

### **4.1.3 The mission of the Disciples-Paraclete -- Discipleship**

It has been pointed out that various scholars suggest that the teaching on discipleship in the FG is primarily located in the Last Discourses (LD). These chapters report Jesus' words particularly to and in the presence of his disciples. Carson (1991:481ff)<sup>1195</sup> correctly maintains that the primary focus of the LD is the nature of Jesus' mission and what takes place after his departure: 'The emphasis is on understanding the significance of Jesus' death/exaltation, his glorification, the subsequent coming of the Paraclete, the relationship of the post-resurrection, post-coming-of-the-Paraclete age to that which is depicted in these chapters'.<sup>1196</sup> What Carson is saying here (that the LD is the nature of Jesus' mission and what takes place after his impending departure) is what discipleship is concerned with, as discussed by Jesus in the LD and rounded off in ch 17.

Even in the discussion of 'The appearances and description of the disciples in the FG' it becomes clear that the LD concerns discipleship. The characteristics of discipleship are formulated in chs 13-16, and the essence of discipleship is spelled out in ch 17. According to Wendland (1992:66) ch 17 represents 'a crucially-placed summary of this notion of discipleship' (cf also Tolmie 1992:364ff). Therefore ch 17 will be viewed as the starting point from which to diverge to the rest of the FG to see how discipleship is presented in this Gospel. Chapter 17 will be used for the theological discussion of discipleship while ch 20:19-31 will form the basis of the discussion of the historical grounding for discipleship.

Before a detailed discussion of ch 17 is attempted, we will look at the position of this chapter in the LD and its genre, and a structure analysis will be done.

#### **(i) The position of chapter 17 in the Last Discourses**

The great discourses in Jn 13:31-16:33, the so called 'farewell discourses', are followed by the great earnest prayer (ch 17) of Jesus which he addresses to his Father in the presence of his disciples. Most of the themes from previous chapters are taken up again in ch 17 (world, believe, ascension, love, Father/Son relationship, etc), some only by way of reference or suggestion (hour, truth, sanctification, preservation). Thus ch 17 can be the logical framework from which the 'LD' as well as the first 13 chs can be interpreted.<sup>1197</sup> *Vice versa* the previous chapters (particularly 13-16), can contribute to the thematic interpretation of ch 17 (Van der Watt 1991:10).

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<sup>1195</sup> It seems as if Carson (1991:481ff), in the attempt to emphasize the role of Jesus as the main figure in the LD, unfortunately neglected to indicate the important function of the disciples. In the next paragraph it seems as if Carson acknowledges the presence of discipleship in the LD, but places it on the periphery. In fact it would be wrong to interpret discipleship as if it primarily relates to human concerns in the God-man relationship. Discipleship is primarily concerned with a personal relationship with Jesus Christ, with the emphasis on both Christ and the disciples.

<sup>1196</sup> For Carson the focus is salvation-historical. This opinion of Carson (1991:481) is based on the fact that he consistently argues in his commentary that the primary purpose of the FG was 'the evangelization of diaspora Jews--a thoroughly eclectic group--and of Gentile proselytes to Jewish faith'.

<sup>1197</sup> According to the theory of composition it seems that ch 17 was not part of the Last Discourses. In the first edition of the FG 14:31 was followed directly by 18:1. Chapter 17 was not even part of the two discourses in chs 15 and 16. From this it seems that the prayer was an independent composition. The FE should have added it when he added chs 15 and 16. Brown (1974:745) suggests that there is a possibility that this prayer could have come from the same circle within the Johannine community that produced the prologue. In comparison it seems as if these two works 'have interesting similarities in their poetic quality, careful structure (including explanatory prose comments), and theme' (see 17:5) (Brown 1974:745).

The following is a brief presentation of the contents of chs 13:1-17:26 from a discipleship perspective:

(i) Chapter 13 indicates a parallelism where discipleship is displayed positively by Jesus (foot washing) in the sense of Jesus' departure and secondly, negatively in the reaction against him (Peter and Judas).

(ii) Chapter 14 informs the disciples of Jesus' imminent departure. The disciples receive commandments from Jesus to live according to his teaching. If they love him they will live accordingly and the promised Paraclete will help them to accomplish it.

(iii) Chapter 15 refers to one of the characteristics of discipleship: to love (bearing much fruit).<sup>1198</sup> The aim of the love command switches from loving Jesus to 'loving each other'.<sup>1199</sup> In contrast to their love, the world will hate them.

(iv) Chapter 16 concerns the support that the disciples can expect from the Holy Spirit to accomplish their mission. Finally, their grief will turn to joy.

(v) Chapter 17 exposes briefly the 'historical' events and certain 'theological' aspects of Jesus' mission, with 'theological' and 'historical' implications for the mission of the disciples and the continuation of Jesus' mission through discipleship.

### Conclusion

This prayer forms the climax (Schnackenburg 1975:189; cf Brown 1972:744ff ; Barrett 1978:499ff; Carson 1991:550f) of chs 13-17<sup>1200</sup>, precisely at the point where Jesus has ended his discourses to the disciples (ταυτα ἐλάλησεν, 17:1) and before he sets off on the way of the passion (18:1).<sup>1201</sup>

### (ii) The genre of the Last Discourses and chapter 17

The genre of a text concerns the particular part played by language in the interactive process. We could also say that it is well composed and structured, as distinct from spontaneous. It is a composition in a recognized genre (prayer) involving highly elaborate modes of expression (send, dualism, etc).

Chapter 17 is a monologue the only person speaking is Jesus. His speech is directed

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<sup>1198</sup> As a vine is grown for its fruit, so are disciples called to be productive. 'Fruit' in their case represents 'every demonstration of vitality of faith' (Bultmann 1941:409f). Verse 16 suggests that it also includes bringing in converts to Christ as the fruit of his passion ('...to go and bear fruit'). The ultimate fruitbearing is to love each other (vv 10,12,17) (Beasley-Murray 1988:478).

<sup>1199</sup> From 13:34,35 it seems clear that if the disciples love one another, it will signal their discipleship in Jesus.

<sup>1200</sup> Painter (1981:526) is of the opinion that since ch 17 was added later, it contains new material.

<sup>1201</sup> Bultmann (1941:461) correctly views chs 13 and 17 as being closely related. The following parallels occur between these two chapters:

- \* a reference to the coming of 'the hour' (13:1; 17:1),
- \* the glorifying of the Son by God (13:31-32; 17:1,4,5),
- \* *telos* and *teleioun* (13:1; 17:4),
- \* the disciples being in the world (13:1; 17:11,15),
- \* all things and power was given to Jesus (13:3; 17:2),
- \* Judas, the instrument of Satan and the son of perdition (13:2,27; 17:12),
- \* the fulfillment of Scripture about the betrayer (13:18; 17:12).

Bultmann is mistaken, against good literary sense, in suggesting that it should be placed at the beginning of the discourse. This prayer is certainly more effective as a climax at the end of the discourse than it would have been as an introduction (Brown 1972:745).

directly to the Father, and indirectly to his disciples. They are in the presence of Jesus, and hearing these words it must become clear to them what is expected from them after Jesus' departure.<sup>1202</sup> The persuasive character lies mainly in the comparison of the disciples' mission with that of Jesus, as well as the objective of the salvation of the world and their eventual presence (reunion) with Jesus. Because ch 17 is closely linked with chs 13-16 the genre of these chapters will also be investigated.

**(a) The Last Discourses -- the conventional choice**

Scholars agree that chs 13:31-16:33 are Farewell Discourses (FD) and that ch 17 is a prayer<sup>1203</sup> closely linked with the FD. Thus the prayer<sup>1204</sup> in ch 17 is a genre (prayer) within another genre (FD). Therefore it is important to bear both these genres in mind in the interpretation process.

Farewell discourses were widespread as a literary form in ancient times (Brown 1972:598ff). Hence, investigating the genre of the FD in the FG, the question concerning the fundamental background of the FG arises. Considerable investigation (cf Kysar 1975:83ff; Ladd 1977:213ff; Smalley 1978:41ff) has been done so far to determine the milieu that could have influenced the FE in his writing. The variety of findings that resulted influenced exegetes to find solutions on the *genre* and *Sitz im Leben* in *Mandean-*, *Hermetic-*, and *Gnostic* literature. Influences are also sought in the *Bible* (OT and NT) and in *Judaism*. Investigators point out many sorts of similarities.<sup>1205</sup> According to their indications, there is no doubt that the characteristics of the 'Farewell Speeches' from other literature that was examined correspond with characteristics that are evident in chs 13-17.<sup>1206</sup>

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<sup>1202</sup> Jesus speaks this prayer in ch 17 in the context of the Passover meal. From the tone of this prayer and the tenses of the verbs, it appears as if Jesus has crossed the threshold from time to eternity and is already on his way to the *world above* (Brown 1974:747). The proleptic character (cf Brown 1974:747) emphasizes the continuation of the mission of Jesus by his disciples.

<sup>1203</sup> Chapter 17 is a 'prayer' which seems very clear from Jesus' body language, 'that he looks toward heaven' (v 1; cf 11:41). Other indicators come from the way he addresses God as his 'Father' (vv 1,5,11,21,24,25) the term *eroto* (vv 9,15) and his intercession for his disciples (vv 9ff) and future believers (vv 20ff).

<sup>1204</sup> The prayer of ch 17 has been traditionally designated as 'the high-priestly prayer' (Lindars 1972:516; Morris 1975:716; Hendriksen 1976:347). According to Brown (1972:747) this designation can only be due to the intercession of Jesus, along the lines of the high priest described in Hebrews and Rm 8:34. As early as the 5th century Cyril of Alexandria refers to Jesus in ch 17 as a high priest where he intercedes on our behalf. The Lutheran theologian David Chyträus entitled ch 17 'the high-priestly prayer' in the sixteenth century. Scholars differ about this designation of the prayer in ch 17. Some of them (Brown 1974:747; Schnackenburg 1975:228; Barrett 1978:500) believe that it does not do justice to the full range of the material contained in it. Many themes arise here again to link perfectly together. In the Gospel they are dealt with in Jesus' teaching and action; but here they are eternally dealt with in the relationship between the Father and the Son. It is in prayer that the union of the Father and Son is most clearly seen. At the same time the prayer reveals the nature and meaning of Christian life in the relationship of the Christian to God and to the world through his acknowledgement that the Son was sent by the Father (Barrett 1978:500).

<sup>1205</sup> For an indication of the similarities between the Farewell Speeches in the FG and the above-mentioned ancient literature, refer to the books and articles listed in Schnackenburg 1975:63; also Randall 1965:375; Brown 1972:598ff and Dodd 1980:417ff.

<sup>1206</sup> Brown (1972:598ff; Barrett 1978:499) gives an excellent description and analysis of a 'Farewell Speech' which is uttered when a great man gathers together his followers (his children, disciples, or people) on the eve of his death to instruct them with directions that will help them after his departure. In the FG this happens in

Although there are certain similarities, the differences are equally important, especially in the prayer in ch 17. An examination of Brown's proposal of the ancient 'Farewell Speech'<sup>1207</sup> points out that not one single ancient Farewell Speech exists which contains all these elements. Neither do these speeches all end with a prayer. Where, for instance, linguistic and stylistic similarities occur with the Hermetic writings, there are literary differences. The prayers in the apocalyptic literature, on the other hand, have a purely literary function and differ formally and functionally from ch 17.<sup>1208</sup>

the setting of the final meal. Brown also refers to other Farewell Speeches. There are examples from the OT: Gn 47:29-49:33; Jos 22-24; 1 Chron 28-29, and from the NT: Acts 20:17-38; II Tim 3:1-4:8. Even in late biblical and intertestamental periods it seems to be very common: Tob 14:3-11; En 91ff; II Esd 14:28-36; II Bar 77ff; Jub 10, 20-22, 35-36; Josephus' *Ant* IV.viii.45-47; #309-26. In Jub xxxv 27 (Rebecca), xxxvi 17 (Isaac), and in *Testament of Naphtali* i 2 a meal precedes death. The characteristics of such a Farewell Speech are briefly as follows (Brown 1972:598ff):

- \* The speaker announces the imminence of his departure (cf 13:33; 14:2,3; 16:16). The announcement of departure normally produces sorrow, therefore some form of reassurance is necessary (cf 14:1,3,18,27; 15:11; 16:6,7,16,22).
- \* In the earlier OT farewells the speaker tends to support his instructions to refer to what God has done for Israel previously. In later Jewish examples it became more customary for the speaker to recall his own past life (cf 13:33; 14:10,26; 15:3,20; 16:14,15).
- \* a command to keep God's commandments is often part of the advice (cf 14:15,21; 15:10,14).
- \* the speaker often also commands his children to love one another (13:34; 15:12,13).
- \* the directive for unity occurs frequently (cf 17:11,21,23).
- \* the speaker tends to look into the future in order to see the fate that will befall his children (cf 16:13).
- \* while looking into the future the speaker curses those who persecute the just and rejoice in their tribulations (cf 15:18,20; 16:2,3,20).
- \* 'the speaker may call down peace upon his children and promise ultimate joy in next life' (14:27; 16:22,33)
- \* he may promise his children God's closeness if they remain faithful (cf 14:23).
- \* it is natural for a man who is dying, to worry about the perpetuation of his name (cf 14:13,14; 15:16; 16:24,26)
- \* such a person picks a successor, who in many ways will be like him (cf 16:16)
- \* this person finally closes his farewell address with a prayer for his children or the people he is leaving behind (cf ch 17).

Brown regards ch 17 as an element of such a speech, namely the prayer at the end of a Farewell Speech.

<sup>1207</sup> Käsemann (1968) calls it a *testament*.

<sup>1208</sup> The Synoptic Evangelists, especially Luke, mention Jesus' prayers fairly often (Mt 14:23; 19:13; 26:36-44; 27:46; Mk 1:35; 6:46; 14:32-39; 15:34; Lk 3:21; 5:16; 6:12; 9:18,28f; 11:1; 22:41-45; 23:46), but only rarely is the content of these prayers narrated (only the so-called 'Lord's Prayer', Mt 6:9-13; Lk 11:2-4, has a substantial content). In the FG we find two recorded prayers of Jesus in addition to the one in ch 17. Although 11:41f is indicated as a prayer, it concerns the needs of the people standing there. To some extent the same applies to the prayers in chs 12:27f and 17. They are labelled prayers, but also include revelation, a commission, and petition (Carson 1991:552).

The only two prayers that can truly be compared to that in ch 17 is 'The Lord's Prayer' (Mt 6:9-13; Lk 11:2-4) and the prayer in Gethsemane (Mt 26:36-44; Mk 14:32-39; Lk 22:41-45). The reasons for this are: contentual parallels in the case of 'The Lord's Prayer' and a time parallel in the case of the 'Gethsemane Prayer' (Carson 1991:552; Brown 1972:747f). For such a comparison see Brown (1974:747f) and Carson (1991:551f). Probably the main difference between ch 17 and 'The Lord's Prayer' is that in the case of 'The Lord's Prayer' Jesus teaches his disciples how to pray, while ch 17 is a prayer for a 'new way of life' in a 'new dispensation'. The main difference between this prayer and the 'Gethsemane Prayer' is that there we find a troubled and sorrowful Jesus on the ground, begging to have the suffering pass him—a prayer that cannot be granted. This prayer occupies the present time, while timelessness marks the Johannine prayer. He asks not to be delivered from suffering, but only to leave the world in which he has been a stranger (Käsemann 1963:5,65). John 17 is more a prayer that spells out the relationship and union between the Son, his Father (cf Brown 1974:748) and disciples. It is in contrast to 'The Lord's Prayer' which communicates the relationship between the believer and God. We can conclude that in comparison with other prayers, the one in ch 17 characterizes intercession, revelation, petition and proclamation, which concerns a way of life in

After that has been said by numerous exegetes, it is difficult to classify the prayer in ch 17 in a particular literary genre (Schnackenburg 1975:226; cf Brown 1974:744ff) because the genre of chs 13-16 will in a sense determine the genre of ch 17. It is obvious from its content that the Johannine 'Farewell Discourses' are in no sense a glorification of Jesus (as a hero). We can assume that, when considering the milieu from which he wrote, the FE could have been influenced, from different directions, and finally produced this distinctive discourses and unique prayer, marked by the Johannine Christology (cf chs 11:41f and 12:27f) and discipleship.

Although the conventional attempt by Brown and his supporters to regard chs 13-17 as a FD is unconvincing, a question arises regarding the genre on which the interpretation of these chapters should be based? I am convinced that there is also another possibility, namely to view chs 13-17 (especially ch 17) from a *missiologic-theological perspective*.<sup>1209</sup>

### (b) A Missiologic-Theological perspective

The factors that distinguish chs 13-17, as FD from other FD is the person of Jesus Christ, his function and circumstances. Unlike other 'great men', Jesus Christ is not only a human being; he is also the Son of God the Father (v 1). His function is different for he has a godly mission to complete so that people can be saved. His circumstances concern the 'heavenly sphere' and not the 'earthly sphere' of these 'great men'.<sup>1210</sup>

'Sending' plays a central role (Okure 1988:1; Waldstein 1990:310)<sup>1211</sup> and is one of two major motives<sup>1212</sup> in the FG which has been expressed by the verbs ἀποστέλλειν<sup>1213</sup> and

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correspondence with the heavenly world.

<sup>1209</sup> In ch 17 it is not the genre that determines the choice of themes, but rather the themes that determine the genre.

<sup>1210</sup> The Johannine dualism is the theological context for the sending motif. Both will be investigated in detail later in this study.

<sup>1211</sup> The composition of the FG is embodied on three levels:

1. The first level is the linguistic structure, the text, and comprises the different narratives and signs.
2. The second level is the thematical structure and comprises the different themes pictorially related.
3. The third level is the theological structure and concerns the fundamental conception of the FG, namely the 'Agency' motif (see Waldstein 1990:311f). The entire FG is dominated by the dialectic of the FE in 'the field of tension between the *vere deus* and the *vere homo*' (Hengel 1989:103). His basic theological approach is to substantiate this impossible paradox which was formulated at Chalcedon in 451 AD. From 3:16 we see that in the man Jesus as the incarnate pre-existent Logos and Son of God, the love of the Father for the 'world' becomes an event to save everybody. The sending of the Son by the Father, linked with the call to faith, is the one and only message of salvation that pervades the entire FG (cf Hengel 1989:103). 'Sending' texts at strategic points in the FG, the dualism motif which expands the whole FG, sending terms, and other themes substantiate this fundamental missiologic motif.

<sup>1212</sup> Waldstein (1990:311f) is of the opinion 'that mission is the "central view" and "fundamental conception" of John, the Gospel's "fundamental hermeneutic" of leitmotif'. The other leitmotif is the family metaphor in the FG (Van der Watt 1994).

<sup>1213</sup> The following texts are relative clauses with "ἀποστέλλω" as a finite verb spoken by Jesus: 3:34; 5:38; 6:29; 10:36; 17:3.

πέμπειν<sup>1214</sup> (Mercer 1992:457) and other related words.<sup>1215</sup> The main theme in chs 13-17 is 'Jesus' departure'. Where the 'descent' of Jesus was an important theme in chs 1-12, the 'ascent' of Jesus becomes the main theme in the second half of the FG, especially in chs 13-17. The genre of chs 13-17 should then be sought in the 'Agency' motif. Thus chs 13-16 concern Jesus' preparation of his disciples for his departure and their instruction on what is expected from them afterwards. According to the principles of agency, ch 17 relates to (i) the report of the Agent to the Sender;<sup>1216</sup> (ii) the return of the Agent to the Sender; (iii) *the appointment of other agents by the agent as an extension of his own mission in time and space*; and (iv) the spelling out by the agent of the responsibilities concerning the mission of these newly appointed agents.

### Conclusion

From our discussion it is clear that we cannot call chs 13-17 a *Farewell Discourse* (as proposed by Brown and others). Even Käsemann's proposal to call ch 17 the *Testament* of Jesus, for it reflects the last will of a person after he died, is unacceptable.

These two proposals are unacceptable because, although Jesus is going to die physically on the cross, he will be resurrected afterwards. Although Jesus is going away, he will not be absent; he will be in the midst of the disciples through the Spirit-Paraclete who will continue to teach, remind and lead them.

Therefore, owing to these objections and motivations and in the light of the character of the agency motif and discipleship, it seems best to call chs 13:31-16:33 the *Last Discourses* (LD) of Jesus to his disciples. Although he will appear and speak to his disciples again after his resurrection, it will never again be as obtrusively as in 13:31-16:33. In his post-Paschal appearances to his disciples, he would not speak to them in a didactic context but in a commissioning and furnishing context. In Jn 20:19ff Jesus commissions his disciples to the world, furnishes them with the Spirit (v 22), authority (v 22) and peace (20:19,21,26). In Jn 21:15-20 he restores Peter to servitude and discipleship.

From the perspective of the LD and its content, the genre of ch 17 should be seen in relation to the 'Agency' concept: the report of Jesus to the Father and his appointment of his disciples as his agents.

### Micro-structure of John 17:1-26<sup>1217</sup>

The numerous proposed outlines for this chapter is an indication that no agreement exists amongst scholars on this matter. Therefore, before a structural analysis can be done, some

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<sup>1214</sup> The use of πέμπω by Jesus in a participle phrase occurs in the following texts: 4:34; 5:23,24,37; 5:30; 6:38,39,44; 7:16,18,28,33; 8:16,18,29; 9:4; 12:44,45,49; 13:20; 14:24; 15:21; 16:5.

<sup>1215</sup> This is clear from the discussion of the Descent-Ascent Schema (DAS) and the 'Agency' motif.

<sup>1216</sup> The following aspects will be helpful to determine the genre of ch 17: (1) a comparison of the prayer in ch 17 with other prayers of Jesus; (2) the proleptic character of ch 17; (3) the content of ch 17; (4) the locality of ch 17; (5) the convergence of themes in ch 17.

<sup>1217</sup> According to Sinclair & Couthard (1975:8) 'Written texts of course differ quite radically from spoken; the amount of time available for composition permits extensive revision and consequently the production of a much more polished and highly organized text.'

of these proposals regarding the structure of ch 17, should be discussed.

(i) (1-8)(9-19)(20-26)

Scholars who propose this so-called threefold division are Brown (1974:750), Bernard (1963:559), Gnlika (1983:127ff) and Moloney (1982:79f). The key to this division is found in what Jesus prays for: he prays for his own glorification in v 1, for the disciples whom the Father has given him in v 9, and for those who will believe through the preaching of the disciples in v 20. A slight variation of this division comes from Hoskyns (1-5)(6-18)(19)(20-26).

(ii) (1-5)(6-19)(20-26)

This differs slightly from the previous division, while the same reason is given (see Becker 1969:57). Exponents of this division are Becker (1969:57ff),<sup>1218</sup> Hendriksen (1976:348), Morris (1975:716), Lenski (1961:1114), Godet (1980:883), Newman & Nida (1980:523), Beasley-Murray 1988:481.<sup>1219</sup>

(iii) (1-5)(6-8)(9-19)(20-26)

This 'fourfold' division is a slight modification of the first division (in (i)). Dodd (1980:417) is the exponent and regards vv 6-8 as a separate unit which describes the work of Jesus amongst his disciples.

(iv) (1-5)(6-19)(20-23)(24-26)

Lagrange (1948:436), Barrett (1978:499), Groenewald (1980:343), Lindars (1982:515ff), and Wikenhauser's (1961:301ff) proposal differs very slightly from the three previous ones. The last section, vv 20-26, has now been divided into vv 20-23 and vv 24-26. Although Barrett gives no motivation for this choice of outline, the reasons given by Groenewald are similar to those given in (i) except that vv 24-26 concerns Jesus' glorification.

(v) (1-5) / (6-8)(9-19)(20-23)(24-26)

Although Bultmann's division (1941:371ff) appears to be very similar to the previous one, it is not. Bultmann divides ch 17 into two sections. Verses 1-5 consist of Jesus's petition for his own glorification, while verses 6-26 indicate Jesus' intercession on behalf of the community. The second section is divided into four subsections. They concern aspects regarding the community: founding (vv 6-8), preservation and sanctification (vv 9-19), oneness (vv 20-23) and perfecting (vv 24-26).

(vi) (1-5)(6-11a)(11b-16)(17-19)(20-23)(24-26)

Schnackenburg (1975:191) made a structural analysis of ch 17 to arrive at this division. It is an approach based on its linguistic structure. The division of Schnackenburg is adopted by Beasley-Murray (1987:293ff), Carson (1991:553), and Thüsing (1978:314). Thüsing made one minor change and separated vv 24 from vv 25-26.

(vii) (1b-5)(6-8)(9-19)(20-24)(25-26)

Malatesta divides ch 17 according to rhythmic figures. Throughout his analysis he tries to legitimize and to substantiate his divisions through the indication of the occurrence of chiasms in ch 17.

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<sup>1218</sup> Becker analyses it in accordance with its literary genres and historical development.

<sup>1219</sup> In their reference to Leviticus 16:17 it seems as if this text could have influenced the first two groups. According to Leviticus Aaron performed the ritual for himself, his family, and the whole community.

*The following proposals are the less conventional divisions.*

(1b-5)(6-24)(25-26)

This division is proposed only by Tolmie (1993:403) and is based on a discourse analysis. The headings of his division relate to the Pauline and ancient letters: Introduction, body, and conclusion.

(1-4)(5-6)(7-12)(13-23)(24)(25-26)

Laurentin (1964:427ff) defended this division on the basis that it is less subjective and less Western in its outlook (referred to by Brown 1972:749).

### Conclusions

Although there are so many different proposals concerning the division of ch 17, it seems that there is general agreement regarding the divisions between vv 5/6, 8/9, 11a/11b, 19/20, 23/24.

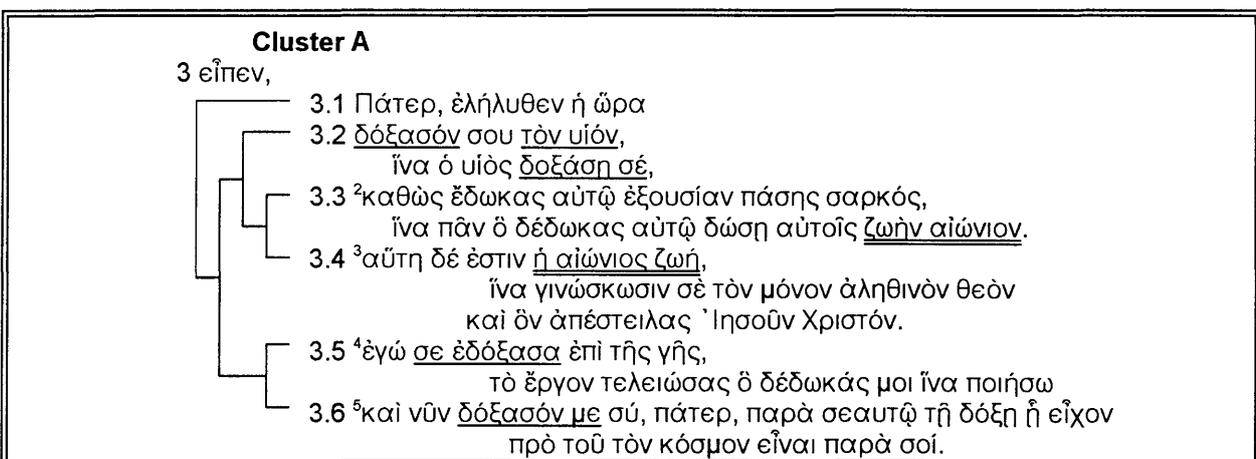
The above mentioned differences are due to the following factors: (1) the approach from different perspectives and the different methodologies used (i.e. Schnackenburg, Becker, Tolmie), (ii) inconsistent application of principles used (Brown), (iii) unacceptable methods (Malatesta), (iv) contentional-thematic choices (Brown), (v) the rejection of what seems to be clear dividing marks throughout v 9 and v 20 (Laurentin).

Although different, the divisions of Becker, Schnackenburg, and Tolmie are well founded. In a responsible way they clearly define the principles they use, although different results were produced.

The following are firstly a syntactic structural analysis, then a theological structure followed by a historical structure of ch 17.

### (iii) Structure analysis of 17:1-26<sup>1220</sup>

- 1 Ἐὰντα ἐλάλησεν Ἰησοῦς,  
 2 καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν



<sup>1220</sup> See also Tolmie 1993:418ff and Wendland (1992:59-88).

**Cluster B**

- 3.7 <sup>17:6</sup> Ἐφάνέρωσά σου τὸ ὄνομα  
τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου.
- 3.8 σοὶ ἦσαν
- 3.9 κάμοι αὐτοὺς ἔδωκας,
- 3.10 καὶ τὸν λόγον σου τετήρηκαν.
- 3.11 Ἦνουν ἐγνώκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν
  
- 3.12 <sup>8</sup> ὅτι τὰ ρήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς,
- 3.13 καὶ αὐτοὶ ἔλαβον
- 3.14 καὶ ἐγνώσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξήλθον,
- 3.15 καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

**Cluster C**

- 3.16 <sup>9</sup> Ἐγὼ περὶ αὐτῶν ἐρωτῶ,
- 3.17 οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσιν,
- 3.18 <sup>10</sup> καὶ τὰ ἐμὰ πάντα σὰ ἐστίν
- 3.19 καὶ τὰ σὰ ἐμὰ,
- 3.20 καὶ δεδόξασμαι ἐν αὐτοῖς.

**Cluster D**

- 3.21 <sup>11</sup> καὶ οὐκέτι εἰμι ἐν τῷ κόσμῳ,
- 3.22 καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν,
- 3.23 καγὼ πρὸς σὲ ἔρχομαι.
- 3.24 πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι,  
ἵνα ὡσιν ἐν καθῶς ἡμεῖς.
- 3.25 <sup>12</sup> ὅτε ἤμην μετ' αὐτῶν  
ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι,
- 3.26 καὶ ἐφύλαξα,
- 3.27 καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας,  
ἵνα ἡ γραφή πληρωθῇ.
- 3.28 <sup>13</sup> νῦν δὲ πρὸς σὲ ἔρχομαι
- 3.29 καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ  
ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.

**Cluster E**

- 3.30 <sup>14</sup> ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου
- 3.31 καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς,  
ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου  
καθῶς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου.
- 3.32 <sup>15</sup> οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου,
- 3.33 ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.
- 3.34 <sup>16</sup> ἐκ τοῦ κόσμου οὐκ εἰσὶν καθῶς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου

**Cluster F**

- 3.35 <sup>17</sup> ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ·
- 3.36 ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν.
- 3.37 <sup>18</sup> καθῶς ἐμέ...ἀπέστειλας εἰς τὸν κόσμον,  
καγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον·
- 3.38 <sup>19</sup> καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν,  
ἵνα ὡσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.



The historical structure :

Block A.....The report of the Agent	<u>Past</u>
Block B.....The return of the Agent	] <u>Present</u>
Block C .....The appointment of other agents	
Block B'.....The mission of these agents	] <u>Future</u>
Block A'.....The continuation of the divine revelatory-salvific mission	

*Structurally:* According to this structure analysis C3.35-38 is the *center* of **ch 17**.

*Theologically:* Chapter 17 is the *climax* of the **LD**.

*Historically:* Chapter 17 constitutes the *turning* point of the mission of Jesus in the **FG**.

### The relationship between the blocks -- coherence

#### (i) A parallel mission -- the formula for discipleship

The mission of Jesus is one of the two main themes in the FG. In blocks A and B the FE has indicated that the time arrived for Jesus to go back to the Father. In block C, which is the climax of ch 17, Jesus appoints his disciples as his agents to continue his divine mission. Jesus first refers to his mission and then to that of his disciples. Both Jesus and his disciples were sent on a mission (ἀποστέλλειν). This verse indicates that Jesus carried the divine mission to a certain point and then delegates this mission to his disciples. The character of the disciple's meaning lies in the choice of the 'agency' concept and semantic meaning of ἀποστέλλειν.

#### (ii) Block C in relation to Blocks A-A'<sup>1221</sup>

These two blocks (A-A'), as already pointed out, are concerned with the missionary work of Jesus. His entire revelatory-salvific programme has been spelled out -- he came to reveal the Father as the 'One who sent me' and to save the world from sin. Block A is concerned with the past and present while block A' relates to the future of Jesus' missionary work.

*Block A:* the following words and phrases indicate that Jesus completed his mission: ἐλήλυθεν ἡ ὥρα, νῦν δόξασόν με σύ, τὸ ἔργον τελειώσας, and the past tense of the verbs being used.

In the accomplishment of his task the Son glorified the Father, and is also going to glorify Him now. He revealed the Father by giving his followers the words his Father had given him. This revelation was so successful that they now know (believe) that Jesus was sent by the Father, which is the saving formula in the FG.

<sup>1221</sup> Blocks A and A' are related on the following grounds:

(a) *Vocabulary:* The following words are used significantly in both blocks -- ἔγνωσαν, δόξαν, ἀπέστειλας, πρὸ καταβολῆς κόσμου (πρὸ τοῦ τὸν κόσμον εἶναι).

(b) *Theologically:* Christ is the prominent character in these blocks.

- δόξαν: In block A Jesus glorifies the Father and will himself be glorified.

In block A' reference is also made to Jesus' future glorification. In both blocks Jesus' glorification relates to the glory he enjoyed before the foundation of the earth.

- ἔγνωσαν: In block A Jesus reveals the Father to his disciples.

In block A' it is stated that Jesus will continue with this revelation.

*Block A'*: This block looks at the successful missionary work of Christ from both a heavenly (C3.42) earthly (C3.43-47) perspective. The salvation of men also had eschatological implications. His disciples will be united with him in the 'world above' (C3.41) and will see the glory of Jesus from another perspective. Jesus is still involved in this divine mission (C3.46f). He will continue to make known the Father and himself to his disciples. These two cola (C3.46f) are a clear reflection of the presence of the Spirit.

(iii) Block C in relation to blocks B-B'<sup>1222</sup>

These two blocks (B-B') the missionary work of the disciples, which relates to the revelatory-salvific work of Jesus.

*Block B*: Because of their relationship with Jesus, they can expect a similar hostile attitude and action from the world. The reality is that Jesus' departure is near (C3.22,27). He completed his mission, but his disciples will remain in the world (C3.21,31). Their master is now sending them into the world (C3.37). The world will hate them (3.30) as it hated Jesus, because they (disciples) remain in the world but are not from the world (C3.30,33). Therefore Jesus prays repeatedly for their preservation (C3.24,32). Block B describes the physical position of the disciples in the world (C3.20-28) as well as their spiritual position in relation to the world (C3.29-33).

*Block B'*: Because they, Jesus' disciples, will remain in the world, they are sent out by Jesus to continue the work he came to do (C3.37); namely to act in a revelatory-salvific way (C3.6-15). Jesus wants to continue his work through them by way of their unity with him and their unity with one another (C3.40,41). Only through this *mode* of oneness will they be enabled to witness, will the world be saved and know that Jesus was sent by the Father (C3.40,41) to whom he has returned.

(iv) Blocks A-A' in relation to blocks B-B'

From all that has been said and done so far, it seems clear that the origin and character of discipleship in the FG stems from the relationship between the Son and the Father. Discipleship is a duplicate of the Son's mission. It is a model from the 'heavenly sphere' which has been counterfeited on the 'earthly sphere'.

There is a progressive development of the history in ch 17. The FE successfully accomplishes this by the multiplicity of 'καί's' (25x) used in this chapter. Time-spatial development also occurs. There is no logical development of thoughts or themes, but rather a reiteration and elaboration of themes.

### The thematical structure of John 17

Because of the unique Johannine style ('a method of concentric thinking which progresses in new circles: a meditative way of thought, which uses few arguments but goes deeper

<sup>1222</sup> Block B relates to B' in the following respects:

- (a) *Vocabulary*: The following words are used significantly in both blocks – κόσμος, περί, ἐν, καθώς.
- (b) *Grammatical constructions*: ἵνα-clauses and καθώς-clauses occur in both blocks (C3.24,27 and C3.40,41).
- (c) *Theologically*: The disciples are the dominant actants in these blocks.
  - κόσμος : In block B the κόσμος is hostile towards the disciples.  
In block B' the disciples must witness to the κόσμος in order for the κόσμος to come to faith in Jesus.
  - ἐν: In block B the disciples are not one with the world because they are not from the world.  
In block B' the disciples are one with Jesus.

and deeper into its subject to gain better and higher understanding of it') ch 17 must be interpreted in a 'dynamic-pictorial' way. A paradigmatic-descriptive analysis gives access to the dynamics in this 'picture of thoughts'. When thinking pictorially, thinking takes place in terms of pictures. Instead of a logical discussion of themes the FE rather has a 'picture' in his mind which consist of important thematic elements. These elements relate to one another and are contemplated as such. Therefore, when the FE discusses the theme of agency he also incorporates other themes on a relative basis in order to situate the theme in discussion into its relative position of the whole (cf Van der Watt 1991:106ff).

The agency theme can therefore never be discussed in isolation. The FE uses other themes which, paradigmatically, contribute additional information about a specific facet of the whole picture. Seeing that ch 17 focuses on the departure of Jesus and the continuation of his missionary work by the disciples, the other themes which complement perspectives to the main theme are the following:<sup>1223</sup> (i) δόξασόν (9x), (ii) ἡ αἰώνιος ζωή (2x), (iii) ἀπέστειλας εἰς τὸν κόσμον (8x), (iv) ἀγιαζω (14x), (v) τήρηω (6x), (vi) ὁ κόσμος (18x), (vii) ἡγάπησάς (5x), (viii) ὦν δέδωκάς μοι (20x), (ix) Ἐφάνέρωσά (6x),<sup>1224</sup> (x) ἐν ᾧσιν (20x), (xi) ἀληθείά (5x), (xii) Father/Son relationship (implied), (xiii) ὥρα (2x), (xiv) Dualism (implied), (xv) The Holy Spirit and the Paraclete (implied) throughout ch 17: the Holy Spirit from C1-C3.37 and the Paraclete from C3.39-3.46, and (xvi) τῶν πιστευόντων / ἔγνωκαν (11x).

The above-mentioned themes are clearly interwoven around the main theme and characters in ch 17. They will not be discussed categorically, but will be examined where necessary and applicable.

#### **(iv) A discussion of the interpersonal relationships in chapter 17**

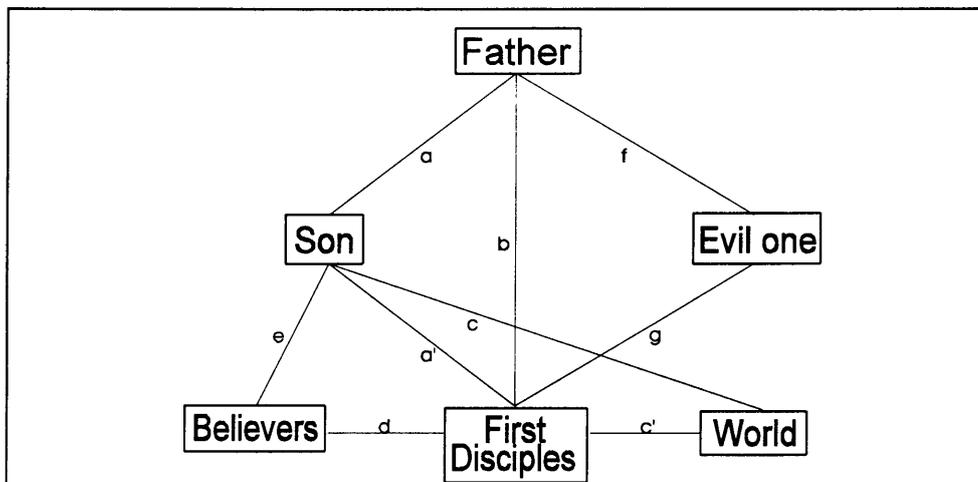
There are basically four major participants (the Father, Son, disciples and world) involved in ch 17, and two minor ones (the anticipated believers [v 20] and the 'evil one' [v 15]). The momentous participants are the Father, who glorifies his Son and who has given the disciples to Jesus, his Son the mediator of salvation, and the disciples who follow and believe their master, the Son of God. Later, after the departure of Jesus his disciples will experience hostility and hatred from the world while some people will come to faith in Jesus through the continuation of the mission of Jesus by his disciples.

The various relationships portrayed in ch 17 can be constructed as follows, namely: Father/Son; Father/they (disciples); Father/world; Father/evil one; I (Jesus)/they (those you have given me); I (Jesus)/those who will believe in me; I (Jesus)/world; they

<sup>1223</sup> Malatesta (1971:190) goes too far when he distinguishes 44 major themes. A question arises regarding the criteria he utilizes to determine these themes. Valid criteria for determining themes will be, not only the frequency of appearance, but also how 'sub-themes' relate semantically to the goal of the FG, as well as to each other. Malatesta's finding is: speak, Jesus, heaven, the Father, come, hour, glory, the Son, give, flesh, eternal life, know, truth, God, send, Christ, complete, do, now, have, world, manifest, name, man, word, keep, receive, come, from, believe, ask, holy, unity, be-with, perish, fulfillment of Scripture, joy, fill, hate, be-from, the evil one, be-in, love, wish, see. Wendland's (1992:80) finding of the major themes in ch 17 is: speech/prayer margin, glory/glorify, life, gift/give, send, word, sanctify, faith/believe/know, keep (preservation), one (unity), world, truth, love, work.

<sup>1224</sup> Although the word Ἐφάνέρωσά appears only once, other words that imply revelation are: C3.5 "τὸ ἔργον τελειώσας", C3.12 "τὰ ρήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς", C3.46 "ἐγνώρισα αὐτοῖς τὸ ὄνομά σου" and C3.40-41, the unity motive.

(disciples)/world. The following is a diagram to indicate the different personae and relationships involved in this chapter.



Jesus is the person around whom everything in ch 17 revolves.<sup>1225</sup> The personal pronoun, nominative singular, 'I' and vocative singular 'me', as well as the personal possessive pronoun 'mine', appear constantly throughout the chapter.<sup>1226</sup> He fulfils different roles: he is Revealer, Saviour, Teacher and Son.

Jesus is the one which can speak with authority. He speaks to the Father in a Father-Son relationship. His disciples are there, but are unseen. Jesus speaks with the authority (v 2) given to him, but which is also encoded in his person (vv 1,4). The overall impact is twofold. This is the situation: as Saviour he informs his disciples clearly of what he has done for them (vv 6-8) to become saved, and how the world is going so that they may be saved (vv 20-23); as the Son of the Father, with the authority given to him (v 2) he sends the disciples into the world, for the world to become saved.

*Relationship a:* From 17:1 it is clear that the LD is drawing Jesus' ministry to an end. We see Jesus lifting up his eyes to pray. When he addresses his Father in heaven the attention of the first five verses is directed to the unique relationship between Jesus and the Father. This close relationship between Father and Son 'is illustrated by means of both the content and nature of Jesus' words to the Father' (Tolmie 1992:364). This relationship will also be revealed in the hour of glorification.<sup>1227</sup> Jesus has glorified the Father by completing the work given to him by the Father (v 4; cf vv 6,8). This is done on the basis of the functional unity between them (vv 20-23).

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<sup>1225</sup> The frequency of references to Jesus in ch 17 are the highest, followed by references to the Father. References to the disciples are almost as many as those to the Father.

<sup>1226</sup> Other references to Jesus are 'Son' (v 1), 'Jesus' (v 1), 'Christ' (v 3).

<sup>1227</sup> In the parenthesis in v 3 the consequences of Jesus' glorification is spelled out: he will give eternal life to everyone whom the Father has given him.

This relationship between Father and Son is described mainly in the contours of mission.<sup>1228</sup> The Father is characterized as 'the one who sent' and the Son as 'the one being sent'. Now that he has completed his work, he will return to the Father. The character of ch 17 is actually a 'report' of Jesus (the agent) to the Father, since Jesus informs the Father of the results of his mission (v 4).<sup>1229</sup>

*Relationship a'*: Although there are differences between Jesus and the disciples,<sup>1230</sup> it is especially the agreements I want to emphasize. The structure and content of ch 17 clearly indicates and emphasizes the parallelism (vv 16-18) between Jesus' sending by the Father and the disciples' sending by Jesus. This contentional parallelism which runs through the entire ch 17 with its focal point in v 18 clearly indicates the origin and model of discipleship. This parallelism constitutes a specific theological point: The relationship and functional unity of the Father/Son parallels with the Jesus/disciples relationship: the glorification of vv 1-5 with vv 10,22, the sending of Jesus and the disciples in v 18, the unity in vv 11,20-23 (cf hatred by world v 14). In a certain sense Jesus is carrying his revelatory-salvific mission to his disciples.

The future relationship<sup>1231</sup> between Jesus and the disciples is presented in terms of discipleship. Through his mediation they inherit eternal life (vv 2,6-8). Since Jesus is leaving while they remain in the world, their close relationship continues through the continuation of his mission by them (v 18)<sup>1232</sup> and will reach a climax when, eschatologically, they will be with him where he is (v 24).

*Relationship b'*: The relationship between the Father and the disciples is described in terms of election and acception. From vv 6,9,24 it is clear that the disciples are 'those whom the Father has given to Jesus out of the world'. On the one hand He will protect them from the world (v 11) and from the evil one (v 15), on the other hand He will sanctify them (v 17) and love them (v 26). The disciples, obeyed God's word (v 6) because they accepted these words (v 8), they believed that God sent his Son (v 8; cf also 16:30). Their most intimate relationship with the Father is described as 'the Father in them' through Jesus (v 23) and 'they in the Father' through Jesus (v 21). The consummation will occur when the Father will reward Jesus' disciples by allowing them to see Jesus in his heavenly glory.

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<sup>1228</sup> The relationship between the Father and the Son will be discussed in greater detail in the 'DAS' and 'Agency' motifs.

<sup>1229</sup> The mission of Jesus has a revelatory-salvific character: (i) it should be seen as a revelation of God's being (v 6,8), (ii) that those who respond positively to the revelation are being saved and are therefore described as 'those whom the Father has given to Jesus out of the world' (vv 6,9,24). From v 8b it is clear a positive response to Jesus is described as an acknowledgement that he came from the Father/was sent by the Father (cf also vv 21,23). Jesus referred to his Father as θεὸν (v 3), πᾶτερ (v 5) and σὺ με ἀπέστειλας (v 21).

<sup>1230</sup> The differences between Jesus and the disciples are important. They clearly distinguish the Saviour from the disciples who being saved, the Master from his followers. Some of the differences are: the disciples are called 'those you have given me' (v 6) and Jesus 'your Son' (v 1), the disciples remain in the world while Jesus is leaving (v 11), Jesus existed before the creation of the world (vv 5,24), he is μονογενής, at the bosom of the Father, taught by the Father (5:19ff).

<sup>1231</sup> He is the Revealer (v 6) of the Father, the Teacher (v 8) about the Father, their intercessor (mediator) with the Father (ch 17).

<sup>1232</sup> By living a life in Jesus (v 21) and he in them (v 23) they will experience the love of the Father (v 26).

*Relationship c-c'*: Another relationship is that between Jesus and his disciples on the one hand and the world on the other hand. In this relationship the Johannine dualism is concretized. Jesus and his disciples are from the 'world above', as opposed to the 'world below'. This is the reason for the world's enmity towards Jesus and his disciples. Because the disciples are linked with Jesus they will experience the same treatment from the world.<sup>1233</sup> Because the world hates (v 14) them, Jesus asks the Father to protect his disciples (vv 12,15).<sup>1234</sup> Since Jesus is leaving (vv 11,13) this world, his disciples remain to continue his mission in truth (v 18).<sup>1235</sup> Through the disciples other people in the world will come to follow Jesus (v 20).<sup>1236</sup> In ch 17 a climax is reached when the obedient disciples of Jesus Christ will be privileged with an eschatological glorification.<sup>1237</sup>

*Relationship d-e*: Jesus' proclamation which the disciples received (vv 8,14) as the word of God (cf v 17), has to be handed on by the disciples through their witnessing. The presupposition here is missionary proclamation, by word (v 20) and deed (vv 21-23).<sup>1238</sup> The indication is that the disciples will fulfil the same mediator's role of proclamation as Jesus did. The result is that other people will also accept this word and become saved (v 20).

*Relationship f-g*: From v 15 it is clear that the Father rules over the "κόσμος" and is in command, whatever happens in the cosmos. He has the power to let Jesus' disciples remain in the world (v 15). Therefore Jesus prays that the Father should protect his disciples from the evil one. The "κόσμος" will attempt to thwart the consecration of the disciples or their continuation of the mission of Jesus.

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<sup>1233</sup> In order to understand another aspect of discipleship, discipleship is contrasted with 'being part of the world'. This contrast is viewed ideologically (cf Tolmie 1992:366). In contrast to the world, the disciples belong corporatively to the Father (v 9) and the Son (v 10).

<sup>1234</sup> Another ideological perspective on discipleship is developed. Jesus's request is that the disciples should not be taken out of the world, because of they have a task to perform. Instead, they are encouraged by the fact that they will be protected by the Father after Jesus' ascent. This reassures the disciples that they will not be overcome by the evil one (v 15). The fact is that the evil one has already been overcome (13:11,33).

<sup>1235</sup> This is the essence of discipleship and spells out the relationship between discipleship and consecration. On the one hand discipleship entails a process of being drawn into the truth, 'into salvation in such a way that God's being, his holiness, penetrates them' (v 17), on the other hand the outgoing continuation of the mission of Jesus. Through the consecration Jesus wants to become visible on earth.

<sup>1236</sup> This is a clear indication that the disciples' mission to the world will be successful. Through their testimony and also through the unity amongst them people will come to faith. Through their unity they will challenge the world to believe in Jesus. This unity should be based upon, and modelled after the unity between the Father and Son.

<sup>1237</sup> Through the revelation of God's being and involvement in the 'world below', by his reconstruction of salvation, Jesus created and anticipated a new way of living (discipleship) in his disciples, and passed on "δόξην" to his disciples. This "δόξην" will culminate when the disciples are in the presence of the Father and behold the glory of Jesus.

<sup>1238</sup> A post-Paschal situation is pictured in vv 14 and 18 (the aorist tense is used) and 20 (Schnackenburg 1975:216).

## Conclusion

Viewed from the perspective of discipleship, the relationship of the disciples (those whom the Father has given to his Son – vv 6,9,24) with all the other characters that appear in ch 17, contribute to a better understanding of the interaction of the characters involved in discipleship. This clearly indicates that discipleship consists *not only* of the following of Jesus but also of the imitation of Jesus. The conclusion is that discipleship is also constituted

- through the continuation of the mission of *Jesus*;
- through the disciples' witness of loving *one another*;
- through the consecration of *themselves* (through the Spirit);
- through a mission directed to the *world*; to save the world;
- through the glorification of the *Father*; and
- through the protection from the '*evil one*' in order to fulfil their mission and to be consecrated.

Although we can distinguish the various characters (actants) in ch 17, they are all closely involved in discipleship. Each character has a specific function in the discipleship process. One cannot refer to (speak of) one without incorporating the other. When one of these characters is under discussion, the others are always implied.

Discipleship has a corporate character; it indicates the intimate relationship between Jesus, the Father (vv 20-23) fellow disciples and other believers (vv 18,21,23), and on the opposite side the enmity from the world and the 'evil one'. The different relationships in which the disciples are involved, the major one being the relationship with Jesus, are important to an understanding of discipleship.<sup>1239</sup>

Thus in discipleship, which is a new way of life, a **disciple** has to continue the mission of **Jesus** (v 18). This is to reveal the **Father** to the **world**, so that the world may believe (**believers**) that the Father sent Jesus in order to become saved. In their mission they will experience opposition from the world and the **evil one**.

Before we investigate the ch 17 in its entirety, it is important at this stage to draw attention to the term ὥρα in 17:1. Because ὥρα is an important theme in the FG (Morris 1975:592), it seems necessary to look at this theme in the FG in order to determine its profile. This will promote understanding of the meaning of ὥρα and the contribution that it makes to the comprehension of discipleship.

### **(v) A New Dispensation (17:1)**

Although the frequency of ὥρα (26 times) is not extraordinary in a Gospel, attention should be paid to its special connotation in the FG. In the other Gospels ὥρα almost always refers to the hour of the day, while in the FG it is frequently used in a theological sense. Brown (1975:517f) gives a useful list of the relevant texts to determine the content of 'the hour': (a) the passages that say that 'my hour has not yet come' (2:4), (b) 'an hour is coming' (4:21,23; 5:25,28-30; 7:30; 8:20; 16:2,25,32) and (c) the passages that say that 'the hour has come' (12:23,27; 13:1; 17:1). Unfortunately Brown considers only its linguistic usage and not also its contextual usage to determine semantic usage. In the discussion of the semantic usage of ὥρα by the FE we will consider each context in the paradigmatic survey.

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<sup>1239</sup> The disciples are the only group in ch 17 who are presented in relationships with all the other characters mentioned. See the diagram.

Only those texts in which ὥρα is relevant (theological interpretation) to this study will be investigated.

### **'The beginning of a new dispensation' (2:4)**

The first appearance of ὥρα occurs in 2:4, the section where Jesus performs his first sign. The narrative of the first sign by which Jesus reveals his glory (v 11) is both the climax of the preceding, which displays a visible manifestation of the Messiah acclaimed but not fully comprehended by his first disciples (cf 1:50,51), and the starting point of the whole self-revelation of Jesus which is given through 'signs' (cf 12:37; 20:30). All this is indicated by the FE in 2:11. It is particularly valuable since it rounds off the narrative of 'the winning of the first disciples' and at the same time points forward to the other signs to come. These two points, the faith of the disciples which emerges through Jesus' self revelation in 'signs' and the beginning of the signs which signalled the distinctive nature of the Johannine portrayal of the earthly work of Jesus, introduce the ὥρα concept and form the background from which ἡ ὥρα μου has to be interpreted (Schnackenburg 1965:328f; Brown 1972:104f).

#### *Structural analysis of 2:3-5*

1 <sup>3</sup> καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· 1.1 οἶνον οὐκ ἔχουσιν.	<i>Problem</i>
2 <sup>4</sup> [καὶ] λέγει αὐτῇ ὁ Ἰησοῦς· 2.1 τί ἐμοὶ καὶ σοί, γύναι; 2.2 οὐπω ἤκει ἡ ὥρα μου.	<i>Sovereignty</i>
3 <sup>5</sup> λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· 3.1 ὃ τι ἂν λέγη ὑμῖν ποιήσατε.	<i>Involvement</i>

The wedding feast attended by Jesus, his mother, and his disciples, is the scene of the first miracle where Jesus utters the words οὐπω ἤκει ἡ ὥρα μου (C2.2). When a bride was married for the first time,<sup>1240</sup> marriage festivities lasted for a week according to Jewish custom. Care was taken to provide enough wine. The week of celebration had nearly come to an end when they ran out of wine. Therefore not much time could have elapsed between Mary's word and the sign Jesus performed. From C3 it is clear that Mary is expecting Jesus to perform a miracle. This is a clear indication of Mary's belief.<sup>1241</sup>

The way in which in C2 Jesus responds to his mother's request that he should become involved seems to be highly significant to the FE in his portrayal of Jesus, but is not easy to interpret. The saying about the hour of Jesus has been much debated. Commentators are divided on whether 'hour' in the present context refers to the moment of the first public display of Jesus' power or to the moment of his Passion. According to Schnackenburg (1965:332ff) the profound interpretation of the miracle at Cana depends largely on the meaning given to these words (C2.2). 'His hour' in 7:30 and 8:20 refers unmistakably to his death, but this perspective is remote from 2:4<sup>1242</sup> (Cf also Lenski 1961:189f; Schnackenburg

<sup>1240</sup> See Strack-Billerbeck 1922:500-517 on Jewish married customs.

<sup>1241</sup> Martha in 11:20-27 makes the same type of request (v 22) before the raising of Lazarus. She is hopeful and confident and expects Jesus to perform a miracle. The FE, who already had this in mind, portrays Jesus as taking up her request to turn her mind from earthly hopes to the deeper significance of his action (v 25) (Schnackenburg 1965:332).

<sup>1242</sup> Although the 'hour' in 2:4 does not refer directly to the moment of Passion, it has further ranges of symbolism in mind and therefore also thinks of the latter (Schnackenburg 1965:335; Lindars 1981:129).

1965:334; Bernard 1969:75f; Morris 1975:180f; Groenewald 1980:66f; Lindars 1981:129).<sup>1243</sup> It is inconceivable that Jesus here fears that his action may hasten the hour of his death. It is true that the death of Jesus is also the hour in which the Son of Man is glorified (cf 12:23,27,31f; 13:31f; 17:1f), when he departs from this world to the Father (13:1). If the 'hour' in C2.2 refers directly to the exaltation and glorification of Jesus, this will mean, more or less, that it is only the hour of his death which brings about the revelation of the glory of Jesus (Schnackenburg 1965:334f). Verse 11 says that his glory has been revealed, already now, by the miracle Jesus performed at Cana and the result was that his disciples put their faith in him.

The incorporation of ὥρα right at the beginning of Jesus' ministry is of supreme theological importance for the FE and enhances his language. In this context (C2.2) οὔπω ἦκει ἡ ὥρα μου<sup>1244</sup> means that the moment had not yet come for Jesus to intervene in the soteriological program as determined by the Father for him (cf Groenewald 1980:67).<sup>1245</sup> The time had not yet come for the public manifestation by Jesus of himself as the Messiah (Bernard 1969:76; Morris 1975:181f; cf Barrett 1978:191). In ἡ ὥρα μου the possessive pronoun must not be overlooked. This expression is not a mere reference to time, but rather an indication of a specific moment<sup>1246</sup> to take place (cf Lenski 1961:189f). Here it refers to the proper time of Jesus' intervention (Sanders 1975:147). He will do nothing unless it is the will of his Father (cf 5:19). He came to execute that programme as determined by the Father and that programme he might not anticipate for his time has not arrived to accomplish it (cf 7:6,8,30; 8:20). Then, just before the crucifixion, he declares that the time has arrived for the Son of Man to be glorified (12:23; cf 12:27; 13:1; 16:32; 17:1). Often in the FG, even here in C2, this expression indicates clearly that Jesus takes his decisions in accordance with the sovereign will of God (Groenewald 1980:68).<sup>1247</sup> In Johannine thought the Father is always in control (12:27). This is an indication of divine sovereignty.

According to Brown (1972:103) the importance of this narrative is spelled out in v 11. There we are told that the incident at Cana was the beginning of the signs of Jesus. This first sign has the same purpose as all the subsequent signs, namely to reveal the identity of Jesus Christ. The focus of this revelation is that Jesus is the one sent by the Father to bring

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<sup>1243</sup> There are exegetes, on the contrary, who believe that "ἡ ὥρα μου" (C2.2) refers directly to the death of Jesus on the cross. Brown (1972:100; and Moloney 1978:192; Loader 1984:194) wants to interpret 'hour' consistently in connection with the passion, death, resurrection and ascension of Jesus, but such an interpretation is not acceptable. It will be indicated later on through the study that *the FE does not use this term consistently*.

<sup>1244</sup> There were proposals to take the expression as a question, 'Has not my hour now come?'. Brown (1972:99; see also Schnackenburg 1965:332ff) cites Gregory of Nyssa and Theodore of Mopsuestia in ancient times and Boismard and Michl in recent days as adopting this view. But it should almost certainly be rejected. Where it introduces a question (eg Mark 4:40; 8:17,21) the answer expected is 'No', not 'Yes'. Moreover the Johannine usage opposes it. In all the eleven uses of this word in the FG the meaning is negative (cf especially 7:30 and 8:20).

<sup>1245</sup> Bernard (1969:75f) sees this prohibition of intervention of Jesus as not to become involved in the situation there – he was aware of the problem, and did not need to be reminded of it. He would act if it were necessary, but then at the proper moment.

<sup>1246</sup> The possessive pronoun μου and ὥρα indicates a specific moment in time.

<sup>1247</sup> Most exegetes agree that Jesus' submission to his mother's request implies parallels to 7:1-10. What the FE is trying to indicate in both texts is that Jesus is acting from his own sovereign consciousness.

salvation to the world. What shines through is his glory, and the only reaction is the belief of the disciples.<sup>1248</sup>

In another passage in the FG which correlates with 2:4 the FE uses *kairos*, '(appointed) time' (Brown 1972:518), as a synonym for hour. In 7:6,8 Jesus announces: 'The right time for me has not yet come'.<sup>1249</sup> There is a diversity of interpretations for this verse.<sup>1250</sup>

<p>1<sup>7:6</sup> λέγει οὖν αὐτοῖς ὁ Ἰησοῦς·</p> <ul style="list-style-type: none"> <li>1.1 ὁ <u>καιρός</u> ὁ ἐμὸς οὐπω πάρεστιν,</li> <li>1.2 ὁ δὲ <u>καιρός</u> ὁ ὑμέτερος πάντοτέ ἐστιν ἑτοιμος.</li> <li>1.3<sup>7</sup> οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς,</li> <li>1.4 ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.</li> <li>1.5<sup>8</sup> ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν·</li> <li>1.6 ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ ἐμὸς <u>καιρός</u> οὐπω πεπλήρωται.</li> </ul>
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Here Jesus' brothers challenge him to show himself in Jerusalem so that his disciples may see his works. Jesus at first refuses, but after a time leaves for Jerusalem. Now, according to Sanders (1975:111) 'We may suppose that on both occasions his hesitance was due to the same reluctance to act merely in response to a challenge, even to one given so discreetly as here.' Schnackenburg (1971:197) is correct when he states that the FE is conscious of the contradiction (ὡς δέ in v 10). Therefore he solves the difficulty by adding 'not openly but private'. The point he wants to indicate is that Jesus is not complying with his brothers' request: what he does is not according to their request to show himself to the world (φανέρωσον v 4, οὐ φανερώς v 10); but that he remains ἐν κρυπτῷ (cf v 4 with v 10). For the FE Jesus' utterance 'I am not going up' is simply a rejection of the request of his brothers, and not a denial of his intention to visit the feast. Barrett (1978:313) explains this theologically, when he says that 'Jesus can be manifested as Son of God only to his own; no publicity can declare the truth about him'. In correlation with what has been stated, the same applies in the case of 2:4. Although Jesus complied to his mother's request, his initial refusal was only in order to avoid the belief that he could be subjected to the will of anyone other than the Father. (Here the fourth evangelist wants to stress the subjugation of Jesus to the Father.)

From v 5 it is evident that the brothers of Jesus, like so many of the superficial disciples in 2:23-25; 6:60ff, could not perceive the significance of what they saw and therefore could not perceive the real identity of Jesus and entrust themselves entirely to him. Therefore Jesus explains why their judgments were so faulty (Carson 1991:307). 'The right time for me has not yet come; for you any time is right.'

<sup>1248</sup> The three themes of *hour*, *glory* and *faith* (which leads to everlasting life) in 2:4,11 are repeated in the first five verses of ch 17 where 'hour' occurs for the last time in the FG in relation to Jesus' glorification which is at hand.

<sup>1249</sup> According to Brown these verses resemble the use of 'hour' in 2:4; 7:30; 8:20. His motivation comes from a reference in Matt 26:18 in which Jesus used the word *kairos* just before the last supper.

<sup>1250</sup> According to Sanders & Mastin (1975:203) '*kairos*' refers to the crucifixion of Jesus.

In Greek there are three words for 'time',<sup>1251</sup> and they are all used in the FG. They often refer to time, not so much in its 'chronological sequence', but rather to the 'events' that take place in time. This usage indicates time in its qualitative rather than its quantitative sense. This should mean that it points to 'the suitable time', 'the right time', 'the favourable opportunity'. In 7:6,8 it refers to Jesus' time for going up to the feast of Tabernacles. If this distinction is true, Jesus is not saying to his brothers that the time of his glorification is not at hand (his last Passover was still more than six months away), but rather that his time for his going up to Jerusalem for the Feast of the Tabernacles is not yet at hand. This interpretation is necessitated by the words in semi-colon 1.2 (ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος). Jesus' brothers are free to go up to Jerusalem to attend the feast, while Jesus is under special constraint (cf v 8).

Now it is not yet (v 3) the right time for Jesus to go there. He will 'probably' miss the opportunity he seeks if he does go with his brothers at the beginning of the Feast. He knows what he ought to do at the feast (to teach -- 7:14), therefore it is better for him to tarry for a few days until the crowds have assembled (Morris 1975:398). This clearly shows that Jesus has chosen his time wisely in order to obtain the best results.

This interpretation is also supported by v 14: Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκεν. Jesus is not trying to shun the Jews, because in v 14 he goes to the temple courts to teach.<sup>1252</sup> Certainly the circumstances are right for teaching. The focus of Jesus' concern is not privacy, but obedience to the Father (cf Carson 1991:311).<sup>1253</sup>

Jesus' response to his brothers does not indicate that he plans to stay in Galilee for quite a while, but only that his life is directed by his heavenly Father, as seen in 2:4, and that he has to await 'instructions'. Jesus does not turn down the request of his brothers but makes it clear that he will only respond on the indication of his Father.

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<sup>1251</sup> The Greek word ὥρα (hour), repeatedly rendered as 'time' in the NIV, often bears the theological meaning of Jesus' glorification by being lifted up on the cross (7:30; 8:20; 12:27; 13:1). χρόνος, another word for 'time', again focuses on the extent of time, instead of a moment in time or a specific hour (used in the FG only in 5:6; 7:33; 12:35; 14:9). καιρός, the third word that the FE uses for time, is found only here in 7:6,8. Unlike χρόνος but like ὥρα, it refers in the FG to a point of time, but unlike ὥρα it does not refer to Christ's 'being lifted up' to his glorification through the crucifixion (cf Carson 1991:308). Barr (1963 and 1962) has undertaken a very critical examination of καιρός and χρόνος. According to Barr the differences between these two words have been overstated, although he does not deny them altogether. In his latter book we read the following summary: 'In many contexts the two words are interchangeable, apart from the stylistic preference for καιρός. For the lapse of time, with an adjective of quantity, χρόνος is usual; for cases like "the time for figs", and for opportunity καιρός is used.'

<sup>1252</sup> Jesus should have known that his hour has not yet come (cf 7:30; 8:20; 13:1; 17:1). He knows that he has not yet been summoned by his Father for his last journey to Jerusalem, which will require him to accept the decision of death (cf Schnackenburg 1971:195).

<sup>1253</sup> The situation at the marriage at Cana is different. In a comparison of these two texts the words in 2:4 resemble those in 7:6, and on both occasions Jesus seems to change his mind afterwards. At Cana Jesus' mother intervenes after which he refers his mother to the will of his Father to which he is subject (cf Schnackenburg 1971:195). In 7:6 Jesus' reaction on his brothers' prescription is an indication that Jesus is in command of his life. Schnackenburg (1971:195) pointed out that for the Jews is every moment a time 'ordained' by God which he has given to men to act in. So Jesus' reason for delaying his departure for the Feast was that the moment for him to act (teach at the temple) was not yet there. Thus the usage of καιρός in C1.1, C1.2 and C1.6 is theological insignificant.

### v6

The time to which Jesus refers can only be the time of manifestation of the Son of Man, in view of verse 4 (Lindars 1981:284)<sup>1254</sup>. For Lindars this manifestation would be that Jesus is the Son of Man, in view of v 4. Lenski agrees with the manifestation but differs about the content. For Lenski the manifestation of Jesus relates to the fact that he is the Messiah. Although it refers to the content, what is really at stake here, namely the proper time (καιρός), has not yet come.

Lenski (1961:533) argues that it must be clear that Jesus does not reject the recommendation of his relatives to manifest himself as the Messiah, in the most public manner possible. He responds to point out that the proper time (kairos) has not yet come. They judge Jesus according to their own standard. It makes no difference what time they select to go up to the Feast. They have no set mission to carry out. Jesus' case is different. 'The term *kairos* is relative, the right time for a certain thing'. The antithetic parallelism 'my right time' and 'your right time' indicates a contrast in the things for which these times are right. This parallel indicates that it is not the right time for Jesus to go to the present festival. Jesus must, for the time being, wait for a later moment. The mere going to the festival is not what is meant. If Jesus were also going to the festival like the other pilgrims, he certainly might go with them. This is not what his relatives urge upon him, but something distinctly greater. According to them it is now the right time to manifest himself to the world. Although they said this, they did not realize (know) that their own brother was the Messiah. On this point Jesus rejects their proposal; for him the right time to do this has not yet arrived (Lenski 533).

### v7

This verse indicates another vital difference between Jesus and his relatives. It concerns also their relation to the 'world' which here refers specifically to the hierarchical representatives in Jerusalem.<sup>1255</sup> Jesus' case is the opposite (adversative δέ), not merely because he does not belong or never belonged to the world, which in fact could serve as an explanation, but because of Jesus' mission to change and to save the world. In C1.4 Jesus points to that feature in his mission (Lenski 1961:534).

### v8

Jesus, in telling his brothers to go to the feast, repeats that he is not going 'to the feast'. Verse 10 informs us that he went after all in secret and arrived there in the midst of the celebration (v 14).<sup>1256</sup>

According to Carson (1991:308) Jesus is saying that the 'time' for his going up to

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<sup>1254</sup> Lindars (1981:283) indicates that the reference to 'kairos' is probably an adaptation of the FE from a traditional saying. He refers to the frequent occurrence of 'kairos' in the Synoptic Gospels, especially in the apocalyptic contexts where it refers to the time of the manifestation of the Son of Man (Mk 13:33).

<sup>1255</sup> The authorities in Jerusalem at first showed only a hostile attitude (2:18) towards Jesus. It was not until his second visit that they advanced to violent plans (5:18) (Lenski 1961:534).

<sup>1256</sup> There is a contradiction in Jesus' decision not to go, reversed by a decision to go. Lenski's (1961:536f) interpretation which sees no contradiction here and therefore proposes no solution is unsatisfactorily. According to him the pointed demonstrative 'this feast' is in contrast with another feast, the coming Passover, which will then be the right time for Jesus to manifest himself to the world. Lindars (1981:284) sees the time to which Jesus refers to be the time of manifestation of the Son of Man, in view of v 4. He drags it through, paradoxically, to be the moment of the Passion.

Jerusalem for the Feast of the Tabernacles is not yet at hand. This interpretation is possible from the final words of the verse (C1.6).

### **Conclusion**

The following deductions can now be made:

1. God is in control of his revelatory-salvific plan and mission of Jesus and regulates the course of events.
2. Jesus remains submitted and obedient to the will of his heavenly Father and acts accordingly. Conscious about the revelatory-salvific plan, he will not allow anyone, not even his mother or brothers, to intervene with God's plan.
3. The glory of Jesus which leads to the faith of the disciples is an indication of the reaction what can be expected when God's plan is implemented.
4. ὥρα, from the perspective of v 11, refers to the concrete arrival of a new dispensation which publicly started with Jesus' ministry.
5. The new dispensation is characterized as the visible manifestation of the Messiah. This is the starting point of the whole self-revelation and comprehension of Jesus.

### **'The New Dispensation' (4:21-24)**

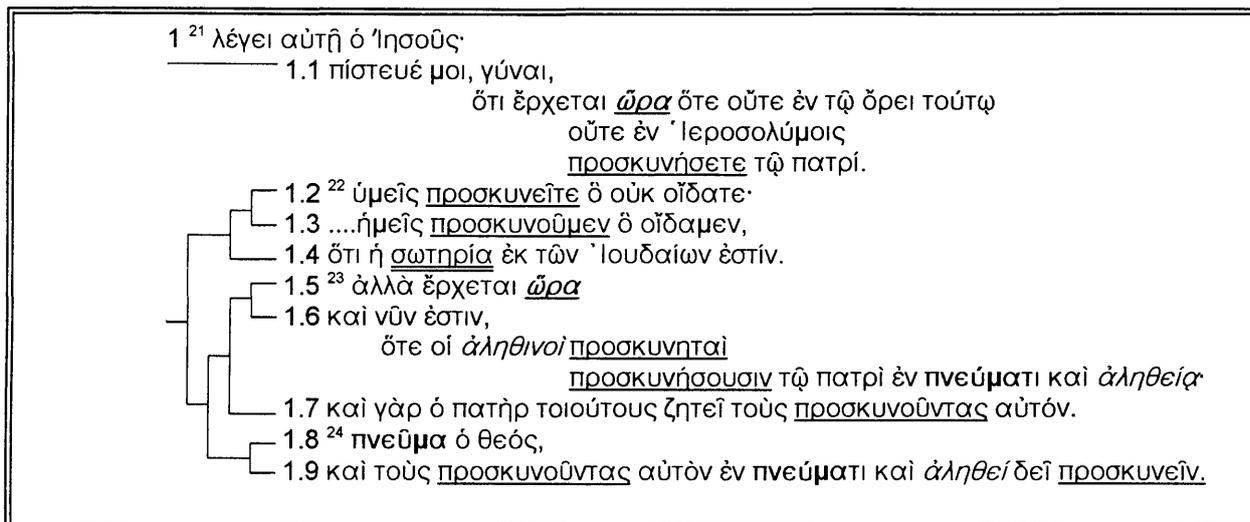
In ch 2 and 3 the FE shows that Jesus is superior to the orthodox Jewish faith and its fulfilment. In ch 4 the FE indicates that Jesus is also the true fulfilment of heretical Judaism which is represented by the Samaritan faith (4:1-42) (Newman & Nida 1980:107).

Verses 1-4 contain a transition from ch 3, while vv 5-6 provide the setting for the narrative. The main body consists of two scenes, namely a dialogue between Jesus and the Samaritan woman (vv 7-26) and a dialogue between Jesus and his disciples (vv 27-38). Verses 39-42 conclude both scenes and tie them together. The theme of vv 7-15 is *living water*, and in vv 16-26 the theme shifts to that of *true worship*.

