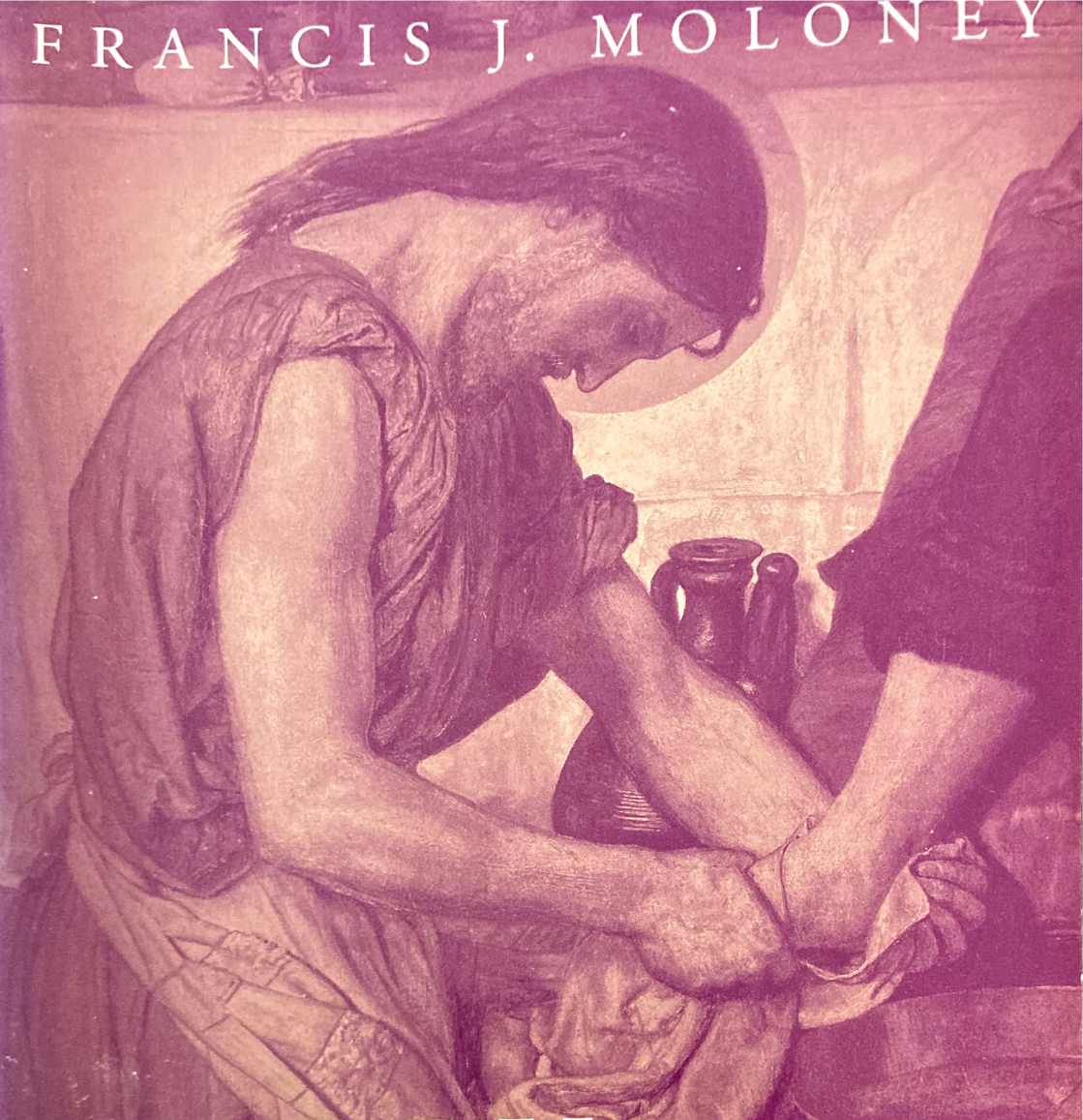
FRANCIS J. MOLONEY



# GLORY *not* DISHONOR

## *Reading John 13–21*

# Departure
# John 14:1-31

¶ THE DIALOGUE predicting the denials of Peter in 13:36-38 brings to a close the parallel stories of the footwashing (see vv. 1-17) and the morsel (see vv. 21-38). Jesus spoke to Peter in the second person singular (see v. 38: *sou . . . thēseis . . . soi . . . phōnēsē̱ . . . arnēsē̱*). Although the question of Jesus' departure was raised by Peter in 13:33, 36, a broader audience is addressed in 14:1 through imperatives (1a: *mē tarassesthō;* 1b: *pisteuete;* 1c: *pisteuete*) and a change in form.[1] Jesus adopts a magisterial role, peppering his words to his disciples with imperatives (see vv. 1 [3 times], 9, 11 [twice], 27 [twice], and 31 [twice]), as they struggle to follow his words and promises (vv. 5 [Thomas], 8 [Philip], 22 [Judas]). This first section of Jesus' final discourse concludes with the enigmatic words of v. 31c: "Rise, let us go hence." Despite widespread scholarly opinion that "13:31-38 functions as an introduction to chapter 14,"[2] the reader senses a new stage in the story at 14:1: "Only with Chapter 14 do we actually begin the farewell proper."[3]

[1] For many (e.g., W. Bauer, *Das Johannesevangelium erklärt* [3d ed.; HKNT 6; Tübingen: J. C. B. Mohr, 1933] 176) 13:33, 36 link 13:31-38 with 14:1-31. Not all interpreters would read the three verbs as imperatives.

[2] F. F. Segovia, *Farewell to the Word: The Johannine Call to Abide* (Minneapolis: Fortress Press, 1991) 64.

[3] G.-M. Behler, *The Last Discourse of Jesus* (trans. R. T. Francover; Helicon: Baltimore, 1965) 75. See also J. Beutler, *Habt keine Angst: Die erste Johanneische Abschiedsrede (Joh 14)* (SBS 116; Stuttgart: Katholisches Bibelwerk, 1984) 9–19.

