeing' with the bodily eyes (cf 1:32,38; 4:35; 6:5; 11:45).

1078 ημίν (C24) refers to those people who witnessed the public ministry of Jesus, but more particularly those who associated with him (Bernard 1969:20). This is also clear from C25.

1079 This glory was also made visible through the signs performed by Jesus (see 2:11; 11:4; 17:5).

1080 See Carson (1991:129f) for a discussion of the relation between πλήρης χάριτος καὶ ἀληθείας (C25) in relation with the OT.

1081 The function of ως (C25) is to define the δόξαν precisely and to indicate its exact nature (Schnackenburg 1965:246; cf Arndt & Gingrich 1957:906).

1082 Newman and Nida (1980:24; see also Brown 1975:14) correctly point out that the translation of 'only begotten' for μονογενοῦς (C25) is incorrect. This meaning ('only begotten') first appears in the Vulgate and influenced the KJV and many other early translations. μονογενοῦς is used elsewhere in the NT (Lk 7:12; 8:42; 9:38; Heb 11:17) and translated as 'only' which used to be the translation here too.

1083 Brown (1975:13) translates the denotative meaning of ως as 'in the quality of'. Even μονογενοῦς describes the uniqueness of Jesus.

1084 Although this statement is unfounded, Du Plessis (1971:26) correctly implies that 'John calls Jesus the only (begotten) and thus Son of God on the basis of his incarnation -- not on account of some pre-existent birth'.

1085 The NIV also translates παρὰ πατρός as 'who came from the Father' instead of seeing it as the procession of the Son within the Trinity.

1086 Because the FE does not spell out the exact meaning of this phrase, scholars are very vague in their discussion of it. From the context of the prologue and the entire FG we will try to establish a meaning.
Chapter 3
description (cf Bernard 1969:23). χάριτος καὶ ἀληθείας are two characteristic attributes of the incarnate λόγος (Bernard 1969:25). χάριτος (C25) is not part of the Johannine world of concepts (except in 1:16,17), but from the context we can affirm that χάριτος refers to both 'the riches of grace and the liberality of the Logos (v. 14) and the gift of grace itself which men receive from him (v. 16)' (Schnackenburg 1965:248). Schnackenburg correctly maintains that the FE uses χάριτος and 'πνεύμα and ζωή' in exactly the same sense.

Though ἀληθείας is one of the keywords of the FG (Bernard 1969:25; Brown 1975:499) it seems as if ἀληθείας is the subordinate term in this context because only χάριτος is taken up again in ν 16. ἀληθείας contextually and characteristically refers to the Christian revelation brought by and revealed in Jesus (1:17; 8:32; 16:13; 17:17,19; 18:37; cf 4:23f). Jesus himself was this true revelation of God, 1087 which would imply that he shows completely what God is (cf Newman & Nida 1980:22). From the immediate context of the prologue the entire FG and the purpose (20:31) it seems clear that the content of this truth concerns the salvation of man (8:32), perceived only through the work of the Spirit (16:13) by those who are predestined to conform to it (3:21). Because Jesus is himself this truth, he represents the fulfilment and revelation of God's purposes (14:6) (Barrett 1978:167).

Jesus went around in Palestine with a 'kind of luminiscence' (Carson 1991:130) that distinguished him from other people as nothing less than the Son of God. But throughout the FG it becomes even clearer that the glory Jesus displayed was not perceived by everyone: 'the δόξα is not to be seen alongside the ὀλίγες, nor through the ὀλίγες as through a window; it is to be seen in the ὀλίγες and nowhere else' (Bultmann 1941:41). When he performed miracles (σημείων) he revealed his glory (2:11), but unfortunately only his disciples put their faith in him (Carson 1991:130). According to Bultmann (1941:41) the revelation was present in a peculiar hiddenness. Eyes of faith were necessary to see the glory of Jesus that was revealed by the sign. As the FG progresses it becomes clear that the revelation of Jesus' glory is particularly tied to the cross and the exaltation of Jesus. Thus only people who had faith in Jesus could 'see' the glory of God in the Word-made-flesh in performances such as these. The FE and other early Christians had seen this glory, therefore he could write καὶ ἐθέκασμεμεθα τὴν δόξαν αὐτοῦ (C25). From the FG it is clear that if the identity of the λόγος is not grasped, the incarnation is irrelevant for that person (Carson 1991:130). Bultmann (1941:38ff) rightly emphasizes the fact that the glory of God appears in human form.

Thus the 'incarnation', 'presence' and 'glorification' of ὁ λόγος (μονογενεοῦς) can be interpreted as (cf Du Plessis 1971:26) incarnation (C23, C24), indicating the movement from 'above' to 'below', presence indicates the dwelling (cf 17:6-8) and glory (C25) relates to the task of revelation and salvation which he came to accomplish (cf 17:1-5).

The second text comes from 1:18.

32 Ὑθελον οὔδεις ἑώρακεν πώποτε
33 μονογενὴς θεὸς ... ἐκείνος ἐξηγήσατο.
33.1 ὅ ἐν εἰς τὸν κόλπον τοῦ πατρός

1087 The FE uses ἀληθείας in a strong ontological sense (cf ν 17) to refer to the 'divine reality' of the λόγος. The prologue sees in the bodily presence of the λόγος the eschatological fulfilment of God's dwelling among men (cf Schnackenburg 1965:248f).
From the FG it becomes clear that God is invisible, or that it is unsafe to see God, which is a general OT assumption (cf Ex 33:20; Deut 4:12; Ps 97:2; Jg 13:22). Even the view of later pious Jews, was that it is beyond the capacity of man to see God, or at any rate to know him as he is (Sir 43:27-33). The emphasis is on God and although the article with θεός is absent θεός does mean 'God' in his actual being (Lenski 1961:95). The negation "θεόν οὐδεὶς ἑώρακεν πάντοτε" in colon 32 emphasizes that one of the fundamental themes in the FG is that God must be revealed (Barrett 1978:169).

Right from the beginning of the FG the role of Jesus is defined as one of revealing the Father. ‘Throughout the Prologue the emphasis falls on revelation rather than atonement’ although the mission of Jesus as revealer is itself redemptive (Culpepper 1988:422). The NT revelation is superior to the OT (Heb 1:1,2). It is a unique revelation because it was brought by ‘God’ (the only (Son)) (NIV) (μονογενής θεός -- C33) who is divine in origin (Schnackenburg 1965, Bernard 1969), who has direct knowledge of his Father (Schnackenburg 1965:253). The absence of the article bids us to stress the qualitative force of the terms, and the adjective μονογενής is attributive’ (Lenski 1961:96). Only he, who came down from heaven to earth, could speak of heavenly things from his own experience (3:31f) (Schnackenburg 1965:253). Only of him could it be said that he was:

a) the only son and God (μονογενής θεός),
b) in the bosom of the Father (ὁ δὲ εἰς τὸν κόλπον τοῦ πατρὸς),
c) the one who could explain God (ἐκείνος ἔξηγός τοῦ).

Thus, whereas v 14 shows how the Logos arrived, v 18 shows whence he arrived and how he could bring what he brought (Lenski 1961:95).

His mission was redemptive because he revealed the Father. Salvation (eternal life) then consists of coming to know God through this revelation by and of his Son and living in response to this knowledge of God (cf 17:3). This is what belief means (Culpepper 1988:422). Here the FE makes the point that a personal relationship with God can only be established through the incarnation of the Word. Only the incarnation fulfills the purpose of seeing God. This is a manifestation by means of a relationship for the sake of a relationship (cf Lindars 1981:98).

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1088 θεός C33 means the same as καὶ θεός ἢν ὁ λόγος in 1:1. The fact here that is fundamental to the Prologue is that only God can reveal God (Lindars 1981:98).

1089 μονογενής θεός (C33) presents a serious textual difficulty. The most possible variants are:
1 μονογενής θεός P* Hebr A* B C* L pc; It Or Did
2 ὁ μονογενής θεός P* Hebr A* 33 pc
3 ὁ μονογενής υἱός A C* Ψ 063 f* M lat sy* Vul

The first variant supports the strongest Greek manuscript evidence, reading 'only God'. The second variant is supported by the best single Greek manuscripts and reads 'the only God'. According to Newman & Nida (1980:27) the inclusion of the definite article 'ὁ' is probably an early attempt to improve the text. Other Greek manuscripts read ‘the only Son’. This reading is judged to be the easier one and therefore it is difficult to understand why it was changed if it was the original reading. The UBS Committee on the Greek text recommended the first textual possibility, ‘the only God’ which according to the manuscript witnesses seems to be the most probable (this reading is also supported by Carson 1991:139; Du Plessis 1971:27). The TEV and NIV accept this choice of the UBS but makes explicit 'the only one' as 'the only Son,' probably to avoid a misleading reference to Jesus Christ (of the preceding verse) as the only one who was with the Father from eternity (Newman & Nida 1980:27). In this context the deity of the only accentuated is to indicate that he was the only one who could reveal God to mankind and who could explain who God is (cf Du Plessis 1971:27).

1090 The FE uses the significant expression 'in the bosom of the Father' to proclaim the very intimate relation between the Father and his son (Du Plessis 1971:27).
The fact that it was impossible for man to see God is fundamental in the FG (θεὸν οὐδεὶς ἔφρακεν πῶς τοῦτο -- C32). This fact is syntactically stressed by placing θεὸν and πῶς τοῦτο at the beginning and end of the saying. Thus the FE stresses the absolute distance between God and man.

But fortunately, in the next colon (C33), we read that ἐκεῖνος ἔξηγησάτο, and functions as the counterpart of C32 (Louw 1971:33). Opposed to the fact that no one has ever seen God, the FE proclaims the Logos as the 'revelator' of the Father. This is the real meaning of ἔξηγησάτο and prepares the way for 6:46, 12:45 and 14:9: ὁ ἐωρακὼς ἐμὲ ἐωρακεν τὸν πατέρα (Carson 1991:134).

Scholars differ about the interpretation of ἔξηγησάτο. Newman & Nida (1980:27; see also Carson 1991:135) correctly point out that ἔξηγησάτο in this context is related to the English derivative term for 'exegesis'. The suggested translation of 'clear revelation' or 'clear explanation' by Newman & Nida is not convincing. This term indicates a content revealed and not so much the way of revelation. The emphasis of the Prologue is on the revelation of the Word as the ultimate disclosure of God himself (cf Carson 1991:135). According to Paul (Col 1:15) Jesus is the visible image of the invisible God.

In his effort to determine the meaning of ἔξηγησάτο, Louw (1971:34f) explored the NT for meaning. In various texts he detected that ἔξηγησάτο conveys a verbal action communicating information in a context which usually requires some detail account. He indicates that the classification of all the possibilities of meaning in Classical as well as

1091 The consistent OT assumption that God cannot be seen comes to mind here (cf Carson 191:134).

1092 The same formula is also found in 1 John, θεὸν οὐδεὶς πῶς τοῦτο τεθέαται (4:12) and elsewhere in the FG, οὐτέ φωνήν αὐτοῦ πῶς τοῦ ἀκηκόατε οὐτε εἶδος αὐτοῦ ἐωράκατε (5:37). The perfect tense emphasizes that not the acts as such but the facts are being stated as complete realities (Louw 1971:33f).