Of interest in this last section are the two references to ὥρα (vv 21,23). In an analysis of this section our focal point seems to be vv 21-24.<sup>1257</sup> Jesus takes the initiative. He gives the woman a command which relates to her own personal life (v 16). Her response (v 17) gives Jesus the opportunity to uncover further her sinful condition (v 18). In vv 19-20 the woman tries to draw the attention away from herself by raising the matter of the proper place of worship. Jesus then responds (vv 21-24) by indicating the true nature of worship. From these words of Jesus the woman begins to recognize who Jesus really is (25-26) (Newman & Nida 1980:107f). A structural analysis of vv 21-24 seems to be the following:

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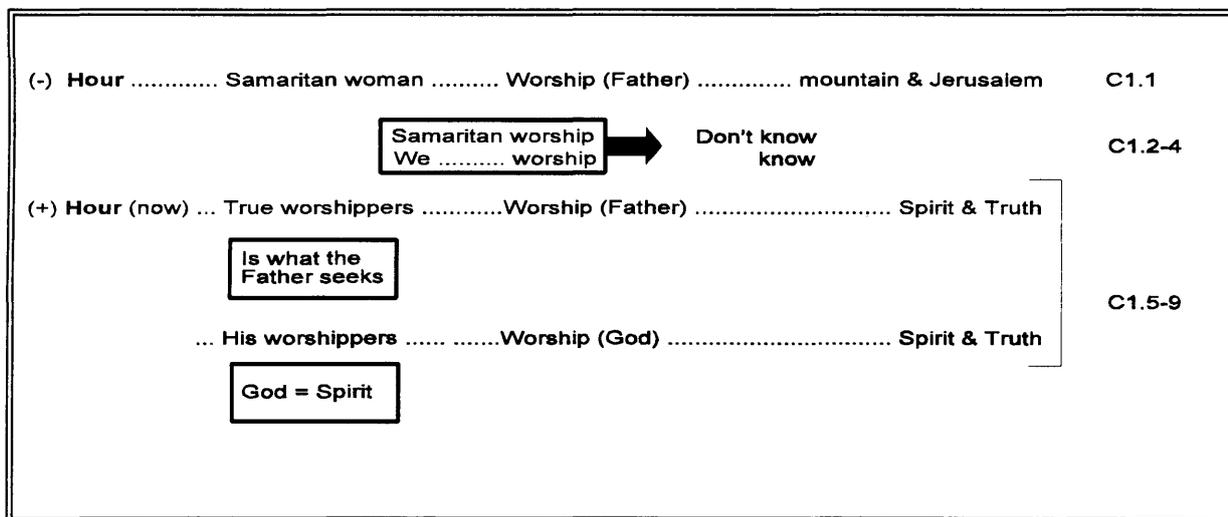
<sup>1257</sup> In his dialogue with the woman Jesus speaks in vv 21-24 which forms a unity.



Jesus' response to the woman is given in three parts:

- (i) In C1.1 Jesus announces the impending obsolescence of both the Jerusalem temple and the Mt Gerizim site as definite places of worship.
- (ii) In C1.2-4 Jesus insists that salvation springs from the Jews and not the Samaritans.<sup>1258</sup>
- (iii) In C1.5-9 he explains more positively the nature of true worship. The gift of the Spirit indicates the advent of the Messianic period (cf v 25) where the Samaritan woman speaks of the Messiah (Carson 1991:222).

The following is a diagrammatic presentation of the content of Jesus' response to indicate the antithetical parallelism in his response:



Colon 1 forms a parallelism with semi-cola 5-9 while semi-cola 2-4 forms a link between the two. The parallel is constituted in the act of προσκυνήσετε and the antithesis in the shift from the place of worship to the manner of worship (cf Brown 1971:180): the physical mountain and Jerusalem *versus* Spirit and truth.

<sup>1258</sup> ἡ σωτηρία in C1.4 denotes the only salvation anticipated in the promises of God and 'now' to be realized in Jesus. This salvation was promised to the Jews alone, that it would emanate from their midst (C1.4). 'The Messiah could not be a Samaritan, he had to be a Jew' (Lenski 1961:320f).

From this diagram it seems clear that true worship relates to ἔρχεται ὥρα (C1.5). ἀλλά in C1.5 is used in a copulative and climactic sense (not in a contradictory sense, 'but'). It reaches across the antithetical parallelism in C1.2 and C1.3 to the main thought in C1.1 (προσκυνήσετε τῷ πατρί) and links the two phrases "ἔρχεται ὥρα" (C1.1 and C1.5). In both references to ὥρα (C1.1, C1.5)<sup>1259</sup> the present tense (ἔρχεται) indicates that the old approach is still in progress and not yet completed (Lenski 1961:321). Also the redemptive work of Jesus is still in progress, and not yet completed. Both passages refer to a time in the future, the time beyond the crucifixion and resurrection (ἔρχεται ὥρα – C1.1 and C1.5) (Barrett 1978:236) I e a few years time.<sup>1260</sup> Thus, *true worship will only realize after the crucifixion and resurrection of Jesus.*

After the dialogue between Jesus and Nicodemus it becomes clear that true worshippers 'in Spirit and truth' are those who are 'born of the Spirit' (cf 3:3-8) (Schnackenburg 1965:471). Thus if a person wants to worship God 'in Spirit and truth', he must first be filled by the Spirit of God. This is fully and effectively true of the believers in Christ for they are born 'from above' through the Spirit of God (3:3,5f) and therefore are enabled to lead a holy life which shows itself in love (1 Jn 2:29; 3:9; 4:7; 5:1,18).

This eschatological gift of the Spirit has come about through *Jesus Christ* (1:17). Hence true worship in the Spirit is only possible in union with Christ (Schnackenburg 1965:473). This dialogue between Jesus and the woman culminates in the self-revelation of Jesus as the Messiah (v 26). The Samaritan woman, raising before Jesus the age-old problem debated between Samaritans and Jews as to where God should be worshipped (cf 2 Kings 17:28-41). Jesus answers this woman with a word of revelation with future implications. 'The hour is coming'<sup>1261</sup> when both central places of worship will lose their significance. This expression has both a religious and eschatological sense, and is defined more closely in C1.6 by the words νῦν ἐστίν. In Jesus this day is already dawning, and a new type of worship signalled. The place where this worship is offered is νῦν (C1.6) unimportant. The implication is that the Samaritans will now also worship the 'Father' as revealed to them by Jesus. The old shrines on mount Gerizim and in Jerusalem will no longer be the only places of worship.<sup>1262</sup>

In C1.6 Jesus informs the Samaritan woman that the true worship of God is beginning νῦν, that is, with himself.<sup>1263</sup> This is clear from 5:25: "ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν."

<sup>1259</sup> 'This repeated emphasis on time brings out sharply the providential character of Jesus' ministry' (Sanders 1975:147).

<sup>1260</sup> The statement ἀλλά ἔρχεται ὥρα καὶ νῦν ἐστίν indicates a historical-theological tension that exists in the FG.

<sup>1261</sup> This is a technical expression in the FG for the eschatological event (cf Lindars 1981:188).

<sup>1262</sup> Jesus forecasts the destruction of the Jerusalem temple while the Samaritan temple had already been destroyed (Lindars 1981:188).

<sup>1263</sup> By contrasting C1.1 with C1.6 the same eschatological tension appears that is apparent in the Synoptics: the kingdom of God is future and yet it is at hand.

The worship is directed to the *Father* (C1.6). As God's children they can worship him with all the familiarity of children and serve him according to his will. In C1.8 Jesus explains why this worship must be inspired by the Spirit of God and must be the response of a pure heart. It is because of the nature of God. He reminds the woman that πνεῦμα ὁ θεός,<sup>1264</sup> and is therefore different from all that is earthly and human. Correctly, according to Schnackenburg (1965:474), πνεῦμα, in this context defines not God's essence, but expresses rather the transcendence and holiness of God. πνεῦμα is used here to signify all that belongs to God and to refer to the heavenly world, in contrast with all that is earthly and human (see also Lindars 1981:189).

τῷ πατρὶ again confirms the promise made in C1.1. Here the promise has been defined more clearly. Although this is Jesus' normal way of addressing his Father, he now also uses it to describe the new relationship of the true worshipper to God (cf 1:12; 3:5f). The Johannine Jesus often speaks of 'God',<sup>1265</sup> but here he invites people to an unheard-of intimacy with the 'Father'.<sup>1266</sup> This signals a new way of life in a new sphere of 'being'. The true worshippers are those who are part of God's family, who have God as their Father. Only they can worship the Father in Spirit and truth. This is due to the nature of this new sphere and the prescriptions of the Father. This new way of life characterizes discipleship.

This worship is performed by the *community of believers*. The true worshippers are God's flock. They are gathered into one by the Son of God (cf 6:37ff; 10:1-18,26-29). All the children of God must also continue to gather together and form a unity (cf 10:16; 11:52; 17:20ff). The worship in 'Spirit and truth' founded on Christ does not differentiate between Jews, Samaritans and Gentiles. This community received the Spirit of God, therefore they are charged with a new worship. For true worship there must be affinity between the one who is worshipped and the worshipper (Bernard 1969:150). To be born from the 'flesh' is to remain imprisoned in the world of the flesh which is doomed to perish. This deprives everybody access to the higher realm of the spirit which is divine and heavenly. This indicates the need for a new creation. Only God can perform such a new creation by his power to raise man to meet God and to belong to him (Schnackenburg 1968:439). Thus only a God-like person can have fellowship with God (3:3,5).

δεῖ (C1.9) indicates that man 'must' become a different being, transformed by the Spirit. Only then can he worship God adequately. Thus προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι are the ἐκ τοῦ πνεύματος γεγεννημένοι of 3:3-8 (Bultmann 1941:140). What is decisive is not the place where worship is offered, but the man who worships and the way he does it (cf Lenski 1961:319). This *new worship* differs in character from the conventional form

<sup>1264</sup> The OT concept of God forms the background for the spirituality of God in the FG. Nowhere in the OT is God called 'spirit' (Schnackenburg 1965:474; Lenski 1961:325). Lenski (1961:325) is of the opinion that it states the nature of God. Barrett (1978:238) agrees with Lenski but is more specific in his description. πνεῦμα ὁ θεός means that he is invisible and unknowable. *When God is called πνεῦμα in C1.8 it is not to define God (cf Bernard 1969:150) but rather a description of God's dealing with men: he gives the Spirit (14:16) which begets men anew (see Brown 1971:172; Bultmann 1941:141; Sanders 1975:147; Carson 1991:225).* Many of these scholars similarly point out that as 'God is light' and 'God is love' (1 Jn 1:5; 4:8), so 'God is Spirit': these are expressions of the way God presents himself to human beings, in his self-disclosure in his Son.

<sup>1265</sup> Cf 4:10,24; 5:42,44; 6:46; 8:40,42; 11:4,22,40.

<sup>1266</sup> πατήρ is the most characteristic Johannine term for God. When Jesus uses it he prepares the way to speak of his own unique position in v 26.

of worship and is characterized by the words πνεύματι<sup>1267</sup> καὶ ἀληθείᾳ· (C1.6).<sup>1268</sup> These characteristics (πνεύματι καὶ ἀληθείᾳ) qualify the new worship that the Father seeks (ζητεῖ v 23b). The key to understanding what προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· (C1.6) means, lies in ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρὶ (C1.1) with which it forms a chiasm. The following chiasm stresses the contrast between the conventional and new forms of worship and helps to elucidate the new worship:

<b>C1.1</b> ἐν τῷ ὄρει τούτῳ <u>οὔτε ἐν Ἱεροσολύμοις</u>  <u>προσκυνήσετε τῷ πατρὶ</u>	<b>C1.6</b> <u>προσκυνήσουσιν τῷ πατρὶ</u>  ἐν πνεύματι καὶ ἀληθείᾳ·
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The contrast between the conventional form of worship (worship in Jerusalem or on Gerizim) and the new worship (worship in Spirit and truth)<sup>1269</sup> is part of the familiar Johannine dualism between 'earthly' and 'heavenly', 'from below' and 'from above', 'flesh and Spirit'. This refers to the eschatological replacement of temporal institutions like the Temple, resuming the theme of 2:13-22 (Brown 1971:180). The contrast indicated here by the FE is not so much between the forms and ceremonies of the Temple and the spiritual worship of the Church. This contrast concerns the 'worship apart from Jesus and worship within filial response to the Father' which was soon to be revealed in the Passion of Jesus. This true worship (in the *Spirit*) is the response of the person who, through his faith in Jesus, is open to the influence of the Spirit (3:6).<sup>1270</sup> It is worship in *truth*, for it corresponds with the truth revealed in Jesus (1:14,17) (Lindars 1981:189; see also Sanders 1975:147).<sup>1271</sup> In 17:17-19 ἀληθείᾳ is an agent of consecration and sanctification and enables man to worship God properly (Brown 1971:180; cf Bultmann 1941:140f).<sup>1272</sup>

<sup>1267</sup> πνεῦμα ὁ θεός casts light on the nature of worship.

<sup>1268</sup> In cola 6ff there is a shift from the place of worship (C1.1-5) to the manner of worship (Brown 1971:180).

<sup>1269</sup> Semi-colon 6 combines πνεύματι καὶ ἀληθείᾳ·. It is impossible to separate the two notions. In neither C1.6 nor in C1.9 is ἐν repeated before ἀληθείᾳ.

<sup>1270</sup> Brown (1971:177) correctly summarizes this cluster (C1.1-9): 'Jesus explains that true worship can come only from those begotten by the Spirit of truth. Only through the Spirit does the Father beget true worshippers.'

<sup>1271</sup> Although a few manuscripts (*f*<sup>1</sup>, *pc*), which are not convincing, suggest the omission of καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνούντας αὐτόν (C1.6) it must be retained. The function of this phrase is that it leads into the explanation of the true worship (cf Lindars 1981:189).

<sup>1272</sup> Johannine themes are closely interwoven: verse 14:6 refers to Jesus as the truth in the sense that he reveals the truth of God to men (cf 8:45; 18:37); in connection with the Spirit the FE refers to him as the Spirit of Jesus who is the Spirit of truth (14:17; 15:26) whose task it is to guide men in truth (Brown 1971:180).

In C1.6 and C1.9 Jesus describes true worship in a pregnant way as that which is performed in πνεύματι καὶ ἀληθείᾳ. These two words<sup>1273</sup> mean the same<sup>1274</sup> with the emphasis on πνεύματι (Schnackenburg 1965:471; cf Barrett 1978:239; Carson 1991:225). πνεύματι in this context indicates the Spirit of God. In the Johannine theology truth means the divine reality revealed by Jesus, which believers are called to share in. The true worship is obtainable νῦν (ἐστίν). With these words Jesus brings the eschatological prophecy into the present; in principle it is present in Jesus (Lindars 1981:189).<sup>1275</sup>

Mere lip-service with a purely interior cult has ceased. There will be no more bloody sacrifices, while some externals of worship will continue, but in a higher, more spiritualized and practical way. After all, this new form of worship must be effective in (i) the keeping of the commandments of love (13:34; 14:21,23,24,31; 15:9,12,17), charity (13:35), and mission (17:18; 20:21), (iii) doing the truth (cf 3:21; 17:17,19), (iv) glorifying God, and (v) obeying the will of God. In the new dispensation the function of the Jews, as the bearers of salvation, will be substituted by the disciples of Jesus. They will carry the message of revelation and salvation to the world through their words, deeds and life. We can summarize this new form of worship as the character of 'discipleship'.

### Conclusion

1) ὥρα in semi-cola 1.1 and 1.5 has two different connotations:

C1.1	ἔρχεται ὥρα ὅτε οὔτε	negative
C1.5 (C1.6)	ἔρχεται ὥρα καὶ νῦν ἐστίν	positive

In C1.1 ὥρα indicates the end, a specific moment in time, which ended with the incarnation;<sup>1276</sup> which can be referred to as the old dispensation. In C1.5 (C1.6) ὥρα indicates the beginning of a new dispensation, as being described above, also beginning at the incarnation of Christ which became visible during the ministry of Jesus and effective with the outpouring of the Holy Spirit (cf C1.6 and C1.9) after the death and resurrection of Jesus (20:22). This new way of life is here characterized as προσκυνήσουσιν.

2) *Spirit*: The Spirit enables a believer, through being created anew, to worship God.

3) *Christ*: True worship of God in the Spirit is only possible in union with Christ. In the ministry and life of Jesus this new worship is already signalled.

<sup>1273</sup> ἀλήθεια occurs a few times in the FG in relation to other words: χάρις καὶ ἀλήθεια (1:14,17); ἀλήθεια καὶ ζωὴ (14:6). πνεῦμα is also characterized by ζωὴ ((6:63) as well as by ἀλήθεια (14:17; 15:26; 16:13).

<sup>1274</sup> The preposition "ἐν" in colon 6 joins the two nouns "πνεύματι καὶ ἀληθείᾳ" and thus contracts them into one idea. The subjective part of true worship is covered by ἐν πνεύματι and the objective counterpart by ἀληθείᾳ (cf Lenski 1961:322f).

<sup>1275</sup> Carson (1991:224) agrees with Lindars. The oxymoron in the phrase ἔρχεται ὥρα καὶ νῦν ἐστίν asserts that 'not only is the time coming, but has come'; the period of worship in ἐν πνεύματι καὶ ἀληθείᾳ is about to come and awaits only the dawning of Jesus' death, resurrection and exaltation, but this period of true worship is also proleptically present in the person and ministry of Jesus before the hour of exaltation. This new worship can only take place in and through Jesus (cf 2:19ff; 11:25). Jesus' death and resurrection constitute the turning point upon which the gift of the Spirit depends (7:38f; 16:7) as well as the perception of Jesus' real identity: ὅτι Ἰησοῦς ἐστίν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ (20:31).

<sup>1276</sup> Brown's (1971:172) interpretation according to which ὥρα probably refers to the 'hour of glory' is unacceptable.

4) *Father*: Worship is a family affair. True worshippers are part of God's family who have God as their Father. Therefore God's children can worship him with all familiarity as his children and serve him according to his will.

5) Worship signals a *new way of life* in a new sphere of 'being'.

6) This new way of life is open to all those who have been transformed by the Spirit. Therefore, what is important is the man who worships God and the way he does it.

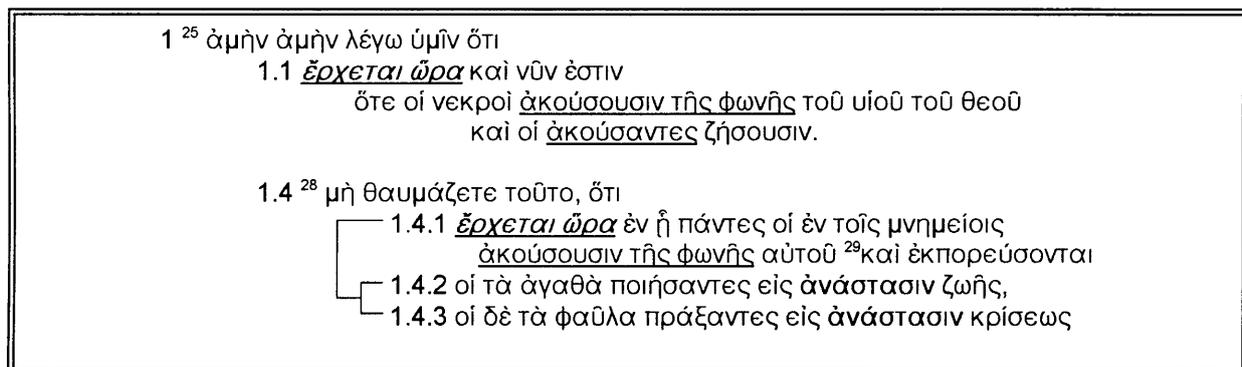
7) This new form of worship is characterized as '*worship in spirit and in truth*'.

8) Lip-service will cease. The Good News, the message of revelation and salvation, will be *carried to the world* through a believer's words, deeds and life.

### **The new dispensation, a time of salvation and condemnation**

#### **Jn 5:19-30**

In these verses the term *ώρα* occurs twice, in v 25 and v 28.<sup>1277</sup> The following is a structure analysis of these two verses:



In this section the Son performs the work of salvation *at present* on *spiritual* level (C1.1). He will accomplish a similar task in the *future* in the *physical* realm (C1.4).<sup>1278</sup> Verse 26 and v 27 explains how the Son is able to carry out this double assignment in the present and the future in both spheres.<sup>1279</sup> In the closing passage (vv 41ff),<sup>1280</sup> based on C1.1-4, the Son's perfect unity with the One who sent him is reaffirmed (Van der Watt 1985:72ff).

<sup>1277</sup> Chapter 5:19-30 forms a unit within the bigger unit of vv 16-30 which can be further divided into vv 19-25 and vv 26-30 (cf Brown 1972:218ff; cf Schnackenburg 1971:124f; Barrett 1978:257; Carson 1991:246ff). The verses of interest are vv 25 and 28. Chapter 5 revolves around the theme of the life-giving power of the Son. This power he derives from the Father. In vv 1-9a Jesus reveals this life-giving power on a Sabbath day which leads to a conflict between Jesus and the Jewish authorities (vv 9b-15). As a result of their persecution Jesus affirms his identity with the Father (vv 17-18) and this claim again leads to a controversy regarding the authority of the Son (vv 19-30).

<sup>1278</sup> Whether the phrase "οἱ ἐν τοῖς μνημείοις" in semi-colon 1.4 refers to people who will be in their graves when the hour comes, or to people who were in their graves when these words were spoken are not so much our concern. Van der Watt (1985:71ff) discusses this problem convincingly. Our concern is how and in what sense the FE uses *ἔρχεται ὥρα* in C1.1 and C1.4.

<sup>1279</sup> 5:26f reads ὡς περ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ  
<sup>5:27</sup> καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

<sup>1280</sup> Only vv 25 and 28 in which the phrase *ἔρχεται ὥρα* occur will be discussed in detail.

C1.1 and C1.4 are distinguished by a comparison of structures. It is clear that an antithetical parallelism exist between C1.1 and C1.4. Verse 26 also contains an internal parallelism, and with v 27 also constructs a parallelism with v 29 (cf Brown 1974:219; Van der Watt 1985:72ff).<sup>1281</sup> It seems that parallelisms play an important role in this section. Therefore it seems only reasonable to deal with these parallel terms and passages simultaneously.<sup>1282</sup> A comparison between these two texts and a discussion of these different aspects will help to determine the meaning of ἔρχεται ὥρα.

The parallelism between subcola 1.1 and 1.4 seems to be the following:

<i>Time</i>	A ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε A' ἔρχεται ὥρα ἐν ᾧ
<i>State of the people involved</i>	B οἱ νεκροὶ B' πάντες οἱ ἐν τοῖς μνημείοις
<i>Events</i>	C ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ C' ἀκούσουσιν τῆς φωνῆς αὐτοῦ
<i>Consequences</i>	D παντες ζήσουσιν. D' καὶ ἐκπορεύονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

This is clearly an antithetical parallelism. There are similarities and differences in both words and themes.<sup>1283</sup> From this it is clear that the FE compared two distinct situations (Van der Watt 1985:71f).<sup>1284</sup> On account of its structural interlacing, the occurrences of *hour* will be dealt with simultaneously. In the discussion the similarities and dissimilarities between C1.1 and C1.4 will be pointed out in order to determine the meaning the FE allocated to ἔρχεται ὥρα in these two semi-cola.

<sup>1281</sup> According to Brown (1974:219) another version of the speech in 5:19-25 occurs in vv 26-30. He is of the opinion that vv 26-30 come from a different stage of the Johannine tradition.

<sup>1282</sup> Van der Watt and other exegetes clearly indicate the problem of eschatology. Because Van der Watt (1985:1971) deals with this problem thoroughly, it will serve in purpose to take it up again. After Van der Watt considered several suggestions by different scholars for solving the eschatological problem found in John 5:25-9, he came with a fresh solution. According to him the phrase ἐν τοῖς μνημείοις (v 28) constitutes the key to the interpretation of 5:28-9. He indicates that this phrase refers to the people who had died before the incarnation of Jesus Christ and were physically in their graves when the words in 5:28-9 were spoken. This suggestion comprises Christological, eschatological and soteriological implications, which he deals with. The results of his analysis lead to the formulation of a coherent pattern of eschatological events in which both realized and futuristic elements have their proper and functional places respectively.

<sup>1283</sup> Although the words and thoughts of the two forms of the discourse are remarkably the same, the theological differences are distinct (Brown 1974:220).

<sup>1284</sup> These two texts will not be viewed as an eschatological problem, as indicated by Van der Watt (1985:71ff); ... and other theologians for they have already stated and discussed the problem and offered good verifiable solutions. Therefore these two texts will be regarded, right from the beginning, as two complimentary phases of a single eschatological event (ζήσουσιν (v 25) and ἀνάστασιν ζωῆς (v 28)) namely salvation, viewed from two perspectives.

The similarities with differences are:

A-A': The first part of this antithetical parallelism is found in the reference to the *time* of these eschatological events. The eschatological hour (ἔρχεται ὥρα) of salvation and condemnation was both present and coming (Goppelt 1982:305).<sup>1285</sup> In the case of C1.1 the *eschaton* was present (νῦν ἐστίν),<sup>1286</sup> while v 28 refers to a future event (Bultmann 1941:194, Barrett 1978:263).<sup>1287</sup> The respective eschatological events are thus clearly related to two distinctive phases, the one in the present and the other in future. These events both indicate 'the beginning of the era of life' (Van der Watt 1985:72). The expression ἔρχεται ὥρα καὶ νῦν ἐστίν<sup>1288</sup> ὅτε refers to an entirely new dispensation. Jesus is thinking of all the converts that will be drawn out of the darkness into the light, out of death into life until the day of his second coming when the second eschatological event, described here (C1.4), will take place and those who died before the incarnation will be judged according to their deeds (Van der Watt 1985:72f).

The Johannine emphasis is on a realized eschatology. The moment (ἔρχεται ὥρα καὶ νῦν ἐστίν) when a person is confronted with Jesus he enters into eternal life if he accepts Jesus (1:12) or brings condemnation over himself when he rejects Jesus. Thus, in this context, ὥρα refers not to Jesus' hour of glorification but to a soteriological moment which could be now (in the time of the Johannine community) or in the future.

B-B': The state of the *people* is in both cases described as death. Contextually speaking it seems obvious that οἱ νεκροὶ (v 25) refers to the people who are physically still alive but are spiritually dead<sup>1289</sup> (Bultmann 1941:195; Brown 1974:219; Newman & Nida 1980:158f) because they do not recognize (or accept, 1:12) the ἀληθινὸν φῶς (1:9) and the ζωὴ which it gives (Bultmann 1941:195). The words νῦν ... ἀκούσουσιν (v 25) support this derivation. τοῖς μνημείοις appears frequently in the FG<sup>1290</sup> and is used to indicate people who are physically dead (Brown 1974:215; Barrett 1978:263; Newman & Nida 1980:158ff) and already in the tomb (Brown 1971:220; Van der Watt 1985:72).<sup>1291</sup> Thus the people referred to in τοῖς μνημείοις should be regarded as those who are already dead when Jesus utters these words. Thus, in conclusion, although two different groups are referred to, the implication is that both groups are unsaved, lost. The soteriological events (ἀκούσουσιν τῆς φωνῆς) in this section are described as directed towards Christ.

<sup>1285</sup> The time of ἔρχεται ὥρα in C1.1 is determined by καὶ νῦν ἐστίν, while time indicated by ἔρχεται ὥρα in C1.4 is determined by the interpretation of ἐν τοῖς μνημείοις.

<sup>1286</sup> According to Lenski (1961:391) the ὥρα refers to the time of the NT era, which still 'is coming' since the work of redemption is not yet complete. On the cross and in the resurrection of Jesus with the sending of the Spirit this work will be completed.

<sup>1287</sup> Lindars (1981:226) describes it as 'a completely *conventional apocalyptic picture* of the resurrection of the dead and judgment.'

<sup>1288</sup> Compare for the same expression used in the same sense in 4:23 (Lenski 1961:391).

<sup>1289</sup> The metaphoric expression (οἱ νεκροὶ) with the definite article used in the generic sense indicates all men in their present existential situation (spiritually dead) (Schnackenburg 1971:140f).

<sup>1290</sup> Cf 11:17,31,38; 12:17; 19:41,42; 20:1,2,3,4,6,8,11.

<sup>1291</sup> Cf Barrett (1978:263) and Carson (1991:258) for different points of view which seem unfounded. Newman & Nida (1980:160; also Morris 1975:321) suggest that ἐν τοῖς μνημείοις (C1.4) can be omitted so that οἱ νεκροὶ would refer to 'all people who have died'.

C-C': The same verb and mode (ἀκούσουσιν) are used, while the object who seems to be the same person namely *Christ*, is describe differently; in C he is indicated as the Son of God and in C' only by way of a pronoun (αὐτοῦ). Brown observes that ἀκούσουσιν in C is used with two connotations in semi-colon 1.1: hear...listened. According to Lindars (1981:225) it means 'to obey'. Bultmann (1941:195) describes it as the combination of the perception of sound with πιστεύειν. Newman & Nida's (1980:159) point of view correlates with that of Bultmann. They suggest that ἀκούσουσιν involves more than listening to words: to hear and to believe.<sup>1292</sup> They translate it as 'who hear and do what I say will live'. The eternal destiny of people is determined by their attitude to Jesus.

Semi-colon 1.4 (v 28f) is the only place in the FG where it is stated that man's deeds will determine whether he is judged with judgment or receives eternal life. Throughout the FG other terms like believing, hearing, seeing and knowing are used constantly to refer to a relationship.

D-D': The last important contrast is between the respective results of the two eschatological events, as well as the way in which these results are obtained. In C1.1 the effect of the faithful acceptance of Jesus which is reflected in the word ἀκούσαντες, (Bultmann 1941:195; Barrett 1978:262) is characterized as living (the eternal life). In the FG, the acceptance of this life is stated repeatedly as being in a relationship with Jesus, expressed in faith (cf Van der Watt 1985:72). In C1.4 the basis for receiving life (and judgment) is different. The decision between life and judgment is taken on the basis of the quality of a person's deeds.<sup>1293</sup> Whereas C1.1 refers to the obtaining of life, C1.4 refers to the resurrection of life and judgment. Thus C1.4 contains a dimension which is not found in C1.1, although it is implied (cf Schnackenburg 1971:140f). Faith in semi-colon 1.1 stands over and against deeds in semi-colon 1.4 in constituting a relationship with Jesus (Van der Watt 1985:73).

### **Conclusion**

1) ἔρχεται ὥρα refers to two eschatological events and both concern the salvation and condemnation of people.

2) These two eschatological events have been constituted in the death, resurrection and exaltation of Jesus. ἔρχεται ὥρα in C1.1 primarily refers explicitly to this new dispensation of salvation and condemnation although it also implies Jesus' 'hour' of glorification.

3) ἔρχεται ὥρα in semi-colon 1.4 clearly refers to a later phase in the eschatological salvation plan of God, in order to condemn or to redeem those people who died before the incarnation of the Son of God.

4) The *similarities* in this parallelism underline the fact that both situations reflect eschatological events (ἔρχεται ὥρα) and that those people who will hear (ἀκούσουσιν) Jesus' voice (τῆς φωνῆς) will live (ζήσουσιν; ἀνάστασιν ζωῆς) while those who do not hear will be condemned (ἀνάστασιν κρίσεως).<sup>1294</sup>

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<sup>1292</sup> According to Bernard (1969:243; also Morris 1975:318) ἀκούσουσιν with the genitive (τῆς φωνῆς) conveys the meaning of 'hearing with appreciation'.

<sup>1293</sup> Cf Rm 2:6-8; 2 Cor 5:10 and Mt 25:31-46).

<sup>1294</sup> In this context the idea of condemnation is implied in C1.1.

5) *vũv* must refer to a post-paschal period, for salvation became effective only after Jesus' resurrection. Thus, when the spiritually dead physically and spiritually 'hear' the voice of the Son of God, they will become saved (*ζήσουσιν*). *ζήσουσιν* refers to the new way of life in Christ, which concerns the following of Christ (*ἀκούσαντες*--participium).

The second *ώρα* (C1.4) and its related events are of less importance for they concern the future of those who were already in their graves when these words were spoken. These people will never have the opportunity to follow Christ.

### **The new dispensation constituted by the death and glorification of Jesus (Jn 7:30 and 8:20)**

These two texts are uttered by Jesus on two occasions, namely at the Feast of the Tabernacles and as form a parallelism with the phrase *ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ*. Although the Pharisees had already decided that Jesus should be imprisoned (7:32) *οὐδεὶς ἐπίασεν αὐτόν ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ*.

Because these two texts come from the same circumstances and form a parallelism we will look at them simultaneously.

<p>1 <sup>7:30</sup> Ἐζήτουν οὖν αὐτόν πιάσαι, 2 καὶ <u>οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὴν χεῖρα</u>, <u>ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ</u>.</p> <p>1 <sup>8:20</sup> Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· 2 καὶ <u>οὐδεὶς ἐπίασεν αὐτόν</u>, .....<u>ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ</u>.</p>
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On both occasions Jesus accuses his hearers of not knowing God. Therefore they want to arrest Jesus (although not explicitly mentioned, this is implied in 8:20), but could not do so as the time fixed by God for Jesus' arrest had not yet come.<sup>1295</sup> After had hidden away for a while, he slipped away from the Temple. These miraculous (Newman & Nida 1980:239) events show that the intention of the FE is to record the same situation in the conflict between Jesus and the unbelieving, Jews but also to describe an intensification of that situation (Carson 1991:341). At the end of ch 8 (v 59) Jesus' opponents go so far as to attempt stoning him.

For Jesus, for the time being, it is still the time for doing the work of the one who sent him (9:4) (see Schnackenburg 1971:249). But the right *ώρα* would be determined by God himself (Carson 1991:341). Then in 12:27 his 'hour' has arrived. The principal point is that *οὐδεὶς ἐπίασεν αὐτόν ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ* (Carson 1991:341). Thus, in these two texts, *ώρα* refers to the death and glorification of Jesus (Barrett 1978:323), as events still in the future.

### **Conclusion**

- 1) Both texts indicate again that God is in control. He is working according to his plan--it is not yet the right time for Jesus to be crucified.
- 2) In these two texts *ώρα* refers to the death and glorification of Jesus. This is clear from the fact that the Jews seek to kill Jesus.

<sup>1295</sup> According to the FG 'nothing does or can happen to Jesus apart from his own will, which is controlled by the will of his Father' (Newman & Nida 1980:240). The FE is characterized in the FG as being always in control of all his circumstances.

### Jn 12:23-28

In the following occurrences of 'the hour' a change occurs regarding ἡ ὥρα. From now on reference will be made to ἐλήλυθεν ἡ ὥρα. The three texts can be compared as follows:

12:23 ἐλήλυθεν.....ἡ ὥρα.....ἵνα δοξασθῆ..... ὁ υἱὸς τοῦ ἀνθρώπου.  
 13:1 ἦλθεν αὐτοῦ ἡ ὥρα.....ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα,  
 17:1 ἐλήλυθεν.....ἡ ὥρα.....δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ,

The protasis of these three phrases is nearly the same with a slight change in 13:1, where the aorist instead of the perfectum is used, and the addition of the possessive pronoun. Although the apodosis of the three phrases look quite different is it only slight differences with a new perspective added in 17:1, ἵνα ὁ υἱὸς δοξάσῃ σέ.<sup>1296</sup> *From this analysis it seems that ἡ ὥρα refers not only to the 'hour of crucifixion', but in a progressive sense the FE has broadened its semantic field of meaning.* These statements will be motivated in the discussion of these texts.

### Jn 12:23

3<sup>23</sup> ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων·  
 3.1 ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῆ ὁ υἱὸς τοῦ ἀνθρώπου.

3.8<sup>27</sup> Νῦν ἡ ψυχὴ μου τετάρακται,  
 3.9 καὶ τί εἶπω;  
 3.10 πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης;  
 3.11 ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

The events in ch 12 constitute the turning point in the earthly ministry of Jesus. With the reference to the Greeks who want to see Jesus, the FE creates a platform from which this turning point is manoeuvred. Jesus' reply to the two disciples (Philip and Andrew) who told Jesus that the Greeks wanted to see him (v 21), contain no answer to the Greeks but only a theological interpretation of their presence. Jesus refuses their request (to see him) because he must first die before he can bring salvation to the Greeks (v 24; cf 11:52; see also Carson 1991:438).

Jesus' statement<sup>1297</sup> that the hour has come<sup>1298</sup> for him to be glorified means more than that. The incorporation of the coming of the Greeks by the FE is important at this stage of Jesus' ministry. Jesus interprets it as evidence that his mission has reached a turning point.

<sup>1296</sup> ὥρα in 17:1 must be interpreted from the perspective of the whole cluster (vv 1-5) as indicated in the structural analysis.

<sup>1297</sup> Morris (1975:592) points out the significance of ἀποκρίνεται αὐτοῖς in colon 3. This verb occurs 78 times in the FG, mostly in the aorist passive. Only here and in 13:26,38; 18:22 does it occur in the present tense. According to Morris intention could be to make these passages especially vivid.

<sup>1298</sup> Up to this point 'the hour' has been some time in the future (7:30; 8:20; cf 4:21,23), 'the hour' that is nothing less than the appointed time for the death, resurrection and exaltation of Jesus (in short his glorification). But 'from now on until the passion the "hour" is in immediate prospect' (12:27; 13:1; cf 17:1) (Carson 1991:437).

Because his hour has come (ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῆ--C3.1) he will from now on (chs 13ff) direct himself to his intimate disciples in order to instruct them about his departure and their continuation of his mission (cf Morris 1975:592).

Until now<sup>1299</sup> the FE has communicated that Jesus' 'hour' had not yet come (7:30; 8:20).<sup>1300</sup> The reference of ἐλήλυθεν ἡ ὥρα in 12:23 must be interpreted in terms of the references of ἡ ὥρα in 7:30 and 8:20 because it refers to the same event.

7:30 ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.  
8:20 ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ  
12:23 ἐλήλυθεν ἡ ὥρα

According to God's plan the hour has arrived (12:23). In 7:30 and 8:20 it was only anticipated, but now (Nûv--C3.8) it is here. The tripple repetition of νῦν in the following verses confirms that the 'hour' has come (ἐλήλυθεν ἡ ὥρα): the glorification (v 23), the lifting up on the cross (12:31) and the betrayal (13:31) are a single event (Schnackenburg 1971:479).<sup>1301</sup> According to Schnackenburg (1971:479) it has come permanently (indicated by the perfect tense), as an hour of glorification. This 'hour' of Jesus' death<sup>1302</sup> is now emphasized and the meaning of the *lifting up of the Son of Man* revealed (cf 3:14; 8:28). Newman & Nida (1980:405) point out that the meaning of ἵνα δοξασθῆ must be determined in correlation with v 28 (glorify your name -- NIV). According to them the focus seems to be more on revealing the true nature of the Son of Man<sup>1303</sup> and of the Father, than on bringing praise to them through this revelation.<sup>1304</sup>

<sup>1299</sup> The νῦν in C3.8 corresponds to the ὥρα in C3.1, which is again taken up by τὴν ὥραν ταύτην in C3.10 and C3.11. The hour of glorification has begun (Schnackenburg 1971:485).

<sup>1300</sup> According to Barrett (1978:422) and others the ὥρα in 12:23 and 2:4; 7:30; 8:20 (where the hour has not yet come), and in 12:27; 13:1; 17:1 (where it is in immediate prospect) is the hour of the death of Jesus. But from our investigation into how the FE utilizes ὥρα in the FG we arrived at a different point of view, as has been indicated. With the exception of 2:4 all the above-mentioned texts refer to the death of Jesus.

<sup>1301</sup> In this passage several important Johannine themes occur; themes of glorification (v 28), of the hour (v 31), which provides a provocation to follow (v 26) the agent in discipleship and to serve him.

<sup>1302</sup> Jesus' death was the supreme manifestation of his glory. The shame of the cross was followed by the glory of the exaltation, while Jesus' glory was also fully displayed in the shame (Carson 1991:437). The statement by Nicholson (1983:149ff) that the glorification in the FG never includes Jesus' death but refers exclusively to his exaltation, is too narrowly based on 17:5. Even his conclusion that 12:24 does not refer to the death of Jesus is somewhat strange. Newman & Nida (1980:404) correctly indicate that ἡ ὥρα (C3.1) is a reference to the death and exaltation of Jesus.

<sup>1303</sup> ὁ υἱὸς τοῦ ἀνθρώπου in C3.1 is the title Jesus uses to refer to himself, especially in connection with his mission (Morris 1975:593).

<sup>1304</sup> The suggestion that the glorification of Jesus would comprise

- the fulness of saving power which the Father would have given him (13:32; 17:1,2),
  - drawing all men to himself (12:32),
  - that Jesus would regain the δόξα which he had with the Father before the foundation of the world (17:2),
- and
- that his death would bear fruit for many (12:24), remains in the background.

In 12:23 Jesus draws attention to the significance of this 'hour' ἵνα<sup>1305</sup> δοξασθῆ ὁ υἱὸς τοῦ ἀνθρώπου (C3.1). This hour is from now on intensely experienced by Jesus (C3.8ff) (Schnackenburg 1971:485; Carson 1991:439).<sup>1306</sup> He feels that his soul is troubled and the perfect form of the verb points to a continuous state (Morris 1975:594).<sup>1307</sup> It is for this 'hour' that Jesus came -- the hour that he now experiences and has accepted (διὰ τοῦτο -- C3.11). Through the obedience of the Son and through the revelation of God's love for the Son on the cross the deeper significance of this hour is revealed (Schnackenburg 1971:485). Thus before Jesus' disciples can follow him by serving him through discipleship, he himself must be glorified.

Anticipating the development of the 'hour' theme, we note that in the first part of the FG the hour of the death, resurrection and exaltation to the glory of Jesus is constantly said to be 'not yet', until the arrival of the Gentiles (12:20ff). From that point on, with Jesus approaching the hour of his crucifixion, the hour is said to have arrived (13:1; 17:1).

### JN 13:1<sup>1308</sup>

According to Brown (1972:562; cf also Sanders 1975:304) 13:1 is the introduction to the second half of the FG (chs 13ff). ἡ ὥρα (C1.1) is the subject of this second half and refers to the return of Jesus to his Father (cf Brown 1972). From this verse onward we can deduce that Jesus' love for his disciples<sup>1309</sup> (C1.2) and his return to the Father (C1.1) is so intertwined to form, together with the discipleship motif, the leitmotif of the second part of the FG. The following is a structural analysis of 13:1:

<sup>1305</sup> Barrett (1978:423) correctly indicates that the FE uses ἵνα as a temporal particle, defining ὥρα in semi-colon 3.1. To interpret ἵνα as causal would not make any sense. To interpret it in a causal sense would mean to put the cart before the horses and would denote that in order to glorify Jesus he has to die, instead of depicting his glorification as the result of his obedience to the Father via the cross.

<sup>1306</sup> Nicholson (1983:127ff) is of the opinion that τετάρακται in semi-colon 3.8 and in 13:21 indicates an absence of fear and hesitation on the part of Jesus as he faces the cross, but the presence of some measure of concern over whether his disciples will prove steadfast. According to Nicholson the Jesus of the FG suffers no Gethsemane agony: he is on his way to reunion with his Father. The problem with Nicholson's interpretation which eliminates Jesus' agony in anticipation of his death on the cross, by referring it to Jesus' anxiety for his disciples is that he interprets τετάρακται from the perspective of the previous verses (v 25f) instead of the following verse (v 28) and the rest of v 27 (C3.9ff). Barrett (1978:424), on the other hand, views this passage as corresponding to the synoptic story of the agony in Gethsemane, to which there is no exact parallel in the FG. Dodd (1976:69ff) again has demonstrated the independence of the FE's report of the so-called Gethsemane agony.

<sup>1307</sup> Scholars differ concerning the interpretation of C3.10 "πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης". According to Hendriksen (1976:200) this phrase is a prayer which Jesus is praying to be spared from this hour. Such an interpretation is very difficult and would be repudiated in the next colon (3.11). Morris (1975:595) correctly maintains that these words represent a rhetorical question to which a negative answer is expected. This is the purpose of his coming (ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην--C3.11), indicated by ἀλλὰ.

<sup>1308</sup> See Lenski (1961:902f) for a discussion on the complex linguistic construction of 13:1.

<sup>1309</sup> The participle ἀγαπήσας in semi-colon 1.2 is a complex aorist which covers the whole public ministry of Jesus. The second word in the aorist, ἠγάπησεν, indicates a definite act (Brown 1972:550).

1 <sup>1</sup> Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα	<i>Setting</i>
1.1 ἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα,	<i>Circumstances</i>
1.2 ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς.	<i>Relationship</i>

### Setting

From the perspective of the rest of the LD (chs 13-17) it can be assumed that Jesus is alone with his disciples. According to Lindars (1981:448) the sequel shows that the FE is referring to the night before Passover. From 18:28 it also seems apparent that the supper took place on the day before τῆς ἑορτῆς τοῦ πάσχα. According to Schnackenburg (1975:16) the Feast does not have any historical interest, but it is rich in theological significance: Jesus died as the Passover Lamb of the NT of whom no bone would be broken (19:36). The phrase ἦλθεν αὐτοῦ ἡ ὥρα in 13:1 links with τῆς ἑορτῆς τοῦ πάσχα to indicate the manner of Jesus' μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα.

### Circumstances

These circumstances are described in C1.1:

ἦλθεν αὐτοῦ ἡ ὥρα (ἵνα)  
μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα

ἵνα (C1.1) is used in an explanatory sense (Barrett 1978:438). Barrett (1978:438) correctly interprets αὐτοῦ ἡ ὥρα as the hour of the death and exaltation of Jesus. Thus μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα is an expression or explanation of ὥρα. This would mean that ὥρα refers to this eschatological event, anticipating the transition from this world to the Father (cf Schnackenburg 1975:16). Jesus is going to the Father because he has completed his earthly ministry (only one act still remains, namely the Passion itself) (Lindars 1981:448). ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα is not Passover language. Bernard (1963:454) indicates that μεταβαίνειν is not used anywhere else in the Greek Bible with this suggestion. But the use of μεταβαίνειν here to indicate the departure from τοῦ κόσμου τούτου πρὸς τὸν πατέρα is also without biblical parallels (cf 5:24). Jesus' ascension is spoken of again as a 'going to the Father' (14:12,28; 16:10,28). But implicitly μεταβῆ is appropriate for expressing to express the thought of death as a departure.

This spatial metaphor (cf 5:24) is closely connected with the dualistic way of thinking of the FE. Here it is clear that the death of Jesus is the turning point in history, to legitimize this new dispensation.

### Relationship

The FE makes it clear that in the Johannine conception Jesus approaches his death as an act of love for those who believe in him. His death is depicted here as victory because it is part of his return to his Father.

The participle ἀγαπήσας in C1.2 was chosen to describe Jesus' earthly ministry of revelation and salvation (cf Lindars 1981:448) which will culminate in the event on the cross; εἰς τέλος ἠγάπησεν αὐτούς.<sup>1310</sup>

<sup>1310</sup> Bernard (1963:455) points out that the aorist (ἠγάπησεν) must refer to a specific act; the foot washing as a special manifestation of the love of Jesus. Lindars (1981:448) and Schnackenburg (1975:16f) differ from

ώρα (C1.1) here resembles καιρός to indicate that 'a special period of time' had come because the verb μεταβῆ means 'to make a transition'. The thought is that of return after the successful accomplishment of his task (Lenski 1961:904). Therefore Jesus εἰδώς (C1.1), before this last Passover, ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου and because ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ (C1.2) devotes all his attention to his disciples.

According to Lenski (1961:905) the repetition of the article in τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ (C1.2) is intended to give this phrase equal emphasis with the noun: they are 'his own'. They are in this world -- their task is not yet finished as the task of Jesus is (compare this with 17:11). The thought is that Jesus leaves his disciples behind to continue his mission. At a later stage they will again be with him to share in the honour of the Father (12:26) and will see the glory of Jesus (17:24).

### Conclusion

1) The meaning of ὥρα is explicitly determined by μεταβῆ to indicate the death of Jesus. Again it refers to Jesus' glorification on the cross. It also indicates Jesus' departure and the manner of his departure.

2) The participium perfectum "εἰδώς" indicates the close relationship between Jesus and his Father, so close that Jesus knew exactly when his hour had arrived (εἰδώς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα--C1.1).

3) In the superlative ("τέλος" ἠγάπησεν αὐτούς) Jesus describes his relationship with his disciples which explains his hour of glorification.

4) For God the time has now come for the Son of Man to be glorified. The character of Jesus' death is that of glorification. The perception of Newman & Nida that it refers to the revealing of the true nature of the Son and the Father indicates something of the character of this new dispensation.

### Jn 17:1<sup>1311</sup>

Jesus reached the end of the period of teaching his disciples. He now addresses his Father, reporting on his mission.<sup>1312</sup>

1 Ἰαῦτα ἐλάλησεν Ἰησοῦς,  
 2 καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν  
 3 εἶπεν,  
     3.1 Πάτερ, ἐλήλυθεν ἡ ὥρα  
     3.2 δόξασόν σου τὸν υἱόν,  
             ἵνα ὁ υἱὸς δοξάσῃ σέ,

Bernard. Lindars correctly points out that εἰς τέλος determines the meaning of ἠγάπησεν. Brown (1972:550) is correct when he states that the phrase "εἰς τέλος" in semi-colon 1.2 has a twofold meaning: qualitatively (cf Schnackenburg 1975:16f) to love his disciples 'completely', 'utterly' and quantitatively 'to the end of life' i.e. to the death. In 15:13 voluntary death is presented as the supreme expression of love.

<sup>1311</sup> ὥρα, which also occurs in 16:1-4a; 25-28 and 31-32, is not relevant to this investigation and will therefore not be considered for discussion.

<sup>1312</sup> Probably the most concentrated reflection on the 'hour' occurs in the first five verses of Jesus' prayer to the Father (17:1-5). Verses 1-5 will be discussed in detail at a later stage.

Relevant to our discussion here is semi-colon 3.1. As we have indicated, the phrase ἐλήλυθεν ἡ ὥρα also occurs, in 12:23 and 13:1.<sup>1313</sup> According to Brown ἡ ὥρα here indicates a long period of time, 'beginning with the first indication that the process which would lead to Jesus' death had been set in motion, and terminating with his return to his Father'.<sup>1314</sup> Sanders (1975:367) and Schnackenburg (1975:192f) maintain that the phrase "ἐλήλυθεν ἡ ὥρα" used here suggests that the time determined by God for Jesus' crucifixion has arrived.

The mistake made by Brown, Sanders and other scholars is that they interpret ἐλήλυθεν ἡ ὥρα from the perspective of previous references to the hour (7:30; 8:20; 12:23; 13:1). When the interpretation of ἐλήλυθεν ἡ ὥρα is made from its immediate micro-context (vv 1-8 as indicated in the structural analysis) as well as the macro-context, the whole ch 17, the meaning seems to broaden. From the context of vv 1-5 it seems to refer to a new dispensation. From the context of vv 1-5 the semantic meaning of ὥρα is determined by δόξα (C3.2,5f). The δόξα in C3.2 refers to the crucifixion of Jesus and correlates with the meaning of δόξα found in 7:30; 8:20; 12:23; 13:1. But δοξάση (C3.2) broadens the meaning of ὥρα to incorporate semi-cola 3.3,4. This would imply that ὥρα also refers to the post-Paschal period where God will be glorified through the redemption of people. Thus, with ἐλήλυθεν ἡ ὥρα (C3.1) Jesus refers to the new dispensation characterized by salvation and discipleship.

### **Conclusion**

1) The character (meaning) of ὥρα is determined by the δόξα theme as indicated in the structural analysis. According to the meaning of δόξα and ch 17 in its entirety, ὥρα refers to the crucifixion of Jesus on the one hand and on the other hand to the beginning of a new era during which people will come to a new relationship with Jesus and the Father because of the revelatory-salvific work which Jesus accomplishes on the cross. With his crucifixion, Jesus will be revealed as the Messiah and the Father as the loving God. This revelation makes salvation in Jesus a reality.

2) ὥρα indicates the turning point in history and at the same time introduces a new dispensation:

- it indicates Jesus' departure because his revelatory-salvific work has been completed,
- Jesus and the Father have been truly revealed,
- salvation is now possible,
- the Spirit will be sent,
- this is the beginning of a new way of life (discipleship).

### **General conclusion**

1) Despite the proposals to this effect by Brown and other scholars, the FE does not use ὥρα in the same way throughout the FG as repeatedly referring to the crucifixion and

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<sup>1313</sup> Throughout the FG there is the idea that the course of the ministry and passion of Jesus was predetermined (cf 2:4; 7:30; 8:20; 13:1) (Bernard 1963:560).

<sup>1314</sup> Bultmann (1941:371-4) rearranges the LD to put 17:1 immediately after 13:1 He is of the opinion that the phrase εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα (13:1) constitutes an excellent introduction to the prayer that Jesus addresses to the Father about the hour. Brown (1972:740) correctly states that the *atmosphere* of the 'hour' in which Jesus returns to his Father dominates the LD to provide a setting for the prayer.

exaltation of Jesus.

2) The different occurrences of ὥρα in the FG elucidates different perspectives that are meaningful for discipleship:

- (i) it indicates a new dispensation (2:4),
- (ii) it indicates the advent of a new form of worship (4:21-24),
- (iii) it indicates an eschatologic-soteriological moment: the salvation and condemnation which relate to the κρίσις constituted by the incarnation of Jesus,
- (iv) the legitimacy of discipleship is attached to Jesus' cross (12:23; 13:1; 17:1),
- (v) ὥρα in 17:1 is used in a pregnant sense. From the perspective of vv 1-8 it indicates the dispensation of discipleship.

4) These different aspects of ὥρα relate to the soteriological event performed in and through Jesus. ὥρα in 2:4 and 7:3 indicate God's involvement in the revelatory-salvific mission of Jesus.

5) The Father is always in control and steers the soteriological events according to his plan and will.

6) Jesus, conscious about God's plan, regarding the commencement and fulfilment of the hour, submits himself obediently to this plan and will of God.

7) Finally, ὥρα is not used consistently throughout the FG by the FE:

- to indicate time (duration),
- to indicate a moment of important event(s) to take place,
- as an indication of the beginning a new dispensation,
- as an indication of the moment of Jesus' glorification which constitutes the new dispensation of salvation, characterized by a new way of life: discipleship.

ὥρα designates a particular and significant *moment* (the starting of a new dispensation of salvation [2:4; 7:6]), *event* (Jesus' crucifixion [7:30; 8:20; 12:27f; 13:1; 17:1]) and *dispensation* (where salvation and discipleship is the order of the day [17:1]). According to Brown (1972:517) ὥρα is used by the FE to designate a particular and significant period in the life of Jesus. These three distinct components can be distinguished from each other, but cannot be detached from one another as they relate to the Messianic time and the new dispensation.

The question which now arises is: 'How does ὥρα relate to discipleship?' Firstly, ὥρα indicates the starting point of the new dispensation in which discipleship will be the primary event in God's plan (2:4; 7:6). Secondly, the character of discipleship is to worship God (4:21-23). Thirdly, discipleship, as with the descent of Jesus, will create a κρίσις between whether a person will be saved or condemned (5:7,8) when such a person has contact with a disciple of Jesus. Fourthly, the founding of discipleship is the lifting up (glorification) of the Son of Man on the cross (7:30; 8:20; 12:27f; 13:1; 17:1). Fifthly, discipleship is the characterization of the new dispensation (17:1).

### **(vi) The report of the agent (17:1-8)**

The concrete content or goal of the mission of Jesus is ἡ ὥρα of death and resurrection: ταύτην τὴν ἐντολήν (laying down my life to take it up again) ἔλαβον παρὰ τοῦ πατρὸς μου (10:17f). As Jesus has completed his mission (4:34; 5:36; 17:4; 19:30), with ἡ ὥρα at hand, he has to report to his sender. It is the LD in particular that is dominated by this theme of Jesus' return to the Father (cf 13:3 "εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξήλθεν καὶ πρὸς τὸν θεὸν ὑπάγει"). *When Jesus then reports to his Father he does it in the form of the prayer found in ch 17.*

As a good and respectable agent Jesus reports to the Father. But the time of Jesus' report seems to be out of place. One would expect his report after he had joined his Father again in heaven.<sup>1315</sup> But already now, still on earth, just before his crucifixion he reports to his Father, giving him an overview of his mission as it behoves an obedient and respectful agent.

The reference to Jesus' report is found in 17:4 "...τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω". In anticipation Jesus could say that he has completed the work the Father gave him to do.<sup>1316</sup> This statement by Jesus constitutes the basis for his petition for glorification.<sup>1317</sup> The work that the Son has accomplished in obedience to and love for his Father included the event on the cross (see 10:18; 14:31). Therefore, on the cross Jesus can comprehensively say: Τετέλεσται (19:30; cf 13:1).<sup>1318</sup>

Consequently we will first examine the structure of the report and afterwards the content and meaning. Chapter 17 can historically be divided into three periods:

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<sup>1315</sup> On the grounds of the close relationship between Jesus and his Father any report seems redundant. But because the Father is in him and he in the Father (C3.40f) and even with the crucifixion still to come, Jesus can deliver this report.

<sup>1316</sup> This idea that Jesus has completed the work the Father has given him is an idea found again and again in the FG (4:34; 5:36; 14:31). The same linguistic phrase (τὸ ἔργον...ἵνα ποιήσω) is also found in 5:36. Apart from the statement in 13:31f (ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ) there is no previous reference in the FG to the effect that Jesus has 'glorified' the Father by his work on earth. It is on this previous reference that the petition that the Father may now glorify the Son depends.

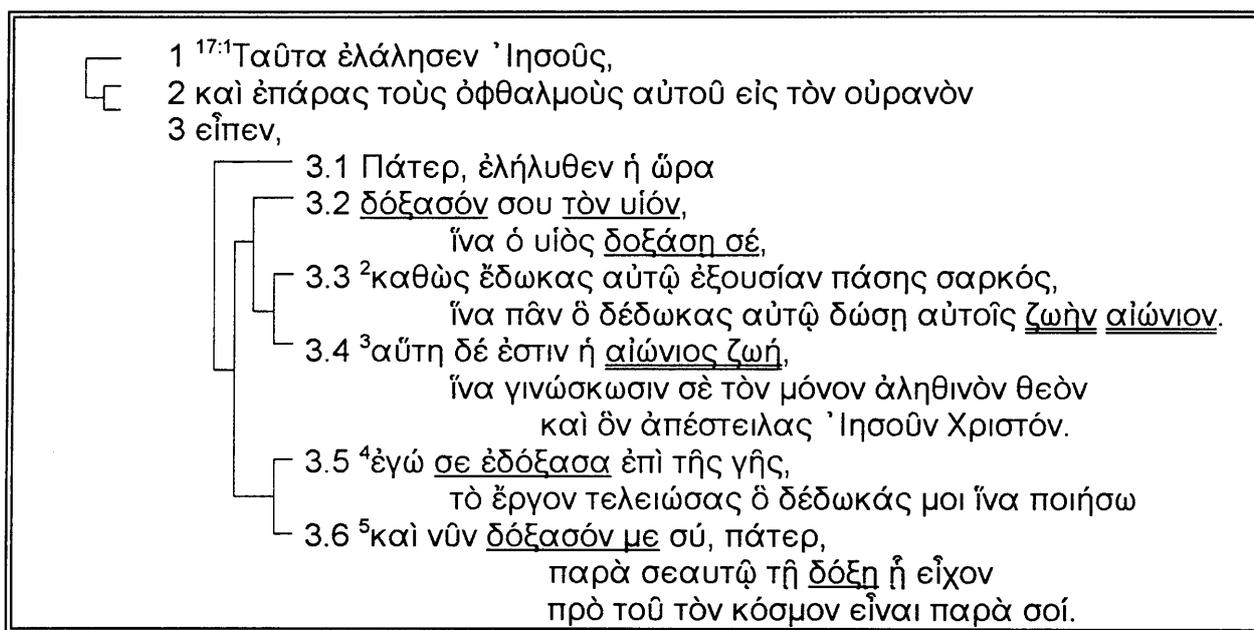
<sup>1317</sup> The term δοξά occurs frequently throughout the FG: the noun 19 times and the verb 23 times. δοξά is used only once in connection with the Pharisees who love the praise from men more than praise from God (12:43). It is also used once in connection with the disciples who receive glory from Jesus (17:22). Once δοξά is used in a neutral sense without any subject: glory comes from God (5:44). δοξά is used thirteen times in connection with the 'glory of God' and 19 times in connection with the 'glory of Jesus'. The δοξά of God comes from the Jews (9:24), the disciples (15:8; 21:19), but especially from Jesus (7:18; 12:28 by implication; 13:31,32; 17:1,4). The δοξά of Jesus comes from his disciples (17:10), the Spirit (16:14), and the Father (8:54; 13:31,32; 17:1,5,24; 12:41 by implication), and signs (2:11; 11:4). From 7:39; 12:16,23; and 17:1 is Jesus' δοξά clearly linked with his death. Finally those who believe will see the δοξά of God (11:40) and the disciples of Jesus will see his δοξά (17:24).

<sup>1318</sup> The FE probably regards the death of Jesus above all as a demonstration of the Messiahship of Jesus (cf 20:31). Thus, in the passion narrative, just as in the first half of the FG, the emphasis is predominantly Christological. The Messiah brings salvation by his very presence; by believing in Jesus as the Messiah one receives salvation. This confirms the interpretation of discipleship in this study as will become clearer later on. If salvation is Jesus, then the disciples must bring Jesus himself to the world (which is more than the message about Jesus). A message about Jesus consists of what Jesus did and accomplished (past tense); to bring Jesus himself constitutes a new way of living (present tense).

<b>C3.01--3.15</b> .....	<b>PAST</b>
<b>C3.16--3.38</b> .....	<b>RESENT</b>
<b>C3.39--3.47</b> .....	<b>FUTURE</b>

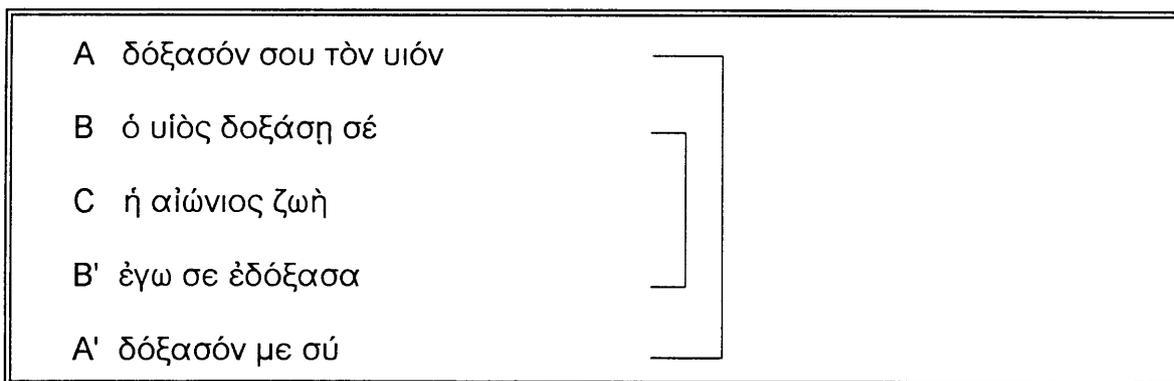
The content of the report is found in C3.1--C3.15. In these semi-cola Jesus very briefly refers to the past, what he has done and accomplished. This gives us in a nutshell the content of Jesus' mission, which also reflects what is expected of any disciple of Jesus who follows him in discipleship.

This report can be divided into two sections: C3.1-6 and C3.7-15. The following is a structural analysis of semi-cola C3.1-6.<sup>1319</sup>



### A discussion of the semantic structure and unity of this cluster

These verses form a separate unit within ch 17 by reason of the theme of glorification at its centre and its chiasmic structure (Waldstein 1990:320). From this topical analysis the following chiasmic (cf Malatesta 1971:195f) pattern is derived which indicates how the various components of this cluster are interwoven.



<sup>1319</sup> A structural analysis of semi-cola 3.7--3.15 will follow at a later stage when it comes under discussion.

### The interpretation of this chiasmic pattern

This symmetric structure interprets the hour from two different perspectives.<sup>1320</sup> We are dealing here with two different objects of δόξα (Barrett 1978:504): the one where the Father is glorified (B-B'),<sup>1321</sup> the other the glorification of the Son (A-A').<sup>1322</sup>

**A-A'** concerns the δόξα of the Son<sup>1323</sup> which centres around its theological goal, "ἵνα ὁ υἱὸς δοξάσῃ σέ" (C3.2) and defines the δόξα as his exaltation "δόξη ἧ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι" (C3.6) (cf Waldstein 1990:321). The δόξα of the Son in C3.2 is instrumental for the δόξα of the Father and refers to the death and exaltation of Jesus (and corresponds with 7:30; 8:20; 12:23). In this case both the Father and the Son are revealed. On the other hand the δόξα of Jesus in C3.6 corresponds with that of the Father because it relates to Jesus' existence with that of the Father in the world above.<sup>1324</sup>

**B-B'** concerns the δόξα of the Father (C3.2, C3.5). In C3.5 the Father is glorified by the work Jesus completed during his earthly ministry. Through Jesus' death on the cross (C3.2; cf also 12:23-24,27-28; 13:31,32), which is the consummation of ἡ αἰώνιος ζωῆ, Jesus glorifies the Father, while at the same time Jesus is also glorified (C3.2). The continuous begetting of new children for God will in future also serve to glorify the Father. They will then honour him as Father (1:12) (Brown 1972:751).<sup>1325</sup>

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<sup>1320</sup> Waldstein (1990:322f) tries to explain the δόξα in C3.2–C3.6 in terms of the other two references of δόξα in ch 17 (C3.41 and C3.42). Although the two δόξα references in C3.41 and C3.42 relate to the δόξα reference in C3.6 Waldstein failed to interpret them from the ἵνα-clause (C3.41) which expresses the content of the request (Barrett 1978:512), that is the result of the given δόξα, while the ὅτι-clause in C3.41 indicates the root of the δόξα (cf Barrett 1978:514).

<sup>1321</sup> The δόξα of the Son in C3.2 refers to the hour of his death (Barrett 1978:501) which again refers to the beginning of his return to his Father. Through this he accomplishes salvation for those who believe in him. This accomplishment of salvation glorifies the Father. The Father is also δόξα through τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω (C3.5). This δόξα relates to the revelation of the Father and his Son through the works, words and person of Jesus Christ. This revelation culminates in the death of Jesus.

<sup>1322</sup> In the FG the Father is seen as bringing glory to himself (12:28; 17:5) or to the Son (8:54; 12:16; 13:32; 17:1,5,10,22, 24). He glorifies himself through the life, death and exaltation of Jesus, for in the incarnate Son of God we have the most concentrated revelation of God. Likewise he glorifies the Son by helping him to complete his mission (Lindars 1981:518) and by restoring him to the position of honour and majesty that he occupied before the incarnation. The FE presents the Son also as glorifying the Father (7:18; 13:31; 14:13; 17:1,4). This is his lifestyle that legitimizes the genuineness of his revelatory-salvific ministry. Although Jesus states that he does not glorify himself (8:50,54), the FE notes that the sign Jesus performed at Cana had the effect of 'manifesting his glory'. Even in 16:14 (cf also 15:26) it is stated that one of the ministries of the Spirit is to glorify Christ. Even men bring glory to God (9:24; 13:31). Finally it is stated that believers glorify the Father and the Son in various ways (11:4, 40; 15:8; 21:19). God is glorified through the life of Jesus' disciples when they bear much fruit, etc. According to Cook (1984:294) the glory of the Father and the Son are so closely related in the FG 'that it seems that the glory of the one equals the glory of the other (11:4; 16:14,15)'.

<sup>1323</sup> Jesus is also δεδόξασμαι ἐν αὐτοῖς (the disciples) while Jesus gives to the disciples the δόξαν received from the Father.

<sup>1324</sup> The content of this δόξα is to be interpreted and determined as the contrast of Jesus' life in the 'world below' for this δόξα concerns Jesus' existence in the 'world above'.

<sup>1325</sup> Throughout this study it has become increasingly clearer that Jesus' task on earth was to reveal and to redeem. In this cluster where Jesus gives his report we find an explicit reference to redemption (C3.3, C3.4) and an implicit reference to revelation (C3.2). In C3.7-15 there are explicit references to the revelation brought by Jesus.

**C** The aim of the glorification of Jesus and the glorification of the Father was to give ζωὴν αἰώνιον: ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν (C3.3f). For the Son the giving of ζωὴν αἰώνιον was instrumental in the exploitation of the glory of the Father (Jesus glorified the Father by completing the work the Father gave him to do C3.5). Simultaneously the giving of eternal life was also a moment in which Jesus was glorified. With the *inclusio* of the ζωὴν αἰώνιον theme, a close relationship is laid between the δόξα-theme and ζωὴν αἰώνιον-theme.<sup>1326</sup>

In **conclusion: (i)** It is clear that the two parts of this symmetrical structure interpret the hour in two different directions: the first part (C3.2 and C3.3) focuses on the effect of ἡ ὥρα (C3.1), the gift of ζωὴν αἰώνιον (C3.3), whereas the second part (C3.5 and C3.6) focuses on the theological root and goal of ἡ ὥρα, the completion of Jesus' mission and the pre-existent glory of the Son (Waldstein 1990:321).<sup>1327</sup>

**(ii)** These two perspectives of the δόξα-motif are complementary, with far-reaching results for discipleship. In a *complementary* sense the first δόξα not only concerns the crucifixion (salvation of people), but also the revelation of the Father and the Son: the Son is revealed as Christ, the Son of God and the Father as the one who loves the world so much that he gave his only Son to be crucified. The fact that Jesus is the Christ, the Son of God, constitutes his heavenly glory (the second δόξα). Conversely, because he was with God (1:1 which reflects this δόξα) he could die on the cross to accomplish salvation.

In the sense of *discipleship* the main objective is to glorify God, an example already set by the heavenly agent. The crucifixion of Jesus (first δόξα) is the cornerstone of discipleship and the revelation that results from the crucifixion is the message the disciples have to proclaim to the world: for God so loved the world, that he sent the Son of God with a Messianic mission to reconcile the world with God.

**(iii)** In semi-cola 3.2 and 3.3 Jesus explains why he should be glorified<sup>1328</sup> in the light of what he *will do* -- to glorify the Father, which is to grant life to the disciples. But in semi-cola 3.5 and 3.6 it becomes clear why Jesus should be glorified in the light of what he *has already done* -- he has completed the task assigned to him by the Father (Brown 1972:751).<sup>1329</sup>

<sup>1326</sup> In their mission to the world the disciples of Jesus will not only contribute to the fact that people come to believe that Jesus is the Christ, the Son of God (20:31), but in this process they will also glorify God.

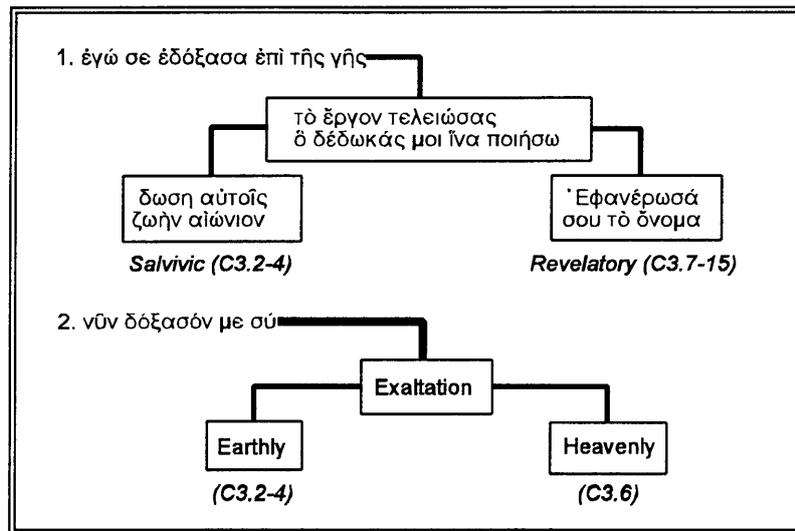
<sup>1327</sup> In order to interpret the pre-existent δόξα, Waldstein (1990:322f) uses the wrong text in ch 17. He is of the opinion that the oneness motif in ch 17 refers to the ontological unity that exist between the Father and the Son. From the perspective of this oneness he tries to explain the pre-existent δόξα.

<sup>1328</sup> Throughout his ministry Jesus possessed and manifested glory. In 1:14 it is stated that the FE and others have seen Jesus' glory. At Cana Jesus revealed his glory to his disciples (2:11; cf also 11:4,40; 12:28). His glory during his ministry was seen in his performance of signs. The cross was the ultimate sign in which his life-giving power was demonstrated. In the 'hour', the signs performed by Jesus passed over to reality. After the crucifixion and exaltation eternal life is granted to all who believe in Jesus through the work of the Spirit (20:22) (Brown 1972:751).

<sup>1329</sup> The Father has given Jesus his ρήματα (C3.12), his ὄνοματί (C3.24 and C3.25), his δόξα (C3.40 and C3.41) and his **disciples** (C3.3; C3.7; C3.17; C3.41). As the one who received everything from the Father, Jesus represents the Father.

## A discussion of the content of the report

The following diagram is a proposal of the theological content of this report:



The following is a discussion of this diagrammatical analysis:

### (a) Salvation--the glorification of the Father and the Son<sup>1330</sup>

As the passion of Jesus approaches, he announces in C3.1 that the ἐλήλυθεν ἡ ὥρα for the Son to be glorified. This is ἡ ὥρα to which the whole ministry of Jesus has been leading up. It is the hour in which the will of the Father and the manifestation of Jesus' Messianic function is accomplished (Ukpong 1989:54). A conclusion from this diagram is that this report is in a condensed form subscribed from the δόξα-motif.

The δόξα-theme is prominent in ch 17 and Sanders (1975:82; also Brown 1975:503; Schnackenburg 1975:498ff; Newman & Nida 1980:523) correctly states that it is also an important theme in the FG.<sup>1331</sup> For mutual glorification of Father and Son cf 13:31f; Jesus' glory is from the Father (cf 8:54) and the Father is glorified in the Son (14:13).<sup>1332</sup> This mutual glorification is congruent with the purpose in C3.3 and takes place in ἐλήλυθεν ἡ ὥρα (C3.1; cf also 7:39; 12:16,23). As human beings are brought to faith in the Son and

<sup>1330</sup> Because of the fact that the 'glory' of the Father and that of the Son as depicted in C3.2-4 are so closely related they will be discussed together; the one implies the other.

