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# DISCIPLESHIP IN THE FOURTH GOSPEL

BY

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To my wife Wilma and three children Dirkie, Cilliers and Antoinette

## Summary

In principle discipleship is the continuation of the mission of Jesus through the imitation (*hypodeigma*) of Jesus' way of life. This implies that his disciples will live according to the will of God, for Jesus was the personification of the will of God. The disciples of Jesus are therefore the *locus* of the manifestation of God -- their way of life must indicate the presence of Jesus (and God) in the world in a different mode. Discipleship indicates a personal relationship between Jesus and his disciples which is modelled/based on the Father-Son relationship which is elucidated by the agency model. A Descent-Ascent Schema forms the setting for this concept, with the Johannine dualism as the determining factor for this schema. Thus the 'agency' motif constitutes the structure for discipleship in the Fourth Gospel with a revelatory-salvific assignment. The revelatory aspect concerns the disciples' relationship towards God and the salvific aspect their directedness towards the world. The disciples have to live a holy life through which God will be revealed and which will enable them to accomplish their mission in the world so that the world may become saved. This study concentrates on the theological perspective of discipleship with some reference to the characteristics of discipleship.

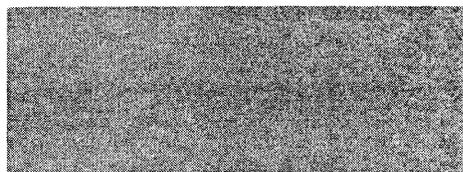
## Opsomming

Dissipelskap is in beginsel die voortsetting van Jesus se missie deur die nabootsing van sy manier van lewe. Dit impliseer dat sy dissipels volgens die wil van God sal lewe want, Jesus was die personifikasie van God se wil. Jesus se dissipels is dus die *locus* van God se manifestasie -- hulle lewenswyse moet Jesus (en God) se teenwoordigheid in 'n ander modus van bestaan in die wêreld aandui. Dissipelskap dui op 'n persoonlike verhouding wat daar tussen Jesus en sy dissipels bestaan. Dit is op die Vader-Seun verhouding gebaseer en in die gesantskapsmodel vasgelê. 'n Neerdaal-Opvaar-skema vorm die agtergrond vir hierdie konsep, met die Johannese dualisme as die bepalende faktor van hierdie skema. Die gesantskapsmotief konstitueer die struktuur vir dissipelskap in die Vierde Evangelie met 'n openbaring-verlossingsopdrag. Die openbaringsaspek behels die dissipels se verhouding teenoor God en die verlossingsaspek dui op die dissipels se gerigtheid teenoor die wêreld. Die dissipels moet 'n heilige lewe lei waardeur God openbaar sal word en wat hulle in staat sal stel om hulle missie in die wêreld te vervul, sodat die wêreld gered kan word. Hierdie studie konsentreer op die teologiese perspektief van dissipelskap, met sekere verwysings na die kenmerke van dissipelskap.

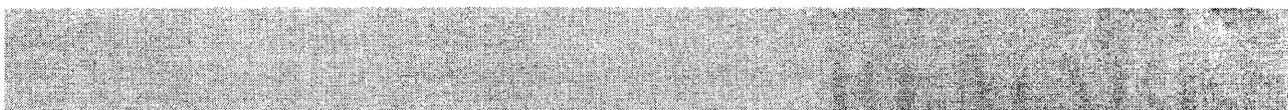
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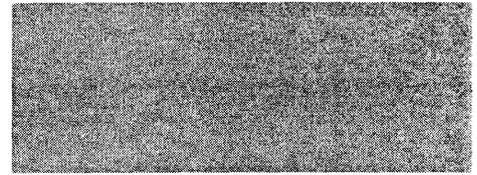
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# INTRODUCTORY REMARKS





# INTRODUCTORY REMARKS



## **Introduction**

We live in a time which is commonly regarded as being dominated by materialism and secularism. In addition, it is a time when many believers are drifting away from their close relationship with God. The Christian church cannot afford to ignore the plan God has chosen for the renewal of society. God's plan, which was to change the history of the world in a way that has never been equalled, started in an astonishingly 'simple' way. In the words of the Fourth Evangelist, God sent his Son to draw to himself a small band of disciples. For the best part of three years he probably lived with them, set them an example, taught them, corrected them, forgave them, trusted them and loved them to the end. The disciples, on their part, sometimes failed him, disappointed him, and sinned against him. Yet never once did he withdraw his love from them. And later, empowered by the Holy Spirit, this group of trained disciples, continued with the mission started by Jesus.<sup>1</sup>

The following academic discussion on discipleship in the Fourth Gospel (FG) is *inter alia* an attempt to appeal to the children of God to act this plan. May this discussion be seen as a “φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνατε τὴν ὁδὸν κυρίου” (Jn 1:23).

## **1. The rationale behind the thesis**

### **Discipleship in the Fourth Gospel has largely been overlooked**

Recently, there has been an enormous interest in discipleship especially as a source of inspiration for spiritual growth in contemporary believers and as a source of church growth. During the last two decades much popular reading matter<sup>2</sup> concerning discipleship has been published. Academically as well this subject is relevant and of current interest<sup>3</sup>. Although attention has been paid within Synoptic scholarship<sup>4</sup> to this subject, the question of discipleship in the FG *per se* was largely overlooked, until the eighties (Siker-Gieseler 1980:199; Pazdan 1982:2,41; Neethling 1984; Segovia 1985:77; Donahue 1985-6:76). In spite of this, discipleship has not yet received the attention it deserves.

### **The importance of discipleship in the Fourth Gospel.**

Such an omission is paradoxical and even more surprisingly so when one compares the incidence of the term 'disciple' (μαθητής) itself in the four Gospels: it is in fact the FG that provides the highest number of such occurrences. The word μαθητής<sup>5</sup> occurs seventy-eight times in the FG in comparison with Matthew in which it occurs seventy-three times;

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<sup>1</sup> '...this gospel is often regarded as either the best introduction to or the most sublime meditation on what Christians believe about Jesus. As such, it is commonly given the role of leading individuals to faith in Christ or of deepening their communion with him or their understanding of his significance' (Rensberger 1988:15).

<sup>2</sup> Ortiz (1975), Pratney (1975), Kuhne (1978), Leroy (1978), Hanks & Shell (1981), Stephen (1981), Watson (1983), Adsit (1988), Dunnivant (1991:157ff).

<sup>3</sup> Lundin & Lancaster (1990), Wagner (1990), Robert (1990), McFadyen (1991), Zahniser (1991).

<sup>4</sup> Twelftree (1990), Milne (1990), Trainor (1991), Willson (1991), Arias (1991), Breytenbach (1993), Du Rand (1991).

<sup>5</sup> For statistic purposes only μαθητής is used from ἀκολουθεω and ὀπισω.

Mark: forty-six times and Luke: thirty-seven times, not even mentioning the numerous implicit references to discipleship in the Gospel. Clearly, the disciples represent important actants in the Gospel narrative.

Legitimacy for the importance of discipleship is primarily to be found in the Gospel itself. In the Evangelist's thought and his presentation of the Gospel, discipleship and the circle of the disciples are very important. From the beginning of the FG Jesus was accompanied by disciples. The disciples enter the scene when John the Baptist points two of his followers to Jesus (1:35ff), and remains with him (2:2,11-12,22; 4:2,8,27, etc) until the closing pages of the narrative when the disciples assumed his mission. In John 4 and 6 the disciples appear prominently. They are mentioned in the unit on Samaria, in the last two signs, and at the very end of the conversation between Jesus and the Samaritan woman. There is an important interlude in the chapter on Samaria which describes a conversation between Jesus and his disciples (4:27-38). The disciples also make an appearance in the accounts of the second miracle of Cana (4:46-54), the healing at the pool of Bethesda (5:1-9) and the healing of the man born blind at the pool of Siloam (9:1-7). They are essential to the account of Jesus' walking on the lake as those who are chiefly concerned. In five (13-17) of the chapters in the second part of this Gospel, Jesus concentrates on talking only to his disciples before his departure. In chapter 18 he was betrayed by Judas and denied by Peter. And in chapters 20 and 21 the disciples are again of great interest in relation to the risen Christ.

Schnackenburg correctly stated that the disciples were introduced into these Johannine texts quite deliberately and that for the Fourth Evangelist the circle of disciples had a definite theological meaning in Jesus' work and activity on earth (Schnackenburg 1975:233f; Segovia 1985:77f; cf Siker-Gieseler 1980:199; Culpepper 1983:115). Segovia (1985:78; also Culpepper 1983)<sup>6</sup> asserts that the disciples play a continuing role in the development of the FG. Boismard<sup>7</sup> in his introduction mentions the disciples of Jesus as an important idea which was developed through the four successive stages of composition within the Johannine school.<sup>8</sup>

It is therefore, when looking at the internal evidences<sup>9</sup> of the FG itself and the opinions by scholars about the important role of the disciples as well as other features<sup>10</sup> in the FG, that

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<sup>6</sup> This is asserted by these two scholars from a narratological perspective.

<sup>7</sup> Boismard, M E & A Lamouille 1977. *L'Évangile de Jean* [Synopse des quatre évangiles en français]. Paris. Ref by Pazdan 1982:3f.

<sup>8</sup> The number of the different stages is diverse and debatable. For further discussion concerning these stages, see Brown (1975:XXXIV) -- 5-stages; Schnackenburg (1972) -- 3-stages; Du Rand (1990:91ff) -- 4-stages; Smalley (1978:119ff) -- 3-stages; Teeple (1974) -- 4-stages; Wilkens (1958:92-93) -- 3-stages; Lindars (1981:46ff) -- 3-stages; cf Painter (1981) -- 3-stages. See Kysar (1975:38ff) and Du Rand (1990:89ff) for discussions of some of these proposals.

<sup>9</sup> Only after a systematic-historical survey concerning what has been written on discipleship in the FG, can external conclusions regarding the necessity and legitimacy of such a study be made. This will be done after the historical survey in ch 1.

<sup>10</sup> Relevant features are the double meaning of words functioning in the FG and the meaning ascribed to characters in this Gospel by the readers (cf Siker-Gieseler 1980:215ff) like the Samaritan woman (4:7-30); the official from Capernaum (4:46-54); the man born blind (9:1-41) and Martha (11:1-44).

some scholars might concede that the FG is *The ideal Gospel on Discipleship*<sup>11</sup>.

The following questions arise: What does discipleship mean to the Fourth Evangelist (FE) and his readers? Did the term specify their function and meaning as believers? Was the FE's point of view about discipleship unique? How does discipleship fit in, in the Christology, Soteriology and the Theological structure of the FG and what will the implications be? Since discipleship is a 'rational phenomenon' (Pazdan 1982:78), what kind of relationship obtains here? These questions will be answered in chapter 3.

## **2. The demarcation of this study**

Through the entire presentation of the FG (20:30) the Fourth Evangelist seeks to persuade his reader 'to believe that Jesus is the Christ, the Son of God' (20:31) (Okure 1988:52). The theme of 'discipleship' pervades the entire Gospel and there is hardly any theological aspect not associated to this theme.<sup>12</sup> Since it would be impractical and beyond the scope of this thesis to undertake an analysis of the entire Gospel material, it becomes necessary to reduce the enquiry to a workable proportion,<sup>13</sup> and to do so in such a way that the material selected will be broad enough to encompass the concept of 'discipleship' raised in the FG.

The scope of this study is to discover and to formulate the meaning of discipleship in the FG as it is presented in that document. This study, firstly, is demarcated on the theological-philosophical level by the concept 'discipleship'. Secondly, on a literary level, the study is restricted to the FG.<sup>14</sup> As a working-hypothesis I take for granted that, because of the close parallel between the relationship of the Father/Son and Christ/Disciples as depicted in the FG, discipleship relates to the Father/Son relationship; it is parallel to the Father/Son relationship.<sup>15</sup> Because the Father/Son relationship is in a strong sense depicted in the FG in the 'Agency-event', discipleship therefore will relate to the 'Agency' concept. If this is true, then chapters 17 and 20:10-31 must be seen as the two main texts. The reason for the choice of these two texts (Jn 17 & 20:19-31) is their theological and historical reflections on discipleship. John 17 may be regarded as the theological grounding for

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<sup>11</sup> Some people who support this point of view are: Müller (1975:490) who says that reflection on discipleship is particularly characteristic of the FG; Doohan's (1988:131ff) assumption is that John's Gospel is a fundamental document for Christian faith and calls to a mature faith; Hengel (1989:121) agrees that John sought to give 'solid food' -- to use the language of Hebrews -- to the circle of disciples and Christian communities who were ready to listen to the old teacher and accept his message; De Jonge (1977:1-28) wrote a chapter 'The Fourth Gospel: The book of the disciples'; Brown stated in his Presidential Address to the Society for Biblical Literature in 1977 that  $\mu\alpha\theta\eta\tau\acute{\eta}\varsigma$  is the title *par excellence* in the FG because it is the primary Christian category (quoted by Pazdan 1982:1). He also express this view in *The Community of the Beloved Disciple: The Life, Loves and Hates of an individual Church in New Testament Times* (1979:191). Brown never developed this statement further.

<sup>12</sup> Discipleship is linked to almost every theme in the FG, for example: the Beloved disciple, the Johannine community, revelation, soteriology, Christology, etc.

<sup>13</sup> See for instance the comprehensive compilation of Johannine literature by Malatesta (1967), Van Belle (1988) and the worthy contribution of Kysar (1975) and others. This would become too comprehensive for the researcher.

<sup>14</sup> Although the first letter of John (1 Jn) has been seen as the first commentary on the FG, and in which the concept of discipleship also appears, it will not be considered in this study.

<sup>15</sup> This statement will be motivated throughout the study.

discipleship for it is only here in the FG that most components of 'agency' converge and where the disciples of Jesus are officially appointed as his agents (17:18). John 20:19-31 may be regarded as the historical grounding for discipleship, for it is only here in the FG that the disciples are explicitly and historically sent out (20:21) to continue Jesus' mission.

Owing to the nature of the FG I shall have to incorporate other texts as well.<sup>16</sup> I shall concentrate on the central relevant sections, but shall also incorporate elements from the rest of the FG which do not receive the necessary attention in the central sections and which help to elucidate and interpret elements in the central sections. This will be done on account of two factors, namely, on stylistic and theological levels:

**(i) On the *stylistic level***, the movement of thought and the technique which the FE uses, influences the whole research process. Firstly, an important peculiarity of the FG is that it often links long discourses with brief stories. Secondly, the structure of the Gospel as a whole displays a notably dramatic element which develops and causes it to reach its climax.<sup>17</sup> Thirdly, in the discourses another technique used is the verbal links through keywords, concatenation of ideas by means to recourse to earlier ones, and *inclusio* whereby thought is brought back to its starting-point (Schnackenburg 1965:115f). Fourthly, the Fourth Evangelist's movement of thought 'circles' around certain concepts; but still moves forward, while remaining within a circle. The FG's movement of thought is best compared to a spiral: although the thoughts circle and return, they still move onward. In the forward movement it is explanatory and usually goes to a higher level.<sup>18</sup>

**(ii) On the *theological level***, Van der Watt (1991:93-126) made a useful contribution regarding the structural exposition of Johannine theology (see also Loader 1984:188-216) which he indicates as a 'pictorial representation'. He indicates how the Johannine thought-system (Christology, soteriology, ethics, pneumatology and eschatology) which is organic-systematic in character, can be presented pictorially. The different themes are organically linked and recall one another systematically for they are spread throughout the FG. He stresses that:

*Johannes telkens uit die teologiese bedding wat sistematies saamhang, geput het en die temas konsekwent deur die Evangelie aangebied het. Dit kan ook as verklaring dien waarom dieselfde temas deur die loop van die Evangelie telkens na vore tree en waarom Johannes verkies om met 'n beperkte aantal temas te werk. In die piktorale samehang is die temas nie logies-opeenvolgend (kettingagtig) gestruktureer nie, maar logies verbandhoudend (piktoraal).<sup>19</sup>*

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<sup>16</sup> These texts will not undergo the detailed exegesis as will be the case in chs 17 and 20:19-31. Important and relevant elements will however be pointed out.

<sup>17</sup> In chapter 20 (the resurrection narratives), the scenes are so disposed that the reader might share the feelings of the characters there (the woman, two disciples hurrying to the tomb, Mary Magdalene, the twelve with and without Thomas). In his identification with the characters the reader comes to an experience of increasing faith, culminating in a supreme expression of faith (Schnackenburg 1965:115).

<sup>18</sup> This way of developing the thought can only be seen in the analysis of the individual sections. In the parabolic discourses the method of concentric thinking which progresses to new circles is very clear. Here we find a meditative way of thought which uses few arguments but goes progressively deeper into its subject to gain better and higher understanding of it (Schnackenburg 1965:116f).

<sup>19</sup> Meeks' (1986:161) perception, although earlier, is supportive to Van der Watt's hypothesis when he says: 'The reader cannot understand any part of the FG until he understands the whole'.

This should for instance imply that when the 'sending of Jesus' is raised 'the sending of the disciples' will also be implied and *vice-versa*. This organic-systematic pictorial structure forces the exegete each time to view every specific theme against the background of other themes.

Due to these stylistic techniques, especially the spiral movement of thought (Schnackenburg), as well as the organic-systematic structure of theology (Van der Watt), I have been compelled to work with motifs. Especially in the theological grounding of discipleship, perceptible in chapter 17, I shall have to look for and work with motifs regarding discipleship and then look at the development of these motifs throughout the FG. Therefore also the associative meaning of the texts, and not only the denotative meanings, will have to be considered as well.

### **3. The term 'discipleship'**

The term 'discipleship' does not occur in the FG. Morphologically it relates to the lexeme 'disciple' and has theologially been derived from the multiple appearances of the term μαθηταὶ in the FG and the functions directed to the disciples by Jesus Christ. It indicates a lifestyle with a multiplicity of perspectives embedded in the whole thought system of the FG. Discipleship indicates the dignity of being a disciple, just as, for instance, kingship indicates the dignity of being a king.

Before coming to a historical survey of discipleship in the FG, it seems necessary to give a brief analysis of the design of this study.

### **4. Design of the study**

*Chapter one:* A systematic-historical survey will be launched regarding what has been delivered on discipleship in the FG particularly during the second half of this century. Some conclusions will be drawn from which relevant tendencies concerning the theme of this study will be indicated. This will also be used for the rationale to legitimise this study.

*Chapter two:* This chapter concerns the issue of methodology. Here I shall indicate my perception on hermeneutics, exegesis and the method I will pursue.

*Chapter three:* This is the most comprehensive chapter in which all the text investigations will take place on the basis of disciplined exegesis and theological discussion. In this chapter a thorough investigation will be made concerning the appearances and description of the disciples in the Fourth Gospel. After a paradigmatic investigation of μαθητής, I will draw some conclusions which may help to determine the angle of incidence in this study.

Because discipleship in the FG relates to the 'agency' motif of Jesus, the descent-ascent motif (DAS) and the agency-structure will determine the structure and content of this chapter. Because the DAS forms a most important part of the 'agency-motif' which is one of the two major motifs in the FG and runs throughout the Gospel, all the explicit text-indications related to the DAS will be investigated. In the case of the 'agency-motif', only the most explicit relevant texts related to this motif will be explored.

Finally, because of the important role of the Spirit-Paraclete and the fact that no discipleship can be realised without the dynamic work of the Paraclete, I shall also investigate briefly the role and function of the Paraclete in discipleship.

*Chapter four:* Systematic conclusions regarding this study will be made with special reference to the correlation between the 'agency' of Jesus and the 'agency' of the disciples in relation to discipleship.

*Addendum:* In the addendum to this document, paradigmatic surveys of words may be found.

## **5. Formal aspects**

(i) The abbreviations used in this study for theological literature are according to the recommendations of Schwertner, S M 1992. Internationales Abkürzungsverzeichnis für Theologie und Grenzgebiete. Zeitschriften, Serien, Lexika, Quellenwerken mit bibliographischen Angaben.

Other abbreviations used in this study that need to be defined are:

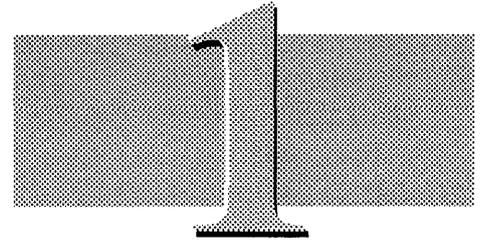
- ch(s) for 'chapter',
- p(pp) for 'page',
- sec(s) for 'section',
- v(vv) for 'verse',
- f(ff) for 'following page',
- C for 'colon',
- FG for 'Fourth Gospel',
- FE for 'Fourth Evangelist',
- OT for 'Old Testament',
- NT for 'New Testament',
- BD for 'Beloved Disciple',
- LD for 'Last Discourse'.

A reference to a specific verse will be indicated as 6:9, a colon as C6 and a semi-colon as C6.9.

(ii) The Harvard reference system has been used. Because long argumentation could disrupt the flow of discussion, footnotes will be used. The Harvard reference system is applied in the footnotes as well.

(iii) Only literature used in the investigation and noted in the text will appear in the bibliography.

(iv) In text references the Greek text will be used. Instead of using words in the infinitive mode the word will be used as it appears in the Greek text in order to make it easy for the reader to pick up these words in the text. Whenever the Greek text is used double inverted commas will be used, due to the diacritical tokens in the Greek text which may cause confusion.



**A HISTORICAL SURVEY  
AND CRITICAL EVALUATION  
OF EXISTING INVESTIGATIONS  
CONCERNING DISCIPLESHIP  
IN THE FOURTH GOSPEL**



## 1. Introduction

This chapter indicates how the literature of the second half of this century has contributed to the understanding of discipleship in the FG.<sup>1</sup> The literature consulted is ordered and handled under the following categories: articles, monographs, commentaries, theologies, theological dictionaries, and encyclopedias.

## 2. Review of Literature.

### 2.1 Bibliographies:

The classified bibliographies of literature on the FG do not include a category for the theme of discipleship. This is surprising in the light of the fact that μαθητής occurs 78 times in the Gospel and is more prominent than most of the words on which major studies have been done. The closest these bibliographies come to offering literature which bears directly on discipleship are some articles and a few monographs about certain aspects of discipleship. The literature on discipleship in the FG will briefly come under discussion. Discipleship appears also in connection with other themes: in a few references to the Beloved Disciple<sup>2</sup> (Siker-Gieseler 1980; Culpepper 1983; Du Rand 1990); in some studies which have touched on this theme only indirectly in the Ecclesiology, in the Johannine School (Johannine Circle or community--Culpepper 1975; Ray 1983) and eschatology (Bultmann 1950; Pazdan 1982; Du Rand 1991), one direct case where discipleship has been related to the covenant (Palatty 1987), and in a another with Christology (Pazdan 1982; Domeris 1988; Du Rand 1991).

### 2.2 Articles:<sup>3</sup>

The concept of discipleship as a specific category in the four Gospels first appeared in the 1950's (Pazdan 1982:10).<sup>4</sup> **Schweizer** was the first to examine Johannine discipleship. In 1955 he wrote *Erniedrigung und Erhöhung bei Jesus und seinen Nachfolgern*. In chapter six, 'Discipleship after Easter', he uses the FG as main source. The emphasis in the FG, according to him, is on 'following' (1:37; 18:12) which is itself a gift of grace (1970:84). He notes that the initiative for discipleship lies with Jesus, that the disciples are called to a service of witness and that the disciples share the life and destiny of Jesus (1970:80-84,87,91; cf Siker-Gieseler 1980:204; Du Rand 1992:312). Schweizer focussed on Johannine discipleship in its post-resurrection development (p 81). Discipleship was extended to those who were guided by the exalted One after Easter. For the FE the way to divine glory becomes the decisive aspect for which the earthly way is merely a

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<sup>1</sup> Only works regarding discipleship in the FG have been consulted and will be discussed here. In my survey of literature on discipleship in the FG, I consulted the following bibliographies: Malatesta 1967; Van Belle 1988; Borchardt & Vorster 1980, 1983, 1988, 1989, 1990; Schnackenburg 1975; Religion Index 1949-91; Religious and Theological Abstracts on CD-ROM 1961-91; New Testament Abstracts 1975-91; Nober (Elenchus) 1964-90; Theologische Realenzyklopädie 1988.

<sup>2</sup> There is some literature devoted to the problem of the Beloved Disciple, i.e. the question of his identity and the related question of authorship. The perspective of the BD as a symbol/ideal person for discipleship (see page 36) is particularly relevant.

<sup>3</sup> The discussion of discipleship in a chapter of a book will also be considered here.

<sup>4</sup> Consult Pazdan for an overview about works on discipleship in the Gospels from the 1950's. Probably the most extensive contribution which dominated the scene until Jiménez's contribution in 1971, came from Rengstorff which was published in the *Theological Dictionary of the New Testament* edited by Kittel in 1942. Rengstorff's contribution will be discussed under the heading 'Theological Dictionaries'.

precondition (1970:85). The earthly goal is already achieved for the disciples. The disciples must only 'remain' and 'abide' in and with Jesus to secure a similar exaltation to that with which Jesus was glorified.

According to Schweizer the disciples receive discipleship as a gift of God's grace, but unfortunately he places too much emphasis on the 'new development' the FE gave discipleship as the way to divine glory and exaltation (Siker-Gieseler 1980:206).

Discipleship continued as a theme in the 1960's. The contributions on discipleship in this decade did not differentiate between or respect the individuality of each Gospel.<sup>5</sup> Since the seventies some major contributions to the topic have been made and represent a wide variety of approaches. The most extensive studies on discipleship in the FG which appeared in this and the following decade are those of Jimenez, Ray, and Pazdan.<sup>6</sup> The articles which appeared during this period will now be discussed.

**Rigaux** is the earliest representative of the 1970's approach to discipleship in the FG with his article '*Die Jünger Jesu in Johannes 17*'. His method was to examine certain terms by noting their use in LXX and NT literature and their development in the Johannine text. Rigaux provided new insight. He suggested that the *Sitz im Leben* of Jn 17 was the disciples, a group of friends who believed in Jesus and who knew him. Rigaux chose four terms to designate the relationship of Jesus with the Father to characterize the community of disciples: δόξα, ἀγιάζω, ἐν, Τέλειος (cf also Vellanickal 1980:131-147; Neethling 1984). Culpepper (1975:272; cf Du Rand 1991:313) built on this foundation and refined the Johannine school hypothesis. The community as a fellowship of disciples is engaged in learning, obeying, remembering and studying the traditions about Jesus.

**Schnackenburg** in '*Exkurs 17: Jünger, Gemeinde, Kirche im Johannesevangelium*' (1975) gives a brief survey of the presence of the disciples in the first major division of the Gospel. According to Schnackenburg they are introduced into these Johannine texts quite deliberately. He came to the conclusion that for the FE the circle of the disciples had a definite theological meaning in Jesus' work and activity on earth (1975:234f).

For Schnackenburg the disciples are representatives of the believers whom Jesus gained through his words and works, of the later community in contrast to the unbelieving Jews and of the later believers in their inadequate faith. This extension of the meaning of the term is based on theological reflection and an intended application of the word disciple. This process is, for Schnackenburg, in accordance with the FE's intentions as he regards the group of the disciples at the time of Jesus himself. For him the significance of the disciples existed wholly in terms of believing.

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<sup>5</sup> A few others published were: Schultz, A 1962. *Nachfolgen und Nachahmen: Studien über das verhältnis der neutestamentlichen Jüngerschaft zur urchristlichen Vorbildsethik*. Schürmann, H 1963. *Der Jüngerkreis Jesu als zeichen für Israel (und als Urbild des kirchlichen Rätstandes)*. Discipleship was also the central theme in a collection of essays, *Die Anfänge der Kirche im Neuen Testament*. In the first essay F Hahn discussed the nature of pre-Easter discipleship as the mutuality of following and being a disciple in *Pre-Easter Discipleship*. According to A Strobel in the second essay, *Discipleship in the Light of the Easter Event*, the shift of emphasis in the post-Easter discipleship was described differently in each Gospel. In the third essay, *Discipleship and Church*, E Schweizer developed the understanding of discipleship in the post-Easter Church.

<sup>6</sup> Jiménez (1972), Pazdan (1982), and Ray (1983) will be dealt with under the heading 'Monographs'.

**De Jonge**, two years later, wrote a chapter 'The Fourth Gospel: The Book of the Disciples' in his book *Jesus: Stranger from heaven and Son of God* (1977). He develops discipleship in the FG under five headings:

- (1) Regarding the purpose of the FG he concludes that it is 'primarily if not exclusively a book of the (Johannine) church' (1977:2).
- (2) The mission of the disciples is to act as Jesus' representatives and thus as God's representatives on earth, over against the hostile world (17:18) (1977:3-6).
- (3) In this section, dealing with chs 13-17 and related passages (1977:7) he sees the Spirit as the 'life-giving power of Jesus' word operating to those who believe in Jesus as the unique Son of God' (1977:9).
- (4) Under 'the true nature of discipleship' he develops the concept of the disciples as those who 'follow,' 'remain,' and 'come and see'. He argues that the disciples are portrayed as models for future believers in both their acceptance and misunderstanding of Jesus' word.
- (5) The last section indicates that in the final analysis a 'divine initiative' underlies and is manifested in the human positive reaction (1977:17).

The study of De Jonge is exemplary<sup>7</sup> in its balanced handling of both the disciples and discipleship in the FG.

**Siker-Gieseler** (1980) wrote a fresh and debatable paper on discipleship: *Disciples and Discipleship in the Fourth Gospel*. He presents new and stimulating insights. His study briefly surveys the state of research on the subject and attempts to offer a fresh perspective in which he indeed succeeds. He examines the FG in its present canonical form in order to determine what cohesive theological shape the author gave to the disciples and discipleship. His approach was to discern the prominent nuances of discipleship and to draw attention to the literary qualities of the theme rather than its historical development. According to him disciples and discipleship in the FG comprise one theme, which received a twofold nuance in the final form of the Gospel. He makes a clear distinction between the familiar disciples who historically accompanied Jesus and examples of discipleship portrayed by individual characters who encountered Jesus in isolated situations or scenes (i.e. the Samaritan woman, the Capernaum official, the man born blind, and Martha). He stated that each of the two nuances helps to interpret the other; both are necessary for a full understanding of the topic in the FG. Finally the two nuances are blended together in the FE's portrayal of the Beloved Disciple. The Beloved Disciple is then shown to function as the paradigm of discipleship among the disciples (Cf Jimenéz 1971).

In characterizing the disciples Siker-Gieseler concentrates on what the disciples say and do. In characterizing discipleship he focusses on how each character previously mentioned is portrayed in these scenes and how the scenes have been shaped to communicate the meaning of discipleship.

The main critique on this paper is that Siker-Gieseler treats the disciples only on the level of historical characters. Nowhere are they introduced as part of discipleship; they are reduced to chs 13-17 where they are taught by Jesus. He never refers to or indicates the other characters (Nicodemus, Joseph of Arimathea and Lazarus--cf Dulles 1987:362;

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<sup>7</sup> Siker-Gieseler (1980:221) differs here. He separates the disciples from discipleship and concludes at a later stage that both disciples and discipleship are necessary nuances to a full picture of what it means to be a disciple according to the FG. The models of discipleship are not the disciples themselves as identified by the FE, but rather the other characters in the FG.

Pazdan 1987:145f; Doohan 1988:136f) in the FG as part of discipleship.

In the same year **Vellanickal** (1980) wrote a paper: *'Discipleship' according to the Gospel of John*. This title is very comprehensive. It is impossible to cover the concept of discipleship in sixteen pages. He starts with the Johannine Christ who is none but the Revealer, the last and decisive Word of God to humanity. He then indicates the series of words indicating the revelation. After giving an inadequate description of a disciple and the master-disciple relationship he draws a comparison between the FG and the Synoptic Gospels concerning the 'Call of the disciples'. He then concentrates on 1:35-42 and tries to indicate the essential notes of discipleship as the FG perceives it. In his analyses the following deeds are indicated, and followed by inadequate exegesis on each one: election and call, human testimony, hearing, following, seeking, finding, coming and seeing, remaining with Jesus, and missionary sharing. After the section of exegesis where he relates these deeds to discipleship, he discusses the relation of 'Discipleship as a deepening experience with Christ'. A disciple is one who, living with Jesus, gradually obtains a deeper and deeper insight into the person of Jesus and shares this experience with others. In the following section he discusses three 'conditions' of discipleship: (1) remaining in the Word (Jn 8:31-32), (2) hating one's life (12:25), and (3) serving Jesus (12:26). His sixth main heading is 'Love: the keynote of discipleship'. The distinguishing mark of the disciples of Jesus is brotherly love (Jn 13:35)<sup>8</sup> and the reciprocal love within the community is the criterion of the discipleship of Jesus for those outside. He concludes with the idea that the circle of the disciples of Jesus who love one another forms a new world within the world. According to him this is the case because the love itself there takes on a form that is strange to the world. His conclusion is that discipleship is an advanced stage in the life of faith resulting from a constant and dynamic indwelling presence of Jesus' words in his disciples.

While reading this article one may query whether the author has not too hastily come to some opinions which favour his viewpoint? On theological grounds one must ask whether the text really supports his conclusions.

**Segovia**, five years later, (1985) wrote an article *'Peace I Leave with You; My Peace I Give to You': Discipleship in the Fourth Gospel*. In his study about 'Discipleship in the FG' Segovia was influenced by Mark R Tannehill. Tannehill studied the narrative role of the disciples in the gospel of Mark. His study presupposes and is made possible by the continuing role of such a group in the Gospel and the presence -- despite possible variations in the size of the group -- of some common characteristics which define the group. He observes developments not only from scene to scene but also in terms of persons and characteristics. On the basis of these requirements Segovia applied the same kind of study to the FG. He turned to the characterization of Jesus' disciples in the FG as a way of probing further the concept of discipleship present in the Gospel and the community situation which it reflects and presupposes. To reach the above objective he forgoes detailed discussion of individual scenes or specific development between individual scenes and concentrates instead on the overall development of the narrative as a whole. He attempts to trace the overall development of the disciples in the narrative according to the original sequence of the narrative.

Hereafter he examines the main aspects of discipleship -- that is the central themes of the

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<sup>8</sup> In the abstract of his article concerning 'Remain in me' (15:5) Hartin (1991:1) says that '...it is the virtue of love which gives rise to the whole ethics of discipleship'.

disciples' characterization in the narrative -- in terms of the *Sitz im Leben* they reflect and presuppose in the history of the Johannine Community. He closes by referring to the title of his study on discipleship, where he had chosen Jesus' statement in Jn 14:27. It is because he believes that Jesus' promise of 'peace' reflects and captures very accurately the basic understanding of discipleship in both the community and its Gospel. On the one hand, the peace of the disciples is a peace which comes from knowing that they and they alone have provided access to the Father through Jesus and the Spirit. On the other hand, this peace is also a peace which implies and entails rejection, open hostility, and even the possibility of death. It is, therefore, in every way possible, a peace 'not of this world'.

Segovia maintains that, he confirms, refines, and sharpens the results of previous studies about discipleship but with no new aspects having been raised. His title ultimately has no direct connection with the contents of the study. The deduction made in the last paragraph of this article is suggested to justify the title.

**Palatty** (1987) wrote a paper of 29 pages on *Discipleship and the Covenant*<sup>9</sup> which is difficult to review on account of the fact that it is incomplete and still to be continued. This paper is rather vague and the presentation of his material too categorical. Some statistics could have been left out and actually do not prove anything. This theme would have had more credibility if the topic could have been viewed and interpreted from the Johannine communities' perspective as well.<sup>10</sup> This endeavour attempts to show that the important elements of the New Covenant promised in the OT (Eze 36:23-36) are realised in the new relationship established in Jesus Christ, who is the Redeemer and the Mediator of the New Covenant. According to him the FG has specific terminology to explain the theology of discipleship. For this purpose he considers the Johannine call narrative (Jn 1:35-51), in which the author has characteristic notions to impart regarding the theology of discipleship (compare with Vellanickal 1980). According to Palatty the call narrative is composed having specific OT covenantal concepts, imagery and ideas in mind. He concentrates on showing that in Jesus the promise of the New Covenant in the OT is being fulfilled in the relationship between Jesus and the disciples. In his efforts to prove this he looks at: (1) The nature and promise of the Old Covenant, elements of the New Covenant, and Covenant in the Johannine writings. (2) Johannine Terminology of discipleship: The FG's use of the words, 'hearing', 'following', 'seeking', 'finding', 'coming', 'seeing', 'knowing', 'believing', and 'remaining', is purposeful and denotes discipleship as a growing relationship between Jesus and the disciples beginning from hearing a witness and concluding in a personal act of remaining with Jesus. Palatty discusses the use of these terms from the perspective of the OT, Judaism, and LXX.

While Vellanickal looked at this relation from linguistic and theological perspectives, Palatty's approach was to indicate what discipleship is from a covenantal perspective.<sup>11</sup>

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<sup>9</sup> He indicates that in 1915-6 H A A Kennedy was the first person to acknowledge the relationship between discipleship and the covenant: 'The Covenant conception in the first Epistle of Jn.' Expository Times 28, 23-6. Since then more studies along this line have been undertaken i.e. Malatesta, E 1978. *Interiority and Covenant*. Rome: Biblical Institute Press; Edanad, 1981. *Johannine vision of Covenant community*. Jeevadhara 11 (no 62), 127-140. He was probably influenced by these scholars in this investigation.

<sup>10</sup> Martyn (1968) put forward a thesis which interprets the FG as a drama presented at two levels, one of which concerns Jesus and the other which concerns the community of the evangelist in which the tradition of Jesus was shaped.

<sup>11</sup> In reverse Pryor (1988) tries to prove that the Johannine community is not sectarian but covenantal. He approaches the attainment of this goal by using terminology which is normally used to describe discipleship:

**Winbery** (1988) wrote a paper on: *Abiding in Christ: The concept of discipleship in John*. He immediately begins, without an introduction, to explain what a disciple is. His focal point is 'Abiding in Christ'. He indicates clearly what the essential meaning of 'abide' concerns and concludes that it has a theological meaning (to abide) and a non-theological meaning (to stay or to remain). His interest in this article is in the theological meaning of discipleship in the FG.<sup>12</sup> His goal in this article is to indicate that the disciples' relationship with Jesus never obtained to the perfection of that between God and Jesus, but the relationship was seen as being similar to that relationship and patterned on it.<sup>13</sup> This is also the conclusion to which he came.

Winbery was not successful in keeping to his subject in his exegesis. He did not devote enough attention to this subject and to the three important chapters on discipleship in the LD (chs 14-16).<sup>14</sup>

**Du Rand** (1991:311-340) wrote a sound and interesting article on *Perspectives on Johannine Discipleship according to the Farewell Discourses* and uses Jn 13:35 as his key text. According to him Johannine discipleship goes hand in hand with perspectives on the Johannine community. He also incorporates the narratological function of the Farewell Discourses to cast light on Johannine discipleship. Du Rand correctly refers to the fact that in order to elaborate on these perspectives the exegete is compelled to obtain further information on discipleship from extra-textual data. According to him a Johannine disciple is particularly characterised by belief, knowledge and love.

From a sociological perspective the Johannine community finds its identity through a view on discipleship, implemented by the 'new' commandment and the Paraclete as manifested in the BD. According to Du Rand, 'The Johannine narrative contributes to this sense of identification by telling the story from a retrospective ideological view of transparency, concentrating on two lines, the Jesus-ministry and the disciple-ministry. The result is identification between reader and discipleship which leads to definite self definition of discipleship as the appropriation of realized eschatological salvation'. The value of this article by Du Rand is that it stimulates the mind to consider new horizons on the research of the concept of discipleship in the FG.

### 2.3 Monographs:

According to my investigation only a few monographs have been written about this theme (Schultz 1962; Jiménez 1972; Pazdan 1982; Ray 1983; Neethling 1984; and Tolmie 1992). These monographs will now be discussed briefly.

**Schultz** (1962) in his *Nachfolgen und Nachahmen* considers the FG specifically in two sections of his monograph. In the development of the concept, μαθητής indicates that the pupil of the historical Jesus had become the disciple of the exalted Lord, a member of the Christian community (1962:137-44). The typical characteristic of a Johannine disciple is

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οἱ ἴδιοι, Vine branches, Flock-Shepherd, Keeping-Abiding-Loving (Jn 15:1-7).

<sup>12</sup> This is a lexicographical explanation which is always vague. Words have meaning only in context (Louw 1976:46).

<sup>13</sup> According to him this is evident in the great discipleship chapters on which he did some exegesis.

<sup>14</sup> He uses sources sparingly and does not refer to the best commentaries on the FG such as Schnackenburg, Brown, Lindars, Bultmann, etc.

faith in the Messiahship of Jesus and his sonship with God in a community of life (1962:143). For the outsider discipleship becomes visible in the mutual aspect of the life of the community. Schultz concludes that the community's destiny is suffering on account of its association with Jesus, and not with the world (1962:143f).

In another section Schultz states that the FE was concerned with the basic relationship of the disciple to the Revealer (pp 172-176). Believing is the essential link for the one who desired to follow Jesus (p 173). Finally, Schultz returns to the distinctive notion of following in its Johannine development of withdrawal from the world and community with God through faith in Christ (p 176).

The next monograph followed ten years later when **Jiménez** (1971) wrote an extensive study on discipleship in the FG: *El discípulo de Jesucristo según el evangelio de S Juan*. According to Pazdan (1982:33)<sup>15</sup> Jiménez based his investigation on a three part study: a) a survey of the significance of the term μαθητής in the literature previous to the FG, i.e., Greek, Rabbinic, LXX, Synoptics and Acts; b) an examination of the term in the FG; c) an enrichment of the concept through the theological-trinitarian perspective which he considered to be the Johannine orientation.

In part two the theological meaning of μαθητής is based on a three-fold perspective: a) material use; b) formal significance; c) the Beloved Disciple as the embodiment of the term. In discussing the material use of μαθητής, Jiménez begins by noting the importance of the twelve apostles. A second consideration is the recognition of four other groups distinct from the twelve: a) the 'many' who believed because of Jesus' signs; b) 'many of his disciples' who are contrasted with the loyal twelve; c) 'your disciples' from Jerusalem and Judea; d) the disciples who were eyewitnesses to Jesus' works. The final consideration of μαθητής is its universal and transcendent meaning (Pazdan 1982:35).

In the second section of his analysis, Jiménez presented the formal significance of μαθητής by consideration of two individual verses: 8:31; 13:35; and a full unit (15:1-12). The first verse indicates that the true disciple must abide in Jesus' word. The second verse describes fraternal love as another essential mark. The third reference, the vine and branches pericope, best expresses the relationship between Jesus and the disciple.

In the third section of his analysis, Jiménez described the Beloved Disciple as a paradigm of discipleship (Cf also Siker-Gieseler 1980). Jiménez concluded the first part of his study by asking how the disciples could exist if there was no personal contact with Jesus (Pazdan 1982:32-38). According to Pazdan (1982:32) his purpose was a comprehensive treatment of the term because there was no indication in the literature of a work dedicated so exclusively to this topic.<sup>16</sup> Concluding the first part, Jiménez agrees with Schultz that to be a disciple of the historic Jesus is not an office or a profession for the FE, but is a saving grace consisting of the communication of life with Jesus (1971:288; cf Pazdan 1982:39).

In part three of his study Jiménez presents the theological-trinitarian projection of the concept 'disciple of Jesus' in three sections. The first section treats the relationship of the

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<sup>15</sup> Because I am not able to read Spanish, I shall follow the discussion of Pazdan, Siker-Gieseler, and Segovia on Jiménez.

<sup>16</sup> Pazdan (1982:32) indicates in a footnote that only one comprehensive article on this topic has been initiated by De Arenillas, P 1962. 'El discípulo amado, modelo perfecto del discípulo de Jesu según el IV Evangelio.' *Ciencia Tomista* 83, 3-68.

disciple with the Father. The second section deals with the relationship of the disciple to Jesus which is developed through a discussion of the Good Shepherd parable and the names given to the disciples in the second half of the Gospel. The third section is concerned with the relationship of the disciples with the Holy Spirit as indicated in the Last Discourse. Jiménez concludes this section by reasserting the disciples' relationship with the triune God. Siker-Gieseler (1980:206) wrote that Jimenez, who offers a valuable study on the disciples and discipleship in the FG, however, seems to be too concerned with describing the ideal disciple of Jesus. This third part of his study is also seriously hampered by his attempt to show how discipleship explicitly reflects the activity of the trinity.

The 80's indicate a new era of interest in discipleship in the FG. The third monograph appeared in this decade and was a thesis of 402 pages for the degree Ph.D in Theology by **Pazdan** (1982): *Discipleship as the appropriation of Eschatological Salvation in the Fourth Gospel*. In the first of the five chapters Pazdan tries to indicate how the literature of the present century has responded to the understanding of μαθητής and the FG.

Chapters two (79 pages), three (81 pages) and four (70 pages) form a trilogy. During the scholar's investigation she discovered six pairs of verbs which appear in a particular pattern throughout the Gospel: πιστεύω εἰς / ἐπέρχομαι προς; οἶδα / γινώσκω; ἀγαπάω / φιλέω; μένω ἐν / εἶναι ἐν; ἀκούω / τηρέω; ζητέω / εὐρίσκω. She wrote that it became apparent that the context for each pair indicates a relational reality. The πιστεύω εἰς / ἐπέρχομαι προς states the relationship of the believers to Jesus (Chapter two: 'The Basis for Discipleship -- Believing in Jesus'). The οἶδα / γινώσκω; ἀγαπάω / φιλέω; μένω ἐν / εἶναι ἐν expresses a mutuality of relationships between Jesus and the disciples and less frequently between the Father and the disciples (Chapter three: 'The heart of discipleship -- Mutuality of relationships'). The ἀκούω / τηρέω; ζητέω / εὐρίσκω signifies the continuing task of the disciples which fosters the above relationships with Jesus (Chapter four: 'The Tasks of Discipleship -- Hearing and keeping Jesus' word; seeking and finding Him').

In her conclusion (1982:307) Pazdan states that these six pairs of verbs point to the reality of discipleship. They suggest a theological synthesis based on the relational nature of discipleship which constitutes the selfdefinition and function of the Johannine community (Cf Käsemann 1968:30). For Pazdan discipleship in the FG is the appropriation of salvation.<sup>17</sup> It is a unique understanding of a particular group of believers which derives from their experiences of the risen Jesus whose unity with the Father is the basis for all relationships with the disciples.

In the successive year (1983) a thesis of 196 pages by **C.A. Ray** was awarded the degree Doctor of Theology in the division of Biblical Studies which is entitled: *The concept of Discipleship in the Johannine School*. This is an investigation into the possible backgrounds of the διδάσκαλος/μαθητής relationship and an analysis of the Johannine concept of discipleship by means of an examination of the literature produced by the Johannine school.

Chapter one of this thesis is a composition of the existence and history of the Johannine School. Ray tried to sketch the broad lines of development that are generally accepted by Johannine scholars. Chapter two of this thesis is an investigation of the διδάσκαλος/

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<sup>17</sup> Being a disciple is a lifelong process of relating to Jesus, the Father and other believers as one's identity and purpose. The verbal descriptions of a disciple (believing, knowing, loving, abiding, hearing and keeping, seeking and finding) indicate dynamic relationships rather than static associations.

μαθητής relationship prior to and contemporary with the FG. The third chapter is a study of the titles used by the FE for a disciple in the FG. Chapter four is an etymological and contextual study of words used by the FE to describe a disciple. The final part comprises the conclusions of the investigation. An attempt is made to analyze, evaluate, and arrange the material in such a way as to give a logical and complete explanation of the concept of discipleship in the Johannine School.

The historical-critical method of research is the primary method employed. This study is not a trustworthy analysis of Ray's objective and the exegetical work is also disappointing.<sup>18</sup> The conclusion contains no new and fresh aspects.

The next monograph is a dissertation of 107 pages for the degree *Bacalaureus Divinitatis* by **L.M. Neethling** (1984): *Dissipelskap in die Johannesevangelie*. In this study μαθητής and related terms have been investigated in texts which, according to him, are relevant to or can be connected with discipleship.<sup>19</sup> He worked on the basis of discourse analysis and in the concluding chapter systematizes his conclusions. After reading this dissertation one cannot help but to ask whether the author has not been too hasty dismissing his exegesis (as in the case of Ray) in favour of theological opinions which favour the author's subjective viewpoint. He makes conclusions and new statements in his last chapter which he has failed to argue in his exegesis (cf Neethling 1984:92). Neethling, who was strongly influenced by Vellanickal (1980), used Vellanickal to formulate his conclusion. Neethling's attempt to build this dissertation on discourse analysis alone is its basic weakness. This flaw appears throughout the work. No new insights are made<sup>20</sup> and also his exegesis is disappointing.<sup>21</sup> According to his title (as in the case of Ray), this study is also incomplete for in his summary he only refers to the characteristics and primary requirements for discipleship namely Love.

The last considered monograph is the one of **D F Tolmie** (1992), a thesis of 412 pages for the degree of Doctor Theologiae. The title of this study is: *John 13:1-17:16 in narratological perspective*. The purpose of the study is to conduct a detailed analysis of John 13:1-17:26 in terms of a narratological framework. In this study Tolmie attempts to prove that there is an important perspective on John 13:1-17:26 that is often neglected as a result of the preoccupation with the history of, or certain themes in the text (1992:9). According to him all the events narrated in these chapters form part of the coherent unified narrative of the FG, and are part of the overall organisation of the narrative.

Tolmie (1992:319) detected two important developments from these chapters concerning discipleship: 'Firstly, the paradigm of traits associated with the disciples is supplemented by a number of traits indicating what discipleship should look like, and secondly, the benefits of true discipleship are stressed.' Based on the way in which the different narratological facets are handled in chs 13-17, it is clear that one of the objectives the implied author aims to achieve is to provide the implied reader with a comprehensive ideological perspective on discipleship. According to him this perspective on discipleship

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<sup>18</sup> It seems as if his exegesis is subordinate to his theologic-philosophical understanding of discipleship.

<sup>19</sup> Jn 1:35-51; 2:1-12; 4:1-38; 6:1-21; 6:60-71; 7:1-9; 8:31-32; 13:1-36; 14:1-31; 15:1-17; 20:19-23; 21:15-19.

<sup>20</sup> Neethling's conclusion links up with Hawthorne (1975:130), Jiménez (quoted by Segovia 1985:77), Müller (1975:490) and others.

<sup>21</sup> He undertook a discourse analysis but did not succeed in explaining this analysis in terms of linguistic, semantic and theological explanation.

has already been introduced on several occasions in the first half (chs 1-12) of the FG. In chs 13-17 it is much more extensively developed and as such represents an important development: 'The ideological perspective on discipleship is conveyed in several ways, for example by means of the underlying deep structure, the way in which the surface structure between events is developed, the various ways in which the disciples are characterised and the ideological facet of focalisation.' He summarises the ideological perspective on discipleship in terms of the following aspects (1992:324):

1. The radical difference between discipleship and being part of the world.
2. The vital importance of the relationship between Jesus and the disciple for the constitution and existence of discipleship.
3. The absolute necessity of striving towards the embodiment of the values of true discipleship.
4. The urgent call to endure the hardships brought about by being a disciple within the world.
5. The overwhelming benefits associated with discipleship (i.e. receiving the Paraclete, the prospect of joy, peace, understanding, having requests granted, sanctification, being kept in Jesus' name, and glorification).

This is a valuable study on discipleship in the FG, but unfortunately with little theological discussion owing to the objective of the study.

## 2.4 Commentaries:

The commentaries indicated in the bibliography have been examined according to some relevant texts<sup>22</sup> concerning discipleship; where μαθητής and ἀκολουθεω regularly occur as well as the metaphor in 15:1-8 and the prayer in 17:1-26. Of all the commentaries consulted, only Schnackenburg (1975:231-245) gives an extended explanation of discipleship.

The commentary of Bultmann is the only other commentary which incorporates frequent references to discipleship in the exegesis and discussion of the text. In 13:36-14:4 Bultmann (1950:459f) discusses 'The promise of discipleship' which relates to the rest of ch 14. In his discussion of the Johannine vocabulary in Appendix I, Brown (1975:498) discusses words, relevant to discipleship: ἀγάπη, ἀλήθεια, μείνειν, πιστεύειν, ἐντολή, etc, but unfortunately not μαθητής or ἀκολουθεω. In 1:35ff he refers to discipleship in his exegetical exposition, but does not discuss it here or in other texts in which it is relevant. Although Brown writes in his book *The Community of the Beloved Disciple* that 'discipleship is the primary Christian category for John', he never really develops this in any of his extensive studies.

Morris (1975) also discusses important themes central to the FG, in addenda but never touches on discipleship. Fewer references in connection with discipleship occur sporadically in his exegetical material than in Bultmann. In general most commentaries in their exegetical discussions of texts incorporate or occasionally refer to discipleship.

## 2.5 Theologies:

In the theologies consulted no definite attention has been paid to discipleship although

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<sup>22</sup> 1:35-51; 6:60-71; 8:31; 12:26; 13:1ff; 14:1-16:33.

certain aspects<sup>23</sup> have been dealt with. Most theologies (Bultmann 1953; Conzelmann 1968; Jeremias 1972; Goppelt 1976; Kümmel 1977; Ladd 1979; Guthrie 1981; Morris 1986) respect the different main characteristics of each Gospel and therefore treat it accordingly.<sup>24</sup> Although Morris (1986) respects the individuality of each Gospel's theology, he pays attention to discipleship in the Gospel of Luke but ignores it in the Gospel of John. Thus the different theologies offer no definite contribution to the concept of discipleship.

## 2.6 Theological Dictionaries and Encyclopedias:

Under the headings disciple, discipleship and μαθητής the concept of discipleship has been treated and in some Dictionaries and Encyclopedias is not even mentioned. In all these works no differentiation and respect of the individuality of each Gospel receives preference. Almost the same information about discipleship occurs throughout namely: statistics, meaning, some characteristics, background, relation to the Greek world and Rabbinic realm and other groups of disciples. In most cases the content used is vague, general and concise. Only in the *Dictionary of the New Testament* (Müller 1975) the different words for being a disciple have been explained with respect to the individuality and distinctiveness of each Gospel. Only two paragraphs have been dedicated to discipleship in the FG (Müller 1975:483, 490). The *Theologisches Wörterbuch zum Neuen Testament* (Rengstorf 1942) is the most extensive on this subject and approaches the disciples in the Gospels and Acts collectively through a word study. He begins by noting the uniformity of usage of μαθητής in all the Gospels, saying that μαθητής always implies the existence of a personal attachment to Jesus which shapes the whole life of the disciple. Rengstorf does not develop the distinctiveness of any Gospel's portrayal of the disciples.<sup>25</sup> He is helpful in pointing out the differences between the μαθηταὶ of Jesus and the μαθηταὶ of the Philosophers and the talmid of the rabbis, stressing that the disciples of Jesus were committed to his person, whereas the disciples of the philosophers and rabbis were committed to their teachings. He also develops the concepts of the obedience of the disciples, their obligation to suffer, their role as witnesses, and the initiative of Jesus behind the disciples, which are themes common to all four Gospels. He offers two conclusions in summary of his findings: (1) The disciples were moulded by their self-awareness of Jesus; Jesus is for them their Lord, not the rabbi; and (2) The task to which they are called as his disciples is witnessing to Jesus, which testimony is based on the personal relationship of the disciples with Jesus (1942:450f).

In conclusion, although Rengstorf provides an extensive study of μαθητής in the Gospels and Acts as a whole, he does not really develop the FG's distinctive portrayal of the disciples. Just as the study of Bultmann can be criticized for presenting discipleship in the FG but neglecting the disciples, so on the other hand, Rengstorf's word study can be faulted for dealing extensively with the disciples, but neglecting the larger theme of discipleship in the FG (cf Siker-Gieseler 1980). For many years the contribution of Rengstorf on discipleship was regarded as one of the leading analyses on the topic.

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<sup>23</sup> Characteristics such as: Love, Faith, Abiding in.

<sup>24</sup> Jeremias 1971 and Bonziran 1963 discussed the theology of the different Gospels simultaneously.

<sup>25</sup> Rengstorf (1967) does mention a few elements of discipleship which are more distinctive in the FG than in the other Gospels: the disciples of Moses (9:28) are contrasted with Jesus' disciples; the question arises about two groups of disciples, a wider circle of those who believe, and a narrower circle of those who accompany Jesus; the failure of the disciples to understand is especially seen in the FG (4:51); and the Resurrection is the event that brings about their understanding.

## 2.7. Conclusions

### 2.7.1. Possible reasons for the relative lack of interest in discipleship in the FG.

During in the first seven decades of this century there was relatively little interest in μαθητής either as a Johannine term or as a theological concept. The literature consulted is sketchy about discipleship in the FG. Research on this concept has been limited to articles, a few monographs and references in writings which do not deal specifically with discipleship and only aspects of discipleship are addressed. According to Kysar (1975), until 1975, when he wrote *The Fourth Evangelist and his Gospel*, there had not been any explicit interest in the concept of discipleship in the FG. Thus by this time discipleship has not been rationalized by a comprehensive approach and study. The first substantial approach to research about discipleship in the FG came in 1971 when Jiménez wrote his *El discipulo de Jesucristo segun el evangelio de S Juan*. In the 80s greater interest followed. The first monograph appeared in 1982 when Pazdan wrote her thesis on *Discipleship as the appropriation of Eschatological Salvation in the FG*.

The increased interest in this subject in the 80s is due to Rudolph Bultmann. In his book *Understanding the Fourth Gospel* Ashton (1991:7) indicates the shift of interest in the different trends of research in the FG which have taken place. According to him the contribution of Rudolf Bultmann constitutes a watershed in the history of Johannine scholarship. The gap which Bultmann caused by virtually ignoring one particular area<sup>26</sup> of enquiry has marked the most significant advance in Johannine studies in the latter half of the twentieth century (Ashton 1991:44).<sup>27</sup>

Some factors then which could contribute to this lack of interest are:

- 1) The major theological focus in the Gospel has been Christological and Eschatological.<sup>28</sup>
- 2) There has been renewed concern about the sources for the Gospel.
- 3) There has been a growing interest in the community of believers.
- 4) In the 60s, 70s, and 80s articles and monographs addressed the identity and development of the Johannine Community(ies) and its self understanding.
- 5) Interest in the Johannine community determined the ecclesiological investigations and led to major contributions about the Johannine School. See Pazdan (1982:41-2), Segovia (1985:77), McPolin (1980:6-7, 149).

This clearly shows why there was not much interest in discipleship on account of other

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<sup>26</sup> According to my judgement Ashton (1991) refers to the Ecclesiology.

<sup>27</sup> Ashton (1991) indicates that in the pre-Bultmann period the interest in research fell on:

Aims and audience,  
Authorship and origin,  
Composition and sources,  
History or theology.

In the Bultmann period it fell on:

Literary questions,  
Historical questions,  
Theological questions.

In the post-Bultmann period the interest fell on:

Theology: Christology and eschatology,  
Composition: sources and edition,  
Origins: influences, background and tradition,  
Audience: situation and circumstances.

<sup>28</sup> Nevertheless, discipleship has a strong Christological point of departure.

topics which dominated the scene. After Bultmann, as has been seen, more attention was paid to the situation and circumstances of the audience<sup>29</sup> which definitely contributes to a greater interest on discipleship and ecclesiology in the FG.

## **2.7.2. General observations.**

### **2.7.2.1.**

In general the literature can be distinguished according to topical interest and methodology. The literature of the present century on μαθητής indicates three periods of methodology. Firstly, from 1900-1971 a thematic-theological approach highlighted some characteristics of discipleship as they appeared in all four Gospels, Acts and with some mention of the concept in the Pauline literature. Secondly, Jiménez caused a paradigm shift with his major contribution to restrict his study to discipleship to only the FG. Jiménez in 1971 limited himself to the FG, listed passages where the term μαθητής appeared, discussed three texts and offered the BD as the model of the perfect disciple. Thirdly, in the seventies, eighties and nineties exegetical methods such as the historic-critical, discourse analysis and narratological methods were used to come to an understanding of the function of the disciples and the meaning of discipleship in the different Gospels (Cf Pazdan 1982). The different topics on discipleship which have been investigated will be discussed in the following section.

### **2.7.2.2.**

Since the 70s a few important contributions have been made on discipleship in the FG (Rigaux 1970; Jiménez 1971; Schnackenburg 1975 and De Jonge 1977). Such contributions increased through the 80s although some of the experts<sup>30</sup> on the FG did not deal with this topic. During this decade an article or monograph was published on an aspect of this subject nearly every year.

### **2.7.2.3.**

Although no constant current of influence on discipleship in the FG throughout the different decades has been observed, most scholars are unanimous that the focal point of discipleship in the FG lies in the 'Last Discourses' (Du Rand, Hartin, Winbury, Pazdan, Rigaux, Jiménez, Tolmie).

### **2.7.2.4.**

There was a constant theological onslaught even when different exegetical methods were used (i.e. Vellanickal, Siker-Gieseler, Neethling, and Doohan to name only a few). The limited research undertaken did not provide many new insights, but rather highlighted certain aspects. These aspects will now be discussed under the following two headings:

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<sup>29</sup> Schweizer (1959), Schnackenburg (1961), D'Aragon (1962), Moule (1962), Grayston (1967), Pancaro (1967-8), Baumbach (1972), Haacker (1973), Culpepper (1975), Meeks (1975), Pancaro (1975-6), O'Grady (1975), Kysar (1977), Brown (1979, 1984), Collins (1979), Woll (1981), Renner (1982), Dahl (1986), Domeris (1988), Pryor (1988), Lombard (1989).

These studies begin to clarify and outline through their respective approaches the meaning and nature of Christian discipleship from the Johannine perspective. The results have not been at all dissimilar; indeed, general agreement may be said to prevail with respect to certain fundamental aspects of discipleship in the Johannine community: namely, the central role of belief and unity in such discipleship, the sustained contrast between believers and unbelievers, to mention only a few.

<sup>30</sup> Brown, Culpepper, Painter, Barret, Kysar, Lindars, Van der Watt, Ashton, Smalley, etc. In South Africa it was only Neethling (1984), Du Rand (1991) and Tolmie (1992) who offered contributions on discipleship in the FG.

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*Tendencies in discipleship found in this research and Different opinions found in the research about the essence of discipleship.*

### **3. Tendencies in discipleship found in this research**<sup>31</sup>

Quite a number of tendencies may be observed from the research done so far, but only those which occurs most frequently will be briefly discussed here.

#### **3.1. Terminology used to indicate the concept of discipleship.**

The term μαθητής is the favourite for and most common word in the FG to express the relationship (discipleship) of the believer to Jesus.<sup>32</sup> According to Müller (1975:485) μαθητής can be translated as *learner*, *pupil*, and *disciple*. The verb μαθησάω can then be translated as *to learn*. Generally, seen from the Synoptic Gospels and Acts it is used to indicate total attachment to someone in discipleship (Müller 1975:486). Rengstorf (1942:444) is of the opinion that μαθητής always implies the existence of a personal attachment which shapes the whole life of the one described as μαθητής, and which in its particularity leaves no doubt as to who is deploying the formative power. Vellanickal takes it further. According to him the term definitely carries a theological message (cf Schnackenburg 1975:233-6) according to the two level approach in the FG.<sup>33</sup> It is mostly used with the definite article referring to the twelve who accompanied Jesus.<sup>34</sup> Although they believe in Jesus (8:31), men still have to 'become disciples ...'<sup>35</sup> A disciple is someone who lets himself be instructed and guided by the Master (Vellanickal 1977:294). In complementary fashion Barth says (cf Barth 1965:14), 'The disciples are those who participate in the ministry of Christ, those, in Paul's terms, who "imitate" his ministry according to the example of the apostle' (1 Cor 4:16; 11:1; Eph 5:1; Phil 3:17; etc). Ray (1983) joins Barth. For him the most common usage of μαθητής is to refer generally to a person who follows Jesus without specific comment about the, depth of his commitment.<sup>36</sup>

The second word, rarely used by scholars, to indicate discipleship in the FG, is ἀκολουθεῖν. According to Rengstorf (1942:213f; cf Müller 1975:483), generally in Palestinian and early Christianity, the term views the fact that from the root of the pupil relationship there arose within it the wholly new and distinctive concept of following after Christ. According to Müller (1980:482f) the FG hints at its spiritual implications for fellowship with the Exalted One (especially 12:6f). He says the FE takes over the synoptic phraseology (1:43f), but tends to see it less in its particular historical context and more

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<sup>31</sup> In the following analysis it is not my objective to go into discussion as to whether an opinion or interpretation is correct or incorrect. The objective here is only to state what scholars have said about discipleship.

<sup>32</sup> Neethling (1984:16) states according to the occurrence of μενεῖν in Jn 1:38: 'A disciple is someone who wants to stay with God.' He interprets μενεῖν symbolically according to the Johannine symbolism.

<sup>33</sup> Neethling differs from this viewpoint. According to him the term μαθητής is rather founded in the broader Johannine message (1984:92).

<sup>34</sup> Unfortunately Vellanickal (1977:291) goes too far when he argues that μαθητής without the article, which occur only 6 times (cf Jn 8:31; 9:27,28; 13:35; 15:8; 19:38) refers to the nature of being a disciple. According to him these six texts show that it is a spiritual dependence that makes one a disciple of another. He refers to 19:38 saying that it is his spiritual attachment to Jesus that makes Joseph of Arimathea a disciple of Jesus.

<sup>35</sup> Rigaux (1970:202) differs from Vellanickal saying that 'Die an Jesus glauben, werden bei Johannes μαθηται genannt.'

<sup>36</sup> See also 4.1 *Different opinions found in the research about the essence of Discipleship*, later in this chapter.

within the framework of his (the FE's) total vision. Jesus appeared as Light and Life in the world. Anyone who 'follows' him (8:12) walks in the light and is saved (cf also Rengstorf 1942:214). Müller emphasizes that accordingly, following here means believing acceptance of the revelation. Ἀκολουθεῖω means having faith (cf Jn 12:44). To follow the call of the Shepherd (10:4,27) means both safety in Christ and fellowship in suffering with him (12:26) which in turn means 'exaltation' with him (12:32).

A third word used by the FE to indicate discipleship is μιμέομαι. This word, except in the case of Theological Dictionaries (Kittel, Brown), is never used or referred to by scholars.

### **3.2. Terminology used to indicate the process of discipleship.**

Brown (1971:78) said that the FE has used the occasion of the call of disciples (1:35-42) to summarize discipleship in its whole development. Vellanickal (1980) agrees with Brown and in a short analysis he points out the process of this development: election and call, human testimony, hearing, following, seeking, finding, coming and seeing, remaining with Jesus and lastly missionary sharing.

Palatty (1987:206) agrees with Brown and Vellanickal. He indicates this process in more detail and combines it with the covenant concept. According to him the FG has specific terminology to explain the theology of discipleship. The FE's use of the words, 'hearing, following, seeking, finding, coming, seeing, knowing, believing and remaining', is purposeful and denotes discipleship as a growing relationship between Jesus and the disciples, beginning from hearing a witness and ending up in a personal remaining with Jesus. Pazdan (1982:308; Segovia 1985:80) actually rounded it off by saying: 'Being a disciple is a lifelong process of relating to Jesus, the Father and other believers as one's identity and purpose. The verbal descriptions of a disciple indicate dynamic relationships rather than static associations'.

### **3.3. The character of discipleship in the Fourth Gospel.**

When discussing this tendency I would like to differentiate between the characteristics of a disciple and the characteristics of discipleship. This differentiation became obvious throughout the investigation (cf also Siker-Gieseler 1980:207; Culpepper 1983:115, Ray 1983:168f; Doohan 1988). The disciples are the 'people involved' in the 'process' of discipleship.<sup>37</sup> According to Culpepper (1983:151) the reader in the FG finds that the FE says a great deal that is implicit and has to be deduced from the text.<sup>38</sup> The continuous

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<sup>37</sup> Siker-Gieseler (1980) also makes this differentiation but does not sustain it. According to him the overall theme of 'discipleship' in the FG has been developed along two lines, disciples and discipleship. He says: 'Together, these two nuances function to bring out the familiar depth dimension of the FG. The disciples function primarily on the surface level in John, denoting the historic group of disciples who accompanied Jesus. Discipleship on the other hand has a deeper dimension that transcends a strict historical understanding, although it includes it.' He finds himself on a different and lonely track through this differentiation of the disciples as historical figures and some characters like the Samaritan Woman, Capernaum Official, man born blind and Martha, as paradigms of discipleship.

<sup>38</sup> In the FG there are two levels of meaning (Meeks 1986:70; Martyn 1979; Brown 1979; cf Painter 1980:23: the surface level and the deeper dimension. What seems clear and simple on the surface is never as simple for the prospective reader because of the opacity and complexity of the Gospel's sub-surface signals. Under this perplexity misunderstanding, irony, and symbolism are relevant to indicate the difference between the surface level and deeper dimension, and discipleship and the disciple:

(a) *Misunderstanding*: this depth dimension causes many misunderstandings in the FG; cf 2:19-21 where 'his temple' has a depth dimension; 4:10-15 where 'living water' was misunderstood by the Samaritan Woman (Culpepper 1983:153f).

implicit communication within the FG is a major source of both its power and its mystery.

### **3.3.1. Characteristics of Discipleship.<sup>39</sup>**

#### **3.3.1.1. Commitment to the Person of Jesus Christ.**

(a) The fundamental idea about the **nature of discipleship** was determined right from the beginning by Jesus' person to which his disciples bound themselves (Müller 1975:488; Dulles 1987:362; Schweizer 1955-6:88; Donahue 1985-6:76). The factor on which the whole emphasis rests exclusively is the person of Jesus. (See also Pazdan 1982:308; Vellanickal 1980:134 and Palatty 1987:206).

(1) In recollection it is never the isolated word of Jesus which either attracts to allegiance or repels. The word develops its true and binding force only when there is already commitment to him (Rengstorf 1942:445f). Schneiders (1978:45f) says the true meaning of Christian commitment is 'to believe in Jesus' and then strikingly defines what this means: 'To believe in Jesus is to accept him, to identify with him, to follow him, to grow in discipleship. It is, in brief, to commit oneself to Jesus with that totality of self-giving that is suitable only in relationship to God and one whom he has sent. By the fact and quality of one's adherence to this man one is proclaiming that he is the Son of God. This is a life stance which could only be legitimate if Jesus is indeed who he claims to be, the one sent by the Father'. It is only the powerful and direct impression of the person of Jesus on Peter and the others which, along with his personal Word, impels them to follow him and causes them to become his μαθηταί<sup>40</sup> (Rengstorf 1942:445f). His disciples saw in him the one, who with absolute and divine authority determines their life, the one who had himself, in ultimate obedience followed the path imposed by God (Schweizer 1955-6:89).

(2) There is a difference between Jesus and representatives of the Rabbinate and Greek philosophers. If allegiance to the rabbi has its ultimate source in the '*Torah*' which he expounds, the basis of allegiance to Socrates is to be found in the idea which he personally represents (Rengstorf 1942:450; Ray 1983:169ff). In contrast to both, Jesus binds his disciples exclusively to himself. The rabbi and the Greek philosopher are at one in representing a specific cause. Jesus offers himself. The difference becomes even clearer when the external relation of the disciples of Jesus to Jesus is considered.<sup>41</sup>

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(b) *Irony*: the depth dimension is also to be seen in the irony; the reader who sees, as well as hears, understands that the narrator means more than what he says and that the characters do not understand what is happening or what they are saying; cf 1:46; 4:12; 6:42; etc. (Culpepper 1983:165).

(c) *Symbolism*: the communion of the upper and lower spheres of reality and meaning become more intimate through the symbols which they share (Culpepper 1983:180f).

<sup>39</sup> In a certain sense Vellanickal (1980) forces the following characteristics of discipleship to appear from his exegesis on 1:35ff: a) In Jesus Christ elected and called by God self (1:35-36); b) Witnessing (1:35-36); c) To listen to the words of Jesus (1:37; 8:47; 10:26-27; 8:37); d) To follow Jesus (1:43; 8:12; 10:4,27; 12:26; 13:36; 21:18-19,22); e) To seek Jesus (1:38; 6:24; 7:34,36; 8:4); f) To find Jesus (1:38; 12:26; 14:2-3); g) To believe in Jesus (1:39; 6:35,40); h) To stay with Jesus (1:39; 15:4-7; 12:26; 14:2-3); i) To take part in missionary work (1:40-42; 17:18); j) To grow in the relationship with Christ (1:35-51).

<sup>40</sup> The calling of Nathaniel is parallel in every way (Jn 1:45f).

<sup>41</sup> According to Rengstorf (1942:450) there is, notwithstanding the formal kinship between the '*Talmid*' of later Rabbinic Judaism and the μαθητής of Jesus, no inner relation between the two. The reason is that in both origin and nature the disciples of Jesus are moulded by the self awareness of Jesus. He is for them, not the rabbi/διδάσκαλος, but their Lord. The fact that they are μαθηταί does not affect this. He further states (p 459f) that the relation in which the disciples are set by Jesus to himself implies already that witness to him is the task to which they are called as his disciples (17:18,20). Vellanickal (1980:132) agrees with Rengstorf but with a shift in accent. He says that Jesus presents himself as 'Teacher' or 'Master', not in the ordinary sense of the term, but in the sense of the Son of Man who is the Revealer of the Father.

**(b) Secondly**, this commitment to Jesus, involves **coming to Jesus and following Jesus**.

**(1) Coming to Jesus.** Some disciples are not personally called by Jesus to follow because they have been told about him by another of the disciples (Rengstorf 1942:447ff; Lindars 1972:112; Culpepper 1983:115; Gnilka 1983:20). According to the FG (1:35-37) John the Baptist urges the two disciples with him to join Jesus.<sup>42</sup> Segovia (1985:80) agrees with this: the early formation of the circle of Jesus' disciples is a process which is started by the Baptist himself (1:35-42)<sup>43</sup> and is then continued by Jesus in the area of Galilee (1:43-51; 2:1-12).

There are also occasions when Jesus takes the initiative and calls people to discipleship. We see this in 1:43 (Philip), where the challenge is ἀκολουθεῖ μοι (Rengstorf 1942:447; Müller 1975:488; Culpepper 1983:115; Jn 1:35ff; cf also 15:16, 21:22).<sup>44</sup>

**(2) Following Jesus.**<sup>45</sup> More significant is the fact that the disciples unconditionally accept the authority of Jesus, not just inwardly by believing in him, but also outwardly by obeying him (cf Hartin 1991; Winbery 1988). Where the believer abides in the word of Jesus (8:31) and keeps his ἐντολαί (13:34f; 14:15f; 15:10f), he is ἀληθῶς his μαθητής (8:31) (Rengstorf 1942:451f).<sup>46</sup> According to Doohan (1988:133), believing used with the Greek preposition εἰς and the accusative case, is used thirty-six times in the FG and 'means not merely accepting Jesus' doctrine but giving oneself to Him, to his allegiance (12:11), setting the whole of one's life in movement towards Him' (11:25f; cf also Donahue

<sup>42</sup> Schnackenburg (1977:308f) differs from this standpoint. According to him the brief report in 1:37-39 is meant to give the definite impression that the two seekers are won over by Jesus himself and that the Baptist was merely an intermediary (cf also 1:42,46). In 1:39 Jesus invites them to come with him.

<sup>43</sup> Brown (1975:77), Schnackenburg (1965:306f), Winbery (1988:104), (cf Cullmann 1975:90) claim that the first disciples of Jesus were former disciples of John the Baptist.

<sup>44</sup> Sawicki (1986:17f) disagrees with this point of view and argues differently. In his paper 'How to teach Christ's disciples' he wrote that for the Q tradition and the Synoptics, it is the teacher's (John the Baptist's) uncertainty which sends the disciples to Jesus. It is not the teacher but the disciples who 'hear and see' the evidence of healings and preaching. In the FG it is the teacher's own experience of revelation that gives him certitude about the identity of Jesus out of which disciples are sent to the Lord. The teacher has seen the dove descending and has heard the voice. What the disciples hear is the teacher's witness to Jesus' identity, a witness based upon the teacher's own inner certitude. The teaching (Mystagogical catechesis) of the teacher is meant to foster an intimate personal encounter with the Lord in worship and recognition of him as God's Son and Redeemer. Out of this encounter discipleship develops. In the conclusion of his paper Sawicki says that the teaching paradigms he examined link discipleship with discovery. An individual becomes a disciple out of a personal experience of discovering who Jesus is. Morris's (1971:155) point of view relates to that of Sawicki. According to him the theme of the FG is not the calling of the disciples (whom he calls apostles) into office; it is their congenial association with Christ. Strictly speaking there is no 'call' in the FG (accept in the case of Philip -- 1:43). Jesus does not call, nor does the Baptist send. The disciples of the Baptist recognize the Messiah and spontaneously attach themselves to Jesus.

The problem precipitated by these scholars is that they categorize the acts of the Baptist, the two disciples, and Jesus and emphasize one at the expense of the other. *These three acts (sending, recognition of the Messiah, calling) cannot be separated but form a unity.* The one implies the other.

<sup>45</sup> According to Segovia (1982:96) the action of ἀκολουθεῖν to some extent becomes a *terminus technicus* for discipleship (1:37,38,40,43; 8:12; 10:4,5,27; 12:26; 13:36,37; 18:15). However the term can also be used to refer to those who actually reject Jesus' claims (6:2) as well as in a more neutral sense (11:31; 20:6). For Bultmann (1950:99) ἀκολουθεῖν in the first place means only 'they went after Him.' Yet the repetition of the word (1:38,40,43) already shows that ἀκολουθεῖν is meant to depict their 'discipleship' (cf 8:12; 10:4f,27; 12:26; 13:36f; 21:19f,22). The description of their 'following' is taken over from Rabbinic terminology. Vellanickal (1980) dedicates his whole article indicating that discipleship is the response to Jesus who is the Revealer and Teacher.

<sup>46</sup> Doohan (1988:134) adds: doing the works he does (11:12), loving Jesus (14:21), going out and bearing fruit (15:16), loving one another (15:17).

1985-6; Winbery 1988:104). Winbery (1988:104), without any fundamental reason asserts that the FE perhaps desires to emphasize such a relationship because he is so fond of the basic expression of 'obedience' to depict the relationship of Jesus with God, God with Jesus, of disciples with Jesus, and of Jesus and God with the disciples.

(3) *The failure to follow Jesus.* Regarding the response to Jesus' invitation Doohan (1988:140ff) points out that although the Johannine Jesus is presented as being in control and does not reject anyone who wishes to draw near to him, Jesus still experiences a number of failures regarding the response of disciples. After the Bread of Life discourse many of his disciples remark that Jesus' saying is hard and ask who can accept it? (6:60). They then return to their former life and no longer accompany him (6:66).

Not all the people Jesus met became his disciples. The man cured at Bethesda (5:15) did not follow him and Jesus' brothers did not believe in him (7:5). His ministry concludes with the sad acknowledgement that "Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν" (12:37). Those who receive Jesus (1:12), who are the Father's gift to him (17:6), who accept the light, are his own, and become children of God. They must reject darkness, the world, the devil and unbelief (Doohan 1988:140-142).

(4) *Failure of the disciples to understand Jesus.* According to Rengstorf (1967:450) the disciples' lack of understanding on the part of regarding Jesus' return to the Father is evident throughout the FG. While the FE indicates that the disciples of Jesus believe in him (2:11), he also refers to the fact that they had no real knowledge of his nature or understanding of his words (2:21f; 12:16; cf 16:19ff). Segovia categorizes the contents of the disciples' failure to understand Jesus differently. According to him the two most important elements are the disciples' failure to integrate the events of 'the hour' into their belief prior to 'the hour,' and their persistent lack of awareness concerning their own role in the context of Jesus' mission (1985:93).

Fortunately there is also another possibility. In his general commentary on Jn 1:35-51 Brown (1971:77f) comments that each day there is a gradual deepening of insight and a profound realization of who it is that the disciples are following. The FG insists on the gradual evolvment of the disciples' faith (6:66-71; 14:9). The FE, according to Brown, places on the lips of the first disciples in 1:35-51 a synopsis of the gradual increase of understanding that takes place throughout the ministry of Jesus and after the resurrection. Rengstorf (1967:450) agrees with Brown. He says that the FE agrees closely with Luke in testifying that it was only the resurrection which brought about a great change in the understanding of the disciples (2:22; 12:16) (cf Culpepper 1983:119). According to Culpepper (1983:118) their lack of understanding does not pose any threat to their discipleship.

### **3.3.2. The characteristics of a Johannine disciple -- from a theological perspective.**

The FE does not provide a list of characteristics, or record a comprehensive discourse by Jesus on the subject. Rather the FE's understanding of discipleship must be pieced together by looking at the words the FG uses to describe the disciples of Jesus (Ray 1983:77). The following list of words is probably at the centre of Jesus' concept of discipleship.

The majority of sources consulted<sup>47</sup> indicate two main characteristics of a disciple as depicted by the FG -- faith and love (see for instance Van Boxel 1975). A third

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<sup>47</sup> Howard 1943; Rengstorf 1967; Kümmel 1973; Ladd 1974; Painter 1975; Vanderlip 1975; Culpepper 1975; Müller 1975; Guthrie 1981; Ray 1983; Doohan 1988.



belonging to Jesus. Love for one another is only possible when the disciples abide in Jesus and obey his commandment of love (Du Rand 1991:317f).

### 3.3.2.3. *γινώσκειν/εἰδέναι*

These two words are used most often, according to most sources consulted, synonymously and without discrimination (Ray 1983:100; Vanderlip 1975:105; Westcott 1937:45f; Painter 1975:86ff). The basic focus in orientation towards Jesus, according to Du Rand (1991:317), is indicated by the disciples' understanding of Jesus' identity. It is only the believers, 'his own', who share the relationship of knowledge with Jesus. The disciples' failure to know and understand Jesus was a reality prior to his glorification (cf 14:4-9; 16:18).

When knowledge is related to faith it expresses the perception and understanding of faith (Du Rand 1991:317). For the FE to know God and Jesus was to have eternal life (17:3). Here the FE uses a present subjunctive to indicate that this knowledge was a continuing action (Brown 1972:741), cf also 13:17. Assurance of the existing state of knowing Jesus rested on constant obedience to him (Ray 1983:114; Vanderlip 1975:117).<sup>50</sup> The disciples' knowledge of Jesus is a criterion which separates them from those who do not know him because they do not believe in him (Pazdan 1982:159). Faith, knowledge, love are aspects of the approach of man to God, by which unity with God is attained (Howard 1943:170).

There are also other characteristics which are not explained so extensively and frequently: μαρτύρω, ἐκ του κόσμου οὐκ ἐστέ, τηρέω, γεννάω, μένω, Τὸ καρπὸν φέρον.<sup>51</sup>

### **3.3.3. The Characteristics of a Johannine disciple -- from a literary perspective.**

This is a way of probing further the concept of discipleship presented in the Gospel and the community situation which it reflects and presupposes. The precise way in which the disciples as characters function in the narrative, which, Markan scholarship has taught us, proves to be of considerable help in determining more closely what discipleship means and entails for the FE. Segovia undertook this task and came to the conclusion that this type of study of the characterization of the disciples confirms but also refines and sharpens previous results as well: (1) the narrative does present a sustained and deliberate contrast between disciples and non-disciples; (2) central, indeed exclusive, to this contrast in the narrative lies belief or acceptance of Jesus' claims vis-à-vis to the Father; (3) in the development of the narrative, such belief is portrayed as necessitating and undergoing a

<sup>50</sup> Such knowledge implies commitment, love, fellowship and obedience. It is made possible through Jesus, who alone knows the Father and has made Him known among men. Believing and knowing, while occasionally distinguished in the FG, are closely interrelated and at times appear to be used quite synonymously (Howard 1965:168; Vanderlip 1975:117; Painter 1975:90; Jn 17:21,25).

<sup>51</sup> - μαρτύρω--1:7; 4:39; 12:17f; 17:20f; etc. (Painter 1975:90f), Bultmann (1950:198f) adds 5:31-40.  
- ἐκ του κόσμου οὐκ ἐστέ--15:19; 17:14 (Doohan 1988:140f).  
- τηρέω--8:31,55; 13:34; 14:15,23; 15:10,12 (Rengstorf 1967:449; Culpepper 1975:271; Guthrie 1981:661f; Ray 1983:128f).  
- γεννάω--3:3-8 (Ray 1983:134f).  
- μένω--2:12; 4:40; 7:9; 10:40; 11:6,54; 14:25; 19:31, etc. (Ray 1983:152; Culpepper 1975:271; Vellanickal 1977:293f; Doohan 1988:135f). For Winbery (1988:104f) this word (especially the verb) itself is obviously a very important part of the the FE's concept of discipleship. He dedicates a whole article to the concept of 'abiding'.  
- Τὸ καρπὸν φέρον--Vellanickal (1977:291) indicates that in Jn 15:8 the glory of the Father is connected to two facts that go together, namely, the 'producing of fruits' and 'becoming disciples'. This communion with Christ is in his divine sonship. Besides, the future tense of αἰτήσαθε and γενήσεται shows also the dynamic growth of his communion in the filial life of the Son, that produces fruits and culminates in discipleship.

process of gradual understanding and perception (Segovia 1985:89f).

Segovia pointed out that the first two main aspects of discipleship are qualified to some extent by the third: although from the very beginning of the narrative the disciples are differentiated from 'the world', and although belief in Jesus' claims constitutes the sole basis for such a separation, belief itself is presented as requiring and undergoing a process of gradual understanding and perception.

Tolmie (1992) also makes a valuable contribution with his narratological analysis of John 13:1-17:26. He indicates successfully how the implied author aims to provide to the implied reader a comprehensive ideological perspective on discipleship.

### **3.4. Titles used to describe discipleship.<sup>52</sup>**

The Johannine community probably viewed itself as a continuation of the original group of disciples and therefore allowed both its activities and self-image to colour its description of the original disciples. The titles in the FG for the disciples reinforce the picture of the community. These titles occur relatively infrequently in the FG but make a valuable contribution towards the understanding of discipleship.

#### **3.4.1. Ἀδελφός:**

In the FG this term is used only twice (20:17, 21:23) to denote persons other than blood brothers. In these passages 'the brothers' are evidently a specific group of believers. In the former (20:17) one assumes that Jesus is referring to his disciples; in the latter (21:23), however, the Johannine community is clearly intended. The importance of this title and similarly Φίλος and Τέκνον as designations for the members of the community, is heightened by the use of the terms in the epistles (Culpepper 1975:275; Ray 1983:67f; cf Du Rand 1991:316).

#### **3.4.2. Φίλος:**

Rigaux (1970:202) stated: 'Μαθηταὶ wird näher bestimmt durch den Gebrauch von φίλος'. Lazarus is the only individual in the FG who is called a φίλος of Jesus and the disciples (11:11). He appears in the FG as a paradigm of Jesus' relationship with the members of the Johannine community. According to Culpepper the use of φίλος in the FG emphasizes the exclusivity of the Johannine community; Jesus loves 'his own' (13:1), who are to love one another as he has loved them (13:34f) (Culpepper 1975:272). Ray (1988) and Du Rand (1991) add that the FE uses φίλος in the sense of personal friendship. He also uses the noun as a title for a disciple. It occurs in this sense only in ch 15. The importance of the term is strengthened by the importance of this chapter in understanding the FG's concept of discipleship (Ray 1983:75). The disciples are friends (φίλοι) of Jesus rather than slaves because he has revealed to them what he has heard from his Father. They are friends because Jesus has chosen them (15:13). Their friendship rests on the disciple's obedience to obey his commands (15:14). In such a way love becomes the visible distinctive mark of discipleship, which is called friendship (Du Rand 1991:316).

#### **3.4.3. Τέκνον:**

The word Τέκνα occurs three times in the Gospel (1:12; 8:39; 11:52) and the expression τέκνα (τοῦ) θεοῦ twice (1:12; 11:52). Although there are several Greek words for a child, the FE uses only παῖς, τέκνον, and their diminutives. In the NT τεκνιον is exclusively a

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<sup>52</sup> These titles are designations for the members of the community (Culpepper 1975:275)

Johannine word. According to Ray (1983:76) the FE made a linguistic distinction between τέκνον and υἱός. Only Jesus could be God's Son, for there is but one son.<sup>53</sup> Disciples are related to God as children. Τέκνον was used outside the NT to refer to disciples, and the FE uses the word in this way also. Culpepper gives a better explanation from the Johannine community perspective. For them discipleship involves the ability 'to hear' which entails both understanding and obedience and which is given by the Father. In 'hearing' the scriptures and the words of Jesus they are διδάκτοι θεοῦ and hence τέκνα of God (cf Rengstorf 'μανθάνω'-- 1942:409f). Understanding and obeying what Jesus and the scriptures taught must, therefore, have been extremely important for the Johannine community because it was for this that they proved themselves the true τέκνα Θεοῦ (Culpepper 1975:275). Culpepper suggested that in the FG τέκνον and τέκνα are also used in a technical sense as pupils in a school. In 13:33-35 the term τεκνίον, particularly in combination with ζητέω as a technical word for the study of Scripture, can be understood in the sense of discipleship (Culpepper 1975:301f; Ray 1983:71). Schnackenburg (1975:242) indicates that this concept 'children of God' in 11:52 is not an entirely new concept but has simply been transferred from Is 43:6 to the new level of Christian understanding. Schnackenburg (1975:242) and Vanderlip (1975:74f) understand this image differently. They gave it an ecclesiastical dimension.<sup>54</sup>

#### 3.4.4. Οἱ ἴδιοι:

According to Vanderlip (1975:77) this expression has two different meanings in the FG. In 1:11 the reference is to the Jewish nation. In 13:1, the reference to οἱ ἴδιοι, is clearly to Jesus' disciples.

The expression οἱ ἴδιοι implies membership, ownership, or belonging (10:4). Since the parable of the sheep of οἱ ἴδιοι (10:3f) appears to include other sheep who would be brought into the flock (10:16),<sup>55</sup> it seems proper to conclude that for the FE 'his own' can probably be extended to refer by implication to all believers. Once again we have an expression that is equivalent to the Christian or believer. It is a designation, in other words, for the Church (Vanderlip 1975:77).<sup>56</sup>

It is remarkably noticeable how scholars with an ecclesiological focus used only certain titles. The titles mentioned (to describe discipleship), had a soteriological as well as a community dimension which shed some light on the status, character, relationships, qualities and activities of the disciples.

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<sup>53</sup> Du Rand differs on this point but agrees with Culpepper indicating that in 12:36 the term υἱός (son) is used figuratively to denote discipleship in the wider sense.

<sup>54</sup> Schnackenburg (1942-75:242) is correct that it would be wrong to interpret here the general concept of 'children of God' in the sense of the 'elect'. For him the FE is thinking in this context of the Gentiles, who form the Church of God that was established at the death of Christ together with the believing Jews.

<sup>55</sup> For Schnackenburg (1975:240) the terms οἱ ἴδιοι is deliberately placed at the beginning of the second main part of the gospel (13:1). It can also be linked to the image of the shepherd in the phrase "τὰ ἴδια πρόβατα" (10:3) and the words: "Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμὰ" (10:14).

<sup>56</sup> Schnackenburg (1975:240) differs from Vanderlip. According to him οἱ ἴδιοι indicates the Johannine community's understanding of itself.

### **3.5. The use of the term μαθηταὶ seen from a concentric perspective<sup>57</sup>**

According to Ray (1983:62) μαθητῆς is not a static, inflexible category for the FE. He uses μαθητῆς to indicate different people or groups of people:

#### **3.5.1. The FG uses μαθηταὶ to describe disciples who do not belong to Jesus.**

Reference is made to the followers of John the Baptist (1:35-37; 3:35; 4:1). The use of μαθηταὶ here suggests a parallel ministry between Jesus and John the Baptist that is not found in the Synoptics. The reference to 'the disciples of Moses' by the Jews in (9:28) is a clause of intellectual kinship similar to that in Greek literature (Du Rand 1991:315).

#### **3.5.2. The FG uses μαθηταὶ to indicate marginal followers of Jesus and those more fully committed to him.**

##### ***3.5.2.1. Marginal disciples:***

These people are called disciples, but subsequent events reveal the lack of depth and devotion in their commitment. The most prominent of these disciples, and the only one who is named, is Judas, the Lord's betrayer (6:71; 12:4). In 6:60-66, the FE records that a group of people ἐκ τῶν μαθητῶν αὐτοῦ became discouraged and disillusioned with the commitment Jesus demanded. Their reaction was to stop following Jesus (Ray 1983:64f).

##### ***3.5.2.2. Fully committed disciples:***

In the Gospel the most common usage of μαθητῆς is to refer generally to a person who follows Jesus without specific comment about the depth of his commitment. Most of the time the FG simply refers to those following Jesus as 'his' disciples or 'the' disciples (Ray 1983:64). Schnackenburg (1975:234f) divides this group<sup>58</sup> further under three headings where disciples are firstly Jesus' close companions, secondly his serious adherents and finally all later believers. This extension of the meaning of the term is based on theological reflection and an intended application of the word. This process is in accordance with the FE's intentions as he regards the group of disciples at the time of Jesus himself. The later believers are included among Jesus' disciples in any reference to the original disciples chosen by Jesus (Schnackenburg 1975:236f). We will now briefly consider each of these four groups.<sup>59</sup>

(a) Jesus' historical disciples the companions of Jesus. It is quite clear that there is a group referring to Jesus' companions or 'disciples' which plays a continuing role in the development of the FG. This group is presented as following Jesus wherever he goes in his ministry. Although their number or makeup is seldom specified, and the focus of attention may differ from scene to scene, it is quite clear that they have all -- with the sole

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<sup>57</sup> When theologians discuss the use of the expression 'disciple', they refer to disciple or μαθητῆς.

<sup>58</sup> Another distinction encompasses the distinction between a smaller circle of disciples and a much wider circle (1:35-37; 4:1; 6:60-71). οἱ μαθηταὶ are not simply the equivalent of οἱ δώδεκα. The terms οἱ δώδεκα denotes the narrower circle around Jesus as compared with the wider circle of μαθηταὶ (Müller 1975:499; Rengstorf 1967:450; Ray 1983:66; Morris 1971:382; Brown 1975:296). According to Dulles (1987:362) in the wider sense, the group of disciples includes persons such as Joseph of Arimathea (19:38). But according to Bornkamm (1956:147f) it is no longer possible to determine the precise limits of the circles of disciples. The disciples would be a circle of immediate followers who are commissioned to particular service.

<sup>59</sup> Culpepper (1975:271) and Müller (1980:490) suggest a fourth reference which will also be considered, namely, *the disciples as the representation of the Johannine community*.

exception of Judas -- accepted Jesus' claims and remain bound to him in a continuing bond (Segovia 1985:78).

**(b) Wider circle of disciples.** Even if Jesus is not recognized by many, because he has not passed through a school for Rabbis (Mk 6:2; Jn 7:15), it is certainly with reason that he is addressed as 'Rabbi' by his disciples (1:38; 3:10; 4:31; 11:28; 13:13-14; 20:16) and outsiders (cf 3:2) (Müller 1975:488).<sup>60</sup> It is by calling Jesus 'Rabbi' that the two disciples of John the Baptist follow Jesus, leaving their former master (1:37-38) (Vellanickal 1980:131).<sup>61</sup>

There are also references to other 'disciples' or groups of 'disciples' (4:1, with reference to 3:22-36). Jesus is said to have made and baptized (cf 4:2) more 'disciples' than John in the land of Judea; in 6:60-66 many of (not all) the 'disciples' who have followed him in the land of Galilee (with reference to 4:45; 6:2, 14f, 22-24) are said to abandon him because of the Christological claims he is making; in 7:3, while seeking refuge in Galilee, his brothers ask him to go back to Judea and show his signs to his 'disciples' there (with possible reference to 2:23-25 and/or 3:22-24; 4:1); in 9:27-28 'disciples' of Jesus include the man who had been born blind; in 19:38 Joseph of Arimathea is described as a secret 'disciple' of Jesus (Dulles 1987:362).<sup>62</sup> Thus, in addition to the group that follows him, the term may also be used of those who accept his claims but do not follow (9:28), of secret believers (19:38), of those who can go as far as accepting the claims (6:60-66), as well as for many whose precise response or status is impossible to ascertain (4:1; 7:3; 9:27; 18:19) (Segovia 1985:96).

**(c) The disciples also represent the later community**<sup>63</sup> in contrast to the unbelieving Jews (Müller 1980:490). According to Culpepper (1975:271) the frequency of the term's occurrence in the FG reflects the nature of the community which produced them; they were concerned with what it meant to be a μαθητής of Jesus during the period in which the Gospels were composed.

**(d) Later believers as disciples.** The characteristically Johannine outlook does not demote the twelve, but rather turns these chosen disciples into representatives (a position) of all the Christians who would believe in Jesus through their preaching (Brown 1972:1034; cf De Jonge 1977). For Bultmann (1950:434; also Müller 1975) μαθητής in 8:31 is a description of the Christian as is also the case in 13:35 and 15:8. Vellanickal<sup>64</sup> (1982, quoted by Neethling) states: 'The condition of the disciple, which was originally a privilege

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<sup>60</sup> According to Culpepper (1983:116), who also adds 1:49; 9:2; 11:8, the disciples are not with Jesus everywhere he goes. The silence of the FG about the disciples throughout ch 5 and the suggestion of Jesus' brothers in 7:3 imply this. Only a part of this sizable group actually follows Jesus wherever he goes (3:26; 4:1; 6:66). Segovia (1985:96) sees the presence of the disciples confirmed by the information provided in the transition statement of 3:22: the disciples are portrayed as accompanying Jesus from Jerusalem to the land of Judea. From now on, Segovia believes, the disciples should be seen as following Jesus wherever he goes, although their presence is not always explicitly acknowledged.

<sup>61</sup> This is a debatable statement.

<sup>62</sup> See also 'Models of Disciples' in the following section (3.6 of this chapter).

<sup>63</sup> Culpepper (1983:115f) suggests that the term 'Disciples' more easily includes believing readers. It is not clear to which readers he refers--the Johannine community, today's readers, or both.

<sup>64</sup> Vellanickal, M 1982. *Studies in the Gospel of John*.

of a selected group of particular men, was in the Johannine theology the response of all the believers to the word of salvation.'

### **3.6. Models of Disciples (Typology)**

Craig Koester (1989:328) states that the literary approach focuses on the characters as representatives of various types of faith. Culpepper suggests that the FE uses the characters to attract readers to positive exemplars of faith, to evoke sympathy for inadequate responses, and to alienate readers from characters who reject Jesus (Culpepper 1983:99-148). De Jonge offers a better analysis: '... the disciples, both in their acceptance and their misunderstandings of Jesus' words, are portrayed as models for future generations of believers (1977:12).'

When looking at the different characters in the FG we can possibly divide them into four categories:

#### **3.6.1. The first disciples.**

Segovia (1985:96) believes that the disciples are all, by and large, with the salient exception of Judas and to a lesser extent the BD, representative or typical of the entire group. Neethling (1984:16) takes it further: the disciples are an example for discipleship, which spells out something essential for discipleship. The first disciples are former followers of the Baptist and become models for those in the Johannine community who have made a similar transformation.<sup>65</sup> After the Baptist's witness they follow Jesus asking "ποῦ μένεις;" (1:38). On the level of discipleship Jesus tells them that he will live on in them and make his dwelling in their hearts (14:23; 15:4-10).

#### **3.6.2. Other models of discipleship.**

Here Doohan (1988:136f) discusses only three men as models of discipleship, namely: Nicodemus,<sup>66</sup> the man born blind<sup>67</sup> and Thomas. In these three the FE attempts to portray three different groups of disciples: (a) practising Jews, but secret Christians (Nicodemus), (b) the model for faith that illumines and leads to authentic confession of Jesus as Son of Man (man born blind), and (c) those who by implication of incomprehensibility (14:5) and unbelief (20:24-25) came to faith: "Ὁ κύριός μου καὶ ὁ θεός μου." (20:28) (Thomas).

#### **3.6.3. Women disciples in the FG.**

Doohan mentions seven instances in the FG where Jesus meets women but does not discuss all of them.<sup>68</sup> These incidents focus on themes of discipleship which particularly stress belief in Jesus and proclaiming Jesus to others. He concludes that the women in

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<sup>65</sup> Müller (1975:489), incorrectly pointed out that the circle of the twelve was both a symbolic representation of the twelve tribes of Israel, and thus of the whole people of God, and also a section of the larger circle of disciples which Jesus summoned to discipleship from a still wider group of adherents.

<sup>66</sup> Nicodemus is unknown in early Christian tradition. His persistent appearance in the FG suggests that he may have had some special significance for the FE and his community. He seems in fact to symbolize an important element in the Johannine milieu (Rengsberger 1988:37).

<sup>67</sup> He too is a powerful symbolic figure, whose story can help us understand much about how the Johannine community interpreted its experience particularly in contrast to the people represented by Nicodemus (Rengsberger 1988:37).

<sup>68</sup> John 2:1-11; 4:7-30; 8:3-11; 11:1-44; 12:1-8; 19:25-27; 20:1-2,11-18. He does not discuss the adulteress (8:3-11), since this is not part of the original FG. He discusses Mary the mother of Jesus in the next chapter since she is a special case.

John are outstanding models of discipleship. Jesus calls the Samaritan woman,<sup>69</sup> even though the disciples seem to disapprove (4:27), and she proclaims Jesus in the region. Martha appears 'as the representative of the believing community' responding to the word of Jesus with a full confession of Christian faith. It is analogous to Peter as representative of apostolic faith in Matthew's Gospel. Mary carries out a central function in the anticipated celebration of the Last Supper. Mary Magdalene has 'apostolic primacy as witness to the paschal mystery' (Doohan 1988:138-140).

#### **3.6.4. The Beloved Disciple (BD).**

The studies which focus on the role of the BD in the FG deal with discipleship more directly. The BD plays a distinctive role in the FG (13:23-25; 19:26-27,35; 20:2-10; 21:7,20-24).<sup>70</sup> The question is whether the BD should be considered only as a symbol or as a historical person who represents ideal discipleship. Many scholars believe that the BD should be understood symbolically<sup>71</sup> because of the difficulty of linking him with a specific historical person. He is the ideal and perfect disciple who stands close to Jesus during his life and death and is the first to believe that Jesus has risen from the dead (Loisy 1950:127f quoted by Du Rand 1990:72). For Bultmann (1950:483) the BD is not a historical figure, but idealised.<sup>72</sup>

Conversely, the BD appears close to Jesus in the climactic scenes of the FG and the FE carefully defines his relationship with Jesus, Peter, and the Johannine Community. It is widely agreed that the BD is a real historical person<sup>73</sup> who has representative, paradigmatic, or symbolic significance in the FG. In this he is unlike the other Johannine characters only in that he is the epitome of the ideal disciple, the paradigm of discipleship (Du Rand 1990:72ff; Schnackenburg 1975:449ff; Culpepper 1983:121; Jiménez 1971; cf Siker-Gieseler 1980:221f). In him belief, love, and faithful witness are joined. He abides in Jesus' love, and the Paraclete works through him (Culpepper 1983:123). No misunderstandings, concerning Jesus' teaching, occurs in his characterization (Culpepper 1983:121).

The FE characterizes the BD unambiguously as an historical person as well as a paradigm for discipleship (a symbolic and ideal figure). If he had been addressed by a specific name, his duality would not have been so clear (Du Rand 1990:73).

### **3.7. Discipleship in relation to the loci of Systematic Theology**

#### **3.7.1. Christology and discipleship.**

From a theological perspective Johannine discipleship derives from Christology. The community of believers understands its identity and function from its members' personal

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<sup>69</sup> Pazdan (1987:145f) compares Nicodemus and the Samaritan woman as contrasting models of discipleship according to their status and reaction to Jesus' conversation. She states that neither the model of initial discipleship in Nicodemus nor mature discipleship in the Samaritan woman is praised or condemned in the text.

<sup>70</sup> The references in 1:37f and 18:15 are debated.

<sup>71</sup> Harrison (1949:228-38 quoted by Pazdan 1982:10) sees the BD as a model for contemporary believers.

<sup>72</sup> Bultmann regards the BD as the representative of Gentile Christianity and Peter as representative of Jewish Christianity (1950:483). For Dibelius (quoted by Bultmann 1950:483): The BD is for the FE the 'type of discipleship in his sense', the 'archetype of a discipleship which makes bearers of revelation out of hearers of revelation'.

<sup>73</sup> Doohan: He was a real person, but probably not one of the twelve (1988:39).

and communal experiences of the risen Jesus<sup>74</sup> (Pazdan 1982:337; Du Rand 1991:321). Christology is the primary means of expressing their needs, values and ideals (Pazdan 1982:328). Correspondingly, discipleship is a distinctive way of believing, and is the community's response to the risen Christ (Pazdan 1982:337; Du Rand 1991:322). Thus Jesus' life and ministry are correlated with the experiences of the community (Pazdan 1982:328).

Jesus is the model for discipleship. His relationship to the Father, especially in reciprocal knowing, loving and abiding, is the model for all disciples (Pazdan 1982:338).

### 3.7.2. Ecclesiology and discipleship

*Ecclesiology*<sup>75</sup> is the most prominent topic which indirectly touches on discipleship in the FG. According to Pazdan (1982:337) discipleship is related to ecclesiology because both seek to understand the nature and function of the community as a collectivity as well as its individual members. Discipleship and ecclesiology are interrelated ways of responding to Jesus. On the whole, according to Siker-Gieseler, the ecclesiological studies on the FG had little to say regarding discipleship (1980:200). The majority of studies have focussed on the extent to which there is an ecclesiology in the FG. Bultmann (1953:437) boldly declares that 'No specifically ecclesiological interest can be detected. There is no interest in cult organization in the FG'.<sup>76</sup> Kysar, on the contrary, points out that a large number of critics have argued that the ecclesiological theme of the FG is prominent and important in the total picture of the FE's thought, and it has been urged that a proper understanding of his view of the church would greatly enhance our grasp of his Christian perspective (Kysar 1975:241). This is affirmed by Schnackenburg (1961:93f), Vanderlip (1975:80), Smalley (1978:227f) and Doohan (1983:155f).

Schnackenburg (1975:236f) finds himself in a similar position to Schweizer. After his discussion of 'Jüngerkreis und Jüngerbegriff im Johannesevangelium' in his Exkurs 17, he concludes that the extension of the meaning of the term μαθητής is based on theological reflection and an intended application of the word. This is of considerable importance in the Johannine understanding of the church. Thus some theologians use discipleship to gain a perspective on the ecclesiology and to talk about the ecclesiology in the FG<sup>77</sup>. The

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<sup>74</sup> Aune (1972:135) is of opinion that 'It was this cultic experience of the direct or mediated presence of the exalted Jesus which provided the basis for retrojection of similar characteristics into the life of the Johannine Jesus.' In the same sense Domeris (1988:52) believes that there is evidence to show that the Christology of the Gospel reflects a social system which is markedly different not only from the usual patterns evident in the Graeco-Roman world, but also from the other Christian communities.

<sup>75</sup> The absence of the term ἐκκλησία led exegetes to find equivalent expressions in the text. Pancaro (1969-70:114f) wrote a paper "'People of God" in John's Gospel', while other tried to describe this characteristic in related terms: cf Culpepper (1975) 'Johannine School'; Cullmann (1975) 'Johannine Circle'; Vanderlip (1975) 'The children of God'; Rensberger (1988) 'Johannine Christianity'; Kümmel (1974:312) 'Community..'; Kysar (1975) 'Church'.

<sup>76</sup> Bultmann (1953:437) admits that there is a lively interest in the Church in this Gospel but says that 'the Johannine terminology pertaining to the Church comes ... from the area of Gnostic thought.' Käsemann regards the FG as a 'remarkable counteroffensive' against a movement in the Church towards a highly structured institution (quoted by Vanderlip 1975:87).

<sup>77</sup> Palatty (1987) reverses this approach. In his article, *Discipleship and the Covenant*, he uses the covenant concept to indicate what discipleship is all about.

relationship between ecclesia-discipleship,<sup>78</sup> when either of these concepts is employed, it should be borne in mind that the other concept is always implied. When Schweizer (1960:237) speaks of the emphasis on abiding in Christ and that discipleship is a gift according to the FG, he is admittedly more concerned about what discipleship in the FG tells us about the Church. His treatment of Johannine ecclesiology has little to say directly on discipleship.

The reverse is noticeable when a facet of ecclesiology at times touches on discipleship. This concerns the relationship between the individual and communal aspects as portrayed in the FG. Segovia (1985:77) and Schnackenburg (1975:237) point out that from time to time the individualism of the FG has been stressed and this would seem to be in a state of tension with the ecclesial aspect of the Gospel. Siker-Gieseler (1980:201) confirms this. It is true that the singular form is used in the so-called soteriological type of discourse and the promise to believers individually. Jesus also calls each individual to make a decision regarding faith. The impression that is given in the FG, then, is that it presents an individual view and does not emphasize the idea of community. According to Schnackenburg (1975:237f) this is a receptive impression, since the community of faith formed by Jesus himself is never entirely absent. Rengsberger (1988:36; cf Schnackenburg 1975:237f and Pazdan 1982:341) emphasizes that there is a considerable concern in the FG for group adherence and group solidarity; Johannine faith is by no means purely a matter of individual relationship to Jesus. Siker-Gieseler (1980:200; cf Pazdan 1982:341) indicates that Schweizer (see also O'Grady 1975) finds in the two metaphors of the 'Good Shepherd' and the 'Vine and branches' the appropriate community balance to the otherwise individualistic material of O'Grady (1975). He sees the parables as emphasizing the unity of the individuals in the community. Each is necessary to the other.

### **The Johannine community**

Du Rand (1991:318) stated that 'Johannine discipleship originated and developed within the social setting of the Johannine community.' The existence<sup>79</sup> of some sort of community associated with the Johannine literature generally is accepted as a foregone conclusion (Ray 1983:9). Cullmann (1975:ix) went as far as to say, 'The existence of this circle can hardly be challenged ...' Käsemann (1968:29) suggested that the FG 'presupposes an organized communal life.' Culpepper (1975), by isolating characteristics common to nine schools, believes he has derived criteria by which to identify an ancient school.<sup>80</sup> Brown (1978) makes major contributions to indicate the existence of a Johannine community. His understanding of the rise of the Johannine Christianity and its communities is related to the

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<sup>78</sup> Theologians sometimes use the same terminology and images when talking about ecclesiology and discipleship i.e. children of God, the people (ὁ λαός), his own, one flock, one shepherd, the vine and the branches (Howard 1965; Kysar 1975; Vanderlip 1975; Doohan 1988).

<sup>79</sup> Dionysius of Alexandria (264/5) was possibly the first person to indicate that the FG is the product of an independent tradition line (Lombard 1989:60). Lombard wrote about the foundation and development of the idea of a Johannine school that 'Die opvatting van 'n Johannese *skool* as oorsprong van die JE het in 1641 nuwe momentum gekry toe Hugo Grotius hoofstuk 21 van die boek as die produk van die Johannese Christendom in Efese geskryf het.... Die ontwikkeling van hierdie gedagte is verder gestimuleer toe biskop E Renan (1863) vir die eerste keer gepraat het van 'n Johannese skool.' Bousset (1909 according to Lombard 1989:61) goes further to say that the FG is a concerted action of a school of authors in the Johannine community. During the 60's Lindars (1961); Neufeld (1963); Schnackenburg (1964); Borgen (1965); Freed (1965); Brown (1966-70) and 70's Robinson & Koester (1971); Meeks (1972); Cullmann (1975); Kysar (1975); Culpepper (1975); Smith (1974-75); Martyn (1979); Brown (1979); and later Segovia (1982) and Hengel (1989), worked on the possibility of existence of such a community (cf Lombard 1989:61f).

<sup>80</sup> Hengel (1989:80) joins Culpepper in his view of a school.

views of J L Martyn. Like Martyn he sees the controversy between Christ-confessing Jews (i.e who hold Jesus to be the Messiah) and other members of the synagogue, leading to the expulsion of the former by the latter. He wanted to show that the FG was in mainstream confrontation with the synagogues and other churches. He indicates that there were at least two stages in the Johannine development. In the early period the Johannine community consisted of Jews whose belief in Jesus involves a relatively 'low' Christology<sup>81</sup>. Later there appeared a 'higher' Christology<sup>82</sup> which brought the Johannine community<sup>83</sup> into sharp conflict with Jews who regarded this as blasphemy. According to Brown (1979:25) there was also a third stage involving the entrance of numbers of Gentiles into the Johannine community.

According to Schnackenburg (1975:237) Johannine Christianity is no different from the rest of early Christianity in that it is convinced that Christian existence could not be realized outside or without the community. Pazdan (1982:341f; cf O'Grady 1975) agrees with this point of view. According to Schnackenburg (1975:237) the believer has a certain place in God's plan and in the missionary activity of the Son: in other words, a theological *locus* in which he is able to understand himself as a believer and as one who participates in God's life. The purpose of constituting the community is to enable those who believe in Jesus to live as his disciples. The community becomes the locus for the lifelong process of relating to Jesus, the Father, the community and outsiders (Pazdan 1982:341). The self-definition of the community is derived from the self-definition of discipleship, particularly in the mutual relationships of knowing, loving and abiding with Jesus and the Father. The Johannine community sees the fact of 'being disciples of Jesus' as imperative for their existence as a community. The function of the community is to foster discipleship as the appropriation of salvation (Pazdan 1982:342).

### **A unique community**

According to Smith (1984:78f) Johannine Christianity, on one hand, defines itself over against the rest of Christendom and on the other hand over against the world and Judaism. The view is prevalent that Johannine Christianity represents the development of an archaic, spirit-inspired form of Christianity which relies for its leadership and authority upon persons chosen informally for their charismatic qualities and prophetic gifts (Käsemann 1978:36f). Over and against such Christianity is placed the developing orthodox church represented in the FG by Peter (Smith 1984:79; cf Bultmann 1950:483).

Gottwald (quoted by Domeris 1988:51) wrote: 'Israel thought they were different, because they were different.' Domeris then parallels the Johannine community with this statement. He agrees with Smith about the difference of the Johannine community from the Christian community, but differs from Smith concerning the contents of this difference. According to Domeris the prime indication of this fact is the Christology found in the pages of the

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<sup>81</sup> 'Low' Christology involves the application to Jesus of titles derived from OT or intertestamental expectations eg. Messiah, prophet, servant, Lord, Son of God--titles that do not in themselves imply divinity (Brown 1979:25).

<sup>82</sup> 'High' Christology involves an appreciation of Jesus that moves him into the sphere of divinity, as expressed, for instance, in a more exalted use of Lord and Son of Man (Brown 1979:25; cf Käsemann 1968:36).

<sup>83</sup> Painter (1980:24) differs from Brown, suggesting that the FE holds a 'higher' Christology than some members of his community and that they appear to have tradition on their side.

Gospel, which is without direct parallel either inside or outside the NT<sup>84</sup>. Thus the FG is different because the community in which it was created was different. Domeris believes there is evidence to show that the Christology of the FG reflects a social system which is markedly different from the usual patterns evident in the Graeco-Roman world, as well as from the other Christian communities<sup>85</sup>. He indicates that it is in the oneness motif, and the emphasis on sacrificial love that we find the strongest indications that the inner composition of the community stood in stark contrast to the regular social systems of the day (Domeris 1988:52). Smith's point of view (1984:78) agrees with that of Domeris.

### **3.7.3. Eschatology and discipleship**

Du Rand (1991:322) wrote: 'Johannine discipleship is the appropriation of eschatological salvation in the sense of eternal life. Participation in the mutual life of Jesus and the Father through knowing, loving and abiding constitutes eschatological salvation. Through specific dimensions<sup>86</sup> of discipleship the believer appropriates eternal life'. The verbal descriptions of a disciple indicate dynamic relationships rather than static associations. The dominance of realized eschatology in the Gospel suggests that the possession of eternal life is a present but limited experience of the disciple (Pazdan 1982:308f).

For Pazdan (1982:329) the main elements of realized eschatology in the community are: a) present possession of eternal life; b) experience of present judgement; c) proleptic experience of Jesus' coming. These elements, according to Pazdan, radiate from the pneumatic worship of the community relationships (Pazdan 1982:326).

Realized eschatology is manifested in the community through an *imitatio Christi*, based on the present possession of eternal life and experience of judgment as well as the communal possession of the Spirit. In that sense, discipleship as a form of *imitatio Christi* is indeed the appropriation of realised eschatological salvation (Du Rand 1991:323).

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<sup>84</sup> Smith's reason came from the sphere of leadership, Domeris's reason from the sphere of Christology.

<sup>85</sup> Käsemann (1968:130) went so far as to call the community of the FG a completely isolated sect. This goes further than most scholars are willing to go. Domeris (1988:53) agrees with Käsemann. Over and against this point of view stands Cullmann who writes that the community whose beliefs the author shares, guides and articulates is not a sect in the sense of a small group polemicizing against the larger Church; but has as a distinctive tradition the validity which it preserves and defends. Cullmann uses this term only in a theological and church-historical sense, ignoring the sociological question (Meeks 1976:41).

Culpepper differentiates between 'sect' and 'school'. A sect is characterized by its devotion to the person or teachings of the founder or its adherence to a set of principles. Sects, therefore, share many of the characteristics of the schools and most of these ancient schools were part of sects. Schools have the additional characteristic of preoccupation with teaching, learning, studying and writing. Moreover, the term 'sect', as it is normally used, denotes a 'tradition' or 'movement' more than it does a school. In his study 'school' refers primarily to a community which may be part of a 'sect', 'movement' or 'tradition' and describes the nature of its communal life (Culpepper 1975:259).

Painter (1980:22) brings these discussions together. He clearly differentiates between Johannine community, --school, and --Christianity which was not always the case with other scholars. According to Painter the conflicts which appear in the Gospel are between the *Johannine community* which embraces believers of differing shades of opinion amongst whom was the FE and those closely associated with him, the *Johannine school*. After the separation from the synagogue the evangelist and his school played a formative role in the development of *Johannine Christianity*.

<sup>86</sup> Believing, knowing, loving, abiding, hearing and keeping, seeking and finding (Vellanickal 1980:134ff; Pazdan 1982:309ff).

### **3.7.4. The Covenant and discipleship.**

Palatty is the main exponent here (1987:202f). He tries to show that the important elements of the New Covenant promised in the OT are realised in the new relationship established in Jesus Christ, who is the Redeemer and the Mediator of the New Covenant. For this purpose Palatty studied the Johannine call narrative (1:35-51) where the author has characteristic notions to impart regarding the theology of discipleship. All his efforts concentrate on showing that in Jesus the promise of the New Covenant in the OT is being fulfilled in the relationship between Jesus and the disciples.

From the call narrative Palatty (1987:206) indicates that the FG has specific terminology to explain the theology of discipleship. The FE's use of the words, 'hearing', 'following', 'seeking', 'finding', 'coming', 'seeing', 'knowing', 'believing' and 'remaining' is deliberate and denotes discipleship as a growing relationship between Jesus and the disciples beginning from hearing a witness and concluding up in a personal remaining in Jesus. Pryor (1988:44-51) uses other texts to Palatty to reflect the relation between the Covenant and Johannine emphasis. In the Prologue the FE details not only his Christological perspective, but also presents a clear covenantal ecclesiology: the community of faith constitutes the true people of God who have experienced the glorious personal presence of the covenantal Divine Word in their midst, something only prefigured in Israel. God's covenantal purposes have reached their fulfilment, true grace has come (χάρις και ἀλεθεία), and God is truly in the midst of his people.

The key to the Johannine self-understanding is a profound theological reflection on the person of Christ and on the nature of the community of those who believe in him -- a reflection which draws upon OT imagery and which sees in its history the eschatological fulfilment of the covenantal promises. Also from Jn 10 (Flock-Shepherd), Jn 15 (Vine-Branches) and the LD (Keeping-Abiding-Loving)<sup>87</sup> he discusses this topic. If the elements of a new covenant community theology go back to Jesus himself, then the Johannine Community will have begun from the beginning to see itself as the flock of God, the people of the New Covenant (Pryor 1988:50).

## **3.8. Conclusions**

**3.8.1** All the literature is important even though scholars are not always unanimous concerning the interpretation of words, concepts or images. In general a comprehensive frame of reference has been created from which future research may be done.

**3.8.2** From a critical point of view, the FE's usage of μαθητής and ἀκολουθεω has not been fully explored in connection with the concept of discipleship. While ἀκολουθεω has not often been used to define discipleship, μαθητής is mostly used from a theologico-philosophical perspective except in a few cases where this is not the case. The micro-contexts where μαθητής occurs were not always considered exegetically and contextually.

**3.8.3** It may be concluded that *discipleship* is a status which a person receives because of his affinity with Christ. This relationship is made evident through the disciple, demonstrating the characteristics (3.2.2) and various facets (3.4) of discipleship. However Vellanickal, Palatty, Neethling *et al* indicate clearly through their contributions that discipleship is not merely a status but is also a process. This concept is stressed and

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<sup>87</sup> Keeping-Abiding-Loving are used in relation to the characteristics of discipleship. Jn 10, but especially Jn 15, are also related to discipleship.

confirmed through the repeated usage of the verbal form with regard to most of the characteristics.

**3.8.4** The most emphasis was placed on the 'devotional' aspect of discipleship (see Ray, Pazdan, Vellanickal, Pallaty, etc).

**3.8.5** The titles and characteristics assigned to the disciple in the FG do not only indicate the requirements and activities expected of a disciple, but also indicate the quality of relationship between the disciple and the Lord.

**3.8.6** The attempts where discipleship is viewed and interpreted from different perspectives in systematic theology (loci) were particularistic, categoric and very brief in certain cases. A comprehensive study where all these perspectives are incorporated still needs to be done in order to arrive at a comprehensive understanding of what discipleship is and means in the FG.

**3.8.7** Aspects neglected or which received little attention and which are prospects for future investigation are:

- From a Socio-historical perspective: Discipleship confirms the identity of the Johannine community.<sup>88</sup>
- From a Didactic perspective: The relationship between the Διδάσκαλος and his μαθηταί.
- From a theological perspective: Discipleship (the relationship between Jesus and his disciples) is based on the Father/ Son relationship. This implies that the relationship of Jesus with the Father characterizes the relationship between Jesus and his disciples.
- From a Narratological perspective: Although important contributions came from Culpepper, Segovia and Tolmie there is still the need for narratological investigation on this subject.

**3.8.8** It became clear that discipleship has an individual as well as corporative requirements and implications. The individual aspect relates to the relationship of the believer with Christ. This bond with Christ implies corporate implications which relate to the ecclesiology of the FG.

The fact that discipleship has been related to disciplines such as ecclesiology and covenantship, indicates that such an investigation may not only contribute to the enrichment of the Johannine theology but also to other disciplines, such as missiology, evangelization, church growth and the edification of a congregation.

## **4. Different opinions found in the research about the essence of discipleship**

### **4.1. Different opinions.**

During my research it was noticeable that different opinions were held concerning the 'essence' of discipleship. In this section this concept will be referred to only briefly. In some cases a text is given, in other cases a description of what discipleship comprises, but in

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<sup>88</sup> This was not the objective of Culpepper, Brown, and Cullmann when they wrote about the Johannine Community. The contributions of Ray and Doohan are unsatisfactory.

most cases both are provided. In our analysis the main text will be indicated first and then a description of what is reflected to be the essence of discipleship, where possible.

**Schweizer** (1970:81): -- He defines discipleship as a real sharing in the life and destiny of Jesus and a service of witness.

**Segovia** (1985:94): 14:27 -- He believes that the promise of 'Peace' reflects and captures very accurately the basic understanding of discipleship in both the community and its Gospel.

**Schnackenburg** (1975:237): 8:12,31,51 -- Being a disciple of Jesus is receiving and keeping his word. For him discipleship and the imitation of Christ have the same origin and therefore belong together.

**Müller** (1975:490): 'The essence of discipleship lies in the disciple's fulfilment of his duty to be a witness to the Lord in his entire life.'

**Hawthorne** (1975:130): 13:35 -- 'Although discipleship had many facets it was summed up in a single concept -- obedience to his command.'

**Culpepper** (1975:273): 6:45 -- 'For the Johannine community discipleship involves the ability to "hear" which entails both understanding and obedience and which is given by the Father.'

**Doohan** (1988:131-2): 15:9-10 -- 'It (John's Gospel) presents discipleship as the result of union with God in Christ rather than as an asceticism of daily struggle, though it does include an ascetic component.'

**Jiménez** (Segovia 1985:77): 8:31, 13:35 and 15:1-12.

**Tasker** (1972:52): 8:31 -- 'Discipleship means nothing less than abiding with Jesus for ever'. According to him, when a believer abides in Christ, Christ abides in him, and Christ's life invigorates and sustains the believer's life.

**Neethling** (1984:95): 13:35 -- 'The key to discipleship is love.'

**Morris** (1975:456): 8:31 and 15:14 -- When a man abides in Christ's word he is a true disciple. In 15:14 he says that 'once again obedience is the test of discipleship' (1975:675).

**Vellanickal** (1980:145): 13:35 -- 'Discipleship is the response to Jesus who is the Revealer and Teacher.' According to him, love is the keynote of discipleship.

**Winbery** (1988:111): Jn 14-16 -- 'The basic source for discipleship is the mutual abiding which enables them to know and to serve.'

**Bultmann** (1953:428): 15:12 -- According to him the centre of discipleship is 'keeping his commandments', which can be succinctly stated as the love commandment. In this commandment the inner unity of indicative and imperative becomes apparent. Out of the love we have received arises the obligation to love<sup>89</sup>.

**Dodd** (1980:397): 14:10-11,20; 15:4-5; 17:20-23 -- The true nature and character of discipleship 'is described in various terms, but chiefly in terms of the mutual indwelling of Christ and his disciples, reproducing the archetypal mutual indwelling of Father and Son'<sup>90</sup>.

**Käsemann** (1966:46): -- He sees the essence of discipleship as abiding and remaining with Jesus, the Word. The context within which discipleship takes place for the FE, according to Käsemann, is 'the community under the word' (1966:27-55). Only when the word is heard ever anew is discipleship possible (p 46).

**Du Rand** (1991:): 13:35 -- According to him a Johannine disciple is particularly characterized by belief, knowledge and love.

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<sup>89</sup> Discipleship is within the framework of Bultmann (1953:421f), 'faith as eschatological existence'. In the act of fulfilling the love commandment believers will be aware of their eschatological existence (p 428).

<sup>90</sup> '... the archetypal relation between Father and Son ... is here held forth as the final relation between God and men, to be realized through the incarnate Word ... is now declared to be realized in the disciples' (Dodd 1980:397).

From this analysis a diversity of texts and definitions are given. The most popular texts are 8:31 and 13:35. References that occur only once or twice are: 6:45; 8:12,51; 14:10f,20,27; 15:1-12,14; 17:20-23; chs 14-16. The different themes covered in these definitions are:

- *obedience* to Jesus' command
- to *abide* in the word of Christ
- mutual *indwelling* of Christ and disciples
- to *love* one another
- a *service of witness*
- *sharing* in the life and destiny of Jesus
- the promise of *peace*
- to *imitate* Christ
- is the *result* of union with God
- it is the *response* to Jesus

## 4.2. Conclusions

### 4.2.1.

The attempts of these scholars to indicate the essence of discipleship in the FG are helpful, but they also have serious problems. They are helpful inasmuch as they provide a focal point from which to understand discipleship in the FG. They are problematic in that each is too reductionistic and simplistic<sup>91</sup>.

### 4.2.2.

Siker-Gieseler (1980) indicates that scholars also tend to interpret discipleship through the lens of a hermeneutic not inherent in the material itself. To concentrate on the more important scholars, for Schnackenburg (1975) the lens is the 'ecclesial perspective'; for Bultmann (1941) it is the existential 'faith as eschatological existence'; for Dodd (1976; 1980) it is 'realized eschatology'; for Käsemann (1968) it is 'the community under the word', for Culpepper (1975) it is 'the community'; for Doohan (1988) the 'deep mystical state'; for Pazdan (1982) the eschatological salvation and for Palatty (1987) the covenant.

### 4.2.3.

Ashton (1991:3) states that there are many ways of approaching the FG. McPolin strengthens this statement by saying that each theme in the Gospel is linked to all other themes (McPolin 1980:17)<sup>92</sup>. What the Gospel reveals of itself will be coloured, or even controlled, by the interest one brings to it. Du Rand (1992:312; cf Ashton 1991:3 and McPolin 1980:17; Van der Watt 1991:93-126) states that a study of this kind can be approached from different angles and that in turn the conclusions depend heavily on the different perspectives from which the questions have been asked and from which angle it

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<sup>91</sup> Käsemann (1978:46) argues that this reductionism is inherent to the FE himself, since the FE made Jesus and his witnesses the sole context and criterion against which all else is measured.

<sup>92</sup>For McPolin (1980:17) scholarship has also proved how a comprehensive monograph on some single area of Johannine theology can at times be more penetrating and more valuable for understanding the FG than any commentary, however voluminous. Such works also show that each theme in the Gospel is linked to all other themes.

is perceived. (Cf also Meeks 1986:141). Thus, the definition of discipleship, as we have seen, depends on the perspective from which it is defined.

*All these endeavours to formulate the essence of discipleship indicate the multidimensional facets of discipleship. This implies that discipleship cannot be forced into a definition but has to be described in order to understand what discipleship in the FG comprises.*

*This historical survey indicates the lacunas in the investigation and legitimizes this study which will be approached from the Johannine theological framework which comprises the concept of 'agency'. Agency is the essence of discipleship and constructs the structure of discipleship. At a later stage it will be posited that the Johannine theological structure is based on the 'Agency'-model. If discipleship relates to μαθητής who ἀκολουθοῦντα his Ὁ διδάσκαλος καὶ Ὁ κύριος in order to duplicate the 'master's' life in the life of his 'followers' through the Spirit, then it would imply that discipleship in the FG relates to the 'Agency' of Christ. This would mean that the relationship of Jesus with his Father is used in the FG as the model for discipleship (cf Pazdan 1982:338).*



# THE ISSUE OF METHODOLOGY



No researcher operates without methods and theories (De Villiers 1991:146). Although each reading method represents a specific scientific discipline, it must comply with certain criteria (Smit 1988:441). In this chapter I would like to respond to these statements by Smit and De Villiers by answering two questions. Firstly: how do I understand hermeneutics in relation to my methodological approach? Secondly: Where, in the whole hermeneutical development and debate, does my methodological approach fit in? My objective with this methodological discussion is neither to make any independent contribution to the hermeneutical debate, nor to treat all the issues in detail or even to refer to all the issues, but merely to state my position and to explain my hermeneutical understanding.

## **1 The hermeneutical approach**<sup>1</sup>

### **1.1 Current issues in the hermeneutical debate**

It is not the objective of this study to explore the history of hermeneutics<sup>2</sup> but since there are new trends of development it will be relevant to provide a brief summary in order to state my position. During the latter half of this century the field of research has become so vast and has branched out in so many different areas of specialization that it has become virtually impossible for the individual exegete to cover or evaluate the entire terrain.

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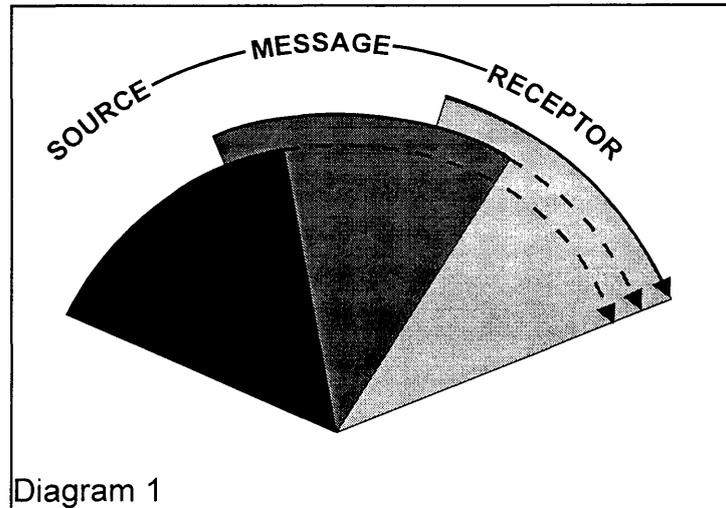
<sup>1</sup> Traditionally hermeneutics entailed the formulation of rules by which exegesis is carried out (Roberts 1979:58; Thiselton 1980:11; cf Tate 1991:xv). The exegete was urged to recognize that the text he is studying was conditioned by a given historical context. Therefore he started to examine the text, its grammar, vocabulary and style to understand the intention of the author (Thiselton 1980:11). Roberts (1979:58) defines it as the 'theory of scriptural exposition'.

But hermeneutics has undergone a fundamental change in meaning (Robinson 1964:21) since the days of Schleiermacher, Dilthey and Heidegger (Ricoeur 1975:268ff; Roussouw 1980:17ff; Latégan 1984:2; Nethersole 1992:159ff). It has undergone a definite expansion and revision of its traditional meaning (Thiselton 1980:10). A new trend has developed which guided this science along new lines and the whole of theology has been drawn into the sphere of hermeneutics. Ricoeur correctly states that hermeneutics assumes the responsibility to move beyond the scientific explication of the text's language to the search for the ultimate truth that is incarnate in the language of the text. Ricoeur (1980:15ff) moved from '*in* the language of the text' to '*through* the language of the text'. According to him this is the most important task of hermeneutics to search ultimate reality *through* the language of the text. Ferguson (1986:6) sees hermeneutics simply as the task of 'hearing what an ancient text has to say'. Virkler (1981:16) defines the technical meaning of hermeneutics as 'the science and art of biblical interpretation'. Roberts (1979:58) in his more elaborated definition says 'Hermeneutics is the discipline that seeks for methods whereby a writing will be so understood that the reader will have transmitted to him what the author intended to convey to the original circle of readers'.

The common ground shared by these definitions indicates that hermeneutics struggles with the problem of understanding, in other words it struggles with questions concerning the whole process of interpretation. Its findings must bear fruit and be reformulated in terms of the procedures an exegete must adopt in order to ensure that the communication that the author had in mind reaches him in such a way that he will understand the message (Roberts 1979:48). The question now is: What process should be followed to come to such an understanding? Where exactly is this meaning to be found? How can it be actualized? What are the mechanisms to be applied to understand the text? The point of view spelled out in this methodological approach is merely an endeavour to come to a meaningful solution to the above problems (cf Van Tilborg 1989:19; Tate 1991:xx). Also see Thiselton (1992) for an advanced textbook on hermeneutics. According to Thiselton (1992:1) it includes a description and critical evaluation of all the major theoretical models and approaches which characterize current hermeneutical theory.'

<sup>2</sup> For a review of the history of theological hermeneutics see Mickelsen (1963:20ff); Frör (1967); Kümmler (1970); Ernst (1970); Stuhlmacher (1975); Brüge (1979:21-59); Latégan (1982); Grant (1984); Longman (1987:13-46); Tate (1991); Jeanrond (1991:12-76) and Thiselton (1980 and 1992:142ff).

Lategan (1984:1ff) tries to find direction in the numerous currents and cross-currents in the field of theological hermeneutics to get an indication in which direction things are moving. In this exploration of the history and development of hermeneutics I will use and adapt the model of Lategan (1984:3) as indicated in diagram 1 below.



In an essay on hermeneutics Roussouw (1980:17-55) traces the beginnings of theological problems back to a specific *Sitz im Leben* -- that of an 'ineffective communication event'.<sup>3</sup> Four years later Lategan capitulates on Roussouw's proposal of 'an ineffective communication event'. He uses the verbal communication model to discuss the major shifts in the history of interpretation. In such a phenomenon of verbal communication there are at least three basic constituents in an interplay: Sender, message and receptor. Lategan (1984:2ff) uses this model as a point of reference to locate and relate most of the issues that dominate the hermeneutical discussion up to this point of time (also see Longman 1987:13ff; Hartin & Petzer 1991:1; Tate 1991).<sup>4</sup> The various sectors in this basic model indicate the history of the major shifts of interpretation. They represent three different groups of theories regarding the locus and actualization of meaning: author-centered, text-centered and reader-centered approaches to the text (Tate 1991:xvi; Lategan 1984:2ff; Longman 1987:19ff).

The *sender* segment concerns the 'origins and text production' (focuses relentlessly on the world behind the text, the real historical world within which the text was born, and the

<sup>3</sup> According to Roussouw (1980:17-55) hermeneutics originated from a reading situation where dealing with texts was the order of the day. Rules were necessary to guide the exegete in readings. Towards the end of the eighteenth century the issue was broadened to also include conditions to make understanding possible. A further widening of horizons was introduced by Schleiermacher, Dilthey and Heidegger (Cf Ricoeur 1975:268ff; Lategan 1984:2; Nethersole 1992:159ff).

<sup>4</sup> Since 1984 the scene has not changed much. However the different emerging trends have been further developed. Tate (1991), who links up with Lategan (1984), seven years later added nothing more to what Lategan had said in 1984 about 'current issues in the hermeneutical debate'. What definitely changed is the emerging of a pluralistic hermeneutical approach in Biblical exegesis (in the sense that all three basic constituents in a communicational process are incorporated) in contrast with the singular approach. This phenomenon will be discussed at a later stage. See footnote 16 of this chapter.

circumstances of the author). This segment indicates the historical period dominated by the formidable historical-critical method.<sup>5</sup>

The *message* segment concerns the 'text preservation and mediation' (it focuses on the world in the text). With the advent of *inter alia* New Criticism<sup>6</sup> the pendulum swung away from the historical-critical method, but the first real paradigm shift, from diachronical to synchronical interests, occurred when structuralism<sup>7</sup> emerged (Longman 1987:25ff).<sup>8</sup> The locus of meaning shifted to the autonomous text. The text itself became the focal point and meaning now resides in the structure of the text (Du Toit 1974:56; Louw 1976:99f; Mlakuzhyil 1987:17ff; cf Combrink 1979:3; Snyman 1991:89). Only the text now legitimates an interpretation<sup>9</sup> (Lategan 1984:1ff; Longman 1987:25ff; Hartin & Petzer 1991:47ff).

In recent developments another shift has taken place in the field of hermeneutics. A move towards the *receptor* sector of the diagram. This movement consists of a variety of methods aimed at diverse objectives (Lategan 1984:4f).<sup>10</sup> The focus is on the relationship of text-reader. This shift concerns the 'reception and interpretation' of the text (it focuses on the world in front of the text) (cf Lategan 1984:3).<sup>11</sup>

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<sup>5</sup> All the different variations such as textual criticism, source criticism, form criticism, tradition criticism and redaction criticism are grouped under the historical-critical method.

<sup>6</sup> According to Longman (1987:25f) 'New Criticism describes a general trend in literary theory that dominated thinking in the 1940s and 1950s'. With regard to the primary principle of New Criticism he states that 'the literary work is self-sufficient; the author's intention and background are unimportant to the critic'.

<sup>7</sup> Structuralism describes a broad movement that affects many disciplines. Poythress (1978:221) maintains that 'Structuralism is more a diverse collection of methods, paradigms and personal preferences than it is a "system," a theory or a well formulated thesis.' Longman (1987:29) pointed out that the emergence of structuralism as a major school of literary criticism only began in the 1960s.

<sup>8</sup> It must be noted that (also noticed from the diagram) even though a paradigm shift has taken place, the historic-critical approach did not cease (Hartin & Petzer 1991:3; Vorster 1991:15; cf Van Zyl 1982:35), but the emphasis has shifted to the new literary-linguistic approach. The same also happened when the emphasis was transferred to the approach of the receptor.

<sup>9</sup> Longman (1987:25) indicates two major schools of thought in this period, namely New Criticism and Structuralism. Hartin & Petzer (1991:47ff) point out the following trends: semiotics, discourse analysis, narrative criticism and speech act theory (and textual criticism).