1093 The negation in this clause emphasizes that the fundamental theme of the FG is the revelation of God and Jesus (Barrett 1978:169).

1094 ἔξηγησάτο is almost a technical term in Greek literature for the declaration of divine secrets by an oracle or priest. Even Josephus (Ant. xviii.81; BF. i.649; ii.162) used it for the exposition of the Law. According to colon 33 ἔξηγησάτο implies the revelation of God by means of human speech and represents the character of the activity of Jesus who is the Word of God (cf Lindars 1981:100).

1095 The theme of 'imparted information' is already found in the Prologue as a dominant theme. It is further stressed by the different structures of the Prologue (theological, structural and linguistic). This theme is reinforced by the remarkable parallel between 1:1 an 1:18: where in 1:1 is the pre-existent Logos God and in 1:18 is the incarnate Logos referred to as God.

Verse 1

Verse 18

'Ἐν ἀρχῇ ἦν ὁ λόγος, θεὸν οὐδεὶς ἔφρακεν πῶς τοῦτο. knowledge ἦν πρὸς τὸν θεόν, διὰ διὰ τὸν κόλπον τοῦ πατρὸς, position θεὸς θεὸς, μονογενὴς θεός, status ὁ λόγος ἐκεῖνος ἔξηγησάτο, function '

'Ἐν ἀρχῇ ἦν ὁ λόγος, corresponds with θεὸν οὐδεὶς ἔφρακεν πῶς τοῦτο to contrast the perfect and absolute knowledge which the Logos has with the none of the οὐδείς. A closer comparison stresses the contrast even more: 'Ἐν ἀρχῇ Χ πῶς τοῦτο; Χ ἔφρακεν; ὁ λόγος Χ οὐδεὶς. In the case of 'position' ἦν πρὸς τὸν θεόν corresponds with διὰ διὰ τὸν κόλπον τοῦ πατρὸς. The Father and Son enjoy the most intimate communion. This union is emphasized by the status of the Logos as God: 'subject and object are identical' (Louw 1971:38). Finally we have the explication of God from the Word of God: ὁ λόγος...ἐκεῖνος ἔξηγησάτο.

1096 Lk 24:35; Acts 10:8; 15:12,14; 21:19. All these texts were written by the same author and therefore there is a strong possibility that he will use this term in the same manner.
Hellenistic Greek leads to the following generative pattern for the component feature:
1) there is a contrast between verbal and non-verbal actions,
2) the non-verbal actions only occur in Classical Greek and concern leadership,
3) the verbal actions often refer to religious actions and are usually applied to contexts in which minute detail is required. Louw's conclusion after this analysis is obvious; the meaning conveyed by ἐξηγήσατο is that of narration. The shortcoming of this point of view is that the 'ἐξηγήσατο the Father' is then restricted to the words of Jesus only. The signs that Jesus performed in the FG are not accounted for. 1097

According to Barrett (1978:170) ἐξηγήσατο refers to 'the publishing or explaining of divine secrets, sometimes by the gods themselves'. In relation to the rest of the FG, where certain terms are used by the FE to refer to the revelatory-salvific mission of Jesus, ἐξηγήσατο relate to this semantic field, rather than to the idea of divine secrets.

Schnackenburg (1965:254) interprets "ἐξηγήσατο" as the 'Salvific revelation'. It seems, from the many scholars (cf Schnackenburg 1965:254) who used this translation, as if the notion of revelation as the interpretation of ἐξηγήσατο gained popularity.

The above-mentioned views clearly show the diversity of interpretation offered for ἐξηγήσατο in 1:18. This resulted principally from the perspective or method of determining the semantic value of the word. 1099 The content of meaning conveyed by ἐξηγήσατο in the FG should rather be exploited as starting point. Although this word occurs only here in the Prologue in the FG (1:18) it should be examined in relation to other semantically related terms in the FG as well as the whole content and goal of the FG (20:31). 1100

Terms that are so closely related semantically, are employed by the FE to describe the work of the Logos in making God known to people: 1101 (ἐξηγείσθαι in 1:18) γνωρίζειν (15:15; 17:26), ἀπαγγέλλειν (16:25), 1102 and φανεροῦν (17:6). 1103 Each one of these terms

1097 Barrett (1971) stresses an important fact to be considered in the exegesis of the FG: 'The next time I read the Prologue I shall read it in the light of my knowledge of the whole book; and when I go to read the rest of the book I shall read it in the light of my knowledge of the Prologue'.
1098 Barrett refers to other translations of this verb in the NT 'to rehearse facts', 'to recount a narrative' (Lk 24:35; Acts 10:8; 15:12,14; 21:19).
1099 Barrett (1978:170) approaches the explanation of ἐξηγήσατο from the perspective of Greek literature, Louw (1971:34f) from the perspective of the corpus Lucinum.
1100 Words only have meaning in a context (Louw 1976:48).
1101 Carson (1991:135) correctly formulates it as: 'This Word-made-flesh, himself God, is nevertheless differentiable from God, and as such is intimate; as man, as God's incarnate Selfexpression, he has made God known.'
1102 Although the word ἀπαγγελλω is used, the meaning ἀγγέλος is not applicable.
1103 Three other related terms used in the FG are:
(i) προφήτης (1.45; 4.19; 6.14; 7.40; 9.17; cases referring to the Baptist -- 1.21,23,25; Isaia -- 12.38; OT prophets 8.53; writings -- 6.45; used in a neutral sense -- 4.44; 7.52): this is a title assigned to Jesus by people. In the case of 1.45, 4.19 and 7.40 it is assigned to him by reason of his 'teaching' and in the case of 6.14 and 9.17 after he has performed a sign.
(ii) ἀποστόλος (13.16): this term is used by Jesus in a neutral sense.
(iii) διδάσκαλος (3.2; 11.28; 13.13,14; and 3.10 referring to Nicodemus): In 13:13 Jesus gave his approval to it ὡς φωνεῖτε με ὅπως οἱ διδάσκαλοι καὶ οἱ κύριοι καὶ καλῶς λέγετε, εἰμὶ γὰρ. Rengstorff (1935:155-60) maintains that διδάσκαλος is indicative of Jesus as one 'who is more than a prophet'. In 11.28 Jesus is called
emphasizes, in its own way, a particular aspect of the revelation. Because they are from the same semantic field they also supplement each other to declare the comprehensive work of Jesus. It is also noteworthy that these three terms (and ἐξηγησάτο in 1:18) all occur in verb form (cf Louw 1971:36).

ἐκεῖνος ἐξηγησάτο (C33) is a summary of the life of Jesus (Louw 1971:32; cf also Berkouwer 1953:69). ἐκεῖνος is emphatic and picks up all the preceding ideas (Lindars 1981:99). The tense of ἐξηγησάτο is the historical aorist, which sums up everything that Jesus declared concerning God in the FG. This comprises his words, deeds and also his very coming and the presence of his person. The Logos is the absolute exegete of God so that ἐξηγησάτο would mean ‘to expound’ or ‘to set forth completely’ (Lenski 1961:101).

The only reason why the Son could ἐξηγησάτο the Father is because he is εἰς τὸν κόλπον τοῦ πατρός. This last phrase (C33.1) again stresses the unity, mutual love, knowledge and intimate relation between the Father and the Son (cf Carson 1991:135). The use of the preposition εἰς instead of ἐν denotes the fact that the Father and his son are mutually directed towards each other. This reminds of the manner customary at an Eastern table where two people would lie next to each other when eating.1104 The use of the present ὅν can denote both a pre-existent and post-existent being with the Father (Du Plessis 1971:28).

ὁ ὅν εἰς τὸν κόλπον τοῦ πατρός (C.33.1)1106 is translated by the Anchor Bible as ‘ever at the Father’s side; the NEB and JB ‘nearest to the Father’s heart’; and the NIV ‘who is at the Father’s side’, which is simply a way of expressing the closest possible relationship1107 between the Father and his Son (Newman & Nida 1980:27, Carson 1991:135, Brown 1975:36).1108 This intimate relationship makes it possible for Jesus to know and to speak about heavenly things (3:12-13). As God’s incarnate Self-expression, he (the Word-made-flesh) has made God known (Carson 191:135).

Although we cannot see God (θεὸν οὐδείς ἐώρακεν πάντωτε), we can have full knowledge of him (ὁ ὅν εἰς τὸν κόλπον τοῦ πατρός) through Jesus Christ (μονογενῆς θεός...ἐκεῖνος ἐξηγησάτο). The invisible God has now in Jesus been manifested in his glory, grace and truth.

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1104 The same idea is found in 13:23: ἂν ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἴδαν ὁ Ἰησοῦς.
1105 According to Bultmann (1941:56) this idea is so important in the FG that the work of ὁ λόγος is bounded by his ‘coming’ and his ‘return’ (cf 6:61f; 8:14; 16:28).
1106 Cf Lenski (1961:98f) for a discussion on the function and meaning of the particle and present participle "ὁ ὅν" in semi-colon 33.1.
1107 Carson (1991:135) refers to this saying as conveying an aura of intimacy, mutual love and knowledge. If Carson is correct, this would also be the content of ἐξηγησάτο (C32).
1108 The force of this present tense (ὁν) is also disputed. Some scholars read in it a past connotation, while others interpret the verb as present tense.
The culmination of this revelation is reached in 12:45 and 14:9: the revelation of God in its fullest sense:

\[ 12:45 \] \( \dot{o} \ \theta e\omega r\dot{\omega}n . . \dot{\epsilon} \dot{m} \ \theta e\omega r\dot{e}i . . \dot{t}o\dot{n} \ \pi \dot{e}m\acute{\mu}a\nu \dot{t}a \ \mu \dot{e} . \)

\[ 14:9 \] \( \dot{o} \ \acute{\theta}w\rho\acute{a}k\dot{\omega}s \ \dot{\epsilon} \dot{m} \ \acute{\dot{\epsilon}}\dot{w}r\acute{a}k\dot{e}n \ \dot{t}o\dot{n} \ \pi \dot{a}t\dot{e}r\acute{a} \)

But to see Jesus who he really is, as the one who comes from the Father, sent by the Father and is going back to the Father through the cross, faith is needed.\[1109]\n
This revelatory discourse is characterized by Jesus' cry (\( \acute{\epsilon}k\rho\acute{a}x\acute{e}v \)).\[1110\] Jesus is here obediently performing his duty as agent, carrying out the command of the Father who sent him (12:49); he speaks as the Father has commanded him to do (12:50).