## The Shape of the Discourse

There is widespread disagreement among scholars concerning the internal articulation of the passage.[4] A variety of syntactic elements and details of content suggest a threefold division of the material. The imperative "believe" in 14:1 dominates vv. 1-14. Belief is explicitly mentioned in vv. 1, 10, 11, and 12, and Jesus' words throughout this section are related to the content and the consequences of belief in Jesus. The recommendation to "love" appears in v. 15 for the first time in 14:1-31. It reappears in vv. 21, 23, and 24, and the section is framed by statement and restatement of the same point, at first positively: "If you love me, you will keep my commandments" (v. 15), and then negatively: "He who does not love me does not keep my words" (v. 24a). The section that runs from vv. 25-31 is dominated by the theme of communication by means of the word: "speaking" (v. 25: *lelalēka*), "teaching" (v. 26b: *didaxei*), "saying" (v. 26c: *eipon*), "saying" (v. 28: *eipon*), "telling" (v. 29: *eirēka*), and "speaking" (v. 30: *lalēsō*).

Vv. 1-6 are highlighted by the themes of Jesus' departure (vv. 2, 3a, 4), the theme of faith (see v. 1) and words of encouragement (vv. 1-4, 6). Jesus' words in v. 1, "Do not let your hearts be troubled" (*mē tarassethō humōn hē kardia*), set the mood. The same association of themes is again found as the discourse closes in vv. 27b-31: departure (vv. 28, 31), faith (v. 29), and encouragement (vv. 27b-29, 31). Jesus' instruction to his disciples in v. 1 is repeated in v. 27b.[5] When one notices the steady rhythm of Jesus' command to love him, through the keeping of his commandments and his word, across the central section of the discourse (vv. 15-24) in vv. 15, 21, 23, and 24, a threefold division emerges: vv. 1-14, vv. 15-24, and vv. 25-31.[6] It unfolds in the following fashion:

[4] Segovia, *Farewell*, 64–65, nn. 6–13, lists thirty scholars who have divided the material into two to nine major sections. See also A. Niccaci, "Esame letterario di Gv 14," *EuntD* 31 (1978) 209–14; S. Migliasso, *La presenza dell'Assente: Saggio di analisi letterario-strutturale e di sintisi teologico di Gv. 13,31–14,32* (Rome: Pontificia Universitas Gregoriana, 1979) 64–73.