<sup>1331</sup> The first statement about the δοξα of Jesus in 1:14 tends to create varying associations of power and splendour. This impression is confirmed by the FE's comment on the result of the first sign which Jesus performed at Canaan (Pamment 1983:12): Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὃ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφάνέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ (2:11). A reader could assume that in spite of the fleshly appearance of Jesus the glory and power of God was not completely revealed. Käsemann (1968:9f) argues against such a point of view 'Almost superfluously the Evangelist notes that this Jesus at all times lies at the bosom of the Father and that to him who is one with the Father the angels descend and from him they again ascend. He who has eyes to see and ears to hear can see and hear his glory.'

<sup>1332</sup> The glorification of the Son by the Father and the glorification of the Father by the Son are one and the same thing (Haenchen 1984:150). But one must also bear in mind the different facets of the glorification as depicted in C3.2-6.

in the Father who sent him, and so gain eternal life (ζωὴν αἰώνιον),<sup>1333</sup> which is the purpose of the granting of authority, the Father is glorified.

Our primary interest here is in the Greek term δόξα. In the context of the FG the immediate lexical meaning is 'honour, glory, splendour' (Liddell & Scott 1974:178),<sup>1334</sup> which reflects the meaning of a number of verb combinations rendered by the NIV as 'praise' (5:41,44; 12:43), 'honour' (7:18), 'glory' (8:50; 9:24). Even in 8:54 δοξάζειν slide over into the deeper theological meaning which we express as 'glorify'. Other statements which perhaps invite translation as 'honour' or 'praise' also form part of the semantic field of the 'glorification' of Jesus (cf Schnackenburg 1975:502).

Scholars (Brown 1971:503; Schnackenburg 1975:503 ; Aalen 1976:45ff; Kittel 1978:247ff; Cook 1984:292) agree that the FE draws on the OT's idea of God's *kabod*. In the LXX δόξα is used to translate *kabod*. This Hebrew term refers to that which is 'weighty' or 'impressive'. Brown (1971:503) made a worthy contribution by highlighting two important elements from the OT in the understanding of God's glory: 'it is a *visible* manifestation of His majesty in *acts of power*. God manifests himself to men by striking actions (cf Ex 16:7-10; 24:17). When it is used of God it refers to the impact made on man from the self-manifestation of God (Cook 1984:292).<sup>1335</sup> We can conclude that the δόξα, whether used to refer to Jesus or the Father, relates to 'revelation', i. e. a revelation of their identities.

Hence, the LXX becomes the significant background of influence on the FE's use of δόξα to refer to the 'honor' and 'glory' that come to God through the manifestation of his character (Cook 1984:292).<sup>1336</sup> The LXX (via Brown 1975 and Cook 1984) thus provides us with a scheme to determine the meaning of δόξα in ch 17. When this scheme is applied to C3.2-15, it appears as follows:

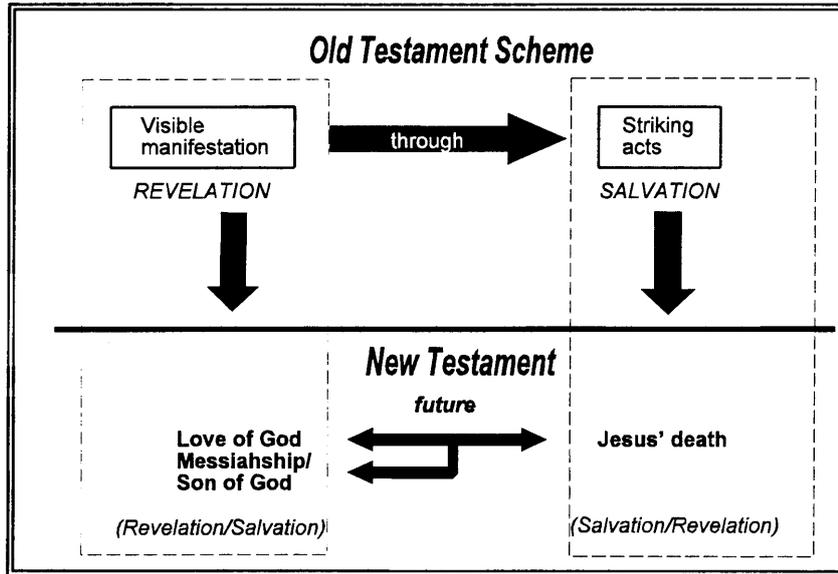
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<sup>1333</sup> A problem arises concerning the interpretation of the particle ἵνα in semi-colon 3.4. Should it be interpreted in terms of purpose or in terms of cause? An interpretation in terms of cause seems most unlikely for it would mean that the purpose of eternal life is to γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. Thus the obvious understanding would be in terms of cause where the sequence is turned around: 'through knowing the only true God and Jesus Christ, one acquires eternal life'.

<sup>1334</sup> Nida & Louw (1988:736) define τῆ δόξῃ in C3.6 as 'to cause someone to have glorious greatness--"to make gloriously great, to glorify"'.

<sup>1335</sup> Aalen (1976:48) differs from Cook and Brown. According to him '...glory is to be understood as a revelation of God, or as the intervention of his power in history (1:14; 2:11; 11:4; 12:41), while in the opinion of Cook (1984) and Brown (1975) the acts of power are instrumental in the visible manifestation of God.

<sup>1336</sup> Fry (1976:421ff), with reference to the entire NT, suggests that there are three aspects to the meaning of δοξα as it is used with reference to God and Christ. He suggested three categories: (i) Brightness or splendour (not applicable in the FG), (ii) Great power and strength (2:11; 11:40; 12:41). In this category the emphasis is on the action of God/Christ, (iii) Majesty and honour (1:14; 17:1,5,24). In this category the position of God/Christ is in view. This categorization confuses the reader by not distinguishing between the meaning or objective of δοξα (category (i) and (iii)) and the medium to be δοξειν (category (ii)).



The statement made by Jesus in this section which constitutes the δόξα-motif is the **'death of Jesus'** in the first part of the cluster (C3.2).<sup>1337</sup>

This OT scheme closely relates to the construction of the report in the previous diagram. This scheme has its limits but provides a platform which, with some change, can be used in ch 17. The OT order of this scheme is also to be reversed here. In the FG, revelation about Jesus and God comes first (see C3.7 and C3.12) and salvation follows when this revelation is accepted. The contrary is also true in the Johannine (NT) perspective; when Jesus brings about salvation on the cross, the love and justice of God and the Messiahship of Jesus are revealed (C3.2).

This cluster strikingly reveals that glorification is something which happens to both Jesus and God himself.<sup>1338</sup> Jesus has glorified the Father in his earthly mission<sup>1339</sup> and ministry and in return the Father is to glorify Jesus (C3.5f).<sup>1340</sup> The opposite also occurs where Jesus prays that God may glorify him so that he in turn may glorify the Father (C3.2).<sup>1341</sup> *This mutual glorification of the Father and the Son must be interpreted from the perspective*

<sup>1337</sup> δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ in C3.2 implies the death of Jesus in the light of the ὦρα motif in C3.1.

<sup>1338</sup> Instances in the FG where δόξα and δοξαζω refer to the crucifixion of Jesus are: 7:39; 12:16; 12:20-28. Jesus' glorification, the glorification of the Son of man, he has to die on the cross where his identity, as the Messiah, the Son of God (20:31) will be totally revealed (cf Pamment 1983:12).

<sup>1339</sup> According to Morris (1975:720) the phrase ἐγὼ σε ἐδόξασα (C3.5) indicates a completed task which is further defined as τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω. Morris also asserted that the juxtaposition of the two pronouns ἐγὼ and σε points to the fact that the work of Jesus was intend solely to glorify God.

<sup>1340</sup> There are three passages in the FG (5:41-47; 7:18; 8:49-59) where Jesus disputed the theme of honour (δόξα) with the Jews. These passages are closely interwoven and indicate that Jesus does not receive honour himself (7:18; 8:54), that Jesus honours the Father (7:18; 8:49; see also 17:4) and finally that the Father honours Jesus (5:55; 8:54; cf also 17:5,22; 16:14). This is because Jesus has come in the name of the Father (5:43ff; cf also 12:28; 17:6ff).

<sup>1341</sup> Apart from the statement in 13:31f, i.e. that ὁ θεὸς ἐδόξασθη ἐν αὐτῷ, there is no previous reference in the FG to the effect that Jesus has glorified the Father with his work on earth. This δόξα is however implicit in all the references where Jesus refers to himself as 'doing the will of the one who sent him'.

of the 'salvation history': Jesus' earthly work was devoted to glorifying his Father in his revelatory-salvific work which culminated in the sacrifice of his life (cf Bernard 1963:560).<sup>1342</sup> The role of the Father again was to enable Jesus to make his saving work bear fruit for men (C3.2) and to install Jesus in his previous position of heavenly power (C3.6).

### The crucifixion of Jesus<sup>1343</sup>

At the beginning of this section (the report of the agent) we read that the content or goal of the mission of Jesus is ἡ ὄρα of death and resurrection. This critical event was decisive for the salvation of mankind because in it the people would recognize who Jesus really is (the Christ, the Son of God--20:31) and through this Christological event also who God is (the loving and caring God--3:16). Thus the salvation phenomenon constitutes the revelation phenomenon.

In the case of *Christ* the basic idea which enables the FE to 'glorify' the appalling death by crucifixion is the 'lifting up'. Schnackenburg (1971:498) correctly states that the FE starts from the outward event where Jesus is lifted up 'from the earth' onto the cross (3:14, 8:28, 12:32), and gives it a transferred theological meaning.<sup>1344</sup> Jesus' hour is not temporal but theologically contains both dark and light (Schnackenburg 1971:501f).<sup>1345</sup> This would mean that Jesus' crucifixion is a Christological statement of both a soteriological promise and the dignity of Jesus. The context of 8:28<sup>1346</sup> confirms this interpretation: the ἐγώ εἰμι refers to the revelation of Jesus' divine dignity (as the Christ, the Son of God). Verse 8:29 qualifies ἐγώ εἰμι.<sup>1347</sup> Jesus can say ἐγώ εἰμι because the ὁ πέμψας με is with him (μετ' ἐμοῦ ἐστιν). This refers to the unity between Father and Son. Jesus' profound sense of the Father's presence is the direct consequence of his perfect self-conscious submission of the will of his Father (Carson 1991:345). The γνώσεσθε in 8:28 implies the possibility of salvation or judgment (cf Schnackenburg 1971:500).

In 12:32 Jesus describes the event from the heavenly stage. The passive form used by Jesus and the answer of the people in 12:34 (δεῖ; also see 3:14) show that the FE sees God and his will as being in the background. Thus the real intention and object of the

<sup>1342</sup> The FE is convinced about the necessity of the crucifixion of Jesus (δεῖ 3:14; 12:34) but wants to overcome the σκάνδαλον of the cross. In order to accomplish this he avoids references to the 'suffering' (the word πάσχειν occurs nowhere in the FG) with regard to Jesus and describes this event in Jesus' experience as 'glorification' (13:31f; 17:1; cf 7:39; 12:16). In support of this idea he pictures Jesus' crucifixion as an experience being lifted up from the earth (3:14; 8:28; 12:32,34). 'The "glorification" of Jesus in the Passion was the Divine acceptance of His Sacrifice by the Father, the sealing of His Mission as complete' (Bernard 1963:560).

<sup>1343</sup> Because the revelation accomplished by Jesus and referred to by Jesus (C3.7-15) occurs, according to the structure of ch 17, after the reference to the salvation (C3.1-6) it will be discussed in the next part of this section.

<sup>1344</sup> Thüsing (1970) already examined this concept thoroughly, with its roots and ramifications in Johannine theology as a whole. Cf also Moloney (1978) 'The Johannine Son of Man'.

<sup>1345</sup> Even passages that refer to Jesus' hour have the same ambivalence as those referring to the 'lifting up'. The hour of death (7:30, 8:20) is also the hour of glorification (17:1; cf 13:1,31--with vñv).

<sup>1346</sup> 8:28 εἶπεν οὖν [αὐτοῖς] ὁ Ἰησοῦς, Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ.

<sup>1347</sup> ἐγώ εἰμι must be interpreted from the perspective of the mission motif. The Son identifies himself with the Father in divine terms to indicate his agency. In ἐγώ εἰμι the FE combines the divine and mission theology.

crucifixion of Jesus is to glorify both the Father and the Son. In the case of Jesus, this is to reveal his person (who he really is) through his saving act on the cross (what he did). Through Jesus the Father is revealed as the one who loves (3:16) the world and wants to save it. Therefore Jesus had to die (δεῖ--3:14; 12:34).

### Jesus gives eternal life to those *who believe* in him

Jesus' petition for his own glorification (C3.2) and the reference to his contribution in giving life to men cannot be separated from one another (cf Waldstein 1990:321).<sup>1348</sup> ζῶην αἰώνιον (C3.3f) is not explicitly mentioned again in the FG. According to Schnackenburg (1975:195) ζῶην αἰώνιον is replaced by δόξα in which this fulfilled eternal life is manifested (see C3.42).<sup>1349</sup>

C3.3 leads to a problematic interpretation, but provides an insight into the nature of the continuing glorification of the Father by the Son -- Jesus is established in his power, and because of this power he will give eternal life to all men entrusted to his care by the Father (πάν<sup>1350</sup> ὁ δέδωκας αὐτῷ) (Schnackenburg 1975:193).<sup>1351</sup> Therefore C3.3 establishes the basis for the petition of C3.2, and does so by establishing an analogical pattern which can be schematized as follows (Carson 1991:554; also Barrett 1978:502):

3.2 δόξασόν σου τὸν υἱόν,

3.3 <sup>2</sup>καθὼς ἔδωκας αὐτῷ ἐξουσίαν  
πάσης σαρκός,

ἵνα ὁ υἱὸς δοξάσῃ σέ,

ἵνα πᾶν ὁ δέδωκας αὐτῷ δώσῃ  
αὐτοῖς ζῶην αἰώνιον.

The analogy between C3.2 and C3.3 is constituted by the καθὼς particle of comparison. Through the ἐξουσίαν, which the Father has given the Son (C3.3), the Son is δόξασόν (C3.2). The two ἵνα-clauses are also related in the sense that the δοξάσῃ of the Father (C3.2) comes through the δώσῃ αὐτοῖς ζῶην αἰώνιον to πᾶν through the Son.

<sup>1348</sup> The theme of ch 17 is 'the continuation of the mission of Jesus by his disciples' and not 'the achievement of Jesus' aim' as Schnackenburg (1975:193) maintains with regard to C3.3. In fact these two themes should not be viewed as contrary to one another when considering the main theme of ch 17, but should rather be seen as complementary; as the continuation of Jesus' mission to give eternal life to all those elected by the Father (πᾶν ὁ δέδωκας αὐτῷ -- C3.3). According to Brown (1972:751) the giving of eternal life is intimately related to the work that Jesus was doing in his earthly ministry (C3.5) and brings that work to completion, for Jesus' works were signs of his power to give eternal life. Bultmann (1941:376) phrases the idea well when he says, 'His work does not come to an end with his earthly life but in a real sense only begins with the end of that life'.

<sup>1349</sup> Some scholars (Schnackenburg 1975:195) regard semi-colon 3.4 (v 3) as complementary to ζῶην αἰώνιον and undoubtedly editorial (cf Schnackenburg for reasons to support this point of view). Barrett (1978:503) views this semi-colon as parenthetical but rejects Schnackenburg's point of view of 'a gloss'. Regardless of whether it is parenthetical or a gloss, the fact remains that this text is very important to understanding the theme of 'life' in the FG. Barrett (1978:503) correctly states that the FE felt the necessity of a definition of eternal life and therefore incorporated it into the prayer.

<sup>1350</sup> Barrett (1978:502) chooses to interpret it as the 'disciples' and Brown (1972:741) as 'men'. Morris (1975:719) agrees with Brown that πᾶν refers to all believers. The FE first uses πάσης σαρκός, then the neuter singular πᾶν and finally the masculine pronoun αὐτοῖς, all in semi-colon 3.3. Although πάσης σαρκός denotes all mankind, πᾶν contextually refers to the disciples of Jesus, and theologically all those whom the Father will give to the Son.

<sup>1351</sup> καθὼς (C3.3) is the first word of this colon in the Greek text and can best be rendered as 'just as'.

According to Schnackenburg (1975:193) the linguistic construction of the καθὼς clause with the ἵνα clause in the same semi-colon can best be understood as a repetition and a clarification of the first ἵνα clause (C3.2). This construction (C3.3) must then be interpreted as a causal clause 'in accordance with the fact that'.<sup>1352</sup> This would mean that C3.3 constitutes the basis for C3.2. The following important horizontal parallels are: C3.3 refers to God's pre-temporal decision to give his Son authority<sup>1353</sup> over all people.<sup>1354</sup> This is part of God's redemptive plan and is made clear in the second part of C3.3. God gave<sup>1355</sup> his Son this authority in order that the Son might give eternal life to those the Father has given him (Schnackenburg 1975:193f).<sup>1356</sup> The position of the Father in the FG, but especially in ch 17 is related with the concept of 'giving' (ὁ δέδωκας). The δίδωμι-concept stresses the agency-concept. Even the work that Jesus did (C3.5) was work which the Father gave him. The initiative is seen as constantly resting with the Father (the One who sent him) (Morris 1975:721).

The purpose of the grant of authority is that those whom the Father has given to the Son<sup>1357</sup> might have eternal life. God's sovereign purpose extends to the election of those who will be redeemed, while those who reject his mercy stand under his wrath (3:36) (Carson 1991:555). The power bestowed on Jesus over πάσης σαρκός is to be understood as a 'plenary power' (Schnackenburg 1975:193; Carson 1991:555) which enables Jesus to decide about life and death and to bring about salvation or judgment.<sup>1358</sup> This authority

<sup>1352</sup> Linguistically the second ἵνα-clause is according to Barrett (1978:502), partly purposive ('...gave him authority...in order that he might give ...'), partly explanatory ('...give him authority to give...'). The alternative is that ἵνα may depend on δόξασόν (C3.2): 'Glorify him...that he may give'. While Barrett thinks that the alternative possibility seems remote and less probable, Brown is of the opinion that the alternatives can be combined. Brown (1972:741) is correct when he says that it is 'better to recognize that the interpretations are not exclusive, and that to some extent the *hina* clause elaborates both antecedents. The granting of eternal life is the goal of the power over all men that has been granted to the Son ...; yet the granting of eternal life also constitutes the purpose for which the Son asks to be glorified.'

<sup>1353</sup> ἐξουσίαν (C3.3) is the same noun that has been translated as 'the right' in 1:12. In both cases it is used in a soteriological sense.

<sup>1354</sup> This does not refer to Jesus' authority which he inherently enjoys through being the Son. This should make the Father's gift of authority to his Son equivalent to the fact that the Father is the *fons divinitatis* of the Son (Carson 1991:555; Schnackenburg 1975:193f). The Son's receiving of authority also does not proleptically refer to the gift of authority granted by the Father and consequently to the Son's obedience unto death as Schnackenburg (1975:193f; also Waldstein 1990:321) suggests. According to Newman & Nida (1980:526) this is most likely the giving of authority to the Son as a prerogative of his earthly ministry.

<sup>1355</sup> The repeated use of δίδωμι in ch 17 should not be overlooked (see vv 4,6,7,8,9,11,12,14,22,24). This favourite verb is found 76 times in the FG (Mt 56, Mk 39, Lk 60), of which 17 instances occur in ch 17. The FE often uses the perfect tense 'denoting the permanence of the gift' (Morris 1975:718). Thirteen times the Father is the subject, with the gift having been made to the Son. The other four occasions refer to the giving of the Son to the disciples.

<sup>1356</sup> The construction of a καθὼς clause with a ἵνα (C3.3) is also found in 13:34 (cf also 13:15). In C3.3 it is a repetition and clarification of the first ἵνα clause in C3.2. This clarifies the idea in the καθὼς clause, which forms the basis of the argument (Schnackenburg 1975:193).

<sup>1357</sup> There is no reference here to believers, but only to πάν ὁ δέδωκας αὐτῷ. In praying explicitly for these people Jesus reminds his disciples of their dependence upon God and the fact that salvation is guided by God (cf Schnackenburg 1975:193).

<sup>1358</sup> In 5:20-27 the Father primarily has given his Son the power to give life to all who belong to him, but he has also given him the power to judge those who refuse to hear him. The πάν is added to emphasize the universality of the redemption. This salvation is thus not restricted to the disciples, but is meant for anyone who believes (cf Schnackenburg 1975:194). Although predestination is not thematic here, there is still a

granted to the Son in his missionary task (cf 3:31-36) is important for the understanding of discipleship, because in his appearance to his disciples after his resurrection Jesus also gave them authority through which they could execute their mission.

C3.3 and C3.4 provide insight into the meaning of one of the important Johannine concepts of ζῶην αἰώνιον.<sup>1359</sup> It is important to recognize the fact that believers possess this life already when they are still in the cosmos and to understand that this 'knowledge' (γινώσκωσιν) is not essentially only cognitive<sup>1360</sup> (Schnackenburg 1975:196) but also indicates an intimate personal relationship (Lindars 1981:520f; also Barrett 1978:504). It involves a life of accepting Jesus (1:12), believing in Jesus (3:16f), obedience to the teaching of Jesus (8:31), serving Jesus (12:26), loving one another (13:35), and the bearing of much fruit (15:8). According to Brown (1972:752) this relationship is in agreement with the Hebrew use of the verb 'to know' (γινώσκωσιν) with its connotation of immediate experience and intimacy.<sup>1361</sup> In semi-colon 3.4 the content of this knowledge is particularly indicated.<sup>1362</sup> Thus in semi-colon 3.4 eternal life (ζῶην αἰώνιον) relates 'to a

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consciousness of election in Jn 17. When Jesus prays explicitly for those whom the Father has given him (ὧν δέδωκάς μοι) he reminds his disciples of his dependence on God and the fact that his mission and the results of his mission are guided by God.

<sup>1359</sup> ζῶην αἰώνιον is only used here in ch 17 and is replaced by δόξα in which this eternal life is manifested (cf 17:24) (Schnackenburg 1975:195). The phrase is very common in chs 1-13; and appears twice in chs 14-17 (cf 14:6 where ζῶή is used). The reason for this usage is that in the earlier part of the FG the FE presents the Gospel message to the world in order that people may come to faith in Jesus Christ. But in the final discourses where Jesus concentrates on his group of disciples who have been given to him by the Father, the emphasis is on the necessity of Christian love (cf Barrett 1978:503).

<sup>1360</sup> Barrett (1978:504) focusing on the cognitive aspect, makes the following points which, according to him, have been suggested by the text: '(a) Knowledge of God and Christ gives life; but the same result follows from believing (20:31). Knowing and believing are not set over against one another but are correlated. This suggests that John's conception of knowledge is close to that of the Old Testament. (b) Knowledge has also an objective, factual, side. Men must know the only true God (cf 8:32, γνῶσεσθε τὴν ἀλήθειαν). The objectivity is partly Greek but owes something to the native Jewish conception that God reveals himself, and is known, in concrete historical events. (c) Knowledge of God cannot be severed from knowledge of his incarnate Son; cf 14:7; 20:31 and many other passages. This passage makes possible a unique fusion of the Greek and Hebrew conceptions of knowledge. Saving knowledge is rooted in knowledge of a historical person; it is therefore objective and at the same time a personal relation.' Morris (1975:719) adds an important aspect in the sense 'that Jesus has in mind an ever increasing knowledge, not something given in its completeness once and for all'.

<sup>1361</sup> Newman & Nida (1980:527) point out that in both Greek (in particular the Gnostic religions) and Jewish thought there is the belief that knowledge is essential for salvation. The focus in Judaism is different from that of the Gnostics. Where in Gnosticism it is an intuitive understanding of the nature of God, in Judaism the knowledge of God is primarily the revelation of God contained in his Law, and obedience to this Law means life. According to Newman & Nida this true knowledge of God was tied to a particular historical revelation and it demanded faith and obedience. This understanding and interpretation of 'knowledge' is reflected in the FG. The knowledge (γινώσκωσιν) referred to in semi-colon 3.4 is knowledge which comes through the specific revelation in Jesus which demands a response of love and obedience on the part of those who follow him (disciples).

<sup>1362</sup> God is referred to as τὸν μόνον ἀληθινὸν θεὸν. The two attributes μόνον and ἀληθινὸν are the basic affirmations of monotheism. They distinguish the God of the OT (and NT) from the many false gods of other religions. It is only here and in 1:17 that the title Jesus Christ occurs in the FG. In relation to the reference of Πάτερ throughout ch 17 one would normally expect 'the Son'. However, since one of the strong emphases is on the historical revelation, and also considering the purpose of the FG (20:31), the historical name Ἰησοῦν Χριστόν is specifically chosen for this purpose (cf Newman & Nida 1980:527). Even the reference to ὁ ἀπέστειλας determines the content of the γινώσκωσιν more specifically. This point of view is supported by C3.14f.

correct appreciation of the Father and of Jesus'. To know God transforms a person's life and introduces him to a different quality of life (Morris 1975:720). The only way to know God is through his revelation -- he has revealed himself in Jesus Christ whom he has sent.<sup>1363</sup>

The ratification of this salvation is rooted in a historic event. Even the most Gnostic statement in the FG, αὕτη δέ ἐστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν, is rooted in history. Here γινώσκωσιν<sup>1364</sup> indicates the existence of an intimate relationship with the Father and his Son, Jesus, Christ, to have communion with God and to partake in these heavenly qualities (1:4,14). Such a relationship comes only through faith in Jesus after hearing his words (Brown 1975:507f).

In Johannine theology faith is a way of life in commitment, in discipleship to Jesus, but this still does not mean that faith is without intellectual content (cf C3.11,14) (Brown 1972:752). To have faith in someone or to follow the 'way of life' of someone, one has to have *inter alia* intellectual knowledge of that person. This relates to the revelation that Jesus brought. Part of this knowledge, according to the FE, is to know that the 'one true God' is the God who can only be known through and in his Son, Jesus Christ, so that the person who confesses the Son also confesses the 'one true God' (Brown 1972:752).

This knowledge has to be interpreted from the perspective of the family metaphor. To know the Father is the basis for the believer's acception into the family of God and for his identity. Existence in the family of God comes only through knowledge. γινώσκωσιν (C3.4) has to do with knowledge concerning relationships. In order to experience God a person has to know Jesus: εἰ ἐγνώκατέ με, καὶ τὸν πατέρα μου γνώσεσθε καὶ ἀπ' ἄρτι γινώσκετε αὐτόν καὶ ἐωράκατε αὐτόν (14:7; cf also vv 9,20). According to the FE this knowledge about Jesus is realized in the present through the revelation of the Son, and later through the revelation of the disciples.<sup>1365</sup>

Brown (1972:751) maintains that the giving of eternal life (C3.3--ζωὴν αἰώνιον) was intimately related to the work Jesus has been doing on earth (C3.5). This 'salvation work' of Jesus is described in greater detail in the following section (C3.7--C3.15) in connection with the revelatory aspect; cf also 5:21f (Barrett 1978:504).<sup>1366</sup>

<sup>1363</sup> The aorist ἀπέστειλας indicates a definite act which refers to the incarnation (cf 3:17) (Morris 1975:720).

<sup>1364</sup> γινώσκειν in 17:3 is not to be understood in a rational or theoretical sense; in the familiar Semitic use, as seen in the OT, it means an inner apprehension and participation, and ultimately communion (Schnackenburg 1971:444).

<sup>1365</sup> By the end of the second century Irenaeus, one of the prominent church fathers theologically formulated this teaching by the FE more formally: 'He who is incomprehensible, intangible, and invisible has made Himself seen and grasped and understood by men so that those who understand and see him may live.... The only life is participation in God, and we do this by knowing God and enjoying His goodness' (*Adv. Haer.* iv 20:5; SC 100:640ff).

<sup>1366</sup> τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω (C3.5) will also be dealt with in the next section where the revelatory element in semi-cola 3.7-15 will be examined. In C3.2f Jesus' revelatory-salvific work is interpreted from the salvation perspective and the aspect of revelation implied as the result in which the Father and Christ are glorified. In C3.7-15 the opposite is at stake where this work of Jesus is discussed from the revelatory perspective, moving to the salvation as the result.

The 'events of salvation' place the Son in the closest possible relation to the Father (C3.3f).<sup>1367</sup> This permanent mutual glorification of Father and Son continues throughout the continuous saving activity after Pentecost and in the action of the heavenly Christ (cf 13:32; 14:13; 17:1,5). When the saving work of Christ bears fruit through the disciples, the Father is glorified (15:8). Schnackenburg (1971:503) correctly states that 'Mit "verherrlichen" hat sich Joh ein sprachliches Instrument geschaffen, um das ganze Heilswerk Jesus, das sich im Wirken des bei Gott weilenden Christus durch den Geist, in den Jüngern fortsetzt und erfüllt, unter einen bestimmten Aspekt zu rücken.' Eternal life is given when Jesus breathes forth the Holy Spirit upon his disciples (20:22). The Spirit is the life-giving force (6:63) and can be given only when Jesus has conquered death (7:39).

In Jesus' glorification he will glorify the Father (C3.2) by giving eternal life. This gift will beget new children for God who will honour him as Father. Thus, what Jesus is seeking here, is the recognition of his Father and the welfare of his disciples (Brown 1972:751). God in turn glorifies Jesus when he acknowledges the work Jesus did when Jesus underwent the passion, death and resurrection to legitimize his work of redemption. Jesus is also glorified by the fact that his disciples (C3.18) accepted him, believed in him and will continue his mission on earth (cf Ukpong 1989:54). The Spirit of truth will also glorify Jesus (16:14).

### **Jesus asks to be glorified**

This is a new perspective added to the δόξα motif. The second part of C3.2-6 does not interpret Jesus' hour as it is done in the first part, namely in terms of its effectiveness in giving life, but in terms of its goal: Jesus' pre-existent glory. Jesus implores the Father to allow him to be established in his original glory with him. Although καὶ v̄uv (C3.6) corresponds with ἡ ὥρα (C3.1) (Schnackenburg 1975:197) it announces a new relationship between persons (Laurentin 1964:195). A decisive turning point is indicated by these two temporal signs, καὶ v̄uv<sup>1368</sup> in C3.6 (it refers to ἡ ὥρα in C3.1) and shows that the moment of departure has arrived (see C3.23 and C3.28 v̄uv δὲ πρὸς σὲ ἔρχομαι; cf also 20:17) (Schnackenburg 1975:197).

The noun πάτερ emphasizes the intimate relationship between Jesus and the Father (cf Groenewald 1980:346) and gives an indication how this heavenly δόξα should be interpreted. It is not possible to treat δόξασόν με σύ in the same way as in C3.2 where the

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<sup>1367</sup> The cross-event is the climax of the saving activity of Jesus which simultaneously indicates Jesus' return to God (13:3; 16:28), the ascension of the Son of man (3:13; 6:62) and finally his glorification (12:23) (Schnackenburg 1971:504).

<sup>1368</sup> Scholars interpret (καὶ) v̄uv differently. Barrett and Newman & Nida interpret it as having a theological meaning. The phrase καὶ v̄uv (C3.6) is used by the FE to strengthen the request of Jesus made in C3.2 (Newman & Nida 1980:528f). The FE also uses the v̄uv (C3.6), the aorist imperative and the juxtaposed pronouns to bring out a contrast in C3.6: 'In his obedient ministry Jesus has glorified the Father; now, in response to the death which sets the seal upon his obedience and his ministry, let the Father glorify him' (Barrett 1978:504; cf Newman & Nida 1980:529). Schnackenburg and Bernard give it a temporal meaning. Barrett's interpretation, in which Jesus' glorification is presented as a reward for his obedience, is unacceptable. Jesus did not deserve or earn the heavenly glory he is asking for, instead it is part of his nature, he always possessed it (Sanders 1975:369). Laurentin (1964:425 quoted by Brown) points out that καὶ v̄uv can introduce a more decisive repetition of a request already made. Brown is of the opinion that this seems to be the function in the present context if C3.2 and C3.6 are compared. This is acceptable only if the content of the glorification is not considered.

focus is on the revelation of the glory of Christ to people in the world.<sup>1369</sup> In this text (C3.6) the emphasis is on the glorious state that Christ will regain, the glory which belongs to him (1:14b) and which he previously experienced (see 6:62); thus quite a different type of interpretation must be employed (cf Newman & Nida 1980:529). The δόξα in C3.6 refers to the heavenly glory of Christ (Barrett 1978:504). By using the phrases παρὰ σεαυτῷ and παρὰ σοί (C3.6) Jesus indicates that he wants to return to the position he enjoyed before the incarnation, that the eternal glory which he enjoyed before the incarnation (cf 1:1) may be resumed in fellowship with the Father (Bernard 1963:563; Brown 1972:742).<sup>1370</sup> This majestic glorification of Christ reveals his person, and elucidates his ability to bring salvation on the cross and why the example he set through his life could be imitated.

*In conclusion:*

- these different categories of thought relating to δόξα in the end merge to make believers understand the greatness of the redeemer and the fruit of his work (Schnackenburg 1975:197).<sup>1371</sup>
- the participation of Jesus' disciples in this δόξα is one of the goals in ch 17.
- the mutual glorification of the Father and Son provides a rounded off message to proclaim to the world.
- a line of unity exist between the first and second δόξα; the one determines the other.

*Because it was his ultimate endeavour to do the will of the Father in order to glorify Him, he closely relates this part of his report to the work of the Father that he has completed (his mission) and spells it out in terms of 'glorification'. Although it is not mentioned by scholars who worked on the 'Jewish agency' motif, Jesus made certain requests to his Sender. These requests relate to the revelatory-salvific work of his mission. Jesus requested the Father to help him to glorify the Father even further, also that he himself might be glorified.*

### **b. Revelation -- Jesus has revealed the Father to the world (17:6-8)**<sup>1372</sup>

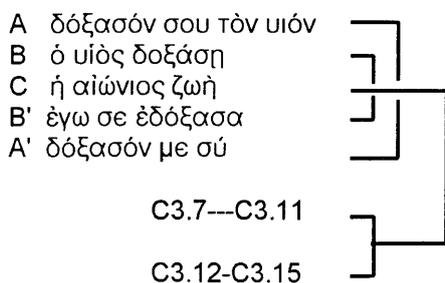
Jesus, in reviewing his earthly mission, declares that he has accomplished the task the Father assigned to him (C3.5), and through this glorified the Father.

<sup>1369</sup> According to Sanders (1975:369) the glory in C3.2 must not be distinguished too sharply from the glory referred to in C3.6, for the one is an expression of the other (cf 1:14).

<sup>1370</sup> According to Bernard (1963:563) the phrase παρὰ σεαυτῷ (C3.6) implies life in the bosom of the Godhead. In the reference in 8:58 " Ἐγὼ εἰμί", Jesus expresses his sure conviction that he stood in an eternal relation with God.

<sup>1371</sup> Cf παρὰ σεαυτῷ and παρὰ σοί (C3.6) with πρὸς τὸν θεὸν (1:1) (cf Morris 1975:721).

<sup>1372</sup> αἰώνιος ζωὴ is not mentioned in cluster B because it links with C3.1-6 (17:1-5). C3.7-15 is an explanation of C3.4 and links directly with γινώσκωσιν and αἰώνιος ζωὴ in C3.4 and indirectly with τὸ ἔργον τελειώσας in C3.5 as the diagram indicates.



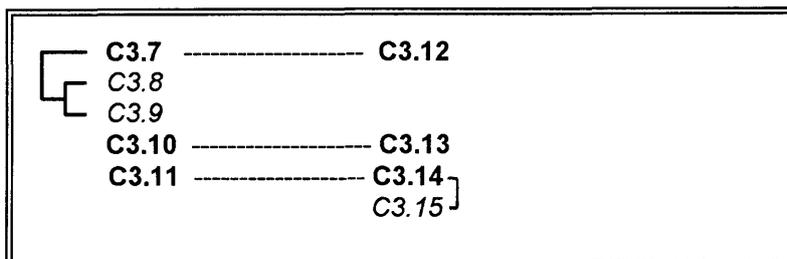


3.12-15 are causal (ὅτι-clause) to C3.11, but on the theological level this section (C3.7-15) contains two equal subdivisions (C3.7-11 and C3.12-15) which mould into a theological parallelism.

The structures in these two subdivisions express progression in the knowledge of the disciples of Jesus through the use of the *copulative* particle καὶ (C3.10,13). The *vuv* in C3.11 is not used in a temporal sense, but rather in a causal sense to indicate that the event in C3.10 is temporally the result of that which takes place in C3.11.

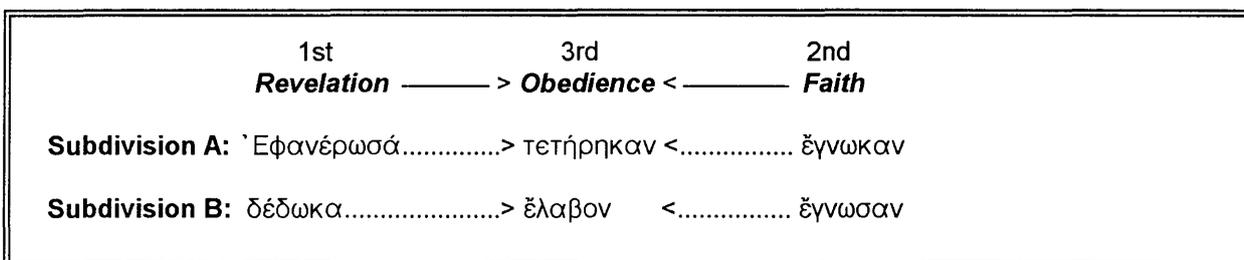
**A discussion of the semantic structure and unity of this cluster**

The following cola relate to one another: C3.7 to C3.12; C3.10 to C3.13; C3.11 to C3.14 and C3.15.<sup>1376</sup>



We can say that these two subdivisions form a symmetric parallelism and mutually expose one another, as will become clear. In both subdivisions there is a theological development from the point of *revelation* (C3.7, C3.12)<sup>1377</sup> to the point of response by *obedience* (C3.10, C3.13), to the implication of acceptance of this revelation in *faith* (C3.11 and C3.14, C3.15).<sup>1378</sup> This gives us an indication that the disciples around Jesus were contrasted with the chief priests and with other disciples of Jesus. They, as well as these men, received the revelation of God from Jesus.<sup>1379</sup> Only the disciples closest to him respond positively in obedience by accepting this word. They came to know that Jesus was of divine origin, that he came from God. They have come to believe that the Father sent Jesus to do a divine task (cf Morris 1975:724f).

The following is a diagrammatical presentation of the soteriological development indicated in these subdivisions.



<sup>1376</sup> This is a way of developing and amplifying a theme and again reflects the Johannine style.  
<sup>1377</sup> The theme of this cluster is correctly identified by Newman & Nida (1980:523f) as revelation.  
<sup>1378</sup> Each cluster starts with a statement of revelation, followed by a response introduced by a *copulative* particle καὶ, to end in a confession of faith introduced by a ὅτι particle.  
<sup>1379</sup> The thought that Jesus revealed the name of the Father to those whom the Father had entrusted to him recurs frequently throughout ch 17 (vv 2,9,12,24).

This diagram presents a summary of the Johannine soteriology. This soteriological development will now be discussed.

Revelation: Ἐφάνερωσά<sup>1380</sup> ...δέδωκα<sup>1381</sup>

In semi-cola 3.7 and 3.12 Jesus' task of revelation is phrased in terms of Ἐφάνερωσά<sup>1382</sup> σου τὸ ὄνομα (C3.7) and τὰ ρήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς (C3.12). The verbs Ἐφάνερωσά (C3.7) and δέδωκα (C3.12) indicate both the deed of revelation (by Jesus) and the content of revelation (through Jesus). Jesus is the only one who really knows God. In 1:18 it is said that the Son is at the Father's side. Therefore Jesus said that if we want to know God, it can only be through him, because he is the only way to God (14:6), who 'has made him known' (1:18). The importance of semi-cola 3.7 (Ἐφάνερωσά σου τὸ ὄνομα) and 3.45 (ἐγνώρισα αὐτοῖς τὸ ὄνομά σου) cannot be over-emphasized. In both cases it is stated that the Son has 'revealed/made known' the 'Name' of the Father. These two references are the only two places in the FG where Jesus is explicitly said to have revealed the name of God to men (Brown 1972:754). The revelation of the Father's name becomes clearer when these two semi-cola are compared:

<b>C3.7</b>	<b>C3.12</b>
<u>Ἐφάνερωσά</u>	<u>τὰ ρήματα ἃ ἔδωκάς μοι</u>
<u>σου τὸ ὄνομα</u>	<u>δέδωκα</u>
<u>τοῖς ἀνθρώποις...</u>	<u>αὐτοῖς</u>

The chiasm in this parallelism emphasizes the close connection between τὸ ὄνομα (C3.7) and τὰ ρήματα (C3.12).<sup>1383</sup> Remarkable and new here is the phrase Ἐφάνερωσά<sup>1384</sup> σου τὸ ὄνομα.<sup>1385</sup> This phrase is also found in a similar form in 17:26, but differs somewhat in that γνωρίζειν is used.<sup>1386</sup> The mode of expression used here (Ἐφάνερωσά σου τὸ ὄνομα – C3.7) is distinctive. The verb Ἐφάνερωσά also occurs in 1:31; 2:11, 9:3, and 7:4 as a term of revelation<sup>1387</sup> in terms of the manifestation of Jesus, his glory and the works of God.<sup>1388</sup>

<sup>1380</sup> The first half of the FG (chs 1-12) concerns primarily the revelation of the agent to the world, while chs 13-17 concerns the revelation of a new life.

<sup>1381</sup> δέδωκα also describes how the disciples acquired knowledge.

<sup>1382</sup> According to Lenski (1961:1128f), 'The aorist records the accomplished fact while the verb φανερῶν is comprehensive, "make visible and clear," ... somewhat like "to reveal" by all that Jesus is, says, and does.' Barrett (1978:505) and Carson (1991:558) agree with Lenski; the aorist Ἐφάνερωσά sums up the work of the ministry of Jesus. According to Carson it also includes the cross.

<sup>1383</sup> τὸν λόγον in C3.10 relates to τὸ ὄνομα (C3.7) and τὰ ρήματα (C3.12).

<sup>1384</sup> δίδοναι is used (C.3.12) in a similar way as φανερῶν (C3.7) to throw light on the fact that Jesus has given his disciples τὰ ρήματα given to him by the Father which they ἔλαβον.

<sup>1385</sup> Brown (1972:743; Bernard 1963:564; Carson 1991:558) is correct when he states that Ἐφάνερωσά is another way of phrasing ἐγώ σε ἐδόξασα in semi-colon 3.5 and ἐγνώρισα τὸ ὄνομά σου of v 26, although different phrases are used to bring out the full meaning.

<sup>1386</sup> The protection of the disciples ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι occurs in 17:11,12.

<sup>1387</sup> In 21:1,14 it is used in connection with the appearances of Christ to his disciples after his resurrection.

<sup>1388</sup> See Brown (1972:754f) for a discussion of the proclamation of God's name based on the OT.

What does the FE mean with this expression?<sup>1389</sup> According to the expressions in 17:11,12,26 the interpretation of the phrase in C3.7 goes beyond a literal interpretation.<sup>1390</sup> According to Newman & Nida (1980:530) the reference to τὸ ὄνομα of God is another way of, referring to God himself. According to Schnackenburg (1975:199; Bernard 1963:564; Morris 1975:723) σου τὸ ὄνομα refers to God's being and nature,<sup>1391</sup> his holiness, justice and love (the disclosure of God himself -- Bultmann 1941:381), which are certainly expressed in the address to the Father and the attributes connected with the name.<sup>1392</sup> Sanders (1975:369) and Carson (1991:558) are of the opinion that it refers to the character and person of God which were proclaimed throughout the ministry of Jesus and included even the cross. This description of God's character and person was given to Jesus by God himself (3.12; also 12:50). According to the above chiasm σου τὸ ὄνομα (C3.7) is nothing other than τὰ ρήματα (C3.12) which God has given to Jesus; both therefore refer to the revelation that comes through Jesus (Newman & Nida 1980:531).

In Judaism, the expression 'the name' was often used to avoid (cf ketib-qere) mentioning God's personal name YAHWEH (Brown 1972:55). Interpreted thus, the text would then mean that Jesus has made known to his disciples who the Father really is. For the Semites a name was the expression of a person's character and power. Hence, making known God's name to the disciples, would mean to reveal the character and power of God to them. This revelation took place through the person, words and works of Jesus. Bultmann (1941:381) rightly observes that in Jesus' work, God himself is at work, in him God himself is encountered.

*Our conclusion from all these above attempts to define 'Εφάνέρωσά σου τὸ ὄνομα is: to reveal God's name is to make God's character known. For the FE ὄνομα is nothing other than the revelation by which Jesus makes God knowable. When it is said that Jesus revealed the name of the Father (Εφάνέρωσά σου τὸ ὄνομα) the intention is to convey that he gave to his disciples 'all the information which they needed to know God'.<sup>1393</sup> This is shown by its paralleling with ἀλήθεια in C3.36, with ρήματα in C3.12 and λόγος in C3.30 (Bultmann 1941:385). But, considering the whole context of this chapter, Εφάνέρωσά σου τὸ ὄνομα not only refers to the character and person of God, but also defines implicitly the way of life that characterizes the life of the disciple who perceives the revelation of God by*

<sup>1389</sup> Brown (1972:755f) and Dodd (1980:417) seem to be on the wrong track when they understand the phrase 'Εφάνέρωσά σου τὸ ὄνομα as referring to 'I AM'. The idea here is not that Jesus is thinking in terms of a specific name for God (Barrett 1978:505). From the previous section about Jesus' agency there is no indication of the revelation of a specific name for God. Scholars are in a sense unanimous in their opinion that this revelatory formula only concerns the revelation of God. Bultmann (1941:381; cf Lenski 1961:1129) interprets the communication of the divine name as the disclosure of God himself, which is the disclosure of the ἀλήθεια. Lindars (1981:521) correctly speaks of the 'character of the Father'. Bultmann's reference to parallel references of 'Εφάνέρωσά in 2:11; 7:4 and 9:3 and γνωρίζειν in 15:15; 17:26 supports the interpretation of Lindars that it refers to the 'character of the Father'. According to Barrett (1978:505) Jesus' manifestation of God's name is his declaration of the invisible God (1:18).

<sup>1390</sup> In order to understand the 'revelation of God's Name by Jesus' it is necessary to bear in mind what has been said about Jesus as the 'agent' of God who came to reveal the Father in section 4.3.1.3.

<sup>1391</sup> See also 12:28 and especially 17:11.

<sup>1392</sup> Schnackenburg (1975:200) also discusses the possible background to this way of speaking. In his conclusion he correctly asserts that the FE fashioned his own language, though he was subjected to various influences, for instance the OT, Judaism, including Gnosticism.

<sup>1393</sup> There are also other examples in the FG of Jesus' actions of revelation: 3:16,17; 4:34; 6:38f; 12:49f and 5:36f.

the Son of God. Knowing God, implies God living in that person, and a way of life corresponding with the character of God and also relates to the mission to which they will later be appointed by Jesus. This is the content of the revelation which Jesus himself received from God and communicated to his disciples through his life, words and deeds (C3.12).

Thus the earthly activity of Jesus consists in revealing the character of the Father, to make known his divine glory (Lindars 1981:521). Jesus himself is the revelation and the glory of God, the visible manifestation of the invisible God, the only way to the Father.

His incarnation, his teaching, his miracle-working, his encounter with people, yes his entire life, are placed within the all-embracing context of revelation. Through all this he brings to mankind the distant and totally other God. Discipleship is to continue with this mission of Jesus in order to bring Jesus (and by implication the Father) to the world through our words, deeds and the person of each disciple, also through their demand for faith and love. In the context of  $\delta\omicron\xi\alpha$  Christ is the dwelling place of God among men (Jn 1:14), the image of God (12:45; 14:9) (cf Schnackenburg 1971:511).

We can conclude that the revelation Jesus simultaneously is and delivers can briefly be summed up as *your word* (Carson 1991:558) – all of Jesus' words are God's words (5:19-30), Jesus himself is the self-expression of God. Jesus keeps the word of God (8:55), his commands (15:10), he encourages his followers to observe his word (8:51,52; 14:23) or words (14:24), his commands (14:15,21; 15:10). The fact that Ἐφάνέρωσά is in the aorist tense, sums up the total revelation of God in the ministry of Jesus (Newman & Nida (1980:530). In Jesus' work, his ministry, God himself is at work, in him God himself is encountered (Bultmann 1941:381). This would mean, by virtue of Jesus' appointment of agents to continue his work, that just as God is at work in the ministry (mission) of Jesus, the life of the disciples must reveal that God is at work in them. Thus the character and work of God must be revealed through them. The world must see and encounter God and Jesus in the lives of the disciples.

Through these events of revelation Jesus made present the 'above' in the 'below'. He did this without becoming part of the 'below'. Van der Watt (1991:108) very aptly points out the fact that because the Johannine dualism concerns a person-dualism, which resides in the qualities of the person, it becomes possible for Jesus to act on earth without becoming qualitatively part of the mundane. In fact Jesus' presense and motion verifies rather the qualitative contrast as is clear from 10:37f (De Wet 1994:51): εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατήρ καὶ γὰρ ἐν τῷ πατρὶ.

The phrase "τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου" (C3.7) refers to the disciples of Jesus. This gift was not rooted in anything intrinsically good in these people themselves. They were part of the wicked world, but God took them out of the world<sup>1394</sup> and gave them to Jesus—which is functionally equivalent to being chosen by Jesus from out of the world (15:19) (Carson 1991:558). They are the people who have responded to Jesus during the time of his ministry. This thought in C3.7 recurs throughout ch 17 (vv 2,9,12,24).

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<sup>1394</sup> In a certain sense all humankind belong to God, because he is their creator and desires the salvation of all. But those who respond to him through faith in Jesus belong to him. The paradox is expressed very clearly in 3:16f.

They will from now on (C3.37) be the agents of Jesus for the expansion of his work (Lindars 1981:521). This implies that through these disciples the world will meet God as they experience God in Jesus.

Obedience: τετήρηκαν...ἔλαβον

These terms indicate the *third phase* in the process of the revelatory-salvific events which is the aftermath of faith: *obedience to the revelation*.

*It is necessary at this point to elucidate briefly the relation and sequence between τετήρηκαν (C3.10) and ἔγνωκαν (C3.11) as well as between ἔλαβον (C3.13) and ἔγνωσαν (C3.14).* It has already been indicated that the particle νῦν (C3.11) is used in an explanatory sense to explain why the event in C3.10 took place. The act τὸν λόγον σου τετήρηκαν takes place as a result of the disciples' belief in Jesus (ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν). This would mean that the act in C3.11 took place prior to that indicated in C3.10. Because we are dealing here with a theological parallelism the same then applies to C3.13,14. This would mean that the temporal sequence of events for C3.13,14 are the same as those described in C3.10,11. This point of view is supported by the adjective (ἀληθῶς) in C3.14 which relates to ἔγνωσαν in C3.14 in order to explain why καὶ αὐτοὶ ἔλαβον (C3.13) took place. The adjective ἀληθῶς thus has the same function in C3.14 as νῦν in C3.11, namely to emphasize the faith of the disciples (ἔγνωκαν). τετήρηκαν and ἔλαβον are mentioned before ἔγνωκαν/ἔγνωσαν to emphasize ἔγνωκαν/ ἔγνωσαν and the content of the faith of the disciples.

These two terms occur in semi-cola 3.10 (τετήρηκαν) and 3.13 (ἔλαβον), which form a thetical parallelism:

<b>C3.10</b>	<b>C3.13</b>
καὶ	καὶ
τὸν λόγον σου .....	αὐτοὶ
τετήρηκαν .....	ἔλαβον

Jesus speaks about τετήρηκαν and ἔλαβον in anticipation. Here and in the next verses he speaks from the perspective of the Resurrection (Lindars 1981:522; cf Barrett 1978:505).<sup>1395</sup> The failure of the disciples will then be something of the past and the constitutive factors of discipleship are planted in them. In the rest of this prayer Jesus prays for the particular needs (C3.16-34) and prescripts (C3.35-37) of the disciples in order to continue the mission of Jesus through a new way of life—discipleship (cf Lindars 1981:522). The provision in these needs by God and the obedience of the prescripts by the disciples are now anticipated in C3.10 "καὶ τὸν λόγον σου τετήρηκαν", and C3.13 "καὶ αὐτοὶ ἔλαβον".<sup>1396</sup>

<sup>1395</sup> Brown (1972:743) agrees with Lindars that this statement (C3.10) is an anachronism. Brown has a different perspective, seeing it from the time of the 'writer'. According to him the idea that the disciples had kept God's word in the past and were still keeping it (perfect tense) is out of place at the Last Supper. In 8:51 and 14:23 men are asked to keep Jesus' word. At the Last Supper the disciples show clearly that they do not fully understand (14:7,9; 16:5,18). Jesus even casts doubt on their claim that they believe (16:31).

<sup>1396</sup> The verb λαμβάνω occurs 46-times in the FG and has a broad range of meaning. The most common lexical meaning is 'take,' 'receive,' 'accept' (Liddell & Scott 1974:406; Arndt & Gingrich 1957:465; Siede 1978:748). In a theological context Jesus has the power to take his life back again (10:18). It also has the sense of admitting someone into the house; with a personal object, the sense of receiving Jesus (1:12; 5:43; 13:20) and also to receive Jesus' words (12:48; 17:8). The FE distinguishes various objects that are received, accepted or laid hold of (Siede 1978:748f). Relevant to our discussion and from the immediate context ἔλαβον (C3.13) would mean: when a person accepts the 'word' that Jesus brought (C3.12), he attests the truth of God

As we have already indicated, the phrase τὸν λόγον σου (C3.30), like τὸ ὄνομα (C3.7) and τὰ ρήματα (C3.12), refers to the revelation by which Jesus makes God knowable.<sup>1397</sup> When it is said that Jesus Εφάνέρωσά σου τὸ ὄνομα (C3.7) it is meant that he gave to his disciples 'all the information which they needed to know God'. But the meaning of C3.10,13 becomes more specific when, in a paradigmatic sense, these two semi-cola are compared with texts with a similar tendency. The word λόγον,<sup>1398</sup> used elsewhere in the FG, refers to the divine message and the verb 'kept further' (τετήρηκαν) defines it as the teaching of Jesus as mentioned in 8:51f (τὸν ἐμὸν λόγον τηρήσῃ) and 14:23 (τὸν λόγον μου τηρήσει).<sup>1399</sup>

The phrase "καὶ τὸν λόγον<sup>1400</sup> σου τετήρηκαν" (perfect tense) relates to the same expression used in 8:51 (τὸν ἐμὸν λόγον τηρήσῃ -- aorist tense) except for a different pronoun and tense. In this revelatory style a promise is made to anyone who keeps and observes the word of Jesus: they will never see death.<sup>1401</sup> Schnackenburg (1971:295) is convinced that this phrase is only a synonym for 'Whoever believes has eternal life' but is deliberately phrased thus to emphasize the 'remaining in Jesus' word' (8:31). If this (synonym) is true, καὶ τὸν λόγον σου τετήρηκαν qualifies and defines faith.

In the case of 14:23 this verse is used in a context (14:15-31; 15:9-17) in which τὰς ἐντολάς μου τηρήσητε (15:10) is used synonymously with τὸν λόγον μου τηρήσει.<sup>1402</sup>

τὰς ἐντολάς μου τηρήσητε (15:10) τὸν λόγον μου τηρήσει (14:23)
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(3:32f) and lives by it. Thus it can be concluded that the person who ἔλαβον God's word (αὐτοὶ) of revelation in Jesus also has accepted its full practical implications. In this sense ἔλαβον relates not explicitly, but by implication to τετήρηκαν in C3.10. Barrett (1978:506) explains that by the receiving of Jesus' words the disciples have received life (C3.3).

<sup>1397</sup> Some commentators link C3.10 to phrases in chs 14,15 where Jesus bids his disciples to keep his word as well as the commandments (14:15,21; 15:10) and primarily the commandment to love one another (13:34f). Unfortunately this point of view narrows the meaning of τὸν λόγον σου (C3.10).

<sup>1398</sup> Barrett (1978:421), Upkong (1989:57) and Carson (1991:557) contrast the singular λόγον (C3.10) with the plural ρήματα (C3.12). According to them the singular refers to the divine message as a whole, while the plural more clearly mean 'precepts'. Such a distinction is not convincing since the text contains no such indications (cf also Brown 1972:743). From the context of C3.12-15 it seems that ρήματα is used here as a synonym for λόγον (cf C3.10). The meaning of ρήματα is determined by καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξήλθον (C3.14), καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας (C3.15) concerning all Jesus' message of salvation.

<sup>1399</sup> Jesus revealed the name of God τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. In both 8:51 (cf 8:31) and 14:23 the exhortation to keep Jesus' word is heard. In 6:60 Jesus' disciples (except the 'Twelve') could not accept his teaching (Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν, Σκληρὸς ἐστὶν ὁ λόγος οὗτος τίς δύναται αὐτοῦ ἀκούειν) and went away from him.

<sup>1400</sup> The pronoun αὐτοὶ in C3.13 refers to τὰ ρήματα in C3.12 which corresponds with τὸν λόγον σου in C3.10.

<sup>1401</sup> The promise in this text that "ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα" (8:51) is, according to Schnackenburg (1971:295), made to every person who keeps and proves Jesus' word in this way.

<sup>1402</sup> The similarity between λόγον and ἐντολή stems from the OT where the Ten Commandments are referred to as the 'words' of God (Ex 20:1; Deut 5:5,22).

In the FG Christian action is based on divine love. Therefore responsive love for Christ cannot be limited to emotion. It finds expression in the obedient acts of the disciples: 'Εὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε (14:15; cf 14:21).<sup>1403</sup> The ἐντολαί are thus to be related to the 'new commandment' of love (13:34).<sup>1404</sup> The ἐντολαί may be traced back to the revelation which Jesus brought. His love and obedience to the Father are the starting point and model (8:55; 15:10) (Riesenfeld 1969:144).<sup>1405</sup>

Believers in Christ should not let themselves be prevented from holding on to Jesus' word and observing it. Both these ideas are probably conveyed in τετήρηκαν (C3.10),<sup>1406</sup> namely, to keep the word of Jesus which enters into the person as the word of God and becomes powerful in him (cf 15:3; 17:6,14,17), and to meet the demands contained in this word (14:21,23).<sup>1407</sup>

Those who obey the teaching (τετήρηκαν) of Jesus characterize themselves as disciples of Jesus (8:31—"... 'Εὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστε"). The following three texts are the only aphorisms in the FG that explicitly refer to the fact that the fulfilment of particular acts characterizes people as disciples of Jesus.<sup>1408</sup> This is definitely a reflection on discipleship. These texts are:

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|--|
| <p>A 8:31 ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς <u>μαθηταί μου ἐστε</u></p> <p>B 13:35 ...καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ἐν τούτῳ γινώσκονται πάντες ὅτι <u>ἐμοὶ μαθηταί ἐστε</u></p> <p>C 15:8 ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ <u>γενήσεσθε ἐμοὶ μαθηταί</u></p> |
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In a comparison of these three texts (cf also 9:27f.) we find the following close correlation:

<sup>1403</sup> The ἐντολὰς relate to the new commandment of love (14:15,21,23; 15:10,12,17). Because τὰς ἐντολὰς μου τηρήσετε is going to be discussed at a later stage (where it also relates to the oneness-motif in C3.39-41) it will not be discussed here.

<sup>1404</sup> The lexical meaning of τετήρηκαν (τηρέω) is: 'preserve,' 'keep,' 'to take care of' (Liddell & Scott 1974:704; Schütz 1976:132). Schütz (1976:133) correctly, states that all the Johannine passages, whether they are concerned with the keeping of the word or commandments by Jesus' disciples (8:51; 15:10; 17:11,15) are concerned with remaining in Christ. In the LD (14:15,21,23f) there is a special shade of meaning; love for Christ is described as personal and immediate relationship with him.

<sup>1405</sup> Jesus shows some qualities of this life in his relationship with his Father, that is: when in the Father's house/or part of his family, you do as the Father does.

<sup>1406</sup> The FE normally uses τηρεῖν to express obedience to commandments (cf Riesenfeld 1969:144). In this passage the preceding statements about the λόγος of Jesus must also be considered (8:31,37,43). Cf also 15:20; 17:6.

<sup>1407</sup> That the disciples have kept the word of God (C3.10) means correctly according to Barrett (1978:505) 'that they have loyally accepted, and faithfully proclaimed, the truth of God in Jesus.'

<sup>1408</sup> The whole revelatory-salvific teaching of especially chs 13-17 relates to discipleship.

**The persons involved in a relationship with the disciples**

**The nature of relationship**

*Jesus*.....μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ

*Disciples*.....ὁμοῦς ἀγαπᾶτε ἀλλήλους.....*world*

*The Father*.....καρπὸν πολὺν φέρητε

These verses indicate the roleplayers involved in an active or passive way in discipleship: Jesus, the disciples, the Father and the world. The disciples stand in a relationship with each of these persons. It also indicates the three main events which simultaneously reflect the meaning of τετήρηκαν (C3.10).<sup>1409</sup> Thus those who μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ (Jesus) (8:31), who ἀγαπᾶτε ἀλλήλους (13:35) and καρπὸν πολὺν φέρητε (15:8) are those who τὸν λόγον σου τετήρηκαν (C3.10), and καὶ αὐτοὶ ἔλαβον (C3.13). These three texts will now be discussed briefly.

**A μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ (8:31f)**

1 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους,  
 1.1 Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ,  
     ἀληθῶς μαθηταὶ μου ἔστε,  
 1.2 καὶ γνώσεσθε τὴν ἀλήθειαν,  
 1.3 καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

In 8:31 Jesus addresses those Jews who have been in the faith for some time (perfect participle, τοὺς πεπιστευκότας)<sup>1410</sup> for the aphorism that they must remain in his word applies to them.<sup>1411</sup> Only 'remaining in the word of Jesus' leads to genuine discipleship. Jesus is not laying down a condition of discipleship, he only is telling them what discipleship

<sup>1409</sup> These three texts are also closely connected with the oneness motif as we will indicate at a later stage.

<sup>1410</sup> Scholars differ in their interpretation of the phrase "τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους". It appears that the dialogue which follows is not between Jesus and those who believed in him, but between Jesus and the Jews who planned to kill him. Newman & Nida (1980:278) see this phrase as an interpolation. Schnackenburg (1971:259) points out that it refers to those Jews who have been in the faith for some time (cf Morris 1975:455 for the opposite). He refers to other passages in the FG with the perfect of πιστεύειν (without the participle) which always expresses firmly established faith (or even unbelief). See 3:18; 6:69; 11:27; 16:27; 29:29; cf 1 Jn 4:16; 5:10. Brown (1972:354), in contrary to Schnackenburg, rejects the point of view that Jesus is talking to believers. According to Brown the text indicates only that the 'Jews' believed *him* (dative); it is not said they believed *in him* (εἰς with the accusative, which is a stronger expression; see also Bernard 1963:305; Sanders 1968:226). Therefore Jesus addressed these words to the same type of unbelievers that he has been encountering all along. There is no really satisfactory solution to this problem. Carson (1991:346ff; cf also Morris 1975:455) may be correct when he maintains that the FE has already introduced the theme of 'fickle faith' (2:23-25; 4:48; cf also 10:38). One of the best examples of fickle faith recurs in 6:60, where many of the disciples of Jesus turn away from him *after a discourse of which they disapprove*, not after a sign. A similar situation develops here. Some of these people believe in Jesus: whether or not their faith is genuine cannot be determined by linguistic expressions by the FE. In this situation 'Jesus lays down exactly what it is that separates spurious faith from true faith, fickle disciples from genuine disciples'.

<sup>1411</sup> We can therefore undoubtedly assume that the FE has in mind Jewish Christians of his time who are in danger of lapsing from faith in Christ. This assumption is supported by the reference to "ἀληθῶς μαθηταὶ μου ἔστε". This reference refers to all believers and not just those men who followed Jesus in his lifetime (cf 4:1; 6:60,66) (cf Schnackenburg 1971:259).

comprises (Morris 1975:456): 'Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἔστε. The phrase "μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ"<sup>1412</sup> then means 'Der Glaubende muß sich ganz Einfluß- und Wirkungsbereich des Wortes Christi begeben und von ihm zu jener tiefen Verbundenheit mit Christus führen lassen, die das μένειν ansagt und intendiert (vgl. 14,21.23f; 15,4-10)' (Schnackenburg 1971:260). The disciple of Jesus must then listen to his word (τῷ λόγῳ τῷ ἐμῷ) and absorb it (cf 6:45), hold fast to it and follow it (cf 8:15).

The verb μείνητε (translated as 'to abide' or 'to remain') is an important theme<sup>1413</sup> that returns in ch 15. In the phrase "μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ" μείνητε not only refers to the acceptance of Jesus' teaching, but also strongly emphasizes (by the aorist conjunctive) the fact of perseverance. According to Carson (1991:348) this is the mark of a real disciple. Such a person remains in the 'word', the teaching of Jesus. He obeys it and seeks to understand it better. Newman & Nida (1980:278) add a new dimension, by putting it in to praxis. According to them a possible rendering is 'If you do what I have told you' or 'If you continue to practice what I have taught you.'

Carson (1991:348) makes an interesting observation when he says that Jesus is never interested in the multiplication of numbers of converts unless they are genuine believers. Therefore Jesus forces the potentially-becoming disciples<sup>1414</sup> to count the cost. On the basis of the immediate context and the whole of Jesus' ministry in the FG (cf Lk 9:57-62; 14:25-33) this is a legitimate remark. Up to this point of the text it is impossible to trace the reaction of Jesus' listeners. Verses 33ff settle the matter: they cannot follow the teaching of Jesus without hesitation. Their reactions to Jesus parallels to the events in 6:11ff. Here the FE is not trying to nurture the faith of fledging believers; he is trying to explain what faith in Jesus comprises.

This μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ (C1.1) leads to γνῶσεσθε τὴν ἀλήθειαν (C1.2). This Johannine concept of ἀλήθειαν is rooted in Judaism, and would then mean the divine truth, revealed by God, about the salvation of man (cf 17:17).<sup>1415</sup> More specifically we can say that ἀλήθειαν refers to the eschatological revelation of salvation brought by Jesus, the messenger of God (18:37) (cf Brown 1972:355). Because this ἀλήθεια comes from God it can only be grasped by those who are 'of God' or 'in the truth' (cf 8:46f; 18:37). γνῶσεσθε τὴν ἀλήθειαν (C1.2) knows the inner acceptance of the saving truth brought by Jesus (8:40,45f; 14:6), internalising it (cf 1 Jn 1:8; 2:4) and doing it (3:21) (Schnackenburg 1971:261). According to Schnackenburg (1971:261) the best commentary on the promise contained in γνῶσεσθε is what the FE has written in 7:17: anyone who chooses to carry out the will of the Father and accepts the teaching (7:16) of Jesus in faith and by his actions will recognize the divine origin and saving power of Jesus. Such a person will understand

<sup>1412</sup> 2 John 9 reads "πᾶς ... μὴ μένων ἐν τῇ διδασκίᾳ τοῦ Χριστοῦ θεὸν οὐκ ἔχει" and in Jn 5:38 we read that the word of God abides in the believer (καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα). According to Bernard (1963:305) and Newman & Nida (1980:278) both mean the same thing.

<sup>1413</sup> According to Morris (1975:455) μείνητε is the key-word here. Sanders (1968:227) attributes a deeper significance to both μείνητε and τῷ λόγῳ—they suggest the abiding of the disciples with Christ.

<sup>1414</sup> μαθηταὶ μου has a theological meaning and does not refer to the 'Twelve'. It must be understood in terms of the larger group of Jesus' followers; future followers (cf Newman & Nida 1980:278).

<sup>1415</sup> In early rabbinic writing (*Pirqe Aboth* 3:6) it is mentioned that the study of the Law is a liberating factor, freeing the reader from worldly care. Brown (1972:355; Newman & Nida 1980:278f) correctly maintains that the difference here is the implicit contrast between the power of Jesus' revelation and that of the Law.

the union of Jesus with the Father and the acceptance of the believers into the community of the Father and Son (14:20). Such a promise then leads to the promise of ζωή (17:3).

The statement ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς (C1.3)<sup>1416</sup> refers to the divine gift of freedom which liberates man from the deepest slavery (of sin) of human existence and gives him a share in the freedom of the divine spirit, in the glory of the divine love.<sup>1417</sup> The freedom (ἐλευθερώσει--C1.3) is the power of life which redeems human beings in their humanity. It is given to the believer (3:16,36) and is already at work in him if he remains in Jesus, if this person remains in the word of Jesus and if he is truly a disciple of Jesus. The Son of God made us 'free sons of God'. It is as 'children of God' that we experience the love of God (Schnackenburg 1971:261ff). This love of God in fact is essential if we are to love one another. What does it mean to love one another?

### **B ὑμεῖς ἀγαπᾶτε ἀλλήλους (13:34,35)<sup>1418</sup>**

- |   |  |
|---|--|
|  | <p>1 ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους<br/>                 2 καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.<br/>                 3 ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε,<br/>                 ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.</p> |
|---|--|

Having announced his departure and the fact that the disciples cannot partake in it, Jesus begins to explain what he expects from them while he is away. They receive a command<sup>1419</sup> from Jesus that obedience to him will keep his spirit alive among them as they continue their life in this world (Brown 1972:612; Carson 1991:483).<sup>1420</sup>

The ἐντολὴν καινὴν<sup>1421</sup> of mutual love (13:34) which Jesus gives his disciples as a plan and as a sign of their discipleship (v 35) immediately follows Jesus' statement about his departure (8:21,22). In this context it is best understood and interpreted as a recommendation to the disciples to preserve their relationship with Jesus after his departure and to act as he does, directing their care to each other (Schnackenburg

<sup>1416</sup> Barrett (1978:344) is of the opinion that this expression is in close parallel with γινώσθε ὅτι ἐγὼ εἰμι (v 28). In 1:14 ἀλήθεια is closely related to the eternal existence and the saving mission of Jesus.

<sup>1417</sup> Newman & Nida (1980:279) translate ἐλευθερώσει (C1.3) as 'be released' or 'caused you to no longer be in bondage'.

<sup>1418</sup> This concept (ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους) is discussed more thoroughly at a later stage in our study of the 'oneness'-motif.

<sup>1419</sup> Newman & Nida (1980:449) suggest that ἐντολὴν καινὴν δίδωμι ὑμῖν must often be shifted into a verb form, for example 'I'm commanding you something new'.

<sup>1420</sup> The theme of the commandment(s) occurs frequently in the LD (six or seven times).

<sup>1421</sup> The question that arises is: in what sense is the commandment to love one another a 'new commandment'? Scholars often seek to explain the newness by contrasting it to the OT attitude towards love for one's neighbour. Brown's (1972:613) proposal is quite acceptable in the sense that the newness consists in the fact that Jesus commands the disciples to love "καθὼς ἠγάπησα ὑμᾶς", while in the OT the Israelite is commanded to love his neighbour 'as himself'. Another point constituting the newness of the commandment is that the love of God could not be fully known until God had given his own Son. Verse 35 says that even outsiders will now recognize the distinctiveness of Christian love. The same motif is also found in 17:23 where we read that the attention of the world will be caught by the love and union that exists between the Father, the Son and the disciples of Jesus.

1971:59). Only by loving each other Jesus' disciples could continue in the experience of his love.<sup>1422</sup> The love that God gives to people constitutes a new living space in which the followers of Jesus can and should love one another as brothers in an entirely new way.<sup>1423</sup> Therefore, this ἐντολήν καινὴν ... ἵνα<sup>1424</sup> ἀγαπᾶτε ἀλλήλους is not merely presented as a moral demand but rather expressed above all as a new possibility which calls determinedly for realization. Thus the experience of the love of Jesus acts as a prerequisite and a catalyst for a love which is new and creates a new community (Schnackenburg 1971:60). The love of Jesus forms the standard of comparison which is exemplified in the footwashing. Only a few days later these same disciples would begin to appreciate a standard of love they would explore throughout their pilgrimage (Carson 1991:484). This description clearly indicates that the 'love of one another' in Johannine ethics refers to the love *between Jesus' disciples*.

The newness is also bound up with a new standard (καθὼς ἠγάπησα ὑμᾶς--v 34) and the new order which it both mandates and exemplifies. This commandment is presented here by the FE as the marching order (Bernard 1963:528, calls it the badge of discipleship) for the newly gathering Messianic community brought into existence by the redemptive work of Jesus, as planned by God himself. The standard of this love is Christ and his love, but it is also a command designed to reflect the relationship of love that exists between the Father and his Son (cf 8:29; 10:18; 12:49f; 14:31; 15:10). It is designed to bring about, amongst the members of the Messianic community, the kind of unity that characterizes Jesus and his Father (ch 17). The ἐντολήν καινὴν is therefore the obligation of the new community to respond to God who has loved them through the gift of his Son, but it is also the privilege which proclaims the true God before a watching world. That is why Jesus ends his injunction with the words ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε. Thus this 'new command' is a commission (assignment) to accomplish something: to reach out to the world (Carson 1991:484f). 'The love that Jesus has for his followers is not only affective but also effective: it brings about salvation' (Brown 1972:612). This fact is expressed in the act when he layed down his life for men in order to give them life.

In *conclusion*, the mutual love of these disciples for one another is to be a reflection of their new status and experience as the children of God. In their mutual love they reflect the mutual love of the Father and the Son and imitate the love that has been shown to them. Their love for the world is shown in compassion, forbearance, evangelism and empathy (cf Carson 1991:485).