<sup>10</sup> Firstly, in this new era there is a shift towards pragmatism and contextual interpretation. This new trend is 'more interested in the effect of communication than in its mechanics'. This stems from an attitude that the result of traditional exegesis have very little relevance to the needs of the day (Lategan 1984:4). Secondly, sociolinguistics (cf Nida 1984:2 quoted by Lategan) became important for theological hermeneutics. This is a renewed interest in the setting of text and reader and arises from the problems of biblical translation in transcultural settings. According to Theissen (1979:3) the sociological approach forms part of the historical method and is in fact the logical outcome of the historical-critical exegesis of the New Testament. Thirdly, 'reception theory' became an important trend in theological hermeneutics. It arose from a reader-oriented approach and gained momentum during the last three decades. The reception theory derives from the Russian formalism, the Prague structuralists and the sociology of literature (Lategan 1984:4ff). Longman (1987:38) and Hartin & Petzer (1991:145ff; also see McKim 1986:241ff) add three types of ideological readers: liberation theologians, marxists and feminists. Other trends which form part of this section of interpretation are the Reception Theory, Rhetorical Criticism, Deconstruction, Fundamentalism, Sociological-cultural and Contextual methodological principles. Scheffler (1988:355ff) and Beirnaert (1975) attempted psychological exegesis. Cf Thiselton (1992:10ff) for additional perspectives on 'New Horizons in the Development of Hermeneutics'.

<sup>11</sup> The shift to the right hand sector of the diagram (the reader-orientated context) does not eliminate the problems related to the historical and structural contexts, but we might discover a better defined methodology to come to a better understanding of the text.

These many different approaches could easily be seen as competing methods and might consequently let the exegete rush around in the inevitable relativism that results (Hartin & Petzer 1991:2). The opposite, rather, is true -- each method has a particular function and purpose in illuminating the text.<sup>12</sup> Some approaches are more suited to particular types of texts than others (Cf Deist 1983:128).<sup>13</sup>

The crisis regarding the interpretation and understanding of the NT texts results largely from the lack of a comprehensive exegetical-hermeneutical approach (Lategan 1984:1ff). If the exegete takes any of these approaches in isolation (author-centered, text-centered, or reader-centered), excluding the other two, the exegetic-hermeneutical approach becomes an unbalanced discipline (Tate 1991:210; Longman 1987:61). The inescapable result of a one-mode approach will be the over-<sup>14</sup> or underexposure<sup>15</sup> of texts, as manifested especially during the historical and linguistic-literary periods of methodology (Rousseau 1985:93).

Since literature is an act of communication between an author and a reader through a text (Longman 1987:67f), hermeneutics calls for the integrating<sup>16</sup> of these three aspects of literature. They may not be abstracted from one another, since one presupposes the other.<sup>17</sup> No single method leads to a complete hermeneutical approach. The knowledge

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<sup>12</sup> No method comprises the whole process of interpretation. In fact each method provides useful information if it can be viewed as a partial method only, answering specific questions (Smit 1988:442).

<sup>13</sup> Hartin & Petzer (1991:2) use the image of a flashlight to explain this dilemma. According to them, just 'As a flashlight illuminates a certain segment of reality, so a stronger flashlight will illuminate a wider segment; or if the flashlight is shifted to focus attention on a different part of reality, so different aspects are revealed. The same is true of the various methods. Like the flashlight, they illuminate the text with which they are dealing in different ways. The text that is illuminated reveals different aspects of its beauty depending upon the methods that are used.' Thus each method has value, some are simply more appropriate to a particular field.

<sup>14</sup> This concerns the over-emphasizing of a certain mode which can in the end distort the communication process (Cf Barr 1973:13). Historical overexposure breaks up the New Testament text or degrades it to the status of a historical book (Rousseau 1985:93). In the case of the linguistic-literary aspect the structure of the text is over-emphasized, sometimes at the expense of its message, to claim textual autonomy.

<sup>15</sup> The underexposure of texts implies the ignoring of the 'true nature, the message and intention of the NT' (Rousseau 1985:93). To underexpose the historical approach means to ignore the historical background of the text and author. To underexpose the linguistic-literary mode means to ignore literary and stylistic features.

<sup>16</sup> The following scholars move in the direction of a more comprehensive methodological approach in the sense of communicational dynamics: Nida 1983:145ff; Lategan 1984:1ff; Rousseau 1985:92ff; Van Tilborg 1989:63ff; Tate 1991; cf Culpepper 1983:4ff; Combrink 1984:26ff; Longman 1987:19ff; Van Aarde 1988:235ff; Combrinck 1988:189-204; Du Rand 1990:8ff. Culpepper and Du Rand incorporate all the basic constituents from a narratological approach. In *Neotestamentica* 22 (1988) almost all the contributions, whether explicitly (Van Rensburg, Scheffler, Van Staden, Hartin, Botha, Van Aarde) or implicitly expressed (I J du Plessis, J G du Plessis, Schnell, Sebothoma) underscore the fact that all the methods applied here need additional information and therefore also complimentary methods (Smit 1988:451).

<sup>17</sup> Scheffler (1988:369) investigates the relationship between psychological exegesis and other approaches. He emphasizes that 'although different models will in some respects surely be contradictory, they definitely seem to complement one another in many other.' With this point of view Scheffler indicates the complementary nature of methods. In his essay '*Reading Luke 12:35-48 as part of the travel narrative*' Du Plessis (1988:217-234) seems to make use of a combination of approaches, including form criticism, redaction criticism, structural analysis and a study of rhetorical devices. Smit (1988:459), on the other hand, is unoptimistic about a comprehensive approach in methodology. In his opinion responsible hermeneutics need not to be a comprehensive approach which includes various methods, focusing on the history of the text itself, the text itself, and the readers of the text. Smit (1988:460f) correctly states that 'reading strategies, or methods of interpretation, can never be seen as more or less legitimate in themselves, in a time and abstract way, but only

obtained by the different approaches is also needed.<sup>18</sup> Hence, the locus of meaning is to be found in the interplay between all three worlds when they converge (cf Van der Watt 1986:33).<sup>19</sup> It is clear that all three areas are mutually exclusive in the articulation of meaning.

## 1.2 Communication dynamics, a prototype for the hermeneutical approach

It became clear from the previous section (2.1.2) that communication dynamics has to be seen as the *locus* for understanding.<sup>20</sup> Since the advent of communication science in the

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way, but only in terms of a specific reader on a specific occasion', in other words from a 'specific context'. Smit's criticism of a comprehensive approach should be viewed from his systematic-theological background which is theological-philosophically oriented.

<sup>18</sup> The world of the author offers foundational information for the dialogue between the reader and the text. While background studies of the world behind the text do not constitute sufficient meaning within themselves, such studies do fulfill an important heuristic function within the field of hermeneutics. Every text thus reflects the 'culture' from which it was written; this includes biblical texts. According to Halliday (1991:39ff) language is part of the social system (Labov 1970, Fishman 1971 and Bernstein 1971 support Halliday on this point of view). This influenced the way in which the text itself speaks linguistically, conventionally and ideologically. Historical methods should be used to perpetuate the dialogue between the text and the reader (Van Aarde 1988:236f). They should inform the text/reader dialogue (Cf Tate 1991:210; Lategan 1984:4). One must therefore adopt the viewpoint that the linguistic-literary perspective is embedded in a socio-historical situation. The ability to construct the socio-historical background from a reading of the text (cf Van der Watt 1986:38; Lategan 1984:8), stems from sensitivity to the requirements and indications found in it.

<sup>19</sup> This integration of different exegetical approaches can be done on the following basis: (i) An integration of different exegetical approaches can be achieved once the text has been separately interpreted with the help of the different approaches. (ii) Another approach is to use one model as a starting point and accommodate insights gained from other models to support this chosen model. In this case the model chosen to start off with should be the one that best befits the text, and the supportive models must be exclusive, differentiated from other less relevant models. (iii) An approach in which some of these models, relevant to the objective of this study, have been integrated simultaneously. This is the approach to be followed in this study (Scheffler 1988:363f).

<sup>20</sup> Chomsky, an important exponent in linguistics, influenced biblical interpretation with his linguistic model of *transformational-generative grammar*. Generative grammar aims to specify the nature of a speaker's knowledge of his language. A transformational grammar is one that incorporates two aspects of syntactic description, a surface structure and a more abstract deep structure, together with a set of transformational rules relating to deep structures and surface structures. According to Chomsky, in any syntactic description the observable syntactic structure of sentences, the surface structure, should be related to a more abstract deep structure. Chomsky's transformational-generative grammar provides important insights into language structure. His most important contribution is that he was the first to show that natural language could be brought within the scope of formalization; that natural language could in fact be studied as a formal system. Chomsky's linguistics is a form of reductionism, highly idealized. His idealization is expressed in the distinction he draws between competence and performance. Competence refers to the natural language in its idealized form while performance refers to everything else (Halliday 1979:37f). Chomsky's grammar is related to the internal working of the linguistic system -- linguistics has to be a branch of psychology.

Halliday (1979:39) and others differ from Chomsky in that they approach language not from within, as it were, but from outside -- linguistics is a branch of sociology. Language is part of the social system (cf also Hymes 1967, Austin 1962, Searle 1976, Michael & Stubbs 1983, and Labov 1970). According to them language serves as a means of social communication (1990:73). There can be no compromise between Chomsky and Halliday's approaches and at present Halliday's approach, supported by many other linguists (already mentioned), is the more acceptable point of view.

middle of this century (Rousseau 1985:94)<sup>21</sup> a multiplicity of communication models emerged to explain this process of communication and interrelation.<sup>22</sup>

Diagram 2 proposes a conventional model of communication. Only the basic constituents<sup>23</sup> (sender, text, receptor) and dynamics (encode, decode, negotiation of meaning and interrelatedness) are indicated.

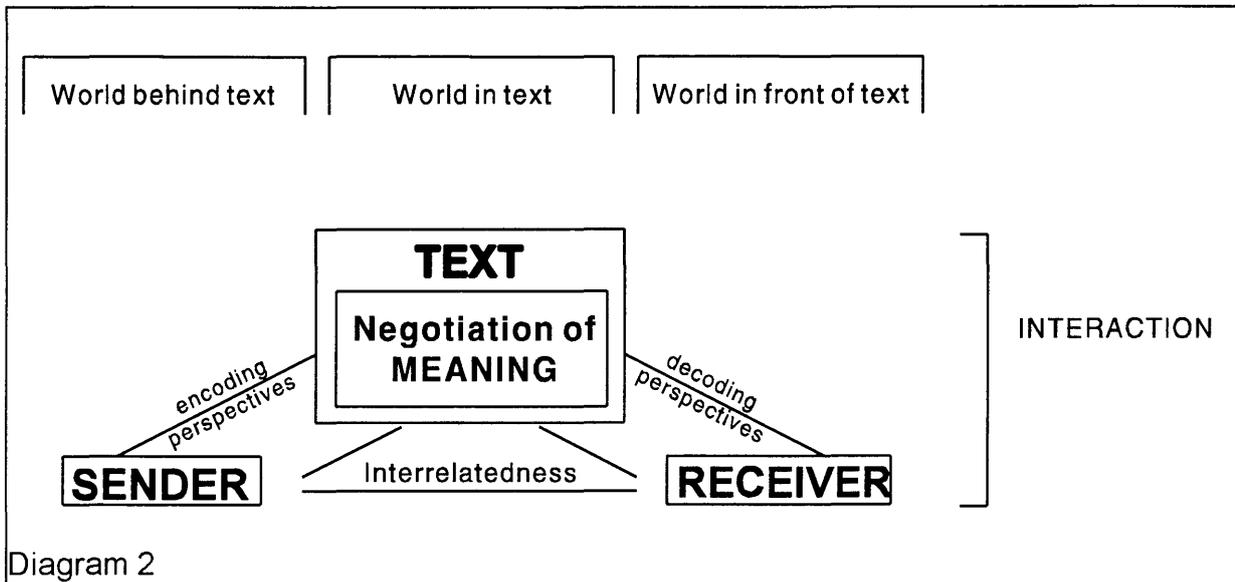


Diagram 2

New Testament hermeneutics deals with 'the theory of understanding' of the New Testament text (Ricoeur 1975:265; Roberts 1979:58; Stuhlmacher 1979:15; Rousseau 1985:95; Jeanron 1991:1). According to Roussouw (1991:95; cf also Ricoeur 1981:182) 'it is inseparably intertwined with communication as the act of "creating meaning (understanding) through our interaction with the world (New Testament writings)". With these words Roussouw summarises the diagram (Diagram 2), which will now be discussed. The discussion is based on communication interaction.

### 1.2.1 Communicators: sender and receiver (socio-historical)

In the New Testament era biblical *documents* were written (texts) to communicate a *message* from the author (*sender*) to his readers (*receptors*).<sup>24</sup> Both the sender and

<sup>21</sup> The principles of communication science (from which we can only benefit) should be called in to help us further to understand and interpret the biblical texts. This means that the Bible should not be explained differently from other books (Barr 1962:296; Nida 1969:7; Kümmel 1973L22f,58; Culpepper 1983:10; Roussouw 1985:93; Kaiser 1986:113; Longman 1987:7; Van Rensburg 1988:337). The interpretation of the Bible can only benefit from the insights of other sciences such as general semantics, linguistics, communication science, historical science and sociological science (Barr 1962:296; Roussouw 1991:93f).

<sup>22</sup> When referring to the process and interrelation of communication, three historical situations have to be distinguished. Firstly, the communication events between the events in the text, secondly, the real author and real reader in historic-biblical times and thirdly, the communication event between the text and the exegete himself.

<sup>23</sup> Cook (1989:25) identifies the following elements of communication: the addresser, the addressee, the channel, the message form, the topic, the code, and the setting.

<sup>24</sup> To complicate the communication process it has been argued that there are at least six people involved in the intercommunication process (Culpepper 1983:6; Du Rand 1990:12), namely the real author, the implied author, the narrator, the narratee, the implied reader and the real reader. For the purpose of this study it is

receptor stand in socio-historical situations<sup>25</sup> (their own worlds) which are at stake here. These communicators are part of their historical situation and are therefore influenced by for instance historical, cultural, religious and sociological<sup>26</sup> factors.<sup>27</sup> This is reflected in the message they created in the text (Cf Jordaan 1971:3-7).

From the previous paragraph we can derive that the text is accompanied by another text, the 'con-text'.<sup>28</sup> This notion of 'extra-text' goes beyond what is said and written: it includes other non-verbal events -- the total environment in which a text unfolds. The socio-cultural situation is the context in which texts unfold and in which they are to be interpreted (Halliday 1989:14; 1990:5).<sup>29</sup> Therefore the text has a specific function in the context.<sup>30</sup> It also has a rhetorical mode, achieved by the text in terms of expository, didactics or persuasion (Halliday 1990:12).

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not necessary to examine this argument.

<sup>25</sup> Vorster (1991:15ff) argues that two fields of interest concern historical criticism above all: firstly, it does not only give a historical interpretation of the various writings of the NT; and secondly, it also looks at the historical context of Jesus and the early Christians who form the focus of attention of these writings.

<sup>26</sup> Deist & Burden (1980:48,54) provide a detailed profile. Theissen (1979:3f) is correct in his point of view that the sociological approach forms part of the historical method if we consider Vorster's point of view in the previous footnote. He regards it as the logical outcome of the historical-critical exegesis of the NT. For him '... die Frage nach dem historischen Kontext ist wie die Frage nach dem sozialen "Sitz im Leben"'. He understands history not merely as a chain of events, but rather as a constellation of conditions, customs, norms and institutions. History is painted on a broader canvas, examined at a deeper level, that is, as the underlying structural forces that shape society.

<sup>27</sup> They were also influenced by personal factors such as psychological, ideological and physiological factors.

<sup>28</sup> We must distinguish between the existence of different contexts: (i) the *context of situation*, which concerns the configuration of the situation, characters, and genre features that specify the register of the text; (ii) the *context of culture*, which is the institutional and ideological background that gives value to the text and constrains its interpretation; (iii) the *'intertextual' context*, i.e. the relations with other texts, and assumptions that are carried over from it; and lastly (iv) the *'intratextual' context*, which concerns the coherence within the text, including the linguistic cohesion (cf Halliday 1990:48f).

<sup>29</sup> Halliday (1990:46f), correctly, distinguishes between 'a context of situation', which is the immediate environment, and a 'context of culture', a broader background against which the text has to be interpreted. The context of culture constitutes the way in which the text is interpreted in its context of situation. The 'context of situation' and 'the context of culture' jointly constitute the socio-cultural background.

<sup>30</sup> Many linguists emphasize the fact that the use of language serves different functions. These functions are interpreted as something that is basic to the evolution of the semantic system (Halliday 1990:29). Jakobson (1960) and Hymes (1962) propose about half a dozen of functions: directive, referential, contextual, etc. Austin (1962) postulates hundreds of speech acts, while Searle (1976) groups them into half a dozen basic categories. Halliday (1990:29; cf also Michael & Stubbs 1983:148f; Nida 1983:147; Bachman 1990:89ff) maintains that the notion of *functions of language* 'may be identified as the functional components of the semantic system of a language: (a) ideational, subdivided into logical and experiential; (b) interpersonal; and (c) textual. *Experiential*: this concerns the text as we have it in front of us as a representation of some recognizable phenomenon (Halliday 1990:19); *Interpersonal*: concerns the function of the text in the process of social interaction (reflects the interaction between the writer/speaker and reader/listener); *Textual*: this meaning concerns that which causes it to be a text, as distinct from an artificial or fossilised specimen of wording (knitting together). Every sentence in a text is multifunctional. Meanings are woven together and to understand them is not to look separately at the different parts; rather to look at the whole from different angles, where each perspective contributes towards the total interpretation (Halliday 1990:23).

### **1.2.2 Goal: meaning negotiated (theological-philosophical)**

In the diagram we have seen that every author has a theme/message in mind which he communicates with his audience (receivers) with the aid of structured language (Deist & Burden 1983:49; cf Louw 1976:122; Du Toit 1974:55f). Every written document (language) is embedded in a specific context, which will enable us, once we know the context, to understand the text. Therefore it is important to analyse the contextual constituents that constitute the background of the communicators and the medium (text) in order to determine the meaning of the text. But what we must bear in mind is that 'these constituents of the communication process (i.e. the linguistic-literary and the socio-historical) find their intention from the author's theological-philosophical perspective' (Rousseau 1985:97).

The historical author (sender) wrote from a specific theological-philosophical perspective (Cf Deist & Burden 1983:30; Tate 1991:xx). This implies that the socio-historical and linguistic-literary constituents help us to determine this perspective of the author (Cf Louw 1976:118; Rousseau 1985:97). This indicates that the author certainly had something in mind, the theme or message, and used a written document to formulate it (Louw 1976:122). The exegete has to find out what the author had in mind, for this will dominate his entire message and is therefore the key to understanding him (Rousseau 1985:97). It is only through negotiation with the text that the reader can determine meaning.

Owing to the numerous hypotheses and the uncertainty that exists about many things in the text, the exegete must be flexible, allowing his frame of reference to be changed by new insights from the text. I believe that my whole methodological approach will enable this hermeneutical circle and that a new frame of reference will be created in which the development of investigation can be embedded.

Efficient communication realizes only when the readers share the author's perspective and respond accordingly (Nida 1969:1; Mcguire 1973:244; cf Combrink 1984:27; Rousseau 1985:97). The problem today is that we are so far removed from the worlds of the real author, text and readers. Therefore, in an analysis of the New Testament text, both the text-historical and socio-historical facets (Rousseau 1985:96) of the worlds of the text and communicators should be examined with bias.

If the exegete is to accomplish interpretation and understanding, 'a fusion of horizons' (a *Horizontverschmelzung* as Gadamer puts it) should take place between the past and the present, or between the text and the exegete.<sup>31</sup> The exegete must be able to relate his own horizon of understanding to that of the text. Gadamer rightly insists that to achieve this kind of understanding the exegete must, firstly, remain *open* to the meaning of the text, i.e. he must be willing to revise and correct pre-understanding. Secondly, the exegete must endeavour to become *aware* of the nature of his pre-judgments or pre-understanding which he brings to the text (Thiselton 1980:307ff).

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<sup>31</sup> The tradition of the exegete constitutes his horizon of meaning (Thiselton 1980:307). Gadamer correctly points out that this horizon is not closed or fixed, but moves as the interpreter himself moves.

### 1.2.3 Medium: text<sup>32</sup> (linguistic-literary)

In a literary communication process, because the sender wants to communicate a goal-oriented message to the receiver, he encodes his message by way of literary devices and stylistic features<sup>33</sup> to accomplish his goal through his message. This encoding consist of linguistic and literary codes.<sup>34</sup> Fokkema (1985:643ff) distinguishes three more codes: the genre code, the socio code and the idiolect code. The information that is transferred in the communication process is embedded in these codes. Therefore these codes (text)<sup>35</sup> must be considered as the conveyors of the message.

According to Rousseau (1985:95) the author is free to choose 'the medium (type of literature),<sup>36</sup> structure<sup>37</sup> and strategy<sup>38</sup> through which he wants to communicate'. Therefore

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<sup>32</sup> A rising trend in the Johannine studies is the application of 'literary criticism' (Carson 1991:35). Some of the breaks in the sequence, repetitions and stylistic differences in the FG are accounted by source critics who postulate the use of written sources by the FE. Exponents in favour of this hypothesis are Bultmann (1941), who gave the question of origins a new precision, then Becker (1969-70), Fortna (1970), Nicol (1972), Schnackenburg (1972) and Teeple (1974) who propose different norms in discovering these sources. Kysar (1975:13-37) gave an excellent evaluation of these source theories. After examining the different norms (aporias, style, form, ideological tensions) employed by these five source critics (Fortna, Nicol, Teeple, Becker and Schnackenburg), Kysar (1975:24) concludes: 'While one would not want to press these differences too far, it would seem fair to conclude that the method of source criticism of the fourth gospel is somehow in shambles'. He ends on a positive note in the next sentence: 'Still, it is a contribution of recent johannine criticism that such efforts at source analysis should be taken up with such seriousness at all'. A rather different source-criticism has been advanced by Brown. See Carson (1991:36) for a discussion on Brown and Lindars's points of view.

Culpepper (1983; cf also Segovia 1985) and Mlakuzhyil (1987) find themselves on the opposite side of literary criticism. Their aim is to provide a comprehensive analysis of the FG using the categories of rhetoric criticism (Culpepper) and Christocentric theology (Mlakuzhyil). The above-mentioned are but only an indication of the ambiguous point of views regarding the text of the FG.

<sup>33</sup> A text is a metafunctional construct: a complex of ideational, interpersonal and textual meanings (Hasan 1990:49). In the case of an ordinary conversation, literary devices and stylistic features substitute body language and voice intonation (Van Aarde 1988:237). These are paralinguistic and extralinguistic features of a spoken language, which are lost in a written document (Cook 1989:9; Nida 1983:146).

<sup>34</sup> In modern linguistics scholars prefer to speak about *code* instead of *text* for various reasons. When discussing methodology, the word *code* is preferable. In the exegesis part (ch 3) the word *text* will be used to refer to the text of Nestle Aland's (26th) edition.

<sup>35</sup> In the early stages of exegesis, it is important to ensure that the text that is used is the most correct and reliable. Such a text can be estimated through textual-criticism. Since the science of textual criticism has been developed so extensively in the editions of Nestle Aland's *Novum Testamentum* (26th edition), Metzger's *A Textual commentary on the Greek New Testament* and in most commentaries, there seems to be little concern regarding the integrity of the text that is going to be used. Despite this, other text-variants will be measured to determine possible differences in meaning.

<sup>36</sup> 'Type of literature' refers to the literary genre, defined by Collins (1979:1; cf also Barr 1974:5) as '... a group of written texts marked by distinctive recurring characteristics which constitute a recognizable and coherent type of writing'.

<sup>37</sup> Indications within the FG itself which can serve as a guide for subdividing the FG, especially the Book of Signs, are not absolutely clear. This is suggested by the many disputes between scholars about how this book of the gospel (the Book of Signs) should be divided. Thus the last word about the structure of the FG has not yet been spoken. A discussion of the macrostructure of the FG would be irrelevant here. Mlakuzhyil (1987) gives an extensive discussion of the macrostructure of the FG. After given a broad description on the structure from different perspectives (pp 17-86) he gives criteria (pp 87-136) for the structure of the FG, and then discusses its literary structure (pp137ff). Therefore, and because of the fact that it is not the objective of this study to make a contribution in this regard, I will briefly, in ch 4 (section 4.2), discuss the outline of the FG which I will use as the macrostructure of this study. The macrostructure (referring to the structure of the entire

the exegete has to respect the author's choice (semantics) as well as the effect it is intended to create amongst his readers.

In order to understand the biblical message the readers have to decode the code in which the message has been embedded (Cf Deist 1980:15ff,22ff; Rousseau 1985:95). In this decoding process it is important to consider the following methodological aspects, which are also considered in this study:

**(i) Four levels of meaning:** Louw (1976:56vv) indicates the complicatedness of the concept 'meaning'. He refers to four levels of meaning,<sup>39</sup> i.e. complimentary, hierarchical, grammatical and figurative meaning. Louw (1976:59) emphasises that meaning also figures on different levels, namely those of the word, the sentence, and the whole context. This distinction by Louw is based purely on linguistics.

**(ii) Denotative and associative meaning:** This study focuses not on the lexical meaning of the concept 'discipleship' in the FG, but rather on the meaning that entails denotative usage and associative context. *Denotation* is the term used for the relationship that exists between words and the corresponding entities in reality. In *associative*<sup>40</sup> meaning we move away from objectivity to subjectivity. According to Cotterell & Turner (1989:45ff) each person, also the FE, develops a relationship towards words, based on repeated experiences of their usage, and to the reference that lies behind the words. According to them associative meanings are sometimes determined by society. Associative meaning can also be conducted from the context in which the author uses the word. Words used together and in relation to each other indicate association. When a text is explained, the association of any particular rendering must be considered, especially with a view to the audience being addressed.

**(iii) Syntagmatic and paradigmatic relations of words.** Language is seen as a system of signs in which there are syntagmatic and paradigmatic relations that determine the system and each sign. A linguistic unit relates to the rest of the system within which it functions (in our case the FG). The *syntagmatic* relation (horizontal level) comprises of a linear relationship with the other words or units with which it is chained together. The *paradigmatic* relation comprises (vertical level) 'the relation between a word or linguistic

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document) is important to understand its message. The different macrostructures indicated by Mlakuzhyil (1987) do not imply different messages, but contribute to the understanding of the message that the FE had in mind, from different perspectives (a journey perspective, a dramatic perspective, a narrative perspective, etc).

<sup>38</sup> Although the reference to the 'medium' and 'structure' seems to be quite clear, it is not clear what Rousseau means with 'strategy'. My own interpretation of it and the way in which I will utilize it in this study will be to indicate the 'content, themes, motives and style used by the FE to convey his message to achieve his goal. In the FG the FE has chosen Christology to be the main component to realize his aspiration, while he masterly planned the conjunction of the other theological themes with his Christology.

<sup>39</sup> Wilkens (1976) distinguishes three levels of meaning.

<sup>40</sup> There are three principal sources for the calculation of the associative meanings of words: (i) the speaker's association with the word, (ii) the practical circumstances in which the word is used and (iii) the linguistic setting characteristic of the word (Nida 1974:92).

unit and another such unit which is not present in the actual utterance, but which might have been chosen in its place' (Thiselton 1979:83).<sup>41</sup>

**(iv) Textual structure:** It has become increasingly evident that speakers of a language do not put their sentences together haphazardly. The relationships between sentences are quite elaborately structured and are characterized by their coherence (Cotterell & Turner 1989:230). This relationship involves both grammatical structure and meaning. Even the features of such structures are important for understanding the message and for comprehending the nature of such structuring (Nida 1974:152; Mlakuzhyil 1987). Therefore Nida (1974:207) defines structure as the characteristic form of a discourse built according to sense.

**(v) Approaches:** One of the most important terminological distinctions introduced into linguistics by De Saussure was the line he drew between the synchronic and the diachronic approaches to language study. A *synchronic* study is the description of a language at some point in time; a *diachronic* study treats the historical development of a language 'over a period of time' (Allan 1975:34ff; Thiselton 1979:80). In this study, a synchronical approach will be followed.

Every text also provides its own context. A text is characterized by *coherence*; it hangs together. At any point in the text, what has gone before provides the environment for that which follows. This sets up internal expectations that the reader brings from the external sources, from the context of the situation.

An important contribution to coherence comes from *cohesion*: the linguistic resources<sup>42</sup> (it is part of textual metafunction) that exist in every language for linking one section of a text to another. Therefore we can conclude that every section of a text is at once both text and context. Each part of the discourse, whether it is a single phrase or the entire ch 17 or FG, has value (i) as text in itself and (ii) as context for the texts that follow (Halliday 1990:48).

#### **1.2.4 The dynamics of the communication act: interrelatedness**

Communication is impossible in the absence of any of the three basic constituents (sender, code and receiver). In a communication process the constituents imply one another. This interrelatedness was evident in the socio-historical, linguistic-literary and theological-philosophical modes (Lategan 1984:2 and Rousseau 1985:98):

**(i)** In the previous discussion of the different modes of the code, these modes were defined and described in a particular relationship to each other. Through the analysis of codes (**linguistic-literary**) within which interrelationships occur, we will find indications of, references to and even direct statements concerning the assumed theologic-philosophical perspective (Cf Van der Watt 1986:34) determined by a specific socio-historical situation. The code, however, is also the only firm basis for the reconstruction of the socio-historical background of the communicators and the reality referred to (Rousseau 1985:98).

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<sup>41</sup> This implies that when a word or linguistic unit also occurs in other contexts, those contexts that warrant it will be investigated to determine the relationship between units and to determine a profile.

<sup>42</sup> These resources are: (i) reference, (ii) substitution and ellipsis, (iii) conjunction, and (iv) lexical cohesion. According to Halliday (1990:48) they are the semantic relations that enable one section of the text to function as the context for another. Cook (1989:14ff) adds (v) verbal form and (vi) parallelism.

(ii) On the other hand, the **socio-historical** analysis<sup>43</sup> puts the theologic-philosophical and the literary-linguistical approaches into perspective. This assumes that the exegete must have knowledge of the ancient world, its symbols and traditions, which will help him to understand why the FE preserved the traditions concerning Jesus and gave meaning to it, why only certain signs were adopted in the FG (20:30-31) or why the LD have been included into the FG.

(iii) The FE's **theological-philosophical** frame of reference causes him to use a medium (text), motives, literary devices, linguistic features and socio-cultural facets from a certain perspective to convey his message. Since all Biblical literature possess a theological dimension (Barr 1973:33), the message of the FG is written from a specific theological perspective.

If all the constituents and dynamics of this communication phenomenon are incorporated in the exegesis, the investigation will have a circular, cross-referential and double-checking effect (Rousseau 1985:98).

## 2 The exegetical process

Exegesis expresses the exegete's understanding of the author's intended meaning with the text (Cotterell & Turner 1989:72) and therefore fulfils two functions (Deist & Burden 1980:3). Firstly, it checks or tests the exegete's initial understanding of the text. Secondly, through exegesis the exegete furnishes reasons why he understands the text in a particular way. This again indicates that one can only speak of exegesis if investigation is done on a controlled basis. These two functions will characterize this study.

In this exegetical process I shall follow the known method of ten steps spelled out by Du Toit (Theological Faculty, University of Pretoria) which closely relate to Egger's 'Methodenlehre zum Neuen Testament' (1987). Du Toit's exegetical scheme is a good representative model of the hermeneutical approach that was discussed above and is briefly outlined below:

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<sup>43</sup> Several of these methods have enjoyed a period of popularity and intensive use. Sometimes they have been played off against one another (Kaiser 1986:111f), but we must accept that each one of them in its own fashion can contribute to our understanding of the NT. According to Krentz (quoted by Froehlich McKim 1986:185) the historical-critical method was not as much a failure as that it had limitations (See also Stuhlmacher 1979:243). Vorster (1984:104) indicated that after F C Bauer, J B Lightfoot and D F Strauss, Bultmann indicated the pros and cons of the historical paradigm. He was aware of the advantages, necessity and limitations of the historical paradigm. With his introduction of existentialism into his programme of interpreting the NT for modern man he draws attention to the limits of 'the historical paradigm'.

PREPARATORY PHASE	MAIN PHASE	FINISHING PHASE
1) Text selection 2) Exploration of the text 3) Text demarcation 4) Textual criticism	5) Form and redaction analysis (where applicable) 6) Determining the place and function of the text in the macro structure 7) Structure analysis of micro-text 8) Detail analysis: + syntactic analysis + literary analysis + Situational analysis <div style="display: inline-block; vertical-align: middle; margin-left: 10px;">             ] Semantic content           </div>	9) Dynamic translation (optional) 10) Formulation of the proclamational content

The following is an indication of how the exegesis will be conducted on the basis of the above ten steps although these steps will not be chronologically followed as indicated:

### 1. The socio-historical background

The fact that no explicit data are given upon which a history of Johannine Christianity can be based (Painter 1980:22; cf also Becker 1981:173), leads to a brief discussion of the views of various scholars on the socio-historical background. The purpose of the FG, which is the window (cf Du Rand 1990:9) through which the FG has to be interpreted, will also be dealt with briefly.

The socio-historical situation<sup>44</sup> within which the FG's text communicates will not be disregarded.<sup>45</sup> The socio-historical background will be discussed on the basis of the detailed exegesis. This need not to create a problem for, when working with the text, some background information will emerge through certain dominant motifs, direct explicit information given, implicit information suggested by the FE, word choice, omission and content. Background can be regained by way of construction through the text and paralinguistic and extralinguistic material. Thus the text contains sufficient information for the construction of the necessary context of situation (cf Van der Watt 1986:38).

### 2. The macro-structure of the FG

A brief discussion of the macro-structure of the FG (from the perspective of discipleship) will be given in order to determine the place and the contexts of the texts to be examined.

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<sup>44</sup> An extended frame of reference is vitally important to the comprehension of a text. Since scholars are unanimous in their opinion that there are 'insurmountable difficulties' (Käseman 1968:1; Nida 1975:23,185) when it concerns the historical background of the FG, the traditional introductory and historical background questions (authorship, destination and place of origin, date, literary form, etc.) will not be discussed here. For introductory information see the standard sources of Klijn (1967); Harrison (1974); Guthrie (1978); Thiessen (1979); Jensen (1981); Kümmel (1982) and Aune (1987), and the very recent and conservative introduction of Carson, Moo and Morris 1992. For historical background information see sources such as Tenney (1974), Duvenhage (1976), Lohse (1976), Gundry (1979), Reike (1979), Koester (1987) and Hengel (1989). Also see footnote 29 of Ch 1 for literature on the Johannine Community.

<sup>45</sup> One can agree with the following statement by Van Aarde (1988:237): 'Extratextual factors ... have exegetical relevance only in so far they manifest themselves in a specific text. The construction of the social context of a specific text never occurs without the text itself being read.' Three years later Van Aarde (1991:109) stated that the construction of the social context of the text was not in itself a methodological step in the analysis. The intertextual and extratextual posing of questions plays a methodological role in the investigation of the intermediary relations between the real author and the real reader.

### 3. A survey of the semantic field of μαθηταὶ.

The investigation towards a comprehension of the concept of discipleship in the FG will start with a survey of the semantic field of μαθηταὶ with the purpose of determining, from a lexical perspective, an angle of incidence for this study.<sup>46</sup> The related terms that will fall in the semantic field of μαθηταὶ will help to show the exegete where to start and what to look for. This exploration of the text of the FG will also help to determine the FE's usage of the noun μαθηταὶ. The fact that μαθηταὶ occurs so frequently (78 times) in the FG, necessitates a paradigmatic survey.

### 4. The construction of a theological framework for discipleship

From a theological-philosophical perspective a work-hypothesis is formulated regarding 'discipleship in the FG'. 'Discipleship in the FG' is seen as a particular relationship that exists between Jesus and his disciples. This relationship is based on the relationship between the Son and the Father. Their relationship carries the character of, and is structured around, the 'agency' concept. Because the agency of Jesus concerns his mission from the Father and by the Father to the earthly realm, it is necessary to investigate the Descent-Ascent Schema (DAS) in the FG as well as the 'Agency' concept in order to construct a framework for 'discipleship'.<sup>47</sup>

### 5. Demarcation of texts

The previous survey will lead to an investigation into the appearances and descriptions of the disciples in the FG, which will help to determine their function and role. The work done (in 1 and 2) will help to demarcate some of the applicable texts of this study. Even the Descent-Ascent Schema and 'agency-concept' will help to demarcate the necessary texts.

### 6. The two main texts for the interpretation of discipleship

Already in the introduction to this study it was indicated that Chs 17 and 20:19-31 are the two main texts for the interpretation of discipleship: ch 17 for the theological discussion of the finishing moment of Jesus' mission, the inauguration of the disciples' mission and the appointment of the disciples as Jesus' agents (this is the transfer of Jesus' agency to his disciples); ch 20:19-31 for the discussion of the historical commissioning of Jesus' disciples.

### 7. The genre

Since Ch 17 is part of the LD (last discourse) its position in the LD will be looked at briefly. The genre of the LD and that of Ch 17 will be discussed. The genre of 20:19-31 will be discussed at a later stage.<sup>48</sup>

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<sup>46</sup> The historical survey has indicated how scholars thought about discipleship.

<sup>47</sup> In all the discussions of the various texts concerning the 'DAS' and 'Agency' motifs the exegetical process that is described in this chapter will be followed. However, since so many texts will be discussed in connection with these two motifs, ten basic commentaries will be used, namely: Bultmann, Schnackenburg, Brown, Carson, Morris, Barrett, Newman & Nida, Lenski, Lindars and Sanders (in some cases where it seems to be necessary, even more).

<sup>48</sup> Since Ch 17 (and ch 15:1-17) are part of the LD I shall also have to take a brief look at the structure of the LD. Even the macrocontexts of other texts which need to be examined will be considered and examined only where it seems necessary.

## 8. A structural analysis of Chapter 17

A structural analysis of Chapter 17 will be done in order to determine the syntactic and semantic relations. At a later stage the same will be done with 20:19-31.

## 9. The characters involved in discipleship

In Ch 17 various characters are involved in the events spelled out there. Because each of these characters has a particular role to play in discipleship, their interaction and interrelatedness will also be discussed.

## 10. Detailed exegesis

In the detailed exegesis, which will focus on a synchronic approach, the following aspects will be considered:

- a) The meaning of words, phrases and contexts.<sup>49</sup>
- b) The denotative and associative meaning of words.
- c) The syntagmatic and paradigmatic relations of words.<sup>50</sup>

The focus will not be on the lexical meaning of various important notions, but especially on the linguistic and semantic usage and coherence. In order to accomplish this, the denotative and associative meaning in a syntagmatic and paradigmatic investigation will be conducted, from where the necessary profiles will be constructed as motifs develop.<sup>51</sup> The associative context will be those words, concepts, elements and contexts that stand in an associative relation to the specific concept, topic or theme of this study, namely, 'discipleship in the FG'. The structural analysis will be an essential link in the spiral of understanding (Van der Watt 1986:35; also see Schnackenburg 1965:115ff) in order to arrive at a theory development in this study. I shall work with the structured text in front of me<sup>52</sup>. In order to postulate a frame of reference for a specific concept (i.e. discipleship), the profile of the whole concept will be considered. The individual practices find their position and perspective from the 'entire profile' of the semantic field (Van der Watt 1986:37). The structure analysis will help to determine, by way of the semantic relations, structure, cohesion, coherence, rhetoric organisation, contextual connections, etc, possible meanings on which further interpretation will be based and *vice versa*. This means that the whole exegetical procedure will be subjected to rigid control. This approach will help to avoid the pitfall of a one-dimensional perspective.

## 11. An integration of the agency-concept

The last phase of Du Toits' exegetical concept will be dealt with in the systematic conclusion regarding the mission of Jesus in relation to the mission of the disciples (discipleship).

In the light of what has been said thus far, I believe that the contours of this study have been spelled out.

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<sup>49</sup> This involves language usage. The vocabulary and syntax, the FE uses, will be examined. These govern the choice of words to express specific significations, their forms, their arrangement to express propositions, and their physical realizations as written symbols (Bachman 1990:87).

<sup>50</sup> In view of the stylistic techniques and the theologic-pictorial structure of the FG I am compelled to work paradigmatically.

<sup>51</sup> There will also be the awareness of the illegitimate totality transfer.

<sup>52</sup> The Nestle Aland (26th) text.

### **Technical comments regarding the structural analysis**

Owing to the fact that structural analysis plays an important role in this research, it is necessary to elaborate on it briefly.

The structure analysis of the discourse is an indication of the way the author chooses to construct his narration. His choice of structuring his thoughts helps us to understand his message, for the same thought can be formulated in more than one way (Combrink 1979:3; Mlakuzhyil 1987). In the subjective structuring of the text the exegete also gives meaning to the text the way he understands it.

The structure<sup>53</sup> analysis<sup>54</sup> to be followed in this study, will be that which was developed by members of the NT Society of South Africa, based on the pioneering work of J P Louw (1967) since the late sixties.<sup>55</sup> This analysis is not heuristic, but descriptive (Snyman 1991:98).<sup>56</sup>

Basic to this approach is the conviction that semantics is important even beyond the sentence (Combrink 1979:3). This method inquires about the cohesion of a text in order to demarcate in a verifiable manner the blocks (in other words, pericopes) to describe the trend of the argument (Snyman 1991:98).<sup>57</sup> The way in which different sentences are related to one another, i.e. the structure of the pericope or even of larger sections in their entirety, is of the utmost importance to the argument of that particular section (Combrink 1973:27ff; Roberts 1973:73ff; Du Toit 1974:54ff) and gives meaning to it. Snyman (1991:88f) expresses the direction of this method very accurately when he writes:

*'The basic premiss of this method ... is that meaningful relations not only exist between the words in a sentence, but also between larger parts of a text such as sentences, groups of sentences (clusters) and pericopes. It is therefore important to analyse the way a text is structured in order to grasp its meaning. ... It can be accomplished by conjunctions and other parts of speech (such as pronouns) by which a network of references is created. Repetition is also an important technique – repetition of both words and thoughts – as well as the arrangement of words in certain patterns (commonly known examples are chiasmus*

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<sup>53</sup> In the South African context different terms are used to indicate the same method. In 1974 Du Toit uses the term 'Discourse Analysis' to indicate the 'new linguistic method' of structural analysis (Du Toit 1974:54). The syntactic analysis of Van Rensburg (1988:415-438) on Luke 12:35-48 is a modified structural analysis. Wendland (1992:59ff) also speaks of 'Discourse analysis' but more in line with modern linguistics: '...we will be focusing upon both the linguistic as well as the closely related pragmatic aspects ...'. Snyman (1991:89) refers to this analysis as 'colon' analysis. Most recently Tolmie (1993) joined Louw (1979:4) in referring to 'Discourse analysis' to indicate the 'methodological approach by which the semantic content of language segments is analysed into its constituent units in order to restate the argument in terms of its taxonomic hierarchy'. In this study the reference 'structural analysis' will be used.

<sup>54</sup> This is only one of various approaches, to the analysis of discourse. See Snyman (1991:83ff) for an overview of various types of discourse analysis.

<sup>55</sup> Cf Louw, J P 1967. Dikaiosune in the Sermon on the Mount. In: *The Sermon of the Mount. Essays on Matthews 5-7*. Neotestamentica 1, 35-41.

<sup>56</sup> Louw (1979:2; cf also Deist 1978:260ff) remarked that discourse analysis (referring to structural analysis) should not be seen as an attempt at a complete exegesis of the text. According to Louw, discourse analysis constitutes an 'opening up' of the text to such an extent that a linguistic analysis can expound semantic content. As such it represents only one perspective of a text and should be seen as one of many mechanisms to accomplish interpretation.

<sup>57</sup> Very often the structuring of a text occurs not in the created product, but in the process of perception and creation (Wittig 1977:95).

and inclusio).<sup>58</sup> The result is a system of relations, which contributes in significant ways to the meaning of a text. To describe these relations and to determine the textual cohesion and coherence is the principal objective of colon analysis.'

The construction of a structure analysis<sup>59</sup> has to be carried out by an environment informed by certain criteria. Because it is a systematically ordered presentation of the proposed structure of meaning, it should fulfil two functions: Firstly, facilitate an understanding of the phenomenon of the text and, secondly, to bring to expression the exegete's interpretation. The following criteria are important in constructing a structure analysis:

### (i) The division of the text into cola

A text can be divided into syntactical units called *cola*. According to Snyman (1991:90; cf Louw 1976:10; Du Toit 1977:1-10; Combrink 1979:4) 'A colon is a syntactic unit with clearly marked external dependencies. In terms of meaning that goes beyond a single word, it constitutes the smallest semantic unit. It always has a central matrix consisting of a nominal element (subject) and a verbal element (predicate), each having the possibility of extended features. As long as all these features can be grouped under one N + V, it forms one colon'.<sup>60</sup>

### (ii) The structure markers

Structure markers are used to determine cohesion and can for instance be: (i) words belonging to the same semantic domain;<sup>61</sup> (ii) words within the text that mark a transition in the discourse, for example, a change in person or an alteration in the mood of the verb, etc. (Snyman 1991:90; Tolmie 1993:55). These markers are indicated in the structure analysis (in different ways: underlining, bold, italic, etc) in order to help the reader to grasp the occurrence of the various markers.

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<sup>58</sup> Even parallelisms and antitheses can be mentioned here.

<sup>59</sup> Despite its pitfalls, structure analysis has proved to be a viable method in the revealing of structure in a text and in following the trend of the argument. The advantages of such a structure analysis are that (i) it gives an indication of the exegete's interpretation of the text, no matter how objectively he has been led by the instructions of the text.

(ii) although a syntactical reading seems to be subjective, it leaves little room for completely different, or even contradictory, interpretations (Smit 1988:442) as is the case in theological readings.

(iii) although structure analysis is subjective analysis, it offers some further and more objective criteria from which basic decisions can be made.

(iv) since structure analysis contributes to our understanding of the structure of meaning in small units, it 'can also help us to distinguish the wood from the trees in larger units; and it does so by pointing to signals in the text that have all too often been overlooked' (Cotterell & Turner 1989:31).

(v) it helps the exegete to check his own understanding of how the argument of a passage is progressing (Cotterell & Turner 1989:223).

(vi) semantic structure analysis at least provides a framework within which relations within a cluster or paragraph may be discussed systematically.

(vii) it helps the exegete to make refined judgments on the basis of his literary, theological and socio-historical experience, and clearly indexed linguistic features of the text (Cotterell & Turner 1989:225).

<sup>60</sup> A colon can be broken down into smaller units if it is deemed necessary for the discussion of the relationships within the colon. The segments of each colon, *commata*, (also called *semi-cola*) will be indicated as follows: C1.1, C1.2, etc.

<sup>61</sup> The dictionary of Louw, Nida *et al* (1988) is a considerable aid here. This dictionary is based on semantic domains.

### (iii) Syntactic and Semantic relationships

To indicate syntactic relationships lines are drawn on the left-hand side of the text analysis to indicate how cola or segments of cola are related to each other in the text. To indicate semantic relationships, lines will be drawn on the right-hand side of the structure analysis.<sup>62</sup> Since, due to paradigmatic research, so many texts will be investigated, it will be impossible to discuss thoroughly in each case the syntactic and semantic relationships. This will be done in cases where there seem to be uncertainties, or difficulties, or in the case of important texts.

### (iv) Grouping of cola into clusters and blocks

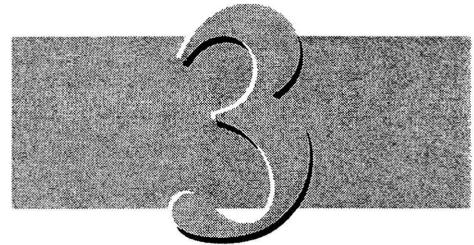
The syntactic analysis is followed by the grouping of cola into clusters and blocks (pericopes) on account of (mainly) semantic considerations.<sup>63</sup> To accomplish this, logical and stylistic markers are used. They contribute in various ways, not only to demarcate a pericope or clusters, but especially to discover the theme or pivot point. In order to do so, certain words and phrases that occur repeatedly can be marked or identified. Clusters of cola can also be grouped together to form a bigger section or unit (Combrink 1979:6), identified by the use of alphabetic symbols. Together these form a language-event as these clusters are 'units of meaning' given by the exegete.

Now that we have indicated some formal aspects and spelled out the methodological approach, we can proceed with the characterization of the disciples in the FG.

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<sup>62</sup> Unfortunately no consistent approach is followed by the scholars practicing 'discourse analysis' in the description of semantic relationships. Du Toit (1981:4-6) pointed out the absence of a systematic description of the types of relationships between cola as one of the major shortcomings of 'discourse analysis'. Nida's (1983) suggestions for a systematic description of the types of relationships supports Du Toit's concern. Tolmie (1993:56) draws attention to the different ways in which the relationships between cola were described in the 'discourse analysis' of the first thirteen chapters of Matthew by ten different scholars in *Neotestamentica 11* in 1977. A comparison of some recent 'discourse analyses' prove this: Wendland, E R 1992. *Rhetoric of the word. An interactional discourse analysis of the Lord's prayer of John 17 and its communicative implications*. *Neotestamentica*, 27 (1) 59-77; Kruger, M A 1993. *ΤΟΥΤΟΙΣ in Jude :7*. *Neotestamentica* 27 (1) 119-132; Du Toit, A B 1993. *Die Kirche als Doxologische Gemeinschaft im Römerbrief*. *Neotestamentica* 27 (1) 69-77; Tolmie, D F 1993. *A Discourse analysis of John 17:1-26*. *Neotestamentica* 27 (2) 403-418. These examples are only a few abstractions. Nida (1975:50ff; 1983:99ff) offers three suggestions for a systematic description of semantic relations between nuclear structures. His approach is followed by Botha (1990:178ff); Snyman (1991:90); Gragg (1991:37ff) and Tolmie (1993:56ff).

<sup>63</sup> Linguistic, theologic-philosophical and socio-historical (Van Zyl 1982:35) considerations are also relevant and will be considered.



# DISCIPLESHIP IN THE FOURTH GOSPEL



Having completed the necessary background investigation,<sup>1</sup> the question arises as to an appropriate starting point for investigating the concept of *discipleship in the FG*. The divergent formulations given by scholars of what discipleship in the FG comprises (see ch 1), complicate the formulation of the concept. The fact that the FG does not present us with a rounded off teaching or a clear definition<sup>2</sup> of discipleship also magnifies this problem. In the end this forces me to formulate a working-hypothesis,<sup>3</sup> namely that *discipleship in the FG comprises the continuation of the mission of Jesus*.<sup>4</sup> Such a hypothesis helps to determine the starting point of the investigation.

One possibility is to start with 'the reason for writing the FG' (20:31). Another possibility is to start with the prologue where the central features of Johannine thought are introduced. Even the LD offers a possible starting point.<sup>5</sup> Unfortunately all three proposals seem to be inadequate. Owing to the fact that the essence of discipleship in the FG is then seen as 'the continuation of the mission of Jesus', this study has to start with an investigation of Jesus' mission. This will be followed by an investigation of the disciples. With regard to the mission of the disciples, there are only two explicit references in the FG in which Jesus himself sends out his disciples 'just as (καθώς) he was sent out by his Father'. Chapter 17 (17:18) contains a theological discussion on the mission of the disciples while ch 20 (20:21) discusses the historical commission of the disciples.<sup>6</sup> These two texts prove mission to be the main focus of Jesus for his disciples. In the LD Jesus' preparation of his disciples for a new way of life (discipleship) is the counterpart of his departure. In fact, this new way of life comprises the continuation of Jesus' mission.

Before commencing with the investigation of the mission of Jesus, it is necessary to look briefly at the different approaches of scholars regarding the socio-historical background, the purpose of the FG and the macro-structure of the FG. This will present the necessary perspectives that will contribute to determining the contexts for the different texts to be investigated.

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<sup>1</sup> The historical research (ch 1) and the discussion of the appearances and description of the disciples in the FG (ch 3).

<sup>2</sup> The four explicit references to discipleship (8:31; 12:26; 13:35 and 15:8) in the FG relate to different aspects of discipleship, as distinguished from the point of convergence of discipleship.

<sup>3</sup> This working-hypothesis was formulated after having worked through the FG several times.

<sup>4</sup> Since discipleship is interpreted as being the continuation of the mission of Jesus, we shall first have to examine the concept 'the Father-Son relationship: Jesus' mission'. This will be followed by an investigation of the relationship between Jesus and the disciples during which parallels will be drawn in order to perceive discipleship.

<sup>5</sup> The LD is regarded by scholars as a teaching on discipleship (Segovia 1986; Tolmie 1992). Käsemann (1968) bases his study of Johannine Christology on a consideration of ch 17 which he writes, 'is a summary of the Johannine discourses and in this respect is a counterpart to the prologue'. But Käsemann is more concerned with an analysis of the themes depicted from ch 17 in relation to the historical situation (cf also Loader 1984:189).

<sup>6</sup> In chapter 17 we find Jesus' last conversation with, and report (prayer) to his Father while vv 20:19-29 contains Jesus' last conversation with his disciples, if we regard ch 21 as a postscript by the FE (Bultmann 1941:542; Brown 1972:1077ff, etc).

## **1. Approaches to the socio-historical background and purpose of the Fourth Gospel**

### **1.1 The socio-historical background**

It is essential to distinguish between the actual historical situation *in* the FG, where Jesus had spoken, and the socio-historical context *of* the FG, where the text has been put together in order to communicate a specific message (cf Meeks 1972:141ff; Brown 1979:17).

With regard to the socio-historical context of the FG, some questions immediately arise, i.e.: Why did the FE write this Gospel and to whom did he write? To be more specific, why did the FE characterize discipleship in the FG the way he did? In real terms these questions query the relation between the text, the readers and the historical context in which the text originated. Does this imply that there is a causal connection between what happened in history to the community to whom the FG was written and what was formulated in the text?

Especially since the seventies much research has been conducted in an attempt to answer these questions and to reconstruct a hypothetical Johannine community such as the one alleged to have called forth this book (see Footnote 7 of this chapter). It was above all the work of social scientists such as Peter Berger and Thomas Luckman (1967) that facilitated the application of the sociology of knowledge to the NT.<sup>7</sup>

The social histories of, Culpepper (1975), Cullmann (1976), Brown (1977), and Martyn (1979) started to reveal the social circumstances of a reconstructed community, but still there are many questions to be answered. Relating to these questions Domeris (1988:50) pointed out three areas, namely the social, economic and geographical settings.<sup>8</sup>

Bultmann (1926:35ff), one of the greatest theologians of this century, initially suggested that the Gospels are sources for the situations from which they arose and only secondary sources for the historical situations they describe. His opinion paved the way for the belief that the teaching of the FG, in a certain sense, mirrors the situation of the FE and of the Johannine community.<sup>9</sup> Some years later D Aune (1972:76) made an important statement,

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<sup>7</sup> Other social scientists who made useful contributions to the understanding of the NT from a social perspective are L Festinger, H W Rieken and S Schachter (1956), K Burrige (1969), R Scroggs (1980), E W Mills (1983), P J Richter (1984), J Elliot (1984), G L Renner (1984), B J Malina (1986), J C de Klerk en C W Schnell (1987), Neyrey (1988), D Rensberger (1988), Elucidation of the FG, in relation to the community, which gave birth to the document was one of the most evident 'vectors of research' in the 1970s. Scholars who made useful contributions in this field are: E Käsemann (1966), W A Meeks (1972), A Culpepper (1975), Temple (1975), Müller (1975), Pancaro (1975), O Cullmann (1976), R Kysar (1977), A J Mattill (1977), L Martyn (1979), R E Brown (1979), A Y Collins (1979), J Painter (1980), B Domeris (1988), D M Smith (1974, 1988), Hengel (1989).

<sup>8</sup> Domeris (1988:51ff) studied the social structure, the leadership operative in the Johannine community and the audience envisaged by the FE.

<sup>9</sup> Smith (1988:435) takes the same idea slightly further. He writes that 'All the Gospels are products of Christian communities and mirror their understanding of who Jesus was. They are all selective in their presentations; and theological interest, as well as church usage, governed their selectivity. John is no different from the others...'

presupposing that religion is a projection of the consciousness of a community.<sup>10</sup> He was of the opinion that what the community experienced in their worship of Jesus, in the sense of his spiritual presence, was *read back* into the teaching of the historical Jesus by the FE.<sup>11</sup>

It is above all Brown's contribution that needs to be mentioned here. Brown (1979) discusses various contemporary solutions to the problem of the origin and relation of the Johannine literature. The main substance of this work is a presentation of his own hypothesis of four stages<sup>12</sup> in the life of a 'Johannine community'. In his thesis, characterized by keen insight, he includes several charts which summarize his conclusions. It may be felt that his elaborate reconstruction of the Johannine community is as complex as his elaborate four-stage process<sup>13</sup> of composition of the FG and that a simpler scheme would be more likely.<sup>14</sup>

Scholars use different methods for discerning the social setting of the FG. Meeks (1972:145) started with the history of the community in order to understand their theology in the light of this history.<sup>15</sup> Aune moved from the theological experience of the Johannine community to their Christology. Domeris (1988:51), influenced by the dialectical model of Meeks, chooses the model employed by N Gottwald (1979:622-691).<sup>16</sup> Gottwald convinces Domeris with his 'feed- back loop' and the idea that, instead of a static model in which ideology is determined by the relations of production, it must be understood as a dynamic model. Domeris' thesis therefore is '...that the Christology of the Fourth Gospel reflects the culmination of a historical process in which that Christology was developed in a dialectical relationship with its social praxis'.

A new trend which became evident in the 1980's departed from the endeavours to reconstruct the socio-historical setting of the FG. Painter (1980:22) is of opinion that although the history of the Johannine community which shaped the Johannine tradition is

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<sup>10</sup> He maintains that 'The Christology of the Fourth Gospel is the primary means of expressing the religious needs, values and ideals of the Johannine community. That is to say that the Christology of the Johannine community is primarily determined by the soteriological interests of the ecclesiology of that community.'

<sup>11</sup> Other scholars such as Martyn (1979), Meeks (1972:141-173), and Brown (1979:17) have also attempted to discern the social setting of the Gospel from the text. They suggested that the FG can be read on two levels: the ministry of Jesus and the situation of an early Christian community.

<sup>12</sup> The first stage concerns the period before the composition of the FG, while the second refers to contact between the group and Gentile Christians. The third stage concerns the tension in the community on Christology, which led to a split in understanding, while the final stage came after the composition of the epistles.

<sup>13</sup> Many other scholars followed Brown in this sense: see p 2, footnote 8 of 'Introduction'.

<sup>14</sup> Even the evidence Brown offers for a low Christology in the community, succeeded by a high Christology, is not really compelling (cf I H Marshall 1980:112ff).

<sup>15</sup> Meeks refined this model by arguing that 'More precisely, there must have been a continuing dialectic between the groups' historical experience and to motivate and form the reaction of group members to the experience.' In the rest of his article he uses the 'ascent and descent' motif as hermeneutical key in order to discern the function it serves, firstly, within the FG's literary structure, and secondly by analogy within the structure of the Johannine community and its relationships to its environment.

<sup>16</sup> Domeris shows how Gottwald was influenced by E Durkheim and K Marx (1974) and therefore opts for a dialectical model in which life and consciousness interact.

more clearly evident in the FG than in the histories that shaped the communities, there are no straightforward indications upon which a history of Johannine Christianity can be based.

Inevitably a circularity is set up: the community is reconstructed by drawing inferences from the FG. Once this background had gained sufficiently wide acceptance, the next generation of scholars tended to build on it, or to modify it slightly by showing how the FG achieves its purpose by addressing that situation so tellingly. What we find here is a hypothetical circle-reasoning from the text to the history and back to the text with the 'reconstructed' history as the basis for explaining the text from which it was deduced (Van der Watt 1991:94). The circularity is not necessarily vicious, but the final picture is much less effectively substantiated and highly hypothetical (Carson, Moo & Morris 1992:169).<sup>17</sup>

Although there is consensus amongst many scholars regarding a relationship between the historical circumstances of the community, its social praxis and the text of the FG *'there are no straightforward data upon which a history of Johannine Christianity can be based'* (Painter 1980:22; cf also Becker 1981:173; Van der Watt 1991:94).<sup>18</sup> Room should be given for oral tradition, probably strongly influenced by the theological and linguistic individuality of a good leader and teacher (Hengel 1989:33; Van der Watt 1991:93). This should definitely have influenced and shaped his theology (Brown 1972; Renner 1984). This implies that the 'motives' and 'events' used to compose the FG should be sought over a period of about sixty years and existed in a condensed text, the FG (Van der Watt 1991:93). This obscures the specific time and circumstances of the FG and complicates the usability of information (Van der Watt 1991:94).<sup>19</sup>

In conclusion it seems to be clear that any endeavour to reconstruct a socio-historical background from which perspective the FG should be interpreted, would be hypothetical, owing to the fact that no explicit straightforward information is available and accessible, and a period of about 60 years for the writing of the FG also has to be accounted for. Therefore, it would be more appropriate to *construct* certain socio-historical circumstances,

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<sup>17</sup> Martyn (1979) in his reconstruction of the Johannine community sees the community as being busy with aggressive evangelization amongst the Jews. Meeks (1986:163f) argues that the Johannine community was sectarian. Their Christological claims resulted in their alienation and their alienation in turn is 'explained' by a further development of the Christological motifs. According to Meeks (1986:164) these developed Christological motifs in turn drove the group into further isolation. Therefore the FG is a handbook for new converts, something to strengthen the community in this conflict. To see the FG as an isolated and sectarian community is to miss the commission in ch 17 (cf also 20:21). Carson, Moo & Morris (1992:169) correctly suggest that the FE was in touch with the wider church which influenced his Christology (cf Phil 2:5-11; Col 1:15-20).

<sup>18</sup> In the reconstruction of a Johannine community scholars differ from and criticize each other. Ashton (1991:163) criticizes Boismard for too many weak links in his long and elaborate chain of the community's development. Kysar (1977:356ff) criticizes Cullmann's view of the FG against the background of a form of Judaism as being burdened with an almost dogmatic hypothesis. Brown (1979), after spelling out his hypothesis about the Johannine community, indicated that he would be grateful if only one third of this hypothesis was accepted. This indicates that scholars who worked on the socio-historical background of the FG were also uncertain.

<sup>19</sup> The application of the historic critical, social scientific methodologies and models to the study of the NT made a significant contribution to our understanding of the biblical text. For an overview of different perspectives and theories to state the historical origin of the FG see Kysar (1977:355-366), Ashton (1991:160ff), but especially Van der Watt (1991:93-130). Van der Watt discusses this from different approaches: (i) from a form and redaction perspective; (ii) from a sociological paradigm.

applicable to that particular text, from that text, instead of *reconstructing* it as Brown, Culpepper, Cullmann and others did. Thus this is not a question of *reconstruction* but of *construction*.<sup>20</sup>

## 1.2 The purpose of the Fourth Gospel

The most appropriate place to start looking for the purpose<sup>21</sup> of the FG is the proposal of the FE itself namely “Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν [αὐτοῦ], ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ ταῦτα δὲ γέγραπται ἵνα πιστεύ[ς]ητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ” (20:30,31). In the words rendered ‘that you may believe’ there is a textual variant: either ἵνα πιστεύητε (present subjunctive) or ἵνα πιστεύσητε (aorist subjunctive). Some scholars argued that the present subjunctive supports an edificatory purpose: that you may continue to believe. The latter aorist subjunctive, then, supports an evangelistic purpose:<sup>22</sup> that you may come to believe. Both tenses are used in the FG, for initial faith and continuing in faith. It is highly speculative to emphasize the one or the other by way of prejudice. The meaning and purpose of the FG (20:31) cannot be obtained from only these two verses (20:30,31) and variants of v 31 in isolation,<sup>23</sup> but must be obtained from the whole FG in relation to v 20:31.<sup>24</sup>

The purpose of the FG may reside in its attempt to appeal not exclusively to the Jews (which live in Palestine or in diaspora)<sup>25</sup>, Jewish proselytes, Gentiles, or even Christians of a peculiar kind (a Johannine community), but to the whole body of Christian communities (Kysar 1975:163; Hengel 1989:106; Van der Watt 1991:101).<sup>26</sup> *The FG, thus, addresses the needs of Christians at a universal level. Because of the ‘universal nature’*

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<sup>20</sup> In his article ‘The relevance of Jesus research for the “new” South Africa’, W S Vorster (1994:629) wrote: ‘If we wish to say anything about the past, whatever it might be, we are by definition obliged to make historical constructions. Historical constructions are constructions and not reconstructions—that is why they are not always the same, and why they always have to be put to the test.’

<sup>21</sup> For other proposals and arguments on the purpose of the FG, see Kümmel (1978:228); Guthrie (1981:271ff); Du Rand (1990:42ff); Carson, Moo & Morris (1992:168).

<sup>22</sup> Carson, Moo & Morris (1992:170f) view the FG as evangelistic (cf also Morris 1975:855ff; Dodd 1980:9), but in particular to evangelize Diaspora Jews and Jewish proselytes. This view is gaining influence. Cf Robinson (1960:107ff); Braine (1988:101ff); Brooke (1988:102ff); Carson (1991:94). In some other recent studies the FG is interpreted as mission literature (Ruiz 1987; Okure 1988; see also Schnackenburg 1975:58-72). From these studies a new trend becomes clear, namely, movement away from a hypothetic constructed Johannine community.

<sup>23</sup> It is dangerous to build a whole hypothesis around such exegesis.

<sup>24</sup> In his commentary on 20:31, Bultmann (1941:698) correctly denies that the tense has any real significance in this case. According to him, in the sense of the FE, it is a matter of indifference whether or not his potential readers are already ‘Christians’: Bultmann takes it theologically further when he states that for him the faith of the ‘Christians’ is certainly not a permanent conviction, but something which must be renewed continually, therefore requiring to constantly hear the Word anew. Bultmann’s point of view is certainly correct, but does not mean that the FG is without meaning for unbelievers.

<sup>25</sup> Robinson (1960:117ff) and Van Unnik (1959:410) are convinced that the main purpose of the FG was to convert Diaspora Jews. Carson (1987:642,645) revived the conclusions of Van Unnik and Robinson.

<sup>26</sup> In the FG we find both Jewish and anti-Jewish elements, as well as gnostic themes. Therefore any attempt to explain the whole FG on the basis of only one of these contrasts will be unjustified (Kysar 1975:161). Although the Jewish element predominates (Barrett 1978:27ff), the Hellenistic aspect is not absent (Hengel 1989:104).

of the FG's content, the FG is raised beyond its historical situation (Van der Watt 1991:101).

On the one hand the purpose of the FG is to lead more people to God (an evangelistic purpose, chs 1-12--cf also 15:27; 17:18; 20:21) and on the other hand it is to deepen the faith of those who were already Christians (an edificatory purpose, chs 13-17) in order to appreciate the unique relationship of Jesus (and their's) with the Father (cf Brown 1972:1060).<sup>27</sup> The perplexing question of the construct intellectual milieu of the FE is probably one of the clues as to why the FE does not present his message exclusively in the thought modes and expressions of a single heritage. He uses concepts and terms from various milieus to demonstrate the encompassing appeal of the Christian kerygma.<sup>28</sup> It is from this perspective that the FG has to be interpreted.

In *conclusion* we can say that scholars agree that the teaching found in the FG, in a certain sense, mirrors the situation of the FE and the Johannine community. Thus the teaching of the historical Jesus projects the community's experience in their worship of Jesus. This implies that the FG can be read on two levels: the ministry of Jesus and the situation of the early Johannine community.

Unfortunately a paradox does occur. Although there is consensus amongst many scholars that there is a relationship between the historical circumstances of the community, its social praxis and the text of the FG, '*there are no straightforward data upon which a history of Johannine Christianity can be based.*' Therefore any attempt at reconstructing the circumstances of the Johannine community, thus becoming involved in a complex hypothetical discussion regarding the socio-historical circumstances of this community, would lead us astray. In the research sufficient relevant information will emerge from the text to facilitate the construction of the information that is required to contribute to a better understanding of the text.

Finally, it will be accepted that the FG was written not only to a specific group, the Johannine community, but to the church in general for edification and evangelization purposes.

## **2. The Macro-structure of the Fourth Gospel**

The basic structure of the FG seems to be fairly simple until one starts to analyse it (Barrett 1978:11; Carson 1991:103). The experience is that a 'complexity wrapped in simplicity' (Carson 1991:103) is the reason why vast quantities of research on the structure of the FG have been published in recent years.<sup>29</sup>

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<sup>27</sup> This implies that the purpose of the FG has both qualitative and quantitative aspects: the qualitative aspect relates to the consecration of a disciple's life, and the quantitative aspect to the increase in members of God's family.

<sup>28</sup> The socio-historical background is reflected most simply in the structure and vocabulary of the FG, in the meaning of processes and characters. It is also embodied in the grammatical transitivity structures, i.e. in the process of *mission*.

<sup>29</sup> Van der Watt (1987), Wyller (1988), Mlakuzhyil (1989 -- The Christocentric literary structure of the Fourth Gospel), Giblin (1990 -- The tripartite narrative structure of John's Gospel). Mlakuzhyil clearly indicates how the perspective of approach can influence the construct of the structure of the FG.

Different structures have been proposed. According to Barrett (1978:11) the FG can be divided into four clear parts, with an appendix:

- (a) 1:1-18, Prologue;
- (b) 1:19-12:50, Narratives, conversations and discourses;
- (c) 13:1-17:27, Jesus alone with his disciples;
- (d) 18:1-20:31, the Passion and Resurrection;
- (e) 21:1-25, an appendix.

According to Dodd (1980:289) the division in the FG occurs at the end of ch 12. His motivation is that this 'division corresponds to that which is made in all the Gospels before the beginning of the Passion narrative.' According to him it is more formal in the FG. At this point the FG is virtually divided into two books, with ch 1 forming the Proem. He then examines the FG under the following three titles:

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|-----------------------------------|-------------------|
| A The Proem                       | Ch 1              |
| B The Book of Signs <sup>30</sup> | Chs 2-12          |
| C The Book of the Passion         | Chs 13-20 (or 21) |

While it is correct to note the break between chs 12 and 13, not all researchers agree that the whole of chapter one should be regarded as an introduction. Various scholars have pointed out that the prologue is composed in metric form, and therefore differs from the rest of the FG. According to Barrett (1978:150) it is moulded in rhythmical prose; Schnackenburg (1968:224) describes it as a hymn with poetical and rhythmical sentences, and Morris (1975:72) refers to it as elevated prose. To combine the 'last discourses', the passion narrative, and the resurrection under one heading is not wrong, but then the heading must accommodate all. The heading chosen by Dodd is unfortunately undesirable (cf Barrett 1978:12).

Wyller (1988) and Mlakuzhyil (1987) offer rather unorthodox proposals. Wyller maintains that 10:22-29 is the 'structural summit' of the work, the 'change of fate' of the hero, around which the rest of the material is organized. It is difficult to believe on thematic and substantial grounds that these verses have the structural importance assigned to them by Wyller. He also stretches the credibility of his argument by expressing the belief that Plato's Simile of the Cave is the most plausible model for the structure of a Gospel (cf Carson 1991:103).

One of the most recent major discussions on the structure of the FG came from Mlakuzhyil, who focuses on major chiasms, 'bridge-pericopes' and 'bridge-sections'. He recommends that 2:1-12:50 be called the 'Book of Jesus' signs', and 11:1-20:29 the 'Book of Jesus' Hour'. The two overlapping chs, 11 and 12, constitute a 'bridge-section'. This proposal is unacceptable. Carson (1991:104) points out that many scholars maintained 'that individual sections of various length are neatly brought to a close (e.g. 1:18; 4:42; 4:53-54; 10:40; 12:44-50; 20:30-31; 21:25).'

Ostenstad (1991) investigates the structure of the FG from the perspective of literary structural criticism. With critical references to the works of Mlakuzhyil and Wyller, he finds a concentric structure in the FG with seven main sections symmetrically aligned around chs

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<sup>30</sup> According to Dodd these chapters 'correspond to the account of the Ministry in the other gospels'. Dodd gathered the title of this section from the epilogue's opening words: τὸσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ... (12:37-50).

8:12-12:50. He does not regard 20:30-31 together with ch 21 as an 'appendix'. According to him the structure of the FG is firmly rooted in the concentric composition of the FG.

Giblin (1990:449ff) offers a tripartite structure of the body of the FG (1:19-4:54; 5-10; 11:1-20:29). He based this structure on references to time, space and intrigues in the text. The result was that it brought to the fore the universal mission of Jesus, the hostility to Jesus in the great controversies and Jesus' love for his friends, and revealed several motifs in the inner part. For Giblin a bipartite division, with the break between chs 12 and 13, is equally valid in that it shows a movement from the signs performed by Jesus to the promised sign of the crucified and exalted Lord (2:18-22).

Carson (1991:104) tries to 'weigh the development of the Gospel as a *narrative* against the more formal considerations of structure.' He tries to follow the movement of thought as intended by the FE.<sup>31</sup> According to Carson his chosen outline 'is not so much the basis of the exposition that follows, as its result.' He started to work on a theological rather than a geographical basis to determine his outline.

Carson (1991:104) is partially correct when he states that 'one of the reasons why critics find so many exclusive structures in John is that his repeated handling of only a few themes make it possible to "find" all kinds of parallels and chiasms.' Probably the most important reason is that these different proposals concern scholars' preconceived notions which influenced their starting points in constituting a structure. The perspective from which one examines the structure will determine both the structure and the titles allocated.<sup>32</sup>

On the face of it, the FG clearly offers a prologue (1:1-18) and an epilogue (21:1-25), between which is the body part which can be divided into two central sections, 1:19-12:50 and 13:1-20:31. Brown, influenced by Dodd (Brown 1975:CXLII), gives a more substantial explanation than Dodd did for the break in the body part of the FG occurring at the end of ch 12. John 12:37-43 comprises a brief description and analysis of the public ministry of Jesus and its effect on the people; the last words of Jesus are directed to the people in general. In 13:1-3, the beginning of the second section, a different situation occurs. Jesus' words in chs 13-17 are directed to 'his own' (13:1), the inner group of his disciples, whom Jesus loves and who came to believe in him.

Under the influence of these two scholars (Dodd and Brown) these two sections are frequently referred to by scholars as the 'Book of signs' and the 'Book of Glory' (Brown 1975:CXXXVIIIff), or the 'Book of Signs' and the 'Book of the Passion' (Dodd 1980:289). Brown's explanation of the reason why he allocated these titles to these two sections is generally accepted. He designated the first section the 'Book of Signs' because these chapters are largely concerned with the miracles of Jesus, referred to as 'signs' by the FG (2:11,18,23; 3:2; 4:48,54; 6:2,14,26,30; 7:31; 9:16; 7:31; 9:16; 10:41; 11:47; 12:18,37;

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<sup>31</sup> He stresses that the outline followed by him is no more authoritative than the conventional chapter and verse divisions. He also indicated that this conventional way formed no part of the original writing.

<sup>32</sup> Carson (1991): from a 'narrative' point of view; Giblin (1990): also from a 'narrative structural' point of view (but differing from Carson and Ostenstad); Dodd (1980): from a 'structure layers' point of view; Wyller (1988): from a 'thematic grounds' point of view; Mlakuzhyil (1987): from a 'major chiasms' point of view; Giblin (1990): from a 'time, space, and intrigues' point of view; Ostenstad (1991): from a 'literary structural' point of view. Cf also Segovia (1991): although he examines the plot of the FG from a literary-rhetorical point of view, he argues for the dominant role of the journey motif in the plot.

19:20; 20:30). These signs are interpreted by way of long discourses. The second section has the theme of Jesus' return to his Father (13:1; 14:2,28; 15:26; 16:7,28; 17:5; 20:17), 'so that the resurrected Jesus appears to his disciples as Lord and God (20:25,28).' For this reason he has chosen the title 'Book of Glory'.<sup>33</sup>

In conclusion, there are many proposed structures for the FG. At the end a choice of structure depends on 'from what perspective one looks at the FG, and what topic one wants to extract' from the FG. My choice for an outline, corresponds mainly with that of the well-known Johannine scholar R E Brown (1975:CXLI), but as seen from the perspective of discipleship in the FG.

It is obvious that discipleship concerns a relationship between a master and his followers. Who the Master is, what he teaches his followers and how they respond to him, are only a few important considerations. The chosen and proposed outline given below corresponds with these considerations. The divisions into 'parts' serves merely to facilitate the references.

### **I. Prologue (1:1-18)**

### **II. The revelation of Jesus to the world: Public ministry (1:19-12:50)**

1. Part One: The opening days of the revelation of Jesus (1:19-51)
2. Part two: From Cana to Cana -- various responses to Jesus' ministry in the different parts of Palestine (Chs 2-4)
3. Part Three: Increasing hostility:
  - 3.1 Jesus and the principal feasts<sup>34</sup> (Chs 5-10)
  - 3.2 Jesus moves towards the hour of death and glory (Chs 11-12)
4. Conclusion: An evaluation and summation of Jesus' ministry (12:37-50)

### **III. The revelation of Jesus to his disciples: Private ministry (13:1-17:26)**

1. Part Four: The last supper
  - 1.1 The meal (13:1-30)
  - 1.2 The last discourse<sup>35</sup> (13:31-17:26)

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<sup>33</sup> Carson's (1991:103) objections to Brown's choice of outline is not really well-founded. Actually Carson tries to win ground for his own choice of outline.

<sup>34</sup> In many present-day editions of the Bible (The Open Bible [with the New American Standard version], Good News for Modern Man, New International Version, to name only a few) we find the pericope of the adulterous woman in John 7:52-8:12, mostly in a footnote reference. Textual criticism proves that this pericope of the adulterous woman did not form part of the original Gospel of the FG. Evidence of this is overwhelming (Metzger 171:220).

<sup>35</sup> The question whether the order of chs 5-7, 13-17 is correct, or whether chs 15-17 is an interpolation, is prompted by the observation that it seems as if 14:25-31 is probably the conclusion of the LD. Verses 14:30ff strongly suggest that Jesus had finished speaking to the disciples in the upper room where they had their last meal together. If the continuation of the discourse seems to be the case in the following three chs (15-17) considerable difficulties are raised. Various solutions have been raised to solve this problem. To avoid becoming involved in a long discussion to debate whether chs 15-17 were or were not part of the original discourse, I will only conclude that in my research I will make use of the text (chs 13-17) as I have it in front of me. For a thorough discussion of this problem, consult Segovia (1991:20ff; cf also Bultmann 1941:457; Barrett 1978:454).

#### IV. The glorification of Jesus (18:1-20:31)

1. Part Five: The arrest and interrogation of Jesus (18:1-27)
  2. Part Six: The trial of Jesus before Pilate (18:28-19:16a)
  3. Part Seven: The execution of Jesus on the Cross and the Burial (19:16b-42)
  4. Part Eight: The Risen Jesus
    - 4.1 At the Tomb (20:1-18)
    - 4.2 Where the disciples gathered (20:19-29)
- Conclusion: A statement of the purpose of the Evangelist (20:30-31)

#### V. Epilogue (21:1-25)<sup>36</sup>

The fact that a structural framework has been determined contributes to the determination of the various contexts of the texts that will be investigated.

### 3. A discussion of the appearances and description of the disciples in the Fourth Gospel

#### 3.1 A survey to the semantic field of μαθηταὶ

In the FG the most frequent term used by the FE to denote the followers of Jesus is the term μαθηταὶ. Of all the related terms referred to in the following two paragraphs on this page, μαθηταὶ appears most often in the FG. Μαθηταὶ is the plural of the singular noun μαθητής. Μαθητής on the other hand is the noun and is derived from the verb μανθάνω with the lexical meaning of 'learn' (Rengstorf 1942:393; Müller 1975:480).

According to the (semantic) *Greek-English Lexicon* by Louw & Nida, μαθητής is semantically grouped under the domain of 'Guide, Discipline, and Follow.' It is part of the subdomain 'Follow, Be a Disciple' (Louw & Nida 1988:465). According to them, words in this field of 'Be a Disciple' and relevant to the FG are ἀκολουθέω, ὀπισω, μαθηταὶ (μαθητής), τέκνον, συμμαθητής (Louw & Nida 1988:470f)<sup>37</sup>.

In this Lexicon Μαθητής (and μανθάνω) are also grouped under the domain of 'Learn.' Other related words in this field under the subdomain 'Learn' are γινώσκω, ὀράω, (ἐπιγινώσκω), ὀδηγέω, and τὰ πολλὰ σε γράμματα. Relevant words under other subdomains are: under 'Try to Learn' ἐραθνάω; 'Be Willing to Learn' πωρώ, πηρώ τὴν

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<sup>36</sup> Many contemporary interpreters are of opinion that John 21 was not part of the FG as it was originally written. They assume that ch 21 was a later addition, or as Bultmann (1941:542) calls it, 'a postscript', and that it was added by someone other than the FE. According to Carson there have also been some strenuous defences of the more traditional view that although 20:30-31 constitutes the conclusion of the body of the FG, ch 21 was composed with the rest of the Gospel and was designed to be a kind of epilogue balancing the Prologue. In this research I shall work on the hypothesis that ch 21 was also written by the FE. For more detailed explanations regarding this problem cf Bultmann (1941:700ff; Brown 1975:1077; Barrett 1978:576f; Carson 1991:665).

<sup>37</sup> ἀκολουθέω: 1:37,38,40,43; 6:2; 8:12; 10:4,5,27; 11:31; 12:25,26,32,44; 13:36,37; 18:15; 20:6,22; 21:19f. ὀπισω: 6:66; 12:19. τέκνον: 1:12,13; 13:33. συμμαθητής: 11:16. μαθηταὶ: see footnote 4 of this chapter.

καρδίαν.<sup>38</sup> The semantic meanings of these words are close to each other in respect of overlapping components, and also those which distinguish them (cf Louw 1991:118). It seems as if there are two basic and technical meanings for μαθητής deduced from its semantic classification, namely: to *follow* and to *learn*.<sup>39</sup>

From this survey it is clear that from a lexical perspective there are a number of terms which fall within the semantic field of μαθητής. It is true that the semantic meaning of a word, in a certain sense, is determined by its lexical meaning, but is more specifically determined by its denotative and associative meaning in a paradigmatic and syntagmatic sense.

In order to come to a better understanding of the usage of this term in the FG a thorough paradigmatic survey of μαθηταὶ is necessary, as well as a survey of the appearances and description of the disciples in the FG. Only after such a survey can a profile of μαθητής be put together.

### 3.2 A paradigmatic survey of the usage of μαθηταὶ

The noun μαθητής occurs 264 times in the New Testament, exclusively in the Gospels and Acts. It occurs seventy-eight times<sup>40</sup> in the FG: the nominative form 47 times, the accusative 4 times, the genitive 18 times, and the dative 9 times. This is a greater frequency than in all the other Gospels (Matthew: seventy-three times; Mark: forty-six times; Luke: thirty-seven times).

The **singular form** (μαθητής) appears 16 times in the FG. It is interesting that fourteen of these appearances occur in the last four chapters and denote ὁ ἄλλος μαθητής (ὁν ἠγάπα ὁ Ἰησοῦς). The other two cases appear in 9:28 and 19:38. In 9:28 the Pharisees argue against the question of the healed blind man who asks them if they also want to become disciples of Jesus. In reply, the Pharisees accused him of being a disciple of Jesus. In 19:38 the term refers to Joseph of Arimathea who too was a disciple of Jesus.

The **plural form** appears 62 times in the FG and only 5 times in the entire Gospel the noun μαθηταὶ does not refer to 'the disciples' of Jesus. In 1:35 and 3:25 μαθητής denotes the disciples of John the Baptist. In 1:37 we perceive the transition where two disciples of the Baptist start to follow Jesus. Then in 9:28 it indicates the disciples of Moses and the rejection of the Pharisees as disciples of Jesus. In 8:31 μαθηταὶ is used in a general sense referring to a statement of Jesus that anyone may become a disciple of Jesus if he obeys this words.<sup>41</sup>

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<sup>38</sup> Words not yet mentioned but semantically in the same field in the FG are δωδεκα, μετα αὐτον, and οὐς δέδωκάς μοι.

<sup>39</sup> In the first part of the FG (1-12) the disciples were, in a technical sense, characterised as followers, and in the second part (13-17) as learners if we consider the number of journeys (movement) and discourse as criteria. The opposite is definitely not excluded – they were also learners in the first part but in a minor sense and anticipated followers of Christ in the second part.

<sup>40</sup> μαθηταὶ occurs 62 times in the FG: 1:35,37; 2:2,11,12, 17,22; 3:22,25; 4:1,2,8,27,31,33; 6:3,8,12,16,22,24,60,61,66; 7:3; 8:31; 9:2,27,28; 11:7,8,12,16,54; 12:4,16; 13:5,22,23,35; 15:8; 16:17,29; 18:1,2,17,19,25,26; 20:10,18-20,25,26,30; 21:1,2,4,8,12,14. μαθητής occurs 16 times in the FG: 9:28; 18:15,16; 19:26,27, 38; 20:2-4,8; 21:7,20,23,24.

<sup>41</sup> Two other texts which also explicitly refer to discipleship are 13:35 and 15:8.

The high frequency of the term μαθητής and the four texts<sup>42</sup> which refer explicitly to discipleship (8:31; 12:26; 13:35; 15:8) indicate the vital importance of the circle of the disciples and discipleship in the FG. This will become clear in this study.

### 3.3 The appearances and description of the disciples in the Fourth Gospel<sup>43</sup>

There are various models for the characterization of characters.<sup>44</sup> In this analysis no specific model for the characterization of the disciples will be used. In this survey I shall look for tendencies which may relate to discipleship or may cast light on aspects of discipleship in the FG, for instance: (i) how the disciples are depicted by the FE, (ii) how the disciples react towards Jesus, (iii) the formation and composition of the group, (iv) how and in which circumstances they appear in the FG, (v) if there is any deeper meaning attached to the disciples as individuals and as group. In this survey I shall follow the outline of the FG as it is constructed in section 3.2 (The macro-structure of the Fourth Gospel).

#### I. The revelation of Jesus to the world: Public ministry (1:19-12:50)

##### Part One: The opening days of the revelation of Jesus (1:19-51)

Part One (1:19-51) concerns only the origins and growth of the first disciples of Jesus. In 1:19-34, the Baptist, baptizing in the vicinity of Bethany in the Transjordan (1:28), witnesses to the coming of one greater than he (1:19-28) and then proceeds to identify Jesus as such a one (1:29-34).<sup>45</sup> Verses 35f show the Baptist with two of his disciples.<sup>46</sup> He sees Jesus walking along, and calls his disciples' attention to Jesus.<sup>47</sup> The Baptist's acclamation contains the saying: ἴδε ὁ ἀμνὸς τοῦ θεοῦ. According to Bultmann (1941:69) this is sufficient indication for the disciples to understand that they have to leave their master (v

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<sup>42</sup> According to Louw (1991:118) 'Words do not "have" meanings, meanings are rather expressed by words.'

<sup>43</sup> The objective of this chapter, is not to go into detail by characterising the disciples in the FG. On this point Schnackenburg (1975:231-7), Culpepper (1983:115-125), Segovia (1985:76-102), and Tolmie (1992:207-228) make useful contributions. Segovia, Culpepper and Tolmie worked on this aspect from a narratological perspective and Schnackenburg from a theological perspective. The difference between them is that Segovia (1985:79) discusses the overall development of the disciples to develop the concept of discipleship. Culpepper (1983:115) on the other hand looks at the role of the disciples in the FG and Tolmie (1992:207ff -- he concentrated only on the LD) worked on the deep structure and the interaction of the implied author and implied reader.

<sup>44</sup> In the characterization of μαθηταὶ in the FG, I do not want to become involved in difficult and complex theories of 'characterization' (see Forster 1944:93-106; De Klerk & Schnell 1987:64; Tolmie 1992).

<sup>45</sup> In 1:19-28 the Baptist operates as a revealer and in 1:29-34 as the one who points to Jesus as the one to be followed "ὁ αἴρων τὴν ἀμαρτίαν τοῦ κόσμου" (1:29; cf 1:36). Thus the revelatory-salvific character of Jesus' mission, besides the Prologue, is already inaugurated by the Baptist.

<sup>46</sup> According to Brown (1971:74; cf also Barrett 1978:180; Carson 1991:154) all the Gospels agree that John the Baptist had disciples. This is not recorded but merely assumed. Presumably they were a group set apart by his baptism, with their own rules of fasting (Mark 2:18; Luke 7:29-33) and even their own prayers (Luke 5:33; 11:1; cf also John 3:25).

<sup>47</sup> This is related without any attention to historical detail. Neither the place nor the situation is described, nor does the FE raise the question whether the disciples had heard the μαρτυρία of the Baptist on the previous day.

37) and follow Jesus.<sup>48</sup> ἀκολουθεω in 1:37 introduces at this point what could be expected from the disciples in the first 12 chs. In these chapters one of the disciples' characteristics will be the 'following' of Jesus. Thus through the Baptist Jesus wins his first disciples (Schnackenburg 1965:306f).

According to Brown (1971:76) ch 1:35-51 is joined to the testimony of the Baptist in 1:19-34 by the repetition of a simple phrase of the Baptist's testimony about Jesus as the Lamb: Ἰδε ὁ ἀμνὸς τοῦ θεοῦ (1:36). This reiterated testimony has in 1:36<sup>49</sup> a revelatory and demonstrative function and value in itself; its purpose is to initiate a chain reaction to attract the disciples of the Baptist to Jesus and make them the disciples of Jesus himself. The group of disciples quickly expanded and already in vv 35-50 the FG mentions five disciples:<sup>50</sup> Andrew, an unnamed disciple, Peter, Philip, and Nathaniel.

Two separate events in the process of becoming a disciple are described here. The first sequence (1:35-42) is introduced by the Baptist: on the basis of his open testimony concerning Jesus (1:35), two of his own disciples begin to follow Jesus. This indicates that the circle of the disciples of Jesus clearly begins from within the Baptist's own rank of disciples (Carson 1991:154). A third disciple is added when one of these two, Andrew, goes to 'tell' his brother, Simon Peter, and brings him to Jesus.<sup>51</sup>

The second event (1:43-51) is initiated by Jesus himself: a fourth disciple is called directly by him. He too proceeds to witness and brings an additional disciple to Jesus -- Nathaniel, the fifth<sup>52</sup>. Both these sequences of callings come to an end with a logion (1:50-51)<sup>53</sup> of

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<sup>48</sup> Schnackenburg (1965:306), correctly, is of the opinion that these disciples represent the true Israel, who react positively to the call of God's messenger and follow the Messiah (cf 1:31,47,49). They actually founded the community which God himself gives to the Messiah (cf 3:27,29).

<sup>49</sup> In 1:29 the Baptist's proclamation of Jesus as the 'Lamb of God' has only a revelatory function, and has not, as Brown (1971:76) indicates, lost its revelatory function in 1:29 because revelation cannot be separated from assignment.

<sup>50</sup> Most studies of the first chapter of the FG take account of five disciples of Jesus, although only four are named -- Andrew, Simon Peter, Philip and Nathaniel. The fifth, the unnamed second disciple of John the Baptist, is assumed to be the Beloved Disciple. If the unnamed disciple was Philip, then there would be only four disciples of Jesus (cf Hulen 1984:153). Later on the FG mentions Judas Iscariot (6:64,70 etcetera); another Judas (14:22); Thomas (11:16; 14:5 etcetera); the Beloved Disciple (13:23; 18:15,16 etcetera) and also Joseph of Arimathea (19:38). Although the FG mentions the Twelve (6:67; 12:24), there is no Johannine list of the Twelve.

<sup>51</sup> Here right at the beginning of the FG, the disciples establish a pattern for the role of the disciples in bringing faith to others (Culpepper 1983:115).

<sup>52</sup> Both of these sequences gave rise to a series of Christological confessions on the part of these disciples. These confessions represent traditional Jewish Messianic expectations: the Messiah (1:41); the one written about in the Mosaic law and the prophets (1:45); the Son of God and the King of Israel (1:49) (cf Kümmel 1974:67). In the light of the revelatory character of these confessions, it does not only have to be seen theologically as the purpose of the FE to reveal the identity of Jesus but also may be seen to stress the revelatory-salvific character of discipleship. This corresponds with the objective of Jesus' mission.

<sup>53</sup> In this logion we find a promise which is comprised of two fundamental aspects: on the one hand, it points to the fact that the revelation of Jesus has begun, and that there are 'greater things' yet to come. On the other hand, in the light of this revelation, the preceding confessions must give way to and be understood in terms of a further acceptance of the claim of Jesus as the Father's unique representative (agent) (cf Segovia 1985:81; Carson 1991:162).

Jesus which is addressed to all the disciples (Carson 1991:163) in spite of the singular in the introduction (λέγει αὐτῷ) and thus forms the conclusion and climax of the whole section (cf Schnackenburg 1965:318; Segovia 1985:81; Carson 1991:164f)<sup>54</sup>. The words 'see', 'open', 'angels' and 'ascending' in v 51 stress the revelation of the 'Son of man'. Whereas part one has a strong revelatory-salvific function in relation to Jesus, the FE deliberately and theologically involves the disciples. They confess Jesus as the Messiah.<sup>55</sup> The FE wants to emphasize the 'witnessing function' of the disciples and the fact that they 'brought' others to Jesus who in turn became disciples of Jesus.

## Part Two: From Cana to Cana -- various responses to the ministry of Jesus in the different sections of Palestine (Chs 2-4)

In Part Two (chs 2-4) the public ministry of Jesus begins in ch 2:1 but the disciples<sup>56</sup> do not appear frequently in many different scenes. The repeated emphasis by the FE on the 'disciples' in chs 2-4 is intentional (Schnackenburg 65:271). In this part Jesus undertook two journeys<sup>57</sup>: from Cana, via Capernaum (2:12), to Jerusalem, and from Jerusalem, via Samaria (ch 4), back to Cana. On both journeys his disciples joined him. The interest of the FE is restricted to the 'theological' impact, which the sign in Cana had on the faith of the disciples (Schnackenburg 1965:329f; cf also Segovia 1985:8).<sup>58</sup>

### Chapter 2

The beginnings of the circle of Jesus' disciples are presented in the FG in Part One as a series of individual callings. This leads up to a climax of Jesus' first miraculous sign in the FG, which is performed in Cana of Galilee and witnessed by the entire group of Jesus' followers (2:1-11).<sup>59</sup> This sign<sup>60</sup> causes the revelation of the glory of Jesus and

<sup>54</sup> Schnackenburg (1965:318) links 1:51 with the preceding verses on a merely verbal (ὁψη ὁψεσθε) basis, and is of the opinion that the logion may have circulated originally without any setting (see also Barrett 1978:186).

<sup>55</sup> Their confession of Jesus' Messiahship relates to their confession in 16:30 that they believe that he came from God.

<sup>56</sup> In the section 1:35-51 five disciples started to follow Jesus: Andrew, Simon, Philip, Nathanael, and an unnamed disciple. No further calls are described. Whereas in 6:67 we hear of 'the Twelve', we can assume that this complete group is probably referred to in 2:1, for in the rest of the FG the FE gives the indication that he generally uses the term μαθητής to refer to the 'twelve' (cf also Barrett 1878:190).

<sup>57</sup> A journey is understood as a distance travelled in a number of days. In our context in the FG the distance has been taken as from one major region to another major region: from Galilee to Jerusalem, or from Jerusalem to Galilee.

<sup>58</sup> In Galilee (Cana) the revelation of the glory of Jesus bears fruit (2:11) but in Judea it leads to negative results (4:48).

<sup>59</sup> The crucial point in ch 2 is the faith of the disciples (Culpepper 1983:116). The FE separates the affirmation that the disciples saw the glory of Jesus and believed in him (2:11) from their coming to Jesus with confessions (and witness to others). Culpepper (1983:116) is correct that 'the evangelist leaves the implication that the two are in fact to be distinguished.' According to 2:11 the faith of the disciples is based on seeing (1:36,39,46,51). The question then arises what the difference might be between the disciples and the people of 2:23, for they also ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, because θεωροῦντες αὐτοῦ τα σημεῖα ἃ ἐποίησεν (2:23-24; cf 1:12 and 2:11). Culpepper's solution, correctly, is that both groups begin with signs of faith, but the disciples exceed the 'people' in a willingness to 'follow' Jesus (1:37,38,40) and also to remember what Jesus said (2:22). 'Faith which does not lead to following is therefore inadequate. "Abiding" is the test of

consequently that his disciples<sup>61</sup> put their faith in him (2:11).<sup>62</sup> The FE relates the miracle to what precedes. By emphasizing the reaction of belief on the part of the disciples, the FE shows that he has not forgotten the theme of evolving discipleship that is elaborated in ch 1. The servants saw the sign, but not the glory of Jesus; the disciples perceive the glory of Jesus behind the sign, and put their faith in him (ἐπίστευσαν εἰς αὐτόν) (Carson 1991:175; cf Barrett 1978:193). Belief is the result of 'the following of Jesus' that begins in 1:37; what they see here at Cana fulfils the promise of 1:50 (and 51).

The initial formation of Jesus' circle of disciples is followed by Jesus' first journey to Jerusalem. After a brief stay in Capernaum with Jesus, his disciples follow him to Jerusalem.<sup>63</sup> Segovia correctly believes (1985:96) that from this point the disciples should be seen as following Jesus wherever he goes although their presence is not always explicitly acknowledged.

Although there is none of the open opposition or rejection which characterizes the later journeys during the first journey, Jesus' reception is far from satisfactory and thus provides an immediate contrast to the earlier faithful response of the circle of disciples in 2:11. Where the disciples respond faithfully to Jesus' sign (2:11)<sup>64</sup> the Jews(2:18) demand a sign from him (2:13-22).<sup>65</sup>

In verse 2:23 we read that at the same Passover festival, "πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίησεν". Sadly, their faith was spurious, and Jesus knew it. He therefore did not entrust himself to these spurious converts. By implication, Jesus wonderfully promises to entrust himself to those who truly trust him (cf 10:14, 15)(Carson 1991:184). The disciples, unlike the Jews, respond to Jesus immediately using a variety of Messianic titles and also accept him as the Father's unique representative.

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discipleship (cf 8:31).'

<sup>60</sup> Brown (1971:103f) indicates that the FE specifically relates this miracle to the other miracles of Jesus and gives it a concrete place in his ministry. The FE tells us what the sign accomplished: through it Jesus reveals his glory and his disciples believe in him (2:11). The first sign had the same purpose that all the subsequent signs will have, namely, revelation about the person of Jesus; he is the one sent by the Father to bring salvation to the world. What shines through is *his glory*, and the only reaction that is emphasized is the belief of the disciples. According to 20:30 Jesus performed many miracles in front of his disciples.

<sup>61</sup> This group which was already formed by the time of Jesus' first visit to Cana (2:1-11) (Segovia 1985:78) is labelled "μαθηταί". From this point in the FG they are presented as following Jesus wherever he goes in his ministry. Their number and composition is not as clear in the FG as is the case in the Synoptics. The reader remains uninformed until ch 6 when an indication is given concerning the size of the group. Throughout the FG (from chs 1-21) the reader meets new individual disciples which are part of this group.

<sup>62</sup> Here the FE wants to indicate that their faith receives an 'essential impulse' from this sign. Afterwards their faith increases and grows richer in content throughout the FG. This seems to be clear from the Christological formula 'they believed in him' (πιστεύειν εἰς occurs 26 times in the FG) (Schnackenburg 1965:340).

<sup>63</sup> The presence of the disciples is confirmed by the two asides by the FE in the second unit of Part Two (2:17,22) and the information provided in the transition statements of 3:22 and 4:2. Here the disciples are portrayed as accompanying Jesus from Jerusalem to the land of Judea.

<sup>64</sup> The FE is interested in the disciples as people who came to faith (2:11) (Schnackenburg 1965:331). This faithful response in 2:11 is supported by a like response in 1:35-51 to become disciples of Jesus.

<sup>65</sup> The disciples' response is also in contrast to the response of Nicodemus in his conversation with Jesus (3:1-10) (cf Schnackenburg 1965:363).

At the same time, there is the inability of the disciples to comprehend fully the nature of Jesus' action and saying in 2:22 so that only "ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς" (see also 12:16; 13:7). Thus the disciples' perception of Jesus as the Messiah, the one sent by the Father, remains nonetheless incomplete<sup>66</sup> prior to the 'hour' (Segovia 1985:82).<sup>67</sup>

### Chapter 3

In ch 3 the disciples are less prominent. The previous episode took place in Jerusalem. Now, 'After that,' certainly not long after the Passover week (Schnackenburg 1965:448), the second journey back to Galilee started. Jesus goes with his disciples (cf 2:12,17,22) to the Judean countryside (cf 11:54). According to 3:22 Jesus stay here with his disciples. During this period his disciples baptize<sup>68</sup> (cf 4:2). These verses prepare for ch 4 (Carson 1991:209).

### Chapter 4

The disciples are mentioned in the unit on Samaria and appear prominently in the first three verses. In the Samaritan story, the disciples play a minor but important role. Their journey into town to buy food<sup>69</sup> (v 8) allows the conversation at the well between Jesus and the Samaritan woman to proceed without any interruption (vv 7,9-26) and so paves the way directly for Jesus' subsequent exchange with them regarding the proper meaning and

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<sup>66</sup> The level of the disciples' faith in Jesus, enables them to be his disciples. They saw him as 'the Lamb of God' (v 35), 'the Messiah' (v 41), 'the Son of God; the King of Israel' (v 49). In 2:11 we find an intensification of their faith. The essence of their faith has to be "ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ" (6:69; cf also 16:27,30 and 20:28). Their misunderstanding lies in another area and is not based on disbelief. We must distinguish between 'disbelief' as the opposite of belief and a lack of a 'specific knowledge' which could cause misunderstanding. They are influenced by their frame of reference based on their specific tradition and culture (4:27). They as Jews expected a political Messiah, as is clearly known from the Synoptic Gospels and Acts (cf Acts 1:6). Because of this expectation they cannot understand that Jesus must 'go away'. Therefore most of their misunderstanding can be attached to 'the hour'.

<sup>67</sup> It seems as if a paradox occurs in ch 2. In 2:11 the FE stated that 'his disciples put their faith in him' and in 2:22 (cf also 12:16; 13:7) : "ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς". Schnackenburg (1965:338ff) makes a useful contribution to solving this problem. According to him the sign, which reveals the glory of Jesus, leads those (the disciples) whose faith is ready, to a deeper understanding of Jesus. The question may be whether these disciples of Jesus attain the full insight of faith in the miracle in Cana, since they are still beset by misunderstanding (see footnotes 70 and 71). This statement by the FE indicates that these disciples' faith had received an essential impulse from the sign at the wedding in Cana: 'their faith has grown stronger within them and richer in content.' From the Christological formula 'they believed in him' (πιστεύειν εἰς occurs 36 times in the FG) this growth in faith is clear (Schnackenburg 1965:450).

<sup>68</sup> The information of the disciples given in 4:1-3 is in contrast to the information given in 3:22-24. The indication from 3:22-24 is that Jesus is baptizing, but from 4:1-3 it is only the disciples who are baptizing in the Judean countryside. In the light of this contradiction, and the fact that their baptismal activity is not developed elsewhere in the FG, it seems as if some disciples of Jesus, coming from the school of the Baptist, continue to baptize in order to gain new followers for Jesus (cf 4:1) (Schnackenburg 1965:450). They probably baptized on behalf of Jesus (Hendriksen 1976:146; cf also Carson 1991:209).

<sup>69</sup> Culpepper (1983:116) points out that the disciples here fulfil the role of a rabbi's pupils. They address him as rabbi (1:38,49; 4:31; 9:2; 11:8), spend time together (3:22; 18:1), go to buy food for him (4:8,31), and also baptize (4:2).

nature of 'food' (vv 31-38). In his conversation with them, both a misunderstanding<sup>70</sup> and a broader lack of understanding<sup>71</sup> are quite evident on the part of the disciples. They clearly misunderstand the intended level of Jesus' discourse: they fail to see that Jesus' food is none other than the mission entrusted to him by the Father (v 34), and they fail to grasp altogether the fundamental meaning and significance of the witnessed encounter. It is then Jesus who must tell them<sup>72</sup> on account of their lack of understanding that they themselves are called to take an active part in this mission (v 38) and thus to rejoice with him (v 36). Although their mission is already very much at hand (v 35), they will only begin their missionary work after his departure, when they will be sent out by the risen Lord (17:18; 20:21) and will be guided and supported by the Paraclete (cf 15:26f; 16:7-11). Through his disciples Jesus will save people (Schnackenburg 1965:485f).

The FE presents a counterbalance for the lack of understanding on the part of the disciples regarding the mission of Jesus and that of the disciples. In the testimony of the Samaritan woman to that of many other Samaritans (4:39), the FE indicates that she has reaped what she has not worked for (4:38). The content of the woman's testimony (4:29) relates to that of the first disciples in 1:46 "Ἐρχοῦ καὶ ἴδε ..." Consequently many of these Samaritans believe in Jesus (4:39,42).

### **Part Three: Jesus and the principal Feasts of the Jews (chs 5-10)**

The circle of disciples is almost completely bypassed in Part Three (chs 5-10). It is only in ch 6 that the disciples as a group play a prominent role. They take part in the work of Jesus (6:1-14) and are instrumentally used by the FE to reveal the divinity of Jesus (the Son of Man (6:27,53,62); Holy One of God (6:69))<sup>73</sup>. Except for ch 6, for the rest of Part Three Jesus is in the vicinity of Jerusalem (cf 7:9 and 14). In this Part the principal Feasts clarify why the disciples are almost bypassed. He went to Jerusalem with his disciples in a series of journeys<sup>74</sup> to attend the Jewish Feasts. At each visit to Jerusalem (with two of the miracles he performed there) he was in a conflict situations against the opposition. The FE used these situations so that Jesus could teach the fundamental aspects of faith. This caused the group of disciples to maintain a low profile. Chapter 10 may be taken as an indirect reference to the group of disciples.

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<sup>70</sup> Misunderstanding speaks of the tendency to read the surface meaning of a situation or statement (metaphors), and to miss the deeper level on which Jesus speaks (Siker-Gieseler 1980:209; Culpepper 1983:116,152). Misunderstandings in the case of the disciples are evident in 4:31-33; 11:11-15 and in the case of other people 2:19-21 (Jews); 3:3-9 (Nicodemus); 4:10-15 (Samaritan woman); 6:32-35 (crowd); 6:51-53 (Jews); 8:21-27 (Jews); 8:32-33 (Jews); 8:56-58 (Jews); 9:39-40 (Pharisees); 11:23-25 (Martha); 12:32-34 (crowd).

<sup>71</sup> Lack of understanding occurs where the listeners cannot grasp the literal meaning of Jesus' words (i.e. his departure). This is due to a lack of information or experience. Lack of understanding in the case of the disciples may be observed in 4:34; 6:6-7,19,60-61; 9:2; 11:14,16; 12:1-8,16 (12:20-26 by implication; cf 10:6), and in the case of the Jews 5:17-18; 6:40-43,51-52; 7:33-36; 7:21-22; 8:18-19,24-27; 10:30-33.

<sup>72</sup> A after each misunderstanding and lack of understanding, Jesus has the opportunity to elucidate this. In most cases it comprises revelation about himself.

<sup>73</sup> See Carson (1991:273) for the reasons why the FE includes this paragraph. The whole chapter climactically builds up to this confession. Schnackenburg (1965:13) is of the opinion that the FE probably regards this as a revelation to the disciples. Its purpose is to enable us to appreciate his divine status (ἐγὼ εἶμι).

<sup>74</sup> Scholars such as Bultmann, Schnackenburg, and Segovia infer that the sequence of chs 5 and 6 is in the reversed order. The acceptance of this statement will influence the total number of journeys that take place (cf Segovia 1985:82).

## Chapter 5

In ch 5 the circle of disciples is not mentioned at all during the third journey of Jesus when he went up to Jerusalem for the feast of the Sabbath.

## Chapter 6

The succeeding two appearances of the disciples reveal two misunderstandings (vv 1-15) and a lack of understanding (vv 16-24) on their part. In 6:1-15 Jesus deliberately 'tests' (πειράζων) the disciples on the subject of 'feeding' the approaching crowds; in response, two of them affirm the impossibility of such a feeding on the grounds of either the cost involved (= Philip) or the lack of available 'food' (= Andrew)<sup>75</sup>. The next scene in which we encounter them is in 6:16-21 on their way back to Galilee, when they see Jesus walking on the sea and approaching the boat. Their reaction here is one of fear (cf also 20:19).

Where the disciples initially remain completely in the background during Jesus' long and increasingly hostile conversation, their last appearance in this section provides a counterbalance to the three successive examples of misunderstandings/lack of understanding on their part. After the Galilean crowds<sup>76</sup> completely reject Jesus' claims<sup>77</sup> and abandon him (6:60-66),<sup>78</sup> the disciples openly declare their intention to remain with Jesus (vv 67-68). This appearance ends when they fully and explicitly accept the claims presented by Jesus (v 68) and subsequently reaffirm their previous belief in him (v 69)<sup>79</sup>. This chapter and the Galilean ministry of Jesus ended on an ironic event when many of his disciples turn back and no longer follow him (v 66) while a small group of 'Twelve' do believe (v 69). A few important statements are made in 6:60-71 with regard to the disciples: (i) they are chosen by Jesus (v 70), enabled by the Father (v 65) and given life by the Spirit (v 63). (ii) Because of what happened in (i) they could testify "ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ" (v 69); this also shows that a disciple of Jesus no longer belongs to this 'world' (cf 17:14).

This smaller group of disciples is also collectively mentioned in the FG as 'The Twelve'

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<sup>75</sup> Segovia (1985:97) is correct that the disciples fail to see the present gathering in terms of mission. He believes that both the nature and purpose of the test of Jesus, as well as the given response of the disciples in 6:1-15, should be seen against the background of 4:31-38, and the close agreement between 4:35 and 6:5. According to him the disciples fail to see the intended 'feeding' in terms of Jesus' mission; they fail to realise, once again, that the fields are ripe for the harvest.

<sup>76</sup> The editorial reference in v 59 marks the end of the sermon in the synagogue at Capernaum. The rest of the chapter (6:60-71) no longer talks about 'the Jews' but about the 'disciples' of Jesus, who in the wider sense are subsequently distinguished from 'The Twelve' (6:60,61).

<sup>77</sup> The sign of the feeding of the multitude, as the climax of the Galilean ministry of Jesus, and the appearance of Jesus to his disciples on the lake 'is interpreted by a revelatory discourse which discloses its theological meaning.' This discourse forces the readers to make a decision about faith. It also exposes Jewish unbelief and the crisis in the group of the disciples. Finally it indicates the confession of faith by the Twelve, through Simon Peter (Schnackenburg 1971:14).

<sup>78</sup> Here μαθηταὶ refers to the crowds who have followed Jesus in Galilee because of the signs, but who cannot accept the higher claims presented in the conversation of 6:22-66 (vv 26,30-31,36,41-42,60-61,62,64,66).

<sup>79</sup> Here the disciples are for the first time explicitly designated as 'the Twelve'. Only in 20:24 is Thomas again referred to as 'one of the Twelve'. From 6:67-71 it seems clear that the Twelve are the inner group of disciples which is part of the μαθηταὶ, a larger group of disciples, who follow Jesus.

(δωδεκα),<sup>80</sup> but only 4 times (cf 6:67,70,71 and 20:24). In every case there is a suggestion of forsaking or unbelief in the context. In 6:66-71, Schnackenburg (1971:109ff) indicates, that the contrast between the Twelve who remain faithful to Jesus and the disciples who fall back into disappointment and disbelief is deliberate. But the Twelve (cf 6:67) are forced by Jesus to make a choice. Then Simon Peter comes forward as a spokesman and representative of the more intimate circle of disciples, the group of Twelve (cf 6:8; 13:6-10; 20:2), and gives the crucial answer, "ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ." With this answer the Twelve distance themselves from those who describe his teaching as 'hard' (6:60), and are determined to listen to his words and accept them. This confession is the expression of what the Twelve have found in Jesus over a period of time. If they, according to 6:67-69, are the true disciples it is because of their victory over the σκάνδαλον and because they decided for Jesus. So according to verse 6:70 they are the Twelve whom he has 'chosen' (Bultmann 1941:345).

### Chapters 7 to 9

In chapters 7-9 the disciples maintain a low profile and are almost completely bypassed.<sup>81</sup> This is due to Jesus' intense confrontation with 'the Jews' which dominates these chapters. The only reference to them in chs 7-10 is 9:2<sup>82</sup> as an introduction to the miraculous sign that begins and controls this cycles of events. Here in 9:2 they show that their understanding of sin and retribution is in line with the popular notion that affliction and misfortune and are God's judgment upon a sinner (cf Brown 1975:371; Barrett 1978:356). In this conversation their lack of understanding reveals the disciples' inability to see a specific event in terms of its reference to the 'hour'.<sup>83</sup> Their proposed association of physical blindness with sin (v 2), (in 8:21-30 they would presumably have heard the definition of sin as unbelief), shows that they fail to grasp the real meaning of sin.

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<sup>80</sup> The way Jesus addresses his disciples reveals how the FE perceives the Jesus/disciples' relationship. Jesus calls 'the Twelve' (6:67-69) 'little children' (13:33), 'friends' (15:14,15), 'my brothers' (20:17), and 'children' (21:5). Sometimes Jesus addresses a disciple by name: Peter (1:42; 21:15), and Philip (14:9). According to Siker-Gieseler (1980:211) this suggests a family relationship between Jesus and his disciples. The fact that his disciples are called 'children' suggests that the disciples' relationship to Jesus is similar to the Son's relationship to the Father.

<sup>81</sup> According to 8:12,31; 9:27f the idea of discipleship enters these chapters in a concealed way (Schnackenburg 1975:234).

<sup>82</sup> Two other references to "μαθηταί" occur in 7:3 and 8:31,32. Concerning 7:3 scholars differ as to who these disciples are to whom the brothers of Jesus refer. According to the one group (Barrett 1978:311; Newman and Nida 1980:221), the term refers to a wider group of disciples of Jesus in Jerusalem and not explicitly to the 'Twelve'. 'Disciples' should be understood here in its widest possible meaning, perhaps referring to the many followers of Jesus who had recently turned back. For the other group (Schnackenburg 1971:194) μαθηταί refers to the Judean disciples of Jesus. A legitimate reason here could be that Jesus is mentioned without his disciples. Therefore they could have gone to Jerusalem without him. For a third motivation see the statement made by Segovia (1985:96). I believe that this is a case where no one can say with certainty to whom μαθηταί refers. Every proposal will be no more than speculative and hypothetical.

Concerning 8:31,32 most scholars agree that here Jesus is addressing Jews who have been in the faith for some time (perfect participle), the larger group of Jesus' followers. μαθηταί here relates to discipleship and refers to believers in general. Anyone who remains in Jesus' words will be his disciple. These two verses will be discussed in detail at a later stage.

<sup>83</sup> They fail to see this situation: (i) as an opportunity to reveal the glory of Christ (11:5-16); (ii) as an opportunity for the mission of Christ (to reveal the Father; to bring salvation to this man) and their own role in it (4:31-38; 6:1-15; 9:2-5; 11:5-16; 12:20-26). They also fail to understand the Theological meaning of these events (9:2-5).

According to Segovia (1985:84), 'the disciples have also failed to see the illness at hand in terms of the ongoing harvest.'

### Chapter 10 (by implication)

There is no direct reference to Jesus' disciples in ch 10:1-21,26-29. The "αὐτοῖς... ἐκεῖνοι" in v 6 refers to the Jews in ch 9, who there and elsewhere are the adversaries of Jesus. They are not his sheep and therefore do not hear and understand what he says (Barrett 1978:370; Carson 1991:383).

When Jesus addresses these Jews concerning discipleship, he refers to disciples metaphorically as 'sheep'.<sup>84</sup> In this chapter 'the following'<sup>85</sup> of the shepherd by his sheep (disciples) (vv 3,4) and other sheep (v 16) is stressed, because he leads them (vv 3,4).

The metaphor explains the relationship between Jesus and his disciples from two perspectives, from that of Jesus as well as that of the disciples. New content has been added to this relationship and stresses the essence of it. Jesus (the shepherd) is the one: (i) who knows his disciples for 'he calls his own disciples by name' (vv 3,14,27), (ii) he leads his disciples and 'goes ahead of them' (vv 3,4), (iii) he lays down his life for his disciples (vv 11,15), (iv) he gives them eternal life (v 28), and (v) the Father gives the disciples to him (v 29).

On the other hand (i) Jesus' disciples 'listen to his voice' (v 3,27)<sup>86</sup> because they know his voice (vv 4,14)<sup>87</sup>, (ii) they follow him and will never follow a stranger (vv 4,5,27), (iii) they will never perish (v 28), (iv) no one can snatch them out of Jesus' hand (v 28) or the Father's hand (v 29), (v) they were given by the Father to Jesus (v 29).<sup>88</sup>

Chapter 10 prepares the readers for chs 13-17 where this relationship between Jesus and his disciples will be elucidated by him in more detail and other terms. Some of these aspects also occur in chs 13-17.

### Part Four: Jesus moves toward the hour of death and glory (chs 11-12).

In Part Four (chs 11,12) we find much movement of Jesus and his disciples, although the distances travelled are not as great as was the case in the previous journeys. At the beginning of ch 11 we find Jesus and his disciples crossing the Jordan for safety at a place

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<sup>84</sup> It is clear that the commentators failed in a certain sense to explain the term 'sheep'. According to Bultmann (1941:285) the 'flock' of which Jesus is the shepherd is not a historical entity, but a pre-temporal community, which means that it is also applicable to the historical church. Discipleship occurs implicitly in the discourses on the shepherd (cf Schnackenburg 1975:234).

<sup>85</sup> There is a definitive correlation between 1:35-50 and ch 10. In 1:35ff the first disciples start to follow Jesus and in ch 10 the sheep (disciples) follow the shepherd (Jesus). These two passages are linked together with the occurrence of ἀκολουθεῖ in both texts. In a few cases ἀκολουθεῖ is used in a discipleship context.

<sup>86</sup> The FE contrasts the disciples of Jesus with the Jews who do not want to listen to Jesus (v 26).

<sup>87</sup> At this point the FE parallels the disciples-Jesus' relationship with that of Jesus/Father relationship (cf Kümmel 1974:286f).

<sup>88</sup> The disciples of Jesus are also surveyed from a negative point of view: '...they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice.'

where the Baptist had been baptized in the early days (10:40-42). Here they stay<sup>89</sup> for some days (11:6) until they leave for Judea where Lazarus is raised from the dead. After this miracle Jesus and his disciples withdraw to a region near the desert, to a village called Ephraim, where Jesus stays with his disciples. From there they go to Bethany (12:1) and the next day to Jerusalem where a crowd goes out to meet him as the 'King of Israel' (12:12-15).

In this Part the group of disciples appears more frequently; five times to be precise: 11:1-16,54; 12:1-8,16,20-26. The main issue here is the high incidence of the disciples' misunderstanding (11:11,12) and lack of understanding (11:14-16; 12:1-8,16,20-26).

## Chapter 11

Jesus receives a message that Lazarus is dying (11:1-16) while he and his disciples are still beyond the Jordan (11:5-16). After a two day delay (v 6), Jesus announces his plans to return to Judea.<sup>90</sup> A conversation immediately develops which yet again reveals the disciples' misunderstanding (11:11,12)<sup>91</sup> and lack of understanding (11:14,16) (Segovia 1985:84). Firstly they directly misunderstand the nature of Lazarus' situation (v 11,12)<sup>92</sup>; secondly they lack understanding that the death of Jesus, however awful it may seem, would also effect his glorification and the consummation of his ministry (v 14); and thirdly they misunderstand the real reason for the journey (v 16). It is quite clear that they have not yet grasped the real purpose for the journey<sup>93</sup> but believe instead that it will lead to their own deaths (v 16) (Segovia 1985:84).

The next reference of the disciples indicates that they are ready to go back to Judea with Jesus even if it means dying with him (11:7-16). In contrast to this approach we find that after going to Jerusalem 'to die', Jesus withdrew with his disciples to the region of Ephraim, near the desert, where they stayed for a while, together (v 54).

## Chapter 12

Chapters 1-12 and part four come to a close with Jesus' fourth and final journey to Jerusalem. The disciples are finally mentioned indirectly in 12:1-8 and directly in 12:16,20-

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<sup>89</sup> It is assumed that his disciples were with him according to 11:7.

<sup>90</sup> The fact that Jesus responds is a testimony to his love for the Bethany family (cf vv 5,8). But first of all he sees this challenge as some kind of signal from his heavenly Father (11:4): "ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς."

<sup>91</sup> This misunderstanding in v 12 leads to a revelatory explanation by Jesus about himself in v 13: he has spoken of his death.

<sup>92</sup> Upon the functionality of verse 11 scholars differ. Carson (1991:409) in a list of evidences tries to indicate that the failure of the disciples to discern the metaphorical significance of 'asleep', cannot be labelled as an artificial device. Schnackenburg (1971:409; cf also Barrett 1978:392), on the contrary, is of the opinion that this misunderstanding on the part of the disciples is a stylistic device of the FE. He intends not only to take the discussion further, but also to reveal the distance which separates men from the Revealer. Bultmann (1941:304) agrees with both the abovementioned viewpoints. According to him the double meaning of κοιμᾶσθαι is very old, and a primitive artificial device of the source lies behind this.

<sup>93</sup> His return, with all of the dangers involved, is presented once again in terms of the mission entrusted to him and to the disciples (v 4). Strengthening the faith of the disciples is a constant concern of Jesus, and all the more urgent as the passion approaches (Segovia 1985). The faith that Jesus wants to strengthen is faith in himself, the Messiah, the Son of God.

26. In all three references the theme of 'lack of understanding' on their part, appears, directly in 12:16 and indirectly in 12:1-8, 20-26. This chapter contains no miraculous sign or sustained discourse. The first two narrative sections (vv 1-11, 12-19) report events in which Jesus is honoured by people, even though many (including his disciples explicitly mentioned) do not grasp the significance of what is happening.

In 12:1-8 we read that Jesus is having a meal with other people (probably his disciples were some of those at the table) held in of his honour. At this event Mary anoints Jesus' feet with expensive perfume. It is then that Judas objects to Mary's deed.<sup>94</sup> The disciples could not grasp that Mary was anointing Jesus for his death (12:8). This indicates a 'lack of understanding' on the part of the disciples. At this stage of Jesus' ministry his disciples still do not understand that Jesus is going to die. This 'lack of understanding' is carried over to the next section (vv 12-19).

The FE sees in the entry of Jesus into Jerusalem a testimony of true kingship (18:37). In this sense Jesus is the expected Messiah, the Son of God (1:49). The disciples understand the meaning of this event as little as they understood the meaning of the temple (12:16 cf to 2:22). The FE says that they did not understand the connection with the Zechariah prophecy or the meaning of what the crowd did. They did not realize until Jesus had been glorified, that is, after his resurrection from the dead (2:22) and the sending of the Spirit (cf 7:39)<sup>95</sup>.

Section 12:20-36 starts with a reference to Greeks coming to Philip with a request to see Jesus. He went to tell Andrew and then both went to tell Jesus.<sup>96</sup> Jesus does not respond to the direct request of the Gentiles, but to the situation that their request represents<sup>97</sup> (Carson 1991:436; Schnackenburg 1971:479). Up to this point the 'hour' has always been future (7:30; 8:20), the hour, which in these cases is nothing other than the appointed time for Jesus' death, resurrection, ascension<sup>98</sup> and sending of the Paraclete (cf Brown 1972:541) – in short, his glorification. The requests of the Greeks changes the parameters: *The hour has come for the Son of Man to be glorified*. From now until the passion the 'hour' is an immediate prospect (12:27; 13:1; 17:1).

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<sup>94</sup> Although Judas speaks in verses 4-5, the other disciples, according to Carson (1991: 428), have the same thought. According to Mark 14:4, 'some', and according to Matthew 26:8, 'the' disciples were displeased by the waste of the precious oil, while in the FG it is Judas 'the Iscariot' who makes the remark (Bernard 1963:419 and Schnackenburg 1971:461).

<sup>95</sup> Schnackenburg states (1971:473) 'Auferstehung, "Erhöhung", Geistsendung sind für ihn ein einziges Geschehen der "Verherrlichung" (vgl. 12,23.32). Das "Sich-Erinnern" der Jünger wird durch die "Erinnerung" des heiligen Geistes ermöglicht (vgl. 14,26; 16,14)'.

<sup>96</sup> The hesitation shown by Philip, in his action to go and tell Andrew that the Greeks want to see Jesus, seems to indicate failure to interpret this request in terms of the mission. It seems as if the disciples' reaction in this situation is very similar to their reaction in 6:5-9. This should also be seen against the background of 4:27,31-38. Again the disciples fail to interpret the coming of the Gentiles (Newman & Nida 1980:403; Carson 1991:435) to Jesus in terms of his (as well as their own) mission (Segovia 1985:98).

<sup>97</sup> Cf also 3:2 with 3:3ff. Jesus acts in a similar to when Nicodemus came to him (3:2f). When Nicodemus refers to the signs' performed by Jesus, he starts to confront Nicodemus with the concept of 'born again'.

<sup>98</sup> Although the ascension of Jesus (13:1,3,33,36; 14:1-4,28; 16:5,7,10,16,28; 17:1,5,11,13,24), as well as the sending of the Paraclete (14:15-17,25-26; 15:26-27; 16:7-11,12-15) is implied throughout the LD, the FG ends before the ascension event, as described in Acts 1, takes place.

Jesus sees this approach of the Greeks as a kind of signal that the climactic hour has dawned (v 23). In the following two verses (vv 24,25) Jesus explains that this 'hour' involves his own life and that the same possibilities apply to all disciples (v 26). Although 'serving' and 'following' Jesus may indeed entail the death<sup>99</sup> of the believer, he will be glorified by the Father and will be where Jesus is, with the Father (v 26).

For Schnackenburg (1971:482), the call 'follow me'<sup>100</sup> (12:26) is at the centre of the second saying of Jesus in this section: laying down of one's life in imitation of Jesus. Here, the invitation to discipleship means readiness to face death (cf 13:31-32). 'Hating one's own life' (v 25) means in practice laying down one's life for Jesus, for his name (cf 15:21).

The laying down of one's life, referred to in this text (12:26), is the counterbalance to the misunderstanding/lack of understanding which arises through a misinterpretation of the death of Lazarus, (11:12,13) the death of the disciples (11:16) and the death of Jesus (12:7). Therefore, to become a disciple of Jesus, one must be willing to lay down one's life for Jesus. To reach this counterbalance, the FE introduces the Greeks who want to see Jesus and to whose question Jesus responds by linking it to the theme of death.

### **The Revelation of Jesus to his disciples: Private ministry (13:1-20:31)<sup>101</sup>**

This second section of the FG consists of three parts: chs 13-17, 18-19, and 20<sup>102</sup>. The length of Jesus' discourses (chs 13-17) and dialogues (ch 20:19-31) in the circle of his disciples shows that these are of considerable importance (Schnackenburg 1975:1).

### **Part Five: The last supper (Chapters 13-17)**

Unlike the previous parts, this part is solely concerned with the circle of disciples<sup>103</sup> as they are informed by Jesus what discipleship is all about (Barrett 1978:436; see Tolmie 1992:207-228). The second part of the FG is more complex than the first part concerning the characterization of the disciples, due to the fact that no other characters appear and no movement takes place.<sup>104</sup> It is now only Jesus and his disciples in the upper room. The

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<sup>99</sup> Although there are previous references to the dangers and difficulties connected with the mission of Jesus and his disciples (9:2-5; 11:8,16), this is the very first reference to a possibility of death in their mission.

<sup>100</sup> There is definitely a relation between the request of the Greeks who want to see Jesus (v 21) and the content of Jesus' response (regarding 'following' him) to those who want to serve him (v 26). This relation is also seen in 1:36,37 and people following Jesus after they saw the signs he performed (6:2 cf 6:26).

<sup>101</sup> Most scholars are unanimous that there is a major division between chs 12 and 13 and that there are notable differences between chs 1-12 and 13-21. The following two differences explain the frequency of the disciples' appearances in these two main parts. Firstly, during Jesus' public ministry, as described in chs 1-12, his words and deeds are addressed to a wide audience, provoking a crisis of faith – some believe and some refuse to believe. Chapters 13-17, however, is addressed to the restricted audience, his disciples, who believe that he came from God (16:30; 17:8,25). Secondly, the signs of chs 2-12 anticipate what Jesus would do for men once he was glorified, while chs 13-21 describe the 'hour' of glorification which constitutes a new dispensation.

<sup>102</sup> Reasons for this division see Schnackenburg (1971:1ff) and Brown (1975:CXXXVIIIff).

<sup>103</sup> Although much research has been done from various perspectives on various topics about this part of the FG (chs 13-17), I will highlight only a few relevant aspects about the disciples from these 5 chs. See Tolmie (1992) for a characterization of the disciples in chs 13-17, and Segovia (1991).

<sup>104</sup> It is important to distinguish between the characterization of the disciples and the characteristics of discipleship. The characterization of the disciples in the FG concerns their function and role. Discipleship in

only way to depict the disciples' character is to look at their response to Jesus' example and teaching on discipleship as well as some aspects of discipleship in Jesus' teaching which, in anticipation, characterize them. Two main units may be discerned, both of which take place in the same locus, during the meal in the city of Jerusalem: (i) the meal (13:1-30); and (ii) the Last Discourse (13:31-17:26).

### **The meal (13:1-30)**

In this section discipleship is characterized in terms of a *fundamental opposition between two counterparts, true discipleship as opposed to false discipleship* (cf Tolmie 1992:210). These counterparts highlight the Johannine dualism.<sup>105</sup> Whereas Jesus (who is to be followed) according to his ὑπόδειγμα represents true discipleship Judas Iscariot<sup>106</sup> represents false discipleship. The components of true discipleship in this section can be summarised in terms of: (i) being spiritually cleansed (vv 6-10) and (ii) humble service towards other people (vv 12-17).

(i) The first component of discipleship comes from the first interpretation of the footwashing (vv 6-10). According to v 8 it is impossible to 'have part with Jesus' if a person is not spiritually cleansed. In other words, unless a person is saved by accepting Jesus as his saviour he cannot become a child of God (1:12) and partake in discipleship. This is a prerequisite for discipleship. This fundamental fact is stressed by Jesus through the symbolic act of washing all of his disciples' feet.

(ii) The second component of true discipleship dominates the second interpretation of the footwashing (vv 12-17). Here Jesus provides an example for his disciples which they must imitate. The act of service by the rabbi to his disciples, the disciples must be willing to do for one another (Brown 1972:569). In Jesus' example the foundation is laid for discipleship which comprises a vertical relationship (to give one's life to Jesus--vv 6-10) and a horizontal relationship (to give one's life to people--vv 12-17).

False discipleship, on the other hand, is embodied in the character of Judas who is going to betray Jesus. His decision to betray Jesus is clearly linked directly to Satan (13:2,27). In the case of Judas 'rejected discipleship' would be a more suitable term to describe his actions, for he rejects Jesus. When Jesus washes the feet of his disciples, he includes the feet of Judas Iscariot, but he was not cleansed (cf 6:63-64).

The only other place in the FG where Jesus again tells his disciples (without Judas) that they are clean is 15:3: "ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν". Thus real cleansing comes only through Jesus' revelatory word and through the atoning sacrifice to which the footwashing pointed (Carson 1991:466).

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the FG concerns a new way of life which depicts a particular relationship with Christ. This new way of life is characterized in chs 13-17 and is described by Jesus as futuristic (chs 14-16 are full of conditional statements), which can only realized through the Holy Spirit. Although these characteristics of discipleship are anticipated, they are projected onto the disciples.

<sup>105</sup> The world 'above' and the world 'below'.

<sup>106</sup> This link between Jesus and Judas comes from vv 11 and 27. While Jesus is giving his life to save people (spiritual cleansing), Judas rejects it. Satan, who is Jesus' opponent, now enters into Judas' life.

Another comparison in this section is that the *Beloved Disciple (BD)*<sup>107</sup> represents true discipleship in contrast to *Peter*<sup>108</sup> who fails to be a true disciple in that moment. Where the BD<sup>109</sup> is the one 'close to' (ἐν τῷ κόλπῳ) Jesus, Peter is the one who 'denies' (οὐκ εἶμι)<sup>110</sup> Jesus.<sup>111</sup>

This section further continues to develop one of the important themes in the FG, namely, *the lack of understanding*<sup>112</sup> and *misunderstanding*<sup>113</sup> of the disciples.<sup>114</sup> Within the version of the footwashing the disciples (through Peter) completely fail to grasp the real meaning of Jesus' action.<sup>115</sup> Again this failure is attached to the climactic hour, which will be determined by Jesus' heavenly Father, but has not yet arrived (v 1). Peter objected to Jesus washing his feet.<sup>116</sup> As the disciples cannot yet comprehend how the one whom they venerate as the Messiah must go to the cross, so they cannot understand the richly symbolic acts that anticipate it.<sup>117</sup> Peter and the others will understand after these things

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<sup>107</sup> A new character appears -- the BD. He is mentioned for the first time in 13:23-25. He appears close to Jesus in the LD. Here the FE defines his relationship with Jesus and Peter. He is characterized in contrast to the other Johannine characters -- he is the ideal disciple, the paradigm of discipleship. He has no lack of understanding (except 13:28; 20:9) and objections (Culpepper 1983:121) and follows Jesus to the end (19:26).

<sup>108</sup> In chs 18,20,21 Peter and the BD are in most cases mentioned together, Peter as the one who fails and the BD as the one who succeeds in following Jesus.

<sup>109</sup> The relationship between the BD and Jesus is described in the same way as the relationship which exists between the Son (Jesus) and the Father (1:18). As Jesus lies εἰς τὸν κόλπον of the Father, so the BD lies ἐν τῷ κόλπῳ of Jesus.

<sup>110</sup> Cf 13:38 with 18:17,25. Although these texts concerning Peter are not part of section 13:1-30, Peter definitely linked with the BD in 13:1-30.

<sup>111</sup> The BD is characterized by the pronoun 'beloved' (in Greek the verb ἠγάπα), where love refers to the nature of discipleship. Peter, on the other hand, rejects 'love' through his unwillingness to have his feet washed by Jesus.

<sup>112</sup> The following texts refer to the *lack of understandings* on the part of the disciples which occur in the LD 13:8-9,21-22,24-25,27-29,36-37; 14:5,21-22; 16:17-18.

<sup>113</sup> 14:7-8 is the only misunderstanding in the LD and concerns the sight (and knowledge) of the Father.

<sup>114</sup> In this section the frequency of 'lack of understanding' intensifies due to the increase of this tendency. The lack of understandings are solely concerned with the events of 'the hour'--which indicates the meaning and nature of Jesus' departure and return. During the public ministry of Jesus (chs 2-12) 'misunderstanding' and 'lack of understanding' is applied by the FE to reveal Jesus' identity and relate to the soteriology.

<sup>115</sup> Peter fails to understand the fundamental meaning of the washing (13:6b); this failure to understand is sharpened by his refusal to submit to the washing (13:8a); finally, faced with Jesus' severe threat in 13:8b, Peter proceeds to ask for a complete washing, and again fails to understand -- though from a different perspective -- the character of the footwashing (13:9).

<sup>116</sup> Siker-Gieseler (1980:209) draws attention to the disciples as objecting to Jesus on certain occasions. Each objection arises from an implicit misunderstanding (lack of understanding). In the first part of the FG (2-12) the objections come from the wider circle of disciples (6:60; 8:33; see also Judas Iscariot who is claimed to be a false disciple 12:4). In the LD objections came only from one of the inner circle of disciples, Peter (13:6,14; cf also 20:25 in the case of Thomas).

<sup>117</sup> The twofold meaning of this section which Peter could not understand is so significant: (i) Through the work of Jesus, God has cleansed a people for Himself. Sin, even the ultimate apostasy of Judas, still remains possible (cf 1 John 5:16). (ii) The disciples and servants of Jesus, who is their teacher and Lord, must follow

(μετα ταυτα). To some extent, the disciples' failure to understand, in this section, is similar to the previous examples in 2:13-22 and 12:12-19. From this section it is clear that the disciples do not understand what discipleship is,<sup>118</sup> therefore it was necessary for Jesus to provide them with a concrete example.<sup>119</sup>

In the following unit (vv 22-26; cf also vv 10-11,21), the disciples clearly again misunderstand the nature of Jesus' command to Judas (v 27), failing to connect it to the act of betrayal itself (vv 28-29).

The actions of two members of the inner circle of disciples (Peter and Judas), predicted by Jesus, contribute to the extremely negative characterization of the disciples. Peter denies and Judas betrays Jesus. These acts are counterbalanced by the FE introducing the BD into ch 13. He develops the stature of this BD in contrast to the failings of the disciples. Although the BD also fails to understand (13:24f), he later becomes the paradigm of a true follower of Christ.

### **The last discourse (13:31-17:26)**

In this section, the disciples are not characterized differently from the way in which they are characterized in chs 1-12. They still grow in faith and misunderstandings/lack of understandings still appear frequently. The only marked difference here is that they are characterized as being learners of Jesus,<sup>120</sup> while in chs 1-12 they are more emphatically depicted as followers of Jesus. This will become clear from the following paragraph. All the new teachings of Jesus in this section are directed to demonstrating how the disciples should live and what will happen to them in future.

Related to the disciples' lack of understandings are the questions they as the inner circle

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his example. This example consists of showing the same humility, in fact, taking up the cross and following Jesus. If they do this, they will share his authority. Thus all the disciples of Jesus are his responsible envoys, and if they would share his dignity they are obliged to copy his humility and service. To receive a disciple sent by Christ, is to receive Christ; to receive Christ is to receive God (v 20) (cf Barrett 1978:437).

<sup>118</sup> To the disciples' lack of understanding, a new dimension is added, namely, to understand what discipleship comprises, for in the LD discipleship is combined with the departure of Jesus. If Jesus' departure implies discipleship, then it means that if the disciples do not understand what the glorification of Jesus means, they will neither comprehend what discipleship means.

<sup>119</sup> The actual counterbalancing of the disciples' failure to understand will come when the Paraclete comes. One of the principal tasks of the Spirit, after Jesus is glorified, is to remind the disciples of the teaching of Jesus and to help them grasp its significance and thus to teach them what it means. Indeed, the FE himself draws attention to things that were remembered and understood only after the resurrection (2:19-22; 12:16; cf 20:9). The ministry of the Spirit was not to bring a qualitatively new revelation, but to complete the revelation brought by Jesus himself (Carson 1991:505). According to Segovia (1985:87) the discourse, on the one hand, reaffirms the position that complete understanding is in fact impossible for the disciples prior to 'the hour'. Complete understanding is only possible after the resurrection because of the Paraclete that will teach them all things and remind them of everything Jesus has said to them (14:26). It is true of this section as a whole, that where Jesus is rejected in chs 2-12, the rejection is balanced by an exhibition of the blessedness of those who believe (Dodd 1980:403) even if their belief in these chs is partial and inadequate.

<sup>120</sup> The term "διδάσκαλος" appears twice and "ὑπόδειγμα" once in ch 13 to stress this point.

ask after Jesus has withdrawn with them (11:54).<sup>121</sup> All the questions<sup>122</sup> are addressed directly to Jesus. The disciples mostly ask for information (13:25,36; 14:22) and clarification (13:6,37; 16:17,18; see also 21:21). These questions are concerned with the departure of Jesus from the world. The disciples want to know *where* Jesus is going (13:36; 14:5) and *how* they can continue to be his disciples after his departure (13:35; 15:8).<sup>123</sup> They also want to know what Jesus means by 'a little while' when he says, "Μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με."

It seems clear that all the questions are about the status of the personal relationship between the disciples and Jesus. How will this relationship endure if he goes away?<sup>124</sup> These questions clearly show the disciple's concern as to how they can continue to be disciples of Jesus when he is physically absent.