For the last time in his public ministry Jesus appeals to the unbelieving world of people to have faith in him (Morris 1975:607), since this faith is faith in the one who sent him (C1.1 and C1.2).\[1111\] Thus faith is faith in God directed by a particular revelation (Barrett 1978:433). The function of Jesus is only that of an agent. And this agency is in accordance with the principle from the Judaistic theory of presentation,\[1112\] namely that the agent represents the one who sends him. In Jesus God is present. He is present with his word, his claim and his promise (see 6:38ff,46; 7:18,28; 8:18,26,29,42). But in this context the attention is directed entirely to the one who sends (\( \dot{t}o\dot{n} \ \pi \dot{e}m\acute{\mu}a\nu \dot{t}a \ -- \ C1.2 \) and C1.3).

The purpose of the attachment of faith to God in C1.2 is to make clear that Jesus, in his person, leads to the one who sends (\( \dot{t}o\dot{n} \ \pi \dot{e}m\acute{\mu}a\nu \dot{t}a \ \mu \dot{e} \) so 'that the movement of faith reaches its goal in God'.\[1113\] This statement by Jesus pinpoints to the core and is a revelation of its essence. Thus, if Jesus is the eschatological agent of God, in whom God is wholly present, then faith in him is a condition of fellowship with God (14:8-11) (Schnackenburg 1971:526).

Thus faith in Jesus (C1.1) is not in this case faith in a human agent, but faith in God, "\( \dot{t}o\dot{n} \ \pi \dot{e}m\acute{\mu}a\nu \dot{t}a \ \mu \dot{e} " \) (C1.2), mediated by the Word incarnate. So close is the Son to the Father that he is identified with the Father (1:1,18); to see Jesus is to see the Father who sent him.

\[1108\] This will be discussed at a later stage.

\[1109\] This term is used in the FG for the public proclamation or testimony (1:15) of the Baptist and for the word of the revealer which is audible in public (7:28,37).

\[1110\] The attachment of faith to the one who sent is unusual in the FG. The only other occurrence is the exhortation to the disciples in 14:1.

\[1111\] Schnackenburg (1971:525) and others such as Borgen (1968:137ff), Bühner (1977:421), Harvey (1987:238ff) and Mercer (1992:461) suggest a Jewish theory of emissary.

\[1112\] This indication is no weakening of the Christological faith of the FG. Such a weakening should then regard Jesus as just a divine agent like others. Neither is this indication a movement beyond the Christological faith as though it will be sufficient to believe only in Jesus.
(cf 14:9) (Carson 1991:452; see also Morris 1975:607). 'Because Jesus is the obedient Son and envoy of the Father, to see him is to see the Father, just as to believe in him is to believe in God' (cf 1:18; 14:9) (Barrett 1978:433). One of the basic themes of the FG is that Jesus comes from God, and that one's reaction towards Jesus would imply one's reaction towards God. Therefore the indefinite relative clause (C1.1) must be rendered as a conditional: 'If anyone believes in me, he believes not only in me...but also'. This would mean that 'he believes both in me and in him who sent me' (Newman & Nida 1980:422). The argument that has been turned around in 14:1 (πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε) supports this statement. The fact that belief is in both the Father and Jesus is made clear by C1.3, which, according to Newman & Nida (1980:422) is semantically parallel to C1.1. Thus, as belief in Jesus is the same as belief in the Father, 'seeing Jesus' would be the same as 'seeing the Father'.

This concept depicted above is now stressed by taking it up again, but instead of πιστεύετε, θεωρεῖν is used (cf 6:40).1114 θεωρεῖν is used to indicate physical sight (9:8; 10:12; 20:6), spiritual perception (4:19; 6:40; 12:19) and the sight of faith (14:17,19), including the heavenly vision (17:24). It is also frequently used where there is a suggestion of a transition from the physical seeing of a σημεία (2:23; 6:2; ἔργα in 7:3) and the visible appearance of Jesus (6:19; 20:14) to a spiritual seeing which is only possible in faith (14:17,19; cf 6:62).1115 This seeing through faith brings fellowship with Jesus as well as with God. This, seeing, then presupposes the perception of the incarnation and the work of the incarnate Son (Cf also 16:30 and 18:8): 'in Jesus, seinen Worten und Werken erkennt der Glaubende den Vater (14,9f)' (Schnackenburg 1971:526; see also Bernard 1963:446). θεωρεῖν is used here in C1.3 to refer to spiritual vision. Not all the people who saw Jesus with the physical eye, saw the Father 'in Jesus' (Bernard 1963:446). Belief and sin are mutually exclusive. On occasion each person, when confronted with the facts and reality, must choose one or the other (Culpepper 1988:421).

The agent reveals the one who sent him. According to John 12:45 the agent of God mediates the vision of God: "καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πεμπτόντα με." In the FG Jesus is the heavenly figure and the only one who has seen God (6:46) and has come to make him known (17:21,23).1116 Because this is Jesus' last public appearance he must identify himself (ἐγώ) emphatically as the saviour (v 47), as the agent who rescues people from darkness (C1.4).1117 He came as the light in the world (φῶς εἰς τὸν κόσμον ἐλήλυθα -- C1.4) to give light to men so that they may see the Father, and not to remain in darkness.

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1114 ἐφωκάναι is used in the same sense in 14:9. These synonymous couplets also appear elsewhere in the FG (see 5:24a; 6:35b; 13:16; 17:8,21-23). This clearly indicates the influence of Hebrew parallelism (Schnackenburg 1971:526).

1115 The FE interpreted unbelief as sin. Sin is the result of unbelief which leads to judgment and death (8:21,24) (Culpepper 1988:419). Unbelief (sin) is closely linked to the rejection of the revelation of God. Therefore Jesus can also say: εἰ μὴ ἠλπίζω καὶ ἐκάλεσα αὐτοὺς, ἄμαρτιαν οὐκ ἐφώσαν νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἄμαρτίας αὐτῶν...εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἡ ἀφίλετος ἡλικίᾳ ἐποίησεν, ἄμαρτιαν οὐκ ἐφώσαν νῦν δὲ καὶ ἐφώκακας καὶ μεμισθήκας καὶ ἐμὲ καὶ τὸν πατέρα μου (15:22-24).

1116 Both the sender and the agent witness. In vv 8:16-18 another judicial principle is applied to Christ and his mission. Borgen (1988:147) states that 'Here the Old Testament and halakhic rule of two witnesses has been applied to the idea of Jesus as the Son of the (heavenly) Father: the Father and the Son both witness.'

1117 The high frequency of the appearance of ἐγώ in this pericope (vv 46,47,49,50) is aimed at stressing Jesus' claim that he is the revealer and bringer of salvation. We thus find an echo of ἐγώ εἰμι (cf 8:12). But apparently the nearest parallel to this content is the statement in 3:19, in a context where the saving function of Jesus, as opposed to judging, is similarly stressed (cf 12:47b) (Schnackenburg 1971:526).
The fact that Jesus is the Light of the world is a principal topic in the FG (cf also 1:4,5,9; 8:12) (Bernard 1963:446).

Semi-colon 1.4 is a synopsis and explanation of semi-cola 1.1-3. πᾶς ό πιστεύων εἰς ἕμεν ἐν τῇ σκοτίᾳ μὴ μείνῃ, but will θεωρῶν Jesus (ἕμεν), and the one who sees Jesus will θεωρεῖ τὸν πέμψαντά με. φῶς relates to the revelation, defined in θεωρῶν and εἰς τὸν κόσμον ἐλήλυθα, while πιστεύων indicates the acceptance of this revelation. According to Newman & Nida (1980:422) φῶς can be rendered 'as one who causes light for people' or 'as one who causes people to be in light.'

The last text to be examined comes from 14:9-11.

Verses 6-11 explain how Jesus is the way to the Father. He is the way to the Father because he is the truth (revelation) and the life (v 6). Therefore when men know him they know the Father (v 7), and when they see him they see the Father (v 9). Jesus is the way, the truth and the life because he is in the Father and the Father is in him (vv 10,11); he is the channel through which the life of the Father comes to him (Brown 1972:628).

It seems as if Jesus is sad. If his opponents do not acknowledge his identity, it is because they have not been taught by God, have not learnt from the Father (6:45). If those to whom the Father had given him (6:39; 17:9) still display ignorance regarding his true identity, they attest their spiritual blindness. Even being with Jesus for such a long time (Τοσοῦτος χρόνως μεθ’ ὑμῶν εἰμί -- C1.1) does not guarantee insight into the truth that Jesus is the image of the Father (ὁ ἐωρακὼς ἐμὲ ἐωρακέν τὸν πατέρα -- C1.3) (Carson 1991:494). The phrase ὁ ἐωρακώς ἐμὲ has a construction that is similar to ὁ πιστεύων εἰς ἕμεν of 12:44 where a Greek participle is used as the equivalent of an indefinite relative pronoun in English. This indefinite relative clause (ὁ ἐωρακώς ἐμὲ) may then be rendered as a conditional, 'if anyone has seen me', and the second part of this semi-colon (1.3) as 'he has seen my Father' (Newman & Nida 1980:460). With this expression (C1.3) Jesus affirms that he is the supreme expression of God.

1118 In codices Sinaiticus and Bezae the accusative is used and expresses duration of time. Nestle-Aland chooses the dative (Τοσοῦτος χρόνως), which suggests that the whole period of the ministry of Jesus is regarded as a unity. Although the whole life of Jesus has been the revelation of the Father (Lindars 1981:474) Τοσοῦτος χρόνως refers to the duration of Jesus' ministry (Carson 1991:494). Barrett (1978:459) prefers the variant reading in the accusative form which commonly expresses duration of time. The present ἐμί (C1.1) expresses action which started in the past and is still in progress (Lenski 1961:984).
Jesus responds sharply Philip’s request that Jesus must show the disciples the Father. Philip desires to see the Father with his physical eyes, but now Jesus shows him the Father in a far superior way, ‘so that he could see the Father with his spiritual eyes and by such sight enter into full communion with the Father’ (Lenski 1961:984). In his response Jesus presupposes that all his disciples ought to believe that ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί ἐστιν (Carson 1991:494). ‘Diese “reziproke Immanenzformel” ist ein sprachliches Ausdrucksmittel, um die völlige Einheit Jesus mit dem Vater zu beschreiben...’ (Schnackenburg 1975:77f; See also 10:30). This degree of unity ensures that Jesus reveals God to us (cf 5:19-30). Behind vv 9-11 there is the rabbinical principle that ‘a man’s agent is like to himself’ (Mishnah Berakoth 5.5).  

Jesus’ reply shows how a person can come through him to the Father, which also reveals the bond and relationship that exist between the Son and his Father. Jesus reminds Philip of the long time they have been together and of the words and works (see v 11) through which he must have known him. Here Jesus refers to knowledge made possible by faith, that he was sent by God (17:8,25) and that the Father speaks and acts through him, in other words, that the Father is ‘visible’ in him (Schnackenburg 1975:77f). The Father is active in the world in and through Jesus. Thus, because Jesus submits himself to the Father, and because the Father works through him, Jesus can claim to be the revelation of the Father (Lindars 1981:474).

Through his response Jesus wants to communicate that Philip, through what he has experienced, should have come to a ‘lasting and firmly established knowledge’ (Schnackenburg 1975:77), since anyone who sees Jesus, in fact also sees the Father.