The structure of this ἐντολήν καινὴν is to be found in the programmatic statement in 13:34. The καθὼς phrase in which the demand of mutual love is defined more precisely (ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους), provides the norm for this love and also gives

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<sup>1422</sup> According to Schnackenburg (1975:59f) this ἐντολήν καινὴν is made clear in the light of 13:14f and 15:12ff. He is convinced that it comes from the understanding that the Johannine school had for the person and work of Jesus. For the members of this school the commandment to love one another was something new in the sense that it was emphasized by Jesus in his service to his disciples (the example he set by washing the feet of his disciples (13:15) and his giving of himself in death (cf 15:13).

<sup>1423</sup> Sanders (1968:317) and others point out that the scope of this love is restricted to the circle of disciples (Christians). This does not mean, however, that they became indifferent to the world; they did not forget their mission. Under the circumstances of their time the mutual love of Christians was the most effective witness that they could bear to the world of their faithfulness to their master.

<sup>1424</sup> The ἵνα is translated exegetically to constitute the commandment: 'Love one another'

a reason for it. This means that the obligation of the disciples to love one another is the consequence of the norm of Jesus' love (Schnackenburg 1975:60).<sup>1425</sup> This mutual love for one another challenges the world even as Jesus challenges the world, and leads men to choose the light. Therefore, as long as this mutual love for one another as shown by Jesus' disciples is in the world, the world is still encountering Jesus (Brown 1972:614).

Bernard (1963:528) feels so strongly about this statement that he interprets the use of μαθηταί μου as the highest title for a follower of Jesus (cf 15:8). Although the followers of Jesus are described as his μαθηταί, it is clear that the predicate 'disciple,' or 'pupil' is not used here in a technical sense as is normally the case in the FG, but as a definition of their essential nature. Their association with Jesus, therefore, is not realized by possessing dogmas or knowledge, nor experiences of individual piety, but in 'pupilhood,' in obedience to the command of love. The phrase γένησθε ἐμοὶ μαθηταί defines not only the obedience, but also the honour (Bultmann 1941:405).

How then does Jesus remain present for his own? By the endurance of his love in the mutual love of his disciples, and by their mission into the world he became reality through them (Bultmann 1941:406). This reality and visibility of Jesus in the lives of his disciples are necessary in order to bear fruit in which God will be glorified.

### Κ καρπὸν πολὺν φέρητε (The new commandment 15:8)

1 ἐν τούτῳ ἔδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε  
2 καὶ γένησθε ἐμοὶ μαθηταί

In the metaphor in v 2 of ch 15 Jesus says that the Father trims the one that bears fruit so that this person will be even more fruitful. In v 5 Jesus refers to the one who will bear much fruit if he remains in Jesus and Jesus in him. This activity of the Father and that of the disciples come together in the production of fruit and Jesus (the vine) is the 'place' where this is made possible. The Father does everything to obtain more fruit (v 2b) while the disciples who are in union with Jesus produce abundant fruit (v 5). In v 7 Jesus says that the Father hears their prayers, in order to guarantee and to increase the bearing of fruit.<sup>1426</sup> Jesus' only intention is to glorify the Father (13:31f; 14:13; 17:1) and, after his return to the Father, he employs the disciples to glorify God (cf 17:10). This is accomplished when they bear much fruit (v 8). This is certainly a reflection on discipleship (Carson 1991:519) and presents discipleship as not static, but a growing and developing way of life (Morris 1975:673).

The aorist (ἔδοξάσθη--will have been glorified) may be proleptic (cf also Bernard 1963:483). Since the disciples have to continue the work of the Son (his mission) by remaining united (μενεῖν) to him, there is only one mission shared by the Son and his

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<sup>1425</sup> This love which would serve as a sign by which the disciples of Jesus could be known points to the future of the community. Theologically the FE regarded the disciples as the representatives of all future believers. The Johannine commandment of love here expresses 'brotherly love', which implies not a conscious renunciation of neighbourly love that is owed to all men. Here it expresses a certain and restricted love to fellow-Christians (cf Schnackenburg 1975:61).

<sup>1426</sup> Brown (1972:662f) indicates clearly that the perception here is not that when a person bears fruit, he will become a disciple of Jesus, but rather that in bearing fruit he will show that he is a disciple of Jesus. Being a disciple is the same as remaining or being in Jesus.

disciples with exactly the same purpose: the revelatory-salvific mission. In this one mission of the Son the Father has been glorified (cf 12:28; 13:31f; 14:13; and in 17:4 ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω). But now the Son has completed his mission by bringing life to men (Brown 1972:662). The Father is now glorified in the continuation of that mission of Jesus by his disciples (Morris 1975:672). However, in Johannine thought the glorification of the Father through the disciples is rooted in the life of the disciples as a sharing in the life of Jesus (cf 17:22: καὶ γὰρ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὧσιν ἐν καθῶς ἡμεῖς ἐν). Thus 'to bear fruit' was symbolic of possessing divine life and communicating that life to others (Brown 1972:680).<sup>1427</sup> The phrase ἐν τούτῳ, which refers to the source of the Father's glorification, refers to what follows, rather than to what precedes in v 7 (Newman & Nida 1980:483). Thus the καρπὸν πολὺν φέρητε refers to the fact that the Father is glorified in that the disciples become like Jesus and continue his work (cf Brown 1972:662).<sup>1428</sup> Thus this fruitfulness entails the same obedience to God as was shown by Christ (cf 13:31; 14:13) (Bernard 1963:338f).

If a person has succeeded in bearing fruit and glorifying the Father he is entitled to be a disciple of Jesus: γένησθε<sup>1429</sup> ἐμοὶ μαθηταί. To be a disciple then means that a person 'remains (μείνητε) in Jesus' and simultaneously 'bears much fruit' (Newman & Nida 1980:484). Bultmann (1941:332) correctly points out that *it is only the steadfastness of faith that gives character to genuine discipleship and not its immediate assent.*

In *conclusion*, these characteristics (i.e. to keep Jesus' teaching, to love one another, to bear much fruit) are the special marks of discipleship (cf also Morris 1975:633), the moral implications of the response to the revelation of the name of God (Lindars 1981:521f).<sup>1430</sup> Thus an important aspect of discipleship consist in abiding in the word of Jesus (8:31). This is different from the Pharisees' discipleship of Moses (9:27f) and is functionally expressed in the new commandment to love one another (13:35). This discipleship will result in the bearing of fruit which will consummate in the glorification of God (15:8). Only such people will be dear to Jesus and will really serve him (cf 12:26) (cf Schnackenburg 1975:116). Morris (1975:723) is convinced that τὸν λόγον σου τετήρηκον (C3.10) describes the continuation of the disciples in the right direction. In conclusion can we say that μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ seems to be a fundamental aspect of discipleship which finds expression

<sup>1427</sup> Important here is that in 15:5 Jesus says: "ὁ μένων ἐν ἐμοὶ καὶ ἐν αὐτῷ οὗτος φέρει καρπὸν πολὺν". This would mean that if the disciples remain in Christ and he in them an instrument will be created for the bearing of fruit. Seeing it from this perspective then would imply that the development of a disciple's character is important to enable a person to bear fruit and to be in service of God.

<sup>1428</sup> Bernard (1963:483) is partly correct when he attributes "καρπὸν πολὺν φέρητε" with a strong ethical explanation. According to him it refers to the perfection of human character, which glorifies God.

<sup>1429</sup> A textual problem occurs in this last part of v 35 and relates to the verb γένησθε. Two forms (γένησθε--aorist subjunctive; γενήσεσθε--future indicative) of this verb occur in the textual apparatus. Lindars suggests that γένησθε may be due to assimilation to φέρητε. According to Barrett (1978:475) the difference in meaning is scarcely perceptible. Bultmann (1941:414f) thinks that if the future indicative is read it must be taken as equivalent to an aorist subjunctive. Newman & Nida (1980:484) correctly point out that the choice is very difficult, and because the UBS Committee rates its decision a 'D' choice, indicating that there is a very high degree of doubt as to the meaning of the original text, the choice of the UBS Committee will be accepted.

<sup>1430</sup> It will become clearer at a later stage that in order to complete the mission of Jesus and convince the world to believe in Jesus the disciples have to proclaim and demonstrate this life: their conduct and relationship with God (F, S, HS) and one another -- just as Jesus demonstrated his relationship with his Father and his disciples.

(evident tokens -- Barrett 1978:453) in ὑμεῖς ἀγαπᾶτε ἀλλήλους and καρπὸν πολὺν φέρητε. Brown claims that fruit-bearing and becoming a disciple are indeed inseparable. He is of the opinion that the FE regards fruit-bearing (as well as mutual love--Barrett 1978:475) as the outward and visible sign of being a disciple.

The perfect tense (τετήρηκαν) suggests that the disciples had kept the word of Jesus and were continuing to keep it (Newman & Nida 1981:530). The fact that the disciples snatched these words, which 'abided' in them (cf 15:7f) indicated that they were indeed ἐκ τοῦ θεοῦ (cf 8:47--ὁ ὢν ἐκ τοῦ θεοῦ τὰ ἤματα τοῦ θεοῦ ἀκούει...)

Faith: ἔγνωκαν...ἔγνωσαν<sup>1431</sup>

Jesus describes the first reaction of the disciples to the revelation brought by him during his earthly ministry as acceptance--a reaction that contrasted strongly with that of the majority of their contemporaries. They became convinced (ἔγνωκαν<sup>1432</sup>--C3.11,14) that Jesus was from God and believed in him.<sup>1433</sup> This reaction is again described in both subdivisions, with a repetition in cluster C as indicated below:

C3.11 νῦν ἔγνωκαν..... ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν  C3.14 καὶ ἔγνωσαν ἀληθῶς ὅτι..... παρὰ σοῦ ἐξῆλθον C3.15 καὶ ἐπίστευσαν..... ὅτι..... σύ με ἀπέστειλας
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C3.14f is a parallelism (cf Barrett 1978:506): both semi-cola start with the conjunction καὶ and end with a ὅτι-clause which is differently formulated but carries a similar meaning. The two verbs, both in the aorist form (ἔγνωσαν and ἐπίστευσαν), as well as the two phrases παρὰ σοῦ ἐξῆλθον (C3.14) and σύ με ἀπέστειλας (C3.15) are used as synonyms.<sup>1434</sup> The repetition with a slight difference is aimed at emphasizing the content of faith. Another

<sup>1431</sup> The noun 'knowledge' as in the case of 'faith' is never used in the FG, but the verbs 'know' and 'believe' are used frequently (see Painter 1975:77,86; Brown 1975:512f).

<sup>1432</sup> According to Bultmann (1933:712) there is indeed a relation between Johannine thought of γινώσκω and that of Hellenistic Gnosticism, while Ladd (1977:262) sees formal similarities with the Hermetic literature. Both agree that the Johannine thought of γινώσκω differs from the Hermetica and Gnosticism. For Bultmann is the Johannine usage paradoxically built on that of Gnosticism while for Ladd the content is utterly different. In the FG knowledge is experiential relationship: 'An intimate, mutual relationship exists between the Father and the Son; Jesus in turn knows his disciples, and they know him; and in knowing him they also know God' (see 10:14f) (Ladd 1977:262). The importance of Jesus' mission was to bring men to the knowledge of God. This is seen in the repeated affirmation that the world does not know him (1:10; 8:55; 16:3; 17:25). But in contrast to the world his disciples know him (17:7,8). Knowledge of Jesus is knowledge of the meaning of his mission; he is sent by God (17:8,25) (Ladd 1977:262).

<sup>1433</sup> Cf C3.44-47 where the verb γινώσκω also occurs.

<sup>1434</sup> Bernard (1963:565), Barrett (1978:506) and others (cf Bultmann 1941:333f and 380f) are of the opinion that there is no distinction between ἔγνωσαν and ἐπίστευσαν. Painter (1975:87ff) pointed out that the combination of *knowing* and *believing* is of fundamental importance in the FG for it draws attention to the Christological understanding of faith (see C3.4). When 'knowledge' is related to faith, it expresses the perception and understanding component of faith. It may, like believing, also express a partial recognition of Jesus. (3:2; 2:23ff). Thus, on the one hand, knowledge may lead to authentic faith, because when a person recognizes the need of the gift of eternal life, it opens the way for the question concerning authentic faith (4:10; 7:37ff). In terms of development, knowledge constitutes the basis for authentic faith (4:53). On the other hand, faith may open the way to authentic knowledge (8:31f). Abiding in faith brings the knowledge of the truth which sets a person free from sin.

parallel occurs between C3.11 and C3.14. The same verb (ἔγνωκαν, in perfect and aorist mode) is used in both. Both phrases indicate that the object of each semi-colon comes from God (παρὰ σοῦ). Although the objects differ,<sup>1435</sup> they carry basically the same meaning, referring to the same object, namely Jesus Christ.

These three equivalent phrases emphasize the faith<sup>1436</sup> of the disciples and the content of their faith, which definitely has reached a deeper level (cf 16:30; C3.14f) (Schnackenburg 1975:201).<sup>1437</sup> Although in 16:30 the disciples claim that they can 'see now', their words could not mean much, for it was only after the Passion of Jesus that their knowledge about Jesus' identity became real.<sup>1438</sup> Only after this Passion event would their self-consciousness about discipleship become real and deliberate (cf Bultmann 1941:381ff; Bernard 1963:564; Lindars 1981:522). According to Bernard (1963:564) they had come to recognize<sup>1439</sup> that Jesus' words were divine (C3.14) and that all things God had given him were from God.

The phrases τὸν λόγον σου τετήρηκαν<sup>1440</sup> (3.10) and αὐτοὶ ἔλαβον (3.13) indicate the kind of faith from which the knowledge (ἔγνωκαν...ἔγνωσαν) grew. For what is known and what is believed are in fact the same (Barrett 1978:506);<sup>1441</sup> πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν (C3.11) and παρὰ σοῦ ἐξήλθον (C3.14; also C3.15 which is the same as C3.14) (Bultmann 1941:381f). παρὰ σοῦ ἐξήλθον and σύ με ἀπέστειλας have the same meaning (Bultmann 1941:382); to understand Jesus as the Revealer and the Father as the initiator of Jesus' mission.<sup>1442</sup> In the case of πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν (C3.11) πάντα is emphatic and includes everything in and about Jesus, his teaching, his works, his

<sup>1435</sup> In C3.11 it is everything God has given Jesus (πάντα ὅσα δέδωκάς μοι) and in C3.14 it is Jesus as person (ἐξήλθον).

<sup>1436</sup> Brown (1972:744) correctly points out that the FE uses the two verbs ἔγνωσαν (C3.14) and ἐπίστευσαν (C3.15) interchangeably. In 16:27,30 the coming forth of Jesus from the Father is the object of the verb 'to believe' while in C3.14 it is the object of ἔγνωσαν.

<sup>1437</sup> This deeper form of knowledge can be defined in the light of 10:38 (γνῶτε καὶ γινώσκητε). This should mean that the phrase in 10:38 "ἐν ἐμοὶ ὁ πατήρ καὶ ἐγὼ ἐν τῷ πατρὶ" can hardly be materially different in meaning from the idea expressed in 17:7 (cf also 14:10).

<sup>1438</sup> Haenchen (1984:151) rightly points out that Jesus' declaration that he had accomplished his task was only possible through a comprehensive view of the totality of the works of Jesus because Jesus' earthly life was not comprehensible before his death. It is only after his death and resurrection that the significance of his earthly life could be understood. Thus for the FE, the moment of this pre-Easter declaration was the beginning of salvation. It was the moment in which the difference between past and future was entirely removed and the two interpenetrated each other. Therefore Jesus did not need to wait until his resurrection to indicate that his task was accomplished and that the Father was glorified.

<sup>1439</sup> ἔγνωκαν (3:11) expresses the gradual growth of their spiritual insight (Bernard 1963:564).

<sup>1440</sup> Nowhere else in the FG do we hear of men obeying the word of God. Jesus keeps it (8:55; cf 15:10, ἐντολάς). Jesus also bids his disciples to keep his word (8:31,51; 14:23; cf 14:24, λόγους; 14:15,21; 15:10, ἐντολάς). The words of Jesus are the words of the Father (3:34; 7:16; 12:49f; 14:10,24) which were received by the disciples, but not the Jews (5:47; 6:68; 8:47; 12:47f).

<sup>1441</sup> Painter (1975:87) is of the opinion that almost 75% of the uses of 'know' are of theological importance while the rest simply describe knowledge of matters of fact.

<sup>1442</sup> There is no distinction between the verbs, ἔγνωσαν (ἀληθῶς) in semi-colon 3:14 and ἐπίστευσαν in the successive semi-colon (C3.15). These two verbs are constative, 'summarizing a course of past action' (Lenski 1961:1132). Both describe the appropriation of divine truth about the incarnation of the Son of God with the heart and mind and will by the disciples. This characterization of the disciples in semi-cola 3.10-15 describes how the word of Jesus attained its great effect on them (Lenski 1961:1132).

disciples, etc (cf Lenski 1961:1130). From our text it is clear that the ministry of Jesus has the authority of God behind it (Sanders 1975:370).

Throughout the prayer the FE prefers to use the verb 'know' rather than 'believe'.<sup>1443</sup> The  $\nu\acute{\upsilon}\nu$  (C3.11)<sup>1444</sup> draws attention to the level of maturity in faith that has now been reached and indicated by the use of  $\epsilon\gamma\nu\omega\kappa\alpha\nu$ . This distinctive and almost tautological<sup>1445</sup> formulation of the knowledge refers to the Father -- Son relationship (Schnackenburg 1975:201)  $\nu\acute{\upsilon}\nu \epsilon\gamma\nu\omega\kappa\alpha\nu \delta\tau\iota \pi\acute{\alpha}\nu\tau\alpha \delta\acute{\epsilon}\delta\omega\kappa\acute{\alpha}\varsigma \mu\omicron\iota \pi\alpha\rho\acute{\alpha} \sigma\omicron\upsilon \epsilon\iota\sigma\iota\nu$ .<sup>1446</sup>  $\pi\acute{\alpha}\nu\tau\alpha$  refers to the entire ministry of Jesus and is recognized as a gift of the Father (Sanders 1975:370). This level of maturity is indicated by (i)  $\pi\acute{\alpha}\nu\tau\alpha$ <sup>1447</sup> ( $\delta\acute{\epsilon}\delta\omega\kappa\acute{\alpha}\varsigma \mu\omicron\iota$ ) and (ii)  $\pi\alpha\rho\acute{\alpha} \sigma\omicron\upsilon \epsilon\iota\sigma\iota\nu$ .  $\pi\alpha\rho\acute{\alpha} \sigma\omicron\upsilon \epsilon\delta\epsilon\lambda\theta\omicron\nu$  (C3.14) refers to the earthly mission of the Son, rather than to an intra-Trinitarian procession. This meaning is deduced from the parallel between semi-cola 3.14f ( $\sigma\acute{\upsilon} \mu\epsilon \acute{\alpha}\pi\acute{\epsilon}\sigma\tau\epsilon\iota\lambda\alpha\varsigma$ ).<sup>1448</sup> All that the Father gave to Jesus (C3.11) centres in the commission of Jesus (Lenski 1961:1132) and emphasize the dependence of the Son upon the Father (Newman & Nida 1980:530).

Jesus accomplishes this revelation through his life. Whoever sees Jesus sees the Father, because Jesus lived in such a close and intimate relationship with the Father through the Spirit. This close relationship made the mission possible.

In the FG  $\gamma\iota\nu\acute{\omega}\sigma\kappa\omega$  is experiential and indicates an intimate relationship (cf Bultmann 1941:381f). The criterium that sets Jesus' disciples apart from the world is the fact that they know him while the world does not (17:25). The importance of the mission of Jesus is to bring men to the knowledge of God (Ladd 1977:262).<sup>1449</sup> But the knowledge of God includes knowledge of God's agent and becomes a *co-terminous* with eternal life (17:3) (Schmitz 1976:403). This is best seen in the repeated affirmation of the fact that the world, unlike his disciples, does not know him (1:10; 8:55; 16:3; 17:25).<sup>1450</sup> However, the mission of Jesus is to be extended through his disciples. Through their demonstration of mutual

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<sup>1443</sup> Knowledge cannot be the final stage of faith, as suggested by Schnackenburg (1975:201), for 'knowledge' is used as a synonym for faith (see 17:3,8,25) (cf Newman & Nida 1980:531). In 17:3 eternal life is attributed to knowledge and in 3:36 to faith. In our context it refers to a level of faith which is determined by the amount of knowledge they have concerning the Father--Son relationship.

<sup>1444</sup> The  $\nu\acute{\upsilon}\nu$  in C3.11 cannot have the same meaning as the  $\kappa\alpha\iota \nu\acute{\upsilon}\nu$  in v 5,13.  $\nu\acute{\upsilon}\nu$  (C3.11) is emphatic and refers to 'now at the end of Jesus' ministry' (Newman & Nida 1980:530; Barrett 1978:505; Carson 1991:559).

<sup>1445</sup> This tautology emphasizes the dependence of Jesus upon the Father (Brown 1972:743).

<sup>1446</sup> The two parallel statements in C3.14 and C3.15 express, in variation, the same idea: that Jesus came from God (Schnackenburg 1975:202).

<sup>1447</sup>  $\pi\acute{\alpha}\nu\tau\alpha$  is defined more precisely by  $\tau\acute{\alpha} \rho\acute{\eta}\mu\alpha\tau\alpha$  (C3.12).

<sup>1448</sup> This clause is almost a refrain throughout the prayer of ch 17 (Bernard 1963:565); it also occurs in verses 18,21,23,25.

<sup>1449</sup> Since no one has ever seen God ( $\theta\epsilon\acute{\omicron}\nu \omicron\upsilon\delta\epsilon\iota\varsigma \acute{\epsilon}\omega\rho\alpha\kappa\epsilon\nu \pi\acute{\omega}\pi\omicron\tau\epsilon$ --1:18), there can be no direct fellowship, which implies salvation, with God. God can only be known through and in the one he has sent,  $\mu\omicron\nu\omicron\gamma\epsilon\nu\eta\varsigma \theta\epsilon\acute{\omicron}\varsigma \acute{\omicron} \acute{\omega}\nu \epsilon\iota\varsigma \tau\acute{\omicron}\nu \kappa\acute{\omicron}\lambda\omicron\pi\omicron\nu \tau\omicron\upsilon \pi\alpha\tau\rho\acute{\varsigma} \acute{\epsilon}\kappa\epsilon\iota\acute{\nu}\omicron\varsigma \acute{\epsilon}\xi\eta\gamma\acute{\eta}\sigma\alpha\tau\omicron$  (1:18). This Son of God has become flesh (1:14). This implies that the one who sees Jesus sees the Father (14:9; 12:45) and the one who knows him will know the Father as well, for he has already known him and seen him (14:7). Thus fellowship with God can come only through fellowship with Jesus (Schmitz 1976:404).

<sup>1450</sup> The inability to understand that is seen on the part of the Jews is due to their inability to hear. They prepared their own understanding (cf Bultmann 1941:240).

love the world will come to know who Jesus is (17:23). Knowledge of Jesus implies knowledge of the meaning of his mission; he is the one sent by God (17:8,25) (Ladd 1977:262).

The Son knows the Father because the Son is in the Father and the Father in the Son (17:21-23). As result the Son demonstrates his love for the Father by obedience to the will of God (4:34; 6:38) and the keeping of God's command (14:31).<sup>1451</sup> Therefore, the one who knows that Jesus παρὰ σοῦ ἐξῆλθον (C3.14), σύ με ἀπέστειλας (C3.15) will keep Jesus' commands (14:15,21,23; 15:10,12,17) (cf Schmitz 1976:404). A disciple's γινώσκειν of God or of Jesus expresses itself accordingly in ἀγαπᾶν while the obeying of the commands might be called the criterion of γινώσκειν.

All this leads to the *conclusion* that these three phrases (C3.11,14,15) indicate:

(i) *The faith-event of the disciples.*

(ii) *The content of their faith.* γινώσκω has a double application: (a) to know the love of God which he has shown in the mission of his Son (C3.14f) and (b) obedience to the message proclaimed by God's agent (cf Schmitz 1976:404).

(iii) *That which legitimizes the mission of the disciples.* In order to become a disciple of Jesus one has to believe that he was sent by God. Because a disciple has in succession to continue the mission of Jesus, he has to perceive that Jesus was sent by God. This correlates with the purpose of the message of the FG (20:31) "...ἵνα πιστεύ[ε]τε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ..." By believing this he acknowledges the origin of Jesus (indicated by "ὁ υἱὸς τοῦ θεοῦ") and the mission of Jesus (indicated by "ὁ Χριστὸς").<sup>1452</sup>

### **(vii) The return of the agent (17:9-16)**

At this particular point of the prayer (C3.16) Jesus switches from thoughts about the past (C3.1-15, report) to talk about the immediate situation of the disciples and himself which we read in C3.16-38.

C3.01--3.15 .....	PAST
<b>C3.16--3.38 .....</b>	<b>PRESENT</b>
C3.39--3.47 .....	FUTURE

This section can be subdivided and will be discussed according to the following two sections: C3.16-34, which comprises thoughts about the return of Jesus, the agent of God, and the position of the disciples who remain in the world. Semi-colon 3.35-38 refers to the appointment of the disciples as agents of Christ. The following is a structure analysis of semi-cola 3.16-34:

<sup>1451</sup> Because of their oneness the Son knows the will and commandment of the Father. The Father has also shown him this (5:19; 12:50).

<sup>1452</sup> The very frequent use of ἀποστέλλειν and πέμπειν in the FG stresses the agency motif.



The entire theological structure of this passage is determined by contrasts and parallelisms which revolve around the concept of protection. The contrasts occur in semi-cola 3.21f, 3.27, 3.28f and 3.31f, and the parallelisms in semi-cola 3.24, 3.31, 3.34. The contrasts refer to the relationship between the disciples and the world, while the parallelisms refer to the relationship between the disciples and Jesus. In each of the parallelisms the adverb καθώς is used to indicate the comparison (cf Arndt & Gingrich 1957:392). Finally, a major contrast occurs regarding the physical (C3.21-29) and spiritual position (C3.30-34)<sup>1453</sup> of the disciples in relation to the world. *The disciples are in the world, but not from the world.* All these contrasts and parallelisms are built around the theme of *protection*.<sup>1454</sup> The phrase τήρησον αὐτούς occurs three times (C3.24,25,33 with a variation of the verb).<sup>1455</sup>

### **(a) The indication of various relationships**

Cluster D forms the introduction of Block B where the different relationships of the characters are spelled out to determine the content of clusters E and F. The following phrases indicate the relationship between Jesus and his disciples: Ἐγὼ περὶ αὐτῶν ἐρωτῶ (C3.16); περὶ ὧν δέδωκάς μοι (C3.17) and καὶ δεδόξασμαι ἐν αὐτοῖς (C3.20). The close union between Jesus and the Father is indicated by περὶ ὧν δέδωκάς μοι (C3.17) and τὰ ἐμὰ πάντα σὰ ἐστὶν καὶ τὰ σὰ ἐμὰ (C3.18,19). The phrase οὐ περὶ τοῦ κόσμου ἐρωτῶ (C3.17)<sup>1456</sup> expresses the opposition between Jesus and the world. The relationship between the Father and the disciples is indicated by περὶ ὧν δέδωκάς μοι (C3.17) and σοὶ εἰσὶν (C3.17).

In C3.16 Jesus makes the statement that he is now praying for his disciples,<sup>1457</sup> having in mind that they must continue his revelatory-salvific mission (C3.35-38) (see Carson 1991:560). The fact that he is not praying for the world (C3.17)<sup>1458</sup> does not mean that

<sup>1453</sup> The following statements, ὁ κόσμος ἐμίσησεν αὐτούς (C3.31) and τηρήσης αὐτούς ἐκ τοῦ πονηροῦ (C3.33), create the spiritual atmosphere in which the disciples, who are not from this world (ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου--C3.31,34), have to act.

<sup>1454</sup> The use of the noun πάτερ (C3.24) prepares for the petition itself (τήρησον αὐτούς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὧσιν ἐν καθὼς ἡμεῖς--C3.24), just as Πάτερ (C3.1) accompanied δόξασόν in C3.2 and C3.6 (cf Malatesta 1971:202) which is the theme of C1-6, with C3.7-15 implied. This petition (πάτερ ἅγιε, τηρήσον αὐτούς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὧσιν ἐν καθὼς ἡμεῖς--C3.24) indicates what is to follow: τηρήσον (C3.16-34); ἅγιε (C3.35-38); ὧσιν ἐν καθὼς ἡμεῖς (C3.39-41).

<sup>1455</sup> According to Beasley-Murray (1988:481) this section is the key petition for the disciples: τηρήσον αὐτούς (3.24,25,33).

<sup>1456</sup> The themes κόσμου in C3.32 and τηρήσης in C3.33 point back to the situation of the disciples in the world as described in C3.22, 29,31. Jesus speaks to his disciples in the world (C3.29). Because Jesus gave them the word of the Father (τὸν λόγον σου--C3.30) the world hated them (C3.31) since they, like Jesus, are not of the world (C3.31,34). Malatesta (1971:202) points out that this importance which has been given to the theme of the world results in the development of the petition from τηρήσον αὐτούς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὧσιν ἐν καθὼς ἡμεῖς (C3.24) to τηρήσης αὐτούς ἐκ τοῦ πονηροῦ (C3.33).

<sup>1457</sup> Although we are referring to Jesus' prayer, everything must here be seen from the perspective of a report. After Jesus refers to his relationship with his disciples, he offers petitions to the Father about what should be done next in order to keep this revelatory-salvific program going.

<sup>1458</sup> In 3:16,17 we read that God so loved the world that he sent his only Son into the world with a mission to redeem the world, and the disciples were now to carry it on. The world is to be reached through the disciples and it is for his newly appointed agents that Jesus is praying now (Morris 1975:725). Unfortunately the mission of Jesus did not meet with adequate positive response, for some people preferred to stay in darkness. In the prologue we read that 'the world did not recognise him' (1:10). But those who received Jesus, who believed in his name became part of the family of the Father (1:12). The disciples who started to believe in Jesus can

Jesus has no concern for the world (cf vv 20,21,23).<sup>1459</sup> He now prays specifically for his disciples because he is concerned about them in connection with the continuation of his mission. Jesus is about to return to the Father and to entrust his entire mission to them. If they were to fail it would render all his sacrificial work useless. If Jesus would have prayed for the κόσμος, it would only be for their salvation. It would be a prayer different from this one (Morris 1975:725), since the only hope for the κόσμος is that it should cease to be the κόσμος (Barrett 1978:506).

The reason why Jesus does not want to pray specifically for the world here is not because he has no concern for the world. In C3.40f Jesus indirectly prays for the salvation of the world. According to Johannine theology, the reason for the coming of the Son of God into the world is to save the world, but eventually also to judge it. The world consists of people who refuse to believe that Jesus is the Christ, the Son of God (20:31). They are not part of the family of God but have aligned themselves with the power of Satan. From the viewpoint of Johannine theology the only hope for the world's salvation is that the world will be proved wrong and defeated. But, even though 'the world' is hostile to Jesus and his disciples, the reason for the calling of the disciples is that they may proclaim the message of salvation to the world. Like Jesus' message, the proclamation of the disciples will bring either salvation or judgment. Those who come to faith in Jesus will also become disciples of Jesus, while those who refuse to believe will remain part of the world in opposition to God (Newman & Nida 1980:533).

The disciples of Jesus are described in terms of their relationship with the Father (σοί εἶσιν),<sup>1460</sup> which explains why Jesus prays for the disciples. It is not only because these disciples were chosen by God that they are the disciples of Jesus, but also because the mission assigned to them by him is akin to Jesus' own mission assigned to him by the Father. As God has revealed his glory in Jesus (13:31f), so the disciples will reveal the glory of Jesus. The mission of these disciples is the earthly counterpart of the glorification of Jesus as Son of Man in the presence of the Father (Lindars 1981:523).

The statement made by Jesus in semi-cola 3.18 and 3.19 plays a very important role in the understanding of block B and the legitimization of Jesus' petitions. This statement refers to the full 'community of possessions' between Jesus and the Father. Here Jesus is recommending his own disciples to the Father, because all those who belong to him also belong to the Father (καὶ τὰ ἐμὰ πάντα σὰ ἐστὶν καὶ τὰ σὰ ἐμὰ<sup>1461</sup>). This joint possession

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no longer be part of the world, 'because what marks out a person from the world is faith in Jesus' (Ukpong 1989:56). This contrast between a disciple of Jesus and the world, therefore, implies that the disciple should not identify and co-operate with the world, but seek to confront it with Christ. Membership in God's family also implies a commitment to Jesus, i.e. a commitment to participate in the mission of Jesus. Thus faith in Jesus is incompatible with 'the world'.

<sup>1459</sup> Carson (1991:561) is wrong when he says that to pray for the world would be blasphemous (cf vv 21-23). According to him is there no hope for the world.

<sup>1460</sup> Once more the paradoxical predestinarianism of the FG is brought out. The disciples belong to God and come to Jesus because he gave them to Jesus (6:37,44); but they also become part of the family of God through their faith in Jesus and because they obeyed his word (Barrett 1978:506).

<sup>1461</sup> The words in semi-cola 3.18 (καὶ τὰ ἐμὰ πάντα σὰ ἐστὶν) and 3.19 (καὶ τὰ σὰ ἐμὰ) are viewed as being parenthetical (Brown 1972:758; Lindars 1981:523). According to Lindars the point that the FE wants to make relates to the 'complete community of possessions between the Father and Jesus. Thus when Jesus says ὅτι σοί εἶσιν (C3.17) he actually also wants to infer that they are his. This parenthesis (Brown 1972:758) then can be regarded as a commentary on ὅτι σοί εἶσιν. There is no difference between what the Father possesses

of the disciples is explained by the inner relation of the Father and Jesus (Lenski 1961:1134; cf Morris 1975:726). The statement is closely connected with C3.7 where it is clearly indicated that the disciples belong to the Father who gave these disciples to Jesus. Jesus again regards them as his and the Father's common possession which he now gives back to the Father. Thus the disciples belong to God only in so far as they belong to Jesus (Bultmann 1941:383). The Father must now take care (τήρησον) of these disciples when Jesus departs (C3.21, C3.23) (Schnackenburg 1975:203). Jesus' relationship with his disciples culminates in the expression καὶ δεδόξασμαι ἐν αὐτοῖς (C3.20).

The phrase καὶ δεδόξασμαι ἐν αὐτοῖς (C3.20) refers to the glorification of Jesus because the disciples have received Jesus' words as the words of the Father (C3.10 and C3.13).<sup>1462</sup> This identified Jesus as the one sent by God (σύ με ἀπέστειλας -- C3.15). The FE here uses the perfect tense in view of the stability of the disciples in the post-Paschal time (Lindars 1981:523). It is in the perseverance of the continuation of the mission of Jesus by his disciples that Jesus will be glorified (cf Brown 1972:763). Thus the perfect tense retrospectively may point to the measure of the glorification that has already taken place in his ministry by the obedient trust of the Twelve. Proleptically it points forward to the glory that is yet to come through the continuation of the mission of Jesus by his disciples (cf Barrett 1978:507).

In two other passages it is stated that the Father is glorified *in* the Son by the obedient self-offering of the Son (13:31f and 14:13). In 13:31f the act of obedience is stressed and in 14:13 the emphasis is on the fruit of that act. But in the present text the disciples are the place (locally and instrumentally) where Christ is glorified through the continuation of his mission (Barrett 1978:507).

What has been said previously explains the following petitions of Jesus with regard to the position of the disciples in the world.

### **(b) The position of the disciples in the world**

#### **■ The physical position of the disciples in the world**

Jesus is no longer going to be in the world with his disciples. His work in the world has been completed—he is no longer in the world (οὐκέτι εἰμι ἐν τῷ κόσμῳ—C3.21<sup>1463</sup>), yet they are in the world (καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν—C3.22). Because the disciples remain in the world they will have to continue Jesus' mission. Blocks B-D describe the transferring of Jesus' mission to his disciples: block B describes the situation, block C the appointment of the disciples as the agents of Jesus and block D the commission of the disciples.

From this antithetical perspective, clusters D and E in block B describe the position of the disciples in their relation to the world, the unsaved people among whom they are going to

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and what the Son possesses. The crucial idea is that the disciples (or the community) belong to God only in so far as they belong to Jesus (Bultmann 1941:383). Thus 'a man cannot accept Jesus unless he belongs to God, and a man cannot belong to God unless he accepts Jesus' (Brown 1972:758).

<sup>1462</sup> The meaning of δεδόξασμαι, according to Newman & Nida (1980:533) is not 'to bring honour to' but rather 'to reveal the glory of God'. The perfect tense ('I have been glorified') is used to indicate the continuing revelation of the glory of Jesus through his disciples. The perfect tense also suggests a time perspective of the writing of the FG, rather than that of Jesus' own day.

<sup>1463</sup> Morris (1975:726) is of the opinion that because the departure of Jesus is near, the FE can use the present tense.

work. The disciples are to be tasked by Jesus to continue his mission in the world, but without the protection of the disciples by God this seems to be impossible.<sup>1464</sup> The disciples, because of their attachment to Jesus, are different from this world and therefore will experience hatred from the world.<sup>1465</sup> The world will even try to kill them (cf 15:18--16:4). Semi-cola 3.21-29 describes their physical position in the world after Jesus' departure.

Jesus has completed his work (C3.5) and here as a supplement to his report to 'the one who sent him' he pronounces his return (καγὼ πρὸς σὲ ἔρχομαι -- C3.23 and C3.28).<sup>1466</sup> In connection with semi-colon 3.5, the occasion for and the basis of the report are now more distinctly stated. Jesus is leaving his disciples whom he had trained and guarded during his earthly ministry; henceforth their relationship will be different from that which they had during his earthly ministry in the flesh. He had informed them about this, but they had not understood it (13:33,36; cf 16:10,16) (Bernard 1963:567).

Semi-cola 3.20f is part of the preamble, which explains the conditions that make this prayer important to Jesus as his departure has certain implications. The situation is that Jesus' departure is going to separate him from his disciples: καὶ οὐκέτι εἶμι ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν (C3.21f). Although they may have all the qualities ascribed to them in semi-cola 3.7-15, which will enable them to stand on their own, they will no longer have the bodily presence of Jesus with them (Lindars 1981:523). Thus their new situation will be completely different from the old and they are unaware of the dangers that lie ahead.

Shortly before his departure (a theme which often occurs in chs 14-17) Jesus is doing all he can to make sure that the disciples are prepared for the change. Therefore he concentrates on instructing and preparing them for his physical absence and their important mission -- καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ (C3.29) so that they, in continuing this mission, may have the joy of reaping a rich harvest (ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς, C3.29) (cf Lindars 1981:526).

Because of his fast approaching physical departure (cf Lenski 1961:1141) Jesus calls in the help of the Father, praying to the Father (πάτερ ἅγιε,) τήρησον αὐτοὺς ἐν τῷ ὄνόματί

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<sup>1464</sup> It is clear that the 'protection' of the disciples in this world by God is *emphasized* in block B (cf Boyle 1975:14).

<sup>1465</sup> According to Brown (1972:764) Jesus does not wish to spare his disciples the hostility and hatred of the world. This statement by Brown is unfounded. The main reason why the disciples must remain in the world is that God must become visible and known through them--they must continue with the mission of Jesus.

<sup>1466</sup> Two essential problems arise in translating this statement: a space perspective and a temporal relation. *Space perspective*: Lenski (1961:1135) is mistaken when he alleges that this phrase, καγὼ πρὸς σὲ ἔρχομαι (C3.23), means that Jesus comes to the Father with a request. In the discussion of the 'DAS' a number of terms, used by the FE to indicate Jesus' movement between 'heaven' and 'earth' of which ἔρχομαι is one, were discussed. In the present context ἔρχομαι is again used to indicate Jesus' departure to his heavenly Father. The verb ἔρχομαι in combination with the preposition πρὸς and the personal pronoun σὲ indicate this movement towards heaven. Newman & Nida (1980:534) focus the attention on the fact that elsewhere in the FG Jesus speaks of 'going' to the Father, while here he speaks of 'coming to the Father'. When Jesus speaks of 'going' to the Father he is addressing people; but when he speaks of 'coming' he is addressing the Father (cf Barrett 1978:507). *Temporal relation*: Since Jesus was not at that moment departing to heaven, this clause can best be understood as 'I will soon be coming to you'.

σου ᾧ δέδωκάς<sup>1467</sup> μοι.<sup>1468</sup> This prepares the way for C3.35-38 and the 'consecration' or 'sanctification' of Jesus and his disciples. The holiness of the Father establishes what is required from the Son and his followers to sanctify themselves. Jesus' consecration and that of his disciples is determined by their respective relationships with the Father (Carson 1991:561).

The FE uses the adjective ἅγιε<sup>1469</sup> emphatically after twice using only πάτερ (Lenski 1961:1135). Certainly it has a definite function in this present text (Schnackenburg 1975:205). The epithet ἅγιε has special relevance to the petition that follows (Barrett (1978:507). By using ἅγιε it contrasts with the reference to κόσμῳ but harmonizes with the petition in the following semi-cola to guard the disciples against all unholiness while they are still in the world (Lenski 1961:1135).<sup>1470</sup> The fact that these disciples belong to God (C3.17-19) is the primary reason why they should keep themselves separate from the world.<sup>1471</sup> 'It is the original holiness of the Father that makes intelligible and possible the consecration of Jesus and the church' (Barrett 1978:507). According to Barrett this is the equivalent of the FG for Lev 11:44 and 1 Pet 1:16, "... Ἄγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος [εἶμι]" where it is used predominantly in an ethical sense. The FE uses it in both an ethical (in love for one another) and relationship (in unity with the Father and Jesus) sense.

Here the holiness of God is emphasized in the context of 'protecting' (τήρησον--C3.23) Jesus' disciples from contamination by the world (1 Jn 2:15ff) (Brown 1972:759). These disciples must be protected against falling back into the hands of the world and must be kept pure in their unworldly existence (cf Bultmann 1941:384).<sup>1472</sup> Bultmann (1941:384)

<sup>1467</sup> The perfectum δέδωκάς (C3.24 and C3.25) indicates not merely one act of giving at a definite moment in time, but a continuous 'giving' of the Father to the Son. This took place throughout the earthly ministry of Jesus (Bernard 1963:569).

<sup>1468</sup> 'The name is the means by which the Son is identified with the Father. Since the Son bears the divine name, it can be said that whoever has seen the Son has seen the Father (14:9)' (Newman & Nida 1980:535). The perfect tense (δέδωκάς) indicates that Jesus possesses, and continues to possess, the divine name. The possession of this divine name would imply that Jesus also possesses the divine character and authority. It is a favourite thought in the FG that the Father gave all things to the Incarnate Son. Only in semi-cola 3.24 and 3.25 the idea is expressed that the Father has given τῷ ὀνόματί σου to Jesus and that it was in this name that Jesus protected his disciples. Bernard (1963:569) correctly states that 'This does not mean only that the Son was "sent" by the Father, and that therefore His ministry was accomplished "in the Name of the Father" as His delegate and representative; but that in Christ God was revealed in His providential love and care, His "Name," that is, His essential nature as Father, being exhibited in the Incarnated Son.'

<sup>1469</sup> Brown (1972:765; cf also Bernard 1963:567) points out that in the Jewish mind ἅγιε would relate somehow to the holiness of the disciples for whom Jesus is praying. For them the principle of Lev 11:44, 19:2 and 20:26 is that men must make themselves holy because God is holy. The adjective ἅγιε here introduces the theme that is later taken up in semi-cola 3.35 and 3.38. Referring to God as holy is to distinguish God from man. When the sanctification of the disciples is discussed later, it refers to their unity with each other and with God, which then distinguishes them from the 'world' (cf Sanders 1975:372).

<sup>1470</sup> Schnackenburg (1975:205) formulates Lenski's first point more positively, namely that the disciple should be kept in the name of the Father while his second request refers to the 'sanctification' of the disciples in C3.35. This is due to the fact that those who believe in Jesus belong to the same category as Jesus, and are therefore contrasted with the world (cf Ukpong 1989:56).

<sup>1471</sup> Browns (1972:765) correctly views the holiness of God as being opposed to all that is secular and profane.

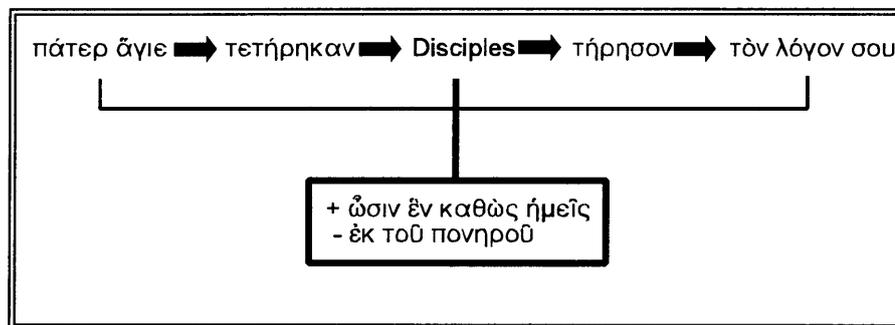
<sup>1472</sup> Newman & Nida's (1980:535) interpretation of πάτερ ἅγιε is not convincing. They want to interpret it from the perspective of 'worship' or 'reverence' as a way of indicating the underlying concept of 'holiness'. They also reject the interpretation of 'separation'. The deficiency of this interpretation is that Newman & Nida never tried to consider the context in their interpretation. From the context itself the idea of the 'separation' and 'difference'

points out that τήρησον corresponds with ἀγίασον, while the phrase ἐν τῷ ὀνόματί σου corresponds with ἐν τῇ ἀληθείᾳ· in semi-colon 3.35.

<u>τήρησον</u> αὐτοὺς ἐν <u>τῷ ὀνόματί σου</u> C3.24
<u>ἀγίασον</u> αὐτοὺς ἐν <u>τῇ ἀληθείᾳ</u> C3.35

This is due to the fact that the holiness of God here means that he is absolutely separated from the world, which is the object of sin (cf Lenski 1961:1135f).

In semi-colon 3.10 the perfectum indicative τετήρηκαν is used with reference to the disciples, and the object is the word; now, in semi-colon 3.24, the imperative (τήρησον) is used with reference to the Father, and the object is the disciples. While the action is according to the objects, it brings the predicted protection of the disciples closely together with the protection attributed to God. In fact Jesus' request is that the disciples, who have thus far obeyed (τετήρηκαν) the word of the Father (C3.10), may now be protected by the Father. The following pattern is then deduced from the above discussion:



This protection of the disciples of Jesus by God plays a major role in discipleship. By implication we can say that without any protection by the Father discipleship is impossible. The above diagram clearly indicates that the disciples who obey the 'word of God' can expect protection from God. This protection would enable the disciples to live as God expects them to live and therefore they would remain part of the family of God. The disciple can also expect protection against evil one who will try to prohibit their mission.

This theme of 'protection' continues up to C3.27.<sup>1473</sup> In cluster D the theme of Jesus' departure is constructed around the thought of the 'protection' of the disciples by the Father; 'keep them safe in their profession of faith in the revelation which they have received' (Lindars 1981:524), ἵνα ὧσιν<sup>1474</sup> ἐν<sup>1475</sup> καθῶς ἡμεῖς. This is the purpose of this

(C3.24,30) of Jesus and the disciples is strongly emphasized. ἅγιε must be interpreted from this perspective.

<sup>1473</sup> As is often the case in the FG, the ideas previously expressed are taken up again and developed to a next level of meaning as it is the case here with ἐτήρουσιν.

<sup>1474</sup> In this chapter Jesus petitioned for his followers seven times with the expression ἵνα ὧσιν (C3.24; C3.38; C3.39 (2x); C3.40 (2x); C3.41). Four of these cases are connected with unity. The present tense (ὧσιν) is durative: 'may continue to be' a unit or body (Lenski 1961:1136).

<sup>1475</sup> According to Lenski (1961:1136) does ἐν (in neuter form) signifies 'one thing,' a unit or a body as opposed to the world. This interpretation relates to Paul's point of view about the Church as the body of Christ (1 Cor 12:12ff).

first clause, dealing with the protection of the disciples (Lenski 1961:1136).<sup>1476</sup> In other words, Jesus has revealed the character and nature of the Father to those whom the Father has given to him (C3.7). And because his departure is now approaching, Jesus asks the Father to preserve and to protect them in what Jesus has mediated to them (Schnackenburg 1975:205). The existence of the disciples (the community) of Jesus and the accomplishment of their task to continue the mission of Jesus depends on their maintaining their purity, i.e. on preserving their nature which is not from the world but from God. In this case unity is an essential part of that nature.<sup>1477</sup> Therefore Jesus joined the petition for the oneness of the community to the petition for the preservation of purity. In this context it is only briefly mentioned, but will be more fully developed in semi-cola 3.40-41 (Bultmann 1941:385).<sup>1478</sup>

The basic petition (τήρησον αὐτοὺς ἐν τῷ ὀνόματί--C3.24) in cluster D (C3.16-29) could be understood in two ways. ἐν is used instrumentally or locally. If the phrase ἐν τῷ ὀνόματί σου (*by your name*) is taken to have *instrumental* force (and influences the meaning of τήρησον), the petition would mean 'protect them by your name', or more periphrastically as the NIV puts it, 'protect them by the power of your name'.<sup>1479</sup> If this phrase should be taken to have locative force (*in your name* and modifies αὐτοὺς) the petition would be rendered 'keep them in your name', i.e. 'keep them in full adherence to your character'<sup>1480</sup> (Carson 1991:562). The question now is: Which of these two interpretations is the correct one? Brown (1972:759; cf also Bultmann 1941:385) argues for both.<sup>1481</sup> According to the immediate context the locative force seems to offer the most plausible interpretation. Even the phrase "τῷ ὀνόματί σου ᾧ δέδωκάς μοι"<sup>1482</sup> coheres better with the locative interpretation. If τῷ ὀνόματί σου should refer to the revealed character of God,<sup>1483</sup> then

<sup>1476</sup> Morris (1975:727) interprets the present subjunctive, ᾧσιν, not in a future sense, that the disciples may 'become' one, but that they may continually be one. Lenski (1961) also stresses this point. He points out that γένωνται would be required to call on the disciples to 'get to be one'. This grammatical interpretation seems to be correct but theologically it is incorrect. Right from the beginning of the FG the FE tries to indicate that the disciples came to understand the identity of Jesus only after his crucifixion and resurrection.

<sup>1477</sup> Morris (1975:728) refers to a unity of heart and mind and will. This interpretation by Morris is very limited and should be seen as resulting in the uniformity of acts. This then will conform with Sanders' (1975:371) interpretation that 'the unity of believers is modelled on the shared purpose and character of the Father and the Son'.

<sup>1478</sup> The ἵνα-clause in semi-colon 3.24 "ἵνα ᾧσιν ἐν καθῶς ἡμεῖς" anticipates the oneness motif occurring in C3.40,41.

<sup>1479</sup> Bultmann 1941:385 and Bruce 1983:332 are exponents of this interpretation, which is further supported by the instrumental power of the name of God in some OT passages: Ps 20:1; 54:1; Pr 18:10.

<sup>1480</sup> Exponents of such an interpretation are: Schnackenburg 1975:203f; Sanders 1975:371; Lindars 1981:524; Carson 1991:562.

<sup>1481</sup> Bultmann (1941:385) correctly maintains that these two interpretations are in fact the same, whether the protection takes place through the power of the ὀνόματί or in the sphere of the ὀνόματί. When ἐν is used instrumentally the name of God is his revealed character, and locally it would mean that the disciples are separated from the world as God's own possession (see Barrett 1978:507). In both cases the ὀνόματί would be understood as the protecting power.

<sup>1482</sup> The phrase ᾧ δέδωκάς μοι (C3.24; cf also 5:43; 10:25) states that it was Jesus' mission to reveal the Father through their relationship (cf Sanders 1975:372).

<sup>1483</sup> If ἐν τῷ ὀνόματί σου has locative force and modifies αὐτοὺς, 'then God's 'name' has its most common connotation of the revelation of God's character, and *the name you gave me* assumes that God has supremely revealed himself in Jesus.' This is a dominant theme in the FG and corresponds with the content

τήρησον αὐτοὺς ἐν τῷ ὀνόματί would mean that the Father must protect the disciples in the sphere of this revelation. They are separated from the world as God's own possession and need to be protected by God ἵνα ᾧσιν ἐν καθὼς ἡμεῖς (Carson 1991:562).

The disciples have been (instrumentally) protected by this divine name (τήρησον αὐτοὺς), i.e. the revelation brought by Jesus is to be active in the community of disciples as the power that does away with the world (Bultmann 1941:384f). This revealed character of God has been committed to Jesus (cf 1:18; 14:9). When Jesus then protects the (ἐτήρου--C3.25; ἐφύλαξα--C3.26) disciples he acts 'in the character and with the authority of God' (Barrett 1978:508).<sup>1484</sup>

They have also been marked by this name: ᾧσιν ἐν καθὼς ἡμεῖς.<sup>1485</sup> The unity of Jesus' disciples in love has already been stressed in the last discourses (13:34f; 15:13) and will be stressed again (C3.40,41). This unity is of great significance to the FE as it demonstrates the truth of the Gospel. Here Jesus refers to the model for this oneness of the disciples--the oneness of the Father and Jesus which it springs from and upon which it is modelled (Barrett 1978:508). καθὼς is used here in the sense of analogy, not identity (Lenski 1961:1137).<sup>1486</sup> Thus the phrase ἵνα ᾧσιν ἐν καθὼς ἡμεῖς (C3.24) would mean that the unity of the disciples comprises unity 'in will and purpose and spiritual fellowship even as the Father and the Son are united' (Bernard 1963:569).

If ὀνόματί (C3.24) refers to the 'revelation of the Father' (Morris 1975:728) the relative clause emphasizes the fact that this revelation has been entrusted to Jesus. 'It was in the power of the God who revealed Himself that Jesus kept the disciples' (Morris 1975:728). His prayer for the protection of the disciples is not so much a matter of personal concern as Lindars (1981:525) suggests, but rather of concern for God, that God must be 'glorified', for throughout the FG Jesus' concern was directed towards the Father. The disciples are now the guardians of the the revelation that Jesus received.<sup>1487</sup> They must continue to make this mission of Jesus known to the world. This is only possible through the unity of

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of C3.7-15: Ἐφάνερωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὐς ἔδωκάς μοι ἐκ τοῦ κόσμου.

<sup>1484</sup> This event is expressed by saying that the Father has his name given to Jesus (Barrett 1978:508).

<sup>1485</sup> Barrett (1978:508) comments that the 'disciples are to be kept by God not as units but as a unity'. Unfortunately Barrett misses the point because the disciples are not kept as a unity; their unity is the objective (purpose) why they should be protected by the Father (cf also semi-cola 3.39 and 3.40 where ἵνα with a purpose is used: ἵνα πάντες ἐν ᾧσιν). Jesus' disciples cannot be one as Jesus and the Father are one unless they are protected in the Father's name. A similar pattern also prevails in semi-cola 3.35-38 where persistence in truth is the prerequisite for participation in the sanctification of Jesus (cf Carson 1991:563).

<sup>1486</sup> When a oneness of identity is assumed, the oneness of the Father and the Son is reduced to an ontological oneness which can not be duplicated (cf Lenski 1961:1137 for a different conclusion). Jesus is speaking of the oneness he has mentioned in 10:30, 12:49,50 and 14:10. This oneness cannot be duplicated, yet it can be imitated (Lenski 1961:1137). The use of ἐν here, which relates to its usage in semi-cola 3.39 and 3.40, refers to a functional use which will be discussed in the discussion of block B' (C3.39 and C3.40). One should also bear in mind that a functional oneness, as in the case of God and Jesus, implies a unity (oneness) in being, while a functional oneness between Jesus' disciples and himself implies a relationship of sonship between the disciple and God.

<sup>1487</sup> The perfect tense of the verb (ἔδωκάς) indicates that the name was given in the past and is still possessed (Brown 1972:759).

the group.<sup>1488</sup> If one interprets ἵνα ὡσιν ἐν καθὼς ἡμεῖς (C3.24) from the perspective of vv 21,23, it relates to the revelation of Jesus. Thus, through the unity of the disciples and the convincing work of the Spirit, the revelation of Jesus will be ratified. The FE develops the unity that exist between the Father and the Son further in vv 21ff. As long as Jesus remained with his disciples he was their bond of unity as well as their protector,<sup>1489</sup> and therefore Jesus could say καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο. Thus during his ministry Jesus ἐτήρουν (C3.25) and ἐφύλαξα (C3.26) his disciples not *by* the name the Father gave him, *by in* the name the Father gave him--that is in the revelation of God himself mediated in Jesus Christ. ἐτήρουν marks the continual training of the disciples of Jesus (Bernard 1963:570).

Judas, also a disciple of Jesus, was the exception. His unfaithfulness (ἀπώλετο) was apparent to Jesus, since Jesus repeatedly indicated his awareness of Judas' schemes (6:64,70; 13:10,11,18,21,22; 17:12b). Judas' exceptional status as one of the disciples of Jesus is established by one feature: the defection of Judas is foreseen by Scripture: ἵνα ἡ γραφὴ πληρωθῆ (C3.27). This proves no failure on the part of Jesus that he ἀπώλετο (cf Carson 1991:564; Sanders 1975:373).<sup>1490</sup> ὁ υἱὸς τῆς ἀπωλείας is interpreted as 'him who was destined to be lost' (NAB), or 'the man who must be lost', but has been rendered traditionally 'the son of perdition' (ἀπωλείας). ἀπωλείας is a word that was frequently used in the NT of the final state of those people who were without God.<sup>1491</sup> It means 'one that is going to be lost (for ever)'. The same expression occurs in 2 Thess 2:3 and is rendered 'the man doomed to destruction' (NIV). Schnackenburg (1975:207) points out that the phrase 'Son of perdition' is probably derived from ἀπωλείας (C3.27), indicating condemnation and exclusion from salvation.<sup>1492</sup> The readers are reminded here that separation from the community of salvation means a loss of salvation, which implies a return to the 'world', even reverting to the evil power (cf 1 Jn 2:18f; 4:3; 5:19b).<sup>1493</sup>

From the context it is clear that this protection is more than simply care for the disciple's faith and their way of salvation. This care (protection) is an introduction into the sphere of God to experience the communication of the love and joy of God (Schnackenburg

<sup>1488</sup> The whole phrase ἵνα ὡσιν ἐν καθὼς ἡμεῖς is omitted in an important combination of textual witnesses, especially P<sup>66</sup>. Although it is repeated in semi-cola 3.39 and 3.40 it undoubtedly belongs to this petition (Schnackenburg 1975:206; cf also Brown 1972:759) and makes sense here. It formulates the content of the purpose (ἵνα), otherwise τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι will not make much sense.

<sup>1489</sup> In 3:16 it is written that God "ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον"; in 6:39 Jesus says: "τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ"; and in 10:28 Jesus says of his sheep: "οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου".

<sup>1490</sup> In the FG this is a reference to Judas as the tool of Satan. In 6:70 Judas is described as a devil; in 13:2,27 and 30 we read that Satan entered the heart of Judas and that he went out into the realm of darkness to betray Jesus.

<sup>1491</sup> Cf Mt 7:13; Acts 8:20; Rm 9:22; Phil 1:28; 3:19; 1 Tim 6:9; Hebr 10:39; 2 Pet 2:1; 3:7 and Rev 18:8,11.

<sup>1492</sup> Morris (1975:728) is correct when he states that ὁ υἱὸς τῆς ἀπωλείας (C3.27) indicates character rather than destiny. This is a genitive of qualification. This expression then means that Judas was characterized to be 'lost', and not that he was predestined to be 'lost'. But the disciples of Jesus need not fear because he had kept them, so that not one was lost. The reference to the fulfilment of scripture (ἡ γραφὴ πληρωθῆ--C3.27) brings out the contemplation of divine purpose (ἵνα of purpose). So the will of the Father was done both in the eleven disciples (6:39f) and in Judas.

<sup>1493</sup> See Lenski (1961:1139f) for a discussion of the reason why Judas perished.

1975:206). This personal report and petitions by Jesus demonstrate the depth of Jesus' communion with his Father. He sets an example that his disciples themselves will come to enjoy (cf Carson 1991:564). But after Jesus' departure they are to preserve this unity for it is the expression of the divine being (Schnackenburg 1975:206).

Until now (ὅτε ἤμην μετ' αὐτῶν--C3.25) Jesus has successfully protected his disciples. The imperfectum (ἐγὼ ἐτήρουν αὐτούς) indicates that this protection has taken place on a daily basis.<sup>1494</sup> The aorist (ἐφύλαξα) in semi-colon 3.26 refers to the completed act, stating that Jesus had protected the disciples (Lenski 1961:1138).<sup>1495</sup>

The encountering of hostility in the world by the disciples should not cause them sadness. Jesus prayed for divine protection which will offset any sadness and bring the joy of the disciples to fullness (ἵνα<sup>1496</sup> ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς C3.29).<sup>1497</sup> ταῦτα in C3.29 is best limited to the contents of ch 17 and not extended to include the entire discourse (13:31-17:12) (Newman & Nida 1980:537).<sup>1498</sup> ταῦτα thus refers to the glorification of the Father and Jesus, the salvation of the disciples (people), the revelation to the disciples, their protection in the world and the fact that Jesus is going to leave them.

It is only now that Jesus is preparing to go away that the meaning of his earthly life and ministry becomes fully clear. Only now is the revelation complete: νῦν δὲ πρὸς σὲ ἔρχομαι (C3.28). This (νῦν) is the hour of separation. The words spoken by Jesus in this hour disclose the significance of the separation and brings the disciples' existence and function to its completion as eschatological existence for the first time. This eschatological existence is characterized by Jesus when he uses the term χαρὰν.<sup>1499</sup> Such joy is a heavenly quality and the possession of the Revealer. This χαρὰν will come from an unsparing obedience to and an unbroken communion with the Father (Barrett 1978:509).

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<sup>1494</sup> See Schnackenburg (1975:208) for the use of tenses in the FG.

<sup>1495</sup> The verbs ἐτήρουν (C3.25) and ἐφύλαξα (C3.26) have the same semantic field of meaning in the sense 'to protect' – the one reinforcing the other (Newman & Nida 1980:537). The use of synonyms is characteristic of the Johannine style. Lenski (1961:1138; Morris 1975:728; see also Barrett 1978:508; Newman & Nida 1980:537) correctly points out that in the present use the difference lies more in the tenses rather than in the meaning of the verbs. The imperfect indicates the continuous effort of Jesus while the aorist reports the successful result.

<sup>1496</sup> ἵνα (of purpose) is to be combined with ταῦτα (C3.29), referring to content, rather than to ἐν τῷ κόσμῳ which refers to locality. ταῦτα would then refer to the glorification (C3.1-6) and the revelation (C3.7-15) of God, and the protection which the disciples can expect from God (C3.16-27) which Jesus communicated to them a few minutes ago. Morris is probably right when he says that Jesus is here thinking of what he had said on an earlier occasion, "ἵνα ζώην ἔχωσιν καὶ περισσὸν ἔχωσιν" (10:10).

<sup>1497</sup> Cf 15:11; 16:6,24. According to Bultmann (1941:387f) full joy is an eschatological concept in the rabbinic writings.

<sup>1498</sup> According to Morris (1975:729) ταῦτα (C3.29) refers to the entire message that has been revealed. This statement is too vague. If this should be the case, the FE should have used πάντα with ταῦτα as he did in 15:21. Carson (1991:564; Bultmann 1941:386) believes that it refers to the entire LD. Barrett (1978:509) leaves open the possibility that it may refer to either the last discourses as a whole (cf 15:11) or only what is said in ch 17 (cf 11:42).

<sup>1499</sup> In 14:27 and 16:33 εἰρήνη is used instead of χαρὰν. According to Bultmann (1941:386) these two words are used together elsewhere in the Bible to portray the eschatological salvation: Is 55:12; Rm 14:17 (15:13); Gal 5:22.

### ■ The spiritual position of the disciples in the world

Because of their association with and attachment to Jesus they are no longer part of the earthly world, but have moved into the sphere of the heavenly world. This is due to the fact that Jesus has given them the word of God (ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου--C3.30) which they accepted (C3.10,13).<sup>1500</sup> This constitutes the basis for the petition for the protection of the disciples.

The verb δέδωκα in the perfect tense indicates that this gift is still in the possession of the disciples: Jesus is now leaving his disciples with this divine gift in their hearts.<sup>1501</sup> But now at this stage, the prayer advances to the effect that this gift has had on the disciples spiritually (C3.7-15) and to what the world has done to them as a result: καὶ ὁ κόσμος ἐμίσησεν<sup>1502</sup> αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ (Jesus) οὐκ εἰμὶ ἐκ τοῦ κόσμου (cf 15:18,19). Jesus has given his disciples his 'word' and they obeyed it (C3.7-15). That word was nothing less than the truth of the revelation of God (C3.36), the knowledge of which is eternal (17:3; 20:31). Their acceptance of the Word (1:12) has changed the spiritual nature of the disciples to make them foreigners to the world. They are now like Jesus who οὐκ εἰμὶ ἐκ τοῦ κόσμου (cf Lenski 1961:1143f; Carson 1991:564). Semi-colon 3.30-34 describe their spiritual position in relation to this world. They too were of the world, but now, because of their union with Jesus and God and therefore by the nature of their existence (Schnackenburg 1975:208; cf also Käsemann 1968:69f; Barrett 1978:509), their new birth and afterwards their character and their involvement in his mission, the world hates them (15:18--16:4a). This hatred<sup>1503</sup> intensifies when the disciples teach and preach the word.

In spite of this intensified hatred and the possibility that they may lose their lives (15:18ff) Jesus continues to request ἵνα ἄρῃς αὐτούς ἐκ τοῦ κόσμου (C3.32), ἀλλ' ἵνα τηρήσῃς<sup>1504</sup> αὐτούς ἐκ τοῦ πονηροῦ (C3.33). Schnackenburg (1975:209; Morris 1975:730) correctly states that the emphasis is on semi-colon 3.33 while semi-colon 3.32 shows that the Johannine community does not want to withdraw completely from the world. The community is conscious of their task, which is to continue the mission of Jesus in the world (C3.37), but simultaneously regards the world as a place that is dominated by the 'evil one'.

<sup>1500</sup> About the word of God (τὸν λόγον σου--C3.30) which Jesus gave to his disciples, see C3.36: "...ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν". Jesus communicated to his disciples the truth of his relationship with God. 'To know this truth is to have eternal life (17:3; 20:31)' (Barrett 1978:509).

<sup>1501</sup> The perfect δέδωκα implies that Jesus had continued to give to the disciples the revelation of the Father, and was still giving it (Bernard 1963:572).

<sup>1502</sup> The hatred of the world that Jesus announced to the disciples in 15:18f (the future use of the present tense) is now expressed by Jesus as a fact (the aorist--ἐμίσησεν) in semi-colon 3.31f. According to Schnackenburg (1975:208) the post-paschal situation is presupposed here as is also the case in semi-colon 3.37 (ἀπέστειλα).

<sup>1503</sup> The aorist (ἐμίσησεν--C3.31) indicates that this is written from the point of view of the FE.

<sup>1504</sup> τηρεῖν (C3.33) also occurs in 1 Jn 5:18 where the man born of God guards himself so that 'the evil one' (Satan) does not touch him. All the hatred of the world against the disciples of Jesus is inspired by Satan. Thus πονηροῦ is used personally to refer to a person, 'the evil one' (see Morris 1975:730; Carson 1991:565). Part of the task of the disciples is not to wage war only against the world (flesh and blood), but also against demon spirits of which 'the evil one' is the head (Eph 6:13,16). Jesus' petition for the disciple's protection is to be directed against the powers of evil (or 'the evil one'). In the FG he also appears as the 'ruler of the world' (12:31; 14:30; 16:11). Jesus defeated him on the cross. Thus, according to Schnackenburg (1975:209), τηρήσῃς αὐτούς ἐκ τοῦ πονηροῦ means that the 'evil one' is to have no power at all over the disciples of Jesus (cf 1 Jn 2:13).

Therefore Jesus now petitions that his disciples be kept from 'the evil one' for he will render them incapable of fulfilling their task (Morris 1975:730). The simple reason is that they have a great work to do in the world. Where the first aorist ἄρης (C3.32) denotes a single act, the second τηρήσης (C3.33) indicates a successful course of action (Lenski 1961:1144).

The equipment of the disciples is complete. They received in-service training from the best 'teacher', therefore it is not necessary for Jesus to pray for this (cf Lindars 1981:526). Even the Spirit will be their 'Helper' to help them fulfil the mission of Jesus. The danger lies in the fact that their profession and ministry to continue the mission of Jesus sets them apart from the world and provoke hatred. This is an allusion to the prediction made by Jesus in 15:18ff. For the purpose of this prayer is it necessary to admit that the hatred of the world is already operative (Lindars 1981:527).

In C3.31 Jesus gives the reason ὅτι<sup>1505</sup> οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.<sup>1506</sup> This association of people with the existence of Jesus has led to their existence in a manner that was not of this world. In the Johannine thought the Son of God originally came from the world above (called heaven -- 3:13). The followers (disciples) of Jesus, again from the vantage point of a post-Paschal period, were begotten from above and are of God (1:13; 3:3-6; cf 15:19) (cf Brown 1972:761). Jesus takes up this same point (C3.31) in semi-colon 3.34 where he mentions it as the reason for the petition made in semi-colon 3.33 ἵνα τηρήσης αὐτοὺς ἐκ τοῦ πονηροῦ and in order to extract a further consequence from it -- to send his disciples into the world with a mission. Thus Jesus first explains that the separation of the disciples from the world put them in a position analogous to his own during his ministry on earth (cf Lindars 1981:528).

Before Jesus comes to the point in vv 17-19 when he appoints his disciples as his agents to continue his mission he prepared them for the task set out in chs 13-16. They cannot go with him, cannot be taken out of the world, for they have this special mission to fulfil. But this special relationship with God sets them apart from the world who wants to destroy them and their work. Therefore Jesus now prays ἵνα τηρήσης αὐτοὺς ἐκ τοῦ πονηροῦ (C3.33).

His death and exaltation would be the ultimate (principal) defeat of the ruler ('the evil one') of this world, but still would have the power to afflict terrible harm to the followers of Christ. Until the last consummation, when this enemy is destroyed, "...ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται" (1 Jn 5:19). The disciples' task then would be not to be withdrawn from the world, but to remain in the world, witnessing to the truth with the help of the Spirit (15:26f). The Johannine community (disciples of Jesus) were forced to contemplate the implication of this report and petitions of Jesus in ch 17. This applied also to those who were contemplating the possibility of becoming followers of Jesus Christ (Carson 1991:565).

<sup>1505</sup> ὅτι is used here in the sense of a causal conjunction. It is used with an indicative (εἰσὶν) (negative οὐκ) and the reason given is a definite fact (Abbot & Mansfield 1973:49).

<sup>1506</sup> This phrase anticipates C3.34 and is omitted in the following manuscripts: P<sup>66</sup> D pc it sy<sup>s</sup>. According to the Johannine style where repetition is characteristic in the FG and on the basis of the theological analysis of block B where it has a specific position and function, the phrase can be accepted as part of the text.

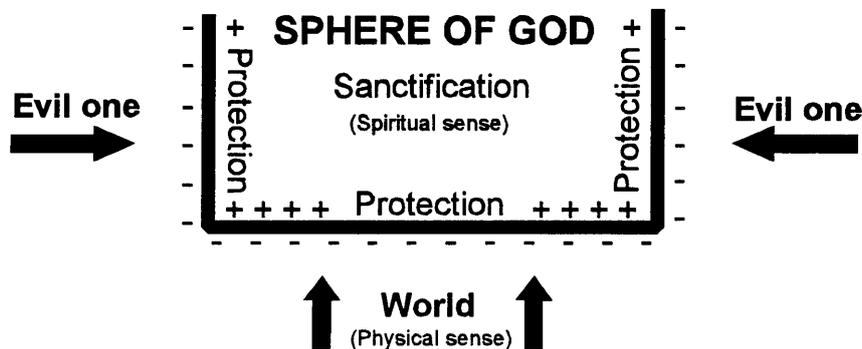
πονηροῦ (personal or impersonal)<sup>1507</sup> ‘denotes the active power for evil in the world which is expressed in the world's hostility towards the disciples (Lindars 1981:527).

In *conclusion*, block B has two major aspects which are closely related. On the one hand it concerns the departure of Jesus who is returning to his Father in the heavenly sphere. This is due to the fact that he has completed his part of the divine mission. On the other hand his disciples must now continue with the second phase of this divine mission. In both a physical and a spiritual sense their position and circumstances in this world are spelled out. This indicates that Jesus’ departure and the disciples’ attachment to Jesus place the disciples in a specific position in this world which will have specific consequences.

Clusters D and E, which both centre around the theme of ‘protection’ (τήρησον), indicate the two different aspects from which the disciples need to be protected; the first one, in a positive sense (with the final clause ἵνα (Abbott & Mansfield 1973:42)) indicate that they must be protected so that they may be one just as the Father and the Son are one. The second, in a negative sense (indicated by the preposition ἐκ), indicates that the disciples must be protected from the evil one. Semi-colon 3.24 indicates the internal situation and C3.33 the external situation in which the task assigned to the disciples of Jesus will be performed.

