

Sacra Pagina Series

Volume 4

The Gospel of John

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Editor

A Michael Glazier Book
THE LITURGICAL PRESS
 Collegeville, Minnesota

Cover design by Don Bruno.

A Michael Glazier Book published by The Liturgical Press.

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Library of Congress Cataloging-in-Publication Data

Moloney, Francis J.
 The Gospel of John / Francis J. Moloney ; Daniel J. Harrington, editor.
 P. cm. — (Sacra pagina series ; v. 4)
 "A Michael Glazier book."
 Includes bibliographical references and index.
 ISBN 0-8146-5806-7
 I. Bible. N.T. John—Commentaries. I. Harrington, Daniel J.
 II. Title. III. Series: Sacra pagina series ; 4.
 BS2615.3.M65 1998
 226.5077—dc21

97-49883
 CIP

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ii. Departure (14:1-31)

Introduction to 14:1-31. The dialogue between Jesus and Peter (13:36-38) brings to a close the parallel stories of the footwashing (13:1-17) and the gift of the morsel (13:21-38). The question of Jesus' departure has been raised in that dialogue (cf. 13:33, 36), but in 14:1 Jesus addresses a broader audience. The literary form of the passage changes as Jesus adopts a teaching role, peppering his words to the disciples with imperatives (cf. vv. 1 [3x], 9, 11 [2x], 27 [2x], and 31 [2x]), as they struggle to follow his words and promises (cf. vv. 5 [Thomas], 8 [Philip], 22 [Judas]). There is an obvious literary link between v. 1a: "Let not your hearts be troubled" and v. 27b: "Let not your hearts be troubled." This first section of the discourse concludes with the enigmatic words of v. 31c: "Rise, let us go hence." Despite widespread opinion that "13:31-38 functions as an introduction to chapter 14" (Segovia, *Farewell* 64), there is a new development in the narrative strategy of the author in 14:1. Only with 14:1-31 does the farewell discourse proper begin (cf. Beutler, *Habt keine Angst* 9-19).

Scholars disagree on the internal structure of 14:1-31 (cf. Segovia, *Farewell* 64-65 nn. 6-13; Migliasso, *La presenza* 64-73), but a variety of syntactic elements and details of content suggest a threefold division (cf. Simoens, *La gloire d'aimer* 105-129). The imperative "believe" appears in 14:1 and dominates vv. 1-14 (cf. vv. 1, 10, 11, 12). 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 clearly marks the beginning and ending of the section vv. 15-24. Verses 25-31 are highlighted throughout by the repetition of a similar theme: "speaking" (v. 25), "teaching" (v. 26a), "saying" (v. 26c), "saying" (v. 28), "telling" (v. 29), and "speaking" (v. 30). The themes of departure (vv. 2, 3a, 4), faith (v. 1), and encouragement (vv. 1-4, 6) open the discourse in vv. 1-6. They return in vv. 27b-31: departure (vv. 28, 31), faith (v. 29), and encouragement (vv. 27b-29, 31). The opening (vv. 1-6) and closing (vv. 27b-31) sections of the discourse both begin "Let not your hearts be troubled" (v. 1a, 27b). Between these two sections (vv. 15-24) there is the steady repetition of Jesus' command to love him through the keeping of his commandments and his word (vv. 15, 21, 23, 24). On the basis of these indications a threefold division suggests itself:

Vv. 1-14: Jesus speaks encouragingly of his departure.

Vv. 15-24: Jesus instructs the disciples on the fruits of belief and love.

Vv. 25-31: Jesus speaks encouragingly of his departure.

For ease of consultation and clarity the translation and notes for vv. 1-14, vv. 15-24, and vv. 25-31 will be provided separately. Further subdivisions of the material within each of these sections will be presented in a brief introduction to each section. The literature For Reference and Further Study of 14:1-31 will be gathered after the commentary on 14:25-31.

Jesus speaks encouragingly of his departure (vv. 1-14)

1. "Let not your hearts be troubled; believe in God, believe also in me. 2. In my Father's house are 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. 3. And when I go and prepare a place for you I will come again and will take you to myself, that where I am you may be also. 4. And you know the way where I am going." 5. Thomas said to him, "Lord, we do not know where you are going; how can we know the way?" 6. Jesus said to him, "I am the way, the truth and the life; no one comes to the Father but by me."