From these questions posed by the disciples and Jesus' response to them another dualism arises. Instead of *true discipleship* versus *false discipleship* the dualism (opposition) in this section comprises *discipleship* versus *being part of the world* (cf Tolmie 1992:). In the sense of the Johannine dualism, the conclusion drawn from this would be that discipleship would relate to the 'heavenly'. It would further mean that the 'heavenly' would exist in the 'earthly' through discipleship. As Jesus brought the qualities of the 'heavenly sphere' to 'earth' through his incarnation (1:1-18), discipleship will be a new way of life, relating to the qualities of the 'world above'.

The main theme of this section is the departure of Jesus (cf also Brown 1975:CXXXIX).<sup>125</sup> When Jesus wandered the earth he had disciples following him. His presence in the world is contrasted with his absence, but relates to discipleship. When he departs his disciples will continue his mission which again stands opposed to being 'part of the world'. Therefore the characterization of discipleship relates to the departure of Jesus. The characteristics can be grouped in the following categories:

- *The relationship of the disciples with Jesus*: this relationship is described from different perspectives. The disciples will receive peace from Jesus, be in Jesus, have joy, be chosen by Jesus, be appointed by Jesus, be called Jesus' friends, will remain in Jesus and in the love of Jesus, will keep the commands of Jesus, will have the prospect of future revelation and of seeing Jesus again (this will change their grief into joy -- 16:19-24), the Paraclete<sup>126</sup> will live in them.

- *The status of the disciples*: they will be faithful men (will have knowledge), will have

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<sup>121</sup> Once they were represented by Peter (13:6; see also 6:69 and 21:21).

<sup>122</sup> Only in 16:17-18 the question is not directed to Jesus, but arises within the circle of the disciples.

<sup>123</sup> It becomes clearer that to remain a disciple of Jesus, a person has to *follow* the *teaching* and *example* of Jesus in his absence and be *involved* in his mission -- this is discipleship.

<sup>124</sup> The second division, which narrates what will happen from the Thursday evening of the Last Supper until the appearance of Jesus to his disciples after the resurrection, has all through it the main theme of *Jesus' return to his Father* (13:1; 14:2,28, 15:26; 16:7,28; 17:5,11; 20:7). This return then means the 'glorification of Jesus' (13:31; 14:17; 17:1,5,24). This comprises that the resurrected Jesus will appear to his disciples as Lord and God (20:25,28).

<sup>125</sup> In 13:1 it is written that "εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα," In 14:2 Jesus said πορεύομαι ἐτοιμάσαι τόπον ὑμῖν.

<sup>126</sup> The 5 texts concerning the Paraclete in the LD will be investigated later in this chapter.

eternal life, will have peace (16:33), joy, unity, glory, will belong to the Father and Jesus and will experience sanctification.

- *The works of the disciples:* they will perform greater deeds, bear fruit, witness,<sup>127</sup> be sent into the world.

- *The attitude of the disciples* will be that of obedience.

The consequences of being obedient to Jesus' appeal are: the disciples will bear more fruit (15:5); they will be where Jesus is (13:36; 14:3; 17:24); will be loved by the Father and Jesus who will show himself to them (14:21); they will do what Jesus has been doing, even greater things (14:12); Jesus will do whatever they ask in the name of Jesus (14:13,14; cf 15:7,16); they will be the friends of Jesus (15:14); Jesus will remain in them (15:4); they will come to fuller understanding (16:29-30); and finally all men will know that they will be his disciples (13:35; 15:8); God will be glorified.

Jesus is still physically present with his disciples during this discourse, but his time is running out. His anticipated absence is expressed in the words he directed to Peter “Ὅπου ὑπάγω οὐ δύνασάι μοι νῦν ἀκολουθῆσαι...” (13:36) and to the disciples as a group “πορεύομαι ἐτοιμάσαι τόπον ὑμῖν” (14:2), “Μικρὸν καὶ οὐκέτι θεωρεῖτέ...” (16:16) and his whole prayer in ch 17.<sup>128</sup> But he promises the disciples that he will remain with them through the Paraclete. His presence will not be physical any more but spiritual. After the glorification of Jesus the disciples will be transformed by the Holy Spirit to partake in future discipleship.

Contrary to discipleship is 'being part of the world'. Throughout this section it is implicitly clear and explicitly stated by Jesus that the disciples are still in the world (17:11) but not of the world any longer (17:14). Those who will be part of the world will be unable to receive the Paraclete, or to see Jesus. They will deny Jesus, will have 'worldly' peace, Jesus will not pray for them (17:9), they will be lost (17:12), and will hate the followers of Jesus (17:14,15).

Some of the actions undertaken by Jesus are directed to prevent his disciples from becoming part of the world': (i) He is going to prepare a place for those who belong to him (14:1-4) to be with him at a later stage (13:36; 14:3; 17:24), (ii) through his glorification Jesus will enable the disciples to partake in his life and (iii) through the sending of the Paraclete the disciples will be kept apart from the world. (iv) Finally, Jesus asks the Father to protect his disciples from becoming part of the world (17:11,15). The disciples' protection by God forms an important part in the performance of discipleship.

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<sup>127</sup> In 4:34-38 Jesus reminds his disciples about their task of witnessing. This theme has been taken up in the LD again. The witness in ch 1 was voluntary, while here in the LD it is a command from Jesus himself to his disciples (15:27; 17:18; 20:21). The disciples are shown as testifying and pointing to Jesus. Already in ch 1 the first disciples' testimonies concerning Jesus led others to Jesus who also became his followers. They testify to the significance of the person of Jesus. They confess Jesus to be 'the Son of God,' 'the King of Israel' (1:49); 'the Holy One of God' (6:69); 'come from God' (16:30); 'My Lord and my God' (20:28); and the one who knows everything (16:30; 21:17). Only John the Baptist confesses Jesus as 'the Lamb of God' (1:29,36). In most cases the confessions are made in terms of titles. Little substantial content and meaning come from their lips, while the opposite happened in the 'I am' confessions of Jesus (6:35; 8:12,23-24,58; 10:7-14) (cf Siker-Gieseler 1980:209f).

<sup>128</sup> The departure of Jesus is central in the FG: 13:3,33,36; 14:1-4,18,19,28; 15:26-27; 16:5,7,10,16-19,28; 17:1,5,11,13.

Discipleship can be formulated as 'not being part of the world' as Jesus was never part of the world. Therefore, because of their relationship with Jesus, they may experience the same sort of hatred,<sup>129</sup> persecution and killings (15:18-18:4). The hatred towards the disciples will culminate in attempts to kill them (16:2). Because of 'not being part of the world' and because of 'Jesus' absence' the disciples have the task of testifying about Jesus to those who are 'part of the world'.

In the previous division (chs 1-12) we saw that the Jews are depicted as the enemy, but in this division (chs 13-17) 'the κόσμος' is substituted for the Jews. The term κόσμος occurs more frequently in this Part. The contrast between the disciples and the world, a frequent theme in these chapters, is now strongly brought out (Barrett 1978:463). By the explicit contrast of the disciples and Jesus with the world (15:18-16:4) the FE intensifies the concept of discipleship as not being part of the world.

So the disciples remain in the world in a physical sense but must not become part of the world in a spiritual sense (cf 17:11-15). To accomplish this Jesus gives his disciples specific new promises and explicit instructions: *Specific promises*: he is going to prepare a place for them (14:3), he will come back (14:3) and take them to be with him so that they may also be where he is (14:3); they will perform Jesus' own works and even greater works (14:12); they will be granted any request made in Jesus' name (14:13-14; 16:23-4 cf 15:7); they will be given the Paraclete who will stay with them forever (14:16-17a,25-26; 15:26); they will be loved by Jesus (14:21) and the Father (14:21,23); they will receive Jesus' self revelation (14:21); they will become an abiding place for both Jesus and the Father (14:23); they will receive peace from Jesus (14:27; 16:33); if they remain in him and he in them, they will bear much fruit (15:5); their grief will turn to joy (16:20); cf ch 17 also. Quite a lot of these promises coalesce around the promise of the mission of the Paraclete. Therefore their belief and understanding of Jesus, his works and sayings are important for they have a task awaiting them: unfortunately their belief and understanding was incomplete prior to 'the hour'.

*Explicit instructions*: Jesus has set his disciples an example which they have to follow (13:15). He gives them a new commandment to love one another (13:34; 14:15; 15:12,17; cf 14:21,23) and to remain in his love (14:15,21,23; 15:10); he wants to bear fruit (15:8); he sends them into the world (17:18; cf also 20:21) with a specific instruction and a specific promise: If the disciples remain in him, he will remain in them (15:4); they will also bear much fruit (15:5).<sup>130</sup> Indirect and implied instructions are that they should be sanctified (17:17) and live in unity with God (17:21) and one another (17:23).

In the LD two important texts describe how a person can be identified as a disciple of

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<sup>129</sup> The world's hatred is directed towards: the Father (16:23), Jesus (15:18,25) and the disciples (15:18,19) (Tolmie 1992:220).

<sup>130</sup> It is striking that Jesus makes several miscellaneous conditional statements to the disciples. Of the 38 occurrences the conditional statements in chs 2-12, 23 concern the redemption of the disciples (3:3,5,12,27; 4:48; 6:44,51,53,65; 7:37; 8:24,36,51,52; 10:9; 11:9,10,40,48; 12:24,24,32,47), 3 are not applicable (3:2,11; 7:5), 8 relate to Jesus (5:19,31,43; 6:62; 7:17; 8:16,54; 9:22) and only 4 concern discipleship (8:31; 9:31; 12:26,26). Of the 16 conditional statements in chs 13-21, 12 concern discipleship (13:17,35; 14:14,15,23; 15:4,4,6,7,7,10,14; 16:77), 1 relates to Jesus (14:13), 2 to the paraclete (16:7,7), 5 appear after ch 17, and only one has to do with salvation (13:8). Our conclusion is that in the first division (chs 2-12) of the FG the conditional statements concern salvation and in the second division (chs 13-21) they concern discipleship.

Jesus:<sup>131</sup> people will see it in the disciples' love for each other (13:35) and when they, the disciples, bear much fruit (15:8),<sup>132</sup> through remaining in Jesus (15:5). Both cases have a Christological basis. But the essence of discipleship is described by the FE using the comparative particle 'καθώς', to link the behaviour of the disciples to that of Jesus (17:18; cf also 20:21). The parallelizing of the relationship between the Father and Jesus on the one hand, with the relationship between Jesus and his disciples provides a deeper insight into the essence of discipleship. This will become clearer at a later stage in this chapter.<sup>133</sup>

### Part Six: The Passion Narrative (Chapters 18-19)<sup>134</sup>

The group of disciples appears only once in this part (18:1-12), while Simon Peter as an individual receives prominence in his three denials of Jesus (18:15-18, 25-27), the BD appears in 19:26,27 and Joseph of Arimathea, also called a disciple of Jesus, in 19:38.

### Chapter 18

This part starts with the disciples following Jesus to an olive grove beyond the Kidron Valley. The indication in v 2 "ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ"<sup>135</sup> confirms the close relationship which exists between them. But notwithstanding this, the negative portrayal of the disciples reaches a climax<sup>135</sup> when Judas betrays Jesus (18:2) and Peter denies<sup>136</sup> him three times. A paradox is experienced here one of his inner circle of disciples (Judas Iscariot) delivers him to the authorities to be crucified later.

On the other hand, Peter's armed resistance in striking the high priest's servant (18:10),<sup>137</sup> despite Jesus' repeated willingness to be arrested, again indicates the disciples' failure to understand (Carson 1991:579). This indicates that Peter (as well as the other disciples) still does not realize what Jesus' 'hour' involves and therefore tries to prevent it.<sup>138</sup>

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<sup>131</sup> In the first Division of the FG (chs 1-12), there are two texts which explicitly refer to discipleship: 8:31 and 12:26. These four texts (8:31; 12:26; 13:35; 15:8) will be discussed in more detail at a later stage in this study.

<sup>132</sup> The consequence of not bearing fruit will be to be taken away (cut off) from the vine (15:2).

<sup>133</sup> Tolmie (1992:223) agrees, by implication, that most aspects concerning discipleship mentioned in the LD, appear in Jesus' prayer in ch 17, 'this section has the largest number of components associated with discipleship.' Jesus deals with this major concern in ch 17 where all the themes of the FG converge. Ch 17 will be discussed in detail at a later stage.

<sup>134</sup> In the Passion and Easter narrative the FE follows the tradition -- cf Mt 26:47-56; Mk 14:43-50; Lk 22:47-53 (Bultmann 1941:489f), but with a few exceptions.

<sup>135</sup> In this climax the predictions of Jesus are fulfilled.

<sup>136</sup> Peter's denial of the work to which Jesus, at this moment, has consecrated himself, is entirely in line with the Synoptic evidence as to the failure of the disciples to comprehend the Passion when it was announced to them (Mk 8:31-33; cf Jn 13:6-10) (Carson 1991:579).

<sup>137</sup> The FG alone has the name of the disciple (Simon Peter) and the slave (Malchus) involved. According to Sanders & Mastin (1975:386) this difference must be regarded as independent developments of the tradition.

<sup>138</sup> Segovia (1985:100) correctly points out that this is the third time that Peter's response steers to the rejection of Jesus' 'hour'. It happens in 13:8a for the first time where Peter refuses to submit to the washing; in 13:37 he does not want to allow Jesus to depart without him; and then here in 18:11a he does not want to allow Jesus to depart.

From ch 18:15ff we read that Peter and another disciple<sup>139</sup> were following Jesus. They were the only two mentioned as following him. The 'other disciple' passes the test of discipleship. Seen symbolically, he goes the furthest with Jesus, 'he went with Jesus into the high priest's courtyard'. Peter, symbolically seen, fails the test of discipleship, for he denies him. The sad lapse of Peter is not that he disowns his Lord, but that he does so as an intimate disciple of Jesus (Culpepper 1983:120).

## **Chapter 19**

On contrast to Peter it is the BD again who is introduced by the FE as the counterbalance to the disciples. Where Peter, in the previous chapter, tries to do good and rescue Jesus, but totally fails, it is in ch 19 that the BD alone, of all the disciples, who is mentioned as standing at the foot of the cross. He keeps on following Jesus up to the cross (v 26). It is to him that Jesus entrusts his mother (v 27). According to Culpepper (1983:121f) 'together, mother and son, they form the nucleus of the new family of faith. Although the other disciples let him down when he needs them, he calls them τοὺς ἀδελφούς μου (20:17) and designates that they are from now on members of his family; all believers are the children of God' (1:12).

## **Part Seven: The Risen Jesus (Chapter 20)**

The disciples, in contrast with the previous part, play a very prominent part (20:2-9, 17-18, 19-29).<sup>140</sup>

### **At the tomb (20:1-18)**

Only two disciples are mentioned in this section, each with a specific function. Apart from Simon Peter, 'the other disciple', the one Jesus loved<sup>141</sup> is also mentioned. Since he played a decisive role in the FG, he is introduced as the first to inspect the tomb. Schnackenburg (1975:365) is correct that the FE wants to have the BD present at the tomb's inspection in order 'to emphasize his exemplary faith' (v 8).

This 'other disciple' runs faster than Peter and arrives at the tomb first (v 4). At the end he is the one who "εἶδεν καὶ ἐπίστευσεν" (v 8). Verse 9 is merely an explanation which puts his faith in a still clearer light. Peter, on the other hand, is not presented here in a negative sense at all. From the situation sketched at the tomb, it is clear that Peter determines what the situation in the tomb is. For the question of resurrection this is extremely important -- what Peter saw is enough to legitimate the conclusion that Jesus has risen (vv 6,7).

The theme of 'a lack of understanding' appears again. Here their lack of understanding reaches a climax. The report by Mary about her discovery (v 2),<sup>142</sup> as well as that of the two disciples later on where they concretely saw the empty tomb, does not convince them that Jesus' predictions (2:20; cf 16:16) had been fulfilled (v 9). Thus, neither Peter nor the BD correlates the report of Mary Magdalene (v 2), or their own findings, with the previous

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<sup>139</sup> The 'other disciple' with Simon Peter is not identified. Traditionally this person has been identified with the 'BD'.

<sup>140</sup> This verse indicates that neither Peter nor the BD (as well as the other disciples as seen from 2:22 and 12:16) even up to this point, understood 'from Scripture that Jesus had to rise from the dead.' (cf Segovia 1985:100; Carson 1991:639).

<sup>141</sup> This is the third passage in which he appears (cf 13:26; 19:26).

<sup>142</sup> Even with Mary, who functions as a prototype of discipleship, lack of understanding occurs.

announcements of Jesus about his death.<sup>143</sup>

In 20:17 Jesus, in his conversation with Mary, sends her with a message to the disciples to inform them that he is returning to his Father. In his message to them Jesus calls his disciples by a new name, namely, ἀδελφούς: a new relationship requires a new name, a name even more intimate than “φίλοι” (15:14).<sup>144</sup> Brothers belong to the same family. In a spiritual sense God is only the Father of those who have been chosen by Him and who have accepted Jesus (1:12) into their lives. In his pronouncement “Ἐναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν” (20:17), Jesus emphasizes the closeness of fellowship between himself, his Father, and his disciples. But in this utterance there is also a clear distinction. His sonship differs from theirs (Barrett 1978:566); hence he refers to *my* Father and *your* Father.<sup>145</sup> But through his glorification, the disciples of Jesus come to share in his sonship to the Father (Carson 1991:645).

### **Where the disciples are gathered (20:19-31)<sup>146</sup>**

This section is probably (in correlation with 17:17-19), the climax of the FG. The risen Jesus, appears to his disciples who are in fear (v 19,26), and blesses them (three times) (vv 19,21,26) with “Εἰρήνη ὑμῖν”. Afterwards his disciples, through Thomas, confess that Jesus is *Lord* and *God*. Finally the disciples are commissioned and inspired by Jesus for discipleship: to continue the mission of Jesus (20:21-23) – to reveal the Father and to bring salvation to the world. For this task they are totally dependent upon their Lord (Culpepper 1983:119).

This part of ch 20 confirms the status of the disciples as ‘children of God’ and their future roles. The disciples are finally commissioned and inspired for discipleship (20:21-23). The work of Jesus, to reveal the Father and to take away the sin of the world, will be continued by the disciples. To accomplish this formidable task they will be totally dependent upon the risen Lord<sup>147</sup> (Culpepper 1983:119). Jesus then gives them authority and sends the Holy Spirit to accomplish this task (v 23).

Jesus' appearances in ch 20 (and 21) fulfil the promises made in the FG and especially in the LD (16:16): Jesus' return to his disciples (vv 19,26; cf 21:4ff); he commissions the Holy Spirit (v 22)<sup>148</sup> and extends to his inner group of disciples his role and function ‘in’ and

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<sup>143</sup> Jn 20:9 indicates that the disciples fail (as in 2:13-22; 12:12-19) to see the events at the tomb as the fulfilment of Jesus' predictions.

<sup>144</sup> In the FG the disciples were never called ‘children of God’, and none of them call God ‘my Father’. It is only in 1:12, in a general sense, that the FE refers to believers as τέκνα θεοῦ.

<sup>145</sup> See 1:14 for this distinction. Jesus is the Son of God by nature and the disciples by adoption (Hendriksen 1976:456).

<sup>146</sup> This section will be investigated at a later stage.

<sup>147</sup> This dependence is clear from the fact that the disciples could not even convince one of their own (Thomas), that they have seen the Lord (20:25).

<sup>148</sup> The fundamental reason for the disciples' incomprehension, has become clear to the reader. Without receiving the Spirit the disciples could not perceive. Therefore Jesus bestows the Spirit on them. The Spirit forms the bond between Jesus and the disciples (Schnackenburg 1975:386).

'towards' the world. In v 21 the mission of the disciples is constituted<sup>149</sup> and sin is now redefined in terms of this mission (Segovia 1985:89). For the first time the disciples understand the events of the 'hour' and glorification of Jesus, as well as their future role: the continuation of the mission of Jesus (Carson 1991:656).

Finally, their belief in Jesus is stressed (compare v 25 with v 27-29). The disciples now perceive Jesus' full status as the unique representative, the special agent of God.

### **Epilogue (21:1-25)**

The disciples appear right through this chapter. The events taking place here are somewhat strange. Only 7 of the 11 disciples are referred to. Where the other 4 are, is uncertain. The fishing expedition of the disciples plainly reveals their uncertainty, which contrasts sharply with their assurance that they have seen the Lord (20:25,29). Logically speaking, one would expect, after Jesus' appearances to them, that they will have gone out with excitement to witness to the whole world that Jesus has resurrected and that they have seen him. Unfortunately they do not.

Even in the last chapter the FE portrays the disciples negatively. They cannot catch any fish<sup>150</sup> until the risen Jesus arrives, or cannot even realise that it is Jesus standing on the shore. Jesus has to perform another miracle before they can recognise him. The counterbalance lies in the meal which reflects the intimate relationship between them, and also in the two imperatives "ἀκολουθεῖ" (v 19,22) and the BD already "ἀκολουθοῦντα" Jesus (v 20). It seems clear that the FG starts with the 'call to discipleship' (1:35-51) and ends with it, (21:15ff, especially vv 19 and 22 where "ἀκολουθεῖ" is used) in order to emphasize this concept. It is only through discipleship that the purpose of this gospel can be achieved.

The responses of Peter and the BD to Jesus in the scene at the lake confirm Peter's leadership and pastoral roles and the BD's special relationship to Jesus, his discernment, and his reliability as a witness.

From verses 24,25 it is clear that the BD is the link with Jesus. He is above all the one who has borne true witness, he reminds the others of all that Jesus said and did (20:30; 21:25), he is the epitome of the ideal disciple. 'In him belief, love, and faithful witness are joined. He abides in Jesus' love, and the Paraclete works through him' (Culpepper 1983:122f).

## **3.4 Conclusions**

### **3.4.1 A qualitative aspect**

The noun μαθηταὶ is used as a class noun to indicate a specific group of people. The frequent appearance of the genitive form of the definitive pronoun (αὐτοῦ)<sup>151</sup> used with

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<sup>149</sup> See also Segovia 1985:102, footnote 71.

<sup>150</sup> It is possible that some of the disciples' thoughts were beginning to turn to their former occupation (from the Synoptics it is clear that some of them were fishermen) now that they have lost the presence of Jesus (cf Morris 1975:861).

<sup>151</sup> 2:2,11,12,17,22; 3:22; 4:2,8,27; 6:3,8,12,16,22,24; 9:2; 12:4,16; 13:5,23; 16:17,29; 18:1,2,19,25; 20:26,30; 21:2; cf 6:60,61,66; 7:3.

μαθηταί, the genitive of possession (μαθητῶν),<sup>152</sup> the personal pronoun in dative form (ἐμοί)<sup>153</sup> qualifies this group in a narrower sense<sup>154</sup>. These pronouns refer to Jesus. Hence they are the disciples of a specific person, Jesus, the Christ, the Son of God (cf 20:31).

In chs 2-12 it seems that the Jews are Jesus' opponents. Yet in the midst of this opposition, paradoxically, the inner circle of disciples continues to follow Jesus and to reaffirm their earlier belief (2:11) in him (6:67-71) over and against even the larger group of disciples who desisted from following Jesus (6:60-66). The way the disciples are portrayed in chs 13-17, identifies them as those who have already decided to keep on following Jesus. Whereas some of Jesus' followers choose to leave him, these twelve decide (with the exception of Judas Iscariot) to keep on following Jesus (cf Tolmie 1992:265).<sup>155</sup>

Thus because of their decision for Jesus they are separated from the other 'disciples' (6:60,61,66) by the title, 'Twelve', and their confession "ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ" (6:69). They are characterized by the FG as being an exclusive group, the disciples of *Jesus*, with whom Jesus, when the time of his death approaches, goes into seclusion (chs 13-17).

All the indications in the FG are that the disciples are almost always with Jesus<sup>156</sup> and accept Jesus' claims and remain bound to him (except Judas Iscariot) in a continuing bond (17:26).

The majority of μαθηταί-texts indicate a group of disciples in the narrower sense (2:2; 4:2; 6:3, etc), a group of twelve more closely related to Jesus. This statement is supported by a specific designation (ὃ δέδωκάς μοι) and another title (δωδεκα) that these 'Twelve' are an intimate group of disciples following Jesus. The article ὁ of the phrase ὁ δέδωκάς μοι refers primarily in some cases<sup>157</sup> to the 'Twelve'<sup>158</sup>.

This qualitative distinction presents a deliberate contrast between the disciples as believers and non-disciples (those who reject the claims of Jesus). As the FG develops, each part of it differentiates and separates further and further the circle of disciples from the unbelieving 'world'. In the first two Parts (1:35-51; 2-4) the disciples perceive Jesus

<sup>152</sup> 6:3,8; 11:54; 12:4; 13:5,23; 16:17; 18:2,17,18,25; 20:30; 21:12.

<sup>153</sup> 13:35; 15:8. In another conditional statement μοῦ is used (8:31) and in 7:3 σου.

<sup>154</sup> 29 times αὐτοῦ is used, 2 times ἐμοί, once σου and μου with the plural nominative pronoun μαθηταί. The genitive form of μαθηταί occurs 28 times out of the 77 texts where μαθηταί occurs. 13 times it is a genitive of possession. Thus a strong indication of possession figures here.

<sup>155</sup> It must also be bore in mind that they were chosen by the Father (6:39,65; 17:6,9,24) and called by Jesus (10:3).

<sup>156</sup> The following texts are direct indications of the disciples together with Jesus: 2:2,11,12; 4:2,8,27-38; 6:3-15,21,67-70; 9:2; (10:3,4 by implication); 11:7:16,54; 12:(1-8 by implication) 16,22; 13:1-17-26; 18:1-11. After his resurrection Jesus appears 3 times (20:19-23,26-29; 21:4-23) to his disciples.

<sup>157</sup> The use of the expression, "ὁ δέδωκάς μοι" (and flexions) in other texts, indicates that Jesus is thinking of all those who have been given to him by the Father in the eternal decree of election. They have been chosen by the Father as a gift to the Son (hence, subsequently *drawn*; 3:27; 6:37-39,65; 13:3; 17:2,6-9,24; 18:9; cf 1:13; 3:21,35; 6:29,44; 12:37ff; 19:10-11).

<sup>158</sup> Jn 17:6-9,24; 18:9 (cf also 6:37,39; 17:2)

immediately in terms of the traditional Jewish Messianic expectations (1:41)<sup>159</sup> while no such understanding takes place among the Jews of Jerusalem (chs 1-3).<sup>160</sup>

This contrast intensifies in Parts three (chs 5-10) and four (chs 11-12) where the hostility towards Jesus, from the Jewish quarter, increases. While the disciples continue to follow Jesus and reaffirm their belief in him (6:69) the Jews reject Jesus, and finally come up with a plot to kill him. (11:45-53).

In Part five (chs 13-17) the contrast intensifies even more when Jesus is alone with his inner group of disciples. The opposition now becomes the 'Cosmos'<sup>161</sup> and the disciples are also mentioned as experiencing rejection and persecution (15:18-16:4; 17:14,15).

In Part six (chs 18-19) the theme of separation reaches a climax. The Jews crucify Jesus.<sup>162</sup> When Jesus appears to his disciples (20:19) their faith matures. While the Jews try to stop the ministry of Jesus, the disciples are going to continue the ministry of Jesus through discipleship.<sup>163</sup>

The exclusiveness of this group does not lie in the group itself, but in the person whom they are following, Jesus, the Messiah, the Son of God (20:31). This exclusiveness applies to future disciples as well. Everyone who is attached to Jesus Christ, and is obedient to him, will be part of this exclusive group.<sup>164</sup> The qualitative aspect comes to the fore especially in 8:31; 12:26; 13:35 and 15:8 where it speaks of believers. It is particularly the explicitly indicated personal pronoun ἐμοί (μου in 8:31) in these texts that gives this exclusive group a qualitative character. Through obedience to the content of these four texts a disciple moves into the sphere (the mode) of discipleship.

### **3.4.2 A quantitative aspect**

The FG depicts at least three groups of disciples: disciples of John the Baptist (1:35,37; 3:25); disciples of Moses (9:28); and disciples of Jesus (2:2,11; etc). Regarding the disciples of Jesus, the FG clearly portrays two groups. The references to 'the twelve' are pertinent here to help provide an answer. There is clearly a wider circle which is mentioned

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<sup>159</sup> Both the other titles ascribed to Jesus, namely, 'Son of God' and 'King of Israel' in 1:49, signify that Jesus is the Messiah (Barrett 1978:185f; Carson 1991:161).

<sup>160</sup> In contrast to the Jews, in ch 4 the Samaritan woman, many Samaritans and the royal official and his household come to faith in Jesus.

<sup>161</sup> As the ministry of Jesus advances, particularly in the second half of the FG the term 'the world' consistently identifies those who have turned against Jesus as being under the leadership of Satan. It seems as if a strong note of hostility accompanies the use of 'the world' (Brown 1975:508).

<sup>162</sup> While Judas betrays Jesus and Peter denies him three times, it is the BD who counterbalances this behaviour, by taking on the responsibility of Jesus in caring for Mary as her son (19:26-27) and believes when he sees the empty tomb (20:89).

<sup>163</sup> The contrast between the disciples and the Jews indicates the tension between the Johannine community(ies) and the Jewish 'world' and the circumstances they are engaged in to define and assert their position (cf Segovia 1985:91). The fact that the disciples accept Jesus in terms of the traditional Jewish Messianic expectations clearly indicates that the origin of the Johannine community(ies), as well as the dispute and tension, can only be sought in the synagogue itself.

<sup>164</sup> This exclusive group can be compared with the Pauline metaphor which refers to the church as 'the body of Christ'.

in only 5 cases.<sup>165</sup> The term has been used to indicate a large group of contemporary people following Jesus: because they are given by the Father to Jesus,<sup>166</sup> because of his words and deeds,<sup>167</sup> and because they believe in him.<sup>168</sup> After ch 6 there are others who express faith in Jesus: 'Jews who had believed' (8:31); the man born blind (9:38); 'other sheep that are not of this sheep pen (10:16); Martha (11:27) and Nicodemus.<sup>169</sup> They are not portrayed as 'disciples' who accompany Jesus as it was the case with the 'Twelve' in 11:7-12,54 and 18:1,2. In conclusion it seems that the FG presents a wider group of believers who do not accompany Jesus on a regular basis, as well as a smaller intimate group of believers, the twelve, who do accompany him.

In Jn 6:60 the number of the disciples of Jesus and the term "μαθητής", as used here, disclose a theological interest, deriving from the situation of the FE himself. This future extent of the concept<sup>170</sup>, of being a disciple, which appears abruptly here and differs from 6:3,8,12,16,22,24, derives from an already firmly established primitive Christian terminology in which all believers are disciples (cf 4:1 and Acts). Here the FE wants to speak to the latter disciples of Jesus (Schnackenburg 1975:234ff) in the Johannine community and in the times to come (cf also 17:20).

Discipleship, in connection with Jesus, is not contemporary, in other words is not limited to the time of Jesus, but also has a future application.<sup>171</sup> Everyone who would come to believe in Jesus and follow him through the leading of the Holy Spirit would become his disciple.

### **3.4.3 A negative and positive portrayal of the disciples**

The disciples are portrayed negatively throughout the FG, with only a few exceptions: 1:35-51,<sup>172</sup> 2:11; 6:69; 16:29,30; 17:6-8,25, Thomas's confession (20:28) and the role ascribed to the BD in the second part of the FG. All these exceptions refer to the gradual increase of understanding that took place throughout the FG concerning the identity of Jesus. Their negative portrayal relates mainly to their lack of comprehension of Jesus' moment of glorification.

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<sup>165</sup> 4:1; 6:60,61,66; cf 6:2; 7:3; 10:16; 12:18,42.

<sup>166</sup> 3:27; 6:37-39,65; 13:3; cf also 1:13; 3:21,35; 6:29,44; 12:37ff; 19:10,11.

<sup>167</sup> 3:21; 4:48; 6:2,26,52,60,61,64,66; 7:3,4,10-13,31,40-44,49; 8:30,31; 11:45-48,55-57; 12:9-22,37-43; 13:35; 15:18.

<sup>168</sup> 4:48,53; 8:31; 12:42; cf 2:23; 4:39; 11:48.

<sup>169</sup> According to Siker-Gieseler (1980:215ff) the meaning of discipleship is portrayed in each of the characters in the different scenes and how the scenes have been shaped (cf also Pazdan 1987:145f; Doohan 1988:136f).

<sup>170</sup> The use of the future tense in 13:35 supports this statement; even the words "τοῦ Μωϋσέως ἑσμέν μαθηταί" indicate that the perception of future disciples is an accepted concept (cf also 1:12; 8:31; 12:26).

<sup>171</sup> Firstly it is directly clear from the following texts: 8:31; 12:26 13:35; 15:8; 17:20; and indirectly in 10:3-5; 8:12; 17:18; 20:10-23. Secondly it is clear in the theological intention in the use of μαθητής by the FE who wants his readers to identify themselves with the disciples (Schnackenburg 1975:236; Culpepper 1983:115).

<sup>172</sup> The reason why the FE incorporates the testimonies in 1:35-51 is to give these testimonies a theological perspective. It has a revelatory function in Part One—to indicate the identity of Jesus. The FE has used the call of the first disciples to summarize discipleship in its whole development (cf Brown 1971:78).

The failure of the disciples in the FG occurs primarily on the cognitive level and concerns misunderstandings and lack of understanding. This takes on various aspects: Firstly, it revolves around the departure of Jesus (the major theme in chs 13-17). Even at the arrival and identification of 'the hour', the disciples still fail to see and understand meaning of Jesus' glorification. From the FG as a whole, it is clear that complete understanding, especially about the glorification of Jesus, is in fact impossible for the disciples prior to 'the hour'. The promise of the sending of another Paraclete, explains why the belief of the disciples cannot but remain incomplete prior to the completion of 'the hour' (Segovia 1985:87). Secondly, there is a persistent lack of awareness concerning their own call to and role in the mission of Jesus' approaching 'hour'. Concerning their deeds, there are impulsive reactions (13:6,8; 18:10), betrayal, denial, fear for the Jews (20:19 cf 11:16), catching fish instead of witnessing (ch 21), whereas fishermen they could not even catch one fish on the lake (ch 21) before the risen Jesus intervenes.

On the other hand it is clear that from the beginning there is a gradual deepening of insight on the part of the disciples and a profound realization of who it is that they are following.<sup>173</sup> The FG itself insists on the gradual evolution of the disciples' faith (6:66-71; 14:9) (Brown 1971:77).<sup>174</sup> Belief in Jesus is presented as a requirement for following Jesus and undergoes a process of gradual understanding and perception (Segovia 1985:92). Their faith in Jesus progresses in 2:11 where Jesus has revealed his glory and the statement that the disciples believe in him. Here faith is the purpose of the signs (Barrett 1978:194). Their faith reaches a climax in 6:69 where Peter as spokesman, on behalf of 'the Twelve,' confesses "ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ". Their faith matured "ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγε, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς." (2:22). After the resurrection of Jesus the wonderful gift of the Holy Spirit, the Paraclete, (cf chs 14-16) is given, who recalls to their minds what Jesus had said and enables them to understand<sup>175</sup> it (14:26; 16:14).

We can conclude that in part one (1:35-51) the disciples come to believe in Jesus through testimonies (the Baptist, Andrew and Philip). In part two their faith deepens when they see the miracles Jesus performs (2:11). In 6:69 their faith stabilizes with the testimony of Peter that Jesus is 'the Holy One of God'. In 16:30 they confess their belief in Jesus and in 17:6-8 Jesus confirms their faith before the Father. Then in 20:28, after the resurrection of Jesus,

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<sup>173</sup> We must take notice of the correlation which exist between faith and misunderstandings (and lack of understanding). These two aspects run parallel through the FG and reach a climax in 16:29,30 in a certain sense, although afterwards the disciples again fail (18:10; 20:9; 21:4) but also confess in 20:28 that Jesus is Lord and God.

<sup>174</sup> Kysar (1976:65ff) has written an outstanding chapter about 'faith' in the FG. To come to a better understanding of the disciples' faith in Jesus, it is important to understand the relation between faith and the signs performed by Jesus. I believe that in this chapter, Kysar provides a good model of exposition which will help to understand the development of the disciples' faith in Jesus. According to Kysar there are three stages of faith: (i) openness to faith or embryonic faith, signs faith, and mature faith. In Part One it is *embryonic faith*, obtained from the tradition, religion and culture, which enables them to follow Jesus as the Messiah, the Son of God. They obtain (ii) the *signs faith* in 2:11 after the miracle at Cana. From there on their faith increases. In the FG we only read of five miracles which take place (others have not even been mentioned according to 20:30) as well as some teaching occasions before the great confession of Peter in 6:69: 'We believe and know that you are the Holy One of God'. The status of (iii) *mature faith* is only reached after the Paschal events (2:22; 12:16; 13:7; 20:27-29).

<sup>175</sup> John 16:29,30 and 17:8,25 are references to the disciples' saving faith (17:3).

their faith culminates<sup>176</sup> in the testimony of Thomas “Ὁ κύριός μου καὶ ὁ θεός μου” (20:28).<sup>177</sup>

The lack of understanding/misunderstanding runs parallel to the disciples' growth in faith, and is the opposite counterpart of it, although both aspects are never mentioned together. The paradox is that the more their faith increases, the more their lack of understanding increases (especially in chs 13-17).<sup>178</sup> The FE wants to stress that although the disciples mature in their faith (that Jesus comes from God--16:30; 17:8), it remains incomplete. In order to perceive Jesus' identity, which makes discipleship possible, they also have to believe that Jesus departs to God. This would open their eyes to believe that Jesus is the Son of Man, a title which has only been used by Jesus himself.

A possible reason for the above tendency is to be sought in the historical situation of the Johannine community. The portrayal of the disciples in the FG reflects the life of the Johannine community. The disciples' faith indicates the community's acceptance of Jesus and their attachment to Jesus. The disciples' growth in faith calls for a more dedicated life to Christ on the part of the members in the community. The disciples' misunderstandings/lack of understandings concern the community's continuous contact with Judaism (Synagogue). Because the lack of understanding mainly concerns the glorification of Jesus, it indicates that the continuous contact of some of the members of the community with Judaism is due to the fact that they, so far, have not fully comprehended what the glorification (death, resurrection and sending of the Holy Spirit) of Jesus means.

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<sup>176</sup> Thus full understanding of the role of Jesus came only after the resurrection (2:22; 12:16; 13:7).

<sup>177</sup> In 1:35-51 the first disciples express their belief in Jesus which is finally critiqued in 1:51 where Jesus states that they will see 'greater things'. Both the Cana signs lead to some degree of belief among the disciples of Jesus but the character of that belief remains doubtful according to Nicholson (1983:67). In 6:60-71 this group of disciples reappears with a larger group of Jesus' disciples. We find there that the larger group withdraws because of what Jesus has just said about the bread of life that comes down from heaven and gives life to the world. From 6:61f it is certain that the descent and ascent of Jesus is incomprehensible to the disciples without the mediation of the Spirit. The declaration of their belief in Jesus as the 'Holy One of God' is left hanging in the air. It is not until chs 13-17 where the belief of the disciples is nurtured to the point where they confess that Jesus has come from God (16:30).

In the first half of the FG Jesus talks about where he had come from. From ch 13 onwards, he is preoccupied with his impending return above to the Father and the consequences of this for the disciples. When the disciples respond in 16:30 about their belief in Christ, it is only that they believe he came from God (17:8,25). This was only a partial confession about what faith in Christ comprises. At this moment they do not really understand what the impending death of Jesus is (in fact is his death his return to the Father). Although Jesus had spoken in the LD three times about his departure (13:19; 14:29; 16:4), it would only be known at a later date. The disciples have consistently been baffled by the reference to his departure. When Jesus, after his resurrection, appears to Mary, he corrects the incomplete belief of the disciples when he says to her “Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν” (20:17). Nicholson (1983:73) is correct that Jesus is here, in effect, taking Mary and the ἀδελφούς to whom Mary must take this message, back to 16:33 where Jesus had previously stopped describing the whole scenario. Only when the disciples hear this message and with the outpouring of the Spirit (20:22) will they come to understand that Jesus had *come from* God but also must *return to* God. Only now is the scenario outlined in the LD completed.

<sup>178</sup> On the one hand the FE uses the misunderstandings/lack of understandings as a stylistic feature to develop various doctrines in the FG, and on the other hand to address a situation in the Johannine community.

### 3.4.4 Characterization in terms of relationships<sup>179</sup>

The fact that the disciples are characterized<sup>180</sup> (individually<sup>181</sup> and corporately) in their different relationships<sup>182</sup> with Jesus, the Father, the Holy Spirit,<sup>183</sup> the world (Jews) and fellow disciples is striking. In the case of Jesus, they followed him wherever he goes. Their faith in him increases to such an extent that at the end they are able to believe that he was sent by God (16:30; 17:7-8,25). They were also used by the FE to reveal the identity (1:35-50; 2:11; 6:69; 20:28) and ministry (17:18; 20:21) of Jesus.

In the case of God they are saved and given to Jesus by Him (1:13; 10:29; 17:6 cf 6:44). Through the Holy Spirit they will experience his leadership. Their relationship to God, even to the Holy Spirit, is primarily described through their relationship with Jesus.

The disciples are also characterized in terms of their relationship to the Jews, whom they feared (20:19; cf also 6:6:19) and to the world which will hate and persecute them (15:18-16:4; 17:14), because of their relationship with Jesus.

They are weighed against the other disciples<sup>184</sup> of Jesus. Where the whole group of Jesus' disciples left him on account of his hard teaching, these 'Twelve' remain faithful to Jesus (6:60-71). It is clear that in nearly all cases the disciples are characterized, (both individually and corporately) in relation to Jesus and through Jesus to others.

### 3.4.5 General observations

**(i) Following and learning:** Lexically μαθηταὶ means 'learner,' but from the semantic field

<sup>179</sup> See ch 6 for detailed references about the relationship of the disciples to God (Father, Son and Spirit) and people (fellow disciples and world).

<sup>180</sup> Judas' relationship to Jesus is negatively characterized in terms of his betrayal of Jesus, and related to the fact that the devil prompted him (13:2) and that Satan entered him (13:27). In 12:4ff he opposes the anointing of Jesus. Even Peter is negatively displayed in terms of his denial of Jesus (13:38; 18:15ff,25ff) and in terms of the fact that he is portrayed as having opposite characteristics to the BD (18:15ff; 20:2-9; 21:15ff).

<sup>181</sup> Cf the previous footnote. Andrew and Philip, and Peter and the BD are mentioned together a few times in the FG. In the case of Andrew and Philip, they in both cases (1:41,45; 12:22) perform the same deed, namely to witness and to bring people to Jesus (cf also 6:7,8). In the case of Peter and the BD, where they are mentioned together, it is always (except in 13:28 and 20:9) the BD who passes the test of discipleship, and Peter who cannot.

<sup>182</sup> Tolmie (1992:298f; cf also Segovia 1985) clearly indicates a few techniques used by the FE to characterise the disciples:

- as a *group* they are characterised directly by Jesus on some occasions and indirectly by their misunderstandings: 13:22,28,29; 16:12-18,29-30; 14:5-9,22 (cf also 13:8; 14:1; 15:5,14,16,21; 17:6,7,9).

- as *individual* disciples through:

their actions: + Peter (13:6-9, 36-38) -- impulsiveness;  
(13:24) -- leadership

+ Thomas, Philip, Judas (not Iscariot)

direct definition: the Beloved Disciple (ὄν ἠγάπα ὁ Ἰσοῦς)

the narrator: Judas Iscariot (13:26-28).

Schnackenburg (1975:234f) sees the disciples as representatives of three different groups of people:

(i) people who believe in Jesus through his word and his signs,  
(ii) the later community in contrast to the unbelieving Jews,  
(iii) later believers which are challenged, tempted and have inadequate faith.

<sup>183</sup> In the LD their relationship with the Father, Christ, and the Holy Spirit is described in terms of the future.

<sup>184</sup> On this case 'disciples' refers to the larger circle who used to follow Jesus sporadically.

(3.1) and characterizing survey (3.3) it seems that μαθηταὶ could have a double meaning: the first would be 'learning' or 'being taught' while the second would be 'following,' 'being associated with,' or 'being an adherent of' (Louw & Nida 1988:470ff; Newman & Nida 1980:42; Bernard 1969:53).

Both meanings, 'learning' and 'following' figure in the FG. In chs 1-12 we have seen the disciples mainly following Jesus and in chs 13-17 that they learned from him in the technical sense of the word. Jesus did teach his disciples (chs 13-17), but they were more than just pupils. They were chosen to follow him in order to discover through the signs and discourses (2:11; 6:60-70) who Jesus is.<sup>185</sup> He also taught them in order to change their lives and to prepare and furnish them for the momentous task of being sent out to bring the Gospel of revelation and salvation to other people (17:18; 20:21; cf also Mk 3:14; Mt 28:19,20).<sup>186</sup>

**(ii) Theological meaning:** From this brief survey of the references to the presence of the disciples in the FG it is clear that throughout the FG it seems as though the disciples are drawn into the FG deliberately at strategic points<sup>187</sup> (cf also Schnackenburg 1975:234f; Culpepper 1983).<sup>188</sup> To mention only two examples: Jesus' ministry starts when his first disciples confer on him the Messianic title. It is striking that the FE retains the teaching and instruction for the inner group of disciples for their last meeting in the upper room on the occasion of the last supper.<sup>189</sup> From these references it is clear 'daß der Jüngerkreis im irdischen Wirken Jesu für Joh eine bestimmte, auch theologische Bedeutung hat' (Schnackenburg 1975:234).

In three of the four discipleship texts (8:31; (cf 12:26); 13:35; 15:8) the use of the term μαθηταὶ indicates that this concept has already been used, extended and applied to a new situation. The theological meaning comprises firstly: that the term 'disciples' of Jesus is used by the FE in a typological sense, that μαθηταὶ refers to future disciples as well and that what Jesus has taught his disciples, promised and commanded them, is also applicable to future disciples of Christ. Secondly, from the perspective of the reader, the reader wants to associate himself with the disciples' growing faith, their following of and learning from Jesus. Thus, in the FG μαθηταὶ is firstly used to indicate Jesus' close companions, secondly, Jesus' adherents, and finally all later believers (cf Schnackenburg

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<sup>185</sup> Through their theological meaning of μαθηταὶ in the FG the reader also discovers, through identification with them, who Jesus is.

<sup>186</sup> A μαθητής 'is one who learns from, and associates himself with, a respected teacher' (Bernard 1969:53; cf also Morris 1975:155).

<sup>187</sup> In Jn 1:35-51, the example of the disciples illustrating how people become disciples of Jesus, is linked with the beginning of the ministry of Jesus. In 2:11 the disciples' faith in Jesus is portrayed as the pivot of the beginning of Jesus' ministry. In 4:27-38 Jesus addresses them with the essence of his mission, in 6:1-71 the disciples are involved in the miracle of Jesus and confess him as 'the Holy One of God' and remain with him when many other disciples left him. In 18:2ff, 15ff Judas betrays Jesus and Peter denies him. His disciples are with him when he is proclaimed as king (12:12-16), and in chs 13-17 they received special teaching from Jesus apart from others. At the crucifixion (19:26) the BD was present and after his resurrection Jesus appears three times to his disciples (20:19-29; 21:1ff).

<sup>188</sup> There are some sections (4:27-38; 9:2-5; 11:7-16) which can only be ascribed to the FE who inserts these texts at certain points in the FG.

<sup>189</sup> This is in contrast with the Synoptic Gospels.

1975:237).<sup>190</sup>

**(iii) The formation and composition of the disciple-group:** In the FG nothing is said about the formation<sup>191</sup> of the inner-circle (the Twelve) of Jesus' disciples.<sup>192</sup> The Twelve are mentioned abruptly in 6:67,70f as well as in 20:24, and in ch 21 more than half of this group is mentioned. There is no indication of any of the disciples' trades. The nearest approach to any equivalent deduction in the Synoptics, where their trades are more explicitly spelled out, is found in ch 21:1-14 (cf also 6:16). From this text it may be deduced that some of them were probably fishermen. Judas Iscariot is the only disciple known who is probably linked to the Zealot party, as may be discerned by his being called 'Iscariot'. The rest is unknown.

**(iv) A revelatory-salvific function:**<sup>193</sup> Right from the beginning, in their first appearance in the FG, it becomes clear that the disciples have a double function attached to their calling: the moment they meet Jesus, they start to witness about him or confess him (1:41,42,44,46); through them Jesus is revealed as Messiah (1:41,49). This will be their mission to be accomplished in the future, which will become clearer later in this study, although they do not perceive this (4:33-38; 6:5-9; 9:2; 11:12-15). In ch 17 Jesus mentions openly (on a theological level) what their future task comprises. In a theological discussion about their future (ch 13-17), he appoints them as his agents (17:18) and historically sends them out into the world (20:21) with a mission.<sup>194</sup> The disciples are also depicted as having the function of leading people to Christ (1:40-47; 4:29; 17:20-23; 20:31). In 17:20-23 Jesus prays for those who will believe in him through the message of the disciples. This is also the task of the Paraclete who works through them in the world to save people (3:3-8; cf 16:8ff). This double function of the disciples parallels that of Jesus.

**(v) Appearances in the FG:** The disciples are prominent in the Galilean ministry of Jesus, but not in his Judean ministry.<sup>195</sup> Their appearances in the FG are influenced by various factors: (i) by the number of signs and related discourses,<sup>196</sup> (ii) the theological meaning of the disciples,<sup>197</sup> (iii) the disciples' relationship with Jesus.

**(vi) Reflect on of a historical situation:** Scholars are unanimous that the FE's description

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<sup>190</sup> When μαθηται is used in this study, it specifically refers to the inner group (the Twelve) of Jesus' followers.

<sup>191</sup> Only from 1:35-50 is there an indication how the first five disciples came to follow Jesus.

<sup>192</sup> In the Gospel of Mark, there is a line of development in the portrayal of the disciples which does not appear in the FG:- the first four disciples immediately follow the call of Jesus (1:16-20),  
- the composition and appointment of the twelve (3:13-19),  
- the disciples' successful proclamation of the Gospel (6:7-13,30) (Breytenbach 1993:28).

<sup>193</sup> 'Revelatory' refers to the revelation to be brought by the disciples through their witness in the world. 'Salvific' refers to the salvation of people as a result of the disciples' word of revelation.

<sup>194</sup> Throughout the FG Jesus sporadically refers to their future mission which will relate to his mission: 4:34-38; 13:16; 15:26f; 17:18; 20:21. In most of the characters in the FG who depict different models of discipleship (Doohan 1988:136f; Pazdan 1987:145f) the witnessing aspect is emphasized. Even through their behaviour Jesus' disciples will reveal him and witness about him (13:35).

<sup>195</sup> In the Judean ministry Jesus was involved in various conflicts with the Jews.

<sup>196</sup> Sometimes the disciples played a minor role in the signs performed by Jesus (6:5-9; 9:2).

<sup>197</sup> See also footnote 187.

of the historical Jesus is an indication of the Johannine community's perception of the risen Christ. This same statement applies to the disciples. The description and construct of the disciples is the characterization of the incomplete circumstances of the Johannine community (cf Schnackenburg 1971:3). In chs 1-12 the FE reveals Jesus to the readers<sup>198</sup> (the Johannine community) so that in chs 13-17 he can address the problems in this community. He wants to indicate to them how people, who believe in Jesus, should live.

**(vii) A thetical parallelism:** It is especially in the LD (chs 13-17) that Jesus parallels the relationship which exists between him and the Father in his relationship with his disciples. This is clear from the FE's use of the comparative particle "καθὼς". Elsewhere in the FG this parallelism is found in relation to life (6:57), knowledge (10:14f), love (15:9; 17:23), mission (17:18; 20:21) and unity (17:22).

**(viii) Continuation of the mission of Jesus:** There is no mention of the sending out of the disciples during Jesus' ministry on earth. Although there are suggestions, throughout the FG, regarding the mission of the disciples, it is only at the 'hour' (17:18) and in conjunction with the bestowal of the Holy Spirit that the disciples receive the formal mission charge from Jesus to continue his mission on earth (20:21).<sup>199</sup>

Discipleship in the FG is seen as the continuation of the mission of Jesus. In the FG no clear apostolate is worked out.<sup>200</sup> All that we have is a few texts from which conclusions may be drawn regarding the commission<sup>201</sup> of the disciples by Jesus. It is only in two cases in the FG that there are direct indications that the disciples were commissioned by Jesus (cf also 15:27): the whole ch 17 (v 18) comprises a theological discussion of the mission of Jesus and the disciples, while ch 20:21 indicates the historical situation where the disciples have been personally sent out by the risen Christ. Since discipleship in the FG is seen as the continuation of the mission of Jesus, ch 17 will be taken as our foundational point of departure for investigating Jesus' relationship with his disciples.<sup>202</sup> This continuation of Jesus' mission is based on the Father-Son relationship. Because this relationship is spelt out in terms of 'Agency' it implies that the character of Jesus' relationship with his disciples is to be that of 'Agency' as well.

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<sup>198</sup> The FE did this through the signs Jesus performed, his speeches, the witness of the Baptist, the names allocated to Jesus and the 'I am'-sayings.

<sup>199</sup> The lack of awareness about their mission in the community, which the FE addresses in the FG, should be seen from the perspective of the Johannine community's confrontation with the synagogue. This confrontation consists of a strong rejection and hostile opposition on the part of the Jews encountered in the course of the Jewish mission. The FE was convinced that the Johannine community represents Jesus and has to continue, under the leadership and guidance of the Holy Spirit, the mission, the Father entrusted to Jesus, as they continue to present the claims of Jesus to 'the world'. The FE stresses Jesus' obedience to his Father to complete his work (17:4) to convict the community that its mission, like that of Jesus, must continue regardless of circumstances or consequences (15:17-16:4). They must actively and deliberately reach out to Samaritans (ch 4) and Gentiles (17:18; 20:21) and the Jews as well, because only through their mission can these people become part of God's household (children of God—1:12), and receive life (3:16,36), truth (8:32) and peace (16:33; 20:19,21,26).

<sup>200</sup> The difference between discipleship and the apostolate is that discipleship consists of a mission (17:18) whereas apostleship comprises an office.

<sup>201</sup> I will indicate the difference between *send* and *commission* in the discussion of the 'agency' concept.

<sup>202</sup> Regarding ch 17, Hendriksen (1976:348) says: 'The mission of Jesus Christ and of his followers on earth, unto the glory of God, is the theme throughout.'

### (xiii) Disciples and discipleship:

The character of discipleship in the FG is not embedded in the term μαθηταί. There is a clear distinction between the FE's use of "μαθηταί" and 'discipleship'. "μαθηταί" is particularly used as a technical term referring to an exclusive group of people following Jesus, due to their faith in him, while *discipleship* is the portrayal of the group (of believers) which characterizes their exclusiveness in their *relationship* with the glorified Christ.<sup>203</sup> The exclusiveness relates primarily to the person to whom they are attached and is observed in their new way of life which relates to the life of the person being followed.<sup>204</sup> The historical commission of the disciples by Jesus takes place after his resurrection (20:21).

The content of chs 13-17 differs from that of the rest of the FG. The rest of the FG is dominated by the identity of Jesus (where the disciples are followers of Jesus), while in chs 13-17 the characteristics of discipleship are spelt out over and against being part of the world.<sup>205</sup> This relates to the main theme in chs 13-17: the departure of Jesus (which is described within the dualism of 'Jesus' presence' and 'Jesus' absence').

### (ix) Counterbalances:

The counterbalances fulfil an important function in the FG. In each part, as pointed out, counterbalances occur, in relationship to the high occurrence of misunderstanding/ lack of understanding. The counterbalances are rectified actions for the disciples' misunderstanding/ lack of understanding (see Giesbrecht 1986:118). In most cases, the counterbalances do not come from the disciples themselves.<sup>206</sup> A counterbalance is introduced to emphasize the matter concerned and as a motivation for the Johannine community to perform the task involved where the counterbalances highlights the particular misunderstanding/lack of understanding.

### (x) The Beloved Disciple

The BD plays an important role in the FG (the phrase occurs 14 times in chs 13-21). As we have already stated the BD is used by the FE to depict the ideal disciple, the paradigm of discipleship. From all the texts in which the term BD occur,<sup>207</sup> 13:21-30 seems to be the most important witness how the role and function of the BD is to be understood.<sup>208</sup> He reclines in the bosom (ἐν τῷ κόλπῳ) of Jesus.<sup>209</sup> The term "κόλπος" also occurs in 1:18.

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<sup>203</sup> See Giesbrecht (1986:110ff) for his identification of this new community.

<sup>204</sup> The characteristics of discipleship, spelt out in chs 13-17, are anticipated and formulated as conditional sentences.

<sup>205</sup> From the 78 occurrences of μαθηταί in the FG there are only 3 texts in which μαθηταί is used where there is explicit reference to discipleship: 8:31; 13:35; 15:8.

<sup>206</sup> An exception is the counterbalance in part three with the confession of Peter on behalf of the disciples (6:69). In the Passion narrative (chs 18-20) the FE uses the BD, the ideal disciple, as a counterbalance to the failure of the other disciples to follow Jesus.

<sup>207</sup> 13:21-30; 19:25-27; 19:34b-35; 20:2-10; 21:1-7; 21:18-25.

<sup>208</sup> The way the BD is indicated in the FG is an indication of the Johannine community's self-understanding. The reference, the BD, (τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς) is mentioned in all the passages except 19:34b-35. Although it is possible that the FG is referring to the BD in 18:15-18, it will add little to the contribution of the other texts. Culpepper (1975:266) indicates that a redaction-critical study of the BD texts reveals that all of them were *added* to the traditional materials by the FE except the last one (21:18-25). This text was probably added by the final redactor.

<sup>209</sup> According to Gunther (1981:130) κόλπος (bosom) symbolizes the love and fellowship in a family.

Here Jesus is also described as being in the bosom (εἰς τὸν κόλπον) of the Father, and makes Him known (ἐκεῖνος ἐξηγήσατο). 'By analogy, the BD is credited with having the same relation to Jesus that Jesus had to the Father (cf 3:35; 15:9) and with performing the same function in the community, i.e., making him known' (Culpepper 1975:266; Tolmie 1992).

The BD is further characterized in the FG as the ideal disciple. Lindars (1972) discerns that the BD symbolizes 'the ideal disciple, who remains true where Peter fails'. Agourides (1968:5) notices that after Peter denies Jesus he vanishes from the scene. The BD, however, follows Jesus up to the end when he was crucified.<sup>210</sup> This ideal relationship is used by the FE as a model for that of the other disciples with the Father and Son (14:20; 15:4f,9; 17:21-23,26).<sup>211</sup> Gunther (1981:134) points out that the idealized BD is 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]) (Bultmann 1941:555; Brown 1972:1123; 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, loyally follow him. He represents an idealized *historical personality...*' (Gunther 1981:134).<sup>212</sup>

#### (xi) A paradigm of traits

<u>Mainly in chapters 1-12</u>	<u>Mainly in chapters 13-21</u>
<p>The disciples:</p> <ol style="list-style-type: none"> <li>1. Confess Jesus</li> <li>2. Follow Jesus (are also taught)</li> <li>3. Express concern about Jesus</li> <li>4. Perform duties for Jesus</li> </ol>	<ol style="list-style-type: none"> <li>1. Jesus commissions disciples to witness</li> <li>2. Jesus teaches them (following implied)</li> <li>3. Disciples deny, betray, and leave Jesus alone</li> <li>4. The promise and outpouring of the Spirit</li> <li>5. The BD portrays as the ideal disciple</li> </ol>
<p><b><u>Traits found in both parts of the FG</u></b></p> <ol style="list-style-type: none"> <li>1. Misunderstanding and lack of understanding occur</li> <li>2. The disciples elected by Jesus and given to Jesus by the Father</li> <li>3. The disciples believe in Jesus (grow in faith and knowledge)</li> <li>4 Characterization of some disciples: Andrew, Peter, BD, Philip, Judas, Thomas</li> </ol>	

**From the survey so far conducted, we may conclude that the meaning of the concept of discipleship does not so much lie in the term μαθητής because: (i) The institution of discipleship goes back, not to the historical Jesus, but to the exalted and glorified Christ when he gives them his Spirit (20:21). (ii) The term μαθητής is used in the FG**

<sup>210</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>211</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 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' (Kraggerud quoted by Gunther 1981:130).

<sup>212</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.

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

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

## **4. Discipleship: the continuation of the mission of Jesus**

### **4.1 The Great Commission**

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

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

- (i) The principle aspects regarding Jesus' 'mission'.
- (ii) The qualities of this new way of life which Jesus made possible.
- (iii) Because Jesus is the one to be followed, his Person (who he is) and Work (what he did) are important.<sup>213</sup>
- (v) What causes people to be drawn to follow Jesus and to adopt a new way of life?

'Sending' plays a central role<sup>214</sup> (Waldstein 1990:310; Allen 1953:166) and is one of two

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

<sup>214</sup> The Christology of the FG has been subjected largely to extensive systematic analysis (Loader 1984:188ff). Much attention has been given to individual motifs and their historic-traditional background. Traditionally it concentrated on the perception of the titles by which Jesus was most commonly addressed or designated, such as Messiah, Son of God, Son of Man, and Logos (Kümmel 1974, Thyen 1974, Ladd 1977, Cullmann 1977, Mealand 1978, Guthry 1981, Culpepper 1988, Kysar 1993, esp pp 27-57). Apart from the major commentaries of Bultmann (1941), Lenski (1961), Bernard (1963, 1969), Schnackenburg (1965, 1971, 1975), Brown (1972, 1975), Morris (1975), Barrett (1978), Lindars (1981), Carson (1991), etc there are also the works of Bultmann 1953, Blank 1964, Käsemann 1968, Müller 1975, Moloney 1978, Goppelt 1983, Du Rand 1989). Pryor (1991:341) states that '...no one would care to dispute that John makes use of a descent-ascent Christology.' But in the meantime a paradigmatic shift of the Christology of the FG has taken place viewing it from a new perspective: Christ the *Agent*, or *missionary* (Borgen 1968, Harvey 1987, Waldstein 1990, Mercer 1990, Van der Watt 1991, cf Kuhl 1967, Bühner 1977, Miranda 1977, Loader 1984). The word

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major motifs<sup>215</sup> in the FG. The Father sends his Son with a mission, to reveal the Father (1:18; 5:37) in the world 'below'<sup>216</sup> as *ὁ πέμψας με* (1:33; 5:37; 6:44; 7:28; 8:16,18,26,29; 12:49) and the Son (1:19-36; 5:31-40) as the one who was sent by the Father,<sup>217</sup> and who returns to the Father through the cross (13:1; 17:1,13) so that anyone who believes this can become saved and thus become part of the family of God (1:12).

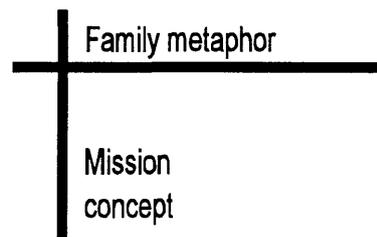
The theme of the Father sending his Son from the 'world above' to the 'world below' occurs throughout the FG and in various ways (4.3.1.2 (i)). This is discernible from the *direct* statements in 8:42 and 11:42 and *indirectly* from the references of Jesus about his Father as 'the one who sent him' (5:24,30;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

Assuming that the mission of Jesus (the Father-Son relationship) characterizes discipleship in the FG the following aspects will construct the rest of this study: (i) Firstly, the mission of John the Baptist will be discussed as a preparation for the mission of Jesus. Secondly,

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

<sup>215</sup> Waldstein (1990:311f; see also Okure 1988:1,285) is of the opinion 'that mission is the "central view" and "fundamental conception" of John, the Gospel's "fundamental hermeneutic or leitmotif"'. The family-metaphor is the other major motif (Van der Watt 1995). We must regard these two major motifs as complementary to one another; the family motif figures on the horizontal level and the sending motif on the vertical level. The cutting-point of these two motifs is when in a historical situation a person, who is part of God's family, continues the mission of Jesus (discipleship) and another person becomes saved to become part of the family of God as a result of his acceptance of the message and new way of life. Then also for this new convert, discipleship becomes the consequence of his membership of this family.



<sup>216</sup> Cf Kuhl 1967; Borgen 1968; Bühner 1977; Meeks 1986; Harvey 1987; Waldstein 1990; Ashton 1991; Mercer 1992; Kysar 1993; Gnilka 1994.

<sup>217</sup> Jesus came to reveal that he came from the Father and that the Father sent him (cf 16:30; 17:8).

(ii) an investigation will be launched on the revelatory-salvific mission of Jesus as a prototype for the mission of the disciples,<sup>218</sup> and finally (iii) the mission of the Disciples-Paraclete will be investigated as discipleship.

#### **4.1.1 The mission of John the Baptist -- the Preparation**

One does not need to read too far into the FG before one is struck by the FE's use of dualistic symbols. It appears that the whole religious system of thought presented in the FG hangs within a framework of a dualism (Kysar 1993:50). The dualism of the FG is primarily vertical: it comprises a contrast between two worlds--the world above and the world below "Ἐγὼ εἰμὶ ἐκ τοῦ κόσμου τούτου" (8:23). In the FG "τοῦ κόσμου τούτου" almost always stands in contrast to the 'world above' which is characterized by heavenly qualities such as light, spirit, life, truth--a world ruled over by God and known as heaven. The world below is characterized as evil<sup>219</sup> with the devil as its ruler (16:11) (Ladd 1979:223). Its characteristics are darkness, flesh, death, falsehood (lies) (Kysar 1993:50).

In the framework of such an absolute qualitative contrast emerges the question: can the content of the 'world above' come to the 'world below'? In other words, can the world below be saved? The answer to this question according to the FG, is positive. By the sending of the Son this has become possible. The Son was sent as the agent of God to come and reveal God (1:18; 5:37) whom nobody has ever seen (cf Ashton 1986:4,5; Borgen 1986:67ff; Dahl 1986:122ff; Meeks 1986:141ff; Van der Watt 1991:108). He did this through his ministry on earth. But the ministry of Jesus in this world through which God is revealed, also has its own prologue. Another witness, also sent from God (1:6,33) came to testify about Jesus. His mission was to prepare (reveal--1:31) the way for Jesus to fulfil his mission.<sup>220</sup>

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

In the FG, as in the Synoptic Gospels (cf Acts 10:37), an account of John the Baptist introduces the ministry of Jesus. For the FE the role and function<sup>221</sup> of the Baptist's ministry is important for it prepares the way for the ministry of Jesus<sup>222</sup> from which discipleship succeeds.<sup>223</sup> In this section we will investigate the mission (1:6,33) of the Baptist.

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

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

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

<sup>221</sup> 'Role' indicates the part the Baptist has to play in the FG, and 'function' the performance of this part.

<sup>222</sup> In all four Gospels, Jesus enters his public ministry *after* the appearance of the Baptist.

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

Although it is clear from the FG that true discipleship could only realize after the resurrection of Jesus and the giving of the Spirit, the events in 1:35-51 (which Brown 1971:78; cf also Vellanickal 1980 and Palatty

The testimony of John the Baptist,<sup>224</sup> given on three days (1:19,29,35)<sup>225</sup>, helps us to understand why his disciples, start to follow Jesus (1:35-37)<sup>226</sup> and how people in the post-Paschal period would come to follow Jesus in discipleship. A preview at a short comparison of the FG's presentation with the Synoptic Gospels, the references about the Baptist in the prologue and the investigation of the Baptist texts in ch 1 will help us in the process to understand the Baptist's role and function in the FG.

### **A brief Synoptic Comparison<sup>227</sup>**

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

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

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

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

<sup>224</sup>In the few articles written about discipleship in the FG, scholars forgot to consider the important role of the Baptist in discipleship; cf ch 1 of this study for the historical overview of discipleship in the FG.

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

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

<sup>226</sup> A clear distinction must be drawn between the following aspects regarding discipleship: 'constitution,' 'characteristics' and 'essence' of discipleship. All three aspects will be discussed.

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

<sup>228</sup>The FE was free to handle the tradition in a new way (Barrett 1978:173).

experience<sup>229</sup> of the Baptist. This experience, according to Dodd (1976:260), qualifies him for his special role to 'witness' about this Jesus (cf Cullmann 1977:25ff).<sup>230</sup>

It is clear that these differences are due to the fact that the role and work of the Baptist links up with the primary goal of the FG. He witnesses to reveal Jesus so "...ἵνα πιστεύ[σ]ητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ" (20:31). The Baptist wants to reveal Jesus so that people can come to believe in him and follow him (1:35-37). Attention will now be given to the different Johannine texts to elucidate this statement.

### **References to the Baptist in the Prologue (1:6-8,15)<sup>231</sup>**

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

According to the historical and stylistic structures of the Prologue, it is clear that these verses about the Baptist can be regarded as interpolations.<sup>234</sup> The chiasmic structure of the Prologue clearly shows that the FE incorporated these verses here deliberately and not by

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<sup>229</sup> The FE repeatedly uses the word 'saw', which indicates the experience of the Baptist. This is first-hand information and legitimizes his witness.

<sup>230</sup> Verses 1:6 and 7ac set the stage, and from the outset we learn that the Baptist is "ἀπεσταλμένος παρὰ θεοῦ...ἵνα μαρτυρήσῃ...ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ". Missionary as these verses are, they also presuppose a plan of universal salvation. The two introductory episodes, the Baptist's testimony about Jesus and his subsequent confession to the first disciples show this plan set into motion.

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

<sup>232</sup> According to Deeks the 'four sections into which the prologue naturally falls (1:1-5, 6-8, 9-13, 14-18) provide summaries of the contents of the four main sections of the Gospel (1:1-18; 1:19-4:54; 5:1-12:50; 13:1-20:31).' Cf also Bultmann 1941:1; Barrett 1971:6,28; Deeks 1976:63,70).

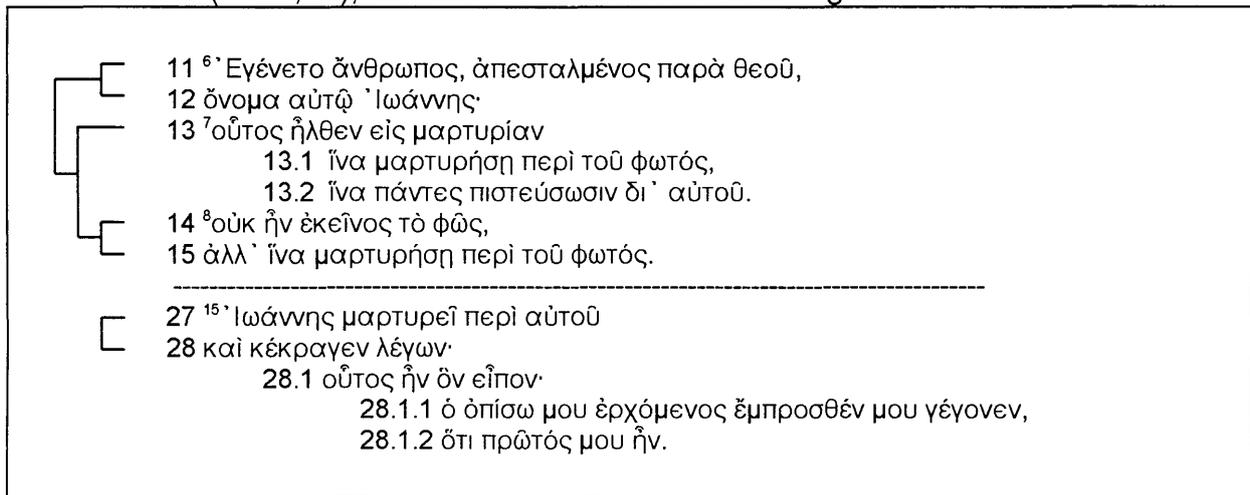
<sup>233</sup> 1:19-51 presents a unity which starts with the deprecatory testimony about the Baptist himself, continues with the Baptist's positive testimony to Jesus and the coming of the first disciples and rises to a climax with the confession of Nathanael to Jesus' word of revelation in v 51.

<sup>234</sup> There is a large number of different proposals by various scholars about the occurrence of these verses in the Prologue. There is no agreement among them about which verses belong to this hymn and how they were joined to the Gospel. For more information concerning the different opinions and suggestions confer Brown (1975:22; also Ashton 1991:286ff). It seems as if there are two groups. The one group maintains that there were secondary additions to the original hymn (Bultmann 1941:1; Schnackenburg 1965:198f). Some who support this criterion are of opinion that perhaps the original opening verses of the FG (1:6-8) were displaced when the prologue was prefaced to the Gospel by a final redactor (Brown 1975:21, and others). A second group of scholars believed that the Prologue forms a unity from the beginning (cf; Morris 1975:71f,87f; Barrett 1978:158; Culpepper 1980-81:1ff; Carson 1991:112f). Staley (1986:241ff) agrees with Culpepper on the chiasmic structure of the Prologue although his proposal is slightly different. To motivate their statements Carson and Morris maintain that the Prologue is not poetry, and that prose sections such as 1:6-8,15 (where reference is made to the Baptist) have been added to the Prologue. Carson speaks of 'rhythmical prose', while Morris calls it as 'elevated prose'. Barrett (1978:158), correctly, feels that, in the light of the important place occupied by the Baptist in the Gospel, he should be introduced into the Prologue, but his point of view that there is no need to suspect interpolation here is debatable. Also see Hooker (1969/70:354ff) who investigates the insertion of the Baptist texts in the Prologue.

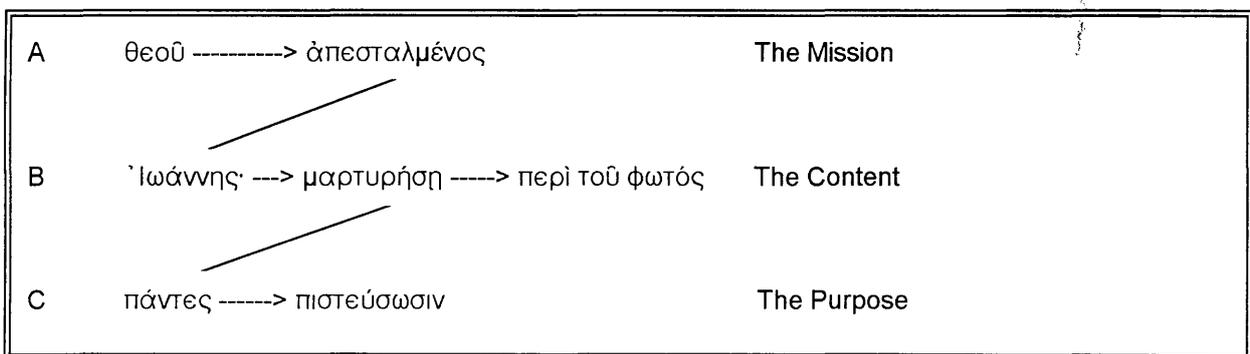
accident as Boismard<sup>235</sup> and Brown suggest. The insertion of these verses shows how highly the FE regards the Baptist's witness (Bultmann 1941:29). It would be fairer to these verses to conclude that they are 'planned parenthetical' remarks (Carson 1991:130). The FE wanted to prepare the people of his time for the coming of the Word and the Light (Brown 1975:27).<sup>236</sup>

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

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



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



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

<sup>236</sup>Part of this preparation is that the FE built in progression of development in the Prologue's line of thought. In 1:1-5, the FE traces the account of Jesus further back than the creation. After proving the absolute starting-point, he turns to the starting-point of Christianity: the ministry of John the Baptist (1:6-8) In the following section (1:9-13) he stresses the coming of Christ as the light and the reactions to him. Although the world did not recognize (1:10) him and his own did not receive him (1:11), some people did receive him (1:12). They received the right to become children of God. The incarnation of the Word realized this (1:14). Then, from 1:19 onward he describes the process of becoming children of God, what it involves, and the implications connected to it in greater detail (Carson 1991:113).

C11-15 relate to the mission of the Baptist (ἀπεσταλμένος) while C27,28 relate to the content of his testimony (verb μαρτυρεῖ), namely, who Jesus is (C28.1.1 and C28.1.2). The purpose of this mission was that people should believe (πιστεύσωσιν--C13.2).

### A. God has sent

This forerunner's significance is grounded in C11. Colon 11 spells out the mission of the Baptist while C13-15 characterizes this mission as revelatory-salvific (C13.1 and 13.2). The main purpose of the Baptist was *to reveal the Christ*. The fact that he ἀπεσταλμένος<sup>237</sup> παρὰ θεοῦ assigned this specific task (Carson 1991:120).<sup>238</sup> This messenger of God 'came'<sup>239</sup> with only one mission (εἰς, final--C13): to give testimony (Schnackenburg 1965:227).<sup>240</sup>

The fact that he was commissioned (sent) by God categorizes him with Moses (Ex 3:10-15) and the prophets (Barrett 1978:159).<sup>241</sup> In this respect the Baptist is like Jesus himself, who was also sent by the Father (17:8,18; this is a frequent theme in the FG). The work of the Baptist thus derives significance only from the fact that he is sent (Barrett 1978:159). His commission by God makes his testimony authoritative.

### B. The Baptist witnesses

In these verses all interest is concentrated on the μαρτυρία<sup>242</sup> of the Baptist. Nowhere in the FG (not even here) are we informed about the content of his preaching (except very briefly in 1:29-34); he is not the 'forerunner' (as depicted in the Synoptics), but merely a witness (1:6-8,15; 1:19ff; 3:22ff). Through the phrase ἀπεσταλμένος παρὰ θεοῦ his authorization as a witness was brought out.<sup>243</sup>

<sup>237</sup>On the use of ἀποστέλλειν (and πέμπειν) in the FG see 4.3.1.2: 'The sending of the agent'.

<sup>238</sup>In 1:33 the Baptist will speak of "ὁ πέμψας με βαπτίζειν" and in 3:28 he says, 'I am sent before him.'

<sup>239</sup>According to Schnackenburg (1965:227) this human 'coming' corresponds with divine 'sending'.

<sup>240</sup>μαρτυρεῖν occurs four times in these four verses, while ἵνα...φωτός occur twice (C13.1 and C15).

<sup>241</sup>Hirsch (Hirsch p 44f, quoted by Schnackenburg 1965:226; cf also Cullmann 1957:23; Carson 1991:120) stated that his divine mission (1:6) corresponds with that of the prophets in the O.T. (Exod 3:10ff; 4:13,28; 5:22; 7:16; 1 Sam 12:8; 15:1; 16:1; 2 Sam 12:1; 2 Kings 2:2,4,6; Is 6:8; Jer 1:4ff; 14:14; 19:14; 23:21; Ezek 2:4; 13:6; Zech 2:13,15; 6:15; Mal 4:5). These texts indicate the authority with which the Baptist came to witness. God Himself appointed him.

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

<sup>243</sup>ἀποστέλλειν (but not in the case of πέμπειν) indicates primarily the task and authorization of the emissary (Rengstorf 1933:397ff). Rengstorf points out that even in the LXX and Judaism it is frequently used with a

The work of the Baptist thus derives significance only from the fact that he is sent (Barrett 1978:159). The reason why John the Baptist was sent by God (C11) was because οὗτος ἦλθεν εἰς μαρτυρίαν<sup>244</sup> ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς,<sup>245</sup> ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός (C13-C15) for the true light was coming into the world. Knowing this he was obedient to his commission.<sup>246</sup> The witness of the Baptist<sup>247</sup> is simply to the nature and significance of the Person of Jesus.

The courtroom language used in C13 and C15<sup>248</sup> is again used in C27 and 1:19-20, where specific contents has been given to it. In contrast with the Synoptics (Mk 1:2; Mt 11:10ff), the Baptist functions not as 'precursor' and 'preparer of the way', in fulfilment of the prophecy of Mal 3:1 (Schnackenburg 1965:227). In the FG he is the great 'witness' who gives weighty testimony, (i) before official Judaism (1:19-28), (ii) before all Israel (1:29-34), and (iii) before his own disciples (1:35-37).

A second purpose of the Baptist's witnessing was that all should believe in the Messiah. πιστεύειν<sup>249</sup> corresponds closely to μαρτυρεῖν<sup>250</sup> (Carson 1991:159). The nature of this faith appears in C13:1 and C15, where the object attested is called τοῦ φωτός. This φῶς refers to the Logos who is life to, and the light of men (1:4) (Schnackenburg 1965:227).<sup>251</sup>

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divine task and a divine authorization. Bultmann (1941:30) again pointed out the correspondence with gnosticism.

<sup>244</sup>A fuller description of the witness of the Baptist appears in 1:19-36; 3:27-30; 5:35 and a climactic summary in 10:40-42. There were also other witnesses to the truth of God's self-disclosure in the Word: the Samaritan woman (4:39), the works of Jesus (5:36; 10:25), the Father (5:32,37; 8:18), the OT (5:39,40), the crowd (12:17), the Holy Spirit and the disciples (15:26,27). They all bear witness to Jesus, who himself bears witness to the truth (18:37), in conjunction with the Father (8:13-18).

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

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

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

<sup>248</sup>ἵνα μαρτυρήσῃ (C13,15); cf also ὠμολόγησεν (C35,37), οὗτός (C49.2), ἦδειν (C49.3), ἐμαρτύρησεν (C50), τεθέσθαι (C50.1), ὁ πέμψας με (C50.4), ἑώρακα (C50.5) (cf Charles 1989:72). According to Trites (quoted by Carson 1991:120) courtroom language such as 'witness' and 'testimony' is common in the New Testament.

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

<sup>250</sup>Nowhere are the two concepts μαρτυρεῖν and μαρτυρία emphasized so strongly as in the FG and occur in the service of Johannine faith.

<sup>251</sup>Schnackenburg (1965:227) is correct when he says that 'Der Übergang zum geschichtlichen Bericht (V 6) läßt keinen Zweifel zu, daß der Evangelist hier unter dem "Licht" den inkarnierten Logos meint, also das "Licht", sofern es zu geschichtlicher Stunde in die Welt kam (vgl. V 9).' It is only in the FG that Jesus has been related with light. This relation is part of the FE's revelation of Jesus. Light reveals, exposes. He wants to stress that Jesus who is the Light, is the one who has to be approached and followed.

The FE sees all faith as a response to testimony. If the phrase δι' αὐτοῦ refers to the 'Baptist', for men do not believe *through*<sup>252</sup> Jesus but *in* him (Barrett 1978:160), it means that he is the catalyst to the faith in Jesus.

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

### C. People come to faith

The second ἵνα clause (in C13.1.2) is dependent on the first clause in C13.1.1. The purpose of the Baptist's witnessing was that all (πάντες)<sup>253</sup> should believe in Jesus. πιστεύειν relates to μαρτυρεῖν; this implies 'to accept the testimony as valid, and the fact thereby attested as fact' (Barrett 1978:159) (cf the two disciples who heard the Baptist's witness and believed). The fulfilment of these words is seen in 1:37 -- Bultmann (1941:31) correctly indicates that C13.2 refers to the witness of the Baptist as it was constantly represented through the tradition and in such a way that it retains its actuality.

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

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

### (2) The Role and Function of the Baptist -- to reveal<sup>254</sup>

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

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

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

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

### A Structure analysis of John 1:19-37

- 34 <sup>19</sup>Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου,  
ὅτε ἀπέστειλαν [πρὸς αὐτὸν] οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων  
ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ;
- 35 <sup>20</sup>καὶ ὠμολόγησεν  
36 καὶ οὐκ ἠρνήσατο,  
37 καὶ ὠμολόγησεν ὅτι  
37.1 ἐγὼ οὐκ εἰμὶ ὁ χριστός.
- 38 <sup>21</sup>καὶ ἠρώτησαν αὐτόν·  
38.1 τί οὖν;  
38.2 σὺ Ἠλίας εἶ;
- 39 καὶ λέγει·  
39.1 οὐκ εἰμί.
- 40 ὁ προφήτης εἶ σὺ;  
41 καὶ ἀπεκρίθη· οὐ.
- 42 <sup>22</sup>εἶπαν οὖν αὐτῷ·  
42.1 τίς εἶ; ἵνα ἀπόκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς·  
42.2 τί λέγεις περὶ σεαυτοῦ;
- 43 <sup>23</sup>ἔφη·  
43.1 ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·  
43.1.1 εὐθύνατε τὴν ὁδὸν κυρίου,  
καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.
- 44 <sup>24</sup>Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.  
45 <sup>25</sup>καὶ ἠρώτησαν αὐτόν καὶ εἶπαν αὐτῷ·  
45.1 τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστός  
οὐδὲ Ἠλίας  
οὐδὲ ὁ προφήτης;
- 46 <sup>26</sup>ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων·  
46.1 ἐγὼ βαπτίζω ἐν ὕδατι·  
46.2 μέσος ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε,  
46.3 <sup>27</sup>ὁ ὀπίσω μου ἐρχόμενος,  
οὗ οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω  
αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.
- 47 <sup>28</sup>ταῦτα ἐν Βηθανίᾳ ἐγένετο  
πέραν τοῦ Ἰορδάνου,  
ὅπου ἦν ὁ Ἰωάννης βαπτίζων.
- 48 <sup>29</sup>Τῆ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν  
49 καὶ λέγει·  
49.1 ἴδε ὁ ἄμνος τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.  
49.2 <sup>30</sup>οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον·  
49.2.1 ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν,  
ὅτι πρῶτός μου ἦν.  
49.3 <sup>31</sup>καγὼ οὐκ ᾔδειν αὐτόν,  
49.4 ἀλλ' ἵνα φανερωθῆ τῷ Ἰσραὴλ  
διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων.
- 50 <sup>32</sup>Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι  
50.1 τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ  
50.2 καὶ ἔμεινεν ἐπ' αὐτόν.  
50.3 <sup>33</sup>καγὼ οὐκ ᾔδειν αὐτόν,  
50.4 ἀλλ' ὁ πέμψας με βαπτίζει ἐν ὕδατι ἐκεῖνός μοι εἶπεν·  
50.4.1 ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν,  
οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.  
50.5 <sup>34</sup>καγὼ ἐώρακα  
50.6 καὶ μεμαρτύρηκα ὅτι  
50.6.1 οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

51 <sup>35</sup>Τῆ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο  
 52 <sup>36</sup>καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει·  
     52.1 Ἴδε ὁ ἀμνὸς τοῦ θεοῦ.  
 53 <sup>37</sup>καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος  
 54 καὶ ἠκολούθησαν τῷ Ἰησοῦ.

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

Influenced by Dodd, Schnackenburg and others went further than Dodd to correctly state (1965:273; cf also Brown 1975:45; Dodd 1976:248) that the Baptist's testimony is given by the FE according to a clear plan spread over three days: on the first day (C34-C47) he witnesses (cf C11-C15) to official Judaism (the representatives from Jerusalem), in a rather indirect and negative way;<sup>255</sup> on the second day (C48-C50) before 'Israel' the people of God, in a positive way<sup>256</sup>; and on the third day he encourages two of his own disciples to follow Jesus (C51-C54).<sup>257</sup>

We can summarize this analysis as follows:<sup>258</sup>

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

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

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

<sup>255</sup>He is *not* the Messiah, *not* Elijah, *not* the Prophet, but only a voice in the wilderness.

<sup>256</sup>He 'bears witness' that Jesus is the "ὁ ἀμνὸς τοῦ θεοῦ", baptizer with the Holy Spirit and "υἱὸς τοῦ θεοῦ".

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

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

<sup>259</sup>Bultmann (1941:57f) refers to the disorder of the text and reorganises it.

From the structural analysis (C34-47) the following pattern can be detected:

<u>ἡ μαρτυρία τοῦ Ἰωάννου</u>		
	ἀπέστειλαν.....ἱερεῖς καὶ Λευίτας	
Q	ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; ὁ προφήτης εἶ σὺ; σὺ Ἡλίας εἶ; εἰμὶ ὁ χριστός	<i>Identity</i>
A	ἔφη.....ἐγὼ φωνῆ βοῶντος ἐν τῇ ἐρήμῳ·	
	ἀπεσταλμένοι...Φαρισαίων.	
Q	ἠρώτησαν αὐτόν τί οὖν βαπτίζεις	<i>Performance</i>
A	ἀπεκρίθη.....ἐγὼ βαπτίζω ἐν ὕδατι·	

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

### The delegation of priests and Levites (C34-C43)

The FE presents the Baptist as witness<sup>260</sup> for Christ in the prologue (C11-C15,C28). Now he develops his testimony καὶ<sup>261</sup> "αὕτη ἐστὶν ἡ μαρτυρία" (C34). He explains the occasion on which it was given and to whom it was addressed. It is entirely a testimony to Christ, who must be revealed so that people can come to him and follow him in future. It is time for the ministry of Jesus to begin. Because Jesus does not openly display his nature and his dignity, 'witnesses' and 'testimonies' have to attest it (5:31-47) (Schnackenburg 1965:274).<sup>262</sup>

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

Because of the importance<sup>264</sup> of this testimony of the Baptist for the FE here, right at the

<sup>260</sup>The Baptist is the first in a sequence of witnesses to Jesus.

<sup>261</sup>The events relating to the Baptist in this section are linked very closely with the allusions to the Baptist in the Prologue: he came εἰς μαρτυρίαν (1:7), and his μαρτυρία is now given (Barrett 1978:171).

<sup>262</sup>According to Schnackenburg (1965:274) 'Das Ganze trägt einen bewuBt "amtlichen" Charakter.'

<sup>263</sup>This revelatory function of the Baptist is further emphasized by the interrogation of the delegation: "ἵνα ἐρωτήσωσιν αὐτόν." (C34), "ἠρώτησαν αὐτόν." (C38), "τίς εἶ; ἵνα ἀπόκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;" (C42.1 and C42.2), "καὶ ἠρώτησαν αὐτόν" (C45).

<sup>264</sup>As we have already seen, the incorporation of John the Baptist in ch 1 of the FG is of theological importance (cf Brown 1975:77). This is clear from the fact that references to the Baptist are incorporated in the Prologue, the comparison with the Synoptics, as well as his role and function as witness: (1) to "εὐθύνατε τὴν ὁδὸν κυρίου" (43.1.1) and (2) to reveal the Christ to the people (C49.1ff and C52.1): "ὃν ὑμεῖς οὐκ

beginning of the FG, he deliberately gave the whole passage an 'official' tone. The juridical overtones and supplements of this testimony by the Baptist are only there to confirm the reliability of the testimony offered, to provide a surer ground for faith. To implement this 'official'<sup>265</sup> tone the FE incorporated a delegation (C34,44)<sup>266</sup> to question the Baptist. They were sent by the 'Iουδαῖοι'<sup>267</sup> of Jerusalem, that is, from the central authority of the Jews, the Sanhedrin (Schnackenburg 1965:274; Carson 1991:142). This delegation included appropriate men, priests and Levites, who were chosen to conduct the enquiry, for it is a question of baptism which concerns the rite of purification (Bultmann 1941:60).<sup>268</sup> According to Brown and Bultmann they were 'specialists in ritual purification' (cf Bultmann 1941:60; Brown 1975:43). The whole idea of 'appropriate men' emphasizes the level and authority on which the testimonies of the Baptist took place. He uses them to give an official status to the Baptist's witness. But unfortunately they do not begin by inquiring about baptism, but *about his person*.

The questions the delegation directed to the Baptist (C37.1,C38,C40) have been interpreted from different perspectives by scholars. These interpretations need not contradict each other, but should rather complement one another. According to Bultmann (1941:60) the intention of the question directed to the Baptist, οὐ τίς εἶ,<sup>269</sup> was to inquire into the authorization of his action. Barrett (1978:172) associates the deputation's visit to investigate the intentions and personal claims of the Baptist. He thinks that the FE has simply borrowed a familiar Old Testament phrase (eg 2 Chron 23:4) to describe these Jewish functionaries. Bernard (1969:35) is more accurate when he states that the question

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οἶδατε" (C46.2); "καγὼ οὐκ ᾔδειν αὐτόν" (C49.3 and C50.3): "ὁ ὀπίσω μου ἐρχόμενος" (C46.3 and C49.2.1); "ὁ βαπτίζων ἐν πνεύματι ἁγίῳ" (C50.4.1). His significance is also based on the fact that *he was sent by God* to witness (position) about Jesus (C11-15). The FE is interested in the Baptist solely as the forerunner and herald – in his witness to point out the Messiah (cf Schnackenburg 1965:273) to Israel (C46,C49.4), to bear witness to the incarnate Logos (C49.2.1), the redeemer of the world (C49.1,C52; cf also 3:22-30; Dodd 1976:248f). Thus his function is to reveal Jesus (C11-15).

<sup>265</sup>Schnackenburg (1965:274; also Brown 1971:45) correctly pointed out that ἡ μαρτυρία has judicial overtones, because it is given in an official interrogation. By naming the interrogators the official character of the interrogation is emphasized (Bultmann 1941:58; cf Barrett 1978:171; Carson 1991:120). Legal vocabulary, e.g. confession, interrogation, and testimony is found here and throughout the FG. In 5:31-40 it reaches a climactic moment when Jesus brings forward a number of witnesses to the truth of God's word: God himself, the Scriptures, Moses, and the Baptist. Therefore it fits the purpose of the FG that before Jesus' appearance, the FG opens with the interrogation of the Baptist (Brown 1971:45).

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

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

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

<sup>269</sup>This is the climax of the questions asked by priests and Levites.

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

The question about his person is answered<sup>270</sup> negatively by the Baptist. He is not the Messiah (C37.1). He also denies<sup>271</sup> to be Elijah (C39.1) or the Prophet (C41).<sup>272</sup> The important thing in this testimony of the Baptist as to his identity is not his preaching of penance,<sup>273</sup> but the voice<sup>274</sup> he raises on behalf of Jesus (C46.2, C46.3) (Schnackenburg 1965:279). The FE stresses the personal pronoun ἐγώ<sup>275</sup> at the end of C37.1 (Brown 1975:43; Barrett 1978:172; Carson 1991:143). This forceful way of presentation constituted part of his positive witness to confess the true Christ (Carson 1991:143). The reason is to bring to show that there is another person who is the Christ.<sup>276</sup> The three titles which the Baptist rejects as being irrelevant to himself denote the eschatological bringer of salvation.

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

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<sup>270</sup>When the Baptist responds to the delegation's enquiry (C35-C37), his response corresponds with the level of authority on which the question was asked in C34. Bultmann (1941:60) gave an excellent description to motivate this statement. He pointed out that the first ὡμολόγησεν (C35) as well as οὐκ ἠρνήσατο (C36) is used in an absolute sense while the second ὡμολόγησεν is qualified by the ὅτι-clause (C37.1). The first and second καὶ mean 'and', while the third one means 'and indeed'. In C34 the question was put in the subordinate clause, in order that the μαρτυρία of the Baptist in C35-C37 comes to the forefront. The FE wants to lend emphasis to the statement here. He accomplished this with the conjunction of positive and negative statements and the use of the form of litotes.

<sup>271</sup>Scholars largely agree that this denial owes something to polemic against those who rated the Baptist too highly (Barrett 1978:172; consult Bernard (1969:36) on the disciples of the Baptist whom Paul found at Ephesus).

<sup>272</sup>These questions asked by the delegation show that the FE was very well acquainted with the views of the Jews of those days. It also indicates that Messianic expectations were widespread in first-century Palestine (Carson 1991:142). According to the content of these questions we can conclude that: the delegation was of opinion that if the Baptist were 'Elijah' or 'the Prophet', then there would be a reason for his baptizing. According to Bultmann (1941:60f) this rests on a double assumption: (i) that baptism is considered as a Messianic act; (ii) that Elijah and 'the Prophet' are Messianic figures (cf Barrett 1978 who differs here).

<sup>273</sup>This was his message in the Synoptics.

<sup>274</sup>Bernard (1969:38) pointed out that both Eastern and Western theologians have noted the contrast between φωνή and λόγος. The Baptist 'was the Voice, but not the Word.'

<sup>275</sup>It is missing in the following answers. ἐγώ is emphatic (Schnackenburg 1965:281; Bernard 1969:40; Carson 1991:146) and already indicates the presence of Jesus. Bernard (1969:36) points out that the Baptist's use of ἐγώ is one of the features of the narrative (see C43.1, C46.1, C46.3, C49.2-C49.4, C50.3). 'Εγώ brings his distinctive ministry into clear view.

<sup>276</sup>Ὁ Χριστός is used here as a title -- the 'Messiah' (Bultmann 1941:60).

Messiah.<sup>277</sup> The two questions (C38.2,C40: "ὁ προφήτης εἶ σύ; σὺ Ἡλίας εἶ;") of the delegation is necessary to move the reader's thought to the area about the 'One expected'. This is only an introduction, giving the Baptist the opportunity to point out that Jesus is the expected Messiah.

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

### The group of Pharisees

In C44 a new group,<sup>278</sup> "Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων" (C44),<sup>279</sup> appears to interrogate<sup>280</sup> the Baptist. While the first group questioned the Baptist about his person, the Pharisees question him about his performance. They asked the Baptist about his baptism, "τί οὖν βαπτίζεις". Scholars largely agree that the Pharisees wanted to know what authority the Baptist had to perform this exercise (Bernard 1969:39; Carson 1991:145).

In the opinion of the Pharisees the baptism administered by the Baptist must have a Messianic meaning. Schnackenburg (1965:281) believes that the Pharisees must have been acquainted<sup>281</sup> with the eschatological call to penance which accompanied baptism (Mt

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

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

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

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

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

3:7-10 par) and which is presupposed here. The baptism as a symbolic rite of purification would indeed be a token of the approach of the Messianic Kingdom (Ezek 36:25; cf Zech 13:1) (Bernard 1969:39). Hence the questioners should 'consider the baptism of the Baptist as the symbolic action of the eschatological prophet' (Schnackenburg 1965:281; cf Friedrich 1959:839).<sup>282</sup>

The FE is in a better position than the people of the delegation to interpret this action. He knows that the Baptist's baptism is a Messianic action. The baptism focusses on Jesus and wants to reveal him, because the Messianic age has been realized (C49.4). Hence the Baptist's answer in C46 (cf also C49.3, C49.4) indicates that the only meaning of the baptism of the Baptist is to make known the unknown one who is already present,<sup>283</sup> and everybody understood that this unknown one is the awaited bringer of salvation. But no one can recognize him before there is a witness about him. This witnessing<sup>284</sup> was a task for the Baptist<sup>285</sup> to accomplish. God, who sent him, had to give him the sign by which he should recognize the Christ and he, the Baptist, has to deny that he is the Messiah, Elijah, or the Prophet (Bultmann 1941:64f; Bernard 1969:40).

Carson pointed out that the "ἐγὼ" in the emphatic phrase "ἐγὼ βαπτίζω ἐν ὕδατι" (C46.1) will serve as a contrast for the One who will baptise in another medium, the Holy Spirit (C50.4.1). He used this opportunity to bear witness to the hidden Messiah. The Baptist's answer is calculated to shift attention from his own baptism to the action of him who comes after him.<sup>286</sup> His baptism is planned to prepare the people for Jesus (Carson 1991:146).

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

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

<sup>282</sup>Bultmann (1941:61) agrees with Schnackenburg, but Carson (1991:145) differs from them. He does not agree that the question of the interrogators should be interpreted to mean that they have all unambiguously identified the Baptists' baptism as an eschatological rite, because of lack of evidence. According to Carson they want to discover by what authority the Baptist is baptising. He further says that if they cannot find an adequate authority to sanction this extraordinary practice, they wonder whether he is such an eschatological figure. If he is neither the Christ, nor Elijah, nor the Prophet, then what could possibly justify his baptism? Once again these differences need not contradict each other. Carson's understanding of this text is also only an assumption, and indirectly implies what Bultmann and Schnackenburg said.

<sup>283</sup>He is already there, although no one knows him. This statement will be heard periodically throughout the Gospel: the 'Jews' are blind; they look for the one who stands among them, without recognizing him as the one they are looking for.

<sup>284</sup>Bultmann (1941:65) stated that when the FE composed 1:19-34, he worked over the tradition freely. Bernard (1969:48) correctly states that the Baptist knew that his ministry was only one of preparation (C43). For him the ultimate purpose was that the Expected One should be manifested.

<sup>285</sup>Bultmann (1941:63f) is very vague when he states that John the Baptist did not recognize Jesus of his own accord, but received the ability to recognize him and to make him known when he was commissioned to baptise. The question is whether he knew Jesus at all and whether or not he recognized Jesus as the 'Messiah'.

<sup>286</sup>In everything the Baptist says, starting from C35, he decreases himself to increase the Messiah (cf also 3:30).

his testimony.<sup>287</sup> The symbolic character of his baptism disappears; changes into a rite which is carried out merely as a divine command (C50.4), to provide an opportunity of presenting to Israel the giver of baptism in the Spirit (C49.4) (Schnackenburg 1965:281).

Unlike his interrogators, the Baptist has already<sup>288</sup> recognized Jesus through divine revelation (C50.4.1). Thus the event in the next part (C50-C50.6) of his testimony has already taken place. This is suggested by C46.2 "μέσος ὑμῶν ἔστηκεν..." The Baptist has recognized Jesus standing there amongst them, but still he does not mention the name of the person who is to be expected. Schnackenburg (1965:282) argued that the words "ὄν ὑμεῖς οὐκ οἴδατε" (C46.2) indicate that the divine revelation is not given them and that they lack readiness to except it.<sup>289</sup> It is through their own fault that the revealer and saviour remains unknown to them. We hear nothing more about these messengers.

Colon 47 localizes all these events "ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων." According to the scholars there is no agreement regarding the location of this place.<sup>290</sup>

### **(ii) The function of the Baptist seen in his testimony before Israel (C48-C50.6)<sup>291</sup>**

As in the case of the previous section, this section can also be divided into two parts: Jesus as the "ὁ ἄμνός τοῦ θεοῦ" and 'the pre-existent one' (C48-C49.4); and Jesus as 'vehicle of the Spirit' and 'the chosen one of God' (C50-C50.6). Each part refers to the Baptist baptising with water, that he saw Jesus, that he testified about Jesus, and that he had not previously recognized him (Brown 1975:58).<sup>292</sup>

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

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

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

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

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

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

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

Τῆ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει·

- (1) Ἴδε... ὁ ἀμνὸς τοῦ θεοῦ  
(2) ὀπίσω μου...ἐμπροσθέν μου...πρώτός μου ἦν

*καγὼ οὐκ ᾔδειν αὐτόν,  
ἵνα φανερωθῆ τῷ Ἰσραήλ  
ἐγὼ ἐν ὕδατι βαπτίζων*

- (3) τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν  
ἐπ' αὐτόν.

*καγὼ οὐκ ᾔδειν αὐτόν,  
ὁ πέμψας με...ἐκεῖνός μοι εἶπεν  
βαπτίζειν ἐν ὕδατι*

- (4) οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.  
(5) οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

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

A new situation arises. The FE indicates this by referring to a new date (C48). From C49.3 it seems that he is addressing a new group of people, a circle big enough to represent 'Israel'. The point of his third<sup>293</sup> testimony is: the Messiah, "ὁ ἀμνὸς τοῦ θεοῦ" (C49.1, C52.1), "ὁ υἱὸς τοῦ θεοῦ" (C50.6.1) is to be presented to the people of God, and made known to them (cf Schnackenburg 1965:284). This testimony of the Baptist is more specific.

The delegates from Jerusalem must have left because they are not mentioned again (Bultmann 1941:65f). Then Jesus appears on the scene so that the Baptist may point to him, "Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου" (C49.1).<sup>294</sup> We now encounter for the first time a formula of revelation (see also C51). "Ἴδε" represents a formula used several times in the FG in this same sense (1:36,47; 19:26,27) (Newman & Nida 1980:36; Morris 1975:143). According to Newman & Nida 'The force of this expression is to focus attention on the person referred to and to follow with some description of that person.' His inscription indeed followed that Jesus is the "ὁ ἀμνὸς τοῦ θεοῦ" with a qualification "ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου". But these words do not immediately cause people to follow Jesus. It was not the intention of the FE that anyone should follow Jesus yet as he has much more to make known about him. Later, following a second pronouncement (C54), the two disciples of the Baptist will follow Jesus.

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

<sup>294</sup> The phrase "ὁ ἀμνὸς τοῦ θεοῦ" (C49.1 and C52.1) has both a soteriological and Christological meaning in ch 1. The explanatory phrase "ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου" (C49.1) attributes to "ἀμνὸς τοῦ θεοῦ", a soteriological meaning while in C52.1 it has a Christological meaning depicted by the exclamation "Ἴδε" (C49.1 and C52.1).

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

This exclamation of C49.1, with its deep theological content, must be seen together with the utterance of C49.2 (cf C28). The FE starts with the Baptist's testimony to the Messiahship of Jesus to disclose to his readers the unique<sup>297</sup> character of this Messiahship.

The prophetic words spoken in C49.1 are followed by the affirmation that the person designated by οὗτός is the one whom the Baptist has already announced in C46.3 "ὁ ὀπίσω μου ἐρχόμενος" (Schnackenburg 1965:289). Where he described the higher dignity of his successor in C46.3 by means of the symbolic reference of undoing the shoe-laces<sup>298</sup> he now sums up the matter with: "ὅς ἔμπροσθέν μου γέγονεν" (C49.2.1)<sup>299</sup> This

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

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

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

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

<sup>298</sup> This is a Synoptic metaphor (Schnackenburg 1965:289).

<sup>299</sup> Jesus is still unknown, while the Baptist is famous. The time has now come for Jesus to appear and to take the place that his pre-existence calls for. He must now increase and the Baptist must decrease (3:30) (Barrett

paradoxical sound can only mean 'He existed before me'<sup>300</sup> to indicate the real pre-existence of Jesus. According to Schnackenburg this insight has not derived from the ordinary Jewish thinking on the Messiah, or the voice from heaven, or the revelation given to him at the baptism (cf C17.4, C17.4.1). Schnackenburg is correct when he says that this insight could only have come from the interpretation of the FE,<sup>301</sup> who was certainly convinced that the divine declaration of Jesus had led the Baptist to understand the Messiahship of Jesus in a higher sense than was possible for the Jews (Schnackenburg 1965:290).

In the verses prior to C49.3 the Baptist witnesses about Jesus, but now turns to his own person and task. The statement, "καγὼ οὐκ ᾔδειν αὐτόν" (C49.3), stresses the difference between them. Bernard (1969:48ff) doubts whether the Baptist and Jesus could have known each other in their early years. Although the FE wrote this, it does not mean that the Baptist did not know Jesus at all. It could have been that the Baptist knew Jesus as a person, even as one of his own disciples<sup>302</sup> (cf Grobel 1941:397ff; Koester 1987:73; Charles 1989:79). The point made by the FE is that the Baptist did not recognize Jesus as the Messiah before he was enlightened by God (Schnackenburg 1965:284). He did not know that Jesus was ὁ ἐρχόμενος<sup>303</sup> (Barrett 1978:177). Scholars, (Schnackenburg 1965, Bernard 1969, Barrett 1978) agree that the statement made here is that the Baptist did not recognise Jesus for what he was before his Baptism. The Baptist's enlightenment by God came at the baptism (Schnackenburg 1965:283).<sup>304</sup> As an ordinary man, he had no idea of the mystery of Jesus, but received a mission from God (διὰ τοῦτο ἦλθον) to make the Messiah known<sup>305</sup> to 'Israel'.<sup>306</sup>

'Making him known' probably presupposes that he was initially an obscure person among the people, until the day on which he was revealed. This is actually the mission of the Baptist as baptizer (as the ἐγὼ emphasizes) (Schnackenburg 1965:303). Both the Baptist and his baptism<sup>307</sup> have no independent significance but exist in order to bear witness

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1978:177).

<sup>300</sup>This phrase does not occur in the Synoptics.

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

<sup>302</sup> Cf 28.1.1 ὁ ὀπίσω μου ἐρχόμενος .....ἐμπροσθέν μου γέγονεν,  
46.3 ὁ ὀπίσω μου ἐρχόμενος,  
49.2.1 ὀπίσω μου ἔρχεται ἄνθρωπος ὅς ἐμπροσθέν μου γέγονεν.

<sup>303</sup> Refers to the Messiah (Schnackenburg 1965:297).

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

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

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

<sup>307</sup> Bernard (1969:51) points out the difference in meaning of the baptism of the Baptist between the Synoptics and the FG. In the Synoptics the baptism was one 'of repentance with a view to the remission of sins.' In the

(C13f) to Christ, who alone takes away sin and also confers the Spirit<sup>308</sup> (Barrett 1978:177). The Baptist knows that his purpose is that the Expected One should be made manifest (Bernard 1969:48). He is also aware of the authority he enjoys. In C50.4 he speaks of 'the One (God) who sent [him] to baptise (Carson 1991:146).

In C50-C50.2 the testimony of C49.3 and C49.4 is explained. The Baptist saw<sup>309</sup> the Holy Spirit descending like a dove upon Jesus and rest upon him (cf Lk 4:18). According to Schnackenburg (1965:303; cf Sjöberg 1959:382) *'Der volle und ständige Geistbesitz ist das auszeichnende Charakteristikum des Messias (vgl. Is 9,2; 61,1)'*. In the FG the FE declares that the Baptist was assigned the role to witness this information to the people.

From a structural point of view, as already been indicated, C50.6.1 ends the subsection (C34-C50.6.1) which concerns 'the witness of the Baptist.' As C34 begins with "Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου...", so C50.6 ends with "μεμαρτύρηκα..." (Brown 1975:67). The conclusion<sup>310</sup> and contentional climax<sup>311</sup> of his testimony is that he, the Baptist, has seen and testifies that Jesus is the υἱὸς τοῦ θεοῦ (50.6.1), which has pointed out the Messianic status of Jesus.<sup>312</sup> According to Barrett (1978:178), the difference in meaning between the two variants υἱός and ἐκλεκτός is not really significant.

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

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FG there may probably be an indication in 3:25 of an association of the Baptist's ministry with the idea of purification. The objective of the Baptist's baptism was to reveal Jesus (C49.4; cf colon 13), while the contents of the baptism was the symbolic act of purification. Josephus's (Antiquities xviii. 5. 2) reference to the Baptist's ministry of baptism suggests that it was addressed in particular to those who were dedicating themselves very specially to an ascetic life of virtue. That this was symbolic act of dedication and purification is plain from the fact that Jesus agreed, at the beginning of his ministry, to be baptized by the Baptist.

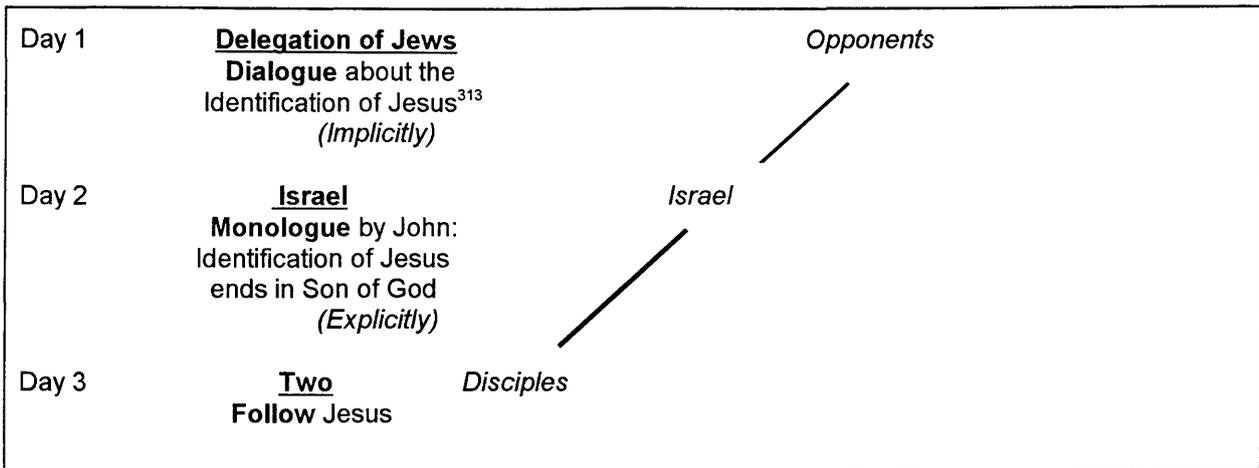
<sup>308</sup>It is clear from all the Gospels that the Baptist's ministry was a baptism ἐν ὕδατι, while Jesus's ministry was a baptism ἐν πνεύματι ἁγίῳ. Three times (C46.1,C49.4,C50.4) the Baptist declare that his baptism was only ἐν ὕδατι. With the previous texts in mind, where the Baptist depicts the contrast of 'water' and 'spirit' to his ministry of baptism, he intended to indicate that it was only preparatory to, and symbolical of, a greater ministry that was at hand (Bernard 1969:52). We find several references by the prophets to incidents where water was used as a symbol of the Spirit (cf Isa 44:3; Ezek 36:25; Joel 2:28; Cf also Jn 4:14; 7:38).

<sup>309</sup>The baptism of Jesus is only suggested here and not so fully explained as it is in the Synoptics. The FG differs from Mark. The FG portrays the Baptist who saw the Holy Spirit descending on Jesus as a dove, while the Synoptics dedicate it to Jesus Himself. The event is no longer important to Jesus, but only to the Baptist, for identification (Bultmann 1941:64). Only here it is affirmed that the Spirit remained upon Jesus (see Lk 4:18). Schnackenburg (1965:303f) and Barrett (1978:175) agree that the event described in C50 took place before the Baptist saw Jesus and proclaimed him "ὁ ἀμνὸς τοῦ θεοῦ" (C49.1).

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

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

<sup>312</sup>Scholars do not agree on the reading of this text. Brown (1975:57) pointed out that the vast majority of Greek witnesses read "ὁ υἱὸς τοῦ θεοῦ" (C50.6.1). Also Bultmann (1941) and Bernard (1969) prefer this reading. But despite the weaker textual evidence for another reading, "ἐκλεκτός τοῦ Θεοῦ" (cf C50.6.1), most scholars, Schnackenburg (1965), Morris (1975), Brown (1975), Barrett (1978), and Carson (1991) have chosen this reading.



The Baptist's testimony ends in verse C52.1 where his exclamation "ἴδε ὁ ἀμνὸς τοῦ θεοῦ" (C52.1) is still part of his witness. He then disappears from the scene until we again read about him in ch 3. C51-C54 form the junction between the two pericopes (vv 19-34 and 35-51).

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

The reference to a new day (τῆ ἐπαύριον--C51), as in the case of C48, is meant to link the following scene closely with the testimony given by the Baptist. The moment when the Baptist sees Jesus passing by, his acclamation contains the saying: "ἴδε ὁ ἀμνὸς τοῦ θεοῦ". According to Bultmann (1941:69) this is sufficient indication for the disciples<sup>314</sup> to understand that they have to leave their master (1:37) and literally follow (ἠκολούθησαν--C54) Jesus. On the level of the Johannine community "ἠκολούθησαν" is used metaphorically by the FE for the dedication of faith (cf 8:12 with 12:36; also 10:4f,27). This ἠκολούθησαν of Jesus is the first step to faith on the part of the two disciples which in the end could lead to 'remaining' with Jesus: to be in permanent fellowship with him (Schnackenburg 1965:305ff).

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

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

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

<sup>314</sup> According to Brown (1975:74) all the Gospels agree that John the Baptist had disciples. Presumably they were a group set apart by his baptism, with their own rules for fasting (Mark 2:18; Luke 7:29-33) and even their own prayers (Luke 5:33; 11:1).

In 3:23 the FE indicates that the Baptist continues with his mission: "ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο " because "ἐκείνον (Jesus) δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι" (3:30).<sup>315</sup>

### (3) Conclusion

We have seen that the FE put together a masterpiece. The material he used and arranged was deliberately and purposefully selected to move towards his main objective (20:31) and to accomplish his secondary objectives (1:6-8). When looking at the main objective of this subsection (1:19-37), we have to ask what the FE had in mind and how he characterizes and uses the Baptist to realize his objective. From the content of 1:5-8, 15 and 1:19-37 it is clear that he wanted to reveal Jesus to his readers. He uses the person and performance of the Baptist, the different characters, the composition of the material, the judicial overtone of the Baptist's witnessing and features such as emphasis,<sup>316</sup> repetition,<sup>317</sup> contrast<sup>318</sup> and pregnant expressions<sup>319</sup> to reveal Jesus as the Messiah so that in the end the readers will believe that Jesus is the Christ, the Son of God (20:31). When people realize who Jesus is, they will come to him and follow him.

From the perspective of this study we can conclude that John the Baptist played a major role in the demonstration of the first and second phases of discipleship.<sup>320</sup> This is why this survey starts with a presentation on the role and function of the Baptist in the FG. The entire process of discipleship starts with him. He serves as a catalyst, which causes two of his disciples to follow Jesus (1:35-51). True discipleship will only realize after Jesus' resurrection and the giving of the Spirit.

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

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

<sup>316</sup> Words emphasized are: "ἐγὼ" (C37.1, C46.1), "ὡμολόγησεν" (C35,37), and "ἴδε" (C49.1, C52.1).

<sup>317</sup> Words repeated are: "μαρτυρία" (C34,50, C50.6); "ὡμολόγησεν" (C35,37); "βαπτίζεις" (45.1, C46.1, C47, C49.4, C50.4, C50.4.1); "ἐγὼ οὐκ εἰμι" (C37.1, C39.1, C46.3; cf C45.1); "ὁ ἄμνός τοῦ θεοῦ" (C49.1, C52.1); "ὁ ὀπίσω μου ἐρχόμενος" (C46.3, C49.2.1); "βλέπει" (C48,52); "ἴδης" (C50.3, C50.4.1); "ἔώρακα" (C50.4); "οὐκ οἶδατε" (C46.2, C49.3, C50.3).

<sup>318</sup> Words of contrast are: "τί οὖν...οὐκ εἰμί" (C38,39); "ἐγὼ οὐκ εἰμι...οὗτός ἐστιν" (see previous footnote); "ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἐμπροσθέν μου γέγονεν" (C49.2.1; cf C46.3); "καγὼ (you) οὐκ ᾔδειν αὐτόν ... καγὼ ἔώρακα" (C46.3, C49.3, C50.5); "ἐγὼ ἐν ὕδατι βαπτίζων ... οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ" (C49.4, C50.4.1).

<sup>319</sup> Pregnant expressions are: "ὁ ἄμνός τοῦ θεοῦ" (C49.1, C52.1); "πρωτός μου ἦν" (C49.2.1); I (1:20,26): the "ἐγὼ" in C37.1 also implies the 'He'. All these expressions concern indications of Jesus.

<sup>320</sup> The term 'demonstration' infers how it will happen that people will come to follow Jesus. This refers to the first phase of discipleship where people come to realize the identity of Jesus, which will encourage them to follow Jesus. The second phase of discipleship, as it will become clearer later in this study, is to live a new way of life in Christ which corresponds with the agency of Jesus. This can be summarized as follows: first phase: people come to Jesus; second phase: Jesus lives through them. These two phases are spelled out in the two sections of the FG (chs 1-12 and 13-21). In chs 1-12 the disciples are depicted as people following Jesus and other characters as coming to Jesus (i.e. Samaritan woman, the blind born man). In chs 13ff Jesus is involved in teaching his disciples what this new life, in his company, comprises and in chs 18-21 the BD is used by the FE to model true discipleship.

Johannine community:

(i) In the case of the historical situation of the Baptist, the emphasis is explicitly on the identity of Jesus and implicitly on 'the act of following Jesus'. People must perceive who Jesus is in order to follow him.

(ii) In the case of the historical situation of the Johannine community, the emphasis is explicitly on discipleship (to come to Jesus and follow him through the hearing of the Gospel) and implicitly on the identity of Jesus (after perceiving who he is, they will follow him in discipleship).

The different characters and groups of people the FE uses in 1:19-37 are: (1) the Baptist; (2) the Jewish delegation consisting of two subgroups (a) Priests and Levites and (b) Pharisees; (4) Israel; and (5) the disciples of the Baptist. Of importance is that the FE uses:

- the *Baptist* to witness about the Light
- the *Jewish delegation* to give official status to this witness (The delegation serves as catalysts for the Baptist to give his testimonies)
- *Israel*, who was expecting the Messiah, to which he reveals the Messiah for the first time, and
- the *two disciples* of the baptist to react first to this testimony and follow Jesus.

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

We can divide the roleplayers towards which the Baptist witnesses, as we have already indicated, into three main groups: the delegation (1:19-27), Israel (1:29-34) and the disciples of the Baptist (1:35-37).<sup>321</sup> The FE organizes them by way of three concentric circles on the basis of their relationship and response to Jesus throughout the FG. The Baptist first witnesses to the delegation who, according to the FG, seem to be the opponents of Jesus (Cf Carson 1991:142).<sup>322</sup> He then witnesses to Israel who seem to indicate the unfaithful and held a more neutral position. Lastly he witnesses to the people who became the close disciples of Jesus. This indicates that the presentation of these verses (1:19-37) by the FE builds up to a climax.<sup>323</sup> Even the content of the different testimonies supports this statement. Towards the Priests and Levites in the first group the Baptist was vague concerning the content of his testimony: his answers to the questions directed at him are negative and do not give any indication of who the Messiah is. Towards the Pharisees he is also vague, but gives more information: he refers to Jesus without any name or specific indication. Towards the second group, Israel,<sup>324</sup> he specifically points at Jesus and qualifies him as "ὁ ἀμνὸς τοῦ θεοῦ ὁ ἀῖρων τὴν ἀμαρτίαν τοῦ κόσμου". Towards the last group, his own disciples, he is also specific, but with more emphasis in his testimony. His testimony seems rather to be an exclamation. In comparison to his testimony that Jesus is "ὁ ἀμνὸς τοῦ θεοῦ" in 1:29, this second in 1:35 is shorter (without the predicate) and carries more emphasis. It leads to the reactional climax of the Baptist's witness; his disciples follow Jesus (1:37)! The FE leads the reader through these stages, building up to a climax so that the reader can decide for himself to choose and to follow

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

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

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

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

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

The Baptist is depicted by the FE as one with whom the reader can identify himself. Three important aspects regarding discipleship are depicted in the presentation of the Baptist which are pointed out by the FE throughout the FG. The following aspects in the Baptist's life are emphasized: (i) He *is sent with a mission*<sup>325</sup>--the Μαρτυρίας, (ii) His primary objective was that his message and his baptismal deeds *point at Jesus*--ὁ ἀμνὸς τοῦ θεοῦ, the Baptizer in the Spirit, ὁ υἱὸς τοῦ θεοῦ,<sup>326</sup> (iii) His secondary objective was to *bring people*<sup>327</sup> to meet with Christ and subsequently to follow him.

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

#### **4.1.2 The mission of Jesus -- Revelation and Salvation**

The description of Jesus as the one who has come from above, from the Father, is repeated frequently throughout the FG.<sup>328</sup> Even more frequent is the stereotype designation of Jesus as 'the one who has come', while no mention is made of his origin.<sup>329</sup> This motif is frequently the focus of discussion. This is seen particularly in ch 6, where the contrast of the heavenly bread with the manna is based on the fact that Jesus is the true bread that came down from heaven. In some discourses it receives central attention.<sup>330</sup> Probably the most prominent text comes from the prologue.<sup>331</sup> Finally the centrality of this motif is also confirmed in summary statements.<sup>332</sup>

Jesus' references to his return to the Father occurs equally frequently in the FG, particularly in the second half of the FG nearer to the time of his death and in his conversations with his disciples.<sup>333</sup> The descent of Jesus is clearly linked with his returning to the Father (cf 3:13; 8:14; 13:3).

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

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<sup>325</sup> See the disciples in the next section (vv 35-51) to continue the witness of the Baptist.

<sup>326</sup> His deeds relate to his testimony about the identity of Jesus.

<sup>327</sup> The antagonists (enemies: C34-46.3) of Jesus, the Jews (unbelievers: C48-50.6.1) and the disciples (disciples of the Baptist: C51-52.1) (cf Bernard 1969:48).

<sup>328</sup> A few texts that designate this fact are: 3:13; 6:33,38,41,42, 50,51,58; 7:28; 8:14,42; 13:3.

<sup>329</sup> Texts designating this fact are: 1:9,11; 3:19; 5:24,43; 10:10; 12:13,27,46,47; 15:22; 16:28; 18:37; cf also 6:14; 4:25; 7:27,31; 11:27.

<sup>330</sup> Cf 7:27ff; 8:14ff; 8:42ff.

<sup>331</sup> The prologue already provides a 'theological foundation' (Waldstein 1990:312) for the sending of Jesus by claiming that "Ἐν ἀρχῇ ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ" (1:1). John 1:9 is the first reference of Jesus' mission from 'the world above' (the heavenly sphere -- vv 1,2) to 'the world below' "Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον."

<sup>332</sup> Cf 13:3 where Jesus' thoughts on the eve of his departure are given as his εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει. See also ch 17.

<sup>333</sup> 6:62; 7:33,35; 8:14,21,22; 13:3,33,36; 14:2,4,5,12,28; 16:5,7,10,17,28; 17:11,13; 20:17.

importance of this motif.<sup>334</sup> Meeks begins by drawing attention to the importance of the pattern:<sup>335</sup>

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

Meeks is of the opinion that:

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

Some important theological aspects concerning Jesus' mission are that Jesus came from the 'above' into the 'below' to live for a while among us (καὶ ἐσκήνωσεν ἐν ἡμῖν -- 1:14). This does not mean that he became part of the 'below' (17:16), but that he made the 'above' present in the 'below' (1:14,17). It also does not mean that the contrast between these two worlds is cancelled or eliminated. This is clear from *inter alia* 17:13-16. Instead, a shift in emphasis took place. The qualitative contrast<sup>336</sup> (i.e light, life and truth -- 1:4,14) in human perspective came forward in a clearer and more concrete sense at the cost of the spatial facet of the contrast. Van der Watt (1991:108) correctly argues that this contrast concerns a person-dualism,<sup>337</sup> because it is mounted in the qualities of the person. Therefore it is possible for Jesus to perform on earth without becoming qualitatively part of the 'earthly' -- on the contrary, through his presence and actions (5:36,37; 10:37,38) he confirms this qualitative contrast.

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

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

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

<sup>336</sup> Numerous interpreters comment on the Johannine contrasts; cf Bultmann (1953:361ff), Brown (1975:CXV), Ladd (1977:223ff), Van der Watt (1991:106ff), Ashton (1991:205), Kysar (1975:131; 1993:58ff).

<sup>337</sup> While much dualistic terminology is utilized by the FE, it should not be interpreted as the reflection of an ontological dualism (Mercer 1990:459). Light and darkness are not two equal powers. The world, although associated with darkness and evil, remains the creation of God (1:10) and the object of his love (3:16) and salvation (3:17; 12:47) (Sanders 1975:938). These contrasts between the 'qualities above' and the 'qualities below', however, produce a tension in the FG which Schneider (1969:344ff) termed as a 'theological problem'. Haenchen (1962-63:210) develops this problem.

these two 'realities'.<sup>338</sup> The 'above' comes in an audible, sensible and experiential sense to exist in the 'below'. According to Van der Watt this contact makes interaction possible. Because the incarnate Jesus brings the 'above' to the experience of man, it now becomes possible for man to have contact with the 'above' in the person of Jesus and in the end to come to a personal salvatory relationship with him (Van der Watt 1991:108f).<sup>339</sup> This concrete contact is best formulated in 1:14: "Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας." Thus in Jesus God came to live among us.

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

<sup>338</sup> It is the inexpressible mercy and love of God (3:16; cf 1:14,17 for χάρις) that lies behind the mission of the Son.

<sup>339</sup> In this sense the sending-motive constitutes the particular context for the soteriology, Christology, eschatology, and other important themes in the FG (Van der Watt 1991:109).

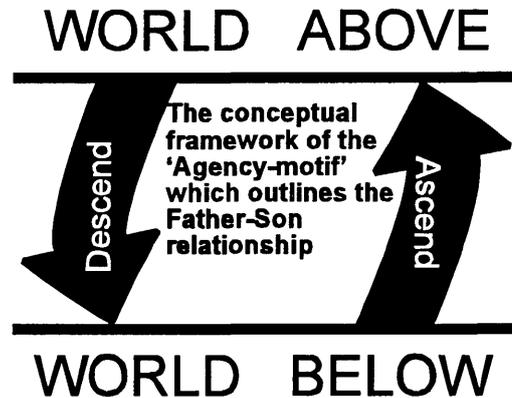
<sup>340</sup> See Waldstein (1990:312) and Mercer (1992:457) for lists of literature on 'sending' in the FG.

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

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

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

These different terms and motifs can be combined and categorized as the following two concepts: the 'Descend-Ascend Schema' (DAS) and the 'Agency' motif. The following is a diagrammatical presentation to demonstrate the interrelatedness of the 'DAS' and 'Agency' motifs.



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

### (1) The Descend-Ascend Schema: Setting

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

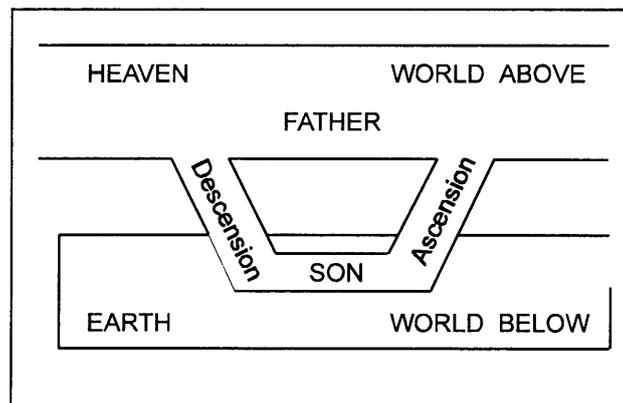
<sup>342</sup> All the aspects related to agency, although not spelled out categorically, are present in the FG and presented through nuances.

<sup>343</sup> Although the DAS emphasizes the movement between 'above' and 'below' and the fundamental contrast between these two spheres, the relationship between the Father-Son and the mission of the Son which are part of the 'agency' motif are not excluded.

is concerned with issues such as *movement*,<sup>344</sup> *contrast* and *revelation* of Jesus (cf Nicholson 1983:21).<sup>345</sup> Other, than these three aspects, will also emerge in the discussion.

In fact the mission of Jesus has primarily been expressed by two verbs ἀποστέλλειν<sup>346</sup> and πεμπειν<sup>347</sup> (Mercer 1992:457). Secondly, Jesus' mission is expressed in related terms (cf Waldstein 1990:310): the descent<sup>348</sup> of Jesus from 'above' is depicted in terms of καταβαίνειν, πόθεν, ἄνωθεν, ἔρχομαι, δίδωμι and ἐξέρχομαι. His ascend is described in terms of ἀναβαίνειν, ἔρχομαι, δίδωμι, μεταβαίνω, ὅπου, ὑψώω, δοξεῖν, ὑπάγω, πορεύομαι, and ἀπερχομαι.

A great variety of language is used to describe this schema. The two static divisions (spheres) of 'above' and 'below' constitute the origin, destination, the place he has *come from* and where he is *going to*. It creates a fundamental contrast and tension from which a κρίσις arises. Even the relationship between the Father and Jesus, while Jesus is 'below' is described in terms of movement: Jesus is the one who is 'sent by the Father',<sup>349</sup> while the Father is described as 'he who sent me' (i.e. 5:23b-24,30,37). This schema can be represented diagrammatically as follows:<sup>350</sup>



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

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

<sup>345</sup> Nicholson discusses the DAS of the FG in relation to the structure of the FG (1983:23ff), the Christology of the FG (1983:51ff) and belief from the Johannine perspective (1983:63ff).

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

<sup>347</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>348</sup> Cf also σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν...(1:14), etc.

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

<sup>350</sup> This scheme is adopted from Van der Watt (1986).

the Father that continues throughout his mission.<sup>351</sup> It is with increasing frequency that from ch 13 especially Jesus speaks about his imminent departure. Any understanding of who Jesus really is, can only be in terms of this schema: to know who Jesus really is, is to know where he came from, what he accomplished and where he is going.<sup>352</sup>

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

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

	<u>Descent</u>	<u>Ascent</u>
(i)	καταβαίνοντας καὶ ἀναβαίνοντας <sup>355</sup>	
(ii)	(ἔρχομαι and ὑπάγω) (ἔρχομαι and πορεύομαι) (ἐξῆλθεν and ὑπάγει)	
<hr/>		
(iii)	<u>Descent bundle of metaphors</u>	<u>Ascent bundle of metaphors</u> <sup>356</sup>
	ἐρχομαι <sup>357</sup>	ἐρχομαι
	ἐξέρχομαι	πορεύομαι <sup>358</sup>
	ἀνωθεν <sup>359</sup>	ἀπερχομαι
	σὰρξ ἐγένετο <sup>360</sup>	ὑψω

<sup>351</sup> The Father-Son relationship: 3:16,17,31-35; 4:34; 5:19-23,37; 6:29,38,40-46; 7:16,28,29; 8:36-38,42,54; 10:17,30-38; 12:45-49; 14:9-11,20,28; 16:5,28; 17:8,11-24.

<sup>352</sup> In the FG people's faith is judged in terms of this understanding of Jesus.

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

<sup>354</sup> Kuhl (1967:122) refers to word-couples in dualistic form as 'Dualistischen Begriffspaar'.

<sup>355</sup> Both ἀναβαίνοντας καὶ καταβαίνοντας appear in ch 6 although not in the same text. Both the descent and ascent of Jesus are mentioned in 8:14, but with two different verbs: ἔρχομαι and ὑπάγω. Two similar features appear in 16:28: ἔρχομαι and πορεύομαι and in 13:3: ἐξῆλθεν and ὑπάγει.

<sup>356</sup> In the following single texts different verbs are used together to indicate the ascent of Jesus. In 14:28 ὑπάγω, ἔρχομαι and πορεύομαι; in 14:3 ὅπου and πορεύομαι.

<sup>357</sup> ἐρχομενος has been used in the FG for both 'to come' and 'to go'.

<sup>358</sup> Since both ὑπάγω and πορεύομαι appear in 14:28 and the complete text has already been exegeted under ὑπάγω, it will not be investigated again.

<sup>359</sup> Because ἀνωθεν appears in 3:31 and the complete text already has been exegeted under ἔρχομαι, it will not be investigated again.

<sup>360</sup> 1:14; (1:15,30 by implication).

ἐσκήνωσεν ἐν ἡμῖν<sup>361</sup>  
(ἀποστέλλω)  
(πέμπω)<sup>362</sup>  
πόθεν

μεταβαίνω  
ὑπάγω  
δοξα<sup>363</sup>  
ἀφιημι  
ὄπου

(iv) διδόναι

These terms will now be discussed briefly in order to determine the contribution of each one to, and the profile of the Descent-Ascent Schema.<sup>364</sup> The word-couples in dualistic form will be discussed first, followed by the single words which indicate the descent of Jesus and finally the single words that indicate the ascent of Jesus. At the end of this section a conclusion will be formulated in order to determine the profile of the DAS and its contribution towards constituting the setting for the 'agency' concept and to locate discipleship in God's revelatory-salvific plan.

### (i) Dualistic Word-couples

#### (a) καταβαίνειν and ἀναβαίνειν

##### John 1:51

This pair of verbs καταβαίνειν and ἀναβαίνειν, occur together in the FG for the first time in 1:51.<sup>365</sup>

51 καὶ λέγει αὐτῷ,  
51.1 Ἄμην ἀμὴν λέγω ὑμῖν,  
51.1.1 ὄψεσθε τὸν οὐρανὸν ἀνεωγῶτα  
καὶ τοὺς ἀγγέλους τοῦ θεοῦ  
ἀναβαίνοντας καὶ καταβαίνοντας  
ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου

This is a difficult verse to interpret.<sup>366</sup> What the FE wishes to indicate is not quite clear. Colon 51 marks the first major 'discursion' by the FE to his readers.<sup>367</sup> The readers have

<sup>361</sup> 1:14

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

<sup>363</sup> The texts related to δοξα will not be discussed here, but in section 4.1.3: The report of the agent.

<sup>364</sup> Cf also ἀγιάζειν (10:36; 17:19) and the prepositions used in a sending context: ἀπό (3:2; 6:38; 7:18,28; 8:42; 13:3; 16:30); ἐκ(εἰς) (3:31; 12:49); παρά (7:27; 17:8); εἰς (1:11; 9:39).

<sup>365</sup> The title 'Son of Man' appears only once more with the verb-pair 'descend-ascent' in 3:13. In 6:62 it appears only with ascent. No one would dare to dispute, as will become clear in this study, that the FE makes use of a 'descent-ascent Christology'. For many scholars this descent-ascent Christology is closely associated with the Johannine Son of Man terminology. This link is supported by Sidebottom (1957:115ff), Smalley (1968-9:287), Meeks (1972:52), Nicholson (1983:60ff) and assumed by others such as Moloney (1978:51ff) and Kim (1983:5). Scholars such as Higgins (1964:153,182) and Pryor (1991:351) are convinced that this title is connected only with the ascend in glory of the Son of Man.

<sup>366</sup> This text causes scholars many problems with regard to its relation to the rest of the pericope (1:35-50) and its interpretation (see Brown 1975:88).

<sup>367</sup> This is signalled by the rough transition from singular to plural between vv 50 and 51 (Nicholson 1983:60). The FE made this rough transition deliberately. Verse 51 is a note by the FE to the reader (Nicholson 1983:61). The same occurs in 3:13-21 and 3:31-36 where these verses are not directed to Nicodemus, for he

just been shown (1:19-50) a veritable image of the main character in the FG (Culpepper 1983:106; De Klerk & Schnell 1987:88).

In introducing the promise in C51.1.1, the FE employs, for the first time in the FG the double “Ἀμήν ἀμήν” expression (C51.1) on the lips of Jesus<sup>368</sup> in order to indicate that the following statement is very important to Jesus (Moloney 1976:179; cf Bernard 1969:66f). This statement in 1:51 can be regarded as a transitional text, firstly as the culmination of the previous section (Schnackenburg 1965:318),<sup>369</sup> and secondly, simultaneously, as an introduction to the rest of the FG (cf Nicholson 1983:61). Therefore it is put here in a prominent position at the end of the logion which emphasizes the close and continual intercourse of the Son of Man with heaven. Hence *it is suitable as the climax of the first words revealing the identity of Jesus (ch 1), followed by the rest of the FG, which develops the theology of Jesus' identity and work* (cf Schnackenburg 1965:321; cf Moloney 1976:179).<sup>370</sup>

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

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

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

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

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

<sup>369</sup> Schnackenburg (1965:318f) feels that the link of 1:51 with the preceding is verbal (ὁψηλ – ὁψεσθε). But also important is that on a theological basis the title ‘Son of Man’ is linked with the titles given to Jesus by the first disciples.

<sup>370</sup> Jesus’ self-designation as the Son of Man is to qualify and re-orientate the political expectations bound up with the title ‘King of Israel’. Because the title ‘the Son of Man’ involves the whole of Jesus’ ministry (life, resurrection and ascension) it will take the FE the rest of the FG to expose the significance of the title (cf Moloney 1978:37ff).

The reason for this divergence is that in 1:51 it is written that the angels are ascending and descending on the Son of Man, while Genesis mentions ascending and descending 'on it', which presumably refers to the 'ladder'. Brown (1971:90; see also Bernard 1969:69) indicates that some rabbis read 'on him' as referring to Jacob.<sup>371</sup> If this reading is correct, it should mean that the Son of Man is a replacement for Jacob. This brief discussion indicates that this problem remains ambiguous.<sup>372</sup> In the end it does not matter which variant is the correct one. The theme which they have in common can be regarded as the correct one. The vision means that Jesus himself then is the link<sup>373</sup> between heaven and earth (3:13), the unceasing union of Jesus with God (Schnackenburg 1965:318f; Morris 1975:171; Carson 1991:163f).