C3.24	τήρησον.....ἵνα ὡσιν ἐν καθὼς ἡμεῖς	(positive)
C3.33	τηρήσης αὐτοῦς.....ἐκ τοῦ πονηροῦ	(negative)

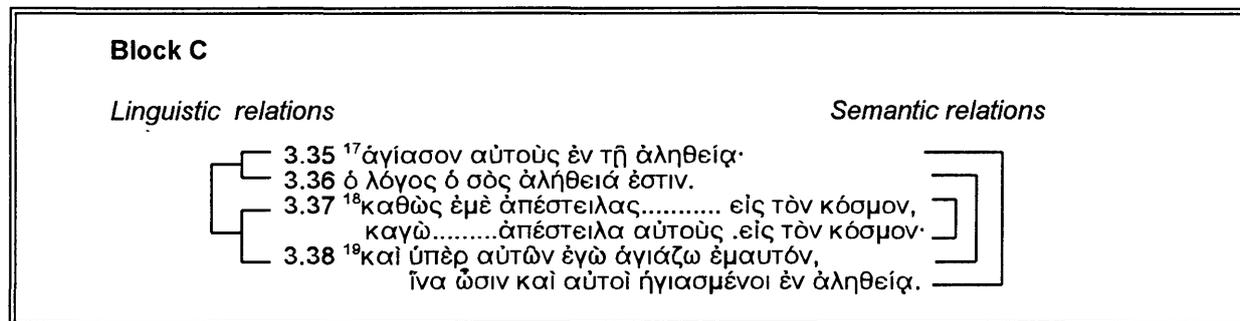
In cluster B (C3.7-15) Jesus stresses the faith of his disciples--they believed that he was sent from God--while in clusters C, D and E (C3.16-34) Jesus points out that in consequence of their faith they have a task to perform in the world. This faith in Jesus legitimizes the role of his disciples as his agents in the cosmos and leads to the climactic appointment of these disciples as his agents in C3.35-38 (block C). The position of the disciples in the world can be presented as follows:



<sup>1507</sup> The phrase ἐκ τοῦ πονηροῦ (C3.33) may be either masculine (personal) ‘from the evil one, the devil’ or neuter (impersonal) ‘from the evil’. Naturally commentators are divided concerning the interpretation of ἐκ τοῦ πονηροῦ. It seems as if Lindars supports the impersonal interpretation while Brown (1972:761; also Sanders 1975:375; Carson 1991:565) is in favour of a personal interpretation. According to Lindars (1981:527) and Brown (1972:761; cf also Bultmann 1941:389; Lenski 1961:1145) the personal interpretation is supported by the use of the same word in 1 Jn 2:13f; 3:12; 5:18f which refers to the Devil (πονηροῦ is adjectively used in 3:19; 7:7). The impersonal interpretation is supported by the allusion to this chapter in the eucharistic prayer of the *Didache* x:5. However, Lenski (1961:1145) and Bultmann (1941:389) correctly maintain that ἐκ is applicable in both senses, and no more so with ‘evil’ than with ‘the evil one’. Nothing is gained by understanding it only the one or the other way; for ‘evil’ and ‘evil one’ are so clearly joined that protection from the former involves protection from the latter.

**(viii) The appointment of the disciples as agents (17:17-19)**

We have now reached the climax of ch 17, following a historical buildup to this point.<sup>1508</sup> Jesus is now ready to appoint his disciples as his 'agents' to continue with the mission he started. The following is a structure analysis to indicate the linguistic and semantic relations from which further deductions can be made concerning the appointment of the disciples as agents of Christ:



*Linguistic relations*

Semi-colon 3.35 is combined with C3.36 as C3.36 is a theological elucidation of τῇ ἀληθείᾳ in C3.35. Semi-colon 3.37 is combined with C3.38 by the copulative particle καὶ in C3.38. This is due to the fact that the next thought (C3.38) constitutes the basis on which the appointment of the disciples as Jesus' agents rests (C3.37).

*Semantic relations*

Block C (C3.35-38) has an important semantic structure which contributes to the interpretation of this block. The semantic combinations indicate a concentric theological structure (cf Malatesta 1971:205) which corresponds with a Christological interpretation instead of a missiological interpretation. A missiological interpretation emphasizes the ἀπέστειλας εἰς τὸν κόσμον aspect while the Christological interpretation emphasizes the parallelism (καθὼς...καγῶ) with its missiological implications. The preference for a Christological interpretation is due to the strong Christological tendency throughout ch 17 and the close link of block C with block B which, constitutes the background for block C. Semi-colon 3.38 also supports a Christological interpretation since the mission of the disciples must be interpreted from the perspective of the consecration of Jesus. This implies that the missiological theme of semi-colon 3.37, which is also the centripetal point of ch 17, must be interpreted from a Christological perspective.

From the structural analysis it seems clear that there are two mutually complementary themes in block C: *sanctification* and *sending* as indicated in the following diagram:<sup>1509</sup>

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<sup>1508</sup> The historical buildup: Jesus has completed his work (C3.5), he is going back to the Father (C3.23 and C3.28), he appoints other agents to continue his mission (C3.35ff).

<sup>1509</sup> **The relation between block B and block C**

It is important to indicate at this early stage of the discussion of block C how it relates with block B because block B forms the background for the interpretation of block C.

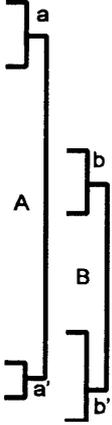
<b>Block C</b>			
C3.35-36	Sanctify them		<i>Disciples</i>
C3.37	YOU SEND ME		<i>Jesus</i>
C3.37	I SEND THEM		<i>Disciples</i>
C3.38	I sanctify myself		<i>J esus</i>

## The consecration of the disciples and of Jesus

### ***Consecration of the disciples***

Through his speech with the Father, Jesus incorporates the disciples into the divine plan of God. He now involves them directly in his mission. But in order to continue this mission of Jesus, the first prescript to obey is to consecrate themselves.<sup>1510</sup>

The disciples (Johannine community) are to live in the world as a separate holy community. This state of separation from the world is only possible by virtue of the revelation Jesus communicated to the disciples on which this state is founded. Their 'holiness'<sup>1511</sup> is not due to their own quality, or their kinship of God's family, or attaining it.<sup>1512</sup> Their 'holiness' is not permanent, like an inherited possession: 'holiness' is only possible for these disciples

<b>Block B</b>		
C3.20-21	In world	
C3.22	I come	
C3.23-26	PROTECT	
C3.27-28	I come	
C3.29-30	World hate	
C3.30	Is not of world	
C3.31-32	PROTECT	
C3.33	Is not of world	
<b>Block C</b>		
C3.34-35	Sanctify them	
C3.36	YOU SEND ME	
C3.36	I SEND THEM	
C3.37	I sanctify myself	

#### *Discussion of this diagram*

**A:** In 'a' Jesus says that he is returning to the Father. Physically he will be absent from the world. But his mission must continue, therefore he appoints his disciples to continue his mission (a').

**B:** In 'b' Jesus clearly states that just as he is not of the world, so are his disciples not of the world. Therefore, in order to accomplish their task, to continue Jesus' divine mission, they have to separate themselves (b') from the world, to prevent contamination by it, and to prepare themselves for this enormous task.

<sup>1510</sup> Jesus also had to be consecrated, even if it was voluntary: "καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν" (C3.38).

<sup>1511</sup> Holiness is a heavenly quality which belongs to God alone, therefore He is the only one who can sanctify men (Sanders 1975:375).

<sup>1512</sup> Bultmann (1941:390) points out that in Judaism holiness is assured by fulfilling the commandments. Even Ignatius wrote that the community preserves its holiness by unanimous obedience to the bishop and presbytery.

through their oneness with Christ. This implies a particular way of life, of unity and love. Together with this new way of life comes a continual realization of their world-annulling way of life, a continual awareness of the word that calls them out of the world, and to the truth that sets them free from the world.

In semi-colon 3.24 Jesus addresses his Father as ἅγιε. The word group from which ἅγιε derives is rare in the FG.<sup>1513</sup> In semi-colon 3.35 we find a new request for sanctification (ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ). This request deepens and develops the petition to be separated from the world and to be kept in God's being.

The question that now arises is: What does Jesus want to communicate by using ἅγιε here? According to Lenski (1961:1146; cf also Sanders 1975:735 ;Barrett 1978:510) the verb ἀγιάζειν means 'to set apart for God', but this should have been the most common meaning of ἀγιάζειν when it refers to the ἀγιάζειν of man.

The act of setting the disciples apart unto God is not the first act of this kind. In semi-colon 3.8 (and 3:17) Jesus says σοὶ ἦσαν; in C3.25 ἐτήρουν αὐτοὺς and C3.26 ἐφύλαξα; in C3.30 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου and in C3.34 ἐκ τοῦ κόσμου οὐκ εἰσὶν. What Jesus did for these disciples through his ministry and what he taught them in the LD can be called a sanctifying and setting apart of the disciples unto God. Now the disciples need the sanctifying of the Father (and of the Spirit) in order to keep them as they are, a unity separate from the world (Lenski 1961:1146).

To a Jew this would suggest something about the holiness of God to be expected from the disciples of Jesus for whom he is praying. When hearing this they would be reminded of what is written in Lev 11:44; 19:2; 20:26 which says that men must make themselves holy because God is holy. The fact that a disciple of Jesus is part of the family of the holy Father (πάτερ ἅγιε--C3.24) is the reason why they should keep themselves separate from the world, since in the OT the holiness of God is opposed to the world, to what is secular and profane. The petition for the holiness of the disciples in semi-colon 3.35 where Jesus asks the Father to consecrate them in truth, becomes explicit in ch 17 (Brown 1972:765).<sup>1514</sup> They are to be taken away from the world through the ἀλήθειά (C3.36), through the disclosure of God that takes place in the words, deeds and person of Jesus (cf Bultmann 1941:392; Barrett 1978:510). This truth designates and separates the disciples for their mission (Barrett 1978:510).

According to Newman & Nida (1980:539) the biblical concept of sanctification (ἀγιάσον--C3.35) always involves 'the dedication of something to the exclusive service of God'. If God himself is involved in the act of sanctification, which is the case, it would be clearly a matter of dedicating people to himself. This would mean dedicating people to his own service or to be his own possession (Newman & Nida 1980:539). From the present context ἀγιάσον on the one hand would mean 'to separate from all profane connection', and on the other

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<sup>1513</sup> The verb ἀγιάζειν occurs only in 10:36; 17:17,19; the adjective ἅγιος is found in the expression 'Holy Spirit' in 1:33; 14:26; 20:22. ἅγιος also occurs in 6:69; 17:11. In its most basic meaning 'holy' is almost an adjective for God: he is different, distinct, separate from his creation. Derivatively people and things that are reserved for him are also called holy. If someone is set part for God and his purposes alone, that person will do only what God wants, love what God loves and hate what God hates (Carson 1991:565).

<sup>1514</sup> In this context ἀληθεία corresponds with ἀγιάσον. It is only by means of the truth that God sanctifies the disciples of Jesus (Lenski 1961:1149).

hand 'to devote only to God' (Lenski 1961:1146).

With reference to these words which, from the perspective of cola 3.16-34, form the background, two interpretations have been given:

- to be consecrated to God (C3.35)
- to be consecrated to a mission (3.37).

(i) *The consecration to God*

In order to understand the meaning of ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ (C3.35) one has to look at semi-colon 3.25 (τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου) which parallels with C3.35:

τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου	C3.25
ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ	C3.35

The second personal pronoun (σου) is lacking in the second petition, but occurs intensified in the next semi-colon 3.36, which is joined to the petition by the repetition of ἀληθείᾳ (C3.36): ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν.

τήρησον corresponds with ἀγίασον, while ἐν τῷ ὀνόματί σου corresponds with ἐν τῇ ἀληθείᾳ (cf Bultmann 1941:384; Lenski 1961:1149; Schnackenburg 1975:210). This defines the meaning of sanctification more directly as 'Sie ist ein Einbeziehen in den Bereich Gottes und ein Durchdringen mit der Art und Wesenheit Gottes' (Schnackenburg 1975:210). Thus, ἀληθείᾳ<sup>1515</sup> (C3.35f) is another way of speaking of God's revelation in Jesus (also see ὀνόματί--C3.24). In this passage it indicates the capacity of the revelation which is to counteract the evil influence of the world. This petition (ἀγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ--C3.35) is thus the reverse side of the petition in semi-colon 3.33, ἵνα τηρήσης αὐτοὺς ἐκ τοῦ πονηροῦ (Lindars 1981:528).

Semi-cola 3.35 and 3.36 focus on the means of the sanctification (Carson 1991:566); Jesus' disciples are to be consecrated (ἀγίασον αὐτοὺς) ἐν τῇ ἀληθείᾳ<sup>1516</sup> (C3.35). And in C3.36 it is said that ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν (C3.36). In Johannine theology Jesus is both word and truth (14:6) so that the consecration in truth is only an aspect of belonging to Jesus, and belonging to Jesus is belonging to God (17:10) who is holy.

It has already been indicated that ὁ λόγος ὁ σὸς (C3.36) which relates to τῷ ὀνόματί σου (C3.25) refers to relevant information about the person and character of God which Jesus revealed to the disciples. This relates to who God is and what God is doing from a Christological and soteriological point of view. Disciples of Jesus have become children of God (1:12), have become part of God's family. The consecration process relates to taking on the characteristics that characterize God's family, which relate to the characteristics of the Father and his Son, Jesus. This is necessary because it enables the disciple (the child of God) to live as a child of

<sup>1515</sup> The phrase ἐν τῇ ἀληθείᾳ (C3.35) can be interpreted as purely adverbial. But in semi-colon 3.35 it seems unlikely. In the FG the 'truth' has the power to act (8:32), Jesus himself is identified as the truth (14:6) and the Spirit is characterized as the Spirit of truth (14:17). In the present context 'truth' is perhaps best understood as 'the truth about God' as contained in the words that God gave to Jesus to communicate to his disciples (Newman & Nida 1980:539). See Schnackenburg (1971:265ff), Lategan (1971:70ff) Brown (1975:499ff), Morris (1975:293ff), and Betz (1981:52ff) for discussions on truth.

<sup>1516</sup> ἀληθείᾳ has power to act (cf 8:32): '...the truth will set you free'. According to Brown (1972:761) 'truth' is here 'both the agency of the consecration and the realm into which they are consecrated'; ἐν (C3.35) means both 'by' and 'for'.

God. One of the duties of such a disciple of Jesus is to be revelatory-salvifically involved in the word. From the perspective of the family metaphor we must interpret the petition of consecration and the appointment of the disciples as agents of God.

Jesus' disciples have accepted and kept (C3.10 and C3.13) the word that Jesus brought them from God (C3.9; C3.12 and C3.30). Their obedience to this word brought by Jesus has made them his true disciples (8:31); now it has set them aside (C3.35 and C3.36) for their mission of conveying this word to others (C3.40) (Brown 1972:765).<sup>1517</sup>

The truth, the substance with which the sanctifying work proceeds, is transmitted to the disciples. They are brought into contact with it and with its sanctifying power by the λόγος<sup>1518</sup> which conveys the substance and significance of thought. In 8:31 Jesus connects the truth with the word and calls it λόγῳ τῷ ἐμῷ, while here he calls it ὁ λόγος ὁ σὸς (C3.36). They are, of course, identical (8:26; 14:24) (Lenski 1961:1147).<sup>1519</sup>

*(ii) The consecration to a mission*

The sanctification (ἀγίασον) of the disciples (C3.37) relates to their mission. Thus the consecration by the truth is not merely a purification from sin (cf 15:3), but is a consecration to a mission (Brown 1972:762). Cola 3.35 and 3.37 correspond with 10:36a<sup>1520</sup> where we read that the Father consecrated Jesus and sent him into the world. Now Jesus, the Holy One of God (6:69), wants his disciples to be consecrated and sent into the world (C3.36).<sup>1521</sup> The disciples are to be equipped for their activity in the world and are in fact equipped by the ἀληθεία.<sup>1522</sup> This means to bear within themselves the word of God, mediated to them by Jesus (Schnackenburg 1975:210). The consecration of the disciples 'is not an isolated event in the life-history of a disciple, but a continuous process' (cf of ἀγιαζόμενοι--Bernard 1963:574).

Jesus is in fact asking the Father for the Spirit (of truth) which will sanctify the disciples (cf

<sup>1517</sup> In this prayer which concerns the the future work of the disciples no mention is made of the Spirit/Paraclete. He will be an important factor in their future ministry. Some scholars see an implicit reference to the Spirit in τῇ ἀληθείᾳ (C3.35; cf also C3.46f). According to Brown (1972:766) it is possible that ἀληθεία can be identified with the Spirit who is the Spirit of Truth. If the disciples have to be made holy in the truth, it is the *Holy Spirit* (14:26) that makes the word of Jesus intelligible to them (cf 1 Thess 2:13).

<sup>1518</sup> ὁ λόγος of God (ὁ σὸς) as the bearer and mediator of ἀληθεία (C3.36) is discernible from 1 Jn 1:8,10. "...ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν" (1:8) means the same as "ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν" (1:10). Because the word of God lives in the lives of young men they have overcome the evil one (2:14). So the Johannine community experiences the sanctifying power of the word of God in its resistance to sin (cf 2:21) (Schnackenburg 1975:211).

<sup>1519</sup> In C3.12 Jesus gives the disciples the ρήματα that the Father gave to him. In C3.7 Jesus manifests the name of the Father (σου τὸ ὄνομα) to the disciples and in C3.24 the Father is τὴν ἴσασιν αὐτοῦ ἐν τῷ ὀνόματι. This ὀνόματι is the λόγος as containing the entire revelation of the Father, in other words 'the saving truth' concerning the Father. This is the 'word' to which Jesus refers in C3.36 (cf Lenski 1961:1148).

<sup>1520</sup> The Greek verb ἀγίασον (C3.35) also occurs in 10:36 (ἡγίασεν).

<sup>1521</sup> In Exod 28:41 it is stated that Moses himself had been consecrated by God in order to consecrate others so that they *may serve* God as priests.

<sup>1522</sup> ἐν τῷ ὀνόματι σου (C3.25) was interpreted as locally. If ἐν τῇ ἀληθείᾳ (C3.35) parallels with ἐν τῷ ὀνόματι σου (C3.25) a local interpretation would be more acceptable as instrumental, with the meaning of 'in the sphere of the truth'. Lindars (1981:528) points out that because Jesus' disciples needed to be men apart, they had to be preserved in the truth (ἐν ἀληθείᾳ) i.e. 'by the continuing effect of God's word (message) in their minds, for thy word is truth.'

Poelman 1965:60),<sup>1523</sup> and will remain permanently in them (14:17), teaching them (14:26), bearing witness to them of Jesus (15:26) and guiding them in all truth (16:13). These disciples will be separated from the world, reserved for service to God, in so far as they think and live in conformity to the truth which is the revelation (C3.7) mediated through Jesus who is himself the truth (14:6). Nobody can be 'sanctified' or 'set apart' to continue the mission of Jesus without learning to think like God, without learning to live in conformity with his word (Carson 1991:566).

### **Consecration of Jesus**

The petition for the sanctification of the disciples of Jesus was formulated in a theocentric way: their sanctification proceeds from God. His ἀληθεία (C3.35) is the sphere of that sanctification and his λόγος (C3.36) mediates it. Jesus, as the agent of God, makes it possible for men to be sanctified and includes them within the divine sphere. If the disciples of Jesus are to continue his mission, they must themselves be sanctified. Because they cannot sanctify themselves, Jesus has to function as a mediator. In order to accomplish this he ἀγιάζω ἑμαυτόν (C3.38) (Schnackenburg 1975:212; Newman & Nida 1980:540). They are only to receive sanctification (ἡγιασμένοι--passive) as a gift from the Father (C3.36). This gift is to proceed from the Father through what Jesus does for them. Out of the one sanctification and mission the other is to proceed (καὶ) (cf Lenski 1961:1152).

In semi-colon 3.38 the context develops towards two additional themes. (1) Firstly, Jesus refers to καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν.<sup>1524</sup> This indicates his determination to co-operate with the Father's sanctification of himself. Jesus' self-consecration involves doing the will of the Father, consecrating himself to his sacrifice on the cross (Schnackenburg 1975:212f; Carson 1991:567; Lindars 1981:528f).<sup>1525</sup>

According to Brown (1972:766) the prophetic and priestly consecration in the OT provides a good background for the interpretation of 10:36 where the Father is said to have consecrated Jesus and sent him into the world. Unfortunately the OT background of the consecration of the prophets and priests is less appropriate for the interpretation of C3.38: καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν. Brown (1972) and Carson (1991) correctly combine the consecration of Jesus in C3.38 with the idea of consecrating sacrificial victims (Deut 15:19). The phrase καὶ ὑπὲρ αὐτῶν may refer to the sacrificial death of Jesus. This possibility is seen in the use of ὑπὲρ throughout the FG (cf 10:11 11:51; 15:13; cf 10:17,18) (Brown 1972:766; Sanders 1975:375).

In conclusion we can say that the sacrificial consecration of Jesus means that Jesus first has to die, as the paschal lamb, to reconcile man with God. Only then can all the followers of Christ be ἡγιασμένοι ἐν ἀληθείᾳ (3.38).

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<sup>1523</sup> The involvement, function, position and task of the Spirit in connection with discipleship will be discussed later.

<sup>1524</sup> Jesus' control of his own life and death, but in obedience to the Father is stressed again (10:17f; see also 13:27b; 14:4; 18:11; 19:11,17,30). ὑπὲρ is used to express this giving of Jesus' life for the benefit of others (6:51; 10:11,15; 15:13) and in their place (11:50ff; 18:14).

<sup>1525</sup> This theme was referred to elsewhere in the FG (cf 1:29; 3:14; 10:17f; 11:49ff; 12:34; 18:11; etc).

(2) At the same time **Jesus is going to consecrate himself** so that his disciples can be consecrated (ἵνα ὧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ--C3.38).<sup>1526</sup>

The second proposition (C3.38) is composed of a principal clause and a final clause. Two terms in the principal clause (αὐτῶν ἐγὼ ἀγιάζω) are repeated in the second clause (αὐτοὶ ἡγιασμένοι). Together with ἐν ἀληθείᾳ these two phrases form an inclusion with the first part of the petition to form a chiasm (cf Malatesta 1971:204):

C3.35	<u>ἀγιάσον</u> ...αὐτοὺς.....ἐν τῇ ἀληθείᾳ
C3.38	αὐτοὶ..... <u>ἡγιασμένοι</u> ἐν.....ἀληθείᾳ

This suggests that the sanctification of the disciples follows on Jesus' sanctification of himself and must be something similar to what he experienced.<sup>1527</sup> Lindars (1981:529) is convinced that Jesus' sacrifice will constantly inspire his disciples to maintain their separation from the world and their devotion to their mission. This is true, as the presence of the Spirit will act as a constant reminder to remind the disciples.

Carson (1991:567) refers to the consecration of a prophet or priest to particular service as a parallel to the sanctification of Jesus. According to Carson 'Jesus dedicated himself to the task of bringing in God's saving reign, as God's priest (i.e. mediator) and prophet (i.e. revealer); but the purpose of this dedication is that his followers may dedicate themselves to the same saving reign, the same mission to the world (v 18).'

These two points refer to the consecration of a sacrifice (1) and the consecration of a priest (2). He who is one with the Father has set himself apart only to perform the will of his Father (Bultmann 1941:390f; Carson 1991:567 cf Schnackenburg 1975:212f). Here Jesus does the consecrating himself which again is an indication that the Father and Jesus possess the power.<sup>1528</sup>

<sup>1526</sup> The use of ἀληθείᾳ without the particle after the preposition ἐν (C3.38) is common in the Johannine style and does not cause the meaning of ἀληθείᾳ to differ from that of ἀληθείᾳ in C3.35 and C3.36 (Brown 1972:762). The Greek phrase rendered ἐν ἀληθείᾳ in semi-colon 3:38 is literally 'in truth', while ἐν τῇ ἀληθείᾳ in semi-colon 3.35 is literally 'in the truth'. Newman & Nida (1980:540) maintain that if ἐν ἀληθείᾳ were to appear in isolation, it would be normal to translate it as an adverb (truly). In the present context it seems best to understand this phrase (ἐν ἀληθείᾳ) as equivalent to the former phrase (ἐν τῇ ἀληθείᾳ--C3.35). It can then be interpreted as 'by means of the truth'. In C3.38 ἀληθείᾳ is more the 'realm' of the consecration of the disciples than the agency of that consecration--Jesus' consecration of himself is the agent in the consecration of the disciples (Brown 1972:762).

<sup>1527</sup> According to Schnackenburg (1975:213f) the same idea of sanctification is included in the ἵνα-clause (C3.38) as in ἀγιάσον in sub-colon 3.35. For this reason the phrase ἐν ἀληθείᾳ without the article should not be interpreted in the sense of ἀληθῶς as Bultmann (1941:391) suggested, but in the sense in which it was previously used with the article in the FG. Bultmann's interpretation involves a state ('true holiness') rather than the sphere in which ἡγιασμένοι takes place.

<sup>1528</sup> The following references briefly describe the intimate relation between the Father and the Son: the Son comes from the Father (8:42); yet the Father who sent him is with him (8:29). The Father loves the Son (3:35); the Son knows the Father intimately (8:55; 10:15). In his mission on earth the Son can do only what he saw the Father do (5:19) and judge and speak only as he hears from the Father (5:30). The Son was taught by the Father (8:28) and received from him powers such as that of judgment (5:22) and of the giving and possessing of life (5:21,26; 6:57). The Son does the will of the Father (4:34; 6:38). He receives a command from the

If the consecration and sending of the disciples is related to the self-consecration of Jesus, then their mission into the world could only have taken place after the death and resurrection of Jesus (20:21) (cf Newman & Nida 1980:540). And if their consecration in truth involves the Holy Spirit then this confirms that their mission, that true discipleship, could only have taken place after they received the Spirit, which also took place after the death and resurrection of Jesus (20:22). Thus the self-consecration of Jesus must be interpreted and seen as an offering of himself for those whom God has given to him (Brown 1972:766f).<sup>1529</sup>

Only when the consecration of Jesus has taken place can his disciples come to know the truth about Jesus and to understand their connection with Jesus and what is expected from them. This brings us to the discussion of the disciples' mission into the world.

### **The mission of Jesus and the disciples**

The mission of the Son demonstrates the will and mind of God (cf Laskey 1991:206) and makes possible the interaction between the 'above' and the 'below'. This dualism runs throughout the FG.<sup>1530</sup> The purpose of Jesus' mission to the world was to reveal the Father so that people should accept him. Because he was the revelation of the Father (12:49f; 14:9-11; 17:21-23) people had to accept him (1:12). Hence there is a soteriological purpose connected with the mission of Jesus (Van der Watt 1991:111). In order to accomplish this soteriological purpose, Jesus created space for *action* and *interaction*. The revelatory action of Jesus calls for a reaction, whether positive or negative (Van der Watt 1991:111). De Wet (1994:63) correctly states that the plot of the FG is carried by the tension between the acceptance and rejection of the Gospel.<sup>1531</sup>

Before Jesus was sent into the world<sup>1532</sup> he was sanctified (10:36) by the Father; so the purpose of the 'sanctification' of Jesus' disciples is that they are to be sent, by the master himself, into the world (cf Lenski 1961:1149). In semi-colon 3.37 we find an anticipation and a theological discussion of the historical mission articulated in 20:21, the mission indicated briefly in 13:20 and 15:26f.<sup>1533</sup>

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Father that concerns his death and resurrection (10:18). Brown (1972:407) correctly points out that the relationship between the Father and the Son is described in the dealings of the Son with men. All the above mentioned facets of this close relationship constitute the 'agency concept' of Jesus.

<sup>1529</sup> The understanding of Jesus as priest and sacrificial gift is developed in Heb 9:13; 10:4-14; 13:12. Further those who are purified by the blood of Jesus are regarded as 'sanctified' (cf Heb 2:10f; 10:10,14,29) (Schnackenburg 1975:213; cf Brown 1972:766f). It would be wrong to claim a direct connection between the theology of the epistle and the Hebrews (Schnackenburg 1975:213).

<sup>1530</sup> This tension can be seen in the different choices made in connection with Jesus by the Jews on the one hand and the disciples, Samaritans (4:39) and Greeks (12:20) on the other hand. This is clear from 1:11,12; 3:18,20,21.

<sup>1531</sup> Such a division ( $\sigma\chi\acute{\iota}\sigma\mu\alpha$ ) is clearly reflected in the context of 7:43 where the division concerns the person (Messiahship) of Jesus. In 9:16 it is the work of Jesus on the Sabbath that divides people and in 10:19 it is Jesus' authority.

<sup>1532</sup> In ch 17 it is stated five times that the Father sent Jesus into the world.

<sup>1533</sup> Carson (1991:566) interprets the aorist ( $\acute{\alpha}\pi\acute{\epsilon}\sigma\tau\epsilon\iota\lambda\alpha\varsigma$ ) 'as firm evidence of anachronism, since the commission lies in the future'. Seen from the agency perspective this theological discussion of the mission of the disciples which is going to realize in 20:21 is proleptic and not anachronistic (cf Culpepper 1983).

A comparison of the mission of Jesus and that of his disciples in semi-colon 3.37 raises three theological issues:

<b>Comparison</b>	<b>Mission</b>	<b>Destination</b>
καθώς.....	ἐμὲ ἀπέστειλας.....	εἰς τὸν κόσμον,
καγὼ.....	ἀπέστειλα αὐτούς.....	εἰς τὸν κόσμον.

Both Jesus and his disciples were sent on a mission into the world. The difference is in the fact that Jesus, who himself was sent, sends them. According to Lenski (1961:1149), 'Jesus ... carries the Father's mission to a certain point and then uses the disciples to carry it to completion. A certain part of the great work is thus graciously transferred to the disciples.' Bultmann (1941:144) correctly refers to the ministry of the disciples as the continuation of the eschatological event which began in Jesus. In order to accomplish this, their mission must carry the same character and objectives as the mission of Jesus. Therefore Jesus compares their mission with his mission. Here the FE regards the mission of the Son as almost completed, and the mission of the disciples as just beginning (Barrett 1978:510).

The three theological issues derived from the comparison will now be discussed.

**(a) A comparison (καθὼς...καγὼ)**

The καθὼς...καγὼ construction sets up and formulates a parallelism between the relationship between the Father and Jesus and that between Jesus and the disciples; as the Father commissions Jesus so Jesus commissions his disciples (cf Brown 1872:762; also Bernard 1963:574). Elsewhere in the FG this parallelism is found in relation to life (6:57), knowledge (10:14f), love (15:9; 17:23, and unity (17:22).<sup>1534</sup> Tarelli (1946:175) correctly argues that this construction suggests assimilation and not differentiation. Thus the Father-Son relationship is a prototype for discipleship which indicates the relationship which exists between Jesus and the disciples.

The καθὼς...καγὼ construction sets up a parallelism between what the Father has done for the Son and what Jesus has done for his disciples (Brown 1972:762). A certain part of this 'divine mission' has been transferred to the disciples (Lenski 1961:1149). Lenski (1961:1149) is correct when he says that the particle καθὼς (C3.37) is inexact. But he wrongly interprets the parallel as relating to the persons indicated by the use of καγὼ. This in fact is a parallel regarding manner and objective. The character and meaning of the disciples' mission lies in the choice and semantic meaning of ἀπέστειλα and the fact that the disciples' mission is not a 'new' mission, but is part of Jesus' mission; it is the continuation of the mission of Jesus. From C46,47 it is clear that Jesus himself continues his mission through his disciples.

The fact that in ch 17 as a whole, and in particular semi-colon 3.37, we are dealing with the 'agency' of Jesus, the continuation of Jesus' mission, implies that 'the agency concept' is

<sup>1534</sup> Bultmann (1941:291) indicates that in the FG καθὼς often introduces not merely a comparison but an explanation (cf 13:15,34; 15:9f,12; especially 17:11,21). Even if καθὼς should have been used as an 'explanation' (C3.35-38) it would not have made any difference in meaning in this context.

now transferred to the disciples and made applicable them. The parallel actually lies in the revelatory-salvific character of the mission of Jesus.<sup>1535</sup> Both are sent. Both have a mission, both missions are divine, both have a revelatory-salvific objective. Both perform this task under the guidance and power of the Spirit. The two main differences are that although Jesus and his disciples are part of God's family, Jesus has the status of being God's only Son (1:18; 3:17) while his disciples are adopted children (1:12,13). Because of the status and position of Jesus as being one with the Father, he can sanctify himself. Without this act the sanctification and commission of the disciples would be possible. The emphatic phrase ὑπὲρ αὐτῶν (C3.38) is used in this sense. This correspondence is also marked by the fact that they are both to be ἀγιάζειν.

### **(b) The mission (ἀπέστειλας... ἀπέστειλα)**

#### *Relation to block B*

It has been indicated that a correlation exists between this 'Great Commission' (C3.37) and block B (C3.16-34), which constitutes the background for C3.37. Jesus is about to leave the world 'below' to depart to where he belongs, to be with his Father (vûv δὲ πρὸς σὲ ἔρχομαι--C3.23 and C3.28). His disciples cannot follow him to where he is going (13:36), they still have to remain in the world (C3.22). In C3.22 Jesus petitions the Father, asking that they be left in the world, even if the world hates them. A particular task awaits them. In C3.20 this task is already anticipated (δεδόξαμαι ἐν αὐτοῖς). In C3.37 Jesus appoints them as his true disciples.<sup>1536</sup> This appointment of his disciples as his *agents* relates to Jesus' appointment by his Father. The double aorist indicates the historical moment of this appointment. The aorist (ἀπέστειλα) indicates the certainty of this predetermined future mission that awaits them.<sup>1537</sup> This is an anticipation of their actual commissioning as recorded in 20:21,22 (Bernard 1963:575; Brown 1972:762; Barrett 1978:510).

#### *Theological discussion*

Semi-colon 3.37 is the centripetal point (climax) of the LD and the pivot in ch 17.<sup>1538</sup> Where the central theme in the LD is Jesus' preparation of his disciples for his imminent departure and their anticipated mission, the main theme in ch 17 is the theological discussion of this mission. Semi-colon 3.37 contains the appointment of the disciples as Jesus' agents. In this chapter the mission of the disciples is put into perspective for the first time by way of a theological discussion from the perspective of their continuation of the mission of Jesus.

<sup>1535</sup> The comparison of the relationship between Jesus and his disciples and the relationship between Jesus and the Father is stated several times in the discourses in the FG. As the Father loves the Son, so sincere is the love of Jesus for his disciples (15:9). The glory that the Father gave to his Son was given by Jesus to the disciples (17:22). As the Son lives *via* the Father (διὰ τὸν πατέρα), so his disciples live *via* Jesus (δί' ἐμέ) (6:57). As the Father knows the Son, and the Son the Father, so Jesus knows his sheep, and the sheep know their shepherd (10:14f). As the Son is in the Father, so are his disciples in Jesus (14:20). Corresponding to these teachings is the saying in 17:18 that *as the Father sent the Son into the world, so Jesus sent his disciples into the world* (6:57; 17:18; 20:21).

<sup>1536</sup> μαθητής, as we have already indicated, is used throughout the FG as a technical term, except in the case of the FG where it is depicted as the paradigm of discipleship.

<sup>1537</sup> The aorist (*I have sent...*) Provides firm evidence of an anachronism, since the commissioning lies in the future with regard to this point in time (Carson 1991:566).

<sup>1538</sup> We can see the content of the LD, the prayer of ch 17 and semi-colon 3.37 placed in concentric circles, with C3.37 in the centre.

*The background* against which the mission of the disciples has to be seen is that of 'agency'. Jesus, the agent of God,<sup>1539</sup> has completed the work the Father has given him (C3.5). Because he is not from this world he is now going to the Father where he belongs. But his revelatory-salvific work he has started must be continued. In order for this to realize Jesus appoints his disciples as his agents (C3.35ff) to continue this divine mission. The Father's sending of Jesus then serves as the basis for Jesus' sending of the disciples (Kühl 1967:145; Brown 1975:1036).

*The purpose* of Jesus' mission was to reveal God to the world in order to save the world, and this must continue to take place through the mission of the disciples (C3.38ff).

*The character:* Not only the sending of the Son of God, but also his task is directed at the world. Similarly the sending of the disciples takes place through the Son. The task of the disciples is analogous to Jesus' mission, and rooted in it. What was true of the person, words and deeds of Jesus is also true of the continuing existence, words, and deeds of the disciples in the world: *both challenge the world, and demand a decision* (Bultmann 1941:390).

Although the mission of Jesus' disciples is adumbrated in 13:20 and 15:26f, semi-colon 3.37 refers to the comparison between Jesus' mission and that of his disciples. The characterization of their mission in the LD is summarized in C37.

#### *The formal appointment of Jesus' disciples as agents*

This is referred to only in the LD (13:31-16:33) and in the prayer (ch 17) in which Jesus teaches his disciples the meaning of being his followers. Nowhere in the FG are his disciples formally appointed or depicted as apostles. The only place in the FG where the noun ἀπόστολος<sup>1540</sup> is used is in 13:16, and here without any overtones of the official 'twelve apostles'. The point of the aphorism in this context is only to indicate that 'no emissary has the right to think he is exempt from tasks cheerfully undertaken by the one who sent him' (Carson 1991:468).

The question that arises now is: Why did the FG not use the term ἀπόστολος in connection with the disciples, especially in connection with their mission? This question can only be answered by pointing at the strong 'dualistic' and complementary 'agency' motifs that run throughout the FG. Because Jesus is depicted by the FE as the heavenly 'agent', his disciples will be characterized also as 'agents' in their continuation of the mission of Jesus.

The two aorists (ἀπέστειλας/ἀπέστειλα) in C3.37<sup>1541</sup> are used from the viewpoint of the FE and refer to the true mission which realized after the resurrection of Christ and the outpouring of the Spirit (Brown 1972:762; cf Schnackenburg 1975:211f; Newman & Nida

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<sup>1539</sup> This thought is expressed five times in this chapter (C3.4,15,40,41,45).

<sup>1540</sup> Lenski (1961:1150) incorrectly points out that the commission of which Jesus speaks here includes the apostleship of the disciples. He derives the thought of apostleship from the use of the verb ἀποστέλλειν (C3.37). It has already been indicated that for the FG the concept of 'apostleship' does not exist. The FG's character of discipleship substitutes apostleship. According to Brown (1975:128) the noun ἀπόστολος in the NT is used 'only in the general sense of messenger, and particularly as the fixed designation of a definite office, the primitive apostolate'.

<sup>1541</sup> The FE uses the aorist and the same verb (ἀπέστειλας... ἀπέστειλα) when speaking about the mission of Jesus as well as the mission of the disciples in order to establish the closest possible parallel (cf Schnackenburg 1975:212). Also take note of the use of different tenses in the historical sending of the disciples at Easter (20:21), where the risen Christ looks back to his own sending in the perfect tense (ἀπέστειλας) and sends the disciples in the present tense (πέμπω).

1980:540).<sup>1542</sup> The disciples were not only drawn from the world (15:19), but the petition that they may be kept safe in the world and sanctified by the truth and to become involved in the mission to the world is substantial evidence that they are the continuing locus of 3:16: 'For God so loved the world that he gave (sent)...' (Carson 1991:567).

The idea mentioned in semi-cola 3.32 and 3.33 is continued and intensified in semi-colon 3.37. Jesus petitioned the Father not to take the disciples out of the world, but rather to protect them for he himself has sent them into the world. The 'unworldly' nature of the disciples on the one hand and their need for 'sanctification' on the other hand are not reasons for a withdrawal from the world. On the contrary, they are commissioned to continue the mission of Jesus in the world (Schnackenburg 1975:211f; Sanders 1975:375; Lindars 1981:528).<sup>1543</sup> Just as Jesus was sanctified (10:36), equipped and sent into the world by the Father, the disciples were prepared (13:31--16:33) and sent out (20:21) by Jesus. Jesus was sent into the world with a specific mission--to reveal with the purpose to save; 'to bear witness to the truth' (18:37), to testify openly what he has 'seen and heard' from the Father (3:11,32; 8:26), to die and to be glorified.<sup>1544</sup> This same voice has to continue to be heard in the world through the disciples (Schnackenburg 1975:212). The testimony of these disciples who were with him from the beginning (15:27) and the sign of the unity of these disciples will enable the world to know that God sent Jesus and has transferred his love to the community (17:23). This Johannine community has seen themselves as being sent into the world with the task of proclamation (Schnackenburg 1975:212). These people can only undertake this task if they remain what they are and continue to separate themselves from the world, with their existence grounded in the revelation of God in Jesus (Bultmann 1941:390f).

The inference to be drawn from semi-colon 3.37 is that just as Jesus glorified the Father who sent him into the world by accomplishing his divine mission (C3.5), so shall his disciples glorify Jesus by continuing his mission (C3.20). If Jesus' task was to manifest the Father who sent him so that the world can believe in Jesus, the task of his disciples is to manifest Jesus who sent him. If Jesus manifested the Father through his life, words and deeds, the disciples are similarly called to manifest Jesus through their lives, words and deeds (cf Ukpong 1989:55). The mission entrusted to these disciples was to make Jesus known in the world, to take Jesus to the world through their lives, words and deeds so that the world can be saved.

Witnessing about Jesus is substantially emphasized throughout the FG (cf Hindley 1965:319-337 for a discussion of 'Witness in the Fourth Gospel'). Even the characters in

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<sup>1542</sup> Bernard (1963:575) correctly states that 'the aorist (is) being used because of the *certainty* of this predetermined future in store for them. The actual commission is recorded at 20:21,22.'

<sup>1543</sup> The sending of the disciples cannot be reduced, to either to a protest against the hostile world or an invitation for involvement in missionary activity to increase the numbers of the church. The voice and behaviour (13:14-17) of Jesus have to be heard and seen in the world through the disciples.

<sup>1544</sup> Bultmann (1941:390ff) adds another perspective. He understands that the sending of the disciples into the world also involves the challenge of being prepared for sacrifice as they follow in the footsteps of Jesus.

the FG<sup>1545</sup> that characterize different types of people in discipleship<sup>1546</sup> are characterized to witness about Jesus. The following is just a brief analysis to explain this point:

**- Main characters**

The disciples (1:35-50): The FE starts his Gospel with witnessing about Jesus. After the discussion of the witnessing role of the Baptist in 1:19-36 he turns to the important role played by the first disciples of Jesus. Although this passage refers to the first people who followed Jesus, the emphasis falls on the Christological names which these first disciples awarded to Jesus. In this passage their role as witnesses of Jesus is already indicated when those who first had contact with Jesus approached others and drew them to Jesus.

**- Secondary characters:**

*(i) The Samaritan woman and the Samaritans (4:1-30,39-42)*

After the woman's conversation with Jesus she was eager to bear witness before the people in the town whom she had previously avoided. Jesus' knowledge of her personal life convinced her that he was, at the very least, a prophet (v 19).

The testimony of the woman was enough to bring many of the people of the town to believe in Jesus.<sup>1547</sup> So the testimony of the woman is just the starting point, and the woman herself is merely a means of bringing people into contact with Jesus, just as the disciples of the Baptist were directed to Jesus by their master and led one another to Jesus (see 1:35-51) (Schnackenburg 1965:488f).

*(ii) The man born blind (ch 9)*

After the miracle of the healing of this man by Jesus the Pharisees questioned him about what had happened. From this passage it becomes clear that he did not hesitate to witness about what Jesus had done for him and to convey to them his personal perception of Jesus (vv 11,25,27,30-33).

*(iii) Mary (the sister of Lazarus--12:1-11)*

In the case of Mary it was different. Mary's witness about Jesus came by way of a concrete symbolic act. When a dinner was given at the house of Lazarus in honor of Jesus, Mary took about 0,5 litres of pure nard perfume, poured it onto Jesus' feet and wiped his feet with her hair. Through this act she anointed Jesus for his death.

*(iv) Mary of Magdalene (20:1-18)*

The FG assigns a specific role to this woman. He incorporate her in the important task of witnessing in a way that is characteristic of discipleship. In this context it is Mary Magdalene who is honoured above the disciples to experience that Jesus' tomb is empty (v 2) and that Jesus is alive (v 18). Now, contrary to the situation in v 2, Mary has something to 'tell' to the disciples: 'Εώρακα τὸν κύριον.

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<sup>1545</sup> A characterization of the various individual disciples and other characters, as types of people in discipleship, will not be discussed in this study. Confer Siker-Gieseler (1980), Culpepper (1983), Pazdan (1987) and Tolmie (1992) for the characterization of the characters and disciples in the FG.

<sup>1546</sup> De Jonge 1977:12; Siker-Gieseler 1980:215ff; Culpepper 1983:99ff; Pazdan 1987:145f; Doohan 1988:136f; Koester 1989:328.

<sup>1547</sup> Schnackneburg (1965:488) correctly point out that these events refer only to the initial faith of these people and illustrate their readiness to believe (ἤρχοντο πρὸς αὐτόν--v 30). This belief will become more widespread (μολλῶ πλείους--v 41), firmer (42a) and deeper (42b) through Jesus' work as revealer.



### (v) *The Beloved Disciple*

The FG contains no reference to the BD witnessing about Jesus. But it is important to note that he 'wrote all these things' (ταῦτα δὲ γέγραπται) in 20:31 so that the readers, ἵνα πιστεύ[ς]ητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ. The FG, in fact, is the recorded witness of the BD who is depicted as the idealized disciple of Christ.

### **Conclusion**

From this brief discussion of some of the characters who are depicted as models of discipleship in the FG it is clear that the FE has built into their characterization a strong element of witnessing about Jesus.

### **(c) Destination (εἰς τὸν κόσμον)**

The use of the phrase εἰς τὸν κόσμον (C3.37)<sup>1548</sup> for the mission of the disciples indicates their range which is nothing less than universal, far beyond the narrow limits of Judaism (Lenski 1961:1150). In order to understand what the FE really means one has to consider the meaning and theological use of κόσμος.

The use of the noun κόσμος in the FG is not consistent and it can have a variety of meanings. Kysar (1993:61; cf also Brown 1975:508) correctly distinguishes between different categories of application: neutrally and negatively.<sup>1549</sup>

In the 'neutral or even positive and affirming sense' κόσμος means creation itself--the physical reality of the earth, the place where people live (1:9; 3;16; 16:21; 17:24). This interpretation of κόσμος relates to the spatial aspect of the Johannine dualism. In 8:23 and 13:1 this world is contrasted with another world (realm). Both texts point out that Jesus' home is not in this world, as he is from above.<sup>1550</sup> Thus κόσμος is a sphere of 'being', distinct from the sphere of the divine. This distinction is synonymous with a few other references in the FG: earth and heaven; below and above. This dualistic distinction of the world as a sphere distinct from the heavenly realm along with the synonymous polarities (above/below and heaven/earth) suggests an important point. It seems that the FE made use of a cosmic dualism of two worlds.

The sphere of the divine differs from this κόσμος. The dwelling place of Jesus is in that other place from where the Son of God was temporarily incarnated into the worldly sphere with a divine mission (cf Kysar 1993:62f). This aspect will help us to perceive what is meant by the negative uses of the term.

<sup>1548</sup> The noun κόσμος occurs only 14 times in the synoptic gospels while it occurs 78 times in the FG. This implies that the word κόσμος must have an important denotation for the FE as will become clear in the brief discussion.

<sup>1549</sup> These categories of application (neutrally and negatively) correspond with what Van der Watt (1991:107) calls the spatial nature (neutrally) and the qualitative nature (negatively).

<sup>1550</sup> 8:23 ... Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. 13:1 ...εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα...

When the FG uses κόσμος in a negative, dualistic-theological sense, it does not refer to the physical world in which people live.<sup>1551</sup> The world in these cases seem to be a symbol representing the realm of unbelief, that area in which there is total rejection of the truth of God which Jesus came to reveal.<sup>1552</sup> It is what Bultmann (1953:372ff) calls 'the perversion of creation'.

This κόσμος is opposed to another realm, the heavenly realm in which 'being' there is determined by the qualities of God. It symbolizes that way of being (of living) which is opposed to God and the divine plan of salvation. The distinction in this dualistic use of world is not basically a moral one between those who live 'good lives' and those who live 'bad lives'. The distinction is that of qualities determined by the person-qualities of God in the heavenly sphere ('light' against 'darkness', 'truth' against 'false').

In *conclusion*, the objective of Jesus' mission and by implication that of the disciples, was to reach out to the κόσμος to reveal God, to reveal the qualities of the divine sphere, in order that the world may reject its worldliness to move over to the heavenly realm, the above, the sphere of the divine, to become saved. The κόσμος, particularly in the second half of the FG, is consistently identified with those who have turned against Jesus under the leadership of Satan. A strong note of hostility accompanies the FE's use of κόσμος. The coming of Jesus has become a judgment on the world (9:39; 12:31). Jesus and his disciples cannot be of this world, for the world is incompatible with faith in Jesus and love for him (16:20; 17:14,16; 18:36). In short, the world hates Jesus and his disciples (7:7; 15:9,18-16:4,33).

Jesus appears in the world as the manifestation of God, which forces a disclosure of the nature of the world as dark and hostile. To be of the world is to live in bondage and to be under the sentence of death. Hence the 'world' is diametrically opposed to the life that is offered by Jesus. In his struggle against the κόσμος, Jesus overcomes the world in his hour of passion, death, and resurrection (16:33). In 12:31 is stated that he cast down the Prince of this world. However, the effect of this victory over the world by Christ must continue after the departure of Jesus. Therefore Jesus commissions his disciples out into the world (17:18; 20:21). The purpose then of this mission is to make the world believe in Jesus and come to understand his mission from the Father (C3.40f) (Brown 1975:509).

Thus when Jesus appoints his disciples as his agents with the words: "...καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον", κόσμον refers to both the meanings depicted above as neutral and negative. This conclusion is deduced from the semantic meaning deduced to κόσμον in the first phrase of C3.37: "καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον..." Jesus is sent into the world by God to save the world. In order to accomplish this he has to leave the heavenly sphere to come to the earthly sphere. This would mean that neutrally κόσμον

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<sup>1551</sup> Although κόσμος is used in a negative sense, this created earth is the object of God's love (3:16). 'The world has not become evil in itself, but rather is evilly oriented and dominated' (Brown 1975:509). It is the ruler of this world, the evil one, who makes the world evil and fill it with hatred for Jesus and his disciples (15:18ff; 17:14). It is especially in the first half of the FG (chs 1-12) that we find many references that show God's salvific intent and beneficence towards the world. It is the Lamb of God who takes away the sin of the world (1:29). In 3:16 we read that God loves the world. Jesus was sent by the Father to save the world (3:17; 10:36; 12:47) and to give life to the world (6:33; 51). Jesus is the Saviour of the world (4:42; see also 6:14; 11:27). See also 3:19f; 8:12; 9:5 and 18:37.

<sup>1552</sup> Kysar (1993:61) correctly indicates that it is used in conjunction with judgment and with Satan in 9:39; 12:31 and 16:11.

indicates the sphere in which the mission of the disciples has to take place. Negatively it refers to the objects to which the mission is directed.

1) *Definition*: Block C contributes to the addition of a new aspect in the definition of discipleship. Discipleship can now be defined briefly as '**the continuation of the mission of Jesus by his disciples through a devoted life of consecration**'.

2) *Consecrational aspect*: Consecration implies, on the one hand, a new way of life, of unity and love, and on the other hand a continual realization of their world-annulling way of life. This is a continuous process.

3) *Family metaphor*: A disciple of Jesus is part of the a family where God is the 'holy' Father. The consecration process then would involve assuming the characteristics which characterize the family of God, which will relate to the characteristics of the Father and his Son, Jesus. This is the basic reason for the call to consecration.

4) *Jesus' role in consecration*: Jesus, the agent of God, makes the consecration of the disciples possible by way of the dual role played by him as indicated in the phrase :καὶ ὑπὲρ αὐτῶν [ἐγὼ] ἀγιάζω ἑμαυτόν." This verse refers to the consecration of a sacrifice (i) and the consecration of a priest (2).

5) *Jesus' mission*: The mission of the Son demonstrates the will and mind of the Father to make possible the interaction between heaven and earth.

6) *Disciples' mission*:

*Comparison*: The καθὼς...καγὼ construction sets up and formulates a parallel between the relationship between the Father and Jesus and the relationship between Jesus and the disciples; as the Father commissioned Jesus, so Jesus commissions his disciples. So the 'agency' concept has been transferred to the disciples and made applicable to them. In fact, discipleship is part of the agency of Jesus.

*Mission*: In ch 17 Jesus' disciples are formally appointed by Jesus as his agents; to continue his mission.

*Destination*: κόσμος is used in a neutral and negative sense in the FG. Neutrally it indicates the sphere in which the mission of the disciples has to take place. Negatively it refers to the objects to which the mission is directed.

### **(ix) The revelatory-salvific commission of the disciples (17:20-23)**

In this unit of the prayer Jesus turns his attention to the future, foreseeing the success of the mission of the disciples which was mentioned in semi-colon 3.37. Jesus foresees a community on earth who continues with his mission. The previous cluster deals with the consecration (C3.35f) of the disciples as a necessary step in their mission; here we are dealing with the anticipated success that will be accomplished through a united effort on the part of the disciples.

C3.01--3.15 .....	PAST
C3.16--3.34 .....	PRESENT
<b>C3.35--3.47 .....</b>	<b>FUTURE</b>

As Jesus continues to petition the Father on behalf of his disciples, he expands the circle to include those who would come to accept him through the preaching of the disciples. He prays for all believers to be one.<sup>1553</sup> 'Unity' is the main theme in this block (B'). The unity between the Father and Jesus is one of the constant themes in the FG (Poelman 1965:62). This unity of the disciples is traced back to the unity of the Godhead. The objective of this double petition for unity is that Jesus should be revealed to the world. Thus the unity has a revelatory-salvific function.

Pollard (1958f:149) indicates that the church father Athanasius carefully examined the language of 17:11,20-23 and pointed out that in each of the three places (vv 11,21,22f) where Jesus prays for the unity of his disciples<sup>1554</sup> with one another, the unity is compared with a higher unity, the unity of the Father and the Son:

C3.24 ἵνα ὡσιν ἐν καθῶς ἡμεῖς  
C3.40 ἵνα πάντες ἐν ὡσιν, καθῶς σύ, πάτερ,  
ἐν ἐμοὶ καὶ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὡσιν,  
C3.41 ἵνα ὡσιν ἐν καθῶς ἡμεῖς ἐν· <sup>23</sup>ἐγὼ ἐν αὐτοῖς  
καὶ σὺ ἐν ἐμοί, ἵνα ὡσιν τετελειωμένοι εἰς ἓν,

In all three texts the particle ἵνα is used to indicate that 'unity' is the objective. The particle of comparison, καθῶς, also occurs in all three texts to indicate that the unity towards which the disciples are called relates to the unity between the Father and Son.

Therefore, in order to understand what is meant by the 'unity' of the disciples, we first have to understand what is meant by the 'unity' of the Father and the Son.<sup>1555</sup> Jesus qualifies this unity by comparing it with the unity between himself and the Father. According to Pollard (1958f:149) the nature of this unity should be sought in 10:30 (ἐγὼ καὶ ὁ πατήρ ἐν ἑσμεν).

The interpretations of the unity depicted in these two clusters are divergent. Research indicated that scholars had various objectives in mind:

- firstly, to emphasize the *visible* unity of the church,
- secondly, to emphasize the *invisible* unity of the church,

<sup>1553</sup> In order to explain the metaphoric description of 'unity', Luther appealed to Paul's imagery of the 'body of Christ' in 1 Cor 10 and 12 (Laskey 1991:207).

<sup>1554</sup> See Randall (1965:375ff) for a discussion on unity in the NT milieu. Some scholars suggest that the 'unity theme' is the main theme in ch 17, but no sound basis exists for this argument. According to the structural analysis the theological centripetal point of ch 17 is in semi-cola 3.35-3.38, where Jesus transfers his agency to his disciples.

<sup>1555</sup> Different proposals have been put forward in order to explain this unity. Some Australian clergy, in the negotiations for the Union of Methodist, Congregational and Presbyterian Churches understood it as referring to the fact that there may be one Church, in the sense of one all-inclusive organization (Pollard 1958:149). Pollard (1958:150) himself interprets it as a unity in which there are 'personal' or 'hypostatic' distinctions with the emphasis on *distinction-within-unity* and *unity-within-distinctions*. According to Ukpong (1989:58) it is a unity of faith and a unity in the proclamation of the Gospel. According to Luther this is a unity of essence (Laskey 1991:207). A closer examination of ch 17 proves that such interpretations are erroneous. These different interpretations proves that it is not easy to determine exactly what type of unity we are dealing with in ch 17. Because of the close relation between ch 17 and the LD ch 17 is regarded as a summary of the LD (cf Barrett 1978:499f; Dodd 1980:417ff). Therefore, in order to determine the meaning of the 'unity-motif' in ch 17 one has to interpret it from the perspective of the LD and the rest of ch 17. Jn 15:1-17 can also be mentioned.

- thirdly, to indicate the unity that exists between the *Father and the Son*,
- fourthly, to stress the unity between *Jesus and the believers*,
- fifthly, to accentuate the unity between *believers mutually*.

The problem with the above-mentioned objectives is that the exegesis of the text is done from a subjective preconceived dogmatic notion. Our point of departure will be to investigate the text in order to understand what these verses try to communicate about the character of 'unity'.

It seems as if Randall (1965:388-392) put his stamp on the investigation of this section. His construction was followed and elaborated on by others such as Malatesta (1971:205ff), Brown (1972:769), Appold (1976:157ff), Barrett (1978:513) and Fourie & Rousseau (1989:26ff); cf Schnackenburg (1975:216ff).

Randall (1965:388f) points out that C3.40 and C3.41 clearly indicates a parallel of structure.<sup>1556</sup> Brown (1972:769) calls it a grammatical parallelism while Fourie and Rousseau (1989:27) refer to it as a Semitic parallelism (*parallelismus membrorum*).

A structural analysis of semi-cola 3.39--3.41:

3.39 <sup>20</sup> Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον,	
3.40 ἀλλὰ καὶ περὶ τῶν <u>πιστευόντων</u>	] a
διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,	
<sup>21</sup> ἵνα πάντες ἐν ᾧσιν, .....	— b
καθὼς σύ, πάτερ, ἐν ἐμοὶ	] c
καγὼ ἐν σοί,	
ἵνα καὶ αὐτοὶ ἐν ἡμῖν ᾧσιν, .....	— d
ἵνα ὁ κόσμος <u>πιστεύῃ</u>	— e
ὅτι σύ με ἀπέστειλας. ....	— f
3.41 <sup>22</sup> καγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς,	— a'
ἵνα.....ᾧσιν ἐν .....	— b'
καθὼς ἡμεῖς ἐν·	
<sup>23</sup> ἐγὼ ἐν αὐτοῖς	] c'
καὶ σύ ἐν ἐμοί,	
ἵνα ᾧσιν τετελειωμένοι εἰς ἐν, .....	— d'
ἵνα γινώσκῃ ὁ κόσμος	— e'
ὅτι σύ με ἀπέστειλας .....	
καὶ ἠγάπησας αὐτοὺς καθὼς	] f
ἐμὲ ἠγάπησας.	

This parallelism should rather be seen as a theologic-structural parallelism. Both the structure and the theological content of these two clusters are equivalent.<sup>1557</sup> Even the typography of the two cola (3.40 and 3.41) emphasizes this parallelism. This parallelism which is structured by the various particles is shown below.

<sup>1556</sup> Malatesta (1971:206) agrees with Randall but quite correctly calls it 'step parallelism'. According to him it develops the theme of unity.

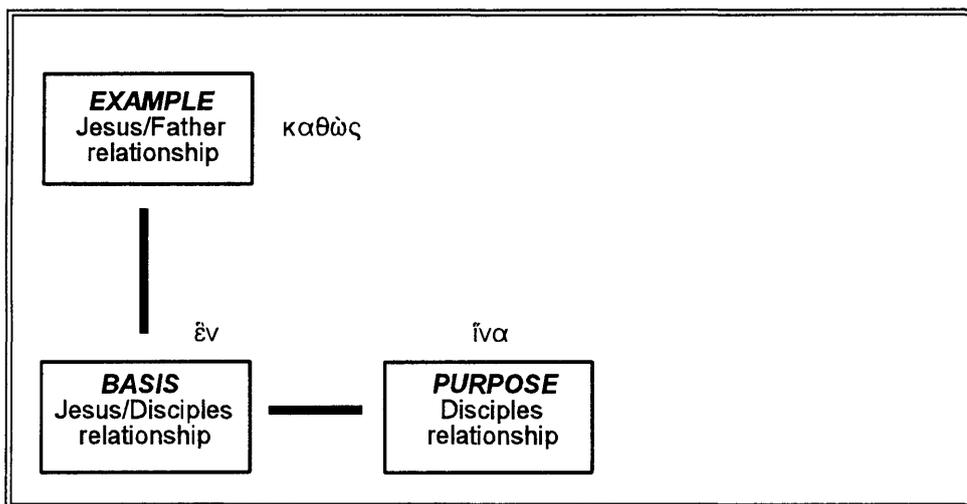
<sup>1557</sup> In this theologic-structural parallelism we also see modifications 'inasmuch as what is contrasted or paralleled are not two short sentences, each expressing one idea, but a series of secondary anamorphic clauses forming with minimal variation an integral thought' (Appold 1976:158). The two chiasms also stress the theological part of the parallel.



**The nature of the relationship:**

The idea of unity is explicitly mentioned in C3.24 as a final wish or aim. In semi-cola 3.40f Jesus returns to this desire. Schnackenburg (1975:214) correctly points out that the manner in which this unity is described is remarkable: it is to be based on the type of unity that already exists between the Father and Jesus. The meaning of this unity within the framework of this chapter can only be understood if this emphatic way of speaking is considered (cf Schnackenburg 1975:214).

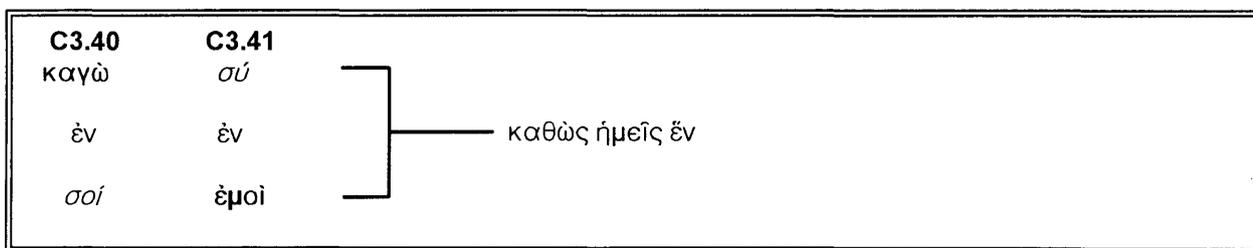
In this cluster (C3.39--3.41) there are signs of three 'oneness' relationships--between Jesus and the Father, between Jesus and his disciples and between the disciples mutually. The following diagram indicates how these relationships relate to one another:



The above diagram will now be used in order to explain these different relationships and how they relate to one another.<sup>1559</sup>

**(a) The Father -- Jesus relationship as an example of the disciples' unity**

The unity that exists between Jesus and the Father is expressed in the same reciprocal formula, σύ ἐν ἐμοὶ καγὼ ἐν σοί, as in 14:10f,20 (see also 10:38).



The explanation of the chiasmic structure is:

σύ ἐν ἐμοί would indicate the Father's presence while καγὼ ἐν σοί would indicate the will of Jesus to do the will of the Father. Because Jesus is the agent of the Father he represents the Father and acts according to the will of the Father. The Father is in him,

<sup>1559</sup> Example (καθώς): σύ, πάτερ, ἐν ἐμοὶ καγὼ ἐν σοί  
 Basis (ἐν): ἐγὼ ἐν αὐτοῖς. ἐν is qualified by ἐν. Cf also ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν  
 Purpose (ἵνα): ἵνα πάντες ἐν ὦσιν

therefore who even sees Jesus, sees the Father and who even hears Jesus, hears the Father. Therefore he could say that he also is in the Father (καγὼ ἐν σοί).<sup>1560</sup>

With regard to the oneness motif we have to consider briefly the 'high-Christology' and the 'low-Christology'<sup>1561</sup> depicted in ch 17 to facilitate the process of determining the meaning of the 'oneness' between Jesus and the Father:<sup>1562</sup>

■ **High Christology:** The 'high' Christology refers to the close and intimate connection and relationship that exists between Jesus and the Father. The high Christology defines Christ's **equality** with the Father, the 'being-one-with-the-Father' relationship, in other words it formulates Jesus' status. From the perspective and content of ch 17 the following aspects are noticed: In semi-colon 3.6 Jesus petitions the Father to glorify (δόξασον) him now (vūn) παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. This refers to the **pre-existent** glory of Jesus and emphasizes Jesus' status. The same thought is repeated in C3.41 ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν δέδωκάς μοι, with the elaboration of ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου.<sup>1563</sup> This gift (δέδωκάς) of glory Jesus received from the Father because of the Father's love for his Son (ἡγάπησάς με). In C3.18f **Jesus' possessions** in relation to the Father's possessions are clearly spelled out. What belongs to Jesus belongs the Father and *vice versa* (καὶ τὰ ἐμὰ πάντα σὰ ἐστὶν καὶ τὰ σὰ ἐμὰ). In order to reveal the Father (Ἐφάνέρωσά σου τὸ ὄνομα--C3.7 and τὰ ρήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς--3.12) and to accomplish his work (ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω--C3.5) Jesus has to know the will of the Father. This Jesus knew because he was the one who **knew the Father** as he stated it in C3.42 and C3.43: ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δὲ σε ἔγνω. Jesus also clearly indicates his place of origin by referring positively (καγὼ πρὸς σὲ ἔρχομαι--C3.23 and C3.28) and negatively (ἐγὼ οὐκ εἶμι ἐκ τοῦ κόσμου--C3.31 and C3.34) to it in the prayer. Because Jesus belongs to the world 'above' he possesses ζῶην αἰώνιον (C3.3), which he gave to mankind.

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<sup>1560</sup> Appold (1978:367f) incorrectly states that this 'oneness' motif serves as an abbreviation for the high Christology of the FG.

<sup>1561</sup> Van der Watt (1991:109ff) perceives a conflict between the 'Low' Christology and the 'High' Christology. The 'High' indicates 'oneness' while the 'Low' refers to a difference between the Father and the Son. The solution to this apparent conflict lies in the 'agency' concept which is one of the two major themes in the FG. On the one hand was the position of the agent was one of subordination. As the agent and the sender stood in an unequal relation to one another. On the other hand the agent is like the one who sent him and ranks as his master's own person (cf also Borgen 1986:68). Cf Van der Watt (1991:109ff) for a more thorough discussion of this matter.

<sup>1562</sup> Brown (1979:25) defines 'high' and 'low' Christology as follows: 'In scholarly jargon "low" christology involves the application to Jesus of titles derived from OT or intertestamental expectations (e.g., Messiah, prophet, servant, lord, Son of God)--titles that do not in themselves imply divinity. ("Son of God," meaning divine representative, was a designation of the king; see II Sam 7:14; "lord" need mean no more than "master".) "High" christology involves an expectation of Jesus that moves him into the sphere of divinity, as expressed, for instance, in a more exalted use of Lord and Son of God, as well as the designation "God." Although Brown's differentiation is based only on the titles of Jesus, the importance of this lies in his differentiation between Jesus' equality to and subordination to the Father. Van der Watt (1991:109f) correctly maintains that the 'high' and 'low' Christology indicate the relationship between Jesus and the Father--the 'high' Christology the close connection in this relationship and the 'low' Christology the difference between the Father and Son on a functional level (see Van der Watt for a discussion on both the 'high' and 'low' Christology from the entire FG). This important differentiation helps to determine, from the perspective of ch 17, the meaning of 'oneness'.

<sup>1563</sup> πρὸ καταβολῆς κόσμου also implies Jesus' pre-existence.

■ **Low Christology:** This is the other side of the Father--Son relationship which concerns the economical subordination of the Son. The subordination helps to differentiate between the Father and Son as De Wet (1994:53) suggests, but also stresses the unity between the two persons. The economical subordination of Jesus consists in *performing* the will of 'the one who sent' him. It is preferable to speak of subordination rather than differentiation.

The following aspects can be distinguished in ch 17 concerning 'Low' Christology: God gave Jesus the authority to save people (ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός--C3.3), he even gave Jesus those who have to be saved (πάν ὃ δέδωκας--C3.3; also C3.7, C3.17 and C3.41). It was not Jesus who decided to come to the world in order to save sinners; God sent Jesus to the world 'below' (ὄν ἀπέστειλας Ἰησοῦν Χριστόν--C3.4; also C3.11, C3.15, C3.37, C3.40, C3.40 and C3.44). Jesus came with a specific mission. After he had accomplished it, he reported back to the Father about τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω (C3.5). Under instruction of the Father Jesus made the Father known to the disciples (Ἐφάνέρωσά σου τὸ ὄνομα--C3.7, C3.12, C3.45). Because of his imminent departure Jesus now petitions the Father to protect the disciples in the world from the 'evil one' (ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι--C3.24, C3.25, C3.33).

From this 'report' and the petitions directed to the Father, as well as the indication and acknowledgement that he receives everything (cf 3:35) from the Father (the disciples, words (cf 12:49f), work (cf 5:19,20,30), authority, glory) we can deduce that 'Jesus regards the Father as higher than himself' (...πορευομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μείζων μου ἐστίν--14:28b) (cf De Wet 1994:53). These references peak in semi-cola 3.40 and 3.41 where Jesus makes the statements that he and the Father are one (ἡμεῖς ἓν--C3.40), because of the fact that the Father is in him (σὺ ἐν ἐμοί--C3.40 and C3.41) and he is in the Father (καγὼ ἐν σοί--C3.40).

It is clear from ch 17 that there are as many references to 'high' Christology as there are references to 'low' Christology. This would imply that from both this perspective and the mission-perspective (C3.37) of agency the 'oneness' between the Father and the Son is an ontological and functional oneness. These two aspects can be distinguished from one another but not separated. A functional oneness implies an ontological oneness and *vice versa*. If this 'oneness' between the Father and the Son is depicted as model for the oneness between Jesus and the disciples, then the ontological oneness between the Father and Son is substituted by the kinship of the disciples as part of God's family. This oneness is important to constitute the oneness between the disciples mutually. This close relationship between the Father and Jesus enables interaction between Jesus and his disciples. The Father gives them to Jesus (6:39; 17:2,9,24) with the intention that people would see in the revelatory acts of Jesus the acts of the Father. In the end this causes people to believe in Jesus.<sup>1564</sup>

Appold (1978:367f) correctly states that 'the oneness between the Father and Son emerges as the fundamental article of faith by which everything else stands or falls.' It is at this point where a person's faith or unbelief is exposed. This clearly indicates that just as Jesus can never be thought of apart from God, so God can never be thought of apart from Jesus. The statement that Jesus is in the Father and that the Father is in Jesus (C3.40 and C3.40)

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<sup>1564</sup> Van der Watt (1994) correctly indicates that the centre of the revelatory-salvific work of Jesus was to bring people to an acknowledgement that he was sent by the Father and that he acts on behalf of the Father (17:6-8; cf also 14:10f; 16:30).

describes a relationship in which one cannot be without the other. Therefore Jesus could tell his disciples that ὁ ἑώρακὼς ἐμὲ ἑώρακεν τὸν πατέρα (14:9). The paradigm as well as the foundation for the oneness of Jesus' disciples lies in the oneness of Jesus with the Father (Bultmann 1941:385).

### **b) The Jesus -- Disciples relationship as the basis of the disciples' unity**

*The parallel between the Father-Son and Son-disciples relationships:* It is particularly strong in the LD where Jesus is busy preparing his disciples for their future mission. In 13:20 Jesus says: “ὁ λαμβάνων ἄν τινα πέμπω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμπαντά με.”.

In order to come to a relationship with Jesus it is essential to accept him (1:12) as the one who came from God (or was sent by God) and who is returning to God. ἔλαβον in 1:12 means 'taking' him for what he was and for what he offered (Lenski 1961:60).<sup>1565</sup> When a person receives Jesus he receives the gift of childhood. The moment a person becomes a child of God, he becomes part of the family of God. This is the moment of regeneration (3:3,5). Verse 1:13 speaks of the spiritual birth of the children of God. This implies that the disciple's life is now defined through a different kind of relationship. The disciple is now adopted into the family of God and hence stands in a particular relationship with the Father and the Son (De Wet 1994:66).<sup>1566</sup> The oneness motif emphasizes the fact that the disciples are part of God's family.

The unity of Jesus' disciples (all believers) with the Father and the Son is emphatically stated in block B'.<sup>1567</sup> The impression is communicated by the FE that discipleship is not possible where this unity is lacking. Since the Father and the Son are already one, belonging to them means being one in them (Ukpong 1989:57).

Jesus's disciples were removed from the world by the Father to belong to him and to Jesus. This process was initiated by the Father who took them from the world to himself and then gave them to the Son.<sup>1568</sup> Ukpong (1989:57) correctly indicates that this process of salvation is however not complete without the response of the disciples. They have to accept Jesus as the one who came from God and has to return to God in obedience,

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<sup>1565</sup> The two aorist verbs ἔλαβον and ἔδωκεν relate to one another.

<sup>1566</sup> This family metaphor features strongly in ch 17. This is seen in the multiple appearances of πάτερ (C3.1, C3.6, C3.24, C3.39, C3.41, C3.42) and υἱὸς (C3.2, 2x). The Father is the one who protects τήρησον (C3.24, C3.25, C3.33) his family, and has ἐξουσίαν (C3.3). The Father also ἠγάπησάς (C3.40, C3.46) those who belong to him.

<sup>1567</sup> Agourides (1968:145) correctly points out firstly, that Jesus' emphasis on unity in this prayer does not mean that the FE is echoing demands for unity in the Church of his own time. Secondly, there is no indication that Jesus' call for unity refers to divisions within the Church caused by the Gnostic heresies. Thirdly, no parallel of an appeal for unity is found in the first epistle of John to what is said about unity in ch 17. Fourthly, the sayings about unity in semi-cola 3.40 and 3.41 are not concerned with unity of the Church in general, but with unity amongst the disciples of Jesus which included Jews and gentiles within the Church. This unity was intended to promote missionary work.