7. If you have come to know me you shall know my Father also. Henceforth you know him and have seen him." 8. Philip said to him, "Have you shown us the Father and we shall be satisfied." 9. Jesus said to him, "Have I been with you so long and yet you do not know me, Philip? Whoever has seen me has seen the Father; how can you say, 'Show us the Father'?" 10. Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works. 11. Believe me that I am in the Father and the Father in me; or else believe me for the sake of the works themselves."

12. "Amen, amen, I say to you, the one who believes in me will also do the works that I do; and will do greater works than these, because I go

to the Father. 13. Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; 14. if you ask anything in my name I will do it."

INTERPRETATION

Introduction to vv. 1-14. This first section of 14:1-31 is dedicated to Jesus' encouraging presentation of his necessary departure. It unfolds in three subsections.

1. *Departure to the Father (vv. 1-6).* The theme of encouragement opens the passage (v. 1: *mē tarassethō hymōn hē karidiā*), as Jesus assures the disciples that he is going to prepare a place for them. He tells the disciples that they know the way, and the question of Thomas is a rhetorical device that allows Jesus to reveal himself by means of an *egō eimi* statement with a predicate: Jesus is the way leading to the Father.
2. *To see the Father and his works (vv. 7-11).* In v. 6b Jesus spoke of knowing the way to the Father. These words indicate that Jesus points beyond himself: he is the revelation of the Father. Again a disciple, this time Philip, raises a question that serves as a rhetorical device enabling Jesus to state his oneness with the Father and his unique role as the revelation of the Father. Disciples are asked to believe in the oneness that exists between Jesus and the Father, or at least to believe in Jesus on the basis of the Father's works that he performs.
3. *To believe and to do the works of the Father (vv. 12-14).* In v. 11b Jesus asked disciples to believe in him at least on the basis of the works of the Father revealed in the Son. The double "amen" introduces this final subsection, which picks up the theme of "works." Jesus points to a time when the disciples, who will ask in his name, will do even greater works. Anyone who asks in the name of Jesus will continue the task of manifesting the Father's oneness with the Son.

However caring the symbolic gestures of footwashing and sharing the morsel have been (13:1-38), they also carry the foreboding sense of Jesus' willingness to give himself unto death for his disciples, and each event has been marked by a command from Jesus that his disciples follow his example (v. 15) and love as he has loved (vv. 34-35). A death that is also a departure (cf. vv. 33, 36) is in the air, and the first part of the discourse proper begins to explain some of the encouraging consequences of this death and departure.

Departure to the Father (vv. 1-6). The understandable consternation of the disciples after the events, commands, and prophecies of 13:1-38 must be overcome through a renewal of their faith and trust in God and in Jesus (14:1). Faith and trust in God is still a reasonable request to make of the disciples, but the imperative "believe in me" may involve a risky

association with a doomed man that is more than they are prepared to give. Jesus thus turns to explain more fully the significance of his oncoming departure. He is going to the home (*oikia*) of his Father, where there will be many dwelling places (*monai*). The house of the Father of Jesus is the realm of God, and within this realm there are many places for the disciples to abide (v. 2a). Jesus has said that it will be so, and the disciples are called to believe in the word of Jesus (v. 2b; cf. 2:1-4:54). Behind the noun *monai* ("abiding places") lies the Johannine use of the verb *menein*, which refers to a permanent dwelling or abiding. The verb has already been used, positively and negatively, in the earlier parts of the narrative (cf. 1:32; 7:27, 56; 8:31, 35; 12:34, 46 [positively]; 9:41, 12:46 [negatively]) with the sense of the presence or rejection of an intimate reciprocity. It will reappear shortly as the *leitmotif* of 15:1-11. The link made between the *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*. Jesus' departure should 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 an abiding communion with his Father (v. 2).