Note that in C1.2 (καὶ οὐκ ἐγνωκάς με, Φιλίππε) and C1.3 (ὁ ἐωράκως ἐμὲ ἐώρακεν τὸν πατέρα) ἐγνωκάς is linked with ἐωράκως. The emphasis is on με, which is further

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emphasized by the stronger ἐμὲ (Louw 1971:38). No one has ever seen God, but to see Jesus and to know Jesus is to see God and to know God, because God-is-in-Jesus. This justifies the statement ὁ ἐωρακώς ἐμὲ ἐώρακεν τὸν πατέρα (C1.3).

The keyword πιστεύειν occurs again (C1.5).¹¹²³ For the believer there is no question or uncertainty, as in the case of Philip, that ἔγω (Jesus) ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστὶν. It is presumed that a disciple of Jesus ought to have this faith (Barrett 1978:459). This 'reciprocal formula of immanence' is a linguistic form used by the FE (see also 17:21-23) to describe the complete unity between Jesus and the Father.¹¹²⁴ Jesus has to be seen through the eyes of faith. Through the eyes of faith the believer can know his being and his complete bond with the Father. This bond results in his being ‘in the Father’ (ἔγω ἐν τῷ πατρὶ – C1.5). Within the context of the FG as a whole, the supremely revealing event of God’s display of himself in Jesus will be in the glorification of Jesus, his exaltation. It is the consequence of that event, the gift of the Spirit, that will finally enable the disciples to grasp the truth of Jesus (Carson 1991:495). If the disciples find it difficult to perceive the meaning of Jesus’ words, at the very least they should διὰ τὰ ἐργα αὐτὸ πιστεύετε (C1.9) (Carson 1991:495). Jesus passes readily from his words to his works since both alike are revelatory and both are full of power (Barrett 1978:460).¹¹²⁵ The miracles (τὰ ἐργα) signify that the kingdom of God is at work in the ministry of Jesus, and this is tied to his person (cf Carson 1991:495).

Schnackenburg (1975:78) formulates this unity as ‘the Father is similarly in him and reveals himself perfectly through him, expressing himself, as it were, in him’. Therefore the words of Jesus are not his own initiated words, but words heard from the Father (8:26) which the Father had commanded him to speak (12:49).

The visible ἐργα which also witness to Jesus are the ‘signs’ performed by Jesus. Because the Father is constantly in Jesus, Jesus can say that ὁ (δὲ) πατὴρ ἐν ἐμοὶ μένων¹¹²⁶ ποιεῖ τὰ ἐργα αὐτοῦ.¹¹²⁷ Newman & Nida (1980:460f; cf Lenski 1961:986)) correctly maintain that it would be difficult to speak of the Father ‘doing his own work’. Their proposed translations are acceptable for there is no discrepancy in the context that opposes it. According to them it can mean ‘my Father who remains in me causes these happenings’

¹¹²³ The meaning of πιστεύειν in C1.5, C1.8 and C1.9 differs. In C1.5 the negation particle ou links with πιστεύειν to indicate lack of faith in the ordinary sense of the word, while in C1.8 πιστεύετε is used with the personal pronoun μοι in the dative mode to convey ‘to believe what Jesus is going to say’ (cf Barrett 1978:460; Carson 1991:495). πιστεύειν together with διὰ correlates with C1.5 but differs in respect of the object of belief.

¹¹²⁴ But, correctly according to Barrett (1978:460), the relation of the Father and the Son is not completely reciprocal, although he agrees that each can be said to be in the other: ‘the Father abiding in the Son does his works; the Son rests from, and to, eternity in the Father’s being.’

¹¹²⁵ In 5:19 and 30 works and words are distinct and in 10:25 and 32 Jesus relies on the works as the ultimate evidence, as he does in 14:11 (cf Lenski 1961:986).

¹¹²⁶ Schnackenburg (1975:78) correctly chooses to translate μένων as: The Father who is permanently (constantly) in me.

¹¹²⁷ The sequence of clauses gives the impression that Jesus’ words are the works done by the Father. Bultmann (1953:407) regard Jesus’ words and works in the FG as identical in his Theologie des neuen Testamenten: ‘the works of Jesus... are his words.’ Three reasons why this interpretation has to be rejected are: (i) From 10:37f and 15:22,24 it is clear that there is a big difference between the words and works of Jesus. (ii) The use of δὲ (C1.7) instead of ἀλλὰ makes this impossible. ἀλλὰ are normally used to link two concepts (see 7:28; 8:28,42; 12:49; 14:24) (Schnackenburg 1975:78). (iii) ἐργα in C1.9 which relates to ἐργα in C1.7 rules out the possibility of similarity because ἐργα in C1.9 is contrasted with ρῆματα in C1.6.
or the Father 'does what he decides to do'. Such renderings indicate that the agency and initiative rest with God.

Unfortunately the FE does not define the nature of this relationship (ἐν ἐμοὶ μένων -- C1.7) between the Father and Jesus. According to Newman & Nida the meaning can be expressed as 'I am one with the Father, and the Father is one with me'. Lindars (1981:474) pointed out three possible interpretations of the mutual indwelling: (i) a mystical union, (ii) a moral union, and (iii) a metaphysical union. One could also add the possibility of (iv) a functional union. In the prologue a metaphysical union is implied, a moral union is true throughout the FG (to do the will of the Father), but in 17:21ff a functional union seems to be the answer.1128

A large part of C1.8 is a repetition of C1.5. In C1.5 this phrase is used in question form while in C1.8 it takes the form of an appeal. Jesus' words should have been sufficient for men to recognize Jesus as the bringer of eschatological revelation and salvation. His works can be seen as additional visible signs to those whose faith is weaker. Jesus requires belief from his disciples in the relationship between him and the Father, because this will be the basis on which the disciples will follow the Christian way of life (Lindars 1981:475).

(ii) The salvation accomplished through the agent

(a) The Son accomplishes salvation
Salvation as a distinct topic in the FG has seldom been treated in detail. This statement came from Fortna (1970:31) and his rational 'because the concept seems to include the whole of John's theology'.

Salvation was accomplished only when Jesus completed the cycle of his ascent-descent (2:22). The entire salvation drama initiated by the Father -- incarnation, death, resurrection, Pentecost, and the parousia1129 -- is concentrated into one single event (cf Mealand 1978:455; Loader 1984:198): the Revelation of God's 'reality' (ἀλήθεια) in the earthly activity of his Son in the person of Jesus which enable people to come to this new life through faith in Jesus (Bultmann 1953:405). This salvation drama is introduced in the following diagram:

1128 Lindars (1981:475) shows himself in favour of a moral union without giving sufficient reasoning.

1129 According to the phenomenal and correct observation of Bultmann (1953:404), regarding the salvation event, the resurrection of Jesus and his parousia are viewed as identical by the FE. And parallel to these events stands a third, the descend of the Paraclete (14:15; 16:33). Hence, in the opinion of the FE Easter, Pentecost, and the Parousia are not three separate events, but one and the same. The terminology appropriate to Easter minglees time and again with that appropriate to the parousia -- reunion between Jesus and his disciples is mentioned in 14:19; 16:16,19,20; the fact that he lives (14:9); and his appearing to the disciples (14.21f).
The purpose of Jesus' sending is mainly spelled out in terms of revelatory events with the apex in the salvation of those whom the Father would give to the Son (3:16f; 4:34; 5:30,36f; 6:38f; 12:49f; etc; Meeks 1986:147). To accomplish this, the Son is sent, he has to become man (1:14) (cf Van der Watt 1991:109).

This salvation-drama is to be revealed by Jesus to men, while men have to accept it in faith. The Son has, in a unique manner, acquired knowledge of the Father's being (17:6), life (5:26; cf 6:27) and glory (17:5,22). This knowledge the Son transmits to those who believe in him, for them to partake in it (cf 1:16; 17:6,8) (Schnackenburg 1965:401).

The chief purpose of the FG was apparently to affirm that 'Ἰησοῦς ἐστιν ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ.' From this then follows ἐνα πιστεύοντες ζωὴν ἔχειτε ἐν τῷ δύναμιν αὐτοῦ (3:16; 20:31). The salvation drama is perfectly spelled out in 3:16 and 20:31. The correlation between these two verses is significant; in 3:16 we have, according to most commentators, the summary of the whole Christian message of redemption (Schnackenburg 1965:423), while 20:31 is regarded as a summary of the purpose of the FG. The analyses of these two texts are used to construct the framework of salvation brought by the Son of God.

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 Loader (1984:199) goes too far when he alleges that the primary function of the Son of Man is not to reveal, but to give life and judgment. The question is not which of the two (salvation or revelation) is the most central or important function, but rather concerns what he came to do. Revelation and salvation coincide and must always be interpreted and understood in relation to one another.

 Why should Jesus bring eternal life? Because this world is separated from God by sin: into the world of darkness came the light (1:5; 3:16,19). ζωὴν signifies adoption into a family; existence in the family. This gives a person a position in the family which can be experienced now and gives a foretaste of what is to be received in future.

 In summarizing the theology of the suggested Signs Gospel Fortna (1970:228) correctly wrote the following:

 'In contrast to almost ever other early Christian document we possess, its message is not that a new age has dawned, not that salvation is made available in Jesus, not that suffering and sin and death are now destroyed, not that the Spirit is bestowed on men...It affirms simply that “Jesus is the Christ, the Son of God”...His miracles are recounted simply as legitimately signs of his messianic status. Even the healings are christological, not soteriological...'

 Carson (1991:661) regards this verse as the shortest summary of the Johannine theology. To expound in detail each word and phrase would be to expound the entire book.
According to these words the FE pursued a double objective. The one objective was to proclaim Jesus as the Christ and the Son of God: his aim was Christological (Revelation). The other objective was to indicate the way to eternal life through faith in the name of Jesus: this aim was Soteriological (Salvation). These objectives are inextricably interwoven in the FG. Because Jesus is the Christ, the Son of God, he is the Saviour, the everlasting life. For this reason the Christological statement (Ἰησοῦς ἐστίν ὁ Χριστός ὁ υἱός τοῦ θεοῦ) is tantamount to soteriology, and the soteriological statement (καὶ ἵνα πιστεύοντες ἐχθεὶ τις ὑπάρχων αὐτῶν. ἵνα πιστεύσητε ἢ τίς θάνατος αὐτῶν) is tantamount to Christology (Groenewald 1971:131). These two aspects run parallel throughout the Gospel and merge clearly in these two texts.

When in 20:31 the FE reveals the purpose of the FG, he only confirms what he tried to achieve in the first chapter of the FG: to reveal that Jesus is the bringer of life. The full implications of 20:31 become apparent only when the presentation of Jesus in the first chapter is taken into account.

The Christological and soteriological presentation of Jesus in ch 1 is continued, illustrated and confirmed in the course of the FG and in the end in 20:31 condensed into a revelatory-
salvific\textsuperscript{139} confessiona1 formula that 'Ιησούς ἐστιν ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ.\textsuperscript{140} Behind this salvatory plan of God stands the initiative of God who, because of his love for the world, gave (ἔδωκεν) his Son to accomplish this salvation through death.