The reverse order of ἀναβαίνοντας καὶ καταβαίνοντας in 1:51<sup>374</sup> and Gen 28:12 shows that the scene is viewed from the earth.<sup>375</sup> But the phrase ὄψεσθε<sup>376</sup> τὸν οὐρανὸν ἀνεωγῶτα (C51.1.1) grants this vision divine character (cf Acts 10:11 and Rev 4:1; 19:11) (Carson 1991:163f).<sup>377</sup> In C51 this motif serves Johannine Christology: what is a vision (the open heavens above the Son of Man) of the future in the Synoptic Gospels, is already present in the FG.<sup>378</sup> The disciples will experience (ὄψεσθε)<sup>379</sup> in Jesus' work his union with his Father. Thus the Son of Man on earth (audible, concrete sensible and real) is, from a worldly point of view, the 'gate of heaven' (10:9). From a heavenly perspective he is the place of the presence of the grace of God on earth, the tent of God among men (1:14) (Schnackenburg 1965:319). This phrase is a promise to the disciples that the one whom they have acknowledged as the Messiah is appointed by God. Everyone must recognize that God has appointed Jesus as the Messiah .

<sup>371</sup> The Hebrew word בַּי rendered in Gen 28:13 as ἐπ' αὐτῆς by the LXX, and in the English versions 'on it,' referring here to the ladder, might also be rendered 'on him,' referring to Jacob (Bernard 1969:69; Carson 1991:163).

<sup>372</sup> See Brown (1971:90f) for more variants on this enigma.

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

<sup>374</sup> In both passages *ascent* appears before *descent*. Even in the only other text in the FG where both these terms appear (3:13), *ascent* appears before *descent*.

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

<sup>376</sup> In the FG (3:36; 11:40; 16:16) ὄππομαι (ὄρᾶν in the present or perfect tenses is excluded) is used in the sense of heavenly or spiritual realities, as distinct from the seeing with physical eyes.

<sup>377</sup> Schnackenburg (1965:319) refers to how the early Christian thought sees the 'heavens opened' as a sign of the Messiah.

<sup>378</sup> The ἀπ' ἄρτι of the future (Mt 26:64; cf 23:39) becomes the ἀπ' ἄρτι of the present when Jesus is speaking in the FG (14:7): already now do the disciples of Jesus 'know' and 'see' the Father in him.

<sup>379</sup> The fulfilment of this promise (ὄψεσθε τὸν οὐρανὸν ἀνεωγῶτα), which consists the culmination of the Father's attestation of the Son and the seeing of his glory is exposed throughout the FG and reaches a climax in Jesus' death and resurrection. Thus, according to Beasley-Murray (1987:28) this promise relates 'not to a future beyond the death of Jesus (as in Mark 14:62), but to the entire gamut of the action of the Son of Man for the Kingdom of God: from the heaven that became open at his baptism, the blessings of the saving sovereignty will be poured out through him in the signs he performs, the revelation of his word, the life that he lives, the death and resurrection that he accomplishes...till the goal is attained when the Son of Man welcomes the redeemed to the Fathers' house (14:3).'

This vision of the ascending and descending angels indicates that the Son of Man stands in a permanent relationship to the Father. In both visions the thought of communication between heaven and earth arises. This introduces what will later become explicit in the FG, namely that the thoughts of Jesus are derived from the Father and his acts are directed to the Father (Siede 1976:185f).<sup>380</sup>

For our purposes it should be noted that nothing is said here about the descent-ascent of the Son of Man. It is the angels that are subject to movement between heaven and earth. In the light of our discussion here it should be a mistake to see 1:51 as the beginning of a descent-ascent Son of Man emphasis.<sup>381</sup> There is not even a pointer to the glorified (or exalted) Son of Man, as suggested by Pryor (1991:342). It seems as if Schnackenburg's (1965:321) interpretation is more accurate. In 1:51 this logion emphasizes the Son of Man's close and continual intercourse with heaven,<sup>382</sup> which already hints at his origin and goal.<sup>383</sup>

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

### **John 3:13**

The second and last place where these two verbs appear together is 3:10-13. These verses form part of the dialogue between Jesus and Nicodemus. Nicodemus, a member of the Sanhedrin, a Pharisee and a doctor of the law (v 10), is a well-intentioned representative of the ruling classes.<sup>385</sup> In Jesus' dialogue with Nicodemus (vv 1-9) he tries

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<sup>380</sup> For a discussion of alternate interpretations of Moloney (1978:23-41), who opts for the meaning: the revelation of the heavenly.

<sup>381</sup> Cf Meeks (1972:51f) and Nicholson (1983:61) for an opposite point of view.

<sup>382</sup> Where Schnackenburg (1965:318ff) emphasizes the *subjective* intercourse of the Son of Man with heaven, Smalley (1968-9:288) refers to the *objective* connection which has been decisively established by the Son of Man between the historical and the eternal.

<sup>383</sup> Such an interpretation is made on the grounds of what happens in the rest of the FG and the reference to the movement of the angels.

<sup>384</sup> The title 'Son of Man' is found thirteen times in the FG: 1:51; 3:13,14; 5:27; 6:27,53,62; 8:28; 9:35; 12:23,34c,34d; 13:31f.

<sup>385</sup> If it is true that the different characters in the FG represent different models of discipleship (Doohan 1988:136f; Pazdan 1987:145f; cf Siker-Gieseler 1980:215ff). Who then does Nicodemus represent? Brown (1975:129), by implication, acknowledges that Nicodemus is a symbolic but also a real historical figure. There are specific designations in the text in which he is referred to as 'a man of the Pharisees, a member of the Jewish ruling council ... Israel's teacher' (Cf also 7:50,51). There is a consistent analogy between Nicodemus and certain statements about the Jews in the FG. This is an important indication of his function in the FG. Right in the beginning of the opening statement of Nicodemus to Jesus we find a declaration of faith (Meeks 1986:149). He came on his own initiative (Schnackenburg 1965:380). Nicodemus believes that Jesus came from God and the basis for that belief is the signs which Jesus has performed. He confesses an imperfect faith in Jesus. This faith of Nicodemus corresponds to what Kysar (1993:80ff) calls the first stage of faith evoked

to explain to him how a person can be saved, which Nicodemus did not understand. From v 10 this dialogue becomes a monologue when Jesus explains to Nicodemus his part and role in redemption. The following cola are abstractions from the dialogue to put the DAS into perspective.

<p>4 <sup>3</sup>ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ·</p> <p style="padding-left: 20px;">4.1 ἀμὴν ἀμὴν λέγω σοι,</p> <p style="padding-left: 40px;">4.1.1 ἐὰν μὴ τις γεννηθῆ ἄνωθεν,</p> <p style="padding-left: 60px;">οὐ δύναται ἰδεῖν ..... τὴν βασιλείαν τοῦ θεοῦ.</p> <p>6 <sup>5</sup>ἀπεκρίθη Ἰησοῦς·</p> <p style="padding-left: 20px;">6.1 ἀμὴν ἀμὴν λέγω σοι,</p> <p style="padding-left: 40px;">6.1.1 ἐὰν μὴ τις γεννηθῆ ἐξ ὕδατος καὶ πνεύματος,</p> <p style="padding-left: 60px;">οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.</p> <p style="padding-left: 20px;">6.2 <sup>6</sup>τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν,</p> <p style="padding-left: 20px;">6.3 καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστίν.</p> <p>8<sup>386</sup> <sup>10</sup>ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ·</p> <p style="padding-left: 20px;">8.1 σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ</p> <p style="padding-left: 20px;">8.2 καὶ ταῦτα οὐ γινώσκεις;</p> <p style="padding-left: 20px;">8.3 <sup>11</sup>ἀμὴν ἀμὴν λέγω σοι ὅτι</p> <p style="padding-left: 40px;">8.3.1 ὁ οἶδαμεν λαλοῦμεν</p> <p style="padding-left: 40px;">8.3.2 καὶ ὁ ἐωράκαμεν μαρτυροῦμεν,</p> <p style="padding-left: 40px;">8.3.3 καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.</p> <p style="padding-left: 40px;">8.3.4 <sup>12</sup>εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε,</p> <p style="padding-left: 60px;">πῶς ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;</p> <p>8.4 <sup>13</sup>καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν</p> <p style="padding-left: 40px;">εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς,<sup>387</sup> ὁ υἱὸς τοῦ ἀνθρώπου.</p>
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In this analysis there is no striking syntactical structure. Obvious here are the two conditional clauses (C4.1.1 and C6.1.1) which start to formulate a theological tension between the 'world above', represented by Jesus, and the 'world below', represented by Nicodemus, although only the 'world above' is explicitly referred to while the 'world below' is implied through the negation (μὴ...οὐ in semi-cola 4.1.1 and 6.1.1). This tension becomes more definite through two antithetical paralellisms (in semi-cola 6.2,3 and 8.3.4). The theological structure in C8 is significant:

<u>NICODEMUS</u>	X	<u>JESUS</u>
οὐ γινώσκεις		ὁ οἶδαμεν
τὰ ἐπίγεια τὰ ἐπουράνια		ἀναβέβηκεν καταβάς
πιστεύσετε		τὸν οὐρανὸν

from the signs he saw Jesus perform. This corresponds with the level of faith of certain people in the Johannine community (Meeks 1986:149). The fact that Nicodemus came by night casts suspicion on him about what is said in the dialogue itself about the division between people who come to the light and those who remain in darkness (3:19-21). Nicodemus does approach the light but never takes the decisive step from darkness to light. Therefore Nicodemus is one of those mentioned in 2:23-25 who believe in Jesus because of the signs they have seen (Schnackenburg 1965:378f; Brown 1975:137; Meeks 1986:149).

<sup>386</sup> A parallel exist between C4 and C6, C6 being an explanation of C4. γεννηθῆ ἄνωθεν is explained as γεννηθῆ ἐξ ὕδατος καὶ πνεύματος and ἰδεῖν as εἰσελθεῖν. Nicodemus could not understand Jesus' explanation. This lack of understanding by Nicodemus paved the way for Jesus' monologue concerning his part and role in the saving process. Thus C4 and C6 are a prelude for C8 and constitute the perspective from which C8 has to be approached.

<sup>387</sup> καταβαίνειν denotes the eschatological arrival of Jesus (cf Bultmann 1953:383f).

From this analysis it is clear that “οὐ γινώσκεις” (C8.2), which contrasts with οἶδαμεν (in C8.3.1 and 3:2)<sup>388</sup> is the hermeneutical key to unlock the meaning of this section in order to understand the meaning of καταβαίνοντας καὶ ἀναβαίνοντας.<sup>389</sup> Jesus is contrasted to Nicodemus by the FE.<sup>390</sup> When one looks at the misunderstanding of Nicodemus it becomes clear that he and Jesus belong to two different worlds. This is the major reason for Nicodemus' inability to comprehend Jesus' teaching. We meet Nicodemus in ch 3 where he comes to Jesus 'by night'. This characterizes Nicodemus in the FG, for the FE later in 19:39 refers to him as 'the man who earlier had visited Jesus at night'. Nicodemus does come to the Light, but does not perceive that Light very clearly. He is depicted by the FE as the one who hesitates and is unable to take the decision and make that final step to move from darkness to the Light.

Nicodemus is a teacher of Israel,<sup>391</sup> an authority in scriptural scholarship, while the knowledge of Jesus<sup>392</sup> is derived from immediate experience.<sup>393</sup> With these words in

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

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

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

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

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

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

C8.3.1-5 Jesus wants to inform Nicodemus that he does not know who Jesus really is,<sup>394</sup> for this is the reason for their disbelief (C8.3.4). Nicodemus is one of the οὐδείς, bound to this earthly sphere which by implication is typified by the words (οὐδείς) ἀναβέβηκεν εἰς τὸν οὐρανόν.<sup>395</sup> The negative statement in semi-colon 8.4 reinforces the interpretation of C8.3.4 (Barrett 1978:212).

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

In this section (semi-cola 6.2,3) we find the 'epistemology' of the FG to know who Jesus really is, which has fundamental implications for discipleship. One has to move from the physical level to a spiritual level to perceive Jesus' identity.<sup>398</sup> Knowledge of Jesus' identity derives only from immediate experience. The final words of Nicodemus in this chapter, Πῶς δύναται ταῦτα γενέσθαι (v 9), show the complete inability of Nicodemus to move beyond his own categories of thought. While he remains in them, he will never understand. The two crass questions by Nicodemus (3:4,9) show that he is totally without spiritual insight which Jesus confirms in semi-colon 8.2 (Goulder 1991:155). To come to faith in Jesus is to move from the physical level to the spiritual level (cf Suggit 1981:97).<sup>399</sup> The difference between them is that Jesus is ἐκ τοῦ οὐρανοῦ and Nicodemus from τὰ ἐπίγεια. Meeks (1986:148)

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also 15:20). Thus Jesus looks forward to the time when his disciples will make his revelation their own, as part of their preaching.

<sup>394</sup> Nicodemus' failure to understand Jesus was not a failure of intellect, but a failure to believe the witness of Jesus, to appreciate who he really was (Carson 1991:199).

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

<sup>396</sup> Suggit (1981) correctly stated that the use of the plural by the FE in vv 7 and 11 'is a deliberate means of showing the representative nature of Nicodemus'.

<sup>397</sup> καταβάς refers to the incarnation (Barrett 1978:212).

<sup>398</sup> His brothers told him (7:3,4) to go and show himself to his disciples, the Pharisees do not know where he comes from (9:29), the Jewish authorities want to arrest him (11:57), even some of his own followers deny (18:15ff) and betray him (18:2ff). See Culpepper (1994) for an excellent discussion on Jesus' identity in the FG.

<sup>399</sup> Similar language is found in 6:52,60: in 6:52 the Jews fail to understand how, "Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα [αὐτοῦ] φαγεῖν;" and in 6:60 the same group say "...Σκληρός ἐστὶν ὁ λόγος οὗτος τίς δύναται αὐτοῦ ἀκούειν".

points out that Nicodemus' statement to Jesus that "οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας", is a declaration of faith. The basis for this proclamation (and belief) is certainly the signs which Jesus performed.<sup>400</sup> This confession of Nicodemus indicates faith in Jesus. Kysar (1993:80ff) and Meeks (1986:149) refer to it as *'the first stage of faith'*.<sup>401</sup> Even, nearly at the end of the FG (19:39), when we meet Nicodemus for the last time, the embalming spices which he had with him for the burial of Jesus with Joseph of Arimathea indicate clearly enough that he did not understand the 'lifting up' of the Son of Man (3:14) (Meeks 1986:149). Jesus does not condemn Nicodemus, but places him before a serious decision (Schnackenburg 1965:390).

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

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

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

<sup>401</sup> Meeks (1986:149) is of the opinion that this corresponds to a first stage of faith as viewed by the Johannine community. This first stage of faith relates to seeing (comprehending) Jesus as the one coming from the Father. Even the disciples are referred to as "πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξήλθε" (16:30; 17:8), "...καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας" (17:8). The reasons for the disciples' belief differ from that of Nicodemus: Nicodemus' faith is based on signs performed by Jesus, while that of the disciples is based on their comprehension of the fact that Jesus "οἶδας πάντα" (16:30) and that he "ὅτι τὰ ἡμάτια ἃ ἔδωκάς μοι δέδωκας αὐτοῖς" (17:8).

<sup>402</sup> The explanations of this unusual expression are many, but will not be discussed here due to the topic under investigation.

<sup>403</sup> Thus for Nicodemus Jesus is incomprehensible because they belong to two different worlds. Jesus' world seems opaque to him because Nicodemus has not been γεννηθῆ ἄνωθεν/ἐξ ὕδατος καὶ πνεύματος (C4.1.1 and C6.1.1) (Meeks 1986:148).

<sup>404</sup> According to Morris (1975:222) a difference occurs between the two conditional clauses. "εἰ τὰ ἐπίγεια εἶπον" implies fulfilment and refers to what has happened. ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια has no implications about the fulfilment of the condition, but refers to what is still to come.

going back to heaven or being lifted up (cf Brown 1975:132).<sup>405</sup> It can include everything the FE wrote in vv 13-21 and 31-36 to inform the reader because Nicodemus would not understand this.<sup>406</sup>

The heavenly things, which are still to be revealed, should be seen as the continuation of the 'birth from the Spirit' which is the basic requisite for the attainment of salvation. The FE probably had in mind the fulness of salvation, how a person can enter into the heavenly world (Schnackenburg 1965:392). This includes the DAS-motif which is further spelled out in 3:31-36. On many aspects of this teaching the FG still has a lot to say which is incorporated in the Christology:<sup>407</sup> Jesus is the way to this goal (14:6) and only in union with him can salvation be attained (3:16).

Section 3:31-36 casts more light on the Nicodemus/Jesus conversation. Where the dialogue with Nicodemus suggested that the one 'from above' would communicate *supraterrestrial knowledge* (C1.3) (Meeks 1986:150), v 31 confirms this: "Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν..." Even v 32 parallels with C1.3: "ὁ ἔώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ..." The issue here is not whether one is competent to receive the revelation which the heavenly messenger brings, but whether one will accept the messenger himself.<sup>408</sup> The total 'testimony' of Jesus in the FG,<sup>409</sup> even that of the Baptist (1:19-36),<sup>410</sup> was about Jesus and 'is depicted as the *krisis* of the world' (Meeks 1986:151). This *krisis* seems to be the major point (3:18-21,36) in Jesus' dialogue with Nicodemus and is linked with the mission of Jesus (3:31-34).

The Descend-Ascend Schema is one of two major themes in the FG. This theme is not only Christological, but also soteriological, since in the same process salvation is bestowed on man. Essential to this revelation is that the believer should be united to the heavenly agent and guide to salvation.<sup>411</sup> This point is also developed later, especially in the LD where discipleship is more explicitly spelled out. To summarize briefly: the mystery, way and

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<sup>405</sup> Carson (1991:199) interprets the *heavenly things* as the 'splendours of the consummated kingdom, and what it means to live under a such glorious, ineffable rule'. This point of view touches on that of Schnackenburg (1965:392) who interprets it as the mysteries involved in the fulness of salvation, the entry of man into the heavenly world. Bernard (1969:111) sees it as 'the deep secrets of the Divine nature and purpose (ἐπουράνια), of which no one could tell except "He that cometh from heaven"'. These scholars are unanimous that "τὰ ἐπουράνια" refers to mysteries and secrets.

<sup>406</sup> In a certain sense Nicodemus, the other characters in the FG and the disciples are in the same boat, away from the shore of perceiving who Jesus is. Whereas the disciples and some of the other characters in the FG are mentioned to have reached the first two levels of faith (cf Brown 1975:530; Kysar 1993:80ff calls it stages of faith), will it only be after the death and resurrection of Jesus and the outpouring of the Paraclete that everyone will be able to perceive who Jesus really is.

<sup>407</sup> Even the soteriology and pneumatology cannot be interpreted without the Christology.

<sup>408</sup> In 5:31-41 Jesus insists that he does not testify about himself, but that the Baptist, the work the Father has given him, the Father himself, and the scriptures testify about him (cf also 8:12-20).

<sup>409</sup> This was the sole object of his mission in the world (Meeks 1986:151).

<sup>410</sup> Others that testify about Jesus in the FG are: The Samaritan woman (4:28,29), the first disciples (1:40-50), the man healed at Bethesda (5:15), the man born blind (9:17ff), Mary the sister of Lazarus (12:7), the BD if it is accepted that he is the FE.

<sup>411</sup> C8.4 summarizes the whole dialogue: only Jesus has access to τὴν βασιλείαν τοῦ θεοῦ as well as to heavenly secrets. The descent/ascent motif here serves as a warrant for the truth of these secrets and an entrance into this world (Meeks 1986:148).

redemption of Christ, our way to heaven, the DAS-motif, the continuation of Christ's mission – all this is indicated by τὰ ἐπουράνια (cf Schnackenburg 1965:392). Thus the only way to understand τὰ ἐπουράνια is to move to a spiritual level from where it can be done. To get to this 'spiritual level' one must be 'born from above' (C4; C6). Because Nicodemus looked at things from a physical point of view, and not spiritually, he failed to understand the fundamentals. How then could he grasp τὰ ἐπουράνια?<sup>412</sup> To refuse to believe in the unique Son of God is to condemn oneself (v 18) (Schnackenburg 1965:405).

The object of the above-mentioned eschatological revelation is not only to give instruction on τὰ ἐπουράνια, but also to mediate salvation.<sup>413</sup> To give life to believers (3:36a) was an adequate indication of the mission of this heavenly agent (v 34). Later the ascent of this agent will continue this line of thought and put the salvific intention of God in the sending of his Son beyond all doubt (vv 16f) (Schnackenburg 1965:405). This 'agent of God', in semi-colon 8.4 called ὁ υἱὸς τοῦ ἀνθρώπου,<sup>414</sup> who descended once in the course of history (aorist ὁ ἐκ τοῦ οὐρανοῦ καταβάς), has after the completion of his mission again entered the heavenly world and now dwells there continually (perfect ἀναβέβηκεν εἰς τὸν οὐρανὸν). This 'agent from God', who ascends to where he was before (6:62), is enabled by his ascent to lead to salvation those who have joined themselves to him in faith (Schnackenburg 1965:406). This will become clear in the following verses.

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

It seems clear from the discussion that καταβαίνοντας καὶ ἀναβαίνοντας are used here (in semi-colon 8.4),<sup>415</sup> in relation to the preceding cola (4,6 and 8) to indicate particular

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

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

<sup>414</sup> The designation of Jesus as the ὁ υἱὸς τοῦ ἀνθρώπου (C8.4) is fully deliberate (Schnackenburg 1965:406). Many scholars link the Son of Man saying with the DAS (Moloney 1978; Nicholson 1983; Meeks 1986:153; Goulder 1991:163ff). Pryor (1991) wrote a convincing article to prove that the ὁ υἱὸς τοῦ ἀνθρώπου in the FG is a Christological title used in connection with Jesus' 'ascent' (6:62), 'exaltation' (3:14; 12:34) and 'glorification' (12:23; 13:31) (cf Schnackenburg 1965:412; Brown 1975:132; Pryor 1991:341).

<sup>415</sup> The Johannine Son of man sayings occur in: 1:51; 3:13,14; 5:27; 6:27,53,62; 8:28; 9:35; 12:23,34; 13:31. 3:14; 8:28 and 12:34 are directly connected with the 'lifting up' and two more with the hour and glorification of the Son of Man (12:23,27-29 and 13:31) sayings. Correctly according to Nicholson (1983:62) is the DAS

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

### John 6<sup>416</sup>

The descent-ascent motif<sup>417</sup> occurs throughout the FG. An important point of this theme concerns the inability of people of 'the world below' to understand this and to believe in Jesus. This is pointed out clearly by the FE in the 'midrash' on the 'bread from heaven' (ch 6). Chapter 6 is the third place where the words ἀναβαίνοντας and καταβαίνοντας occur together, although not in the same verse as in the case of 1:51 and 3:14, but in the same context.

In v 26 Jesus responds to the question directed to him by the crowd (v 25) in exactly the same way he responded to Nicodemus. He starts with an 'amen-saying', totally unrelated to the question directed to him. Their reasons for coming to Jesus differ. Nicodemus comes because he saw the signs performed by Jesus, while the crowd "ζητεῖτέ με οὐχ ὅτι εἶδετε σημεῖα ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε" (6:26).

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

The irony in 6:30,31 is that the sign they request has already been provided for 'the people who saw the miraculous sign that Jesus did' (v 14). The signs<sup>418</sup> in the FG place the onlookers in a situation where they are forced to make a choice, either to accept or to reject an unlimited claim.<sup>419</sup>

The καταβαίνειν-texts will first be discussed and then the one ἀναβαίνειν-text.<sup>420</sup>

### καταβαίνειν

In ch 6 καταβαίνειν occurs as often as 7 times (6:33,38,(41,42),<sup>421</sup>50,51,58) and ἀναβαίνειν only once (6:62). The following analysis is only an abstraction of the relevant cola.

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

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

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

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

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

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

<sup>421</sup> These two verses (vv 41,42) are only a repetition of what Jesus said in v 38.

2 <sup>32</sup>εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς,  
 2.1 Ἀμήν ἀμήν λέγω ὑμῖν,  
 2.1.1 οὐ Μωϋσῆς .....δέδωκεν ὑμῖν τὸν ἄρτον  
 ἐκ τοῦ οὐρανοῦ,  
 2.1.2 ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον  
 ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν

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2.2 <sup>33</sup>ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ  
 οὐρανοῦ καὶ ζωὴν δίδους τῷ κόσμῳ.

4.7 <sup>38</sup>ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ  
 οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν  
 ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με

5 <sup>41</sup>Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν,  
 5.1 Ἐγὼ εἶμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ,  
 6 <sup>42</sup>καὶ ἔλεγον,  
 6.1 Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ,  
 οὐ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα;  
 6.2 πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα;

7.12 <sup>50</sup>οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων  
 ἵνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ.  
 7.13 <sup>51</sup>ἐγὼ εἶμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς  
 7.14 ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου ζήσῃ εἰς τὸν αἰῶνα  
 7.15 καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἢ σὰρξ μου ἐστὶν  
ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

9.9 <sup>58</sup>οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς,  
 9.10 οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον  
 9.11 ὁ τρώγων τοῦτον τὸν ἄρτον ζήσῃ εἰς τὸν αἰῶνα.

From these verses it is clear that the phrase ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ is used consequently by the FE.<sup>422</sup> This phrase indicates the mission of Jesus from heaven. The purpose of this mission is seen in the following summary:

***The bread.....who came from heaven.....gives life to the world***

6:33 The ..... *bread* of God.....*gives life to the world*  
 :38 .....*to do the will* of him who sent him

**Note made by the FE**

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

**Repetition by grumbling Jews**

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

6:50 Here is the .... *bread*.....which a man may eat and.....*not die*  
 :51 I am the living *bread* if .....a man.....eats of this bread, he will *live forever*  
 :58 This is the .... *bread*.....he who.....feeds of this bread.....will *live forever*

In this pericope Jesus is depicted as the 'bread', 'the living bread', the 'bread from heaven' and the 'bread of God' and has two features: (i) the ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ (C2.2;

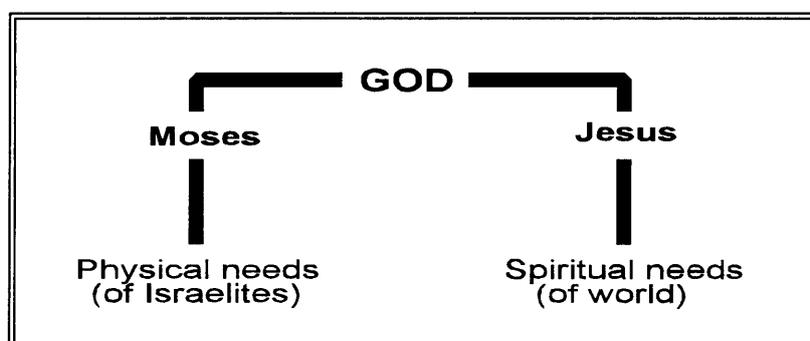
<sup>422</sup> It is only the tenses in this standing phrase that differ: perfectum participium (6:33,50), perfectum (vv 38,42), aorist (vv 41,51,58).

C4.7; C5; C6.2; C7.12,13; C9.9) and (ii) the ζῶην διδούους τῷ κόσμῳ<sup>423</sup> (C2.2; C7.14,15; C9.11) as indicated in the summary.

**(i) ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ**

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

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



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

<sup>423</sup> John 6:38 also has soteriological implications. Although v 38 concerns ποιῶ τὸ θέλημα...τοῦ πέμψαντός με is the clarification found in vv 39 and 40 that πιστεύων εἰς αὐτὸν ἔχη ζῶην αἰώνιον.

<sup>424</sup> This links (i) with (ii).

<sup>425</sup> ὑπὲρ in v 51 (which also occurs in semi-colon 7.15) relates to the 'Lamb of God' preached by the Baptist in 1:29,36, which refers to the death of Jesus in ch 18 (cf commentaries). They who do not partake in the cross-events cannot take part in Jesus.

<sup>426</sup> The perfect καταβέβηκα (also repeated in v 42) used with the weaker ἀπὸ instead of ἐκ focuses the attention to Jesus' present location on earth, though he remains constantly connected with heaven (Schnackenburg 1971:73).

<sup>427</sup> By doing so, Jesus experiences reaction from 'the Jews'. This reaction correlates with the 'murmuring' of their Fathers in the wilderness. The murmuring of the Jews in the FG is no less rebellion against God, since Jesus is the eschatological messenger who acts and speaks on behalf of his Father. The unbelief of these Jews is shown in their murmuring (also see 6:41,43,61; 7:12,32).

thought is the mission of Jesus from the Father and the reciprocal indwelling of Christ and the believer.

The Jews objected because they thought they know Jesus' origin, which is an earthly, quite ordinary origin, from people they knew.<sup>428</sup> A paradox occurs: these people think they know the father and mother of Jesus, but in fact they know nothing about his real origin.<sup>429</sup> The remoteness caused by unbelief between these people and the heavenly messenger is expressed in their uncomprehending and doubting question πῶς vῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα; (C6.2) (Schnackenburg 1971:76).

**(ii) ζῶην διδούσας τῷ κόσμῳ<sup>430</sup>**

The meaning of ζῶην διδούσας τῷ κόσμῳ is revealed especially in the use of φάγη and ὑπὲρ by the FE. φάγη (C7.12,14 and v 49) is an important keyword in these texts.<sup>431</sup> Here it occupies, in relation to the terminology of a meal used in ch 6, the position formerly occupied by references used to indicate people 'coming to Jesus' or 'believing in him'. In other words, it denotes a symbolic way of communicating with Jesus through faith (Schnackenburg 1971:81f).<sup>432</sup> Schnackenburg (1971:81f) points out that the definition of φάγη in C7.12 becomes more transparent by the formula οὗτός...ἵνα, with the idea of purpose. If God supplies 'bread from heaven' he expects people to eat it; similarly when he 'gives' (δίδωσιν) the true bread from heaven in Jesus, he expects that men will accept him in faith. This is the condition for the promise of life: ἵνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ (7.12) (Schnackenburg 1971:82).<sup>433</sup>

Eating the manna was essential for ζῶην. In 6:56 we read ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει καὶ ἐγὼ ἐν αὐτῷ.<sup>434</sup> μένειν is an important word in the FG. The Father abides in the Son (14:10), the Spirit abides upon Jesus (1:32f); the believers again abide in Christ and he in them (6:56; 15:4).<sup>435</sup> The manna is absorbed by the body to become part of the body and to give life to the body. The life it fosters is not eternal life. But the heavenly bread which Jesus gives, rather which Jesus is, gives eternal life (Barrett 1978:297). Interpreting this parallel further, Jesus becomes part of the believer and implies a complete and reciprocal indwelling of Christ and the believer.

ὑπὲρ, as it is used in C7.15 and other Johannine texts,<sup>436</sup> refers to the death of Jesus -- he

<sup>428</sup> The FE contrasts the remarks of these people with Jesus' statement that he has come from heaven (vv 33,38). The same idea is used, but in different words.

<sup>429</sup> The 'origin question' is given an even sharper formulation in 7:27f and is placed in a Messianic perspective (the origins of the Messiah are to be unknown).

<sup>430</sup> Barrett (1978:298) indicates that τῆς τοῦ κόσμου ζωῆς has no parallel in the NT.

<sup>431</sup> φάγη is taken up for the first time in v 50 for elucidation (Borgen 1965:87 quoted by Barrett 1978:297). In ch 6 φάγη relates to need -- to physical life. Jesus now came to fulfil the spiritual needs of believers.

<sup>432</sup> The idea of 'eating the flesh' which shocks the Jews became the keyword until v 58.

<sup>433</sup> The same idea expressed in a positive way is: ζήσῃ εἰς τὸν αἰῶνα (C7.14).

<sup>434</sup> Cf 15:4, μείνατε ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν.

<sup>435</sup> Variations of the same thought occur in the FG: 15:1-8; 17:21-23; cf 17:11 and will be discussed at a later stage.

<sup>436</sup> See also 10:11,15; 11:50ff; 15:13; 17:19; cf 13:37f.

will give his flesh in death – and has a sacrificial meaning. This explains how the first step (coming from Jesus) to this communion is going to take place. This communion is not only meant for Jesus' disciples, but for the entire world. The second step (coming from the disciples) to partake in this communion is, metaphorically speaking, to eat the flesh and to drink the blood of Christ. *This salvation lies in 'perceiving the identity of Jesus'.* These Jews do not know who Jesus is, although they think they do. At this moment they think physically: *'Is this not Jesus, the son of Joseph, whose father and mother we know? How can he say, "I came down from heaven"?' (cf also 6:52).* To perceive the identity of Jesus, one has to think spiritually about him.<sup>437</sup> The universal aspect, the salvation of the world which Jesus provides, is an important motif in the FG (3:16ff; cf also 11:51; 12:32) (Schnackenburg 1971:84).

The term "ἀναβαίνειν"<sup>438</sup> (6:62) will now be discussed.

12<sup>61</sup> εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς,  
 12:1 Τοῦτο ὑμᾶς σκανδαλίζει;  
 12:2<sup>62</sup> ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

It is not only 'the Jews' (v 52) but also the disciples<sup>439</sup> of Jesus who find his teaching hard to take, because to them it seems difficult, intolerable, and unacceptable to their faith.<sup>440</sup> Carson (1991:300) points out that there were four features in the 'word' of Jesus that offended their sensibilities: (i) These people were more interested in food (v 26), political Messianism (vv 14,15) and manipulative miracles (vv 30,31) than in the spiritual 'food' to which the miracle pointed; (ii) they were reluctant to relinquish their religious matters and were therefore incapable in 'seeing' the origin of Jesus in order to take the first steps of genuine faith (vv 41-46); (iii) they were offended by Jesus' claim to be greater than Moses, uniquely sent by God and authorized to give life (vv 32ff,58); (iv) even the bread metaphor offends them when it becomes a matter of 'eating flesh' and 'drinking blood'. The riddle of incomprehension and rejection occupied by the FE again in vv 64 and 65, is the context in which the intervening sayings (C12.2-6) must be read (Schnackenburg 1971:104).

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

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

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

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

<sup>440</sup> For the FE the dividing line never concerns race, but response to Jesus (Carson 1991:300).

their faith.<sup>441</sup> This is why Jesus deliberately replies in question form. He wants to force his listeners to continue thinking about his identity. His ascent (C12.2) corresponds closely to his descent which is constantly mentioned in ch 6.<sup>442</sup> Since Jesus' descent is qualified by the addition ἐκ τοῦ οὐρανοῦ, there can be no doubt on the part of his hearers regarding what is meant by the phrase ὅπου ἦν τὸ πρότερον.<sup>443</sup> This question (C12.1) with the reference to the Son of man in the following colon (C12.2) is meant by Jesus to assist understanding. Therefore, only when the Son of man is exalted and glorified can his true identity be recognized (see 8:28). And only through faith can the ascent of the Son of man be 'seen' while it remains hidden to the world (cf 14:19, θεωρεῖν).<sup>444</sup> Jesus (as in 8:31) appeals here to the disciples for faith through which they can 'see' the ascent of the Son of man. Then he will give the food of eternal life (v 27c).<sup>445</sup>

In *conclusion*: In the conception of Jesus in the FG καταβαίνειν with ἀναβαίνειν plays an important part. καταβαίνειν and ἀναβαίνειν, used in their theological sense, always occur in contexts dealing with the 'Son of Man'.<sup>446</sup> Both verbs are especially used in passages relating to the self-declarations of Jesus (3:13ff, 6:33ff). The FE uses καταβαίνειν and ἀναβαίνειν in a fixed way to express the ascent and descent of the 'Son of Man' (3:14) and the 'bread from heaven' (ch 6). These verbs complement each other. καταβαίνειν describes movement<sup>447</sup> which originates in heaven and is directed towards earth, while ἀναβαίνειν describes this movement backwards in a physical sense. Thus both are technical terms for describing the movement of the Son of Man between heaven and earth. The indication found here is not so much a journey from heaven (as we find in gnosticism) to earth and again back to heaven; the decisive element is that Jesus was *coming from God* (vv 32,33) and *went back to God* (20:17). In his descent Jesus came to give life and in his ascent he sanctions it.

In C12.3 the ascent of Jesus is instrumental in making possible the descent and work of the Holy Spirit, both logically and chronologically. The FE is writing with the completed work of Christ in mind. This includes the ascent of Christ and the gift of the Holy Spirit. The essential work of the Spirit is to give life (3:5f,8) through a new birth.

<sup>441</sup> Schnackenburg (1971:104) made an interesting remark concerning Jesus' response to people: he either shocks them or offends their faith (σκανδαλίζει). He tries to help *believers* to overcome their inability to comprehend (cf 16:1 the only other text where this word occurs), while he brings unbelievers into greater confusion (cf 7:35f; 8:22,25,53; 9:40; 12:34).

<sup>442</sup> Verses 33,38,41,42,50,51,58.

<sup>443</sup> Schnackenburg (1971:104) correctly maintains that Jesus uses this phrase to remind these disciples of their lack of comprehension regarding his origin and the shock this revelation causes. Again he uses the Christological title 'Son of man' (C12.2) which not only denotes Jesus' heavenly origin, but also the necessity of his 'exaltation' (3:14; 12:34).

<sup>444</sup> Jesus' ascent includes his 'exaltation' and 'glorification' (ch 17; cf 20:17). When the unbelieving world see only the physical exaltation on the cross, their unbelief becomes a κρίσις for them (cf 3:18; 12:31; 16:11).

<sup>445</sup> The opposite is also true; the degree that it meets unbelief can lead to greater offence (Schnackenburg 1971:105).

<sup>446</sup> 1:51; 3:14; 6:62; except in 20:17. Cf also ὑποῦν in connection with the Son of Man in 3:14; 8:28; 12:32,34. From these texts the Son of Man is presented in the FG as a being who descends from heaven to accomplish salvation and ascends to glory (Barrett 1978:304).

<sup>447</sup> The preposition ἐκ, in conjunction with καταβαίνειν, denotes the direction from which Jesus came (Arndt & Gingrich 1957:233).

In chapter 6 “καταβαίνειν” and “ἀναβαίνειν”, which explain the identity of Jesus, are used to indicate the inability of people (who even followed Jesus) to understand and believe that Jesus ‘came’ and was ‘going’ to heaven. Jesus is here emphasized as the one who descends and gives life, who fulfils the spiritual needs of mankind. In other words, he came to save them. In Jesus (in his descent and ascent) eschatological salvation is present. It relates to the reciprocal indwelling of Jesus and the believers. Both his descent and ascent make his indwelling possible. Jesus becomes part of the believer. His descend makes clear the mission of Jesus from the Father and his ascend the indwelling of Jesus in the one who eats his flesh and drinks his blood. Jesus forces his listeners to keep on thinking about his identity. Only through faith can his ascent be seen; to the world it will remain hidden. Jesus’ disciples thought they knew him, but in fact they did not. Only when he had ascended could his true identity be recognized.

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

**(b) ἔρχομαι and πορεύομαι (16:28)**

The next group of verbs to be examined is where four non-related verbs are used by the FE to describe Jesus’ coming to earth and his return to heaven.

{	1	16:28 ἐξήλθον..... παρὰ τοῦ πατρὸς	A
{	2	καὶ ἐλήλυθα.... εἰς..... τὸν κόσμον	B
{	3	πάλιν ἀφίημι..... τὸν κόσμον	B'
{	4	καὶ πορεύομαι πρὸς. τὸν πατέρα. <sup>448</sup>	A'

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

<sup>448</sup> In this text 4 different verbs appear to indicate the descent and ascent of Jesus:  
 ἐξήλθον.....πορεύομαι  
 ἐλήλυθα.....ἀφίημι.....

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

them from the viewpoint of the world.<sup>450</sup>

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

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

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

### **(c) ἐξῆλθεν and ὑπάγει**

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

<p>3.1 <sup>13:3</sup>εἰδώς<sup>455</sup>  3.1.1 ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας  3.1.2 καὶ ὅτι ἀπὸ ..... θεοῦ <u>ἐξῆλθεν</u>  καὶ πρὸς τὸν θεὸν <u>ὑπάγει</u>,</p>
--

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

<sup>450</sup> C1 is found in the best witnesses (including codices Sinaiticus and Vaticanus), but is omitted in some of the Western witnesses. According to Brown (1972:724) this could be a case of homoioteleuton, but the chiasmic pattern confirms the authenticity of C1.

<sup>451</sup> See a similar contrast in 8:42: ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκω -- an aorist and a present tense with a perfect meaning (Brown 1972:725).

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

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

<sup>454</sup> Barrett (1978:496) refers to it as a complete summary of the Christian faith.

<sup>455</sup> See structure analysis on 13:1-5 in the addendum.

(i) he knew that *he had come from God* and that the time had come for him to leave this world, and (ii) that *the Father had put all things under his power*.

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

The statement in C3 should rather be regarded as representing a counterbalance with the observation about the devil, made in C2 (13:2). The phrase πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας points to Jesus' sovereignty<sup>458</sup> which is founded on the Father's power. The second statement ὅτι ἀπὸ<sup>459</sup> θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει (C3.1.2),<sup>460</sup> reinforces the idea<sup>461</sup> that the one who comes from God and returns to God is superior to God's antagonist (see 8:44; also 1 Jn 3:8,10; 4:4). In the first phrase (C3.1.1) the FE chooses to use πατήρ, while in the second phrase θεὸς is used to contrast θεὸς with διάβολος (Schnackenburg 1975:18f).

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

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

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

<sup>457</sup> According to Bultmann (1941:352; cf Barrett 1978:437) εἰδὼς in v 1 clashes with the one in v 3 in both form and content.

<sup>458</sup> This expression also appears in 3:35. It is a Semitic phrase that generally indicates the conferring of power and authority (Schnackenburg 1965:401).

<sup>459</sup> The FE indicates here that Jesus knew ὅτι ἀπὸ θεοῦ ἐξῆλθεν. Even Nicodemus admits that Jesus (ὅτι) ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος (3:2) and the disciples confess ὅτι ἀπὸ θεοῦ ἐξῆλθες (16:30). Nowhere in the FG does Jesus speak thus of himself. He does not say ἀπὸ τοῦ πατρὸς ἐξῆλθον, but always uses παρὰ or even ἐκ. This clearly points out that the distinction of prepositions cannot be forced (cf also 1:14,44; 16:28) (Bernard 1963:456).

<sup>460</sup> Here the historic present reproduces here the situation (Bernard 1963:456).

<sup>461</sup> This is a common theme in the FG, but with variations: cf 7:28 with 7:33; 8:12,14; 16:28,30.

## **(ii) Single words indicating the descent of Jesus**

### **(a) ἐρχομαι**

The first constituent of the group of descent metaphors that we will look at is the verb ἐρχομαι.<sup>462</sup> Because ἐρχομαι occurs so frequently throughout the FG to indicate the descent of Jesus, it is impossible to discuss each text in as much detail as in the case of ch 17.

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

#### **Where Jesus came from**

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

#### **The manner of Jesus' coming**

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

#### **The task Jesus came to perform**

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

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

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

**(i) The origin of the coming of Jesus:** ἐρχομαι is used to indicate the origin of Jesus: He comes from heaven (3:31), from God (3:2), from above (3:31).<sup>463</sup> These are three alternative forms used by the FE to describe the same origin. In 8:14 Jesus informs

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

<sup>463</sup> The FE understands 'above' as where God dwells, and where God dwells is 'above'.



above (ἄνωθεν) by which alone man can enter the new world of the kingdom of God (3:3,5). In this verse (3:31) the FE returns to the main theme. The birth is from above (ἄνωθεν) because Jesus is ὁ ἄνωθεν ἐρχόμενος<sup>467</sup> (Barrett 1978:224).

The narration of the FE<sup>468</sup> (3:31-36) begins by contrasting Jesus ὁ ἄνωθεν ἐρχόμενος (C1) with ὁ ὢν ἐκ τῆς γῆς (C2) (Bultmann 1941:117). The former could only be Jesus, God's agent who has come down from heaven (3:13). This contrast is used by the FE to indicate Jesus' ontological affinity. He ἐπάνω πάντων ἐστίν, indicates his superiority to all the inhabitants of earth (πάντων) who belong to the realm 'below' (cf v 12). This contrast implies that Jesus is of a divine nature; for the latter (Nicodemus), as a result of his earthly origin, is of earthly nature.

According to Schnackenburg (1965:395; cf also Bultmann 1941:117) the expression εἶναι ἐκ is not tautological, but brings out the two meanings of ἐκ, which is 'origin' and 'type'<sup>469</sup> with the type determined by the origin (cf v 6).<sup>470</sup> Thus from 3:31 it is clear that with regard to nature and powers ὁ ἄνωθεν ἐρχόμενος and ἐπάνω πάντων ἐστίν are sharply contrasted<sup>471</sup> with ὁ ὢν ἐκ τῆς γῆς (C2).

The spatial category (ὁ ἄνωθεν<sup>472</sup> ἐρχόμενος) implies a judgment of rank and value. Schnackenburg (1965:395) describes the superiority (ἐπάνω πάντων ἐστίν) of Jesus,<sup>473</sup> in principle, by virtue of his origin, unrestrictedly and absolutely'. Since these people are of

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

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

<sup>469</sup> Bultmann (1941:117) uses 'nature' instead of 'type'.

<sup>470</sup> Barrett (1978:225) confirms this interpretation of Schnackenburg.

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

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

<sup>473</sup> The heavenly figure is referred to in the singular. Therefore one can also regard ὢν ἐκ τῆς γῆς as an individual. τῆς γῆς usually does not have the connotation of hostility that κόσμος has, but refers here to the natural existence of man and is contrasted with the supernatural or heavenly (Brown 1971:157f). Since the emphasis is on the heavenly revealer's uniqueness, πάντων is not used generically, but refers to all people on earth (Schnackenburg 1965:395).

'earthly' origin, they are also earthly<sup>474</sup> by nature.

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

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

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

### John 5:43

- |   |  |
|---|--|
| 1 | ἔγω ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου               |
| 2 | καὶ οὐ λαμβάνετε με                                    |
| 3 | ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνον λήμψετε. |

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

A person who comes in the name of God,<sup>477</sup> comes on behalf of God (Bultmann

<sup>474</sup> Bernard (1963:124) that where κόσμος carries the idea of the moral condition of the world (see also 1:9), γῆ simply refers to the physical 'earth'.

<sup>475</sup> This is the name the Father gave him (17:11,12) and which he manifests to men (17:6,26).

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

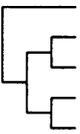
<sup>477</sup> The FG contains seven references to Jesus as speaking in the "ὀνόματι" of his Father. The "ὀνόματι" of the Father was given to the incarnate Son (17:11,12); 'in the Name of his Father he came' (5:43) and he performs the 'works' which were his witness (10:25). This 'Name' he manifested (17:6), and 'made known' (17:26) to his disciples. He prayed to the Father to glorify his Name (12:28).

1941:203)<sup>478</sup> and speaks on his God-given authority<sup>479</sup> (17:2) and seeks the honour of God (17:2); this should mean that he is dependent on God on whose behalf he speaks.<sup>480</sup> Thus, when Jesus says ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, it means that *he comes as the representative of the Father, having been sent by him* (7:28; 8:42). But it also conveys the idea that the incarnate Son reveals the Father in his character and power (cf 14:26) (Bernard 1963:255).

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

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

### John 7:28

	1 <sup>7:28</sup> ἔκραξεν οὖν ἐν τῷ ἱερῷ διδασκῶν ὁ Ἰησοῦς καὶ λέγων,
	1.1 Καὶ μὲ <u>οἶδατε</u>
	1.2 καὶ <u>οἶδατε</u> πόθεν εἰμί
	1.3 καὶ <u>ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα.</u>
	1.4 <u>ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με,</u> ὃν ὑμεῖς οὐκ <u>οἶδατε</u> <sup>481</sup>

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

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

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

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

<sup>481</sup> Cf the correlation with 8:42: εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκω οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. This verse is discussed under "ἐξέρχομαι".

He who enquires no further perceives nothing of his mission (Groenewald 1980:185).

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

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

Against this (the Jew's insistence that they know Jesus' origin) Jesus testifies that he is not here on his own accord (ἀπ' ἑμαυτοῦ οὐκ ἐλήλυθα). The words "ἀπ' ἑμαυτοῦ οὐκ ἐλήλυθα" (cf also 5:19) confirm that he came from elsewhere, from where he was sent by someone else. The reason why people do not know Jesus, and where he came from, is because they do not recognize Jesus as having been sent by someone else. Jesus' origin lies in another world, where the One who sent him is real and true (ἀληθινός).<sup>482</sup> The FG ascribes "ἀληθινός" as an attribute of God (17:3). This is uniquely applicable only to God as the one who exists and lives absolutely (cf 1 John 5:20).

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

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

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

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

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<sup>482</sup> "ἀληθινός" does not mean that the one who sent him is truthful or reliable, but stresses that such a sender exists and exerts his divine reality. This point of view of Schnackenburg (1971:202) is based on the placement of "ἔστιν" before the adjective "ἀληθινός". Schnackenburg correctly states that 'real' is not used in its existential sense (valid, authentic), but in qualitative sense (divine reality) meaning ἀληθινός; 1:9; 6:32; 8:16 and 15:1.

(iii) **The soteriological character of his coming:** This aspect is described with various nuances. The relevant texts can be organized logically as follows:

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

20 <sup>1:11</sup> εἰς τὰ ἴδια ἦλθεν, 21 καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
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The enigma of the Logos experiencing rejection in the world is expressed almost paradoxically in C20,21: "εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον". These two cola repeat the thought of v 10, intensify it and continued to speak of the coming of the Logos to the world of human darkness (cf Schnackenburg 1965:234).

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

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

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

Now the Logos comes in personal self-disclosure 'to his own home', but his own people (the way of οἱ ἴδιοι must be translated), αὐτὸν οὐ παρέλαβον. The expression οἱ ἴδιοι<sup>483</sup> is characteristically used by the FE in terms of a relationship (cf 1:41; 5:18; 10:3,4,12) (Carson 1991:125) to express actual union (13:1; cf 10:3f and 'mine' in 10:14,27, 'thine' in 17:6,9f) (Schnackenburg 1965:236). Here the FE focuses on proper relationship of the Jewish people<sup>484</sup> with the Logos (Carson 1991:125). In the non-acceptance of Jesus the

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

<sup>484</sup> Even after interpreting v 11 in a narrower and more emotional sense than v 10, the broader pattern of rejection, which encompasses the entire 'world', is never far away (Carson 1991:125; cf also Bernard 1969:15).

FE perceives the mysterious fact of Jewish unbelief.<sup>485</sup> παρέλαβον (C21) probably relates to the metaphor of welcoming to a house (cf Schnackenburg 1965:236).<sup>486</sup>

In *conclusion*, "ἦλθεν" (C20) refers to the physical historical coming of the Logos into this world.<sup>487</sup> "ἦλθεν", in this case, indicates movement from heaven (implied in the previous verses) to the earthly realm, which is indicated negatively ("καὶ οἱ ἴδιοι αὐτὸν", C21) in terms of 'that he was not welcome at all'. The fact that Jesus was unwelcome stresses the Johannine spatial dualism which in turn implies distance, the distance Jesus covered ("ἦλθεν") to come to this world (1:14).

**(b) Jesus came as the Light to save the world and not to judge it**<sup>488</sup>

**John1:9**

<p>1 1:9<sup>ε</sup> Ἦν τὸ φῶς τὸ ἀληθινόν, 1.1 ὃ φωτίζει πάντα ἄνθρωπον, 1.2 ἐρχόμενον εἰς τὸν κόσμον</p>
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This verse means that the Word, τὸ φῶς, is coming into the world and refers to nothing other than the sending of the Son into the world,<sup>489</sup> as described in the rest of the FG (Carson 1991:122).<sup>490</sup>

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

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

<sup>486</sup> In a more general sense it could mean 'the accepting as partner' (Schnackenburg 1965:236).

<sup>487</sup> Although κόσμον (as a spatial indication) is not used, it is clearly defined by the preposition εἰς and the phrase οὐ παρέλαβον, which indicate a negative attitude.

<sup>488</sup> 1:9; 3:19; 12:46 (compare 12:47 with 9:39).

<sup>489</sup> ἐρχόμενον completes the idea of Ἦν. The FE is no longer saying (cf v 4) 'that the light was in existence in the indefinite past, but that this light was in the act of coming into the world' (Lenski 1961:51).

<sup>490</sup> The construction of this verse has been interpreted in different ways (Lenski 1961:51; Schnackenburg 1965:230f; Bernard 1969:10; Brown 1971:9; Barrett 1978:160). Compare these scholars for a detailed discussions on this problem of interpretation. The problem concerns the question whether ἐρχόμενον (C12) should be considered with φῶς (C1) or with ἄνθρωπον (C1.2). The majority of these scholars have opted for the link between φῶς and ἐρχόμενον, which refers to the incarnation of the light. The FE uses the phrase 'coming into the world' when referring to the Advent of Christ several times (6:14; 11:27; 16:28; 18:37). The FE also refers to Christ as the 'light coming into the world' (3:19; 12:46) (Bernard 1969:10; Brown 1971:9; Barrett 1978:161).

thing or person<sup>491</sup> in contrast with falseness or untruthfulness (Barrett 1978:160; Carson 1991:122; cf Lenski 1961:52).<sup>492</sup> The FE uses it to express 'the fullness of being and reality in God'. The Logos has this transcendent power which illumines and comes from his godhead (v 1). This power can and must be displayed in each person (disciple) who desires to reach his goal (Schnackenburg 1965:230).

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

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

What then does the FE mean by saying that this light, which came into the world, ὁ φωτίζει πάντα ἄνθρωπον?<sup>497</sup> The primary lexical meaning of the verb φωτίζει is 'to shed light upon' or 'to make visible'. What is at stake here is what Carson (1991:124) calls 'the objective revelation'. The φῶς comes into the world with the incarnation of the Logos, which is the 'true light'. In the FG the light shines on all people (Barrett 1978:161) and forces a distinction (e.g. 3:19-21; 8:12; 9:39-41) (cf Meeks 1983).

In semi-colon 1.2 the FE describes that the Word ἐρχόμενον εἰς τὸν κόσμον. This could

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<sup>491</sup> ἀληθινόν is characteristically applied to light (1:9), worshippers (4:23), bread from heaven (6:32), the vine (15:1), and even to God himself (7:28; 17:3).

<sup>492</sup> Barrett (1978) also adds 'authentic'.

<sup>493</sup> Schnackenburg (1965:230) correctly points out that this 'illumination' of the Logos was active from 'creation' until the 'incarnation'.

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

<sup>495</sup> Bernard (and Lenski 1961:52) correctly distinguishes between the meanings of ἀληθινόν and ἀληθής, although they fall in the same semantic field. He translates ἀληθινόν as *genuine* and ἀληθής as *true*. According to Bernard (1969:11) the opposite of ἀληθινόν is not necessarily false, but imperfect, shadowy or unsubstantial. 'Christ is not "the true and only Light", but rather "the perfect Light," in whose radiance all other lights seem dim, the Sun among the stars which catch their light from him'.

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

<sup>497</sup> See Carson (1991:123) for the discussion on the complexities of this phrase.

mean two things,<sup>498</sup> namely that he invaded the created order he himself had made, or that κόσμον refers to the 'created order (especially of human beings and human affairs) in rebellion against its Maker'<sup>499</sup> (Carson 1991:123).

My opinion is that we need not categorically interpret the reference to the coming of the Logos in 1:9 (semi-colon 1.2) soteriologically as Carson suggested. From the verse itself and the context of the surrounding verses it seems that κόσμον in C1.2 has both a soteriological and a spatial meaning in relation to Ἦν τὸ φῶς τὸ ἀληθινόν (C1).<sup>500</sup> With the historical coming (ἐρχόμενον, C1.2)<sup>501</sup> of the Logos-Light from the 'world above' to the 'world below' (cf 3:19) in this verse,<sup>502</sup> the FE prepares the reader for the incarnation of the light (v 14) (cf Lenski 1961:51). How precisely the light comes into the world remains unsaid. Only in v 14 does it become clear that it took place when the Logos became flesh (Schnackenburg 1965:231).

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

### **John 3:19**

1 <sup>19</sup> αὕτη δὲ ἐστὶν ἡ κρίσις,  
 1.1 ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον  
 2 καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς,  
 2.1 ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

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

<sup>498</sup> For the FE the term κόσμον has different overtones.

- Positively: God loves the world (3:16)
- Neutrally : the world is simply a big place (1:9; 21:24-25)
- Negatively: the sinfull people who did not recognise Jesus (1:10).

Closer investigation shows that only a handful of passages occur in a 'neutral' sense, while the vast majority are decidedly negative (Carson 1991:123). Therefore the statement of the FE that those who come to faith are no longer of this world (17:14,16); they have been chosen out of this world (15:19). This indicates to us that the world is in need for a Saviour. The FE's use of the term oscillates between neutral and hostile. In the neutral sense it denotes the *place* in which response to God is a possibility. In the hostile sense it denotes the world of men apart from God and under the control of Satan. In 1:9 the neutral meaning is used (cf Lindars 1981:89).

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

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

<sup>501</sup> Scholars disagree about the relation of ἐρχόμενον to the rest of the sentence. Is this participium to be joined with Ἦν as a periphrastic conjugation or with ἄνθρωπον because it is accusative masculine? Both possibilities received some support (cf Schnackenburg 1965:230f).

<sup>502</sup> 'Coming' is a standard term used in the FG to indicate the mission of Christ into the world, his appearance as the Saviour of the world. The term ἐρχόμενος can therefore be regarded as a *terminus technicus* for the mission of Jesus in the FG.

events to give a clear statement of his own understanding of judgment. In v 17 the FE speaks of the coming of Jesus -- not to judge the world -- and then, in v 18, of one man not judged and of another already judged. In v 19 Jesus gives a direct statement on what is meant by this judgment. Judgment, according to him, is the fact that the φῶς, the Revealer,<sup>503</sup> ἐλήλυθεν εἰς τὸν κόσμον (Bultmann 1941:113).<sup>504</sup> With the incarnation of the Word, the light shone in the darkness (Carson 1991:207; cf Lindars 1981:160). In v 20 this judgment is described as the division between light and darkness (Bultmann 1941:113).

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

Although a division takes place when some people follow the light, κρίσις in C1 could be seen as dealing with men who have shut their eyes to the light. Two classes then become visible when unbelief is explained (vv 20f). Although Jesus was not sent by God to judge the world (v17), judgment nevertheless is mentioned (v 17). In 9:39 we read that Jesus has come 'to pronounce judgment' (εἰς κρίμα). Both these verses refer to the fact that a judgment is brought about his revelation. It is also affirmed indirectly in 3:19ff<sup>505</sup> that some people respond positively to the light (v 21). The judgment in v 19 is not meant to be exclusively historical, but takes place (ἐστίν, instead of ἦν) whenever men prefer darkness to light and do not believe in the Son of God.

The reference of ἄνθρωποι includes men of all time. This does not mean that punishment has already been afflicted, but only that a decision has been taken by these men through which they have placed themselves on the side of the 'Prince of this world'.<sup>506</sup> The judgment on unbelief remains effective as long as unbelief persists (8:24). 'Mit dem geschichtlichen Rückblick und Urteil ist der gegenwärtige Anruf zur Entscheidung verbunden, und das ist in dieser kerygmatischen Rede...' (Schnackenburg 1965:429).

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

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

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<sup>503</sup> This Revealer brings the complete revelation of God (1:18; 3:11).

<sup>504</sup> This description of judgment seems to be parenthetical (see particle δέ in C1). Even the ὅτι clause (C1.1) is in apposition to αὕτη (C1): 'This...that' is not causal (Lenski 1961:270).

<sup>505</sup> In 1:12 and 3:33 we find direct references.

<sup>506</sup> Judgment has been passed on this 'prince' by the death and victory of Jesus on the cross (12:31; 16:11).

## John 12:46

1 <sup>46</sup> ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα,  
 1.1 ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνη.

In his concluding revelatory discourse before the world Jesus wants, finally, to emphasize his role in salvation and appeals to the unbelieving and obstinate world of men to have faith in him. Because of this Jesus can and must refer to himself (ἐμὲ, ἐγὼ) emphatically (Morris 1975:607) as the one who came (ἐλήλυθα, C1) to rescue people from darkness (σκοτία, C1.1). 'Εμὲ occurs three times with πιστεύων εἰς (vv 44,46) and ἐγὼ four times (vv 46,47,49,50) to stress Jesus' role as revealer and bringer of salvation.<sup>507</sup> Thus the purpose of Jesus' coming (ἐλήλυθα<sup>508</sup> C1) was not to bring condemnation but transformation (Morris 1975:608; Carson 1991:452) states that the believer τῇ σκοτίᾳ μὴ μείνη (C1.1). Here (C1) Jesus turns to his mission among men.<sup>509</sup>

Darkness (σκοτία) is not regarded as a threatening force that attacks human beings (12:35), but as a sphere in which they exist continually. σκοτία is synonymous with the sphere of death. Only Jesus, the Son of God (φῶς<sup>510</sup> C1), can save them from this (5:24).<sup>511</sup> To have faith in Jesus is to have faith in the one who sent him. The function of Jesus is only that of an agent (ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα,<sup>512</sup> C1). His agency is to be seen in principle with the Jewish theory of representation, i.e. that the emissary represents the one who sends him. God is present in Jesus through his word, his claim and his promise.<sup>513</sup> Here attention is focused entirely on the one who sends. If Jesus is the 'eschatological emissary' of God in whom God is present, then faith in him is a condition of fellowship with God (Schnackenburg 1971:526).

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

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

<sup>508</sup> The FE uses ἐλήλυθα (perfect) with εἰς τὸν κόσμον (16:28; 18:37) three times. The perfect is found also in other contexts that refer to the coming of Jesus (3:19; 5:43; 7:28; 8:42) though the aorist is also common (1:11; 8:14; 9:39; 10:10; 12:27,47). It is interesting to note that after the perfect tense in this verse the FE moves to the aorist in the next to vary the text (Morris 1975:607). This means that no specific meaning has been allocated to the use of either the perfect or the aorist tenses by the FE.

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

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

<sup>511</sup> Verses 44 and 45 stand in close relation to v 46.

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

<sup>513</sup> This idea is mentioned frequently, for instance in 6:38ff,46; 7:18,28; 8:18,26,29,42.

### John 9:39

1<sup>39</sup> καὶ εἶπεν ὁ Ἰησοῦς,  
 1.1 Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον,  
 1.1.1 ἵνα οἱ μὴ βλέποντες βλέπωσιν  
 1.1.2 καὶ οἱ βλέποντες τυφλοὶ γένωνται.

In 9:39 Jesus speaks the last words in his conversation with the 'healed' blind-born man.<sup>514</sup> This man becomes sighted in a double sense,<sup>515</sup> therefore Jesus can make the profound statement that his coming means a κρίμα.<sup>516</sup> In this context it is technically equivalent to κρίσις. This implies that Jesus, in practice, exercises judicial activity, κρίνειν (cf 3:17-21; 5:22-24,27,30) (Schnackenburg 1971:323). While Jesus did not come to judge men (3:17; 12:47)<sup>517</sup> his coming represents his approaching judgment on all men, who become divided according to the way in which they react to that coming (see 3:18; 8:15) (Morris 1975:496).

No paradox exists with 3:17,<sup>518</sup> 8:15 and 12:42 because these passages are intended to emphasize the saving plan of God.<sup>519</sup> In the case of a person who rejects the one sent by God, his unbelief becomes a judgment on him (3:18b; 12:48).<sup>520</sup> This judgment leads to division among people. This factor is present here as well as in 3:19.<sup>521</sup> The judgment in C1.1 is inevitably implied by the presence of Jesus which is clear in 3:18-21. In fact this

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

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

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

<sup>517</sup> 1.5<sup>12:47</sup> καὶ ἐάν τις μου ἀκούσῃ τῶν ρημάτων  
 1.5.1 καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν,  
 1.6 οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον  
 1.7 ἀλλ' ἵνα σώσω τὸν κόσμον.

<sup>518</sup> Although contrast exists between 3:17 and 9:39, there is no real contradiction. Verse 3:17 affirms that the ultimate purpose of God's sending his Son into the world was to save it. Verse 9:39 speaks of the inevitable results of the coming of the Son: there will be judgment on those who refuse to open their eyes.

<sup>519</sup> The purpose of the mission of Jesus is often expressed in the FG in these and similar terms (10:10; 12:46f; 18:37; also cf 5:43; 7:28; 8:42; 12:27; 16:28; 17:8) (Barrett 1978:365).

<sup>520</sup> Those who see only physically (outwardly), are actually blind and are losing their ability to perceive spiritual and divine realities. Blindness of this nature means unbelief and leads to total blindness. This blindness delivers people to the powers of darkness. This further dimension of sight and blindness is also prominent in 8:12; 11:9-10; 12:35-36,46. The phrase τὸν κόσμον τοῦτον, instead of just 'the world' reinforces the darker aspect of the judgment (cf 8:23; 12:31; 16:11).

<sup>521</sup> '...die paradoxe Umkehrung der Verhältnisse auf göttliche Verfügung (ἵνα)' (Schnackenburg 1971:324). The κρίσις that appears in 3:19 as a result from human guilt is here declared to be divine will. This κρίσις can be looked at from two perspectives: from below in terms of human nature, and from above as the result of God's ordinance. In the FG both are combined. Schnackenburg convincingly states that when one isolates divine providence as the deliberate binding of specific individuals, one fails to do justice to the FE's theological intentions.

was the reason why Jesus came into the world (C1.1).<sup>522</sup> The dualistic imagery<sup>523</sup> of 'light and darkness' (3:19-21) is implicit in this text and explains the present narrative (Brown 1975:376; Barrett 1978:365).

Jesus refers to both groups in a metaphorical sense: those who see (οἱ βλέποντες, C1.1.2) and those who do not see (οἱ μὴ βλέποντες, C1.1.1). The primary intention of ἵνα οἱ μὴ βλέποντες βλέπωσιν (C1.1.1) καὶ οἱ βλέποντες τυφλοὶ γένωνται (C1.1.2) is to bring out the underlying meaning of the miracle and 'trial' of the healed man. This underlying meaning is also the meaning of the ministry of Jesus as a whole. This would mean that to receive Jesus is to receive the light of the world and to reject him is to close the eyes and become blind (Barrett 1978:366). Bultmann (1941:258f) correctly states that every person must make a conscious decision regarding the group to which he wants to belong.<sup>524</sup>

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

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

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

	φῶς	κρίσις	πιστεύων	σκοτία
1:9	“			
3:19	“	”		“
12:46	“		”	“
9:39	implied	”	βλέποντες	βλέπωσιν

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

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

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

<sup>524</sup> Cf Bultmann (1941:258f) for an excellent explanation of semi-cola 1.1.1 and 1.1.2.



the truth (14:6).<sup>531</sup> ἀληθείας (C2.3,4) in this context relates to 'truth in motion', entering the world to liberate those who are capable to hear that truth. Thus ἀληθείας does not relate to 'a world of timeless forms, but to an enacted plan of salvation' (Barrett 1978:537).

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

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

In *conclusion*, Jesus ἐλήλυθα εἰς τὸν κόσμον (C2.3) with a revelatory-salvific message to manifest something of the heavenly glory. Jesus was the only competent 'agent' from the realm of God to reveal the truth of salvation. He himself is the truth who can reveal the Father. The testimony of this heavenly agent is based on what he has seen and heard from the Father.

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

1 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ  
καὶ θύσῃ  
καὶ ἀπολέσῃ  
2 ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν.<sup>532</sup>

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

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

The statement in C2 is literal. ἐγὼ is used emphatically, and together with ἦλθον denotes

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

<sup>532</sup> There is some evidence (P<sup>66</sup>, Bezae, pc and ff<sup>2</sup>) in favour of the omission of this clause. The omission is probably seen as homoeoteleuton (Bultmann 1941:287; Brown 1975:386; Barrett 1978:373 suggests haplography) since in C2 the Greek verb ἔχωσιν occurs twice. However the evidence for such an omission is not convincing.

that he came from heaven into this world (9:39; 8:23; 3:17) (Lenski 1961:720).<sup>533</sup> He came to give life and to give it in abundance. The superabundant fulness of this life proceeds from God and is highlighted in καὶ περισσὸν ἔχωσιν (C2).<sup>534</sup> In other places in the FG it is illustrated through the metaphors of the bubbling spring (4:14; cf 7:38) or of the bread that satisfies all hunger for ever (6:35,50,58). The comparative construction περισσὸν ἔχωσιν denotes life in its highest degree. Schnackenburg (1971:369; Morris 1975:509; Newman & Nida 1980:328) interprets this as eternal life, while Carson's (1991:385) interpretation reads 'life at its scarcely imagined best, life to be lived'. We should not interpret these two scholars as opposites, but should rather combine their interpretations. We should understand 'life' (ζωὴν -- C2) as the incorporation of the person who comes to believe in Jesus, into the family of God. The 'abundance' (περισσὸν) of this life is then to experience all the privileges of this sonship: protection, care, love, provision, life in the Spirit etc. So the life afforded by Jesus to those who believe in him is of an eschatological nature and leads to the attainment of that sphere where the Godhead dwells in the 'new eschatological life' in the 'world below'.

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

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

<div style="border-left: 1px solid black; border-right: 1px solid black; height: 40px; margin-left: 5px;"></div>	<p>1 <sup>27</sup>Νὺν ἡ ψυχὴ μου τετάρραται.</p>
<div style="border-left: 1px solid black; border-right: 1px solid black; height: 20px; margin-left: 5px;"></div>	<p>2 καὶ τί εἶπω;</p>
<div style="border-left: 1px solid black; border-right: 1px solid black; height: 20px; margin-left: 5px;"></div>	<p>2.1 Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης;</p>
<div style="border-left: 1px solid black; border-right: 1px solid black; height: 20px; margin-left: 5px;"></div>	<p>3 ἄλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.</p>

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

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

<sup>533</sup> The aorist indicates the historical reality of his coming.

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

<sup>535</sup> The perfect (τετάρραται -- C1) points to a continuous state (Morris 1975:594).



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

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

In C1.1 and C1.2 Jesus argues from a sense of complete union with God (cf 7:28; 8:18,20,26). The pleonastic description (ἐκ ... ἐξῆλθον -- C1.2) of his divine coming is striking. ἐξῆλθον refers to Jesus' coming τοῦ θεοῦ into the world (indicates the incarnation -- Lenski 1961:646) and not his eternal going forth from the Father (7:29).<sup>540</sup> In C1.3 ἦκω<sup>541</sup> refers to the same event,<sup>542</sup> but stresses the arrival of Jesus in the world. In C1.4 the third indication of his coming is that he did not ἂπ' ἐμαυτοῦ ἐλήλυθα (C1.4), but that God (ἐκεῖνός) με ἀπέστειλεν (C1.5).<sup>543</sup> The last two references about his coming distinguish Jesus from other prophets of salvation who 'came before' him (cf 10:8) (Schnackenburg 1971:286). From this text it is clear that the going forth from God and the mission of Jesus cannot be separated, as is stressed here. Therefore true children of God must at once recognize and love him who comes from God with God's own truth and blessings.<sup>544</sup>

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

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

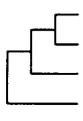
<sup>541</sup> ἦκω may suggest the arrival of a prophet (Barrett 1978:348). Brown (1975:357) adds another perspective by suggesting that it may refer to the coming of a deity who makes a solemn appearance. See Barrett (1978:348) for text references. In the FG ἦκω is not used with this connotation. It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

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

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

<sup>544</sup> 7:28f is a close parallel in which the origin of Jesus was under discussion in connection with his Messiahship (Lindars 1981:328).

## John 17:8

- 
- 3.12 ὅτι τὰ ρήματα ἃ ἔδωκός μοι δέδωκα αὐτοῖς,
  - 3.13 καὶ αὐτοὶ ἔλαβον
  - 3.14 καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον,
  - 3.15 καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

John 17:8 can be divided into four cola and describes how the disciples acquired the knowledge to which v 7 refers.<sup>545</sup> By using the word διδόναι (C3.12), the FE indicates how Jesus has *given* the disciples the words *given* to him by the Father (also see 12:49; cf 15:15 and 17:14). The perfect (δέδωκα -- C3.12) indicates the course of giving which is now completed (Lenski 1961:1131).

The acceptance of these words (C3.13) led to partial faith in Jesus<sup>546</sup> as it indicated a readiness to believe that he came from the Father (παρὰ σοῦ ἐξῆλθον,<sup>547</sup> C3.14; also see 8:42; 16:27) and that the Father had commissioned him (σύ με ἀπέστειλας, C3.15; also see 5:36,38; 6:29; 7:29; 8:42; 10:36; 11:42; 17:3).<sup>548</sup> Here we find that a parallel is drawn between these two phrases (cf Lenski 1961:1131; Schnackenburg 1975:202f).<sup>549</sup>

The acceptance (ἔλαβον -- 3.13) of this teaching (words -- C3.12) of Jesus enables them to realize that Jesus came from God (C3.14 and C3.15).<sup>550</sup> In section 4.1.3 we will notice that they may not always have understood the words of Jesus, but became so attached to Jesus that they unconditionally accepted his words as true revelations from God.

In *conclusion*: from the last two texts it is clear that the going forth from God and the mission of Jesus cannot be separated and is stressed here. In both texts (8:42 and 17:8) ἐξῆλθον is used in relation to ἀπέστειλεν. This means that Jesus' coming to earth comprised that he came from God and was commissioned by God.<sup>551</sup> God is depicted here as the initiator who sent Jesus.

<sup>545</sup> 17:8 will be discussed in detail, in relation to vv 6,7 in the subsection 4.1.3 ('The report of the agent').

<sup>546</sup> The disciples will only come to mature faith after the resurrection of Jesus and the outpouring of the Spirit. See 2:20, 20:19ff.

<sup>547</sup> This phrase (C3.14) refers to the earthly mission of Jesus rather than to an intra-Trinitarian procession. This is clear from its connection with C3.15 (σύ με ἀπέστειλας) (cf Brown 1972:744).

<sup>548</sup> The adverb ἀληθῶς (C3.14) has been wrongly interpreted by the NIV where it refers to the point where the disciples come to understand Jesus' teaching ('They knew with *certainty*'). Brown (1972:744) and Barrett (1978:506) correctly interpret this as referring to the disciples' 'finding knowledge and learning the truth' (Barrett 1978:506), which means that they came to realize that Jesus has not come in his own name, but from God.

<sup>549</sup> In ch 17 παρὰ σοῦ first appears in v 7, and in v 8 it is connected with ἐξῆλθον, as in 16:27. This usage is to vary the conventional expression ὅτι σύ με ἀπέστειλας (17:21,23,25).

<sup>550</sup> The two verbs ἔγνωσαν (C3.14) and ἐπίστευσαν (C3.15) indicate, to a large extent, the same act. In the FG these two verbs are almost interchangeable (Bultmann 1941:381; Brown 1972:744; Lindars 1981:522). Both these verbs are historical aorists which narrate past facts (Lenski 1961:1131f; Bernard 1963:565).

<sup>551</sup> Here we have two complementing cola (C3.14,15).

**(c) πόθεν**

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

These different texts in which πόθεν occurs will now be discussed.

**John 7:25-29**

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

□	1.6 <sup>7:27</sup> ἀλλὰ τοῦτον <u>οἶδαμεν</u> πόθεν ἐστίν
	1.7 ὁ δὲ Χριστὸς ὅταν ἔρχηται οὐδεὶς <u>γινώσκει</u> πόθεν ἐστίν.
	2 <sup>28</sup> ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων,
□	2.1 Καμὲ <u>οἶδατε</u>
□	2.2 καὶ <u>οἶδατε</u> πόθεν εἰμί
□	2.3 καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα,
□	2.4 ἀλλ' ἐστίν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ <u>οἶδατε</u>
	2.5 <sup>28</sup> ἐγὼ <u>οἶδα</u> αὐτόν, ὅτι παρ' αὐτοῦ εἰμι κάκεινός με πέστειλεν.

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

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

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

<sup>553</sup> John 8:14 is an exception.

<sup>554</sup> It is interesting that Jesus' opponents use the verb εἰμι, while Jesus uses the verb ἐρχομαι.

<sup>555</sup> Although πόθεν occurs only in vv 27,28, v 29 is included because of its close relation with v 28.

popularly held notions of what the Messiah would be like. The first one occurs in C1.7 and the other two in vv 31 and 42. The Jerusalemites hold the view that although the Messiah would be born of flesh and blood, he would be completely unknown (C1.7)<sup>556</sup> until he appeared to bring about Israel's redemption (Carson 1991:317).<sup>557</sup>

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

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

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

To confirm that he has not come on his own (καὶ ἀπ' ἑμαυτοῦ οὐκ ἐλήλυθα<sup>559</sup> -- C2.3) but was sent by the Father, he characterizes the Father as ὁ πέμψας με (C2.4).<sup>560</sup> To emphasize the Father as the one who sent him he describes the Father as ἀληθινός.<sup>561</sup>

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

<sup>557</sup> This same perspective is also found in Matt 24:26-27; Mark 13:21-22; Luke 17:23-24. In John 7:31 is said "...Ὁ Χριστὸς ὅταν ἔλθῃ μὴ πλείονα σημεῖα ποιήσει ὧν οὗτος ἐποίησεν" and in v 42 "...ὅτι ἐκ τοῦ σπέρματος Δαυὶδ, καὶ ἀπὸ Βηθλέεμ τῆς κώμης ὅπου ἦν Δαυὶδ, ἔρχεται ὁ Χριστὸς".

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

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

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

<sup>561</sup> Barrett (1978:323) does not convince when he states that ἀληθινός is synonymous with ἀληθής; even Lindars' (1981:294) proposal that it means 'true to himself' is unconvincing. Jesus is not saying that God is

With the phrase καὶ ἄπ' ἑμαυτοῦ οὐκ ἐλήλυθα (C2.3) Jesus wants to indicate that he did not come on his own authority (cf Bultmann 1941:224f) or for his own purposes. Behind his mission stands the one who sent him and gives meaning to his mission (Barrett 1978:323), characterized as affirmative action (C2.3-5). In a cumulative Christological thought he indicates with a threefold answer that he had a heavenly origin. It is because he knows the Father,<sup>562</sup> because he is from him, and because the Father sent him.

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

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

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

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'true', meaning that he is faithful. With ἀληθινός (C2.4) the FE wants to indicate that he is real in the sense that he really is the one who sent Jesus (Bernard 1969:274; Carson 1991:318; cf Lenski 1961:562).

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

<sup>563</sup> ἐγὼ and κάκεινός in C2.5 are emphatically balanced:

I am from him  
 he....sent me

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

<sup>564</sup> The statement in C2.5 is independent and no longer governed by ὅτι. It forms part of Jesus' answer to the question πόθεν εἰμί (Lenski 1961:564).

## John 8:14-18

3<sup>8:14</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς,  
 3.1 .....Κὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,  
 ἀληθῆς ἐστὶν ἡ μαρτυρία μου,  
 ὅτι οἶδα....πόθεν ἦλθον....καὶ ποῦ ὑπάγω  
 3.2 ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ...ποῦ ὑπάγω.

Jesus is once again speaking about himself (8:12) at the Jewish Feast of Tabernacles, referring to himself as the light of the world. Whereas in the previous section it was the Jerusalemites that were questioning about his origin, it is now the Pharisees that are questioned the validity of his testimony.<sup>565</sup> They have illegitimately appointed themselves up his judges. Jesus' judgment, on the other hand, comes from God, which means that their judgment cannot affect him. Even the evidence he gives about himself is ἀληθῆς (Schnackenburg 1971:243f).<sup>566</sup> If Jesus had not made his statements about the truth, he could not have claimed to have a heavenly origin, coming from God.

Jesus tells them that it is his knowledge (οἶδα) of both πόθεν ἦλθον καὶ ποῦ ὑπάγω<sup>567</sup> that validates his testimony (Bultmann 1941:210). It also enables Jesus to make such statements about himself. He alone comes 'from above' and can therefore bear witness about this heavenly world (3:31,32). Jesus refers to the fact that because there is no one present that can give evidence about the validity of his testimony, his own knowledge (οἶδα -- C3.1) about his origin and destination must be the evidence (Schnackenburg 1971:243f).<sup>568</sup>

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

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

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

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

<sup>568</sup> The fact that the testimony of Jesus can be verified seems to contradict what is said in 5:31: ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστὶν ἀληθῆς. However, the idea in both verses (5:31 and 8:14) seems to be the same: the testimony of Jesus is verifiable because God stands behind it (compare 5:32 and 8:16,18) (Brown 1975:340; cf also Newman & Nida 1980:266). According to Morris (1975:440) 5:31 means that Jesus' witness had to have support to be accepted. He agrees with the Pharisees that any unsupported testimony has no legal value. In 5:31 Jesus says that if his testimony is unsupported it should not be received, but in the present passage Jesus wants to make two points: (i) that he is qualified to bear witness but his enemies not, and (ii) that his testimony is always supported. In fact these statements by Jesus have far-reaching effects because of the legitimacy of his testimony for his disciples at that stage, and at a later stage for the Johannine community. His resurrection would finally legitimize this and the entire witness of Jesus. In fact the legitimacy of Jesus' witness is important if he is to witness about his ἦλθον....καὶ ποῦ ὑπάγω(C3.2).

instead πόθεν ἦλθον καὶ ποῦ ὑπάγω (C3.1). With these words he reminds his hearers of his character as the messenger of God. According to 8:12, his revelation also has an existential significance for his hearers. Jesus' revelation becomes a promise of salvation for all who believe in him, the goal of his existence (Schnackenburg 1971:244).

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

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

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

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

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

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

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

<sup>572</sup> This is probably a direct reference to questions that appear particularly in the Gnostic texts: Who are you? Where did you come from? Where are you going? To the Gnostic knowledge of himself is given to him by the

**John 9:27-33<sup>573</sup>**

<p>1 <sup>27</sup>ἀπεκρίθη αὐτοῖς,          ┌ 1.1 Εἶπον ὑμῖν ἤδη          ├ 1.2 καὶ οὐκ ἠκούσατε          ├ 1.3 τί πάλιν θέλετε ἀκούειν;          └ 1.4 μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;</p>
<p>2 <sup>28</sup>καὶ ἐλοιδόρησαν αὐτὸν καὶ εἶπον,          ┌ 2.1 Σὺ μαθητῆς εἶ ἐκείνου,          ├ 2.2 ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταὶ          ├ 2.3 <sup>29</sup>ἡμεῖς οἶδαμεν ὅτι Μωϋσεὶ λελάληκεν ὁ θεός,          └ 2.4 τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν.        3 <sup>30</sup>ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς,          3.1 Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν            ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστίν,            καὶ ἤνοιξέν μου τοὺς ὀφθαλμούς.          3.5 <sup>33</sup>εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.</p>

The text in (C2.4) contrasts with the one in ch 7. In 7:27 the Jerusalemites say that οἶδαμεν πόθεν ἐστίν, while in C1.4. the Pharisees confess οὐκ οἶδαμεν πόθεν ἐστίν. In this passage, as in the previous two passages (7:27,28 and 8:14), πόθεν ἐστίν is linked with οἶδατε (C2.4 and C3.1). Whereas in those passages it concerns the origin of Jesus (7:27,28) and the validity of his testimony (8:14), it now concerns the 'following' of Jesus (discipleship).<sup>574</sup> The term μαθηταὶ (C1.4, C2.1) is one of the key words in this passage which links with (οὐκ) οἶδαμεν πόθεν ἐστίν (C2.4 and C3.1). Finally, the phrase "οὐκ οἶδαμεν πόθεν ἐστίν" (C2.4 and C3.1) links with "εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν" (C2.5), which is a reply to C2.4 and C3.1.

The ironic question (Barrett 1978:362)<sup>575</sup> of the formerly blind man, suggesting that the Pharisees might want to become disciples of Jesus too, forces them to set up the dichotomy between Μωϋσέως and τοῦτον.<sup>576</sup> This introduces the concept of discipleship.

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

<sup>573</sup> The reason why vv 27,28 are included here is because the important term μαθηταὶ occurs in both these two verses to combine discipleship with the knowledge about the 'masters' origin.

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

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

<sup>576</sup> The Pharisees knew the revelation of the will of God through Moses which embraces the written and oral tradition that had been handed down from generation to generation. Therefore by these standards Jesus was regarded as a transgressor (Carson 1991:374). They preferred to remain 'disciples of Moses' (C1.2) because they could not know (οὐκ οἶδαμεν πόθεν ἐστίν), that "...ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο" (1:17) and that "ἔμοῦ ἐκεῖνος ἔγραψεν" (5:46). What we have here is a hermeneutical question: How is the

In the response of the Pharisees an important aspect concerning discipleship and the Descent-Ascent Schema is brought forward.<sup>577</sup> They reject any association of discipleship with Jesus and call on their relationship with Moses to qualify them as disciples.<sup>578</sup> The reason (C1.3) that they give for this is that God spoke to Moses. What is seen here is that discipleship is linked with the origin of the person who is to be followed, and his contact with God.

The formerly blind man responds sarcastically (Lindars 1981:348) to this denial of Jesus (C1.4) and treats the Pharisees' use of *πόθεν ἐστίν* as a 'lack of understanding' (*οὐκ οἶδαμεν*). The formerly blind man uses the fact that he has been healed to argue with the Pharisees (cf Nicholson 1983:53f).<sup>579</sup> Since healing of this nature was unknown, he argues that Jesus must be from God (C2.5), and if he is from God, it says something about his origin and that God must have spoken to him as well. If this is true about the origin of Jesus, then people (those who believe in Jesus) can become his disciples.<sup>580</sup>

The Pentateuch frequently mentions that God addressed Moses directly (Ex 33:11; Num 12:2-8). Therefore the implication is that the Pharisees feel secure in adhering to their rabbinic tradition. Because Jesus is unknown to them, they are unwilling to accept that the healing of the blind man provides some proof that Jesus is greater than Moses (Lindars 1981:348).<sup>581</sup> The difference between the Pharisees and the healed man is that his eyes were opened by Jesus, which enabled him to perceive that Jesus came from God (*εἰ μὴ ἦν οὗτος παρὰ θεοῦ* -- C3.5). He then became a disciple of Jesus (cf *καὶ* -- C1.4).<sup>582</sup>

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

<sup>577</sup> The great concern of the FE with the meaning of discipleship appears in the LD in relation to Jesus' departure.

<sup>578</sup> Barrett (1978:362; also Lindars 1981:348; Carson 1991:373f) points out that this was not a regular title for rabbinic scholars although it is used for the Pharisees in a *baraitah* in *Yoma 4a* where the Pharisaic, as opposed to the Sadducean scholars, are called 'disciples of Moses'. The FE uses this connotation to bring out intentionally the opposition, which was revealed in the Sabbath healing (5:1ff), between Jesus and the Law. Men must now decide whether to follow Jesus (the representative of the new authority) or to keep on following the Law (old authority) (Barrett 1978:362f).

<sup>579</sup> Lindars (1981:348) correctly indicates how, by witnessing about Jesus, the healed man at this point (C2) becomes the teacher (*διδάσκεις* in v 34). His testimony culminates in: *εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὕτως* (C2.5). According to Lindars this phrase is 'the affirmation to which all the dialogue has been leading'.

<sup>580</sup> The reaction of the healed man proves that the confession of faith entails a decision between the old and the new teachers (Lindars 1981:348).

<sup>581</sup> Other instances of the argument concerning the relationship and comparison between Jesus and Moses are seen in 1:17; 5:45ff; 7:19ff. Explicitly in 1:17 and 7:19ff (and implicitly in 5:45ff) Moses is connected with the Law, referring to the old dispensation. In these comparisons Jesus, who represents the new dispensation, is indicated as one greater than Moses. According to the FE, Moses even wrote about Jesus (5:46).

<sup>582</sup> Lenski (1961:695) correctly points out that the suggestion of the healed man about becoming disciples of Jesus 'is something like an invitation to join'. *καὶ* (translated as 'too' by the NIV) intimates that he is already such a disciple. With *θέλετε* in C1.4 this man contrasts himself with the Pharisees. With an emphatic *ἡμεῖς* (C2.2) the Pharisees place themselves above and in opposition to this man with the assertion *τοῦ Μωϋσέως ἐσμέν μαθηταί* (C2.2). With this assertion they pronounce sentence upon themselves; Moses himself, on whom they have set their hope, will accuse them (5:45).

In *conclusion*, the phrase “πόθεν ἐστίν” indicates Jesus' origin, which is important for the constitution of Christ(ian) discipleship. According to this text (9:27-33) the origin of a person and his contact with God determine when such a person can be followed in discipleship. Again, this point of view centres around identity. Jesus can only be followed once his identity is known (πόθεν ἐστίν). That is why the FE emphasizes in 16:27,29 and 17:7,8 the reasons why the disciples believe that Jesus came from<sup>583</sup> and was sent by God and made known the words of God (17:8).

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

### **(iii) Single words indicating the ascent of Jesus**

We have seen that the 'descent' of the Son of Man is constructed mainly in the first half of the FG in the dialogues and is construed 'as the *krisis* of the world' (Meeks 1986:155). In the second half<sup>584</sup> of the FG, references to the 'ascent' of Jesus increase. Now the *krisis* of the world is identified with the ascent, the 'being lifted up' of Jesus. In the investigation of his 'ascent' it will become clear that his 'descent' and 'ascent' are not treated in 'symmetrical fashion' (Meeks 1986:155). The ascent motif is more complex. It will become clear that more independent motifs have been bound together in 'Jesus leaving this world' than in the picture of 'his coming into this world'. The different words used by the FE in references to the departure of Jesus will now be discussed. The first, which occurs in the first verse of the second half of the FG (chs 13-21), is μεταβαίνω.

#### **(a) μεταβαίνω**

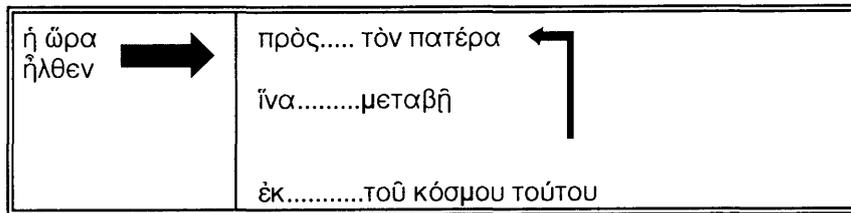
<p>1 13:1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα  1.1 εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα  1.1.1 ἵνα μεταβῆ ἐκ... τοῦ κόσμου τούτου  πρὸς τὸν πατέρα,  1.2 ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ,  1.2.1 εἰς τέλος ἠγάπησεν αὐτούς.</p>
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The link of μεταβαίνω with Jesus occurs only in Jn 13:1, where it indicates the sharp distinction between the world 'below' and the world of the Father 'above'. For Jesus the hour of death means a change of scene. A transition is going to take place into the state of δόξα, which Jesus enjoyed as pre-existent with the Father (Schneider 1933:521).

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

<sup>584</sup> Ch 13:1-5 formally divides the FG and speaks of the descent and ascent of Jesus. Jesus knows about the advent of this turning point and stresses the reality of his immanent departure when speaking to his inner group of disciples (chs 13-16).

The following aspects (C1.1 and C1.1.1) are important and applicable to the DAS: (i) ἡ ὥρα, (ii) μεταβῆ, (iii) ἐκ τοῦ κόσμου τούτου and (iv) πρὸς τὸν πατέρα. They can diagrammatically presented as follows:



(i) ἡ ὥρα.<sup>585</sup> The aorist (ἦλθεν -- C1.1) indicates what has just happened.<sup>586</sup> The FE repeatedly mentions αὐτοῦ ἡ ὥρα (C1.1; cf 12:23,27 and 17:1) which here indicates the hour (the moment) of Jesus' departure from this world and his ascent to the Father and marks the decisive end of his ministry. His departure is preceded by his death and exaltation.<sup>587</sup> This ὥρα did not take him by surprise; he knew<sup>588</sup> that this ὥρα had come and therefore acted accordingly.

(ii) ἵνα μεταβῆ: The explanatory ἵνα is characteristic of the FG and is intended by the FE to be used here as a temporal particle. The verb μεταβῆ is chosen to express transference from one world<sup>589</sup> to another (Barrett 1978:438), 'to make a transition' (Lenski 1961:904). 'It is equally applicable to the thought of death as a departure, and to ascension into heaven' (cf 5:24) (Barrett 1978:438).

(iii) ἐκ τοῦ κόσμου τούτου: The term κόσμου is common throughout the FG. 'This expression simply means that Jesus is moving out of this "world below" to which he was sent with a divine mission' (Lenski 1961:904).<sup>590</sup>

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

<sup>586</sup> It points to the 'moment' of arrival (cf Morris 1975:613).

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

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

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

<sup>590</sup> Barrett (1978:438) is of the opinion that this expression, ἐκ τοῦ κόσμου τούτου (C1.1.1), has a qualitative distinction (Cf also Sanders & Mastin 1975:304). It seems as if a spatial distinction will be a more correct interpretation. From the context it is clear that this expression relates closely to ἡ ὥρα, which indicates that Jesus is going away (through the cross and exaltation).

(iv) πρὸς τὸν πατέρα: this means that Jesus is going to him who sent him on this mission (Lenski 1961:904). The idea here is not of an 'exchange', i.e. that Jesus is exchanging a wicked world for a heavenly world. These words simply refer to 'a return after a successful accomplishment of a task' (Lenski 1961:904).

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

**(b) ὑψωθῆναι**<sup>591</sup>

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

**John 3:14**

Since it is only in 12:32 that the reader is told explicitly that ὑψωθῆναι means crucifixion, some commentators insist that the use of ὑψωθῆναι in 3:14 does not have crucifixion in mind (Schult 1965:109; Odeberg 1968:111). When we look at vv 14-16, a chiasm<sup>592</sup> is noted, which indicates that ὑψωθῆναι certainly relates to crucifixion:

	10.6 <sup>14</sup> καὶ	
A	οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,	<b>method purpose reason purpose method</b>
B	<sup>15</sup> ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη ζωὴν αἰώνιον.	
C 10.7	..... <sup>16</sup> Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον,	
B'	ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον.	
A'	ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, <sup>593</sup>	

John 3:14,15 is the specification of the fact proclaimed (revelation) in 3:13: “καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου.” Only Jesus can reveal the heavenly things. Whereas v 15 tells of the purpose of the revelation, v 14 indicates the method of the revelation of the Son of Man (Moloney 1978:59) and is linked with v 13 by καί, which is best understood as a co-ordinating 'and so ...'<sup>594</sup> The culmination of the revelation (and salvation) will take place on the cross (C10.6). So the Son of Man, the unique revealer (v 11) ὑψωθῆναι δεῖ (A) ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη ζωὴν αἰώνιον (B).<sup>595</sup> Verse 16 states the reason for this divine purpose and act (C10.7). In colon 7 the FE not only gives the reason but also connects it in B' and A' with the purpose and act stated in A and B.

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

<sup>591</sup> For a detailed discussion on ὑψωθῆναι, see Nicholson (1983) and Moloney (1978).

<sup>592</sup> Meeks (1986:156) calls it a formal parallelism.

<sup>593</sup> This phrase in v 16 was shifted in order to constitute the chiasm.

<sup>594</sup> See Blass-Debrunner (1974:227ff).

<sup>595</sup> From this theological chiasm it is clear that “ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου” (A) constitutes a parallel with “τὸν υἱὸν τὸν μονογενῆ ἔδωκεν” (A'). Schnackenburg (1965:424) sees παρέδωκεν behind ἔδωκεν (3:16). This, unfortunately, reads too much into the text. Lenski's (1961:264) interpretation helps us to clarify this parallel. According to him ἔδωκεν refers neither 'to the death on the cross nor to the incarnation alone, but to these and to all else by which God bestowed his Saviour as a gift' (See also Brown 1975).

begins with his (ὑψωθῆναι) exaltation on the cross. It is on the cross where the saving power of the Son of Man is disclosed (cf 12:32). δεῖ (C10.6) stresses the need for this exaltation and expresses the divinely-ordained necessity of the cross in the salvation history (Schnackenburg 1965:407).

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

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

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

The hermeneutic key lies in the combination of the adverb οὕτως with the correlative word καθὼς (καθὼς...οὕτως) (C10.6) where οὕτως means predominantly 'in this manner, thus, so' and thus refers to what preceded (Arndt & Gingrich 1957:602). Thus when Jesus says that just as Moses lifted up (καθὼς...ὑψωσεν) the snake, so must (οὕτως...ὑψωθῆναι) the Son of Man be lifted up, he means just that. Although there is no hint of 'ascend' here, ascend is certainly implied in the double meaning of ὑψωθῆναι<sup>600</sup> (Barrett 1978:214).<sup>601</sup> This point of view is supported by the fact that for the FE there is no separation between the cross, the resurrection and the glorification (Bultmann 1953:400ff). Thus for the FE this

<sup>596</sup> This typology which occurs only here in the NT probably derives from the FE's own theological reflection (Schnackenburg 1965:408).

<sup>597</sup> δεῖ is taken from the tradition of the early Church (Grundmann 1935:25) and extended here to apply to the life-giving consequences of the 'lifting up', for πᾶς ὁ πιστεύων (Schnackenburg 1965:407f).

<sup>598</sup> This exaltation becomes the glorification of the Son of Man (cf 8:28; 12:34 with 12:23; 13:31).

<sup>599</sup> There are various interpretations of the Johannine theme of ὑψωθῆναι (C10:6). Bultmann (1941:400ff) maintains that it refers to the ascension-exaltation of Jesus, while Moloney (1978:61f) believes that it excludes any possible reference to the ascent and means only 'to be lifted up'. Schnackenburg (1965:407) and Nicholson (1983:141ff) interpret it as referring primarily to the 'exaltation' of Jesus. Barrett (1978:214) sees it as having a double meaning wherever it occurs in the FG: to indicate suffering and glory. Dodd (1980:306) reads the verb ὑψωθῆναι as a synonym for ἀναβαίνειν. According to him is this one way of speaking of the ascend of Christ. Thüsing (1970) understands the Johannine use of ὑψωθῆναι as an expression of the regality of Christ, which he exercises from the cross.

<sup>600</sup> For a considerable discussion concerning the possible Aramaic background to ὑψωθῆναι, see Bertram (1969:605f), Bernard (1969:605f) and Müller (1976:201), Moloney (1978:61).

<sup>601</sup> Even Schnackenburg (1965:408f) views the cross as the primary concern of these passages, but correctly rejects the point of view that the cross is the only reference involved in the ὑψωθῆναι. A similar position is taken by Brown (1975:146).

is the identification of the cross<sup>602</sup> with the moment of exaltation which is presented in this double meaning of ὑψωθῆναι (Moloney 1978:63).

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

From this discussion it is clear that, in the opinion of the FE, the moment on the cross is the supreme moment when he uses ὑψωθῆναι. Even the redactional note in 12:33 supports this: τοῦτο δὲ ἔλεγεν σημαίνων ποίω θανάτω ἡμελλεν ἀποθνήσκειν.<sup>603</sup>

### John 8:28

The second occurrence of ὑψωθῆναι is found in 8:28. An important new motif is added. When this elevation takes place, the identity of the Son of Man will be revealed.<sup>604</sup> This is introduced by C1.

1<sup>8:25</sup> ἔλεγον οὖν αὐτῷ, Σὺ τίς εἶ;

4<sup>8:28</sup> εἶπεν οὖν [αὐτοῖς] ὁ Ἰησοῦς,

- 4.1 Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι,
- 4.2 καὶ ἀπ' ἐμαυτοῦ ποίω οὐδέν,
- 4.3 ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ.

The ambiguity bound up with ἐγώ εἰμι (v 24) prompts the opponents of Jesus to ask: Σὺ τίς εἶ (C1) (Carson 1991:344). In his reply, Jesus makes a statement that refers to the future (τότε γνώσεσθε -- C4.1). This implies that when they ὑψώσητε (C4.1)<sup>605</sup> the Son of Man, the knowledge of his identity will be revealed to them (Bultmann 1941:265).<sup>606</sup> What they do not believe now, they will realize then.

This announcement by Jesus should not be understood from the perspective of salvation, as Schnackenburg (1971:256f) suggested, but rather from the perspective of the revelation of Jesus' identity.<sup>607</sup> The revelation of Jesus (C4.2) (and of the Father -- C4.3) seems to

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

<sup>603</sup> A conclusion will be drawn after the discussion of all three "ψωθῆναι" texts.

<sup>604</sup> Unless this event has taken place, true faith is impossible. From ch 20:19ff it becomes clear that only after the event of the ὑψωθῆναι the disciples understand and believe who Jesus is (cf also 2:22).

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

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

<sup>607</sup> The question asked by Jesus' opponents Σὺ τίς εἶ (C1) and Jesus' reply (C4.1) support this. Even the appearance of the ἐγώ εἰμι as Jesus' identification formula in the FG proves this point of view.

culminate in v 28. οὖν (C4) connects this verse logically with what has preceded. His antagonists have not understood him up to this point. Therefore Jesus utters a more solemn statement: “Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι (C4.1) (Moloney 1978:135).

The full disclosure of Jesus is to take place “Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου.”<sup>608</sup> When he is lifted up (ὑψώσητε) on the cross,<sup>609</sup> he is being ‘lifted up’ to the Father’s presence<sup>610</sup> to return to the glory he enjoyed with the Father before the world began (17:5).<sup>611</sup> One of the functions of the cross is to reveal the identity of Jesus.<sup>612</sup>

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

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

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

<sup>608</sup> In C4.2 Jesus states that ἀπ’ ἐμαυτοῦ ποιῶ οὐδέν and recapitulates the arguments of 3:34; 5:30; 6:38; 8:16, etc. This confirms that both Jesus’ theological teaching about the cross and his physical going to the cross are nothing other than the will of the Father. Even on the eve of the crucifixion Jesus is conscious of the Father’s presence (οὐκ εἰμι μόνος, ὅτι ὁ πατήρ μετ’ ἐμοῦ ἐστιν -- 16:32) (Carson 1991:345; cf Barrett 1978:344).

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

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

<sup>611</sup> This does not imply that the cross is the first stage on the way to Jesus’ real exaltation. In fact, the cross itself is the ‘glorification’ of Jesus. On the cross it will become clear who Jesus is: τὸν υἱὸν τοῦ ἀνθρώπου (C4.1). Thus Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι (Carson 1991:345).

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

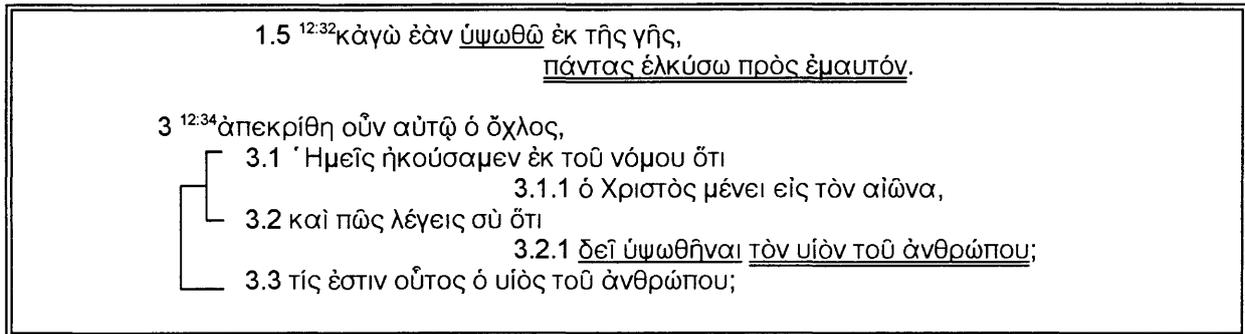
<sup>613</sup> Barrett (1978:342) correctly argues that the question in C1 (Σὺ τίς εἶ) suggests that the words spoken by Jesus and his intention (v 27) were not clear to the hearers. Therefore the question in v 25 anticipates Jesus’ revelation of his identity (ἐγὼ εἰμι -- C4.1).

<sup>614</sup> Lenski (1961:622) connects καὶ ἀπ’ ἐμαυτοῦ ποιῶ οὐδέν (C4.2) with γνώσεσθε (C4.1) as the second truth, next to ὅτι ἐγὼ εἰμι (C4.1), that the unbelieving Jews ‘will realize’. This seems to be possible as the καὶ is seen as a copulative. But when considering the theme and the context it seems better to read a full stop after ἐγὼ εἰμι (Carson 1991:345). These words of Jesus are the culmination of his identity. Then, in C4.2, when Jesus goes on to say “καὶ ἀπ’ ἐμαυτοῦ ποιῶ οὐδέν”, he recapitulates the argument of 3:34; 5:30; 6:38; 8:16; etc.

*bound up with the descent-ascend schema* (cf Meeks 1986:156). Thus, according to Jesus, it is only his actual return to the Father that will reveal that God is the one who sent him (C4.1) (cf Brown 1975:351). Jesus can pronounce that he is never without God (v 29; cf also 8:16). He adds the qualifying statement ὅτι ἐγὼ τὰ ἄρεστὰ αὐτῷ ποιῶ πάντοτε (v 29).

### **John 12:32,34**

The third occurrence of "ὑψωθῆναι" is 12:32 (34). As in the previous texts, the FE here also adds a new motif. When this elevation takes place πάντα ἐλκύσω πρὸς ἑμαυτόν.



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

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

- (a) νῦν (v 31)
- (b) (νῦν) κρίσις ἐστὶν τοῦ κόσμου τούτου (v 31),<sup>615</sup>
- (c) (νῦν) ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω (v 31)
- (d) κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς (v 32),
- (e) πάντα ἐλκύσω πρὸς ἑμαυτόν (v 32).

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

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

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<sup>615</sup> The drawing (ἐλκύσω) of people to Jesus (πρὸς ἑμαυτόν) is simultaneously also a κρίσις for those who would not believe in him (3:18) (Bultmann 1941:331; Brown 1975:478; Carson 1991:442f).

(d) In 12:32(34) the ambiguous ὑψωθῶ (Carson 1991:444) appears for the third and last time in the FG (Schnackenburg 1971:492f). The expression ὑψωθῶ (C1.5)<sup>616</sup> is carefully chosen and can, as in the previous two cases, also be seen here in its double meaning of death and glorification (δοξασθῆναι) (Bultmann 1941:331; Carson 1991:443).<sup>617</sup> In the ὑψωθῶ Jesus' obedience to the Father is revealed (Schnackenburg 1971:492f).

The indication, ἐκ τῆς γῆς (C1.5) prepares the way for the image in the main sentence: πάντας ἐλκύσω πρὸς ἑμαυτόν (Schnackenburg 1971:492f). This underlines the ideas of the death of Jesus on the cross and of the ascension (Barrett 1978:427). The preposition ἐκ denotes separation (Lenski 1961:875).<sup>618</sup>

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

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

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<sup>616</sup> Verse 32 must be interpreted in relation to v 31. They are closely linked with κἀγὼ (C1.5). The important aspect of Jesus' hour is the salvation of those who believe in him. Jesus' triumph over the enemy, ὁ ἄρχων τοῦ κόσμου τούτου (v 31), and the salvation of men each effect the other: by taking away the power of the ὁ ἄρχων τοῦ κόσμου τούτου, Jesus πάντας ἐλκύσω πρὸς ἑμαυτόν. Thus, when Jesus takes these people with him into the sphere of the life of God, he removes them from the domain of ὁ ἄρχων τοῦ κόσμου τούτου (Schnackenburg 1971:492f).

<sup>617</sup> Thüsing (1970:24f) restricts the meaning of ὑψωθῶ ἐκ τῆς γῆς (C1.5) to the cross. Now, so many years later, he must admit that it has been proven adequately that the meaning goes beyond the cross and includes the other two meanings of 'drawing to the cross' and 'the glorification' of Jesus (see Schnackenburg 1971:493; Newman & Nida 1981:412; Carson 1991:444). This word was not chosen by the FE because of its ambiguous meaning as Barrett (1978:427) suggests, but the FE uses it in an ambiguous way (cf Louw 1976:46ff; Louw & Nida 1988:xviii).

<sup>618</sup> Schnackenburg (1971:493f; cf also Lenski 1961:876f; Brown 1975:479) makes the important statement that the phrase "ἐκ τῆς γῆς" (C1.5) here also reinforces the spacial concept. Because the cross is the place of Jesus' saving rule (19:37) and part of his ascension, he draws people to himself on the cross and also into the heavenly realm. The Son of Man is going back to where he was before (cf 3:13; 6:62 and ch 17). While this refers to the human nature of Jesus, it does not mean that he will be no longer present with them. Through the Paraclete, as we will see later, he will remain with them (cf Lenski 1961:875f).

<sup>619</sup> In 6:44 the FE states that it is the Father who will draw all men, while here (12:32) it is the Son. Nothing much should be made of this (cf 5:19). This difference need not to be seen as contradictory because the scope of these two texts differ. In 6:44 the focus is on those individuals whom the Father gives to the Son and whom he preserves and raises up on the last day (Carson 1991:444).

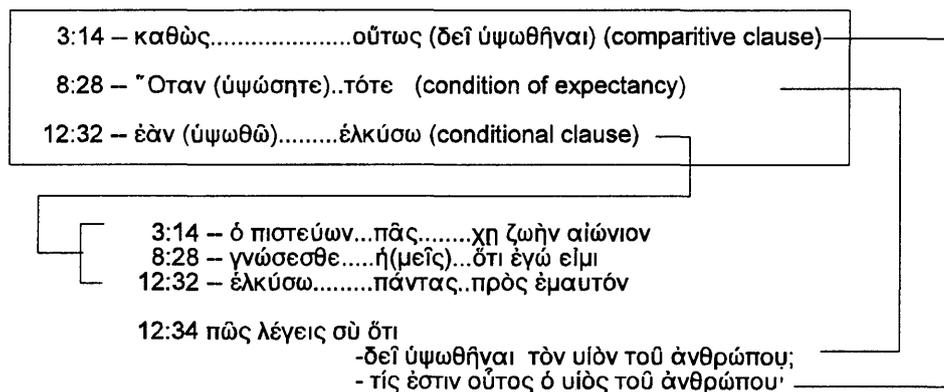
The reference to the arrival of the Greeks (v 20) helps to clarify πάντας (C1.5).<sup>620</sup> In this context it means, according to Carson (1991:444), "all people without distinction, Jews and Gentiles alike" and not all individuals without exception' (cf also Barrett 1978:427; Morris 1975:598f).<sup>621</sup> This saying has to be understood in the light of 12:23-26: ἐὰν δὲ ἀποθάνῃ (the grain), πολὺν καρπὸν φέρει. This means that 'Those he draws to himself are those who believe, the exceptional ones who "receive" him (1:12; 3:33) who accept his unearthly strangeness and are thus drawn into becoming an unearthly community with him' (Meeks 1986:157).<sup>622</sup> This interpretation is supported by the surrounding context which establishes judgment (κρίσις) as a major theme (v 31). Jesus is not affirming that the whole world will be saved (a cosmic redemption; Newman & Nida 1980:412), but that those who are to be saved will be saved in this manner (Morris 1975:598).

### Conclusion

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

- (i) ὑψωθῆναι primarily relates to Jesus' death on the cross, his exaltation and glorification,
- (ii) ὑψωθῆναι has been linked with τὸν υἱὸν τοῦ ἀνθρώπου,<sup>623</sup>
- (iii) with ὑψωθῆναι the identity of Jesus will be revealed.

The following aspects differ or are repeated:



<sup>620</sup> A variant reading (the neuter plural πάντα) occurs in codex Sinaiticus, D and P<sup>66</sup>, etc. This indicates that the whole creation will be embraced within the circle of the attraction of Christ (Bernard 1963:442; Brown 1975:468), which certainly does not seem to be the meaning here. Schnackenburg (1971:493) is of opinion that even if the reading should be πάντα, it would not change to the meaning. He indicates that when the FE uses the neuter for the masculine it is always singular (see also Brown 1975:468).

<sup>621</sup> πάντας ἐλκύσω πρὸς ἑμαυτόν is an important aspect concerning the concept of discipleship. πάντας is interpreted differently by scholars, even though the difference is something very slight. Schnackenburg (1971:492f) interprets it as the limitless nature of Jesus' saving power. Bultmann (1941:330f; also Lenski 1961:876) sums it up correctly by saying that Jesus offers this possibility to all men. All will be drawn, but it realizes only in those who belong to him. They are won solely by divine grace, and will be with him (v 26; 14:3; 17:24).

<sup>622</sup> According to Schweizer (1960:86) 'This means that Jesus' death has been understood in its significance as creating the community of the Church.'

<sup>623</sup> There is uncertainty concerning the interpretation of the phrase "τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου." Newman & Nida (1980:413) correctly regard it as either a question concerning the identity of the Son of Man, or as one concerning his relationship to the Messiah.

From this analysis it is clear that in each case a new perspective is added. There is no definite goal-oriented pattern in this usage of ὑψωθῆναι in the FG. Logically spoken the sequence should rather be reversed (12:32; 8:28 and then 3:14): Jesus firstly ἐλκύσω...πάντας...πρὸς ἑμαυτόν, then they should know (γνώσεσθε) ὅτι ἐγώ εἰμι and then when ὁ πιστεύων...ἔχη ζωὴν αἰώνιον. In their response to Jesus' teaching, because of a lack of understanding,<sup>624</sup> the two questions asked by this crowd in 12:34 relate (cf Culpepper 1983:159) to two previous statements made by Jesus about the ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου (3:14; 8:28).<sup>625</sup>

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

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

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

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

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

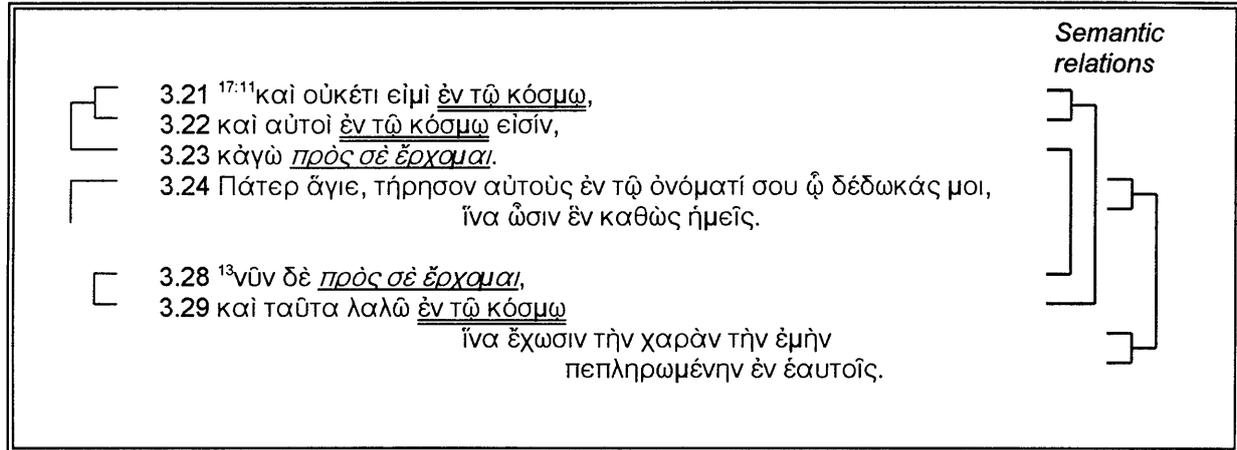
<sup>628</sup> In this text the FE identifies the Messiah as the Son of Man (Barrett 1978:428; Carson 1991:445; cf Moloney 1978:183). He does this by highlighting the strong Messianic expectations of the crowd; they connect the 'Son of Man' and 'Messiah'.

<sup>629</sup> 'The hints that have been given throughout the Gospel that the supreme moment of revelation will take place on the cross (see 1:51; 3:13,14; 6:27,53; 8:28) have now been made fully explicit' (Moloney 1978:184).

This Ascent-Descent Schema constitutes not only the content of the message of salvation, but the identity of Jesus, who is the Christ, the Son of God (20:31): this is salvation.

**(c) ἔρχομαι-- ascent<sup>630</sup>**

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



In his report to the Father regarding his completed mission, Jesus mentions his departure: he is no longer in the world, but the disciples remain in the world while he goes to the Father. This statement is supported by the two phrases of structure-markers: (i) ἐν τῷ κόσμῳ (C3.21, C3.22 and C3.29) and (ii) πρὸς σέ ἔρχομαι (C3.23 and C3.28).<sup>631</sup>

(i) ἐν τῷ κόσμῳ: The FE uses a chiasm to emphasize the tension that Jesus οὐκέτι εἶμι ἐν τῷ κόσμῳ (C3.21), but that his disciples ἐν τῷ κόσμῳ εἰσίν (C3.22):

εἶμι.....ἐν τῷ κόσμῳ                  Jesus

ἐν τῷ κόσμῳ.....εἰσίν                  Disciples

The background of the prayer is now distinctly stated. Jesus is leaving his disciples whom he had trained and protected;<sup>632</sup> henceforth their relationship will no longer be as it was during his earthly ministry. He had told them about this previously, but they hardly understood it (13:33,36; cf 16:10,16) (Bernard 1963:567).

<sup>630</sup> These two verses (17:11,13) will not be discussed in detail here as this will be done at a later stage (4.1.3).

<sup>631</sup> This analysis indicates a close link between these two verses (Sanders 1963:374; cf Lenski 1961:1141; Brown 1972:759,361). C3.23 relates to C3.28 and concerns Jesus' departure. C3.23 pertains the space perspective and C3.28 to the temporal perspective. C3.21 and C3.22 relate to C3.29 and concerns Jesus' position in relation to the world (ἐν τῷ κόσμῳ). Two contrasts and one parallel occur in these three cola. C3.21 and C3.29 are contrasted, while C3.22 and C3.29 are parallel. The link between C3.24 and C3.29 concerns the benefit of the disciples regarding their mission. In both cola ἵνα expresses purpose (Morris 1975:729).

<sup>632</sup> Jesus speaks paradoxically (Newman & Nida 1980:534) when he says οὐκέτι εἶμι ἐν τῷ κόσμῳ (C3.21), for he is at this moment still on earth (C3.29 confirms this). καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ (C3.29) refers to 'the time left' before Jesus' return to the Father (Newman & Nida 1980:538) and οὐκέτι εἶμι ἐν τῷ κόσμῳ (C3.21) reflects the nearness of his departure (indicated by the present tense) (Morris 1975:726). Because his work in the world is done, Jesus is practically speaking, no longer in the world.

While Jesus will return to his Father the disciples will remain in the world and will have their service and ministry to fulfil (Bernard 1963:567). Without the help of Jesus' immediate physical presence and protection they must continue the mission of Jesus in the world and endure the hostility of the world (cf 15:18ff; 17:14) (cf Barrett 1978:507)<sup>633</sup> with the help of the Father (C3.24) and the Paraclete (14:15-26; 16:5-16). Although αὐτοὶ ἐν τῷ κόσμῳ εἰσὶν (C3.22), they do not belong to this world (17:14,16).

(ii) πρὸς σὲ ἔρχομαι<sup>634</sup>: In the FG Jesus frequently speaks of 'going' to the Father,<sup>635</sup> while in these two texts he speaks of 'coming' (ἔρχομαι) to the Father.<sup>636</sup> When Jesus addresses people he uses 'going'; when he addresses his Father he speaks of ἔρχομαι (C3.23; C3.28). The reason why Jesus πρὸς σὲ (the Father) ἔρχομαι indicates that his revelatory-salvific mission has been accomplished.

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

There are three co-ordinated statements<sup>637</sup> (C3.21; C3.22; C3.23) in the first expression of Jesus' departure (v 11) which form a unity. The first statement, οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, could easily be misunderstood. It sounds as if Jesus is speaking as one who has already returned to the Father. The third statement, namely κἀγὼ πρὸς σὲ ἔρχομαι, puts the first in perspective and shows clearly how the prayer should be interpreted: we find Jesus still speaking in the world (v 13), but already knowing that he is leaving the world and leaving his disciples in it. At this moment (hour) of departure his attention is on his disciples, his care for them and their continued existence in the world without him (Schnackenburg 1975:203f).<sup>638</sup> The view that emerges from ch 17, that Jesus is completely withdrawn from his disciples in the world, must be seen from the perspective that he has accomplished his part of the mission entrusted to him by his Father.

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

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

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

<sup>635</sup> For this he uses ὑπάγω, πορεύεσθαι, ἀπέχεσθαι, etc.

<sup>636</sup> Lenski (1961:1135) incorrectly interpreted ἔρχομαι in C3.23 as 'to come with a request to the Father'.

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

<sup>638</sup> This portrayal of Jesus seems to contradict the discourses on the vine (15:1-10), the announcement of a return to them (ἔρχομαι πρὸς ὑμᾶς -- 14:3,18,28), and 'seeing them again' (πάλιν δὲ ὄψομαι ὑμᾶς -- 16:16-19,22).

with the period during which the disciples were with Jesus on earth (ὁὐ). At this point of time (νῦν), while he is still in the world, Jesus is aware of the situation to which his disciples are exposed (see C3.24). Therefore Jesus says these things while he is still in the world (C3.29), in order that they may have the joy of Jesus perfected in themselves in that situation.<sup>639</sup> Jesus wants to communicate his joy,<sup>640</sup> as he communicated his peace (16:33), to his disciples who will stay behind in the world, so that they will endure the hostility of the world. For Jesus himself, the primary goal is to return.

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

**(d) Ἐπιπέτω**<sup>641</sup>

The next word used by the FE to indicate Jesus' ascent is "Ἐπιπέτω"

The following analysis indicates clearly that there are major similarities, and minor dissimilarities, between these four texts: 7:33,34; 8:21;<sup>642</sup> 13:33 and 13:36.

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

<sup>640</sup> For this 'perfect joy', see also 15:11.

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

<sup>642</sup> The parallel between 7:33ff and 8:21f seems even greater:

7:33b	Jesus is going away	8:21a
:34a	Jews will look for him	:21a
:34b	Jews cannot follow Jesus	:21c
:35	Jews lack understanding	:22
:36	Jews repeat Jesus' statement	:22

<p>7:33 εἶπεν οὖν ὁ Ἰησοῦς, ᾧ ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἶμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με. 34 ζητήσετέ με καὶ οὐχ εὐρήσετέ [με], καὶ ὅπου εἶμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.</p>	<p>8:21 Εἶπεν οὖν πάλιν αὐτοῖς, Ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.</p>	<p>13:33 Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἶμι ζητήσετέ με, (καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι) Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.</p>	<p>13:36 ἀπεκρίθη [αὐτῷ] Ἰησοῦς, Ὅπου ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθήσαι, ἀκολουθήσεις δὲ ὕστερον.</p>
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In verses 7:33f and 8:21 Jesus addresses these words to his antagonists while in verses 13:33,36 he speaks to his disciples. In 13:33 Jesus calls his disciples τεκνία in order (i) to indicate the special relationship between himself and them, and (ii) to distinguish his disciples from his antagonists. To both of these two groups Jesus spells out that ᾧ ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἶμι (7:33; 13:33). Then, only to his antagonists, he spells out that ὑπάγω πρὸς τὸν πέμψαντά (7:33). Both of these groups will seek him. Only in the case of the Jews Jesus says that they will not find him (οὐχ εὐρήσετέ -- 7:34) and that they will die in sin (ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε -- 8:21). This is the main reason why they cannot follow Jesus: ὅπου ἐγὼ ὑπάγω (εἶμι -- 7:34) ὑμεῖς οὐ δύνασθε ἐλθεῖν (8:21). The case of the disciples is different. The reason why Ὅπου ὑπάγω (Jesus) οὐ δύνασαί μοι νῦν ἀκολουθήσαι (ἐλθεῖν -- 13:33), is due to the fact that ἀκολουθήσεις δὲ ὕστερον (13:36).

### John 7:33

<p>1<sup>33</sup> εἶπεν οὖν ὁ Ἰησοῦς,  1.1 ᾧ ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἶμι  1.2 καὶ ὑπάγω πρὸς τὸν πέμψαντά με.  1.3 34 ζητήσετέ με  1.4 καὶ οὐχ εὐρήσετέ [με],  1.5 καὶ ὅπου εἶμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.</p>
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In 7:31-36 Jesus speaks of his departure at the Feast of Tabernacles in Jerusalem (7:2). From these words it seems as though his public speaking is not going to continue much longer. Jesus himself informs his listeners that he will be with them only a little while

longer,<sup>643</sup> and that he will then return to πρὸς τὸν πέμψαντά με (C1.2).<sup>644</sup> Schnackenburg (1971:207) points out that from now on the theme of Jesus' departure, the goal to which the life of Jesus is leading, will continually reappear through the use of the characteristic verb ὑπάγω. For Jesus himself, the primary goal is to return via death and resurrection (Brown 1975:318) to the Father who sent him, from whom he came forth (13:3; 16:28), the way to glory (13:31-32; 17:1).

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

In their attempt to remove Jesus, the Jews destroy themselves. Fundamentally, even if they kill him it will be his deed as it will bring about, his return to the Father (cf Barrett 1978:324; Groenewald 1980:188).<sup>645</sup> He is in the commanding seat, 'his course is fully planned and will be completed in due order' (Lenski 1961:568; Groenewald 1980:188), therefore he can report to the Father about a successful mission (Lenski 1961:569).<sup>646</sup> Jesus' return to the Father cannot be interpreted here in terms of his exaltation and glorification, or even in terms of what it should mean to believers. From the text it can only be interpreted in terms of Jesus' departure from the world, and the implications it will have for the unbeliever. Jesus' departure from the world means that the world is judged--a judgment that consists in the fact that Jesus has departed. Then they will seek him, they will long for his revelation and salvation, but it will be too late.<sup>647</sup> Jesus will then no longer be accessible to them (Bultmann 1941:232).

From this text it seems as if the revelation and salvation mediated through Jesus are not generally available (cf Ἔτι χρόνον μικρὸν -- C1.1). They do not consist of universal truths, or dogma, which a person can invoke at any time. No, this revelation and salvation confront man in time, in the present moment. Should any person neglect the opportunity to accept salvation, he brings judgment over himself (Bultmann 1941:232f; Barrett 1978:324).

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

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<sup>643</sup> The time span suggested by Ἔτι χρόνον μικρὸν (C1.1) is probably one of several months, though it is impossible to determine the precise chronological order of the events in the FG (Bernard 1969:278; Newman & Nida 1980:242).

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

<sup>645</sup> 8:14 and 13:3 speak about the ὑπάγω of Jesus in relation to his coming. In 16:28 πορεύεσθαι replaces ὑπάγειν; in 3:13 and 6:62 ἀναβαίνειν is used. Ὑπάγειν is used without any reference to the coming of Jesus in 7:33; 8:21f; 13:33,36; 14:4f,28; 16:5,10,17.

<sup>646</sup> The phrase ὑπάγω πρὸς τὸν πέμψαντά με (C1.2) indicates that Jesus' life and death are determined by the Father and not by the Pharisees. Thus Jesus will return to Him that sent him. The thought conveyed by it is that of the accomplishment of his special mission, also that he belongs to another world, therefore his natural abode is not here (Morris 1975:417).

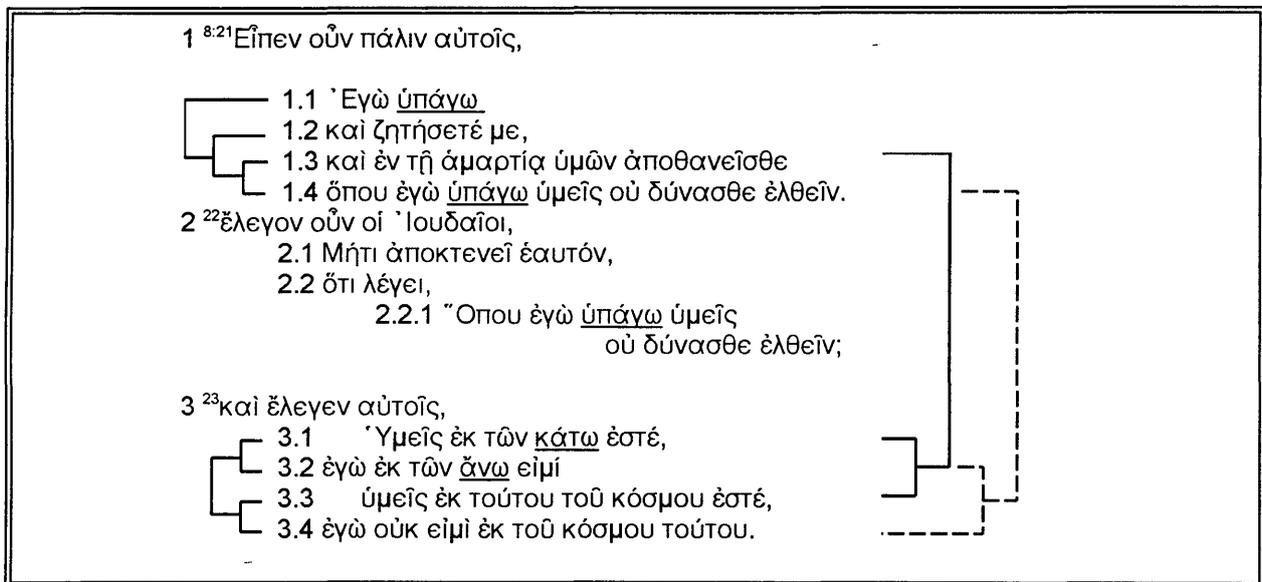
<sup>647</sup> The pronouns ἐγὼ and ὑμεῖς (C1.5) are emphatic and in strong contrast to each other (Lenski 1961:570; Newman & Nida 1980:242).

Jesus' disciples.<sup>648</sup> This continued mission in and through the disciples of Jesus is authoritative only because of this historically limited event. Only through discipleship can Jesus become real and present to the world again (cf Bultmann 1941:233).

The ζητήσετέ<sup>649</sup> με describes an eschatological event, 'which will determine the very being of the world' (Bultmann 1941:233). This is a place where nobody οὐ δύνασθε ἐλθεῖν (C1.5). At a later stage only those who are in touch with him in the Spirit (12:26; 17:24) will follow (13:36).

The Jews tried to understand Jesus' journey in terms of a physical journey into the diaspora. Because of their lack of understanding they repeated the riddle (7:36). Jesus had explained that his departure was πρὸς τὸν πέμψαντά με (C.1.2), but the FE had already portrayed the Jews as neither knowing where Jesus came from nor who it was that sent him (7:27-29). Thus the Jews know neither where Jesus came from nor where he is going.

### John 8:21



This section (8:21-29), composed in Johannine style and with Johannine ideas, continues Jesus' discussion with his antagonists, the unbelieving Jews,<sup>650</sup> at the Feast of

<sup>648</sup> Although the Jews were unable to grasp how this was possible, Jesus, through his disciples, did in fact go off to teach to the Gentile world. By the time the FG was written the Christian Church was largely Gentile and the diaspora was truly a diaspora of the Greeks (Brown 1975:318).

<sup>649</sup> “ζητήσετέ” (C1.3) refers to the time after the departure of Jesus. Now they will seek to arrest him, but a time is coming when, too late, they would seek Jesus in order to partake in the revelation and salvation that he brought (cf Barrett 1978:325; Groenewald 1980:188). Thus a time will come when they will realize that he is the Saviour. Then it will be too late to seek him. Lenski (1961:570) speaks of a desperate seeking that always comes too late.

<sup>650</sup> It is possible that in the present context a larger group than the Jewish authorities is intended. This statement refers to the fact that in v 30 it is stated that πολλοὶ ἐπίστευσαν εἰς αὐτόν. For the sake of clarity it is possible that Jesus is here addressing Jewish authorities in particular, but that a larger group is listening too and that the πολλοὶ ἐπίστευσαν came from this larger group (Newman & Nida 1980:271).

Tabernacles.<sup>651</sup> While it emphasizes the opposition between Jesus and his antagonists, it develops Jesus' revelation of himself. In 8:21 (C1) Jesus is introduced as the speaker and repeats, in an adapted form (more briefly), the riddle of 7:33,34 (Lenski 1961:610).<sup>652</sup>

Jesus' mission is approaching its end; then he will leave this world to return to the Father.<sup>653</sup> Once more Jesus is referring to his departure to be with his Father (Morris 1975:445). It is not necessary for Jesus to mention his destination because he did that already in 7:33. After his departure these antagonists will seek Jesus, but in vain, because then it will be too late for them.<sup>654</sup> Instead of ζητήσατέ με καὶ οὐχ εὐρήσατέ [με] (7:34), Jesus say ζητήσατέ<sup>655</sup> με καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθάνεισθε. This should threaten Jesus' antagonists because without Jesus they are staring death and damnation in the face (Schnackenburg 1971:250; cf Lenski 1961:610).<sup>656</sup>

The meaning of the terms, ἁμαρτία and ἀποθάνεισθε becomes clear. ἁμαρτία is to 'walk in darkness' while ἀποθάνεισθε means 'to be subject to the realm of death'. The idea is that for people 'in sin' there is no longer any prospect of life, meaning eternal life with God.<sup>657</sup> Real sin is unbelief (cf 16:9), the deliberate refusal to follow Jesus (8:24) (Schnackenburg 1971:250f). From 3:19-21 it is clear that in the opinion of the FE an unbreakable link exists between sinfulness and unbelief (3:19-21).

Once again Jesus challenges his hearers to a decision about himself.<sup>658</sup> In 8:12 Jesus has identified himself as the light. But the coming of the light forces men to choose between seeing Jesus or turning away from him (3:19ff).<sup>659</sup> If they refuse him now they will die in their sin. This radical sin is to refuse to believe in Jesus and so to refuse life itself.

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<sup>651</sup> Although the occasion of this discourse is not mentioned, it is probably a continuation of what precedes, and if so then οὖν (C1) may be causative.

<sup>652</sup> Although there is no indication of time ('Ἐτι χρόνον μικρὸν in 7:33) there are indications of sequence from the statements (C1.1-4) mentioned there (Schnackenburg 1971:250).

<sup>653</sup> ὑπάγω is used here as a futuristic presens (Lenski 1961:610; cf Schnackenburg 1971:250). As in 7:33 it most commonly refers to Jesus' going to the Father through the cross (Morris 1975:445).

<sup>654</sup> A primary point that the FE wants to emphasize here is the paradox that Jesus is going to die in order to depart to the Father; his adversaries will also die, but because of their sin (C1.3).

<sup>655</sup> Morris (1975:445) is divided between two suggested possibilities: on the one hand the Jews' implacable pursuit of Jesus which will continue after his departure, on the other hand that their insight came too late; only after his crucifixion will they realize who he was. But it seems better to explain it from the perspective of the next colon (C1.3) "καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθάνεισθε". This would mean that they will seek Jesus in order to get revelation and salvation from him (cf Sanders 1975:222) but unfortunately it will then be too late. This corresponds with Barrett's interpretation of 7:33.

<sup>656</sup> This passage (8:21f) as well as 7:33f and 13:33,36 stress the temporal limitation of the ministry of Jesus (Barrett 1978:325). He will not always be accessible in a physical sense as he is now.

<sup>657</sup> Compare the contrast in 11:25.

<sup>658</sup> Commentators (see i.e. Bultmann 1941:231ff; Brown 1975:350) exaggerate the importance of the idea 'before it is too late'. According to them the unique opportunity which these people have now to seek and to find Jesus will never be given to them again. This is true, but only for the present moment. Another opportunity will be offered through the preaching of Jesus' disciples after Pentecost (Paul for instance).

<sup>659</sup> In the Tabernacle discourses we detect a note of urgency. These people (the Jews) have only a short time left to see Jesus, to look for him, to find him. Such an opportunity to find Jesus physically will never again be possible (cf Brown 1975:350).

This time the 'Jews' understand the riddle as a suicide threat (Μήτι ἀποκτενεῖ ἑαυτόν, C2.1) (Carson 1991:342) and repeat the second half of the statement (C2.2.1).<sup>660</sup> Again it becomes clear that these 'Jews' know neither where Jesus comes from (C3.1) nor where he is going (C3.2), nor do they know the Father who sent Jesus (8:19). Thus the Jews' lack of understanding regarding Jesus' origin and his destination, as well as his relationship with the Father, remains unchanged (8:26).

A third component of this Descent-Ascent Schema is the dualism depicted by the elliptical use of the adverbs κάτω and ἄνω.<sup>661</sup> In 8:23 these two adverbs are used to indicate a qualitative distinction.<sup>662</sup> The FE here uses a double antithetical parallelism to indicate this qualitative contrast.<sup>663</sup> This contrast stresses the foreignness and division between the two worlds depicted here. The Jews ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε (C1.3)<sup>664</sup> and οὐ δύνασθε ἐλθεῖν where Jesus is because (they) Ἔμεῖς ἐκ τῶν κάτω ἐστέ (C3.1) and ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ (C3.3). They are wrapped up in this world where Satan rules supreme (Morris 1975:447) and is unable to detach themselves from it (Sanders 1975:223; cf Morris 1975:446f).<sup>665</sup> For the FE the contrast is not temporal (as in the Synoptics) but spatial and a person-dualism (between two existing orders of being). But Jesus is leaving (ὅπου ἐγὼ ὑπάγω -- 1.4) because (he) ἐγὼ ἐκ τῶν ἄνω εἰμί (C3.2) and ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου (C3.4).

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

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

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

<sup>663</sup> This contrast between an 'upper' heavenly world and a 'lower' earthly world is not foreign to Judaism or Gnosticism. See Schnackenburg (1971:251f) for a discussion on their points of view regarding this dualism. This contrast is not between a spiritual world versus a material world (neoplatonistic), but between the realm of God versus the realm of the 'world'. This 'world' hates Jesus because he testifies that what this world does is evil (7:7). This is the fundamental reason why Jesus' opponents cannot recognize him, nor understand his teaching. Nothing can remove such blindness except to be 'taught by God' (6:45), to be born again (3:3,5), finding the one who is himself the Light (8:12), and to live through the Spirit.

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

<sup>665</sup> The only way to avoid this fate is by coming to believe in Jesus, which involves a correct estimate of his person (Morris 1975:447).

At the Feast of Tabernacles (7:2) Jesus becomes involved in a debate with 'the Jews' about the authority of his testimony (8:12-20). From 8:21-30 this debate turns into another channel where it concerns the origin of Jesus' authority.<sup>666</sup> In his reply to their deliberate misinterpretation (v 22) Jesus confronted these men: they are from *κόττω*, while he is from *ἄνω*. What does this mean? Schnackenburg (1971:252) points out that origin (cf also Lenski 1961:612), indicated by the preposition *ἐκ*, is the basis of nature.<sup>667</sup>

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

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

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

<sup>667</sup> John 3:6 casts light on this point. The impossibility for man to attain the kingdom of God by himself stems from the basic difference between the two realms of being *σάρξ* and *πνεῦμα*. Man belongs, by virtue of his earthly birth, to the region of the *σάρξ*. From here he is not in a position to reach the heavenly world of the *πνεῦμα*. In the FG, the nature of someone is determined by his origin. This is seen in the frequent use of *εἶναι ἐκ* by the FE (see Morris 1975:244,447), 'which affirms both origin and type of being' (Schnackenburg (1965:385). Confer texts such as 3:31; 8:23,44,47; 15:19; 17:14,16; 18:36f. In this text, as well as in 8:23, these terms clearly designate two different orders of being. The one who is born of the flesh is of the nature of the *σάρξ*, and the one born of the Spirit is essentially *πνεῦμα* and hence able and in the position to enter the higher (vv 3,7), heavenly (v 13) and divine sphere (*εἰς τὴν βασιλείαν τοῦ θεοῦ* v 3,5) (Schnackenburg 1965:385).