[5] This obvious repetition in v. 1 and v. 27b is often accepted as indicating an inclusion between v. 1 and v. 27b. See, e.g., R. Bultmann, *The Gospel of John: A Commentary* (trans. G. R. Beasley-Murray, Oxford: Blackwell, 1971) 599; J. Schneider, "Die Abschiedsreden Jesu: Ein Beitrag zur Frage der Komposition von Johannes 13:31—17:26," in *Gott und die Götter: Festgabe für E. Fascher zum 60. Geburtstag* (Berlin: Evangelische Verlagsanstalt, 1958) 106. Rather than an inclusion, I am regarding both v. 1 and v. 27b as statements of encouragement, introducing subsections (vv. 1-6 and vv. 27b-31) that deal with Jesus' departure.

[6] This macro-structure follows that proposed by (among others) Beutler, *Habt keine Angst*, 21–22, 51–53, 87–88; Simoens, *La gloire L'aimer: Structures stylistique et interpreta-*

*Verses 1-14: Jesus speaks encouragingly of his departure.* There is no need to be troubled (v. 1: *mē tarassesthō humōn hē kardia*), since Jesus goes to prepare a place for them. His disciples know the way, and Thomas's question is a rhetorical device that allows Jesus to reveal himself[7] through an *egō eimi* statement with a predicate: He is the way leading to the Father (vv. 1-6). The mention of the Father in v. 6b closes one subsection and opens another. Jesus points beyond himself; he is the revelation of the Father. Once again a question from a disciple, this time Philip, acts as a rhetorical device that allows Jesus to state that to see him is to see the Father, and that his words and works manifest his oneness with the Father (vv. 7-11). The mention of "the works" in v. 11b closes one subsection and opens another. A solemn use of the double "amen" introduces the development of this theme. Jesus makes a link with the revelation of the Father through his works to point beyond the story time of his life to a future time when the disciples, who will ask in his name, will do even greater works. Anyone who asks in Jesus' name will continue the task of manifesting the Father's oneness with the Son (vv. 12-14).

*Verses 15-24: Jesus instructs on the fruits of belief and love.* The first of four statements (*ean agapate me*) demanding the disciples' love and leading to the keeping of Jesus' commandments is intimately linked with Jesus' request to the Father, who will give "another Paraclete" to abide with the disciples, setting them apart from "the world," which cannot receive the Spirit (vv. 15-17). The dwelling of the other Paraclete assures the continuation of the presence of the departed Jesus, the former Paraclete.[8] Jesus instructs his disciples, who love him (*ekeinos estin ho agapōn me*) and keep his commandments. He is with them in the endless presence of the Paraclete, giving life among disciples loved by both the Father and Jesus (vv. 18-21). Judas' question enables Jesus to return to the exclusive nature of a discipleship that receives the revelation of Jesus, and "the world," which does not (see vv. 15-17). Jesus' response again takes up the theme that has dominated this section of the discourse: *ean tis agapa me* (see v. 15). The one who loves receives the word, while *ho mē agapōn me* does not hear the word which, as the reader knows, is the revelation of the Father who sent him (vv. 22-24).

*Verses 25-31: Jesus speaks encouragingly of his departure.* The close relationship between Jesus and the Paraclete returns as Jesus informs his disciples that he has told (perfect tense: *lelalēka*) them all he has to tell them during the

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*tives dans la Discours de la Cine (Jn 13–17)* (AnBib 90; Rome: Biblical Institute Press, 1981) 107–12; D. F. Tolmie, *Jesus' Farewell to the Disciples: John 13:1—17:26 in Narratological Perspective* (BibIntS 12; Leiden: Brill, 1995) 29–30.