<sup>1568</sup> δέδωκάς (C3.40) occurs frequently in ch 17: the disciples are given to Jesus (C3.3, C3.7, C3.17, C3.41); the 'name' is given to him (C3.24, C3.25); the work (C3.5); all things (C3.11); the words (C3.12) glory (C3.40, C3.41).

keeping his word (17:6-8).<sup>1569</sup> The importance is that only those who are obedient to the Father, are given to the Son by the Father (Haenchen 1984:151; Ukpong 1989:57).<sup>1570</sup>

The following chiasm indicates the quality aspect of the relationship between Jesus and the disciples. The quality aspect lies in its parallel with the Father-Son relationship. Malatesta (1971:207) points out the chiasm that occurs in c<sub>1</sub>-c<sub>2</sub>:

<b>C3.40</b>	<b>C3.41</b>
<b>A</b> καθὼς <u>σύ</u> , πάτερ, <u>ἐν ἐμοὶ</u>	καθὼς <u>ἐγὼ ἐν αὐτοῖς</u> <b>B1</b>
<b>B</b> κα[ι],..... <u>[ἐ]γὼ ἐν σοί</u>	καὶ <u>σύ</u> ..... <u>ἐν ἐμοί</u> <b>A1</b>

The explanation of this chiastic structure (Malatesta 1971:207) is: If the second καθὼς-clause is read in isolation as an explanation of the first ἵνα-clause (ἵνα ὧσιν ἐν), the phrase ἐγὼ ἐν αὐτοῖς (B1) does not make sense. It makes sense only when compared with the καθὼς-clause in the first construction to form a chiasm. Each part of the chiasm is introduced by the particle καθὼς. The first part of the chiasm begins and ends (A--A1) with the nominative of the second personal pronoun (σύ) and the dative of the first personal pronoun (ἐμοί). These two statements also correspond as reciprocal expressions.

In the centre of the chiasm κα[ι] [ἐ]γὼ ἐν σοί and ἐγὼ ἐν αὐτοῖς (B--B1) three characters are mentioned (the Father, Christ, disciples--σοί, ἐγὼ, αὐτοῖς). In each of the two relationships depicted here Christ is involved, which presents Christ as the mediator between the Father and the disciples. Because it is stated that Jesus and the Father are in one another and that Christ is in the disciples, it can be inferred that the Father is in the disciples by being in Christ (cf Malatesta 1971:207).

The meaning of this chiasm has far-reaching consequences for discipleship and determines the nature of the 'unity' stressed here, as well as the nature of discipleship. This chiasm denotes the nature of the relationship that exists between Jesus and the disciples (believers). Jesus points at the parallel between this relationship and his relationship with his Father. In the discussion of Jesus' agency, Jesus' relationship with the Father becomes clear with regard to his status (he is ontologically one with the Father) and his function (he is functionally subordinar to the Father).<sup>1571</sup>

<sup>1569</sup> Although the Father chooses those who are to belong to himself and the Son, it is only those who accept and keep the word of the Father that truly belong to them. Thus keeping the word of the Father is an important element in discipleship (Ukpong 1989:57).

<sup>1570</sup> The theme of predestination should be discussed under the theme of 'Discipleship in the FG' for it also has certain implications for discipleship. But due to the extensive nature of this study it will be regarded as sufficient to merely refer to the contribution that the understanding of this theme can make to the understanding of discipleship.

<sup>1571</sup> De Wet (1994:38) correctly points out that in C3.40 and C3.41 we are dealing with an 'illogical flowing together' of the objects involved. This contributes to the fact that a graphic presentation of this 'oneness' statement is impossible. The attempts to do this by both Schnackenburg (1975:219) and De Wet (1994:39) are unsuccessful.

This phrase, ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί (C3.40) plays an important role in our understanding of the relationship between Jesus and the disciples. In this relationship the disciples cannot function independently from Jesus in the way that Jesus also cannot function independently from the Father: *the one functions only in relation to the other*. From this unity of the disciples with the Son they can perceive the will of God and orientate their life accordingly. This emphasizes the functional oneness: the disciples act in the way that God expects them to act in Jesus.

After Jesus explained to the disciples the nature of the unity between himself and his Father, i.e. that he is in the Father and that the Father is in him (15:10) he turns to his relationship with his disciples and tells them that anyone who has faith in him will do what he has been doing. In 15:5 he teaches his disciples that apart from him they can do nothing; they must remain in him and he in them. If they bear much fruit they will glorify the Father and show that they are disciples of Jesus (15:8). In 15:9 Jesus says explicitly: “καθὼς ἠγάπησέν με ὁ πατήρ, κἀγὼ ὑμᾶς ἠγάπησα.” This recalls what the FE writes about Jesus in 3:35: “ὁ πατήρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.” Most of this has already been experienced by the disciples. Jesus goes on to say that: “10 ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τητήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ” (15:10). “ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισά ὑμῖν” (15:15). In 15:12 Jesus says “ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς.” This recalls 13:35, which reads “ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.” This is the effect of the Father's love for the Son, which the Son in turn gives to his disciples. In their turn they must take up and continue spreading this divine love until it conquers the whole world. Jesus then expresses this new relationship between the Father and the disciples by calling them no longer ‘servants’ but ‘friends’. This is due to the fact that he has taught them all the Father had taught him (15:15). All this makes sense when Jesus informs them that he chose them to go and bear fruit. If they should bear fruit, then whatever they ask the Father in his name will be given to them. Finally Christ and the Father will send the disciples the Spirit who will help them in their mission to the world who hates them because it first hated Jesus (15:18ff). Finally Jesus says of the disciples: “νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν” (17:7), “καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας” (17:8). This is the whole aim of his mission, to tie the two ends together: the world ‘above’ and the world ‘below’. Jesus' work will be continued by the disciples.

Thus this unity refers to a close relationship between Jesus and his disciples. In fact, this relationship cannot be discussed categorically. Therefore it needs further discussion in the examination of the mutual relationship between the disciples.

### **c) The disciples' relationship as the purpose of the call to unity**

The emphasis here is on the ‘unity that has to realize among the disciples’. Such a unity can be achieved only when these disciples are ‘in’ (μένειν) Christ. This again presupposes community: (i) Firstly, this unity is discussed by the FE in the vine metaphor which implies a unity of the believers with Jesus, and (ii) secondly it is not simply to be understood as a personal union with Jesus, a one on one relationship, but it is a union with one another in a relationship with Jesus (Hartin 1991:14). These two basic aspects are found in Jn 15:1-17 where vv 1-8 relate to the unity of Jesus with his disciples and vv 9-17 to the unity between the disciples mutually. Thus the existence of the disciples is no longer in the realm of the flesh, but in that of the spirit (Schneider 1969:345).

Jn 15:1-17 will now be examined in order to determine the 'oneness' between the disciples mutually in its close interrelatedness with the oneness between Jesus and the disciples.

┌	1 <sup>1</sup> Εγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή,
└	2 καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστίν.
┌	3 <sup>2</sup> πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό,
└	4 καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ.
┌	5 <sup>3</sup> ἤδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν
└	6 <sup>4</sup> μείνατε ἐν ἐμοί,
┌	7 καὶ ἐγὼ ἐν ὑμῖν.
└	8 καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε.
┌	9 <sup>5</sup> ἐγὼ εἰμι ἡ ἄμπελος,
└	10 ὑμεῖς τὰ κλήματα.
┌	11 ὁ μένων ἐν ἐμοὶ καὶ ἐγὼ ἐν αὐτῷ οὗτος φέρει καρπὸν πολύν,
└	12 ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
┌	13 <sup>6</sup> ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα
└	14 καὶ ἐξηράνθη,
┌	15 καὶ συνάγουσιν αὐτὰ
└	16 καὶ εἰς τὸ πῦρ βάλλουσιν
┌	17 καὶ καίεται.
└	18 <sup>7</sup> ἐὰν μένητε ἐν ἐμοὶ καὶ τὰ ρήματά μου ἐν ὑμῖν μένη, ὃ ἐὰν θέλητε αἰτήσασθε
┌	19 καὶ γενήσεται ὑμῖν.
└	20 <sup>8</sup> ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε
┌	21 καὶ γένησθε ἐμοὶ μαθηταί.

┌	22 <sup>9</sup> καθὼς ἠγάπησέν με ὁ πατήρ, καὶ ἐγὼ ὑμᾶς ἠγάπησα
└	23 μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.
┌	24 <sup>10</sup> ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου,
└	καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τητήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.
┌	25 <sup>11</sup> Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμῇ ἐν ὑμῖν ᾖ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.
└	26 <sup>12</sup> αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμῇ, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς
┌	27 <sup>13</sup> μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει,
└	ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.
┌	28 <sup>14</sup> ὑμεῖς φίλοι μου ἐστε ἐὰν ποιῆτε ἃ ἐγὼ ἐπέταλα ὑμῖν.
└	29 <sup>15</sup> οὐκέτι λέγω ὑμᾶς δούλους,
┌	30 ὅτι ὁ δούλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος
└	31 ὑμᾶς δὲ εἶρηκα φίλους,
┌	32 ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισά ὑμῖν.
└	33 <sup>16</sup> οὐχ ὑμεῖς με ἐξελέξασθε,
┌	34 ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς
└	35 καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη,
┌	ἵνα ὃ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν.
└	36 <sup>17</sup> ταῦτα ἐπέταλα ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

### Introductory remarks

Although the unity of verses 1-17 is recognized by NT scholars there are differences of opinion as to where the divisions within this section occur. Schnackenburg (1975:123) places it after v 11 while others (the NIV; Carson 1991:510f) place it after v 8 and after v 6 (Newman & Nida 1980:478; Brown 1972:666f). Regardless of where the break is made,

it is recognized that the first part deals with the image<sup>1572</sup> of the vine,<sup>1573</sup> and the second part with the application of (Newman & Nida 1980:477) or commentary on (Carson 1991:511) the image. For the purpose of analysis, we shall divide this section into two major parts (vv 1-8, 9-17).<sup>1574</sup>

The following is a brief indication of the development of ideas in the two clusters (C1-21, C22-36). The metaphor introduced by Εγώ εἶμι (C1) is repeated in C9. On the basis of the exposition in C6-8, it is continued with ὑμεῖς τὰ κλήματα (C10). From C11 attention is drawn more emphatically to φέρει καρπὸν πολὺν (C11) which Schnackenburg (1975:107) correctly indicates as the most important idea.<sup>1575</sup> The disciple who abides in Jesus and in Jesus' teaching, is promised that his prayers will be heard (C19), so that the Father will be glorified by an abundant bearing of fruit (C20). It is only C5 that does not fit into the framework of the development of thought directed towards φέρον καρπὸν (C3-8 -- C9-21).<sup>1576</sup>

C22-24 links the two clusters (C1-21 and C22-36): μείνατε occurs three times (C23f). The second cluster (C22-36) indicates the way to move from the position of μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν (C6f) to the position of καρπὸν πλείονα φέρη (C4). In this next cluster (C22-36) the thought develops in an associative manner.<sup>1577</sup> The idea of τὰς ἐντολάς in C24 is expressed in C26, which contains the commandment to love one another. Finally, in C35, καρπὸν φέρητε and μένη are again taken up and linked (cf Schnackenburg 1975:107f).

The glorification of Jesus (13:31f; 17:2) demands that he has to leave his disciples and this physical absence is ultimately the problem in this section. His departure brings with it

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<sup>1572</sup> Scholars differ concerning the genre of Jn 15:1-8. Schnackenburg (1975:109) calls it a metaphorical discourse. According to Carson (1991:511) it is a metaphor. Brown argues that in form Jn 15:1-8 is neither a parable nor an allegory but a *mashal*. According to Barrett (1978:471) it is simpler and better to see in it the reflection of the FE upon the traditional image. In this study, this image will be referred to as either, an image or a metaphor depending on the context.

<sup>1573</sup> Carson (1991:511f; cf also Barrett 1978:471) points out that it appears from parallel texts in the Synoptic Gospels that the vine/vineyard was one of the most common motifs in ancient religions. Bultmann (1941:407) finds parallels in the Mandaean literature and the Odes of Solomon, and sees in the vine a reflection of the oriental myth of the tree of life. In the Synoptics (Mt 20:1-16; 21:28-32; Mk 12:1-9; Lk 13:6-9; 20:9-16) they have two things in common: (i) a narrative plot; (ii) the people connected with the vineyard portray Israel or a part of Israel and are far less fruitful than they ought to be. By contrast the metaphor in the FG (15:1-8) shows no plot development, and Jesus himself is the vine. The NT follows in the steps of the OT (i.e. Isa 5:1-7; 27:2ff; Jer 12:10ff; Ezek 15:1-8; etc). 'A Hellenistic reader of the gosel would find the figure of God as γεωργός familiar enough' (Dodd 1980:136f).

<sup>1574</sup> Bultmann (1941:406) divides 15:1-17 similarly. He views the first part of the discourse (vv 1-8) as an exhortation to constancy of faith and links it with μείνατε ἐν ἐμοί. The second part of the discourse defines ἐν ἐμοί more specifically as ἐν τῇ ἀγάπῃ τῇ ἐμῇ. The command of love is placed on this foundation. Bultmann even sees 15:1-17 as a commentary on 13:1-20 for the parts here correspond to the two interpretations of the footwashing. This again confirms the interwovenness of the FG and especially of chs 13-17. For the links between these two sections (vv 1-8 and 9-17), see Carson (1991:510).

<sup>1575</sup> This metaphor, after introducing the three actants, starts with the objective of φέρον καρπὸν (C3) and ends with the idea of καρπὸν πολὺν φέρητε (C20). In between the way in which this objective can be achieved is described.

<sup>1576</sup> Schnackenburg (1975:108) is of the opinion that it can be an incidental comment on the word καθαίρει: "ἤδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν."

<sup>1577</sup> Cf Schnackenburg (1975:108) for a list of associative words.

certain ethical implications which in ch 17 are suggested in the 'oneness motif' in semi-cola 3.40f and refer to the horizontal dimension of discipleship. The Johannine ethics explains how the disciples will accomplish their mission in the world. Because of the disciples' attachment to Jesus, a certain quality of life, formulated in the ethics described in the FG, is expected from them.

However nowhere in the FG does the FE clearly and systematically describe a doctrine of ethics. In ch 15<sup>1578</sup> the FE gives us an indication what the life of a disciple of Jesus should be like, referring to a person who lives in close relationship with Jesus.<sup>1579</sup> He attempts to show how this unity concept in ethics connects with 'the unity of the disciple with Jesus and God'. Thus the oneness of a disciple with Jesus and God will result in ethics. The character of a disciple of Jesus is very important. His way of life supports the message he carries. His word and his conduct (life) are revelatory for they are the eyes through which the world see Jesus. They must see Jesus as the Light, the Life, the Living water and the personification of God's love through which salvation comes. This information has to be conveyed to the world.

The search here is for principles, commands and norms that constitute a relationship response relating to the example set by Jesus' way of life. This becomes the analogy by which disciples of Jesus respond to the God who is calling them into a relationship. The question that arises is: What must the disciples do? Chapter 15 answers this question. They must bear fruit and they must glorify God.<sup>1580</sup> In order to accomplish this they must be obedient to the Word: they must love one another--only this will qualify them as witnesses. The Paraclete is the one who then confirms these things.

## **1. The theological basis for the Johannine ethics**<sup>1581</sup>

### **a) The theological structure of Johannine ethics**

In cola 1-21 the FE develops the vine image in terms of and in relation to three basic characters, already mentioned in the first three cola: Jesus as (εἰμι) ἡ ἄμπελος ἡ ἀληθινὴ (C1); the Father (ὁ πατήρ μου) as ὁ γεωργός (C2), and the disciples (πᾶν) as λῆμα (ἐν ἐμοὶ--C3). The real meaning of this metaphor becomes apparent when the functional relation between them is revealed (Van der Watt 1992:75).<sup>1582</sup> This interdependent

<sup>1578</sup> In their discussion on the ethics in the FG Johannine scholars (Hartin 1991:1ff; Van der Watt 1992:74ff) used ch 15.

<sup>1579</sup> One of the main points in this vine metaphor is that the branch gets its life from the vine. This implies that the disciple gets his life from Jesus. From the perspective of the FG in its entirety this would lead to the idea that Jesus gets his life from the Father (5:26; 6:57), but in this metaphor the role of the Father is to care for the vine and not to give it life (Brown 1972:660).

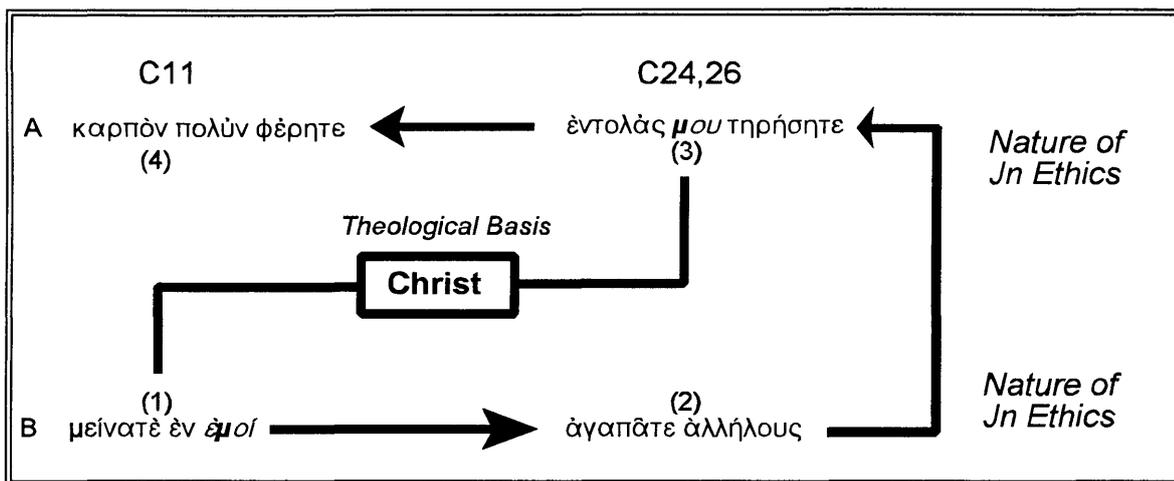
<sup>1580</sup> It is usually the Son who is glorified in the FG. But from 12:28; 13:31; 14:13 and 17:1,4 the Father is glorified in the Son--in the obedience of the Son and his accomplishment of his work. In 15:8 the glorification of the Father comes through the obedience and fruitfulness of the followers of Christ. ἐν τούτῳ (C20) is followed by an explanatory ἵνα clause ἵνα καρπὸν πολὺν φέρητε to indicate the manner in which the glorification will take place (cf Barrett 1978:475).

<sup>1581</sup> Schulz (1987:506ff) correctly maintains that ethics can never be interpreted as separate from a theological grounding (cf also Wendland 1975:111). Hartin (1991:2) suggest a paradigmatic shift to place the ontological questions and the significance of Christology as the foundation for the ethical actions of a Christian.

<sup>1582</sup> Van der Watt (1992:75) correctly refers to this structure as "n prosesmatige struktuur". The diagram certainly indicates events that are interdependent. All these events construct a process, starting at a specific

relationship (bond) between Jesus and the disciples enables the disciples to bear more fruit. Van der Watt (1992:76) points out that because the κλήμα is dependent on ἡ ἄμπελος, ἡ ἄμπελος, as the one who takes the initiative and is the maintaining element in this relationship, is placed first in rank.

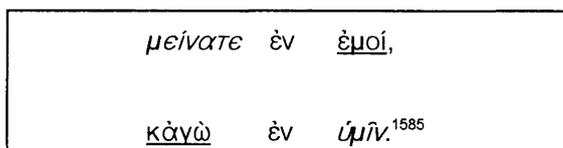
Ch 15 (in relation to 14:15-31) describes Johannine ethics in basically four statements<sup>1583</sup> which are concisely formulated in C11 and C24,26: "ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ οὕτως φέρει καρπὸν πολὺν" (C11), "ἐὰν τὰς ἐντολάς μου τηρήσῃτε, μενεῖτε ἐν τῇ ἀγάπῃ μου..." (C24) and "αὕτη ἐστὶν ἡ ἐντολὴ ἣ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς" C26). They are illustrated in the following diagram to indicate their relatedness in order to determine the position of each in the understanding process.<sup>1584</sup>



Johannine Ethical Structure (15:1-17)

This ethical structure supplies us with a platform from which we can now discuss the Johannine ethics. These four aspects form a theological synthesis based on the relational nature of Johannine ethics. This constitutes the self-definition and function of Johannine discipleship. We will look briefly at the *theological basis* and *nature* of Johannine ethics as far it can be deduced from this ethical structure.

(i) μεῖνατε ἐν ἐμοί indicates the *basis* of the Johannine ethical structure. The expression that indicates the interdependent relationship between Jesus and his disciples is a chiasm found in C6f:



point (ὁ μένων ἐν ἐμοί) to culminate in καρπὸν πολὺν φέρητε.

<sup>1583</sup> The frequent occurrences of these phrases show their importance as themes.

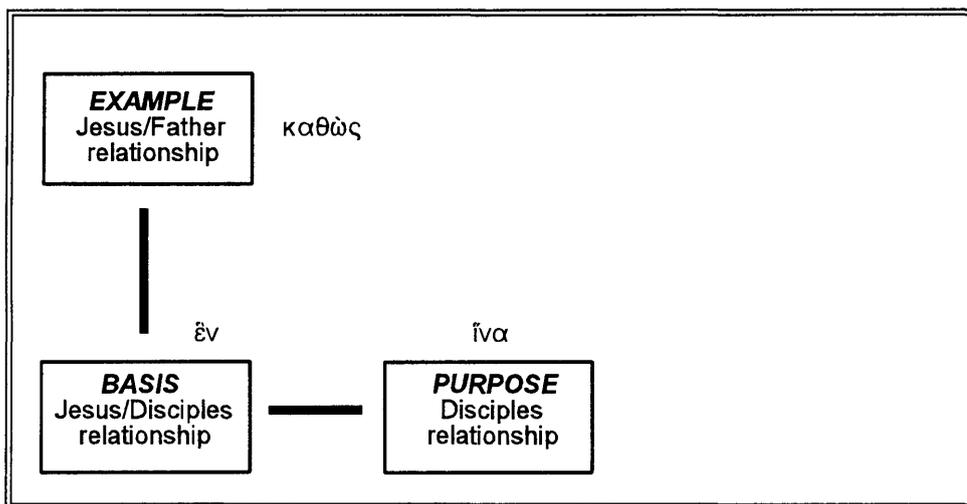
<sup>1584</sup> In 14:15-31 the FE describes the love of the believer for Christ and in 15:9-17 primarily the mutual love of the disciples for one another. In the case of 14:15-31 the love for Jesus is the indication of the result of obeying Jesus' love command, while love for one another indicates the content of the command.

<sup>1585</sup> The fact that the verb μένω occurs eighteen times in this section shows its importance as a theme.

**The nature of the relationship:**

The idea of unity is explicitly mentioned in C3.24 as a final wish or aim. In semi-cola 3.40f Jesus returns to this desire. Schnackenburg (1975:214) correctly points out that the manner in which this unity is described is remarkable: it is to be based on the type of unity that already exists between the Father and Jesus. The meaning of this unity within the framework of this chapter can only be understood if this emphatic way of speaking is considered (cf Schnackenburg 1975:214).

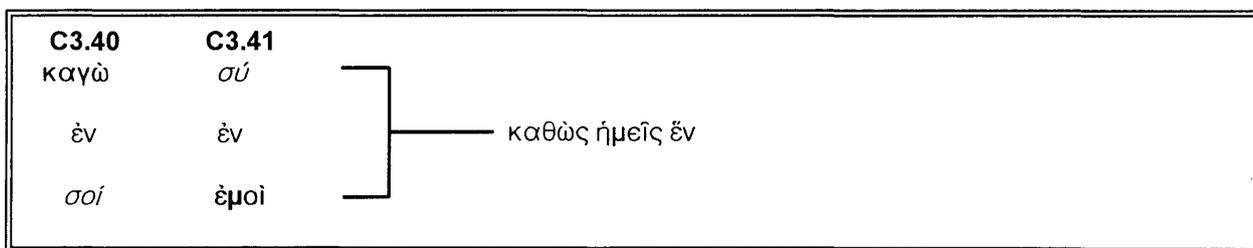
In this cluster (C3.39--3.41) there are signs of three 'oneness' relationships--between Jesus and the Father, between Jesus and his disciples and between the disciples mutually. The following diagram indicates how these relationships relate to one another:



The above diagram will now be used in order to explain these different relationships and how they relate to one another.<sup>1559</sup>

**(a) The Father -- Jesus relationship as an example of the disciples' unity**

The unity that exists between Jesus and the Father is expressed in the same reciprocal formula, σύ ἐν ἐμοὶ καγὼ ἐν σοί, as in 14:10f,20 (see also 10:38).



The explanation of the chiasmic structure is:

σύ ἐν ἐμοί would indicate the Father's presence while καγὼ ἐν σοί would indicate the will of Jesus to do the will of the Father. Because Jesus is the agent of the Father he represents the Father and acts according to the will of the Father. The Father is in him,

<sup>1559</sup> Example (καθὼς): σύ, πάτερ, ἐν ἐμοὶ καγὼ ἐν σοί  
 Basis (ἐν): ἐγὼ ἐν αὐτοῖς. ἐν is qualified by ἐν. Cf also ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν  
 Purpose (ἵνα): ἵνα πάντες ἐν ὦσιν

therefore who even sees Jesus, sees the Father and who even hears Jesus, hears the Father. Therefore he could say that he also is in the Father (καγὼ ἐν σοί).<sup>1560</sup>

With regard to the oneness motif we have to consider briefly the 'high-Christology' and the 'low-Christology'<sup>1561</sup> depicted in ch 17 to facilitate the process of determining the meaning of the 'oneness' between Jesus and the Father:<sup>1562</sup>

■ **High Christology:** The 'high' Christology refers to the close and intimate connection and relationship that exists between Jesus and the Father. The high Christology defines Christ's **equality** with the Father, the 'being-one-with-the-Father' relationship, in other words it formulates Jesus' status. From the perspective and content of ch 17 the following aspects are noticed: In semi-colon 3.6 Jesus petitions the Father to glorify (δόξασον) him now (vūn) παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. This refers to the **pre-existent** glory of Jesus and emphasizes Jesus' status. The same thought is repeated in C3.41 ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν δέδωκάς μοι, with the elaboration of ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.<sup>1563</sup> This gift (δέδωκάς) of glory Jesus received from the Father because of the Father's love for his Son (ἠγάπησάς με). In C3.18f **Jesus' possessions** in relation to the Father's possessions are clearly spelled out. What belongs to Jesus belongs the Father and *vice versa* (καὶ τὰ ἐμὰ πάντα σὰ ἐστὶν καὶ τὰ σὰ ἐμὰ). In order to reveal the Father (Ἐφάνέρωσά σου τὸ ὄνομα--C3.7 and τὰ ρήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς--3.12) and to accomplish his work (ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω--C3.5) Jesus has to know the will of the Father. This Jesus knew because he was the one who **knew the Father** as he stated it in C3.42 and C3.43: ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δὲ σε ἔγνω. Jesus also clearly indicates his place of origin by referring positively (καγὼ πρὸς σὲ ἔρχομαι--C3.23 and C3.28) and negatively (ἐγὼ οὐκ εἶμι ἐκ τοῦ κόσμου--C3.31 and C3.34) to it in the prayer. Because Jesus belongs to the world 'above' he possesses ζῶην αἰώνιον (C3.3), which he gave to mankind.

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<sup>1560</sup> Appold (1978:367f) incorrectly states that this 'oneness' motif serves as an abbreviation for the high Christology of the FG.

<sup>1561</sup> Van der Watt (1991:109ff) perceives a conflict between the 'Low' Christology and the 'High' Christology. The 'High' indicates 'oneness' while the 'Low' refers to a difference between the Father and the Son. The solution to this apparent conflict lies in the 'agency' concept which is one of the two major themes in the FG. On the one hand was the position of the agent was one of subordination. As the agent and the sender stood in an unequal relation to one another. On the other hand the agent is like the one who sent him and ranks as his master's own person (cf also Borgen 1986:68). Cf Van der Watt (1991:109ff) for a more thorough discussion of this matter.

<sup>1562</sup> Brown (1979:25) defines 'high' and 'low' Christology as follows: 'In scholarly jargon "low" christology involves the application to Jesus of titles derived from OT or intertestamental expectations (e.g., Messiah, prophet, servant, lord, Son of God)--titles that do not in themselves imply divinity. ("Son of God," meaning divine representative, was a designation of the king; see II Sam 7:14; "lord" need mean no more than "master".) "High" christology involves an expectation of Jesus that moves him into the sphere of divinity, as expressed, for instance, in a more exalted use of Lord and Son of God, as well as the designation "God." Although Brown's differentiation is based only on the titles of Jesus, the importance of this lies in his differentiation between Jesus' equality to and subordination to the Father. Van der Watt (1991:109f) correctly maintains that the 'high' and 'low' Christology indicate the relationship between Jesus and the Father--the 'high' Christology the close connection in this relationship and the 'low' Christology the difference between the Father and Son on a functional level (see Van der Watt for a discussion on both the 'high' and 'low' Christology from the entire FG). This important differentiation helps to determine, from the perspective of ch 17, the meaning of 'oneness'.

<sup>1563</sup> πρὸ καταβολῆς κόσμου also implies Jesus' pre-existence.

■ **Low Christology:** This is the other side of the Father--Son relationship which concerns the economical subordination of the Son. The subordination helps to differentiate between the Father and Son as De Wet (1994:53) suggests, but also stresses the unity between the two persons. The economical subordination of Jesus consists in *performing* the will of 'the one who sent' him. It is preferable to speak of subordination rather than differentiation.

The following aspects can be distinguished in ch 17 concerning 'Low' Christology: God gave Jesus the authority to save people (ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός--C3.3), he even gave Jesus those who have to be saved (πάν ὃ δέδωκας--C3.3; also C3.7, C3.17 and C3.41). It was not Jesus who decided to come to the world in order to save sinners; God sent Jesus to the world 'below' (ὄν ἀπέστειλας Ἰησοῦν Χριστόν--C3.4; also C3.11, C3.15, C3.37, C3.40, C3.40 and C3.44). Jesus came with a specific mission. After he had accomplished it, he reported back to the Father about τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω (C3.5). Under instruction of the Father Jesus made the Father known to the disciples (Ἐφάνέρωσά σου τὸ ὄνομα--C3.7, C3.12, C3.45). Because of his imminent departure Jesus now petitions the Father to protect the disciples in the world from the 'evil one' (ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι--C3.24, C3.25, C3.33).

From this 'report' and the petitions directed to the Father, as well as the indication and acknowledgement that he receives everything (cf 3:35) from the Father (the disciples, words (cf 12:49f), work (cf 5:19,20,30), authority, glory) we can deduce that 'Jesus regards the Father as higher than himself' (...πορευομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μείζων μου ἐστιν--14:28b) (cf De Wet 1994:53). These references peak in semi-cola 3.40 and 3.41 where Jesus makes the statements that he and the Father are one (ἡμεῖς ἓν--C3.40), because of the fact that the Father is in him (σὺ ἐν ἐμοί--C3.40 and C3.41) and he is in the Father (καγὼ ἐν σοί--C3.40).

It is clear from ch 17 that there are as many references to 'high' Christology as there are references to 'low' Christology. This would imply that from both this perspective and the mission-perspective (C3.37) of agency the 'oneness' between the Father and the Son is an ontological and functional oneness. These two aspects can be distinguished from one another but not separated. A functional oneness implies an ontological oneness and *vice versa*. If this 'oneness' between the Father and the Son is depicted as model for the oneness between Jesus and the disciples, then the ontological oneness between the Father and Son is substituted by the kinship of the disciples as part of God's family. This oneness is important to constitute the oneness between the disciples mutually. This close relationship between the Father and Jesus enables interaction between Jesus and his disciples. The Father gives them to Jesus (6:39; 17:2,9,24) with the intention that people would see in the revelatory acts of Jesus the acts of the Father. In the end this causes people to believe in Jesus.<sup>1564</sup>

Appold (1978:367f) correctly states that 'the oneness between the Father and Son emerges as the fundamental article of faith by which everything else stands or falls.' It is at this point where a person's faith or unbelief is exposed. This clearly indicates that just as Jesus can never be thought of apart from God, so God can never be thought of apart from Jesus. The statement that Jesus is in the Father and that the Father is in Jesus (C3.40 and C3.40)

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<sup>1564</sup> Van der Watt (1994) correctly indicates that the centre of the revelatory-salvific work of Jesus was to bring people to an acknowledgement that he was sent by the Father and that he acts on behalf of the Father (17:6-8; cf also 14:10f; 16:30).

describes a relationship in which one cannot be without the other. Therefore Jesus could tell his disciples that ὁ ἑώρακὼς ἐμὲ ἑώρακεν τὸν πατέρα (14:9). The paradigm as well as the foundation for the oneness of Jesus' disciples lies in the oneness of Jesus with the Father (Bultmann 1941:385).

### **b) The Jesus -- Disciples relationship as the basis of the disciples' unity**

*The parallel between the Father-Son and Son-disciples relationships:* It is particularly strong in the LD where Jesus is busy preparing his disciples for their future mission. In 13:20 Jesus says: “ὁ λαμβάνων ἄν τινα πέμπω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμπαντά με.”.

In order to come to a relationship with Jesus it is essential to accept him (1:12) as the one who came from God (or was sent by God) and who is returning to God. ἔλαβον in 1:12 means 'taking' him for what he was and for what he offered (Lenski 1961:60).<sup>1565</sup> When a person receives Jesus he receives the gift of childhood. The moment a person becomes a child of God, he becomes part of the family of God. This is the moment of regeneration (3:3,5). Verse 1:13 speaks of the spiritual birth of the children of God. This implies that the disciple's life is now defined through a different kind of relationship. The disciple is now adopted into the family of God and hence stands in a particular relationship with the Father and the Son (De Wet 1994:66).<sup>1566</sup> The oneness motif emphasizes the fact that the disciples are part of God's family.

The unity of Jesus' disciples (all believers) with the Father and the Son is emphatically stated in block B'.<sup>1567</sup> The impression is communicated by the FE that discipleship is not possible where this unity is lacking. Since the Father and the Son are already one, belonging to them means being one in them (Ukpong 1989:57).

Jesus's disciples were removed from the world by the Father to belong to him and to Jesus. This process was initiated by the Father who took them from the world to himself and then gave them to the Son.<sup>1568</sup> Ukpong (1989:57) correctly indicates that this process of salvation is however not complete without the response of the disciples. They have to accept Jesus as the one who came from God and has to return to God in obedience,

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<sup>1565</sup> The two aorist verbs ἔλαβον and ἔδωκεν relate to one another.

<sup>1566</sup> This family metaphor features strongly in ch 17. This is seen in the multiple appearances of πάτερ (C3.1, C3.6, C3.24, C3.39, C3.41, C3.42) and υἱὸς (C3.2, 2x). The Father is the one who protects τήρησον (C3.24, C3.25, C3.33) his family, and has ἐξουσίαν (C3.3). The Father also ἠγάπησάς (C3.40, C3.46) those who belong to him.

<sup>1567</sup> Agourides (1968:145) correctly points out firstly, that Jesus' emphasis on unity in this prayer does not mean that the FE is echoing demands for unity in the Church of his own time. Secondly, there is no indication that Jesus' call for unity refers to divisions within the Church caused by the Gnostic heresies. Thirdly, no parallel of an appeal for unity is found in the first epistle of John to what is said about unity in ch 17. Fourthly, the sayings about unity in semi-cola 3.40 and 3.41 are not concerned with unity of the Church in general, but with unity amongst the disciples of Jesus which included Jews and gentiles within the Church. This unity was intended to promote missionary work.

<sup>1568</sup> δέδωκάς (C3.40) occurs frequently in ch 17: the disciples are given to Jesus (C3.3, C3.7, C3.17, C3.41); the 'name' is given to him (C3.24, C3.25); the work (C3.5); all things (C3.11); the words (C3.12) glory (C3.40, C3.41).

keeping his word (17:6-8).<sup>1569</sup> The importance is that only those who are obedient to the Father, are given to the Son by the Father (Haenchen 1984:151; Ukpong 1989:57).<sup>1570</sup>

The following chiasm indicates the quality aspect of the relationship between Jesus and the disciples. The quality aspect lies in its parallel with the Father-Son relationship. Malatesta (1971:207) points out the chiasm that occurs in c<sub>1</sub>-c<sub>2</sub>:

<b>C3.40</b>	<b>C3.41</b>
<b>A</b> καθὼς <u>σύ</u> , πάτερ, <u>ἐν ἐμοὶ</u>	καθὼς <u>ἐγὼ ἐν αὐτοῖς</u> <b>B1</b>
<b>B</b> κα[ι],..... <u>[ἐ]γὼ ἐν σοί</u>	καὶ <u>σύ</u> ..... <u>ἐν ἐμοί</u> <b>A1</b>

The explanation of this chiastic structure (Malatesta 1971:207) is: If the second καθὼς-clause is read in isolation as an explanation of the first ἵνα-clause (ἵνα ὧσιν ἐν), the phrase ἐγὼ ἐν αὐτοῖς (B1) does not make sense. It makes sense only when compared with the καθὼς-clause in the first construction to form a chiasm. Each part of the chiasm is introduced by the particle καθὼς. The first part of the chiasm begins and ends (A--A1) with the nominative of the second personal pronoun (σύ) and the dative of the first personal pronoun (ἐμοί). These two statements also correspond as reciprocal expressions.

In the centre of the chiasm κα[ι] [ἐ]γὼ ἐν σοί and ἐγὼ ἐν αὐτοῖς (B--B1) three characters are mentioned (the Father, Christ, disciples--σοί, ἐγὼ, αὐτοῖς). In each of the two relationships depicted here Christ is involved, which presents Christ as the mediator between the Father and the disciples. Because it is stated that Jesus and the Father are in one another and that Christ is in the disciples, it can be inferred that the Father is in the disciples by being in Christ (cf Malatesta 1971:207).

The meaning of this chiasm has far-reaching consequences for discipleship and determines the nature of the 'unity' stressed here, as well as the nature of discipleship. This chiasm denotes the nature of the relationship that exists between Jesus and the disciples (believers). Jesus points at the parallel between this relationship and his relationship with his Father. In the discussion of Jesus' agency, Jesus' relationship with the Father becomes clear with regard to his status (he is ontologically one with the Father) and his function (he is functionally subordinator to the Father).<sup>1571</sup>

<sup>1569</sup> Although the Father chooses those who are to belong to himself and the Son, it is only those who accept and keep the word of the Father that truly belong to them. Thus keeping the word of the Father is an important element in discipleship (Ukpong 1989:57).

<sup>1570</sup> The theme of predestination should be discussed under the theme of 'Discipleship in the FG' for it also has certain implications for discipleship. But due to the extensive nature of this study it will be regarded as sufficient to merely refer to the contribution that the understanding of this theme can make to the understanding of discipleship.

<sup>1571</sup> De Wet (1994:38) correctly points out that in C3.40 and C3.41 we are dealing with an 'illogical flowing together' of the objects involved. This contributes to the fact that a graphic presentation of this 'oneness' statement is impossible. The attempts to do this by both Schnackenburg (1975:219) and De Wet (1994:39) are unsuccessful.

This phrase, ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί (C3.40) plays an important role in our understanding of the relationship between Jesus and the disciples. In this relationship the disciples cannot function independently from Jesus in the way that Jesus also cannot function independently from the Father: *the one functions only in relation to the other*. From this unity of the disciples with the Son they can perceive the will of God and orientate their life accordingly. This emphasizes the functional oneness: the disciples act in the way that God expects them to act in Jesus.

After Jesus explained to the disciples the nature of the unity between himself and his Father, i.e. that he is in the Father and that the Father is in him (15:10) he turns to his relationship with his disciples and tells them that anyone who has faith in him will do what he has been doing. In 15:5 he teaches his disciples that apart from him they can do nothing; they must remain in him and he in them. If they bear much fruit they will glorify the Father and show that they are disciples of Jesus (15:8). In 15:9 Jesus says explicitly: “καθὼς ἠγάπησέν με ὁ πατήρ, καὶ γὰρ ὑμᾶς ἠγάπησα.” This recalls what the FE writes about Jesus in 3:35: “ὁ πατήρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.” Most of this has already been experienced by the disciples. Jesus goes on to say that: “Ἴδὲ ἂν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τητήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ” (15:10). “ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισά ὑμῖν” (15:15). In 15:12 Jesus says “ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς.” This recalls 13:35, which reads “ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.” This is the effect of the Father's love for the Son, which the Son in turn gives to his disciples. In their turn they must take up and continue spreading this divine love until it conquers the whole world. Jesus then expresses this new relationship between the Father and the disciples by calling them no longer ‘servants’ but ‘friends’. This is due to the fact that he has taught them all the Father had taught him (15:15). All this makes sense when Jesus informs them that he chose them to go and bear fruit. If they should bear fruit, then whatever they ask the Father in his name will be given to them. Finally Christ and the Father will send the disciples the Spirit who will help them in their mission to the world who hates them because it first hated Jesus (15:18ff). Finally Jesus says of the disciples: “νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν” (17:7), “καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας” (17:8). This is the whole aim of his mission, to tie the two ends together: the world ‘above’ and the world ‘below’. Jesus' work will be continued by the disciples.

Thus this unity refers to a close relationship between Jesus and his disciples. In fact, this relationship cannot be discussed categorically. Therefore it needs further discussion in the examination of the mutual relationship between the disciples.

### **c) The disciples' relationship as the purpose of the call to unity**

The emphasis here is on the ‘unity that has to realize among the disciples’. Such a unity can be achieved only when these disciples are ‘in’ (μένειν) Christ. This again presupposes community: (i) Firstly, this unity is discussed by the FE in the vine metaphor which implies a unity of the believers with Jesus, and (ii) secondly it is not simply to be understood as a personal union with Jesus, a one on one relationship, but it is a union with one another in a relationship with Jesus (Hartin 1991:14). These two basic aspects are found in Jn 15:1-17 where vv 1-8 relate to the unity of Jesus with his disciples and vv 9-17 to the unity between the disciples mutually. Thus the existence of the disciples is no longer in the realm of the flesh, but in that of the spirit (Schneider 1969:345).

Jn 15:1-17 will now be examined in order to determine the 'oneness' between the disciples mutually in its close interrelatedness with the oneness between Jesus and the disciples.

┌	1 <sup>1</sup> Εγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή,
└	2 καὶ ὁ πατήρ μου ὁ γεωργὸς ἐστίν.
┌	3 <sup>2</sup> πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό,
└	4 καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ.
┌	5 <sup>3</sup> ἤδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν
└	6 <sup>4</sup> μείνατε ἐν ἐμοί,
┌	7 καὶ ἐγὼ ἐν ὑμῖν.
└	8 καθὼς τὸ κλήμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε.
┌	9 <sup>5</sup> ἐγώ εἰμι ἡ ἄμπελος,
└	10 ὑμεῖς τὰ κλήματα.
┌	11 ὁ μένων ἐν ἐμοὶ καὶ ἐγὼ ἐν αὐτῷ οὗτος φέρει καρπὸν πολύν,
└	12 ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
┌	13 <sup>6</sup> ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα
└	14 καὶ ἐξηράνθη,
┌	15 καὶ συνάγουσιν αὐτὰ
└	16 καὶ εἰς τὸ πῦρ βάλλουσιν
┌	17 καὶ καίεται.
└	18 <sup>7</sup> ἐὰν μένητε ἐν ἐμοὶ καὶ τὰ ρήματά μου ἐν ὑμῖν μένη, ὃ ἐὰν θέλητε αἰτήσασθε
┌	19 καὶ γενήσεται ὑμῖν.
└	20 <sup>8</sup> ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε
┌	21 καὶ γένησθε ἐμοὶ μαθηταί.

┌	22 <sup>9</sup> καθὼς ἠγάπησέν με ὁ πατήρ, καὶ ἐγὼ ὑμᾶς ἠγάπησα
└	23 μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.
┌	24 <sup>10</sup> ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου,
└	καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τητήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.
┌	25 <sup>11</sup> Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμῇ ἐν ὑμῖν ᾗ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.
└	26 <sup>12</sup> αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμῇ, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς
┌	27 <sup>13</sup> μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.
└	28 <sup>14</sup> ὑμεῖς φίλοι μου ἐστε ἐὰν ποιῆτε ἃ ἐγὼ ἐπέταξα ὑμῖν.
┌	29 <sup>15</sup> οὐκέτι λέγω ὑμᾶς δούλους,
└	30 ὅτι ὁ δούλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος
┌	31 ὑμᾶς δὲ εἶρηκα φίλους,
└	32 ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισά ὑμῖν.
┌	33 <sup>16</sup> οὐχ ὑμεῖς με ἐξελέξασθε,
└	34 ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς
┌	35 καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένῃ,
└	ἵνα ὃ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν.
┌	36 <sup>17</sup> ταῦτα ἐπέταξα ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

### Introductory remarks

Although the unity of verses 1-17 is recognized by NT scholars there are differences of opinion as to where the divisions within this section occur. Schnackenburg (1975:123) places it after v 11 while others (the NIV; Carson 1991:510f) place it after v 8 and after v 6 (Newman & Nida 1980:478; Brown 1972:666f). Regardless of where the break is made,

it is recognized that the first part deals with the image<sup>1572</sup> of the vine,<sup>1573</sup> and the second part with the application of (Newman & Nida 1980:477) or commentary on (Carson 1991:511) the image. For the purpose of analysis, we shall divide this section into two major parts (vv 1-8, 9-17).<sup>1574</sup>

The following is a brief indication of the development of ideas in the two clusters (C1-21, C22-36). The metaphor introduced by Εγώ εἶμι (C1) is repeated in C9. On the basis of the exposition in C6-8, it is continued with ὑμεῖς τὰ κλήματα (C10). From C11 attention is drawn more emphatically to φέρει καρπὸν πολὺν (C11) which Schnackenburg (1975:107) correctly indicates as the most important idea.<sup>1575</sup> The disciple who abides in Jesus and in Jesus' teaching, is promised that his prayers will be heard (C19), so that the Father will be glorified by an abundant bearing of fruit (C20). It is only C5 that does not fit into the framework of the development of thought directed towards φέρον καρπὸν (C3-8 -- C9-21).<sup>1576</sup>

C22-24 links the two clusters (C1-21 and C22-36): μείνατε occurs three times (C23f). The second cluster (C22-36) indicates the way to move from the position of μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν (C6f) to the position of καρπὸν πλείονα φέρη (C4). In this next cluster (C22-36) the thought develops in an associative manner.<sup>1577</sup> The idea of τὰς ἐντολάς in C24 is expressed in C26, which contains the commandment to love one another. Finally, in C35, καρπὸν φέρητε and μένη are again taken up and linked (cf Schnackenburg 1975:107f).

The glorification of Jesus (13:31f; 17:2) demands that he has to leave his disciples and this physical absence is ultimately the problem in this section. His departure brings with it

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<sup>1572</sup> Scholars differ concerning the genre of Jn 15:1-8. Schnackenburg (1975:109) calls it a metaphorical discourse. According to Carson (1991:511) it is a metaphor. Brown argues that in form Jn 15:1-8 is neither a parable nor an allegory but a *mashal*. According to Barrett (1978:471) it is simpler and better to see in it the reflection of the FE upon the traditional image. In this study, this image will be referred to as either, an image or a metaphor depending on the context.

<sup>1573</sup> Carson (1991:511f; cf also Barrett 1978:471) points out that it appears from parallel texts in the Synoptic Gospels that the vine/vineyard was one of the most common motifs in ancient religions. Bultmann (1941:407) finds parallels in the Mandaean literature and the Odes of Solomon, and sees in the vine a reflection of the oriental myth of the tree of life. In the Synoptics (Mt 20:1-16; 21:28-32; Mk 12:1-9; Lk 13:6-9; 20:9-16) they have two things in common: (i) a narrative plot; (ii) the people connected with the vineyard portray Israel or a part of Israel and are far less fruitful than they ought to be. By contrast the metaphor in the FG (15:1-8) shows no plot development, and Jesus himself is the vine. The NT follows in the steps of the OT (i.e. Isa 5:1-7; 27:2ff; Jer 12:10ff; Ezek 15:1-8; etc). 'A Hellenistic reader of the gosel would find the figure of God as γεωργός familiar enough' (Dodd 1980:136f).

<sup>1574</sup> Bultmann (1941:406) divides 15:1-17 similarly. He views the first part of the discourse (vv 1-8) as an exhortation to constancy of faith and links it with μείνατε ἐν ἐμοί. The second part of the discourse defines ἐν ἐμοί more specifically as ἐν τῇ ἀγάπῃ τῇ ἐμῇ. The command of love is placed on this foundation. Bultmann even sees 15:1-17 as a commentary on 13:1-20 for the parts here correspond to the two interpretations of the footwashing. This again confirms the interwovenness of the FG and especially of chs 13-17. For the links between these two sections (vv 1-8 and 9-17), see Carson (1991:510).

<sup>1575</sup> This metaphor, after introducing the three actants, starts with the objective of φέρον καρπὸν (C3) and ends with the idea of καρπὸν πολὺν φέρητε (C20). In between the way in which this objective can be achieved is described.

<sup>1576</sup> Schnackenburg (1975:108) is of the opinion that it can be an incidental comment on the word καθαίρει: "ἤδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν."

<sup>1577</sup> Cf Schnackenburg (1975:108) for a list of associative words.

certain ethical implications which in ch 17 are suggested in the 'oneness motif' in semi-cola 3.40f and refer to the horizontal dimension of discipleship. The Johannine ethics explains how the disciples will accomplish their mission in the world. Because of the disciples' attachment to Jesus, a certain quality of life, formulated in the ethics described in the FG, is expected from them.

However nowhere in the FG does the FE clearly and systematically describe a doctrine of ethics. In ch 15<sup>1578</sup> the FE gives us an indication what the life of a disciple of Jesus should be like, referring to a person who lives in close relationship with Jesus.<sup>1579</sup> He attempts to show how this unity concept in ethics connects with 'the unity of the disciple with Jesus and God'. Thus the oneness of a disciple with Jesus and God will result in ethics. The character of a disciple of Jesus is very important. His way of life supports the message he carries. His word and his conduct (life) are revelatory for they are the eyes through which the world see Jesus. They must see Jesus as the Light, the Life, the Living water and the personification of God's love through which salvation comes. This information has to be conveyed to the world.

The search here is for principles, commands and norms that constitute a relationship response relating to the example set by Jesus' way of life. This becomes the analogy by which disciples of Jesus respond to the God who is calling them into a relationship. The question that arises is: What must the disciples do? Chapter 15 answers this question. They must bear fruit and they must glorify God.<sup>1580</sup> In order to accomplish this they must be obedient to the Word: they must love one another--only this will qualify them as witnesses. The Paraclete is the one who then confirms these things.

## **1. The theological basis for the Johannine ethics**<sup>1581</sup>

### **a) The theological structure of Johannine ethics**

In cola 1-21 the FE develops the vine image in terms of and in relation to three basic characters, already mentioned in the first three cola: Jesus as (εἰμι) ἡ ἄμπελος ἡ ἀληθινὴ (C1); the Father (ὁ πατήρ μου) as ὁ γεωργός (C2), and the disciples (πᾶν) as λῆμα (ἐν ἐμοὶ--C3). The real meaning of this metaphor becomes apparent when the functional relation between them is revealed (Van der Watt 1992:75).<sup>1582</sup> This interdependent

<sup>1578</sup> In their discussion on the ethics in the FG Johannine scholars (Hartin 1991:1ff; Van der Watt 1992:74ff) used ch 15.

<sup>1579</sup> One of the main points in this vine metaphor is that the branch gets its life from the vine. This implies that the disciple gets his life from Jesus. From the perspective of the FG in its entirety this would lead to the idea that Jesus gets his life from the Father (5:26; 6:57), but in this metaphor the role of the Father is to care for the vine and not to give it life (Brown 1972:660).

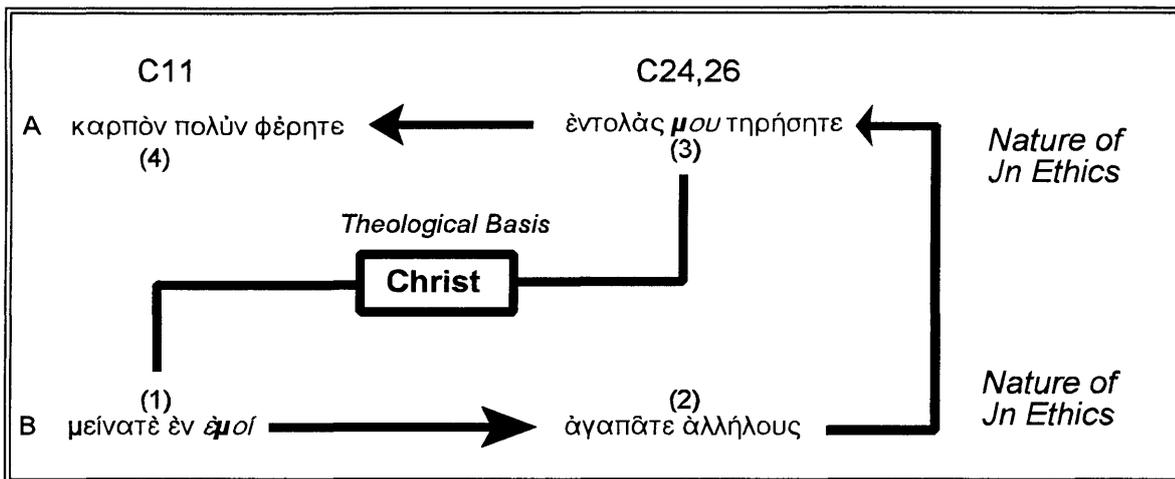
<sup>1580</sup> It is usually the Son who is glorified in the FG. But from 12:28; 13:31; 14:13 and 17:1,4 the Father is glorified in the Son--in the obedience of the Son and his accomplishment of his work. In 15:8 the glorification of the Father comes through the obedience and fruitfulness of the followers of Christ. ἐν τούτῳ (C20) is followed by an explanatory ἵνα clause ἵνα καρπὸν πολὺν φέρητε to indicate the manner in which the glorification will take place (cf Barrett 1978:475).

<sup>1581</sup> Schulz (1987:506ff) correctly maintains that ethics can never be interpreted as separate from a theological grounding (cf also Wendland 1975:111). Hartin (1991:2) suggest a paradigmatic shift to place the ontological questions and the significance of Christology as the foundation for the ethical actions of a Christian.

<sup>1582</sup> Van der Watt (1992:75) correctly refers to this structure as "n prosesmatige struktuur". The diagram certainly indicates events that are interdependent. All these events construct a process, starting at a specific

relationship (bond) between Jesus and the disciples enables the disciples to bear more fruit. Van der Watt (1992:76) points out that because the κλήμα is dependent on ἡ ἄμπελος, ἡ ἄμπελος, as the one who takes the initiative and is the maintaining element in this relationship, is placed first in rank.

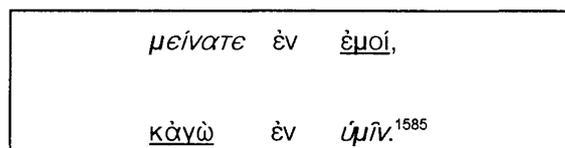
Ch 15 (in relation to 14:15-31) describes Johannine ethics in basically four statements<sup>1583</sup> which are concisely formulated in C11 and C24,26: "ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ οὕτως φέρει καρπὸν πολὺν" (C11), "ἐὰν τὰς ἐντολάς μου τηρήσῃτε, μενεῖτε ἐν τῇ ἀγάπῃ μου..." (C24) and "αὕτη ἐστὶν ἡ ἐντολὴ ἣ ἐμή, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς" C26). They are illustrated in the following diagram to indicate their relatedness in order to determine the position of each in the understanding process.<sup>1584</sup>



### Johannine Ethical Structure (15:1-17)

This ethical structure supplies us with a platform from which we can now discuss the Johannine ethics. These four aspects form a theological synthesis based on the relational nature of Johannine ethics. This constitutes the self-definition and function of Johannine discipleship. We will look briefly at the *theological basis* and *nature* of Johannine ethics as far it can be deduced from this ethical structure.

(i) μεῖνατε ἐν ἐμοί indicates the *basis* of the Johannine ethical structure. The expression that indicates the interdependent relationship between Jesus and his disciples is a chiasm found in C6f:



point (ὁ μένων ἐν ἐμοί) to culminate in καρπὸν πολὺν φέρητε.

<sup>1583</sup> The frequent occurrences of these phrases show their importance as themes.

<sup>1584</sup> In 14:15-31 the FE describes the love of the believer for Christ and in 15:9-17 primarily the mutual love of the disciples for one another. In the case of 14:15-31 the love for Jesus is the indication of the result of obeying Jesus' love command, while love for one another indicates the content of the command.

<sup>1585</sup> The fact that the verb μένω occurs eighteen times in this section shows its importance as a theme.

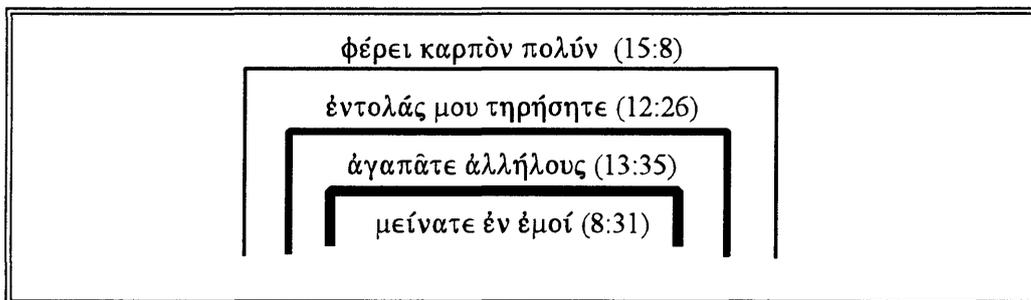
'Union with Christ (and contact hereby with the other world) forms the basis and theme of the whole of ch 15' (Barrett 1978:473). The chiasm indicates a mutual indwelling of Jesus (Father—cf 14:23) and disciple (Barrett 1978:473). This intimate relationship consequently leads to the καρπὸν φέρειν (C8,11,20). This chiasm highlights the ethical action which shows that the source and origin of all action rest in being united with Jesus (Hartin 1992:11).

(ii) ἀγαπᾶτε ἀλλήλους indicates the *nature* of Johannine ethics. Jesus' commandment to love one another can only become a reality when a person remains in Jesus and experiences his love which originates from the Father.

(iii) ἐντολάς μου τηρήσητε is the *persuit* of Johannine ethics. Obedience to the will of God is the consequence of a disciple's love for his master. Obedience is that factor which holds the relationship together.

(iv) καρπὸν πολὺν φέρητε is the *purpose* of Johannine ethics. This will glorify God. This was the objective of Jesus and consequently must also be that of any disciple.

The structure indicated above must also be seen concentrically.



This concentric pattern indicates a close interrelatedness and a particularly dynamic development, starting with the disciple's relationship with Jesus (the edification and transformation of himself) which is a prerequisite for the mutual love of the disciples towards one another, which again is a prerequisite for keeping the commandments. Stages (i) to (iii) must first realize before the bearing of fruit can be realized. Before one can move to, and be effective in a following stage, the prerequisite in the stage in which he is finding himself at first must become effective. The same applies to the rest.<sup>1586</sup>

This concentric pattern indicates how Johannine ethics relates to discipleship. The four texts in the FG which explicitly relate to and spell out different aspects of discipleship (8:31; 12:26; 13:35; 15:8) are closely combined with the four motifs that construct the structure of Johannine ethics:

- μείνατε ἐν ἐμοί
- ἀγαπᾶτε ἀλλήλους
- ἐντολάς μου τηρήσητε
- φέρει καρπὸν πολὺν

<sup>1586</sup> The sequence of ἀγαπᾶτε ἀλλήλους and ἐντολάς μου τηρήσητε can also be changed.

*This then implies that these crucial texts describe different aspects of discipleship: In **conclusion** we can say that Johannine ethics describes facets of discipleship which must be interpreted from the perspective of the agency motif.*

This is the broad structural framework within which Johannine ethics is perpetrated (cf Schulz 1987:504).

*b) Christ the centre of Johannine ethics*

Jesus as the true<sup>1587</sup> vine ('Εγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή--C1) is in the centre of this vine image (C1-21).<sup>1588</sup> Apart from the fact that Jesus himself refers to this (χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν--C12), it also becomes clear from the above diagram that this whole process revolves around Jesus so that in the end his disciples can bear much fruit by continuing with his mission.<sup>1589</sup> The pronouns in the core phrases "μείνατε ἐν ἄμοι" (C11) and "ἐντολάς μου τηρήσητε" (C24) also stress this point. According to Brown (1972:659) the emphasis is on Jesus as the real vine and not on the Father.<sup>1590</sup>

Van der Watt (1992:76) points out that the FE stresses this focus on Jesus stylistically. Throughout the metaphor Jesus speaks about himself in the first person. In this way he is the orientation point of his teaching. The 'Εγώ εἰμι-proclamation by Jesus about himself right at the beginning of this metaphor puts Jesus in the foreground. The consequent repetition of the phrase "μείνατε ἐν ἐμοί", the frequent use of the pronoun ἐμοὶ and other phrases stress Jesus' centrality. Wendland (1975:110) correctly states that Johannine ethics is Christologically expressed.

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<sup>1587</sup> Jesus describes himself as ἡ ἄμπελος ἡ ἀληθινή (C1). The addition of the attribute (ἡ ἀληθινή) is striking, for it is strongly emphasized by being placed after the noun. According to Schnackenburg (1975:109) it is difficult to say to what extent there is a difference between this adjective and ἀληθής (cf 6:55; 8:16). Schnackenburg correctly suggests that the special qualitative character of the vine is stressed by this attribute.

<sup>1588</sup> ἀληθινή (C1) in the formal sense means 'genuine', 'real', in contrast to the 'imagined', 'unreal'. Because this passage deals with the search for a new life, it also means 'divine', for there is only 'real' life is found only in God (Bultmann 1941:408).

<sup>1589</sup> Hartin (1991:3) draws attention to the fact that the reflection of the early church upon the significance and meaning of the life of Jesus learned to see in these events a continuation of the involvement of God with Israel in the world. Israel bore witness to a group of people who lived in a relationship, in a community, with God. Both Israel and Jesus show the way of God with the world. Consequently the early Christians, i.e. the FE, believed that by their imitation of the life of Christ, they were the continuation of God's involvement in the world. Thus the line through which God's involvement in the world took place is: Israel ----> Jesus ----> Disciples of Jesus (Spirit).

<sup>1590</sup> Even if this is the case we must bear in mind that everything here culminates in the glory of the Father (C20) as 4:21-23 and 17:1-5 indicate. The role of the Father is also very important: he, in supreme control (Barrett 1978:473), takes great care by pruning the dead branches so that the branches will be even more fruitful (C3f). The love mentioned in this passage originates from the Father (C22); the Father gave his Son commandments (C24); Jesus revealed everything he learned from the Father (C32); the Father hears the prayers of believers (C18f and C35). Thus although Christ forms the centre of Johannine ethics, the Father certainly does not play a secondary part. His involvement (activity), as described in C3f, leads to the idea of bearing fruit which as another dominant aspect of the this discourse (C6-12) and its objective (C20). The Father is mentioned again in C20, according to which he is glorified in the disciples' καρπὸν πλείονα φέρη. As the 'vinedresser', God carries out his work in Jesus, the vine, which also increases the importance of the activity of the disciples (Schnackenburg 1975:109).

*c) The function of Jesus' λόγον and ἐντολή*

The λόγον and ἐντολή of Jesus refers to his revelation. In C5 the words of Jesus are described as instruments through which a branch can bear more fruit. This is due to the purification of Jesus' words. In C18 the phrase τὰ ρήματά μου substitutes ἐγώ in C7 and C11:

μείνατε ἐν ἐμοί, καὶ ἐγώ ..(ἐγώ).....ἐν ὑμῖν.<sup>1591</sup>

μείνητε ἐν ἐμοί..καὶ τὰ ρήματά μου ἐν ὑμῖν

In this sense τὰ ρήματά μου indicates the mode in which Jesus remains in his disciples to edify and transform their lives (Van der Watt 1992:78). Here, as in the case of 17:8, τὰ ρήματά μου refers to the revelation of God's character, all the information the disciples needed in order to know God. According to Barrett (1978:475) these are the things that must remain in the mind of the believer. The reason why Jesus does this is because the revelation which Jesus brought centres in himself and τὰ ρήματά μου (C18). The person and the revelation of Jesus are often interwoven in the FG. Thus, when a person believes in Jesus his entire life-orientation, his life and world contemplation and his conduct are changed and directed by these revelatory words of Jesus. This in particular concerns the performative power of these words. These words influence the believer concretely and dynamically because they are linked to the person of Jesus. These words do what Jesus would have done to his disciples. Therefore Jesus can substitute his person with τὰ ρήματά μου.

In C22-36 Jesus goes one step further. In this context, which is described as the commentary on the metaphor, Jesus gives his disciples clearly formulated commands. These commands concern the conduct of the disciples: ἐντολάς μου τηρήσητε (C22-24,26,28,36) and constitute part of Jesus' revelatory words which have to μένων in the disciples and which have to change and purify their lives (Van der Watt 1992:78).

This revelatory message is thus the means by which Jesus and the Father are communicated to people (Balz 1986:46). The result is a dynamic edifying presence of Jesus in the life of his disciples. This presence of Jesus can be seen concretely in the φέρει καρπὸν πολὺν in the life of Jesus' disciples (Van der Watt 1992:78).

Therefore Johannine discipleship in faith includes not just following in the passive sense, but also the following or observance, τηρεῖν, of the words of Jesus: cf 8:51f; 14:23f; 15:20; 17:6, which also becomes a τηρεῖν of his commandments or his commandment of love; 14:15,21; 15:10 (see Riesenfeld 1969:144f).

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<sup>1591</sup> Hartin (1991:11) oversteps the line when he restricts the meaning of the remaining of the disciples in Jesus to 'through faith' and the remaining of Jesus in the disciples to 'through love and fruitfulness'. The meaning of μένω will become clear from our discussion.

## 2. The nature of Johannine ethics

### a) μέινετε ἐν ἐμοί as the basis and starting point in ethics

With these words ("μέινετε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν" -- C6f)<sup>1592</sup> the FE wants to indicate the basic relationship on which the vine image wants to focus the attention.<sup>1593</sup> μέινετε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν are two sides of one coin for it is an attempt by the FE to describe the only relationship between Jesus and the disciples (Hartin 1991:11).<sup>1594</sup> The idea that the κλήμα are inseparable from and dependent on ἡ ἄμπελος speaks for itself.

With the words ("μέινετε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν..." -- C6-8) the disciples are advised by Jesus so that they will bear fruit. The idea of καρπὸν φέρειν connects C3f and C6-8 to make it clear to the disciples that they cannot bear fruit on their own or on the strength of their own merit, but only from their μέινετε ἐν ἐμοί (Christ) (Schnackenburg 1975:112).

Because the FE gives no further exposition of the meaning of μένειν, and because of the interwovenness of the themes in the FG, we shall have to consider another passage where μένειν also occurs in order to clarify its meaning. One of the other passages<sup>1595</sup> where μένειν occurs is 8:31:<sup>1596</sup> "Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίου, Ἐὰν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ<sup>1597</sup>, ἀληθῶς μαθηταὶ μου ἔστε,.. When a disciple remains in Jesus (μέινετε ἐν<sup>1598</sup> ἐμοί) he will continue to be Jesus' disciple.

<sup>1592</sup> According to Barrett (1978:474) the phrase "μέινετε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν" can be interpreted as a comparison (abide in me as I abide in you) or as a conditional sentence (if you abide in me, I will abide in you). Barrett finally chooses to draw these balanced clauses very closely together: 'let there be mutual indwelling'.

<sup>1593</sup> The verb μένω occurs eighteen times in this section showing its importance as a theme. Barrett (1978:474) is convinced that μέινετε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν is the basic thought in the chapter.

<sup>1594</sup> In C1-5 the FE describes the nature of the association of the believer with Christ and God in the indicative mood; yet the imperative was already implicit in: καρπὸν πλείονα φέρη. In the C6 the discourse adopts the imperative mood: μέινετε ἐν ἐμοί.

<sup>1595</sup> μένειν also occurs in 6:56. μένειν ('remains' or 'abides') is an important verb for the FE, as seen in its usage of defining not only the relationships between Father, Son and Spirit (1:32f; 14:10; 15:10), but also between believers and Christ (5:38; 8:31; 15:4,7,9,10). According to Carson (1991:298) the mutual indwelling is not precisely reciprocal. That the believer remains in Christ means that he continues to be identified with Jesus, continues being a believer, continues in saving faith and consequently transformation of life. The remaining of Christ in the believer means that Christ 'identifies himself with the believer ... in help, blessing, life, and personal presence by the Spirit (cf 14:23-27)' (Carson 1991:298). Schnackenburg (1971:94) indicates no distinction in meaning in the 'reziproke Einigungsformel'. For Schnackenburg this formula indicates simply but impressively the uniqueness of this union. Beasley-Murray (1988:478) understands the meaning of μένειν in Jesus as coming from C18-24. This, according to him, would mean to let *his words* remain in us (C18), to live *in the love of Jesus* (C23) and to live *in obedience* (C24) to the one who loves.

<sup>1596</sup> Because 8:31 has already been discussed it will not be discussed in detail again.

<sup>1597</sup> μένειν occurs in the FG in relation to:

Jesus: μέινετε ἐν ἐμοί (C6; 6:56)

Love : μενεῖτε ἐν τῇ ἀγάπῃ μου (C24)

Word : μένητε ἐν τῷ λόγῳ τῷ ἐμῷ (8:31)

<sup>1598</sup> The word ἐν has a deeper significance which is made completely clear by the formula μέινετε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. This formula goes beyond the metaphor to emphasize the special and unique union of the disciple with Christ (Schnackenburg 1975:112).

Van der Watt (1992:79) points out that in 8:31-38 the contrast between 'slavery' and 'the freedom' as a member of a family is indicated. From this context only the Son could 'abide' in the house of the Father (Schnackenburg 1975:125f).

According to vv 32 and 34 this 'freedom' relates directly with the actions of the person. Only the person who has been liberated by the Son (8:35) and consequently knows the truth (8:32) will be truly free from sin. The one who does not follow this direction indicated by Jesus, will remain enslaved to sin (8:34). The effect is thus clear: the person whose status (nature) has changed from being a slave to being a free man has changed his behaviour accordingly. A slave can only act according to the will of his master (which is sin). A free man acts in accordance with the conduct of the family into which he has been incorporated (cf 15:13-15). These actions are determined by the Father of the family.

This argument by the FE continues in another metaphor in the same context. He refers to the kinship of a person. Nobody can hide his origin because it is seen in his deeds. Therefore, a child of Abraham will act like a child of Abraham (8:39-41), a child of God certainly will act like a child of God (8:42,47) and a child of Satan will act like Satan (8:44).

In conclusion we can say that in both these images Jesus relates the status of a person with his behaviour. Therefore the life of a person who has been redeemed by Jesus will be like the life of Jesus because that person acts like Jesus does--a disciple of Jesus is what God has made him.<sup>1599</sup> What we have here is a person -identification; the disciple identifies himself completely with the person and conduct of Jesus so that he, in his conduct, demonstrates (manifests) the identity of Jesus. Thus the disciple of Jesus lives in a godly relationship dynamic<sup>1600</sup> that comes with high demands because of this new reality. By living in this new reality the disciple must live in obedience within the parameters put forward by God's command (Van der Watt 1992:79). The union of the disciples with Jesus is achieved in their discipleship; and the radical meaning of μαθητῆς εἶναι has become clear as a reciprocal μένεται ἐν ἐμοί (cf Bultmann 1941:415). Thus the loyalty that is demanded is not so much a continued being *for*, but a being *from* (Bultmann 1941:411f).

This metaphor highlights ethical action in order to show that the source and origin of all action rest in being united with Christ.

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<sup>1599</sup> Van der Watt (1992:78ff) also refers to the 'life' and 'kingdom' motifs which help to elucidate the meaning of Johannine ethics. With regard to the 'kingdom' motif Van der Watt refers to 18:36: ἀπεκρίθη Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο [ἄν], ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. Basic to this statement lies the relation that exists between the king and his subjects. They identify themselves with him as their acts relate to those of their king. The 'life' motif describes the new existence which a believer receives from God (Wendland 1975:110; Van der Watt 1986). In order to explain what this new life in Christ comprises the FE uses an analogy. Jesus compares what happens in the heavenly world to what happens in the ordinary world everyday: things such as birth (3:5,8), eating (6:35), drinking (4:13f; 7:37f), light (8:12) etc. Jesus uses this to illustrate eternal things. Thus Jesus uses familiar things to explain the unfamiliar things. When a person has been reborn into a new life, he becomes part of God's world in which he can live forever. In this new reality such a person's bread and water are Jesus himself. God is his Father (1:13) which implies that he has been adopted into this godly family. Being part of this family the norms and rules of this family are also applicable to and have to be obeyed by him. These rules come from the Father himself and the child of God has to act accordingly. Therefore Jesus can emphasize the oneness of his disciples in ch 17 (17:11,21-23; Schulz 1987:490).

<sup>1600</sup> This union with Christ is not viewed by the FE as a static condition (Barrett 1978:474). Μένειν means that the believer holds on loyally to the decision once taken (Bultmann 1941:412).



καθώς.... ἠγάπησέν με ὁ πατήρ,.... κἀγὼ..... ὑμᾶς ἠγάπησα (C23)  
 ἵνα..... ἀγαπᾶτε ἀλλήλους..... καθὼς.... ἠγάπησα ὑμᾶς (C27)

The content of this parallelism can be constructed as follows:

Father *loves* Son // Son *loves* disciples  
 Son *loves* disciples // Disciples *love* Disciples

This pattern indicates that the nature of love at the beginning is similar to that at the end. This is an indication of a representative flow of this love from the Father through to the Son, from the Son to the disciples and from each disciple to the others.<sup>1604</sup> The love of the Father for Jesus constitutes the basis of Jesus' love for his disciples with regard to both origin and intensity.<sup>1605</sup> 'The Son loves his disciples with the same divine love the Father has for him' (Brown 1972:663). In the same sense then the disciples must love one another. Here we have the tendency that *love* moves beyond borders. In the case of the disciples love is a group expression--a disciple's identity is determined by and becomes clear from his relationship with the other disciples.