**John 13:33**

<p>1 <sup>13:33</sup>τεκνία,          1.1 ἔτι μικρὸν μεθ' ὑμῶν εἶμι          1.2 ζητήσετέ με,          1.3 καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι            1.3.1 "Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν,              καὶ ὑμῖν λέγω ἄρτι.</p> <p>5 <sup>13:36</sup>Λέγει αὐτῷ Σίμων Πέτρος,          5.1 Κύριε, ποῦ ὑπάγεις;</p> <p>6 ἀπεκρίθη [αὐτῷ] Ἰησοῦς,          6.1....."Ὅπου ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι,            ἀκολουθήσεις δὲ ὕστερον.</p>	<p><i>Semantic relations</i></p> <div style="border-left: 1px solid black; border-right: 1px solid black; height: 150px; margin-left: 20px;"></div>
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During the Passover meal, when Judas went out to betray him (13:30), Jesus again speaks to the remaining disciples. Following his statement about his and the Father's glorification, which provides a brief but luminous prospect, he discloses to them the painful fact that they will be separated from him. He addresses them using the loving form of *τεκνία*.<sup>668</sup>

This statement about the separation of Jesus from his disciples is deliberately formulated in a similar way to the statement he made to the Jews in 7:33<sup>669</sup> and 8:21ff, which is explicitly recalled here (Schnackenburg 1975:58),<sup>670</sup> but the tone of this announcement to the disciples is slightly different (Carson 1991:483).<sup>671</sup> In the case of the Jews, the logion led to a lack of understanding (7:35f), and even here the disciples also fail to understand -- as Peter's reaction indicates (v 36). The disciples' faith is still immature (cf 2:22), but when the Paraclete comes, as promised by Jesus, will he teach them all things (14:26) (Schnackenburg 1975:58).

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

<sup>669</sup> What Jesus told the Jews previously, probably some months before, now applies also to the disciples (καθὼς...καὶ): "ζητήσετέ με" (C1.2) and "Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν" (C1.3.1). Since the subjects are opposite (Jews and disciples) the kinds of seeking will differ because they will correspond to the subjects in their relationship with Jesus (cf Lenski 1961:959).

<sup>670</sup> As in 7:33, "ἔτι μικρὸν μεθ' ὑμῶν εἶμι" in the present context (C1.1) looks forward to the departure of Christ in death. Barrett (1978:451) is of opinion that it is equally applicable to his departure in his ascension.

<sup>671</sup> By using the phrase καθὼς εἶπον τοῖς Ἰουδαίοις (C1.3), reference is made to the two other instances of this riddle. Here, in connection with the disciples, we do not find καὶ οὐχ εὐρήσετέ (με) as in 7:34 or the "καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε" as in 8:21 and other minor differences. See the comparison of these four passages a few pages back.

The phrase ἔτι μικρὸν μεθ' ὑμῶν εἰμι (C1.1) gives no indication of chronological duration. In 7:33 it is used in reference to the six months that Jesus still had to live at that stage, while in the present context Jesus has only a few hours left to live. Brown (1972:607) indicates that 'it is an OT expression which has been used by the prophets to express optimistically the shortness of time before God's salvation would come' (Isa 10:25; Jer 51:33).

Their ζητήσετέ<sup>672</sup> (C1.2) for Jesus would not be like the remorseful search of the Jews, but a search characterized by perplexity and tears once Jesus has been taken away from them (cf 14:1f) (Bernard 1963:526).

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

The bad news "Ὁπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν and a succeeding logical question: 'how can their relationship with Jesus be retained in this sort of isolation?' introduce the basic theme of the LD. Through discipleship, vv 34-36, and the indwelling of the Paraclete (14:15-18) Jesus' relationship with his disciples will continue.<sup>673</sup> The question of 'discipleship' (*Nachfolge*) is raised in v 34 and is put in perspective in the context of Jesus' departure. In v 36 it is at first answered negatively "Ὁπου ὑπάγω οὐ δύνασά μοι v̄n ἀκολουθήσαι (C6.1): the decision to follow Jesus is not a matter of free choice. The positive side is that ἀκολουθήσεις δὲ ὕστερον (C6.1), because Jesus will return and bring the disciples to himself (cf 14:1-4) (cf Bultmann 1941:459f).

The main statement of this verse is to be found in ὑπάγω (C4.1).<sup>674</sup> "Ὁπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.<sup>675</sup> This is confirmed by the question raised by Peter in his response in v 36. Peter understands Jesus' departure on the physical level, and wants to share in it (Schnackenburg 1975:61f).<sup>676</sup> The intention behind Peter's question (ποῦ ὑπάγετε -- C5.1) was to follow Jesus wherever he was going. This is clear from Jesus' response. Implicit in this question is Peter's readiness to follow Jesus. But he receives the promise from Jesus ἀκολουθήσεις δὲ ὕστερον (C6.1).<sup>677</sup>

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

<sup>673</sup> This will be discussed in detail at a later stage.

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

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

<sup>676</sup> In this case the riddle is not explained in the immediate context.

<sup>677</sup> Bultmann (1941:460) correctly interpreted, from the perspective of the rest of the LD, this response by Jesus as simply telling Peter 'to wait'. This Peter cannot understand (v 37), which prompts his next question. Peter's question in v 37 shows that he does not know that the ὑπάγω (C1.3.1) of Jesus is an eschatological event.

It is Important that the full meaning of Jesus' departure is explained in the LD (Schnackenburg 1975:60f; Nicholson 1983:59). Jesus has to explain categorically the fact of his separation and its consequences for his disciples, and even then the disciples fail to understand this section of the Descent-Ascent Schema.<sup>678</sup> In ch 7 Jesus warns 'the Jews' that ζητήσετέ με καὶ οὐχ εὐρήσετέ [με], because they do not believe in him; while in the present text Jesus speaks the same words to the disciples to prepare for his departure and *return*. The disciples οὐ δύνασθε ἐλθεῖν where Jesus is going ("Οπου ἐγὼ ὑπάγω, C1.3.1) because subsequently Jesus and the Father will come to them (14:23) (Brown 1972:612).

In the announcement of his departure and the insistence that his disciples cannot now come with him (v 33), Jesus begins to explain what he expects of his disciples when he is gone. For direction of their life in this new situation, Jesus leaves them a new commandment (Barrett 1978:451). Unfortunately they are unable to come to grips with Jesus' imminent departure, Peter interrupts and presses the point (v 36).<sup>679</sup> The disciple's 'knowledge of the Master's plans and continued intimacy with him are more attractive than obedience' (Carson 1991:486; cf Barrett 1978:453).

In his answer to Peter in v 36, Jesus relativizes this statement in a modified form: "Οπου ὑπάγω οὐ δύνασάι μοι νῦν ἀκολουθήσαι, ἀκολουθήσεις δὲ ὕστερον. In 14:3 Jesus picks it up again in his declaration that he will take all his disciples to himself so that they may be where he is (17:24). From the perspective of ch 17, the reason why Peter (the disciples) cannot follow now to where Jesus is going is because he (and the other disciples) still have to serve Christ in discipleship;<sup>680</sup> they have to continue his mission in this world, although they are no longer from this world. Afterwards they will follow Jesus to join him in the heavenly place(cf Lenski 1961:965).

In v 36 Jesus changes the perspective of:

"Οπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε .....ἐλθεῖν (C4.1) to

"Οπου.....ὑπάγω.....οὐ δύνασάι μοι νῦν ἀκολουθήσαι, and add ἀκολουθήσεις δὲ ὕστερον. In his response, Jesus presents Peter with the prospect of following him to the same goal. In the light of the logion found in 12:26, where the verb ἀκολουθεῖν<sup>681</sup> is also used, this promise to Peter required interpretation. From the perspective of 12:26 this promise should be seen as a concealed announcement of the death of the disciples as a witness and also the acceptance of the disciples into the community of Jesus with the Father. A central thought runs through 12:26, 13:36, 14:3, and 17:24, linking these four texts together as may easily be recognized in the expressions ὅπου εἰμι ἐγὼ or ὅπου ὑπάγω (Schnackenburg 1975:62; cf Lenski 1961:959).<sup>682</sup>

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

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

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

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

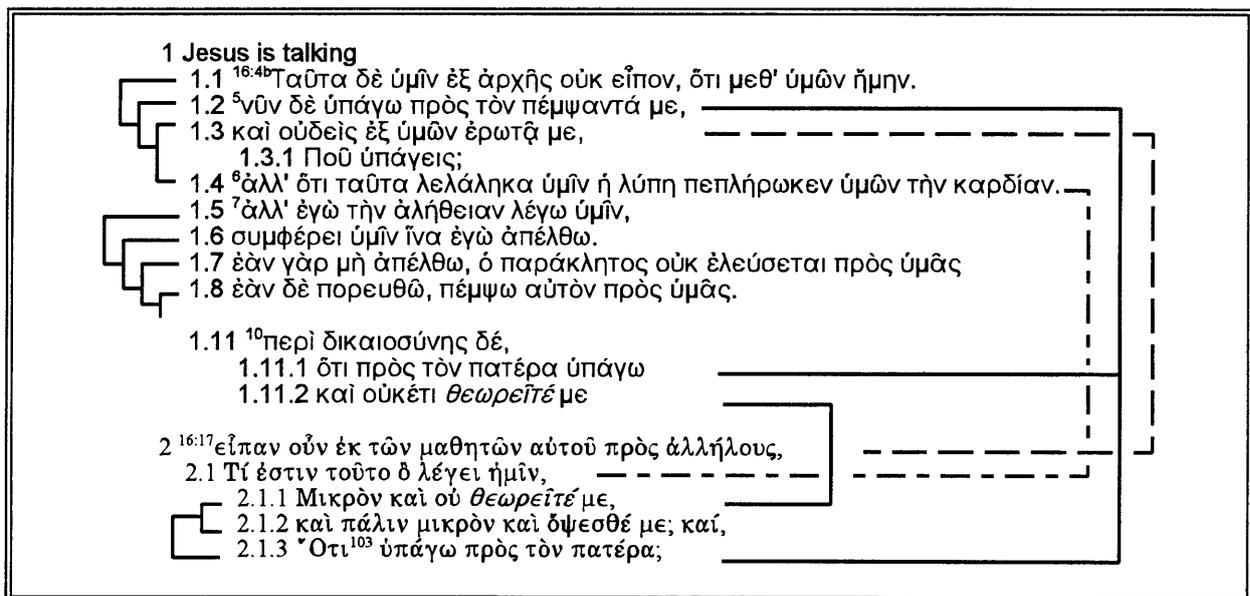
<sup>682</sup> These texts can be divided into two categories: (i) those which indicate that the disciples οὐ δύνασθε ἐλθεῖν where Jesus is, and (ii) those indicating that the disciples will follow Jesus. A detailed discussion of this

The goal is not clearly indicated, but can be deduced. In 21:18f the risen Christ predicts the death of Peter as a witness in figurative language. He calls on Peter to follow (ἀκολουθεῖν)<sup>683</sup> him. This verb links the two texts. In 13:36 Peter is instructed by Jesus οὐ δύνασάι μοι νῦν ἀκολουθήσαι, although encouraged that, ἀκολουθήσεις δὲ ὕστερον. Then in 21:19 Jesus directs him to follow him. These statements are therefore not contradictory. Anyone who wishes to serve Jesus must follow him (12:26) 'now' in this world (12:25). If this is realized he will also 'later' follow Jesus (13:36) to be with him where he is (14:3) and will see his glory (17:24) (Schnackenburg 1975:58f; cf Carson 1991:486).

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

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

### John 16:4ff

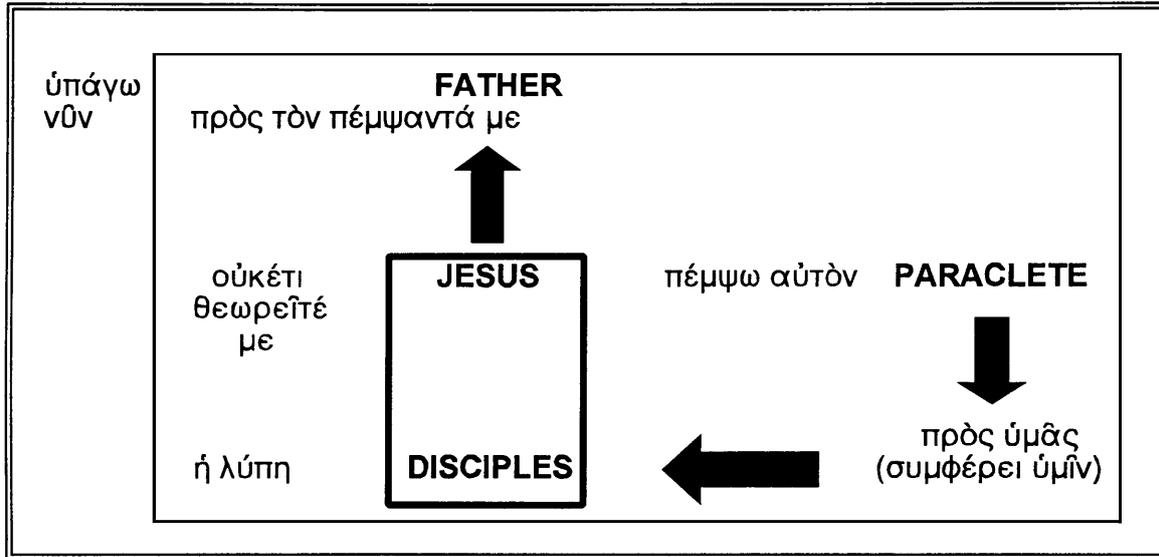


In this analysis it seems clear that four persons are involved in these events that are going to take place between the earthly and heavenly spheres: (i) τὸν πατέρα (C2.1.4) (τὸν πέμψαντά με -- C1.2), (ii) Jesus, (iii) ὁ παράκλητος (C1.7), (iv) τῶν μαθητῶν (C2). The interaction of the various characters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

will follow later in this chapter.

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

as follows:



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

In Jesus' statement that he is going away<sup>684</sup> the FE uses the verb ὑπάγω.<sup>685</sup> This use of verb is exchanged in C1.6 -- C1.8 (for ἀπέλθω, πορεύομαι), but resumed, with some theological relevance, in C1.11.1 and C2.1.3.<sup>686</sup> Theologically this meant that Jesus' statement about his departure (ὑπάγω) was 'enigmatic and scandalous' for the unbelieving Jews (7:33; 8:14,21f) and, for the disciples, a word of revelation which they did not understand<sup>687</sup> (13:33; 16:5,17), but was meaningful (14:28; 16:7,10). At this point of the discourse the disciples are thinking about themselves, their task and the anticipated

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

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

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

<sup>687</sup> Ποῦ ὑπάγεις (C1.3.1) is the question asked directly by Peter and indirectly by Thomas in 14:5.

dangers (15:21; 16:2,3) rather than of the issue of the mission of their master (Bernard 1963:503). Therefore they do not ask Jesus Ποῦ ὑπάγεις (C1.3.1).<sup>688</sup>

ὑπάγω -- πρὸς τὸν πέμψαντά με (FATHER, C1.2, C1.11.2)

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

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

ὑπάγω -- οὐκέτι θεωρεῖτέ με (JESUS, C1.11.2, C2.1.1)

The fact that the disciples repeat the enigmatic words of Jesus to one another indicates that they are unable to grasp the meaning of these words (Bernard 1963:513).<sup>690</sup> But the fact that the FE twice repeats (vv 17,19) the words of Jesus, spoken in v 16, indicates that he sees both Jesus' departure (καὶ οὐ θεωρεῖτέ με -- C2.1.1) and his return (καὶ πάλιν μικρὸν καὶ ὄψεσθέ με -- C2.1.2) as central to the themes he has been developing in the LD (Carson 1991:543).

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

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

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

<sup>690</sup> There is no need to suppose that the two different Greek words θεωρεῖτέ (C1.11.2; C2.1.1) and ὄψεσθέ (C2.1.2) are used to contrast different kinds of sight. The FE's verbal alterations do not indicate a subtle change of meaning, but merely indicate the freedom of the FE's style (Bernard 1963:513; Morris 1975:697). It is possible that we find here a play on the two meanings of: (i) the physical sight of Jesus and (ii) true insight into the nature of the person and work of Jesus. Sanders (1975:357) correctly points out that both words are used with double meanings.

righteousness of Jesus. Although the FE does not separate these two elements in the FG, Barrett (1978:488) significantly distinguishes the death of Jesus as proving his complete obedience to God, while his exaltation proves that his righteousness was approved by God.

δικαιοσύνης<sup>691</sup> (C1.11) occurs only in this context in the FG, which is a context determined by the theme of judgment (vv 8-11). δικαιοσύνης is the second point elucidated by the Paraclete.<sup>692</sup> He exposes the unbelief of the world. Because of the absence of a genitive and also from a purely linguistic point of view, we must interpret δικαιοσύνης fundamentally from the perspective of 'sin'.<sup>693</sup> According to Schnackenburg (1975:149) Jesus' righteousness is involved objectively in the fact that he is going to the Father.

But in a forensic context δικαιοσύνης relates to the judgment passed on the 'world' and in a Christological context Jesus, who is no longer seen by the disciples, dwells with the Father and is thus seen to be 'righteous' (Schnackenburg 1975:149).<sup>694</sup> As the FG indicates repeatedly it was one of the most startling roles of Jesus to expose by his light the darkness of the world (3:19ff; 7:7; 15:22,24). Because Jesus has gone to the Father this work is continued by the Paraclete, primarily through the 'followers of Jesus'. They, empowered by the Spirit, 'live their lives in such growing conformity to Christ that the same impact on the world is observed as when Jesus himself lived out his life before the world' (Carson 1991:538). The fact that this convincing work of the Spirit is accomplished through the disciples is probably the reason why the FE shifts to the second person plural in C1.11.2.<sup>695</sup> According to Carson the fact that the FE wants to establish is that Jesus is the paradigm, the model of behaviour, the master who is to be followed. The task of the Paraclete now is to empower the disciples, taking "...ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν (16:15), so that they can continue to follow Jesus in order to convince the world of its empty righteousness (Carson 1991:538).

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

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

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

<sup>693</sup> Even in the context of 16:8-11 the δικαιοσύνης of C1.11 relates to the δικαιοσύνης used in v 8.

<sup>694</sup> Jesus' δικαιοσύνης is prepared in a firmer way throughout the FG rather than indicated by the occurrence here of the word δικαιοσύνης (Schnackenburg 1975:149).

<sup>695</sup> *You* (θεωρεῖτέ με, C1.11.2) rather than the expected *they* is used.

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

C1.1 links up with 15:27. The similarities with the ideas in the previous discourse are found in vocabulary (cf ἐξ ἀρχῆς<sup>696</sup> with 'απ' ἀρχῆς and μεθ' ὑμῶν with μετ' ἐμοῦ) and linguistics. From 1:37 it is clear that the disciples were with Jesus from the beginning of his revelatory activity. Therefore they will have to bear witness to him, but until now (that is, since the beginning) Jesus has not yet told them that.<sup>697</sup> He has not even informed them about the persecution that awaits them (15:18-25; 16:1-3) and their task to bear witness (15:26,27). Until now the attacks of his enemies were directed against *Jesus* rather than against his *disciples* (cf Ταῦτα, C1.1); the serious persecution of the disciples would commence only after Jesus' departure (Bernard 1963:502). Their ignorance regarding their duty to witness is due to the fact that Jesus' being with them, or rather their being with Jesus, exempted them from this concern. This should surely mean that they were secure in his community.

Now (vῦν, 1.2),<sup>698</sup> at the time of separation,<sup>699</sup> he must inform them of their assignment to continue his mission, but also about the circumstances in which they will perform their duty. On hearing this they are speechless with sorrow and are unable to ask Jesus where he is going (Brown 1972:710; Schnackenburg 1975:143f).<sup>700</sup> The reproach only provides a 'rhetorical basis' (Schnackenburg 1975:144) for the situation of grief -- the disciples are left

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

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

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

<sup>699</sup> For Jesus this is the vῦν of his departure, which for him is the hour of exaltation: it is the vῦν of 12:31; 13:31; 17:13; compare the ὥρα of 12:23; 13:1; 17:1 (Bultmann 1941:430).

<sup>700</sup> In the discourse does the disciples' 'grief' (ἡ λύπη) undoubtedly relates to the announcement of Jesus' departure, but the perfect tense (λελάληκα -- C1.4) can only relate to the previous discourse (Schnackenburg 1975:143f). The fact that the plural instead of the singular is used for the definitive pronoun (ταῦτα) also supports this point of view. A question to support this view of Schnackenburg is: 'Why weren't the disciples grieved all the previous times that Jesus spoke about his departure?' The reasons given by scholars for the sorrow of the disciples differ. According to Barrett (1978:486) their preoccupation with their own affairs causes their sorrow. Dodd (1980:412f) has a different explanation of the apparant contradiction between 16:5 and 13:36; 14:5. He concludes that 'Jesus is reproaching them not because they are not enquiring about His destination, but because in spite of knowing that He is going to the Father they are dismayed about the future'. But it rather seems as if there are two reasons for their sorrow: (i) the disciples do not understand what Jesus is going to do and the consequences involved and (ii) as we have already stated, because of their task of continuing the mission of Jesus 'without him' and the persecution they will experience (15:18ff). So in the end we can say that their self-interest blinded them (Morris 1975:696). This 'self-interest is clear when we consider the previous two enquiries to Jesus' departure' (13:36 and 14:5). Jesus' statement "Ποῦ ὑπάγεις" (C1.3.1) is legitimate. In the case of 13:36 Peter's question "ποῦ ὑπάγεις" was not a serious enquiry about Jesus' destination. According to 13:37 Peter had been concerned about parting from Jesus, and not about Jesus' destination. Peter was concerned only with the consequences of this departure for himself and his fellow disciples. In the case of 14:5, Thomas was concerned with knowing the way along which Jesus was going rather than where he was going "Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις πῶς δυνάμεθα τὴν ὁδὸν εἶδέναι". Thus neither of the disciples made any serious enquiry regarding what was to become of Jesus.

speechless by Jesus' announcement.<sup>701</sup> The thought of Jesus' departure fills them with grief. If they could only understand that Jesus was going to the Father, they would not have grieved<sup>702</sup> as they would have realized that his departure was to their advantage (συμφέρει ὑμῖν, C1.6) (cf Barrett 1978:485f).

The riddle<sup>703</sup> posed by Jesus in 16:16 is repeated here by the baffled disciples. The disciples' reaction to the words of Jesus shows how depressed they are and that they do not understand Jesus.<sup>704</sup> The difference between v 17 and vv 5f is that whereas they did not question Jesus at all in vv 5f, they now do question him, by talking to one another. There is no conversation with Jesus, who takes up their uncomprehending question. The description of the disciples talking to one another is given by the FE in order to stress the cryptic nature of Jesus' first statement. The disciples' repetition of Jesus' words among themselves reveal little change in language.<sup>705</sup> This indicates that the FE wants to show that the disciples understand enough to comprehend that Jesus is speaking of his departure (Schnackenburg 1975:176).

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

Chapter 16:8ff concerns the activity of the Paraclete in the world. Where the first stage of the work of the Paraclete is to 'convict the world of guilt with regard to sin', the second stage of the work of the Paraclete is, *περὶ δικαιοσύνης*, referred to in C1.11. This means that all true righteousness for the world is connected with Jesus in the completion of his redemptive mission and his return to his Father. This *δικαιοσύνης* is the state of the sinner whom God pardons and changes, the status of the disciples with God. The fact *ὅτι πρὸς τὸν πατέρα ὑπάγω* (C1.11.1) and the negative counterpart *καὶ οὐκέτι θεωρεῖτέ με*

<sup>701</sup> *νῦν* (C1.2) is for Jesus the hour of exaltation. But the disciples are not concerned about that, only about themselves. Therefore they do not ask Jesus where he is going, but become *λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν* (C1.4) because they are about to be left in distress (Bultmann 1941:430). The disciples' *λύπη* is due to their lack of understanding: it is for their benefit that Jesus is going away, which should be a reason for *συμφέρει* (C1.6).

<sup>702</sup> *ἡ λύπη* (C1.4) is characteristic of chapter 16. It occurs again in vv 20,21,22. Barrett (1978:486) indicates that the FE uses *πεπλήρωκεν* (C1.4) to give a personal force to *ἡ λύπη*: 'Grief has pervaded, taken possession of your heart'.

<sup>703</sup> The two types of departure riddles are part of the Johannine features or techniques which the FE uses to point out the incomplete understanding of the hearers (whether 'Jews' or disciples) in order to give Jesus the opportunity to further explain the issue at stake. The solution to the riddle is not as apparent to the hearers as it is to the readers: Jesus' departure is his return to his Father above.

<sup>704</sup> With their virtually verbatim repetition, the disciples link it to the saying of Jesus in 16:10: *ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με* and then question the phrase *τὸ μικρόν*. *μικρόν* had been part of the riddle as early as 7:33 (see also 12:35; 13:33; 14:19). Prior to 16:18 the reaction to the riddle used to be the 'where' (*ποῦ*). When Jesus repeats the riddle in 16:19, he illustrates the change of emotion associated with the second use of *μικρόν* in terms of the joy of childbirth that replaces the pain of grief. This reaction by the disciples reveals their confusion.

<sup>705</sup> The *οὐκέτι* used by Jesus is, in the case of the disciples' repetition, only an *οὐ*. An addition is the reference about Jesus' departure (Schnackenburg 1975:176).

(C1.11.2) refer to Jesus' death and his heavenly exaltation. Only in these two incidents is δικαιοσύνης for the world (Lenski 1961:1085).

The phrase that is addressed to the disciples (C1.2) is surprising (cf 14:19 and also 7:34 and 8:21), but should be explained by the context and intention of the discourse. The disciples must understand what the departure of Jesus involves. If they can no longer see him (cf 16:16),<sup>706</sup> they should not grieve, but should rather see it as a sign that God is demonstrating his δικαιοσύνης (C1.11)<sup>707</sup> in Jesus (Brown 1972:712; Schnackenburg 1975:149f).<sup>708</sup> With his departure Jesus' disciples are drawn into the Paraclete's trial of the world (cf Schnackenburg 1975:150).

ὑπάγω - (ἐγὼ) πέμψω αὐτὸν πρὸς ὑμᾶς - συμφέρει ὑμῖν (PARACLETE, C1.6, C1.8)

The sending of the Spirit-Paraclete (cf 14:16,26; 15:26) could only take place after the death of Jesus (7:39), but it is to remain with the disciples for ever (14:16). The reason for this was that Jesus should first complete his redemptive work by his death, resurrection, ascent and the giving of the Spirit. This is the only foundation on which the Paraclete could complete his salvatory work (Lenski 1961:1080). The Spirit then will teach them things that were impossible for them to grasp before the resurrection (16:12). As a result of this, a richer experience awaits the disciples (cf Lenski 1961:1080), therefore it is only in their interest that Jesus goes away. According to Sanders (1975:350) the disciples' knowledge of Jesus when he was physically on earth with them is inferior to the possession of the indwelling Spirit. The coming of the Paraclete would mean the crowning of the work of Jesus, the blessing of the work of the disciples for which Jesus had trained them (Lenski 1961:1080).

The FE realized during his reflection about Jesus' 'going away' that the coming of Jesus to his own was different (14:28). The Spirit, who is now with and in them, will continue Jesus' work (Bultmann 1941:432) through them (16:7). What indeed took place, was not a separation between Jesus and his disciples, but *the coming about of a new communion on a higher and wider plane that was necessary for the completion of Jesus' work on earth* (cf 14:12,28; 15:16; 16:8-15; 17:2) (Schnackenburg 1975:144). The FE wishes above all to point out the fundamental relationship between Jesus and his disciples: a relationship to Jesus in faith as the Revealer (Bultmann 1941:430).

This second element (C1.11) in the forensic activity of the Paraclete is to prove the world to be wrong about their interpretation of justice. He will show them that Jesus, whom they accused, was innocent and just.

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<sup>706</sup> There is no contradiction between "καὶ οὐκέτι θεωρεῖτέ με" (C1.11.2) and "ἐπὶ μικρὸν ... ὑμεῖς ... θεωρεῖτέ με" (14:19). C1.11.2 refers specifically to the death experiences, while 14:19 refers to Jesus' presence in his disciples through the Spirit (cf Brown 1972:706; Newman & Nida 1980:505). The reason being that this pronouncement occurs in the context of the Paraclete saying in 14:17-18.

<sup>707</sup> Because Jesus stands in the presence of the Father he partakes in the Justice of God (Brown 1972:706). It is both the innocence of Jesus and the righteousness of God that are shown in the fact that Jesus is going to the Father. Although Jesus was put to death by people, his righteousness and innocence were proved by his exaltation and acceptance by God (Newman & Nida 1980:505).

<sup>708</sup> The Jews wanted to prove that Jesus was guilty and was not the Son of God (19:7) by putting him on trial and sentencing him to death. The Paraclete will demonstrate to Jesus' disciples that Jesus' death will really prove that he was who he claimed to be. Therefore, through his death he is going to the Father to be with Him. This glorification of Jesus will thus be the Father's certification of Jesus' "Ἐγὼ εἰμι" (cf Brown 1972:713).

When the disciples hear that Jesus is going away, but particularly on being told what he expects of them after his departure, they are paralyzed with sadness. Yet (ἀλλ') it is by far better for them that Jesus is going away, because his departure enables the Paraclete to come to them, sent by Jesus and the Father. The phrase ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν strengthens the statement and has a revelatory character (cf 8:40,45) (Schnackenburg 1975:145).<sup>709</sup>

From C1.6 (and the rest of the chapter) Jesus informs his disciples of the advantage (συμφέρει -- C1.6)<sup>710</sup> that his departure holds for them.<sup>711</sup> 'Hitherto, he had trained them for His service by precept and visible example, but this method of spiritual direction was only preliminary' (Bernard 1963:503). These words of Jesus made it clear to the disciples that his departure was not the end; there was further education through discipleship. The more perfect disciple is he who can walk by faith in the Spirit and not by sight only (cf 20:29) (Bernard 1963:503).

This emphatic way of speaking (C1.5ff) which presents Jesus' departure as the prerequisite for the Paraclete's coming to them (C1.7)<sup>712</sup> indicates a strong desire to disclose to the disciples the meaning of the event (Schnackenburg 1975:145).<sup>713</sup> Only the internal dwelling of the Paraclete will help the disciples to come to understand Jesus fully (Bernard 1963:505; Brown 1972:711) as the Revealer of God. The Paraclete is introduced as being known to Jesus (C1.8) and appears emphatically as the one sent by Jesus. It is only from v 8 that the function of the Paraclete is spelled out here (Schnackenburg 1975:145). The Paraclete is the agent for the founding of the church and the salvation of the world; 'in this sense the coming of the Spirit depends upon the completion of the work of Christ' (Barrett 1978:486).<sup>714</sup>

In the FG's context the "'seeing" of Jesus and the joy and knowledge that are consequent upon this experience are considered as privileges of Christian existence after the resurrection' (Brown 1972:730). These promises of Jesus were fulfilled in the early

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<sup>709</sup> 'To tell the truth' ( λαλεῖν or λέγειν) implies more than ἀληθές or ἀληθῆ λέγειν (4:18; 19:35; also 10:41). There is also a correlation between 16:7 and 16:13 ('will guide you into all truth').

<sup>710</sup> The only two other uses of συμφέρει in the FG occur in 11:50 and 18:14. In both texts Caiaphas is speaking about the departure of Jesus in death and the consequent benefits. Although spoken by Caiaphas it is regarded by the FE as ironically true.

<sup>711</sup> The statement by Jesus in C1.6 that συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω parallels with 14:28 "...εἰ ἠγαπᾶτέ με ἐχάρητε ἅν, ὅτι πορεύομαι πρὸς τὸν πατέρα..." In 14:28 it seems as if it is better for Jesus that he is going away, while 16:7 implies that it is better for the disciples (Brown 1972:710). These two statements should be seen as complimentary. In fact, it is to the benefit of both Jesus and the disciples that he is going away.

<sup>712</sup> This promise of C1.8 is fulfilled in 20:22 where the first action of the risen Jesus (20:17) is to breathe on his disciples and say: Λάβετε πνεῦμα ἅγιον.

<sup>713</sup> The fact that the Spirit of God comes as ὁ παράκλητος (C1.7) of Jesus and his disciples was something new (Bernard 1963:505).

<sup>714</sup> See 16:13f for the emphasis on the continuity of the activity of Jesus through the Paraclete.

Johannine communities.<sup>715</sup> 'Seeing' Jesus has therefore been reinterpreted<sup>716</sup> by the FE to mean the continued experience of Jesus' presence in his 'followers'. This can only mean the presence of the Paraclete (Brown 1972:730).<sup>717</sup>

Jesus will be present wherever his disciples (people) live in the spirit;<sup>718</sup> where they live from Jesus' words and where they are active on the basis of his strength. The disciples were called up to be joyful in the LD in ch 14, because Jesus was going back to the Father who was 'greater' than he (14:28). Similarly, here in ch 16, we find the same suggestion regarding the Paraclete. The joy that has been promised to the disciples, which they will experience when they will see Jesus again, will be experienced through the Paraclete (Brown 1972:713). This will be a joy that cannot be destroyed, since the Spirit will preserve the presence of Jesus. According to Schnackenburg (1975:145) the statement about the departure of Jesus paradoxically becomes a promise of his presence, although he is present in a different way. Through the Spirit Jesus becomes *Christus praesens*.<sup>719</sup> The moment the disciples recognize and experience the Paraclete (14:17), they will realize that Jesus is with the Father (Brown 1972:713).

Jesus is going away. Therefore the revelatory and convicting work of Jesus in the world will be continued by the Paraclete (16:8). This is driven home to the world primarily through the followers of Jesus. They will be empowered by the Paraclete to live their lives in such conformity to Christ's example that the same impact on the world is observed as if it were Jesus himself who lived out his life before the world.<sup>720</sup>

The fact that this mission of Jesus is continued through the disciples is probably the reason why Jesus shifts to the second person in C1.11.2: "ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με". The point that the FE wants to make is that 'Jesus was the paradigm, the model of behaviour, the "master" who was to be followed' (Carson 1991:538).<sup>721</sup>

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<sup>715</sup> We have noticed in ch 3 that the theological meaning of μαθηταὶ implies that what has been granted for them is applicable to all Christians. The LD is addressed to all who believe in Jesus and not only to those who were present when Jesus delivered it (cf Brown 1972:730f).

<sup>716</sup> Brown's hypothesis of 'reinterpretation' is acceptable when one considers that the early Christian writers made use of early traditions. Instead of completely rewriting these sayings in terms of 'seeing' Jesus in and through the Paraclete, he reinterprets them by linking them with the sayings of the Paraclete. In this sense of reinterpretation the FE solves the apparent contradiction. Thus, without the insight of a spiritual interpretation, the disciples had every right to reinterpret.

<sup>717</sup> According to Bultmann (1941:435) θεωρεῖτέ (C1.11.2; C2.1.1) emphasizes the paradox of the victory more strongly if these words are viewed as being spoken from the point of view of the disciples. They have to know that when they can no longer see him, the victory of Jesus will be confirmed.

<sup>718</sup> The FE uses the Paraclete functionally as the presence of the physically absent Jesus. Therefore Jesus cannot be on earth together with the Paraclete. The Paraclete will be sent (cf 7:39) by the Father (14:16,26) and by Jesus himself (16:7). So the role of the Paraclete is to take the place of the glorified Jesus on earth (Brown 1972:711).

<sup>719</sup> Brown (1972:713), in his answer to the question how the Paraclete would show the disciples that Jesus was with the Father, provides an important clarification. If one should reason from the nature of the Paraclete '...in himself the Paraclete is the spiritual presence in the world of that Jesus who is with the Father'.

<sup>720</sup> This will take place in such a way that when all Jesus' followers obey the 'new commandment' the world will know that they are disciples of Jesus (13:35).

<sup>721</sup> According to Sanders (1975:350) the content of these verses was related in the early church in order 'to recapture the moment when the disciples were deprived of the physical presence of their Master and present

In *conclusion*: Whereas the statement of Jesus about his departure was perceived as enigmatic and scandalous by the Jews, it is here a word of revelation for his disciples which they also do not understand. In this particular section a few new aspects are incorporated by the FE regarding Jesus' departure: The fact that Jesus is going to 'the one who sent him' implies that his mission has been completed. Jesus' departure filled them with grief due to their lack of understanding. Because they were with Jesus from the beginning they must witness about him after his departure--this will cause the world to persecute them. As in the previous text the FE referred to the coming of the Spirit (C1.8). Thus, in the descent of the Spirit, a new communion was necessary for the completion of Jesus' work on earth. Jesus will be present where the disciples live in the Spirit. The true righteousness for the world is closely linked with Jesus' completion of his redemptive mission (death) and his return to the Father.

**(e) πορεύομαι<sup>722</sup>**

πορεύομαι, used in connection with the departure of Jesus occurs only in ch 14: 14:2,3,12,28. These four verses will now be discussed:

1.5	<sup>14:2</sup> ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν
1.6	εἰ δὲ μή, εἶπον ἂν ὑμῖν ὅτι
1.6.1	πορεύομαι ἐτοιμάσαι τόπον ὑμῖν;
1.7	<sup>3</sup> καὶ ἐὰν <u>πορευθῶ</u> καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι
1.8	καὶ παραλήμψομαι ὑμᾶς πρὸς ἑμαυτόν, ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ᾗτε.
1.9	<sup>4</sup> καὶ ὅπου [ἐγὼ] <u>ὑπάγω</u> <u>οἴδατε τὴν ὁδόν</u> .

The reason for Jesus' departure is now spelled out (Carson 1991:488): his departure holds an advantage for his disciples. He is going away (πορεύομαι) ἐτοιμάσαι τόπον ὑμῖν ((C1.6.1) ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ᾗτε (C1.8). But in order for the disciples to be with Jesus, he will return (πάλιν ἔρχομαι -- C1.7) καὶ παραλήμψομαι ὑμᾶς πρὸς ἑμαυτόν, ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ᾗτε (C1.8).

Instead of referring to 'heaven' or 'above,' he refers to τῇ οἰκίᾳ τοῦ πατρὸς μου (C1.5).<sup>723</sup> Jesus' departure is meaningful in the sense that it makes it possible for the disciples to reach that goal (C1.8). This is probably the reason why the statement about Jesus' departure (see 13:33; cf 13:36) is taken up again, and 'stripped of its harshness. Here Jesus' departure is revealed as what it really is -- a promise of happiness for the disciples (cf 14:28)' (Schnackenburg 1975:66).

Semi-colon 1.6 is a statement rather than a question. According to the punctuation in the RSV, adopted by Bernard (1963), Bultmann (1941) and Sanders (1975), the words refer back to a previously remark made by Jesus (they interpret it as a question). Sanders (1975:321) correctly maintains that this reference can only be 8:35f and 12:26, where Jesus speaks about the reward for faithful discipleship.

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it as the beginning of the new life of the Church'.

<sup>722</sup> πορεύομαι also occurs in 16:7, but has already been discussed in (c) in the discussion of ὑπάγω in 16:4f.

<sup>723</sup> Cf Carson (1991:489). See Barrett (1978:456) for a discussion of the widespread thought of 'heaven as God's habitation'.

Hitherto Jesus has sharply hinted at the fact that his disciples must follow him (cf 12:26 and 13:36). To follow Jesus is virtually equivalent to being a disciple and involves following his example (13:15; cf 17:18). This is the only reason why his disciples can be with him, whereas the Pharisees cannot (7:33f; 8:21; 13:33). Their eventual reunion with Jesus can only be accomplished through his return to them and certainly not through their own efforts. This union of Jesus with his disciples is the purpose of his mission (cf 12:26; 17:24). The precise occasion of Jesus' return is not specified. According to C1.8 it could be at his *parousia* (cf also 6:39). According to the present eschatological character of ch 14, Jesus will also come to his disciples in the coming of the Paraclete (14:18), since the assistance of the Paraclete will enable the disciples to succeed in their discipleship (cf Sanders 1981:321).

Jesus reminds his disciples of what he told them about his 'going away', that he is only going away (πορεύομαι) in order to prepare a place for them in the house of his Father. Correctly, according to Carson (1991:489) 'in the context of Johannine theology, it is the going itself, via the cross and resurrection that prepares the place for Jesus' disciples.' The reason why the FE changes from ὑπάγω (13:3,33,36) to πορεύομαι in C1.6.1 and C1.7 clearly intentional.<sup>724</sup> πορεύομαι,<sup>725</sup> more strongly orientated towards the goal,<sup>726</sup> points more obviously to Jesus who goes to the Father (see 14:28; 16:28), which is spelled out in terms of "ἐν τῇ οἰκίᾳ τοῦ πατρὸς".

The statement 'dwelling ἐν τῇ οἰκίᾳ τοῦ πατρὸς'<sup>727</sup> gives rise to a number of different interpretations and so causes numerous problems for exegetes. Many interpreted it as 'heavenly dwellings'. Although this Johannine logion in C1.5 has points of contact with similar ideas in non-canonical literature, its Christian distinction comes from Jesus' reference to 'my (μου) Father's house' (Schnackenburg 1975:68). The Father has a house (οἰκίᾳ), a home, to which the household of God, his children, will be transferred. This characterizes heaven as the place where the disciple can experience the protection, tenderness, love, peace and happiness of the Father (cf Lenski 1961:970). The πολλάί indicates no grading according to status or merit (cf Lindars 1981:471), but only to indicate that there are 'permanent abodes' (μοναί) for the disciples too in the μοναί πολλάί.<sup>728</sup> What

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<sup>724</sup> According to Barrett (1978:457; Lenski 1961:975; cf Morris 1975:639) there is no difference in meaning. Whereas Jesus used πορεύομαι (C1.6.1) in order to indicate his departure, he now employs the synonym ὑπάγω (intransitive) to indicate it (Lenski 1961:975). Jesus' going away means he is going to the Father's house (more simply, to the Father -- 17:11) through the cross and resurrection.

<sup>725</sup> The present tense introduces a note of certainty in the going away of Jesus (Morris 1975:639; Newman & Nida 1980:456) and carries a future force (Lenski 1961:973; Newman & Nida 1980:456). The verb παραλήψομαι (C1.8), in future tense with the explanatory clause ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε, demands a future meaning for the present ἔρχομαι (C1.7). This would mean that Jesus' promised return to bring his disciples to heavenly dwelling-places (where he originally came from), which he is about to prepare, will take place in the future. Thus the primary reference of ἔρχομαι is to an eschatological event of Jesus, the communion with Jesus (cf Barrett 1978:457).

<sup>726</sup> Cf 7:35; 10:4; 11:11; 20:17.

<sup>727</sup> 'Heaven' is pictured here as τῇ οἰκίᾳ τοῦ πατρὸς μου (Newman & Nida 1980:455; Lindars 1981:470; Carson 1991:489) where there are μοναί πολλάί. This word, μοναί, occurs in the rest of the New Testament only in 14:23: "... ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευσόμεθα καὶ μονήν παρ' αὐτῷ ποιησόμεθα". Thus the believer becomes the 'dwelling-place' of the Triune God. It would be fatal to read back into v 2 the meaning of v 23 (a totality transfer fallacy). In both instances the context must decide the meaning.

<sup>728</sup> "μοναί" cognates with and comes from the same stem as μένω, which occurs frequently in the FG and is used for both permanent and temporary abiding (Morris 1975:638; cf Newman & Nida 1980:454). Carson

is stressed here is that Jesus' only intention is to be united with his disciples once again (ἵνα ὅπου εἶμι ἐγὼ καὶ ὑμεῖς ἦτε -- C1.8) (Schnackenburg 1975:68).<sup>729</sup>

After Easter (cf 14:18ff) the disciples' life with and love for Jesus is going to be restored when Jesus and the Father will come to them and 'make their dwelling' with them (14:23). For the FE is the disciples' communion with Jesus, and through him with God, was obtained through obeying his teaching (14:23; commands -- 14:21). The ultimate goal is only fulfilled when the disciples are where Jesus is, and that is in the glory of the Father (17:24) (Schnackenburg 1975:69).

The problem that we face here is the interpretation of the events and time of Jesus' going "πορεύομαι (C1.6,7) ἐτοιμάσαι τόπον ὑμῖν and his πάλιν ἔρχομαι<sup>730</sup> καὶ παραλή μωμοι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἶμι ἐγὼ καὶ ὑμεῖς ἦτε."<sup>731</sup> The two acts of the return of Jesus and his receiving of the disciples unto himself occur simultaneously (Lenski 1961:974). Those who think of Jesus returning to his disciples after his resurrection or through the Spirit have difficulty with the purpose clause ἵνα ὅπου εἶμι ἐγὼ καὶ ὑμεῖς ἦτε. The promise of Jesus refers to the *parousia*. The πάλιν ἔρχομαι of Jesus will be a complete, final and eternal reunion. The pronouns ἐγὼ and ὑμεῖς are strongly emphasized. Jesus and his disciples will be together forever in heaven (Lenski 1961:975).

This point of view is supported by the 'reinterpretation theory' of Schnackenburg (1975:69) and Brown (1972:626).<sup>732</sup> They correctly maintain that C1.5-8 possibly referred to the *parousia* originally. From the context and the tension between C1.5-8 and the present eschatological motif in the rest of ch 14 we are forced to interpret these cola in terms of both present and future eschatology. The thought in vv 15ff is that Jesus comes back to the believer in and through the Paraclete who dwells in the Christian. And v 23 refers to the

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(1991:489) interprets μοναὶ as 'dwelling place' and μοναὶ πολλαὶ then as that ample provision which has been made so that there is 'more than enough space' (also Lindars 1981:470) in heaven for each and every disciple of Jesus. Whereas Carson refers to the quantity aspect Barrett (1978:456; Bernard 1963:532; Newman & Nida 1980:454; cf also Morris 1975:638) refers to the quality aspect of μοναὶ. They interpret it as a permanent and not a temporary abiding-place (or even 'mode of abiding'), thus a permanent communion with God. See Bernard (1963:532) for the patristic interpretation of μοναὶ also as 'abiding-places'.

<sup>729</sup> The Johannine idea expressed here about these dwellings is based on symbolic use and does not have to coincide with the idea of heavenly souls who return to the heavenly house of the Father. Some decades ago exegetes accepted this point of view: O Schaefer (1933:210ff); R H Gundry (1967:68ff).

<sup>730</sup> In the FG πάλιν ἔρχομαι (C1.7) refers to different things: sometimes to the return of Jesus to his disciples after his resurrection (14:3), sometimes to his coming to his disciples by the Spirit after he was exalted to the glory of the Father (14:18), and sometimes to his *parousia* (5:28). Some scholars (Bultmann 1941:464f; Lightfoot 1956:275f; cf also Groenewald 1980:307f) think that the death of the Christian and his departure to be with Jesus is in view. Gundry (1967:68ff) and Schnackenburg (1975:68f) argue that vv 2,3 refer to the fellowship that the disciples of Jesus will enjoy with Jesus through the Paraclete. In the view of some other commentators (Westcott 1890:168; Strachan 1941:280; Barrett 1978:457) it refers simultaneously to more than one coming. The last group (Bernard 1963:535; Morris 1975:640; Carson 1991:488) believe that it refers only to the *parousia*.

<sup>731</sup> Commentators differ about the interpretation of the text (C1.7,8). The reason for the problem is that these scholars try to interpret these events categorically in terms of either the FG's present eschatology or future eschatology (*parousia*). Although we can distinguish between a present and future eschatology in the FG, they must not be separated.

<sup>732</sup> There is a nuanced difference between the reinterpretation theories of these two. Brown relates it to the future death of the disciple, while Schnackenburg relates it to the present living of the disciple.

fact that Jesus and the Father will make their dwelling place in the disciple who obeys the teaching of Jesus. On the other hand it is particularly ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε in C1.8 which has a futuristic connotation. ὅπου is a particle denoting place and can be regarded as 'there where God is'. In 6:62 it refers to Jesus' home. Thus, in the context of ch 14, there are elements of both futuristic and realized eschatology. Thus the different pictures of a heavenly dwelling with Jesus and an earthly divine dwelling of Jesus in the disciple have been put side by side in this chapter as promised to the disciples by Jesus. Thus, although C1.5-8 could primarily have referred to Jesus' *parousia*,<sup>733</sup> it has now been reinterpreted and μοναὶ (C1.5) 'dwelling place' will be interpreted as 'indwelling place' (Brown 1972:627).

It is via the cross, resurrection, ascension and sending of the Paraclete that Jesus is preparing a place for his disciples.<sup>734</sup>

1.7 <sup>3</sup>καὶ ἐὰν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν,  
 πάλιν ἔρχομαι  
 1.8 καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν,  
 ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε.

According to the FE<sup>735</sup> the disciples can only reach this goal of communion with Jesus and through him with God, through faith and a life that is given by this faith (Schnackenburg 1975:69).<sup>736</sup> Therefore these words (C.1.5-8) should not be interpreted as referring to the *parousia*, since it could contradict the FE's present eschatology.<sup>737</sup>

This reinterpretation of the *parousia* is developed in three stages:  
 (a) Jesus 'is coming again' (πάλιν ἔρχομαι)

<sup>733</sup> Every now and then the FE looks forward to the Parousia (Morris 1975:640).

<sup>734</sup> Bultmann (1953:404) clearly indicates that these four aspects form a unity and constitute the ascent of Jesus. Carson's (cf also Barrett 1978:457) interpretation in which he sees it only as 'via the cross and resurrection' narrows the meaning.

<sup>735</sup> This view is characteristic of the FE. The opinion that the FE here expresses a statement which he has taken over from the tradition of the community is unacceptable. In such a case the community's teaching would be a futuristic eschatology and future parousia (see v 3) which the FE should have changed and reinterpreted in the sense of his own present eschatology. Schnackenburg (1975:69) feels that the most likely explanation would be that the FE formulated this statement (ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλά εἰσιν) himself against the background of the views that were current at that time. The fact that this logion is not even described in the rest of the NT, not even in the editorial statement in 21:22f, is a sure sign that this saying does not come from the community's tradition.

<sup>736</sup> This same perspective is communicated in the words spoken to Martha (11:25f). A comparison between 14:2 and 8:35 further strengthens this argument. In their material content these two Johannine logia are very close and figurative language is used in both texts, which contain the concepts μοναὶ (14:2) and μένειν (8:35), although their character differs. In the 8:35 it is stated that a slave does not remain in the house for ever, but the son does (14:2). From both texts the Son mediates true (cf 8:32) and lasting existence, but the formal point of view in 14:3 is the goal that is to be reached through Jesus (Schnackenburg 1975:69f): "ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε".

<sup>737</sup> In the text the FE considers the universal early Christian expectation of the *parousia*, but deliberately reinterprets it to apply it to the presence of Christ in his spiritual coming in the post-Paschal period (vv 18ff). For this reason the FE repeated the phrase in C1.6.1 with an ἐὰν-clause (C1.7) (Schnackenburg 1975:70). This subordinate clause here has a temporal meaning equivalent to ὅταν (cf 12:32; 1 Jn 2:28) (Schnackenburg 1975:70).

- (b) Jesus will take the disciples to himself (παραλήμψομαι ὑμᾶς (πρὸς ἑμαυτόν))  
 (c) This event reaches its conclusion and goal (ἵνα) when the disciples 'are where Jesus is' (ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε).

παραλήμψομαι is not a distinctive term to indicate the *parousia*.<sup>738</sup> This term is used deliberately by the FE because he has previously employed the *image of the household*. This verb is used here because it can also be applied to mean 'to receive into a house (cf 1:11).'<sup>739</sup>

The phrase ὅπου εἰμι<sup>740</sup> ἐγὼ καὶ ὑμεῖς ἦτε<sup>741</sup> also occurs in 12:26 and 17:24.<sup>742</sup> This is the Johannine expression to indicate the union of Jesus with his disciples 'at the place of fulfilment' (Schnackenburg 1975:71).<sup>743</sup> The παραλήμψομαι ὑμᾶς πρὸς ἑμαυτόν<sup>744</sup> begins after Easter and is *completed* only after death (or *parousia*). This can only realize in the experience of community with Jesus in the present. The following passage (14:4-11) 'throws light on Jesus' departure, which is in no sense a real separation, and on his coming again, which does not simply take place at the *parousia*' (Schnackenburg 1975:71). 'With this great promise Jesus plants the comfort of hope in his disciples.' The particle ἐὰν presents expectancy, and an expectancy coupled with certainty: 'Jesus shall go' (Lenski 1961:973).

In the dialogue about the way to the goal, after Jesus stated that the disciples will reach the same goal as himself and will be reunited with him, Jesus changes the direction of the discourse. He directs the attention away from the goal to the way itself. The way<sup>745</sup> now

<sup>738</sup> παραλήμψομαι also occurs in Lk 17:34 in a context where the event of the *parousia* is described. The divine passive is used as 'being taken', as opposed to 'being left behind'. Whereas in Lk 17:34 it has to be explained in the light of the figurative situation, in Jn 14:3 it is hardly influenced by it (Schnackenburg 1975:70).

<sup>739</sup> If "παραλήμψομαι ὑμᾶς πρὸς ἑμαυτόν" can be compared with "πάντας ἐλκύσω πρὸς ἑμαυτόν" in 12:32 and the 'coming again' of Jesus refers to his post-Paschal coming (see 14:18f), the "παραλήμψομαι ὑμᾶς πρὸς ἑμαυτόν" refers to the restoration of the personal communion (Schnackenburg 1975:71) between Jesus and his disciples.

<sup>740</sup> The pronouns εἰμι and ὑμεῖς in C1.8 are emphatic (Newman & Nida 1980:456).

<sup>741</sup> The ἵνα (C1.8) at the beginning of this phrase indicates the purpose of Christ's going away and coming again: the communion between Jesus and his disciples.

<sup>742</sup> Newman & Nida (1980:456) give an important interpretation of ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε, referring to how it should be translated into other languages to have the equivalent meaning: 'so that you will exist where I exist'. This meaning is also expressed in a more concrete form 'so that you will live where I will live'. Thus the FE uses it in the sense of a new 'being' of the disciple.

<sup>743</sup> Nothing is said about the way along which the disciples will reach this goal. From the context this way is, by implication, the way of discipleship (cf 14:12).

<sup>744</sup> The phrase "παραλήμψομαι ὑμᾶς πρὸς ἑμαυτόν" (C1.8) takes the promise that Jesus will come again and bring the disciples to him further than ὄψεσθέ με in 16:16, and ὄψομαι ὑμᾶς in 16:22. μικρόν...ὄψεσθέ με (16:16) affirms only the partial and not the complete fulfilment of the conditions of the eschatological age while the transitoriness of παραλήμψομαι ὑμᾶς πρὸς ἑμαυτόν (C1.8) refers to the complete fulfilment. The promise of the 'heavenly dwellings' and of ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε (C1.8) is also different from the promise of the τὴν χαρὰν into which the λύπην of the believer is to be changed. When παραλήμψομαι ὑμᾶς πρὸς ἑμαυτόν have been accomplished by Jesus, they will see the heavenly δόξα of Jesus, in an existence in the heavenly sphere, such as Jesus hinted at in 12:26 and requested in 17:24 (cf Bultmann 1941:465).

<sup>745</sup> We are not dealing here with the situation of the believers in the world (as in the case of 17:9-23) but with the question concerning τὴν ὁδόν (C1.9). This concept (τὴν ὁδόν) enlightens the character of the disciples'

becomes the theme (even through the linguistic form of the this verse) (Schnackenburg 1975:71). Jesus asserts that the disciples know how to follow him. This way (τὴν ὁδόν) is the way that he has been showing them throughout his teaching. If they follow this way they will eventually arrive where he is (Morris 1975:640). Thus, with this phrase οἴδατε τὴν ὁδόν (C1.9)<sup>746</sup> Jesus wants to indicate that only through fellowship with him they can come where he is (cf Bernard 1963:536). Thus the disciples know both the destination of Jesus and the way to that destination (Lenski 1961:975).<sup>747</sup> Jesus has been teaching them this way. Since they joined themselves to Jesus at the beginning of his ministry he has led them towards it. All that Jesus expects from them now is to continue on this way until he finally comes to take them unto himself forever (Lenski 1961:976).

If the disciples are to reach this goal, they must 'obey the teaching of Jesus' (14:15,21,23; cf Sanders 1981:321) and '...(sollen) mit ihm durch den Glauben verbunden bleiben, auch wenn sie jetzt äußerlich von ihm getrennt werden' (Schnackenburg 1975:72). This whole section (14:4-11) is an admonition to believe in Jesus, and in 14:15ff to obey his teaching. He is the only way to the Father.

In C2 we meet Thomas who raises an objection. From 11:16 we know his melancholy nature. On the one hand it throws light on the slowness of the disciples to understand what Jesus is saying about his departure (cf Peter in 13:36), and on the other hand it is stylistically used by the FE to provide Jesus with an opportunity to enunciate this idea more precisely. The point of the FE is that, because the disciples know Jesus, they know the way to the place he has just described (cf Carson 1991:490).<sup>748</sup> In v 6b Jesus presupposes the knowledge of the goal once again (οὐδεὶς ἔρχεται πρὸς τὸν πατέρα) and makes only the way explicit (εἰ μὴ δι' ἐμοῦ).

*In conclusion:*

In the case of Jesus' ὑπάγω we find two different aspects: (i) on the one hand it is an enigmatic word which is incomprehensible to non-believers (7:33; 8:21f), (ii) on the other hand, it is revelatory with a deeper meaning (cf Mk 14:21) (Schnackenburg 1975:67). The reason for Jesus' departure is spelled out in 14:2ff. He ascends to go and prepare a place for his followers to join him at a later stage: ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε (C1:8). This promise of reunion with his disciples is a reason for happiness. The new aspect coming forward here is that through discipleship (τὴν ὁδόν, C1.9) these people will be rewarded and will dwell where Jesus is.

The changing from ὑπάγω to πορεύομαι is intentional. πορεύομαι is more strongly

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existence in the 'world below' as well as in the 'world above' and also deflects the question about the present fellowship of the disciples with Jesus (cf Bultmann 1941:465).

<sup>746</sup> Colon 1.9 not only says καὶ ὅπου [ἐγὼ] ὑπάγω οἴδατε, but includes that the disciples οἴδατε τὴν ὁδόν. Thus they know 'where' Jesus is going and they know 'the way'. Their knowledge of τὴν ὁδόν goes hand in hand with knowledge of his departure. This means that the question about τὴν ὁδόν is answered by: on the one hand knowing Jesus' identity (14:6,7), and on the other hand the will to do what Jesus has been doing (14:12). One has to distinguish between: to know the way and to be on the way. To know the way is to know the identity of Jesus. To be on the way is to do what Jesus has been doing (cf Bultmann 1941:465f).

<sup>747</sup> τὴν ὁδόν (C1.9) does not refer to the way Jesus is to take, but to the way the disciples must take to reach the destination (cf Lenski 1961:975).

<sup>748</sup> The disciples ought to have known that Jesus was going to leave them and where Jesus was going, for Jesus had told them this several times (see 7:33; 14:2,3; cf 12:23,32,33). The problem was that the disciples did not understand this (2:23; 12:16; 13:28).

orientated towards a goal and here points to Jesus going to the Father. But his going away implies that he is coming back to his disciples (C1.7). Jesus' departure is meaningful in the sense that it makes it possible for his disciples to reach that goal as well. Through his Spirit Jesus will come to dwell in his disciples. Thus Jesus' departure (πορεύομαι) must be seen and interpreted from the perspective of Jesus' reunion with his disciples. His departure is only a temporal separation from his disciples, because he is coming again. So Jesus' departure also implies that if his disciples follow him on his way (ὁδόν) (through discipleship) they will come to where he is. Jesus taught them about this way and destination.

### John 14:12

The second "πορεύομαι" text comes from 14:12:

1 <sup>12</sup>ἀμὴν ἀμὴν λέγω ὑμῖν,  
 1.2 ὁ πιστεύων εἰς ἐμὲ  
     1.2.1 τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος ποιήσει,  
     1.2.2 καὶ μείζονα τούτων ποιήσει,  
                     ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι

Jesus makes a new beginning, still in the framework of the demand for faith<sup>749</sup> (ὁ πιστεύων εἰς ἐμὲ),<sup>750</sup> in which he comes to his disciples with certain promises for the period after his ascension. In this way Jesus strengthens and justifies his demand for discipleship that will come later (20:21; cf also 17:18). The promise made here in v 12 is staggering and one of various others made in this part:<sup>751</sup> the believer will do works of the kind that Jesus had done (τὰ ἔργα<sup>752</sup> ἃ ἐγὼ ποιῶ κάκεινος ποιήσει -- C1.2.1),<sup>753</sup> and even greater works will he perform (καὶ μείζονα τούτων ποιήσει -- C1.2.2). This is not because such person is greater than Jesus, but (ὅτι) ἐγὼ πρὸς τὸν πατέρα πορεύομαι (C1.2.2).<sup>754</sup>

In continuation of the theme of works (already mentioned in vv 10c and 11b), Jesus promises his disciples that they will perform the same works that he has done, yes, even greater ones. Mk 11:23f and Mt 12:21f help us to understand our text and its promise. Faith that is free from doubt provides strength that can move mountains. These works performed by the believer are deliberately placed alongside the works performed by Jesus himself. This juxtaposition of works suggests the interpretation 'that the one who is really acting in

<sup>749</sup> Since discipleship relates to the performance of the same works that Jesus performed, the disciples will, because of their unity with Jesus and the Father, share in the power they possess (cf Brown 1972:633).

<sup>750</sup> The substantivized present participle characterizes the believer as one who continues in his faith (Lenski 1961:988). The "εἰς" with the accusative (ἐμὲ) indicate the true believer who trusts in Jesus (Barrett 1978:460).

<sup>751</sup> Two other significant promises made here by Jesus are that (i) the requests made in his name will be granted, and (ii) the promise of the 'other' Paraclete.

<sup>752</sup> τὰ ἔργα receive much emphasis in the beginning of the phrase (Lenski 1961:988).

<sup>753</sup> The idea that the disciples will perform marvellous works is also found in other NT writings: Matt 21:21; Mark 16:17f. In Acts great miracles are performed in the name of Jesus, including the taking away of life (vv 1-11) and the granting of life and healing (3:6; 9:34,40); the works of giving life and judging (Brown 1972:633).

<sup>754</sup> Bultmann (1941:472; Newman & Nida 1980:462) is correct when he states that the ὅτι-clause: "ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι" explains why the work of the disciples will be greater than those of Jesus.

these works is Jesus himself, even after his departure to the Father (v 13). This interpretation defines these works and their nature.<sup>755</sup> This means that they have to be seen in the same light as the works Jesus performed on earth (Schnackenburg 1975:80).<sup>756</sup> Jesus expounds the place of his disciples to show them how they are associated with him after his departure. Jesus interprets the works of the disciples as his works, therefore will they be just as much the activity of God in the 'world below' as his own acts were. 'It is through the mission of the disciples that the work of Jesus is to be extended through the world and down the ages' (Lindars 1981:475; Bernard 1963:543). These ἔργα (C1.2.1) cannot be restricted to deeds of humility (13:15), acts of love (13:34f), or the proclamation of the words of Jesus (v 10). His ἔργα include more than his miracles but never exclude them (Carson 1991:495).

The μείζονα τούτων in C1.2.2, which Jesus promises, can now be defined more precisely as a result of the discussion in the previous paragraph. The μείζονα τούτων should not be interpreted as miracles (signs) that are 'more spectacular' or 'more supernatural' than those performed by Jesus himself.<sup>757</sup> The disciples will surpass Jesus by giving the 'greater works'<sup>758</sup> of Jesus (raising to life and judgment) an even greater effect (Bultmann 1941:471f; Lenski 1961:989; Sanders 1975:324), since Jesus is going<sup>759</sup> to the Father and continues to act through his disciples. He returns to his Father as one who has completed his mission through which he accomplished redemption. Now the greater works of redemption can begin (Lenski 1961:989).

In order to understand this expression of Jesus the FE gives two clues:

(i) In the final clause it is stated that Jesus' disciples μείζονα τούτων ποιήσει ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι (C1.2.2). Their works will become greater due to the new order that has come subsequent to Jesus' departure to the Father (Carson 1991:496; cf Lenski 1961:989). (ii) In the parallel in 5:20 (Brown 1972:633; Lindars 1981:475; Carson 1991:495): ὁ γὰρ πατήρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. The verses (vv 21-26) that follow v 20 are clearly intended by the FE to define concretely these μείζονα τούτων. The two motifs of 'giving life' and 'judging' in these verses are directly related to the gift of eternal, divine life to believers (cf vv 24ff) or judgement of those who remain unfaithful (Schnackenburg 1971:132). These two works which Jesus performed are now to be continued by his disciples. We may therefore interpret these μείζονα τούτων as manifestations of Jesus' true and living power on the one hand, and on the other hand as

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<sup>755</sup> According to Brown (1972:633) it is the Father who, after the glorification of his Son, performs in the name of his Son works capable of manifesting the glory of his Son.

<sup>756</sup> Jesus' works are of course depicted by the FE as signs and not miracles as depicted by the Synoptics. These works point either to Jesus as the giver of life or to his gift of life. These works must be spiritually interpreted in order to help the interpreter to achieve salvation (see Nicol 1972:103f and 117ff) (Schnackenburg 1975:80).

<sup>757</sup> The healing of the man born blind (ch 9) and the raising of Lazarus (ch 11) from the dead are regarded by the FE as the absolute climax of Jesus' performance of miracles. These two external events show Jesus to be the light and life of the world (cf 1:4).

<sup>758</sup> The same expression -- 'greater works' -- also appears in 5:20, where it is said that it is the Son who is to do greater works than the Father, while in the present text it is the disciples who will perform greater works than Jesus. Schnackenburg (1975:81) correctly argues that the effect of this parallel is intended to stimulate further reflection.

<sup>759</sup> The FE uses the present tense because the πορεύομαι has virtually begun (Lenski 1961:989).

revealing that Jesus is the one through whom the judgment of God takes place, in the case of unbelief.<sup>760</sup> This interpretation, however corresponds with 20:22f where the disciples receive the living and divine Spirit of God and authority to judge after they have been commissioned by Jesus.<sup>761</sup>

Both the *words* and the *works* of Jesus were somewhat veiled during his life on earth (Lindars 1981:475); even those closest to him, as the LD makes clear, grasped only part of what Jesus said. It was only after Jesus' ascent that his followers understood and made known to the world who Jesus is and what he had done. Every word and deed spoken and performed by them then belonged to the new eschatological era.<sup>762</sup> The sayings of Jesus and the acts that he performed during his ministry could not fully accomplish their end until after he had arisen from the dead and had been exalted. The ἔργα which Jesus' disciples would perform after his ascend, would be done in the framework of Jesus' death, resurrection and ascent to the Father, and the coming of the Paraclete in order *to reveal the Son*. Thus μείζονα τούτων ποιήσει is constrained by salvatory-historical realities.<sup>763</sup> Many more converts would be drawn into the Messianic community that were drawn by Jesus himself during his ministry (cf 15:26f; 17:20; 20:21,29) (cf Lenski 1961:989; Barrett 1978:460; Newman & Nida 1980:462).<sup>764</sup> The contrast lies not in the numbers but on the power that mushroomed at the beginning of the new eschatological era (Carson 1991:496).

In *conclusion*: Jesus' departure is linked here with the greater works that his disciples will perform. In reality, it is Jesus who is doing the works through these people. This performance will be an act of association of the disciples with Jesus after his ascension.

The content of these “μείζονα τούτων” can be seen as the missionary success of the disciples.<sup>765</sup> To interpret these ‘greater miracles’ purely externally will do harm.

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<sup>760</sup> The coming of Jesus into the world is in itself a judgment (3:19; 9:39), and the hour of his going away is the judgment (12:31) as well as the hour of his victory (16:33). After his departure it will be the work of the Paraclete to convict the world through Jesus' disciples (16:8-11). Bultmann (1941:472) is only partially correct when he states that this judgment is the μείζονα ἔργα to which C1.2.2 refers. The participation of the disciples in the salvation of the world is part of this μείζονα ἔργα.

<sup>761</sup> The Spirit will not come until Jesus departs. What Jesus had in mind here is probably what happens in Acts. In Acts there are only minor references to miracles of healing; the main emphasis is on the conversion of people. At Pentecost more people accept Jesus than during his entire earthly ministry. This is a literal fulfilment of μείζονα τούτων ποιήσει. In accomplishing these ἔργα the disciples are in no sense acting independently of Jesus, but are acting as his agents (Morris 1975:646).

<sup>762</sup> The mission of the disciples fills in the gap between the revelation of Jesus during his ministry and the fulfilment of this revelation at the end of time. In the work of the disciples it will still be Jesus who is at work and who does these things; the disciples act on his behalf from the time of his departure (Lindars 1981:475). Thus, the works of the disciples are similar to those performed by Jesus.

<sup>763</sup> Dietzfelbinger's (1989:27ff) analysis of the salvatory-historical background of the Johannine community is very helpful until he begins to speculate about the nature of the community.

<sup>764</sup> Barrett (1978:460) correctly states that the work of Jesus during his ministry was incomplete until its consummation in his ascent to the Father. It is because Jesus' work is now complete that the disciples' work are ‘greater’.

<sup>765</sup> Schnackenburg (1975:81) draws attention to the *earlier exegesis* of the Apostolic and Church Fathers and the exegesis done in the Middle Ages which interpreted μείζονα τούτων as those miracles performed by the disciples during their mission. In *later exegesis* these miracles are applied to the extension of faith and salvation. Another view includes the idea of judgment with regard to the unbelieving world which came through the apostolic preaching.

Schnackenburg (1975:81) is of the opinion that these 'greater' works were not regarded by the FE as 'the external and success that could be counted, but the increasing flow of God's power into man's world (17:2), the gathering together of God's scattered children (11:52) and the judgment of the unbelieving world (16:8-11).' These activities are impossible until the exaltation of Jesus (12:31f), his departure to the Father and the subsequent activities of his disciples, for after the death of Jesus the disciples will possess the Spirit, which was not available before Jesus' death (cf 7:39). In v 16 the FE mentions the coming of the Spirit. Here we have a clear indication that although Jesus is going to the Father, he continues to act through his disciples. Jesus returns to the Father to accomplish redemption and thus makes it possible for the greater works of redemption to begin. Thus in 14:12 the phrase, μείζονα τούτων ποιήσει, relates to ἐγὼ πρὸς τὸν πατέρα πορεύομαι.

These 'greater miracles' must be interpreted in relation to the whole spectrum of Jesus' work on earth. This interpretation comes from a discipleship perspective and relates to all the works performed to continue the mission of Jesus (cf ch 17, particularly v 18).

### John 14:28

- |     |                                |
|-----|--------------------------------|
| 1   | ἤκούσατε ὅτι ἐγὼ εἶπον ὑμῖν,   |
| 1.1 | Ἐπάγω                          |
| 1.2 | καὶ ἔρχομαι πρὸς ὑμᾶς.         |
| 2   | εἰ ἠγαπήατέ με ἐχάρητε ἅν,     |
| 2.1 | ὅτι πορεύομαι πρὸς τὸν πατέρα, |
| 2.2 | ὅτι ὁ πατήρ μείζων μου ἐστίν.  |

In summing up what he has said so far under the themes of "Ἐπάγω" (C1.1)<sup>766</sup> and "καὶ ἔρχομαι πρὸς ὑμᾶς" (C1.2),<sup>767</sup> Jesus<sup>768</sup> clearly moves to the main statement (Carson 1991:507) that appears in this verse (v 28): that his disciples εἰ ἠγαπήατέ με ἐχάρητε (C2)<sup>769</sup>...ὅτι πορεύομαι πρὸς τὸν πατέρα (C2.1).<sup>770</sup> He will ascend to the glory of his Father via the cross, but will return to his disciples to be closer to them than ever (Barrett 1978:468).

Jesus shows the disciples what his 'going back' really means, not only to them, but also to himself. If they love him at all,<sup>771</sup> then they ought to be glad that his mission on earth is

<sup>766</sup> The use of πορεύομαι (C2.1) next to Ἐπάγω (C1.1) shows that the FE hardly differentiates between the two (Morris 1975:658).

<sup>767</sup> Jesus recalls C1.1,2 and reminds the disciples of the metaphor of his going away and return as stated in vv 2-4, and expounds on it further in vv 12,18f,21,23 (cf Lindars 1981:484; Carson 1991:506).

<sup>768</sup> Jesus uses the peculiar ἐγὼ (C1) to emphasize his statement. Only he could say such a thing, speaking of his departure and eventual return to his disciples. This is a repetition of his double declaration in 14:2f and 14:18f. If they understand this, joy will come into their hearts to replace their fear (Lenski 1961:1018).

<sup>769</sup> According to Lindars (1981:484) ἐχάρητε (C2) is the usual Greek form of greeting which the FE treats more fully in 16:16-23. ἐχάρητε indicates a past unreality (the aorist with ἅν) while εἰ ἠγαπήατέ με indicates a present unreality (εἰ with the imperfect) (Lenski 1961:1019).

<sup>770</sup> The ὅτι in C2.1 is declarative and states the object of joy. It is also subjective in stating how the disciples should have seen this object of joy (Lenski 1961:1019).

<sup>771</sup> The disciples indeed love Jesus, but not with the dedicated kind of love that would have placed joy instead of fear in their hearts. The conditional phrase in the Greek (εἰ ἠγαπήατέ...ἐχάρητε ἅν--C2) implies that they

completed (17:4) and that he can now return to his Father, to his heavenly residence (Lenski 1961:1018). It is important that this joy should be born of their love for Jesus, which calls for reflection about and the keeping of Jesus' commands (see vv 15,21,23). It seems clear from the above text that the FE wants to stress joy<sup>772</sup> as a fundamental attribute for the Christian community (Schnackenburg 1975:97). Jesus' departure is a cause for joy, because it completes his earthly mission received from the Father (Lindars 1981:484). For Jesus his departure does not mean any loss of power, but rather the reverse. What the disciples appear to perceive as a disaster is all part of the divine plan (Sanders 1975:334).

In this context the phrase ἐρχομαι πρὸς ὑμᾶς (C1.2) does not refer to the parousia as is partially the case in 14:3, but to the spiritual coming of Jesus as he promises it to them in vv 18 and 23 (Lenski 1961:1019). Significant here is that this saying of Jesus does not end comfortably in the tone of a promise, but assumes the tone of a warning, which takes up the thought that will be expressed later with regard to 16:7. Only the person who perceives the meaning of Jesus' departure will experience his coming: εἰ ἠγαπήατέ με ἐχάρητε ἅν (C2).<sup>773</sup> The love that Jesus demands is that of faith,<sup>774</sup> which sees him as the Revealer<sup>775</sup> who came from the Father; faith as the expression of the eschatological existence (Bultmann 1941:487f).<sup>776</sup> In vv 16-23 Jesus has already spoken to them about the benefit that this would bring to the disciples. But now they also have to think about Jesus and the significance of his departure for him (Lenski 1961:1019).

In C2.2 Jesus makes a statement that it is not easy to comprehend: (...πορεύομαι πρὸς τὸν πατέρα), ὅτι ὁ πατήρ μείζων μου ἐστίν.<sup>777</sup> The question that arises is whether C2.2 should be interpreted in terms of C2 or C2.1.<sup>778</sup> It is preferable to read ὅτι ὁ πατήρ μείζων μου ἐστίν (C2.2) as referring to the main clause (C2) εἰ ἠγαπήατέ με ἐχάρητε ἅν. The comparison here, which should not be overlooked, is between Jesus and his Father.

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neither love nor rejoice. The protasis indicates a present lack of love and the apodosis a past lack of love (Lenski 1961:1019). Here Jesus is certainly showing the limitations of the disciples' love (Morris 1975:658).

<sup>772</sup> In the previous verse (v 27) the FE emphasizes 'peace' by naming it twice.

<sup>773</sup> After all Jesus' departure ensures that he will at a later stage take them to be with him for ever (vv 1-3). This alone should have been a cause for joy.

<sup>774</sup> Love for Jesus involves faith (vv 21,23) (cf Sanders 1975:334).

<sup>775</sup> When Jesus does the will of the Father (4:34; 5:30; 6:38; 7:16f; 8:28; 12:49f) he reveals the Father (Bultmann 1941:487).

<sup>776</sup> Whoever understands Jesus correctly, sees in him the Father (v 9), one who is one with the Father (10:30) and to whom the Father has handed everything (3:35; 5:21,27; 17:2). Those whose lack of understanding restricts Jesus to the human sphere do not understand him and therefore cannot rejoice when he departs (cf Bultmann 1941:487).

<sup>777</sup> The ὅτι in C2.2 is causal: 'for the Father is greater than I'. It is also objective, for Jesus states his relation to the Father. Jesus' intention through this brief reference is merely to show the disciples why his return to the Father is a happy event for him and cause for them to rejoice (cf Lenski 1961:1019).

<sup>778</sup> Schnackenburg (1975:98) rejects any suggestion of subordinationism in this text. He suggests that in the FG there is talk of voluntary subordination of the Son to the Father, which is dialectically combined with the Son's claim to equal fullness of life (5:26), the same divine being (1:1), and the same glory (17:5) as the Father. Schnackenburg argues that, according to the text (14:28), the Father is still the μείζων one, and elsewhere in the FG μείζων implies a real superiority which Schnackenburg correctly interprets as a superiority in 'ability', in the function performed, or in the power to command (4:12; 8:53; 13:16; cf also 1:51; 5:20; 10:29). In the discussion of the agency motif the relationship between the Son and the Father will become clearer, especially the question about subordinationism.

Therefore, if the disciples truly love Jesus, they would be glad that he is going to the Father, for he is returning to the sphere where he belongs. He returns to the glory he had with the Father before the world began (17:5,24). If they love Jesus they will understand that his departure to where he belongs is to his advantage (Carson 1991:508).

The reason why the Father is greater is because everything that happens originates from him and is completed by him, which includes the mission of the Son and his glorification (Schnackenburg 1975:98).<sup>779</sup> The statement, ὁ πατήρ μείζων μου ἐστίν, is a metaphysical statement in the sense of subordination.<sup>780</sup> It does not refer to Jesus' being in the sense of not truly being divine, but that he is in a subordinate position to the Father concerning his mission (cf Lindars 1981:485). Jesus surely utters this comparison with the most vivid consciousness of his divine nature and oneness with the Father. Jesus is not speaking of his inner Trinitarian relation of the Persons of the Godhead, but only of his person in his present subordinate state from the perspective of his mission (cf Lenski 1961:1021; Sanders 1975:334; cf Barrett 1978:468). Thus this is not a reference to the essential being of Jesus, but rather to his incarnate state (Morris 1975:658).

The statement ὁ πατήρ μείζων μου ἐστίν will be proved when the Father fulfils everything of which Jesus has previously spoken to the disciples. What was said at the beginning of ch 14, namely that Jesus is going to prepare a place for the disciples (v 2), also applies to this statement (Schnackenburg 1975:98).

The phrase ὁ πατήρ μείζων μου ἐστίν can probably be explained best by a similar statement made by Jesus in 13:16: ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. Borgen (1968:153) points out the subordination of the agent to the sender: 'The sender is greater than the one sent' (from Midrash Rabbah 78,1 on Gen 32:27). Brown (1972:655) agrees that 14:28 must relate to this context: εἰ ἠγαπᾶτέ με ἐχάρητε ἄν, ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μείζων μου ἐστίν. Jesus has completed his mission, having done the will of the Father who sent him (17:4f). During his mission on earth he is less than the one who sent him, but his report (ch 17), his appointment of other agents (17:18; 20:21) and departure to the Father signifies that the work the Father has given him to do is completed. Now he is going to be glorified with the glory that he enjoyed with the Father before the world existed. This is a cause of rejoicing to the disciples because when Jesus is glorified he will also glorify his disciples and grant them eternal life (17:2) (cf Brown 1972:655).

In *conclusion*: again a new aspect is added by the FE. Jesus now reveals what his departure means to himself. Now that his mission has been completed, he is going back 'to his Father', his heavenly residence where he belongs, where he will be glorified. This has to cause joy among the disciples if they really love Jesus. Here too, Jesus' departure implies a spiritual return.

Each of these three texts refers to different aspects: The reason for Jesus' departure is spelled out in 14:2ff. He ascends to go and prepare a place for his followers to join him at

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<sup>779</sup> Schnackenburg's (1975:98) correctly derives from this statement that the glorification of Jesus lies behind 14:28 (cf 13:32), and also concerns, as ch 17 shows, those who will follow him.

<sup>780</sup> Bernard (1963:555) offers a somewhat confused rejection of the idea of subordination in this text or any distinction between the "οὐσία" of Jesus and that of the Father, but simultaneously acknowledges that other NT texts such as Mk 13:32; Phil 2:6 and 1 Cor 15:27 suggest that the phrase "ὁ πατήρ μείζων μου ἐστίν" is a necessary condition for the Incarnation.

a later stage: ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε (C1:8). This promise of reunion with his disciples is a reason for happiness. Through his Spirit Jesus will come to dwell in his disciples. Thus Jesus' departure (πορεύομαι) must be seen and interpreted from the perspective of his reunion with them.

In 14:12 Jesus' departure is linked with the greater works that his disciples are going to perform. In fact it is Jesus who is doing the works through these people. This performance will be an act of association of the disciples with Jesus after his ascent.

Finally, in 14:28, Jesus' departure has to cause joy among the disciples if they really love Jesus. Also here Jesus' departure implies a spiritual return of Jesus.

It is also striking that in two of the three texts reference is made to μείζων and to the return of Jesus to his disciples.

**(f) ἀπερχομαι**

"ἀπερχομαι" in 16:7 was previously discussed with "ὑπάγω" in 16:4ff.

**(g) ὅπου** <sup>781</sup>

ὅπου is a particle denoting place and can also take on causal and temporal meaning (Arndt & Gingrich 1957:579). The following is a brief paradigmatic structure of ὅπου in the FG:

6:62 τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;  
7:34 ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.  
8:21 ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.  
12:26 ὅπου εἰμι ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται  
13:34 ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν,  
14:3 ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε.  
14:4 ὅπου [ἐγὼ] ὑπάγω οἴδατε τὴν ὁδόν.  
17:24 θέλω ἵνα ὅπου εἰμι ἐγὼ κάκεῖνοι ὡσιν μετ' ἐμοῦ,

The following observations are made in connection how the FE uses ὅπου:

(i) ὅπου is used with one of the following two verbs which occur nearly always in the praesens:<sup>782</sup> "ὅπου εἰμι" (indicates a specific place) or "ὅπου ὑπάγω" (indicates movement towards a specific place).

(ii) These two verbs are used in an orderly manner:<sup>783</sup>

7:34 (εἰμι); 8:21 (ὑπάγω); 12:26 (εἰμι); 13:33 (ὑπάγω);  
14:3 (εἰμι); 14:4 (ὑπάγω); 17:24 (εἰμι).<sup>784</sup>

<sup>781</sup> The FG uses ὅπου twice as often as any of the other New Testament writers (30 times; Mark 15 times). More than one third of the 82 references appears in the FG. All the texts in which ὅπου occurs have already been discussed. Therefore it will not be repeated here, but a compilation of these texts will be made.

<sup>782</sup> This praesens should be regarded as present tense with a future implication (Schnackenburg 1971:249). Jesus is still on earth and is talking about a future event. Only in 6:62 does εἰμι appear in the aorist (ἦν).

<sup>783</sup> In 6:62 "ἀναβαίνειν" is used in the place of "ὑπάγω".

<sup>784</sup> In the cases of 7:36; 8:22 and 13:36 repetitions occur.

(iii) Except in 6:62, all the cases in which ὅπου appear in the first half of the FG were used in front of the Jews, and in the second half in front of the disciples only.

(iv) Ὅπου, again with the exception of 6:62, is used to indicate a place where the Jews (7:34,36; 8:21,22) and the disciples (13:33,36) cannot go. Only those who serve Jesus (12:26) can go where he is. Later on it will become clear that 12:26 provides the key to understanding how a person can come where Jesus is (ὅπου εἶμι): only through serving him.

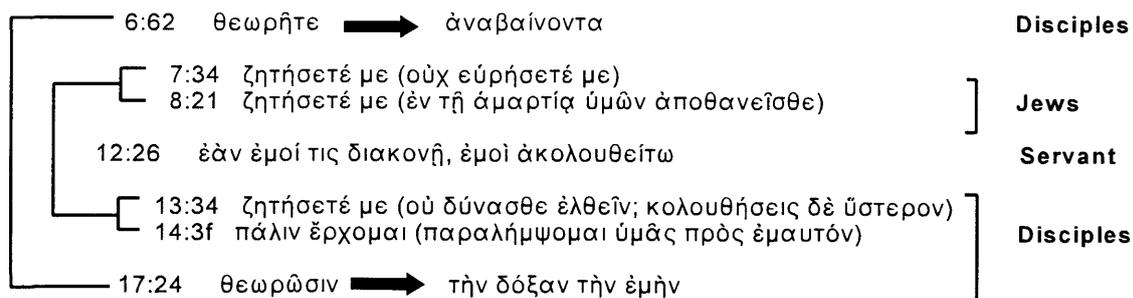
(v) Since ὅπου is a particle denoting place, 'this place' must be 'where God is, the sphere of God'.

Verse 6:62, the first text in which ὅπου is used with regard to Jesus' heavenly home, gives us the hermeneutical key to the interpretation of the rest of its occurrences: ἐὰν οὖν θεωρήτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον. The use of the title 'Son of Man' in 6:62 also denotes Jesus' heavenly origin and the necessity of his exaltation (3:14; 12:34). It is only when the Son of Man is exalted and glorified that his identity can be recognized (Schnackenburg 1971:104). This is the main reason why neither the Jews nor the disciples can follow Jesus to his heavenly home. It is only in faith that the ascent of the 'Son of Man' can be 'seen'. For the 'world' and from the world it remains hidden (cf 4:19, θεωρεῖν again). Therefore Jesus' intention (as in 8:31) is to appeal to the 'disciples' for faith in him, in which they can really 'see' (which is a spiritual experience) the ascent of the Son of man. This will put them on the way (14:4) which will enable them to μπάγειν ὅπου (Jesus) εἶμι.

(vi) From a paradigmatic point of view we find in the content of these verses (in which ὅπου occurs) a progressive development that can be presented as follows:

- (a) ὑμεῖς οὐ δύνασθε ἐλθεῖν (7:34,36; 8:21,22)
- (b) ἐὰν ἐμοὶ τις διακονῆ, ἐμοὶ ἀκολουθεῖτω  
     ὅπου εἶμι ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται (12:26)
- (c) ὑμεῖς οὐ δύνασθε ἐλθεῖν (13:33)
- (d) οὐ δύνασάι μοι νῦν ἀκολουθήσαι, ἀκολουθήσεις δὲ ὕστερον (13:36)
- (e) ὅπου εἶμι ἐγὼ καὶ ὑμεῖς ἦτε (14:3)
- (f) οἶδατε τὴν ὁδὸν (14:4)
- (g) κάκεινοι ὧσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν (17:24)

Together these texts form a chiasm which indicates that 12:26 is the axis of the chiasm.



From a thematic point of view: except for two texts (6:62;14:4) these texts are concerned with the fact that

- (i) the Jews cannot come (or go) where Jesus is, and
- (ii) the disciples can go where Jesus is,<sup>785</sup> but only at a later stage.

From the brief outline above a line of progressive development is deduced and will now be discussed. Jesus wants to force his hearers to think about his identity (6:62). Since Jesus' ascent corresponds to his descent, which was constantly mentioned in the bread discourse (33,38,41,42,50,51,58), and his descent was qualified by the addition 'from heaven', there can be no doubt in the minds of his hearers regarding the meaning of the words "ὅπου ἦν τὸ πρότερον" (Schnackenburg 1971:104). This undoubtedly refers to the Father (17:5) (Newman & Nida 1980:213). Those who believe in Jesus, the exalted Son of man, have recognized Jesus' true origins (7:27f). This is also the reason for the use of the title Son of man, and denotes Jesus' heavenly origin as well as the necessity of his 'exaltation' (3:14; 12:34). Only through the exaltation and glorification of the Son of man can his true identity be recognized (8:28) (Schnackenburg 1971:104). How people respond to this exaltation determines their destiny (Carson 1991:301). Those who believe in him 'see', while those who do not become even more blind (cf 9:35-39) (Schnackenburg 1971:104).

To a large extent Jesus here repeats the thought expressed in 7:33<sup>f786</sup> in 8:21, but the tone is more threatening in v 21. Even now he is no better understood than previously. While Jesus is with them they should associate themselves to Jesus. If they do not it will be soon too late and then they will seek him in vain (12:35-36). Now they are looking for the Messiah but cannot find him. Even after his departure they will keep on looking for the Messiah (Bernard 1963:299; Carson 1991:341) for salvation (Sanders 1975:222) but they will not find him.<sup>787</sup> This would be the consequence of their rejection of the only Messiah there is (Newman & Nida 1980:271; Carson 1991:341). For *unbelievers*, this contains a threat, explicitly formulated in 8:21,24: "...καὶ ἐν<sup>788</sup> τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε."<sup>789</sup> This means that they will be delivered totally to the power of death (Schnackenburg 1971:208) because of a wilful refusal to accept Jesus (Sanders 1975:222).<sup>790</sup> For the *believers*, although his departure will grieve them, it leaves them with the certainty that they will follow later (ἀκολουθήσαι) him to ὅπου εἰμι ἐγὼ (13:33,36). This pregnantly formulated Johannine logion, on the one hand describes the human condition in this world and on the other hand the way of salvation. ὅπου εἰμι ἐγὼ is one of the Johannine ways of expressing

<sup>785</sup> 13:33 says "οὐ δύνασθε ἐλθεῖν", but in 13:36 "ἀκολουθήσεις δὲ ὕστερον".

<sup>786</sup> 8:21; 13:33 must be compared with 7:33,34 at every point.

<sup>787</sup> καὶ ζητήσετέ με in 8:21 as in 7:34 indicates a search of despair (Bernard 1963:299).

<sup>788</sup> Barrett (1978:341) correctly states that the preposition "ἐν" is probably locative (referring to a state of sin in which these Jews are), but may also be seen as instrumental (because of their sin they will die).

<sup>789</sup> The singular "ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε" refers to the cardinal sin of rejecting Jesus (Barrett 1975:340; Carson 1991:341; cf Morris 1975:445).

<sup>790</sup> Different themes are developed throughout 8:21-30 (Carson 1991:341). They comprise: where Jesus comes from (vv 23,26,29); where Jesus is going (vv 21,22,28); the identity of the Father (vv 26,27,38,54,55); Jesus' identity (vv 23-26,38,54,55). Barrett (1978:340) correctly observes that the opposite of each of these themes is applied to the Jews: Jesus is from above, they are from below; they are of this world while he is not of this world (v 23); where Jesus goes, they cannot follow (v 21); God is his Father while Satan is theirs (vv 26,27,41-44,54,55).

relationship<sup>791</sup> (of salvation) (cf 12:26; 14:3; 17:24) (Schnackenburg 1971:208). It also refers to the essential being of Jesus in the spiritual world. This spiritual home of Jesus can be shared only by those who are spiritually in touch with him (12:26; 17:24), which is not true of the Jews (cf 8:21). Even his disciples cannot follow him to heaven while they were still in the body (13:33,36) (Bernard 1969:279).

The act of following him (ἐμοὶ ἀκολουθεῖτω, 12:26) is described by Jesus himself as 'to lay down (hates) one's life in imitating Jesus' (cf Sanders 1975:293). The call 'follow me' is at the centre of this saying, and relates it to discipleship (Bernard 1963:434f; Schnackenburg 1971:482f). 'To follow Jesus is the same as being a disciple; it involves obeying him and accepting him as a pattern' (Sanders 1975:318,321). Schnackenburg (1971:482ff) points out that 12:26 'produces a similar structure to that of other calls to salvation in the fourth gospel'. An invitation (ἐὰν ἐμοί<sup>792</sup> τις διακονῆ, ἐμοὶ ἀκολουθεῖτω,) is followed by a promise<sup>793</sup> (καὶ ὅπου εἶμι ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται ἐάν τις ἐμοὶ διακονῆ τιμήσει αὐτὸν ὁ πατήρ).<sup>794</sup>

In 12:26 'following Jesus' acquires the character of 'serving'.<sup>795</sup> ὁ διάκονος ὁ ἐμὸς refers to the person who wishes to serve Jesus (Newman & Nida 1980:407). Here the invitation to discipleship means readiness to face death (cf 13:31f). 'Hating your own life' (v 25) means practically *to lay down your life for Jesus*, (Barrett 1978:424) for his name (15:21). This saying anticipates the later missionary activities undertaken by the disciples. In the end it will not only be the death of Jesus that will bear fruit in their preaching of the word (v 24) – their own death will also bear witness (Schnackenburg 1971:483).<sup>796</sup> The fact that the Father will then honour the person who serves Jesus suggests that a mutual relationship exists between the Father and this disciple, 'in a way similar to that which exists between the Father and the Son' (Newman & Nida 1980:407).

When Jesus informs his disciples privately about his departure the FE deliberately formulates it in a way similar to the statement made to the Jews in 7:33f, which is explicitly recalled here. Like the Jews, the disciples also fail to understand<sup>797</sup> because at this stage

<sup>791</sup> This makes it unnecessary to regard εἶμι as a future present.

<sup>792</sup> The first-personal pronoun which occurs 5 times in 12:26 is stressed in order to stress the personal relationship with Christ. The servant must follow his Lord in order to be where his Lord is. In the light of the previous verse it entails suffering, to lose his life for the sake of his master. This is the only way of Christian service and corresponds with 17:9-16. In the end such a disciple will be honoured by the Father (Morris 1975:594).

<sup>793</sup> This Johannine logion in 12:26 includes a double promise: (i) the path of a disciple leads to where Jesus himself is, and (ii) whoever serves Jesus will be honoured by the Father.

<sup>794</sup> Two examples are: in 8:12 where ἀκολουθεῖν is the subject, we read: "Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, Ἐγὼ εἶμι τὸ φῶς τοῦ κόσμου ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς". In 8:51 we read: "ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα".

<sup>795</sup> διακονῆ will not occur again in the FG with this meaning, but the idea of a disciple's service will still be found frequently. In 13:16 and 15:20 δοῦλος is used.

<sup>796</sup> The phrase "καὶ ὅπου εἶμι ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται" is a restructuring of the Greek by the FE. Literally it will read 'and where I am, there also my servant will be'. Jesus is preparing the people for his death (and in the LD his disciples). Therefore this observation, in conjunction with v 25, indicates that the way of Jesus' servant is also that of death (Newman & Nida 1980:407).

<sup>797</sup> This is clear from the reaction of Peter (13:36), who here acts as a representative of the group of disciples.

their faith is still unenlightened. Only after the descent of the Paraclete they will really mature in faith. The full meaning of Jesus' departure is spelled out in the LD, and one of the dominant themes of the discourse is Jesus' concern to prepare his disciples for his departure (Carson 1991:483). Before Jesus gets to that his first task is to inform them that he will be 'leaving this world': ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. This statement is adapted in the answer given to Peter. This shows a development in Jesus' thoughts regarding his departure: Jesus will take his disciples to him so that they may be where he is (14:2; cf 17:24). The union of the disciples with Jesus is the purpose of his mission (Sanders 1975:321).<sup>798</sup> It is this 'developing train of thought' (Schnackenburg 1975:58) which links this fundamental statement in 13:33 with the LD. This is the reason for such a deliberate formulation (Schnackenburg 1975:58). Although Jesus' disciples must come to grips with his departure, the tone of the announcement in 13:33 is different from that in the two passages in which he informs the Jews that they will be unable to find him (7:34) and that they will die in their sin (8:21). But to his disciples he says that he is going to prepare a place for them (14:1ff) and because he lives, they will also live (14:19) (Carson 1991:483). So these disciples will exist where Jesus exists, or the disciples will live where Jesus will live (Newman & Nida 1980:456).

ὅπου εἶμι ἐγὼ κἀκεῖνοι ὧσιν μετ' ἐμοῦ contrasts with 13:33,36 where Jesus informs his disciples that they cannot follow him 'now' to be where he is. In 13:36 he promises Peter ἀκολουθήσεις δὲ ὕστερον. This prayer contemplates the time when such a following can be realized. These words constitute the eschatological hope that in the end all Jesus' disciples will be with him in God (Brown 1972:779; Barrett 1978:514). Unfortunately his disciples cannot follow him now because they are left in the world (17:11), but will follow later to see 'the δόξα that is freed from the veil of the σάρξ (Bultmann 1941:398). Those who follow Jesus to the end will be rewarded. The phrase ὅπου εἶμι introduces the double promise. It is a typical Johannine formulation, indicating the heavenly world,<sup>799</sup> and refers to the goal that the disciples will reach through their deaths.<sup>800</sup> To be united with the heavenly Lord, and to see his glory (17:24)<sup>801</sup> is the highest reward for such a disciple.<sup>802</sup> Just as the Father seeks to honour and glorify his Son (8:50,54; 13:32), he will let Jesus' disciples share in his glory and honour (cf Bernard 1963:435).<sup>803</sup> The Father also loves the

<sup>798</sup> Bernard (1963:535) is correct in interpreting the phrase "ἵνα ὅπου εἶμι ἐγὼ καὶ ὑμεῖς ἦτε" (14:3) in a dualistic sense as 'true of earthly discipleship (12:26), but is to be fulfilled more perfectly hereafter' (17:24). According to Bernard (1963:579) 12:26; 13:36; 14:3 and 17:24 refer (partly) to the spiritual fellowship of Christ with his disciples which continues after his death (cf also 2 Tim 2:11,12; Rom 8:17).

<sup>799</sup> This heavenly world is where God is (1:1), to which Jesus is going shortly (14:2ff). Here on earth he sees it so close to him that he can talk about it in the present tense.

<sup>800</sup> Sanders (1975:378) is correct when he maintains that the eschatological expression ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν (17:24; cf also 1:14; 2:11; 11:4,40; 12:41) can mean that the disciples may experience this δόξαν of Jesus in this life, but a fuller manifestation of Jesus' glory is to be realized in the post-resurrectional period (17:10,22). But there is a final manifestation of Jesus' glory which awaits his disciples when they join him in heaven (cf also Rom 8:18; 2 Cor 3:18) (Brown 1972:779). This quality of δόξαν is that which belongs to the pre-existent Son (17:5,24).

<sup>801</sup> The glory of Jesus which his disciples will see is his glory as God, the glory which he enjoyed in the heavenly world prior to his mission (Carson 1991:569).

<sup>802</sup> This has the same meaning as ἐάν τις ἐμοὶ διακονῆ τιμήσει αὐτὸν ὁ πατήρ.

<sup>803</sup> In 8:49 Jesus claims that he honours God. The verb 'to glorify', which is close to 'honour' in meaning (Sanders 1975:293), is used with God both as object and subject (8:54; 13:31,32; 17:1,4,5,24). A clear distinction must also be drawn between the δόξα of 17:22 which had been given to the disciples, and the

disciples because they have loved his Son (16:27) and he will complete this love by coming to them and He and the Son will make their home with them (14:23) (Schnackenburg 1971:483f). In fact, "καὶ ὅπου εἶμι ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται" indicate a spiritual companionship both on earth and hereafter (cf 14:3; 17:24) (Bernard 1963:435).

Käsemann (1968:72) is of the opinion that in his description of the destiny of the believer the FE spiritualized some of the motifs of Jewish apocalyptic. The prophets spoke of the gathering of the dispersed children of Israel to Jerusalem to share in the blessings of the Lord and of his annointed, while in the FG Jesus' disciples are gathered together to be with the Son of God in the presence of the Father. Käsemann sees Johannine thought as markedly different from that of most of the NT and characterizes it as Gnostic in orientation since it holds up an ideal of withdrawal from the world. Many of Käsemann's insights are valid, but unfortunately he overemphasizes the divergent nature of Johannine thought. This motif, i.e. the gathering together of God's children to be with the Son of God in the presence of the Father is not so peculiar to the FG. Brown (1972:780) points out that this motif also occurs elsewhere in the rest of the NT (cf 2 Cor 5:8; Phil 1:23; Rev 21:1) and may represent a common Christian view.

A central thought runs through 12:26, 13:36, 14:3, and 17:24, linking these four texts together. It may easily be recognized in the expressions ὅπου εἶμι ἐγὼ or ὅπου ὑπάγω.<sup>804</sup> The goal is not clearly indicated, but can be deduced. In 21:18f the risen Christ predicts the death of Peter as a witness in figurative language. He calls on Peter to follow (ἀκολουθεῖν) him. This verb links the two texts. In 13:36 Peter is instructed by Jesus οὐ δύνασά μοι νῦν ἀκολουθῆσαι, but encouraged that, ἀκολουθήσεις δὲ ὕστερον. Then, in 21:19, Jesus directs him to follow him. These statements are therefore not contradictory. Anyone who wishes to serve Jesus must follow him (12:26) 'now' in this world (12:25). If this is realized he will also 'later' follow Jesus (13:36) to be with him where he is (14:3) and will see his glory (17:24)

In *conclusion*: the particle "ὅπου" denotes a 'place' and from the different contexts it can only refer to 'there where God is, the sphere of God'. The different contexts in which "ὅπου" is used, indicate a progressive circumstantial development. It starts with the Jews who cannot follow Jesus where he is going and ends with the promise that Jesus' disciples will follow him to be where he is (ὅπου εἶμι). In 6:62 Jesus wants his hearers to think about his identity. With the use of "ὅπου" Jesus refers not only to his place of origin, but also to his identity. Although "ὅπου" denotes a 'place' Jesus (by way of the FE) indicates through the progressive substantial development the soteriological process in the FG:

- 1) The Jews cannot go where Jesus is due to their unbelief (7:34; 8:21).
- 2) Only through serving Jesus can one follow him (12:26).
- 3) Only the followers of Jesus will join him where he is going (ὅπου, ὑπάγω) (13:36) but at a later stage.
- 4) Then his followers will be where he is (14:3).
- 5) They know the way to where Jesus is going (14:4).
- 6) Finally, Jesus' disciples will join him where he is, and they will see his glory (12:24).

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δόξα of 17:24, given only to Christ and which they might hope to see (Bernard 1963:580).

<sup>804</sup> The texts in the FG where these two expressions occur can be divided into two categories: (i) those which indicate that the disciples οὐ δύνασθε ἐλθεῖν where Jesus is, and (ii) those indicating that the disciples will follow Jesus. A detailed discussion on this will follow later in this chapter.

This is a development in the thoughts of Jesus regarding his departure: he will take his disciples to him so that they may be where he is (14:2; cf 17:24).

**(h) Ἐναβαίνω**

**John 20:17**

This verse is the final definite reference to the ascension:<sup>805</sup>

1 λέγει αὐτῇ Ἰησοῦς,
1.1 Μὴ μου ἅπτου,
1.2 οὕπω γὰρ <u>ἀναβέβηκα πρὸς τὸν πατέρα</u>
1.3 πορεύου δὲ πρὸς τοὺς ἀδελφούς μου
1.4 καὶ εἶπε αὐτοῖς,
1.4.1 <u>Ἐναβαίνω πρὸς τὸν πατέρα</u> μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν.

According to Bultmann (1953:404; cf also Carson 1991:643) the FE has dramatically compressed the exaltation motifs (crucifixion resurrection, ascension and parousia) into one event. This, according to Meeks (1986:159), left the traditional Easter appearances of Jesus in a kind of limbo. The strange statement in the text (C1.1) imparts to that limbo a sacred limitation. On the one hand Jesus is no longer in this world (cf 17:11), on the other hand he has not yet ascended. He belongs to the intermediate zone that violates these categories. The enigmatic final use of this theme (Ἐναβαίνω) paves the way for the concluding statements concerning the faith and task of the disciples (20:21-23) and those who are to believe and obtain life by way of this Gospel (20:30,31).

The events described in this verse occur in a historical context where the resurrection of Jesus has taken place. Jesus is speaking to Mary. His last words to her (20:17) concerns two things: (i) In a negative sense (μή, C1.1) Jesus forbids Mary to touch him, and (ii) in a positive sense Jesus commands Mary (πορεύου, C1.3, imperative) to go to his disciples with a message. Both cases concern Jesus' Ἐναβαίνω (C1.2 and C1.4.1). In the first instance, by forbidding Mary to touch him, Jesus indicates that there is work still to be done; in the second instance, from the context of his command, a new dimension in Jesus' relationship with his disciples is indicated.

(i) Mary, realizing that it is Jesus who is speaking to her, becomes so enthusiastic that she gets hold of him.<sup>806</sup> Jesus, having something else in mind, tells her not to hold on to him as if he was about to disappear for (δὲ)<sup>807</sup> she must go and tell his disciples that he is in the

<sup>805</sup> This verse belongs to a handful of the most difficult passages in New Testament (Morris 1975:840; Barrett 1978:565; Carson 1991:642), mainly because of the problematic interpretation of the initial prohibition, Μὴ μου ἅπτου (C1.1), which can be interpreted in different ways, as well as its causal clause introduced by γὰρ. Even the phrase πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἶπε αὐτοῖς is seen by some as parenthetical (Barrett 1978:565f). Carson (1991:642ff) gives a good analysis of different points of view which makes such a critical discussion redundant.

<sup>806</sup> Commentators give a variety of interpretations. The present imperative with a negative in Μὴ μου ἅπτου means 'Stop doing something' rather than 'do not start something'. Here it will mean 'Stop clinging to me' (Morris 1975:840; Schnackenburg 1975:376f; Newman & Nida 1981:611). Newman & Nida indicate that most biblical translations render 'Do not cling to me' (cf also Mt 28:9). The FE indicates no hesitation in touching the body of the risen Jesus (cf 20:25,27). In this context it will not make any sense.

<sup>807</sup> Commentators give a variety of interpretations.

process of Ἐναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν (C1.4.1) (cf Morris 1975:841f; Newman & Nida 1981:611; Carson 1991:644f).

The οὔπω ascent of Jesus to the Father (C1.2) is not at all easy to understand, as all kinds of speculation show. Most attempts to interpret this literally have failed.<sup>808</sup> Schnackenburg (1975:377) offers the most acceptable proposal, namely that the intention the evangelist is pursuing with these forms of expression (cf also 2:4) must be probed, and then an attempt should be made to understand the text according to this intention, not according to wording and superficial logic.

Schnackenburg (1975:377) correctly maintains that we can more clearly read the FE's intention in semi-colon 1.2 and the similar, more detailed statement about the ascent of Jesus in semi-colon 1.4.1 Ἐναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν. He further expresses the opinion that there must be a reason for this remarkable formulation. This statement in C1.4.1 constitutes Jesus' teaching of his disciples in the LD about his ascent. He has kept his promise to them that he is now going to prepare a place for them (14:1-3), and to mediate fellowship with God for them (14:21,23,28; cf also 14:12,13,16f and 23).<sup>809</sup> If the disciples follow Jesus, the Father will be their Father and their God too.

Ἐναβαίνω is used twice (as in 3:13; 6:62) to indicate Jesus' ascent to the Father.<sup>810</sup> This reference to Jesus' ascent (12:17) paves the way for the outpouring of the Spirit (Barrett 1978:565). In v 22 the Spirit is given and in v 28 Thomas confesses that Jesus is God. The context of C1 (the resurrection) and the ascension (C1.4.1) made possible a new and more intimate spiritual union between the disciples and Jesus (Barrett 1978:565f). This intimate union is further suggested and explained by Jesus' use of term τοὺς ἀδελφούς μου<sup>811</sup> to refer to his disciples and in his reference to God as τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν (C1.4.1).<sup>812</sup> By implication this new form of union is also seen in semi-colon 1.1 where Jesus does not allow Mary to cling to him (Μή μου ἄπτου).

The action and destination of his ascent is clearly pointed out in semi-colon 1.4.1. Jesus

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<sup>808</sup> Cf Carson (1991:642ff) for a discussion on this.

<sup>809</sup> How must we interpret the tension which seems to exist between οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα (C1.2) and Ἐναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν (C1.4.1)? According to οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα (C1.2) the risen Jesus still has a most important task to fulfill, namely to show himself to his disciples so that they can witness his resurrection. This was important so that they could believe that he was the Christ, the Son of God (20:28). He also had to command his disciples to go out to continue his mission (20:21), to give them the Holy Spirit (20:22) and authority (20:23) to accomplish their task. But Jesus is also already 'in the course of ascending'. According to Schnackenburg (1975:377) Ἐναβαίνω may hardly be interpreted as a present used in a future sense. He correctly interprets it as a process that has already begun and is continuing (cf Brown 1972:994). Thus we can conclude that from this perspective οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα (C1.2) in relation to Μή μου ἄπτου (C1.1) should be interpreted in relation to semi-colon 1.2-4. This would mean 'Stop clinging to me for I still have work to do. Instead, you must go to my brothers...'

<sup>810</sup> In 7:33; 13:1,3; 14:4,28; 16:5,17,28; 17:13 other words are used to indicate Jesus' ascent.

<sup>811</sup> This is the only text in the FG where Jesus refers to his disciples as his brothers. Barrett (1978:566; also Morris 1975:842; Carson 1991:645) correctly states that τοὺς ἀδελφούς μου refers to Jesus' disciples and not his physical brothers, as in 7:5.

<sup>812</sup> Barrett (1978:566) suggests that the use of ἀδελφούς in the earlier tradition may have brought about the use of τὸν πατέρα μου καὶ πατέρα ὑμῶν.

is going back to God, his Father.<sup>813</sup> It is not unusual for the FE to describe God as the God and Father of Jesus Christ, or even as the God and Father of Christians. Here he promises further intimacy with the disciples in the words τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν which he fulfills when he appears to them subsequently (20:19-27) (Meeks 1986:159). Barrett (1978:566; cf also Schnackenburg 1975:378) is of the opinion that the relation between Jesus and God is different from that between the disciples and God, even though the FE describes these relationships in the same terms and calls the disciples of Jesus τοὺς ἀδελφούς μου.<sup>814</sup> The fact is that Jesus is eternally the Son of God and gives to those who believe in him the power to become the children of God (1:12).

In *conclusion*: Jesus is in the process of leaving to be with the Father. Ἐναβαίνω is used by the FE to indicate this ascent of Jesus which has already begun. In connection with C1.1 ἀναβαίνω refers to the fact that, the ascension has not yet taken place because Jesus still has to make contact with his disciples. He cannot depart without appearing to them. In the second case the use of ἀναβαίνω in connection with the content of the message which Mary has to give to the disciples indicates the introduction of a new dimension in the relationship between Jesus and his disciples. The disciples will from now on be called Jesus' 'brothers' and God will be their Father and their God too.

**(iv) A single word indicating the descent and ascent of Jesus simultaneously**<sup>815</sup>

**διδόναι (3:16)**<sup>816</sup>

<sup>3:16</sup> Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον,  
ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν,  
ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται  
ἀλλ' ἔχη ζωὴν αἰώνιον.

In this verse the whole kerygma of redemption has been summed up (Schnackenburg 1965:423). The plan of salvation is realized in the way of the Son<sup>817</sup> (τὸν υἱὸν τὸν μονογενῆ) through the cross into glory. This event stems ultimately from the incomprehensible and immense love<sup>818</sup> of God (ἠγάπησεν ὁ θεὸς) for τὸν κόσμον.<sup>819</sup> Schnackenburg (1965:423) correctly points out that the best commentary on this verse comes from 1 John 4:9f, which agrees with 3:16 in content and form. In 1 John 4:9f the

<sup>813</sup> As in the case of 3:13 the perfect tense is used here (ἀναβέβηκα) to refer to the ascent to heaven (Morris 1975:841).

<sup>814</sup> Because of the death/resurrection and exaltation of Jesus, his disciples come to share in his sonship to the Father. According to Carson (1991:645) the unique features of this sonship of Jesus are presupposed in 1:12,13,18 and 5:19-30. But the expression Ἐναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν C(1.4.1) also assumes distance, although the emphasis here is on the shared privileges (cf Rom 8:15,16; Hebr 2:11,12).

<sup>815</sup> This verse will be discussed in greater detail at a later stage in this study.

<sup>816</sup> διδόναι is also used in 6:32, indicating that it is the Father who 'gives' the true bread from heaven.

<sup>817</sup> The immense love of God probably explains the change from 'Son of God' to 'Son', since his 'Son' is the most precious gift that God can bestow upon the world (Schnackenburg 1965:424).

<sup>818</sup> The aorist and the participle οὕτως indicate extreme love.

<sup>819</sup> This is the only text indicating God's love for the world. Other texts refer to God's love towards the disciples or believers.

central thought is more clearly: the merciful love of God is embodied in (i) sending his 'one and only' Son into the world and (ii) in delivering<sup>820</sup> him up to death in expiation for sin.

In the FG the choice of words is certainly deliberate, for instance: ἔδωκεν<sup>821</sup> and τὸν υἱὸν τὸν μονογενῆ. The FE uses ἔδωκεν primarily to indicate the sending of the Son into the world (cf v 17)<sup>822</sup> while the expiatory death, as the supreme manifestation of the love of God may already be implied.

In the context of ch 3 the perspective shifts from the 'exaltation' of the Son of Man to the entry of the Son of God into τὸν κόσμον.<sup>823</sup> The FE's use of κόσμον does not refer to the place where people live, but to sinful mankind.<sup>824</sup> God has manifested his love (1 John 4:9) for the world in a historical act (ἠγάπησεν), the mission of his Son and his delivery to death.<sup>825</sup>

The FE uses the word 'Son' and describes him as τὸν μονογενῆ, as also found in 1:14, 18 and 3:17. It is this Son, the one and only and uniquely loved, and most intimately united to God, whom God has given to the world to save it from destruction.

The purpose of God's loving act was to give ζωὴν αἰώνιον, which is indispensable, since it saves men from perishing. The sharply contrasted dualistic categories of Johannine style depict the situation of man: it is either 'life' or 'destruction', 'condemnation' or 'salvation' (v 17). Condemnation already hangs over man (v 36) and he can only escape it through faith in the only begotten Son of God (Schnackenburg (1965:425).

In *conclusion*, ἐρχομαι in this context has a double meaning, indicating the incarnation and departure of the Son of God. This sums up the entire plan of God's salvation. Thus the love of God is seen in both the coming of and the crucifixion of his Son.

#### **(v) The inability to comprehend the ascension theme** (see Meeks 1986:157)

The ascension theme in the FG is loaded with opportunity not to be perceived by Jesus' dialogue partners, i.e. both his opponents and his disciples. The FE uses this stylistic device as an occasion to advance his didactic purpose<sup>826</sup> to further inform them (and the

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<sup>820</sup> Early Christianity used παρέδωκεν as the standard term for Jesus being delivered up to be crucified. This was probably a reminiscence of the expiatory sufferings of the Servant of the Lord (Is 53:6,12) (Schnackenburg 1965:424). The FE uses this compound verb firstly in referring to the betrayal of Judas (6:64,71; 12:4; 13:2,11,21; 18:2,5; 21:20) and secondly in a technical legal sense (18:30,35,36; 19:11,16).

<sup>821</sup> 1 John 4:9 uses ἀπέσταλκεν, which partly explains ἔδωκεν.

<sup>822</sup> This is the first reference in the FG to the drama of the Crucifixion, the profound mystery of the love of God (see 1 John 4:10) (Schnackenburg 1965:424).

<sup>823</sup> In the Johannine Christology of incarnation and mission, the greatness of God's saving act manifests in the bridging of the chasm between ὁ θεὸς and τὸν κόσμον.

<sup>824</sup> τὸν κόσμον is not used here by the FE to indicate sinful mankind who rejects the divine agent and pursues him with enmity and hatred. τὸν κόσμον indicates here those 'far from God' but seriously longing for him, sensing their need for redemption (Schnackenburg 1965:424).

<sup>825</sup> The unusual indicative after ὥστε indicates that these two phenomena are immovable facts of history. Schnackenburg (1965:425) uses Gal 2:13 and references to classical literature to motivate this statement.

<sup>826</sup> See the misunderstanding concerning Jesus' mission in 6:32-35. In fact this misunderstanding concerns Jesus' origin, identity and mission.





*Block A* concerns the place to which Jesus is going, where (ὅπου) not one of them can now (νῦν) come (ἔλθειν) or follow (ἀκολουθήσαι). This will take place at a later (ὑστερον) stage.

*Block B* also concerns the experiencing of Jesus' presence. This will be applicable for the disciples only (those who obey the commands of Jesus and love him) while ὁ κόσμος is excluded. In the case of 14:19 it will be by virtue of the fact that the disciples will seek (ζησετε). In 16:16 it is stated that they are once again able to see (ὄψεσθε) Jesus through the working of the Paraclete (16:15).

When the Jews misunderstood Jesus they did not question him, but rather grumbled among themselves (7:35; 8:22). In the case of the disciples it is Peter who reacts in 13:36 by asking: "Κύριε, ποῦ ὑπάγεις". When Jesus replies he replaces the ἐλθεῖν (in 7:35; 8:22 and in 13:33) with ἀκολουθήσαι<sup>830</sup> and adds a time indication οὐ δύνασάι...νῦν, δὲ...ὑστερον. This answer by Jesus gives the descent-ascent motif a further nuance: a 'future' ascent of the disciples is promised (Meeks 1986:158).

In 14:1-5, immediately after the two previous examples, the disciples again show their lack of understanding. This time the interlocutor is Thomas. Again a new nuance is added: it concerns the benefit which the disciples will experience. Jesus' departure is *for* the benefit of his disciples as he is going to prepare a place (μοναί) for them. Meeks (1986:158) pointed out that when Jesus replies to Thomas' question he

'shifts the terms of the metaphor to a more abstract level: "I am the way" (v. 6). "Following Jesus" does not mean, as the reply to Peter had suggested immediately before, merely imitating him or accepting a similar fate; it is to go by means of him.'

In the next example of their lack of understanding in 14:19 (as well as 16:16) there are significant variations in comparison with 13:33. Again ἔτι μικρὸν is repeated and τοῖς Ἰουδαίοις replaced by ὁ κόσμος as those who will not see Jesus again. A new nuance is added: whereas the τοῖς Ἰουδαίοις (13:33) and ὁ κόσμος (14:19) *will not* be able to see Jesus, the disciples *will* see him (ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ,<sup>831</sup> ὑμεῖς δὲ θεωρεῖτέ με).<sup>832</sup> The nature of this case and the strong contrast (see Morris 1975:652) depicted here by the FE emphasizes and characterizes this beholding (θεωρεῖτέ) as a different kind of seeing that is accomplished only by spiritual eyes (Lenski 1961:1003).<sup>833</sup>

<sup>830</sup> Compare 13:33 with 13:36:

<sup>13:33</sup> "Ὁπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε.....ἐλθεῖν,

<sup>13:36</sup> "Ὁπου.....ὑπάγω.....οὐ δύνασάι μοι νῦν ἀκολουθήσαι,  
ἀκολουθήσεις δὲ ὑστερον

The use of the two pronouns in 13:33 (ἐγὼ, ὑμεῖς) and their absence in 13:36 emphasizes the contrast between Jesus and the disciples which also is seen in οὐ...νῦν X δὲ ὑστερον.

<sup>831</sup> This event refers to the death of Jesus, which was destined to take place on the next day. This rendering provides the basis for the contrast to be found in the following clause ὑμεῖς δὲ θεωρεῖτέ με (cf Newman & Nida 1980:469).

<sup>832</sup> The ἔρχομαι πρὸς ὑμᾶς (14:18) does not refer to the parousia in the conventional sense. This is clear from vv 22,23.

<sup>833</sup> Here Jesus does not refer not to his appearances during the forty days. The tenses are present (θεωρεῖ, θεωρεῖτέ) and 'used proleptically to convey the certainty of the future (Brown 1972:640; Lenski 1961:1003).

Jesus then continues to describe the cause of this seeing after ἔτι μικρὸν<sup>834</sup> as ὅτι ἐγὼ ζῶ<sup>835</sup> καὶ ὑμεῖς ζήσετε.<sup>836</sup> This affirms the fact that Jesus is the source of life for believers, just as the Father is the source of his life (see 6:57). Even though he dies, his disciples will see him<sup>837</sup> again because he will be risen from the dead, he will be alive and even they will be spiritually alive, enabled by the Paraclete, and capable of seeing Jesus (Barrett 1978:464). The promise made by Jesus in v 18 (ἔρχομαι πρὸς ὑμᾶς) is then fulfilled in θεωρεῖτέ με (v 19):<sup>838</sup> Jesus and the Father (being one -- v 20) πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα (v 23), unseen by the world. According to Meeks (1986:158) '...this conception of the mutual 'dwelling' 'corrects' the commonplace notion of an ascent to heaven after death which was suggested by vv. 2-3, though of course the two are not mutually exclusive'.

But the fact that Jesus and the disciples will live is much more significant than the disciples' seeing of Jesus after his death and exaltation. This is why Jesus can send them the Paraclete, why he himself will come to them.<sup>839</sup> The transformation of the disciples continued after Easter day; the disciples not only gained fresh understanding, but also resurrection life. Thus Jesus 'comes at Easter to be reunited with his disciples and to lift to

<sup>834</sup> In the first half of the FG there are only two instances where this particular time indication is used: 7:33 (Ἔτι χρόνον μικρὸν) and 12:35 (Ἔτι μικρὸν χρόνον). In the LD χρόνος is omitted and the neuter μικρὸν is used substantively (Brown 1972:607). ἔτι μικρὸν is used in 13:33 and 14:19 while in 16:16 only μικρὸν is used. According to Brown (1972:607) this expression tells us little about chronological duration. This fact is seen in the 7:33 where it indicates a period of at least six months for Jesus still to live and in 13:33 and 14:19 only a few hours for Jesus to live. Brown refers to the usage of this time indication in the OT by the prophets to express the shortness of time before the coming of God's salvation (Isa 10:25; Jer 51:33).

<sup>835</sup> The best commentary on the phrase "ὅτι ἐγὼ ζῶ" is "ἐγὼ εἰμι...ἡ ζωὴ" (14:6). Jesus' life forms the guarantee that (ὅτι) his disciples shall also live, shall share in Jesus' ζωὴ. Here Jesus is not so much speaking 'of his life as it inheres in him as the ever-living eternal Logos, irrespective of his incarnation, but of this life of his as made a fountain of life through his incarnation and his redemptive death for all who become his disciples by faith' (Lenski 1961:1004).

<sup>836</sup> Scholars differ in the interpretation of the phrase "ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε". The words may be viewed causally as a continuation of the previous sentence "ὑμεῖς δὲ θεωρεῖτέ με" (Barrett 1978:464); or they may be taken co-ordinately as an independent sentence (Lenski 1961:1003; Brown 1972:640). According to Newman & Nida (1980:470), supported by Morris (1975:652), both interpretations are thoroughly Johannine and well suited to the context. This means that both interpretations are acceptable.

<sup>837</sup> Seen from the Johannine perspective, the expression of "θεωρεῖτέ με" has a deeper reference (Morris 1975:652) namely to a spiritual sight of Jesus.

<sup>838</sup> Bultmann (1941:479) correctly believes the Easter experience to be the fulfilment of the promise of the *parousia* (cf 16:20ff). The promise of the *parousia* is stripped of its mythological character, and the Easter experience affirmed as the continuing possibility of the Christian life.

<sup>839</sup> The particle καὶ links with ὑμεῖς (14:19) 'you too'. While Jesus lives the disciples will also live. In v 18 Jesus refers to the fact that he is going away but will not leave his disciples as orphans, because ἔρχομαι πρὸς ὑμᾶς. His coming will be of such a nature that ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με (v 19). The reason for this difference lies in the fact ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε. Because the disciples' way of existence correlates with that of Jesus they will see Jesus. This life (ζῶ) refers not to earthly-physical life; it carries the feature that Jesus becomes visible (θεωρεῖτέ) for those who live in accordance with his example. This 'life' is directly Christologically oriented. But in order to participate in this life (Jesus--1:4,5) and to have the ability to see this life, this person must also live. This life implies an awareness and ability to perceive the godly reality and truth as it is embodied in Jesus. This also describes the potential to participate in this reality. Thus, to be able to live means to participate qualitatively in the godly reality. This gives to a disciple the opportunity to participate in what Jesus is (ζῶ) and does. This context indicates a parallel existential transference (Van der Watt 1986:647). This again emphasizes the fact that it is the continuing life of Jesus that forms the basis for the life of the disciples (Newman & Nida 1980:470).

a new plane his relationship with them, for which that in the ministry could be only a preparation' (Beasley-Murray 1987:258f). Thus Jesus' departure, in fact, implies his 'coming again' to his disciples but this time in a different mode.

The last instance of a lack of understanding occurs in 16:16.

Μικρὸν<sup>840</sup> καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με.

When comparing the lack of understanding in 14:19 with the one in 16:16 the variations are minor. Verse 16 contains the key to the understanding of the whole unit (vv 16-23a). The principal new motif in this last 'lack of understanding' is closely connected with the departure of Jesus and the coming of the Paraclete (vv 5-16) (Meeks 1986:157f). This verse sets the stage for the confusion of the disciples in the following verses, which leads to Jesus' explicit references to his departure. This follows 'his treatment of the work of the Paraclete who comes in consequence of Jesus' departure' (Carson 1991:542).

There are various interpretations of this verse, particularly regarding the meanings of μικρὸν and ὄψεσθέ. The most convincing of these interpretation comes from Brown (1972:730), who interprets it from the perspective of the whole FG.<sup>841</sup> The seeing of Jesus has been reinterpreted on a spiritual level. This should mean that the presence of Jesus is continually experienced in his disciples, which can only confirm the presence of the Paraclete.<sup>842</sup> Such an interpretation by the Johannine community is legitimate in the interpretation of the FG. The reason is because the Paraclete is given to all the followers of Jesus by the risen Christ as a way to make permanent his presence among his disciples, now that he has been glorified by the Father with the heavenly glory that he possessed before the creation of the world (17:5,24).<sup>843</sup> In 16:16 the FE changed the subject from ὁ

<sup>840</sup> The first use of μικρὸν refers to the short interval leading up to Jesus' passion (Bernard 1963:512), while the second use of μικρὸν refers to 'a few days' time, after the resurrection of Jesus (Newman & Nida 1980:511; cf Bultmann 1941:444).

<sup>841</sup> See Brown (1972:729) for a thorough discussion on this of this verse.

<sup>842</sup> The question is: which departure and return are in view? Does the first μικρὸν mark the time until the death of Jesus or until his ascent? Does θεωρεῖτέ με after the second μικρὸν refer to Jesus' resurrection, the descent of the Spirit (cf 14:23), the parousia (14:1ff), or a double reference? Scholars agree that the first μικρὸν refers to the death of Jesus. It is with regard to the second μικρὸν that scholars differ. *Literal interpretation* (resurrection): Morris 1975:703; Groenewald 1980:337; Newman & Nida 1980:510f; Carson 1991:543. *Metaphorical interpretation* (spiritual): Bernard 1963:513. *Double reference*: Dodd 1963:419; Sanders 1970:357; Brown 1972:730 (seeing is associated with the resurrection or parousia). Barrett (1978:492) feels that the FE retains the primitive Christian affirmations about the resurrection and the parousia, but also fills in the period between them.

<sup>843</sup> Brown (1972:730) correctly argues that this spiritual interpretation is actually a 'reinterpretation'. The saying in v 16 could originally have referred to physical sight, but now it refers to a spiritual insight; thus these two different interpretations need not to be seen as contradictory. In comparison with the Synoptics it is clear, according to Brown, that the FE was dealing here with sayings that have been rooted in early tradition. Three other arguments in support of this interpretation are: (i) Because v 16 follows shortly after the Paraclete passage (vv 5-15; see also 14:15-17,19), and because joy and knowledge are considered privileges of Christian existence after the resurrection it would be best to interpret it in terms of the coming of the Paraclete. (ii) The above analysis indicates that vv 14:19 and 16:16 are closely related in comparison with other texts (13:33,36; 14:4) where the disciples' lack of understanding is also referred to. Verses 14:19 and 16:16 are parallel (Brown 1972:730) and both are best interpreted in terms of the coming of the Paraclete. (iii) As in the case of other words (i.e. hearing...) in the FG, the meaning dedicated to θεωρεῖτέ and ὄψεσθέ operates on the physical as well as the spiritual level. The (spiritual) meaning of the verb ὄψεσθέ is not determined by the

κόσμος to the *disciples* that would not see Jesus (οὐκ ἐτί θεωρεῖτέ με), but in both texts it is the disciples who will see Jesus again.<sup>844</sup>

In *conclusion*: Even the disciples' lack of understanding relates to the fact that they do not know Jesus' identity. To know Jesus' identity is to know Jesus' origin and destination. In 16:27 it is stated (cf also 17:7,8) that the disciples know that Jesus came from God. It was only when Jesus appeared to them, and subsequently the receiving of the Spirit, that enabled them to perceive Jesus' identity. It is because they perceived his identity while the world did not, that they alone were able to see and experience Jesus. Only the Spirit will further enable the disciples to see and experience Jesus after his departure.

Thus there are different causes for the lack of understanding. In the case of Jesus' opponents, their tradition (12:34), the devil (8:42ff) and their sin (8:21) caused their lack of understanding. In the case of the disciples it was caused by the fact that the Spirit, who would enable them to perceive, had not yet descended (2:22; 20:22ff).

### Conclusion

(i) With the Descent-Ascent Schema we are up against the self-referring quality of the FG. With its closed system of metaphors and integration and interrelatedness of themes the reader cannot understand parts of the FG until he understands the whole (Meeks 1980:161; Van der Watt 1991:102ff; cf Bultmann 1941:1). The DAS constitutes the setting for the mission of Jesus and that of the disciples. The DAS brings together the mission of Jesus and that of his disciples. The divine mission of Jesus started with the descent of the Son, while Jesus' ascent puts his disciples in a position to continue with this divine mission.

(ii) The mission of Jesus must be integrated into the FG's vertically oriented dualism. In this context the mission of Jesus serves to reveal himself and also the Father in the 'world above', in the 'world below' in order to achieve salvation for those who believe that Jesus came from 'above' and returns to 'above'.

(iii) From the discussion of the DAS in the FG, it became clear that the mission of Jesus was not the stackpole around which Johannine Christology was built. It is indeed the integral part of the FG's view of Christ in particular and other theological affirmations in general. Thus the mission of Jesus must be integrated into the total message of the FG in relation to the dualism. Therefore all other motifs (even discipleship) must be interpreted from this perspective.

(iv) The DAS emphasizes interaction and movement between heaven and earth and the qualitative difference between the 'above' and the 'below'. This is clear from Jesus' dialogue with Nicodemus, and from his contrasting of himself with the *mana* (ch 6). People are constantly put before a choice and have to move to a spiritual level to perceive Jesus' identity (which is that he descended and ascended). The DAS further indicates that Jesus' descent and ascent are closely connected. One cannot understand the descent without

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use of a different verb (cf Bernard 1963:513), but is determined by the way the FE uses it. Therefore the physical interpretation (the physical appearance of Jesus to his disciples) need not to be played off against the spiritual interpretation; both are complementary to one another.

<sup>844</sup> The two different verbs used for 'see' in this verse (θεωρεῖτέ, ὄψεσθέ) are used as synonyms (Sanders 1975:357; Newman & Nida 1980:510).

incorporating the ascent, and no understanding of the ascent can take place without the incorporation of the descent.

(v) We have seen that the secret message which Jesus brings can virtually be reduced to the statement of the descent and ascent, and to the relationship to which that pattern applies (this relationship is further developed in the 'agency-motif')

(vi) *A Theological aspect*

The DAS indicates a continuing relationship between the Father and the Son. The DAS also constitutes the framework within which the work of God is done. It indicates God's plan with the world. He Himself is the architect behind this plan of revelation and salvation. He is the Initiator and the one in control.

(vii) *Relationship aspect*

The FG's narrative depicts Jesus as the incarnated who came to tarry for a while 'below'. The DAS depicted not only Jesus' movement between the 'above' and the 'below', but also asserts that the Son's relationship with the Father continued throughout his stay on earth. Even while he is below Jesus remains one with the Father. The authority of the Son is the result of this relationship (Nicholson 1983:62).

(xiii) *Christological element*

In the DAS the identity of Jesus is the key element. In fact, in the DAS Jesus is clearly portrayed as the 'Agent' of God. This concept will be discussed in detail in the following section of this study. The DAS indicates that Jesus stands in a permanent relationship with God. As the Messiah his obedience to the Father has been portrayed while his oneness with the Father is seen in his Sonship. In fact, he is the presense of God in this world. Jesus came on behalf of God and is the ultimate self-disclosure of God to man. Therefore a disciple of Jesus will know that Jesus, as the Messiah, came from God and was sent by God. He will also know, through the inspiration of the Spirit, that Jesus has returned to God. In this divine master plan of God (DAS) Jesus is characterized as the Light who came into the world

- not to judge the world, but to save it,
- to witness (reveal) to the world about salvation,
- so that his disciples may have life to the full,
- to die on the cross (the  $\delta\iota\alpha\beta\omicron\lambda\omicron\varsigma$  played a major role in the glorification of Jesus).

In order to know Jesus, one has to perceive his origin and destination.

(ix) *Pneumatological aspect*

Jesus' ascent leads to the sending of the Paraclete who will continue the divine mission of Jesus through his disciples. The coming of the Spirit creates a new communion of the disciples with Jesus. Thus Jesus' ascent is not an end in itself. Jesus continues his presence among his disciples in another mode; through the Spirit-Paraclete he is present in them.

(x) *Faith aspect*

In order to comprehend the work of God through Jesus one has to move from a physical-empirical level to a spiritual level. Only the one who is born from above could understand the revelation Jesus brought from God. This places the believer in the sphere of God's family.

(xi) *Life-in-abundance aspect*

With his incarnation Jesus brought to man a new quality of life, life-in-abundance. Jesus brought with him heavenly qualities in which his disciples would share. This new life could be experienced only in the family of God and includes all the privileges of sonship.

(xii) *Κρίσις aspect*

The descent and the ascent of Jesus create a κρίσις. The coming and going of Jesus force people to make a decision. Those who believe in him will see and experience the Light, but those who do not believe will not see the light and will live in darkness.

(xiii) *Discipleship aspect*

The continuation of the revelatory-salvific mission of Jesus can continue only through discipleship. Whoever joins Jesus in following him finds through him and with him the goal of his existence, the 'light of life'. Thus, Jesus' departure brings a new dimension in his relationship with his disciples. His departure gives his disciples the opportunity to take his place and continue with his work. Through discipleship he will live in them and they in him. Thus Jesus' departure is only temporary.

After Jesus' departure his disciples will perform greater works than their Master did. In fact it is Jesus himself who is performing his own works through them. This performance will be an act of association of the disciples with Jesus. Jesus' departure will also cause joy among his disciples; if they love Jesus they will be glad that he is going back to the Father.<sup>845</sup>

(xiv) *An eschatological aspect*

Jesus' ascent also took place so that he could go and prepare a place for his disciples in the house of his Father so that they could be with him where he was, in future. Part of this eschatological reunion of the disciples with Christ is that they will see and experience his glory.

(xv) From this variety of terms it is clear that the FE is not bound to the use of any particular word to describe the descent and ascent of Jesus. It seems clear that he uses these terms to refer to the same aspects (descent/ascent), but from different perspectives.

This Descent-Ascent Schema becomes the *cipher* for: (i) the unique self-knowledge of Jesus, (ii) his foreignness to the people of the 'world below', (iii) true faith and salvation, as well as (iv) discipleship. We have seen that the DAS constituted a framework for the mission of Jesus and that of his disciples. The Agency-motif, which characterizes this relationship between the Father and the Son, will now be discussed.

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<sup>845</sup> Although it was not discussed in the examination of DAS, the disciples can also expect God's protection (17:11,14).

## (2) The Agency of Jesus: Conceptual Framework<sup>846</sup>

We have seen that the DAS directly provides *the* setting for the mission of Jesus and indirectly a setting for the mission of the disciples. The mission of Jesus, which pictures his relationship with the Father, is described in terms of the 'Agency' concept.<sup>847</sup> But in the FG no scene of the commissioning of Jesus is pictured in terms of the halakhic statement 'go forth'. References to this commissioning occur in the following texts (Borgen 1968:141):

3:34	ὄν γὰρ <u>ἀπέστειλεν ὁ θεὸς τὰ ρήματα τοῦ θεοῦ λαλεῖ,</u>
7:16	... Ἡ ἐμὴ <u>διδασχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με</u>
8:26	...ὁ <u>πέμψας με</u> ἀληθὴς ἐστίν, καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον.
8:42	...ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκω οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' <u>ἐκεῖνός με ἀπέστειλεν.</u>
12:49	...ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' <u>ὁ πέμψας με</u> πατὴρ αὐτός μοι <u>ἐντολὴν δέδωκεν</u> τί εἴπω καὶ τί λαλήσω.
14:24	...ὁ <u>λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με</u> πατρός.

Except in 8:42, the concept of the mission of the agent, Jesus, is linked with the act 'to speak the words of God', although formulated differently with different accents in these texts:

- He whom God sent *speaks* the words of God (8:34);
- Jesus' *teaching* comes from the one who sent Jesus (7:16);
- Jesus *tells* the world what he heard from his Father (8:26);
- The Father commanded him what to say and how to say it (12:49);
- The words Jesus *speaks* belong to the Father (14:24);
- Jesus did not come on his own but was sent by God (8:42).

The 'agency' concept seems to 'offer a way of describing the person and work of Christ without the encumbrance of a theological jargon' (Harvey 1987:239).<sup>848</sup> This conceptual framework in which the FE moulded his understanding of Jesus' mission, is not a creation of his own. He was definitely influenced by one or another concept of agency.<sup>849</sup>

<sup>846</sup> **Take note that in the FG the Father-Son relationship is depicted in the 'Agency' concept. Due to the fact that discipleship closely relates to the Father-Son relationship and deductions need to be made from the Father-Son relationship, will this be done in ch 4. This means that in the discussion of the 'Agency' concept no major conclusions will be drawn. The conclusions normally discussed at the end of a section will then be discussed in ch 4 to promote a better comprehension of this concept in relation to discipleship and to limit repetition.**

<sup>847</sup> This concept of 'agency' contributes to the unfolding and development of certain important Christological facets (see diagram on p255). Although there is apparently no reference to 'agent' or 'agency' in the entire NT, see Harvey (1987:242) for arguments that oppose this point of view.

<sup>848</sup> From the nature of this study the 'Agency concept' cannot be discussed in detail. Concepts such as Logos, Son of Man, Son of God, etc. will not be considered. Only aspects within the 'Agency concept' which are relevant to this study and will contribute to the understanding of discipleship will be considered. Nevertheless we shall be cautious to maintain the 'Agency concept' as it is structured from outside the FG.

<sup>849</sup> Harvey (1987:239) points out that it was argued fairly recently that the use of this concept of 'agency' can be discerned as historically underlying some of the language used by Jesus in the NT. He argues that this concept throws light on the early history of Christology. Harvey (1987:241) seems to be correct in his opinion that although the origins of this emphasis of Father and Son may lie further back in the tradition represented by the Synoptics, the presentation of the Son as the agent *par excellence* of the Father is the product of the FE's innovative mind. This point of view is supported by Bühner (1977).

There are various possible influences: from Gnostic mythology (Bultmann 1953:380ff), from the Jewish halakhic principles of agency (Borgen 1968:137ff; Miranda 1977:130ff; Bühner 1977:421; Mercer 1992:461; cf Harvey 1987:238ff),<sup>850</sup> Hellenistic Jewish wisdom (Schweizer 1966:199ff); and finally the Hellenistic principles as was found within the Roman world (see Kysar 1993:45).<sup>851</sup> A brief discussion of some of these scholars' contributions will determine their interpretative contributions to this motif in order to construct a hypothetical framework of 'agency' which can be used as an angle of incidence in order to determine the 'agency framework of the FG'.

*In this subsection we will first determine the different aspects of agency. Each aspect will then be discussed to determine the profile and meaning of the 'agency' concept in order to make the necessary deductions concerning the theological substructure and structure of discipleship.*

The following scholars<sup>852</sup> have made valuable contributions regarding the concept of Jesus as agent: Borgen (1968:137-148) wrote a valuable article about the 'agency' of Jesus in the FG. Influenced by Preiss (1954) and Barrett (1958) who found close parallels in the halakah which encouraged the investigation to determine the extent to which the Christology and Soteriology of the FG are moulded on the Jewish rules for agency, he tried to relate the mission of Jesus in the FG to the principles of agency in the halakhic literature.