[7] On this device, see J. Becker, *Das Evangelium des Johannes* (2 vols; ÖTK 4/1–2; Gütersloh: Gerd Mohn; Würzburg: Echter, 1979–81) 2:462; M. W. G. Stibbe, *John* (Readings: A New Biblical Commentary; Sheffield: JSOT Press, 1993) 156–58.

[8] The first Paraclete passage refers to the Paraclete as *allon paraklēton* (v. 16), indicating that Jesus has already exercised a paraclete ministry. See especially, R. E. Brown, "The Paraclete in the Fourth Gospel," *NTS* 13 (1966–67) 113–32.

"now" of his ministry, but "later" the Paraclete will recall everything Jesus has said and expand that by instructing (future tense: *didaxei*) them in all things (vv. 25-26). The theme of this section is the communication of the truth, both in the presence of Jesus and after his departure, through the Paraclete who recalls and continues the word of Jesus. This revelation lies behind the unique peace Jesus leaves with his disciples (v. 27a). They are not to be troubled (v. 27b: *mē tarassesthō humōn hē kardia*). Jesus is returning to the Father, but he tells them of this essential aspect of God's design before it happens, so that when he does depart, the disciples will come to a greater faith. The clash between the ruler of "this world" and Jesus' revelation of the love of God is at hand, but the conflict will only make clear to "the world" that Jesus loves the Father. It is time to depart (vv. 27b-31).

The impression created over the latter stages of Jesus' public ministry, that his departure will be through the experience of death, is reinforced. Jesus commands his disciples to avoid all consternation. His words recall the midrashic use of Pss 42–43, already found in 11:33, 35, 38; 12:27, and 13:21, and point the reader forward to the Passion.[9] His promise that he will not leave his disciples "orphans" (v. 18: *orphanous*) indicates that he is about to leave them through death.[10] The first section of the discourse concludes with the affirmation, "The ruler of this world is coming" (v. 30), and the reader recalls that Jesus has already explained that this ruler will be cast out as Jesus is lifted up on a cross (see 12:31-33). After a narrative that spoke openly of a gift of self in love within the context of betrayal, denial, and death (13:1-38), the discourse proper of 14:1—16:33 opens with Jesus' teaching his disciples the *fact* of his imminent departure through death, (14:1-31) and the *consequence* of the departure for those who love and believe: the gift of a peace that "the world" can never give (v. 27a).

## Reading the Discourse

### *1. The Departure of Jesus (14:1-14)*

*a. Verses 1-6: Departure to the Father* However caring the symbolic gestures of footwashing and sharing the morsel have been, they also carry a foreboding sense of Jesus' willingness to give himself unto death for his disciples (13:1-38). Jesus' words to his fragile disciples both increase their reasons for fear and offer comfort. Their understandable

[9] See J. Beutler, "Psalm 42/43 in Johannesevangelium," *NTS* 25 (1978–79) 33–57. On 14:1-9, 27, see 46–54. See also G. R. Beasley-Murray, *John* (WBC 36; Waco: Word Books, 1987) 249.

[10] On John 14 as an example of the Jewish testament form, as a hero leaves his disciples through death, see Beutler, *Habt keine Angst*, 15–19.