This Gospel's practice of balancing traditional and realized eschatology (cf. 5:25-29; 6:35-40, 44-48) reappears in v. 3. The use of the present tense *poim erchomai* (literally "I am coming again") side by side with the future *kai parolimpsonai hymas pros emauton* ("and I will take you to myself") is grammatically clumsy, but the conclusion to the verse, *hina hopou ego einai kai hymeis ete* ("so that where I am you may also be") demands a future meaning for the sentence. Jesus is departing to prepare a place for his own in his Father's house, but he will return in the future to take his disciples to himself, to the place where he is. Uppermost is the idea of a time between Jesus' departure and his future return, but the clumsy presence of the present tenses retains a hint of the ongoing presence of Jesus. Much of the Gospel has insisted that a time is coming and is already present when those who believe in the Son have eternal life (cf. 3:15, 16, 36; 4:14, 36; 5:24-25; 6:27, 35, 47, 56, 63; 10:10, 28; 11:25-26; 12:50). How the one who departs will still be present is not explained. Further clarification is called for, but this is not an ordinary departure.

The departure of Jesus is central, as he reminds the disciples that they have been instructed in the way of Jesus and his destiny; they already know the way where Jesus is going (v. 4). The disciples have heard that Jesus is returning to his Father (cf. 10:38; 12:27-28) by means of an experience of death that is at the same time his glorification and renders glory to God (cf. 11:4, 40; 12:23, 32-34; 13:31-32). Thomas's question (v. 5) reflects an ongoing unwillingness to face all the implications of the end of Jesus' story (cf. 13:33, 36). They should know where he is going (*ponu hypngeis*) but a request for further instruction on "the way" (*ten hodon*) is

justifiable, and it opens the possibility for Jesus' self-revelation as "the way" (v. 6a: *ego einai he hodos*). He is the way to the Father (v. 6b), and he explains *how* this is so by means of the two words used after "and" (*kai*; cf. note). Jesus' basic affirmation is that he is the way, and the two following words describe "the way" that is the truth (*kai he alētheia*) and the life (*kai he zōē*). The earlier use of these Johannine expressions, from the Prologue (cf. 1:4, 14, 17) through the story itself, points to Jesus as the authoritative and saving revelation of God (*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).

Jesus' claim to be "the way" is more than self-revelation. As with all the *ego einai* statements with a predicate, Jesus not only announces who he is but also what he does. The way leads somewhere (cf. 10:7, 9): to the Father (v. 6b). Jesus is the only way to the Father, the unique and saving revelation of God (cf. 1:18, 51; 3:13; 5:37-38; 6:46; 10:1, 7, 11, 14). 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 (cf. 3:14; 8:28, 12:32) and a death (cf. 10:16-18; 11:4, 49-53; 12:23-24, 32-33; 13:18-20). The way of Jesus is a loving and total gift of himself unto death (v. 6a; cf. 13:1). It must also become the way of his followers (cf. 13:15, 34-35). 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. He departs to prepare a place for them (vv. 2-4). The passage 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).

To see the Father and his works (vv. 7-11). The reference to "the Father" in v. 6b leads into the central subsection (vv. 7-11) of vv. 1-14. To know Jesus is to know the Father (v. 7a), and from the time of Jesus onward (*ap' arti*) anyone who knows the Father through seeing Jesus has also seen the Father (v. 7b). From the affirmation of the Prologue (1:18) through Jesus' defense of his Sabbath activity (5:19-30) into the rest of his ministry (cf. 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 (e.g., 8:20; 10:31, 39). Jesus' statement (*ei egnoūkate me . . . gnōsēste*) is a promise, as the use of the perfect tense ("If you have come to know me") indicates a knowledge already attained. In v. 4 Jesus told the disciples of things that they knew, but Thomas asked for further clarification (v. 6). The same pattern is repeated after v. 7. They have come to know Jesus and thus they also know the Father. But Philip asks Jesus to show them the Father so that they might be satisfied (v. 8). In 6:7 Philip wondered about Jesus' ability to provide satisfaction (*arkousin*) for the large crowd by the lake, and in 14:8 he asks for the sight of God so that the disciples might be satisfied (*arkei*). The disciples are ignorant of truths that are

fundamental for an understanding of who Jesus is, what he is doing, and where he is going.