To clarify the presence of love in the disciples we must start with God as the origin (cf Furnish 1972:133). This love of God finds revelatory concrete shape in Jesus, so that when a person accepts Jesus and his revelation faithfully (1:12) this love of God will also manifest in him (cf 17:26). Thus, by nature, the love possessed by the Father and the Son does not differ from that possessed by the disciples. Thus we are talking here not of love as personal affection, but the existential being of the disciple for his fellow disciples, that completely determines his own existence. To abide (μένων) in love, demanded by Jesus from all disciples, means to continue in the love they have received from Christ, in the state of being loved, which Christ again experienced from the Father (cf Bultmann 1941:416). Through their love for one another Jesus' disciples will experience God and his love. What happens here is that God works through people with people. Through people who lives in a close relationship with God, he becomes a reality for those who make contact with these people, i.e. Jesus and later his disciples.

From this love parallelism it seems clear that the relationship of the believer with Christ is analogous to the relationship of Christ with the Father: it is indeed grounded in it. That which makes Jesus the Revealer of the Father in his mission is the meaning the being of the Father has for him and the meaning his being has for the Father. Similarly in their mission the meaning of the being of Christ for the disciples will make them revealers of Christ (cf Bultmann 1941:416).

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developed in this way into a completely satisfactory synthesis--as in the case of love in ch 14:15-15:17 (cf also μένων and φέρει καρπὸν πολύν).

<sup>1604</sup> The use of the present subjunctive in C26 suggests that the mutual love of the disciples should be continuous and lifelong (Brown 1972:663).

<sup>1605</sup> In 3:35, 10:17 (ἀγάπην) and in 5:20 (φίλειν) the love of the Father for Jesus is expressed in the present tense, which indicates the continuous character of this love. In the present context and in 17:24,26 the aorist is used to emphasize the expression of the love in which Jesus gives himself for men--the supreme act of love. This, however, does not exclude continuous love as indicated in C24.

In *conclusion*, from this 'love' parallelism and the equivalent 'oneness' parallelism in 17:21-23 it is clear that discipleship (the relationship between Jesus and his disciples) is based and modelled on the Father/Son relationship. This will consequently imply that the agency of Jesus is the construct of the agency of the disciples.

It seems clear that 'love' is the concretizing of God. Through our love for one another, God manifests himself and his love. This love has a revelatory-salvific dynamic. Through love God reveals Himself. When the world sees and experiences this they will come to faith. They will then πιστεύειν/γινώσκειν (C3:40,41) that Jesus was sent by God.

(ii) The relationship between 'love' and 'deeds'

Van der Watt (1992:81) gives a valuable though complex description of what love comprises. He defines it as an attitude towards someone or something that is based on a relationship and has been determined by it. The relationship is always between two persons or entities between which a feeling of involvement can exist. The attitude in such a relationship must, contentiously, be understood broadly as something that functions to include the entire person. On the emotional level it concerns a feeling of loyalty and close connection towards the party on whom it is focussed which become of particular value for the one who loves. On the level of the will, love alludes an attitude that would consciously influence the decisions of a person. He would seek the advantage of the other party within the parameters of their relationship. This definition of Van der Watt clearly spells out that love comprises a feeling → a will → and finally ends in deeds corresponding to the feeling. Buby (1981:561) also defines love remarkably, but very briefly, as *the energy of our whole heart and person which is turned toward the other*. According to him it is 'always a present experience or situation in the commitment of the believer' (p 565).

In the light of what has been the meaning attached by Jesus' to love becomes clear when he says "μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ... μένω αὐτοῦ ἐν τῇ ἀγάπῃ (C24) or even when he says that God's love for Jesus is in the disciples (ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ᾗ--17:26). Here we have the extension of the love of God. This means that the Father, the Son and the disciples share a mutual attitude within the parameters of their relationship. God, who is the origin of this love, determines the basis and nature of the attitude. If Jesus (and also the disciples) then remains 'in' the love of his Father it implies that the attitude and will of Jesus falls in the parameters and duplicate the will and attitude of the Father. In this sense the love of the Father is 'in' both Jesus and the disciples.

Van der Watt (1992:82) points out that because of the fact that the Father, the Son and the disciples are not equal in status in this relationship, they could by virtue of the same attitude act differently towards one another. This would imply that, in order to do something to the advantage of the other parties the Father gives his Son (3:16)<sup>1606</sup> to the disciples and, in doing so, glorifies him (13:31f). The Son gives his life for his disciples (C27) and also glorifies the Father (13:31f), while the disciples serve Jesus (12:25f) and bear much fruit to glorify the Father (15:8).

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<sup>1606</sup> In 3:16 we read 'For God so loved the world that he gave his one and only Son.' God's purpose in doing this was 'that whoever believes in him shall not perish but have eternal life.' This theme runs like a leitmotif throughout the FG. Jesus said, 'my Father's will is that everyone who looks to the Son and believes in him shall have eternal life...' (cf also 20:31). Dunnivant (1991:165) says that 'The unity of Christians is meant as a sign to the world that God so loved'.

In the FG Christian action is based on divine love. Therefore responsive love for Christ cannot be limited to emotion. It finds expression in the obedient acts of the disciples: Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε (14:15; cf 14:21).<sup>1607</sup> The ἐντολαί are thus to be related to the 'new commandment' of love (13:34).<sup>1608</sup> The ἐντολαί may be traced back to the revelation which Jesus brought. His love and obedience to the Father are the starting point and model (8:55; 15:10) (Riesenfeld 1969:144).<sup>1609</sup>

The phrase "Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε" which constitutes the meaning of C3.10 (καὶ τὸν λόγον σου τετήρηκαν) occurs frequently in chs 14 and 15<sup>1610</sup> and forms a parallelism:

Ἐὰν...ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε	(14:15)
Ἐὰν τις ἀγαπᾷ με τὸν λόγον.....μου.. τηρήσει	(14:23)

From this parallelism four deductions follow:

(i) τὰς ἐντολὰς τὰς ἐμὰς is the same as τὸν λόγον μου which refers to the revelation of God in and through Jesus.

(ii) ἀγαπᾶτέ με indicates a relationship between Jesus and the disciples.

(iii) These two phrases are two typical conditional sentences with a primary conjunctive (ἀγαπᾶτέ/ἀγαπᾷ) in the protasis and a future indicative (τηρήσετε/τηρήσει) in the apodosis. The FE uses this conditional sentence to picture distinctly and vividly a future condition (τὸν λόγον μου τηρήσει) which is near and practical and will be the result of a relationship (ἀγαπᾷ με) that has been initiated (or is going to take place) (Abbott & Mansfield (1973:47). At this point Jesus sets an example: ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατο μοι ὁ πατήρ, οὕτως ποιῶ (14:31). A true relationship implies as a result obedience to God's revelation. This would mean that καὶ τὸν λόγον σου τετήρηκαν (C3.10) refers to the result of the relationship depicted in C3.11.<sup>1611</sup>

(iv) According to Riesenfeld (1969:145), τὸν λόγον σου τετήρηκαν (C3.10) shows what significance was accorded to the transmitted message.

In *conclusion*, as the Father loves, so must the Son and the disciples also love. The love of the disciples of Jesus must therefore in no way differ from the love of Jesus because its nature is determined by the love of God. By implication this means that the love of the disciples is merely an expression of the love of God and their deeds must compare with those of Jesus' in a particular situation (Van der Watt 1992:83).

<sup>1607</sup> The ἐντολὰς relate to the new commandment of love (14:15,21,23; 15:10,12,17).

<sup>1608</sup> The lexical meaning of τετήρηκαν (τηρέω) is: 'preserve,' 'keep,' 'to take care of' (Liddell & Scott 1974:704; Schütz 1976:132). Schütz (1976:133) is of the opinion that all the Johannine passages, that are concerned with the keeping of the word or commandments by Jesus' disciples (8:51; 15:10; 17:11,15) are at the same time concerned with remaining in Christ. In the LD (14:15,21,23f) there is a special shade of meaning; love for Christ is described as personal and immediate relationship with him.

<sup>1609</sup> Jesus shows some qualities of this life in his relationship with his Father; when one is in the Father's house/or part of his family, you do as the Father does.

<sup>1610</sup> 14:15,21,23,24 and 15:10

<sup>1611</sup> The same relates to semi-cola 3.13-15.

(iii) Jesus the υπόδειγμα of discipleship

The close relationship that exists between love and actions has been indicated. For the FE it is of crucial importance that love must become concrete. Those who love Jesus will act like Jesus (cf 14:21,31; 15:10). A disciple follows in the footsteps of his master who is continuously the revelatory example.<sup>1612</sup> The disciple sees and experiences the content of true love in the way of life of his master (cf Wendland 1975:112). This relationship between Jesus and his disciples (depicted as discipleship) implies that the disciple is subjected to the command of Jesus. The keeping of this command is only possible by virtue of the relationship between Jesus and the disciple (C9-21).

Jesus is the model and came to set an example (υπόδειγμα--loving the world). This example is depicted throughout the FG by means of various motifs: the light/darkness motif (3:19-21), the shepherd motif (10:2-6, 11-18), the kernel of wheat motif (12:24-26) and the footwashing motif (13:2-11) (cf Van der Watt 1992:83).

(i) In the Prologue (1:4) the Logos (Jesus) is referred to as the *Light* of men (...ή ζωή ήν τὸ φῶς τῶν ἀνθρώπων) and in 8:12 Jesus himself says 'Εγώ εἰμι τὸ φῶς τοῦ κόσμου. The function of the Light was that τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει (1:5) so that ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς (8:12). The soteriological and ethical implications of this φαίνει were that Jesus placed the world in a position to choose between light and darkness and to judge between what is right and what is wrong (cf also 3:19-21; 9:4f).<sup>1613</sup> Those who perform good deeds in obedience to God (ὁ δὲ ποιῶν τὴν ἀλήθειαν--3:21) ἔρχεται πρὸς τὸ φῶς, while those whose deeds are evil remain in darkness (3:19).<sup>1614</sup> The example Jesus sets his disciples was ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με (4:34; 6:38). Because they are Jesus' disciples, they are expected ἵνα (they) ποιήσω τὸ θέλημα τοῦ (Jesus) πέμψαντός με (them)--in this case it would be Jesus (17:18; 20:21).

(ii) The second motif is that of the shepherd. The sheep follow their shepherd unconditionally. The sheep listen to the voice of their shepherd. 'He calls his sheep by name and leads them out' (10:3f). They identify fully with the shepherd and his deeds. Although this metaphor is not developed ethically by the FE, his motifs and implication are clear (Van der Watt 1992:83ff).

(iii) In ch 12, where reference is made to the Greeks who seek to see Jesus (v 20), Jesus refers to the time of his glorification (v 23). Jesus, in the atmosphere of the Passover (12:1), explains the meaning and beneficial implications of his death. He uses the 'kernel of wheat'

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<sup>1612</sup> In 13:36 Peter poses a question to Jesus: "Κύριε, ποῦ ὑπάγεις;" In replying to the question Jesus hints at the prospect that Peter will eventually follow Jesus. The use of the verb ἀκολουθῆσαι places it once more in the ethics of discipleship (cf also 12:26): Peter's whole life is meant to be one modelled on the life of Jesus. This comprises service to Jesus (12:26), the denial of his own will, being attentive to the words of Jesus (13:36ff) and at the same time being open to being led where he does not wish to go (21:18) (Schnackenburg 1975:62). Thus the goal of the life of a disciple is to follow the path mapped out by Jesus (Hartin 1991:8).

<sup>1613</sup> The ethical teaching in the FG has soteriological and Christological implications. Because of his close relationship with Jesus a disciple will live by the truth (3:21), and because of his salvation (regeneration--3:3,5) such a person will live in the light. Basically both statements mean the same.

<sup>1614</sup> Van der Watt (1992:85) correctly mentioned that in ch 9, especially in vv 35-41, the FE also uses another antithetical image, namely 'to see' versus 'to be blind'. A blind person cannot enjoy the shining of the light. To experience this he has to see. In order to see he has to accept Jesus, the Light (1:4f; 8:12), into his life.

motif to do this. The wheat *falls* to the ground and dies to produce many seeds. With this picture Jesus indicates what benefit his death would hold for people. Jesus, after explaining this image, applies it to his disciples (12:25f). To be his disciple a person has to follow Jesus by laying down his life as well. The way of doing this is to make a priority shift, that is to move his own interests to the periphery and the interests of Jesus to the centre, regardless of the cost. In dedicated self-sacrificing these disciples have to serve Jesus (12:26) and one another (13:14).

(iv) The last, and probably the most significant passage in which love is expressed in deeds (to serve), appears in 13:2-11, the scene of the footwashing. 'Without doubt the life of Jesus was characterized as a life of service to the Father and humanity. But this life demonstrates a special type of service. When Jesus responds to the needs of others, he does so in such a way that his mission and his relationship with the Father clearly emerge. At the same time his life of service becomes an example for the life of service to which he calls his followers' (Hartin 1991:4).

The context in which the footwashing takes place is the Passover and the love of Jesus for his disciples (Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς--13:1). These two perspectives constitute the background for the two interpretations of the footwashing. From the perspective of the Passover Jesus' death (13:8) will constitute and legitimize the new relationship between the disciples and Jesus. From the perspective of Jesus' love for his disciples the footwashing gives content to this new way of life in this new relationship: to serve one another. So 'the foundation for the very life of the Christian is the death and Resurrection of Jesus' (Hartin 1991:6).<sup>1615</sup>

Although the footwashing alludes to more than one matter, the exemplary remains the focus (Schulz 1987:502; Furnish 1972:136f). This is stressed by Jesus' own indication in v 15: ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. The ground of this statement lies in the relation that exist between Jesus and his disciples, the sender and his messengers (vv 14,16,20).

What must be bear in mind here is the role Jesus plays from out his position among his disciples. He, ὁ κύριος καὶ ὁ διδάσκαλος of the disciples, takes initiative and washes the feet of his disciples. He is the one who's feet actually have to be washed. As a sign of devotion, disciples occasionally would render this service to their teacher. But now, through performing this service himself, Jesus humiliates himself and takes on the form of a servant.

There was nothing in the ritual of the Passover meal that can be compared to the footwashing. Footwashing was done when a person entered the house, certainly not during the course of a meal (Brown 1972:564f). Thus when Jesus washes the feet of his disciples, he does not act in accordance with the normal cultural-historic custom. By washing the feet of his disciples he humiliates himself, putting himself in the serving position of a slave.

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<sup>1615</sup> Hartin (1991:6) continues to comment on the relationship between the death of Jesus and the ethical life. This action of the footwashing at the beginning of the LD connects it with the self-sacrificing death of Jesus and lays the foundation for the rest of Jesus' teaching in the LD. The ethical life of all disciples remains a response to what Jesus has done on their behalf. When Jesus dies on their behalf they are called to enter into a relationship with Jesus and consequently to accept the consequences of his death in their lives.

Peter perceives that the roles are being inverted and immediately refuses to allow Jesus to wash his feet (13:8).<sup>1616</sup>

After the washing Jesus explains the significance of his actions to the disciples (13:12). It is true that he is their Lord and Teacher (v 13), but by washing their feet he had set them an *ὑπόδειγμα* (13:15) because he wanted to redefine the position and conduct of the disciples. If Jesus acts like this, how should his disciples, his agents act? This answer is given in 13:14: "εἰ οὖν ἐγὼ ἐνίψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας." It is this serving attitude and act which bind the sender and the agent together (cf Schulz 1987:502; Furnish 1972:139) and which have to characterize their mission to the world (see 13:16f,20). The serving of one another in humility must become the hallmark of any disciple (Hartin 1991:5). In other words, the revelatory-salvific mission of the disciples as the agents of Jesus is clothed in the serving attitude and acts of the disciples. These disciples are to experience the love of God in their lives. In return this love should become the foundation for all their actions (Hartin 1991:15).

Finally Jesus explains in 15:13 that the ultimate point of this love, which also characterizes it, is that *μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ*. Even at this point Jesus sets an example by giving his life on the cross for the lost world. His giving of his life is presented as a paradigm and a call to the disciples to be ready to do the same (cf Schnackenburg 1975:124; Barrett 1978:476).<sup>1617</sup> This widespread ethical maxim occurs in colon 27: Jesus' friendship for his disciples.<sup>1618</sup> Jesus' reference to 'love of friends' (C27) gives a new identity to Christian friendship. The φίλοι concept serves to clarify the meaning of the union of the disciples with Jesus in so far as φίλοι is contrasted with δοῦλοι (Bultmann 1941:418). According to the FG the difference between a δοῦλος and a φίλος does not lie in doing or not doing the will of God, but in the comprehension of it (cf also Brown 1972:664). The disciples are called φίλοι by Jesus because he has revealed to them the total counsel of God (cf 16:12; 17:6-8). It is characteristic of the FG that the possession of knowledge distinguishes the friend from the slave and that knowledge should be very closely related to love. According to the FG it must be remembered that Jesus' deeds of obedience and humility are the distinctive marks of those who become φίλοι (Barrett 1978:477). According to Barrett 'φίλος probably became a technical term for "Christian"'.  

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<sup>1616</sup> The response of Jesus is that his disciples will only understand the significance of what he has done much later. This all fits in with other incidents in the FG. During the cleansing of the temple (2:22) and at the entry into Jerusalem (12:16) the FE comments that "ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ." Hartin (1991:5) correctly interprets this as the indication of a depth in the action(s) of Jesus that only acquires meaning after the resurrection of Jesus.

<sup>1617</sup> In the context of C27 the meaning is as follows: no-one shows his friends greater love than the man who lays down his life for them. Bultmann (1941:542; cf also Schnackenburg 1975:124f) points out that the pre- and non-Christian world is acquainted with the command of love. This would imply that 'death for the sake of others' would also be the reality. This statement about the love of Jesus for his friends shows Hellenistic influences in Johannine Christianity (Schnackenburg 1975:125).

<sup>1618</sup> This vocabulary occurs throughout the FG (3:29; 11:11; 20:2; cf also 11:3,36; 16:27 for all the disciples and 21:15ff for Simon Peter).

This title (φίλοι—C28) gives the disciples reason for carrying out Jesus' commandment to love.<sup>1619</sup> C28 has appellative power: the disciples cannot regard themselves as Jesus' friends unless they obey his commands. From C29ff onward the statement by Jesus that the disciples are his friends leads beyond the exhortation to an indication about the nature of this friendship. Friendship is a gift. Jesus raises the disciples from the status of servants to the level of friends. They must have seen themselves as servants of God and Jesus, but this new relationship through Christ gives them an intimacy with and a closeness to God. This kind of friendship was known in Judaism as 'friendship with God'. Because they were chosen by Jesus (ἐγὼ ἐξελεξάμην ὑμᾶς—C34) he discloses and entrusts to his friends everything he had heard from the Father and revealed to them the very being the character of God (17:6-8,26). Therefore they are no longer servants, but have become free men. Jesus enables the disciples to participate in the intimacy and trust of the Father which is the privilege of a friend and a free man (Schnackenburg 1975:126). Jesus had made known to his disciples everything that he had heard from the Father, i.e. that he has brought them the truth, that he has revealed the Father (C32; cf C5 and C18).

As Jesus goes on teaching his disciples he defines their relationship of friendship in a way that differentiates it from any such relationship in the Graeco-Roman world.<sup>1620</sup> The relationship between Jesus and his disciples is a reciprocal relationship, but with no equality in it. If they are Jesus' friends, it is not because of their initiative, nor does Jesus call himself their friend. He calls them his friends: οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς (C33f) (Bultmann 1941:419). Jesus calls his disciples his φίλοι (C28) because they were chosen by him (6:70). The οὐκέτι in C29 is the fundamental introduction of this new relationship that Jesus has created. The freedom and friendship that the Son gives replace the old dispensation (cf 8:33,36) (Schnackenburg 1975:126).<sup>1621</sup> 'Election is hardly mentioned in the case of the OT 'friends of God' (Abraham and Moses).<sup>1622</sup> In our context it is mentioned explicitly although not for the first time in the FG (cf 6:70 and 13:18). The fact that Jesus calls his disciples φίλοι has to be interpreted as pointing to the special relationship between Jesus and his disciples. A man has to be called by Jesus to be his disciple, therefore Jesus could emphatically state that οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς (C33f). Probably the main reason why Jesus refers to their election is to make them aware of this unmerited gift of their friendship with Jesus and of the fact that it certainly implies an obligation on their part. What Jesus expects from any disciple to whom he has given such a friendship is that he shall go out and bear

<sup>1619</sup> Barrett (1978:477) indicates that according to C28 'it is clear that the status of friend is not one which precludes obedient service; this is rather demanded. Cf. v. 10 and the parallels noted there; there is no essential difference between being Christ's φίλος and abiding in his ἀγάπη'.

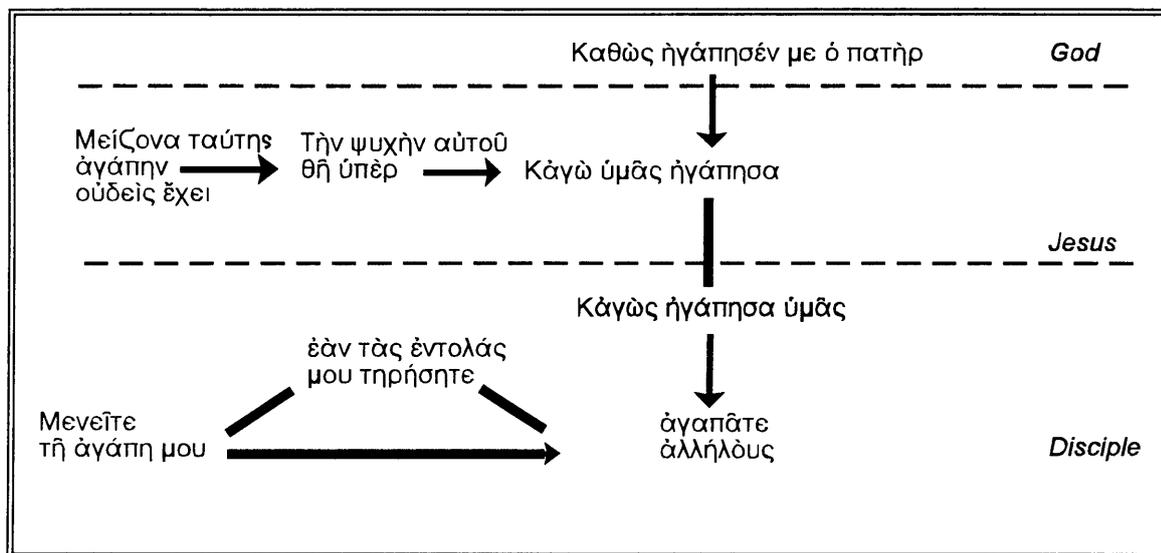
<sup>1620</sup> This is a reciprocal relationship in which each partner stands fundamentally equal, and in which each seeks the friendship of the other (Bultmann 1941:419f).

<sup>1621</sup> It is possible that we have here a connection with references to Abraham (18:17 and Haggadah) and Moses (Ex 33:11). According to Genesis God did not hide his thoughts from Abraham, and according to the Jewish Haggadah, God showed Abraham everything in this world and the next. With regard to Moses it is written: 'The Lord would speak to Moses face to face, as a man speaks with his friend.' Thus, what has been granted to these two 'men of God' in the OT, was now extended by Jesus to all disciples (Schnackenburg 1975:126).

<sup>1622</sup> In the majority of cases where *b-ahar* (and thus ἐκλέγομαι) is found, it is God who does the choosing. In the OT the idea of election is for the most part connected with the king and priests (cultic personnel). It is only said once of Abraham (Neh 9:7) and once of Moses (Ps 106:23) that they were 'chosen' by God (Coenen 1975:542; Schnackenburg 1975:126).

fruit.<sup>1623</sup> The meaning of bearing fruit is kept open (cf C8). This means that the missionary aspect can be present. According to Schnackenburg (1975:127) the dominant aspect is undoubtedly the fruitfulness of Christian life, which is especially demonstrated in brotherly love as is emphasized in C36, the last verse of the passage. Schnackenburg expresses it excellently: "Frucht" des Jüngerwirkens sind nicht die Menschen, sondern das Leben und die Lieben Gottes in den Meschen (vgl. 1 Jn 3,14f; 4,16).'

The following diagram gives a summary of the love structure displayed in 15:1-17.



c) ἐντολάς μου τηρήσητε the pursuit of Johannine ethics

(i) Obedience, the factor that holds a relationship together.

In our discussion of the relationship between 'love' and 'deeds' it became clear that obedience to the will of God is the consequence of the disciple's love for his master (14:15,21,23). Jesus stresses this fact in C22-24. This entire unit of the discourse is complete in itself and artistically composed. Its point of departure, to which it also turns, is the love of the Father. The two καθὼς-clauses are arranged chiastically, with the admonition to abide in the love of Jesus in the middle.

22 <sup>9</sup> καθὼς ἠγάπησέν με ὁ πατήρ, κάγὼ ὑμᾶς ἠγάπησα	A	
23 <u>μείνατε</u> ἐν τῇ <u>ἀγάπῃ</u> τῇ ἐμῇ.	B	
24 <sup>10</sup> ἐὰν τὰς ἐντολάς μου τηρήσητε,	C	
<u>μενεῖτε</u> ἐν τῇ <u>ἀγάπῃ</u> μου,	B'	
καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου <u>τετήρηκα</u> καὶ <u>μένω</u> αὐτοῦ ἐν τῇ <u>ἀγάπῃ</u> .	A'	

<sup>1623</sup> The idea of mission may probably occur in the expression ἔθικα ('I appointed you'--cf 4:38; 17:18; 20:21), but this is not necessarily the case. Even the expression ἵνα υἱεὶς υπάγητε ('that you should go') may indicate missionary activity, but need not necessarily do so. It is rather in the explicit reference in C35 that the FE turns back to the idea that the disciples must remain united with Jesus and to bear fruit (Schnackenburg 1975:127).

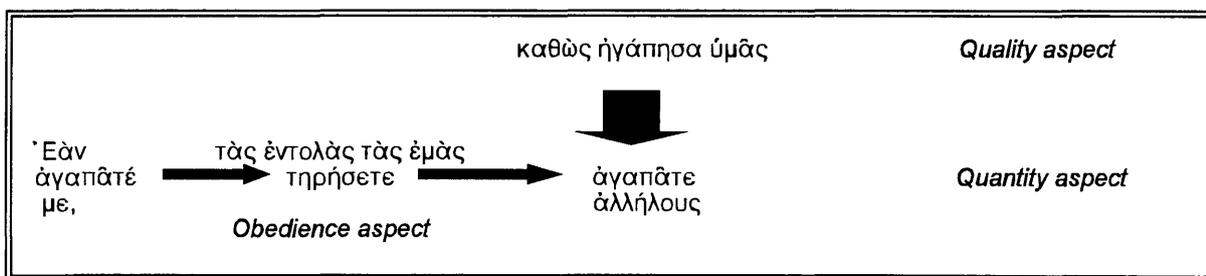
This appeal is the real aim of the chiasm and gives depth to the admonition: *μείνατε ἐν ἐμοί*. This chiasm emphasizes obedience. Jesus uses his obedience as an example (*καθῶς*) to call on his disciples to follow in his footsteps.

We have seen that the Christology is the centre of Johannine ethics. But we must bear in mind that Jesus' behaviour is actually the expression of the will of the Father (4:34; 6:38): *ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με*. The Son does nothing on his own, but bases all his actions on what he has seen and heard from his Father (5:19f,30; 8:28f,38; 14:10). Therefore Jesus can say "*ἀλλ' ἵνα γνῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθῶς ἐνετείλατο μοι ὁ πατήρ, οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν*" (14:31).

The same obedience which Jesus reveals with regard to the will of the Father is also expected from the disciples (cf Du Rand 1981:364ff). Van der Watt (1992:86) indicate that when Jesus is truly obedient to the will of God, the will of God becomes his will. In the same way when the believers are obedient to the will of Jesus, then his will becomes their will and their will will consequently be the same as the will of the Father. In this sense the commands of Jesus should be seen (Schulz 1987:505). The following two phrases form a parallelism (equivalent in meaning) and a chiasm<sup>1624</sup> which help to determine the meaning of *τὰς ἐντολὰς τοῦ πατρός μου*.

*ἵνα ποιήσω ..... τὸ θέλημα τοῦ πέμψαντός με*  
  
*ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου ..... τητήρηκα*

If this argument is correct it would mean that Jesus' commands to his disciples relate to God's will for him. Then God's will for them will be the same as God's will for Jesus. *ἐντολὴ* is not used here in an objective sense, but in the sense of a commission to be enforced. It refers to the commission that a father delegates to his son. When in ch 15 Jesus commands his disciples to love one another, he expresses what he and the Father expect from believers. An analysis of Jesus' command to his disciples then appears as follows:



Here we see that obedience arises out of love and love out of obedience (cf Barrett 1978:476 for an opposite view). This implies that for Jesus obedience is an act of love which results in love for one another. From the diagram three aspects concerning the love of Jesus' disciples have been indicated: a quality, a quantity and an obedience aspect

<sup>1624</sup> This chiasm contributes to emphasize the 'obedience' of Jesus, but especially to explain the meaning of "*τὰς ἐντολὰς... τητήρηκα*".

(which forms the focal point). The *quality* aspect (depicted by *καθώς*) allocates a certain value to this love. This love of the disciples for one another must correspond with the love Jesus had for his disciples. The *quantity* aspect (depicted by *ἀλλήλους*) indicates both a restriction and non-discrimination. On the one hand this love is restricted to the Johannine community who is part of God's family. On the other hand this love is non-discriminative in the sense that it is directed to all those who are part of God's family. These two aspects (quality and quantity) define *τηρήσετε*.

In order to accomplish this Jesus admonishes his disciples to *μενεῖτε ἐν τῇ ἀγάπῃ μου* (C24). This admonition contains a special reason for joy. Thus joy results from obedience.<sup>1625</sup> In 14:28 the joy of the disciples is only mentioned briefly. Here in C25, the joy which results from community with Christ is emphatically named. Schnackenburg (1975:117f) views it as the joy of the time after Easter and therefore of the abiding presence of Christ. The Baptist is the first to speak of this joy (3:29). It is especially in the LD (15:11; 16:21f,24) and the prayer (17:13),<sup>1626</sup> where Jesus spells out the new way of life, that the note of joy is sounded more frequently.

The joy is connected with Christ (*ἡ χαρὰ ἡ ἐμὴ*--15:11; 17:13) and is embedded entirely in the disciples (*ἐν ὑμῖν*). As in the case of love (*ἀγάπη*), *χαρὰ* is a heavenly quality possessed by Christ (C25), which he gives to his disciples as the consequence to their obedience (cf Carson 1991:546; Barrett 1978:509). This deduction is made in the light of the connection between C10 and C11.

A new dimension is added to joy in 16:24. Although the disciples should certainly have asked the Father for things, they have so far not requested anything from him in the name of Jesus (16:24): this was a privilege that belonged to the new dispensation. In anticipation of that new dispensation Jesus exhorts the disciples "ἕως ἄρτι οὐκ ῥητήσατε οὐδὲν ἐν τῷ ὀνόματί μου αἰτεῖτε καὶ λήμψεσθε". They are to do this in full recognition that this is the route to the fact *ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη* (16:24; cf C25). 'If that joy is part of the matrix of consistent obedience (15:11), that obedience, that remaining in Jesus (15:4) and his love (15:9) and his word (8:31), is the matrix out of which fruitbearing springs, the fruitbearing that is the direct consequence of prayer (15:7,8)' (Carson 1991:546).

Jesus' prayer in ch 17 demonstrates the communion Jesus has with his Father, which constitutes a paradigm for the intimate relationship that the disciples themselves will come to enjoy with the Father (Barrett 1978:509; Carson 1991:564). After Jesus' resurrection the wonder of his revealed identity will itself give birth to joy.<sup>1627</sup> From the context of ch 17 Jesus is praying that the disciples may be protected by the Father, which is equivalent to praying that they may be preserved to remain in the Father's love, obedient to him and in

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<sup>1625</sup> According to Barrett (1978:476) 'the joy of Jesus springs out of his obedience to the Father and his unity with him in love. The seal upon his obedience and love is his ascent to the Father, and this should make his disciples rejoice (14:28; 16:20-4; 17:13).' Brown (1972:663) thinks that *ὑμᾶς ἠγάπησα* (C22) is the real basis for the joy in C25.

<sup>1626</sup> In the Johannine epistles it occurs in 1 Jn 1:4; 2 Jn 12; 3 Jn 4. In Jn 16:20 it is used in connection of the joy of the world.

<sup>1627</sup> Probably "*καὶ ταῦτα*" (17:13) refers to the LD which then points to 15:11 where the joy of Jesus, like that of his disciples, turns on the thought of abiding in the Father's love and their obedience to him (Carson 1991:564).

allegiance to the 'word' which Jesus taught. All this is enough reason for joy (17:13) (cf Carson 1991:564).

The disciples are reminded of this joy in the promise that the Paraclete will be in them (14:17). In the case of both Paul (Rom 14:17; Gal 5:22) and the FE, joy is seen as one of the fruits of the presence of Christ or the Spirit. Distinctive in the case of the FG, and exclusive to the FG, is that this joy is to be 'full' (πληρωθῆ--3:29; 16:24; 15:11; 17:13). It is a joy that cannot be taken away (16:22). The FE was also conscious of the fact that the fullness is not reached on earth. This is clear from the use of three ἵνα clauses in these texts (15:11; 16:24; 17:13).

#### (ii) The relation between prayer and obedience

How is it possible for the child of God (disciple) to keep on producing fruit (cf C35)?<sup>1628</sup> The answer is simple: with God's help (ὁ ἔαν θέλητε αἰτήσασθε καὶ γενήσεται ὑμῖν, C18f). In order to understand this statement made by Jesus in C18f about God's answer to prayer, one has to consider the context. In C19 the believer receives a promise that "ὁ ἔαν θέλητε αἰτήσασθε καὶ γενήσεται ὑμῖν", but from C18 it becomes clear that this promise goes hand in hand with a condition "ἔαν μείνητε ἐν ἐμοὶ καὶ τὰ ρήματά μου ἐν ὑμῖν μείνη, ὁ ἔαν θέλητε αἰτήσασθε..." Thus the disciple who expects God to hear his prayer has to remain in Jesus and the words of Jesus have to remain in that disciple.<sup>1629</sup>

Because the disciple is part of God's family he expresses the will of God. This is due to the fact that he is tuned in to the family and the will of his Father. If Jesus' words are in a person and the whole existence of that person is oriented towards obedience to God, the requests of that person will correspond with the revelation brought by Jesus (Van der Watt 1992:86; cf Schnackenburg 1975:115; Barrett 1978:475). This would be because Jesus' words in that person would become the words of that person (Van der Watt 1992:86). On this basis God will answer his prayer. He makes his needs known to the Father and asks the Father to help him. From the instruction in C18f it becomes clear that the disciples should direct their requests to the Father in prayer. If they remain in Jesus they have the right to bring their needs to the Father -- needs which concern the φέρει καρπὸν πολὺν (C18).

#### d) καρπὸν πολὺν φέρητε as the purpose in Johannine ethics

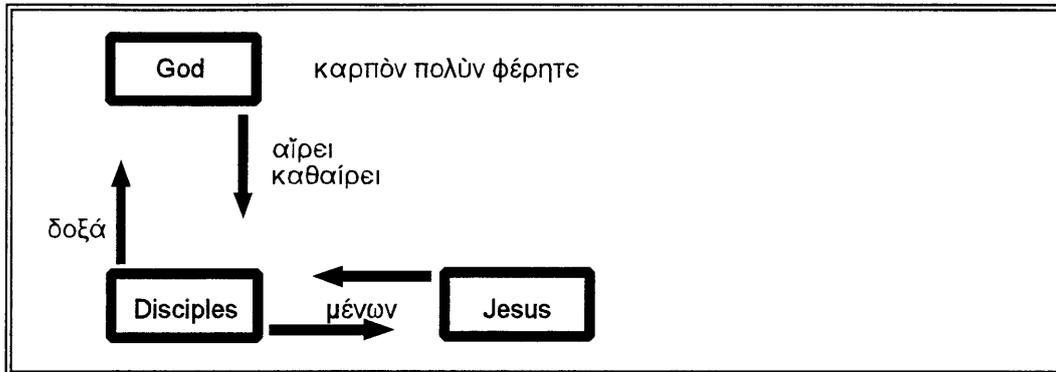
Everything that the disciples had previously received from Jesus was only preparatory. It was only the beginning of what was still to come and had to come to fruition. What is already a reality in Jesus, is to become a reality in them; this is the meaning of Jesus' exhortation to μένειν, ἀγάπειν, τηρεῖν and καρπὸν φέρειν.

<sup>1628</sup> The third καὶ in C36 is used expegetically by the FE and not *copulatively*. Therefore it must be translated as '...I chose you to go and bear fruit: fruit that will last'.

<sup>1629</sup> It is not possible for any disciple to bear lasting fruit if their requests are not granted by the Father. From the reference to prayer in C35 it would seem as though the hearing of their prayers were dependent on their bearing fruit, which contradicts C18f. It is not necessary to try to assimilate these two references (C18f and C35) as Schnackenburg (1975:128) tries to do. In the reference to prayer in C35 the same two aspects are present, namely, a condition and a promise which is linked with the condition. Thus the principle in both cases remains the same. The only difference between these two references is that the prayer in C18f refers to prayer before bearing fruit while the reference in C35 refers to prayer after bearing fruit and can even be seen as part of their bearing fruit. This prayer would refer to a further step in prayer, to pray for fruit that will last (καὶ ὁ καρπὸς ὑμῶν μείνη). It is thus 'only on the basis of a living union with him that an appeal can be made to him that one's prayer will be heard by the Father' (Schnackenburg 1975:127f).

The relationship between Jesus and the disciples has a double purpose. Firstly, on the horizontal earthly level ἵνα καρπὸν πολλὸν φέρητε (C20). Secondly, emanating from the first one, on the vertical heavenly level that ἐν τούτῳ (the first purpose) ἐδοξάσθη ὁ πατήρ μου (C20). But in C3f the involvement of the Father is also incorporated in the process of bearing fruit.

This implies that God, Christ and the disciples are involved in this process of bearing fruit. When considering all the texts relating to καρπὸν πολλὸν φέρητε the following diagram helps to construct the understanding:



From this diagram (C3f) it is clear that God, the vine-dresser, does two things to ensure that there will be as much fruit as possible—he cuts off every branch (in Christ) that bears no fruit, ‘while every branch that does bear fruit he trims clean so that it will be even more fruitful.’<sup>1630</sup> The removal of the dead branches is developed later as a theme of admonition (C13-17). Because the pruning and cutting off of useless branches plays no further part in the figurative discourse they need no further interpretation. This metaphor is introduced here for the idea of ‘more fruit’ (Schnackenburg 1975:110f)<sup>1631</sup> and therefore will be discussed.

Bearing much fruit leads to the glorification of the Father. The FE tries to construct a parallel between the glorification of the Father through the works performed by Jesus and those performed by the disciples as the continuation of the works of Jesus.

<sup>1630</sup> Barrett (1978:473), Brown (1972:660) and Schnackenburg (1975:110) refer to the paronomastical use of the two verbs (αἶρει, καθαίρει) that are similar in sound. This usage is probably due to the fact that the FE wants to stress the positive *and* negative involvement of God in the process of his own glorification. According to Schnackenburg this usage is fully in accordance with Semitic and eastern thought in that it is concerned with the utilitarian value of the vine. Dodd (1980:136) is of the opinion that both verbs were chosen not because of their suitability but for their applicability to Jesus and his followers.

<sup>1631</sup> The first statement πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό (C3) says that branches that bear no fruit are cut off; its connection with Christ is done away with. The second statement develops the idea. No disciple can reach a point of content of having borne fruit. God, as the vine-dresser, prunes the branches to bear more fruit—this is his will. What is meant with this second statement "καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ", is that God takes care that the believer can never give himself over to passivity; God continually demands something new from him, and continually gives him new strength (cf Bultmann 1941:410).

15:8	17:4
ἐν τούτῳ ἔδοξάσθη ὁ πατήρ μου, .....	ἐγὼ σε ἔδοξασα ἐπὶ τῆς γῆς,
ἵνα καρπὸν πολὺν φέρητε .....	τὸ ἔργον τελειώσας ὃ
	δέδωκάς μοι ἵνα ποιήσω

The parallel between these two verses is clear. In both cases the Father is the one who is glorified. The subjects are Jesus and the disciples respectively. In the case of Jesus the Father is glorified through the completion of the work the Father gave him to do (the revelatory-salvific mission). In the case of the disciples the Father is glorified by their fruitfulness. Because of the close relationship between Jesus and the disciples, the fact that they remain in Jesus and Jesus in them, is καρπὸν πολὺν φέρητε placed parallel with τὸ ἔργον τελειώσας. This then legitimizes the statement that καρπὸν πολὺν φέρητε relates to the work of Jesus and would mean that καρπὸν πολὺν φέρητε refers to the continuation of the (revelatory-salvific) mission of Jesus which contains both consecrating and sending aspects as is depicted in C3.35-37.<sup>1632</sup> If the disciples then καρπὸν πολὺν φέρητε, they would be called disciples of Jesus (γένησθε ἐμοὶ μαθηταί--C21).

The bearing of much fruit (καρπὸν πολὺν φέρητε) refers back to the obedience of the disciple.<sup>1633</sup> To remain united with Jesus should result in a special type of action, to a special way of life that continues the mission of Jesus in the world.<sup>1634</sup> The καρπὸν πολὺν φέρητε undoubtedly, on the one hand, refers to the missionary endeavour of Jesus'

<sup>1632</sup> πιστευόντων -- **the purpose of this unity**

Ukpong (1989:58) mentions that this prayer really means that having accepted him, believers should maintain that faith till the end (cf πιστευόντων, praesentia participium). To respond to Jesus is to respond to God. According to Kysar (1993:93) faith is always involvement.

Another chiasm which Malatesta (1971:207) points out occurs in  $e_1$ - $e_2$ :

ἵνα ..... ὁ κόσμος ..... πιστεύῃ  $e_1$

ἵνα ..... γινώσκῃ ..... ὁ κόσμος  $e_2$

#### Explanation of chiasm:

The first ἵνα-clause ( $e_1$ ) has πιστεύῃ as its verb while the second ἵνα-clause ( $e_2$ ) has γινώσκῃ as verb. It is clear from the presentation that the word order is changed so that the subject (ὁ κόσμος) and the verb (πιστεύῃ) in  $e_1$  stand in a chiasmic relation with the verb (γινώσκῃ) and the subject (ὁ κόσμος) in  $e_2$ . In conclusion can we infer that this chiasm stresses the result of the 'oneness'.

<sup>1633</sup> Brown (1972:662f) does not interpret καρπὸν πολὺν φέρητε (C20) and καὶ γένησθε ἐμοὶ μαθηταί (C21) as two different actions; C21 is consequent upon C20. According to Brown is the meaning of the FE not that when the believers bear fruit, they will become disciples of Jesus. In fact the bearing of fruit shows that they are disciples. Thus, 'becoming or being a disciple is the same as being or remaining in Jesus.' Barrett (1978:475) agrees with Brown in the fact that the FE think of fruit-bearing as the outward and visible sign of being a disciple. Cf 13:35, where mutual love is the sign of discipleship, and 15:12 where the same thought is continued.

<sup>1634</sup> An important aspect to touch upon is the way in which the two imperative μέναιτε (C6) and the infinitive καρπὸν φέρειν (C8) relate to each other. The καθὼς clause, which is purely a comparison, indicates the abiding as the condition of fruitbearing. (It seems as if Bultmann (1941:412) is out of line when he sees the fruitbearing in (C3f) as the condition for abiding in the vine.) On the basis of the reciprocity of the relationship (C6f) both can and must be said. There is no abiding in Christ without bearing fruit; nor is there any bearing fruit without abiding in Christ (cf Bultmann 1941:412).

disciples to bring more and more people to accept Jesus.<sup>1635</sup> On the other hand καρπὸν πολὺν φέρητε relates to the dogmatic category of sanctification which embraces the entire way of life of a disciple and of the community to which Jesus' disciples belong (Hartin 1991:11; Schnackenburg 1975:112f). This wider meaning is confirmed by the statement in C12: ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. There can be no doubt that the disciples were anxious to win over new people for Christ. Schnackenburg (1975:113) argues that the emphasis here is definitely on the development of the power of Christ to save and to give life in the community.

καρπὸν πολὺν φέρητε thus characterizes the life of love in God's family. By bearing fruit a person obtains the right to be a disciple of Jesus (C21). Unfortunately Judas, one of the Twelve, did not produce the fruit that was expected from him. In the end he betrayed Jesus (ch 13:26-30; 18:5). In 17:12 he is referred to as the one doomed to destruction. Even Peter did not bear the right fruit. Peter's love for Jesus is portrayed as imperfect (Gunther 1981:133). In 13:38 Jesus said that Peter would deny him. In 18:15-18,25-27 Peter did so after he followed Jesus somewhat rashly to the courtyard of the high priest. This has symbolic meaning from the perspective that Peter was the one who said to Jesus in 13:37 "Κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθήσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω." The reason why Peter denied Jesus was probably to save his own life. Jesus repeatedly asked Peter to do what the BD does spontaneously does: love, feed the sheep, and follow (21:19,20,22). 'In these interrelated aspects of discipleship the beloved disciple is leader...The beloved disciple's pre-eminence in understanding truth reflects his precedence in following' (Gunther 1981:134).

In the FG it is the BD who is characterized as the ideal disciple. Lindars (1972:) discerns that the beloved disciple symbolizes 'the ideal disciple, who remains true where Peter fails'. After Peter denied Jesus he vanishes from the scene. The BD, however, follows Jesus up to the end when he was crucified.<sup>1636</sup> As the Son of God is depicted in the prologue as being in the bosom of the Father (1:18, cf 1:14), so is the BD characterized as being in the bosom of the Son.<sup>1637</sup> This ideal relationship, together with that of the Father and Son, is used by the FE as a model for the other disciples (14:20; 15:4f,9; 17:21-23,26).<sup>1638</sup> Gunther (1981:134) points out that the idealized BD was given the privileged role by the FE of being the primary ongoing witness. Moreover, in the FG the witness of the BD was to endure after his death (19:35--μεμαρτύρηκεν; 21:24--μαρτυρῶν [present participle] and γράψας [aorist]) (Brown 1972:1123; Bultmann 1941:555; Gunther 1981:134). Thus 'he, rather than Peter, was the disciple *par excellence*, who served as model of those who are loved by Jesus (cf 13:1), who understand his mind and bear witness to truth, and who consistently,

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<sup>1635</sup> Barrett (1978:474) seems a little uncertain about the interpretation of καρπὸν πλείονα φέρη. In his opinion καρπὸν πλείονα φέρη (C4) simply means living the life of a Christian disciple (cf C11,20); perhaps especially the practice of mutual love. Beasley-Murray (1988:26) also understands it in a pluralistic sense: as 'every demonstration of vitality of faith'. C35 suggests that it also includes the bringing of converts to Christ as the fruit of his passion. According to him love is the ultimate product of fruitbearing (C36).

<sup>1636</sup> The FE positions Peter contrary to the BD in order to state a point; true discipleship is to follow Jesus to the end (cf 13:37).

<sup>1637</sup> According to Gunther (1981:130) κόλπος (bosom) symbolizes the love and fellowship in a family.

<sup>1638</sup> 'As Christ is the one whom God loves *par excellence* (3:35; 5:20; 10:17; cf 17:23,24,26), ...the beloved disciple stands in the same relation to Christ as Christ to God; as Christ is in a special sense the ἀγαπητός of God, so the beloved disciple is portrayed as the ἀγαπητός of Christ in a special way' (Kragerud quoted by Gunther 1981:130).

loyally follow him. He represents an idealized *historical personality...*' (Gunther 1981:134).<sup>1639</sup>

Because the purpose of ethics is to glorify God the conduct of a disciple must be aimed at nothing other than to glorify God. It was the objective of Jesus also to glorify God therefore he endeavoured to do the will of God. It is only by living according to the will of God that a person can glorify God. Thus, when a person meets God through faith in Christ, he becomes born from above and so receives eternal life. He then has to follow and serve Jesus in his life through obedience (Van der Watt 1992:88). To follow Jesus is to live according to the will of God, for Jesus was the personification of God's will. This then implies that *the community is the locus of the manifestation of God*. This is the heart of the Johannine view of discipleship and is clearly stated in 17:22,23. This realizes through the manifestation of the glory of God in the lives of Jesus' followers. Glory is used here in the basic Hebraic sense of *kabod*. This Hebrew word is used in the OT to indicate the manifestation of God. God is revealed, made present, in the mighty deeds in history. The presence of God is glory! This is presupposed in chapter 17 and runs as follows:

Glory is given to Jesus (17:22,24)  
 Jesus gives that glory to the believers (17:22),  
 Therefore, the believers manifest the glory of God (17:23).

This means that the manifestation of God in Jesus has now been transferred to believers. Among them God is made known, as once God was made known in mighty deeds in the OT and then in the person and work of Jesus. This implies that the revelation of God is present in the community of believers. This means that the community of believers now takes the place and is what the mighty deeds of God in history and in Jesus were to the world. 'If the locus of revelation of God was once in Jesus, it is now among and through the community of believers. In other words, we can state that a disciple displays the continuing incarnation.' Because the Spirit is active among Jesus' disciples, therefore it is in their midst that the presence of God is to be found. The community of disciples (believers) is the place of the revelation of God, the place of divine presence (Kysar 1993:115).

The activity of the Father and that of the disciples comes together in the production of fruit. Jesus, as ἡ ἄμπελος ἡ ἀληθινή (C1), is the place where this is made possible. On the one hand the Father is closely involved and does everything to obtain more fruit (C4); he even hears their prayers in order to increase the bearing of fruit (C19). On the other hand the disciples who are in union with Christ produce abundant fruit (C11). It was Jesus' intention to glorify the Father (cf 13:31f; 14:13; 17:1), but after his departure he commissions the disciples to do this (17:10).

When people then bear much fruit they are labelled as disciples of Jesus. A clear reflection about discipleship is discerned here.<sup>1640</sup> All believers are called disciples of Christ (cf 6:60), but most important is that they should become true disciples by "φέρει καρπὸν πολύν" and

<sup>1639</sup> Culpepper (1974:267ff) rightly points out the similarities of function of the Paraclete and the BD, namely: teaching, reminding, and witnessing concerning the truth and being sent by Jesus.

<sup>1640</sup> This type of reflection can also be found in 8:31; 9:27f and 13:35. True discipleship consists in abiding in the word of Jesus (8:31). It is different from the discipleship of Moses, which is held to by the Pharisees (9:27f). Further it is expressed in the 'new commandment' to love one another (13:35).

also by "ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις." Only when they really serve Jesus (12:26) will he accept them as his disciples (Schnackenburg 1975:116).

Van der Watt (1992:88) indicates clearly that Johannine ethics can only be explained and understood from the perspective of the family metaphor where the believer, as a son of God, stand in a relationship with the Father (God), his brother (Christ) and fellow brothers (believers). Believers are called forth to respond to God, not in isolation, but as part of a community, the family of God (cf Hartin 1991:2). Because of this family relationship, the believer stand over and against the world. Therefore the demand to evangelize the world is emphasized. The entire world must be won for the kingdom of God, must become part of the family of God. The disciples of Jesus καρπὸν πολὺν φέρητε (C20). They must realize that God works through them, through his Spirit and through their message in words and deeds. Through them God wants to become visible in the world as he did through his Son, the heavenly agent. Through their behaviour the world must meet the Christ. This will glorify God.

But what will happen to that disciple who μὴ φέρον καρπὸν? The antithesis is first mentioned in C3 and the consequences are described in a sombre way in C13-17. Schnackenburg (1975:114) argues that God, the vine-dresser, can be seen behind the passive voices (ἐβλήθη (C13), ἐξηράνθη (C14), καίεται (C17)) while the immediate consequences for the disciple indicated by the aorist tenses. The FE describes the fate of such a person metaphorically: he is like a branch that has been severed from the vine, he is 'thrown out' and allowed to become dry. His fate is sealed: such withered branches are gathered, thrown into the fire and burnt. This whole description is an illustration of the judgment of the disciple who separates him from Christ. This he calls down on himself (cf 3:18, in which the passive voice and perfect tense are used).

Schnackenburg (1975:114) also points out that the image of the gathering and burning of these cut-off branches should not be allegorized. Fire, a symbol of judgment and punishment, here forms part of the whole image and does not refer to hell (also Bultmann 1941:414). Such ideas do not occur in the Johannine community. For them punishment is seen as being separated from God and Christ and therefore exposed to decay and death (Schnackenburg 1975:114). Bultmann (1941:413f) correctly states that this destruction is already a reality for those who belong to the community only outwardly (cf 1 Jn 2:19). Both μείνατε and καρπὸν φέρειν and μὴ μένη and ἐβλήθη ἔξω do not refer to two consecutive things (Bultmann 1941:414).

An important aspect that the disciples have to understand is that through their mission to the world they can expect opposition because 'everyone who does evil hates the light for fear that his deeds will be exposed (3:20). Jesus wants to warn them (15:18ff) and wants them to understand the hostile reaction they can expect from the world. Because the way of life of Jesus is to be emulated by his disciples they will receive opposition and hatred from 'the world,' just as he did. The response of the world to the disciples is identical to that experienced against Jesus. Thus a believer's ethical life will entail opposition and suffering from a world that does not only reject its values, but also seeks to suppress them (cf Hartin 1991:12).

### **Ethics: the horizontal level of discipleship**

The two themes μέναιτε ἐν ἐμοί (vv 1-8) and μέναιτε ἐν τῇ ἀγάπῃ τῇ ἐμῇ (vv 9-17) together form a whole and deal with *faith and love as a unity*. The reason for the emphasis placed on this unity, the interwovenness of the faith command and the love command, is to indicate and to emphasize their close relationship; the one cannot exist without the other. The hearing of the word and the doing of it, the decision to believe in Jesus and the continuing of his mission are experienced in a relation of temporal succession. Bultmann (1941:421) correctly states that it would be a misunderstanding to regard the word as an introduction to action, and the action as the application of what the believer has heard. According to ch 15 faith and love are, in fact, a unity. Faith is not authentic unless it is steadfast. Μένειν ἐν ἐμοί is accordingly μέναιτε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

Jesus is leaving this world to return to where he belongs. In order to continue with his mission he gave his disciples direction; he gave them a 'new commandment'. When Jesus speaks of this 'new commandment of love', which is to give direction to all ethical action, he refers to Jesus as the model. They have to imitate the love (live) of Christ. It is not so much the indicative that leads to the imperative (as with Paul), but rather the excellence of love which gives rise to the whole ethics of discipleship. Discipleship is a way of life that is at its very heart a life of imitation, a life of modelling the life of the Master. The obedience that Jesus gave to his Father becomes the paradigm for the obedience to which the disciple of Jesus is called. His mission (as well as that of the disciples) conveys the revelation of God and the communication of the fulness of life through his life to humanity. All who accept this revelation and the Revealer participate in this life.

Thus the new way of life, revealed in the life of Jesus, presents a paradigm of how the believer should act in the world. By way of analogy ch 15 shows that a believer is called to live a life of relational response<sup>1641</sup> to Jesus and to fellow believers. The relationship response to which every believer is called is one that is saturated with love. The quality of a believer's love for Christ determines the believer's quality of love for fellow believers. This intimate relationship between the believer and Jesus remains at the very heart of all ethical action. By being united (μένω) with Christ, the believer is ultimately able to bear much fruit. United with Jesus the believer is called to lead a specific way of life.

Discipleship (Christian ethics) cannot be forced onto the world for it is in fact a process in which a person becomes involved only when he becomes part of the family of God through faith in Christ. Wendland (1975:112) correctly maintains this is the reason why the FG does not refer to neighbourly love, but to brotherly love.

The love of God for the world resulted in the mission of Jesus and subsequently in the mission of Jesus' disciples. This illustrates that this world is the object of the love of God, of Jesus and of Jesus' disciples (believers). This love is directed at the cross where it is revealed to be the foundation not only for the salvation of mankind, but also for discipleship. This act of Jesus establishes the bond between himself and his followers.

Finally, discipleship is a mission to the world. The disciple's responsibility in respect of his behaviour towards the unbeliever must realize in the bringing of the revelatory-salvific message to him instead of a moral lesson in terms of correct or incorrect behaviour. A

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<sup>1641</sup> This indication by Hartin (1991) is probably one of the best descriptions of the relationship between a believer and Jesus and between believers mutually. For this reason it is used here.

disciple of Jesus must not become part of the world (17:14,16), but must become involved in the physical and spiritual lives of unbelievers (those who are excluded from the family of God) in a concrete, sensible and audible manner. When Jesus responds to the needs of others, he does it in such a way that his relationship with the Father and his mission clearly emerge. Simultaneously his life of service becomes an example for the life of service to which he calls his followers (Hartin 1991:4). According to the example set by Jesus this would mean that a believer must give them bread (ch 6) and must help those who are sick (chs 4,5,9).<sup>1642</sup> The performance of deeds must also be accompanied by witnessing as the FE indicates by reporting on the discourses that accompanied the signs (cf Furnish 1972:145; Smalley 1978:86ff; Schulz 1987:509ff).

Now that we have discussed Jn 15:1-17, in order to understand what the FE wants to say through ἕν, we can return to the context of ch 17. At this stage it is important to look at the FE's use of τετελειωμένοι in relation to εἰς ἕν.

The unity Jesus prayed for is adjectively described as ἵνα ὅσιν τετελειωμένοι εἰς ἕν. Thus τετελειωμένοι qualifies the quality of εἰς ἕν. The question that arises is what the FE meant with τετελειωμένοι? The noun τέλος can be interpreted in two ways. On the one hand, in Greek philosophy, τέλος has the primary meaning of goal. According to Plato and Aristotle the τέλος to which a person aspires is an ethical goal and ultimate happiness (Shippers 1986:60). This meaning is repudiated by Delling (1966:77) who is of the opinion that a gradual advance of a Christian to moral perfection does not occur in the NT, not even 'a two-graded ideal of ethical perfection'. On the other hand, in the Hebrew context, τέλος has the semantic content of 'being perfect and whole'. This refers to the blamelessness of the person (2 Sam 22:36) (Schippers 1986:60) or as Hübner (1993:344) puts it, 'completeness'.

When looking at the Johannine context of ch 15 (which has been used to describe the character of this unity, ἕν), it seems as if something of both the Greek and Hebrew meanings, closely interwoven, occur here. It has clearly been indicated that this 'unity' relates to the Johannine ethics. From this perspective τετελειωμένοι, that has been pregnantly used here by the FE, has more than one reference and meaning: (i) The perfect participium passive (Rienecker 1970:242) would imply: to be brought to the goal of complete oneness and to continue in that state indefinitely (Lenski 1961:1162). (ii) Jesus' prayer ἵνα ὅσιν τετελειωμένοι εἰς ἕν concerns the whole corpus of disciples. The passive refers to Jesus as the agent. It is only in him (cf 15:1-8) and through him (17:17,19) that his disciples are brought into complete oneness, with one another through love and corporatively as a group with Jesus (to remain in him) so that in every way they will be the family of God. (iii) They must be completely one (ἵνα ὅσιν τετελειωμένοι εἰς ἕν) in their following of Jesus. From the perspective of the Hebrew context (17:17) τετελειωμένοι refers to a life of holiness (being perfect and whole). Only through living a godly life (remaining in Jesus) can corporative unity among the disciples be achieved.

### Conclusions relating to the oneness motif

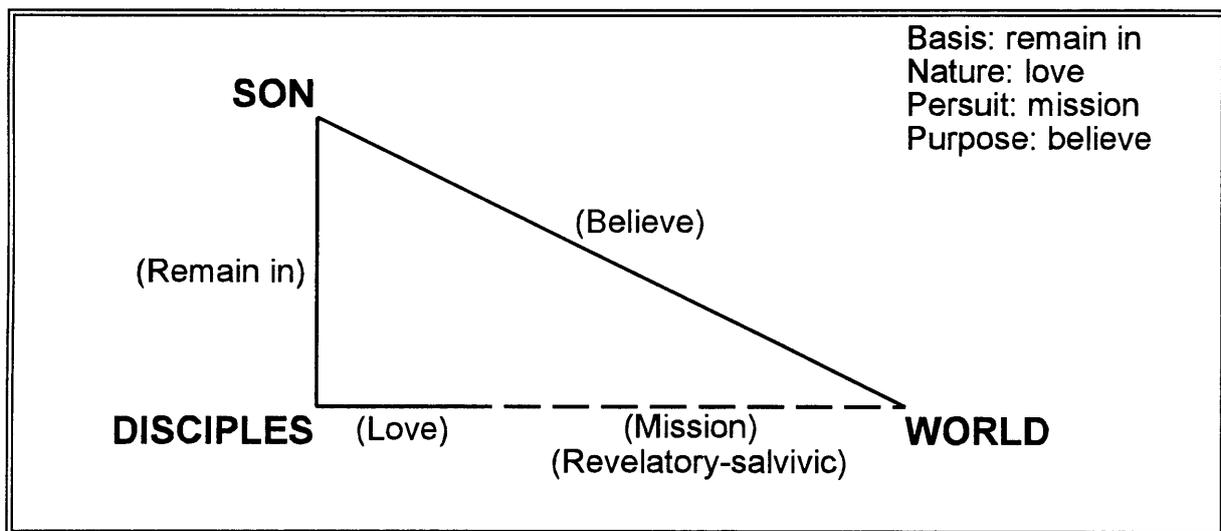
1. *Interrelatedness*: Johannine ethics is an important component of Discipleship as it became intelligible from its linkage with the four important texts which refer explicitly to discipleship:

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<sup>1642</sup> These two examples refer concisely to the people's needs in general (cf chs 2,3,11).

- The basis of discipleship: μείνατε ἐν ἐμοί---' Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἔστε (8:31).
- The nature of discipleship: ἀγαπάτε ἀλλήλους---ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἔστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις (13:35).
- The pursuit of discipleship: ἐντολὰς μου τηρήσητε--ἐὰν ἐμοὶ τις διακονῆ, ἐμοὶ ἀκολουθεῖτω (12:26).
- The purpose of discipleship: καρπὸν πολὺν φέρητε---ἵνα καρπὸν πολὺν φέρητε καὶ γένησθε ἐμοὶ μαθηταὶ (15:8).

2. The *oneness motif* in 17:21-23 refers primarily to a functional unity, but also implies an intimate relationship between Jesus and the disciples. The 'oneness' motif implies discipleship as it is depicted from the ethical perspective. The structure of Johannine ethics (basis, nature, pursuit and purpose) contributes not only to the structure and understanding of the 'oneness' motif, but also enlightens different aspects (perspectives) of discipleship. In the ethical structure the interrelatedness of these discipleship aspects is pointed out. This interrelatedness can be expressed as follows:



3. *Agency related*: The position of those left behind by Jesus seems to be awkward, somewhat paradoxical. While they no longer belong to this world (17:14,16) they are *not yet* permitted to *follow* Jesus on his ascent. Although they are no longer of this world, they must still remain in it (17:15) to accomplish a special mission for Jesus. During the 'last supper' Jesus sets an example to demonstrate to his disciples how they should behave towards one another. In line the LD assembles the reflections of the FE on the purpose of the separation: Jesus is going to prepare a place for them with the Father; Jesus and the Father will come and make their dwelling in them; then the Paraclete, whose functions parallel with those of the descending-ascending Son of Man, will be sent to them by the Father and the Son to dwell in them. Finally, through them, the Paraclete will continue the mission of Jesus in this world (cf ch 17).

4. Christ forms the *centripetal point* of Johannine ethics.

5. At the end of the day everything must contribute to the glorification of God.

Conclusions concerning block B':

The repetitive and circular way of thought is noticeable.

Different themes that appear in these three cola are: ἔν, δόξαν, πιστευόντων (γινώσκη), ἡγάπησας and ἀπέστειλας. These themes have the following connotations:

(1) ἔν indicates the *parallel* between the Father-Son and Son-disciples relationships, (2) ἡγάπησας indicates the love of the Father for the world; (3) πιστευόντων indicates the salvation of the world; (4) δόξαν indicates the nature of this unity, and (5) ἀπέστειλας indicates the mission of Jesus.

The oneness that must continue among Jesus' disciples is not primarily an ecclesiological issue but a Christological one.<sup>1643</sup> It is the position that the disciples maintained in their relationship with Jesus which will count in the end. Furthermore this unity is also expressed in terms of its mission.<sup>1644</sup> Such faith involves not mere acknowledgement; a person has to surrender his claims, his points of view and needs in terms of God's claims and points of view communicated through Jesus.

This is a unity of status and functionality. The basis of the unity of the disciples is not sociological or anthropological. It arises from the unity of the Godhead to whom the disciples belong. The emphasis is on the divinity of the Son and his ontological oneness with the Father (cf Ukpong 1989:58).

2) *Christologically* the two semi-cola stress the importance of Jesus' position in the 'unity question'. It also indicates that the Son has to be seen as the manner in which the Father is present in the disciples. Jesus' oneness with the Father indicates the nature of the disciples 'oneness' which relates to their union with Jesus (and the Father) and their functionality.

3) From an *ethical* point of view the disciples are emphatically called upon to be 'one' (b<sub>1</sub>-b<sub>2</sub>). Only through this can they succeed in their witness to the world and can they prove their discipleship of Jesus.

4) From a *thematic* point of view it becomes clear that it will be impossible to determine the meaning and content of the 'oneness' theme without the incorporation of other themes. The meaning of the 'oneness' theme has to be determined from the micro-context (the chiasms), the centripital point of ch 17 (from the perspective of the mission of Jesus in semi-cola 3.35-3.38) and the macro-context (the Last Discourse, chs 13-16).

5) Meeks (1986:159) correctly maintains that '*chapter 17 as a whole is only intelligible within the descend/ascend framework*, for it is the summary "de-briefing" of the messenger who, ..., has accomplished his work in the lower regions and is returning: "I have glorified

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<sup>1643</sup> Appold (1978:372) correctly states that this oneness is relational. Therefore the solidarity between the Father and the Son becomes the model for the new relationship between Jesus and his disciples. In the same sense as there is unity in the will, words and works of the Father and the Son, there must be 'oneness' between Jesus and the disciples.

<sup>1644</sup> Appold (1978:373) is wrong when he states that the element of mission is lacking in the FG, but that the remnants of a mission orientation which underlies the signs tradition still surfaces. He supports this point of view because he finds no Great Commission and no world-wide mission scheme in the sending out of the disciples. What Appold fails to understand is that the disciples' mission is based on and structured according to the mission of Jesus.



Jesus expresses his will (θέλω, C3.42) to the Father.<sup>1648</sup> In fact his will is nothing less than the will of his Father (4:34; 5:30; 6:38) (Carson 1991:569; Barrett 1978:514; Newman & Nida 1980:545). This expression of Jesus' will can only be understood from the perspective of the whole prayer. From C3.42ff a change in style occurs. Jesus stops making requests (ἑρωτᾶν, vv 9,15), but expresses his earnest desire. When Jesus intercedes for his disciples it relates to their existence on earth in their confrontation with and their mission in the world. But now Jesus directs his thoughts towards heaven, towards his union with his disciples in heaven and the glory of the disciples beyond this world in the vision of the disciples sharing in the glory of Christ.

The δόξα that Jesus has already given them (v 22) is only partial and temporary, but an anticipation of the full δόξα, which consists of participation in Jesus' revealed δόξα (cf Bultmann 1941:398; Schnackenburg 1975:223).<sup>1649</sup> This δόξα of Jesus was even revealed during his active existence on earth which his disciples beheld (ἐθεασάμεθα -- 1:14), but only in faith (see 2:11; 11:40). To θεωρῶσιν this δόξα of Jesus which he experienced before the foundation of the world (17:5) the disciples are to be 'with him', that is, together with him 'where he is himself'.<sup>1650</sup> The community lives in this expectation, because they have already experienced the present revelation of the love of the Father (C3.46) (Schnackenburg 1975:223). To be 'with' Jesus where he is is something different from his being 'in' them (cf C3.40,41). Even the δόξα in C3.42 is different from that in 1:14, but the same as that referred to in C3:6. This δόξα is freed from the veil of the σάρξ. According to 12:26 will the disciple of Jesus even, by implication, partake in this δόξα (Bultmann 1941:398).

Jesus' disciples who followed him during his earthly ministry could testify that they had seen the glory of Jesus (1:14), not only through his teaching and the signs he performed, but supremely in the cross and the resurrection. But even so they had not witnessed the glory of Jesus in its 'unveiled splendour'. Christians throughout history could only glimpse something of Jesus' glory (cf 2 Cor 3:18). But one day they shall see him as he is (1 Jn 3:2). Then the glory which all of his followers will see is his glory as God, the glory he enjoyed before his mission. It seems as if those who share with the Son the privilege of being loved by the Father (v 23) also share in the glory to which the Son is restored in consequence of his death/exaltation. Here the FE moves to the future eschatology of 14:2-3 (Carson 1991:569f).

C3.42 is definitely the future fulfilment of discipleship.<sup>1651</sup> This Johannine view is a mature reflection of the essence of Christian hope and should help us to understand the idea of fulfilment and consummation (Schnackenburg 1975:223f; cf Barrett 1978:514; Newman & Nida 1980:545). Only when a follower of Jesus is obedient to Jesus' commission (of

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<sup>1648</sup> Barrett (1978:514) correctly indicates that θέλω (C3.42) in conjunction with ἵνα and the subjunctive is used for the infinitive to express the content of a wish (cf the use of the same construction after C3.32,39,40).

<sup>1649</sup> The reason why Jesus refers to this δόξα as τὴν δόξαν τὴν ἐμὴν is because this δόξα is assigned to him (1:14). He possessed this δόξα from eternity, πρὸ καταβολῆς κόσμου in the love of the Father.

<sup>1650</sup> This expression of 'place' also appears in 12:26 and 14:3 and is used by the FE to describe the union of the disciples with Jesus in heaven.

<sup>1651</sup> Although this idea is close to the gnostic idea of the 'ascent of the soul' the Johannine text differs from the Gnostics by the believer's personal bond with Jesus, in whose glory believers are to share (Schnackenburg 1975:223f).

discipleship) can he expect to experience one day the δόξα of Jesus. With this expectation in mind, the disciples can fulfil the mission of Jesus. This statement by Jesus (ὅπου εἶμι ἐγὼ καὶ κεῖνοι ὡσιν μετ' ἐμοῦ) contemplates the time of his pronouncement to Peter in 13:33,36 namely that he will follow Jesus at a later stage (Barrett 1978:514).

### Semi-colon 3.43-47

After providing this prospect of the ultimate goal which lies ahead in the heavenly sphere, the prayer turns to the future in the earthly sphere, the situation of the community. Although Jesus' disciples will continue the divine mission, it is in fact Jesus who continues his own mission (καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, C3.46; cf 3.7,12) in a different mode (καὶ γὰρ ἐν αὐτοῖς, C3.47). Diagrammatically the content of C3.43-47 can be explained as follows:

World		Jesus		Disciples
(1) ὁ κόσμος σε οὐκ <u>ἔγνω</u>	X	ἐγὼ δέ σε <u>ἔγνω</u> ,		
(2)	<i>Past</i>	ἐγνώρισα αὐτοῖς τὸ ὄνομά σου	----->	οὔτοι <u>ἔγνωσαν</u> ὅτι σύ με ἀπέστειλας
(3)	<i>Future</i>	<u>γνώρισω</u> ,	----->	ἵνα ἡ ἀγάπη ἦν ἠγάπησάς με ἐν αὐτοῖς ἧ καὶ γὰρ ἐν αὐτοῖς.

These five semi-cola (3.43-47) can be grouped into three units determined by the 'knowledge' of Jesus and his revelation. The first unit (1) forms an antithetic parallelism. Here the difference between Jesus and the world concerning their knowledge of God is evident (cf Malatesta 1971:209):

C3.43 καὶ ὁ κόσμος σε οὐκ ἔγνω,  
 C3.44 ἐγὼ δέ .....σε .....ἔγνω,

The second unit is composed of two parallel clauses, where the first (C3.45) affirms what the disciples have recognized, while in the second (C3.46) Jesus has revealed to them the 'name of the Father' (cf Malatesta 1971:209):

C3.45 καὶ οὔτοι ἔγνωσαν ὅτι..... σύ με ἀπέστειλας  
 C3.46 καὶ .....ἐγνώρισα αὐτοῖς... τὸ ὄνομά σου

The third unit (C3.47) which begins with καὶ γνώρισω is looking towards a future revelatory activity of Jesus and its result. This last unit is the climax of C3.43-47. The first unit describes the situation: the world does not know the Father, but Jesus does. The second unit describes the solution to this situation. Jesus has revealed the Father to a group of people (his disciples) who now know that he has sent Jesus and who, by implication has to reveal the Father to the world. In order to accomplish this, Jesus has to continue his mission through the lives of his disciples. The ultimate goal of the revelation of the Father's name to the disciples is expressed by the ἵνα-clause, which contains two phrases to form a symmetric parallelism (cf Malatesta 1971:209):

ἵνα ἡ ἀγάπη ἦν ἠγάπησάς με ἐν αὐτοῖς ἧ  
 ..... καὶ γὰρ ..... ἐν αὐτοῖς

In C3.24 Jesus addresses the Father as Πάτερ ἅγιε, while in C3.43 he addresses him as πᾶτερ δίκαιε. Both the OT (Jer 12:1; Ps 119:37) and the NT (Rm 3:26) speak of God as 'righteous' because God does what is right. This is seen when he punishes sinners and saves those who accept Jesus as their saviour (1:12f). The term ἅγιε is probably chosen by the FE because the idea of judgment is implicitly in the statement that ὁ κόσμος σε οὐκ ἔγνω (C3.43) (Brown 1972:779; Newman & Nida 1980:545f).