consternation after the events and prophecies of 13:1-38 must be overcome through a renewal of their faith and trust in God and their faith and trust in Jesus (v. 1). Death is in the air. Faith and trust in God are still reasonable requests to make of the disciples, but the imperative "believe also in me" may involve a risky association with a doomed man, which is more than they are prepared to give. To go on believing and trusting in Jesus is a difficult command, thus he must further explain his upcoming departure through death. Jesus is going to the home (*oikia*) of his Father, where there are many dwelling places (*monai*). The house of the Father of Jesus is the realm of God. Within this realm, there are many places for the disciples to dwell. It will be so, as Jesus has *said* it will be so, and disciples are to believe in the word of Jesus (v. 2b; see 2:1—4:54).[11] The expression *monai* has numerous possible sources,[12] but the key to its understanding is the Johannine use of the verb *menein,* which refers to a permanent dwelling or abiding. The reader has already encountered this idea in John the Baptist's description of the Spirit remaining upon Jesus (1:32) and Jesus' teaching on the life-giving and permanent presence of the gift of the Son of Man (6:27), a dwelling in the Son (6:56, 12:46) and in his word (8:31). It was used negatively of dwelling in darkness and sin (9:41; see also 12:46) and positively to indicate the never-ending presence of the Son, the Christ (8:35: Jesus; 12:34: "the Jews"). The link made between "my Father's home" (*oikia tou patros mou*) and Jesus' going to prepare a place (*topon*) informs the disciples of a permanent, life-giving dwelling among the many *monai.*[13] Jesus' departure should

[11] Verse 2b has a disturbed textual tradition. The *hoti* is wrongly omitted by the first hand of $P^{66}$, Mt Athos, Old Latin, and it is not clear whether a stop should be made after *humin,* or whether the sentence should run on with *hoti.* For a good survey of possibilities, concluding that the *hoti* should be omitted, see R. E. Brown, *The Gospel according to John* (2 vols.; AB 29, 29A; Garden City, N.Y.: Doubleday, 1966–1970) 2:619–20. Given the fact that Jesus has never before told his disciples of the Father's house and the many dwelling places, I am reading v. 2b, including the *hoti,* as an insistence upon the importance of the word of Jesus, building upon the imperative of v. 1c. It should be read (following, among many, C. K. Barrett, *The Gospel according to St John* [2d ed. London: SPCK, 1978] 457): "There will be many abiding places (and if it had not been so I would have told you), for I am going to prepare a place for you." For a fuller discussion, see G. Fischer, *Die himmlischen Wohnungen: Untersuchungen zu Joh 14,2f* (Europäische Hochschulschriften XXIII/38; Bern: Herbert Lang, 1975) 35–36; J. McCaffrey, *The House with Many Rooms: The Temple Theme of Jn. 14, 2–3* (AnBib 114; Rome: Biblical Institute Press, 1988) 138–40.

[12] For surveys, see Fischer, *Wohnungen,* 105–290; McCaffrey, *The House,* 49–75. Both affirm Johannine originality.

[13] R. Gundry, "In My Father's House are many *Monai* (John 14:2)," *ZNW* 58 (1967) 68–71, uses the Johannine language of abiding to conclude that 14:2 indicates that the believers already dwell in Christ, and await his final coming. See also W. H. Oliver and

not be a cause for sorrow, but for comfort and trust (v. 1). He is going away to prepare for them the universal and permanent possibility of communion with his Father (v. 2).

The Johannine tension between end-time and realized eschatology (see 5:25-29; 6:35-40, 44-48) returns in v. 3. The use of *palin erchomai* (present tense) with *kai paralēmpsomai humas* (future tense) is grammatically clumsy but is generally regarded as determined by Jesus' future coming to take his own unto himself. The concluding *hina* clause (*hina hopou egō eimi kai humeis ēte*) demands a future meaning for both verbs. Jesus is departing to prepare a place for his own in the Father's house, but his departure will be matched by a future return when he will take his disciples to himself, to the place where he is. Is that return wholly determined by a traditional eschatology, the final encounter between Jesus as Lord and the individual or the nations (see Matt 25:13-15, 31-46; Mark 13:24-27; Luke 19:11-27; 1 Thess 4:17)? Jesus' words point toward a final coming, but the expression hints that the Jesus who is about to depart (*ean poreusthō kai hetoimasō*) is also coming to the disciples (*erchomai*). Too much of Jesus' earlier preaching has insisted on the present gift of life to the believer for the reader to collapse Jesus' promise of 14:3 into a time scheme *totally* conditioned by an end-time eschatology.[14] He is going away, and he will return at