Jesus' response looks back across the long period of time spent with the disciples (*meti' hymōn*). 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. They have heard and been taught the way to the Father (v. 6); Jesus is in the Father and the Father is in Jesus (cf. 10:38), but they have not come to believe in this oneness (v. 10a). Turning patiently from accusation to teaching, Jesus repeats truths from the earlier parts of the story: the words he speaks are words of the Father (cf. 3:34; 5:23-24; 8:18, 28, 38, 47; 12:49), and the deeds of Jesus are the works (*ta erga*) of the Father (v. 10b; cf. 5:20, 36; 9:3-4; 10:25, 32, 37-38). This central subsection (vv. 7-11) of vv. 1-14 concludes with an appeal to the unbelieving disciples. Belief is crucial (v. 11; cf. v. 1). One must believe that Jesus is in the Father and the Father is in him. Flowing from this oneness and making it known are the works Jesus does. If the disciples are to commit themselves to a saving belief in the oneness between Jesus and the Father, and thus see the Father (cf. vv. 8-9), they should look to the place where such oneness is to be seen: in the works (*ta erga*) of Jesus (v. 11).

To believe, and to do the works of the Father (vv. 12-14). The reference to "the works" in v. 11 leads into v. 12, where the theme of "works" and use of the double "amen" continue what has been said before and bring it to some form of conclusion. Belief in Jesus will enable the believer (*ho pisteuōn*) to do the works of Jesus and to excel the works of Jesus (v. 12ab). The fundamental theme of Jesus' departure makes possible the increased greatness of the works of the believer (v. 12c). The absence of Jesus created by his departure will not lead to the cessation of the works of the Father by which Jesus has made God known (cf. 5:41; 7:18; 8:50, 54), but the disciples will not automatically do these greater works. They are exhorted to ask in the name of Jesus so that the works will continue to be done. The increased greatness of the works lies in their being done in his name, *after his departure*. There will be a difference between the works of Jesus done during his ministry and the works of Jesus done after his departure. The departure opens a new era when the works of the disciples surpass those of Jesus, because Jesus will be *present in his absence*, as the disciples do the works he is doing (v. 12: *in ego poiō, present tense*) and he *will do* (vv. 13-14: *egō poiēsō, future tense*) what the disciples request.

Jesus has done the works of the Father during his time with the disciples (v. 9) because of his oneness with the Father (vv. 10-11). He is now departing to the house of the Father (v. 2) and he will come again (v. 3). There will be an in-between-time during which the disciples must ask in Jesus' name and he will continue to do the works of the Father among them. A crucial point has been made in this exhortation: the ongoing presence

of the absent Jesus will be found in the worshipping community. Its members will associate themselves with the departed Jesus, asking in his name. Jesus, the former Paraclete, doing whatever is asked in his name (vv. 13a, 14), glorifies the Father in the Son (v. 13b). The glory of God, once seen in the deeds of Jesus (cf. 2:11; 5:41; 7:18; 8:50, 54; 11:4, 40), will be seen in the deeds of worshipping disciples, greater deeds even than Jesus did (v. 12), done as a result of their asking in the name of Jesus (vv. 13-14).

NOTES

1. *Let not your hearts be troubled*. The obvious repetition of exactly these words in v. 1a and v. 27b is often seen as indicating an inclusion that closes off the material between v. 1 and v. 27. See, for example, Bulmann, *Gospel 599*; Schneider, "Die Abschiedsreden Jesu" 106. These two identical remarks from Jesus should be regarded as repetitions. They are identical, necessary statements of encouragement that open subsections (vv. 1-6 and vv. 27b-31) that deal explicitly with Jesus' departure.

The recommendation uses the verb *larnassein*, which links their consternation with fear of the cross via Psalm 42/43. On this see Beutler, "Psalm 42/43" 46-54.

The encouraging words of a hero who is leaving his disciples through death is part of the Jewish testamentary tradition. For more detail see Beutler, *Habt keine Angst* 15-19.