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<sup>850</sup> It seems as if Thèo Preiss (1954:9-31) was one of the first persons to draw attention to certain similarities between the FG and the halakah. Some years later Barrett (1958:216,474) supported him. The importance of judicial ideas in the FG has been stressed by Dahl (1962:137ff) and Borgen (1968:37ff), and in 1977 Miranda located the roots of Johannine 'sending' in Jewish sources.

<sup>851</sup> In order to find an appropriate background for the Johannine 'sending' some proposals were made. Bultmann (1950:187f) rightly places the commissioning and sending of the Son in the centre of the FG's message. He finds certain points of contact between the Johannine ideas and the prophets of the OT. According to Bultmann the FG goes beyond the thought of a prophet and interprets gnostic mythology about divine and pre-existent agents, commissioned by the Father and sent into the world (one must bear in mind that Bultmann makes these deductions from the Mandaean literature). Dodd (1980:254ff), like Bultmann, finds a connection with the OT prophets. According to him the status and function of God's representative, the Son of God, recalls the language of the OT prophets. Dodd's interpretation does not consider seriously the commissioning and sending of the Son. Schweizer (1966:199ff) provides evidence for an origin in Hellenistic Jewish wisdom. Two years later Borgen (1968:137ff) indicates that rabbinical agency has been combined with the concept of a divine agent in Philo. Miranda (1977:130ff; cf also Klein 1961:26 and Smithals 1971:96-110 for an opposite point of view) locates the roots of Johannine 'sending' in Jewish sources. This correlates with the current trend in which the Christian apostle is interpreted in the light of the Jewish.....and its OT background and is opposed to Gnostic sources (cf Müller 1975:134). According to his perception of the history of the Johannine community, Miranda shows how the 'sending' convention in the FG can be placed in the context of the development of that community and its conflict with Judaism (Mercer 1990:624 Fn 29). Allen (1953:161ff) writes about the representative role of Jesus and uses the entire NT as text. Unfortunately he discusses this motif incompletely with only a few references to the FG. His contribution to the understanding of this motif in the FG is that he could have stimulated the discussion on this motif which followed some years later.

<sup>852</sup> Although the major contributions on this theme were mentioned in the previous paragraph it must be indicated that Rengstorff (1933:397) did fundamental and extremely influential work on this theme when he investigated the terms ἀποστέλλειν and πέμπειν. Unfortunately he gave only an attenuated point of view on how this concept appears in the FG. Loader (1984:196) again investigated the central structure of the Johannine Christology which, as he points out, contains the following features: (i) the Father-Son terminology, (ii) that the Son came from and returns to the Father, (iii) that the Son is sent by the Father, (iv) that the Father has given all things into his hands, and (v) that the Son has made the Father known. These features relate strongly to that of agency. According to Loader each of these statements is of 'central significance for the Johannine Christology'. Van der Watt's (1991) discussion on Johannine theology also refers to the agency concept as the structure of the theology.

The principles of agency<sup>853</sup> spelled out by Borgen, which clarify the meaning of ἀποστέλλειν, are as follows:

- (i) the unity between the agent and his sender,
- (ii) the subordination of the agent,
- (iii) the obedience of the agent to the will of the sender,
- (iv) the return and reporting back of the agent to the sender,
- (v) the agent appoints other agents as an extension of his own mission in time and space.

It would represent a serious misunderstanding if one viewed this evidence as proof that the FG should be fitted into rabbinic literature because Jesus 'is not just a human and earthly agent but a divine and heavenly agent who has come down among men' (Borgen 1968:144).

Borgen (p 144) is of the opinion that in order to find a background for this extraordinary point of view, a stream of Jewish thought would be the solution a stream which has a combination of halakah, heavenly figures, and agents from the heavenly world. Borgen suggests that such a background is to be found in an early form of Jewish Merkabah speculations (p 144).

In a later article (1975:243ff) Borgen argues: 'Since the ascent in Jn 3,13-14 is denied to Moses, but applied to Jesus, the point of departure is not that of a human, but of a divine being. Thus the concept of the Sinaitic ascent and descent is turned upside down, and is changed into the idea of descent and ascent' (p 246). Nobody *has ascended* except the descended one. Borgen then answers positively to the question regarding an ascension *prior* to the descent. The use of ἀναβαίνειν in 3:13 does not refer to the ascension of Jesus at the end of his human career, but to 'a pre-existent installing in office' (p 249). Thus, according to Borgen, three stages of the presentation of Jesus in the FG can be traced:

1. His pre-existent installation (17:2 which take up the theme of Dan 7:14);
2. The commissioning of Jesus for his earthly task (3:34; 7:16; 8:26,42; 12:49; 14:24; 17:6. Here he involves the 'agent' scheme);
3. The glorification (17:5).

All three of these moments can be found in ch 17: installation (17:2), descent to perform his task (17:4) and the return to glory (17:5). Borgen's paraphrase of 3:13,14 is particularly important for this study: 'Only he who descended from heaven to execute his office, the divine being, the Son of Man, has ascended to heaven for the installing in office prior to his descent. The subsequent return of the Son of Man to his place of glory (Jn 6,46; 17,5.24) must take place as an exaltation through the death on the cross, to mediate life to those who believe' (p 254).

The important monograph by Bühner (1977) carried the discussion of Borgen further. Bühner sets his argument within the discussions of 'the sent one'.<sup>854</sup> He tries to provide an alternative. He started to study the ancient East's concept of a 'messenger', intimately linked to the sender, entrusted with a task, after the completion of which he is required to

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<sup>853</sup> In ancient agency different connotations were attached to the two terms used: שליח and ἀπόστολος. Rengstorf (1933:397ff) and Müller (1975:126ff) discuss these terms.

<sup>854</sup> He evaluated (pp 8-115) the suggestions that this concept reflects a Gnostic background, 'divine man' speculations, Hellenistic religious thought, early Christian enthusiastic streams and Wisdom speculation. But in the end Bühner concludes that none of these theories provides *the* solution to the problem.

return to where he belongs. His pattern is thus that of: 'Beauftragung, Durchführung, and Rückkehr' (1977:118ff). This is a popular pattern that finds many parallels in the FG's presentation of Jesus as 'the one sent'. In the next few pages Bühner focuses the attention on the link between the Jewish 'messenger' teaching and the messenger's use of ἦλθον and ἐγὼ εἶμι. The latter justifies his presence while he is performing his task (1977:138ff). After Bühner has laid this foundation he carefully examines the way in which the Johannine concept of Jesus as 'the one sent' takes over and adapts the official Rabbinic halakah on agency<sup>855</sup> in a Christian mould. From this he then locates the Johannine community in a cultural setting.<sup>856</sup>

In the final part of this work he investigates the ascending and descending messengers of God in Judaism as a background to Johannine Christology (pp 270ff). Bühner shows that the Rabbis used the 'messenger scheme' in their own particular way to speak of a prophet as a heavenly messenger. Central to their notion was the thought that the prophet (especially Moses) 'went up' so that he could see the heavenly. While he was there he was transformed into an 'angel', and subsequently came down as an authentic revealer. Therefore, in Judaism, a prophet is regarded as an angel who saw the heavenly by way of an ascent, was transformed there, and then descended to perform his task as a 'messenger' of God (pp 341ff).

Into this scheme Bühner places the Christology of the FG (pp 374ff). He correctly maintains that this Christology depends upon the dualism of 'above' and 'below', the 'heavenly' and the 'earthly'.<sup>857</sup>

Bühner's (1977) book probably presents the first major investigation to determine where the Jewish law of agency relates to the NT.<sup>858</sup> Bühner definitely contributes to the understanding of the different use of language by Jesus in the FG as drawn from juridical practice (Harvey 1987:241). The discussion of agency by Bühner relates to that of Borgen, but with some exceptions. He is convinced that the Johannine Father-Son terminology is elucidated by the agent model. According to him the Father sends Jesus under conditions which clearly imply the authorization of Jesus; the sphere of Jesus' authorized activity on behalf of his Father is defined (activities such as creation and judgment); his activity conforms to the aphorisms that 'a man's agent is like himself' and that 'an agent cannot work to his principal's disadvantage; and the agent returns to his sender (Father) at the discharge of his agency'.

In another excellent article, although not as systematized as Borgen's, Harvey (1987:238-250), supports Borgen and Bühner's view of the fundamentals of agency. Although he does

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<sup>855</sup> Bühner produces an enormous amount of Rabbinic material which leaves no doubt that this 'messenger scheme' was part of their thought.

<sup>856</sup> Moloney (1978:238) asks a legitimate question regarding the relevance of this much later material in such a discussion and also supplies the answer. According to him the close parallel of the FG's presentation of Jesus with the Rabbinic material and the conflict with official Judaism is an indication that Bühner and Borgen could have been correct.

<sup>857</sup> Bühner points out the importance of the ἀναβαίνειν-καταβαίνειν scheme what Nicholson called the Descent-Ascent Schema (DAS). According to Bühner (cf also Moloney 1978) this language is associated exclusively with 'the Son of Man' in the FG and therefore leads him to see the FG's oldest Christology as coming from apocalyptic visionary circles.

<sup>858</sup> He gives an extensive collection and discussion of sources (see especially pp 118-267).

not focus primarily on the FG,<sup>859</sup> but on agency in general (*Christ as Agent*) in the NT he presents some refreshing ideas. Harvey tries to stimulate and refresh the Christology of the NT by calling it an 'agency Christology'. An 'agency Christology' will probably supply adequate human words to express the nature of Christ. His whole argument leads to the point of view that Christology underwent an early development in its understanding of the term 'god'. Christianity was situated between the Greek culture and the Jewish culture, each with its own perception of the meaning of 'god'. At the end the Jewish Christians leaned towards a kind of functional identity between Jesus and God, and that some of them found in the concept of 'agency' a useful model for doing so.<sup>860</sup>

Very recently Mercer (1992:457ff) tried to indicate Jesus as the 'apostle' of the FG (pp 460f) since 'sending' is an integral part of the FG (p 462). He correctly communicated that 'sending', a major motif in the FG, is expressed by the two verbs ἀποστέλλειν and πέμπειν and that the primary thrust of this motif is that God sent Jesus into the world with a special commission. In this paper Mercer tries (i) to show how 'sending' is integrated into the larger theology of the FG, (ii) to demonstrate how 'sending' solves the theological problem of the FG, and (iii) to argue that his analysis supports an incarnational view of the message of the FG.

Another important point stressed by Mercer (p 458) is that the sending motif is best understood in connection with the 'vertical dualism' in the FG (p 458). But Mercer fails to legitimize Jesus as an apostle in the FG. According to him (p 460) Jesus' sending corresponded to that of an apostle. Jesus was sent by God in order to reveal the Father so that the world might believe.<sup>861</sup>

Mercer answers the question regarding the FG's failure to utilize *apostolos* inappropriately. He feels that the FG would then demote Jesus to the level of human apostles (pp 460f). In order to solve this problem he refers to the FE's usage of ἀποστέλλειν (as opposed to πέμπειν) 'which was different from but related to the title *apostolos*. In this way John communicated the idea of Jesus as the apostle from God, but he did so in a manner that preserved Jesus' special status and was consistent with John's high Christology.' The problem here is that although the verb ἀποστέλλειν stems from the noun ἀποστόλος one cannot come to the conclusion that because the FG uses the verb ἀποστέλλειν very frequently that Jesus is then depicted as 'the' apostle in the FG. The fact is that the meanings of words are derived from the context (Louw 1991:118). The way Mercer creates

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<sup>859</sup> In most of his few references to the FG he was influenced by Bühner (1977).

<sup>860</sup> The fact that the main source that could have influenced the FE in his writing was the OT, the rabbinic halakah was not excluded. It seems possible that the rabbinic halakah could have influenced the FE (Preiss 1954; Barrett 1958; Doresse 1960:167; Borgen 1968:147) as well, for the halakah was the explanation, application and enlargement of the law (Duvenage p 199). The contribution of Borgen and Bühner indicate possible similarities between the FG and rabbinic halakah about agency. According to Borgen (1969:147), influenced by E R Goodenough, this Jewish background should be characterized as the early stages of Merkabah mysticism. Doresse (1960:167) indicates that strong support for this statement is found in a Nag Hammadi text. Doresse (pp 146f), also indicates that from the Nag Hammadi text it is clear that the Jewish Merkabah traditions of heavenly agents in gnostic/Mandean literature were influenced by Jewish principles of agency and Jewish ideas of heavenly figures. Therefore, in conclusion, the gnostic agents do not explain the background of God's agent in the FG, as Bultmann thinks. The FG rather gives a clue to the Jewish background of the gnostic/ Mandean mythology (Borgen 1968:148).

<sup>861</sup> Rengstorf (1933:443) incorrectly suggests that Jesus, the one who is sent, is in reality the *apostolos* of the FG. Even Painter (1975:78) refers to the mission of Jesus as his 'apostleship'.

meaning makes him guilty of the 'illegitimate totality transfer'.

Finally, Mercer (p 461) interprets 'sending' in the FG against the background of the Rabbinical concept of 'agency' as in the case of Borgen and Bühner. On the basis of this rabbinical literature Mercer (1992:461) indicates that 'the principle of agency, in which "a man's agent is like to himself" (e.g. *Ber.* 5:5), taught that the agent or deputy is a separate person who acts and speaks with the authority of the one who sent him'. The oneness of the Father and Son is an important theme in the FG which is noticeable from many passages that refer to God's sending of Jesus. This oneness of the Father and Son is seen in terms of doing the will of God and accomplishing his work (4:84), honouring (5:23), judgement (8:16), bearing witness (8:18), believing (12:44), seeing (12:45), and receiving (13:20). The Father and the Son will send the Paraclete (14:26; 15:26). In 8:29 Jesus says that the one who sent him is 'with him' and has not left him 'alone' (Mercer 1992:461).

Kysar (1993:40-45), in his discussion of different approaches concerning the Johannine Christology, also incorporates 'Agency Christology'. He discusses this concept briefly and very systematically points out the following aspects:

In the *first* place Jesus was the Son of Man (9:35-38). The author wants his readers to understand that the man 'Jesus of Nazareth' was indeed the mysterious Son of Man. *Secondly*, his origin and home was in the heavenly realm with God. In the *third* place this Son was sent by the Father. This relates to his heavenly origin and destination. *Fourthly*, the Son of God will ascend to heaven after completing his mission. In the *fifth* place the functions of the Son are also the functions of the Father. This next (*sixth*) point is that the Son carries the full authority of the Father. *Seventhly*, the Father and the Son are presented in the Gospel as one, yet with distinct individuality. The next point (*eighth*) concerns the calling of Jesus as the 'only Son'.

The most recent contribution comes from Gnilka (1994:226-324). In his discussion of '*Die Theologie des johanneischen Schrifttums*' he also discusses Christ as '*der Gottgesandte*'. In this discussion he looks at 'aspects such as: the 'I am'-sayings, Jesus as the one sent, the Son of Man who came as forerunner, and finally the Messiah who has been misunderstood. Gnilka (1994:246) excellently sums up Jesus' position in the FG in his comparison of the FG with the Synoptics as: 'Die bemerkenswerteste Unterschied zwischen dem vierten Evangelium und seinen synoptischen Vorgängern dürfte darin bestehen, daß Christus zur Mitte der Verkündigung geworden ist. Der johanneische Christus verkündigt sich selbst. Er ist Subjekt und Objekt der Verkündigung.'

Although Borgen, Bühner, Kysar, Harvey, Mercer and Gnilka's contributions are invaluable in providing a context in which the mission of Jesus (which depicts the Father-Son relationship) can be interpreted, one must still bear in mind that the mission of Jesus was unique<sup>862</sup> only in the sense that the Son of God descended to the world below in order to reveal God and accomplish salvation through the cross before returning to his Father. Therefore, in the examination of the mission of Jesus and the mission of the disciples-Paraclete, Borgen, Bühner and Kysar's findings will not be considered as a schema, but rather as background, while Rengstorff's contribution has to be revised and Harvey's

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<sup>862</sup> The sending of the Baptist was also successful; through his witnessing he caused people to follow Jesus (1:35-37). The idea of 'An Agent from heaven' is not unique; this concept also occurs in Gnosticism, Mandaean, Hermetic, etc. See Fn 21.

contribution will have to be contextualized in relation to the FG.<sup>863</sup> The above references clearly indicate the similarities in respect of agency between the FG and rabbinic halakah.

Kysar (1993:45) correctly states that '...Johannine Christology is a creative wedding of two different themes. In Jewish thought to be a son of God was primarily a matter of obedience. To be obedient to God made one a son of God.... But sonship of the deity in Hellenistic thought was a cosmic or ontological matter. To be the Son of God was to have the nature of deity in one's person. The sons of God were mythologically begotten by the gods. Hence, the Hellenistic divine sonship was a matter of the essence of the person, while Jewish divine sonship was a matter of the function or behaviour of the person.' The FE portrays Jesus in his Gospel as the Son of the Father by virtue of his obedience to the Father (4:34; 5:30; 6:38; 8:29 and cf 7:18 and 8:50a by implication). But Jesus is more than this. His essence is the essence of the Father (1:1,18; 20:28). In fact, in the FG (in the person of Jesus) two worlds meet: the Jewish and Hellenistic worlds. Jesus' sonship is the fulfilment of both.

*Jesus' 'agency',<sup>864</sup> according to the FG, will now be discussed to determine the contribution of Jesus' agency to the understanding of discipleship: the 'agency' of the disciples.*

The diagram below is familiar because it has already been used in the previous section to indicate the Descent-Ascent Schema.<sup>865</sup> It is again used here and is given additional content to indicate the 'agency' of the Son. The following are the important aspects of agency in the FG,<sup>866</sup> which is going to be discussed, namely:

- (a) Jesus the agent of the Father
- (b) An agent is like the one who sent him
- (c) The sending of the agent
- (d) The revelatory-salvific assignment of the agent
- (e) The agent obedient to the will of God
- (f) The return of the agent and his report to the Father
- (g) The agent appoints other agents

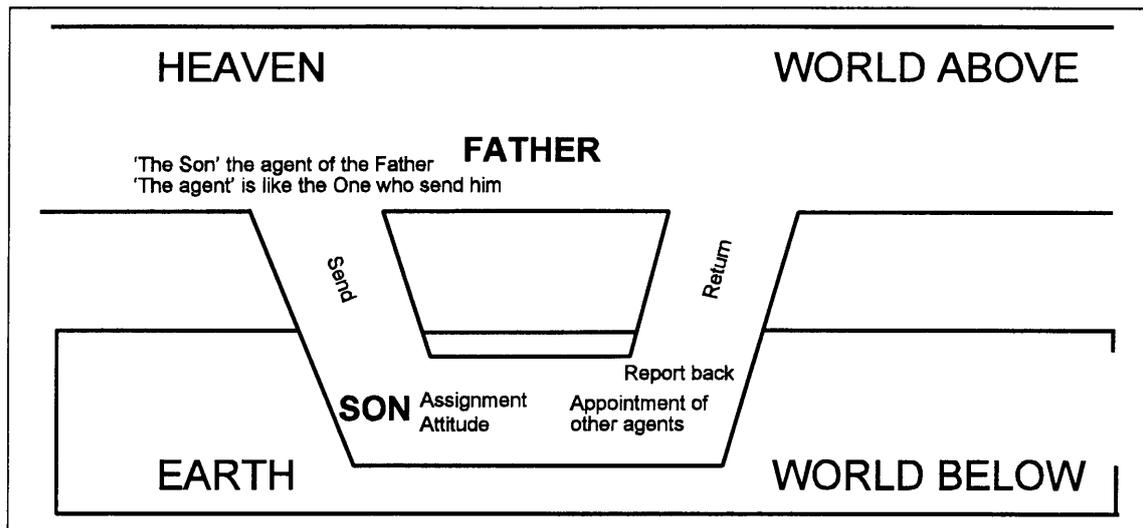
This structure, as it will become clear throughout this study, integrates all other Christological motifs (cf Loader 1984:192).

<sup>863</sup> They construct a framework about agency from Jewish literature which they then impose on the FG, which could restrict the picture and the whole concept of Jesus' agency. This agent, Jesus, was more than just a man. His being is shaped by God's special action in one way or another. God's special agent, his Son, was more than just a mere representative. He was also the one whom the Father sent to die on the cross. Because of Jesus' uniqueness there are also other aspects formulated from the perspective of the FG about agency. Hence, the sending of Jesus should be understood particularly against the background of this motif. Therefore the agency of the Son of God must be interpreted from the perspective of the FG and not from that of Judaism, although Judaism could help to construct the main structure and background.

<sup>864</sup> This Johannine presentation of the Son as the agent *par excellence* of the Father is probably the product of the 'innovative mind' of the FE (Harvey 1987:241).

<sup>865</sup> If Loader (1984:192f) is correct in his finding, which I support, he made a remarkable point by linking the Messiahship of Jesus with the coming of the Son of God into the world, bearing witness to the truth (18:37) and going back to the Father (19:30). Thus the Messiah is the Son of God, the Revealer, the Son of the Father.

<sup>866</sup> These elements are derived not only from the exponents who wrote about 'agency', but primarily from the FG itself.



**(a) Jesus the agent of the Father**

In his critique on different interpretations of the FG,<sup>867</sup> Barrett (1982:16) suggests a theological interpretation in the strict sense of the word. He is of the opinion that the FE writes about and directs our attention to God.<sup>868</sup> When reading the FG it seems as if the Christology is central to the book (Mealand 1978:449; Ladd 1979:237; Nicholson 1983:51; Culpepper 1988:418; cf Van der Watt 1991; Gnilka 1994). When one looks at the purpose of the FG, as given by the FE himself, it seems that a proper understanding of Christ is the FE's main objective. In the Prologue the Christological note is also striking, designating Jesus as the 'Logos': "Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος...Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν" (1:1,14). The question that arises immediately concerns the criteria that are to be used to determine which *locus* is central to the FG. Even the question about *perspective* then becomes relevant. I believe that injustice will be done to FG if the theology is played off against Christology and *vice versa*. These two teachings are so interwoven that although they can be distinguished, neither can ever be interpreted in isolation. This interwovenness is clearly confirmed in the agency motif in the FG.

This agency motif declares that God took the initiative to send a personal agent to perform a revelatory and saving function (Kysar 1976:28). Jesus is to be understood as the one who comes from above (3:13b,31; 6:38; 8:23; 13:3; 16:28a).<sup>869</sup> Even when Jesus is 'below,' he remains one with the Father, who is the source of his actions, words and authority.

The different aspects concerning the 'agenc motif' will now be discussed:

<sup>867</sup> Against the anthropological interpretation of i.e Bultmann and the Christological emphasis of i.e. Käsemann.

<sup>868</sup> One of the anomalies of the study of the FG is that much has so far been written about the Christology of the FG and very little about its theology (Culpepper 1988:422). Dahl (1975:5ff; also Culpepper 1983:112ff) calls God 'the neglected factor' in NT theology.

<sup>869</sup> He will later return to the above (3:13a; 13:1-3; 16:5,28b).

## (i) Jesus the perfect agent

4.2.1 <sup>10:36</sup>ὄν ὁ πατήρ ἠγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον  
 4.2.2 ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον,  
 Υἱὸς τοῦ θεοῦ εἶμι;<sup>870</sup>

Jesus is here talking to his opponents at the Feast of the Dedication. For our rationale it is not necessary to get involved in the whole argument between Jesus and the Jews concerning Jesus' divinity (10:30). For our purpose only semi-colon 4.2.1 in v 36 (in the text (10:31-39)):<sup>871</sup> "ὄν ὁ πατήρ ἠγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον is applicable."

Unlike the situation in 8:59 Jesus does not immediately withdraw when the Jews 'picked up stones to stone him' (10:31). They overlooked the great miracles performed by Jesus. The immovable point of offence lies in what Jesus says: from their perspective Jesus has spoken blasphemy, because he, a mortal man, claims to be God.<sup>872</sup> Jesus is not classing himself among men by referring to himself as ὄν,<sup>873</sup> characterized by ὁ πατήρ ἠγάσεν καὶ ἀπέστειλεν. Jesus further speaks of himself as Υἱὸς τοῦ θεοῦ (C4.2.2) and refers to God as his Father (ὁ πατήρ -- C4.2.1). He clearly states, to leave no doubt, that he claims a special relationship with God (cf Morris 1975:528). What makes him the 'absolute agent' is the fact that 'God', who is 'his Father', ἠγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον.

In his reply Jesus (vv 34ff) explains to them why he could make such a crucial statement. Jesus refers to the *Law* (which refers to the entire OT canon) to substantiate his claims (Carson 1991:398f).<sup>874</sup> Then he refers to the role God plays: ὄν ὁ πατήρ ἠγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον (C4.2.1). This clause points to Jesus' entire revelatory-salvific mission as the agent of the Father which culminated in the cross, the resurrection, the ascent, the sending of the Paraclete<sup>875</sup> and the appointing of other agents. For this operation the Father has set aside (ἠγάσεν) his pre-incarnate Son.

<sup>870</sup> See the structural analysis of 10:31-39 in the addendum.

<sup>871</sup> Verse 36 is part of vv 34-36, which forms a unit within a bigger unit 10:31-39 which concerns a dispute between Jesus and the Jews over 'Jesus' being the Son of God'.

<sup>872</sup> The reader knows that Jesus has not made himself God, for he is the eternal Word that was with God and is God (1:1,2). He is the unique Son of God who is utterly obedient to his Father and is doing everything the Father does (5:19ff). This Word became flesh (1:14).

<sup>873</sup> In Greek v 36 continues the rhetorical question which begins in the previous verse. The relative pronoun ὄν is emphatically used here in the Greek sentence structure. From the content of v 36 it is clear that Jesus is using ὄν as a reference to himself (Newman & Nida 1980:346).

<sup>874</sup> According to Carson (1991:397; Barrett 1978:385; Bultmann 1941:296) Jesus quoted from Ps 82:6 to indicate that Scripture proves that the word 'god' is legitimately used to refer to people other than God himself. If there are people whom God through Scripture addresses as 'god' and 'sons of the Most High', on what Scriptural basis should these opponents of Jesus then object when Jesus says 'I am the Son of God'? Barrett immediately explains that behind this *ad homines* argument there lies no belief in the 'divinity' of people as such, but rather 'the conviction of the creative power of the word of God'. This raises people above themselves but in the case of Jesus it is personally present and might therefore with much more legitimacy be called divine (Barrett 1978:385).

<sup>875</sup> Bultmann (1953:404) interprets it as one eschatological event.

The error, in Johannine thought, is not that Jesus is described as divine (1:1, 18; 20:28; cf 10:30),<sup>876</sup> but the assertion that he claimed to be God. However, for the FE 'Jesus never makes himself anything; everything that he is stems from the Father'. The fact is that he never claims to be God; he is God (1:1, 18; 10:30; 20:28), he is the *μονογενής* of God (1:18),<sup>877</sup> the Word that became flesh (1:14) (Carson 1991:396). That is why, in C4.2.1 Jesus answers the Jewish charge: *ὄν ὁ πατήρ ἡγίασεν* (C4.2.1). Important and relevant here for attention is the use of the verb *ἡγίασεν*.

The Son of God is here characterized as *ὄν ὁ πατήρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον*<sup>878</sup> (C4.2.1). The verb "*ἡγίασεν*", which in this context<sup>879</sup> 'is tied up with the mission of God's Son into the world, must be connected with his endowment for his earthly task -- precisely that endowment which proves him to be God's Son' (Schnackenburg 1971:390f). To translate *ἡγίασεν* here as 'consecrate' will not do any justice to what is meant by the FE. *ἡγίασεν* is here used in its normal biblical sense: 'to set apart for the purpose of God'.<sup>880</sup> Newman & Nida (1980:346) correctly translate it as 'setting aside a particularly significant object for a special function of a religious nature'. In this sense it is a suitable word to describe Jesus' function: he was appointed by the Father to fulfil on earth the supreme purpose of the Father as his agent (cf Sanders 1975:260).<sup>881</sup> It refers to the entire mission of Jesus, and not his death only. Schnackenburg (1971:390) is of opinion that even the concept of 'ratification' or 'sealing' is present in this word.<sup>882</sup> It is to be understood not simply in judicial terms, but as an endowment with the Holy Spirit (3:33f). Because this agent of God possesses the Holy Spirit in all its fulness (3:34c) he utters the words of God

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<sup>876</sup> Mastin (1976:32) wrote a convincing article to indicate that these three texts describe Jesus as the pre-existent Logos, the incarnate Logos, and the risen Christ as 'God'. They complement each other to provide an outline of the church's understanding of Jesus. These three texts are placed at significant places in the FG and therefore emphasize the importance of what they say. Mastin convincingly indicates that the term *θεός* indicates who Jesus is, rather than to describe his function.

<sup>877</sup> A reliable son was the best agent one could ever have, and the one whose credentials were most likely to be accepted. Moreover, he was the *μονογενής* of the Father. Such a Son, who is speaking and acting in the Father's absence on behalf of the Father, and claiming the authority of the Father to do so, would be assumed without question to be his Father's agent.

<sup>878</sup> Brown (1975:408) correctly warns us to be cautious in our evaluation of the Johannine acceptance of Jesus as equal to God, thus divine. In v 37 another perspective arises, namely that of economical subordination (cf Carson 1991:396): Jesus was sent by God and acted in the name of God and in the place of God. Although the Johannine description and acceptance of the divinity of Jesus has ontological implications, the description here remains fundamentally functional.

<sup>879</sup> In the FG *ἡγίασεν* is used only here (10:36) and in 17:17,19 where Jesus sanctifies himself for the sake of his disciples, and prays to the Father to sanctify them too. In 17:19 *ἡγίασεν* refers to the death of Jesus on the cross. There is no real parallel in the rest of the NT. Only in 1 Pet 3:15 is Christ said to be sanctified, but with a different meaning (Barrett 1978:385). In Num 7:1 of the LXX it is used to describe Moses' consecration of the Tabernacle and the content of the Tabernacle for their holy purpose, and in Num 7:10f the noun *ἑγκαίνισμος*, which relates to the noun used in 10:22 (*ἑγκαίνια*), is used of Moses' dedication of the altar (Barrett 1978:385; Newman & Nida 1980:346; cf Brown 1975:404; Carson 1991:399).

<sup>880</sup> The fact that Jesus was set apart (*ἡγίασεν*) for his mission by the Father, who *ἀπέστειλεν εἰς τὸν κόσμον*, is one of the main doctrines throughout the FG (Bernard 1963:369).

<sup>881</sup> If the Jews had recognized that the works of Jesus were the works of God, this would imply that God had sent Jesus, that he was God's agent. Thus his agency could be disproved by deeds not congruent with him (Barrett 1978:386).

<sup>882</sup> As will be indicated later in this study, *ἀγιάζειν* will have a different meaning in 17:17,19 because of a different context.

with authority and becomes the complete and true revealer who testifies what he has seen and heard in the presence of the Father (3:32). This helps him to fulfil his mission.<sup>883</sup> In this sense Jesus is the 'eschatological agent', the ὁ ἅγιος τοῦ θεοῦ (6:69) (Schnackenburg 1971:391).<sup>884</sup> 'The Son is the Father's envoy plenipotentiary, his perfect spokesman and revealer' (Bruce 1983:97).

At this point it is necessary to look at the important contribution made by Brown (1975:411) concerning 'consecration' (ἡγίασεν) in the FG in order to understand Jesus' consecration. Brown indicated that in the sequence of feasts in chs 5-10 the theme of replacement was always present:

(i) On the Sabbath feast (ch 5) Jesus insists that there can be no Sabbath rest for the Son (cf v 17). He must continue to exercise even on the Sabbath the judgment of life and condemnation entrusted to him by the Father (v 22).

(ii) During the Passover (ch 6) Jesus replaces the manna of the Passover-Exodus. Through the multiplication of the bread he signals that he is the bread of life that came down from heaven.

(iii) At the feast of Tabernacles (chs 7-9) Jesus replaces the water and light ceremonies: he is the source of living waters and the light of the world. Now, at the feast of Dedication (10:22), which in particular recalls the Maccabean dedication or consecration of the temple altar, Jesus informs the Jews around him (10:24) that he is the one who has been truly consecrated by God (Newman & Nida 1980:346). This seems to correlate with the Johannine theme that Jesus is the new Tabernacle (1:14), and the new Temple (2:21).<sup>885</sup> The consecration motif is a familiar OT motif; here this term is applied to men set aside for important work or high office (Jer 1:5; 2 Chron 26:18; cf also Hebr 5:5 and John 6:69).

The climax of 10:36 (C4.2.1 and C4.2.2), in relation to the previous two verses (vv 34,35), lies in the fact that the spokesman (agent) for God's words, who has been sent into the world with a mission, stands in an incomparably closer relationship with God than those receivers of God's words who in the quoted Psalm are termed 'gods' (Schnackenburg 1971:391). Therefore, without any fear of being guilty of blasphemy,<sup>886</sup> Jesus may call himself the Son of God.<sup>887</sup>

<sup>883</sup> Jesus' endowment and mission is characterized in analogy with the endowment and mission of the prophets of the OT. In Jer 1:5 we read: '... before you were born I set you apart' In the LXX 'set you apart' is translated as ἡγίασα σε (cf also Eccles 49:7 ἡγιάσθη προφήτης). Thus in the OT sense ἀγιάζειν denotes a 'consecration, setting apart'. If one compares the spiritual endowment of Jesus (1:33; 3:3; 6:63b) with that of the prophetic tradition (cf Is 42:1; 61:1), Jesus' endowment is in line with the OT, but at the same time exceeds it (Schnackenburg 1971:391).

<sup>884</sup> Schnackenburg (1971:391) says 'Dieser Titel im Petrusbekenntnis, der den Messias im christlichen Sinn, den Sohn Gottes (vgl. Mt 16, 16) bezeichnen soll (s. dt.), steht auch mit dem Anschauungskreis der "Heiligung" in Verbindung: Jesus ist der autoritative, geisterfüllte Sprecher der Worte Gottes.'

<sup>885</sup> Cf also ch 2, where Jesus replaces the Jewish tradition, and ch 4 where he replaces the Jewish religion.

<sup>886</sup> It is only here that the formal expression (Βλασφημία) appear in the FG, whereas the reproach that Jesus equalizes himself with God also appears in 5:18; 19:7. These texts show that 'Alle Stellen zeigen, daß der Tatbestand der Gotteslästerung in der Usurpation (ποιεῖν ἑαυτὸν) einer gottgleichen Stellung und Würde erblickt wird, vgl. zu 5,18' (Schnackenburg 1971:388).

<sup>887</sup> The direct use of the 'God' predicate, so frequently used by the FE (1:1,18; 20:28), is avoided here. Hence the Christological title 'Son of God' designates the unique relationship in which Jesus stands to God (cf v 30). In an article Reim (1984:158) points out the OT background for the description of Jesus as God. According to Bultmann (1941:297) Ἰδὸς τοῦ θεοῦ εἶμι does not correspond to v 30 or the Jewish rebuke in v 33. He

Jesus is the perfect (absolute) agent of God, not only because he has been consecrated and sent into the world, but also because of the fact that he came from heaven.

1	3 <sup>31</sup>	Ο ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν
		2 ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν
		3 καὶ ἐκ τῆς γῆς λαλεῖ.
		4 ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος [ἐπάνω πάντων ἐστίν]
		5 <sup>32</sup> ὁ ἐώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ,
		6 καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.
		7 <sup>33</sup> ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν.
		8 <sup>34</sup> ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ρήματα τοῦ θεοῦ λαλεῖ,
		9 οὐ γὰρ ἐκ μέτρου <u>δίδωσιν τὸ πνεῦμα</u> .
		10 <sup>35</sup> ὁ πατὴρ ἀγαπᾷ τὸν υἱόν,
		11 καὶ <u>πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ</u> .

These verses, like 3:13-21, appear to be a reflective explanation by the FE himself.<sup>888</sup> This text indicates extremely well, although in not in the same sense as 10:36, why Jesus is to be considered as the 'Absolute Agent' of God.<sup>889</sup> In 10:36 it is pointed out that Jesus is 'set apart' for this mission, while here in 3:31-35 three definite reasons are given to confirm Jesus' 'absolute agency': (i) he comes from heaven (C1 and C4); (ii) he receives the Spirit without measure (C9); and (iii) the Father has placed everything in his hands (C11).

This reflective explanation begins by contrasting 'Ο ἄνωθεν ἐρχόμενος (C1) with ὁ ὢν ἐκ τῆς γῆς (C2).<sup>890</sup> ὢν ἐκ τῆς γῆς may be rendered as 'typical of those who are in this world' and ἐκ τῆς γῆς λαλεῖ (C3) may be rendered as 'speaks about things which happen here on this earth'<sup>891</sup> (Newman & Nida 1980:102). The one who 'came from above' can only be

argues that it is out of place in the FG.

<sup>888</sup> Earlier exegetes consider vv 31-36 as the continuation of the words of the *Baptist*, a view which has been abandoned by most other commentators. Dodd's (1980:308ff) attempt to show that 3:31ff is the continuation of 3:22ff is highly artificial. On the other hand those who abandon this first point of view are in favour of seeing it as an elucidation of Jesus' dialogue with Nicodemus (usually, as Bultmann, they think of a transposition of order of some of the verses). Schnackenburg (1965:393); Morris (1975:243) and Carson (1991:212) are correct in seeing vv 13-21 and vv 31-36 as a set of reflections, meditations or explanation, or a commentary by the FE which provides an answer to Jesus' dialogue with Nicodemus. According to Carson this section (vv 31-36) is the place where the several themes of the entire chapter come together. Barrett (1978:224) agrees with Schnackenburg and Carson. According to him the main theme of the dialogue (vv 1-21) is the birth from above (ἄνωθεν) and in vv 31-36 the FE returns to this main theme. But, and correctly, he thinks that it also carries on the thought of vv 22-30 to contrast Jesus and the Baptist. Newman & Nida (1980:101) and Sanders (1975:135) interpret (vv 31-36) as a commentary on 14-21.

<sup>889</sup> This absoluteness, as we shall see, lies in the uniqueness of Jesus' mission. The saving significance of his words and deeds are expressed through the uniqueness of his relation to his Father. Jesus' designation of himself as the 'Son' is the FE's tool for disclosing certain deeper dimensions of the earthly work of Jesus which is only discernible through faith (Schnackenburg 1971:154).

<sup>890</sup> ἐκ denotes origin (Morris 1975:244) and in C3 is characterized by τῆς γῆς. In order to emphasize Jesus' origin the FE contrasts it with 'origin' from (ἐκ) τῆς γῆς.

<sup>891</sup> In this passage the FE uses the neutral term γῆς (C2, C3; see also 6:21; 12:24) to contrast the created order with the Creator (the use of κόσμος should imply opposition to God) (Barrett 1980:224; Newman & Nida 1980:102). Jesus is the one who 'Ο ἄνωθεν ἐρχόμενος (C1), while man comes ἐκ τῆς γῆς (C2).

Jesus,<sup>892</sup> the heavenly witness and revealer (v 32), the beloved Son of the Father (vv 16f,35), the Son of man who has come down from heaven (v 13f).<sup>893</sup> The meaning of 'Ὁ ἐρχόμενος' is semantically determined by ἄνωθεν.<sup>894</sup> At this point the Messianic phrase is brought into relation with the main theme of the first section (the new birth from above). Therefore there can be no question that the meaning of "ἄνωθεν" is 'from above' (Barrett 1978:224).<sup>895</sup> ἐπάνω πάντων ἐστίν refers to all the earthly inhabitants ὁ ὢν ἐκ τῆς γῆς 'below' (C2; cf v 12).<sup>896</sup> This spatial dualism implies a judgment of rank and value. He who ἐπάνω πάντων ἐστίν is superior to them,<sup>897</sup> in principle, by virtue of origin in an absolute and unrestricted sense.<sup>898</sup>

The phrase εἶναι ἐκ (C2) is not tautologic. In this context it brings out the basic meanings of ἐκ, origin, source, derivation (Brown 1978:1188; cf Bernard 1969:124). Schnackenburg (1965:395) also adds 'type' and correctly concludes that here the origin determines the type (cf v 6). In origin and nature 'Ὁ ἄνωθεν ἐρχόμενος' is sharply contrasted with and separated from ὁ ὢν ἐκ τῆς γῆς.<sup>899</sup> Only through faith can Jesus be recognized as the one who has been sent by the Father (11:42; 17:21). This faith must finally rest not on Jesus, but on God who's representative he is (12:44ff).

This heavenly agent and true revealer draws his message which he came to communicate, from direct knowledge and experience, which is described by the FE according to the

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<sup>892</sup> It is the objective of the FG to show that Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ (20:31) and one way in which he convinces his readers is by stating and emphasizing that Jesus does not take his origin from the earth but ἐκ τοῦ οὐρανοῦ ἐρχόμενος (C4 and C1) (cf Morris 1975:243).

<sup>893</sup> In the Synoptics Jesus is called ὁ ἐρχόμενος (i.e. Mark 11:9; Luke 7:19f); even in the FG (11:27; cf 1:15). According to Morris (1975:243) this expression is a title of the Messiah. In the FG small variations occur where Jesus is called: "ὁ ἐκ τοῦ οὐρανοῦ καταβάς" (3:13), "'Ὁ ἄνωθεν ἐρχόμενος" (C1) and "ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος" (C4).

<sup>894</sup> See also 1:15,27; 11:27; 12:13; cf 6:14.

<sup>895</sup> According to Barrett (1978:224; also Brown 1975:157) the meaning of ἐκ τοῦ οὐρανοῦ (C4) is parallel to ἄνωθεν (C1). The repetition of C1 in C4 is especially for emphasis (Newman & Nida 1980:102).

<sup>896</sup> ἐπάνω relates to ἄνωθεν (cf Schnackenburg 1965:395).

<sup>897</sup> Ὁ ἄνωθεν ἐρχόμενος and ὁ ὢν ἐκ τῆς γῆς are both singular; in the case of the former the emphasis is on the uniqueness of the heavenly revealer, while in the case of the latter πάντων in C1 brings out the whole of the human race on earth. Therefore can we interpret ὁ ὢν ἐκ τῆς γῆς generically (Schnackenburg 1965:395). Morris (1975:243f) is of the opinion that πάντων (C4) is ambiguous, both masculine ('above all men') and neuter ('above all things'). But from the context and the Johannine dualistic perspective the masculine interpretation seems to be preferable (see also Newman & Nida 1980:101).

<sup>898</sup> Since these people are earthly in origin they are earthly in nature, restricted and oriented in thought and language (Schnackenburg 1965:395).

<sup>899</sup> ἐκ τῆς γῆς is probably not as negative as ἐκ τοῦ κόσμου (cf 15:18; 17:14), but the distance between ἐκ τῆς γῆς and ἐκ τοῦ οὐρανοῦ is still great enough, although the contrast is not metaphysical. The κόσμος was created through the 'logos' (1:3). Later the heavenly agent comes to earth to give to the earthborn people the power to become 'children of God' (1:12). If they can be 'born from above' they can have access to the heavenly world (3:3,5). Thus the earthly realm is not treated by the FE as sinful or valueless by nature, but in relation to the higher, heavenly realm it is subordinated and ordained (Schnackenburg 1965:395). It is the 'Prince of this world' who makes life in the realm 'below' sinful and corrupt (cf 8:42-47). People are characterized by the FE as ἐκ τῆς γῆς (3:31), ἐκ τοῦ κόσμου (15:19), ἐκ τοῦ πατρὸς τοῦ διαβόλου (8:44), ὁ ἐκ τῶν κάτω (8:23) (cf also 18:37 and 8:47). By contrast with the latter Jesus is ἐκ τῶν ἄνω (cf also 1 Jn 2:16; 3:8,12).

analogy of human 'seeing'<sup>900</sup> and 'hearing' (compare 3:11ff).<sup>901</sup> These terms also indicate that Jesus is the recipient of revelation although the knowledge of the Son is not thereby restricted or his honour diminished, since the Father has placed everything in his hands (v 35). Behind these words, by implication, we can discern something of the mystery of the Trinity. Jesus is conscious of his mission<sup>902</sup> and of his direct access to this heavenly revelation and knows that he is in possession of the primordial truth which he is now proclaiming.<sup>903</sup> Consecutively throughout the FG Jesus can attest that his doctrine is not his own but that of 'him who sent' him (Schnackenburg 1965:397).<sup>904</sup> Thus an agent did not speak his own words but the words of the one who commissioned him.<sup>905</sup> Jesus teaches what he knows, what he has seen and heard in the heavenly sphere. The way the FE formulates it indicates the reliability of Jesus' proclamation although it was not accepted by men<sup>906</sup> (τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει -- C6). The person who accepts the message of Jesus agrees<sup>907</sup> that Jesus is the promised messenger of God and admits that he was sent by God. This is a prominent motif in the FG.<sup>908</sup>

In C7 new light is cast upon the nature of μαρτυρίαν and πίστις (ὁ λαβὼν -- C7). λαβὼν does not describe saving faith, as in 1:12, but that it confirms the truth of God. According to Bultmann (1941:118) the μαρτυρίαν of the Revealer is identical with what it attests, and

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<sup>900</sup> Westcott (1890:61) thinks that ἐώρακεν (C5) points to 'that which belonged to the existence' and ἤκουσεν to 'that which belonged to the mission' of the Son. But the difference in the tenses is probably aimed at varying the style (Blass-Debrunner 1974:176; see also Brown 1975:158; Barrett 1978:225; Newman & Nida 1980:102). 'Seeing' expresses the closeness of the Son to the Father, while 'hearing' implies the communication of the truth in words. This element is always included in testifying (cf Schnackenburg 1965:397).

<sup>901</sup> Jesus uses these terms elsewhere in the FG to indicate the knowledge which he has gained with the Father and from the Father, though the terms only occur together in 3:32 (cf 1:18; 6:46; 8:26,40; 15:15; the combination in 5:37 refers indirectly to Jesus' knowledge) (cf Schnackenburg 1965:397).

<sup>902</sup> Jesus made no secret of his mission. In the FG the terms πέμπειν and ἀποστέλλειν are used by Jesus' 43 times. His consciousness of his mission clearly comes from (i) 7:28f: '...ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ... παρ' αὐτοῦ εἶμι κάκεινός με ἀπέστειλεν' and (ii) 8:14: '...οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω ὑμεῖς...'

<sup>903</sup> The testimony of this heavenly agent is as reliable as the testimony of an eyewitness in earthly matters, but in the case of this agent any possible error in sensory perception is excluded. His witness conforms to his heavenly qualities of life (1:4), light (1:4,5) and truth (1:9,14,17; cf 8:32,40,45; 17:17; 18:37) (Schnackenburg 1965:397).

<sup>904</sup> 7:16; cf 8:26,28; 12:49; 14:24; 17:8.

<sup>905</sup> This text forms the basis of Jesus' authority as he frequently argues in the discourses: 5:30ff; 7:16ff; 8:16ff; 12:45ff (Loader 1984:190).

<sup>906</sup> In C7 the FE corrects the rhetorical οὐδεὶς (C6) just as he corrects 1:11 in 1:12; cf also 8:15f and 12:44f.

<sup>907</sup> οὐδεὶς in C6 is not to be understood literally as colon 6 shows. The FE has already made it clear in Jesus' dialogue with Nicodemus that a man must be reborn. The natural man is not interested in accepting Jesus' witness (Morris 1975:245). But when a person accepts Jesus he sets his seal on the proposition that God is true and recognizes Jesus' heavenly origin. He acknowledges the truth of the revelation of God in Jesus. Morris (1975:245) refers to the usage of a seal in antiquity which could help to explain the reference in C7. In those days many people were illiterate. A design imprinted by a seal conveyed a particular message to these people. Great men used distinctive seals which marked articles as their property. A seal came to be used to denote ownership and also to give a man's personal guarantee. The most common use of this verb in the NT was to indicate God's marking of his own people (cf 6:27).

<sup>908</sup> See 7:16,18; 8:26; 12:49; 14:24; cf 4:34; 5:19,30; 6:38,39; 9:4; 10:37,38; 17:4.

not complementary to it. Therefore it finds confirmation in its acceptance by faith. It is only through faith in the word of μαρτυρίῳν that one can see to what the word bears witness, and consequently recognize the legitimacy of the witness himself. Bultmann correctly refers to 1 Jn 5:10 which states that the person who puts his faith in the Son has 'the testimony in himself', which means that he needs nothing more to confirm the testimony, for he himself already possesses it in the testimony itself. According to 7:17 whenever a person does the will of God he will recognize the truth of the teaching of Jesus.

The phrase ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ρήματα τοῦ θεοῦ λαλεῖ (C8) indicates that God himself speaks in the words of the agent. This explains why the word of witness and that to which the word bears witness are identical, because *what God says is said by God himself*. This is due to the fact that the Father is in Jesus and where Jesus is, the Father is also. Thus, *what God says is nothing else than God's action*. 'If in Jesus the λόγος became flesh, then God's action is carried out in Jesus' words (Bultmann 1941:119). Even the identification of Jesus' words with the words of God is underlined by οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα (C9). This would mean that the agency of Jesus and the revelation and salvation which he brings is complete, sufficient. According to the FE the revelation-salvation which Jesus brought consists of more than a complexity of statements and thoughts (17:6-8) forming a unified system and including the appearance of a heavenly figure in bodily form in Jesus. The completeness of the revelation-salvation accomplished by Jesus lies in the definitive character of the event (cf Bultmann 1941:119). This in fact would mean that Jesus is the eschatological event.

The statement that 'the Father' loves the Son (ὁ πατήρ ἀγαπᾷ τὸν υἱόν -- C10) is found in the FG combined with the idea that God redemptively, in a concrete form in his Son, becomes visible and active in him. Col. 11 "πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ" conveys the same meaning. Jesus represents the Father; in Jesus the Father is present (Bultmann 1941:119f) and gives to his Son the Spirit without measure. This last point will now be discussed. This will be followed by a discussion of πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

#### (ii) Jesus receives the Spirit without measure

This divine agent is no more than the spokesman of God (8:26; 17:8), the mediator of life-giving words to a world estranged from God. Therefore the call of this unique agent cannot be disregarded for he speaks the words of God with the full authority given to him from heaven. 'To believe Jesus is to believe God' (Carson 1991:213). The opposite is also true (cf 12:44ff; 1 Jn 5:10). The Father has given Jesus authority to speak because he himself speaks in his Son (14:10) (Schnackenburg 1965:399). C8 and C9 give the basis for Jesus' authority (Newman & Nida 1980:103):

ὃν γὰρ ἀπέστειλεν ὁ θεὸς  
 τὰ ρήματα τοῦ θεοῦ λαλεῖ<sup>909</sup>  
 οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.<sup>910</sup>

Here the sender (τοῦ πέμψαντός με) is completely one with the agent. Therefore, to 'see' the agent is to 'see' the sender (12:45), and to 'hear' the words of the agent is to 'hear' the words of the sender. Thus 'speaking the words of God' with which the prophets of the OT had been charged, now takes on a new dimension and a unique meaning with the

<sup>909</sup> The focus here is on the content of the message. The FE wants to communicate that Jesus, the agent whom God has sent, speaks the message that comes from God (Newman & Nida 1980:103).

<sup>910</sup> The phrase "οὐ ... ἐκ μέτρου" (C9) is often used in Rabbinic writings to express the semantic meaning of 'completely' or 'fully' (Newman & Nida 1980:104).

proclamation of the eschatological agent, the 'Son', as spelled out by the FE in his Christology.<sup>911</sup> This is due to the fact that οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα (C9). This is the key to such a performance. The Father has given his Son the Spirit in unlimited fullness,<sup>912</sup> so that in the end this 'last agent' could speak the words of God as no one had ever done before (Schnackenburg 1965:399).<sup>913</sup> The phrase "ἐκ μέτρου δίδωσιν" is difficult to interpret. Commentators failed to do so. A possible explanation of this phrase is as follows: From the context it is clear that the message (words) of this agent on behalf of the sender is only possible through the receiving of the Spirit. But the fact that the Spirit is given ἐκ μέτρου δίδωσιν enables the divine agent to speak the words of God as no one has ever done before. Thus the phrase "ἐκ μέτρου δίδωσιν" relates to the content of the message brought by the agent, revelation ἐκ μέτρου δίδωσιν.

This says that the Father himself inspires the words of his agent and divine through the Spirit. But this indication "ἐκ μέτρου δίδωσιν" goes even beyond the message content of the agent. It also concerns his whole ministry. The πάντα (C11) corresponds with οὐ ἐκ μέτρου (C9). By his bestowal of the fullness of the Spirit upon his agent, the Father entrusted to him the fullness of salvific knowledge which he had to reveal to men.<sup>914</sup>

### (iii) The Father has placed everything in the hands of his Son<sup>915</sup>

When the FE wants to indicate the mystery of the agent's (Jesus) union with his sender

<sup>911</sup> Carson (1991:213) pointed out how God, throughout the redemptive history, spoke to Israel through many accredited messengers. In each case the messenger received that measure of the Spirit that was required for his/her assignment. But in the case of Jesus it was different; to him God ἐκ μέτρου δίδωσιν τὸ πνεῦμα.

<sup>912</sup> The subject of C9 could easily be seen not as the Father, but as his agent who pours out the Spirit abundantly, without limit (cf Dodd 1980:310,410). The text-critical apparatus gives us an indication how to understand this phrase. After δίδωσιν a number of manuscripts (A C<sup>2</sup> D Θ Ψ 086 f<sup>3</sup> M lat sy<sup>h</sup> co; Or) have ὁ θεὸς τὸ πνεῦμα. This supports the interpretation that the Father must be the subject and not his Son who οὐ ἐκ μέτρου δίδωσιν τὸ πνεῦμα. Then, as Schnackenburg (1965:400) correctly proposes, in view of the use of the particle γὰρ, we can interpret this phrase as follows: 'that he speaks the word of God is recognizable from the fact that he imparts the Spirit in (eschatological) fullness. The indication of Brown (1975:158; also Hendriksen 1976:150) that it is the Son who gives the Spirit is unacceptable. His motivation is based on linguistic statistics while it is very clear from the context that it is the Father who gives the Spirit to his Son.

<sup>913</sup> Strack & Billerbeck (1924:431) pointed out that the rabbis were convinced that the prophets of the OT received the Spirit in different measures. In his testimony the Baptist confirmed that 'the Spirit descended on Jesus' at the Baptism and remain on him (1:32,33). Because Jesus has the fullness of the Spirit, he can 'baptize with the Holy Spirit (βαπτίζων ἐν πνεύματι ἁγίῳ -- 1:33), speak words which are Spirit and life (ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν -- 6:63b, cf 6:68), and bestow the Spirit to believers (7:39; 20:22).

<sup>914</sup> If we understand C9 correctly, it gives deep insight into the Christological thought of the FE. It can then probably be formulated as such: The Spirit unites the Father and the Son for the Son's revelatory-salvific work, even though the Spirit is only given after the glorification of Jesus (20:22) (Schnackenburg 1965:400).

<sup>915</sup> The motif of 'the Father giving (διδόναι) to Jesus' occurs throughout the FG. He has given 'all things into the hands of Jesus' (3:35; 13:3); the Spirit (3:34); the work Jesus accomplished (17:4); the works he did (5:36; cf 14:31); his message (12:49; 17:8); his authority (17:2); his name (17:11); his glory (17:22ff); his disciples (6:37ff; 10:29; 17:6,9,12,24; 18:9); the cup he must drink (18:11); to judge (5:22); to have life in himself (5:26), and power over all flesh (17:2), words (3:34; 17:8), the works (3:36), the work as a whole (17:4), glory (17:24), everything Jesus asks for (11:22), his commandments (12:49; cf 14:31; 17:4), 'to have life in himself' (5:26), authority to execute judgment (5:22,27a), power over all flesh (17:2), 'the Spirit without measure' (3:34). He has also given him those who believe in him: 6:37,39; 10:29; 17:2,6,9,12,24 18:9. From all these texts and others it becomes clear that the Son does what his Father does, 'they act with the same power and have one nature' (Brown 1975:162). The FE uses the verb δίδωμι 76 times, much more frequently than any other NT author (Luke, who uses it the second most, counts 60 times).

(God), he uses the absolute, ὁ πατήρ and ὁ υἱός. For the FE this is the only and ultimate way to indicate the metaphysical source of the common thought and action of God and Jesus (Schnackenburg 1965:400). The words πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ (C11) indicate the dependence of the human Jesus on the Father while the FE is also convinced of the preeminence of Jesus (*Logos*, Son of God, etc).

C9 stresses the love of the Father for his Son<sup>916</sup> (see also 5:20;<sup>917</sup> 10:17; 15:9f; 17:23f,26), because it is the nature of love to give<sup>918</sup> and to give without measure (3:16; 13:1; 14:31) (Schnackenburg 1965:400; Newman & Nida 1980:104; see also Morris 1975:247). 'One loves another for the sake of benefiting the one he loves, rather than for the sake of receiving benefit from the object of his love' (Newman & Nida 1980:104). 'To give something into the hands of another'<sup>919</sup> is a semitic expression (Newman & Nida 1980:105), meaning in general *the conferring of power, authority and equipment* (cf Barrett 1978:227).<sup>920</sup> This statement is expressed most generally in 13:3, with a slight variation, and comprises the whole process of salvation, from the giving of revelation to the giving of life by the Son.

In chapter 5 the Father gives the Son authority and power to judge.<sup>921</sup> No one can do anything unless it is given to him (3:27) by God, whether it be Jesus, one who would come to Jesus (6:65) or even Pilate (19:11) (Loader 1984:191).

The *authority* of the mission of Jesus rests with the Father.<sup>922</sup> Firstly, he initiated this mission by virtue of his love for the world (3:16) and therefore sent his Son into the world (4:34; 14:24; 17:18). Secondly, the action of God is stressed in vv 3:17 and 6:44 through the one that was sent. These relate to the Father/Son relationship of equality (1:1; 5:19; cf 10:30) and economical subordination (5:19). Together these two aspects accentuate the position of God in his role as sender and the nature and work of Jesus as the one sent by the Father to realize God's purposes (cf Mercer 1992:458). So the Son carries the full

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<sup>916</sup> The present tense indicates that the Father always and constantly loves his Son (Newman & Nida 1980:104). This love of the Father also takes effect on those who love and believe in the Son (cf 14:23; 17:23) (Sanders 1975:136).

<sup>917</sup> In 5:20 the FE uses another verb: φιλεῖ. Most scholars agree that there is no distinction in meaning between these two verbs the way the FE uses them (Newman & Nida 1980:104).

<sup>918</sup> The perfect tense of δέδωκεν is difficult to interpret. It could be taken to indicate *timeless* giving or the *act* of loving and giving by which the Father entrusted πάντα to his Son in his act of sending him into the world (Schnackenburg 1965:400f).

<sup>919</sup> In terms of Christology this phrase does not indicate the imminent self-communication between the Father and the Son within the Trinity, but the giving of knowledge and power when the Son is sent as saviour (Schnackenburg 1965:401). The perfect tense (δέδωκεν – C11) suggests that this received knowledge and power remain within the knowledge and power of the Son. The meaning of this phrase may be rendered as 'to give Jesus control over everything' (Newman & Nida 1980:105).

<sup>920</sup> Sanders (1975) translation which reads '...has given all things by his means, literally, by his hand', is not justified.

<sup>921</sup> It also becomes the central theme (see 5:22,23).

<sup>922</sup> Another principle is that according to the halakah the sender transfers his own rights and the property concerned to the agent (Borgen 1968:141).

authority of the Father with him.<sup>923</sup> The Father has placed his divine 'seal' upon his Son (6:27). The Son is then the bearer of divine authority. His words, acts, and his very person have the force of God's own self (Kysar 1992:43).

The moment the credentials of the agent were authenticated, 'he became (...) 'like' the principal himself: it was *as if* the principal was present' (C1.1.2) (Harvey 1987:247). The conclusion with regard to this statement then is that when God's agent speaks and works on God's behalf, it is *as if* God is present -- then there can be no limit to the transactions the agent undertakes on behalf of God.<sup>924</sup> A true agent has the right and duty to do what God would be doing (C1.1.2); if he were false he would be committing blasphemy.

Once the authorization of the agent is established,<sup>925</sup> his words and actions can have legal consequences. His appearance would force a third party to make a decision regarding his credentials.<sup>926</sup> His authority has to be tested by the asking of appropriate questions (or for 'signs') (Harvey 1987:247). The claims of the agent are always open to discussion. To accept his claims means to acknowledge his authority over the whole of one's life. It is under such a scheme of questioning that the FG presents (at least in part) the appearance of Jesus as the agent of God<sup>927</sup> (Harvey 1987:248).

To have written (or said) of a person who appeared to speak and act with absolute authority that he was the 'Son of God' (C1.1.2) was to acknowledge him as the representative of God<sup>928</sup> on earth. To him the same homage, obedience and respect would

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<sup>923</sup> Harvey (1987:247) clearly points out how the same principles that apply to the appointment of a civil agent, apply to an agent of God. He states that the appointment of an agent in civil matters does not appear to have been a public or formal act. No agent could point to the moment of his authorization as evidence for his legal act on behalf of his principal. Rather a 'sign' for evidence had to be sought to determine to what extent his *character* and *works* were consonant with his alleged mission. In the case of the agent of God *intimate knowledge* of God's (his principal) affairs and methods would be a 'sign' of his authenticity. This person should act as 'a man of God' and to the advantage of God (his 'glory'). The true agent had a right and duty to do what God would be doing. In other words, the authority of the agent will be constituted when the agent speaks and does things in which God has an interest. This issue was raised frequently by the utterances and actions of Jesus.

<sup>924</sup> The agent can most certainly be involved in certain transactions such as proclaiming God's word, forgiving, judging, loving, and healing.

<sup>925</sup> The appointment of an agent does not appear to have been a formal or public act (Bühner 1977:181ff): it was difficult for the agent to point to the moment of his authorization as evidence for his power to act on behalf of his principal. The agent was rather asked what 'sign' he had to prove his authority (cf Jn 2:18), and how far his character and 'works' were consonant with his alleged mission. These principles also apply to the agent of God (Harvey 1987:247).

<sup>926</sup> Rengstorf (1933:421ff) argues that when Jesus wants to denote his full authority to both the Jews (5:36,38; 6:29,57; 7:29; 8:42; 10:36) and the disciples (3:17; 20:21) he uses ἀποστέλλειν. He thereby shows that behind his person and words stands his Father and not merely his pretensions. Even when he prays he uses ἀποστέλλειν to describe his relationship with his Father (11:42; 17:3,8,18,21,23,25).

<sup>927</sup> Harvey (1987:248) points out that also in Josephus the same principle of communication/agency (that is found in the FG) is applied to both 'bringing God to manifestation' and 'reconciling enemies with one another'.

<sup>928</sup> The object person of the agency in the case of Jesus was God -- which God? For the Jews, God was very exclusive: only one being could be called 'God', the God of Abraham (John 8), the God of the universe (John 1). Therefore no intercourse with him was conceivable -- he was the one figured in the FG. To compare the term 'God' with the term used in other pagan religions (Greek culture) was instructive. There were many 'gods' and it would pose no problem to add to their number a human being who would seem worthy the description (as was the case with the emperor cult). These gods did not need any agent for they could move about

be due as if one were in the presence of God himself. It was actually only after his death and resurrection that Jesus was really acknowledged as the Son of God. Those who acknowledged him were called upon to mould their lives to the pattern that he has been authorized to lay down for them (Harvey 1987:248f).

Although authority is transferred from the sender to his agent (cf Harvey 1987:241), *the agent still remains an agent of the sender*. John 6:44 is to be understood in this sense: 'No one can come to me (the agent) unless the Father who sent me (ὁ πέμψας με, i.e. the sender) draws him ...' In other words, when a person comes to Jesus, who is the agent, it is the same as to be in the possession of the sender, who is the Father, and only those who are included in the claim of the Father come to his agent (Borgen 1968:142).

In *conclusion*: in 10:36 Jesus claims to stand in a close relationship with God. In fact, he is the Son of God (C4.2.2). Therefore there could be no better agent to be sent by God than his only Son, who knows his will and plan for the world. Therefore God sets aside his Son for a particular mission: he has to reveal the Father.

In 3:31-35 it is stated by the FE that Jesus, who comes from above, is above all (C1,4). Jesus did not only, as in the case of previous earthly agents of God, bring the message of salvation. In fact, Jesus is salvation. He also receives the Spirit without measure. This enables him to speak about what he has seen and what he has heard from the Father as no one has ever done before. The Father also equipped him with the power and authority required to fulfil his divine mission. Jesus' origin and nature is that he is from above. He is separated from those who are from the earth. Jesus experienced direct knowledge through seeing and hearing from the Father. The Father is in Jesus and where Jesus is, the Father is. Thus in Jesus the Father is present. This would imply that Jesus, who is the agent of the Father, is like the Father who sent him.

### **(b) An Agent is like the one who sent him**<sup>929</sup>

The basic principle of the Jewish institution of agency is the axiom that '*an agent is like the one who sent him*'.<sup>930</sup> This relationship is applied regardless of who the sender was. Consequently, to deal with the agent was the same as dealing with the sender himself

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themselves among men. These two perspectives of the term 'God' constitute the poles between which the Christology of the FG underwent its early development. From the Jewish perspective, to call Jesus God would be tantamount to blasphemy. According to them this term could refer to none other than the one God of the OT. From the Greek perspective, however, there was no problem in calling Christ 'God'. It was only necessary to distinguish him from other gods by way of defining his divinity in relation to the one God in whom the Jews believed. Thus, to solve this paradox, Harvey (1987:249) proposed that whereas the Greeks needed to refine their general usage of the term 'god' and while the Jewish Christians could not match to extend their exclusive use of this term, 'they leaned towards a kind of functional identity between Jesus and God, and that some of them found in the concept of "agency" a useful model for doing so. ... The Fourth Gospel itself was promptly enlisted in this task, and the functional origin of much of its Christological language was lost to view.'

<sup>929</sup> 7:16,18; 8:26; 12:49; 14:24; cf 4:34; 5:19,30; 6:38,39; 9:4; 10:37,38; 17:8. See also Strack & Billerbeck (1922:590) on Mt 10:40 and (1924:558) on Jn 13:16. For a more detailed account of the Jewish legal theory of envoys, see Rengstorff (1933:413-420). Cf also Bühner (1977).

<sup>930</sup> Borgen (1968:138) refers to the following references from the halakhic writings: Mek. Ex 12:3, 12:6; Berakoth 5:5; Baba Metzia 96a; Hagigah 10b; Qiddushin 42b, 43a; Menahoth 93b; Nazir 12b, etc. Cf also Harvey 1987:241. This is a quotation by Borgen (1968:138) from Baba Qamma 113b.

(Borgen 1968:138; cf Harvey 1987:241).<sup>931</sup> This halakhic principle meant that the agent was analogous to his sender as far as the 'judicial function and effects' were concerned (Borgen 1968:139).<sup>932</sup> In ancient times the one who was sent carried with him the contrary identity of equality and subordination: on the one hand the agent has significance and on the other hand he has none (Borgen 1968:139).

This old Jewish axiom that *a man's envoy is like himself* (Strack & Billerbeck 1922:590; 1924:558) is used with strong emphasis in the case of the Johannine Jesus in the FG (5:19; 12:44f; 13:20; cf 15:21; 17:18; 20:21). The 'agent' is the 'Son' (C10-11) who is and remains close to the Father.<sup>933</sup> Thus in this 'agency-perspective' the unity between Jesus and the Father becomes clear.<sup>934</sup>

In ch 5:16-30 an exposition is given of the Father/Son relationship (cf Loader 1984:194, Waldstein 1990:313; Carson 1991:262). 'Nowhere else in the Gospels do we find our Lord making such a formal, systematic, orderly, regular statement of His own unity with the Father, His divine commission and authority,<sup>935</sup> and the proofs of His Messiahship, as we find in this discourse' (Ryle quoted by Morris 1975:311). In order to determine such a relationship there are two important aspects to consider, namely, who the person *is*, and what he *does*. On the other hand one can see who he is in what he does, and what he does he does because of whom he is. John 5:16-30 is a striking example that incorporates both these reflections. Verses 16-18 reveal who Jesus is, and vv 19ff what he did. What

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<sup>931</sup> When Philip requests Jesus to show them the Father, Jesus replies that 'Anyone who has seen me has seen the Father' (14:8-9).

<sup>932</sup> Some rabbis developed this into a judicial mysticism. According to them the agent is identical to the sender (Preiss 1954:25). From this statement it seems that the agent derives both his qualities and his authority and function from the sender (Borgen 1968:139).

<sup>933</sup> This unity between the Father and the Son is seen in terms of doing God's will and accomplishing his work (4:34; 6:38; 9:4); to please the Father (5:30; 8:29); to honour him (5:23); to bear witness (8:18); believing in Jesus is believing in the Father (12:44); seeing the Father in Jesus (12:45); he who accepts Jesus accepts the one who sent him (13:20); both Father and Son will send the Paraclete (14:26; 15:26); in 8:29 Jesus says that the one who sent him is 'with him' and has not deserted him; the Father gives the Son his life (5:26); all that the Son has is the Father's and what the Father has is the Son's (17:10). This theme was developed under many aspects and with different forms of expression. The most important ones are: co-operation in the earthly ministry of Jesus, a real working together with the Father (5:17,19,20), in such a way that the Son can do nothing by himself (5:19,30). He only speaks of and does that which he has seen, heard, and learned from the Father (cf 8:28,38,40; 12:50; 15:15), while the Father shows all to the Son (5:20). The Father also entrusts to the Son his greatest works, judgment, and the giving of life (cf 5:21-27), and πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας (13:3). Thus the Son submits to the Father's will (8:29; 14:31; cf 4:34; 10:18; 12:49,50) and seeks only to glorify the Father (8:50; cf 7:18), while the Father does not leave his Son alone among hostile men but is 'with him' (8:29; 16:32). He also honours and glorifies his Son (8:54; 13:31,32; 17:1-5). All this leads to statements indicating a fuller unity between the Son and the Father: mutual knowing (10:15), being one (10:30; 17:11,22), so that the Father is in the Son and the Son is in the Father (10:38; 14:10,11,20; 17:21,23). Because the Father is in the Son, he who has seen the Son, has seen the Father (8:19; 12:45; 14:7,9). The Father guarantees the revelatory-salvific activity of Jesus on earth, because he is behind all this; he has given the Son the words to speak and works to perform (cf 12:45); the Father, indeed, is even in them himself (cf 14:10,11). The Father has approved his Son as his agent' (he has set his seal on him -- 6:27; cf also v 29).

<sup>934</sup> Käsemann (1968:9ff) correctly sees the unity or 'oneness' between the Father and the Son as the distinctive element of the Christology of the FG. The recognition of this 'oneness' enables us to address 'the problem of the divine glory of the Johannine Christ going about on earth' as well as the problem of the heavenly agent, alien to the world 'below', who is 'totally on the side of God'.

<sup>935</sup> '...the authority with which He teaches and acts is nothing less than the authority of God' (Morris 1975:313).

he did was not performed on his own; 'he does only what he sees the Father doing', that is to give life (vv 19-21). But the Father has also given the Son to 'the full right to judge' (vv 22-23). Then in vv 24-29 these two themes (to give life and the right to judge all people) are woven together and placed in an eschatological context (Newman & Nida 1980:153). The theme of this pericope is set up by the response of Jesus when the Jews (v 16) attack him for healing a paralytic on the Sabbath.<sup>936</sup> In his response to their attack Jesus answers them: 'ὁ δὲ [Ἰησοῦς] ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ γὼ ἐργάζομαι.' (5:17). This enigmatic statement becomes clear only against the background of the Jewish teaching that God alone can work on the Sabbath; his work as creator continues uninterrupted, even on the Sabbath (Strack-Billerbeck 1924:461f).<sup>937</sup> Jesus' opponents immediately understand the implications of his statement, therefore: 'διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυεν τὸ σάββατον ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ (5:18).

From this text (5:16-30) the following three aspects emerge concerning the Father-Son relationship: The equality and economical subordination of the Son to the Father, the preparation and equipping of the Son by the Father, and finally the Father bestows his authority on the Son. All three aspects relate and contribute to the exposition of the statement: 'An agent is like the one that sent him'.

### (i) Equality and economical subordination of the Son to the Father

It is especially in vv 19,20 where this relationship of equality and subordination between the Father and the Son is clearly spelled out.

1 <sup>5:19</sup> Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς, 1.1 Ἀμὴν ἀμὴν λέγω ὑμῖν, 1.1.1 οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδὲν ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα 1.1.2 ....ἅ γὰρ ἂν ἐκεῖνος [τὸν πατέρα] <sup>938</sup> ποιῇ ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.	A B B' A'
1.2 <sup>20</sup> ὁ γὰρ πατήρ φιλεῖ τὸν υἱόν 1.3 καὶ πάντα· δεικνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, 1.4 καὶ μείζονα τούτων δεῖξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. <sup>939</sup>	

In these cola the relationship of the Son with the Father is expressed directly and objectively in an analogous family metaphor by Jesus' absolute use of the terms υἱὸς and πατέρα. Schnakenburg (1971:129f) points out that ὁ υἱὸς, which the FE uses exclusively with the definite article, is the privileged Christological title and the one that Jesus prefers to use when referring to himself. If he wants to remain obedient to God he is bound to speak and act this way. He has to act this way in order to τελειώσω αὐτοῦ τὸ ἔργον (4:34).

<sup>936</sup> The healing narrative and Sabbath controversy correspond in many aspects with the Synoptics; the subsequent discourse, by contrast, is only to be found in the FG (Waldstein 1990:313).

<sup>937</sup> 'For the Jews the Sabbath privilege was peculiar to God, and no one was equal to God (15:11; Is 46:5; Ps 89:8). In claiming the right to work even as his Father worked, Jesus was claiming a divine prerogative' (Brown 1972:217). See Bernard (1969:236); Barrett (1978:213) and Dodd (1980:321f) for rabbinic statements that Divine Providence remains active on the Sabbath.

<sup>938</sup> My own insertion.

<sup>939</sup> This text (5:19-26) gives the Father-Son relationship formal expression because both are mentioned here.

The mission of the Son of God is presupposed in ch 5.<sup>940</sup> God, invisible and transcendent, is now seen to act through the incarnate λόγος, Jesus, in whom he is present. His will, his words and his deeds are accomplished in and through Jesus. Thus, through the Son, the Father reveals his will and accomplishes that which he wants done himself. Through the cross Jesus makes effective what the Father in fact does. Thus God has communicated himself to men in Jesus as the one who acts to save them (Schnackenburg 1971:130f).

The Father and the Son are represented as one, but are not identical. The Son is divine, yet he is in a sense economically subordinate to God (Kysar 1992:43f). Cola 1.1-4 describe both the Son's absolute equality with and dependence on the Father. It reveals the basic equality and economical subordination of Jesus' work with the divine work.<sup>941</sup>

### Economical subordination

The *first relationship concerns the agent's position towards the one who sent him*. They stand in an unequal relationship towards one another (Van der Watt 1991:110). Concerning the status and function of the 'one who is sent', he is insignificant in the presence of the one who sent him. His deeds are prescribed by the one who sends because he embodies all authority (Borgen 1968:139f). To be the 'agent' of the one who sends him, his actions must correspond with those of the sender. The moment he does not act according to the commands of the one who sent him, he will lose his status as an agent. When one person 'sends' another, a degree of subordination is always implied.<sup>942</sup>

In the sender/agent relationship the sender is always superior.<sup>943</sup> This *economical subordination* fits in very well in the Father/Son relationship in the FG and implies that the Son is economically subordinate to the Father, as is stated in 13:16.<sup>944</sup>

1. οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου ..... αὐτοῦ
2. οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

This principle concerns the fact that the one who is sent is not greater than the one who sends him. Here we find that ἀπόστολος parallels with δοῦλος whereas τοῦ πέμψαντος parallels with τοῦ κυρίου. Mercer (1992:462) points out that in the FG 'the oneness of the sender and the one sent is balanced by an emphasis on the subordination of the one sent.' The Father is the one who shows the Son everything (5:20) and placed everything in his hands (3:35). Therefore he knows everything (16:30). Thus Jesus testifies about what he saw and heard from the Father (3:32,34; 8:28; 17:8). He does nothing by himself (5:19,30; 8:28). He says only what the Father has instructed him to say (12:49,50; 14:10). Jesus' only wish was to do the will of him who sent him (4:34; 5:30; 6:38-40; 6:38-40; 8:29). He even says that it is the Father, living in him, who is doing his work (14:10). Jesus indicates that the decision to come was not his own, but that it was the Father who sent him (8:42)

<sup>940</sup> Cf 3:16ff,34; 4:34; 6:29,38, etc.

<sup>941</sup> According to Bultmann (1941:186) v 19 reveals only the basic equality of Jesus' work with the divine work. He neglects the fact that this verse shows Jesus' subordination to the Father, which is clearly depicted in C1.1.1.

<sup>942</sup> Mercer (1992:462) indicates that this idea is also supported by rabbinical agency.

<sup>943</sup> Compare the following two verses: 10:30 ἐγὼ καὶ ὁ πατήρ ἐν ἑσμεν.  
14:28 ὁ πατήρ μείζων μου ἔστιν.

<sup>944</sup> Matthew 10:24 (cf Luke 6:40) parallels with the first part of John 13:16.

because the Father is greater than he (14:28).

This subordination is also seen in other practices: Jesus seeks the will (5:30), accomplishes the work (5:36), speaks the commandment (12:49) and the word (3:34; 14:24) of the one who sent him, his teaching is not his own but that of the Father (7:16), and he pronounces what he heard from his sender (6:57). Jesus says that the one who sent him is reliable (8:26) and emphasizes the importance of seeking his glory (7:18). In 6:38-39 Jesus also says that he came to do the will of the sender, which is expressed in v 39 as not to lose any of all those that the Father has given him (Mercer 1992:462).<sup>945</sup> It is clear that Jesus can only do and say the things that he had learned from the Father (C1.1.1) through his example (C1.3).<sup>946</sup> On his own the Son can do nothing (C1.1.1). In this sense the Son is indeed the agent of the Father (cf Bühner 1977; Harvey 1987) and the FE regards him as even more. The phrase, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδὲν (C1.1.1) points to the authorization of the mission of the Son (Bultmann 1941:187). All the expressions<sup>947</sup> in the FG that state that the Son does what the Father does, attest to what was asserted in the prologue by καὶ θεὸς ἦν ὁ λόγος.

Whatever the ἴσον ἑαυτὸν ποιῶν τῷ θεῷ (v 18) might mean, the truth is that οὐ δύναται ὁ υἱὸς<sup>948</sup> ποιεῖν ἄφ' ἑαυτοῦ οὐδὲν<sup>949</sup> -- which means that he can do nothing 'on his own initiative' (cf v 30).<sup>950</sup> Although he is the unique Son of God (1:49), and may be called God (1:1, 18; 20:28), and has divine titles (1:40-51), and as in this context has divine rights (5:17), yet he remains completely *economically subordinate* to the Father in all his activities (compare 10:30 with 14:28). Not only does the Son perform the deeds that please the Father (8:29), but he can do only τι βλέπη τὸν πατέρα ποιοῦντα (C1.1.1). From the

<sup>945</sup> Subordination in relation to the 'sending' verbs is also found in respect of John the Baptist. He came to bear witness to the light and is subordinate to God who sent him (1:6). Even the temple guards of 7:32 are subordinate to the chief priests and Pharisees who sent them.

<sup>946</sup> Dodd (1976:386; cf also Lindars 1981:221) here sees a genuine parable, 'In John v. 19-20a (down to...αὐτὸς ποιεῖ) we have a perfectly realistic description of a son apprenticed to his father's trade. He does not act on his own initiative; he watches his father at work, and performs each operation as his father performs it. The affectionate father shows the boy all the secrets of his craft'. The author and reader's cultural background could have played a role here, in which case the meaning would have been transformed and depend (cf Morris 1975:312).

<sup>947</sup> That Jesus carries out the will of the Father, fulfils his commandments (5:30; 6:38; 10:18; 12:49; 14:31; 15:10), works his work (4:34; 5:36; 9:4; 17:4), acts on the authority of the Father (5:27; 17:2), all that belongs to him belongs to the Father and vice-versa (17:10), he speaks the words of God (14:9), he is one with the Father (8:16,29; 10:30; 16:32; 17:11; cf also 10:38; 14:10f; 17:23), the Father works his works in Jesus (14:10).

<sup>948</sup> Cf 3:16,17,35,36a,b; 5:19b,c,20-23a,b,26; 6:40; 8:35;36; 14:13; 17:1.

<sup>949</sup> "οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδὲν" is a common Johannine idiom used by the FE in various connections (7:18; 11:51; 15:4; 16:13; 18:34) (Barrett 1978:259; Newman & Nida 1980:154). The idea that the Son does not act ἄφ' ἑαυτοῦ (C1.1.1) is a motif which runs through the whole FG (Bultmann 1941:186f; Brown 1971:218): Jesus does not act on his own authority 5:19; 8:28, nor does he speak on his own authority 7:17f; 12:49; 14:10 (cf πνεῦμα in 16:13); Jesus has not come of his own accord (7:28; 8:42); he does not seek his own will (5:30; 6:38).

<sup>950</sup> Dodd (254ff) thinks that the concept of the Son of God has been moulded on the prophetic model. Bultmann (1941:187f) correctly points out that the unity of Jesus with God in the FG was not formed under the influence of OT prophecy. According to him the equality of the prophet with God is not mentioned anywhere in the OT. Jesus' equality with God is affirmed by his actions, his words and his metaphysical mode of being equal to God.

following it is clear that Jesus cannot act independently:

<p><b>The Father:</b> initiates, sends, commands, commissions, grants;</p>	<p><b>the Son:</b> responds, mission obeys, performs his Father's will receives authority<sup>951</sup> (cf Carson 1991:251).</p>
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### Equality

The *second position of the agent in this description of identity concerns his position in relation to those to whom he is sent*. A change of identity takes place (Borgen 1968:141). When the one who is sent gets into the position of performing his task, he becomes the 'sender' for those to whom he is sent. In his performance of his task he represents the 'sender' (13:20). What people see in and experience through the 'agent' is what they would see in and experience through the sender if he himself were there. Therefore it is so important for Jesus not to do his own will, but the will of the Father, the one who sent him, otherwise he will not be able to claim that he is the agent of the Father (5:19; 7:16,17; 8:26,29,38; 9:4). Whoever accepts Jesus, accepts the one who sent him (13:20) (Van der Watt 1991:111).

In the Christological description of Jesus as revealer the focus falls on the authenticity and uniqueness of his revelation (3:31-34; 14:10; 17:8). This is done by pointing at the intimate bond between the Father and the Son (the so called 'high Christology').<sup>952</sup> Only this Son, as the person closest to the Father, can reveal the Father (1:18). He is also the only way to the Father and therefore no one can come to the Father except through Jesus (14:6). Only Jesus knows the Father (8:55; 10:15; 17:25) and has seen him (6:46; also 3:32). Therefore, who sees and knows the Son, sees and knows the Father (5:23; 10:37,38; 12:45; 14:7,9-11). Who hears Jesus, hears the Father and who experiences Jesus, experiences the Father. Their *oneness* lies in the fact that the Son does as the Father does, speaks what he has heard, tells what he has seen, etc.

The revelation through Jesus becomes possible due to the personal bond between the Father and the Son.<sup>953</sup> It is then this bond which not only enables Jesus, but also gives him

<sup>951</sup> The words and actions of Jesus are determined by the Father, just as the actions of his opponents are determined (8:38,41). His words are determined because they represent the word of God, proclaimed to men in order to demand a decision to accept Jesus in faith (Bultmann 1941:191).

<sup>952</sup> Apart from the Prologue, justice must be done to the ἐγώ εἰμι passages: <sup>26</sup>πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν, καὶ γὰρ ἄ ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον. <sup>27</sup>οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. <sup>28</sup>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>29</sup>καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν οὐκ ἀφήκεν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε (8:26-29). From this text it seems as if even the ἐγώ εἰμι affirmations are to be understood as extensions of the implication in the principle that 'An Agent is like the one who sent him'. Because so much has been written on the ἐγώ εἰμι sayings it will not be discussed again here. For more information consult: Schnackenburg (1971:60ff); Kümmel (1974:283); Ladd (1977:250); Goppelt (1982:293); Boismard (1993:119); Kysar (1975:119; 1993:45ff); Gnilka 1994:247ff, etc.

<sup>953</sup> The Johannine Father-Son terminology is illumined by this agent-model. Harvey (1987:241) correctly maintains that the 'oneness' predicated of the Father-Son relationship is a 'functional oneness' rather than a personal or mystical relationship.

something to reveal, namely the Father in and through himself (Van der Watt 1991:109).<sup>954</sup> The Father is in Jesus and Jesus is in the Father (14:10; cf 17:21-23).<sup>955</sup> Thus the Father and Jesus are one (10:30; 17:21). This is why Jesus could come to reveal the truth (8:14,40,45,46).

If C1.1.2 bases the assumption that the Son cannot operate independently on the absolute sonship of Jesus,<sup>956</sup> this constitutes another claim to deity; 'for the only one who could conceivably do *whatever the Father does* must be as great as the Father, as divine as the Father' (Schnackenburg 1971:129; Carson 1991:251), because he does everything 'likewise'.<sup>957</sup> This does not mean that the Son acts alongside the Father in a similar way, but rather that the activities of both the Father and the Son take place simultaneously and that they act as one (C1.1.2). The actions of God are the acts performed by Jesus; and the things that Jesus does are the things that God does. The great salient truth about Jesus is that in Jesus we see God. Lightfoot (1956:141) comments: 'The union, therefore, is absolute. It is not, for instance, as though the Son reveals the Father in certain particular ways or in certain remarkable actions; no moment of His life, and no action of His, but is the expression of his life and action of the Father.' Westcott (1890:85) correctly formulates the performance of Jesus 'not in imitation, but in virtue of His sameness of nature'. In this sense neither the obedience of Jesus nor the implication of deity should be overlooked (Morris 1975:313). Whoever hears Jesus, hears God whose words Jesus speaks (3:34; 17:8), and whoever sees Jesus sees God (14:9). The second half of the statement provides the reason (ὅτι -- C1.1.2) why the Son looks to the Father to guide his activity (C1.1.1). This statement is taken even further and applied to 'give life' and 'to judge' in vv 21ff (cf

<sup>954</sup> In order to understand the performance of the Son, one must understand the Johannine 'image of God'. There are two perspectives: of equality and of economical subordination. The equality perspective functions on the horizontal level (God---->Son), and the economic subordinate perspective on the vertical level. These two perspectives cannot be interpreted categorically, but only in relation to one another. They indicate the bond of unity between the Father and the Son. On the horizontal level (equality) an ontological unity exists, while on the vertical level (subordination) it is a matter of functional unity. The Son's functional unity with the Father proves his ontological unity with the Father, and it is only on this basis (ground) of the ontological unity between the Father and Son that the functional unity could exist. Discipleship consist primarily of a functional unity between Jesus and the disciples, while each disciple must partake in the life and existence of Christ. They are firstly born from above.

<sup>955</sup> De la Potterie (1977:1011f quoted by Waldstein 1990:320) describes the relationship between Father and Son as follows: '... the human life of Jesus, his filial attitude, his submission to the Father, are the translation and the image, on the level of history, of the transcendent and intra-divine relation between the Son and the Father. For John "the truth" is this manifestation of the profound life of Jesus; it is the transparenance and the glory of Christ; it is, in the man Jesus, the brightness of the presence of the Father and the Son.'

<sup>956</sup> In this cluster ὁ υἱὸς is used in an absolute sense. Westcott (1890:84f) says: 'The idea is simply that of the absolute relation of the Divine Persons, of the Son to the Father, and consequently this term is used (19-23), and not (as below vv. 30ff) 'I' -- the Christ whom you reject -- or "the Son of God" (v 25), or "Son of Man" (v 27), which emphasise the divine or human nature of the Lord relatively to man.' Morris (1975:312) indicates that Jesus uses ὁ υἱὸς eight times in an absolute sense in vv 19-26 and only five times in the rest of the FG, while his usual self-designation is 'the Son of man'. Its frequent use here gives strong emphasis to his divine sonship. Schnackenburg (1971:129ff and 150ff) points out that it is always used absolutely with God or the Father and denotes their complete community of thought and action.

<sup>957</sup> Semi-cola 1.1.1 and 1.1.2 are joined together by γὰρ (C1.1.2) and consist of a main clause and a relative clause. The reversal of the order of the main and relative clauses in C1.1.2 allows the two cola to be joined together by γὰρ. ὁμοίως (C1.1.2) does not describe the identity in manner of the ποιεῖ (C1.1.2), which should then mean 'in the same way', but rather refers to the correspondence between the activities of the Father and the Son which then should mean and be translated as 'similarly', 'also' as in 6:11; 21:13 (Bultmann 1941:186). Bernard (1969:238) calls this action of the Father and the Son 'so to say, *coextensive*'; cf 14:10'.

Bernard 1969:240).<sup>958</sup> This clearly shows that the Father acts through the Son, to give life and to judge,<sup>959</sup> and that the Son dutifully carries out and continues the work of the Father. Only the relationship between the Son (λόγος) and the Father (θεός) could satisfactorily explain this community of activity.

In the FG the personal unity between the Father and the Son<sup>960</sup> is confirmed in various ways:<sup>961</sup>

(1) Jesus is presented as God (θεός).<sup>962</sup> The only texts in the FG where Jesus is presented as God are in 1:1,18; 20:28<sup>963</sup> (Brown 1971:24; Mastin 1976:32; Reim 1984:159).<sup>964</sup> These three texts are of crucial importance, especially their localization in the FG. Therefore the explicit assertions of 1:1,18 and 20:28 are found at strategic points in the FG. θεός appears at the very beginning of the FG, in the verse that marks the transition from the prologue to the body of the Gospel which consist the ministry of Jesus, and in the last and also the

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<sup>958</sup> The ἔργα in the FG refers to the miracles performed by Jesus and applies this description to him frequently (5:36; 7:3,21; 10:25,32,38; 14:12; 15:24), as he does the *works* of God (4:34; 6:28; 9:3; 17:4) (cf Bernard 1969:240). Thus ἔργα does not denote something spectacular or refer only to these miracles. The term is used in a wider sense than miracles and includes all that Jesus does (Morris 1975:314). When Jesus says that "μεῖζονα τούτων δείξει αὐτῷ ἔργα", it can only refer to deeds that are greater than healing the sick or raising someone from the dead, e.g. deeds such as saving or condemning people.

<sup>959</sup> Schnackenburg (1971:133ff) gives a satisfactory explanation of God's 'giving of life' and 'judgment'. According to him God's desire to save people is so dominant in the mission of the Son, whose task it is to give life to the world, that judgment is reserved as a self-imposed fate for those people who refuse to believe in the Son of God (3:16ff). In 5:24-26 the FE discusses the process of giving life and in vv 27-30 the judgment that is entrusted to the Son. This demonstrates that the sovereign power of the Son equals that of God himself.

<sup>960</sup> Brown (1975:408) declares that '...although the Johannine description and acceptance of the divinity of Jesus has ontological implications,...in itself this description remains primarily functional...'; This is supported by Miranda (1977:78); Bühner (1977:212f) and Mastin (1975/6:48). Harvey (1987:241,249) interprets the unity between the Father-Son only in terms of functional identity. Harvey correctly states that the Johannine Father-Son terminology is illumined by the agent model. He is one-sided in his point of view that 'the "oneness" of the Father-Son relationship is convincingly explained in terms of a functional identity of authority rather than of a personal or mystical relationship.' The problem with this interpretation is that Harvey does not consider the Johannine dualism. Therefore the unity between the Father and the Son is not only functional, but also ontological if one considers the dualism and the salvational and revelational aspects.

<sup>961</sup> Brown (1971:408) has argued that 'although the Johannine description and acceptance of the divinity of Jesus has ontological implications...in itself this description remains primarily functional'. Brown arrives at this statement because, according to him, 'the Johannine acceptance of Jesus as divine or equal to God ... is not divorced from the fact that Jesus was sent by God and acted in God's name and in God's place'. The questions here are how the relationship between Jesus to the Father has to be understood and what it implies about Jesus? There is enough evidence in the FG to confirm the divinity status of Jesus and to prove his functional implications. In John 1:1 (cf also 1:18; 20:28) the λόγος is characterized as θεός. The use of the term λόγος as subject of the verb 'to be' does not change the meaning of the predicate θεός. The fact that Jesus is the complete revelation of the Father (14:9) supports his being called θεός. This title does not indicate the function of revelation, but rather the ontological nature of the λόγος.

<sup>962</sup> Influenced by Strack-Billerbeck (1924), Reim (1984:159f) supposes 'that the confession of Jesus as God in the Fourth Gospel stems from a messianic understanding of Ps. 45 in the Johannine circles which goes back to a pre-Christian messianic interpretation of this Psalm...' The statement and motivation of Reim are not convincing; the solution needs to be sought partly in the style and partly in the type of the document (Mastin 1976:34). The concept of dualism that runs through the whole FG is the answer to the question why the FE indicates directly Jesus as God.

<sup>963</sup> Hebrews 1:8f is the only other place in the NT where Jesus is directly and explicitly presented as God.

<sup>964</sup> On the discussion of NT passages which refer to Jesus as God, see Mastin 1976:32f.

most complete confession of the church in the risen Christ near the end of the FG. It is to this point the FE wishes to bring his readers. In 1:1 the pre-existent λόγος is described as God, in 1:18 the incarnated λόγος is called the μονογενής θεός, and in 20:28 the risen Christ is honoured as God. Thus Jesus is called 'God' from three different points of view: before his descent from the world above (from God), before the many confessions in 1:19-51 and his ministry on earth, and after his ministry before his ascent to God.<sup>965</sup>

From what has been said it is clear that the three proclamations of Jesus as God are purposefully placed, because the FE wants to present Jesus as God. The divinity of Jesus which is implicit elsewhere in the FG, is made explicit in these three verses (Mastin 1976:43). According to Mastin (1976:51) this element in the FE's thought 'can best be understood as a result of the controversy between Jews and Christians over claims made about Jesus which is found reflected elsewhere in the gospel, and that the term θεός represents the person of Christ as such: it does not describe his function, but indicates who he is.'

(2) Jesus is presented as being in the Father and the Father is in him: 10:38; cf 14:10-11 and 17:11,21-23.

(3) The oneness of the Son with the Father is made manifest in Jesus' words and works which are also the works of the Father: 10:37-38; 14:10-11.

(4) The mission of Jesus is frequently used by the FE to express his identity as 'the one whom the Father (or God) sent (ἀποστέλλειν)' and to express the identity of the Father as 'the Father who sent me (πέμπειν)'.<sup>966</sup> Texts that express the same idea, namely that dealing with the agent is the same as dealing with the sender himself, are the following:

'... whoever accepts any one I send accepts me; and whoever accepts me accepts the one who sent me' (13:20).

'He who does not honor the Son does not honor the Father, who sent him' (5:23).

'When he looks at me, he sees the one who sent me' (12:45).

'Anyone who has seen me has seen the Father' (14:9).

'He who hates me hates my Father as well' (15:23).

Although there is a certain opposition between the two cola, subordination (C1.1.1) and equality (C1.1.2), they are closely tied together by a causal link. The all-encompassing equality of the Son's activity with the Father is the reason why the activity of the Son is not independent and separate. He can do nothing by himself "ἃ γὰρ<sup>967</sup> ἂν ἐκεῖνος<sup>968</sup> ποιῆ

<sup>965</sup> These three texts at strategic points in the FG give an account of the church's confession on the person of Christ up to the time at which the FG was written (Mastin 1976:43).

<sup>966</sup> 'They knew with certainty that I came from you, and they believe that you sent me' (17:8). '... they know that you have sent me' (17:25). The FE points out clearly through the Lazarus events that the raising of Lazarus has the objective 'that they may believe that you sent me' (11:42) (Waldstein 1990:311f). Jesus also often appeals to his works when it becomes necessary to prove his divine mission (5:36; 10:25,32,37-38; 14:10-11; 15:24) (Schnackenburg 1971:173).

<sup>967</sup> The Greek text vv 19-23 is structured around four γὰρ statements (Carson 1991:251ff). The first one introduces C1.1.2, the second, γὰρ (v 20), explains how it is that the Son can do whatever the Father does. The third γὰρ (v 21) introduces an exemplification of the principal truth articulated in vv 19,20. If the last γὰρ (v 22) is understood as a parallel to the one at the beginning of v 23, the equality of the Father and the Son is not only confirmed by the Son's authority to give life to the dead (v 21) but also by his authority to judge on

ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ” (C1.1.2) (cf Waldstein 1990:315).<sup>969</sup> Thus, through Jesus ,we encounter God himself speaking and acting (Bultmann 1941:190f).<sup>970</sup> ‘The total historical phenomenon of Jesus of Nazareth is the place where God is known’ (Barrett 1978:260).

Thus the FG exhibits the twofold phenomenon: On the one hand it prescribes a ‘high’ Christology in the sense that Jesus is a heavenly being, the Son of God. On the other hand it defines the relationship between the Father and his Son not in substantial, but in highly functional terms (Loader 1984:202).

The probably conflicting Christological aspects of Jesus’ proclamations that ‘I and the Father are one’ (10:30) and ‘the Son can do nothing by himself’ (5:19) are solved by the sender-agent’ background of the FG.<sup>971</sup> Therefore we can speak of an ‘ontological’ unity between the Father and the Son in terms of the Son’s existence (1:1,18; and 20:28) and a ‘functional’ unity in terms of his mission.<sup>972</sup> Although we can distinguish these two types of unity between the Father and the Son, they may never be interpreted separately from one another; but should always be seen in close connection.

## **(ii) The preparation and equipping of the Son by the Father**

C1.2 pushes this causal line of thought a bit further (second γὰρ). This thought corresponds with what was said in C1.1. Here, in C1.2 and C1.3, we find the justification for this complete unity between the activities of the Father and the Son: (i) ὁ...πατὴρ φιλεῖ<sup>973</sup> τὸν υἱὸν and (ii) πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ (Schnackenburg 1971:131). To indicate the order of this objective foundation the love of the Father will stand at the beginning. This is the reason why the Father shows (δείκνυσιν) his works to the Son. It is

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the last day (v 22).

<sup>968</sup> ἐκεῖνος (C1.1.2) emphasizes the ‘separate divine Person’ to point out the contrast with ὁ υἱὸς (C1.1.2). The positive statement in C1.1.2 stands in antithetic parallelism with the negative in C1.1.1 (Barrett 1978:259).

<sup>969</sup> The personal identity that exists between the Father and the Son is stated in several ways: I and the Father are one (10:30); the Father is in me and I in the Father (10:38; cf 14:10f and 17:21ff). In 10:36-38 it is explicitly stated that it is the agent who is one with the sender. The unity between the Father and the Son makes it possible for the world to recognize the Son as the agent of the Father (17:20ff). This oneness is also manifested in the words and deeds of Jesus, which are also said to be the works of the Father. Bultmann’s (1941:190f) point of view that the activities of the Father and the Son are identical is not satisfactory and convincing (Barrett 1978:259).

<sup>970</sup> 1:18; 3:11; 6:46; 8:38; cf 5:30 and 5:19; 3:32; 8:26,40; 15:15.

<sup>971</sup> Van der Watt (1991:111) correctly indicates that such a solution questions the development theories which suggest that there was first a ‘low Christology’, which through external circumstances led to a ‘higher Christology’.

<sup>972</sup> The discussion so far has shown that ‘sending’ is an integral part of the FG’s view of Christ and other theological affirmations in general. ‘Sending’ can be integrated into the total message of the FG by relating it to the vertically oriented dualism. In this context ‘sending’ serves to correlate the world above to the world below. The revelation of the ‘world above’ came through the Son whose authority is in ‘the one who sent’ him. As ‘the one sent’ Jesus reveals the Father, brought with him the heavenly qualities and leads to salvation those who respond. This mission of Jesus is continued through the disciples-Paraclete, both of whom are sent as Jesus was. This ‘sending’ motif in the FG argues against a docetic interpretation and also affirms the Christian teaching about Jesus: that he was, paradoxically, both divine and human (Mercer 1992:462).

<sup>973</sup> The Father’s love for the Son is often discussed in the FG: 3:35; 10:17; 15:9; 17:24,26. In the FG the FE uses ἀγαπᾶν synonymously with φιλεῖ (Barrett 1978:259; Carson 1991:676). See Schnackenburg (1971:131) for a discussion of the different ways in which these two words for love are employed by the FE.

due to this gift that we can state that the works of the Father and the Son are inseparable and interrelated. Since the operation of the Father and the Son is an inseparable whole, Jesus does not act 'of himself', even though he makes himself equal to God (Waldstein 1990:315; also see subsection (d) The revelatory-salvific assignment of the agent).

The FE uses βλέπειν in C1.1.1 and δείκνυσθαι in C1.3 to indicate the communication between the Father and the Son which is perfect and complete in every way. βλέπειν and δείκνυσθαι correspond. αὐτὸς in semi-colon 1.3 marks the fact that the Father is intended as the subject. The use of the undetermined present tense φιλεῖ (C1.2), ποιεῖ (C1.3), δείκνυσθαι (C1.3) indicates 'infiniteness' (cf Lenski 1961:382).

The miracles (ἔργα -- C1.4) that Jesus had performed thus far were great and were performed altogether in union with the Father. But the Jews should be made to realize that these great works are only a beginning. In the days to come the Father will show Jesus μείζονα τούτων δείξει αὐτῷ ἔργα (C1.4) which will reveal him as the Son. The FE uses δείξει (C1.4) in a pregnant sense. It means far more than 'let Jesus see'. δείξει implies that when the time comes (17:1), the Father will execute these works through Jesus (Lenski 1961:382).

μείζονα τούτων δείξει αὐτῷ ἔργα (C1.4)<sup>974</sup> does not simply mean to show what these works are. According to Schnackenburg (1971:131) it includes the handing over of full power to the Son (cf vv 22,26,27). Although the FE stresses the fact that there will be other external works which will be even more spectacular, the true meaning of μείζονα...ἔργα is that they manifest Jesus' true and living power and that they also show Jesus as the one through whom the judgment of God takes place in the case of unbelief (Schnackenburg 1971:132).

Newman & Nida (1980:154; also Morris 1975:314; Lindars 1981:222) correctly interpret it (μείζονα τούτων δείξει αὐτῷ ἔργα), like Schnackenburg, from the immediate context (vv 19-29). In the context μείζονα τούτων (C1.4) has a double reference: (i) the power of the Son to give life and (ii) his right to judge all men.<sup>975</sup> This power is even greater than Jesus' power to heal people (vv 1-9).<sup>976</sup> μείζονα...ἔργα (C1.4) should be understood as the whole revelatory-salvific work of Jesus and comprises present as well as future lifegiving and judgment.<sup>977</sup> In 14:12 Jesus promises to any (faithful) disciple that, in the power of the resurrected Christ, he too should μείζονα τούτων ποιήσει than those who followed Jesus during his public ministry.

When one looks at the second half of this discourse (5:25-30), it becomes evident that verses 26 and 27 form the centre-piece which gives the reason for the comprehensive power to perform the deeds referred to in v 19 (see Barrett 1978:262; Bernard 1969:243):

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<sup>974</sup> Although C1.4 is difficult to understand, it is not acceptable solution to regard it simply as an addition to be put between brackets as Bultmann suggested (1941:189). Cola C1.2-4 build up to a climax in C1.4 as will become clear from the discussion.

<sup>975</sup> Lenski (1961:382) expands the content and meaning of μείζονα τούτων. According to him it refers to 'the raising of the spiritually dead, the final raising of the bodily dead, and the last judgment. Lenski is correct but should also have incorporated present judgment.

<sup>976</sup> Newman & Nida (1980:154) go too far when they interpret μείζονα τούτων in terms of 'more important things' or 'more marvelous things'.

<sup>977</sup> The future tense δείξει (C1.4) indicates the post-resurrectional time and not the end of time.

In v 26 the FE returns to the central theme of the discourse, referring to the complete continuity between the work of the Father and the work of the Son (Barrett 1978:262).<sup>978</sup> In the present context v 26 is of particular importance:

ὥσπερ γὰρ ὁ πατήρ ..... ἔχει ζωὴν ἐν ἑαυτῷ,

οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ

The fundamental principle here is that God, the creator from whom all life flows, ἔχει ζωὴν ἐν ἑαυτῷ.<sup>979</sup> God is eternally living and lifegiving and the Son possesses this life of the Father in its fullness and power (ὥσπερ---οὕτως, as...so) (Schnackenburg 1971:142; see also Bernard 1969:243). It seems paradoxical when the text says τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ: 'as a gift the Son's life depends on the Father; and yet the Son's life is the same creative life, rather than created life, that characterizes the Father (Waldstein 1990:317). ζωὴν ἔχειν ἐν ἑαυτῷ 'involves the power to give out life, or to quicken' (Bernard 1969:243). ἔδωκεν does not refer to a temporal act, but in fact describes the eternal relationship of the Father and the Son (Barrett 1978:262; Carson 1991:257).<sup>980</sup>

Whereas C1.1.1 asserts the complete dependence of the Son on the Father in the sphere of activity, and C1.1.2 his complete equality in that sphere, v 26 moves one step further, to the life of the Son himself, the root of his activities: the *subordination* of the Son to his Father lies in the fact that the Father gives him life; while his equality to the Father is demonstrated by the fact that the Son has the same mode of life, which is 'life in himself' (Waldstein 1990:317). In using the aorist (ἔδωκεν) the FE is not thinking of a specific point in time or even the equipment of the Son for his mission (cf ἡγίασεν 10:36).<sup>981</sup> From the context (πατήρ ἔχει ζωὴν ἐν ἑαυτῷ), as in vv 19 and 20, ἔδωκεν assumes the relationship that exists between the Father and the Son, the λόγος and θεὸς in the beginning (1:1-3) but here refers to the possession of life by the λόγος which made him the light for men (1:4). This denotation is made in relation to his activity as the Son who was sent into the world and thus relates to Jesus' words in 6:57: κἀγὼ ζῶ διὰ τὸν πατέρα (cf Bernard 1969:243). Because the Son has life fully in himself he is the source of life for those who accept him (1:12; cf 7:37ff) (Schnackenburg 1971:142).<sup>982</sup> Bultmann (1941:195) is correct in his interpretation of the difference that exists between the Father and his Son and believers regarding the possession of faith: believers have life 'in him'<sup>983</sup> while the Father and the Son have life 'in themselves'.

<sup>978</sup> Verses 26f repeat (cf v 21f) that the Father has given to the Son (i) to have life in himself and (ii) the authority to judge, which according to Bernard (1969:243) 'are prerogatives of Deity'.

<sup>979</sup> According to the OT it is clear that life derives from the Father (Gen 2:7; Job 10:12; 33:4; Ps 16:11; 66:9; Deut 30:20).

<sup>980</sup> Brown (1971:215) differs by interpreting 'life' here not as the internal life of the Trinity, but rather as 'a creative life-giving power exercised toward men'.

<sup>981</sup> Bernard (1969:243) interprets ἔδωκεν from the perspective of Jesus' earthly ministry to apply it to the Father's gifts to Christ as manifested in the flesh.

<sup>982</sup> Believers have life, but not in the same fullness and power (see 1:16; 7:39; 10:28; 17:21; 20:22), and possess it in union with him (3:15; 6:53; 14:19; 20:31).

<sup>983</sup> 3:16; 20:31; cf 16:33 (ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε). Bultmann (1941:195) points out that just as εἰρήνην is the εἰρήνην of Jesus, so the ζωὴ of the believer is the ζωὴ of Jesus from which the believer lives.

Both sides of this tension, subordination and equality, merge and coincide in v 26: Thus v 26 constitutes a rationale from which this tension can be understood as correlative.<sup>984</sup> The statement in 5:20a, ὁ (γὰρ) πατήρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, constitutes the basis for the interpretation of v 26 (cf Waldstein 1990:318). The complete unity<sup>985</sup> that exists between Father and Son is justified in v 20a by the statement of φιλεῖ. 5:26 goes one step further: the Father ἔχει ζωὴν ἐν ἑαυτῷ and gives this life of his to his Son. This gift is so complete<sup>986</sup> that the Son ζωὴν ἔχει ἐν ἑαυτῷ.<sup>987</sup> Waldstein (1990:318) correctly formulates it as follows: 'As a complete *gift*, the Son's activity and life are subordinate to the Father's; as a *complete* gift they are equal with the Father's.'

Haenchen (1984:254) spells out the significance of Jesus not as having 'life in himself', but his function as an emissary or agent who represents the Father:

'...we are so easily tempted (as are the Jews in the Gospel of John) to see in Jesus someone who seeks his own, who is really a God striding over the earth. That would be blasphemy for the Evangelist: only because Jesus is here solely on behalf of God, because he raises no claim on his own behalf, does he offer an undistorted image of the Father. The Jews claim that he makes himself equal with God. He makes himself of equal rank with God and since there can be only one God, Jesus replaces him. Such misunderstandings appears in many manifestations of Christian piety. But the Evangelist has other ideas. Since Jesus does what he sees the Father doing and only that, believers are able to see the Father in him. It follows that "I and the Father are one" (10:30) and "the Father is greater than I" (14:28). That is the dialectic of Johannine Christology.'

The third aspect coming from the text, although it is part of the equipping of the Son, concerns the authority which the Father gives to the Son. This will now be discussed.

### (c) The sending of the agent<sup>988</sup>

Another agency principle is that of the 'sending of the agent by the sender'. Borgen (1968:141) correctly points out that although we find no scene in the FG of the commissioning of Jesus similar to the commissioning of an agent as is pointed out in the halakhic sources, the commissioning of Jesus is referred to in the following texts: 3:34; 7:16; 8:26,28-29,42; 12:49; 14:24.

Meeks (1986:154) makes an important statement when he says that the DAS 'becomes the cipher for Jesus' unique self-knowledge as well as for his foreignness to the men of this

<sup>984</sup> The logical γὰρ is important. It explains how the Son can possess divine life (ζωὴν) and how it is that the Son can exercise divine judgment and generate resurrected life by his word (cf Carson 1991:256).

<sup>985</sup> The fact that Jesus receives his activity (5:19) and life (5:26) from the Father expresses his seeking, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με (5:30).

<sup>986</sup> This image of the Son in 5:19-30 becomes more transparent when one correlates it with the image of the Father. The construct of the Father's image breaks new ground in comparison with the traditional Jewish image of God. It grants the Son a divine status and also 'breaks new ground by conceiving the Father in radical relational terms "toward the Son," i.e., by conceiving him in terms of love in which he gives to the Son all his own activities and, more radically, his own life, "life in himself"' (Waldstein 1990:318).

<sup>987</sup> Cf 'All that belongs to the Father is mine' (16:15) and 'All I have is yours, and all you have is mine' (17:10).

<sup>988</sup> The halakhic source in which this principle is reflected is Baba Qamma 70a as quoted by Borgen (1968:141).

world'. Jesus' testimony is true (ἀληθής ἐστὶν ἡ μαρτυρία μου), because Jesus alone οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω (8:14). In 3:8 the FE lays the groundwork for this statement when he introduces this motif. There he says to Nicodemus that except for both the Spirit and the one born of the Spirit (γεννηθῆ ἄνωθεν/τις γεννηθῆ ἐξ ὕδατος καὶ πνεύματος -- 3:3,5) οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει. Even the Jerusalemites at the Feast of Tabernacles think they know where Jesus is from; his Galilean origin eliminates him from being the Christ or a Prophet (7:40-42). They even think οἶδαμεν πόθεν ἐστίν. This should imply that Jesus cannot be ὁ Χριστὸς--ὅταν ἔρχεται οὐδεὶς γινώσκει πόθεν ἐστίν (7:27). In the consecutive two verses of the dialogue it becomes clear to the reader that the Jews do not really know where Jesus is from (7:28,29), and later in the FG the FE shows the Jews reversing the basis for their rejection, admitting that they do not know where Jesus is from (ἡμεῖς οἶδαμεν ὅτι Μωϋσεὶ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν -- 9:29). Even Pilate asks Jesus at his trial Πόθεν εἶ σύ, but receives no answer from Jesus (19:9). The descent and ascent of Jesus thus become both the key to his identity and identification and the fundamental content of his esoteric knowledge. This distinguishes him, who is from 'heaven', from the men who belong to 'this world' (cf Meeks 1986:154).

### (1) ἀποστέλλω and πέμπειν

The FG uses two terms in particular to indicate the character of Jesus' mission, namely ἀποστέλλειν and πέμπειν.

#### (i) A comparison showing how the terms<sup>989</sup> ἀποστέλλειν and πέμπειν<sup>990</sup> were used to indicate Jesus' mission<sup>991</sup>

#### Different opinions

Scholars differ regarding the ways in which these two verbs were used in the FG.<sup>992</sup> Some view these words as having different meanings,<sup>993</sup> while more recently they have been interpreted as meaning the same.<sup>994</sup>

<sup>989</sup> See Josef Kuhl (1967:53ff); cf also Louw & Nida et al (1988:188ff).

<sup>990</sup> **Related terms:** ἔρχεσθαι (1:9,11; 7:28f; 8:42 / 3:31 / 13:1; 14:3,18; 16:7,13; 17:1 / 20:19,24,26 / 4:25; 11:27; 12:13 / 2:4; 4:47; 6:37; 8:42); ἐξέρχεσθαι (8:42; 13:3; 16:27,28,30; 17:8); καταβαίνειν (3:13; 6:33,38,41,42,50,51,58); σὰρξ ἐγένετο (1:14; 1:30 by implication); ἐσκήνωσεν ἐν ἡμῖν (1:14).

**Terms with related meanings:** ἀγιάζειν (10:36; 17:17,19); διδόναι (3:16,34; 5:26; 6:37; 12:49; 13:3; 14:16); σφραγίζειν (3:33; 6:27); ἐντέλλεσθαι (14:31; 15:14,17).

**Prepositions used in 'sending'-context:** ἀπό (3:2; 6:38; 7:18,28; 8:42; 13:3; 16:30); ἐκ(ε) (3:31; 12:49); παρά (7:27; 17:8); εἰς (1:11; 9:39).

**Verbs in relation to the ascent of the one sent:** ὑπάγειν (7:33; 8:14; 13:3,33,36; 14:4,5,28; 16:5,10,17); πορεύεσθαι (7:35; 14:2,3, 12,28; 16:7,28); ἀφιέναι (16:28); ἀναβαίνειν (3:13; 6:62; 20:17); μεταβαίνειν (13:1); ἀπέρχεσθαι (16:7).

<sup>991</sup> Numerous scholars state that the 'sending' motif is one of the major themes in the FG (Bultmann 1950:187f; Haenchen 1963; Kuhl 1967:1; Borgen 1968; Nicholson 1983:21; Culpepper 1983:113; Okure 1988:1; Mercer 1990, 1992; Waldstein 1990:311; cf also Knilka 1994:255), but only a few discuss it further. See Okure (1988:1) for references about other scholars who regard the 'sending' motif as a leitmotif or foundation theme of the FG.

<sup>992</sup> See the paradigmatic and syntagmatic analysis two pages further for text references. Bultmann (1941:186) points out that there are about six variations of the use of the 'two titles'.

<sup>993</sup> Westcott (1890:298); Rengstorff (1933:397ff); Tarelli (1946:175); Bultmann (1951:248,510); Mercer (1990:619ff). Others who perceive a slight distinction in some places are Codet (1886), Lenski (1961:42).

<sup>994</sup> Bernard (1928); Howard (1952); Brown (1966); Lindars (1972); Hendriksen (1976); Barrett (1978); Haenchen (1984); Louw (1986:5ff); Von Eiken & Lindner (1975). None of these scholars discuss this issue

Westcott (1890:298) is of the opinion that these two verbs are used (i) with distinct meanings: on the one hand ἀποστέλλειν conforms with the notion of 'dispatch' and 'envoy' and includes additionally notions of a special commission and a delegated authority in the person sent. On the other hand, πέμπειν indicates the immediate relation of the sender to the one sent. (ii) Westcott also points out that the verbs can be distinguished grammatically: ἀποστέλλειν is used in finite tenses and πέμπειν is more commonly used in participle forms. (iii) Finally, Westcott distinguishes between the use of the perfect and aorist forms: the perfect is used to indicate a mission which continues in its present effects, and the aorist to focus on the one specific act of sending.

Tarelli (1946:175), in agreement with the more recent point of view, says that the employment of these two verbs does not govern its meaning. He is correct when he states that the two verbs ἀποστέλλειν and πέμπειν are to be distinguished on the basis of their grammatical form: ἀποστέλλειν occurs in the aorist indicative active (21 times), the perfect indicative active (3 times) and as a perfect participle passive (3 times); πέμπειν occurs in the aorist participle active (27 times), the present indicative active (once) and future indicative active (4 times). Tarelli's conclusion is that the FG's use of these verbs relies not on a difference in their meaning, but rather on the preference for each verb in certain grammatical forms. Although Tarelli's suggestion is a good lead to follow<sup>995</sup> it is certainly more important in the determination of the use and meaning of these two verbs, that the different syntagmatic contexts in which they are used be examined.<sup>996</sup>

Although Bultmann (1941) does not discuss or refer to 'sending' as a theme in the FG it does seem, in his commentary on these two verbs, that he differentiates between them. According to him (p 186) Jesus uses ὁ πέμψας με (πατήρ) about 17 times in referring to God. Bultmann (p 390), on the other hand, views ἀποστέλλειν as being primarily the commission for a task.

Rengstorf's article in TDNT was the first sustained research done, but today a revision is needed. Rengstorf (1933:403f) says that in general, in the NT, πέμπειν is used to emphasize sending as such, whereas ἀποστέλλειν is based on the commission linked with it. He explains that in the FG Jesus uses ἀποστέλλειν to ground Jesus' authority in that of his Father as the one who is responsible for his words and works. On the other hand Jesus uses the formula ὁ πέμψας με (πατήρ) to affirm the participation of the Father in the work of his Son in the *actio* of his sending.<sup>997</sup>

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in any depth.

<sup>995</sup> It is true that grammatical forms provides ways of expressing particular meanings. The grammatical form chosen suggests a deeper motivation behind the verb choice (Mercer 1990:620).

<sup>996</sup> The lexical meaning of a word not only constitutes its meaning, but also its contextual usage.

<sup>997</sup> Rengstorf's (1933) point of view is not sufficient inductive. There is enough evidence to contradict his point of view. Both 'sending' terms stresses the authority of the Father who sent Jesus. In the case of ἀποστέλλειν 'Jesus speaks the words of God' (3:34); he performs 'the very work that the Father has given him' (5:36); he was set apart by his Father as his very own and sent into the world (10:36). In the case of πέμπειν Jesus wishes 'to do the will of him who sent me' (6:38; 4:34; cf 5:30); he is commanded by the Father regarding 'what to say and how to say it' (12:49,50; cf 7:16); to perform the work of the Father who sent him (9:4). Even the sending of the disciples and the Paraclete is based on the authority centered in the Father. The disciples, as seen in 6:59; 17:18, which use ἀποστέλλειν and 20:31 which uses πέμπειν, are sent forth as (καθώς) the Father sent Jesus.

Mercer wrote two valuable articles (1990; 1992) about 'sending' in the FG. In the one (1990:619-624) he tries to reverse the recent scholarly trend along the lines suggested in the previous century by Westcott. Like Rengstorff (1933:397ff) he distinguishes between ἀποστέλλειν and πέμπειν and believes that the issue is not authority, but rather 'the idea of a special commission'.

The scholars who support this difference in meaning and usage of ἀποστέλλειν and πέμπειν in the FG agree that the FE uses these two verbs differently. The dilemma is the diverse points of view concerning the differentiation between these two verbs. Because of this lack of uniformity, it is necessary to examine the usage of these two words in the FG.

## (ii) A paradigmatic and syntagmatic analysis of ἀποστέλλειν & πέμπειν

### A Paradigmatic analysis

#### ἀποστέλλειν

- ἀπεσταλμένος (1:6; 3:28)
- ἀπεσταλμένοι (1:24)
- ἀπεστάλκατε (5:33)
- ἀπέσταλκέν (5:36; 20:21)
- ἀπέστειλεν (3:17; 3:34; 5:38; 6:29,57; 7:29; 8:42; 10:36; 18:24)
- ἀπέστειλας (11:42; 17:3,8,18,21,23,25)
- ἀπέστειλα (17:18; 4:38)
- ἀπέστειλαν (1:19; 7:32; 11:3)

#### πέμπειν

- ὁ πέμψας με (πατήρ) (1:33; 5:37; 6:44; 7:28; 8:16,18,26,29; 12:49)
- τὸν πέμψαντά με (7:33; 12:44,45; 13:20; 15:21; 16:5)
- θέλημα τοῦ πέμψαντός με (4:34; 5:30; 6:38,39)
- τὸν πατέρα τὸν πέμψαντα αὐτόν (5:23)
- τῷ πέμψαντί με (5:24)
- τοῦ πέμψαντός με (πατρός) (7:16; 9:4; 14:24)
- τοῦ πέμψαντός αὐτόν (7:18; 13:16)
- ἄν τινα πέμψω (13:20)
- ὁ (Spirit) πέμψει ὁ πατήρ (14:26)
- τοῖς πέμψασιν ἡμᾶς (1:22)
- ὃν (Spirit) ἐγὼ μέμψω ὑμῖν (15:26)
- πέμψω αὐτόν (HS) πρὸς ὑμᾶς (16:7)
- καγὼ πέμψω ὑμᾶς (20:21)

In most instances where these two terms are used, God<sup>998</sup> is the sender<sup>999</sup> and in most of these instances where ἀποστέλλειν is used reference is made to a special commission bound up with the act of sending.<sup>1000</sup> πέμπειν is normally found in the stylized form of ὁ

<sup>998</sup> The FE refers to 'You' 7 times, 3 times to 'God', 4 times to 'Father', and 3 times to 'He'.

<sup>999</sup> In the case of ἀποστέλλειν: 1:6; 3:17,28,34; 5:36,38; 6:29,57; 7:29; 8:42; 10:36; 11:42; 17:3,8,18a,21,23,25; 20:21. Other senders: 1:19,24; 4:38; 5:33; 7:32; 11:3; 17:18b; 18:24.

In the case of πέμπειν: 1:33; 4:34; 5:23,24,30,37; 6:38,39,44; 7:16,18,28,33; 8:16,18,26,29; 9:4; 12:44,45,49; 13:20b; 14:24,26; 15:21; 16:5. Others senders: 1:22; 13:16,20a; 15:26; 16:7; 20:21b.

<sup>1000</sup> The delegation was sent to:

- ask questions (1:19; cf 5:33), and
- provide an answer (1:22).

πέμψας με (πατήρ) or a variation of it and is primarily used to identify the sender.<sup>1001</sup> Here the focus is on the 'one who sends' while in ἀποστέλλειν it is on the 'one being sent' in order to accomplish a task. Mostly it is Jesus who has to accomplish this special commission.

Thus, from the above texts it seems clear that πέμπειν 'God sends'<sup>1002</sup> is an important emphasis in the Johannine 'sending' theme.<sup>1003</sup> Grammatically all the texts that relate to God as object occur in the aorist participle active mode. This form of the verb indicates that the subject, in this case God, performed the act of sending in a particular time in the past. The futurum indicative active mode is used four times, three instances concern the prediction of the coming of the Paraclete (14:26; 15:26; 16:7) and the fourth the prognosis that he who receives anyone sent by Jesus will receive Jesus himself and subsequently will also receive the Father (13:20). The only text that occurs in the praesens indicative active is the important missionary command in 20:21b.<sup>1004</sup>

In 7:28 and 8:42 God's initiative in the 'sending'<sup>1005</sup> act is clearly emphasized over that of Jesus. As opposed to coming ἀπ' ἐμαυτοῦ, Jesus declares that 'he (the Father) sent me'

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Temple guards were sent to capture Jesus (7:32).

A messenger sent to carry a message (11:3)

Jesus sent bound to Caiaphas to stand trial (18:24)

God sent the Baptist to witness: 1:6; cf 3:28).

God sent Jesus Christ to

- save the world (3:17; cf 17:18 and 20:21), and
- utter the words of God (3:34).

The sending of Jesus is connected with the following:

- 'to believe in him whom he has sent' (5:38; 6:29; 11:42; 17:8,21,23; cf 17:25).
- life (6:57; 17:3).
- that he did not come on his own accord (8:42; 10:36).

Jesus sends disciples to reap (4:38).

<sup>1001</sup> These texts, related to πέμπειν, can be categorized into the following three groups:

- the attitude and acknowledgement of the Son towards God:  
4:34; 5:30; 6:38; 7:16,18,28,33; 8:16,26,29; 9:4; 12:44,45,49; 14:24; 16:5,
- the behaviour and experience of people towards God: 5:23,24; 13:20; 15:21,
- the nature of God's participation in the work of Christ: 6:39,44; 8:16,26,29.

<sup>1002</sup> The texts which relate to the 'Father who sent' can be sub-divided into those which characterize

- 'the nature of his participation' (6:39,44; 8:16,26,29);
- 'the behaviour of people towards God' (5:23,24; 13:20; 15:21); and
- 'the attitude of the Son towards the God' (4:34; 5:30; 6:38; 7:16,18,28,33; 8:16,26,29; 9:4; 12:44,45,49; 14:24;16:5.

<sup>1003</sup> Culpepper (1983:113) correctly declares that the predominant characteristic of God in the FG is that he sent Jesus.

<sup>1004</sup> The similarity between 17:18 and 20:21 is significant. Whereas the aorist tense is used in both cases in 17:18 (ἀπέστειλας) the perfect (ἀπέσταλκέν) and praesens (πέμπω) are used in the case of 20:21. The praesens and perfect tenses may have been used here -- since it was near the end of the Gospel -- to stress the permanence of the effects of Christ's mission (Westcott 1890:294) and the continuation of it by the disciples.

<sup>1005</sup> When the verb ἀποστέλλειν is used, sometimes ὁ θεός is found explicitly (in 3:17,34) and by implication in (8:42; cf 6:29); πατήρ is found in 5:36; 6:57; 10:36; 20:21; from the context in 5:38 (cf 6:29; 7:29) and in prayer in 11:42; 17:3,8,18,21,23,25.

(Jesus).<sup>1006</sup> In 11:42, 17:8 and 17:21 the emphasis is on the need to believe that God is the sender of Jesus; the same idea is expressed as 'knowing' in 17:23 and 25 (Mercer 1990:621).

In the case of ἀποστέλλειν two verb forms are used which are not used in connection with πέμπειν. The *perfectum participle passive* form is used in the references concerning the sending of the Baptist by God (1:6) and his denial before his own disciples in 3:28 of the suggestion that he was the Christ. It is also used to refer to the mission of the Pharisees sent by the Sanherin (1:24). The three *perfect indicative active* forms were used in two references by Jesus (i) to refer to the Baptist to whom a delegation was sent and to which he has borne witness to the truth (5:33), and (ii) that the works Jesus performed bear witness that he was sent by the Father (5:36). (iii) The third is the important missionary text with which Jesus sends his disciples into the world (20:21). The rest of the texts in the aorist indicative active concern the performance of a specific commission.

### A syntagmatic analysis of ἀποστέλλειν

Where ἀποστέλλειν is used in the FG, a purpose<sup>1007</sup> for the sending is frequently implied;<sup>1008</sup> in some instances a special commission is explicitly given. The following discussions serve as motivation for this statement:

#### (i) The mission of the Baptist (1:6; 3:28)

\* Verse 1:6: Preceding Jesus, John the Baptist had been sent (ἀπεσταλμένος -- perfect participle passive) by (or commissioned by) God to perform a special task. Two ἵνα clauses are used to express this mission of the Baptist. The purpose for which he had been commissioned is mentioned in vv 7 and 8. His immediate purpose was to 'bear witness to the light', while his ultimate purpose was 'that all might believe through him' (Mercer 1990:621; Hendriksen 1976:75).<sup>1009</sup>

\* Verse 3:28: This verse links up with 1:31, 33<sup>1010</sup> where the purpose of ἀποστέλλειν is to reveal. There it is written that the Baptist was sent 'to baptise with water' so 'that he (Jesus) might be revealed to Israel' (1:31). Here again the immediate purpose was 'to baptise with water' and the ultimate purpose was 'to reveal Jesus'.<sup>1011</sup>

#### (ii) The mission of the delegation (1:19,24; 5:33; 7:32)

In these sendings a special commission can also be seen as being bound up in the act (Mercer 1990:622). In 1:19 priests and Levites, and in 1:24 Pharisees<sup>1012</sup> are sent to question the Baptist. Verse 5:33 is a reference made by Jesus to these events in 1:19 and

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<sup>1006</sup> Cf Kuhl (1967:58ff), Barrett (1978:348) and Dodd (1980:259f) in connection with the way they relate the sending of Jesus to the major theme of his coming into the world (Mercer 1990:621 Fn 12).

<sup>1007</sup> According to Hendriksen (1976:46) 'the idea of purpose is predominant in this Gospel: 3:17, 5:36'.

<sup>1008</sup> The nature of the sending act includes the possibility of a commission being immersed in the dispatching of the disciples (Mercer 1990:621).

<sup>1009</sup> Hendriksen (1976) provides an elucidating discussion of the ἵνα clauses in the FG.

<sup>1010</sup> Although the FE here uses ἀποστέλλειν, which links up with 3:28 where πέμπειν is used, πέμπειν is used in connection with God to describe him as the one who sends (this use of πέμπειν is in line with the other usages of it in the FG).

<sup>1011</sup> Again an ἵνα clause is used to express this purpose (see Hendriksen 1976:48).

<sup>1012</sup> For the controversy about this text see the more detailed discussion of the sending and witnessing of the Baptist (1:19-36).

1:24. In 7:32 officers are sent *to arrest* Jesus. In all these cases the sending was to accomplish a special mission.<sup>1013</sup>

(iii) *The mission of a messenger (11:3)*

The sisters of Lazarus despatch a messenger to Jesus *with a message* concerning the condition of their brother. Although no ἵνα clause is used here, the purpose for the sending is clear. They are asking Jesus to help them (Barrett 1978:390).<sup>1014</sup>

(iv) *The mission of the disciples (4:38)*<sup>1015</sup>

Here the disciples are sent on a special mission to gather in the harvest (Barrett 1978:243). The purpose of their mission is embedded in the infinitive (θερίζειν) form.<sup>1016</sup>

(v) *The mission of Jesus (3:17)*<sup>1017</sup>

1 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον  
ἵνα κρίνη τὸν κόσμον,  
2 ἀλλ'.. ἵνα σωθῆ ὁ ... κόσμος δι' αὐτοῦ.

The theme of the mission of the Son is common enough in the FG (Carson 1991:206; Barrett 1978:216).<sup>1018</sup> In this verse (3:17) the FE tries not to stress the theological

<sup>1013</sup> In the cases of 1:19 and 7:32 ἵνα is used to express the purpose (see Hendriksen 1976:47,49). Although ἵνα does not appear in the other two verses (1:24 and 5:32) it must be remembered that 5:32 is only a reference to 1:19, while in the case of 1:24 the purpose for them being sent is to be found in the next verse (1:25).

<sup>1014</sup> See Hendriksen (1976:139) for a detailed discussion on the purpose of this sending.

<sup>1015</sup> The other texts that refer to instances where the disciples were also directly sent by Jesus will be discussed in another context.

<sup>1016</sup> The Paraclete, too, will be commissioned to bring to remembrance the teaching of Jesus (14:26), bear witness to Jesus (15:26), and convict the world of sin and righteousness (16:7). In all three texts πέμπειν is used.

<sup>1017</sup> Judging from the paradigmatic analysis of ἀποστέλλειν, 3:17 is probably the most important text. In this text ἀποστέλλειν is used to describe the purpose of Jesus' mission. Therefore only this text will be used in our present discussion. In 3:34 the FE refers to Jesus' mission as ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ρήματα τοῦ θεοῦ λαλεῖ and in 6:57; 7:29; 8:42; 10:36 the FE refers to the Father as the one who sent Jesus. An important fact is that in 5:38; 6:29; 11:42; 17:3,8,21,24,25 the mission of Jesus is joined with 'to believe that Jesus is sent' and in 17:18 and 20:21 Jesus links the mission of his disciples into the world with his own mission.

<sup>1018</sup> Dodd (1980:254-262) points out that the status and function of the Son as the delegated representative of God recalls the language of the OT prophets. He is of the opinion that certain peculiarities, such as the complete and uninterrupted dependence of the Son on the Father, and the dualism between higher and lower spheres, suggest that this aspect of the earthly and human career of Jesus *is a projection of the eternal relation of the Son and the Father upon the field of time*. Although this interpretation of Dodd does not take seriously the idea of the Son being commissioned and sent, it correctly indicates the important aspect of 'the projection of the eternal relationship of the Son and the Father upon earth for it constitutes discipleship, the continuation of the mission of Jesus through his disciples. Bultmann (1941:187ff) correctly places the commissioning and sending of the Son in the very center of the message of the FG. He also finds certain points of contact between the ideas of the FG and the prophets of the OT. But Bultmann considers the FG to go beyond the thought of a prophet. This is a valid point made by Bultmann, but that the FE interprets gnostic mythology about divine and pre-existent agents is not acceptable. Harvey correctly states that the Father-Son terminology in the FG is illumined by the agent model (Harvey 1987:241).

relationship between the Father and the Son which is implied by the process of sending.<sup>1019</sup> The purpose of the mission (Barrett 1978:216) has 'already been articulated' in v 16. God's purpose in sending<sup>1020</sup> his Son *into the world* (...) was not *to condemn the world, but to save the world through him* (cf 12:47)<sup>1021</sup> (Carson 1991:206). According to Schnackenburg (1965:425; see also Morris 1975:232) this was the only purpose in the sending of the Son of God.

Two chapters further, in 5:27, the FE declares that Jesus as the Son of Man has authority to judge (καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν). κρίσιν (C1) is used here (cf 12:47) in the sense of 'to condemn' (Morris 1975:231; Barrett 1978:216; Carson 1991:206).<sup>1022</sup> In the antithesis between C1 and C2 we see salvation as necessarily implying judgment.<sup>1023</sup> Whereas salvation is for all who believe, judgment is for all who do not. According to the FE God has entrusted all judgment to Christ (5:22,27). He speaks of Christ as judging (5:30; 8:16,26) or not judging (8:15; cf v 16; 12:47), and of the word of Jesus as judging men (12:48). Jesus' judgment is just (5:30) and true (8:16). How men fare in the judgment depends on their relationship with Jesus (5:24; 3:19). When Jesus approaches his crucifixion he can speak of the world as judged (12:31) and of Satan also as judged (12:31; 16:11). According to Morris the FE views the entire judgment doctrine 'as radically modified in the light of the Incarnation'. The life and death of Jesus certainly have their effects on the judgment.

Although the FG speaks of a final judgment on the last day (5:27ff; 12:48), his primary thought here is that the ministry of Jesus (as also later in the ministry of the Paraclete -- 16:8,11) had the effect of judgment (cf Bultmann 1941:111; Brown 1971:147; Morris 1975:231). Those who believe in Jesus, 'who came to the light', 'who accepted him' (1:12) escape judgment (condemnation), while those who do not believe in Jesus sentence themselves. According to Barrett (1978:217) the process of judgment is 'an inseparable concomitant of salvation'. The parallel here (cf 10:9; 11:12; 12:27) indicates that σώζειν is substantially equivalent to ζωὴ αἰώνιος (Barrett 1978:217; Lenski 1961:267).<sup>1024</sup> In his combination of the negative and the positive 'Jesus throws into bold relief the great purpose of God's love and at the same time intensifies the call to faith for Nicodemus' (Lenski 1961:267).

<sup>1019</sup> Mercer (1990:621) focuses the attention on the fact that the mission of Jesus is not often as clearly expressed in relation to his 'sending' as in 3:17. Although, according to Mercer, the mission of Jesus is integral to the FG, it is no less than reasonable to see it implied in each reference to his being sent. Chapter 6:39 is, for example, one instance where 'sending' and 'mission' are closely connected. See also 1:9,12,18,29 etc.

<sup>1020</sup> ἀπέστειλεν in 3:17 is parallel to ἔδωκεν in 3:16 (Brown 1971:134; Barrett 1978:216). In 14:16,26 the same pair is used when reference is made to the Paraclete.

<sup>1021</sup> In general it may be concluded that according to the FG, the mission of Jesus is to reveal (3:34) the Father and to give life to the world (3:17) (Mercer 1990:621).

<sup>1022</sup> In 9:39 the FE informs us that Jesus came into the world 'for judgment'.

<sup>1023</sup> οὐ...ἄλλ' forms the strongest kind of an antithesis. Even the two ἴνα particles and the verbs (κρίνειν and σώζειν) support the antithesis which is emphasized by moving the verbs forward. By the repetition of κόσμος (3 times) the FE heightens the effect of the paradox (Lenski 1961:266).

<sup>1024</sup> Thus whoever believes in Jesus experiences new birth (3:3,5), has eternal life (3:15,16), is saved (17). The alternative is to perish (cf 10:28), to lose one's life (12:25), to be doomed to destruction (17:12).

The phrase ἵνα<sup>1025</sup> σωθῆ ὁ κόσμος δι' αὐτοῦ stresses the universal salvific will of God (Schnackenburg 1965:426). δι' αὐτοῦ at the end of C2 attributes the salvational act ultimately to the Father (Morris 1975:232). Even the passive form ἵνα σωθῆ (C2) involves God as the agent while δι' αὐτοῦ shows that God will use a Mediator which will be his own Son. διὰ is here used instrumentally regarding mediation (Lenski 1961:266).

### Conclusion

It is clear that the Father/Son relationship is presented within a missiological perspective. The Father is characterized as 'the one who sent' (πέμπειν), while the Son is characterized as the one 'who was sent' (ἀποστέλλειν) with a mission. The characteristics of such a mission are closely related to the halakhic principles of agency.<sup>1026</sup>

From this evidence it seems clear that the FE distinguishes between these two verbs. ἀποστέλλειν is used as opposed to πέμπειν where the former usually involves the commissioning with a specific task.<sup>1027</sup> Because πέμπειν relates to the position of the Father, it is concerned with the 'fact of sending'.<sup>1028</sup> In 27 of the 33 occurrences in the FG it identifies the person(s). Thus this verb is predominantly used to identify the sender(s).<sup>1029</sup> One could say that the phrase "ὁ πέμψας με (πατήρ)" is used as a descriptive title for God. In the texts where God is the sender, the focus is not on the special commission from God, but rather on the character of God who is identified in terms of his sending (cf Mercer 1990:623). Thus sending is not the main emphasis in the texts where the Father is mentioned as the sender. Where πέμπειν is used by Jesus in 20:21 it seems to be the actual sending act. Jesus does not theologize anymore (as in 17:18 using ἀποστέλλειν). The historical reality of continuing the mission of Jesus has arrived. To this they are now called to perform. The Father's sending of Jesus serves as the basis of Jesus' sending of the disciples (Kuhl 1967:145; Brown 1975:1036).

<sup>1025</sup> The ἵνα clause is used twice here (first with the negative and then with the positive statement).

<sup>1026</sup> It seems as if Théo Preiss (1954:9-31) was one of the first to draw the attention to certain similarities between the FG and the halakah concerning the mission. Some years later Barrett (1958:216, 474) supported him. The importance of judicial ideas in the FG was later stressed by Borgen (1968:37ff; cf also Dahl 1962:137ff).

<sup>1027</sup> The other texts where ἀποστέλλειν is used, but outside the semantic field of a 'special commission', contribute to the content of this special mission of Jesus. Some texts relate to the *revelation of God* (3:34; 5:36; 10:36?) while others relate to the *salvation of people* (5:38; 6:29,57; 11:42; 17:3,8,21,23,25).