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A. G. van Aarde, "The Community of Faith as Dwelling Place of the Father: *Basileia tou theou* as 'Household of God' in the Johannine Farewell Discourses," *Neot* 25 (1991) 379–400. Some commentators link the use of *oikia* and *topos* with the Jerusalem Temple, and Jesus' words which look to the transcending of that "place" (see 4:20-24). This looks back to Jesus' body as a temple (see 2:21), and thus 14:2-3 promises "universalism in religion" (J. Marsh, *Saint John* [PNTC; Harmondsworth: Penguin, 1968] 501) through the departure of Jesus.

[14] As do, e.g., J. H. Bernard, *A Critical and Exegetical Commentary on the Gospel according to St John* (2 vols.; ICC; Edinburgh: T. & T. Clark, 1928) 2:534–36; E. Delebecque, *Evangile de Jean: Text Traduit et Annoté* (CahRB 23; Paris: Babalda, 1987) 187. Recent, more sophisticated, approaches to the question are exemplified by Becker, "Die Abschiedsreden Jesu," 219–28 (*Johannes*, 2:460–61). He (among others) claims that vv. 2-3 contain a primitive Son of Man Christology and eschatology, which is corrected later in the discourse, in vv. 6-10, 12-17, and 18-24. Others, (e.g. Marsh, *John*, 503; B. Lindars, *The Gospel of John* [NCB; London: Oliphants, 1972] 471; Fischer, *Wohnungen*, 299–348) attempt to read vv. 2-3 in a more realized sense, looking further into the last discourse for support. There is no need to resolve this tension at this stage of the discourse, as does, e.g., B. Witherington III, *John's Wisdom: A Commentary on the Fourth Gospel* (Louisville: Westminster/John Knox, 1995) 249: "Heaven begins on earth." See E. C. Hoskyns, *The Fourth Gospel* (2d ed.; ed. F. N. Davey; London: Faber & Faber, 1947) 454, for a better balance. On the importance of maintaining the traditional end-time eschatological perspective here, see Gundry, "In My Father's House," 71–72; Beutler, *Habt keine Angst*, 37–40. McCaffrey, *The House*, 35–45, also leaves open the "when" of Jesus' return. For

some future time, but there is also the promise of an ongoing presence of Jesus. For the moment, the reader wonders how Jesus' going away and his coming relate to the earlier teaching that the time is coming, *and is already present,* when those who believe in the Son have eternal life (see, 3:15, 16, 36; 4:14, 36; 5:24-25; 6:27, 35, 47, 56, 63; 10:10, 28; 11:25-26; 12:50). There is no solution for the reader in the immediate context; further clarification is called for, but this is no ordinary departure.[15]

The departure remains central as Jesus reminds the disciples that they already know the way to where Jesus is going (v. 4).[16] They have been instructed on the way of Jesus and his destiny. Jesus is returning to his Father (see 10:38; 12:27-28) by means of an experience of death, which is at the same time his glorification, and renders glory to God (see 11:4, 40; 12:23, 32-34; 13:31-32). The reader is even better informed, as the narrator has linked the return to the Father with Jesus' total gift of self in love in 13:1. Aware that there can be no avoiding the "end" of Jesus' story, and his "way" to the Father, the reader senses in Thomas' question an ongoing unwillingness to face the inevitable end of Jesus' story (v. 5; see also 13:33, 36). They should know where Jesus is going (*pou hupageis*), but a request for further instruction on "the way" (*tēn hodon*) is justifiable.

Jesus responds with his self-revelation: "I am the way" (v. 6a: *egō eimi hē hodos*). Jesus points to himself as the way to the Father (see v. 6b) and explains *how* he is the way by means of the two words used

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a survey of this debate, see J. Neugebauer, *Die eschatologischen Aussagen in den johanneischen Abschiedsreden* (BWANT 140; Stuttgart: Kohlhammer, 1995) 14–34.