2. *are many abiding places*. The expression *monai* has numerous possible sources from contemporary religious traditions. For comprehensive surveys see Fischer, *Wohnungen* 105-290; McCaffrey, *The House* 49-75. Most translations render the expression as "dwelling places." I have translated "abiding places" to show the Johannine nature of the term. The term "abiding" best translates the repeated use of the verb *menein* in 15:1-11. Both Fischer and McCaffrey affirm the Johannine nature of the expression, despite its possible rich background.

and if it had not been so I would have told you, for I am going to prepare a place for you. This passage has a disturbed textual tradition. The *hoti* ("that") is wrongly omitted by the first hand of $\mathfrak{p}^a$, Mt Athos, and Old Latin, and it is not clear whether a stop should be made after *hymin* ("told you"). Given the fact that Jesus has never before told the disciples of the Father's house or the many abiding places I am reading v. 2b, including the *hoti*, as an insistence upon the importance of the word of Jesus, building on the imperative of v. 1c ("believe also in me"); "There are 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" (cf. Barrett, *Gospel* 457). For a fuller discussion see Fischer, *Wohnungen* 35-36; McCaffrey, *The House* 138-140.

to prepare a place for you. Despite the future tense of the verb some use the Johannine language of abiding to conclude that believers already dwell in

Christ and await his final coming (e.g., Gundry, "In my Father's House" 68–71; Oliver and van Aarde, "The Community of Faith" 379–400). Some commentators link the use of *oikē* and *topos* with the Jerusalem Temple, claiming that Jesus' words look to the transcending of that "place" (cf. 4:20–24). This looks back to Jesus' body as a temple (cf. 2:21) and thus 14:2–3 promises "universalism in religion" created by the departure of Jesus (e.g., Marsh, *Saint John* 501).

3. *I will come again and will take you to myself.* Some (e.g., Bernard, *Commentary* 2:534–536; Delebecque, *Jean* 187) regard v. 3 as totally determined by an end-time eschatological perspective. Becker, "Die Abschiedsreden Jesu" 219–228 (among others), claims that vv. 2–3 contain a primitive Son of Man christology and eschatology that is corrected later in the discourse (i.e., vv. 6–10, 12–17, 18–24). Others (Marsh, *Saint John* 503; Lindars, *Gospel* 471; Fischer, *Wohnungen* 299–348) attempt to read vv. 2–3 in a more realized sense, supported rather than corrected by later elements in the discourse. McCaffrey, *The House* 35–45, also leaves open the "when" of Jesus' return. Initially the disciples look toward an end-time return (pp. 136–137), but later they become aware of Jesus' continual return (pp. 177–221). Stimpfle, *Blinde Seher* 147–216, argues that the passage is open to a misunderstanding of the 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, while others wait. For a survey see Neugebauer, *Die eschatologischen Aussagen* 14–34. The interpretation suggests that while an end-time eschatology is dominant (cf. also Gundry, "In my Father's House" 71–72; Beutler, *Hält keine Angst* 37–40), there is already a hint of the presence of the absent one. There is no need to resolve the narrative tension created by vv. 2–3. Jesus' words pose a problem that will only be resolved later in the discourse, and especially in John 20. For something of this approach see Hoskyns, *Gospels* 454; Dietzinger, *Die Gegerwart* 141–157. For de Boer, *Johannine Perspectives* 130–132, the return of Jesus refers to the coming of the Paraclete. This may be so, but the reader has not yet been told about the gift of the Paraclete.

4. *the way where:* The English "the way where" reflects the clumsy Greek *hōpou ego hyphō oūdate tēn hodon*, found in $\mathfrak{P}^{74}$, Sinaiticus, Vaticanus, the first hand of Ephraimi Rescriptus, Freer Gospels. See Segovia, *Farewell* 85–86 n. 49.

6. *I am the way, the truth and the life:* The fundamental study, insisting that v. 6a is a statement on Jesus as the unique revelation of the Father ("the way"), further clarified by the descriptions of the way as "the truth" and "the life," is de la Potterie, *La Vérité* 1:241–278. This exegesis interprets the use of "and" (*kaì*) as exegetical. This means that the word that follows the "and" explains the word that preceded. Both "the truth" and "the life" explain "the way." See BDF 229, § 442 (9). For Bullmann, *Gospel* 604–607 (and others) Jesus is the way (*hodos*) to the heavenly realities of truth and life (*alētheia* and *zōē*).