<sup>1028</sup> Rengstorff (1933:398f) shows that in Hellenistic Greek ἀποστέλλειν involves sending with a commission which links not only the sender and recipient, but also unites with the sender, either the person or the object sent. Thus ἀποστέλλειν carries with it the significance 'that the sending implies a commission bound up with the person of the one who is sent.' πέμπειν differs significantly, according to Rengstorff. Here it concerns 'the sending as such, i.e., the fact of sending, as in the transmission of an object or commission, or the sending of a man.' In the LXX and Judaism ἀποστέλλειν is used in a technical sense for the sending of a messenger with a special task. Here, differing from its usage in Hellenistic Greek, and in synchronization with the usage of πέμπειν in Hellenistic Greek, 'the emphasis rests on the fact of sending in conjunction with the one who sends, not on the one who is sent.' Because πέμπειν does not occur often (Von Eiken & Lindner 1975:128) it will not receive attention here.

<sup>1029</sup> In not a single case ἀποστέλλειν is not used in this manner in a single case (Mercer 1990:622). In the majority of texts where πέμπειν is used the Father is the sender and Jesus the one who is sent.

## (2) Love as leitmotive<sup>1030</sup>

An important question to be asked is: what was the *leitmotive* of the mission of Jesus? The FE very clearly states that it was the love of God (3:16), or the mutual love between the Father and Son<sup>1031</sup> that resulted in their desire to unite the Cosmos with them (cf 14:23). The most comprehensive answer is found in 3:16:

8.3.7 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον,  
 8.3.7.1 ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν,  
 8.3.7.1.1 ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται  
 ἀλλ' ἔχη ζωὴν αἰώνιον.

This verse begins with γὰρ, which refers to the lifting up of the Son of Man in the previous verse. As Οὕτως implies ὥστε, which again implies ἵνα, so does ἠγάπησεν<sup>1032</sup> imply ἔδωκεν, which further implies ζωὴν αἰώνιον.

Οὕτως ..... ἠγάπησεν ———  
 ——— ὥστε ..... ἔδωκεν ———  
 ——— ἵνα ..... ζωὴν αἰώνιον

From this analysis it is clear that God's love (ἠγάπησεν) is the motive behind the 'giving' of his τὸν υἱὸν τὸν μονογενῆ (Carson 1991:204),<sup>1033</sup> that the 'sending' (ἔδωκεν) is the consequence (ὥστε) of God's love (Barrett 1978:215), and the redemption of τὸν κόσμον the objective (ἵνα) (Schnackenburg 1965:425; Carson 1991:206). It is atypical for the FE to speak of the love of God for the world. Carson (1991:205) pointed out that from the OT it is clear that the Jews were familiar with the truth that God loved Israel. The FE here uses τὸν κόσμον (C8.3.7) to signify that no nation or person is excluded. God offers his love and the Redeemer to all men.

The verb ἠγάπησεν is emphatically used because it is placed ahead of the subject. Therefore we do not read 'For God so loved the world...' but rather 'For God so *loved* the world'. Jesus uses the aorist because the manifestation of God's love is an accomplished fact. Lenski (1961:260) calls it an aorist constative because it stretches back into eternity.<sup>1034</sup>

Although scholars differ<sup>1035</sup> about the interpretation of the adverb Οὕτως (in the indicative)

<sup>1030</sup> Because this text has already been discussed in the Descent-Ascent Schema we will only briefly concentrate on the aspect of God's love.

<sup>1031</sup> This love of the Father for the Son (3:35a; 5:20; cf 17:24) is seen in the revelatory power of the Son and his participation in the works of the Father (3:35b; 5:20b-23) (Schnackenburg 1971:153).

<sup>1032</sup> The FE points out that God has manifested his love (cf 1 Jn 4:9) in a historical act (ἠγάπησεν). This act comprises the mission of the Son and his delivery to death, which are immovable from history. This is also indicated by the unusual indicative after ὥστε (Blass-Debrunner 1974:198 para 391,2).

<sup>1033</sup> Barrett (1978:215) points out that the FE 'develops the conception of love as the nature of God himself and as the means by which the divine life, the relationship between the Father and the Son, is perpetuated and demonstrated within the community (13:35).'

<sup>1034</sup> God's love culminates not, as Lenski interprets it, in Bethlehem, but in the crucifixion of his Son.

<sup>1035</sup> Schnackenburg (1965:423) says that God's plan of salvation stems ultimately from God's *incomprehensible love* for the 'world' which refers to the intensity or extent of love (see also Carson 1991:204).

it has a function and meaning indicating both the *manner* and *degree* of God's love for the world (Lenski 1961:259). It relates to τὸν υἱὸν τὸν μονογενῆ (C8.3.7.1) to indicate the degree of God's love,<sup>1036</sup> while its connection with ἔδωκεν (also C8.3.7.1) refers to the nature of God's love.<sup>1037</sup> This salvation is then realized in the sending<sup>1038</sup> of his υἱὸν τὸν μονογενῆ who has to go via the cross into glory. The use of this construction, according to Brown (1975:134), is to stress the reality of the result. For the believer the love of God becomes effective while for the unbeliever it turns into judgment.

The characteristics of this love<sup>1039</sup> comprise: (i) an act aspect, (ii) a quantity aspect, and (iii) a quality aspect.

τὸν υἱὸν τὸν μονογενῆ ἔδωκεν ..... act aspect  
τὸν υἱὸν τὸν μονογενῆ<sup>1040</sup> ἔδωκεν..... quantity/quality aspect  
τὸν υἱὸν τὸν μονογενῆ ἔδωκεν ..... quality/quantity aspect

When one looks at this text, most of the essential aspects of the revelatory-salvific work of Jesus come to the fore: his mission into the world, his revealing activity in the world,<sup>1041</sup> and finally his way into glory and his saving work as the glorified one. These three aspects characterizing love will now be discussed.

#### ἔδωκεν -- action aspect

In the FG God is characterized as the Giver, giving out sheer love. Through his giving<sup>1042</sup> he reveals his desire to save<sup>1043</sup> and his great all-embracing love for humanity in need for redemption (Schnackenburg 1971:154f). So the mission of the Son was the consequence of the love of the Father; hence also the revelation of this love.

The FE uses the compound verb which he also used when he referred to Judas's betrayal.<sup>1044</sup> ἔδωκεν is primarily intended to indicate the sending of the Son into the world

Newman & Nida (1980:89) prefer to interpret it as the way in which God shows his love for the world.

<sup>1036</sup> τὸν υἱὸν τὸν μονογενῆ underlines the uniqueness of the relation of the Son to the Father. υἱὸν is used of Jesus only in the FG.

<sup>1037</sup> According to Brown (1971:133) the use of the aorist (ἠγάπησεν -- C8.3.7) implies the supreme act of love.

<sup>1038</sup> This is the only time that ἔδωκεν (C8.3.7.1) is used in such a context in the FG. Elsewhere the FE uses ἀποστέλλειν as it is used in the next verse.

<sup>1039</sup> Here, for the first time in the FG, the FE uses ἠγάπησεν (C8.3.7) which will later occur frequently in the LD (chs 13-17). ἀγαπᾶν is used altogether 37 times in the FG, of which 25 instances occur in 13-17; ἀγάπη is used 7 times of which 6 instances occur in 13-17.

<sup>1040</sup> μονογενῆ also conveys a quality distinction and the singular υἱὸν a quantity aspect.

<sup>1041</sup> Also by implication his performing of works and 'signs', which manifest his life-giving power.

<sup>1042</sup> There is a strange formulation, ἐντολὴν διδόναι, which is used in the FG to indicate the entire mission of the Son which he received from the Father (12:49,50; 14:31; cf 10:18; 15:10). This includes the passion and death of Jesus (10:18).

<sup>1043</sup> The FE puts the negative possibility first (μὴ ἀπόληται -- C8.3.7.1.1) to emphasize the positive statement of salvation (Lindars 1981:159). This is a repetition from the preceding verse. These two alternatives are presented by the FE in terms of two opposites; no middle position is possible.

<sup>1044</sup> 6:64,71; 12:4; 13:2,11,21; 18:2,5; 21:20; in a technical legal sense 18:30,35,36; 19:11,16.

(cf v 17),<sup>1045</sup> while the tense of this verb points to a specific action of God in the past: God gave his Son (Lenski 1961:264; Newman & Nida 1980:89). This is also the first act of the drama of the crucifixion, which is the profoundest mystery of the love of God (cf 1 Jn 4:10). In the Johannine Christology of incarnation and mission the greatness of God's act is manifested in the bridging of the chasm between God and the world (Schnackenburg 1965:424). Christology and soteriology reach their greatest concentration in the statement that the Father has sent Jesus to the world (Schnackenburg 1971:154f).

Because this verse is sandwiched between vv 14f and v 17, the gift of the Son of God is tied to both the incarnation of the Son (v 17) and to the crucifixion of the Son (vv 14f) (Brown 1971:133f, 147; Carson 1991:206; Lenski 1961:264). Thus the mission of the Son embraces both the humiliation and exaltation of Jesus (Bultmann 1941:111). This means that the mission of Jesus is the *eschatological event*, also indicated by the present tense of ἔχει in 3:15 and as stated in 3:17-21. This indicates the result of the love of God for the world: the mission of the Son (Carson 1991:206).

Surprisingly, this text deals with the sending of the Son, and not ὁ πατήρ but ὁ θεός. The FE regards θεός, who sent the Son, as none other than the Father.<sup>1046</sup> According to Newman & Nida (1980:89) the purpose of 3:16 is to indicate that the revelatory-salvific work of the Jesus has its origin in the will and action of God himself.

τὸν υἱὸν τὸν μονογενῆ<sup>1047</sup>

As in 1:14,18, the Son is here (in 3:16) again described as τὸν μονογενῆ (C8.3.7.1). In all three these occurrences the quantity aspect stresses the quality aspect. In 18b "τὸν υἱὸν τὸν μονογενῆ" is portrayed as having direct knowledge from his Father. This is the one and only Son of the Father. The repetition of τὸν υἱὸν...τὸν μονογενῆ places equal emphasis on both terms. It bids us to consider, firstly "τὸν υἱὸν", and secondly τὸν μονογενῆ. The addition of the τὸν μονογενῆ lifts τὸν υἱὸν above all other who may be called 'sons' (cf Lenski 1961:262). "τὸν υἱὸν τὸν μονογενῆ" indicates the quality of God's act of salvation and the quality of this new life.

With this designation the FE explains to his readers the greatness of the love of God and the gift of God. With the Father in heaven was τὸν υἱὸν τὸν μονογενῆ, who had been just that from all eternity. In time God gave him to the world in order to save the world (cf Lenski 1961:262f).

Where in the previous section we have seen (4.3.1.2 (b)), the love of the Father as the reason for granting life to his Son, we here find a parallel with regard to the world, with the

<sup>1045</sup> It seems as if Théo Preiss (1954:9-31) was one of the first to draw the attention to certain similarities between the FG and the halakah. Some years later Barrett (1958:216,474) supported him. Miranda (1977) locates the roots of Johannine 'sending' in Jewish sources. This correlates with the current scholarly trend in which the Christian apostle is interpreted in the light of the Jewish.....and its OT background and is opposed to Gnostic sources. According to his perception of the history of the Johannine community, Miranda shows how the 'sending' convention in the FG can be placed in the context of the development of that community and its conflict with Judaism (Mercer 1990:624 Fn 29).

<sup>1046</sup> References to God as the Father of Jesus are uttered by Jesus himself. Only in 1:18 the reading is uncertain while 3:16-21,31-36 comes from the FE himself.

<sup>1047</sup> Because both τὸν υἱὸν and τὸν μονογενῆ concern quality and quantity aspects they will be discussed simultaneously.

only contrast being that in the case of the Son it was *creative* life (5:26), while in the case of the world it is *created* life (3:16).

The FE, more than any NT author, develops the love motive, as the nature of God himself, as a heavenly quality. The mission of the Son was to reveal this love. ἀγαπᾶν and ἀγάπη are some of the most characteristic Johannine words. They occur mainly in the second part of the FG. This corresponds with the fact that since God loves the world<sup>1048</sup> (3:16) his love only becomes effective among those who believe in Christ. For the rest, the love of God turns to judgment (Barrett 1978:215).

We will now look at the concretization of this love of God: the character of the revelation and salvation of the Son.

#### **(d) The specific mission of the agent -- a revelatory-salvific mission**<sup>1049</sup>

Another point to be considered, according to the halakah, is that the sender transfers his own rights and the property concerned to the agent. On this basis the agent might acquire the title of his sender in order to secure the claim for himself (cf 6:39; 12:31,32; 17:6). Although the ownership is transferred from the sender to the agent, the agent still remains an agent of the sender. This feature of agency is found in 6:44: οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ<sup>1050</sup> αὐτόν... Thus, coming to Christ (the agent) is the same as being in the possession of the Father (Borgen 1968:142).

From the texts which clearly indicate the mission of the Son by the Father (3:34; 7:16; 8:26; 8:42; 12:49; 14:24) it becomes clear that the duty of the agent is that he should act. An agent is appointed to do something on behalf of his sender which he otherwise would have to do for himself. In the case of Jesus the task he has to perform is to reveal the Father and the Son so that people can be saved.

#### **(i) The revelation brought by the agent**

##### **(a) The revelation of the Father and the Son through Jesus Christ**

The FG presents the λόγος as being ζῶν ἀιώνιον<sup>1051</sup> even before his incarnation. He had lived with God eternally (1:1,4). He is the source of divine life. In his incarnation he is the revelation of God.<sup>1052</sup> He brings eternal life by his word (6:68; 10:28; 12:50; 17:2); he

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<sup>1048</sup> God's love is here directed to τὸν κόσμον (C8.3.7), the people of this earth.

<sup>1049</sup> Bühner (1977:181) pointed out that the 'legal refinements' placed upon the practice of agency in the post-biblical period embraced both the activities of the messenger and those of his sender. According to Bühner there were many occasions on which the utterance of a word(s) by the representative might incur legal consequences just as much as the performance of an act. This point becomes particularly significant when it is applied to religious phenomena.

<sup>1050</sup> The FE uses a different verb, namely 'draw' (ἐλκύσῃ) instead of 'secure'.

<sup>1051</sup> The most characteristic word for salvation in the the FG is 'life'. Ultimately this 'life' is not a quality or a state to which Jesus brings men, but 'Jesus himself'.

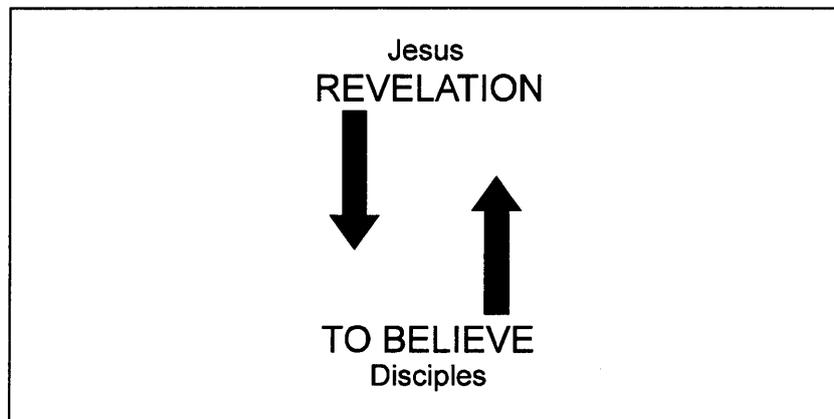
<sup>1052</sup> 'The primary, but heretofore for the most part unrecognized way in which revelation is expressed is through "sending": The God above is related to the world below through Christ as the one sent' (Mercer 1992:459). Haenchen implies that a relationship exists between *sending* and the Johannine doctrine of revelation. [This article of Haenchen is a generalized discussion of the Christology of the FG rather than a discussion of the 'sending motif'.] According to him there is no possible way to gain knowledge of the invisible Father unless the Father sends someone with the knowledge. Because the realm of flesh has of itself no

himself is the true life (1 Jn 5:20) clearly indicated by the FE through the various ἐγώ εἰμι sayings: 'I am the bread of life' (6:35,48), 'the light of the world' (8:12), 'the resurrection and the life' (11:25), 'the way, the truth and the life' (14:6). The pre-existent Son of the eternal Father is sent into the world by the Father to give life (ζωὴν αἰώνιον) to men in his own person (6:33; 10:10) (Link 1976:483). Thus the Word became flesh (1:14) to bring life, light and salvation (1:4,9).

As the revealer, Jesus does what he sees the Father doing (5:19,30), and says what the Father has taught him (8:28). The words, the signs<sup>1053</sup> and the person of Jesus himself, point beyond themselves, beyond Jesus, to the Father. They are the words, the works and the 'image' of the one who sent Jesus. Therefore, whoever has seen Jesus, has seen the Father (12:45; 14:9). But it is also important to note that before people could recognize the Father in Jesus, they had to recognize Jesus as the Messiah, the one who was sent by the Father, and who is returning to the Father via the cross. Thus we can conclude that Jesus came to reveal himself and the Father.<sup>1054</sup> Although the entire FG concerns the revelation of the Father and the Son by Jesus we will concentrate on only three major texts for the purpose of our discussion: 1:14,18; 12:44ff and 14:9ff.

**How did the world come to know about salvation?**

Jesus did this through revelation. The following diagram indicates the relationship and the interaction between Jesus and his disciples:



knowledge of God (3:6; 15:22-24) God had to reveal himself, otherwise it would have been impossible for man to know and live according to the spirit (Schneider 1969:345). Therefore Jesus is the agent sent by the Father to reveal the Father and the things above. He is the representative for the Father in the world and is the visible expression of the invisible Father (cf Col 1:15). *In Jesus, as the one sent by the Father, the world hears God's voice and sees God's working* (Haenchen 1963:210f).

<sup>1053</sup> According to 20:31 the signs in the FG are selectively and purposefully used by the FE 'to display various aspects of salvation'. Three of these miracles (in chs 2,6 and 21) demonstrate in various ways the abundance which the Messiah bestows: more than four hundred litres of wine, five thousand men fed from baskets of left-over food, and nets too heavy to haul. Two signs show Jesus healing long standing afflictions: a thirty-eight year lameness (5:2-9) and congenital blindness (9:1-7). The two most dramatic miracles are Jesus' restoring to life a boy at the point of death (4:43-53) and Lazarus four days dead (11:1-44). In four of these miracles there are implicitly and explicitly a reference to the Father. In the feeding of the five thousand and the raising of Lazarus from the dead Jesus prayed to the Father (6:11; 11:41) and in 5:23; 9:3 and 11:4 it is explicitly said that these signs are performed so that the Father may be glorified.

<sup>1054</sup> Therefore is Bultmann (1955:66 quoted by Loader 1984:203) incorrect with his: not 'das Was' but 'das Dass'. Bultmann's (1941) whole commentary on the FG is launched from the perspective of the revelatory function of Jesus. Painter (1975) also discuss the Johannine theology from a revelatory perspective.



revealed (C25).<sup>1057</sup> All three take as supposition the intimate unity of the Logos with the Father (ὡς μονογενοῦς παρὰ πατρός) and will now be discussed.

(i) *The incarnation of Jesus*<sup>1058</sup>

Καὶ (C23) opens the statement of the incarnation in more theological terms (Barrett 1978:164).<sup>1059</sup> Morris (1975:102) refers to 1:14 as the most concise statement of the incarnation. C23 expresses the indisputable paradox that the λόγος who dwelled with God, who possessed the fullness of the divine life, entered the sphere of the earthly and human and perishable by becoming (ἐγένετο) flesh (σὰρξ).<sup>1060</sup> Bernard (1969:20; also Brown 1975:13; Lindars 1981:93) correctly formulates this explanation of Morris as 'The Logos did not become "a man," but He became "man" in the fullest sense; the Divine Person assuming human nature in its completeness'. It indicates the human nature as distinct from divine nature (Carson 1991:164). This is a new (καὶ...) and unique event, a real event (ἐγένετο) which took place only once (Schnackenburg 1965:241). The consecutive καὶ's (C23, C24, C25) indicate historical progress.<sup>1061</sup> The λόγος had already been spiritually present and active in the 'world below', but now, incomprehensibly, he comes into the flesh, he becomes man and lived for a while among men.<sup>1062</sup> So the λόγος, the very self-expression of God, who was both with God and who was God (1:1), became flesh (1:14). It was God's own choice to make himself known, finally and ultimately, in a real historical man (Heb 1:1,2) (Carson 1991:127).

The historical event of the Incarnation is brought out by the ἐγένετο<sup>1063</sup> which follows a series of ἦν (vv 1,4,9,10). The aorist tense also indicates action at a point of time (Morris 1975:102; Lenski 1961:71; cf also Schnackenburg 1965:241f). It is difficult to determine the precise meaning of ἐγένετο. It cannot mean 'became' since the λόγος continues to be the subject of further statements: ἐσκήνωσεν ἐν ἡμῖν (C24), καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ (C25). So the λόγος continued to be λόγος. A fundamental Christological point is that this event does not mean that 'the λόγος changed into flesh' (Heyns 1978:243; cf Thiessen 1983:224). If the λόγος has become σὰρξ, he has not ceased to be God (Brown 1971:32; Lenski 1961:71). This interpretation is given expression in the verb ἐσκήνωσεν which has important OT associations. This theme of 'tenting' is found in Ex 25:8,9 where

<sup>1057</sup> παρὰ plus genitive ('of the Father') denotes the person from whom the glory was received; it indicates that something proceeds from this person (Arndt & Gingrich 1957:164).

<sup>1058</sup> This verse is the climax of the Johannine doctrine of Christ as the λόγος (Bernard 1969:19). According to Carson (1991:126) is the incarnation articulated here in the boldest way. According to him can the revelation of the antecedent Scripture (the OT) not match with this revelation. The Epistle to the Hebrews affirms this statement: Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ.. (Hebr 1:1).

<sup>1059</sup> Καὶ can be taken as consecutive ('and so') (Blass-Debrunner 1974:227f, par 442).

<sup>1060</sup> Morris (1975:102) pointed out that 1:14 is the first reference in the FG where the FE indicates that the λόγος and Jesus are to be taken as the same.

<sup>1061</sup> The καὶ marks an advance (Schnackenburg 1965:241).

<sup>1062</sup> The coming of ὁ λόγος once in history is probably presupposed in v 9 and has now in C23 been made explicit (Schnackenburg 1965:241). Therefore on such a supposition the καὶ (C23) must be understood as confirmative -- 'truly', 'and indeed'.

<sup>1063</sup> The 'appearance' (ἐγένετο) of Jesus is different from that of the Baptist (v 6) and the 'coming to be' of the creation (vv 3,10b). Only from the context does this become clear. According to Bernard (1969:20) is the explanation of the exact significance of ἐγένετο here (1:14) beyond the powers of any interpreter.

the Lord commanded Moses that Israel must make a tent (Tabernacle -- skēnē) so that God can dwell among his people. 'The Tabernacle became the site of God's localized presence on earth.' When the prologue, especially v 14, proclaims that the λόγος came to dwell among men, we are being told that the σὰρξ of Jesus is the new localization of the presence of God on earth and that Jesus is the replacement of the OT Tabernacle. The FG even present Jesus as the replacement of the Temple (2:19ff) which is a variation of the same theme Brown 1971:32f).<sup>1064</sup> What is meant in C23 is that the λόγος made his divine glory visible in the σὰρξ to believers. Perhaps ἐγένετο is used similarly as it is used in 1:6: the λόγος came on the scene -- to man (Carson 1991:165).

ἐγένετο (C23) indicates a change in the mode of being of the λόγος. Hitherto the λόγος was in glory with the Father (17:5,24), now he takes on a human, earthly existence (1:14); formerly he was 'with God' (1:1b), now he dwells among us (1:14). This view of salvation finds expression in terms of the Descent-Ascent Schema of the Son of Man (3:13,31; 6:62).<sup>1065</sup> He who descends and ascends is the one who even remains in continual union with heaven (1:51). The Incarnation, the coming into the σὰρξ of the Logos, takes place so that mankind in the 'world below' may be brought revelation and divine life of the 'world above' (3:31-36). This historical event of the 'becoming flesh' of the λόγος marks a turning point in the history of salvation -- this is the eschatological outcome of salvation for men. It is only at the end of the prologue (v 16) that we are informed how this unique and tremendous event effects our salvation: through the coming of the λόγος...ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. This Redeemer paths the way for all who attach themselves to him in faith (14:2f,6).<sup>1066</sup> Although he became flesh, he did not cease to be what he was before (Schnackenburg 1965:241f).

In Johannine terms is the use of σὰρξ (cf 17:2) to express that which is earth-bound (3:6), temporary and perishable (6:63) (cf Schneider 1969:344), the human mode of being, in contrast to the divine and spiritual.<sup>1067</sup> Notwithstanding this contrast<sup>1068</sup> is σὰρξ not used here in the notion of sinful or inclined to sin (Schneider 1969:344).<sup>1069</sup> The agent remains

<sup>1064</sup> σκηνουν is used twice in Revelation (7:15; 21:3). In 7:15 it is used of God's presence in heaven, while in 21:3, in the great vision of the heavenly Jerusalem, it echoes the promise of God to dwell with men in the new Jerusalem. Thus the σκηνουν of the λόγος indicates the dwelling of God among men.

<sup>1065</sup> Loader (1984:200) identifies a central structure which is primarily concerned with revelation and have a terminology of its own. Next to this central structure Loader detected a Son of Man cluster with its own terminology which interprets the death and exaltation of Jesus. He points out that both speak of coming and going, while the terminology in each case is different. The Son of Man cluster uses *descent* and *ascent* and the central structure speaks of *coming* and *returning*. According to Loader is the ascent significant in the Son of Man cluster while, on the other hand, in the central structure is the coming the essential supposition of the earthly work of revelation. The terminology differentiation breaks down in the last discourses.

<sup>1066</sup> Although the doctrine of Jesus' two natures, the divine and human, are not discussed here by the FE, they are comprised in this verse, in germ, and is developed by him throughout the FG by implication.

<sup>1067</sup> The FE linked up the dualism of λόγος-σὰρξ with the cosmic dualism of 'above-below' (3:3; 8:23) and 'heaven-earth' (3:31). In the incarnate λόγος heaven comes to earth, the 'world above' comes *into* the 'world below'.

<sup>1068</sup> The considering of one element of the Johannine antithesis must never loose sight of the other, since each of the opposing members defines itself precisely by its opposite (Schneider 1969:344).

<sup>1069</sup> At a meeting with Van der Watt (1994) he, in agreement with Schneider, says that, according to the FE the cosmos is in principal not sinful. In the FG sin, in connection with man, is linked with 'not seeing' Jesus (seeing refers to the spiritual seeing -- 3:18,36) as the Son of God who came from heaven and is returning

one with his sender -- but in order to accomplish his task he became so part with the circumstances of his mission.

According to Schnackenburg (1965:243) is 'das in der Inkarnation vom Logos angenommene "Fleisch" ist die Voraussetzung für den blutigen Kreuzestod (cf 19:34; 1 Jn 5:6)'. σὰρξ indicates the full human reality of Jesus.<sup>1070</sup> Schneider (1969:356) expresses the same thought as follows: '...the incarnation itself is not accomplished *in actu oculi*, it continues and finds its conclusion and perfection at the exaltation of Jesus'.

(ii) *The dwelling of Jesus among people*

C24 speaks metaphorically of ὁ λόγος who ἐσκήνωσεν ἐν ἡμῖν. The meaning of this phrase is of cardinal importance for the understanding and meaning of discipleship. This phrase is generally understood to mean 'and he pitched his tent among us,' or 'dwelt among us' (Bernard 1969:20) ('lived for a while'<sup>1071</sup> or 'dwelling'<sup>1072</sup>). The meaning is that ὁ λόγος, sets up his tent among men in a new and unique way.<sup>1073</sup> This mode of presence surpasses everything. The denotative meaning of ἐσκήνωσεν (C24) must be deduced from the context of the entire FG.<sup>1074</sup>

With the metaphoric use of ἐσκήνωσεν,<sup>1075</sup> the FE wants to communicate two (time-spatial)

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through the cross. This definition of sin contradicts Schneider's (1968:344f) point of view that sin enters when man relies on himself. According to him sin is the self-confidence of the world which implies a turning away from God. His text references are not convincing. In 1:3 the FE says πάντα δι' αὐτοῦ ἐγένετο. It is the devil that makes the 'kosmos' bad. Sin does not cleave onto the flesh (as according to Gnosticism), but lays in the person (Satan). Therefore can Jesus come into the 'world below' without becoming contaminated. Jesus brings the 'above' in the 'below'. Where Jesus goes, the 'above' is present in the below. On this ground is Jesus the witness, the revelation from above and is he throughout this FG never presented by the FE as 'sufferer'. The church lives in the consequences of the redemption-work of Jesus.

<sup>1070</sup> This is an anti-Gnostic tone and can also be regarded as an attack on Docetism (Schnackenburg 1965:243; Lindars 1981:94). However, the notion of the appearance of a divine being on earth in human form (Bultmann 1941:38f), which could also take on various forms, was a widespread idea of the time. The Incarnation of the λόγος (1:14) cannot be reduced to one of these varieties but can only be understood as a protest against religions of redemption in Hellenism and Gnosticism.

<sup>1071</sup> New International Version.

<sup>1072</sup> New American Standard Bible, Revised Standard Version, King James.

<sup>1073</sup> Cf Brown (1975:34), Westcott (1890:12) and Morris (1975:104) who link it up with *Shekinah* -- the visible presence of God among his people, the tabernacle where God met with Israel before the temple was built. This connection is unfortunately less than certain according to Carson (1991:128; see also Schnackenburg 1965:245f; cf also Brown 1971:32ff). Although Carson's argument is not convincing (see 1991:128) probably the best solution is the suggestion by Barrett (1978:165) that the FE meant nothing more than that the Word took up a temporary residence among men (cf Eccles 24:8; 1 Enoch 42:2 and Odes of Solomon 12:12). Newman & Nida (1980:23) agree with Barrett. According to them, when the FG says that the λόγος 'set up his tent' among men, it means that in the λόγος God has come to dwell among men. This verb is also used twice in Revelations (7:15; 21:3) where the focus is likewise: in the eternal λόγος who σὰρξ ἐγένετο God came to dwell among men.

<sup>1074</sup> Scholars differ widely about the meaning of ἐσκήνωσεν. The two popular possibilities are (i) the temple at Jerusalem is referred to as the *skene*, especially when the Tabernacle of the wanderings is in mind, and (ii) ἐσκήνωσεν may have been chosen because of its similarity in sound to the Hebrew *shekinah* of Mishnaic times. But in order to understand it, it must be approached from the perspectives of the immediate micro-context, the prologue, the macro-context, the entire FG, and the OT to which it shows associations. This will be clear in the following paragraph.

<sup>1075</sup> ἐσκήνωσεν communicates the agency concept in a nutshell.

concepts, namely: (i) the visible manifestation, presence and dwelling of God in this world through Jesus and (ii) that the visible presence of Jesus was only temporary. The 'agency' concept motivates this double interpretation of "ἐσκήνωσεν". The visit of an agent is only temporary, because of the fact that he has to return to his sender to report on his mission. The presence of the agent emphasizes the visible manifestation, presence and dwelling of the sender.

In this study a thorough discussion was made concerning the DAS where it was indicated that the Son of God came into this world as the agent of God. And in the discussion of the agency concept it will become clear that Jesus' sojourn on earth was only temporary. After he has completed his mission he will return to the Father. The λόγος stayed in this cosmos as a real man. Since the earthly presence of ὁ λόγος is the vehicle of grace and salvation (πλήρης χάριτος καὶ ἀληθείας -- C25), the theme of God dwelling among his people in a more personal way must also have been envisaged here and applied to ὁ λόγος.<sup>1076</sup>

Throughout the FG Jesus repeats in various forms that which was already said in the Prologue (1:1,14): <sup>1</sup>καὶ ὁ λόγος ἦν πρὸς τὸν θεόν.<sup>14</sup> Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν (cf also 5:19ff; 6:57; 7:28,29; 7:37; 10:30; 14:9, etc). This is the reason why only Jesus can reveal the Father (see Haenchen 1963:211f). He alone came down from heaven (see the discussion on the DAS).

### (iii) *The glory of Jesus revealed*

The FE draws an explicit line to *glory*: ἐθεασάμεθα τὴν δόξαν αὐτοῦ. The meaning of reference to Jesus' glory is difficult to understand. Newman & Nida (1980:23) point out that in the OT we will find the clue for understanding the FE's use of this word. In the OT the word 'glory' is often used in connection with the visible manifestation of the invisible God, particularly when he makes himself known through the great things that he does for his people. In the FG Jesus bears the δόξαν of God, because he is God (1:1,2) and performs the works of God (Newman & Nida 1980:23; see also Bernard 1969:22).

Jesus' glory was displayed in his signs (2:11; 11:4,40), and supremely in his death and exaltation (7:39; 12:16,23; 13:31f). In fact Jesus did enjoy glory with his Father before the incarnation, and will return to the Father to reclaim that glory after his resurrection (17:5,24). While other men seek their own glory (5:44; 12:43), Jesus never sought glory for himself but sought only to promote the glory of God (5:41; 7:18; 8:50) *inter alia* by doing of the will of his Father. Thus the δόξαν of Jesus is dependent upon both his essential relation with God (1:14) and his obedience to God's will.

This δόξαν of Jesus is a hidden glory, perceived only by those who know who Jesus is and who recognize that the incarnation of Jesus is the revelation of divine mercy (Lindars 1981:95). Thus, although ἐσκήνωσεν refers to outward gaze, the perception by faith is a presupposition for this (cf Bultmann 1941:45).

In the context of the prologue, as well as in v 14, with the incarnation-motif as the spearhead, the 'we' (ἐθεασάμεθα) who saw the glory of the λόγος refers to the FE and

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<sup>1076</sup> Later on in this study it will become clear that the disciples will have the same role and function as Jesus and that through their existence in the cosmos God will dwell among people (ἐν ἡμῖν -- C24) (17:14-18; cf also the Paraclete references).

other Christians who saw Jesus in his earthly life (Carson 1991:128).<sup>1077</sup> The pronoun "ἡμῖν"<sup>1078</sup> in C24 refers to a specific historical event, the incarnation and the fact that Jesus lived on earth a particular time (Newman & Nida 1980:23).

Through his incarnation Jesus manifested the glory of God -- he made it visible.<sup>1079</sup> The FE uses this expression (C23) simply to explain the visible presence of God among the people. This is the kind of glory a father grants to his *one and only beloved* Son -- this 'father' is none other than God himself. This is then nothing less than the glory of God that the FE witnesses in the Word-made-flesh (Carson 1991:128).<sup>1080</sup> This glory is an indication of an essential Possession: he *is* indeed the Son of God (μονογενοῦς).<sup>1081</sup> According to Arndt & Gingrich (1957:906) ὡς here indicates *an actual quality*. Barrett (1978:166) indicates that although, when used alone, μονογενοῦς means 'only of its kind', when it is used in relation to the Father it can also mean 'only Son' (cf Dodd 1980:305).<sup>1082</sup> Thus the being of Jesus as ὡς μονογενοῦς παρὰ πατρός (C25) indicates in this context both the *uniqueness*<sup>1083</sup> of Jesus and his *Sonship*. Even Jesus' origin with God is attested by ὡς μονογενοῦς (Du Plessis 1971:26)<sup>1084</sup> while παρὰ πατρός refers to the mission of the Son as 'an only Son coming from the Father'.<sup>1085</sup> The ἐθεασάμεθα confirms this (Brown 1975:14).

The last phrase, πλήρης χάριτος καὶ ἀληθείας,<sup>1086</sup> speaks once more of the λόγος. In this text it is linked with the genitive μονογενοῦς and not with δόξαν, who needs no further

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<sup>1077</sup> Throughout the FG the FE uses different words meaning 'to see'. Attempts were made to give different meanings to the different words used, proceeding from mere physical sight to deep spiritual insight. While the FE does not use these words consistently (cf 1:35-51), it is best to determine the meaning of each verb in a particular context (Louw 1976:48; cf Louw & Nida 1988:xvf). Therefore in the present context ἐθεασάμεθα will simply mean 'to see,' in the widest sense of the word (Newman & Nida 1980:23). Brown (1975:13) is more specific and interprets ἐθεασάμεθα as 'seeing' with the physical eye according to 1 Jn 1:1. Bernard (1969:21) points out that nowhere in the NT is this term used for spiritual vision, while it is used 22 times for 'seeing' with the bodily eyes (cf 1:32,38; 4:35; 6:5; 11:45).

<sup>1078</sup> ἡμῖν (C24) refers to those people who witnessed the public ministry of Jesus, but more particularly those who associated with him (Bernard 1969:20). This is also clear from C25.

<sup>1079</sup> This glory was also made visible through the signs performed by Jesus (see 2:11; 11:4; 17:5).

<sup>1080</sup> See Carson (1991:129f) for a discussion of the relation between πλήρης χάριτος καὶ ἀληθείας (C25) in relation with the OT.

<sup>1081</sup> The function of ὡς (C25) is to define the δόξαν precisely and to indicate its exact nature (Schnackenburg 1965:246; cf Arndt & Gingrich 1957:906).

<sup>1082</sup> Newman and Nida (1980:24; see also Brown 1975:14) correctly point out that the translation of 'only begotten' for μονογενοῦς (C25) is incorrect. This meaning ('only begotten') first appears in the Vulgate and influenced the KJV and many other early translations. μονογενοῦς is used elsewhere in the NT (Lk 7:12; 8:42; 9:38; Heb 11:17) and translated as 'only' which used to be the translation here too.

<sup>1083</sup> Brown (1975:13) translates the denotative meaning of ὡς as 'in the quality of'. Even μονογενοῦς describes the uniqueness of Jesus.

<sup>1084</sup> Although this statement is unfounded, Du Plessis (1971:26) correctly implies that 'John calls Jesus the only (begotten) and thus Son of God on the basis of his incarnation -- not on account of some pre-existent birth'.

<sup>1085</sup> The NIV also translates παρὰ πατρός as 'who came *from the Father*' instead of seeing it as the procession of the Son within the Trinity.

<sup>1086</sup> Because the FE does not spell out the exact meaning of this phrase, scholars are very vague in their discussion of it. From the context of the prologue and the entire FG we will try to establish a meaning.

description (cf Bernard 1969:23). χάριτος καὶ ἀληθείας are two characteristic attributes of the incarnate λόγος (Bernard 1969:25). χάριτος (C25) is not part of the Johannine world of concepts (except in 1:16,17), but from the context we can affirm that χάριτος refers to both 'the riches of grace and the liberality of the Logos (v. 14) and the gift of grace itself which men receive from him (v. 16)' (Schnackenburg 1965:248). Schnackenburg correctly maintains that the FE uses χάριτος and 'πνεῦμα and ζωή' in exactly the same sense.

Though ἀληθείας is one of the keywords of the FG (Bernard 1969:25; Brown 1975:499) it seems as if ἀληθείας is the subordinate term in this context because only χάριτος is taken up again in v 16. ἀληθείας contextually and characteristically refers to the Christian revelation brought by and revealed in Jesus (1:17; 8:32; 16:13; 17:17,19; 18:37; cf 4:23f). Jesus himself was this true revelation of God,<sup>1087</sup> which would imply that he shows completely what God is (cf Newman & Nida 1980:22). From the immediate context of the prologue the entire FG and the purpose (20:31) it seems clear that the content of this truth concerns the salvation of man (8:32), perceived only through the work of the Spirit (16:13) by those who are predestined to conform to it (3:21). Because Jesus is himself this truth, he represents the fulfilment and revelation of God's purposes (14:6) (Barrett 1978:167).

Jesus went around in Palestine with a 'kind of luminiscence' (Carson 1991:130) that distinguished him from other people as nothing less than the Son of God. But throughout the FG it becomes even clearer that the glory Jesus displayed was not perceived by everyone: 'the δόξα is not to be seen *alongside* the σὰρξ, nor *through* the σὰρξ as through a window; it is to be seen in the σὰρξ and nowhere else' (Bultmann 1941:41). When he performed miracles (σημείων) he revealed his glory (2:11), but unfortunately only his disciples put their faith in him (Carson 1991:130). According to Bultmann (1941:41) the revelation was present in a peculiar *hiddenness*. Eyes of faith were necessary to see the glory of Jesus that was revealed by the sign. As the FG progresses it becomes clear that the revelation of Jesus' glory is particularly tied to the cross and the exaltation of Jesus. Thus only people who had faith in Jesus could 'see' the glory of God in the Word-made-flesh in performances such as these. The FE and other early Christians had seen this glory, therefore he could write καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ (C25). From the FG it is clear that if the identity of the λόγος is not grasped, the incarnation is irrelevant for that person (Carson 1991:130). Bultmann (1941:38ff) rightly emphasizes the fact that the glory of God appears in *human* form.

Thus the 'incarnation', 'presence' and 'glorification' of ὁ λόγος (μονογενοῦς) can be interpreted as (cf Du Plessis 1971:26) *incarnation* (C23, C24), indicating the movement from 'above' to 'below', *presence* indicates the dwelling (cf 17:6-8) and *glory* (C25) relates to the task of revelation and salvation which he came to accomplish (cf 17:1-5).

The second text comes from 1:18.

32 Ἰθεὸν οὐδεὶς ἑώρακεν πώποτε  
 33 μονογενῆς θεὸς ... ἐκεῖνος ἐξηγήσατο.  
 33.1 ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς

<sup>1087</sup> The FE uses ἀληθείας in a strong ontological sense (cf v 17) to refer to the 'divine reality' of the λόγος. The prologue sees in the bodily presence of the λόγος the eschatological fulfilment of God's dwelling among men (cf Schnackenburg 1965:248f).

From the FG it becomes clear that God is invisible, or that it is unsafe to see God, which is a general OT assumption (cf Ex 33:20; Deut 4:12; Ps 97:2; Jg 13:22). Even the view of later pious Jews, was that it is beyond the capacity of man to see God, or at any rate to know him as he is (Sir 43:27-33). The emphasis is on God and although the article with θεός is absent θεός does mean 'God' in his actual being (Lenski 1961:95). The negation "θεὸν οὐδεὶς ἑώρακεν πώποτε" in colon 32 emphasizes that one of the fundamental themes in the FG is that God must be revealed (Barrett 1978:169).

Right from the beginning of the FG the role of Jesus is defined as one of revealing the Father. 'Throughout the Prologue the emphasis falls on revelation rather than atonement' although the mission of Jesus as revealer is itself redemptive (Culpepper 1988:422). The NT revelation is superior to the OT (Heb 1:1,2). It is a unique revelation because it was brought by 'God<sup>1088</sup> the only (Son)' (NIV) (μονογενῆς θεός – C33)<sup>1089</sup> who is divine in origin (Schnackenburg 1965, Bernard 1969), who has direct knowledge of his Father (Schnackenburg 1965:253).<sup>1090</sup> 'The absence of the article bids us to stress the qualitative force of the terms, and the adjective μονογενῆς is attributive' (Lenski 1961:96). Only he, who came down from heaven to earth, could speak of heavenly things from his own experience (3:31f) (Schnackenburg 1965:253). Only of him could it be said that he was:

- a) the only son and God (μονογενῆς θεός),
- b) in the bosom of the Father (ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς),
- c) the one who could explain God (ἐκεῖνος ἐξηγήσατο).

Thus, whereas v 14 shows how the Logos arrived, v 18 shows whence he arrived and how he could bring what he brought (Lenski 1961:95).

His mission was redemptive because he revealed the Father. Salvation (eternal life) then consists of coming to know God through this revelation *by* and *of* his Son and living in response to this knowledge of God (cf 17:3). This is what belief means (Culpepper 1988:422). Here the FE makes the point that a personal relationship with God can only be established through the incarnation of the Word. Only the incarnation fulfils the purpose of seeing God. This is a manifestation by means of a relationship for the sake of a relationship (cf Lindars 1981:98).

<sup>1088</sup> θεός C33) means the same as καὶ θεός ἦν ὁ λόγος in 1:1. The fact here that is fundamental to the Prologue is that only God can reveal God (Lindars 1981:98).

<sup>1089</sup> μονογενῆς θεός (C33) presents a serious textual difficulty. The most possible variants are:

- 1 μονογενῆς θεός P<sup>66</sup> Hebr A\* B C\* L pc; Ir Or Did
- 2 ὁ μονογενῆς θεός P<sup>75</sup> Hebr A' 33 pc
- 3 ὁ μονογενῆς υἱός A C<sup>3</sup> Θ Ψ 063 <sup>f.13</sup> M lat sy<sup>c,h</sup> it

The first variant supports the strongest Greek manuscript evidence, reading 'only God'. The second variant is supported by the best single Greek manuscripts and reads 'the only God'. According to Newman & Nida (1980:27) the inclusion of the definite article "ὁ" is probably an early attempt to improve the text. Other Greek manuscripts read 'the only Son'. This reading is judged to be the easier one and therefore is it difficult to understand why it was changed if it was the original reading. The UBS Committee on the Greek text recommended the first textual possibility, 'the only God' which according to the manuscript witnesses seems to be the most probable (this reading is also supported by Carson 1991:139; Du Plessis 1971:27). The TEV and NIV accept this choice of the UBS but makes explicit 'the only one' as 'the only Son,' probably to avoid a misleading reference to Jesus Christ (of the preceding verse) as the only one who was with the Father from eternity (Newman & Nida 1980:27). In this context the deity of the only accentuated is to indicate that he was the *only one* who could reveal God to mankind and who could explain who God is (cf Du Plessis 1971:27).

<sup>1090</sup> The FE uses the significant expression 'in the bosom of the Father' to proclaim the very intimate relation between the Father and his son (Du Plessis 1971:27).

The fact that it was impossible for man to see God<sup>1091</sup> is fundamental in the FG (θεὸν οὐδεὶς ἑώρακεν πώποτε – C32).<sup>1092</sup> This fact is syntactically stressed by placing θεὸν and πώποτε at the beginning and end of the saying. Thus the FE stresses the absolute distance between God and man.<sup>1093</sup>

But fortunately, in the next colon (C33), we read that ἐκεῖνος ἐξηγήσατο, and functions as the counterpart of C32 (Louw 1971:33). Opposed to the fact that no one has ever seen God, the FE proclaims the Logos as the 'revealer' of the Father. This is the real meaning of ἐξηγήσατο<sup>1094</sup> and prepares the way for 6:46, 12:45 and 14:9: ὁ ἑωρακῶς ἐμὲ ἑώρακεν τὸν πατέρα (Carson 1991:134).

Scholars differ about the interpretation of "ἐξηγήσατο". Newman & Nida (1980:27; see also Carson 1991:135) correctly point out that ἐξηγήσατο in this context is related to the English derivative term for 'exegesis'. The suggested translation of 'clear revelation' or 'clear explanation' by Newman & Nida is not convincing. This term indicates a content revealed and not so much the way of revelation. The emphasis of the Prologue is on the revelation of the Word as the ultimate disclosure of God himself (cf Carson 1991:135).<sup>1095</sup> According to Paul (Col 1:15) Jesus is the visible image of the invisible God.

In his effort to determine the meaning of ἐξηγήσατο, Louw (1971:34f) explored the NT for meaning. In various texts<sup>1096</sup> he detected that 'ἐξηγήσατο conveys a verbal action communicating information in a context which usually requires some detail account'. He indicates that the classification of all the possibilities of meaning in Classical as well as

<sup>1091</sup> The consistent OT assumption that God cannot be seen comes to mind here (cf Carson 191:134).

<sup>1092</sup> The same formula is also found in 1 John, θεὸν οὐδεὶς πώποτε τεθέαται (4:12) and elsewhere in the FG, οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἑωράκατε (5:37). The perfect tense emphasizes that not the acts as such but the facts are being stated as complete realities (Louw 1971:32f).

<sup>1093</sup> The negation in this clause emphasizes that the fundamental theme of the FG is the revelation of God and Jesus (Barrett 1978:169).

<sup>1094</sup> ἐξηγήσατο is almost a technical term in Greek literature for the declaration of divine secrets by an oracle or priest. Even Josephus (*Ant.* xviii.81; *BF.* i.649; ii.162) used it for the exposition of the Law. According to colon 33 ἐξηγήσατο implies the revelation of God by means of human speech and represents the character of the activity of Jesus who is the Word of God (cf Lindars 1981:100).

<sup>1095</sup> The theme of 'imparted information' is already found in the Prologue as a dominant theme. It is further stressed by the different structures of the Prologue (theological, structural and linguistic). This theme is reinforced by the remarkable parallel between 1:1 and 1:18: where in 1:1 is the pre-existent Logos God and in 1:18 is the incarnate Logos referred to as God.

Verse 1

Verse 18

Ἐν ἀρχῇ ἦν ὁ λόγος,.....	θεὸν οὐδεὶς ἑώρακεν πώποτε.....	<i>knowledge</i>
ἦν πρὸς τὸν θεόν.....	ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς.....	<i>position</i>
θεὸς ἦν.....	μονογενὴς θεός.....	<i>status</i>
ὁ λόγος.....	ἐκεῖνος ἐξηγήσατο.....	<i>function</i>

Ἐν ἀρχῇ ἦν ὁ λόγος corresponds with θεὸν οὐδεὶς ἑώρακεν πώποτε to contrast the *perfect and absolute knowledge* which the Logos has with the none of the οὐδεὶς. A closer comparison stresses the contrast even more: Ἐν ἀρχῇ Χ πώποτε; ἦν Χ ἑώρακεν; ὁ λόγος Χ οὐδεὶς. In the case of 'position' ἦν πρὸς τὸν θεόν corresponds with ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς. The Father and Son enjoy the most intimate communion. This union is emphasized by the status of the Logos as God: 'subject and object are identical' (Louw 1971:38). Finally we have the explication of God from the Word of God: ὁ λόγος...ἐκεῖνος ἐξηγήσατο.

<sup>1096</sup> Lk 24:35; Acts 10:8; 15:12,14; 21:19. All these texts were written by the same author and therefore there is a strong possibility that he will use this term in the same manner.

Hellenistic Greek leads to the following generative pattern for the component feature:

- 1) there is a contrast between verbal and non-verbal actions,
- 2) the non-verbal actions only occur in Classical Greek and concern leadership,
- 3) the verbal actions often refer to religious actions and are usually applied to contexts in which minute detail is required. Louw's conclusion after this analysis is obvious; the meaning conveyed by ἐξηγήσατο is that of *narration*. The shortcoming of this point of view is that the 'ἐξηγήσατο the Father' is then restricted to the words of Jesus only. The signs that Jesus performed in the FG are not accounted for.<sup>1097</sup>

According to Barrett (1978:170) ἐξηγήσατο<sup>1098</sup> refers to 'the publishing or explaining of divine secrets, sometimes by the gods themselves'. In relation to the rest of the FG, where certain terms are used by the FE to refer to the revelatory-salvific mission of Jesus, ἐξηγήσατο relate to this semantic field, rather than to the idea of divine secrets.

Schnackenburg (1965:254) interprets "ἐξηγήσατο" as the 'Salvific revelation'. It seems, from the many scholars (cf Schnackenburg 1965:254) who used this translation, as if the notion of revelation as the interpretation of ἐξηγήσατο gained popularity.

The above-mentioned views clearly show the diversity of interpretation offered for ἐξηγήσατο in 1:18. This resulted principally from the perspective or method of determining the semantic value of the word.<sup>1099</sup> The content of meaning conveyed by ἐξηγήσατο in the FG should rather be exploited as starting point. Although this word occurs only here in the Prologue in the FG (1:18) it should be examined in relation to other semantically related terms in the FG as well as the whole content and goal of the FG (20:31).<sup>1100</sup>

Terms that are so closely related semantically, are employed by the FE to describe the work of the Logos in making God known to people:<sup>1101</sup> (ἐξηγεῖσθαι in 1:18) γνωρίζειν (15:15; 17:26), ἀπαγγέλλειν (16:25),<sup>1102</sup> and φανεροῦν (17:6).<sup>1103</sup> Each one of these terms

<sup>1097</sup> Barrett (1971) stresses an important fact to be considered in the exegesis of the FG: 'The next time I read the Prologue I shall read it in the light of my knowledge of the whole book; and when I go to read the rest of the book I shall read it in the light of my knowledge of the Prologue'.

<sup>1098</sup> Barrett refers to other translations of this verb in the NT 'to rehearse facts', 'to recount a narrative' (Lk 24:35; Acts 10:8; 15:12,14; 21:19).

<sup>1099</sup> Barrett (1978:170) approaches the explanation of ἐξηγήσατο from the perspective of Greek literature, Louw (1971:34f) from the perspective of the *corpus Lucinum*.

<sup>1100</sup> Words only have meaning in a context (Louw 1976:48).

<sup>1101</sup> Carson (1991:135) correctly formulates it as: 'This Word-made-flesh, himself God, is nevertheless differentiable from God, and as such is intimate; as man, as God's incarnate Selfexpression, he *has made God known*.'

<sup>1102</sup> Although the word ἀπαγγελλῶ is used, the meaning ἄγγελος is not applicable.

<sup>1103</sup> Three other related terms used in the FG are:

(i) προφήτης (1:45; 4:19; 6:14; 7:40; 9:17; cases referring to the Baptist -- 1:21,23,25; Isaia -- 12:38; OT prophets 8:53; writings -- 6:45; used in a neutral sense -- 4:44; 7:52): this is a title assigned to Jesus by people. In the case of 1:45, 4:19 and 7:40 it is assigned to him by reason of his 'teaching' and in the case of 6:14 and 9:17 after he has performed a sign.

(ii) ἀποστόλος (13:16): this term is used by Jesus in a neutral sense.

(iii) διδάσκαλος (3:2; 11:28; 13:13,14; and 3:10 referring to Nicodemus): In 13:13 Jesus gave his approval to ἡμεῖς φωνεῖτέ με ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε, εἰμι γάρ. Rengstorf (1935:155-60) maintains that διδάσκαλος is indicative of Jesus as one 'who is more than a prophet'. In 11:28 Jesus is called

emphasizes, in its own way, a particular aspect of the revelation. Because they are from the same semantic field they also supplement each other to declare the comprehensive work of Jesus. It is also noteworthy that these three terms (and ἐξηγήσατο in 1:18) all occur in verb form (cf Louw 1971:36).

ἐκεῖνος ἐξηγήσατο (C33) is a summary of the life of Jesus (Louw 1971:32; cf also Berkouwer 1953:69). ἐκεῖνος is emphatic and picks up all the preceding ideas (Lindars 1981:99). The tense of ἐξηγήσατο is the historical aorist, which sums up everything that Jesus declared concerning God in the FG. This comprises his words, deeds and also his very coming and the presence of his person. The Logos is the absolute exegete of God so that ἐξηγήσατο would mean 'to expound' or 'to set forth completely' (Lenski 1961:101).

The only reason why the Son could ἐξηγήσατο the Father is because he is εἰς τὸν κόλπον τοῦ πατρὸς. This last phrase (C33.1) again stresses the unity, mutual love, knowledge and intimate relation between the Father and the Son (cf Carson 1991:135). The use of the preposition εἰς instead of ἐν denotes the fact that the Father and his son are *mutually directed towards each other*. This reminds of the manner customary at an Eastern table where two people would lie next to each other when eating.<sup>1104</sup> The use of the present ὦν can denote both a pre-existent and post-existent being with the Father (Du Plessis 1971:28).<sup>1105</sup>

ὁ ὦν εἰς τὸν κόλπον τοῦ πατρὸς (C.33.1)<sup>1106</sup> is translated by the Anchor Bible as 'ever at the Father's side; the NEB and JB 'nearest to the Father's heart'; and the NIV 'who is at the Father's side', which is simply a way of expressing the closest possible relationship<sup>1107</sup> between the Father and his Son (Newman & Nida 1980:27; Carson 1991:135; Brown 1975:36).<sup>1108</sup> This intimate relationship makes it possible for Jesus to know and to speak about heavenly things (3:12-13). As God's incarnate Self-expression, he (the Word-made-flesh) has made God known (Carson 191:135).

Although we cannot see God (θεὸν οὐδεὶς ἑώρακεν πώποτε), we can have full knowledge of him (ὁ ὦν εἰς τὸν κόλπον τοῦ πατρὸς) through Jesus Christ (μονογενῆς θεὸς...ἐκεῖνος ἐξηγήσατο). The invisible God has now in Jesus been manifested in his glory, grace and truth.

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διδάσκαλος by Mary after he informed her that her brother Lazarus will rise again (11:23) and that he was the resurrection and the life (v 25). In 3:2 Jesus is called διδάσκαλος by Nicodemus because of the miracles he performed. The same term is used by his disciples (13:13,14) because of the example he set by way of a deed he performed: the washing of feet.

<sup>1104</sup> The same idea is found in 13:23: ἦν ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς.

<sup>1105</sup> According to Bultmann (1941:56) this idea is so important in the FG that the work of ὁ λόγος is bounded by his 'coming' and his 'return' (cf 6:61f; 8:14; 16:28).

<sup>1106</sup> Cf Lenski (1961:98f) for a discussion and meaning of the particle and present participle "ὁ ὦν" in semi-colon 33.1.

<sup>1107</sup> Carson (1991:135) refers to this saying as conveying an aura of intimacy, mutual love and knowledge. If Carson is correct, this would also be the content of ἐξηγήσατο (C32).

<sup>1108</sup> The force of this present tense (ὦν) is also disputed. Some scholars read in it a past connotation, while others interpret the verb as present tense.

The culmination of this revelation is reached in 12:45 and 14:9: the revelation of God in its fullest sense:

<sup>12:45</sup> ..ὁ θεωρῶν... ἐμὲ θεωρεῖ... τὸν πέμψαντά με.

<sup>14:9</sup> ..ὁ ἑώρακώς ἐμὲ ἑώρακεν τὸν πατέρα

But to see Jesus who he really is, as *the one who comes from the Father, sent by the Father and is going back to the Father through the cross*, faith is needed.<sup>1109</sup>

1	<sup>12:44</sup> Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν,
1.1	Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ
1.2	ἀλλὰ εἰς τὸν πέμψαντά με,
1.3	<sup>45</sup> καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με.
1.4	<sup>46</sup> ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνη.

This revelatory discourse is characterized by Jesus' cry (ἔκραξεν).<sup>1110</sup> Jesus is here obediently performing his duty as agent, carrying out the command of the Father who sent him (12:49); he speaks as the Father has commanded him to do (12:50).

For the last time in his public ministry Jesus appeals to the unbelieving world of people to have faith in him (Morris 1975:607), since this faith is faith in the one who sent him (C1.1 and C1.2).<sup>1111</sup> Thus faith is faith in God directed by a particular revelation (Barrett 1978:433). The function of Jesus is only that of an *agent*. And this agency is in accordance with the principle from the Judaistic theory of presentation,<sup>1112</sup> namely that the agent represents the one who sends him. In Jesus God is present. He is present with his word, his claim and his promise (see 6:38ff,46; 7:18,28; 8:18,26,29,42). But in this context the attention is directed entirely to the one who sends (τὸν πέμψαντά -- C1.2 and C1.3).

The purpose of the attachment of faith to God in C1.2 is to make clear that Jesus, in his person, leads to τὸν πέμψαντά με so 'that the movement of faith reaches its goal in God'.<sup>1113</sup> This statement by Jesus pinpoints to the core and is a revelation of its essence. Thus, if Jesus is the eschatological agent of God, in whom God is wholly present, then faith in him is a condition of fellowship with God (14:8-11) (Schnackenburg 1971:526).

Thus faith in Jesus (C1.1) is not in this case faith in a human agent, but faith in God, "τὸν πέμψαντά με" (C1.2), mediated by the Word incarnate. So close is the Son to the Father that he is identified with the Father (1:1,18); to see Jesus is to see the Father who sent him.

<sup>1109</sup> This will be discussed at a later stage.

<sup>1110</sup> This term is used in the FG for the public proclamation or testimony (1:15) of the Baptist and for the word of the revealer which is audible in public (7:28,37).

<sup>1111</sup> The attachment of faith to the one who sent is unusual in the FG. The only other occurrence is the exhortation to the disciples in 14:1.

<sup>1112</sup> Schnackenburg (1971:525) and others such as Borgen (1968:137ff), Bühner (1977:421), Harvey (1987:238ff) and Mercer (1992:461) suggest a Jewish theory of emissary.

<sup>1113</sup> This indication is no weakening of the Christological faith of the FG. Such a weakening should then regard Jesus as just a divine agent like others. Neither is this indication a movement beyond the Christological faith as though it will be sufficient to believe only in Jesus.

(cf 14:9) (Carson 1991:452; see also Morris 1975:607). 'Because Jesus is the obedient Son and envoy of the Father, to see him is to see the Father, just as to believe in him is to believe in God' (cf 1:18; 14:9) (Barrett 1978:433). One of the basic themes of the FG is that Jesus comes from God, and that one's reaction towards Jesus would imply one's reaction towards God. Therefore the indefinite relative clause (C1.1) must be rendered as a conditional: 'If anyone believes in me, he believes not only in me...but also'. This would mean that 'he believes both in me and in him who sent me' (Newman & Nida 1980:422). The argument that has been turned around in 14:1 (πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε) supports this statement. The fact that belief is in both the Father and Jesus is made clear by C1.3, which, according to Newman & Nida (1980:422) is semantically parallel to C1.1. Thus, as belief in Jesus is the same as belief in the Father, 'seeing Jesus' would be the same as 'seeing the Father'.

This concept depicted above is now stressed by taking it up again, but instead of πιστεύειν, θεωρεῖν is used (cf 6:40).<sup>1114</sup> θεωρεῖν is used to indicate physical sight (9:8; 10:12; 20:6), spiritual perception (4:19; 6:40; 12:19) and the sight of faith (14:17,19), including the heavenly vision (17:24). It is also frequently used where there is a suggestion of a transition from the physical seeing of a σημεῖα (2:23; 6:2; ἔργα in 7:3) and the visible appearance of Jesus (6:19; 20:14) to a spiritual seeing which is only possible in faith (14:17,19; cf 6:62).<sup>1115</sup> This seeing through faith brings fellowship with Jesus as well as with God. This, seeing, then presupposes the perception of the incarnation and the work of the incarnate Son (Cf also 16:30 and 18:8): 'In Jesus, seinen Worten und Werken erkennt der Glaubende den Vater (14,9f)' (Schnackenburg 1971:526; see also Bernard 1963:446). θεωρεῖν is used here in C1.3 to refer to spiritual vision. Not all the people who saw Jesus with the physical eye, saw the Father 'in Jesus' (Bernard 1963:446). Belief and sin are mutually exclusive. On occasion each person, when confronted with the facts and reality, must choose one or the other (Culpepper 1988:421).

The agent reveals the one who sent him. According to John 12:45 the agent of God mediates the vision of God: "καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμπαντά με." In the FG Jesus is the heavenly figure and the only one who has seen God (6:46) and has come to make him known (17:21,23).<sup>1116</sup> Because this is Jesus' last public appearance he must identify himself (ἐγὼ) emphatically as the saviour (v 47), as the agent who rescues people from darkness (C1.4).<sup>1117</sup> He came as the light in the world (φῶς εἰς τὸν κόσμον ἐλήλυθα -- C1.4) to give light to men so that they may see the Father, and not to remain in darkness.

<sup>1114</sup> ἑωρακέναι is used in the same sense in 14:9. These synonomous couplets also appear elsewhere in the FG (see 5:24a; 6:35b; 13:16; 17:8,21-23). This clearly indicates the influence of Hebrew parallelism (Schnackenburg 1971:526).

<sup>1115</sup> The FE interpreted unbelief as sin. Sin is the result of unbelief which leads to judgment and death (8:21,24) (Culpepper 1988:419). Unbelief (sin) is closely linked to the rejection of the revelation of God. Therefore Jesus can also say: εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχουσαν νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν...εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἶχουσαν νῦν δὲ καὶ ἑωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου (15:22-24).

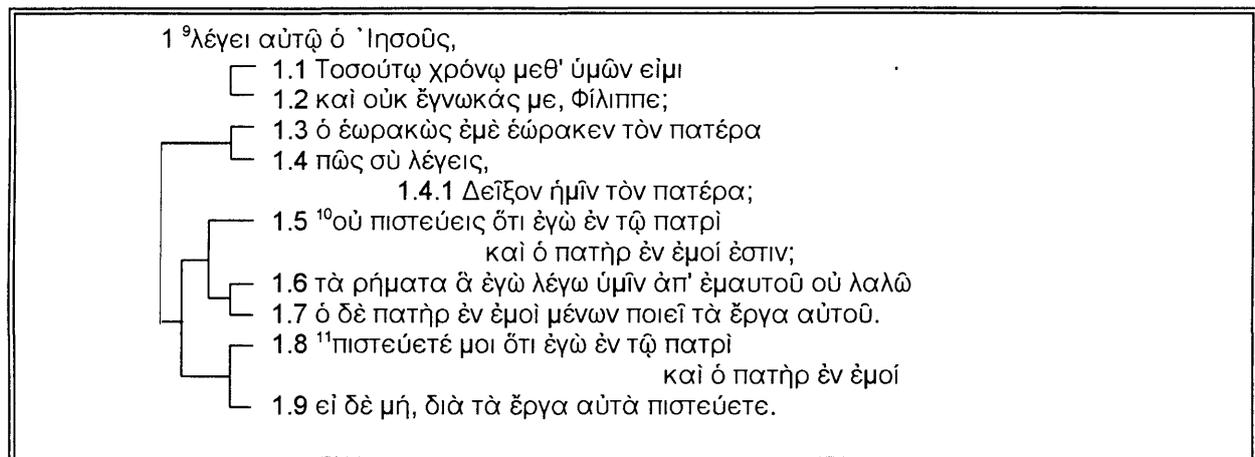
<sup>1116</sup> Both the sender and the agent witness. In v 8:16-18 another judicial principle is applied to Christ and his mission. Borgen (1968:147) states that 'Here the Old Testament and halakhic rule of two witnesses has been applied to the idea of Jesus as the Son of the (heavenly) Father: the Father and the Son both witness.'

<sup>1117</sup> The high frequency of the appearance of ἐγὼ in this pericope (vv 46,47,49,50) is aimed at stressing Jesus' claim that he is the revealer and bringer of salvation. We thus find an echo of ἐγὼ εἶμι (cf 8:12). But apparently the nearest parallel to this content is the statement in 3:19, in a context where the saving function of Jesus, as opposed to judging, is similarly stressed (cf 12:47b) (Schnackenburg 1971:526).

The fact that Jesus is the Light of the world is a principal topic in the FG (cf also 1:4,5,9; 8:12) (Bernard 1963:446).

Semi-colon 1.4 is a synopsis and explanation of semi-cola 1.1-3. πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνη, but will θεωρῶν Jesus (ἐμὲ), and the one who sees Jesus will θεωρεῖ τὸν πέμψαντά με. φῶς relates to the revelation, defined in θεωρῶν and εἰς τὸν κόσμον ἐλήλυθα, while πιστεύων indicates the acceptance of this revelation. According to Newman & Nida (1980:422) φῶς can be rendered 'as one who causes light for people' or 'as one who causes people to be in light.'

The last text to be examined comes from 14:9-11.



Verses 6-11 explain how Jesus is the way to the Father. He is the way to the Father because he is the truth (revelation) and the life (v 6). Therefore when men know him they know the Father (v 7), and when they see him they see the Father (v 9). Jesus is the way, the truth and the life because he is in the Father and the Father is in him (vv 10,11); he is the channel through which the life of the Father comes to him (Brown 1972:628).

It seems as if Jesus is sad. If his opponents do not acknowledge his identity, it is because they have not been taught by God, have not learnt from the Father (6:45). If those to whom the Father had given him (6:39; 17:9) still display ignorance regarding his true identity, they attest their spiritual blindness. Even being with Jesus for such a long time (Τοσοῦτω χρόνῳ μεθ' ὑμῶν εἰμι -- C1.1)<sup>1118</sup> does not guarantee insight into the truth that Jesus is the image of the Father (ὁ ἑώρακώς ἐμὲ ἑώρακεν τὸν πατέρα -- C1.3) (Carson 1991:494). The phrase ὁ ἑώρακώς ἐμὲ has a construction that is similar to Ὁ πιστεύων εἰς ἐμὲ of 12:44 where a Greek participle is used as the equivalent of an indefinite relative pronoun in English. This indefinite relative clause (ὁ ἑώρακώς ἐμὲ) may then be rendered as a conditional, 'if anyone has seen me', and the second part of this semi-colon (1.3) as 'he has seen my Father' (Newman & Nida 1980:460). With this expression (C1.3) Jesus affirms that he is the supreme expression of God.

<sup>1118</sup> In codices Sinaiticus and Bezae the accusative is used and expresses duration of time. Nestle-Aland chooses the dative (Τοσοῦτω χρόνῳ), which suggests that the whole period of the ministry of Jesus is regarded as a unity. Although the whole life of Jesus has been the revelation of the Father (Lindars 1981:474) Τοσοῦτω χρόνῳ refers to the duration of Jesus' ministry (Carson 1991:494). Barrett (1978:459) prefers the variant reading in the accusative form which commonly expresses duration of time. The present εἰμι (C1.1) expresses action which started in the past and is still in progress (Lenski 1961:984).

Jesus responds sharply Philip's request that Jesus must show the disciples the Father. Philip desires to see the Father with his physical eyes, but now Jesus shows him the Father in a far superior way, 'so that he could see the Father with his spiritual eyes and by such sight enter into full communion with the Father' (Lenski 1961:984). In his response Jesus presupposes that all his disciples *ought* to believe that ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί ἐστιν (Carson 1991:494). 'Diese "reziproke Immanenzformel" ist ein sprachliches Ausdrucksmittel, um die völlige Einheit Jesus mit dem Vater zu beschreiben...' (Schnackenburg 1975:77f; See also 10:30). This degree of unity ensures that Jesus reveals God to us (cf 5:19-30). Behind vv 9-11 there is the rabbinical principle that 'a man's agent is like to himself' (Mishnah *Berakoth* 5:5).<sup>1119</sup>

Jesus' reply shows how a person can come through him to the Father, which also reveals the bond and relationship that exist between the Son and his Father. Jesus reminds Philip of the long time they have been together and of the words and works (see v 11)<sup>1120</sup> through which he must have known him.<sup>1121</sup> Here Jesus refers to knowledge made possible by faith, that he was sent by God (17:8,25) and that the Father speaks and acts through him, in other words, that the Father is 'visible' in him (Schnackenburg 1975:77f). The Father is active in the world in and through Jesus. Thus, because Jesus submits himself to the Father, and because the Father works through him, Jesus can claim to be the revelation of the Father (Lindars 1981:474).

Through his response Jesus wants to communicate that Philip, through what he has experienced, should have come to a 'lasting and firmly established knowledge' (Schnackenburg 1975:77),<sup>1122</sup> since anyone who sees Jesus, in fact also sees the Father.

Note that in C1.2 (καὶ οὐκ ἔγνωκάς με, Φίλιππε) and C1.3 (ὁ ἑώρακὼς ἐμὲ ἑώρακεν τὸν πατέρα) ἔγνωκάς is linked with ἑώρακὼς. The emphasis is on με, which is further

<sup>1119</sup> Carson (1991:494) critically rejects the adequacy of this rabbinical principle. According to him this kind of model is 'adequate to account for the language of, say, 13:20, and even to claim that Jesus' words and works are those of the one who sent him. But in the Fourth Gospel this "envoy" model is suddenly outstripped when we are told that *everything* Jesus does is what the Father gives him to do, and that he does *everything* the Father does: now we are dealing in unique "sonship" language. No mere envoy would refer to the one who sent him as his Father, claim that whoever has seen him has seen the Father, and affirm mutual indwelling between himself and the one who sent him.' Carson's point of critique is actually precisely what this rabbinical principle is all about, i.e. the 'agent' must *do* and *say everything* his sender commanded him to say and do. The fact that Jesus calls his sender Father refers to τὸν πέμψαντά με (12:45) as well to as the intimate relationship that exist between the sender and agent which explains how the agent (Jesus) could say and do everything he was commanded.

<sup>1120</sup> Bultmann (1941:471) seems to understand 'works' in vv 10-14 primarily as words. According to Brown (1972:622) these terms are not identical but complementary. He sees this parallelism as progressive rather than synonymous. Against the view of Bultmann we can state that the emphasis in semi-colon 1.9 is on the performing of works (διὰ τὰ ἔργα αὐτὰ πιστεύετε). Implicitly there is also a contrast between 'word' and 'work' in C1.9, and to the context in v 12 it seems to demand a reference to deeds. 'From Jesus' point of view both *word* and *work* are revelatory, but from the audience's point of view works have greater confirmatory value than words' (Brown 1972:622).

<sup>1121</sup> ὑμῖν in the phrase ἐγὼ λέγω ὑμῖν (C1.6) is plural. Here it is important to mark the explicit change from singular to plural in Jesus' answer to Philip. What follows is addressed not only to Philip, but to all the disciples (Brown 1972:50; Newman & Nida 1980:460).

<sup>1122</sup> The perfect tense (ἔγνωκάς) used here helps to convey this message; cf 6:29. The fact that this perfect tense has a present meaning (cf 12:45), is the sentence (as in v 6b) formulated in such a way that later believers will experience it as if they are also being incorporated here (Schnackenburg 1975:77).

emphasized by the stronger ἐμὲ (Louw 1971:38). No one has ever seen God, but to see Jesus and to know Jesus is to see God and to know God, because *God-is-in-Jesus*. This justifies the statement ὁ ἑώρακὼς ἐμὲ ἑώρακεν τὸν πατέρα (C1.3).

The keyword πιστεύειν occurs again (C1.5).<sup>1123</sup> For the believer there is no question or uncertainty, as in the case of Philip, that ἐγὼ (Jesus) ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοὶ ἐστίν. It is presumed that a disciple of Jesus ought to have this faith (Barrett 1978:459). This 'reciprocal formula of immanence' is a linguistic form used by the FE (see also 17:21-23) to describe the complete unity between Jesus and the Father.<sup>1124</sup> Jesus has to be seen through the eyes of faith. Through the eyes of faith the believer can know his being and his complete bond with the Father. This bond results in his being 'in the Father' (ἐγὼ ἐν τῷ πατρὶ – C1.5). Within the context of the FG as a whole, the supremely revealing event of God's display of himself in Jesus will be in the glorification of Jesus, his exaltation. It is the consequence of that event, the gift of the Spirit, that will finally enable the disciples to grasp the truth of Jesus (Carson 1991:495). If the disciples find it difficult to perceive the meaning of Jesus' words, at the very least they should διὰ τὰ ἔργα αὐτὰ πιστεύετε (C1.9) (Carson 1991:495). Jesus passes readily from his words to his works since both alike are revelatory and both are full of power (Barrett 1978:460).<sup>1125</sup> The miracles (τὰ ἔργα) signify that the kingdom of God is at work in the ministry of Jesus, and this is tied to his person (cf Carson 1991:495).

Schnackenburg (1975:78) formulates this unity as 'the Father is similarly in him and reveals himself perfectly through him, expressing himself, as it were, in him'. Therefore the words of Jesus are not his own initiated words, but words heard from the Father (8:26) which the Father had commanded him to speak (12:49).

The visible ἔργα which also witness to Jesus are the 'signs' performed by Jesus. Because the Father is constantly in Jesus, Jesus can say that ὁ (δὲ) πατήρ ἐν ἐμοὶ μένων<sup>1126</sup> ποιεῖ τὰ ἔργα αὐτοῦ.<sup>1127</sup> Newman & Nida (1980:460f; cf Lenski 1961:986)) correctly maintain that it would be difficult to speak of the Father 'doing his own work'. Their proposed translations are acceptable for there is no discrepancy in the context that opposes it. According to them it can mean 'my Father who remains in me causes these happenings'

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<sup>1123</sup> The meaning of πιστεύειν in C1.5, C1.8 and C1.9 differs. In C1.5 the negation particle οὐ links with πιστεύειν to indicate lack of faith in the ordinary sense of the word, while in C1.8 πιστεύετε is used with the personal pronoun μοι in the dative mode to convey 'to believe what Jesus is going to say' (cf Barrett 1978:460; Carson 1991:495). πιστεύειν together with διὰ correlates with C1.5 but differs in respect of the object of belief.

<sup>1124</sup> But, correctly according to Barrett (1978:460), the relation of the Father and the Son is not completely reciprocal, although he agrees that each can be said to be in the other: 'the Father abiding in the Son does his works; the Son rests from, and to, eternity in the Father's being.'

<sup>1125</sup> In 5:19 and 30 works and words are distinct and in 10:25 and 32 Jesus relies on the works as the ultimate evidence, as he does in 14:11 (cf Lenski 1961:986).

<sup>1126</sup> Schnackenburg (1975:78) correctly chooses to translate μένων as: The Father who is permanently (constantly) in me.

<sup>1127</sup> The sequence of clauses gives the impression that Jesus' words are the works done by the Father. Bultmann (1953:407) regard Jesus' words and works in the FG as identical in his *Theologie des neuen Testaments*: 'the works of Jesus...are his words.' Three reasons why this interpretation has to be rejected are: (i) From 10:37f and 15:22,24 it is clear that there is a big difference between the words and works of Jesus. (ii) The use of δέ (C1.7) instead of ἀλλά makes this impossible. ἀλλά are normally used to link two concepts (see 7:28; 8:28,42; 12:49; 14:24) (Schnackenburg 1975:78). (iii) ἔργα in C1.9 which relates to ἔργα in C1.7 rules out the possibility of similarity because ἔργα in C1.9 is contrasted with ῥήματα in C1.6.

or the Father 'does what he decides to do'. Such renderings indicate that the agency and initiative rest with God.

Unfortunately the FE does not define the nature of this relationship (ἐν ἐμοὶ μένων -- C1.7) between the Father and Jesus. According to Newman & Nida the meaning can be expressed as 'I am one with the Father, and the Father is one with me'. Lindars (1981:474) pointed out three possible interpretations of the mutual indwelling: (i) a mystical union, (ii) a moral union, and (iii) a metaphysical union. One could also add the possibility of (iv) a functional union. In the prologue a metaphysical union is implied, a moral union is true throughout the FG (to do the will of the Father), but in 17:21ff a functional union seems to be the answer.<sup>1128</sup>

A large part of C1.8 is a repetition of C1.5. In C1.5 this phrase is used in question form while in C1.8 it takes the form of an appeal. Jesus' words should have been sufficient for men to recognize Jesus as the bringer of eschatological revelation and salvation. His works can be seen as additional visible signs to those whose faith is weaker. Jesus requires belief from his disciples in the relationship between him and the Father, because this will be the basis on which the disciples will follow the Christian way of life (Lindars 1981:475).

## **(ii) The salvation accomplished through the agent**

### **(a) The Son accomplishes salvation**

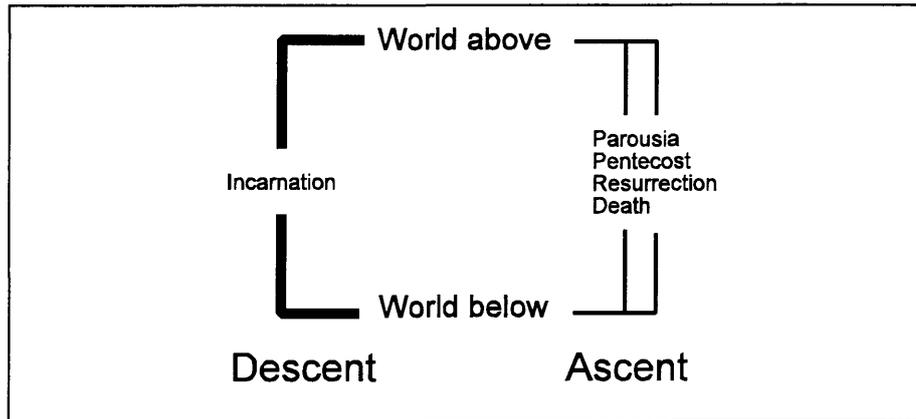
Salvation as a distinct topic in the FG has seldom been treated in detail. This statement came from Fortna (1970:31) and his rational 'because the concept seems to include the whole of John's theology'.

Salvation was accomplished only when Jesus completed the cycle of his ascent-descent (2:22). The entire salvation drama initiated by the Father -- incarnation, death, resurrection, Pentecost, and the parousia<sup>1129</sup> -- is concentrated into one single event (cf Mealand 1978:455; Loader 1984:198): the Revelation of God's 'reality' (ἀλήθεια) in the earthly activity of his Son in the person of Jesus which enable people to come to this new life through faith in Jesus (Bultmann 1953:405). This salvation drama is introduced in the following diagram:

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<sup>1128</sup> Lindars (1981:475) shows himself in favour of a moral union without giving sufficient reasoning.

<sup>1129</sup> According to the phenomenal and correct observation of Bultmann (1953:404), regarding the salvation event, the resurrection of Jesus and his parousia are viewed as identical by the FE. And parallel to these events stands a third, the descend of the Paraclete (14:15; 16:33). Hence, in the opinion of the FE Easter, Pentecost, and the Parousia are not three separate events, but one and the same. The terminology appropriate to Easter mingles time and again with that appropriate to the parousia -- reunion between Jesus and his disciples is mentioned in 14:19; 16:16,19,20; the fact that he lives (14:9); and his appearing to the disciples (14:21f).



The purpose of Jesus' sending is mainly spelled out in terms of revelatory events with the apex in the salvation of those whom the Father would give to the Son (3:16f; 4:34; 5:30,36f; 6:38f; 12:49f; etc; Meeks 1986:147).<sup>1130</sup> To accomplish this, the Son is sent, he has to become man (1:14) (cf Van der Watt 1991:109).

This salvation-drama is to be revealed by Jesus to men, while men have to accept it in faith. The Son has, in a unique manner, acquired knowledge of the Father's being (17:6), life (5:26; cf 6:27) and glory (17:5,22). This knowledge the Son transmits to those who believe in him, for them to partake in it (cf 1:16; 17:6,8)<sup>1131</sup> (Schnackenburg 1965:401).

The chief purpose of the FG was apparently to affirm that Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ.<sup>1132</sup> From this then follows ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ (3:16; 20:31). The salvation drama is perfectly spelled out in 3:16 and 20:31. The correlation between these two verses is significant; in 3:16 we have, according to most commentators, the summary of the whole Christian message of redemption (Schnackenburg 1965:423), while 20:31 is regarded as a summary of the purpose of the FG.<sup>1133</sup> The analyses of these two texts are used to construct the framework of salvation brought by the Son of God.

<sup>1130</sup> Loader (1984:199) goes too far when he alleges that the primary function of the Son of Man *is not* to reveal, *but to* give life and judgment. The question is not which of the two (salvation or revelation) is the most central or important function, but rather concerns what he came to do. Revelation and salvation coincide and must always be interpreted and understood in relation to one another.

<sup>1131</sup> Why should Jesus bring eternal life? Because this world is separated from God by sin: into the world of darkness came the light (1:5; 3:16,19). ζωὴν signifies adoption into a family; existence in the family. This gives a person a position in the family which can be experienced now and gives a foretaste of what is to be received in future.

<sup>1132</sup> In summarizing the theology of the suggested Signs Gospel Fortna (1970:228) correctly wrote the following:

'In contrast to almost every other early Christian document we possess, its message is not that a new age has dawned, not that salvation is made available in Jesus, not that suffering and sin and death are now destroyed, not that the Spirit is bestowed on men...It affirms simply that "Jesus is the Christ, the Son of God"...His miracles are recounted simply as legitimately signs of his messianic status. Even the healings are christological, not soteriological...'

<sup>1133</sup> Carson (1991:661) regards this verse as the shortest summary of the Johannine theology. To expound in detail each word and phrase would be to expound the entire book.

### The structure of salvation<sup>1134</sup>

3:16	20:31
Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν,	ταῦτα δὲ γέγραπται
ἵνα πᾶς ὁ πιστεύων ..... <i>Soteriology</i> .....	ἵνα πιστεύ[ς]ητε ὅτι
εἰς αὐτὸν ..... <i>Christology</i> .....	Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ,
μὴ ἀπόληται ἀλλ' ..... <i>Soteriology</i> .....	καὶ ἵνα πιστεύοντες ζωῆν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

According to these words the FE pursued a double objective. The one objective was to proclaim Jesus as the Christ and the Son of God: his aim was *Christological* (Revelation). The other objective was to indicate the way to eternal life through faith in the name of Jesus: this aim was *Soteriological* (Salvation). These objectives are inextricably interwoven in the FG.<sup>1135</sup> Because Jesus is the Christ, the Son of God, he is the Saviour, the everlasting life. For this reason the Christological statement (Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ) is tantamount to soteriology, and the soteriological statement (καὶ ἵνα πιστεύοντες ζωῆν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ) is tantamount to Christology (Groenewald 1971:131). These two aspects run parallel throughout the Gospel and merge clearly in these two texts.<sup>1136</sup>

When in 20:31 the FE reveals the purpose of the FG, he only confirms what he tried to achieve in the first chapter of the FG: to reveal that Jesus is the bringer of life.<sup>1137</sup> The full implications of 20:31 become apparent only when the presentation of Jesus in the first chapter is taken into account.<sup>1138</sup>

The Christological and soteriological presentation of Jesus in ch 1 is continued, illustrated and confirmed in the course of the FG and in the end in 20:31 condensed into a revelatory-

<sup>1134</sup> Because 3:16 has already been discussed in 4.1.2 (iii) and 20:31 is going to be discussed further in 4.1.3 (xi) we shall here concentrate on 'How the Son ACCOMPLISHES salvation'.

<sup>1135</sup> In the FG there is no such thing as a Christology that is not also soteriological; the Messiah concept carries with it a message of salvation.

<sup>1136</sup> Since Christology and soteriology is so multifaceted and because it is not the objective of this study to investigate the Christology or soteriology of the FG in detail, it will not be discussed as such. This study touches only on certain aspects of both the Christology and soteriology from the perspective of discipleship. Therefore only relevant aspects will be considered here.

<sup>1137</sup> The Synoptic Gospels present a gradual self-revelation of Jesus as the Christ. His self-revelation and self-concealment often pose the problem of duality (Groenewald 1971:131; Goppelt 1975:172ff; Ladd 1977:173ff).

<sup>1138</sup> In chapter 1 Jesus is characterized by various designations which indicate his identity and the nature of his mission. He is *called* the Logos, pre-existent with God and himself God (v 1), the mediator at creation (v 3), the true light (v 9), the only Son (vv 14,18), Jesus Christ (v 17), Lamb of God (vv 29,36), Rabbi (vv 38,49), Messiah (v 42), the one Moses and the prophets wrote about (46), Jesus of Nazareth, the son of Joseph (v 46), the King of Israel (v 50), the Son of Man (v 51). It is pointed out that Jesus *came* to save: he brought life to men (v 4). To people who receive him, who believe in his name, he gave the right to become children of God (v 12). 'From the fullness of his grace we have all received one blessing after another' (v 16; cf 17). He takes away the sin of the world (vv 29; cf 36).

salvific<sup>1139</sup> confessional formula that Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ.<sup>1140</sup> Behind this salvatory plan of God stands the initiative of God who, because of his love for the world, gave (ἔδωκεν) his Son to accomplish this salvation through death.

The Christological title “Χριστὸς” does not occur as often as might be expected in the FG.<sup>1141</sup> A survey of the scriptural evidences indicates that Jesus did not refer to himself as ὁ Χριστὸς.<sup>1142</sup> Nevertheless Jesus prefers to use the designations ‘the Son’ or ‘the Son of man’ to identify himself. It was Jesus’ followers and opponents who used this title. The testimony of the entire FG confirms that Jesus is truly the Messiah.

It was one of the objectives of the FE to point out that Jesus is the Christ according to the Christian Messiah concept in contrast to the Jewish Messiah concept. If the Jews were to acknowledge Jesus as the Messiah, they would have to surrender their politico-national expectations.

The FE writes to convince his readers that Jesus is also ὁ υἱὸς τοῦ θεοῦ.<sup>1143</sup> Although this title does not appear very frequently in the FG, it is still used emphatically by the FE. The sonship of Jesus to God is grounded in the fact that ὁ πατήρ ἠγάπησεν καὶ ἀπέστειλεν εἰς τὸν κόσμον... (10:36) (Kümmel 1974:268; Guthry 1981:312). Wherever he goes the consciousness of this sonship is present. This is one of the dominant features in Johannine Christology.

Anyone who believes (πιστεύοντες) will inherit eternal life (ζωὴν αἰώνιον ἔχητε, cf

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<sup>1139</sup> A Christological and soteriological investigation of the Prologue and the entire FG is out of the question. It will take us too far afield. Accordingly we must confine ourselves to a brief discussion of 20:31.

<sup>1140</sup> This double designation of Jesus in this confessional formula supports the hypothesis that the FG was written for Christians in general (as pointed out in 4.1). Paul uses the formula κύριον Ἰησοῦν (Rom 10:9) or κύριος Ἰησοῦς Χριστὸς (Phil 2:11). Paul, the apostle to the gentiles, finds it sufficient to speak of Jesus as κύριος. When the FE wrote his FG years later he preferred to use the formula ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ. Probably the most obvious two reasons for this phenomenon are the difference in circumstances in which the FE wrote and his readers. As a Palestinian Jew he experienced the fulfilment of the Messianic promises in Palestine. Therefore he wrote the FG to convince Jews and Gentiles that Jesus was the Saviour of the world. With the Jews in view he uses the name Messiah (Christ). Because the Messianic connotation is meaningless to the Gentiles, he uses the name υἱὸς τοῦ θεοῦ. This name was well-known in the Hellenistic world (Groenewald 1971:140).

<sup>1141</sup> The combination *Jesus Christ* occurs only twice and in both cases serves as a name with a Messianic connotation (1:17; 17:3). *Messiah* also appears twice in a fully Messianic context (1:41; 4:25). In nine cases ὁ Χριστὸς refers directly to the Messiah (1:20,25; 3:28; 7:27,31,41b,42; 9:22; 12:34). In six instances it is applied to Jesus (1:41; 4:29; 7:26,41a; 10:24; 11:27) (Groenewald 1971:133).

<sup>1142</sup> This does not mean that Jesus was not convinced of his Messianic mission. He admits to the Samaritan woman that he is the Christ (4:26). He even accepts the confession of Martha ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος (11:27).

<sup>1143</sup> In the FG ‘the Son of man’ and ‘Son’ is used exclusively as a self-designation by Jesus, while the expression ‘Son of God’ is used by both Jesus and believers (in 1:34 by the Baptist, in 1:49 by Nathanael, 11:27 by Martha, 9:7 by the Jews and 20:31 by the FE himself). ‘Son of God’ occurs in traditional Messianic contexts: 1:34,49; (cf 5:25); 10:36 (cf 10:24); 11:4,27; 19:7 (cf 19:3); 20:31. For the ‘Son of God’ as a traditional Christian Messianic designation cf Hahn (1966:281,284ff).

20:31b).<sup>1144</sup> What is ζωὴν αἰώνιον?<sup>1145</sup> It is a new quality of life<sup>1146</sup> which is experienced now (3:15,16; 6:40,47) by a believer as a result of his faith. This is not a state or quality to which Jesus brings men, but it is Jesus himself: Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ (11:25; cf 14:6). Jesus does not accomplish salvation, he is salvation. By his coming, as the one sent by the Father, he gives to men the life which he himself is. This life, co-existing with the Father, is intended for the saving of men and is only accessible to them because the Father sent his Son.

In a constantly realizing eschatological situation,<sup>1147</sup> which had started with the coming of the incarnated Son, life is a realized possession.<sup>1148</sup> The quality of life, in other words the life of Jesus in which the believer now partakes, is that which is characteristic of life from the 'world above' (Guthrie 1981:643). This is the life by which God himself lives, the life of God, and which the Son had been given by the Father (5:26; 6:57). Jesus is the divine Word spoken with the only purpose to give this divine life (ζωὴν αἰώνιον) to men (1:4), and it is for this purpose that the Son of God has come among men (10:10). As far as the world is concerned, Jesus is life (11:25; 14:6); his words are spirit and life (6:63) (Brown 1975:507). To know Jesus and to believe in him is to live (20:31).

### **(iii) People's response to the agent's revelatory-salvific work**

The FE wants to confront his reader with the conclusive fact that 'to respond to Jesus, the Son, is to respond to God, the Father (5:23)...how you respond to the Son constitutes your response to God. Accept him and you have accepted God. Reject him and you have rejected God' (Kysar 1993:44ff).

The mission of Jesus has been related to the revelation of 'the world above'<sup>1149</sup> and to the redemption of 'the world below' (cf Bühner 1977), which comes through faith in Jesus. This dualistic view of the world operates as the setting and makes the sending significant (10:36; 17:18a). The relation between 'sending' and 'belief' (5:24,38; 11:42; 17:8,21,23; cf 17:3,7,25) serves to relate the 'sending' theme to the purpose of the FG, as revealed in

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<sup>1144</sup> This declaration did not come as a surprise: already in 3:15,36; 5:21; 6:33,47 the reader is prepare for it.

<sup>1145</sup> It is impossible to discuss in detail the meaning of ζωὴν αἰώνιον, and is not the objective of this study. For a more comprehensive study on this topic see Van der Watt (1986), especially from p11 where he gives a perspectivistic overview of recent research concerning the concept ζωὴν αἰώνιον in the FG. This discussion will be limited to a brief description of this soteriological aspect as it concerns the role of Christ.

<sup>1146</sup> Eternal life is the goal of man's existence and is fulfilled in the 'knowledge' of God and Jesus Christ (17:3). This is confirmed by the ἵνα-clause in 17:3 (Schnackenburg 1971:444).

<sup>1147</sup> Eternal life and divine sonship are, according to the FG, already in the possession of the believer, though there is room for future perfection (cf 5:28,29).

<sup>1148</sup> In some contexts the term life is used to describe the 'being' (existence) of the believer within a reality completely determined by God and his will. In other contexts the emphasis falls more on the active existense according to divine will (Van der Watt 1986:1012).

<sup>1149</sup> In the case of the Baptist, he has "ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ" (1:7). In v 17:8 Jesus says "...ὅτι τὰ ρήματα ἃ ἔδωκάς μοι δέδωκάς αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας". The same is experienced by the disciples in 17:20 that: "...τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ."

20:31 (Mercer 1992:458).<sup>1150</sup>

People who understand this schema is distinguished, by this understanding, from the world and become saved. Marinius de Jonge (1977:100ff) made us aware of the way in which belief claims are interpreted and corrected by the FE. According to his understanding any claim to believe is rejected by the FE as being inadequate, regardless of how correct it might appear to be on the surface, unless this authentic believe involves the perception of Jesus in terms of the descent-ascent pattern: '...true insight into the meaning of Jesus' teaching presupposes insight into his descent from heaven and his return to the Father' (De Jonge 1977:65; cf also pp 55,57,63,101,144-146,150).

Meeks (1986:151) correctly points out that the *incomprehensibility*<sup>1151</sup> of Jesus is disclosed in the Nicodemus narrative. 'The teacher of Israel', who holds a positive belief in Jesus, even the Baptist, the primary human and his first witness in the FG (1:19-36; 5:32-35)<sup>1152</sup> did not follow Jesus.<sup>1153</sup> This proves that revelation brings division. Each of the characters around Jesus represents some type of response to him (De Jonge 1977:12; Culpepper 1983:99ff; Koester 1989:328; cf Doochan 1988:136f). By surveying the characters in the FG, a whole range of responses to the revelation and their consequences crystallize (see Culpepper 1983:115-148; De Klerk & Schnell 1987:95ff). Where people come to faith in Jesus, stages of faith occur (Kysar 1993:80 and Culpepper 1988:426f for a discussion on this). The FE interprets believing not as a static response, but as a way of life. In the end their response reveals whether they are from 'above' or from 'below' (Culpepper 1988:426). According to Culpepper the highest level of faith is illustrated by those who 'know', 'love' and 'bear witness'. The BD is the prime exemplar of such a response, opposite to those who leave Jesus (6:60-66), Peter who denies Jesus (18:15-18,25-27) and Judas who betrays him (18:11ff). He is introduced as the one who was 'in the bosom' of Jesus (13:23), just as Jesus was 'in the bosom' of the Father (1:18). This level of faith constitutes a unity between the believer and his Lord like that between Jesus and his Father. Only through this faith can one 'learn and understand that the Father is in me, and I in the Father' (10:38). Those who know God have eternal life (17:3) (Culpepper 1988:427).

Jesus' person, teaching and works called forth more than one type of reaction and received more than one interpretation. Because of this Jesus was accused of breaking the law (5:18) and making himself equal to God (5:18). If we add to this the theme of misunderstanding which runs throughout the FG<sup>1154</sup> and finally the deliberate rejection<sup>1155</sup> of the leaders who condemn Jesus -- his person, words and deeds -- Jesus was an enigma for his

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<sup>1150</sup> Mercer (1992:458) points out an important contrast when he states that 'the motif behind the sending of Jesus by Annas (18:24) provides an interesting contrast to the motives behind God's sending of Jesus into the world.'

<sup>1151</sup> Meeks (1986:151) points out that this dialogue is the vehicle used to introduce several significant Christological themes that become clear only as their progressive development through the FG is traced.

<sup>1152</sup> He points out Jesus as the 'Lamb of God' (1:29,36) and the 'Son of God' (1:34). Through his baptism (1:31) Jesus is revealed to Israel and some of his disciples come to follow Jesus (1:37).

<sup>1153</sup> The Samaritan woman and other Samaritans also came to him (ch 4). Compare also the 'man born blind' in ch 9.

<sup>1154</sup> Misunderstanding is also found in the Synoptics; cf Luke 9 where Jesus corrects a false understanding of his person.

<sup>1155</sup> Even many of his followers turned away from him 6:60-66.

contemporaries. Some people believed in Jesus but the majority turned away.<sup>1156</sup> The latter group ranged from those who were close to him and then finally could not accept his 'hard teaching' (6:60) to the fanatical Jewish leaders who were filled with hatred and finally nailed Jesus to the cross (ch 18).

Schneider correctly maintains that the reason for this ambiguity is 'flesh' itself (cf 3:5,6). The Jews symbolize the fleshly man in his opposition to God and his agent. This group of people are closely associated with the response of unbelief.<sup>1157</sup> In the first half of the FG there is an escalation of hostility from one episode to the next (Culpepper 1983:126)<sup>1158</sup> which in the end culminates in the death of Jesus on the cross (ch 19).

In himself man has no knowledge of God and no norms by which to judge and authenticate any claims of revelation (3:5,6; 6:63). The flesh constitutes the main difference between man and God. The inability of the flesh to see more than the man in Jesus is sin. One has to look at Jesus on a spiritual level to recognize him as one coming from God and sent by God. Thus Jesus fares no better than the prophets of the OT who came before him (7:7ff; 8:23).

#### **(iv) Why was Jesus unable to reveal himself and his mission more effectively during his lifetime?**

On the basis of the previous discussion of 'why Jesus was rejected', the question that now arises is 'Why was Jesus not more effective in revealing himself?'.<sup>1159</sup> In answering this question one must see the revelation of Jesus as a puzzle. Jesus' revelation (through his words, deeds and his person) could not really be understood until the last deed had been performed. Only when the last part of this puzzle was put into place, the full picture became clear.

Jesus' entire life is directed towards the hour of the full glorification of the Father in and through him (Haenchen 1963:211f). Only then can men 'see' Jesus and thus know God and have life. Jesus must be lifted up so that everybody may have life through him (3:13ff). When he is lifted up, the Jews will know that Jesus is the Son and that he reveals the

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<sup>1156</sup> According to Culpepper (1988:425) the FG balances free will and determinism. Neither belief nor unbelief can be sufficiently explained in isolation. See 3:15,16; 4:14 and 7:37 as an invitation for all to believe. But on the other hand those who believe are being called or drawn (cf given) by the Father. See Bultmann (1953:368) and Schnackenburg (1971:328) for a discussion on determinism.

<sup>1157</sup> They are 'symbolic representatives' of the unbelief of the world (Schneider 1969:348; Culpepper 1983:126; De Klerk & Schnell 1987:95). Culpepper correctly interprets the reasons for the negative response of the Jews. These reasons are not explained by the FE in terms of their 'Jewishness', but by referring to universally applicable characteristics: they have never seen or heard the Father (5:37), they do not want to come to Jesus so that they might have life (5:40), they do not have the love of God in themselves (5:42), they do not receive Jesus (5:43). A more basic reason is: they are from a different world order. They live on the negative side of the Johannine dualism.<sup>8:23</sup> "καὶ ἔλεγεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμὶ ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου." After this they are characterized very negatively in the FG: the world, sin, the devil, darkness, blindness, and death. They are the opposite of Jesus and his disciples. As representatives of unbelief, their lack of understanding touches all the vital issues. See Schneider (1968:344ff), Culpepper (1984:125) and De Klerk & Schnell (1987:95) for a thorough characterization of the Jews in the FG.

<sup>1158</sup> According to Culpepper (1983:126) the FG is episodic.

<sup>1159</sup> See Haenchen (1963:212f) for confirmation that this really constituted a problem for the FE.

Father (7:28-30).<sup>1160</sup> On the cross Jesus will draw all men to him, because there the full revelation of the Son and the Father will be given (12:22). The ultimate sign (cf 2:18) that they will get from Jesus is his death and glorification, which are two sides of the same event in the FG (Käsemann 1968:19; Schneider 1969:353).

Jesus is the *μωϋσενῆς* of the Father as revealed by Jesus in his teaching and the miracles he performed. This revelation reaches fulfilment when Jesus' sonship becomes perfectly clear on the cross.<sup>1161</sup> The whole life of Jesus is characterized in the FG as moving towards that event as the supreme moment of revelation and achievement of eternal life (Schneider 1969:353f).<sup>1162</sup>

In conclusion, the incomprehension of Jesus' identity must be understood from two perspectives: from *man's* side Jesus was rejected because men did not look at him through a spiritual lense, and from *Jesus'* side he was not fully revealed until the event of the passion.<sup>1163</sup>

Two things are important: According to the FE Jesus possesses the Spirit and this Spirit was given to the disciples only after the glorification of Jesus (7:39; 12:16; 16:7,12,13). In 12:32 Jesus himself states that he will draw all men to him when he is lifted up.

#### **(e) The agent obedient to the will of his sender**

The obedience of the agent to the will of the sender was a legal presumption.<sup>1164</sup> Part of the fundamental structure of any 'sending' is that the one who has been sent does not follow his own will, but that of the sender, and does not speak and act in his own name, but represents another (Haenchen 1984:30). This principle is clearly observable in the life of Christ: he was an obedient agent who did as the Father had commanded (Borgen 1968:140). Jesus himself said:

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<sup>1160</sup> This factor is stressed by the FE so that he imputed Jesus' death as suffering. In the FG Jesus goes to the cross by his own determination, and decision. He alone knows when the Father has decreed that his hour has come (13:1). He lays down his own life; no one takes it from him (10:18). The Johannine account of Jesus' arrest typifies his death as his glorification, and not humiliation. Nothing happens to Jesus by chance. In his conversation with Pilate Jesus explains what is going on. Pilate is not in control of the situation, but rather Jesus.

<sup>1161</sup> 'His final exaltation, ascension, and glorification reveal that he is also the Son who was sent by the Father as Revealer...In this sense the cross is a revelation...' (Loader 1984:199).

<sup>1162</sup> Nevertheless no one can come to the Son unless the Father draws him (6:37ff,44; 10:28-29; 15:16,19; 17:6). The Paraclete himself must illuminate the mind and heart of the person, otherwise Jesus will remain at best a good ethical teacher or social reformer (1:13; 3:5,8).

<sup>1163</sup> The presentation of Jesus in the FG is multidimensional. The different perspectives of Jesus are made to coalesce into a single narrative so that each of these perspectives is always present in almost every part of the FG. His nature is never understood until his origin and destiny with God is truly comprehended (Smith 1977:376f).

<sup>1164</sup> This presumption is confirmed in the following halakhic sources: Erubin 31b-32a, Qiddushin 2:4 and Terumoth 4:4 as quoted by Borgen (1968:140).

4:34 Ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω  
τὸ θέλημα τοῦ πέμψαντός με καὶ ελειώσω αὐτοῦ τὸ ἔργον.  
5:30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαυτοῦ οὐδέν καθὼς ἀκούω κρίνω,  
ἢ ἐμὴ δικαία ἐστί,..... ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ  
τὸ θέλημα τοῦ πέμψαντός με.  
6:38 ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ  
τὸ θέλημα τοῦ πέμψαντός με.  
8:29 καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστιν οὐκ ἀφήκέν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

Jesus' intention was always to please the one who sent him. This thought recurs frequently in the FG (4:34; 5:30; 6:38; 8:29 and 7:18; 8:50a by implication).<sup>1165</sup> The phrase τὸ θέλημα τοῦ πέμψαντός με is one of the most important ideas in the histology of the FG (Lindars 1981:194) and occurs in 4:34, 5:30 and 6:38. In 8:29 “τὸ θέλημα” was substituted by “τὰ ἀρεστὰ αὐτῷ ποιῶ”, but the intention remained unchanged. The style mark these sayings as a word of revelation. The whole life of Jesus is based on and centres around his endeavour to do the will of τοῦ πέμψαντός με.<sup>1166</sup> His origin constitutes the heart of this attitude (6:38). Every time Jesus speaks about himself seeking to do “τὸ θέλημα τοῦ πέμψαντός με” the emphasis is on “τοῦ πέμψαντός με”, which qualifies “τὸ θέλημα”. By using the title “τοῦ πέμψαντός με”, instead of Father or God, Jesus shows a constant awareness of his *missionary* task. Therefore, the phrase “τὸ θέλημα τοῦ πέμψαντός με” will be to accomplish this missionary task.

The unity of the Father and the Son, expressed through this concept of doing τὸ θέλημα τοῦ πέμψαντός με, is a functional and moral unity (cf Lindars 1981:194). Morally it is the complete obedience of Jesus to the will of the Father which justifies the exclusive claim of Jesus to the allegiance of men (cf 3:16-21,31-36). His obedience towards God dominates his whole life and culminates in the cross (Schnackenburg 1965:480f).

The above-mentioned texts will now briefly be discussed.

### Jesus desires to do the will of the Father

4:34 ... Ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω τὸ θέλημα ... τοῦ πέμψαντός με  
καὶ τελειώσω ..... αὐτοῦ τὸ ἔργον.

The disciples, having returned from town (v 8), tells Jesus that he should eat something (v 31), which provides an occasion for Jesus to inform them that he is the one that does the will of the Father. His whole life centers around and grows out of the effort to ποιήσω τὸ θέλημα τοῦ πέμψαντός με (Schnackenburg 1965:480). This attitude (see also 5:30; 6:38-

<sup>1165</sup> The expression 'to do the will of God' is a concept that occurs frequently in the OT, Judaism and primitive Christianity. In the FG it occurs most frequently in combination with the typical τοῦ πέμψαντός με; it is the Father who has sent his Son (Schnackenburg 1965:480).

<sup>1166</sup> The affinity with Hebrew 10:5-9 is noteworthy. Twice Christ himself said: 'I have come to do your will, O God' (vv 7,9). From this text it becomes clear that the decisive element in his act of redemption is his obedience to God, and that is to do his will. This dominates his whole life and culminates in the sacrificial offering of his body.

40) is intended to describe the revelation through Jesus as an action of God. In himself the Revealer is nothing; he was sent<sup>1167</sup> and his life and ministry constitute service.<sup>1168</sup>

In 4:34 Jesus informs his disciples, after they urged him to eat something (v 31), that he wants to use his strength to do τὸ θέλημα τοῦ πέμψαντός με.<sup>1169</sup> λειώσω αὐτοῦ τὸ ἔργον seems to be a variation aimed at emphasizing the first. This emphasis is probably to accentuate Jesus' persistence in the fulfilment of his divine task of redemption (Schnackenburg 1965:481).<sup>1170</sup> Newman & Nida (1980:127) correctly point out that here we have two aspects (ποιήσω τὸ θέλημα...καὶ τελειώσω αὐτοῦ τὸ ἔργον) of essentially the same act of obedience (cf 17:4; 19:28,30). Both aorists state this 'doing' and 'completion'. Doubling this statement amplifies it (Lenski 1961:332; Newman & Nida 1980:127). According to Lenski (1961:332) the function of this double clause is to describe the entire Messianic work of Jesus. The will of the Father, the work of Jesus was completed when Jesus was crucified (see Morris 1975:278).<sup>1171</sup> The ministry of Jesus has no significance apart from being the will of God (Barrett 1978:241). The Father has a will (θέλημα) regarding a specific work, to reveal the Father and the Son and to accomplish salvation. The mission of the Son is 'to do'<sup>1172</sup> this will and 'to complete' this work. These things describe the nature of the ministry of Jesus.

The singular "τὸ ἔργον" is used as a class noun and indicates the full scope of the work that Jesus has to do on earth.<sup>1173</sup> Jesus' works are the works of God, as is also indicated in (5:36; 9:3f; 10:25,32,37f; 14:10; 17:4). The whole life of Jesus on earth is based on the will of the Father. Τελειοῦν<sup>1174</sup> could probably signify that the redemptive work that was

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<sup>1167</sup> πέμψας (πατήρ) occurs here for the first time. Jesus refers here to his great Sender, using the substantivized aorist participle. This participle names this Sender according to the one past act of sending, ὁ πέμψας με (Lenski 1961:332).

<sup>1168</sup> 4:31-38 forms a unity which again can be divided into vv 31-34 and vv 35-38. In vv 31-35 Jesus is portrayed as the one sent by God, who of himself and for himself is nothing. He only carries out the work the Father has given him. In the same sense, according to vv 35-38, the disciples are sent forth by Jesus to do nothing in their own will and strength; yet their ministry is the continuation of the eschatological event which began in Jesus. Thus the reason why the FE puts vv 31ff before 35ff is to explain the mission of the disciples on the analogy of the mission of Jesus (Bultmann 1941:145).

<sup>1169</sup> Bernard (1969:154) interprets this verse differently in the sense that Jesus has his strength and his joy in the fulfilment of his mission. Morris (1975:277) interprets it as the satisfaction that Jesus experienced in doing the will of God. Sanders (1975:150) understands βρῶμά as the 'obedience' of Jesus to the Father and a denotion to complete his task.

<sup>1170</sup> 'To do the will of God' is, to some extent, within the reach of a disciple of Jesus, but 'to accomplish his work' was only possible for the Son of Man. This achievement bore witness to the exclusiveness of his mission (Bernard 1969:154). This task he carried out to the end (cf 17:4; 19:30 where τετέλεσται is used).

<sup>1171</sup> There is a sense in which Jesus' work (mission) may be regarded as complete, but there is also a deeper indication that his work is incomplete. This part of his work has to be continued through discipleship.

<sup>1172</sup> Newman & Nida (1980:127) point out that in biblical language is the verb ποιήσω, according to its context, is equivalent to 'obey'.

<sup>1173</sup> τὸ ἔργον was no mere human work. It was that of an 'agent' of God who quite often in the FG declares that the work he does is that which the Father has given him to do (cf 5:30;6:38; 7:18; 8:50; 9:4; 10:37f; 12:49,50; 14:31; 15:10; 17:4). τὸ ἔργον has to be distinguished from ἔργα, which indicates the individual tasks which Jesus performs.

<sup>1174</sup> Τελειοῦν has various slightly different meanings. In 17:23 it is used in combination with εἰς ἓν to be translated as 'complete unity' (NIV) to indicate the 'perfection of a state. In 4:34; 5:36; and 17:4 it is used in

started by the Father was to be completed by Jesus so that the Father and the Son 'worked together' in perfect unity (5:17,19) (Schnackenburg 1965:481). The Son could only do the will of the Father because they worked together for ὁ πέμψας με μετ' ἐμοῦ ἐστὶν οὐκ ἀφῆκέν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε (8:29). 'A oneness of essence exists because there is a complete oneness of will' (Cullmann 1977:300).

The statement Jesus made in v 34 covers the entire earthly work of Jesus and is theologically important.<sup>1175</sup> 'Jesus lives entirely from his inner union with the Father, receives from him the command to act<sup>1176</sup> and submits himself obediently. He is so filled with a sense of mission and so zealous for his Father's interests that worldly things and needs sink into insignificance' (Schnackenburg 1965:481). Jesus' unity with his Father appears here as a unity of will and fellowship in work (Schnackenburg 1965:481). Jesus takes up this will and work of the Father (ὁ πέμψας με) with his whole mind, will and life, so much that he calls it his 'food'. This metaphor conveys the thought that Jesus is devoted to the accomplishment of his task. This is a necessity for him, something he has to do, as surely we have to eat (cf Lenski 1961:333).

All his work is characterized by his love for and obedient submission to his Father and presupposes his oneness of being with the Father. This obedient attitude and work for the salvation of the world is at the same time an example for his disciples who, at a later stage, have to continue with it (13:15) (Schnackenburg 1965:481). Until the time of his death Jesus is constantly involved in doing the will of the Father (10:17; 15:9ff) and the fulfilment of his mission is in virtue of his perfect obedience (Barrett 1978:264). This focuses attention on the closeness and unity of the Son with the Father.

### Jesus is dependent on the Father in doing his will

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|---|---|
|  | <p>1 <sup>5:30</sup> Οὐ δύναμαι ἐγὼ ποιεῖν ἅπ' ἐμαυτοῦ οὐδὲν<br/>                 2 καθὼς ἀκούω κρίνω,<br/>                 3 καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστὶ, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν<br/>                 ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.</p> |
|---|---|

Colon 1, which corresponds to 5:19,<sup>1177</sup> gives a formal and general description of the Son's dependence on the Father (Bultmann 1941:197; Bernard 1969:246; Morris 1975:323; Newman & Nida 1980:162). According to Barrett (1978:264; and Sanders 1975:169) the whole paragraph (vv 19-30) is summed up in this last verse (v 30). This attitude of dependence helps the Son in his activity to judge justly (C2,C3), which originates from the ζητῶ (C3) to do the will of God (cf Bultmann 1941:197).

connection with the carrying out or completion of a task and in 19:28 it refers to the fulfilment of Scripture (Barrett 1978:513).

<sup>1175</sup> This statement of Jesus in v 34 brings together a number of major themes in the FG: the mission of Jesus, his obedience to the will of his Father, the completion of the Father's work.

<sup>1176</sup> Even the judgment that Jesus will exercise is perfectly just, since for everything he says and does in this judgment, he is completely dependent on the will of his Father (5:30). Again we find Jesus' submission to his Father and his commitment to pleasing his Father (Carson 1991:259).

<sup>1177</sup> In v 19 Jesus speaks of 'seeing' the Father, while here he speaks of 'hearing' him. The intention of the FE is the same.

Newman & Nida (1980:162) point out an important aspect regarding the use of the term κρίσις in the sense that it may be used either in the neutral sense of 'judgment' or in the sense of 'condemnation'. In this particular context it indicates the neutral idea of judgment.<sup>1178</sup> Thus ἡ κρίσις ἡ ἐμὴ δικαία ἐστί (C3) would mean 'whenever I judge, I do so in the right way. "ἐγὼ" (C1) emphatically shows that Jesus cannot speak otherwise (Schnackenburg 1971:150).

It is clear from the context that καθὼς ἀκούω (C2) refers to God whom the Son hears (cf 5:19), meaning that 'I judge only as my Father tells me'. In other words, Jesus does only that which his Father tells him to do. The noun expressions τὸ θέλημα τὸ ἐμὸν and τὸ θέλημα τοῦ πέμψαντός με could verbally mean 'what I want...what he who sent me wants' (Newman & Nida 1980:162). The whole meaning of Jesus' work lies in the fact that it is not his work, but the work of God (Barrett 1978:264). Therefore Jesus *cannot* seek his will, but only τὸ θέλημα τοῦ πέμψαντός με. Because this is the will of the Father Jesus is dependent on the Father to do his will.

### The content of the will of God

1	<sup>6:38</sup> ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ
	1.1 οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν
	1.2 ἀλλὰ .....τὸ θέλημα τοῦ πέμψαντός με.
2	<sup>6:39</sup> τοῦτο δέ ἐστιν .....τὸ θέλημα τοῦ πέμψαντός με,
	2.1 ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ
	2.2 ἀλλὰ ἀναστήσω αὐτὸ ..... [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.
3	<sup>6:40</sup> τοῦτο γάρ ἐστιν .....τὸ θέλημα τοῦ πατρὸς μου,
	3.1 ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν
	3.2 καὶ πιστεύων εἰς αὐτὸν ἔχη, <u>ζωὴν αἰώνιον</u>
4	καὶ .....ἀναστήσω αὐτὸν ἐγὼ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.

Verse 6:38 expresses the same truth as that expressed in 5:30 (Newman & Nida 1980:200). Jesus generally made it quite clear that the purpose of the incarnation is the salvation of men (6:39f), this is the will of the Father.<sup>1179</sup>

Having come down from heaven, Jesus wants only to ποιῶ...τὸ θέλημα τοῦ πέμψαντός με. This Johannine idea is given new meaning by the idea of discipleship. As the teacher of his community of disciples he is intimately associated with his Father (10:14,15,30) who remains the real owner of these disciples (17:6b). There is complete community of ownership between Jesus and the Father (17:9f). Jesus looks after these disciples who have been entrusted to him in the name of the Father (17:12) (Schnackenburg 1971:73).

The focal point of 6:38 is the unity between the Father and the Son which is expressed both negatively (C1.1) and positively (C1.2) in the purpose clause (Bultmann 1941:173f; Morris 1975:368). But the main clause must not be overlooked: καταβέβηκα (perfect tense) ἀπὸ τοῦ οὐρανοῦ. Jesus is telling his disciples where he came from (cf 6:33): "ἀπὸ τοῦ

<sup>1178</sup> Schnackenburg (1971:150) chooses the meaning of 'judgment'. According to him Jesus simply carries out the judgment of the Father. Behind the 'saving' or 'judging' word of Jesus, stands the authority of the Father.

<sup>1179</sup> The words in this verse are exactly the same as in 5:30. According to Lindars (1981:261) the argument of 5:19-30 (the complete accord between Jesus and the Father) is taken for granted.

οὐρανοῦ" (C1). Here we see Jesus totally tied up with the purpose of his coming from heaven. This is not to do his own will (C1.1), but the doing of the Father's will (C1.2). This will is spelled out in cola 2.1 and 3.2. Jesus twice defines this will. In fact, this will has two parts: the first one relates to Jesus' acts (C2.1f) and the other one pertains to the blessings of the believers (C3.1f). The will of the Father is (stated negatively), that Jesus shall lose no one whom the Father has given to him. Jesus will bring the whole of this God-given gift to the consummation of the resurrection of the last day (stated positively in C2.2 and C4).<sup>1180</sup> In all that Jesus does from the beginning to the final consummation of his mission it is made clear that he will not lose any part of that which the Father has entrusted to him. This will of the Father Jesus will certainly carry into effect. Those who are lost are lost because of their own failure to believe in Jesus. The final act of Jesus' mission will be the 'resurrection of these people on the last day' (C2.2 and C4).

The Father's will regarding those who believe in Jesus is to give to them eternal life. This spells out indirectly another act of the Father's will performed by Jesus. Jesus' saving act and the giving of eternal life cannot be separated because they coincide (cf Lenski 1961:468ff).

Thus the will of the Father is:

πᾶν ὃ δέδωκέν μοι ..... πιστεύων εἰς αὐτὸν  
 μὴ ἀπολέσω ἐξ αὐτοῦ ..... ἔχῃ, ζωὴν αἰώνιον

┌────────── *ἀναστήσω αὐτὸν ἐγὼ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ* ───────────┐

### The presence of the Father and the obedience of Jesus in doing the will of God

1<sup>8:28</sup> εἶπεν οὖν [αὐτοῖς] ὁ Ἰησοῦς,

- 1.1 Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου,
- τότε γνώσεσθε ὅτι ἐγὼ εἰμι,
- 1.2 καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν,
- 1.3 ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ.
- 1.4 <sup>29</sup>καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν
- 1.5 οὐκ ἀφήκεν με μόνον,
- ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

Jesus indicates that the Jew's question about his identity will one day be answered. This will happen when they will lift up ("Ὅταν ὑψώσητε -- C1.1) τὸν υἱὸν τοῦ ἀνθρώπου. Then the death of Jesus will not only reveal him as the Saviour, but also as the absolute example of obedience to the Father (Sanders 1975:226). Sanders (1975) observes that it now becomes clear that the sending of the Son by the Father does not entail separation from

<sup>1180</sup> Newman & Nida (1980:201; also Bernard 1969:201; Morris 1975:368) correctly state that τῇ ἐσχάτῃ ἡμέρᾳ refers to the day of judgment (cf also vv 40,44,54; 11:24; 12:48). According to Groenewald (1980:159) τῇ ἐσχάτῃ ἡμέρᾳ does not refer to the general resurrection of all people, but to the resurrection in the sense of 'going in into the eternal glory'.

him.<sup>1181</sup> Jesus does not act on his own (C1.2, C1.3). He indicates that what he conveys to men is what God has communicate to him (cf v 26,28). His message has a divine origin. This indicates the intimate communion that always exists between Jesus and God. Again this brings to the fore the mission of Jesus. The Father who sent his Son is with Jesus (C1.4), therefore this may be regarded as part of the consequence of the sending. The Father does not and will not forsake his Son (the messenger). Doing the will of his Father is therefore the consequence of the Father's presence (Morris 1975:452f). The reciprocal is also true namely that the presence of the Father causes Jesus to do the will of the Father. Jesus is constantly obedient to the Father because he is never without the Father (Barrett 1978:344). In 16:32 it is emphasized that even when Jesus is on the cross, he is not alone; the one who sent him accompanies him (Newman & Nida 1980:275).

The qualifying statement "ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε" (C1.5) may be rendered 'what causes his approval' (Newman & Nida 1980:275) or 'what pleases him' (NIV).<sup>1182</sup>

To do the will of God should be the supreme obligation of every man at every moment of his life (Bernard 1969:154). To this is attached the supreme reward, which is that such a person will find out whether Jesus' teaching comes from God or not (7:17), and that God will listen to such a person. Even in 15:10 Jesus tells his disciples that by keeping his commandments they will abide in his love, even as he, by keeping his Father's commandments, abides in the Father's love.

In *conclusion*: these expressions of Jesus clarify different perspectives of his submission to the Father's will and his mission:

4:34 .... desire

5:30 .... dependence

6:38 .... purpose (salvation of man)

8:29 .... presence of Father and obedience of Jesus<sup>1183</sup>

These indications of Jesus' submission to the Father's will should not lead to an interpretation that reduces the identity of Jesus to his role as an ordinary agent of the Father.<sup>1184</sup> Jesus states clearly that he is not concerned about his own will (5:30; 6:38), but is interested only in doing the will of the one who sent him. Jesus, as agent, is the Son of God in a unique sense.<sup>1185</sup> His mission is rooted in something deeper than amere commissioning at a historical moment; it stems from the fact that he is the 'Son of God'.<sup>1186</sup> Throughout his mission he experiences the presence of his Father in him which enables

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<sup>1181</sup> Brown (1975:350f) states that in v 28 Jesus insists that only his return to the Father will show that God is the one who sent him and that God is with him, even that he bears the divine name. This return to the Father via his crucifixion, resurrection, and ascension will be *that* moment of revelation for those who believe.

<sup>1182</sup> From the perspective of the 'agency' of Jesus in the FG is it preferable to interpret ἀρεστὰ as 'pleasure' or 'approval' instead of 'joy' or 'happiness' (cf Newman & Nida 1980:275).

<sup>1183</sup> cf also 7:18 and 8:50a

<sup>1184</sup> Examples of such reductionism, probably an over-reaction against Käsemann's gnosticizing reading of the FG, is seen in Bühner (1977:195, 214ff, 428ff); Miranda (1977:67,90); Haenchen (1984:96).

<sup>1185</sup> 'Because Jesus is an agent who is God's own Son, John deepens the legal relationship of agent and sender to a relationship of likeness of nature (still not in philosophical terms, however)' (Brown 1972:632).

<sup>1186</sup> It will later become apparent that the commission of the disciples is also rooted in the fact and historical event that they are children of God (1:12); part of the family of God.

him to fulfil the will of the Father in obedience.

**(f) The report of the agent, his appointment of other agents and return to the Father**

*The next few pages contain only a brief reference and introduction to what is referred to in the heading and will be discussed thoroughly in the next part of this chapter.*

After the completion of his mission (4:34; 5:36; 17:4) the agent has to appoint other agents, return and report to the sender (Borgen 1968:142).<sup>1187</sup> In the case of Jesus the order of these tasks changed. Because of his intimate communion with the Father Jesus' report to the Father could have taken place before his return to heaven.

The return of Jesus to his Father<sup>1188</sup> by way of 'glorification'<sup>1189</sup> is the dominating theme in chs 13-17. The report of the Son to his Father in proleptic style is given in the form of a prayer as it is found in ch 17. Chapter 17 forms a climax precisely at the point where Jesus has ended his discourses to his disciples (ταῦτα ἐλάλησεν -- v 1). He is on his way back to the Father. In 17:11 and 13 Jesus says πρὸς σὲ ἔρχομαι. Chapter 17 is an important chapter, especially because it is interpreted as the report of Jesus to his Father about his mission, and because it theologizes about Jesus' return to the Father as well as Jesus' appointment of other agents. *A thorough analysis of the entire chapter will be made in the next part of this chapter.*

In a report the agent will inform his sender about his completed mission: what has been accomplished, which instructions he had carried out, and which not. After a positive report the agent will come with requests, desires and proposals about what should be done in future in relation to that which he has done and accomplished.

Jesus' report was positive for he had completed the work the Father gave him to do (17:4). With such a positive report the Son could request his Father to glorify him with the glory he had with the Father before the world began. He also requests his Father to protect his disciples (17:11,15), to consecrate them (17:17) and that his disciples might be with him to see this glory (17:24). What is happening here is that Jesus anticipates the receiving of this glory (v 24) which means, by implication, that Jesus has returned to his Father. The proposals Jesus would make, would concern the continuation of his mission through his disciples.

Because Jesus has completed his divine mission, he is going back to the one who sent him. His ascension is not described in the FG at all except in an anticipated form. But this divine mission must continue. In order to continue his mission Jesus appoints his disciples as 'his agents'. By following Jesus through discipleship, they will continue his mission.

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<sup>1187</sup> According to the halakah (P Hagigah 76d) an agent who is sent on a mission is to return and report to his sender: 'Behold we send to you a great man as our *shaliach*, and he is equivalent to us until such time as he returns to us.' And in Mek. Ex 12:1: 'Thy messengers, O God, are not like the messengers, however, it is not so, ... withersoever they go they are in thy presence and can report: we have executed thy commission' (Borgen 1968:143). Although the FG does not draw a distinction between divine (Jesus) and human (disciples) sendings (17:18; 20:21) he applies the return and report to God's agent, Jesus Christ.

<sup>1188</sup> θεός is used in 13:3 (cf 8:42), but it is mainly ὁ πατήρ that is used to denote the *starting point* and the *goal* of the mission that Jesus conducted (13:1; 14:12,28; 16:10,27,28; 17:11,13; 20:17).

<sup>1189</sup> Jesus' return by way of exaltation is thematic from the first part of the FG: 3:14; 8:28; and 12:33.

When Jesus speaks about his 'going away' the question arises about the effect of his mission after his return to the Father. The FE found the solution in the halakhic rule that 'an agent can appoint an agent', in the words of Jesus at the completion of his mission in: καθὼς<sup>1190</sup> ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον (17:18). The disciples who have remained faithful to Jesus are appointed as his agents to continue his mission, for which his own mission provides the pattern (Allen 1953:108).<sup>1191</sup>

On the eve of his departure, Jesus spells out the principles of agency to his disciples (13:16,20). Then, after the resurrection of Jesus the actual commissioning of the disciples take place: "εἶπεν οὖν αὐτοῖς [ὁ Ἰησοῦς] πάλιν, Εἰρήνη ὑμῖν καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς" (20:21). Thus the theological discussion and foundation of the sending of other agents (disciples) comes from ch 17, and the historical commissioning and foundation from 20:21-23. Accordingly, the unity between the Father (sender) and his Son (agent), is extended to the unity between Jesus (who now becomes the sender because of the rights he received from his sender) and his agents (disciples): "ἵνα πάντες ἔν ὧσιν, καθὼς σύ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὧσιν, ἵνα ὁ κόσμος πιστεῦῃ ὅτι σύ με ἀπέστειλας" (17:21). The agent appoints other agents as an extension of his own mission<sup>1192</sup> in time and space.<sup>1193</sup>

On the eve before his departure, Jesus makes the completion of his mission clear to his disciples. The whole LD (chs 13-16) relates to this appointment and culminates in ch 17, but especially in 17:18: "καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον".

After his resurrection, when he appears to his disciples, the actual commissioning of his disciples takes place: "Εἰρήνη ὑμῖν καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς" (20:21). This realizes only when the unity which exists between the Father and the Son is extended to Jesus and his disciples (17:21,23) through the Paraclete.

Discipleship is possible because Jesus is alive. God is the one who contains the quality of life. If Jesus can illustrate that he can remain alive, he will prove his affiliation with God, that he comes from God. Jesus has (ἐξουσία) the power to lay down his life and to take it up again. His disciples are not certain who Jesus is. This would mean that after his death they would stop following Jesus. On the cross Jesus dies physically, but he is resurrected. When he appears to his disciples, with Thomas also present, the identity of Jesus and his earthly performance interweaved. If Jesus had not been resurrected, his mission would have lost credibility and discipleship would have become irrelevant and impossible. But Jesus proves his mission to be true.<sup>1194</sup>

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<sup>1190</sup> Refers to the agency of Jesus.

<sup>1191</sup> The consummation to which Jesus looks is a fusion in God of his work and the work of his disciples. That means that the representative activity of the disciples may reproduce and continue the activity of Jesus so that men may be won to faith in him as the representative of God (Allen 1953:168).

<sup>1192</sup> Several writings exist about the sending of Jesus (Borgen 1968, Bühner 1977, Harvey 1987, Okure 1988, Waldstein 1990), but only in a few cases has the extension of Jesus' sending to his disciples been thoroughly indicated (see Kuhl 1967; Gnilka 1994).

<sup>1193</sup> Borgen points out that in Gittin 3:5-6 (cf also 29b; 41a) the rabbis discuss this rule. Some then offer specific qualifications as to circumstances under which an agent can appoint an agent.

<sup>1194</sup> The FE improved on the writings of Paul, who states that Jesus has been 'raised', which implied that Jesus played a passive role in his resurrection. The FG indicates that Jesus has resurrected. This point of

***These events (the report which includes the appointment of other agents, Jesus' return to the Father, and the continuing of his mission) will be discussed in the succeeding section. They can be regarded as the theological discussion of discipleship.***

### **CONCLUSION**

(i) The preceding discussion of the 'agency' of Jesus proves that this theme is definitely one of the two major themes in the FG into which the Johannine Christology, soteriology and theology are interwoven. This discussion has also shown that it is an integral part of the FG and therefore no other theme or theological affirmation can be discussed in isolation without giving consideration to the Descent-Ascent Schema and the 'Agency concept'. The conclusion would be that also discipleship as a concept in the FG must also be seen and interpreted from the perspective of Jesus' 'Agency'. *In fact it would be more correct to understand discipleship as an integral part of the agency of Jesus.* This will become clear in the rest of this study.

(ii) The 'agency concept' in the FG not only argues against a docetic interpretation or a gnostic redeemer but supports the Christian credo that Jesus was paradoxically both divine and human.

(iii) According to the 'agency-concept' in the FG:

(a) Love is the leitmotif.

(b) Jesus is depicted as the perfect agent of the Father who is equal with and subordinate to the Father.

(c) Jesus acted with authority and guidance of the Spirit as the one who was sent by the Father and came from the world 'above' to the world 'below'.

(d) Jesus was sent by the Father with a specific mission to accomplish.

(e) The character of his mission was to come and reveal himself and the Father and consequently to save the world.

(f) Throughout the ministry of Jesus it was clear that he was determined to do the will of the Father.

(g) *After completing his work he appointed his disciples as his agents who had to continue his work and he returned to his sender.*

The 'agency' motif indicates a new spiritual union between Jesus and his disciples. With the appointment of the disciples as his agents, the pattern of the relationship between Jesus and the Father has been duplicated in (transferred to) the relationship between Jesus and his disciples. Jesus displays his relationship with his Father and sets an example to be followed by his disciples. NB: From the perspective of 'agency' must we interpret the rest of the texts in our discussion on discipleship.

*In chapter 4 certain conclusions will be drawn with regard to Jesus' 'agency'. These conclusions will then be compared with the agency of the disciples (discipleship).*

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view indicates the 'active' role of Jesus in his resurrection. He could do this because the Father was with him (16:30).

### **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 (v 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.

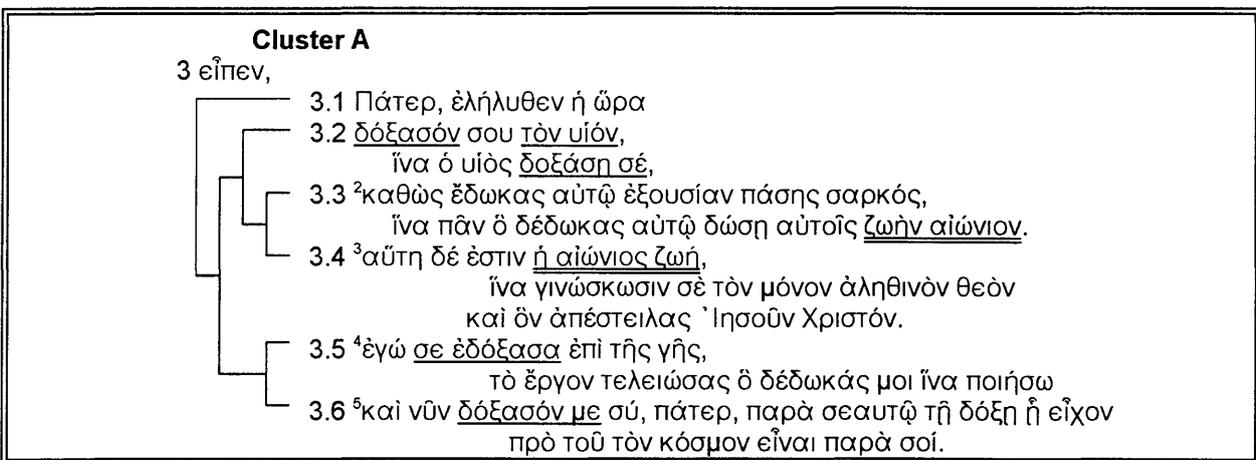
The above mentioned differences are due to the following factors: (1) the approach from different perspectives and the different methodologies used (i.e. Schnackenburg, Becker, Tolmie), (ii) inconsistent application of principles used (Brown), (iii) unacceptable methods (Malatesta), (iv) contentional-thematic 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 ὧσιν 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 ὧσιν 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) ἠγάπησάς (5x), (viii) ὦν δέδωκάς μοι (20x), (ix) Ἐφάνέρωσά (6x),<sup>1224</sup> (x) ἐν ὧσιν (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**

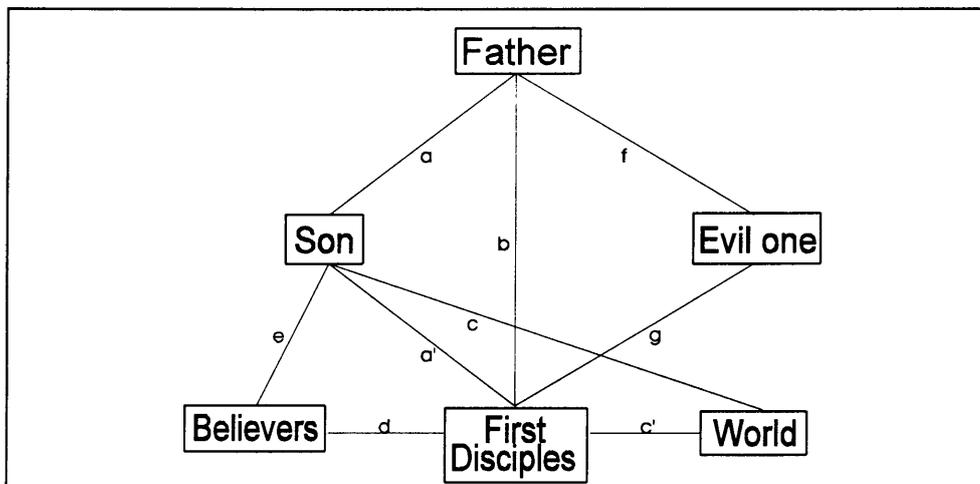
There are basically four major participants (the Father, Son, disciples and world) involved in ch 17, and two minor ones (the anticipated believers [v 20] and the 'evil one' [v 15]). The momentous participants are the Father, who glorifies his Son and who has given the disciples to Jesus, his Son the 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).

<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 μονογενῆς, 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  $\acute{\omega}\rho\alpha$  in 17:1. Because  $\acute{\omega}\rho\alpha$  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  $\acute{\omega}\rho\alpha$  and the contribution that it makes to the comprehension of discipleship.

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

Although the frequency of  $\acute{\omega}\rho\alpha$  (26 times) is not extraordinary in a Gospel, attention should be paid to its special connotation in the FG. In the other Gospels  $\acute{\omega}\rho\alpha$  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  $\acute{\omega}\rho\alpha$  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·	<i>Problem</i>
1.1 οἶνον οὐκ ἔχουσιν.	
2 <sup>4</sup> [καὶ] λέγει αὐτῇ ὁ Ἰησοῦς·	<i>Sovereignty</i>
2.1 τί ἐμοὶ καὶ σοί, γύναι;	
2.2 οὐπω ἦκει ἡ ὥρα μου.	
3 <sup>5</sup> λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις·	<i>Involvement</i>
3.1 ὃ τι ἂν λέγη ὑμῖν ποιήσατε.	

The wedding feast attended by Jesus, his mother, and his disciples, is the scene of the first miracle where Jesus utters the words οὐπω ἦκει 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). καιρὸς, 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 καιρὸς 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 καιρὸς. For the lapse of time, with an adjective of quantity, χρόνος is usual; for cases like "the time for figs", and for opportunity καιρὸς 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 καιρὸς 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)**

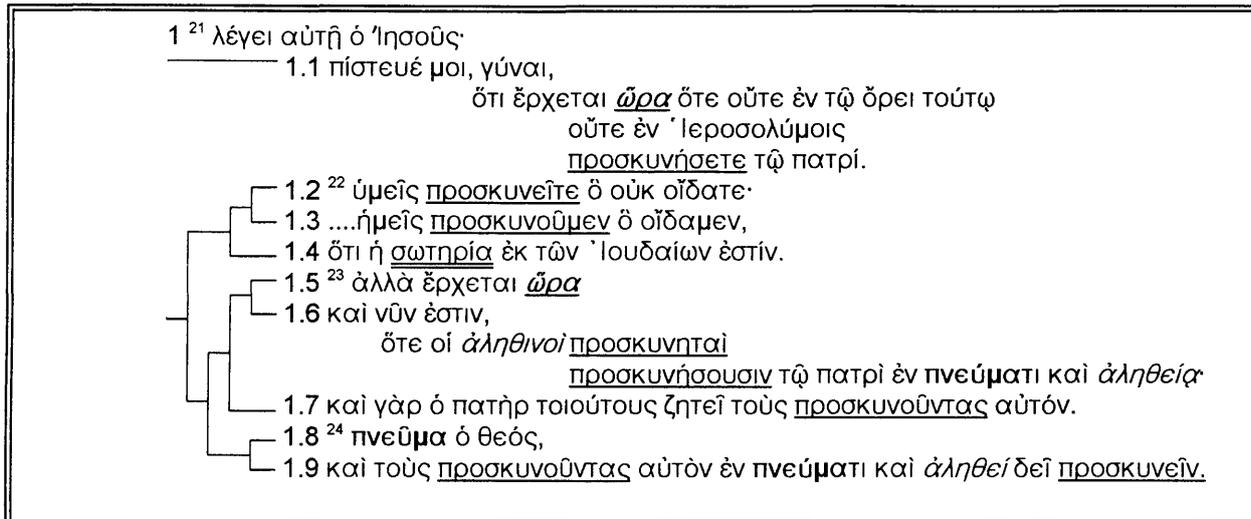
In ch 2 and 3 the FE shows that Jesus is superior to the orthodox Jewish faith and its fulfilment. In ch 4 the FE indicates that Jesus is also the true fulfilment of heretical Judaism which is represented by the Samaritan faith (4:1-42) (Newman & Nida 1980:107).