[15] See A. Dettwiler, *Die Gegenwart des Erhöhten: Eine exegetische Studie zu den johanneischen Abschiedsreden (Joh 13,31—16,33) unter besonderer Berücksichtigung ihres Relecture-Charakters* (FRLANT 169; Göttingen: Vandenhoeck & Ruprecht, 1995) 141–57. McCaffrey, *The House,* suggests that 14:2-3 is deliberately open to two readings. In the upper room, the disciples sense their oncoming separation from Jesus and, along with 14:23, the passage looks toward an end-time solution (see 137–176). Only later in the narrative will the disciples be aware that Jesus returns continually to take believers "along the way of his passion-resurrection into the heavenly sanctuary of the Father's house" (see 177–221; citation from 220). A. Stimpfle, *Blinde Sehen: Die Eschatologie im traditionsgeschichtlichen Prozess des Johannesevangeliums* (BZNW 57; Berlin: de Gruyter, 1990) 147–216, argues that the passage is open to a misunderstanding of the departing and returning Jesus as end-time oriented, and thus serves to single out true and false believers. The true believers have life *now* as the predestined children of God in the world. For M. C. de Boer, *Johannine Perspectives on the Death of Jesus* (BET 17; Kampen: Kok Pharos, 1996) 130–32, the return of Jesus refers to the coming of the Paraclete.

[16] The English "the way where" reflects the clumsy Greek *hopou egō hupagō oidate tēn hodon,* found in $P^{66}$, Sinaiticus, Vaticanus, the first hand of the Ephraem Rescipt, Freer Gospels. See Segovia, *Farewell,* 85–86 n. 49.

after an epexegetical *kai:* "the truth and the life" (*kai hē alētheia kai hē zōē*).[17] Jesus is the way to the Father because he is the truth and the life. The earlier use of these two Johannine expressions, from their use in the prologue (see 1:4, 14, 17) through the story itself, points to Jesus as the authoritative and saving revelation of God to the world (*alētheia:* 1:14, 17; 5:33; 8:32, 40, 44-46; *zōē:* 1:4, 6:33, 35, 48, 63, 68; 8:12; 10:10; 11:25).[18] But Jesus' claim to be "the way" is more than self-revelation. As with all the *egō eimi* statements with a complement, it not only tells the reader who the Johannine Jesus is, but also what he does. The way leads somewhere (see 10:7, 9), and v. 6b informs the reader that Jesus, the way, leads to the Father. As in earlier claims for the absolute nature of his revealing and mediating role (see 1:18, 51; 3:13; 5:37-38; 6:46; 10:1, 7, 11, 14), Jesus claims that there is only one way to the Father: through him. Jesus is the unique saving revelation of God (v. 6a), and he is the only way to the Father (v. 6b). God is revealed in the life and word of Jesus, and the disciples should know that Jesus' departure to go to the Father will be through a lifting up (see 3:14; 8:28; 12:32) and a death (see 10:16-18; 11:4, 49-53; 12:23-24; 32-33; 13:18-20). This is the revelation (v. 6a): The way of Jesus is a loving and total gift of himself unto death (see 13:1). It must also become the way of his followers (v. 6b; see 13:34-35). It is the only way to join Jesus in the place he has prepared with the Father for his followers. A passage that began with a strong exhortation to the disciples to trust and believe in both God and Jesus (v. 1) has taught the disciples of *their* departure, the consequence of Jesus' own (vv. 2-4). It closes with the reason why the disciples' faltering belief in Jesus must hold firm. Belief and trust in Jesus are the only way to their goal: oneness with the Father (vv. 5-6; see v. 1).