7. *If you have come to know me you shall know my Father also.* This translation follows the text of $\mathfrak{P}^{74}$, Sinaiticus, Bezae, as a promise (*ei egnōkate . . . gnōsethe*). It is thus a promise rather than, with Vaticanus (*ei egnōkete . . . an ēdēte*), a

reproach. See, among many, Barrett, *Gospel* 458–459. For the opposite view see Segovia, *Farewell* 87 n. 52. The promise is: "If you have come to know me, as you have done, you shall know my Father also."

henceforth you know him: The use of *ap' arti* meaning "from this time onward" insists that the revelation of the Father in the Son has been present throughout the time of Jesus (cf. de la Potterie, *La Vérité* 1:263–265).

and have seen him: It is sometimes conjectured that there are different levels of "seeing" in the Fourth Gospel, and different verbs (*theorein* and *horaō*) are used to make a distinction between these levels. Thus not all who "see" the physical Jesus "see" the Father (e.g., Bernard, *Commentary* 2:539–540). It appears, however, that the verbs are used indiscriminately, as the identical claim for seeing God ("the one who sent me") in seeing Jesus in 12:45 uses *theorein*, while 14:7 uses *horaō*.

8. *and we shall be satisfied:* The verb *arkein* ("to be enough") only appears twice in the Fourth Gospel (6:7, 14:8) and it is Philip who uses it on each occasion. It is often pointed out that Philip's request articulates the spiritual search of humankind, perhaps reflecting Moses' request in Exod 33:18 (cf. also Exod 24:9–11; Isa 6:1, 40:5).

10. *Do you [singular] not believe . . . the words that I say to you [plural]:* The shift from Jesus' opening words, addressed in the singular to Philip (*ou pisteweis?*), to the instruction of the disciples in the plural (*legō hymin*) indicates that Jesus' response to Philip's statement in v. 8 addresses all the disciples.

11. *I am in the Father and the Father in me:* As in 10:38 this oneness is "a linguistic way of describing . . . the complete unity between Jesus and the Father" (Schnackenburg, *Gospel* 3:69). It is not metaphysics, however much this and other Johannine sayings on the relationship between the Father and the Son have been used in later trinitarian debates. The oneness between Jesus and the Father has its roots in the Jewish concept of "the sent one" who completely identifies with the "one who sent." See especially Borgen, "God's Agent in the Fourth Gospel" 121–132; Büttner, *Der Gesandte und sein Weg*. It must always be remembered that there is a uniqueness in the Johannine view that the Son's dependence on the Father is total (cf. 5:19–30). See Carson, *Gospel* 494–495.

12. *the works that I do:* The "works" and the "works" of Jesus are not to be collapsed into one theological concept called "revelation" as do Bullmann, *Gospel* 610–611, and others. Both reveal God, but there is a close association between what Jesus does (*ta erga*) and the revelation of the *doxa* *tou theou* (cf. 2:11, 11:4, 40) that must be respected. See Brown, *Gospel* 2:622.

will do greater works than these: Many have had recourse to the subsequent missionary successes of early Christianity to explain the "greater works" (e.g., Bauer, *Johannesevangelium* 181; Hoskyns, *Gospel* 457; Rodríguez Ruiz, *Der Missionsgedanke* 171–184). Something more theological is at stake. The departure of Jesus sets up a privileged in-between-time. A feature of that time are the greater works, done by Jesus even in his absence. Dietzfeltinger, "Die

größeren Werke" 22-47, points to the uniqueness of the Johannine situation. Unable to call upon founding witnesses to the Jesus tradition, and in a situation of conflict and rejection, the community developed a confident theology of its post-Easter situation, surpassing the works of Jesus, directed and inspired by the Paraclete. See also Dietzelbinger, "Paraklet und theologischer Anspruch" 394-408.

13. *Whatever you ask in my name, I will do it*: Becker, *Evangelium* 2:464-465, rightly points out that vv. 12-13 present Jesus as the former Paraclete responding to the prayer of the disciples. This prepares the way for the introduction of the "other Paraclete" in v. 16. On vv. 12-14 as preparation for vv. 15-27 see also Segovia, *Farewell* 90-93.