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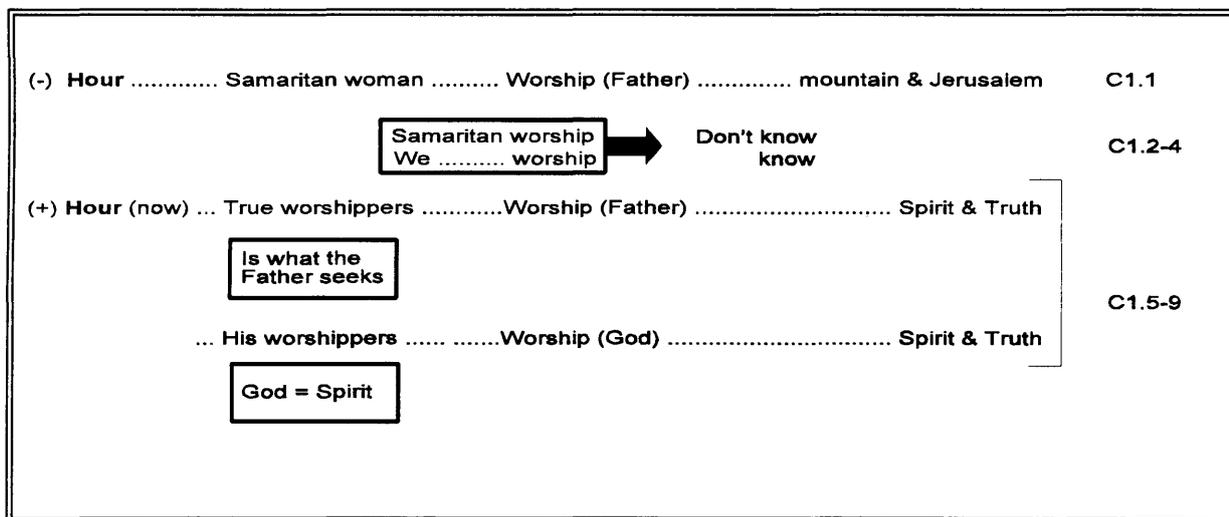
<sup>1257</sup> In his dialogue with the woman Jesus speaks in vv 21-24 which forms a unity.



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 πατρὶ) 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:

<p><b>C1.1</b> ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις</p> <p><u>προσκυνήσετε τῷ πατρὶ</u></p>	<p><b>C1.6</b> <u>προσκυνήσουσιν τῷ πατρὶ</u></p> <p>ἐν πνεύματι καὶ ἀληθείᾳ·</p>
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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 πατήρ 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.

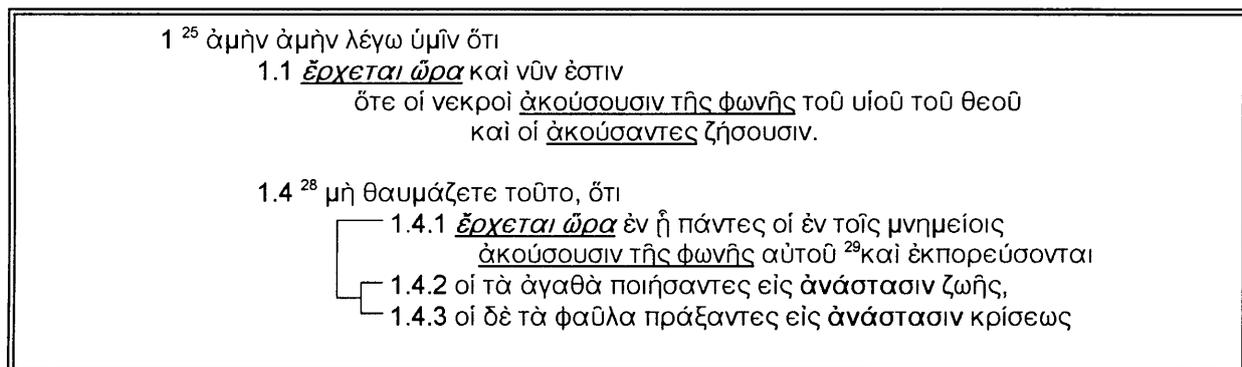
7) This new form of worship is characterized as '*worship in spirit and in truth*'.

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>

<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.

1 <sup>7:30</sup> Ἐζήτουν οὖν αὐτόν πιάσαι,  
2 καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

1 <sup>8:20</sup> Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ·  
2 καὶ οὐδεὶς ἐπίασεν αὐτόν, .....ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

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 (vv 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.

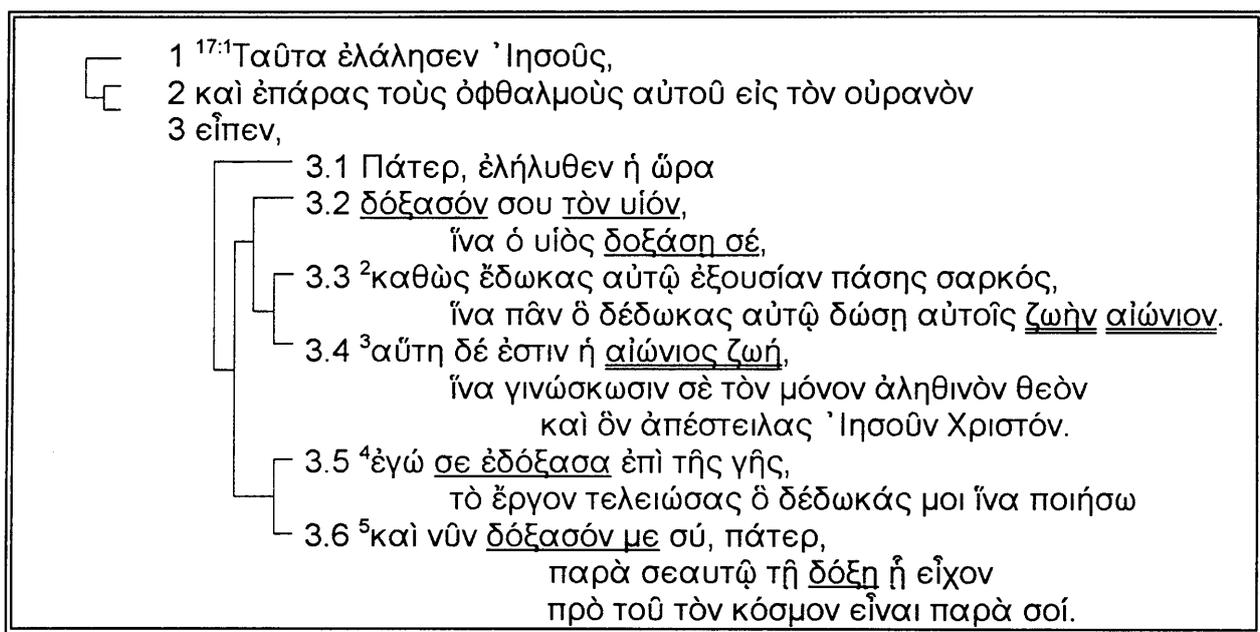
<sup>1317</sup> The term δοξά occurs frequently throughout the FG: the noun 19 times and the verb 23 times. δοξά is used only once in connection with the Pharisees who love the praise from men more than praise from God (12:43). It is also used once in connection with the disciples who receive glory from 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>

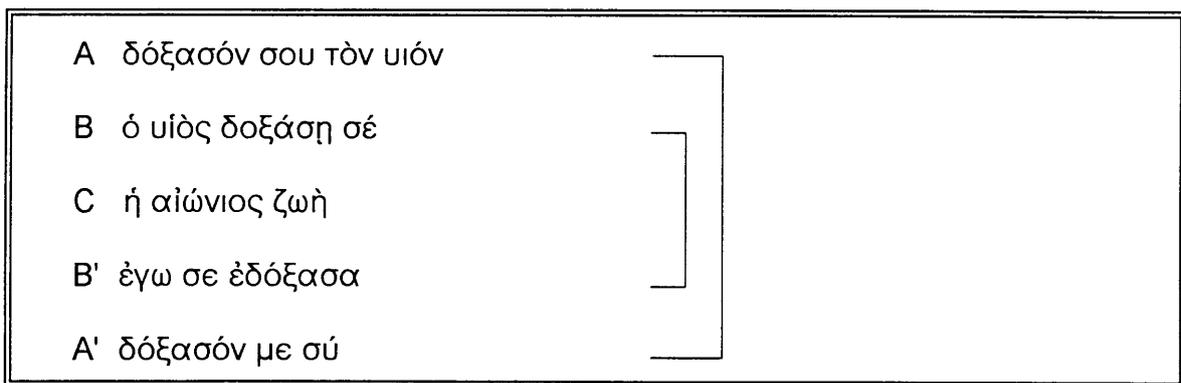
The content of the report is found in C3.1--C3.15. In these semi-cola Jesus very briefly refers to the past, what he has done and accomplished. This gives us in a nutshell the content of Jesus' mission, which also reflects what is expected of any disciple of Jesus who follows him in discipleship.

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>

<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.

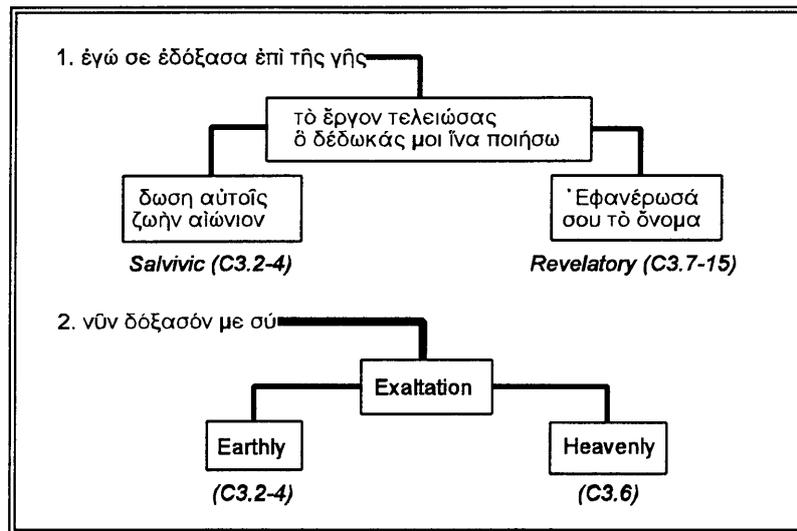
<sup>1327</sup> In order to interpret the pre-existent δόξα, Waldstein (1990:322f) uses the wrong text in ch 17. He is of the opinion that the oneness motif in ch 17 refers to the ontological unity that exist between the Father and the Son. From the perspective of this oneness he tries to explain the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

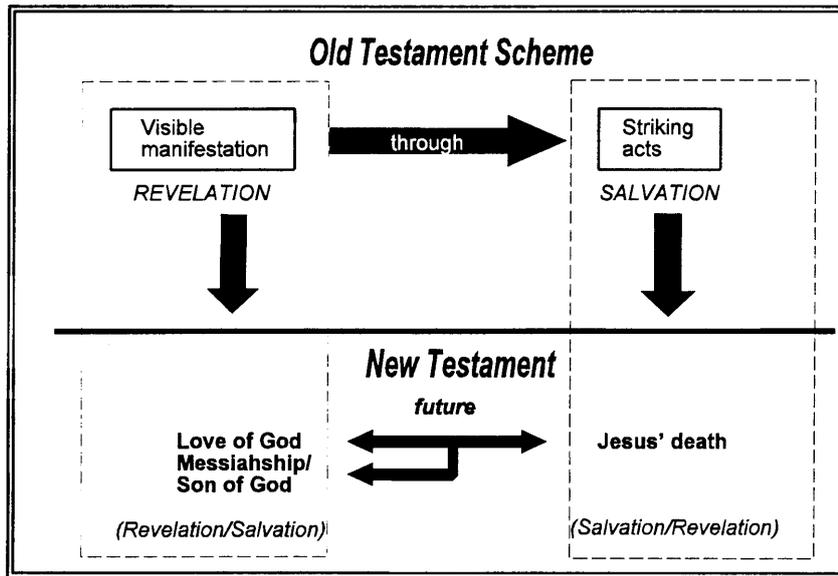
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<sup>1333</sup> A problem arises concerning the interpretation of the particle ἵνα in semi-colon 3.4. Should it be interpreted in terms of purpose or in terms of cause? An interpretation in terms of cause seems most unlikely for it would mean that 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 ἐδοξάσθη 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, γνώσεσθε 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>

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<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>

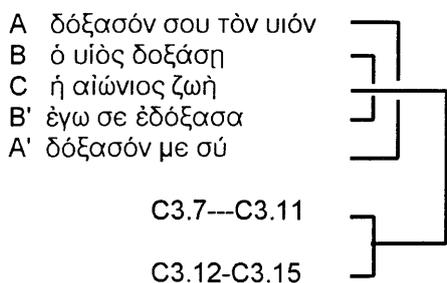
Jesus, in reviewing his earthly mission, declares that he has accomplished the task the Father assigned to him (C3.5), and through this glorified the Father.

<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).

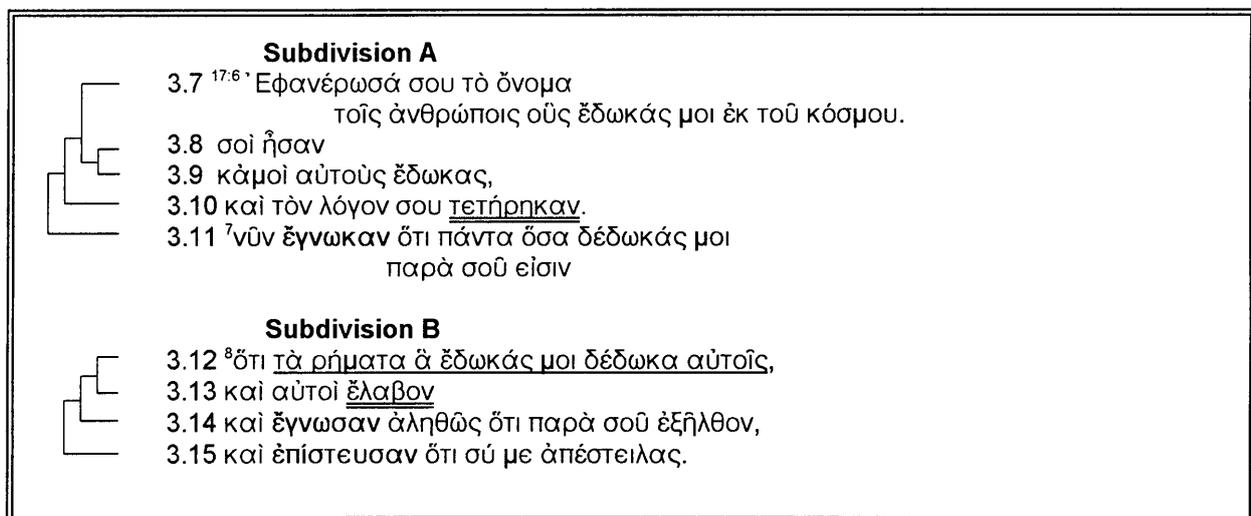
<sup>1372</sup> αἰώνιος ζωὴ is not mentioned in cluster B because it links with C3.1-6 (17:1-5). C3.7-15 is an explanation of C3.4 and links directly with γινώσκωσιν and αἰώνιος ζωὴ in C3.4 and indirectly with τὸ ἔργον τελειώσας in C3.5 as the diagram indicates.



Semi-cola 3.1-15 contain the report of Jesus to the Father. The work to which Jesus refers as completed is the revelatory-salvific task he had to perform. In semi-cola 3.3 and 3.4 he refers to his salvific work, and in C3.7-15 he reports on the revelatory work that he has accomplished successfully (C3.5).<sup>1373</sup> This part of Jesus' report can also be seen as the attestation of his disciples. This is important information regarding the lives of the disciples which legitimize them to be appointed by Jesus to continue his divine inspired mission.

He now (C3.7-15) reiterates the idea expressed in semi-colon 3.3 (Schnackenburg 1975:198). Semi-colon 3.3 mentions the men that God had given to Jesus and that they have been granted ζωὴν αἰώνιον by Jesus. They are the disciples present, who have accepted his words and believe in him as the one who came from God and was sent by God. He characterizes them as belonging to God and contrasts them with the 'world'.<sup>1374</sup> In semi-cola 3.7-15 Jesus elaborates on the event of their salvation by describing how it was mediated through revelation. This then completes the revelatory-salvific work of Jesus already referred to in semi-colon 3.5.<sup>1375</sup>

This cluster contains the entire Johannine theology of revelation. According to Newman & Nida (1980:523f), the theme of this cluster is revelation. Jesus reveals (Ἐφάνέρωσά, δέδωκα) the name of the Father to those whom the Father has given to him, to which they react by accepting the revelation and coming to faith in Jesus.



Ἐφάνέρωσά (C3.7), used in an emphatic position, and the mentioning of the Father's name which will reappear (C3.24,24,46), mark a new cluster. Semi-cola 3.7-15 constitute an elaboration of C3.3f (also C3.5; see footnote 1372 for motivation). This section concerns the acceptance of the revelation brought by Jesus to the disciples. Linguistically semi-cola

<sup>1373</sup> Semi-cola 3.3f refer explicitly to the salvatory work of Jesus but imply revelation as the result of salvation, while in C3.7-15 the revelatory work of Jesus is emphasized and salvation is seen as the result of the revelation. Salvation and revelation cannot be interpreted separately for they are complementary to one another.

<sup>1374</sup> The disciples, depicted here as direct recipients of Jesus' revelation, are also representatives of all later disciples. Jesus spoke these words so unconditionally and in such a fundamental way that they must apply also to those who accept the revelation of Jesus and show that they belong to God (Schnackenburg 1975:198f).

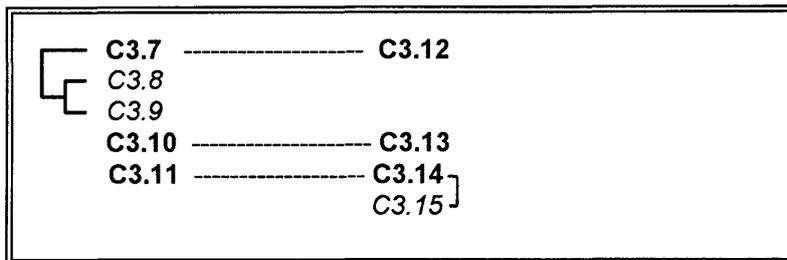
<sup>1375</sup> According to Schnackenburg (1975:198f) this block contains the whole Johannine theology of revelation and the community of salvation in condensed form.

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.

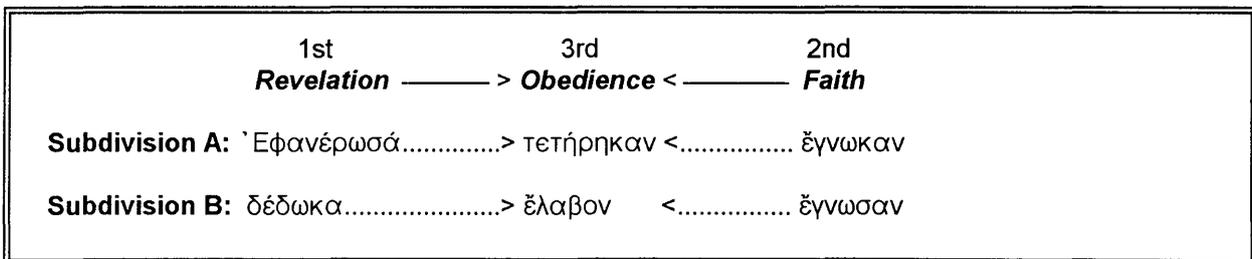
**A discussion of the semantic structure and unity of this cluster**

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

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 φανεροῦν 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 φανεροῦν (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 πατρὸς 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 ἔδωκός 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).

<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> καὶ τὸν λόγον σου .....	<b>C3.13</b> καὶ 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>

<p>τὰς ἐντολάς μου τηρήσητε (15:10) τὸν λόγον μου τηρήσει (14:23)</p>
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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 ἔστε"). 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 ἔστε</u></p> <p>B 13:35 ...καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ἐν τούτῳ γινώσκονται πάντες ὅτι <u>ἐμοὶ μαθηταί ἔστε</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*.....ὁμοῖς 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 Ἔλεγεν 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): 'Εὰν 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 γνώσεσθε 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). γνώσεσθε 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 γνώσεσθε 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>**

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|---|--|
|  | <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 ἐγώ 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 καινήν ... 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 καινήν 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 καινήν 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 καινήν 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
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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 τετήρηκαν (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 ἀγαπάτε 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

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,  $\mu\omicron\nu\omicron\gamma\epsilon\nu\eta\varsigma \theta\epsilon\acute{\omicron}\varsigma \acute{\omicron} \acute{\omega}\nu \epsilon\iota\varsigma \tau\acute{\omicron}\nu \kappa\acute{\omicron}\lambda\omicron\pi\omicron\nu \tau\omicron\upsilon \pi\alpha\tau\rho\acute{\omicron}\varsigma \acute{\epsilon}\kappa\epsilon\iota\acute{\nu}\omicron\varsigma \acute{\epsilon}\xi\eta\gamma\acute{\eta}\sigma\alpha\tau\omicron$  (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 ἐξήλθον (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:

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<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 αὐτοὺς 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 αὐτοὺς (C3.31) and τηρήσης αὐτοὺς 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 αὐτοὺς 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 αὐτοὺς 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 αὐτοὺς (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 αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὧσιν ἐν καθὼς ἡμεῖς (C3.24) to τηρήσης αὐτοὺς 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)

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<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.

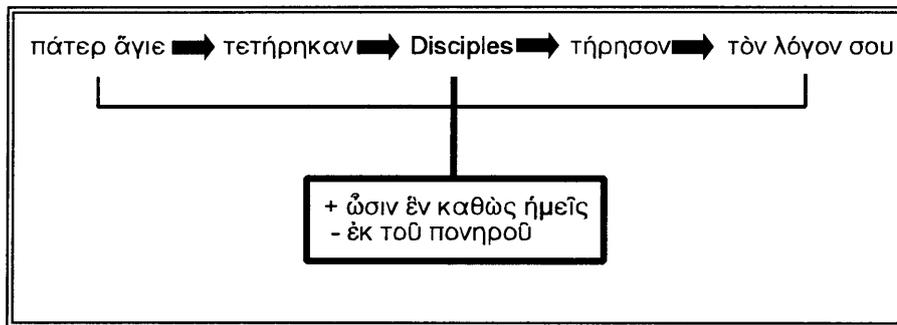
<sup>1472</sup> Newman & Nida's (1980:535) interpretation of πάτερ ἅγιε is not convincing. They want to interpret it from the perspective of 'worship' or 'reverence' as a way of indicating the underlying concept of 'holiness'. They also reject the interpretation of 'separation'. The deficiency of this 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 ὡσιν<sup>1474</sup> ἐν<sup>1475</sup> καθὼς 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 ὡσιν (C3.24; C3.38; C3.39 (2x); C3.40 (2x); C3.41). Four of these cases are connected with unity. The present tense (ὡσιν) 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 καθῶς 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 καθῶς 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). καθῶς is used here in the sense of analogy, not identity (Lenski 1961:1137).<sup>1486</sup> Thus the phrase ἵνα ᾧσιν ἐν καθῶς 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 (δέδωκάς) 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 ὧσιν ἐν καθῶς 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 ὧσιν ἐν καθῶς 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).

<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 εἰμι 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).

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<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.

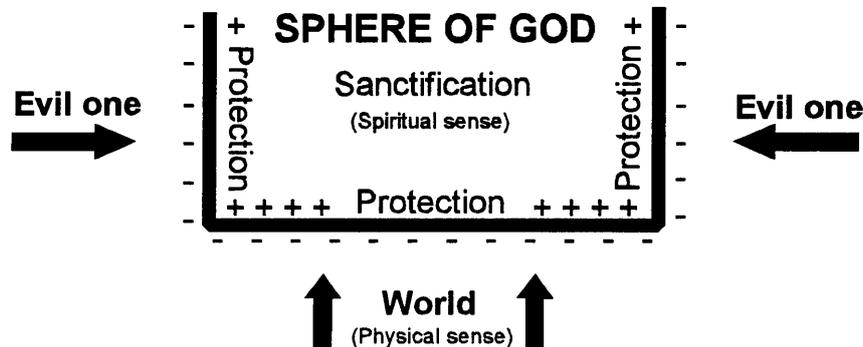
πονηροῦ (personal or impersonal)<sup>1507</sup> ‘denotes the active power for evil in the world which is expressed in the world's hostility towards the disciples (Lindars 1981:527).

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)

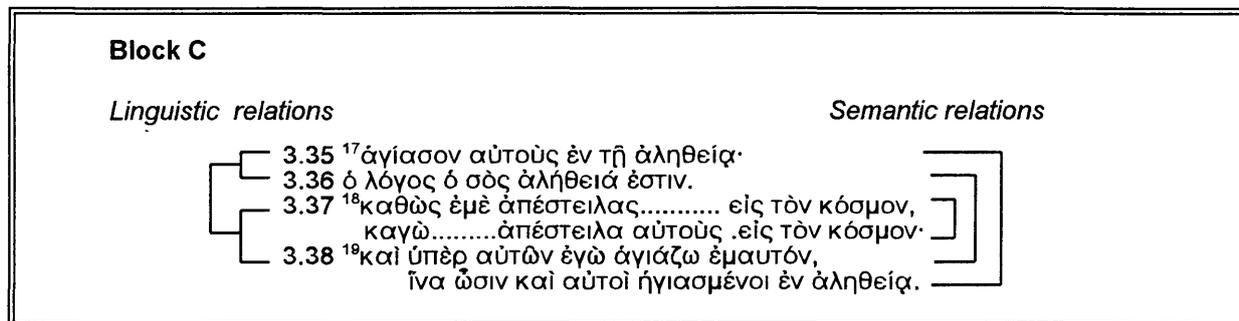
In cluster B (C3.7-15) Jesus stresses the faith of his disciples--they believed that he was sent from God--while in clusters C, D and E (C3.16-34) Jesus points out that in consequence of their faith they have a task to perform in the world. This faith in Jesus legitimizes the role of his disciples as 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>

<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.

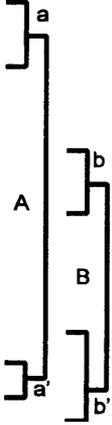
<b>Block C</b>			
C3.35-36	Sanctify them		<i>Disciples</i>
C3.37	YOU SEND ME		<i>Jesus</i>
C3.37	I SEND THEM		<i>Disciples</i>
C3.38	I sanctify myself		<i>J esus</i>

## 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

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<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 to τήρησον αὐτοὺς ἐν τῷ ὀνόματί. This ὀνόματί 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 ὀνόματί σου (C3.25) was interpreted as locally. If ἐν τῇ ἀληθείᾳ (C3.35) parallels with ἐν τῷ ὀνόματί 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 cooperate 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 ( $\alpha\chi\iota\sigma\mu\alpha$ ) 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 ( $\alpha\pi\epsilon\sigma\tau\epsilon\iota\lambda\alpha\varsigma$ ) '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

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<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 (δεδόξασμαι 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 πιστευόντων	] 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 πιστεύῃ	— 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.

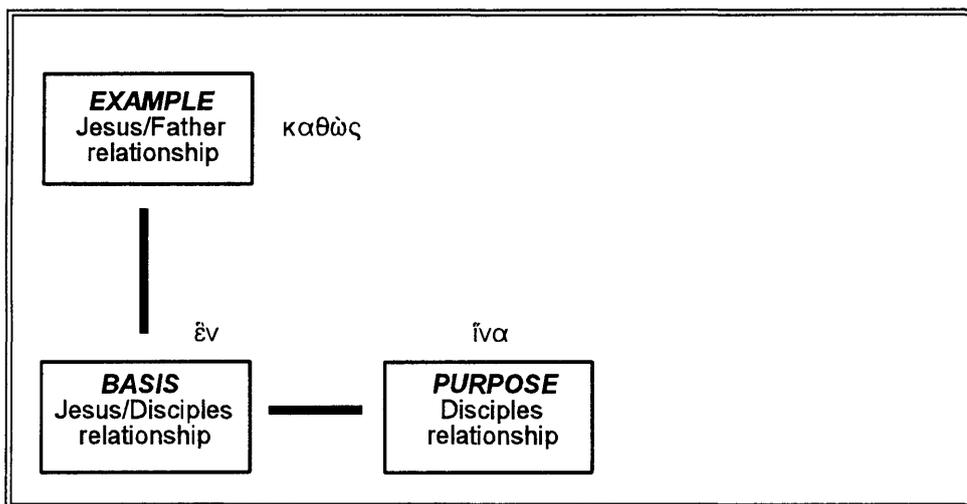
<sup>1557</sup> In this theologic-structural parallelism we also see modifications 'inasmuch as what is contrasted or paralleled are not two short sentences, each expressing one idea, but a series of secondary anamorphic clauses forming with minimal variation an integral thought' (Appold 1976:158). The 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).

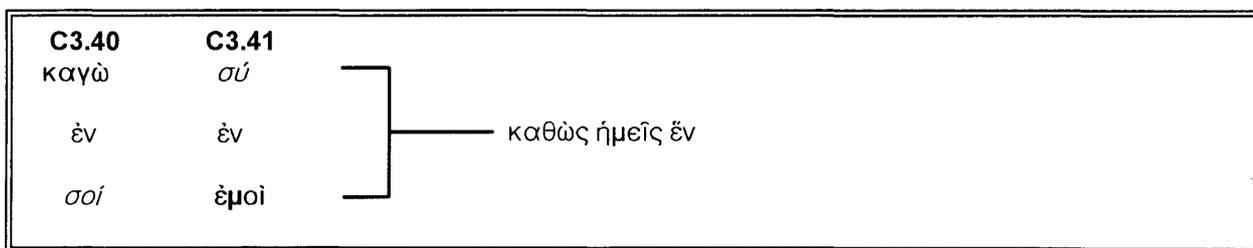
In this cluster (C3.39--3.41) there are signs of three 'oneness' relationships--between Jesus and the Father, between Jesus and his disciples and between the disciples mutually. The following diagram indicates how these relationships relate to one another:



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 (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 (νῦν) 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 ('Εφάνέρωσά 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 ζωὴν αἰώνιον (C3.3), which he gave to mankind.

<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 (πᾶν 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 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, 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 τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τηρήρηκα 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 ἔγνωσαν 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 οὕτως 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 τηρήσῃτε, 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 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 μένῃ, ἵνα ὃ τι ἂν αἰτήσῃτε 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 ἀληθινῆ (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).

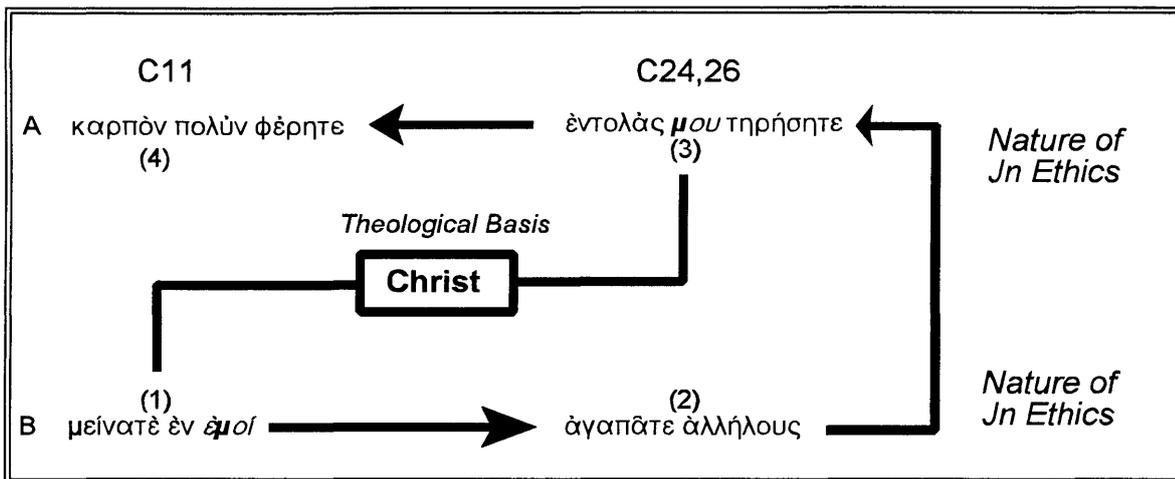
<sup>1580</sup> It is usually the Son who is glorified in the FG. But from 12:28; 13:31; 14:13 and 17:1,4 the Father is glorified in the Son--in the obedience of the Son and his accomplishment of his work. In 15:8 the glorification of the Father comes through the obedience and fruitfulness of the followers 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.

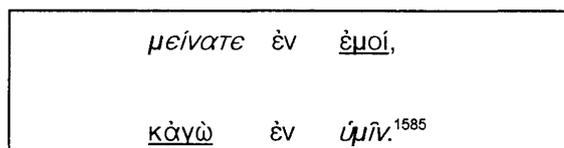
Ch 15 (in relation to 14:15-31) describes Johannine ethics in basically four statements<sup>1583</sup> which are concisely formulated in C11 and C24,26: "ὁ μένων ἐν ἐμοὶ κάρῳ ἐν αὐτῷ οὕτως φέρει καρπὸν πολὺν" (C11), "ἐὰν τὰς ἐντολάς μου τηρήσῃτε, μενεῖτε ἐν τῇ ἀγάπῃ μου..." (C24) and "αὕτη ἐστὶν ἡ ἐντολὴ 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.

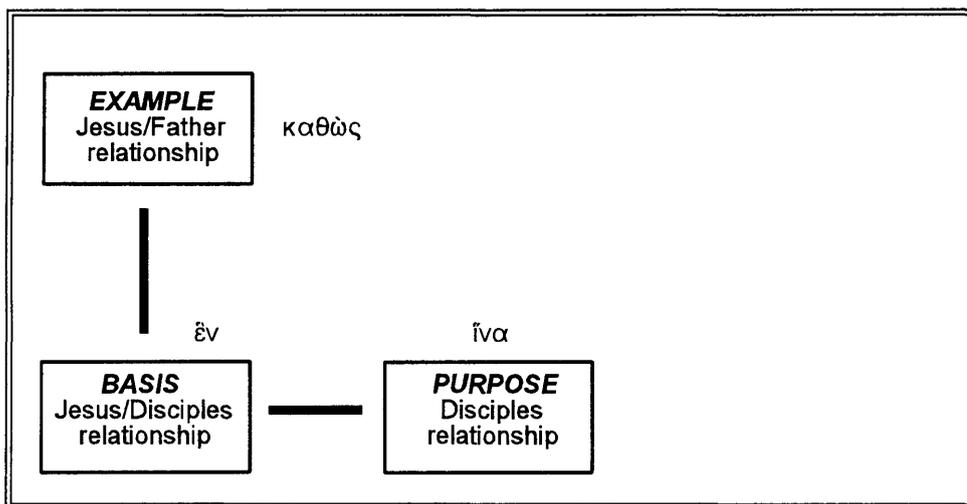
<sup>1584</sup> In 14:15-31 the FE describes the love of the believer for Christ and in 15:9-17 primarily the mutual love of the disciples for one another. In the case of 14:15-31 the love for Jesus is the indication of the result of obeying Jesus' love command, while love for one another indicates the 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).

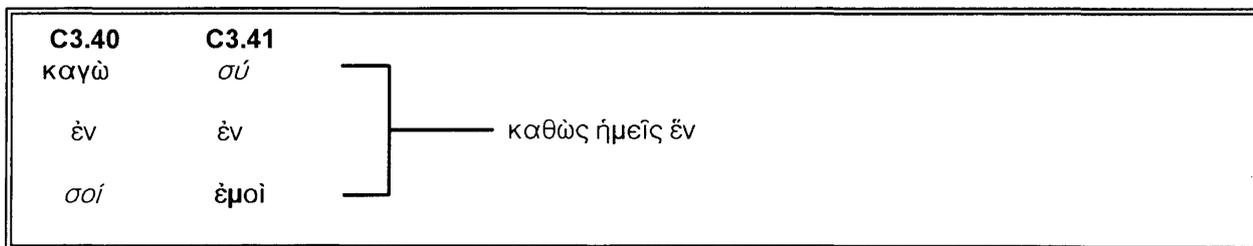
In this cluster (C3.39--3.41) there are signs of three 'oneness' relationships--between Jesus and the Father, between Jesus and his disciples and between the disciples mutually. The following diagram indicates how these relationships relate to one another:



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 (νῦν) 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 ἐμά). In order to reveal the Father ('Εφάνέρωσά 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 ζωὴν αἰώνιον (C3.3), which he gave to mankind.

<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 (πᾶν 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 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, 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 πατρὸς μου τητήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ” (15:10). “ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς 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 οὕτως 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 τηρήσῃτε, 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 μένῃ, ἵνα ὃ τι ἂν αἰτήσῃτε 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).

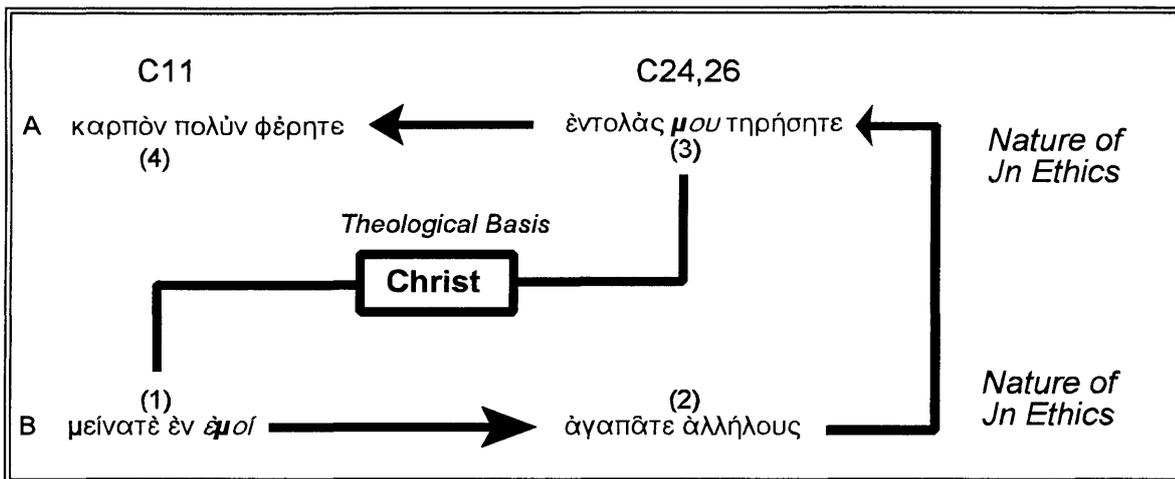
<sup>1580</sup> It is usually the Son who is glorified in the FG. But from 12:28; 13:31; 14:13 and 17:1,4 the Father is glorified in the Son--in the obedience of the Son and his accomplishment of his work. In 15:8 the glorification of the Father comes through the obedience and fruitfulness of the followers 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.

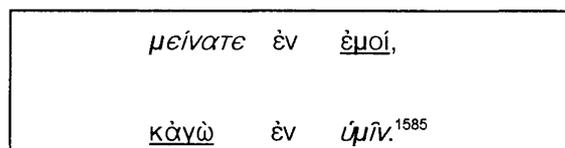
Ch 15 (in relation to 14:15-31) describes Johannine ethics in basically four statements<sup>1583</sup> which are concisely formulated in C11 and C24,26: "ὁ μένων ἐν ἐμοὶ κάρῳ ἐν αὐτῷ οὕτως φέρει καρπὸν πολὺν" (C11), "ἐὰν τὰς ἐντολάς μου τηρήσῃτε, μενεῖτε ἐν τῇ ἀγάπῃ μου..." (C24) and "αὕτη ἐστὶν ἡ ἐντολὴ 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.

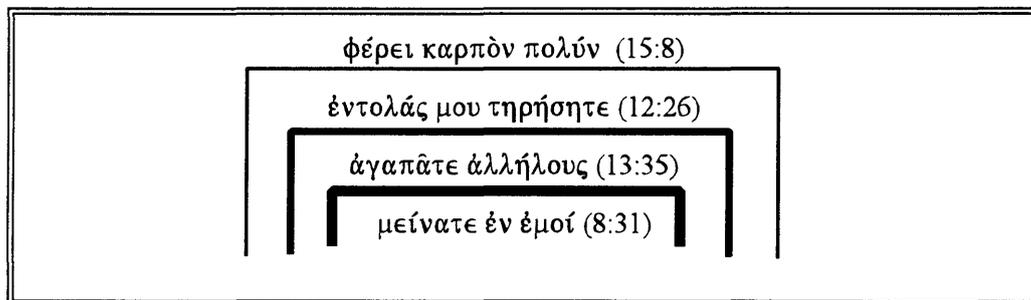
'Union with Christ (and contact hereby with the other world) forms the basis and theme of the whole of ch 15' (Barrett 1978:473). The chiasm indicates a mutual indwelling of Jesus (Father—cf 14:23) and disciple (Barrett 1978:473). This intimate relationship consequently leads to the καρπὸν φέρειν (C8,11,20). 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) ἐντολὰς 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
- ἐντολὰς μου τηρήσητε
- φέρει καρπὸν πολὺν

<sup>1586</sup> The sequence of ἀγαπᾶτε ἀλλήλους and ἐντολὰς 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) μείνατε ἐν ἐμοί as the basis and starting point in ethics

With these words ("μείνατε 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> μείνατε 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 ("μείνατε 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 μείνατε 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 μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ<sup>1597</sup>, ἀληθῶς μαθηταὶ μου ἔστε,.. When a disciple remains in Jesus (μείνατε ἐν<sup>1598</sup> ἐμοί) he will continue to be Jesus' disciple.

<sup>1592</sup> According to Barrett (1978:474) the phrase "μείνατε 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 μείνατε 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: μείνατε 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: μείνατε ἐν ἐμοί (C6; 6:56)  
Love : μενεῖτε ἐν τῇ ἀγάπῃ μου (C24)  
Word : μείνητε 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 μείνατε 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'.

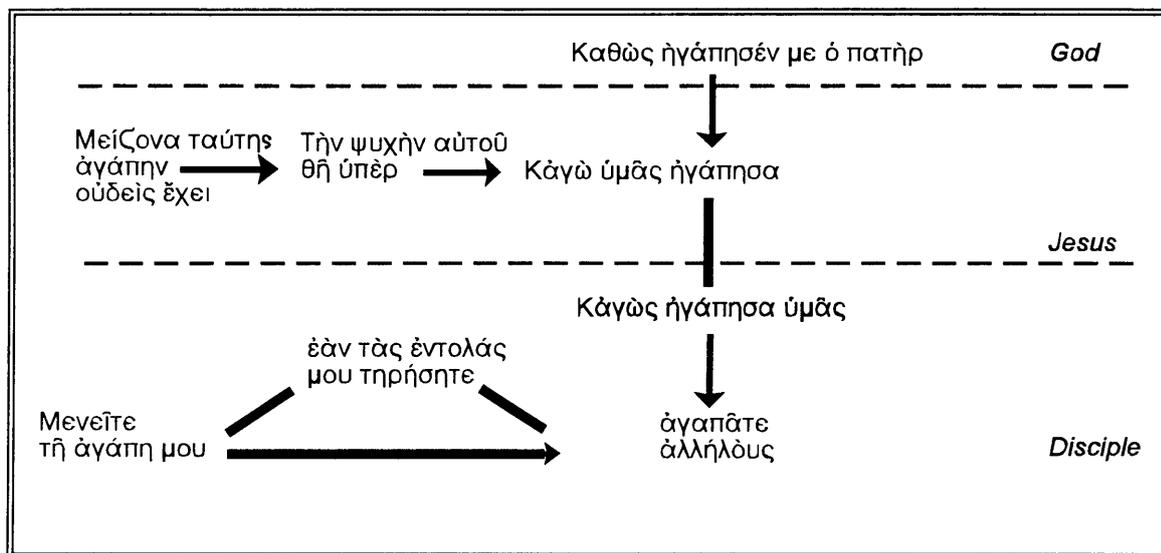
<sup>1620</sup> This is a reciprocal relationship in which each partner stands fundamentally equal, and in which each seeks the friendship of the other (Bultmann 1941:419f).

<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, καγὼ ὑμᾶς ἠγάπησα	A	
23 <u>μεῖνατε</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 υἱεῖς ὑπάγητε ('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).

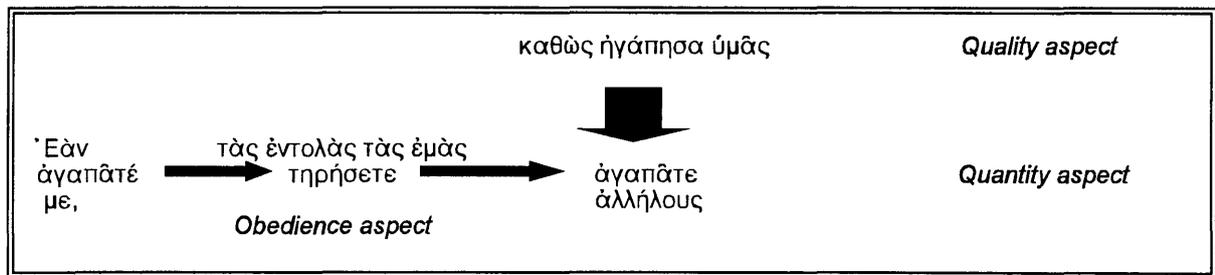
This appeal is the real aim of the chiasm and gives depth to the admonition: *μείνατε ἐν ἐμοί*. This chiasm emphasizes obedience. Jesus uses his obedience as an example (*καθῶς*) to call on his disciples to follow in his footsteps.

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 πατρὸς μου*.

*ἵνα ποιήσω ..... τὸ θέλημα τοῦ πέμψαντός με*  
  
*ἐγὼ τὰς ἐντολὰς τοῦ πατρὸς 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

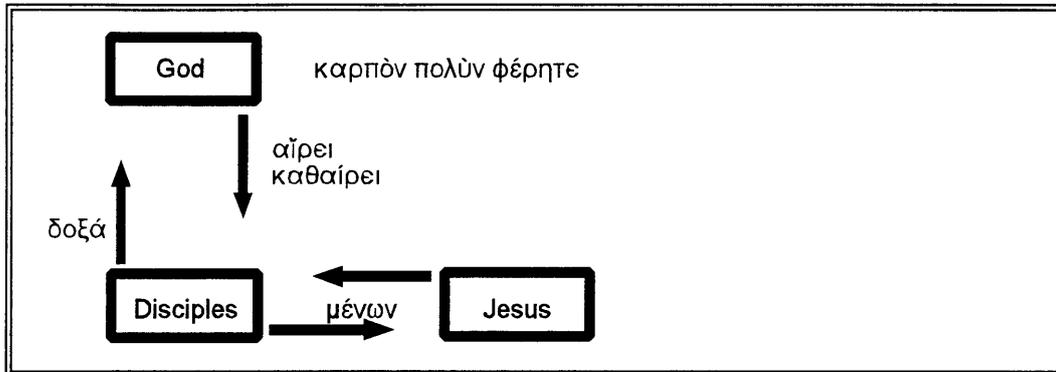
Everything that the disciples had previously received from Jesus was only preparatory. It was only the beginning of what was still to come and had to come to fruition. What is already a reality in Jesus, is to become a reality in them; this is the meaning of Jesus' exhortation to μένειν, ἀγάπειν, τηρεῖν 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) ἔδοξάσθη 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<sub>1</sub>-e<sub>2</sub>:

ἵνα ..... ὁ κόσμος ..... πιστεύῃ e<sub>1</sub>

ἵνα ..... γινώσκῃ ..... ὁ κόσμος e<sub>2</sub>

#### Explanation of chiasm:

The first ἵνα-clause (e<sub>1</sub>) has πιστεύῃ as its verb while the second ἵνα-clause (e<sub>2</sub>) 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<sub>1</sub> stand in a chiasmic relation with the verb (γινώσκῃ) and the subject (ὁ κόσμος) in e<sub>2</sub>. 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,

<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 ὡσιν 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 ὡσιν 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 ὡσιν 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

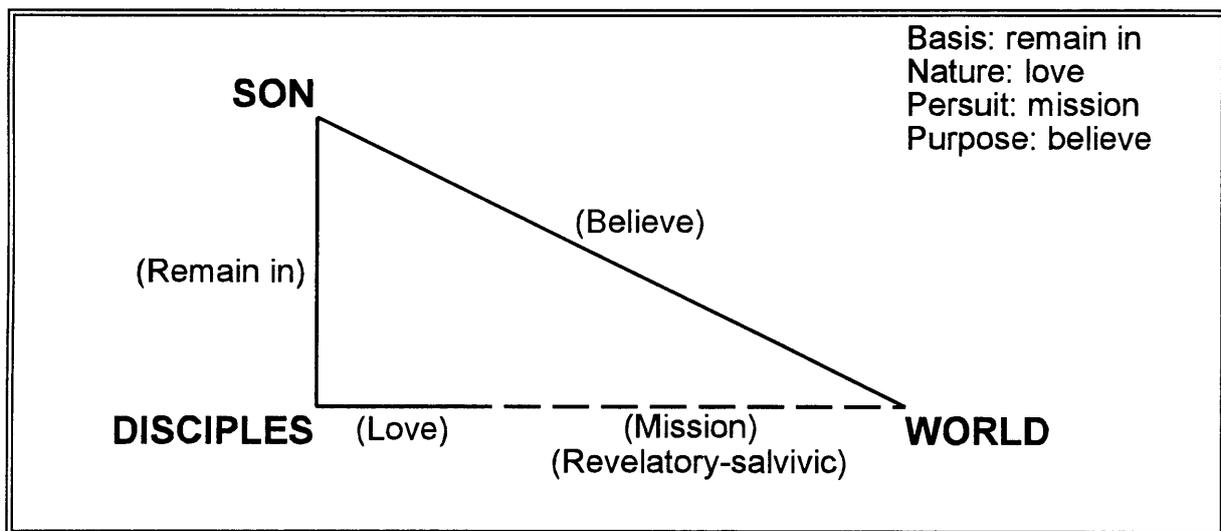
1. *Interrelatedness*: Johannine ethics is an important component of Discipleship as it became intelligible from its linkage with the four important texts which refer explicitly to discipleship:

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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: ἐν, δόξαν, πιστευόντων (γινώσκη), ἡγάπησας and ἀπέστειλας. These themes have the following connotations:

(1) ἐν 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 (κἀγὼ 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 καγὼ 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  
 ..... καγὼ ..... 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

<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 ἅγιος) 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 σαββάτων" (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 "δώδεκα" (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 δώδεκα (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: Εἰρήνην 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): "Εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρσασέσθω ὑμῶν ἡ καρδία 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 "Εἰρήνην"<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 Εἰρήνην 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 "Εἰρήνην" 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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<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

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<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 "'Υπάγω 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.

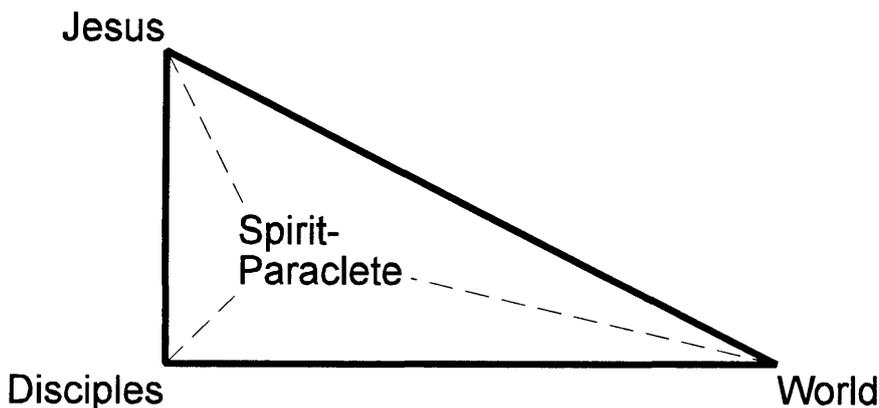
<sup>1684</sup> According to Kysar (1993:109) it seems as if the FE combines the meanings in a new way to create a new concept. Therefore the FE took this rich word and applied it to the Spirit of God. Unfortunately the meanings Kysar allocated to παράκλητον are unacceptable because they do not correspond 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.

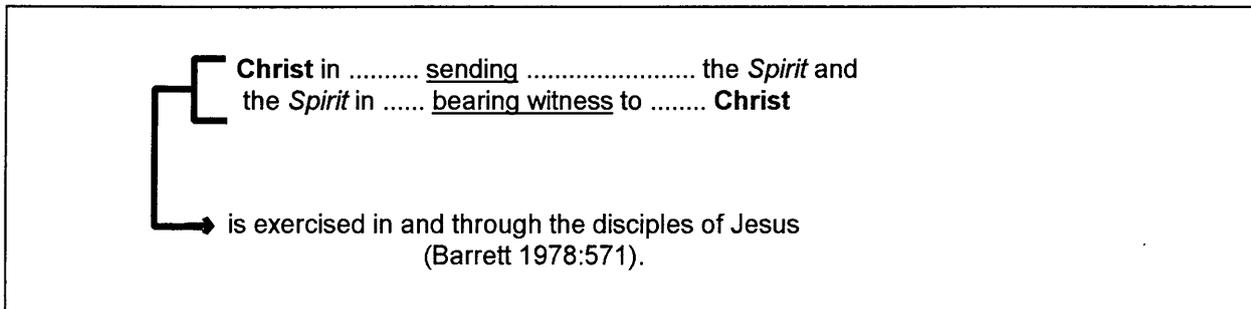
The appointment by Jesus and the reception of the Spirit gave the disciples authority in their proclamation of the Gospel. This authority is to be understood against the background

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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).

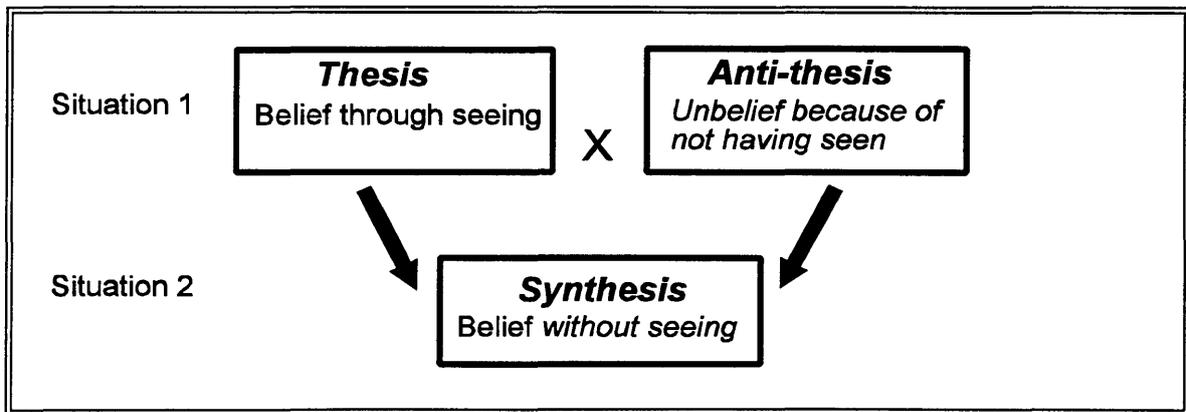
In the second scene (C12-19) when Jesus appears to the disciples while Thomas is present, Thomas immediately demonstrates his faith in Jesus by confessing him as, ‘Ο κύριός μου καὶ ὁ θεός μου. By the providence of God, the absence and subsequent coming to faith of Thomas generated one of the greatest 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 ..... ἰδόντες / 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 ἰδόντες 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 *κύριος* 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 *κύριος* 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 (*κύριος*) 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 εἶμι...” 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 γὰρ πέμπω ὑμᾶς	Ἐώρακα με 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 ἀφήτε τὰς ἁμαρτίας ἀφέωνται αὐτοῖς, ἂν τινῶν κρατῆτε κεκράτηνται	οὐ μὴ πιστεύσω/ πιστεύσαντες	πιστεύοντες
			ζωὴν ἔχητε

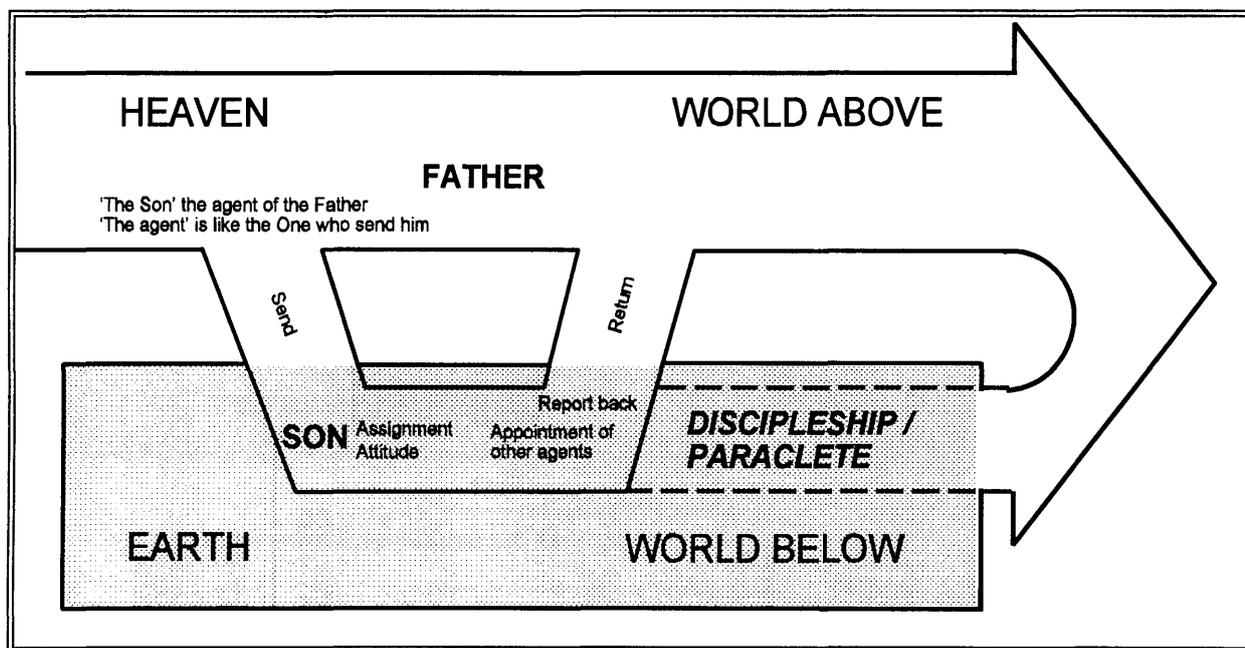
Clusters A, C and D resemble one another on account of related terms. Cluster B has no explicit terminological connections. This indicates that this pericope revolves around cluster B, which is concerned mainly with the commissioning of the disciples by Jesus.<sup>1703</sup> Thus the interpretation of 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.





# A SYSTEMATIC CONCLUSION



## **1. Discipleship and the historical survey**

The historical survey clearly indicated that prior to the 70s there was little interest in discipleship as theme in the FG. The first substantial study of discipleship in the FG came in 1971 when Jiménez wrote his *El discípulo de Jesucristo segun el evangelio de S Juan*. This interest was expanded in the following decade with especially the monograph of Pazdan in 1982: *Discipleship as the appropriation of Eschatological Salvation in the FG*. The increased interest in this subject in the 80s was a direct result of the work done by Rudolph Bultmann, who constituted a watershed in the Johannine studies in the latter half of the 20th century. This led to more attention being paid to the situation and circumstances of the Johannine community and consequently to discipleship.

From a critical point of view, the FE's usage of μαθητής and ἀκολουθεω has not really received due credit in past research. While ἀκολουθεω was seldom used to define discipleship, μαθητής was mostly used from a theologic-philosophical perspective. Where the various characteristics of discipleship were examined emphasis was placed primarily on the 'devoted' aspect of discipleship. Various attempts to get to the heart of discipleship in the FG produced divergent results. *This historical survey clearly indicates the contributions of various scholars on this topic and the lacunas of the investigation*. It is important to note that the research also indicated that the majority of scholars agree that the FE's description of discipleship is essentially contained in the LD.

## **2. Discipleship and the disciples in the FG**

It has been indicated that the use of μαθηταὶ in the FG does not explicitly correlate with discipleship. When considering the correlation between μαθηταὶ and discipleship, it is essential to pay attention to the two levels on which the FG figures (the historical situation of Jesus and the disciples, and the historical situation of the FE). In the historical situation where Jesus acted μαθηταὶ is used in a technical sense indicating those who literally, physically followed Jesus wherever he went. In the historical situation of the FE μαθηταὶ implicitly relates to discipleship. The FE depicts the BD as the paradigm of discipleship.

The four 'disciple' texts (8:31; 12:26; 13:35; 15:8) form the link between the two historical levels, to move from a technical meaning to a deeper spiritual meaning. Both semantic meanings of μαθηταὶ, following (chs 1-12) and learning (chs 13-17), occur in the FG. Although nothing is said about the formation and composition of the disciple group their presence in the FG has clear theological significance and by implication refers to future disciples of Jesus.

Because the FE parallels the Jesus-disciples' relationship with the Father-Son relationship it implies that the mission of the disciples, which is a continuation of Jesus' mission, will be revelatory-salvific in character.

## **3. Discipleship and John the Baptist**

The Baptist played a major role in the inauguration of Jesus' ministry, which was a ministry where people followed Jesus, the revealer and teacher. The role and function of the Baptist are pictured by the FE as revealing Jesus' real identity and prepare the reader for further revelations about Jesus. Through the Baptist's narrative the reader is also called up to become a disciple of Jesus, as some of the Baptists disciples did, and informed on what is expected from the reader if he wants to follow Jesus. The revelatory and salvatory

aspects of the Baptist's ministry form an introduction which the FE develops further in the ministry of Jesus and is also expected in the ministry of the disciples.

#### **4. Discipleship and the Descend-Ascend Schema**

The DAS is used in a multiple sense to indicate several aspects. It constitutes the framework for Johannine theology, Christology, pneumatology, soteriology, missiology and ecclesiology. The uniqueness of the FG is that it uses the DAS on the one hand to describe the situation of the people in this world, and on the other hand to describe the identity of Jesus. The world is depicted as a place occupied by sinful people who do not know God and are separated from God and the world 'above'. Fundamental is the description of Jesus as the one who has descended from heaven and, at the end of his mission, which constitutes a *krisis* for the whole world, reascends to the Father.

Since no one has ever seen God (θεὸν οὐδεὶς ἑώρακεν πώποτε--1:18), there can be no direct fellowship with him, which implies salvation. But God can be known through and in the one he has sent, μονογενῆς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο (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 see him (14:7). Thus fellowship with God can come only through fellowship with Jesus.

The DAS demonstrates the mind and will of God and indicates the divine movement between heaven and earth which, in a spatial sense, is the concrete contact and interaction between the two 'realities': heaven and earth. This dualism runs throughout the FG. It indicates Jesus' origin and destination as well as God's contact and involvement in human affairs. The 'above' comes in an audible, perceptible and experiential sense to exist in the 'below'. The DAS indicates God's love for the world and his plan to save the world which empirically concretized in the revelation of God and Jesus' identities and the salvation of the world. Jesus' mission to the world was to reveal the Father with the purpose that people should accept him. Because he was the revelation of the Father (12:49f; 14:9-11; 17:21-23) people have to accept him (1:12). It indicates that God is in control and is the one who took the initiative. It is only through Jesus that God can be known. He will also bestow on men heavenly qualities, such as joy, peace, love, light, truth and the Spirit.

The DAS constitutes the *setting* for the mission of Jesus and the disciples (the agency concept). The DAS explains and brings together the mission of Jesus and the mission of the disciples. The mission of Jesus started with the descent of the Son, while the ascent of Jesus indicates the commencement of the mission of the disciples. Jesus' departure is only temporary because he will come again to be with his disciples, but then in a different mode; through the Spirit he will dwell in them in order to continue his mission.

#### **5. Discipleship and the Agency motif**

Because discipleship (the relationship between Jesus and the disciples) is based on the Father-Son relationship and seen as the continuation of the mission of Jesus (Jesus' agency), the conclusions concerning 'Jesus' agency' in this study will be formulated in terms of discipleship. In fact, *whereas the DAS constitutes the setting for discipleship, the 'Agency' motif characterizes it.*

## 5.1 Jesus the perfect agent

In the FG Jesus is presented as the perfect agent: he is the one who came from heaven (cf 1:14,18) and who is presented as God (θεός).

A reflective explanation of the fact that Jesus came from heaven is given by the FE when he contrasts ὁ ἄνωθεν ἐρχόμενος with ὁ ὢν ἐκ τῆς γῆς (3:31). The one who 'came from above' can only be Jesus the heavenly witness and revealer (3:32), the beloved Son of the Father (3:16f,35). Jesus testifies and teaches what he knows, what he has seen and heard in the heavenly sphere in the presence of the Father (3:32). The Son is the Father's envoy plenipotentiary, his perfect spokesman and revealer (1:18).

The only texts in the FG where Jesus is presented as God are 1:1,18 and 20:28. In 1:1 the pre-existent λόγος is described as God, in 1:18 the incarnated λόγος is called the μονογενῆς θεός, and in 20:28 the risen Christ is honoured as God. Thus Jesus is called 'God' from three different points of view: before his descent from the world above (from God), before the many confessions in 1:19-51 and his ministry on earth, and at the end of his ministry, before his ascent to 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). In both cases it is stated that the Son has 'revealed/made known' the 'Name' of the Father.

A reliable son is the best agent anyone could ever have, and the one whose credentials are most likely to be accepted. Moreover, Jesus was the μονογενῆς of the Father. Such a Son, who speaks and acts in the Father's absence and on his behalf, and claims the authority of the Father to do so, can be assumed without question to be his Father's agent.

## 5.2 A new dispensation

Despite proposals in this regard by Brown (1975) and other scholars, the FE does not use ὥρα constantly throughout the FG as referring to the crucifixion and exaltation of Jesus (7:30; 8:20; 12:26; 13:1; 17:1).<sup>1</sup> Certain occurrences of ὥρα in the FG also enlighten different perspectives which are meaningful for discipleship. It indicates a new dispensation (2:4) which concerns salvation and condemnation (cf 5:19-30) on the one hand and on the other hand characterizes a new form of worship (4:21-24). This new form of worship is in chs 13-17 defined as discipleship. The new dispensation started with the incarnation of Jesus but becomes effective with Jesus' resurrection and the giving of the Spirit.

In this new dispensation, as in the past, God is always in control (2:4; 7:3) and steers the soteriological events according to his plan and will. Jesus, conscious of God's plan, submits himself in obedience to this plan and will of God (7:30; 8:20; 13:1; 17:1).

## 5.3 Jesus' report to the Father

Jesus reports to the Father about his mission that is approaching completion. The two remaining that he had to accomplish was his crucifixion and the commissioning of his disciples to the world. Jesus, in reviewing his earthly mission, declares that he has accomplished the task the Father had assigned to him--through this he glorified the Father.

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<sup>1</sup> Although 7:30; 8:20; 12:26; 13:1; 17:1 refer explicitly to the crucifixion and exaltation of Jesus, this theme is implicitly present in the other texts.

Jesus' report includes everything he had to do on his earthly mission. He was obedient to the will of his Father, he strictly adhered to the objective of his mission: he had revealed the character of the Father (and himself as the revelation of the Father) to the men that God had given him and had granted them ζωὴν αἰώνιον. He refers to the success and results of his mission, including the fact that this divine mission will be continued through his disciples whom he will appoint as his successive agents.

Now that he has completed the work the Father had given him and is returning to the Father, he requests the Father to protect his disciples who have to remain in the world to continue his mission. Jesus also requested that his disciples could be where he is.

## 5.4 Jesus appoints his disciples as his agents

Having announced his departure and the fact that the disciples could not follow him, Jesus explains what he expects from them while he is away (chs 13-17). Everything Jesus gave his disciples centres around their commission and consecration, and emphasizes their dependence upon him.

In order to become a disciple of Jesus, one has to believe that Jesus was sent by God. Because a disciple is called upon to continue the mission of Jesus, he has to perceive Jesus' identity. 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 a disciple acknowledges the origin of Jesus (indicated by "ὁ υἱὸς τοῦ θεοῦ") and the mission of Jesus (indicated by "ὁ Χριστὸς").

### 5.4.1 The continuation of Jesus' mission

*The background* against which the mission of the disciples has to be seen is that of 'agency'. Jesus, the agent of God, has completed the work the Father had given him. Because he is not from this world he is now returning to the Father where he belongs. But the revelatory-salvific work which he has started must continue since it is part of God's plan to save the world (3:16). In order for this to realize, *Jesus appointed his disciples as his agents to continue this divine mission (17:18)*. The Father's sending of Jesus then serves as the basis of Jesus' sending of the disciples.

In following Jesus through discipleship, the disciples will continue his mission. This implies that 'the agency concept' is now transferred to the disciples and made applicable to them. The parallel actually lies in the revelatory-salvific character of the mission of Jesus. Both are sent, both have a mission, both missions are divine, both have a revelatory-salvific task, and both perform this task under the guidance and power of the Spirit. 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). Thus the Father-Son relationship is a prototype for discipleship which indicates the relationship between Jesus and the disciples.

The disciples will from now on (17:18) be the agents of Jesus (καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς) for the extension of his work. Throughout the FG Jesus' concern is directed towards the Father. The disciples are now the guardians of the revelation that Jesus received. They must continue with this mission by making Jesus known to the world. This is only possible through unity. Through their demonstration of mutual love the world will come to know who Jesus is (17:23). This implies that through these disciples the world will meet God as they experience God in Jesus.

The phrase "τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου" (17:6) refers to the disciples of Jesus. They were part of the wicked world, but God took them out of the world and gave them to Jesus—which is functionally equivalent to the fact that Jesus chose them out of the world (15:19). They are the people who have responded to Jesus during the time of his ministry (vv 2,9,12,24). A disciple is one who can 'see now', who's knowledge about Jesus' identity is real. Only after this Passion event would their self-consciousness about discipleship become real and deliberate.

*The risen Jesus commissions his 'already appointed agents' (17:18) to continue with this divine mission:* "καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὼ πέμπω ὑμᾶς" (20:21). It would be wrong to think of the disciples simply replacing Jesus now that he is going back to the Father. The fact that he departs does not mean that he ceases to be the 'sent one' *par excellence* (Cf 9:7). 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. 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 transferred to the disciples. In order to accomplish this, their mission must have the same character and objectives as the mission of Jesus. Therefore Jesus compares their mission with his own. Here the FE regards the mission of the Son as almost completed, and the mission of the disciples as just beginning. The only difference in this transition of the mission is that the *form* of the mission is here transferred from the incarnate Jesus to his followers (the believers). The content remains the same. It is clear that Jesus himself continues his mission through his disciples. The emphasis here is on the Greek construction "καθὼς...καὶ γὼ" which constitutes a parallelism. 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, so also (καὶ γὼ) in the words and deeds of Jesus' disciples (believers) the world should encounter God and Jesus, the Son of God. 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).

The sending of the disciples completes a series of sendings throughout the Gospel. The character of the disciples as the agents of Christ becomes clearer by 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 it may become 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.

The special Johannine contribution to the theology of mission is that the Father's sending of the Son serves both as the model and reason for the Son's sending of the disciples. This implies that Jesus takes the position of God and the disciples take that of Jesus. When Jesus then uses the verb "πέμπω", instead of "ἀπόσπελλω" in 20:21, 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 says, "καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με" (12:45); in the same way the disciples must now show forth the presence of Jesus so that whoever sees the disciples can see Jesus who sent them (cf 13:35). Throughout the ministry of Jesus people could see the presence of

God. 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, sent by the Father in the name of Jesus (14:26) and also sent by Jesus. The Spirit not only constitutes the presence of Jesus, but also has the task enabling the disciples to fulfil their mission.

It seems as if the Johannine community regarded themselves as a commissioned group, sent into the world to continue the divine plan of God inaugurated in Christ. Thus they see themselves as agents who are sent in the same way and for the same reason as their Lord. Throughout the FG we are aware of 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.

With the addition of the involvement of the Spirit and the theological modification of Jesus’ mission (the modelling of the disciples’ mission on the Father-Son relationship) the FE widens the horizon to include not only the ‘Twelve’ disciples of Jesus but also those whom they represent.

## 5.5 The disciples are like Jesus who sent them

In order to determine such a relationship there are two important aspects to consider, namely, who the person *is*, and what he *does*. One can see who a person is in what he does and what he does because of who he is.

The ‘agency’ motif indicates a new spiritual union between Jesus and his disciples. With the appointment of the disciples as Jesus’ agents, the pattern of the relationship between Jesus and the Father has been duplicated in (transferred to) the relationship between Jesus and his disciples. Jesus displays his relationship with his Father and sets his disciples an example to be followed.

### 5.5.1 The equality of Jesus and the disciples

Jesus was the promised messenger of God and admits that he was sent by God. The phrase ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ρήματα τοῦ θεοῦ λαλεῖ (cf 12:49f) indicates that God himself speaks in the words of the agent. This explains why the word of witness and that to which the word bears witness are identical, because *what Jesus says is said by God* himself. The sender (τοῦ πέμψαντός με) is here completely one with the agent: there is a complete community of thought and action. Therefore, to ‘see’ the agent is to ‘see’ the sender (12:45), and to ‘hear’ the words of the agent is to ‘hear’ the words of the sender.

The disciples of Jesus became his agents and therefore have to represent him; Jesus is present in the disciples. Whoever then hears the disciples, hears Jesus whose words the disciples speak (3:34; 17:8), and whoever sees the disciples sees Jesus, and who experiences the disciples experiences Jesus (5:23; 10:37-38; 12:45; 14:9-11; 15:23). Thus, wherever the disciples are, Jesus is and *what the disciples say and do* is nothing else than *Jesus’ action*. This statement is taken even further and applied to ‘give life’ and ‘to judge’ in 20:23 (cf 3:35). This clearly shows that Jesus acts through the disciples, to give life and to judge, and that the disciples in his service only carry out and continue his work. Only the relationship between the Son (λόγος) and the Father (θεός) could satisfactorily explain this

community of activity of Jesus and the disciples. Jesus, invisible and transcendent, is now seen to act through the disciples in whom he is present. Jesus' will, his words and his deeds are accomplished in and through his disciples. Thus, through the disciples (as previously through his Son) the Father reveals his will, accomplishes what he wants to do himself. The disciples are therefore no more than the spokesmen of God (8:26; 17:8), the mediators of life-giving words to a world estranged from God.

But the fact that the Spirit has been given enables the disciples to speak the words of God as Jesus did. By his bestowal of the Spirit upon his agents, Jesus entrusted to them the fullness of salvific knowledge which they had to reveal to men. The Spirit enables the disciples to speak of that which they have seen and heard from Jesus. The disciples experienced direct knowledge through seeing and hearing Jesus. Because Jesus is in the disciples, he is where the disciples are; he is present in the disciples. This would imply that the disciples, who are the agents of Jesus, are like Jesus who sent them. This relates to the basic principle of the Jewish institution of agency which states that '*an agent is like the one who sent him*'. This relationship is applied regardless of who was the sender. Consequently, to deal with the agent was the same as dealing with the sender himself. Only those disciples who live close to Jesus can reveal him (1:18). He is also the only way to the Father and therefore no-one can come to the Father except through Jesus (14:6).

Discipleship is a way of life that is at its very heart a life of imitation, a life of emulating the life of the Master. The obedience that Jesus gave to his Father becomes the paradigm for the obedience to which the disciples of Jesus are called. His mission (and that of the disciples) conveys the revelation of God and the communication of fullness of life through his life to humanity. All who accept this revelation and the Revealer share in this life.

#### **5.5.1.1 Jesus as well as his disciples received authority**

In 3:35 the FE refers to the authority granted to Jesus by the Father and in 20:23 to the authority granted to the disciples by Jesus. Both references concern their missionary task. The authority given to the disciples enables Jesus' disciples, as in the case of Jesus, to decide about life and death and to bring about salvation or judgment. In 20:23 Jesus primarily gives his disciples the power to give life to all who belong to him, but he also gives them the power to judge those who do not respond to their teaching and revelation of Jesus. This salvation is thus not restricted to the disciples, but is meant for all those who believe.

Jesus gave them authority through which they could execute their mission. Therefore the authority given to the disciples implies an extension of the ministry of Jesus through that of the Spirit.

Authority was given to the disciples as agents of the risen Lord in order to accomplish their mission. This implies that a disciple's attitude towards the examining of sin should be interpreted in the light of Jesus' own attitude towards sin. 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). 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. From ch 17 (cf also 15:18-16:4) it became clear that the presence of the disciples in the world will create a κρίσις: on the *one hand* the presence of the disciples will cause hatred on the part of the world (17:14), but on the *other hand* it will lead others to believe (17:20). These thoughts then indicate that the dualism and

realized eschatology concepts offer the necessary background to understand the forgiveness and non-forgiving of sin. 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.

### **5.5.1.2 Jesus as well as his disciples received the Spirit**

The Spirit was given to Jesus (1:32; 3:34) and to his disciples (20:22) at the beginning of their ministries to help them to perform their duties. The Spirit would enable Jesus and his disciples to act as worthy agents so that God could act through Jesus, and Christ through the disciples. The primary task of the Spirit-Paraclete was to enable the realization of the 'agency concept'.

In both cases the giving of the Spirit is mentioned first (3:34; 20:22), followed by the giving of authority (3:35; 20:23). Both Jesus and the disciples performed the deeds that God would have performed, namely to give life and to judge (5:21f; 20:23).<sup>2</sup>

These two references to the Spirit and the authority given to Jesus and the disciples clearly ratifies the Jewish principle of agency, i.e. that 'an agent is like the one who sent him'.

### **5.5.2 The subordination of the disciples**

In this existing bond between the disciples and Jesus there is also a distinction. The sender and agent stand in an unequal relationship towards one another. When one person 'sends' another, a certain subordination is implied. Concerning the status and function of the 'one who is sent', it can be said that he is insignificant in the presence of the one who sent him. His deeds are prescribed by the one who sends because he possesses all authority. In order to be the 'agent' of the one who sends him, he must *act like* the one who sends and will lose his status and position the moment he does not act according to the commands of the one who sent him. It is in this agency-convention that the position of the disciples, as the agents who do nothing on their own but carry out their mission in obedience to their sender, becomes clear.

This principle is asserted in 13:16, where the one who is sent is not greater than the one who sends him. This subordination is seen in practices such as: a disciple seeking the will (5:30), accomplishing the work (5:36), speaking the commandment (12:49) and the word (3:34; 14:24) of the one who sent him. The disciples' teaching will not be their own, but that of Jesus (7:16), and they will proclaim what they heard from their master and sender (6:57).

Jesus is the one who taught the disciples and he will continue to remind them of these things through the Spirit. They know what is expected from them (16:30). They do nothing by themselves (5:19,30; 8:28). They will convey only what the Spirit teaches them through (12:49,50; 14:10) reminding them of everything Jesus had taught them (14:26). In fact it is Jesus, living in them, who is doing their work (14:10; 17:26). A change of identity takes place: when the disciple who is sent gets into the position of performing his task, he becomes the 'sender' for those to whom he is sent. In acting out the will of his sender he represents the 'sender' (13:20), in this case Jesus. That which people see in and experience from the disciple ('agent') is a duplicate of what they would see and experience

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<sup>2</sup> This judgment refers not to an initiated active act of judgment. The presence of Jesus and his disciples in the world would cause the *krisis*.

from Jesus (the sender) if he were there himself. Therefore it is so important for the disciples not to do their own will, but the will of Jesus, the one who sent them, otherwise they could not claim to be his agents (5:19; 7:16,17; 8:26,29,38; 9:4). Whoever accepts the disciples accepts Jesus who sent them (13:20).

The sender transfers his own rights and the property concerned to the agent. On this basis the agent might acquire the title of his sender (and be called a Christian) in order to secure the claim for himself (cf 6:39; 12:31,32; 17:6). Although the ownership is transferred from the sender to the agent, the agent still remains an agent of the sender.

### **5.5.3 The preparation and equipment of the disciples**

On the eve of his departure (a theme which often occurs in chs 14-17) Jesus discussed with his disciples in the LD his mission, in relation to their mission. It is because of their appointment as his agents and their obedience to Jesus' commands that it can be stated that the mission of the disciples and that of Jesus constitute an inseparable, interrelated whole.

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 (17:13) so that they, in the performance of this mission, may glorify God (15:8), may be true disciples of Jesus (8:31; 12:26; 13:35; 15:8) and may have the joy of reaping a rich harvest (ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς, 17:13).

With regard to the preparation and equipping of the disciples the following should be noted: (i) *Firstly*, the equipment of the disciples is complete. They receive in-service training from the best 'teacher', therefore it is not necessary for Jesus to pray for this in ch 17. The FG supplies us with 'insight' into the teaching of Jesus. We perceive Jesus through the eyes of the FE. For about three years the disciples wandered with Jesus, saw the miracles he performed and heard his incredible teaching. This teaching reached a climax and became more intense in chs 13-17.

(ii) *Secondly*, Jesus will live in his disciples. τὰ ρήματά μου (15:7) indicates the mode in which Jesus will remain in his disciples to edify and transform their lives even further. Here (15:7), 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. These things must remain in the mind of the believer. The reason why Jesus does this is because the revelation which he brought centres in himself and τὰ ρήματά μου. The person and 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 the revelatory words of Jesus. This in particular concerns the performative power of these words which influence the believer concretely and dynamically because they are linked to the person of Jesus. These words do what Jesus would have done for his disciples. Therefore Jesus can substitute his person with τὰ ρήματά μου (cf 15:5 and 7).

(iii) *Thirdly*, *knowledge of God* is required for this mission. True knowledge of God is tied to a particular historical revelation which demands faith and obedience. This understanding and interpretation of 'knowledge' is reflected in the FG. Knowledge (γινώσκωσιν) comes through the specific revelation in Jesus which demands a response of love and obedience on the part of those who follow him (disciples).

It is important to understand this 'knowledge' (γινώσκωσιν) not only as essentially cognitive, as a matter of intimate personal relationship; it indicates an inner apprehension and participation, and ultimately communion with God and Jesus (17:3) and partaking in the heavenly qualities (1:4, 14). 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). This relationship is in agreement with the Hebrew use of the verb 'to know' (γινώσκωσιν) with its connotation of immediate experience and intimacy. This eternal life (ζωὴν αἰώνιον) relates 'to a correct appreciation of the Father and of Jesus'. Knowing God transforms a person's life and introduces him to a different quality of living. The only way to know God is through his revelation -- he has revealed himself in Jesus Christ whom he has sent and whose mission will now be continued through the disciples. Such a relationship comes only through faith in Jesus after hearing his words.

In Johannine theology faith is a life of commitment, of discipleship to Jesus, but this still does not mean that faith is without intellectual content. 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 Jesus brought. According to the FE, part of this knowledge is to know that the 'one true God' is the God who is only knowable through and in his Son, Jesus Christ, so that the person who confesses the Son also confesses the 'one true God'.

This knowledge has to be interpreted from the perspective of the family metaphor. To know the Father is the basis for the believer's reception into the family of God and for his identity. Existence in the family of God comes only through knowledge. For the FE this knowledge about Jesus is realized in the present through the revelation of the Son, later through the revelation of the disciples.

(iv) *Fourthly*, a relationship exist between the consecration of the disciples (17:17) and their mission (17:18). Before they can fulfil their mission, they must be consecrated through the truth, that is, through the revealing word of Jesus and as through the Spirit of truth who is of course the Spirit.

The statement ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς (8:32; 17:17) 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. The freedom (ἐλευθερώσει) 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 (the word of Jesus) and is truly a disciple of Jesus.

The way that Jesus' disciples (in general) has to follow on earth towards their fulfilment will take them through an even deeper revelation of God's being. They will even experience a more powerfull inclusion in communion with God who will disclose himself in his love to them and will accept them more and more into his love. The heavenly goal includes an inner growth from the part of the disciple while he is still in this world.

(v) *Fifthly*, in ch 20, there is once again a close relation between the mission of the disciples and the sending of the Spirit. It is part of the Spirit's task to prepare them and to help them to fulfil the mission of Jesus. It is clear from the LD that the work of the Spirit-Paraclete (also the consecration process) is a dynamic process. Through the Spirit Jesus will remain with the disciples and be in them for ever. The gift of the Spirit is not a religious experience

which the believers may keep to themselves. It is equipment for mission.

(vi) *Sixthly*, it is indicated that the disciples were given the same authority (20:23) that was given to Jesus by the Father (3:35). In order to accomplish their task successfully, this authority was essential.

(vii) *Seventhly*, the disciples will continue Jesus' mission in the world, but without the protection of the disciples by God this seems to be impossible. The disciples will experience hatred from the world. The world will even try to kill them. However they will also experience protection from God against the 'evil one'. They will be protected from contamination by the world and will be kept pure in their unworldly existence. The protection ἐτήρουν marks the continual training of the disciples of Jesus

(viii) *Eighthly*, when the disciples were fearful at the Last Supper when Jesus talked about departure he promised his disciples χαρὰν (16:20ff; 17:13) and εἰρήνη (16:33; 20:19,21,26) and related both to his coming back to them. Now that he has come back he grants them this peace and joy—in the Spirit they have the enduring presence of Jesus and the gift of divine that is the basis of Christian peace.

## 5.6 The mission of the disciples

The Father's sending of Jesus serves as the ground of Jesus' sending of the disciples. The FG views the mission of the disciples as being modelled on the Father/Son relationship, which is held up for all believers in Christ to imitate.

### 5.6.1 Love as Leitmotif

From the FG it is clear that God's love (ἠγάπησεν) is the motif behind the 'giving' of his τὸν υἱὸν τὸν μονογενῆ, the 'sending' (ἔδωκεν) is the consequence (ὥστε) of God's love, and the redemption of τὸν κόσμον the objective (ἵνα). For the believer the love of God becomes effective while for the unbeliever it turns to judgment.

A disciple should keep the 'love of God for the world' in mind when he performs his mission. This should motivate him to keep on performing his divine mission. He must realize that he has the privilege to partake in this love of God. Through his mission the world must experience this care and love of God for the world. In fact, when the world experiences the 'love of God' it will experience God.

### 5.6.2 Jesus the ὑπόδειγμα

The FE regards it as being 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. The disciple sees and experiences the essence of true love in the way of life of his master. This relationship between Jesus and his disciples (depicted as discipleship) implies that the disciples are subjected to the command of Jesus. The keeping of this command is only possible by virtue of the relationship between Jesus and the disciples. Thus the goal of a disciple's life is to follow the path mapped out by Jesus.

Jesus is the model who came to set an example to mankind (ὑπόδειγμα—loving the world). Throughout the FG this example is depicted through 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).

(i) The soteriological and ethical implications of the φαίνοι 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).

(ii) The second motif is that of the shepherd. The sheep follow their shepherd unconditionally. The sheep listen to the voice of their shepherd.

(iii) Jesus, after explaining this image of the kernel of wheat, applies it to his disciples (12:25f). In order to be his disciple a person has to follow Jesus by laying down his own life. This requires a priority shift, i.e. to move his own interests to the periphery and the interests of Jesus to the centre, regardless of the costs. In dedicated self-sacrificing these disciples have to serve Jesus 12:26 and one another (14:14).

(iv) It is true that Jesus is the Lord and Teacher of the disciples (13:13), but the reason why he washes the feet of his disciples is to set them an *ὑπόδειγμα* (13:15) because he wants to redefine their position and conduct. If Jesus acts like this, how should his disciples, his agents act? Jesus answers this question in 13:14: "εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας." It is this serving attitude and act that bind the sender and the agent and have to characterize their mission to the world (see 13:16f,20). The service of one another in humility must become the hallmark of all disciples. 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.

Finally, Jesus explains in 15:13 that the ultimate point of this love, which characterizes discipleship, 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 (21:19). Jesus' reference to the 'love of friends' (15:13) gives a new identity to Christian friendship. The disciples are called φίλοι by Jesus because he has revealed to them the complete counsel of God (cf 16:12; 17:6-8). The φίλοι concept serves to clarify the meaning of the union of the disciples with Jesus. According to the FG the meaning and connotation of φίλος lies not in doing or not doing the will of God, but in the comprehension or failure to comprehend it.

### **5.6.3 A mission of revelation and salvation**

The primary way in which revelation is expressed is through 'sending': The God above is related to the world below through Christ as the one sent. According to him there is no possible way to gain knowledge of the invisible Father unless the Father sends someone with the knowledge. Because the realm of flesh has of itself no knowledge of God (3:6; 15:22-24), God had to reveal himself, otherwise it would have been impossible for man to know him and live according to the spirit. Therefore Jesus is the agent sent by the Father to reveal the Father and the things above. In himself the Revealer is nothing; he has only been sent and his life and ministry is service. He is the representative of the Father in the world and is the visible expression of the invisible Father (cf Col 1:15). *In Jesus, as the one sent by the Father, the world hears God's voice and sees God's works*. If Jesus is the visible image of the invisible God, then God must also become visible through the lives of the disciples. Discipleship concerns the exegesis of Christ for the world. The Logos is the absolute exegete of God so that ἐξηγήσατο (1:18) would mean 'to expound' or 'to set forth completely'. The only reason why the Son could ἐξηγήσατο the Father is because he is εἰς τὸν κόλπον τοῦ πατρὸς. This stresses the unity, mutual love, knowledge and intimate relationship between the Father and the Son. This intimate relationship makes it possible for Jesus to know and to speak about heavenly things (3:12-13).

Jesus' disciples have accepted this revelation of Jesus as the redeemer and so became children of God (1:12) and consequently partook in this new life. In order to enable other people to partake in this life of God, the disciples had to reveal the one who mediates this life and is the life itself. They had to do it through their new way of life, because they are sons of God and therefore partake in this life of God. Jesus is the life, and to partake in this life is to partake in Jesus (6:33,50,51,54,58). Through the disciples Jesus will be made known (1:18): people will see Jesus (12:45), hear about him (17:6-8) and experience him and the quality of this new life. The disciples then have to teach the world how it can become part of this life (to believe) and continue living in this life (remain in him -- 15:4-8), because living in this life ensures eternal life.

When it is said that the disciples "φᾶνερώ" Jesus, it means that the disciples will give to the world 'all the information which they will need to know God'. This also defines implicitly the way of life that characterizes the life of the disciple who perceives the revelation of God by the Son of God. Knowing God implies God living in that person, which further implies a way of life corresponding with the character of God and relating 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 which he communicated to his disciples through his words and deeds, through his entire life. Thus this way of life essentially involves revealing the character of Jesus to make known his divine glory. The disciples themselves are the revelation and the glory of Jesus, the visible manifestation of the invisible God, the only way to the Father.

A disciple's teaching, his encounter with people, yes his entire life, is 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 to the world through words, deeds and a demand for faith and love. In the life of a disciple Christ is the dwelling place of God among men (cf Jn 1:14).

The revelation brought through a disciple must be such that his words are God's words (5:19-30), he himself must be the self-expression of Jesus. He keeps the word of God (8:55) and Jesus' commands (15:10) and encourages other believers to observe the word (8:51,52; 14:23) or words (14:24), and the commands of Jesus (14:15,21; 15:10). In the disciples' work, their ministry, Jesus himself is at work; in them Jesus himself is encountered. This means, 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.

In order to accomplish their missionary task the disciples remain in continuous union with Jesus (1:51). The agent remains one with his sender. The presence of Jesus' disciples must emphasize the visible manifestation, presence and indwelling of Jesus. This will create a κρίσις. People are confronted and placed before a choice. The natural man is not interested in accepting Jesus' witness. But when a person accepts Jesus he sets his seal on the proposition that God is true and recognizes Jesus' heavenly origin. He acknowledges the truth of the revelation of God in Jesus. The γινώσκω of Jesus indicates an intimate relationship and implies knowledge and an acceptance of the meaning of his mission; he is the one sent by God (17:8,25). 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. But the

knowledge of God includes knowledge of God's agent.

Salvation (eternal life) then consists of coming to know God through this revelation *by* and *of* his Son and living in response to this knowledge of God (cf 17:3). Here knowledge is made possible by faith, i.e. the faith that he was sent by God (17:8,25) and that the Father speaks and acts in him, in other words, that the Father is 'visible' in him. Thus, because Jesus submits himself to the Father and because the Father works through him Jesus can claim to be the revelation of the Father. No one has ever seen God, but to see Jesus and to know Jesus is to see God and to know God, because *God-is-in-Jesus*. This justifies the statement ὁ ἑώρακὼς ἐμὲ ἑώρακεν τὸν πατέρα (14:9). Jesus has to be seen with the eyes of faith. Through the eyes of faith the believer can know his being and his complete bond with the Father. This bond results in his being 'in the Father' (ἐγὼ ἐν τῷ πατρὶ). Within the context of the FG, the supremely revealing event of God's display of himself in Jesus will be in the glorification of Jesus, his exaltation. What Jesus predicted in 8:28 has been realized: "Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἶμι..." 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 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 in being. 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.

Anyone who believes (πιστεύοντες) in Jesus will inherit eternal life (ζωὴν αἰώνιον ἔχητε, cf 20:31b). In order to believe in Jesus, one has to perceive Jesus' identity; one has to move from the physical level to a spiritual level to accomplish this. *ἰδόντες* in correlation with πιστεύσαντες in 20:29 implies a spiritual seeing of Jesus' identity. 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. After doing this he must commit himself to this new way of life brought and accomplished by Jesus. The quality of life, in other words the life of Jesus in which the believer now partakes (3:15,16; 6:40,47), is that which is characteristic of life from the 'world above'. This is the life which God himself lives, the life of God which the Son possesses from the Father (5:26; 6:57). As in the case of Jesus the only purpose must be to give this divine life (ζωὴν αἰώνιον) to men (1:4) and it is for this purpose that the Son of God has come to live among men (10:10) and that his disciples must continue his mission. To know who Jesus is and to believe in him is to live (20:31).

A new era emerges where people will have to believe in Jesus without seeing him in the flesh. Through discipleship the world will be enabled to see Jesus (cf 13:35) spiritually. Jesus has become visible through a life of discipleship.

#### **5.6.4 A mission to the world**

When Jesus prays specifically for his disciples in ch 17, it is because he is concerned about them in connection with *the continuation of his mission*. Before his return to the Father Jesus entrusts his entire mission to his disciples. 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. The only hope for the κόσμος is that it should accept Jesus (1:12) as the Christ, the Son of God (20:21).

In the FG the noun κόσμος has various semantic meanings. When the FE uses κόσμος in a negative, dualistic-theological sense, it does not refer to the physical world in which people live. The world in this case seems 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.

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 distinction between those who live 'good lives' and those who live 'bad lives'. The distinction concerns qualities that have been determined by the persons-qualities of God in the heavenly sphere ('light' against 'darkness', 'truth' against 'falseness', 'love' against 'hatred').

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, so that the world may quit being the world and 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 and the presence of the disciples have 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).

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 it 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 his departure. Therefore Jesus commissions his disciples out into the world (17:18; 20:21). The purpose of this mission is to make the world believe in Jesus and come to accept his mission from the Father (17:21ff). Those who come to faith in Jesus can become disciples of Jesus, while those who refuse to believe will remain part of the world in opposition to God.

Discipleship is a mission to the world. The disciple's responsibility with regard to his conduct towards the unbeliever must realize in the bringing of the revelatory-salvific message instead of a moral lesson in terms of correct or incorrect behaviour. A 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 of the life of service to which he calls his followers. By the example of Jesus this would mean that a believer must give them bread (ch 6) and help the sick (chs 4,5,9). The performance of deeds must also be accompanied by witnessing as the FE indicates in the discourses that accompany the signs.

### **5.6.5 The physical and spiritual position of the disciples in the world**

Jesus asks the Father not to take his disciples from the world for they have this special mission to fulfil. The main reason why the disciples must remain in the world is that God must become visible and known through them--they continue forth with the mission of Jesus. Although they are in the world they are no longer from the world. The fact that Jesus' disciples belong to God (17:9f) is the primary reason why they should remain separated from the world; this is to put them in a specific position in the world. It is the original holiness of the Father that makes the consecration of Jesus and the disciples intelligible and possible. Those who believe in Jesus belong to the same category as Jesus,

and are therefore in contrast with the world. From the context the idea of the 'separation' and 'difference' (17:11,14) of Jesus and the disciples is strongly emphasized and must their position in the world be interpreted from this perspective.

The disciples who started to believe in Jesus no longer can be part of the world because what separates a person from the world is faith in Jesus. This contrast between a disciple of Jesus and the world, therefore, implies that the disciple should not identify and cooperate with the world, but should seek to confront it with Christ. Their acceptance of the Word (1:12) has changed the spiritual nature of the disciples to make them foreigners to the world. The word that Jesus brought them was nothing less than the truth of the revelation of God (17:17), the knowledge of which is eternal (17:3; 20:31). They are now like Jesus who οὐκ εἶμι ἐκ τοῦ κόσμου.

What Jesus did for these disciples through his ministry and what he taught them in the LD can be called a sanctification and setting apart of the disciples unto God. Now the disciples need to be sanctified by the Father (and of the Spirit) in order to keep them as they are, a unity separate from the world. Jesus clearly states that just as he is not from the world, so are his disciples not from the world. Therefore, in order to accomplish their task, to continue Jesus' divine mission, they have to withdraw themselves from the world, not to become contaminated, and to prepare themselves for this enormous task.

The consecration process involves the taking on of 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 God. One of the duties of such a disciple of Jesus is to be revelatory-salvifically involved in the world. From the perspective of the family metaphor we must interpret the petition for consecration and the appointment of the disciples as agents of God.

Apart from the world, the disciples (Johannine community) are to live in the world as a holy community. This state of separation from the world is only possible by virtue of the revelation that Jesus communicated to the disciples and on which this state is founded. Their 'holiness' is not the result of their own quality, or their kinship of God's family. Their 'holiness' is nothing permanent, like an inherited possession: 'holiness' is only possible for these disciples 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 reminder of the word that calls them out of the world and to the truth that sets them free from the world. This truth designates and separates the disciples for their mission. In this context ἀληθεία corresponds with ἀγίασος. It is only by means of the truth that God sanctifies the disciples of Jesus. This defines the meaning of sanctification more directly as being included within the sphere of God, being penetrated with God's being and nature. Derivatively, people and things that are reserved for him are also called holy. If someone is set apart for God and his purposes, that person will do only what God wants, love what God loves and hate what God hates.

The disciples too were of the world, but now by their union with Jesus and God, and therefore by the nature of their existence, their new birth and afterwards their character and their involvement in Jesus' mission set them apart from the world and provoke hatred from the world (15:18--16:4a). This hatred will intensify when the disciples start teaching and preaching the word. Therefore Jesus explains to them that their separation of the disciples from the world puts them in a position analogous to his own during his ministry on earth.

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 repeated in 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 by Jesus. Thus a believer's ethical life will entail opposition and suffering inflicted by a world that does not only reject its values, but also seeks to suppress those values.

The disciples will be commanded by Jesus to continue his mission in the world, but without God's protection it seems unlikely that they will succeed. Because of their attachment and relation to Jesus, *the disciples are different from this world and therefore will experience hatred from the world*. The world will even try to kill them (cf 15:18--16:4).

This protection of the disciples of Jesus by God plays a major role in discipleship. By implication, discipleship is impossible without any protection from the Father's side. Because he is now about to depart, Jesus asks the Father to preserve and protect them in what Jesus has mediated to them. The existence of the disciples (the community), the accomplishment of their task of continuing the mission of Jesus and their success depend on their ability to preserve their purity, i.e. on preserving their nature which is not from the world but from God. In this respect then unity is an essential part of that nature. Therefore Jesus joined the petition for the oneness of the community to the petition for the preservation of purity. The disciples who obey the 'word of God' can expect protection from God. This protection will enable the disciples to live as God expects them to live and therefore they will remain part of the family of God. The disciples can also expect protection against the evil one who will try to prohibit their mission, and from the world who hates them.

Jesus also asks the Father for the Spirit (of truth) who will sanctify the disciples and who 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, insofar 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.

Jesus, as the agent of God, makes it possible for men to be sanctified and include them the divine sphere. In order to continue with Jesus' mission, the disciples must themselves be sanctified. Because they cannot sanctify themselves, Jesus has to function as a mediator. Jesus' consecration of himself (on the cross) is the agent in the consecration of the disciples. Jesus' sacrifice will constantly inspire his disciples to maintain their separation from the world and their devotion to their mission. This is true, due to the work of the Spirit which constantly reminds the disciples of their mission.

If the consecration and sending of the disciples were related to the self-consecration of Jesus, then their mission into the world only take place after the death and resurrection of Jesus (20:21). And if their consecration in truth involved the Holy Spirit, this confirms that their mission, that true discipleship could only have taken place after the Spirit was given, which again 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 had given to him.

Only when the consecration of Jesus has taken place can his disciples come to know the truth about Jesus, their connection with him, and what is expected from them.

### **5.6.6 The dynamic role and function of the Spirit in discipleship**

In the LD Jesus said that his departure would make it possible for the Paraclete to be sent to the disciples (16:7; cf also 14:26; 15:26) in order to assist them in achieving true discipleship. The sending of the Spirit-Paraclete thus occurred in conjunction with the post-Paschal mission of the disciples. If they were to continue the mission of Jesus, it was because the Spirit-Paraclete whom they would receive (ἐνεφύσησεν) would continue the mission of Jesus (cf 15:26f) through them. The mission of the disciples, as Jesus' mission, brings an offer of life and salvation (3:5f) to those who accept Jesus as their saviour (1:12). The gift of the Spirit is the climax of the personal relationship between Jesus and his disciples. It is in the Spirit that the presence and participation of Jesus in their work is made possible. Although Jesus' disciples will continue the divine mission, it is in fact Jesus who continues his own mission (καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, 17:6,8,26) in a different mode (καὶ γὰρ ἐν αὐτοῖς, 17:26). This means that the Spirit forms the bond between Jesus, the disciples and the church.

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. In other words, 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 perceptible and visible. In effect the Spirit is the medium of divine revelation--the divine messenger of revelation. He speaks only what he hears (15:26f) to bears evidence (witness) *through* the disciples. He is the medium of divine salvation. This indicates the centrality and the importance of the function of the Spirit in the functioning of discipleship and indicates that the purpose of the FG can only be attained through discipleship with the support of the Spirit.

In 17:25 Jesus declares his intention to continue (γνωρίσω 17:26) to make the name of the Father known (cf 16:25; 17:6,8). This the heavenly Jesus will achieve through the Paraclete through whom he continues to be present among his disciples (and in the community).

The FE's use of πνεῦμα refers to the '*presence*' of God and to the activities of God in the world; a close association exists between the presence of God and the activities of God. With regard to the presence of God, the Spirit represents the '*power*' and '*character*' of God given to the person, Jesus. This is clear from 1:32,33 where John the Baptist witnesses to the descent of the Spirit on Jesus. The word '*Spirit*' also appears to be 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 will become visible in the lives of his disciples (13:35). As '*another Paraclete*', the Paraclete is, as it were, another Jesus. Since the Paraclete can come only once Jesus has departed, the Paraclete is the presence of Jesus. Elsewhere Jesus promises to dwell with his disciples (14:23); this promise is fulfilled in the form of the Paraclete.

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 and the disciples. The revelation makes possible a new awareness 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 "ἀνωθεν" (3:5). 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. It is clear that the FG claims that the Spirit severely reorientates human life.

The disciples were only able to grasp the full meaning of what they had heard and seen after Jesus' return to the Father. This was the result of the bestowal of the Spirit, as is made clear in the important statements in 2:22; 12:16; 13:28f; 20:9. The understanding of Jesus' identity before and after his departure to the Father by his disciples is of particular importance and provides a hermeneutical key to the understanding of discipleship.

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 in which the Paraclete can exercise the ministry of Jesus is through the disciples 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 of guilt in regard to sin and righteousness and judgement (16:8-10).

### **5.6.7 Judgement**

Jesus did not come to judge men (3:17; 12:47), but his coming represents judgment for all men. This is brought about the fact that men become divided according to the way in which they react to the coming of Jesus (see 3:18; 8:15). Judgement is inevitably implied by the presence of Jesus (3:18-21). Similarly the presence of the disciples in the world will create a κρίσις because of their new way of life brought about by their relation with Jesus and due to the fact that the Spirit will convince people of guilt (16:8-10). The judgement experienced by some will be the result of their own decision to reject Jesus.

The FE describes the fate of a person who rejects Jesus 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 description is an illustration of the judgement of the disciple who separates himself from Christ. He brings this judgement upon himself (cf 3:18, in which the passive voice and perfect tense are used).

## **5.7 Discipleship and the will of God**

Part of the fundamental structure of agency is that the one who has been sent does not yield to his own will, but to that of the sender, and does not speak and act in his own name, but represents another. This principle can be clearly observed in the life of Jesus, as will be the case in the life of his disciples: the disciples will be obedient agents who will do as Jesus had commanded them. The disciples' intention will always be to please Jesus who sent them. The life of a disciple is based on and is centred in his endeavour to do the will of Jesus so as to ensure successful accomplishment of his missionary task. The disciple's obedience towards God dominates his whole life. Separated from the will of God his existence in the world has no significance. The Father has a will (θέλημα) regarding a specific task, which is to reveal the Father and the Son and to accomplish salvation. The reason for the existence of the disciples is 'to do' this will of God and 'to complete' the work of Christ with the assistance and guidance of the Spirit.

The disciples' mission is filled with their love and obedient submission to Jesus and

presupposes their oneness of being with Jesus. Nobody can hide his origin because it is evident in his deeds. Therefore, a child of Abraham will act as a child of Abraham (8:39-41), a child of God certainly will act as a child of God (8:42,47) and a child of Satan will act like Satan (8:44). The person who's status (nature) has changed from that of a slave to that of a free man has also changed in his behaviour accordingly. A slave can only act according to the will of his master (which is sin). A free man again acts according to the custom of the family into which he has been incorporated (cf 15:13-15). Jesus' disciples are called to respond to their appointment by Jesus as his agents to complete the Father's will. This they will not perform in isolation, but as part of a community, the family of God; when in the Father's house/or part of his family, you do as the Father does because he determines the actions of the family. The phrase ἵνα ὡσιν ἐν καθὼς ἡμεῖς (17:11) would mean that the unity of the disciples comprises unity in will and purpose and spiritual fellowship, just as the Father and the Son are united. Because of the disciples' attachment to Jesus, a certain quality of life is expected of them.

Therefore, the life of a person who has been redeemed by Jesus and who has decided to follow him will accord with the life of Jesus since that person will do what Jesus is--a disciple of Jesus is what God has made him. What we have here is a person-identification; the disciple identifies him 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 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. The union of the disciples with Jesus is achieved through their discipleship; and the radical meaning of μαθητῆς εἶναι becomes clear as a reciprocal μέινετε ἐν ἐμοί. This union with Christ is not viewed as a static condition by the FE. Μένειν means that the believer holds on loyally to the decision once taken. Thus the loyalty that is demanded is not so much a continued being *for*, but a being *from*.

### **5.7.1 Jesus' doing of God's will corresponds with Johannine discipleship**

The character of a disciple of Jesus is very important. His way of life supports the message he carries. His words and his conduct (life) are revelatory for they determine how he is perceived by the world. The world must see Jesus as the Light, the Life, the Living Water and the personification of God's love through which salvation comes. The will of God is accomplished through a life of discipleship:

(i) μέινετε ἐν ἐμοί indicates the *basis* of Johannine discipleship. The source and origin of all action rest in being united with Jesus.

(ii) ἀγαπάτε ἀλλήλους indicates the *nature* of Johannine discipleship. Jesus' commandment to love one another can only be realized if a person remains in Jesus and experiences his love which originates from the Father.

(iii) ἐντολάς μου τηρήσητε is the *persuit* of Johannine discipleship. 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 discipleship. This will glorify God. This was the objective of Jesus and should therefore also be the objective of any disciple (15:8). This intimate relationship leads to the καρπὸν φέρειν.

These characteristics (i.e. to adhere to Jesus' teaching, to love one another, to Jesus and to bear much fruit) are the special marks of discipleship, the moral implications of the response to the revelation of the name of God. Thus an important aspect of discipleship is to abide 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 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). In conclusion we can say that *μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ* seems to be a fundamental aspect of discipleship which finds expression in *ὑμεῖς ἀγαπᾶτε ἀλλήλους* and *καρπὸν πολὺν φέρετε*.

This entire process revolves around Jesus so that in the end his disciples can bear much fruit through the continuation of his mission. The early church, in their reflection upon the significance and meaning of the life of Jesus, learned to see in these events a continuation of the involvement of God in the world with Israel. Israel bore witness to a group of people who lived in a relationship, in a community, with God. Both Israel and Jesus show the plan of God with the world. Consequently, the early Christians, i.e. the FE, believed that by their imitation of the life of Christ, they demonstrated 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).

### **5.7.2 Obedience and the will of God**

Johannine discipleship in faith includes not just following in the passive sense, but also the following or observance, *τηρεῖν*, of the words of Jesus. Remaining in the word of Jesus leads to genuine discipleship. Jesus is not laying down a condition for discipleship, he merely tells them what discipleship comprises: *Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστε* (8:31). The disciple of Jesus must listen to his word (*τῷ λόγῳ τῷ ἐμῷ*) and absorb it (cf 6:45), hold fast to it and follow it (cf 8:15). A disciple lives entirely from his inner union with Jesus, receives from him the command to act and submit himself obediently. He has to be so filled with a sense of mission and so zealous for Jesus' interests that worldly things and needs sink into insignificance. The disciple's unity with Jesus appears in the FG as a unity of will and fellowship in work. The disciple takes up this will and work of Jesus with his whole mind, will and life.

The same obedience which Jesus reveals in yielding to the will of the Father is also expected from the disciples in respect of Jesus. When Jesus is truly obedient to the will of God, the will of God becomes his will. Thus, when believers are obedient to the will of Jesus, his will becomes their will, which means that their will agrees with the will of the Father. This would mean that Jesus commands to his disciples relate to God's will for him. God's will for them is the same as God's will for Jesus. *ἐντολή* in ch 15 is not used in an objective sense, but in the sense of a commission to be enforced. It refers to the commission which a father delegates to his son. When Jesus, in ch 15, commands his disciples to love one another, he expresses what both he and the Father expect from the believers.

Because the disciple is part of God's family he expresses the will of God since 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 orientated in obedience to God, the requests of that person will correspond with the revelation brought by Jesus. This would be because Jesus' words in that person would become the words of that person.

### **5.7.3 Dependence and the will of God**

Just as Jesus was dependent of the Father to accomplish the will of the Father, the disciples are dependent on Jesus to accomplish the will of God. In 15:5 Jesus clearly states

that apart from him the disciples can do nothing. Thus, in order to fulfil their commission the disciples must remain in Jesus and Jesus in them. The phrase *καὶ γὰρ ἐν αὐτῷ* (15:5) indicates the presence of the Spirit who will be in the disciple.

#### **5.7.4 The medium through which the will of God is accomplished**

Jesus commanded his disciples to love one another. This was in order to accomplish something: firstly, to identify themselves as disciples of Jesus (*ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε*, 13:35) and secondly to make Jesus known to the world so that they might believe in him (17:21-23).

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.

Only by loving each other can the disciples of Jesus continue to experience of Jesus' love. The love that God gives in anticipation 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. The experience of the love of Jesus acts as a prerequisite and a catalyst for a love that is new and creates a new community. The love of Jesus forms the standard of comparison which is exemplified in the footwashing.

Disciples of Jesus must model their love on the love of Jesus which comprises self-sacrificing love for humanity. The fruit of being a disciple of Jesus grows from the soil of love, as a gift of the love of Jesus, and is in nature love as Jesus demonstrated it. For the FE a person's actions are determined by his love for Jesus. The self-sacrificing love of Jesus constructs the model according to which disciples strive to lead their lives: this forms a love parallelism. Jesus' disciples are easily recognizable, not by what they believe, but by the mutual love they demonstrate for one another. This love 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.

The love possessed by the Father and the Son does not differ in nature 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 which completely determines his own existence. To abide (*μένων*) in love, the demand by Jesus for all disciples, means to continue in the love received from Christ, in the state of being loved, which Christ also experienced from the Father. Through their love for one another Jesus' disciples will experience God and the love of God. God becomes a reality for those who make contact with these people, i.e. Jesus and subsequently his disciples.

The future 'making known' (*γνωρίσω*, 17:26) of God is only possible on the basis of the past revelation (*ἐγγώρισσα*, 17:26); and the past (*ἐγγώρισσα*) 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 ἣν ἠγάπησάς με ἐν αὐτοῖς ἦ καὶ γὰρ ἐν αὐτοῖς*. The experience of this love of God now becomes the determining power in the life of the disciples.

To do the will of God should be the supreme obligation of every disciple at every moment

of his life. Even in 15:10 Jesus tells his disciples that by keeping his commandments they will abide in his love, even as he, by keeping his Father's commandments, abides in the Father's love. The doing of the Father's will confirms the presence of the Spirit. The reciprocal is also true, namely that the presence of the Spirit causes the disciples to do the will of the Father. A disciple will be constantly obedient to the will of the Father and the commands of Jesus because he will never be without the Spirit.

The love that Jesus has for his followers is not only affective but also effective: it brings about salvation. This fact is expressed in the act when Jesus laid down his life for men, in order to give them life. The obligation of the disciples to love one another is the consequence of the norm of Jesus' love. 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 exists in the world, the world is still encountering Jesus. 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*.

It seems clear that 'love' is the concretizing of God. Through 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* (17:21-23) that Jesus was sent by God. Responsive love for Christ cannot be limited to emotion. It finds expression in the obedient acts of the disciples: *Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολάς τὰς ἐμὰς τηρήσετε* (14:15; cf 14:21).

Thus the love of which Jesus speaks begins with the Father's love for Jesus (15:9), it then develops into Jesus' love for his friends (15:12-13), and ultimately results in the disciples' return of love for Jesus (15:14) which is further demonstrated in love for others (15:17). 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 the disciples to the disciples. The love of the Father for Jesus constitutes the basis of Jesus' love for his disciples with regard to both origin and intensity. The Son loves his disciples with the same divine love the Father has for him. In the same sense then the disciples must love one another. Here we have the tendency that *love* transcends borders. In the case of the disciples love is a group-expression—a disciple's identity is determined in relation to the other disciples. In *conclusion*, as the Father loves, so must the Son and the disciples love. The love of the disciples for Jesus must therefore in no sense 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 only an expression of the love of God and their deeds must compare with the deeds of Jesus' in a particular situation.

#### **5.7.5 The presence of Christ in the lives of his disciples and his visibility in the world**

The disciples received a command from Jesus that obedience to him would keep his spirit alive among them as they continue his work in this world. 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. This reality and visibility of Jesus are essential in the lives of his disciples if they are to bear fruit in which God will be glorified. This is certainly a reflection on discipleship and constitutes discipleship as not static, but a growing and developing way of life.

1) In 13:35 Jesus commanded his disciples *to love one another*. Through this mutual love

they will not only experience the presence of Jesus, but Jesus will also become visible to the world. Through their love for one another the world will recognize them as disciples of Jesus.

2) By *obeying Jesus' commands* a disciple will prove his love for Jesus. The result will be that Jesus and the Father will come to him and live in him.

3) Jesus will come and dwell in his disciples in another mode--*the Spirit*, 'another Paraclete' will constitute Jesus' presence (14:16-18).

4) Jesus will live in his disciples when they *obey his words* (8:31).

5) When a disciple follows *Jesus' example* (13:15) he will live Jesus' life. Jesus will live in him so that when someone accepts the disciples he also accepts Jesus.

All these references indicate different perspectives of Jesus' presence in his disciples which will bring about his visibility in the world. Thus his mission will be continued through his disciples. 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.

### **5.7.6 The glorification of God and Christ**

The main objective of discipleship will be to glorify God (15:8), an example already set by the heavenly agent (17:4). Jesus endeavoured to do the will of God. By living according to the will of God will be glorified. The crucifixion of Jesus (first δόξα) is the cornerstone of discipleship and the revelation which 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. 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. Following 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, as is clearly stated in 17:22,23. This realizes through the manifestation of the glory of God in the lives of Jesus' followers. God is revealed, made present in the mighty deeds in history. The presence of God is glory!

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. The community of believers now take the place of and are 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, 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. 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 Jesus is glorified on the cross he will glorify the Father (17:1) by giving eternal life. This majestic glorification of Christ reveals his person and explains why he could bring

salvation on the cross and why the example he set through his life could be imitated. This gift will beget new children for God who will honour him as their Father. Thus, what Jesus is seeking here is the recognition of his Father and the welfare of his disciples. Jesus is also glorified through his disciples (17:10) in that they accepted him, believed in him and will continue his mission on earth. The Spirit of truth will also glorify Jesus (16:14).

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 (17:3). For the Son the giving of ζωὴν αἰώνιον was the instrument for the exploitation of the glory of the Father (Jesus glorified the Father by completing the work the Father gave him to do). For Jesus the giving of eternal life was also a moment in which to be glorified. With the *inclusion* of the ζωὴν αἰώνιον theme, a close relationship is laid between the δόξα theme and ζωὴν αἰώνιον theme. Therefore, when the disciples of Jesus continue Jesus' mission they will glorify Jesus and the Father.

These two perspectives of the δόξα-motif are complementary and have far-reaching results for discipleship. In a *complementary* sense the δόξα of Jesus 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 loved the world so much that he gave his only Son to be crucified.

### 5.8 The report of the disciples:

Disciples will continuously report to the Father concerning their mission. Their reports will refer to

- whether they are still on track in their pursuit of their objective (17:4)--according to the will of God,
- new converts (17:20),
- whether their way of living has glorified God (a life of consecration) (17:1-5),
- their love for one another (17:21-23),
- their physical and spiritual position in the world (17:9-16),
- protection from the Father (17:9-16), and
- the guidance of the Spirit (14:26),
- particular needs for their mission (17:9-19). If they remain in Jesus they have the right to bring their needs to the Father, needs which concern the φέρει καρπὸν πολὺν (15:7f).

### 5.9 The consummation

In 17:6-8 the FE indicates that Jesus has made known (revealed) the character of the Father to his disciples. In 17:26 it is stated that Jesus will continue to make known the Father to his disciples. The consummation of this revelation of God's character will occur when the disciples will see the glory of Christ.

The community lives in the hope and expectation of being with Jesus where he is now in his heavenly glory (17:24). To be *'with'* Jesus, where he is, is not the same as his being *'in'* them (cf 17:20-23). Even the δόξα in 17:24 differs from that in 1:14. This δόξα is freed from the veil of the σάρξ. According to 12:26 the disciple of Jesus will even, by implication, partake in this δόξα.

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 was restored in consequence of his death/exaltation. Here the FE moves to the future eschatology of 14:2-3.

17:24 is definitely the future fulfilment of discipleship: the ultimate revelation. This Johannine view is a mature reflection on the essence of Christian hope; this should help us to understand the idea of fulfilment and consummation. Only when a follower of Jesus is obedient to Jesus' commission (of 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 εἰμὶ ἐγὼ κάκεινοι ὡσιν μετ' ἐμοῦ) contemplates the time of Jesus' pronouncement to Peter in 13:33,36 that he would follow him at a later stage.

## **6. Discipleship and general observations**

(i) Although the followers of Jesus are described as his μαθηταί, it is clear that in these particular four discipleship texts this predicate, 'disciple' or 'pupil,' is not used in a technical sense as is normally the case in the FG, but as a definition of a disciple's essential nature. Their association with Jesus, therefore, is not realized by possessing dogmas or knowledge, nor experiences of individual piety, but in 'pupil-hood,' in obedience to the example of their teacher. The phrase γένησθε ἐμοὶ μαθηταί defines not only obedience, but also the honour of being called to discipleship.

(ii) The DAS and agency concepts indicate that Jesus is the presence of God in this world and that the disciples corporatively are the presence of Jesus and the Spirit (and by implication God) in this world.

(iii) The 'agency motif' in the FG is the hermeneutical key to the understanding and interpretation of discipleship.

(iv) It became clear that discipleship is closely interwoven with the *loci* of the Systematic Theology. In fact, the theology, Christology, pneumatology, soteriology, missiology, ecclesiology and eschatology together pictured 'discipleship' in the FG: because of *his love* for the world, God took the initiative when he sent his only *Son with a divine mission*, according to his *plan of redemption*, to come and reveal Him in order to save the world. Part of his mission was to appoint some of his followers as his agents to continue with his *mission in order to gather more people* from the world to come and worship God. All this could only be realized through the involvement of the Spirit and a life of consecration in which Jesus' disciples function corporatively to continue his mission.

(v) The investigation of discipleship in the FG was not an attempt to disprove previous attempts or try to cover the totality of this concept. This investigation only tries to indicate a neglected, but important perspective of discipleship, namely the agency perspective from which discipleship has to be interpreted.

(vi) Discipleship reaches over boundaries of time and space and is in ch 17 described in terms of different relationships. Discipleship cannot be described simplistically in terms of 'the following of Jesus,' but must be viewed in terms of different relationships as pointed out in ch 17: a disciple's relationship to the Father, Christ, Spirit-Paraclete, fellow disciples, the world and Satan.

At the beginning of this study a work-hypothesis was formulated that reads: '*Discipleship*

*in the Fourth Gospel*'. Now that the study has been completed it seems that reasonable success has been achieved. However the success of this study also has to be judged by the reader.

In this study new perspectives on and dimensions of the discipleship motif were indicated which contribute to a better understanding of discipleship. Although it is difficult to define 'discipleship in the FG' this study did make a contribution in that it provided a more effective description of discipleship. The profile drawn in this study not only constructed a picture of discipleship, but also contributed to a better understanding of the Gospel as a whole.

I sincerely hope that this study will encourage greater interest in Johannine discipleship.

## ADDENDUM

### A Paradigmatic survey of μαθητής

- 1:35 ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο <sup>36</sup> καὶ ἐμβλέψας τῷ  
1:37 καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ ἠκολούθησαν τῷ  
2:2 καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.  
2:11 καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.  
2:12 οἱ ἀδελφοὶ [αὐτοῦ] καὶ οἱ μαθηταὶ αὐτοῦ καὶ ἐκεῖ ἔμειναν οὐ  
2:17 ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν·  
2:22 ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ  
3:22 ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν  
3:25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.  
4:1 οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης  
4:2 αὐτὸς οὐκ ἐβάπτιζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ -- <sup>3</sup> ἀφῆκεν τὴν Ἰουδαίαν καὶ  
4:8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν  
4:27 Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ καὶ ἐθαύμαζον ὅτι μετὰ  
4:31 τῷ μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταὶ λέγοντες·  
4:33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους·  
6:3 καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.  
6:8 λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος  
6:12 ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ·  
6:16 δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν <sup>17</sup> καὶ  
6:22 καὶ ὅτι οὐ συνεισηλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ  
6:22 τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπήλθον·  
6:24 οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ  
6:60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν·  
6:61 ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς·  
6:66 Ἐκ τούτου πολλοὶ [ἐκ] τῶν μαθητῶν αὐτοῦ ἀπήλθον εἰς τὰ ὀπίσω  
7:3 τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσουσιν σοὺ τὰ ἔργα  
8:31 τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστε <sup>32</sup> καὶ γνῶσεσθε τὴν  
9:2 καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες·  
9:27 μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;  
9:28 σὺ μαθητῆς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ  
9:28 ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταὶ·  
11:7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς·  
11:8 λέγουσιν αὐτῷ οἱ μαθηταὶ·  
11:12 εἶπαν οὖν οἱ μαθηταὶ αὐτῷ·  
11:54 κακεῖ ἔμεινεν μετὰ τῶν μαθητῶν.  
12:4 ὁ Ἰσκαριώτης εἷς [ἐκ] τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι·  
12:16 ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη  
13:5 ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ῥ  
13:22 ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει.  
13:23 ἦν ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ  
13:35 τούτῳ γνῶσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν  
15:8 πολὺν φέρητε καὶ γένησθε ἐμοὶ μαθηταί.

- 16:17 εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους·  
16:29 Λέγουσιν οἱ μαθηταὶ αὐτοῦ·  
18:1 εἰπὼν Ἰησοῦς ἐξήλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ  
18:1 ὄν εἰσηλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.  
18:2 συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.  
18:15 Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητῆς.  
18:15 ὁ δὲ μαθητῆς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ  
18:16 ἐξήλθεν οὖν ὁ μαθητῆς ὁ ἄλλος ὁ γνωστὸς τοῦ  
18:17 μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἰ τοῦ ἀνθρώπου τούτου;  
18:19 ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς  
18:25 μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;  
19:26 ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὄν ἠγάπα, λέγει τῇ  
19:27 εἶτα λέγει τῷ μαθητῇ.  
19:27 ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητῆς αὐτὴν εἰς τὰ ἴδια.  
19:38 Ἰωσήφ [ὁ] ἀπὸ Ἀριμαθαίας, ὢν μαθητῆς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ  
20:2 Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς καὶ  
20:3 ὁ Πέτρος καὶ ὁ ἄλλος μαθητῆς καὶ ἤρχοντο εἰς τὸ μνημεῖον.  
20:4 καὶ ὁ ἄλλος μαθητῆς προέδραμεν τάχιον τοῦ Πέτρου καὶ  
20:8 οὖν εἰσηλθεν καὶ ὁ ἄλλος μαθητῆς ὁ ἐλθὼν πρῶτος εἰς τὸ  
20:10 οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.  
20:18 Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι ἐώρακα τὸν κύριον, καὶ  
20:19 θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων,  
20:20 ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.  
20:25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί.  
20:26 ὀκτῶ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν.  
20:30 ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν [αὐτοῦ], ἃ οὐκ ἔστιν γεγραμμένα  
21:1 ἐαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος·  
21:2 Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.  
21:4 αἰγιαλόν, οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστιν.  
21:7 λέγει οὖν ὁ μαθητῆς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς  
21:8 τὴν θάλασσαν, <sup>8</sup> οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ  
21:12 οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν·  
21:14 ἤδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.  
21:20 Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα,  
21:23 εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητῆς ἐκεῖνος οὐκ ἀποθνήσκει·  
21:24 Οὗτός ἐστιν ὁ μαθητῆς ὁ μαρτυρῶν περὶ τούτων καὶ

### καταβαινειν and αναβαινειν in the same texts

- 1:51 καὶ λέγει αὐτῷ, Ἄμην ἀμην λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεωγῆτα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.  
3:13 καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου.

### καταβαινειν

6:33 ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ.  
6:38 ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με

6:41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν, Ἐγὼ εἶμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ, 6:42 καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὐ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα;

6:50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων ἵνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ. 51 ἐγὼ εἶμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου ζήσῃ εἰς τὸν αἰῶνα καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἢ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

6:58 οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον ὁ τρώγων τοῦτον τὸν ἄρτον ζήσῃ εἰς τὸν αἰῶνα.

### αναβαινειν

6:62 ἐὰν οὖν θεωρήτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;  
20:17 λέγει αὐτῇ Ἰησοῦς, Μὴ μου ἄπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἶπε αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν.

### έρχομαι -- descent

1:9 Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.

1:11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

3:2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ, ἀββί, οἴδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ.

3:19 αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μάλλον τὸ σκότος ἢ τὸ φῶς, ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

3:31 Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστὶν ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστὶν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος [ἐπάνω πάντων ἐστίν]

5:43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου καὶ οὐ λαμβάνετε με ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε.

[7:28 ἔκραξεν οὖν ἐν τῷ ἱερῷ διδασκῶν ὁ Ἰησοῦς καὶ λέγων, Κἀμὲ οἴδατε καὶ οἴδατε πόθεν εἰμί καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε]

8:14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἀν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθὴς ἐστὶν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω ὑμεῖς δὲ οὐκ οἴδατε πόθεν έρχομαι ἢ ποῦ ὑπάγω.

8:42 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπάτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν.

9:39 καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.

10:10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν.

12:27 Νῦν ἡ ψυχὴ μου τετάρρακται. καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

12:46 ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.

12:47 καὶ ἐάν τις μου ἀκούσῃ τῶν ἡμάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν, οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ' ἵνα σῶσω τὸν κόσμον.

15:22 εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἶχσαν νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν.

16:28 ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον πάλιν ἀφήμι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.

18:37 εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς, Σὺ λέγεις ὅτι βασιλεὺς εἶμι. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

### ἐρχομαι -- ascent

17:11 καὶ οὐκέτι εἶμι ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, κἀγὼ πρὸς σὲ ἔρχομαι.

Πάτερ ἄγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὧσιν ἐν καθῶς ἡμεῖς.

17:13 νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.

### ἐξέχομαι

8:42 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγαπάτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν.

13:3 εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,

16:27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ [τοῦ] θεοῦ ἐξῆλθον. <sup>28</sup>ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον πάλιν ἀφήμι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. <sup>29</sup>Λέγουσιν οἱ μαθηταὶ αὐτοῦ, δε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. <sup>30</sup>νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρεῖαν ἔχεις ἵνα τις σε ἐρωτᾷ ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.

17:8 ὅτι τὰ ἡματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

### ἀπερχομαι

16:7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

### πορεύομαι

14:2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλάι εἰσιν εἰ δὲ μή, εἶπον ἂν ὑμῖν ὅτι πορεύομαι ἑτοιμάσαι τόπον ὑμῖν;

14:3 καὶ ἐὰν πορευθῶ καὶ ἑτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἑμαυτὸν, ἵνα ὅπου εἰμι ἐγὼ καὶ ὑμεῖς ἦτε.

14:12 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι

14:28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπάτέ με ἐχάρητε ἂν, ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μείζων μου ἐστίν.

16:7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

16:28 ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον πάλιν ἀφήμι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.

### μεταβαίνω

13:1 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 αὐτοὺς.

### ἀφήμι

16:28 ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον πάλιν ἀφήμι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.

### ὑπάγω

7:33 εἶπεν οὖν ὁ Ἰησοῦς, Ὡς χρόνον μικρὸν μεθ' ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

7:34 ζητήσετέ με καὶ οὐχ εὐρήσετέ [με], καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.

7:36 τίς ἐστίν ὁ λόγος οὗτος ὃν εἶπεν, Ζητήσετέ με καὶ οὐχ εὐρήσετέ [με], καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

8:14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθῆς ἐστίν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω.

8:21 Εἶπεν οὖν πάλιν αὐτοῖς, Ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.

8:22 ἔλεγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτὸν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν;

13:3 εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,

13:33 τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.

13:36 Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη [αὐτῷ] Ἰησοῦς, Ὅπου

ύπάγω οὐ δύνασαί μοι νῦν ἀκολουθήσαι, ἀκολουθήσεις δὲ ὕστερον.

14:4 καὶ ὅπου [ἐγὼ] ύπάγω οἴδατε τὴν ὁδόν.

14:5 Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἶδαμεν ποῦ ύπάγεις πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;

14:28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ύπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπάτέ με ἐχάρητε ἄν, ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατήρ μείζων μου ἐστίν.

16:5 νῦν δὲ ύπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ύπάγεις;

16:10 περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ύπάγω καὶ οὐκέτι θεωρεῖτέ με

16:17 εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καί, "Ὅτι ύπάγω πρὸς τὸν πατέρα;

### ύψω

3:14 καὶ καθὼς Μωϋσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ύψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,

8:28 εἶπεν οὖν [αὐτοῖς] ὁ Ἰησοῦς, "Ὅταν ύψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἶμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ.

12:32 κἀγὼ ἐὰν ύψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν.

12:34 ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ ὅτι δεῖ ύψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

### ἄνωθεν

3:3 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἄμην ἄμην λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.

3:31 Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστὶν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος [ἐπάνω πάντων ἐστίν]

### Paradigmatic survey of ἀποστέλλειν

1:6 Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης·

1:19 ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν [πρὸς αὐτὸν] οἱ Ἰουδαῖοι ἐξ

1:24 Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.

3:17 οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς

3:28 ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος εἶμι ἔμπροσθεν ἐκείνου.

3:34 ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ρήματα τοῦ

4:38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς

5:33 ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ

5:36 ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν.

5:38 ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.

6:29 θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

6:57 καθὼς ἀπέστειλέν με ὁ ζῶν πατήρ καγὼ

7:29 αὐτοῦ εἶμι κακεῖνός με ἀπέστειλεν.

7:32 γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι

8:42 ἑμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν.  
 9:7 [κολυμβήθραν τοῦ Σιλβάμ (ὃ ἐρμηνεύεται ἀπεσταλμένος)]  
 10:36 ὃν ὁ πατήρ ἠγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε  
 11:3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν  
 11:42 ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.  
 17:3 μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.  
 17:8 καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.  
 17:18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καγὼ  
 17:18 εἰς τὸν κόσμον, καγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον·  
 17:21 κόσμος πιστεύη ὅτι σύ με ἀπέστειλας.  
 17:23 ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ  
 17:25 οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας·  
 18:24 ἀπέστειλεν οὖν αὐτὸν ὁ Ἄνας δεδεμένον  
 20:21 καθὼς ἀπέσταλκέν με ὁ πατήρ, καγὼ

### **A Paradigmatic survey of πέμπειν**

1:22 ἵνα ἀπόκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς·  
 1:33 οὐκ ἦδεν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός  
 4:34 ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ  
 5:23 οὐ τιμᾶ τὸν πατέρα τὸν πέμψαντα αὐτόν.  
 5:24 μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον καὶ  
 5:30 ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.  
 5:37 καὶ ὁ πέμψας με πατήρ ἐκεῖνος μεμαρτύρηκεν περὶ  
 6:38 ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.  
 6:39 δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶν ὃ δέδωκέν  
 6:44 ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καγὼ  
 7:16 οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με·  
 7:18 δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν οὗτος ἀληθής ἐστὶν καὶ  
 7:28 ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε·  
 7:33 εἶμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με.  
 8:16 εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.  
 8:18 καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.  
 8:26 λαλεῖν καὶ κρίνειν, ἀλλ' ὁ πέμψας με ἀληθής ἐστὶν, καγὼ  
 8:29 καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστὶν·  
 9:4 δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν·  
 12:44 εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά με, <sup>45</sup> καὶ ὁ θεωρῶν ἐμὲ  
 12:5 ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με.  
 12:49 ἑμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατήρ αὐτός μοι ἐντολήν  
 13:16 αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.  
 13:20 ὑμῖν, ὁ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ  
 13:20 δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.  
 14:24 οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός.  
 14:26 τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί  
 15:21 μου, ὅτι οὐκ οἴδασι τὸν πέμψαντά με.  
 15:26 ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ



16:5 Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν

16:7 ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

20:21 με ὁ πατήρ, καγὼ πέμπω ὑμᾶς.

## John 1:1-18

- 1 <sup>1</sup> Ἐν ἀρχῇ ἦν ὁ λόγος,  
2 καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,  
3 καὶ θεὸς ἦν ὁ λόγος.  
4 <sup>2</sup> οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.  
5 <sup>3</sup> πάντα δι' αὐτοῦ ἐγένετο,  
6 καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν  
7 <sup>4</sup> ἐν αὐτῷ ζωὴ ἦν,  
8 καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·  
9 <sup>5</sup> καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,  
10 καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.  
11 <sup>6</sup> Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ,  
12 ὄνομα αὐτῷ Ἰωάννης·  
13 <sup>7</sup> οὗτος ἦλθεν εἰς μαρτυρίαν  
13.1 ἵνα μαρτυρήσῃ περὶ τοῦ φωτός,  
13.2 ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.  
14 <sup>8</sup> οὐκ ἦν ἐκεῖνος τὸ φῶς,  
15 ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.  
16 <sup>9</sup> Ἦν τὸ φῶς τὸ ἀληθινόν,  
16.1 ὃ φωτίζει πάντα ἄνθρωπον,  
16.2 ἐρχόμενον εἰς τὸν κόσμον.  
17 <sup>10</sup> ἐν τῷ κόσμῳ ἦν,  
18 καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο,  
19 καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.  
20 <sup>11</sup> εἰς τὰ ἴδια ἦλθεν,  
21 καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.  
22 <sup>12</sup> ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι,  
22.1 ὅσοι δὲ ἔλαβον αὐτόν,  
22.2 τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,  
23 <sup>13</sup> οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.  
24 <sup>14</sup> Καὶ ὁ λόγος σὰρξ ἐγένετο  
25 καὶ ἐσκήνωσεν ἐν ἡμῖν,  
26 καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ,  
26.1 δόξαν ὡς μονογενοῦς παρὰ πατρός,  
26.2 πλήρης χάριτος καὶ ἀληθείας.  
27 <sup>15</sup> Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ  
28 καὶ κέκραγεν λέγων·  
28.1 οὗτος ἦν ὃν εἶπον·  
28.1.1 ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν,  
28.1.2 ὃτι πρῶτός μου ἦν.  
29 <sup>16</sup> ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν  
29.1 καὶ χάριν ἀντὶ χάριτος·  
30 <sup>17</sup> ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη,  
31 ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.  
32 <sup>18</sup> Θεὸν οὐδεὶς ἑώρακεν πώποτε·  
33 μονογενὴς θεὸς ... ἐκεῖνος ἐξηγήσατο.  
33.1 ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς

### John 13:1-5

- 1 <sup>1</sup> 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.
- 2 <sup>2</sup> καὶ δεῖπνου γινομένου,  
τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν  
ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτου,  
<sup>3</sup> εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας  
καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει,  
<sup>4</sup> ἐγείρεται ἐκ τοῦ δεῖπνου
- 3 καὶ τίθησιν τὰ ἱμάτια
- 4 καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν·
- 5 <sup>5</sup> εἶτα βάλλει ὕδωρ εἰς τὸν νιπτήρα
- 6 καὶ ἤρξατο νίπειν τοὺς πόδας τῶν μαθητῶν  
καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.

### John 10:31-39

- 14 <sup>31</sup> Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν.
- 15 <sup>32</sup> ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·  
15.1 πολλὰ ἔργα κλὰ ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς·  
15.2 διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάζετε;
- 16 <sup>33</sup> ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι·  
16.1 περὶ καλοῦ ἔργου οὐ λιθάζομέν σε  
16.2 ἀλλὰ περὶ βλασφημίας,  
καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν.
- 17 <sup>34</sup> ἀπεκρίθη αὐτοῖς [ὁ] Ἰησοῦς·  
17.1 οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι ἐγὼ εἶπα· θεοὶ ἐστε;  
17.2 <sup>35</sup> εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο,  
[καὶ οὐ δύναται λυθῆναι ἡ γραφή,]  
<sup>36</sup> ὃν ὁ πατὴρ ἡγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι  
17.2.1 βλασφημεῖς, ὅτι εἶπον· υἱὸς τοῦ θεοῦ εἰμι;  
17.3 <sup>37</sup> εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι·  
17.4 <sup>38</sup> εἰ δὲ ποιῶ, κὰν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε,  
ἵνα γνῶτε καὶ γινώσκητε ὅτι  
ἐν ἐμοὶ ὁ πατὴρ  
καγὼ ἐν τῷ πατρὶ.
- 18 <sup>39</sup> Ἐζήτουν [οὖν] αὐτόν πάλιν πιάσαι,
- 19 καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

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