*b. Verses 7-11: To See the Father and His Works* The reference to "the Father" links the first subsection (v. 6) and the central subsection (vv. 7-11) of vv. 1-15. To know Jesus is to know the Father (v. 7a), and from the time of Jesus onward (*ap'arti*),[19] anyone who knows the Father through seeing Jesus has also seen the Father (v. 7b). The promise of

[17] See I. de la Potterie, *La Vérité dans Saint Jean* (2 vols.; AnBib 73; Rome: Biblical Institute Press, 1977) 1:252–53.

[18] The fundamental study, insisting that v. 6a is a statement on Jesus as the unique revelation of the Father, is that of de la Potterie, *La Vérité,* 1:241–78. For Bultmann, *John* 604–7 (and others) Jesus is the way (*hodos*) to the heavenly realities of truth and life (*alētheia* and *zōē*).

[19] See de la Potterie, *La Vérité,* 1:263–65. The revelation of the Father in the Son has been present throughout the time of Jesus.

1:18 is fulfilled.[20] From Jesus' defense of his Sabbath activity in 5:19-30 through the remainder of his public ministry (see especially 8:19, 38, 58; 10:30, 38), his claim to be the presence of the Father has been boldly made, despite the mounting conflict generated by such a claim (see, e.g., 8:20; 10:31, 39). He speaks the word of the Father, who sent him (see 3:34, 7:16; 8:28-29; 12:49-50); he and the Father are one (10:30). Jesus' statement (*ei egnōkate me . . . gnōsesthe*) is a promise: "If you have come to know me, as you have done, you shall know my Father also."[21] The perfect tense (*ei egnōkate me*) indicates a knowledge already attained. As in vv. 4-5, Jesus' statement on the disciples' knowledge (v. 7) leads to a question from one of them that shows that his hopes for his disciples' knowledge are misplaced. Philip asks Jesus to show them the Father so that they might be satisfied (v. 8).[22] There is irony in the fact that this same disciple earlier wondered about the "satisfaction" Jesus could provide. The verb *arkein* ("to be enough") is found only twice in the Fourth Gospel, and both times it is Philip who uses it. In 6:7 he wondered about Jesus' ability to provide satisfaction for the hungry crowd by the lake, and in 14:8 he asks to see God so that the disciples might be satisfied. The disciples are ignorant of truths that are fundamental for the author's understanding of who Jesus is, what he is doing, and where he is going.

Jesus' response looks back across the long period of time during which he has been with the disciples (*meth' humōn*). To know Jesus is to know the Father, and Philip is exasperatingly ignorant in asking Jesus to show the Father (v. 9). The problem lies in the disciples' lack of faith.[23] They have heard and been taught the way to the Father (v. 6): Jesus is in the Father and the Father is in Jesus (10:38). But they have not come to belief in this oneness (v. 10a).[24] Turning patiently

[20] Bernard (*St John,* 2:539–40) points to the different levels of "seeing" in John. Not all who "see" Jesus see the Father, but verbs are used indiscriminately. The identical claim for the seeing of God ("the one who sent me") in seeing Jesus in 12:45 uses *theorein,* while 14:9 uses *horaō.*

[21] Reading *ei egnōkate . . . gnōsesthe,* with $P^{66}$, Sinaiticus, Bezae, as a promise, rather than, with Vaticanus, *ei egnōkeite . . . an ēideite,* as a reproach. See, among many, Barrett, *St John,* 458–59. For the opposite view, see Segovia, *Farewell,* 87 n. 52.

[22] It is often pointed out that Philip's request articulates the spiritual search of humankind, perhaps reflecting Moses' request in Exod 33:18 (see also Exod 24:9-11; Isa 6:1; 40:5).

[23] The shift from a singular to a plural audience in vv. 9-10 indicates that Jesus' response to Philip addresses all the disciples.

[24] As R. Schnackenburg, *The Gospel according to St John* (3 vols.; HTCNT 4/1–3; London: Burns & Oates; New York: Crossroad, 1968–82) 3:69, points out, this oneness is "a linguistic way of describing . . . the complete unity between Jesus and the Father." It is not metaphysics.