14. *If you ask anything in my name I will do it*: This verse is omitted by some manuscripts. Despite the clumsy Greek (*aitēsēte me*) and its seeming repetition of v. 13a, it should be retained (cf. Metzger, *Textual Commentary* 208; Carson 497-498). For Becker, *Evangelium* 497-498, vv. 14-15 are clumsy Johannine parentheses, and disturb the link between v. 13 and v. 16. This ignores the important literary relationship between v. 15 ("If you love me") and v. 24 ("He who does not love me") that makes vv. 15-24 a discrete literary unit and separates vv. 15-24 from vv. 12-14. See Dettwiler, *Die Gegenwart* 125-126.

The fruits of belief and love (vv. 15-24)

15. "If you love me you will keep my commandments. 16. And I will pray the Father, and he will give you another Paraclete to be with you for ever, 17. even the Spirit of truth, whom the world cannot receive because it neither sees him nor knows him; you know him, for he abides with you and will be among you."

18. "I will not leave you desolate; I will come to you. 19. Yet a little while and the world will see me no more, but you will see me; because I live, and you will live also. 20. In that day you will know that I am in my Father, and you in me, and I in you. 21. They who have my commandments and keep them are those who love me; and those who love me will be loved by my Father, and I will love them and reveal myself to them."

22. Judas (not Iscariot) said to him, "Lord, how is it that you will manifest yourself to us and not to the world?" 23. Jesus answered him, "Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them. 24. Whoever does not love me does not keep my words; and the word that you hear is not mine but the Father's who sent me."

INTERPRETATION

Introduction to vv. 15-24. This section is held together by four statements on the fruits of loving or not loving Jesus (vv. 15, 21, 23, 24). Dis-

ciples facing the departure of their master are further challenged and encouraged by promise of the Paraclete, the ongoing presence of Jesus even in his absence, and the fruits of loving Jesus and keeping his commandments. The discourse unfolds in three subsections:

1. *The Paraclete and the world (vv. 15-17)*. Jesus will ask the Father to give "another Paraclete" to abide with the disciples, setting them apart from the world that cannot receive the Spirit.
2. *The revelation of the oneness of Jesus and the Father (vv. 18-21)*. Jesus promises to come to and remain in an endless presence with disciples who love him and keep his commandments. Such disciples will know and share oneness with the Father and the Son and experience the life-giving consequences of being loved by both the Father and Jesus.
3. *Loving Jesus and keeping his word (vv. 22-24)*. A question from Judas allows Jesus to explain further the fruits of loving and not loving him. The one who loves receives the word and will experience the abiding presence of Jesus and the Father. The one who does not love Jesus does not hear the word and thus has no access to the revelation of God.

The theme of the departure of Jesus remains central to this section of 14:1-31. His going away will not produce a situation of "lostness" but a new era gifted with the Paraclete, marked by love, the keeping of the commandments of Jesus, and the promise of a future time when the Father and the Son will abide forever with the disciple.

The Paraclete and the world (vv. 15-17). The theme of love holds vv. 15-24 together. The disciple who loves Jesus shows this union of love by holding fast to his commandments (v. 15). As he goes to death Jesus exhorts his disciples to love as he has loved (13:15, 34-35; 14:15a) by holding fast (*tērēsete*) to his commandments (v. 15b). Jesus will ask the Father to gift that situation of love and faithfulness with "another Paraclete" (16b: *allon paraklēton*) to be with them forever. Jesus' hearing the prayers of the disciples and doing for them whatever they ask (vv. 13-14) indicate that he performs the role of a Paraclete (cf. 1 John 2:1), but there will be "another Paraclete." For all the similarities that might exist between the roles of Jesus the Paraclete (vv. 13-14) and the "other Paraclete" (v. 16), the latter does not become flesh (1:14) and will not be lifted up in death to reveal God in a consummate act of love for his disciples (cf. 12:32-33; 13:1). The "other Paraclete" will remain with the disciples forever (v. 16c: *eis ton aionā*). The Paraclete is further described as "the Spirit of truth" (v. 17a: *to pneuma tēs alētheias*), "the Spirit who communicates truth" (Barrett, *Gospel* 463), the ongoing presence of the revelation of God in the world. However, there is a world that is unable to recognize the Paraclete sent by the Father to the disciples as a result of the request of Jesus. The Paraclete belongs to the realm of Jesus, but there is another world that has responded