The Christological title "Χριστός" does not occur as often as might be expected in the FG.\textsuperscript{141} A survey of the scriptural evidences indicates that Jesus did not refer to himself as ὁ Χριστός.\textsuperscript{142} Nevertheless Jesus prefers to use the designations 'the Son' or 'the Son of man' to identify himself. It was Jesus' followers and opponents who used this title. The testimony of the entire FG confirms that Jesus is truly the Messiah.

It was one of the objectives of the FE to point out that Jesus is the Christ according to the Christian Messiah concept in contrast to the Jewish Messiah concept. If the Jews were to acknowledge Jesus as the Messiah, they would have to surrender their politico-national expectations.

The FE writes to convince his readers that Jesus is also ὁ υἱὸς τοῦ θεοῦ.\textsuperscript{143} Although this title does not appear very frequently in the FG, it is still used emphatically by the FE. The sonship of Jesus to God is grounded in the fact that ὁ Χριστὸς ἐστιν ὁ υἱὸς τοῦ θεοῦ... (1:36) (Kummel 1974:268; Guthry 1981:312). Wherever he goes the consciousness of this sonship is present. This is one of the dominant features in Johannine Christology.

Anyone who believes (πιστεύοντες) will inherit eternal life (ζωὴν αἰώνιον ἔχετε, cf

\textsuperscript{139} A Christological and soteriological investigation of the Prologue and the entire FG is out of the question. It will take us too far afield. Accordingly we must confine ourselves to a brief discussion of 20:31.

\textsuperscript{140} This double designation of Jesus in this confessional formula supports the hypothesis that the FG was written for Christians in general (as pointed out in 4.1). Paul uses the formula κύριον Ἰησοῦν (Rom 10:9) or κύριος Ἰησοῦς Χριστός (Phil 2:11). Paul, the apostle to the gentiles, finds it sufficient to speak of Jesus as κύριος. When the FE wrote his FG years later he preferred to use the formula ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ. Probably the most obvious two reasons for this phenomenon are the difference in circumstances in which the FE wrote and his readers. As a Palestinian Jew he experienced the fulfilment of the Messianic promises in Palestine. Therefore he wrote the FG to convince Jews and Gentiles that Jesus was the Saviour of the world. With the Jews in view he uses the name Messiah (Christ). Because the Messianic connotation is meaningless to the Gentiles, he uses the name υἱὸς τοῦ θεοῦ. This name was well-known in the Hellenistic world (Groenewald 1971:140).

\textsuperscript{141} The combination Jesus Christ occurs only twice and in both cases serves as a name with a Messianic connotation (1:17; 17:3). Messiah also appears twice in a fully Messianic context (1:41; 4:25). In nine cases ὁ Χριστός refers directly to the Messiah (1:20,25; 3:28; 7:27,31,41b,42; 9:22; 12:34). In six instances it is applied to Jesus (1:41; 4:29; 7:26,41a; 10:24; 11:27) (Groenewald 1971:133).

\textsuperscript{142} This does not mean that Jesus was not convinced of his Messianic mission. He admits to the Samaritan woman that he is the Christ (4:26). He even accepts the confession of Martha ὃ ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ ἐς τὸν κόσμον ἐρχόμενος (11:27).

\textsuperscript{143} In the FG 'the Son of man' and 'Son' is used exclusively as a self-designation by Jesus, while the expression 'Son of God' is used by both Jesus and believers (in 1:34 by the Baptist, in 1:49 by Nathanael, 11:27 by Martha, 9:7 by the Jews and 20:31 by the FE himself). 'Son of God' occurs in traditional Messianic contexts: 1:34,49; (cf 5:25); 10:36 (cf 10:24); 11:4,27; 19:7 (cf 19:3); 20:31. For the 'Son of God' as a traditional Christian Messianic designation cf Hahn (1966:281,284ff).
20:31b).1144 What is ζωὴν αἰώνιον?1145 It is a new quality of life1146 which is experienced now (3:15,16; 6:40,47) by a believer as a result of his faith. This is not a state or quality to which Jesus brings men, but it is Jesus himself: 'Εγώ εἰμί ή ἀνάστασις καὶ ή ζωὴ (11:25; cf 14:6). Jesus does not accomplish salvation, he is salvation. By his coming, as the one sent by the Father, he gives to men the life which he himself is. This life, co-existing with the Father, is intended for the saving of men and is only accessible to them because the Father sent his Son.

In a constantly realizing eschatological situation,1147 which had started with the coming of the incarnated Son, life is a realized possession.1148 The quality of life, in other words the life of Jesus in which the believer now partakes, is that which is characteristic of life from the 'world above' (Guthrie 1981:643). This is the life by which God himself lives, the life of God, and which the Son had been given by the Father (5:26; 6:57). Jesus is the divine Word spoken with the only purpose to give this divine life (ζωὴν αἰώνιον) to men (1:4), and it is for this purpose that the Son of God has come among men (10:10). As far as the world is concerned, Jesus is life (11:25; 14:6); his words are spirit and life (6:63) (Brown 1975:507). To know Jesus and to believe in him is to live (20:31).

(iii) People's response to the agent's revelatory-salvific work
The FE wants to confront his reader with the conclusive fact that 'to respond to Jesus, the Son, is to respond to God, the Father (5:23)...how you respond to the Son constitutes your response to God. Accept him and you have accepted God. Reject him and you have rejected God' (Kysar 1993:44ff).

The mission of Jesus has been related to the revelation of 'the world above'1149 and to the redemption of 'the world below' (cf Bühner 1977), which comes through faith in Jesus. This dualistic view of the world operates as the setting and makes the sending significant (10:36; 17:18a). The relation between 'sending' and 'belief' (5:24,38; 11:42; 17:8,21,23; cf 17:3,7,25) serves to relate the 'sending' theme to the purpose of the FG, as revealed in...

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1144 This declaration did not come as a surprise: already in 3:15,36; 5:21; 6:33,47 the reader is prepare for it.
1145 It is impossible to discuss in detail the meaning of ζωὴν αἰώνιον, and is not the objective of this study. For a more comprehensive study on this topic see Van der Watt (1986), especially from p11 where he gives a perspectivistic overview of recent research concerning the concept ζωὴν αἰώνιον in the FG. This discussion will be limited to a brief description of this soteriological aspect as it concerns the role of Christ.
1146 Eternal life is the goal of man's existence and is fulfilled in the 'knowledge' of God and Jesus Christ (17:3). This is confirmed by the ἰνα-clause in 17:3 (Schnackenburg 1971:444).
1147 Eternal life and divine sonship are, according to the FG, already in the possession of the believer, though there is room for future perfection (cf 5:28,29).
1148 In some contexts the term life is used to describe the 'being' (existence) of the believer within a reality completely determined by God and his will. In other contexts the emphasis falls more on the active existense according to divine will (Van der Watt 1986:1012).
1149 In the case of the Baptist, he has "ίνα μαρτυρήσῃ περὶ τοῦ φωτός, ίνα πάντες πιστεύσωσιν δι' αὐτοῦ" (1:7). In ν 17:8 Jesus says "...ὁ ρήματα ἐκ έδωκας μοι διδώκας αὐτοῖς, καὶ αὐτοὶ ελάβον καὶ ἐγνώσαν ἀληθῶς ὅτι παρὰ σοῦ ἔξηλθον, καὶ ἐπίστευσαν ὅτι σὺ μὲ ἀπέστειλας". The same is experienced by the disciples in 17:20 that: "...τῶν πιστεύόντων διὰ τοῦ λόγου αὐτῶν εἰς δὲ μέν."
People who understand this schema is distinguished, by this understanding, from the world and become saved. Marinus de Jonge (1977:100ff) made us aware of the way in which belief claims are interpreted and corrected by the FE. According to his understanding any claim to believe is rejected by the FE as being inadequate, regardless of how correct it might appear to be on the surface, unless this authentic believe involves the perception of Jesus in terms of the descent-ascent pattern: ‘...true insight into the meaning of Jesus’ teaching presupposes insight into his descent from heaven and his return to the Father’ (De Jonge 1977:65; cf also pp 55,57,63,101,144-146,150).

Meeks (1986:151) correctly points out that the incomprehensibility of Jesus is disclosed in the Nicodemus narrative. 'The teacher of Israel', who holds a positive belief in Jesus, even the Baptist, the primary human and his first witness in the FG (1:19-36; 5:32-35) did not follow Jesus. This proves that revelation brings division. Each of the characters around Jesus represents some type of response to him (De Jonge 1977:12; Culpepper 1983:99ff, Koester 1989:328; cf Doohan 1988:136f). By surveying the characters in the FG, a whole range of responses to the revelation and their consequences crystallize (see Culpepper 1983:115-148; De Klerk & Schnell 1987:95ff). Where people come to faith in Jesus, stages of faith occur (Kysar 1993:80 and Culpepper 1988:426f for a discussion on this). The FE interprets believing not as a static response, but as a way of life. In the end their response reveals whether they are from ‘above’ or from ‘below’ (Culpepper 1988:426). According to Culpepper the highest level of faith is illustrated by those who ‘know’, ‘love’ and ‘bear witness’. The BD is the prime exemplar of such a response, opposite to those who leave Jesus (6:60-66), Peter who denies Jesus (18:15-18,25-27) and Judas who betrayes him (18:11ff). He is introduced as the one who was ‘in the bosom’ of Jesus (13:23), just as Jesus was ‘in the bosom’ of the Father (1:18). This level of faith constitutes a unity between the believer and his Lord like that between Jesus and his Father. Only through this faith can one ‘learn and understand that the Father is in me, and I in the Father’ (10:38). Those who know God have eternal life (17:3) (Culpepper 1988:427).

Jesus’ person, teaching and works called forth more than one type of reaction and received more than one interpretation. Because of this Jesus was accused of breaking the law (5:18) and making himself equal to God (5:18). If we add to this the theme of misunderstanding which runs thoughout the FG and finally the deliberate rejection of the leaders who condemn Jesus -- his person, words and deeds -- Jesus was an enigma for his followers.

1150 Mercer (1992:458) points out an important contrast when he states that 'the motif behind the sending of Jesus by Annas (18:24) provides an interesting contrast to the motives behind God's sending of Jesus into the world.'

1151 Meeks (1986:151) points out that this dialogue is the vehicle used to introduce several significant Christological themes that become clear only as their progressive development through the FG is traced.

1152 He points out Jesus as the ‘Lamb of God’ (1:29,36) and the ‘Son of God’ (1:34). Through his baptism (1:31) Jesus is revealed to Israel and some of his disciples come to follow Jesus (1:37).

1153 The Samaritan woman and other Samaritans also came to him (ch 4). Compare also the ‘man born blind’ in ch 9.

1154 Misunderstanding is also found in the Synoptics; cf Luke 9 where Jesus corrects a false understanding of his person.