The inclusion of C3.42 -- C3.44 in this prayer is to indicate that the disciples are worthy of God's turning towards them in love (vv 8f). The focus is on the disciples. The reference to the cosmos has no value and meaning in itself, but its connection with the disciples by means of καί -- καί forms a contrast.<sup>1652</sup> Nothing more is said about the cosmos, while more is said about the disciples. They know in fact that the Father has sent Jesus (17:8).<sup>1653</sup> Such a faith clearly shows the disciples as being worthy of God's love (vv 8f) Schnackenburg 1975:224). Thus, while the world does not know God, it is stated that Jesus knows God. A unique reciprocal knowledge exists between the Father and the Son. From eternity the Son has been in the bosom of the Father. The disciples therefore cannot know God as Jesus does, but they do know that God has sent Jesus, who is the authorized agent and revealer of God. Their knowledge of God is mediated through Jesus; this is the only saving knowledge of God accessible to men (Barrett 1978:515).

C3.46 and C3.47 intensify the revelation. The earthly way that Jesus' disciples (in general) have to follow towards their fulfilment will take them through an even deeper revelation of God's being. They will experience an even more powerful inclusion in communion with God who will disclose himself to them and will accept them more and more into his love.<sup>1654</sup> The heavenly goal includes an inner growth on the part of the disciple while he is still in this world (Schnackenburg 1975:224f). In the end 'the disciples should love others in the same way that God has loved Jesus' (Newman & Nida 1980:546).

The apparent contradiction -- that Jesus will make known (γνωρίζειν) as a further revelation to his disciples -- can only be explained on the basis of the dialectic tension which exists in the Johannine theology concerning Jesus' revelation of himself while he was physically with his disciples on earth and the continuing revelation of the Paraclete, who will remind them of Jesus' teaching (14:25f) (Schnackenburg 1975:224f). Bultmann (1941:400) correctly points out that in this case, the future 'making known' (γνωρίσω, C3.47) is only possible on the basis of the past revelation (ἐγνώρισα, C3.46); and the past (ἐγνώρισα) only becomes significant when it is continued by a future revelation (γνωρίσω). With and in this knowledge God bestows his love on his own, the followers of Jesus: ἵνα ἡ ἀγάπη ἦν ἡγάπησάς με ἐν αὐτοῖς ἧ καὶ ἐν αὐτοῖς. The experience of this love of God now becomes the determining power in the life of the disciples.

<sup>1652</sup> Bultmann (1941:400) is of the opinion that the connection of C3.42 with semi-colon 3.43 by means of καί (C3.43) is a reminder of the guilt of the world.

<sup>1653</sup> C3.43, ἐγὼ δέ σε ἔγνω, is introduced here because it is through Jesus' knowledge of the Father that they could come to their knowledge of God and turned towards him (Schnackenburg 1975:224).

<sup>1654</sup> The repeated καί in C3.45 and C3.46 forms the connection between ἐγνώρισα (C3.45) and γνωρίσω (C3.46). This should then indicate progress from a previously experienced revelation of the name of God (ἐγνώρισα αὐτοῖς τὸ ὄνομά σου) to further revelation.

The Paraclete is not mentioned at all in this prayer. Jesus declares his intention to continue (γνωρίσω – C3.46) to make the name of the Father known (cf 16:25; 17:6,8).<sup>1655</sup> This the heavenly Jesus will do through the Paraclete through whom he continues to be present among his disciples (and the community).<sup>1656</sup> Two 'codes' that the FE used to indicate this reality are the continuing revelation of the name of God (C3.46; see also vv 6 and 11f), and the mediation of the love of God. 'Both are intimately connected with each other and closely interrelated'.

Although the names πάτερ (C3.41) and πάτερ δίκαιε (C3.42)<sup>1657</sup> are used, God's name (C3.45) cannot be restricted simply to the name 'Father'.<sup>1658</sup> According to Schnackenburg (1975:225) it does rather point to the good and holy being of the Father. The fact is that through Jesus' revelation of this name and the receiving of this name among believers the divine being of God is implanted in the disciples. This therefore means that the love of God, the love with which he loves his Son, 'is also present in them, dwells in them and continues to have effect in them'. This love which proceeds from God is the bond that unites the Father and his Son. It also unites the Father and his Son with the believers (14:23).

The last phrase (C3.46) καὶ γὰρ ἐν αὐτοῖς is of great importance the the full meaning of the prayer (report), since it concerns Jesus' abiding (as the glorified Christ) with his disciples. His abiding comes through his word, his Spirit (Schnackenburg 1975:225; Barrett 1978:515) and his love. Jesus, as we have seen so far, is the mediator of the love of God for the world (3:16) and for the disciples (14:23). *But Jesus is also the constant presence of God in the community!* In this way he is able to lead his disciples to the fulfilment, the vision of his glory in the heavenly world (Schnackenburg 1975:225; cf also Bultmann 1941:400).

The petition of C3.41 is based on C3.42-46. The goal of this revelation of Jesus of the Father's name is stated in C3.46: ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ἢ καὶ γὰρ ἐν αὐτοῖς (Beasley-Murray 1988:483). According to Beasley-Murray it has a variety of implications: 'an ever-increasing understanding of the love of the Father for the Son, an ever fuller grasp of the wonder that that love is extended to believers, an ever-growing love on their part to the Father, an ever deeper fellowship with him in the experience of abiding in the Son and he in them. In this way the love command of 13:34 attains its ultimate fulfillment and the prayer of verse 24 its final exposition: the glory of Christ is the glory of God's love. Such is the goal of the history in the new creation brought about by the Son of God...'

The fact that God would dwell in the midst of his people was a regular feature of the Messianic hope. But the preposition ἐν (C3.47) in this context probably means both 'in' and

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<sup>1655</sup> Poelman (1965:66) correctly states that these last words of Jesus constitutes a summary of his mission: ἐγνωρίσα αὐτοῖς τὸ ὄνομά σου (C3.45).

<sup>1656</sup> The fact that the Spirit is not mentioned in the prayer does not imply a denial of the reality and activity of the Spirit in the community. In fact the Spirit is strongly presupposed in C3.35,36,46.

<sup>1657</sup> See also 17:1,5,11,21 and the adjectives used here in relation to πάτερ.

<sup>1658</sup> The 'Father' is addressed again, but with another adjective (δίκαιε). Brown (1972:773) claims that this verse describes a judgment. Contrary to his point of view, δίκαιε more likely refers to the 'gracious' and good turning of God towards those who believe in Jesus (see 1 Jn 1:9). This positive interpretation is preserved because of the analogy with the attributes address in v 11 (πάτηρ ἅγιε) and the continuation in v 26 which concerns the love of God in the disciples (Schnackenburg 1975:224).

‘among’, referring to the indwelling of God (Christ and the Spirit) in the disciples and his dwelling among them. The only proper object of the love with which the Father loves the Son is the Son, and it is because he is in the disciples, and in their midst, that they can be said to enjoy his love’ (Barrett 1978:515). This will realize when his disciples ‘will remain in his word’ (8:31), when they ‘serve Jesus’ (12:26), when they ‘love one another’ (13:34f), and when they ‘bear much fruit’ (15:8).

In *conclusion*, when **looking at the entire report of Jesus** to the Father, the following deductions can be made: Jesus’ report encloses references to everybody involved in his mission (the Father, he himself, his disciples, other believers, the world and the evil one).

- a) He reports to the Father about the success of his mission.
- b) He refers to himself, that he adhered closely to the objective of his mission--to reveal the Father to the world so that the world might be saved.
- c) He spells out precisely what he did and to whom he did it.
- d) He mentions the rejection he experienced from the world.
- e) He refers to the results of his accomplished mission: that those whom the Father had given him finally believed that he came from and had been sent by the Father and that he successfully appointed them as his agents to continue this divine mission.
- f) Finally, due to the success of his mission, Jesus came with some requests to the Father:
  - that he should glorify him (Jesus),
  - that he should keep his disciples in the world and protect them from the evil one,
  - that his followers may be united with the unity that exists between himself and the Father,
  - that his disciples may be with him to see his glory.

### **(xi) The commission of the disciples**

The FG originally ended with ch 20 (see the purpose of the FG in vv 30,31). This chapter comprises the eighth part of the FG which is part of the section: ‘The glorification of Jesus’ (chs 18-20).<sup>1659</sup> Chapter 20 deals with the account of Jesus’ resurrection. In the Synoptic Gospels, the resurrection accounts centre on the witness of the empty tomb or on the appearance of Jesus to his disciples. The FE weaves these two aspects together in ch 20 (vv 1-18 and 19-29). The second scene, in which we are particularly interested, takes place when the disciples of Jesus are gathered behind locked doors and can be divided into two scenes: Jesus appears to his disciples, excluding Thomas (vv 19-23), and Jesus appears to the disciples with Thomas present (vv 24-29). Verses 30,31, as already indicated, constitute the purpose of the FG.

A structural analysis of this pericope clearly indicates that vv 19-31 can be divided into four clusters:

*Cluster A* (C1-5): The continuity between the crucifixion and the resurrection.

*Cluster B* (C6-8): Jesus commissions the disciples and bestows the Spirit.

*Cluster C* (C9-19): The advance from ‘belief through seeing’ to ‘belief without seeing’.

*Cluster D* (C20-21): The purpose of the Fourth Gospel.

The first incidences on the first Easter Day, the incidences in which Peter and the BD had found the empty tomb and the personal encounter of Mary Magdalene with the risen Christ, are followed by the appearance of Jesus to the disciples on the same day. This

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<sup>1659</sup> See the discussion on the structure of the FG in ch 4 section 2.1.

appearance was of decisive importance for Easter faith and for the life and future of the church. Jesus appears to the 'Twelve' (C9)<sup>1660</sup> while they are gathered in a room at Jerusalem. He speaks to them about their future mission and the enabling gift of the Spirit. On this occasion Thomas was absent. A week later Jesus returns under similar circumstances to satisfy the doubt of Thomas. Thomas' sight of Jesus leads to the culminating confession of the FG. The FE ends his Gospel by pointing out that he had given only a small selection of Jesus' acts, and that he had done so that his readers may have faith in Christ, and by faith also have life.

The FE sees in this narrative the fulfilment of two sets of promises given by the earthly Jesus, particularly in the LD: firstly, that after his departure he will see them again. Secondly, that he will send them the Spirit-Paraclete who cannot come until after his own glorification (Fuller 1978:180). We will now briefly examine each of these clusters.

**a) The continuity between the crucifixion and resurrection (20:1<sup>19</sup>-20)**

[	1 ..... <sup>19</sup> Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων,	<i>Circumstances</i>
[	ἦλθεν ὁ Ἰησοῦς	
[	2 καὶ ἔστη εἰς τὸ μέσον	
[	3 καὶ λέγει αὐτοῖς, Εἰρήνῃ ὑμῖν.	<i>Peace</i>
[	4 <sup>20</sup> καὶ τοῦτο εἰπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς.	<i>Identity</i>
[	5 ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.	

Verse 20:17 indicates that Jesus' return to his Father is very near. With these words ( Ἐναβαίνω πρὸς τὸν πατέρα μου) Jesus indicates the very moment of transition. Where in the LD in particular Jesus' departure was predicted, it has become a reality now. In a certain sense his departure already started with his triumphant entry into Jerusalem (12:12ff). After his resurrection it reaches a new dimension in Jesus' words to Mary: "Μὴ μου ἄπτου".<sup>1661</sup> From now onwards, The risen Lord will communicate with his disciples in another way; he will be with them through the Spirit .

The time during which these events took place is indicated by "τῇ μιᾷ σαββάτῳ" (C1), which refers back to the "τῇ μιᾷ τῶν σαββάτων" in 20:1, which establishes the time of this appearance of Christ as the evening of Easter day. The FG notes that the disciples were behind locked doors because of their fear of the Jews.<sup>1662</sup> This is understandable if one

<sup>1660</sup> It is difficult to say precisely to whom "οἱ μαθηταὶ" in C1 refers (Barrett 1978:568). Whether it refers to only the Ten (without Thomas) of Jesus' inner circle, or to the outer circle also, will not make any difference in the meaning and understanding of this passage. Therefore it will not be necessary to become involved in such an investigation.

<sup>1661</sup> If the FE reinterprets the crucifixion so that it becomes part of the glorification of Jesus, he dramatizes the resurrection to become part of the ascension of Jesus (De Jonge 1977:4).

<sup>1662</sup> Cook (1967:4) suggests a twofold answer to the question why the FE incorporates the reference to the disciples gathered behind 'closed doors'. According to him it could be the FE's way of indicating the nature of the divine body of Christ. It may also be intended to contrast their seclusion with the commission depicted in v 21. Some scholars support the first reason. According to Carson (1991:646) it stresses the miraculous nature of Jesus' appearance, while Barrett (1978:568) feels that it suggests the miraculous power of the risen

considers that the atmosphere in Jerusalem was still charged with danger and uncertainty. The disciples were uncertain of how the Jewish authorities (Bernard 1963:672; Newman & Nida 1980:613) would treat the followers of Jesus. The place where they were, according to Brown (1972:1020f), was probably a house in Jerusalem (where the Jews were hostile to Jesus' ministry), presumably the same place where the disciples were when Mary came to them in 20:18. Also according to Luke 24:33 it was in Jerusalem that Jesus appeared. The point of view that this gathering of disciples took place in the 'upper room' arises from the comparison of this unspecified place with the upper room (ὑπερῶον) of Acts 1:13, where the eleven disciples were staying after Jesus' ascent forty days later. Even in Lk 22:12 this room was identified as a large upper room (ἀνάγκαιον μέγα).

The two (subordinate) circumstantial constructions "Οὔσης οὖν ὀψίας" and "τῶν θυρῶν κεκλεισμένων" (C1) lead to the main verb (ἦλθεν) of this colon whose subject is both at the center of this verse and at the center of the entire pericope. Jesus is the main character who acts and speaks throughout. He is the one who ἦλθεν...ἔστη...καὶ λέγει (C1-3), ἔδειξεν (C4), πέμπω (C6.2), ἐνεφύσησεν (C7), and Λάβετε (give--C8.1). The object of Christ's words and actions was the "δῶδεκα" (C9).<sup>1663</sup>

The FE further gives meaning to the appearance of Jesus by drawing attention to his wounds. Brown (1972:1033) seems to be correct when he says that the reason why the FE stresses the wounds of Jesus in colon 4 is because they establish a continuity between the resurrection and the crucifixion (also Schnackenburg 1975:383). The risen Jesus who stands before his disciples is the one who was crucified. This interpretation by Brown explains the joy of the disciples when they realize that this person is none other than Jesus. 'To see the Lord' is the FE's way of referring to the encounter with the risen Lord (v 18), and 'to be glad' the reaction to the seeing (cf Mt 28:8; Lk 24:41,52) (Schnackenburg 1975:383). Because Jesus, unlike other crucified people, could show a wound in his side, this was proof that he was none other than the crucified sacrifice (Newman & Nida 1980:614; Carson 1991:647).

This appearance of Jesus to his disciples was critically important in the historical circumstances for the disciples, but also at a later stage for the FE to refer to when he wrote his Gospel. Jesus' appearance to his disciples brings "Εἰρήνη"<sup>1664</sup> and "ἐχάρισαν".

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Jesus. Brown (1972:1020) correctly states that the reason for mentioning it is not to infer that Jesus' body could pass through closed doors.

<sup>1663</sup> The numeral δῶδεκα (C9) refers to the group of disciples excluding Judas and Thomas. It was only at a later stage that Thomas joined the group. See Cook (1967:5); Brown (1972:1033f). However on a theological level the FE widens the audience who would also be recipients of the mission in semi-colon 6.2, of the Spirit in C8.1 and of the authority given to forgive sins (C8.2,3).

<sup>1664</sup> Foerster (1935:411ff) suggests that in order to understand the deeper meaning of "εἰρήνην" in the NT the usage of the OT term שָׁלוֹם (shalom) is necessary. Shalom refers to the Messianic salvation which comes from God. To proclaim Messianic salvation in the NT would therefore mean to proclaim "εἰρήνην" (see Acts 10:36). In Jn 14:27 Jesus appears as the one who can bestow εἰρήνην upon the disciples: Εἴηνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν, and in 16:33 he expresses his desire that his disciples may have peace in him. In the sense of eschatological salvation εἰρήνην has been revealed in the resurrection of Jesus (Cook 1967:6). Barrett (1978:568; also Schnackenburg 1975:383) points out that "Εἰρήνη ὑμῖν" (C3) was in common use a conventional greeting and would mean 'May all be well with you'. He correctly refers to the fact that "Εἰρήνη" in Christian usage has undergone a change in meaning (cf 14:27; 16:33) so that much more is intended here when Jesus uses it. This becomes clear as the repetition in C6.1 and C16 suggests (cf Schnackenburg 1975:384; also Bernard 1963:673). Correctly, according to Schnackenburg (1975:384), 'er ist ein geistiges Gut, ein inneres Geschenk, das sich doch auch nach außen

Jesus' gift of peace in this context is the fulfilment of the words spoken in the LD (14:27f): "Ἐἤνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρᾶσθε ὑμῶν ἢ καρδίᾳ μηδὲ δειλιάτω. ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπάτέ με ἐχάρητε ἄν, ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μείζων μου ἐστίν." Thus when the disciples were fearful at the Last Supper when Jesus talked about departure, he promised them "Εἰρήνη"<sup>1665</sup> and related it to his return. Now that he has come back he grants them this peace--in the Spirit (C8.1) they have the enduring presence of Jesus and the gift of divine sonship that is the basis of Christian peace (Brown 1972:1035).

In this context εἰρήνην can be seen as both a wish expressed by Jesus for his disciples ('peace be with you') and an announcement ('peace is yours') that salvation has come to these disciples through Jesus.<sup>1666</sup> In 16:33 we see that Jesus links "εἰρήνην" with himself in a personal way: "ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε..." But what the disciples experienced was all but peace. They experienced "τὸν φόβον τῶν Ἰουδαίων", and at a later stage it will be oppression, affliction, and opposition. The decisive reality that Jesus wants them to perceive and to experience is that he "ἐγὼ νενίκηκα τὸν κόσμον" (16:33). These words appear in a context which implies a battle between Jesus and the ruler of this world. When Jesus then appears to his disciples on Easter evening, this is an indication that this battle has been fought and that Jesus' appearance as the resurrected Lord is victorious. Therefore the marks on his body are more than marks of identification which prove to the disciples that he is really Jesus, their master and Lord (13:13). For the FE these marks are also an indication of victory. Therefore the joy of the disciples represents more than a gladness evoked by the reunion; the resurrection also proclaims the fact that there was victory. The long-awaited Messianic salvation has arrived in Jesus (Cook 1967:6). This Εἰρήνη has to be interpreted in relation to Jesus' victory over death, the evil one and the salvation accomplished through his death and resurrection. With this announcement to "Εἰρήνη" Jesus refers to the new relationship between God and man. This is a relationship of reconciliation which brings peace in the hearts of men. This peace refers to the emotional state of man as a result of Jesus' presence and the salvation that he has accomplished.

In *conclusion*, the objective of this cluster is: (i) Firstly, to emphasize that the crucified Jesus is surely the resurrected Lord, the long-awaited Messiah. This would cause the disciples to believe that Ἰησοῦς ἐστίν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ (cf 2:22; 12:16; 13:26; 20:9), the foundation on which their mission would be based, as well as the content of their confession. (ii) Secondly, to emphasize the victory of Jesus over the 'evil one' (cf C1, τὸν φόβον) so that believers in Jesus can have peace in their hearts.

From this emphasis on Jesus' victory over the evil one and peace as the Messianic sign the attention shifts to the commissioning of the disciples: "καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ ἐγὼ πέμπω ὑμᾶς."

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auswirken soll.'

<sup>1665</sup> See Brown (1972:1021) for a discussion on the OT usage of εἰρήνην (שלום).

<sup>1666</sup> Jesus grants his disciples his peace as a gift together with the gift of the Spirit. Therefore from now on it is experienced as something of the Spirit. This peace is to go with them as they are sent out to testify to the world about true peace (cf and compare with it the idea of oneness, 17:21ff).

**(b) The commissioning of the disciples and the bestowal of the Spirit by Jesus (20:21-23)<sup>1667</sup>**

6 <sup>21</sup> εἶπεν οὖν αὐτοῖς [ὁ Ἰησοῦς] πάλιν,	
6.1 Εἰρήνη ὑμῖν	<i>Peace</i>
6.2 καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὼ πέμπω ὑμᾶς.	<i>Mission</i>
7 <sup>22</sup> καὶ τοῦτο εἰπὼν ἐνεφύσησεν	
8 καὶ λέγει αὐτοῖς,	
8.1 Λάβετε πνεῦμα ἅγιον	<i>Spirit</i>
8.2 <sup>23</sup> ἄν τινων ἀφήτε τὰς ἀμαρτίας ἀφέωνται αὐτοῖς,	<i>Authority</i>
8.3 ἄν τινων κρατῆτε κεκράτηνται.	

Nowhere in the FG, as has already been pointed out, are the disciples of Jesus designated as apostles. Neither has the FE described any occasion where the disciples were sent out (cf Mk 6:7 and 4:38).<sup>1668</sup> This only happens in the climactic twentieth chapter of the FG. The risen Christ unexpectedly appears to the disciples, who at that moment seem to be gathered in fear behind locked doors (20:19). The resurrected Christ greets his followers, and after he showed them his wounds from the crucifixion he speaks words pregnant with meaning: “Εἰρήνη ὑμῖν καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὼ πέμπω ὑμᾶς” The sending of the disciples actually completes a series of sendings in the entire Gospel. John the Baptist was sent (1:6); a delegation was sent to interrogate the Baptist (1:19). Throughout the FG statements and references occur about the mission of Jesus (most notably 3:16-17). We also read how the Spirit was sent after the departure of Jesus (14:26; 15:26; 16:7). Now the disciples are the ones being sent.

The character of the disciples as the agents of Christ becomes clearer through their commissioning by Christ himself. The mission of the disciples is compared in both 17:18 and 20:21 with the mission of Jesus. Where the objective of Jesus’ mission was to reveal God to the world so that the world may be saved, this will also be the character of the mission of the disciples. The sending of Jesus was motivated by the love of God in order to save the world (3:16,17). Therefore, as Christ was the key to God’s redemptive plan for the world, the disciples are the continuation of that plan conceived in divine love.

In semi-colon 6.2 the FG joins the Gospel tradition according to which the risen Jesus commissions his ‘already appointed agents’ (17:18) to begin with the continuation of this

<sup>1667</sup> See Brown (1972:1029f) for a comparison between the four Gospels on the themes in these three texts: mission, giving of the Spirit and forgiveness of sins.

<sup>1668</sup> Jesus only speaks about the mission of the disciples during his earthly ministry in 4:38, a passage which anticipates and brings into focus their later mission. In 13:16,20 there are indirect references to the mission of the disciples. In 15:27f their mission is implied. As already indicated the next reference comes from ch 17 where Jesus discusses this mission theologically with the appointment of the disciples as his agents in 17:18. The logion in 20:21 turns out to be very important. Here the definite historical sending act takes place. This is clear from the circumstances and the use of “πέμπω” in stead of ἀπέσταλκέν. It is marked as a present action by the present “πέμπω” (C6.2). This is clear from the fact that the sending is not defined more closely. The missionary accent of winning people for God seems to be missing. Also the sending ‘into the world’ which is apparent in the context of 17:18 is missing.

Now is the actual hour of the sending which Christ undertakes with the authority granted to him. The sending of the Father still continues (perfect, ἀπέσταλκέν, C6.2). The disciples only receive a share in this mission of Jesus (cf 14:12 for the earthly continuation of Jesus’ work) with the assistance of the Spirit (14:16f,26; 15:26f). From this discussion it seems that this commissioning of the disciples occurs in its appropriate place. In comparison with the Synoptics there are similarities, although these are expressed differently (cf Schnackenburg 1975:384).

divine mission: “καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς” (C6.2).<sup>1669</sup> It would be wrong to think of the disciples simply replacing Jesus now that he is returning to the Father. Carson (1991:649) correctly states that the use of the perfect tense “ἀπέσταλκέν” suggests that Jesus is in an ongoing state of being sent. His departure does not mean that he ceases to be the ‘one sent’ *par excellence* (Cf 9:7). Cook (1967:6) agrees with Carson that the perfect tense ‘indicates that the mission of Jesus is here viewed from the standpoint of the permanence of its effects.’ The fact that it is the same mission that the disciples have to continue is signified by the shift to the present tense in the verb “πέμπω”. These disciples are not to engage in new work of their own creation, but are to continue the ministry of Jesus. This is also seen in the participation of the Spirit who will not teach them new things but will remind them of what (14:26; 16:13) Jesus taught them.<sup>1670</sup> The only difference in this transition of the mission is that the *form* of the mission is here changed from the incarnate Jesus to his followers (the believers). The content remains the same. The emphasis here is on the Greek construction “καθὼς...καὶ γὰρ” which constitutes a parallelism (cf Brown 1972:1034). This is also clear from other identical constructions (15:9; 17:18). This parallelism indicates that (καθὼς) in the words and deeds of Jesus men encounter the Father who had sent him. Even so (καὶ γὰρ), in the words and deeds of Jesus’ disciples (believers) the world has to encounter Jesus, the Son of God (cf Cook 1967:6f).<sup>1671</sup> Thus the disciples of Christ do not take over the mission of Jesus; his mission continues and must be effective in their ministry (14:12-14) (Schnackenburg 1975:384; Carson 1991:649).

The organic relationship between the mission of Jesus and the mission of his disciples becomes clearer in the examination of the FE’s use of the two verbs which relate to sending (πέμπω) and commissioning (ἀπέσταλκέν). Both are translated in English as ‘send’. Cook (1967:7) correctly states that the synonymous use of these two terms in the

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<sup>1669</sup> According to the majority of scholars, the two different verbs used here by the FE (ἀπέσταλκέν and πέμπω) stand in parallelism with no visible sign of distinction (Brown 1972:1022; Morris 1975:846; Barrett 1978:569). The parallel comprises the use of both words for the sending of Christ by the Father, and for the sending of the disciples by Christ (Carson 1991:648). For the FG this mission is modelled on the Father/Son relationship and is held up for all believers in Christ to imitate (Brown 1972:1034f). Earlier in this study it was indicated that the FE uses these two terms in a slightly different way. In 17:18 the FE parallelizes Jesus’ mission with the mission of his disciples (in a theological discussion). Here, in 20:21, the situation is different. Although Jesus parallelizes his mission with the sending of his disciples, the meaning of this parallel is now as follows: Jesus, in his reference to his mission (καθὼς ἀπέσταλκέν με ὁ πατήρ), reminds his disciples of his theological discussion of his and their mission in ch 17 and tells them that they must ‘go’ now (καὶ γὰρ πέμπω ὑμᾶς). The use of ἀπέσταλκέν is only to contextualize the historical act of sending ‘now’ (πέμπω) (cf Carson 1991:649 and Cook 1967:6).

<sup>1670</sup> In order to strengthen this missionary consciousness among his readers the FE depicts some of the characters in the FG as models for their mission in the world. Among these models is the Baptist who point beyond himself to Jesus (1:19-36). He is depicted by the FE as a mere witness to Jesus (1:6-8). Then there is also the Samaritan woman (Ch 4) who models the way in which an encounter with Jesus summons testimony to others. The last model is Mary Magdalene. Before Jesus’ disciples are commissioned, Mary is the first person to testify about the resurrected Christ (Kysar 1993:120ff).

<sup>1671</sup> It seems as if the Johannine community understood themselves to be a commissioned group, sent into the world to continue the divine plan of God inaugurated in Christ. They thus see themselves as agents who are sent in the same way and for the same reason as their Lord. Throughout the FG we detect a strong insider-outsider dichotomy--a struggle between ‘us’ and ‘them’. This relates to the purpose of the FG, the character of discipleship and the activity of the Spirit. The internal life of the Johannine community, as the FG depicts it, is just as strong as their mission consciousness. This implies that the inward movement relates to the internal solidarity, mutual love and consecration within the community. The outward movement points to the missionary task in the world around it (Kysar 1993:120ff).

FG makes it difficult to set up a difference between 'one who is simply sent' (πέμπω) and one being sent as an agent (delegate) with transferred authority (ἀπέσταλκέν). Rengstorf (1933:405), states, as was confirmed by my own research that when Jesus uses πέμπω he refers to his 'sending by God', where a definite formula is used.<sup>1672</sup> The most common expression is "ὁ μέμψας με". This usage is restricted to God and is sometimes expanded to "ὁ μέμψας με πατήρ". When Jesus speaks of himself he uses other forms of πέμπω and never calls God "ὁ ἀπέστειλας με". In fact, whenever ἀπόσπελλω is used it refers to the mission of Jesus by God and occurs in a statement. Rengstorf (1933:405) explains that in the FG ἀπόσπελλω is used by Jesus when he wants to ground his authority in that of God who is responsible for his words and works and who guarantees the right and truth of these words and deeds. On the other hand Jesus uses the "ὁ μέμψας με" to affirm God's participation in his ministry and the *actio* of his mission. This explanation corresponds with the Johannine view of Jesus as the one whose work originates in God and through whom God's work is done.

The impression gained from the FG is that God is characterized as a 'sending God'. God has a plan and agenda that includes the salvation of the world from darkness (see 3:16,17). God sends agents into the world in the service of his divine agenda. God's plan of action is scheduled and constructed around a series of envoys, each of whom has a specific role to play in the divine scheme. John the Baptist prepared the way for the revelation that came through Jesus. Jesus was the supreme revelation of God to the world, and the Spirit the continued presence (revelation) of God with the believers. It was now the task of the disciples to take their place among the vital envoys in this scheme of God. The prelude of this divine historical sending of the disciples in 20:21 comes from 4:38, where the disciples are sent as a harvesting crew into the fields, and from 15:27 where Jesus reminds his disciples about this mission due to the fact that they have been with him from the beginning. In 17:18 Jesus appoints them as agents of God and now in 20:21 he commissions them to go. The answer about the disciples' destination is tucked away in the prayer of Jesus in 17:18, "καθως ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον".

The special Johannine contribution to the theology of mission is that the Father's sending of the Son serves both as the model and the reason for the Son's sending of the disciples (cf also Schnackenburg 1975:383ff). This implies that Jesus takes the position of God and the disciples that of Jesus. When Jesus then uses the verb "πέμπω", instead of "ἀπόσπελλω" it is to inform them that the historical moment for them has arrived to continue with his mission; now is the time for the disciples to proceed. The work of these disciples is to do the work (will) of him (Jesus) who sends them. Their mission is to continue with the Son's divine mission; and this requires that the Son must be present in them during this mission. Jesus said, "καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με" (12:45); similarly the disciples must now show forth the presence of Jesus so that whoever sees the disciples will see Jesus who sent them (cf 13:35). Throughout the ministry of Jesus people could see the presence of God (cf Brown 1972:1036). The same idea is stated in 13:20: "ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με." This becomes possible only through the gift of the Spirit (C8.1) whom the Father sends in the name of Jesus (14:26) and whom Jesus himself sends. The Spirit not only constitutes the presence of Jesus, but also has the task of enabling the disciples to fulfil their mission.

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<sup>1672</sup> Barrett (1978:569) rejects such a distinction of meaning.

The theme of the mission of the disciples in C6.2 picks up a motif<sup>1673</sup> that has already been heard in the LD, in 17:17-19.<sup>1674</sup> Here Jesus prays for his disciples who are to remain in the world. In the discussion of that passage it became clear that a relation exists between the consecration of the disciples (C3.35f) and their mission (C3.37). Before they can fulfil their mission, they must be consecrated through the truth, that is, through the revealing word of Jesus as well as through the Spirit of truth which is of course the Spirit. Here in ch 20, there is once again a close relation between the mission of the disciples and the sending of the Spirit (C8.1). Their consecration is part of the Spirit's task (Brown 1972:1036). It is clear from the LD that the work of the Spirit-Paraclete (also the consecration process) is a dynamic process.

For this missionary task the disciples are immediately empowered by the bestowal of the Spirit.<sup>1675</sup> “καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἅγιον” (C8.1).<sup>1676</sup> If the disciples are to continue the ministry of Jesus (*his* ministry) the gift of the Spirit is essential.<sup>1677</sup> Cook (1967:8) correctly states that it is in the Spirit that the presence and participation of Jesus in their work is made possible.<sup>1678</sup>

The FE uses the Greek word *pneuma* to indicate the Spirit of God.<sup>1679</sup> πνεῦμα is used in a dualistic sense by the FE. On the one hand the use of πνεῦμα refers to the ‘presence’ of God,<sup>1680</sup> and on the other hand to the activities of God in the world; a close association exists between the presence of God and the activities of God. The presence of the Spirit indicates the presence of the ‘power’ and ‘character’ of God in Jesus. This is clear from 1:32,33. In these texts John the Baptist witnesses to the descent of the Spirit on Jesus. The Father gives the Spirit to Jesus without limit (3:34). The word ‘Spirit’ seems also to be

<sup>1673</sup> An implicit theme that emerges here is the perfect obedience of the Son (cf 5:19-30; 8:29), ‘an obedience that has already been made a paradigm for the relationship between the believers and Jesus (15:9-10)’ (Carson 1991:648).

<sup>1674</sup> 17:17 ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν. <sup>18</sup>καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον <sup>19</sup>καὶ ὑπὲρ αὐτῶν [ἐγὼ] ἀγιάζω ἑμαυτόν, ἵνα ὡσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.

<sup>1675</sup> Many has been written about the Spirit in the FG: Brown (1966/7L113-132; Floor 1971:122-129; Müller (1974:31-77); Turner (1977:24-42); Boring (1978/9:113-123); Wenham (1980:4-8); Watson (1983:81-85); Russel (1987:227-239); Wilson (1988:471-483); Domeris (1989:17-23); Hubner (1989:324-338); Pack (1989:139-148) and Slater (1991:101-8). Unfortunately many repetition occurs in these articles.

<sup>1676</sup> Schnackenburg (1975:383) correctly points out that the sending out of the disciples and the granting of the Spirit is the most important event of this moment. All the other themes are used in a supportive role.

<sup>1677</sup> With the addition of the involvement of the Spirit and the theological modification of Jesus’ mission (the modeling of the disciples’ mission on the relationship of the Father/Son) the FE is widening the horizon to include not only the ‘Twelve’ disciples of Jesus but also those whom they represent (Brown 1972:1035)..

<sup>1678</sup> It is reiterated in the FG that the Spirit can only be given after Jesus has been glorified (7:39; 16:7).

<sup>1679</sup> Only in 11:33 and 13:21 he refers to the human spirit.

<sup>1680</sup> Brown (1966/7:126ff) indicates the close parallel between Jesus’ portrayal in the FG and that of the Spirit-Paraclete in connection with (i) the coming of the Paraclete, (ii) the identification of the Paraclete, (iii) the relation of the Paraclete to the disciples, and (iv) that of the Paraclete to the world. According to Brown this detailed parallelism between Jesus and the Paraclete is too exact to be coincidental. ‘As “another Paraclete”, the Paraclete is, as it were, another Jesus...Since the Paraclete can come only when Jesus departs, the Paraclete is the presence of Jesus...Elsewhere Jesus promises to dwell with his disciples (xiv.23); this promise is fulfilled in the Paraclete’ (Brown 1966/7:128).

associated with the divine presence that results in the new life of a disciple of Jesus. Through Christ this divine presence is given to his disciples (believers) (7:39; 20:22); and through this divine presence Jesus has to become visible in the lives of his disciples (13:35).

The close association concerning the activities of God and the presence of God becomes clear in ch 4. Here we find an indication of how the presence of God in the Spirit produces a new life. In v 23 the FE speaks of the transformation of the believers' worship, while v 24 explicitly states that the Spirit is the presence of God himself. Verse 24, "πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν," is not so much a definition of God, but rather an affirmation of God known to the believer in the Spirit. In these passages the Spirit is used as the divine presence that transforms the life of the believer. This is an indication that the Spirit is linked with the revelation of God in Christ. The revelation makes possible a new sense of the presence of God, in the identity of Christ, which in turn transforms human existence.

The transition from an 'old life' to a 'new life' accorded by the Spirit is presented as a birth from "ἄνωθεν" (3:5). Because this new birth is "ἄνωθεν" (from God), it is mysterious, like the blowing of the wind (3:8) (πνεῦμα means both wind and spirit) (Kysar 1993:107). This metaphor suggests the way in which the new life of a disciple of Jesus (believer) emerges as a result of being embraced by the presence of God in the identification of Jesus as the Messiah, the Son of God. From this discussion so far it is clear that the FG asserts that the Spirit severely reorientates human life.

Before we proceed to another facet of the Spirit can we deduce the following aspects: The FG asserts that the Spirit is given to Jesus (1:32) so that he in turn might give it to his followers, his disciples (20:22). From the first post-Paschal appearance of Jesus to his disciples it becomes clear that the bestowal of the Spirit on believers is closely linked to the crucifixion and resurrection of Jesus (19:30; 20:22; cf 14:16). Thus Jesus gives the Spirit to his followers so that this gift of divine presence occasions the perception of Jesus' identity, a radically new life and a new way of living (Kysar 1993:108).

The disciples were only able to grasp the full meaning of what they have heard and seen after Jesus' return to the Father. This is clearly stated in the important statements in 2:22, 12:16, 13:28f, and 20:9. The understanding of Jesus' identity before and after Jesus' departure to the Father by his disciples is of particular importance and is a hermeneutical key to the understanding of discipleship. The first reference to this understanding comes from 2:21f and concerns the story of the cleansing of the temple (2:13-20). Jesus was not speaking about the temple building in Jerusalem as the Jews thought at that moment. The FE clearly indicated that Jesus spoke about his death and the resurrection of his body. The Jews and his disciples could not understand this. In 12:16 Jesus enters Jerusalem on the back of an ass, which fulfills the prophecy in which Jesus is portrayed as the promised Messianic king. Neither the crowd nor the disciples grasp this until after Jesus had been glorified and the Spirit poured out (14:26; 16:12-15). In 13:28f Jesus and his disciples are having a meal when Jesus mentions that one of his disciples will betray him. When Jesus points him out by giving him a piece of bread, he commanded him to do quickly what he ought to do. The disciples could not understand these events, which related to Jesus' death. When Peter and the BD experience the empty tomb after Jesus' resurrection, the FE indicates that "οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι." In *conclusion*, from these texts it is clear that Jesus' disciples could not perceive Jesus' identity until after his resurrection and the bestowal of the Spirit on them.

The Spirit of truth will be given by the Father as ἄλλον παράκλητον. In the LD the FE uses another word to indicate the Spirit of God: παράκλητος. The noun παράκλητος is peculiar in the NT to the Johannine literature. The Christian tradition has identified παράκλητος in the context of the FG as the Spirit (Brown 1966/7:113; Kysar 1993:108), who is the successor of Jesus. He will remain with the disciples for ever and be in them. 'The gift of the Spirit is not a religious experience which the believers may keep to themselves. It is equipment for mission...' (Fuller 1978:183).

In the LD Jesus says that his departure will make it possible for the Paraclete to be sent to the disciples (16:7; cf also 14:26; 15:26). The sending of the Spirit-Paraclete is joined together with the post-Paschal sending of the disciples.<sup>1681</sup> If they are to continue the mission of Jesus, it is because the Spirit-Paraclete whom they receive (ἐνεφύσησεν)<sup>1682</sup> will continue the mission of Jesus (cf 15:26f). The mission of the disciples, as Jesus' mission, brings an offer of life and salvation (3:5f) for those who accept Jesus as their Saviour (1:12). Only those who have received the Spirit of truth that begets life ("born again"--3:3) can give this Spirit to others who wish to become disciples of Jesus (Brown 1972:1037). The gift of the Spirit is the 'ultimate climax of the personal relationship between Jesus and his disciples' (Dodd 1980:227).

In 14:16-18 Jesus teaches his disciples "κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾗ, τὸ πνεῦμα τῆς ἀληθείας... ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται. Οὐκ ἀφήσω ὑμᾶς ὀρφανούς,

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<sup>1681</sup> See Brown (1972:1038), Carson (1991:649ff) and Schnackenburg (1975:386) for a discussion on the relationship between the Johannine Pentecost on Easter night with the Pentecost in Acts 2, fifty days later. An aspect to be considered in this difference is the fact that for the FE the entire process of Jesus' glorification, crucifixion, resurrection ascension and pentecost is a single event (cf Cook 1967:8). The question here is not how to assimilate the Lukan and Johannine Pentecosts, but rather how the FG could end without referring to a Johannine Pentecost. Because the Spirit plays such a decisive role in the continuation of the mission of Jesus (discipleship) it could not be neglected at this stage of the FG. Because Jesus has commissioned his disciples here he has to refer to the Spirit. The fact that the FE mentions the Spirit in this pericope must also be seen in a theological framework: (i) Firstly, it indicates the fulfilment of the testimony of the Baptist in 1:33, namely that Jesus will baptize with the Holy Spirit. (ii) Secondly, it is a fulfilment of the promise of Jesus made in the LD that he will send his disciples the Paraclete (15:16; 16:7). (iii) Thirdly, the reception of the Spirit would enable the disciples of Jesus to understand the identity of Jesus (14:26; 16:13) at this stage so that the FE could write that after Jesus' resurrection the disciples recalled what Jesus had said and believed (2:22). (iv) Fourthly, it is important for the FE to refer to the descension of the Spirit in close relationship with the mission of the disciples. The Spirit will not only support the disciples in their mission, but the FE's connecting of the Spirit with the mission of the disciples theologically indicates that the disciples' mission is the continuation of Jesus' mission, due to the role and function of the Spirit. Thus the Johannine Pentecost is theologically dominated to such an extent that the historical event and assimilation with Acts 2 became irrelevant.

<sup>1682</sup> 'A term literally meaning "breathe" may refer only to inhaling and exhaling of breath, while anything as striking as this action of Jesus would be expressed as 'blowing upon' (Newman & Nida 1980:615). The fact that the Spirit represents the creative power of God at work in man is a familiar OT concept. The FE made use of this in his usage of ἐνεφύσησεν (C7). Colon 7 is the only place in the NT where this verb ἐνεφύσησεν (to breathe) occurs. It recalls Gen 2:7: 'And the LORD God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living being.' The translators of the Septuagint rendered the Hebrew verb נָפַח (*naphach*) with the Greek verb ἐνεφύσησεν. The FE's intention is to emphasize that the church is the new creation of God and therefore tries to link it with the first creation for a parallel. As with the creation where man received the gift of life directly from God, so here the church receives the life-giving Spirit directly from the risen Christ (Cook 1967:8; Brown 1972:1037; cf Bernard 1963:677; Schnackenburg 1975:385f). Barrett (1978:570) is correct when he states that 'breathing' means 'that Jesus is personally communicating and committing himself to his disciples in the person of the Spirit.'

ἔρχομαι πρὸς ὑμᾶς", and in 14:28 he says "Ἐγὼ καὶ ἔρχομαι πρὸς ὑμᾶς." These words indicate that Jesus links his return to his disciples with the gift of the Spirit. For the FE the Spirit forms the bond between Jesus, the disciples and the church (Schnackenburg 1975:386). This close relationship between Jesus and the Spirit is further emphasized in 15:26: "ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ", and connects with it the mission of his disciples in v 27, "καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε." From these verses it is clear that for the FE there is a close relationship between the mission of Jesus' disciples and work of the Spirit.

The five so-called Paraclete passages in the LD are: 14:16-17; 14:25,26; 15:26,27; 16:7-11; 16:12-15. The first passage (14:16,17) gives general information about the Spirit-Paraclete. In the following four passages, two deal with the activity of the Spirit in the community of the disciples (14:25,26; 16:12-15), and the other two (15:26,27; 16:7-11) emphasize the activity of the Spirit through the disciples against the world.<sup>1683</sup>

In summarizing the nature and function of the Paraclete on the basis of these five passages the following observations can be made:

*The nature of the Paraclete:*

**The coming of the Paraclete and his relationship to the Father/Son**

The Paraclete will *come* (15:26; 16:7,8,13). The Paraclete *comes forth* from the Father (15:26). The Father will *give* the Paraclete at the request of Jesus (14:16). The Father will *send* the Paraclete in the name of Jesus (14:26). When he departs, will he *send* the Paraclete from the Father (15:26; 16:7,8,13).

**The identification of the Paraclete:** The Paraclete is *called* ἄλλον παράκλητον (14:16). He *is* τὸ πνεῦμα τῆς ἀληθείας (14:17; 15:26; 16:13), τὸ πνεῦμα τὸ ἅγιον (14:26) (Brown 1966/7:113f; Kysar 1993:110).<sup>1684</sup>

From the above-mentioned facts it may be concluded that the παράκλητον is a continuation of the existence of Christ in the world, but in another mode. What is said about the relationship between the Father and the Son throughout the FG is largely also applicable to the relationship between the Father and the παράκλητον. This reality is dependent on the ministry of Jesus. Kysar (1993:110) brilliantly refers to the coming of the Spirit as "act two" that cannot begin until "act one" (Jesus' ministry) is completed' (cf also Brown 1966/7:126f).

The function of the παράκλητον can be categorized as follows:

**The relation of the παράκλητον to the disciples:** The disciples can easily recognize the παράκλητον (14:17). The παράκλητον will be within the disciples and continues to remain in them (14:16f). He will *teach* the disciples everything (14:26). He will *guide* the disciples into all truth (16:13). He will *make known* to the disciples the things to come (16:13). He will

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<sup>1683</sup> In his discussion of the Paraclete, Brown (1966/7:113) arranges the Johannine references about the Spirit under four headings: (A) The coming of the Paraclete and the Paraclete's relation to the Father and the Son; (B) The identification of the Paraclete; (C) The relation of the Paraclete to the disciples; (D) The relation of the Paraclete to the world.

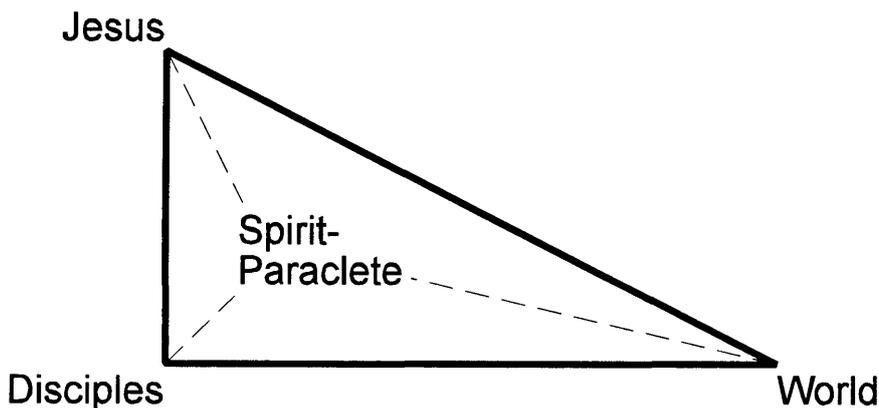
<sup>1684</sup> According to Kysar (1993:109) it seems as if the FE combines the meanings in a new way to create a new concept. Therefore the FE took this rich word and applied it to the Spirit of God. Unfortunately the meanings Kysar allocated to παράκλητον are unacceptable because they do not correspond with the contexts in which παράκλητον is used.

make known what belongs to Jesus (16:14). He will remind the disciples of all that Jesus had told them (14:26). He will speak only of what he had heard and nothing on his own (16:13).

**The relation of the παράκλητον to the world:** The παράκλητον will prove the world wrong about sin, justice and condemnation (16:8-11). Against the background of the world's persecution and hatred, the παράκλητον will still bear witness to Jesus (15:26) [The world cannot accept the παράκλητον (14:17); cannot see or recognize him (14:17); rejects him (15:26)].

**The relation of the παράκλητον to Jesus:** He will glorify Jesus (16:14). He will bear witness on behalf of Jesus (15:26).

It is clear that according to the FG the Paraclete has a threefold function:



(i) The Spirit communicates Christ to believers. He will dwell in them, remind, make known, guide and teach them about Jesus. (ii) He puts the world on trial and finds it guilty. (iii) He glorifies Jesus and makes him known.

What happens here is that the Spirit takes the revelation once made about God through the person of Jesus and will now mediate it through Jesus' disciples to the world. Differently stated, the disciples who have to continue the revelatory-salvific programme of Jesus can only continue with it through the enabling of the Spirit. Through the disciples the person and activities of Christ, God, and the Spirit must become sensible and visible. In effect the Spirit is the medium of divine revelation--the divine messenger of revelation. He speaks and bears evidence *through* the disciples (15:26f) of only that which he hears. He is also the medium of divine salvation.

Thus two of the three areas of the Spirit's activities closely relate to the purpose of the FG and that of discipleship.

	<u>Purpose of FG</u>	<u>Discipleship</u>	<u>Spirit</u>
<i>Horizontal:</i>	Evangelization.....	Mission.....	Conviction
<i>Vertical:</i>	Edification.....	Consecration.....	Enlightment
	(Glorification implied)	(Glorification)	(Glorification)

This analysis clearly indicates the close correlation between the purpose of the FG, discipleship, and the Spirit. It further indicates the central position of discipleship in the FG and the importance of the function of the Spirit in the functioning of discipleship. Finally it indicates that the purpose of the FG can only be reached through discipleship with the support of the Spirit.

The purpose of the FG is clearly spelled out in 20:31. Seen from the perspective of the FG, this purpose relates closely to evangelization (chs 1-12) and that of edification (chs 13-17). The essence of discipleship is spelled out in 17:17-19. These verses indicate that discipleship concerns the continuation of the revelatory-salvific mission of Jesus. In order to fulfil this task, a process of consecration has to take place in the lives of Jesus' disciples. In the case of the world the Spirit has to convict them of guilt in regard to sin and righteousness and judgment (16:8,9) while in the case of the disciples he will instruct them about Christ.

In *conclusion* the purpose of the FG clearly relates to discipleship and the work of the Spirit-Paraclete. On the horizontal level we see their directedness towards the world in order to save the world: evangelization, mission and conviction. On the vertical level the focal point is the followers of Jesus who have to be equipped to accomplish this divine mission: edification, consecration and enlightenment. In the case of the 'purpose of the FG' a theory<sup>1685</sup> is stated, while in the case of discipleship the theory becomes practice. The Spirit mediates this process.

The FE insists that the teaching function of the Paraclete involves nothing new. Brown (1966/7:129) argues that as the presence of Jesus among the disciples, the Paraclete plays an interpretative role. Part of his function is to make what Jesus has said and done relevant and meaningful to future generations. The FG is an excellent example of how the Paraclete guides men to the truth of the words and deeds of Jesus (Brown 1966/7:129).

In conclusion we can say that the Paraclete has a threefold function. Firstly, the Spirit-Paraclete has to keep Jesus alive. Because Jesus is now invisibly present in his disciples through the Paraclete the only way that the Paraclete can exercise the ministry of Jesus, is through the disciples of Jesus and their way of life and the way they bear witness. Secondly, he has to instruct the disciples. Thirdly, he has to convict the world.

Returning to chapter 20 it seems that the mission of the disciples is derived from the mission of Jesus. With Jesus' words καθὼς ἀπέσταλκέν με ὁ πατήρ<sup>1686</sup>, κἀγὼ πέμπω ὑμᾶς, the disciples would recall the moment in the upper room just before the Passover Feast when they were appointed by Jesus as his agents. Now they experience the moment to be commissioned by Jesus to the world.

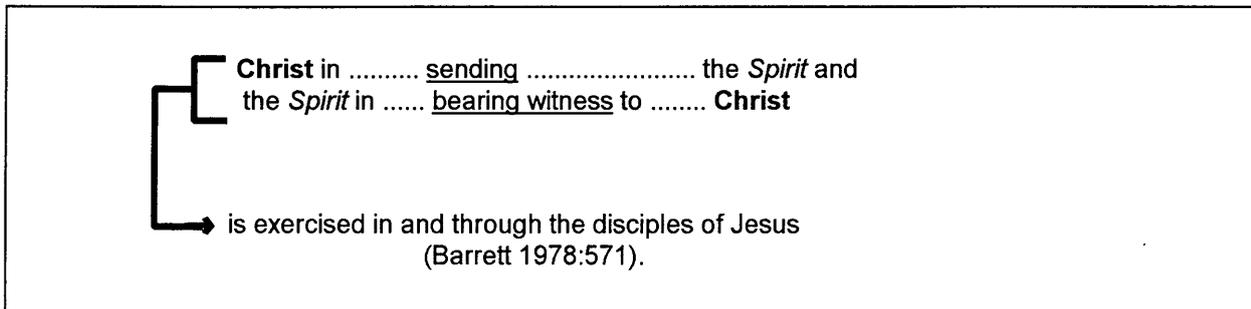
The appointment by Jesus and the reception of the Spirit gave the disciples authority in their proclamation of the Gospel. This authority is to be understood against the background

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<sup>1685</sup> Here the term 'theory' is used in the sense of 'theory' *versus* 'practice'. Theory can be defined as 'a statement' or 'an objective'.

<sup>1686</sup> Jesus uses this phrase to refer to his authority (Bernard 1963:676).

of 14:17; 16:8-11.<sup>1687</sup> The κρίσις inaugurated by Jesus with his coming into the world is continued by the Spirit for it is one of the functions of the Spirit (16:8-10). The Spirit, on the other hand, operates through the disciples (De Jonge 1977:5; see also Schnackenburg 1975:389). Therefore the authority given to the disciples implies an extension of the ministry of Jesus through that of the Spirit. This joint work of



Semi-cola 8.2,3 theologically relate to both semi-cola 6.2 and 8.1. The disciples have the authority to forgive or not to forgive men's sins (C8.2,3).<sup>1688</sup> This is only due to the fact that the risen Lord sent them as the Father had sent him. This implies that the disciples' attitude towards the examining of sin should be interpreted in the light of Jesus' own action in this regard. In 9:39-41 Jesus says that he came into the world for judgment: to enable some (who are blind) to see and to cause blindness for others (those who can see). Chapter 3:17-21 describes a separation between people whose lives are good and those whose lives are evil. Those who are good will come to the light while the evil ones will remain in darkness. This discriminatory process relates to the purpose for which God *sent* his Son into the world. Therefore, if the disciples are commissioned just as the Son came with a mission, they must continue this discriminatory κρίσις between good and evil (Brown 1972:1042). From ch 17 (cf also 15:18-16:4) it becomes clear that on the *one hand* the presence of the disciples causes hate on the part of the world (17:14), but on the *other hand* leads others to believe (17:20). These thoughts then indicate that the dualism and realized eschatological concepts offer background to the understanding of the forgiveness and non-forgiving of sin in C8.2,3.<sup>1689</sup> Discipleship in the life of Jesus' disciples, as discussed in this study, causes other people to judge themselves (cf 13:35): some will come to the light and receive forgiveness and a new life, while others will remain in their sin (Brown 1972:1043).

<sup>1687</sup> Two passages in Mt which recall Jn 20:23 are Mt 16:19 and 18:18. In 16:19 these words are addressed to Peter as having the keys of the kingdom of heaven and the words in 18:18 are addressed to the Twelve.

<sup>1688</sup> Lexicographically the verb used for forgiveness, "ἀφήτε", means 'to let go, set free, release' (Brown 1972:1023; Liddell & Scott 1974:120). With the Greek particle "ἄν" (if) this clause can be translated as 'When you forgive...', 'Whose ever sins you forgive...'. Important is that in the case of forgiveness an aorist subjunctive (ἀφήτε) is used to imply an act that in a moment brings forgiveness. In the case of refusing forgiveness a present subjunctive (κρατήτε) is used to imply that the state of holding or refusing forgiveness continues (Brown 1972:1023).

<sup>1689</sup> The two passive perfects (ἀφέωνται (C8.2) and κεκράτηνται (C8.3)) imply that it is God who is acting. The parallel statements in Matthew suggest church discipline; in C8.2,3 where the context concerns the mission of the disciples of Jesus (C6.2) and the Spirit who empowers them (C8.1), the focus is on evangelism (Carson 1991:655). Newman & Nida (1980:615f) point out that 'in a conditional sentence the perfect tense is used with essentially the same meaning as the present and the future, except that it emphasizes the continuous character of the action... So the first part of verse 23 may be rendered "If you forgive people's sins, God also forgives them, and they remain forgiven."' C8.2 and C8.3 forms an antithetical parallelism. Therefore C8.3 can similarly be translated as 'if you pronounce them unforgiven, unforgiven they remain.'



of what the resurrection of Jesus means. When Jesus appears to the group they confess him as Lord (C10); Thomas, however, refuses to believe unless he too can see the Lord (cf Brown 1972:1045).

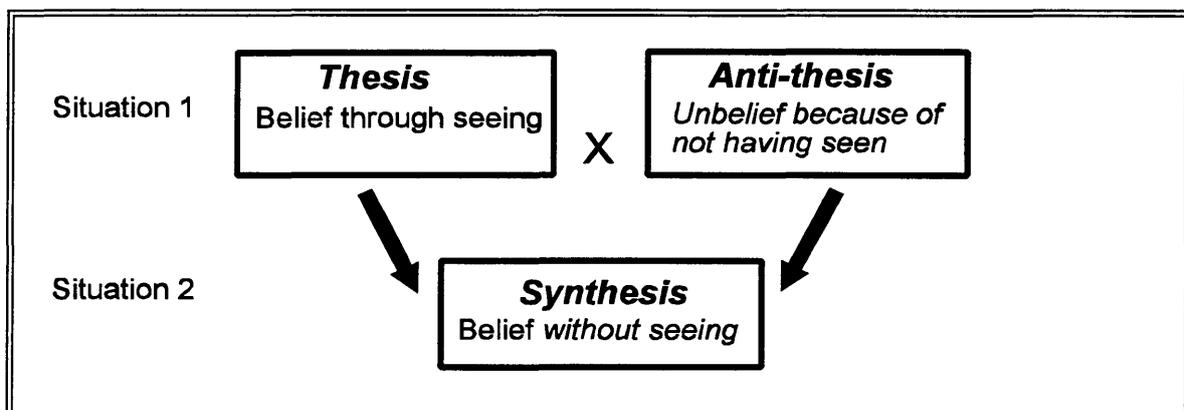
In the second scene (C12-19) when Jesus appears to the disciples while Thomas is present, Thomas immediately demonstrates his faith in Jesus by confessing him as, ‘Ο κύριός μου καὶ ὁ θεός μου. By the providence of God, the absence and subsequent coming to faith of Thomas generated one of the greatest Christological confessions in the NT (Carson 1991:656). The reader of the FG would recognize certain aspects at this point of reading: (i) The confession of Thomas is the ‘climactic exemplification’ of what it means to honour the Son. (ii) The reader (future believers) is expected to utter the same confession, as the next verse implies. Thomas here exemplifies coming to faith. It is clear that these events in C9-19 have a critical bearing on how C20f are interpreted (cf Carson 1991:659).

In this section there are two parallel themes: faith and the identity of Jesus,<sup>1690</sup> linked by ἑώρακάς.

ΠΙΣΤΕΥΣΑΝΤΕΣ ..... *ιδόντες* / *ἑώρακάς* ..... Τὸν Κύριον

These two themes link the commission of the disciples (C6.2) with the purpose of the FG (C20f): the belief of people that Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, which results in ζωὴν (C21). This cluster (C9-19) prepares the way for the announcement of the purpose of the FG in C20f. Semi-cola 19.1f serves as the link between C9-18 and C20f.

The verb πιστεύσω in C11.3, in combination with C18, links this cluster (C9-19) with C20,21 through C19.1. This is done on a theological level and becomes clear in the following discussion. The belief of the group of disciples and the unbelief of Thomas creates a tension concerning the identity of Christ. This tension can only be released through another appearance of Jesus to prove his identity to Thomas: “Ὁ κύριός μου καὶ ὁ θεός μου” (C18).<sup>1691</sup> The FE solves this problem by enclosing in this cluster the reference that μακάριοι οἱ μὴ *ιδόντες* καὶ πιστεύσαντες (C19.2). The interaction in this cluster and the bridging of the tension between faith and unbelief by the FE can be presented as follows:



<sup>1690</sup> The confession of Thomas is not only a display of his *faith* in the resurrected Jesus, but also a revelation of the *identity* of Jesus.

<sup>1691</sup> Brown (1972:1046f) describes this confession by Thomas as the ‘ultimate confession’ and ‘the supreme Christological pronouncement of the Fourth Gospel’. This is obviously the climax of the FE’s design.

This proposal indicates the thesis of the FE in C10 where the belief of the disciples in Jesus is displayed in their confession towards Thomas: *Ἐωράκαμεν τὸν κύριον*. The antithesis is created by the FE where he incorporates the unbelief of Thomas which directly opposes the faith of the other disciples. Jesus' departure thus creates a 'faith paradox' which the FE is addressing now. The solution by the FE comes through the synthesis that *μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες*.

The objective of the FE in using the structure in semi-cola 19.1,2 is to move from one situation to another.<sup>1692</sup> Brown (1972:1050) correctly interprets these two semi-cola as a contrast between seeing and non-seeing. He correctly states that these two semi-cola form a contrast between two situations: the situation of seeing Jesus and that of not seeing Jesus. Brown's mistake is that he tries to interpret these two semi-cola (C19.1,2) separately. Therefore he interprets C10.1,2 as meaning that the FE wants to contradict here the idea that eye witnesses of Jesus are in a certain sense more privileged than those who have not see the risen Christ. In fact C19.1,2 indicates the transition from a situation where belief rests on seeing Jesus (C19.1) to a situation where belief is constituted without seeing. This point, indicated by the FE, is decisively important for this is the situation the disciples are facing.

This cluster (C9-19) builds up to a climax in the confession of Thomas (C18); semi-cola 19.1,2 are part of the previous cola (9-18). They have to be interpreted from the perspective of C9-18, and have to be seen as the point (C19.2) the FE wants to make:<sup>1693</sup> *μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες*. This section (C9-19) was incorporated by the FE for two reasons: (i) Firstly, to identify the resurrected Christ as *κύριός* and *θεός* (C18), (ii) secondly, to bridge a time tension between the time of the disciples and later believers. Although later believers would not be able to see Christ physically (or in a glorified body) it would still be possible for them to believe in Christ. A new dispensation arises with the resurrection of Jesus and the outpouring of the Spirit. The new dispensation is the era of the Spirit or the invisible presence of Jesus (14:17). The era of miraculous signs is passing. The transition from C19.1 to C19.2 is the indication by the FE that one era leads to another. In fact C19.1,2 indicate the arrival of the new dispensation.

With Thomas' confession (*Ὁ κύριός μου καὶ ὁ θεός μου*--C18) the FG ends with the highest Christological confession.<sup>1694</sup> It certainly reaches a climax with the statement that refers back to the beginning of the Prologue (1:1-3) and the confessions of the first disciples in 1:35-51. This confession is further supported by the confessions of the resurrected Jesus as *κύριός* by Mary (20:18) and the group of disciples (C10).<sup>1695</sup> In this

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<sup>1692</sup> Situation 1 refers to the situation of Jesus and his disciples (*the world in the text*), while situation 2 refers to the situation of the Johannine community (*the world behind the text*) (cf Barrett 1978:573).

<sup>1693</sup> The resurrection events are the climactic acts of God's revelatory self-disclosure in Christ. 'But precisely because they were *historical* acts, later generations *could not* have access to them except through the witness of the first disciples. That is John's point, as vv. 30-31 make clear' (Carson 1991:660).

<sup>1694</sup> Schnackenburg (1975:396) correctly maintains that the confession of Thomas is tailored to the situation. The personal tone that is seen in the personal pronoun (*μου*, C18) is important. According to the FE Thomas has found *his* Lord and *his* God in the risen Jesus whom he recognizes as the crucified one. The two predicates signify in this context the master (*κύριός*) in the circle of the disciples and *θεός* the one lifted up.

<sup>1695</sup> Whether or not the FE intended in thus, four different examples of faith in the risen Jesus are given in ch 20. The BD comes to faith after having seen the empty tomb and burial wrappings (20:7,8). Mary of Magdala believes when Jesus calls her name and responds with a confession *Ἐώρακα τὸν κύριον* (20:18). When

confession of Thomas “Ὁ κύριός μου καὶ ὁ θεός μου” (C18) the will of the Father is fulfilled: ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα (5:23). What Jesus predicted in 8:28 has been realized: “Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι...” In these confessions of faith Jesus is honoured as God. The confession of Thomas makes it clear that the faith expected from the Church is in the divinity of Jesus. He is the only Son of God (1:18; 3:16,17), one with the Father in what he does and is. Here the FE combines the Godhead of Jesus with the revelatory-salvific function of the Son: he is the Son of God in his Messianic ministry and Messiah to the extent that he is the Son of God. Thus this confession formula “Ὁ κύριός μου καὶ ὁ θεός μου”<sup>1696</sup> is a functional understanding of the person of Jesus by the FE (Schnackenburg 1975:397). According to Brown (1972:1047f) this doxology by Thomas on behalf of the Christian community is a response to the kerygma proclaimed in the FG.<sup>1697</sup>

The statement in colon 19 comes fittingly at the end of the FG. After recounting what has been seen by the disciples, the FE turns to an era when Jesus can no longer be seen but only heard.<sup>1698</sup> Brown (1972:1048) correctly expresses the opinion that ‘up to this point in the Gospel narrative only one type of true belief has been possible, a belief that has arisen in the visible presence of Jesus; but with the inauguration of the invisible presence of Jesus in the Spirit, a new type of faith emerges.’

This type of faith has far-reaching theological consequences for discipleship. The aorist participium, ἰδόντες, in C19.2 refers to Jesus in a physical sense and correlates with ἐώρακάς (aorist) in C19.1 (cf also Ἐώρακαμεν in C10 and ἴδω in C11.1,17.2). But ἰδόντες in correlation with πιστεύσαντες in C19.2 implies a spiritual seeing of Jesus' identity.<sup>1699</sup> This identity of Jesus must be exposed through the life of a disciple of Jesus. Thus, through a disciple's witness and conduct Jesus must become visible.

In *conclusion* the FE uses the two themes ‘belief’ and ‘Jesus’ identity’ to prepare the reader for the purpose of the FG (C20f). In order to believe in Jesus, one has to perceive his identity. A new era emerges where people shall have to believe in Jesus without seeing him. Through discipleship the world will be enabled to see Jesus (cf 13:35). Jesus has become visible through a life of discipleship.

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the disciples see Jesus they believe and witness to Thomas Ἐώρακαμεν τὸν κύριον (C10). When Thomas sees the resurrected Jesus he also believes and witnesses Ὁ κύριός μου καὶ ὁ θεός μου. If we take for granted that the BD was the FE, he also confesses that Jesus is κύριός for he has chosen these confessions on behalf of these characters. The conclusion is that all four confess Jesus as τὸν “κύριον”, which indicates that they have all perceived his identity.

<sup>1696</sup> In the FG a whole series of confessions appear: 1:49; 4:42; 6:69; 9:37f; 11:27; 16:30; 20:16.

<sup>1697</sup> The Thomas cluster emphasizes the Easter experience of the disciples and points the direction for the faith of later believers as referred to in C19 (cf Schnackenburg 1975:390).

<sup>1698</sup> The FE wants to call on each reader to come and see through his eyes (the FG) the identity of Jesus. Those who do this and believe are blessed (cf Carson 1991:661).

<sup>1699</sup> This correlates with the double meaning of words in the FG.

**(d) The purpose of the Fourth Gospel (20:30-31).<sup>1700</sup>**

20 <sup>30</sup>Πολλά μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς  
ἐνώπιον τῶν μαθητῶν [αὐτοῦ],  
ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ  
21 <sup>31</sup>ταῦτα δὲ γέγραπται ἵνα πιστεύ[ε]τε ὅτι  
Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ,  
καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

This last cluster (20:30-31) is not to be viewed as simply one of many paragraphs in the FG, but rather as part of the climax (20:19-29). Where 20:19-29 focus upon the risen Lord as he identifies himself and commissions and equips his disciples for their mission into the world, C20,21 refer to the purpose of not only the FG, but also of the mission of Jesus' disciples. This means that the purpose of the FG closely relates to the confession of Jesus' identity (clusters A,C), the commissioning of the disciples (cluster B) and their equipment for the mission (cluster D). The particles *μὲν οὖν* (C20) connect cola 20 and 21 with that which precedes.

The two particles *μὲν* (C20)...*δὲ* (C21) together frame the thought of these two verses. On the one hand, there are many more signs performed by Jesus that could have been reported, but on the other hand only a few have selectively been incorporated by the FE in the FG, i.e. those which relate to the rest of the content of the FG and the objective of the FE. The purpose was that the reader should believe. Schnackenburg (1975:402) correctly maintains that the FE emphasizes here the deeper meaning of the term “σημεῖα”, which refers to its revelatory quality: they reveal Jesus as the exalted one. Schnackenburg is of the opinion that the meaning of *σημεῖα* is broadened here (cf also Nicol 1972:115).<sup>1701</sup> Thus, interpreted from this perspective, the FE uses the reference to *σημεῖα* in a supportive sense to focus on the identity of Jesus. The signs in the FG are used by the FE to reveal Jesus' identity so that people will believe in him (cf 2:11). Here again *σημεῖα* is used in relation to believe:

20 Πολλά μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς  
21 ταῦτα δὲ γέγραπται ἵνα πιστεύ[ε]τε ὅτι

The signs had the revelatory function to reveal that Jesus was the Christ, the Son of God.

As already indicated, the purpose of the FG is dualistic:<sup>1702</sup> it concerns the evangelization of unbelievers, as well as the edification of the faith of believers who have to continue the

<sup>1700</sup> Consult the various discussions on these two verses in sections:  
- 4.1: The socio-historical background and purpose of the Fourth Gospel  
- 4.3.1.2: The revelatory-salvific commission of the agent

<sup>1701</sup> According to Schnackenburg (1975:402) “σημεῖα” are revelatory deeds of Jesus which have been tied to his earthly ministry (cf Nicol 1972:115 for an unacceptable broadening of the meaning of “σημεῖα”). Only in C20 has the meaning of “σημεῖα” been extended to the appearances of Jesus to the disciples. In no sense is the cross a sign in the Johannine sense. The death and resurrection of Jesus are not the ‘supreme’ signs. Through his passion, death, resurrection, and ascension Jesus has passed from the realm of sign to that of truth (Brown 1972:1059).

<sup>1702</sup> It is not necessary to discuss here the variant readings and meanings of C21 in the textual criticism.

mission of Jesus. In the FG the identity of Jesus is profoundly and repeatedly tied to the exposition of Jesus' sonship and his Messiahship.

'John's purpose is not academic. He writes in order that all people may believe certain propositional truth, the truth that the Christ, the Son of God, is Jesus, the Jesus whose portrait is drawn in this Gospel. But such faith is not an end in itself. It is directed toward the goal of personal, eschatological salvation: *that by believing you may have life in his name*. That is still the purpose of this book today, and at the heart of the Christian mission (v. 21)' (Carson 1991:663).

In *conclusion* the dispensation for true discipleship has arrived. Jesus' wounds identify him as Jesus of Nazareth to his disciples and testify to the fact that as the Messiah he has been victorious in accomplishing the saving work for which the Father commissioned him into the world. This contributes to the fact that their fear changes into joy and peace. The revelatory-salvific mission has now been transferred to his disciples. He commissions them to continue his mission. For this task he furnishes them with the Spirit who represents in them both the presence of Christ and the power of God. Equipped with this presence and power of the Spirit as well as authority, they are to proclaim the Gospel of repentance and forgiveness of sins. The giving of the Spirit (C8.1) also relates to C9-19: to believe. The incident involving Thomas provides a transition from eyewitness disciples to many who will believe without seeing. This pericope has to be seen as a unit through which the FE wants to develop the commissioning of the disciples theologically. In a comparison of these four clusters we find the following:

Cluster A	Cluster B	Cluster C	Cluster D
Circumstances		Circumstances	Circumstances: σημεία
Ειρήνη	Ειρήνη	Ειρήνη	
ἰδόντες τὸν κύριον	καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὼ πέμπω ὑμᾶς	Ἐωράκαμεν τὸν κύριον! Ὁ κύριός μου καὶ ὁ θεός μου	Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ
τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς	Λάβετε πνεῦμα ἅγιον	μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ	
	ἂν τινῶν ἀφῆτε τὰς ἁμαρτίας ἀφέωνται αὐτοῖς, ἂν τινῶν κρατῆτε κεκράτηνται	οὐ μὴ πιστεύσω/ πιστεύσαντες	πιστεύοντες
			ζωὴν ἔχητε

Clusters A,C and D resemble one another on account of related terms. Cluster B has no explicit terminological connections. This indicates that this pericope revolves around cluster B, which is concerned mainly with the commissioning of the disciples by Jesus.<sup>1703</sup> Thus the interpretation of this pericope has to come from a 'mission' perspective. The different aspects that occur in clusters A,C and D are: Ειρήνη, the identity of Jesus (κύριός, θεός,

<sup>1703</sup> The fact that the one side (clusters C and D) is much longer than the other side (cluster A) is due to the fact that much repetition occurs in cluster C and because cluster D relates closely with cluster C.

Χριστὸς), πιστεύσαντες (vs οὐ μὴ πιστεύσω), σημεῖα and ζωὴν. These aspects have to be interpreted from the perspective of discipleship (cluster B). This would lead to the following interpretation: Discipleship, which concerns the continuing of the mission of Jesus, can only be realized when the disciples of Jesus perceive Jesus' identity (to believe that he is the κύριον). Such a belief gives content to their mission to proclaim with authority ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ. When people believe this they ζωὴν ἔχοντες.

**(xii) The place of discipleship in the Johannine theological structure**

Van der Watt (1986; 1991:127) has already given an acceptable schematic proposition of the Johannine theological structure. This proposal is used here with the only difference being that the place where discipleship should fit in will be indicated. Because the discipleship concept is interwoven with most of the other themes in this theological structure the relevant aspects will be indicated in italics. The interwovenness of themes in the discipleship concept makes it difficult to restrict discipleship to only one area of the theological structure.