1155 Even many of his followers turned away from him 6:60-66.
contemporaries. Some people believed in Jesus but the majority turned away. The latter group ranged from those who were close to him and then finally could not accept his ‘hard teaching’ (6:60) to the fanatical Jewish leaders who were filled with hatred and finally nailed Jesus to the cross (ch 18).

Schneider correctly maintains that the reason for this ambiguity is ‘flesh’ itself (cf 3:5,6). The Jews symbolize the fleshly man in his opposition to God and his agent. This group of people are closely associated with the response of unbelief. In the first half of the FG there is an escalation of hostility from one episode to the next (Culpepper 1983:126) which in the end culminates in the death of Jesus on the cross (ch 19).

In himself man has no knowledge of God and no norms by which to judge and authenticate any claims of revelation (3:5,6; 6:63). The flesh constitutes the main difference between man and God. The inability of the flesh to see more than the man in Jesus is sin. One has to look at Jesus on a spiritual level to recognize him as one coming from God and sent by God. Thus Jesus fares no better than the prophets of the OT who came before him (7:7ff; 8:23).

(iv) Why was Jesus unable to reveal himself and his mission more effectively during his lifetime?
On the basis of the previous discussion of ‘why Jesus was rejected’, the question that now arises is ‘Why was Jesus not more effective in revealing himself?’. In answering this question one must see the revelation of Jesus as a puzzle. Jesus’ revelation (through his words, deeds and his person) could not really be understood until the last deed had been performed. Only when the last part of this puzzle was put into place, the full picture became clear.

Jesus’ entire life is directed towards the hour of the full glorification of the Father in and through him (Haenchen 1963:211f). Only then can men ‘see’ Jesus and thus know God and have life. Jesus must be lifted up so that everybody may have life through him (3:13ff). When he is lifted up, the Jews will know that Jesus is the Son and that he reveals the

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1156 According to Culpepper (1988:425) the FG balances free will and determinism. Neither belief nor unbelief can be sufficiently explained in isolation. See 3:15,16; 4:14 and 7:37 as an invitation for all to believe. But on the other hand those who believe are being called or drawn (cf given) by the Father. See Bultmann (1953:368) and Schnackenburg (1971:328) for a discussion on determinism.

1157 They are ‘symbolic representatives’ of the unbelief of the world (Schneider 1969:348; Culpepper 1983:126; De Klerk & Schnell 1987:95). Culpepper correctly interprets the reasons for the negative response of the Jews. These reasons are not explained by the FE in terms of their ‘Jewishness’, but by referring to universally applicable characteristics: they have never seen or heard the Father (5:37), they do not want to come to Jesus so that they might have life (5:40), they do not have the love of God in themselves (5:42), they do not receive Jesus (5:43). A more basic reason is: they are from a different world order. They live on the negative side of the Johannine dualism: 'Υμεῖς ἐκ τῶν κάτω ἐστε, ἐγώ ἐκ τῶν ἄνω εἰμὶ ὑμεῖς ἐκ τοῦ κόσμου ἐστε, ἐγώ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου." After this they are characterized very negatively in the FG: the world, sin, the devil, darkness, blindness, and death. They are the opposite of Jesus and his disciples. As representatives of unbelief, their lack of understanding touches all the vital issues. See Schneider (1968:344ff), Culpepper (1984:125) and De Klerk & Schnell (1987:95) for a thorough characterization of the Jews in the FG.

1158 According to Culpepper (1983:126) the FG is episodic.

1159 See Haenchen (1963:212f) for confirmation that this really constituted a problem for the FE.
Father (7:28-30). On the cross Jesus will draw all men to him, because there the full revelation of the Son and the Father will be given (12:22). The ultimate sign (cf 2:18) that they will get from Jesus is his death and glorification, which are two sides of the same event in the FG (Käsemann 1968:19; Schneider 1969:353).

Jesus is the μονογενής of the Father as revealed by Jesus in his teaching and the miracles he performed. This revelation reaches fulfilment when Jesus’ sonship becomes perfectly clear on the cross. The whole life of Jesus is characterized in the FG as moving towards that event as the supreme moment of revelation and achievement of eternal life (Schneider 1969:353f).

In conclusion, the incomprehension of Jesus’ identity must be understood from two perspectives: from man’s side Jesus was rejected because men did not look at him through a spiritual lense, and from Jesus’ side he was not fully revealed until the event of the passion.

Two things are important: According to the FE Jesus possesses the Spirit and this Spirit was given to the disciples only after the glorification of Jesus (7:39; 12:16; 16:7,12,13). In 12:32 Jesus himself states that he will draw all men to him when he is lifted up.

(e) The agent obedient to the will of his sender

The obedience of the agent to the will of the sender was a legal presumption. Part of the fundamental structure of any ‘sending’ is that the one who has been sent does not follow his own will, but that of the sender, and does not speak and act in his own name, but represents another (Haenchen 1984:30). This principle is clearly observable in the life of Christ: he was an obedient agent who did as the Father had commanded (Borgen 1968:140). Jesus himself said:

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1160 This factor is stressed by the FE so that he imputed Jesus’ death as suffering. In the FG Jesus goes to the cross by his own determination, and decision. He alone knows when the Father has decreed that his hour has come (13:1). He lays down his own life; no one takes it from him (10:18). The Johannine account of Jesus’ arrest typifies his death as his glorification, and not humiliation. Nothing happens to Jesus by chance. In his conversation with Pilate Jesus explains what is going on. Pilate in not in control of the situation, but rather Jesus.

1161 His final exaltation, ascension, and glorification reveal that he is also the Son who was sent by the Father as Revealer...In this sense the cross is a revelation...’ (Loader 1984:199).

1162 Nevertheless no one can come to the Son unless the Father draws him (6:37ff,44; 10:28-29; 15:16,19; 17:6). The Paraclete himself must illuminate the mind and heart of the person, otherwise Jesus will remain at best a good ethical teacher or social reformer (1:13; 3:5,8).

1163 The presentation of Jesus in the FG is multidimensional. The different perspectives of Jesus are made to coalesce into a single narrative so that each of these perspectives is always present in almost every part of the FG. His nature is never understood until his origin and destiny with God is truly comprehended (Smith 1977:376f).

1164 This presumption is confirmed in the following halakhic sources: Erubin 31b-32a, Qiddushin 2:4 and Terumoth 4:4 as quoted by Borgen (1968:140).
Jesus' intention was always to please the one who sent him. This thought recurs frequently in the FG (4:34; 5:30; 6:38; 8:29 and 7:18; 8:50a by implication). The phrase ὁ θέλημα τοῦ πέμψαντός με is one of the most important ideas in the histology of the FG (Lindars 1981:194) and occurs in 4:34, 5:30 and 6:38. In 8:29 "ὁ θέλημα" was substituted by "τά ἁρεστά αὐτῷ ποιῶ", but the intention remained unchanged. The style mark these sayings as a word of revelation. The whole life of Jesus is based on and centres around his endeavour to do the will of τοῦ πέμψαντός με. His origin constitutes the heart of this attitude (6:38). Every time Jesus speaks about himself seeking to do "ὁ θέλημα τοῦ πέμψαντός με" the emphasis is on "τοῦ πέμψαντός με", which qualifies "ὁ θέλημα". By using the title "τοῦ πέμψαντός με", instead of Father or God, Jesus shows a constant awareness of his missionary task. Therefore, the phrase "ὁ θέλημα τοῦ πέμψαντός με" will be to accomplish this missionary task.

The unity of the Father and the Son, expressed through this concept of doing ὁ θέλημα τοῦ πέμψαντός με, is a functional and moral unity (cf Lindars 1981:194). Morally it is the complete obedience of Jesus to the will of the Father which justifies the exclusive claim of Jesus to the allegiance of men (cf 3:16-21,31-36). His obedience towards God dominates his whole life and culminates in the cross (Schnackenburg 1965:480f).

The above-mentioned texts will now briefly be discussed.

Jesus desires to do the will of the Father

The disciples, having returned from town (v 8), tells Jesus that he should eat something (v 31), which provides an occasion for Jesus to inform them that he is the one that does the will of the Father. His whole life centers around and grows out of the effort to ποιήσω τὸ θέλημα τοῦ πέμψαντός με (Schnackenburg 1965:480). This attitude (see also 5:30; 6:38-8:29)
40) is intended to describe the revelation through Jesus as an action of God. In himself the Revealer is nothing; he was sent\footnote{1167} and his life and ministry constitute service.\footnote{1168}

In 4:34 Jesus informs his disciples, after they urged him to eat something (v 31), that he wants to use his strength to do τὸ θέλημα τοῦ πέμψαντός με.\footnote{1169} λειώσω αὐτοῦ τὸ ἔργον seems to be a variation aimed at emphasizing the first. This emphasis is probably to accentuate Jesus’ persistance in the fulfilment of his divine task of redemption (Schnackenburg 1965:481).\footnote{1170} Newman & Nida (1980:127) correctly point out that here we have two aspects (ποιήσω τὸ θέλημα...καὶ τελειώσω αὐτοῦ τὸ ἔργον) of essentially the same act of obedience (cf 17:4; 19:28,30). Both aorists state this ‘doing’ and ‘completion’. Doubling this statement amplifies it (Lenski 1961:332; Newman & Nida 1980:127). According to Lenski (1961:332) the function of this double clause is to describe the entire Messianic work of Jesus. The will of the Father, the work of Jesus was completed when Jesus was crucified (see Morris 1975:278).\footnote{1171} The ministry of Jesus has no significance apart from being the will of God (Barrett 1978:241). The Father has a will (θέλημα) regarding a specific work, to reveal the Father and the Son and to accomplish salvation. The mission of the Son is ‘to do’\footnote{1172} this will and ‘to complete’ this work. These things describe the nature of the ministry of Jesus.

The singular “τὸ ἔργον” is used as a class noun and indicates the full scope of the work that Jesus has to do on earth.\footnote{1173} Jesus’ works are the works of God, as is also indicated in (5:36; 9:3f; 10:25,32,37f; 14:10; 17:4). The whole life of Jesus on earth is based on the will of the Father. Τελειοῦσθαι\footnote{1174} could probably signify that the redemptive work that was

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\footnote{1167} πέμψας (παστήρ) occurs here for the first time. Jesus refers here to his great Sender, using the substantivized aorist participle. This participle names this Sender according to the one past act of sending, ὁ πέμψας με (Lenski 1961:332).

\footnote{1168} 4:31-38 forms a unity which again can be divided into vv 31-34 and vv 35-38. In vv 31-35 Jesus is portrayed as the one sent by God, who of himself and for himself is nothing. He only carries out the work the Father has given him. In the same sense, according to vv 35-38, the disciples are sent forth by Jesus to do nothing in their own will and strength; yet their ministry is the continuation of the eschatological event which began in Jesus. Thus the reason why the FE puts vv 31ff before 35ff is to explain the mission of the disciples on the analogy of the mission of Jesus (Bultmann 1941:145).

\footnote{1169} Bernard (1969:154) interprets this verse differently in the sense that Jesus has his strength and his joy in the fulfilment of his mission. Morris (1975:277) interprets it as the satisfaction that Jesus experienced in doing the will of God. Sanders (1975:150) understands βρώματα as the ‘obedience’ of Jesus to the Father and a denotation to complete his task.

\footnote{1170} To do the will of God’ is, to some extent, within the reach of a disciple of Jesus, but ‘to accomplish his work’ was only possible for the Son of Man. This achievement bore witness to the exclusiveness of his mission (Bernard 1969:154). This task he carried out to the end (cf 17:4; 19:30 where τετέλεσθαι is used).

\footnote{1171} There is a sense in which Jesus’ work (mission) may be regarded as complete, but there is also a deeper indication that his work is incomplete. This part of his work has to be continued through discipleship.

\footnote{1172} Newman & Nida (1980:127) point out that in biblical language is the verb ποιήσω, according to its context, is equivalent to ‘obey’.

\footnote{1173} τὸ ἔργον was no mere human work. It was that of an ‘agent’ of God who quite often in the FG declares that the work he does is that which the Father has given him to do (cf 5:30;6:38; 7:18; 8:50; 9:4; 10:37f; 12:49,50; 14:31; 15:10; 17:4). τὸ ἔργον has to be distinguished from ἔργα, which indicates the individual tasks which Jesus performs.

\footnote{1174} Τελειοῦσθαι has various slightly different meanings. In 17:23 it is used in combination with εἰς ἔννοια to be translated as ‘complete unity’ (NIV) to indicate the ‘perfection of a state. In 4:34; 5:36; and 17:4 it is used in

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started by the Father was to be completed by Jesus so that the Father and the Son 'worked together' in perfect unity (5:17,19) (Schnackenburg 1965:481). The Son could only do the will of the Father because they worked together for ὁ πέμψας με μετ' ἐμοῦ ἔστιν οὐκ ἀφήκεν μὲ μόνον, ὃ τι ἐγὼ τὰ ἄρεστα αὐτῷ ποιῶ πάντοτε (8:29). 'A oneness of essence exists because there is a complete oneness of will' (Cullmann 1977:300).

The statement Jesus made in v 34 covers the entire earthly work of Jesus and is theologically important. Jesus lives entirely from his inner union with the Father, receives from him the command to act and submits himself obediently. He is so filled with a sense of mission and so zealous for his Father's interests that worldly things and needs sink into insignificance' (Schnackenburg 1965:481). Jesus' unity with his Father appears here as a unity of will and fellowship in work (Schnackenburg 1965:481). Jesus takes up this will and work of the Father (ὁ πέμψας με) with his whole mind, will and life, so much that he calls it his 'food'. This metaphor conveys the thought that Jesus is devoted to the accomplishment of his task. This is a necessity for him, something he has to do, as surely we have to eat (cf Lenski 1961:333).

All his work is characterized by his love for and obedient submission to his Father and presupposes his oneness of being with the Father. This obedient attitude and work for the salvation of the world is at the same time an example for his disciples who, at a later stage, have to continue with it (13:15) (Schnackenburg 1965:481). Until the time of his death Jesus is constantly involved in doing the will of the Father (10:17; 15:9ff) and the fulfilment of his mission is in virtue of his perfect obedience (Barrett 1978:264). This focuses attention on the closeness and unity of the Son with the Father.

**Jesus is dependent on the Father in doing his will**

Colon 1, which corresponds to 5:19, gives a formal and general description of the Son's dependence on the Father (Bultmann 1941:197; Bernard 1969:246; Morris 1975:323; Newman & Nida 1980:162). According to Barrett (1978:264; and Sanders 1975:169) the whole paragraph (vv 19-30) is summed up in this last verse (v 30). This attitude of dependence helps the Son in his activity to judge justly (C2,C3), which originates from the ζητῶ (C3) to do the will of God (cf Bultmann 1941:197).

connection with the carrying out or completion of a task and in 19:28 it refers to the fulfilment of Scripture (Barrett 1978:513).

1175 This statement of Jesus in v 34 brings together a number of major themes in the FG: the mission of Jesus, his obedience to the will of his Father, the completion of the Father's work.

1176 Even the judgment that Jesus will exercise is perfectly just, since for everything he says and does in this judgment, he is completely dependent on the will of his Father (5:30). Again we find Jesus' submission to his Father and his commitment to pleasing his Father (Carson 1991:259).

1177 In v 19 Jesus speaks of 'seeing' the Father, while here he speaks of 'hearing' him. The intention of the FE is the same.
Newman & Nida (1980:162) point out an important aspect regarding the use of the term κρίσις in the sense that it may be used either in the neutral sense of 'judgment' or in the sense of 'condemnation'. In this particular context it indicates the neutral idea of judgment.  

Thus η κρίσις η ἐμὴ δικαία ἐστί (C3) would mean 'whenever I judge, I do so in the right way. "ἔγω" (C1) emphatically shows that Jesus cannot speak otherwise (Schnackenburg 1971:150).

It is clear from the context that καθὼς ἀκούω (C2) refers to God whom the Son hears (cf 5:19), meaning that 'I judge only as my Father tells me'. In other words, Jesus does only that which his Father tells him to do. The noun expressions τὸ θέλημα τὸ ἔμων and τὸ θέλημα τοῦ πέμψαντός με could verbally mean 'what I want...what he who sent me wants' (Newman & Nida 1980:162). The whole meaning of Jesus' work lies in the fact that it is not his work, but the work of God (Barrett 1978:264). Therefore Jesus cannot seek his will, but only τὸ θέλημα τοῦ πέμψαντός με. Because this is the will of the Father Jesus is dependent on the Father to do his will.

**The content of the will of God**

1. **6:38** ὅπει καταβήσαται ἀπὸ τοῦ οὐρανοῦ
   1.1 οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἔμων
   1.2 ἀλλ' ἐκεῖνο τὸ θέλημα τοῦ πέμψαντός με.
2. **6:38** τοῦτο δὲ ἐστιν τὸ θέλημα τοῦ πέμψαντός με,
   2.1 οὐκ εὑρήκαν εἰς αὐτούς ἔκεινο τὸ θεωροῦν τὸν ὑιόν
   2.2 ἀλλ' ἀναστήσωσιν αὐτὸν ἔξω τῇ δοξάτῃ ἡμέρᾳ.
3. **6:40** τοῦτο γὰρ ἐστιν τὸ θέλημα τοῦ πατρός μου,
   3.1 οὐκ εὑρήκαν ἐκ τοῦ θεωροῦν τὸν ὑιόν
   3.2 καὶ πιστεύσαν εἰς τὸν θεωροῦν τὸν ὑιόν
4. καὶ ἀναστήσωσιν αὐτὸν ἔξω τῇ δοξάτῃ ἡμέρᾳ.

Verse 6:38 expresses the same truth as that expressed in 5:30 (Newman & Nida 1980:200). Jesus generally made it quite clear that the purpose of the incarnation is the salvation of men (6:39f), this is the will of the Father.  

Having come down from heaven, Jesus wants only to ποιῶ...τὸ θέλημα τοῦ πέμψαντός με. This Johannine idea is given new meaning by the idea of discipleship. As the teacher of his community of disciples he is intimately associated with his Father (10:14,15,30) who remains the real owner of these disciples (17:6b). There is complete community of ownership between Jesus and the Father (17:9f). Jesus looks after these disciples who have been entrusted to him in the name of the Father (17:12) (Schnackenburg 1971:73).

The focal point of 6:38 is the unity between the Father and the Son which is expressed both negatively (C1.1) and positively (C1.2) in the purpose clause (Bultmann 1941:173f; Morris 1975:368). But the main clause must not be overlooked: καταβήσῃ (perfect tense) ἀπὸ τοῦ οὐρανοῦ. Jesus is telling his disciples where he came from (cf 6:33). "ἀπὸ τοῦ

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1178 Schnackenburg (1971:150) chooses the meaning of 'judgment'. According to him Jesus simply carries out the judgment of the Father. Behind the 'saving' or 'judging' word of Jesus, stands the authority of the Father.

1179 The words in this verse are exactly the same as in 5:30. According to Lindars (1981:261) the argument of 5:19-30 (the complete accord between Jesus and the Father) is taken for granted.
Here we see Jesus totally tied up with the purpose of his coming from heaven. This is not to do his own will (C1.1), but the doing of the Father’s will (C1.2). This will is spelled out in cola 2.1 and 3.2. Jesus twice defines this will. In fact, this will has two parts: the first one relates to Jesus’ acts (C2.1f) and the other one pertains to the blessings of the believers (C3.1f). The will of the Father is (stated negatively), that Jesus shall lose no one whom the Father has given to him. Jesus will bring the whole of this God-given gift to the consummation of the resurrection of the last day (stated positively in C2.2 and C4). In all that Jesus does from the beginning to the final consummation of his mission it is made clear that he will not lose any part of that which the Father has entrusted to him. This will of the Father Jesus will certainly carry into effect. Those who are lost are lost because of their own failure to believe in Jesus. The final act of Jesus’ mission will be the ‘resurrection of these people on the last day’ (C2.2 and C4).

The Father’s will regarding those who believe in Jesus is to give to them eternal life. This spells out indirectly another act of the Father’s will performed by Jesus. Jesus’ saving act and the giving of eternal life cannot be separated because they coincide (cf Lenski 1961:468ff).

Thus the will of the Father is:


The presence of the Father and the obedience of Jesus in doing the will of God


Jesus indicates that the Jew’s question about his identity will one day be answered. This will happen when they will lift up (“Оταν υψώσητε -- C1.1) τὸν υἱὸν τοῦ άνθρώπου. Then the death of Jesus will not only reveal him as the Saviour, but also as the absolute example of obedience to the Father (Sanders 1975:226). Sanders (1975) observes that it now becomes clear that the sending of the Son by the Father does not entail separation from

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Newman & Nida (1980:201; also Bernard 1969:201; Morris 1975:368) correctly state that τῇ ἐσχατῇ ἡμέρᾳ refers to the day of judgment (cf also vv 40,44,54; 11:24; 12:48). According to Groenewald (1980:159) τῇ ἐσχατῇ ἡμέρᾳ does not refer to the general resurrection of all people, but to the resurrection in the sense of ‘going in into the eternal glory’.
him. Jesus does not act on his own (C1.2, C1.3). He indicates that what he conveys to men is what God has communicate to him (cf v 26,28). His message has a divine origin. This indicates the intimate communion that always exists between Jesus and God. Again this brings to the fore the mission of Jesus. The Father who sent his Son is with Jesus (C1.4), therefore this may be regarded as part of the consequence of the sending. The Father does not and will not forsake his Son (the messenger). Doing the will of his Father is therefore the consequence of the Father’s presence (Morris 1975:452f). The reciprocal is also true namely that the presence of the Father causes Jesus to do the will of the Father. Jesus is constantly obedient to the Father because he is never without the Father (Barrett 1978:344). In 16:32 it is emphasized that even when Jesus is on the cross, he is not alone; the one who sent him accompanies him (Newman & Nida 1980:275).

The qualifying statement "ὁ διὸ ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντως" (C1.5) may be rendered ‘what causes his approval’ (Newman & Nida 1980:275) or ‘what pleases him’ (NIV). To do the will of God should be the supreme obligation of every man at every moment of his life (Bernard 1969:154). To this is attached the supreme reward, which is that such a person will find out whether Jesus’ teaching comes from God or not (7:17), and that God will listen to such a person. Even in 15:10 Jesus tells his disciples that by keeping his commandments they will abide in his love, even as he, by keeping his Father’s commandments, abides in the Father’s love.

In conclusion: these expressions of Jesus clarify different perspectives of his submission to the Father’s will and his mission:

4:34 .... desire
5:30 .... dependence
6:38 .... purpose (salvation of man)
8:29 .... presence of Father and obedience of Jesus

These indications of Jesus' submission to the Father's will should not lead to an interpretation that reduces the identity of Jesus to his role as an ordinary agent of the Father. Jesus states clearly that he is not concerned about his own will (5:30; 6:38), but is interested only in doing the will of the one who sent him. Jesus, as agent, is the Son of God in a unique sense. His mission is rooted in something deeper than a mere commissioning at a historical moment; it stems from the fact that he is the ‘Son of God’. Throughout his mission he experiences the presence of his Father in him which enables

1. Brown (1975:350f) states that in v 28 Jesus insists that only his return to the Father will show that God is the one who sent him and that God is with him, even that he bears the divine name. This return to the Father via his crucifixion, resurrection, and ascension will be that moment of revelation for those who believe.

2. From the perspective of the ‘agency’ of Jesus in the FG is it preferable to interpret ἀρεστὰ as ‘pleasure’ or ‘approval’ instead of ‘joy’ or ‘happiness’ (cf Newman & Nida 1980:275).

3. ‘Because Jesus is an agent who is God’s own Son, John deepens the legal relationship of agent and sender to a relationship of likeness of nature (still not in philosophical terms, however)’ (Brown 1972:632).

4. Examples of such reductionism, probably an over-reaction against Käsemann’s gnosticizing reading of the FG, is seen in Bühner (1977:195, 214ff, 428ff); Miranda (1977:67,90); Haenchen (1984:96).

5. It will later become apparent that the commission of the disciples is also rooted in the fact and historical event that they are children of God (1:12); part of the family of God.
him to fulfil the will of the Father in obedience.

(f) The report of the agent, his appointment of other agents and return to the Father

After the completion of his mission (4:34; 5:36; 17:4) the agent has to appoint other agents, return and report to the sender (Borgen 1968:142). In the case of Jesus the order of these tasks changed. Because of his intimate communion with the Father Jesus' report to the Father could have taken place before his return to heaven.

The return of Jesus to his Father by way of ‘glorification’ is the dominating theme in chs 13-17. The report of the Son to his Father in proleptic style is given in the form of a prayer as it is found in ch 17. Chapter 17 forms a climax precisely at the point where Jesus has ended his discourses to his disciples (ταῦτα ἐλάλησεν -- v 1). He is on his way back to the Father. In 17:11 and 13 Jesus says πρὸς αὐτῷ ἐρχόμαι. Chapter 17 is an important chapter, especially because it is interpreted as the report of Jesus to his Father about his mission, and because it theologizes about Jesus' return to the Father as well as Jesus' appointment of other agents. A thorough analysis of the entire chapter will be made in the next part of this chapter.

In a report the agent will inform his sender about his completed mission: what has been accomplished, which instructions he had carried out, and which not. After a positive report the agent will come with requests, desires and proposals about what should be done in future in relation to that which he has done and accomplished.

Jesus' report was positive for he had completed the work the Father gave him to do (17:4). With such a positive report the Son could request his Father to glorify him with the glory he had with the Father before the world began. He also requests his Father to protect his disciples (17:11,15), to consecrate them (17:17) and that his disciples might be with him to see this glory (17:24). What is happening here is that Jesus anticipates the receiving of this glory (v 24) which means, by implication, that Jesus has returned to his Father. The proposals Jesus would make, would concern the continuation of his mission through his disciples.

Because Jesus has completed his divine mission, he is going back to the one who sent him. His ascension is not described in the FG at all except in an anticipated form. But this divine mission must continue. In order to continue his mission Jesus appoints his disciples as ‘his agents’. By following Jesus through discipleship, they will continue his mission.

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1187 According to the halakah (P Hagigah 76d) an agent who is sent on a mission is to return and report to his sender: ‘Behold we send to you a great man as our shaliach, and he is equivalent to us until such time as he returns to us.’ And in Mek. Ex 12:1: ‘Thy messengers, O God, are not like the messengers, however, it is not so, ... withersoever they go they are in thy presence and can report: we have executed thy commission’ (Borgen 1968:143). Although the FG does not draw a distinction between divine (Jesus) and human (disciples) sendings (17:18; 20:21) he applies the return and report to God's agent, Jesus Christ.

1188 ὑποτήρ is used in 13:3 (cf 8:42), but it is mainly ὑποτήρ that is used to denote the starting point and the goal of the mission that Jesus conducted (13:1; 14:12,28; 16:10,27,28; 17:11,13; 20:17).

1189 Jesus' return by way of exaltation is thematic from the first part of the FG: 3:14; 8:28; and 12:33.
When Jesus speaks about his 'going away' the question arises about the effect of his mission after his return to the Father. The FE found the solution in the halakhic rule that 'an agent can appoint an agent', in the words of Jesus at the completion of his mission in: καθὼς ἔμε ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον (17:18). The disciples who have remained faithful to Jesus are appointed as his agents to continue his mission, for which his own mission provides the pattern (Allen 1953:108). When Jesus speaks about his 'going away' the question arises about the effect of his mission after his return to the Father. The FE found the solution in the halakhic rule that 'an agent can appoint an agent', in the words of Jesus at the completion of his mission in: καθὼς ἔμε ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον (17:18). The disciples who have remained faithful to Jesus are appointed as his agents to continue his mission, for which his own mission provides the pattern (Allen 1953:108).

On the eve of his departure, Jesus spells out the principles of agency to his disciples (13:16,20). Then, after the resurrection of Jesus the actual commissioning of the disciples take place: εἰπεν οὖν αὐτοῖς [ὁ Ἰησοῦς] πάλιν, ἔρχησθι ὑμῖν καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμψω ὑμᾶς (20:21). Thus the theological discussion and foundation of the sending of other agents (disciples) comes from ch 17, and the historical commissioning and foundation from 20:21-23. Accordingly, the unity between the Father (sender) and his Son (agent), is extended to the unity between Jesus (who now becomes the sender because of the rights he received from his sender) and his agents (disciples): ἵνα πάντες ἐν ωσίν, καθὼς ὑμῖν, πάτερ, ὑμεῖς κἀγὼ ἐν σοί, ἵνα καὶ αὐτοί ἐν ἥμιν ὑσίν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλας (17:21). The agent appoints other agents as an extension of his own mission in time and space.

On the eve before his departure, Jesus makes the completion of his mission clear to his disciples. The whole LD (chs 13-16) relates to this appointment and culminates in ch 17, but especially in 17:18: καθὼς ἔμε ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

After his resurrection, when he appears to his disciples, the actual commissioning of his disciples takes place: ἔρχησθι ὑμῖν καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμψω ὑμᾶς (20:21). This realizes only when the unity which exists between the Father and the Son is extended to Jesus and his disciples (17:21,23) through the Paraclete.

Discipleship is possible because Jesus is alive. God is the one who contains the quality of life. If Jesus can illustrate that he can remain alive, he will prove his affiliation with God, that he comes from God. Jesus has ἔξουσια the power to lay down his life and to take it up again. His disciples are not certain who Jesus is. This would mean that after his death they would stop following Jesus. On the cross Jesus dies physically, but he is resurrected. When he appears to his disciples, with Thomas also present, the identity of Jesus and his earthly performance interwove. If Jesus had not been resurrected, his mission would have lost credibility and discipleship would have become irrelevant and impossible. But Jesus proves his mission to be true.

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1190 Refers to the agency of Jesus.
1191 The consummation to which Jesus looks is a fusion in God of his work and the work of his disciples. That means that the representative activity of the disciples may reproduce and continue the activity of Jesus so that men may be won to faith in him as the representative of God (Allen 1953:168).
1192 Several writings exist about the sending of Jesus (Borgen 1968, Bühner 1977, Harvey 1987, Okure 1988, Waldstein 1990), but only in a few cases has the extension of Jesus' sending to his disciples been thoroughly indicated (see Kuhl 1967; Gnilka 1994).
1193 Borgen points out that in Gittin 3:5-6 (cf also 29b: 41a) the rabbis discuss this rule. Some then offer specific qualifications as to circumstances under which an agent can appoint an agent.
1194 The FE improved on the writings of Paul, who states that Jesus has been 'raised', which implied that Jesus played a passive role in his resurrection. The FG indicates that Jesus has resurrected. This point of
These events (the report which includes the appointment of other agents, Jesus' return to the Father, and the continuing of his mission) will be discussed in the succeeding section. They can be regarded as the theological discussion of discipleship.

CONCLUSION
(i) The preceding discussion of the 'agency' of Jesus proves that this theme is definitely one of the two major themes in the FG into which the Johannine Christology, soteriology and theology are interwoven. This discussion has also shown that it is an integral part of the FG and therefore no other theme or theological affirmation can be discussed in isolation without giving consideration to the Descent-Ascent Schema and the 'Agency concept'. The conclusion would be that also discipleship as a concept in the FG must also be seen and interpreted from the perspective of Jesus' 'Agency'. In fact it would be more correct to understand discipleship as an integral part of the agency of Jesus. This will become clear in the rest of this study.

(ii) The 'agency concept' in the FG not only argues against a docetic interpretation or a gnostic redeemer but supports the Christian credo that Jesus was paradoxically both divine and human.

(iii) According to the 'agency-concept' in the FG:
(a) Love is the leitmotif.
(b) Jesus is depicted as the perfect agent of the Father who is equal with and subordinate to the Father.
(c) Jesus acted with authority and guidance of the Spirit as the one who was sent by the Father and came from the world 'above' to the world 'below'.
(d) Jesus was sent by the Father with a specific mission to accomplish.
(e) The character of his mission was to come and reveal himself and the Father and consequently to save the world.
(f) Throughout the ministry of Jesus it was clear that he was determined to do the will of the Father.
(g) After completing his work he appointed his disciples as his agents who had to continue his work and he returned to his sender.

The 'agency' motif indicates a new spiritual union between Jesus and his disciples. With the appointment of the disciples as his agents, the pattern of the relationship between Jesus and the Father has been duplicated in (transferred to) the relationship between Jesus and his disciples. Jesus displays his relationship with his Father and sets an example to be followed by his disciples. NB: From the perspective of 'agency' must we interpret the rest of the texts in our discussion on discipleship.

In chapter 4 certain conclusions will be drawn with regard to Jesus' 'agency'. These conclusions will then be compared with the agency of the disciples (discipleship).

view indicates the 'active' role of Jesus in his resurrection. He could do this because the Father was with him (16:30).