BLACK'S
NEW TESTAMENT
COMMENTARIES

THE GOSPEL ACCORDING TO ST JOHN

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continuum

but at least it can be claimed that Jesus not only knew he was going to be betrayed but knew the identity of the betrayer. What is more, even this event was part of the divine plan according to which Jesus was operating. He remains in sovereign control of his destiny because, knowing what has to happen, he takes the initiative and commands Judas to carry out his act. The betrayal can also be depicted in terms of other forces that are at work behind the scenes. In the battle between good and evil, light and darkness, Judas has unwittingly become an instrument of Satan and in going off into the night joins the powers of darkness. In this Gospel, pointing to the cosmic dimension of events, whether to the divine initiative or to Satanic influence, is never a means of diminishing human responsibility. Both the response of faith and that of rejecting Jesus' invitation to discipleship are decisions for which people remain accountable. But this account has a further distinctive feature. Juxtaposed with the defecting disciple is the Beloved Disciple. The latter is the only one who shares Jesus' knowledge in this scene. Just as Jesus' intimate relationship with the Father enables him to make God known (1.18), so this disciple's intimate relationship with Jesus throughout the climactic events of his ministry prepares him to be the witness who makes known the true significance of Jesus (cf. 21.24).

(iii) Jesus' farewell discourse (part one) *13.31—14.31*

(31) When he had gone out, Jesus said, 'Now the Son of Man has been glorified and God has been glorified in him. (32) If God has been glorified in him,[1] God will also glorify him in himself and will glorify him immediately. (33) Little children, I am with you only a little longer. You will seek me, and, as I said to the Jews, "Where I am going you cannot come," so now I say it to you. (34) I give you a new commandment, that you love one another. As I have loved you, so you also should love one another. (35) By this all will know that you are my disciples, if you have love for one another.'

(36) Simon Peter said to him, 'Lord, where are you going?'

[1] This opening subordinate clause is not found in p^{66} ℵ* B C* D L W $it^{a,b,c,d}$ $syr^{s,h}$. Since this makes it both the shorter and the better-attested reading, there would need to be weighty factors for considering the longer reading attested by ℵ^{c} A C^{2} K Δ Θ Ψ $it^{e,f}$ vg $syr^{p,pal}$ cop^{sa} goth arm Diatessaron. Two such factors exist. It is extremely difficult to find any reason for the addition of this virtually redundant clause, which is, in any case, characteristic of Johannine style (cf. e.g. 14.3, 7). Accidental dittography is ruled out by the inclusion of εἰ, 'if', at the beginning. On the other hand, there is an obvious explanation for its accidental omission by an early scribe, namely, homoeoteleuton. The repetition of five Greek words would make it easy for the eye to skip from the first αὐτῷ to the καί which follows the second one. The longer reading, therefore, has a good possibility of being the earlier.

Jesus answered, 'Where I am going you cannot follow me now, but you will follow later.' (37) Peter said to him, 'Lord, why can I not follow you now? I will lay down my life for you.' (38) Jesus answered, 'Will you lay down your life for me? Truly, truly, I say to you, the cock will not crow before you deny me three times.

(14.1) 'Do not let your hearts be troubled. You believe in God; believe also in me. (2) In my Father's house there are many dwelling places. If there were not, would I have told you that I go to prepare a place for you? (3) And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am you also may be. (4) And you know the way to where I am going.'[2] (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 and the truth and the life. No one comes to the Father except by me. (7) If you have known me, you will know my Father also. From now on you do know him and have seen him.' (8) Philip said to him, 'Lord, show us the Father and it will suffice us.' (9) Jesus said to him, 'Have I been with you for so long a time and you do not know me, Philip? The one who 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 is in me? The words that I speak to you I do not speak of my own accord. The Father who dwells in me does his works. (11) Believe me that I am in the Father and the Father is in me. If not, believe because of the works themselves. (12) Truly, truly, I say to you, the one who believes in me will also do the works that I do and will do greater ones than these, because I am going to the Father. (13) And whatever you ask in my name I will do, so that the Father may be glorified in the Son. (14) If you ask me[3] for anything in my name, I will do it.

(15) 'If you love me, you will keep my commandments. (16) And I will ask the Father, and he will give you another Advocate to be with you for ever, (17) the Spirit of truth, whom the world

[2] This translation represents the shorter reading, lit. 'And where I am going you know the way,' which is found in p^{66c} ℵ B C* L W it^{a} cop^{bo} eth. The longer variant here – 'And where I am going you know and the way you know' – is syntactically and stylistically smoother, but for that reason less likely to be original. There would be no cause for a scribe to make a change from the longer to the shorter reading.

[3] The best attested reading includes μϵ, 'me', and is found in p^{66} ℵ B W Δ Θ $it^{c,f}$ vg $syr^{p,h}$ goth. Some witnesses (including A D K L $it^{a,aur,d}$ $cop^{sa,bo}$) do not have it and two (249 397) have τὸν πατέρα, 'the Father', instead. The evidence is best explained by some copyists wishing to avoid a contradiction with what will be said in 16.23 or to smooth out what is perceived as an awkward syntactical construction containing two forms of the first person pronoun.

cannot receive because it neither sees nor knows him. You know him because he remains with you and will be[4] in you. (18) I will not leave you orphans; I will come to you. (19) In a little while the world will no longer see me, but you will see me, because I live and you will live. (20) On that day you will know that I am in my Father and you are in me and I in you. (21) The one who has my commandments and keeps them is the one who loves me. The one who loves me will be loved by my Father, and I will love and reveal myself to that person.' (22) Judas, not Iscariot, said to him, 'Lord, what has happened, that you will reveal yourself to us and not to the world?' (23) Jesus answered and said to him, 'If anyone loves me, that person will keep my word, and my Father will love him, and we will come to him and make our dwelling with him. (24) The one who does not love me does not keep my words; and the word that you hear is not mine but that of the Father who sent me.

(25) 'I have said these things to you while I remain with you. (26) But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and remind you of all that I said to you. (27) Peace I leave with you; my peace I give you. I give to you not as the world gives. Do not let your hearts be troubled or afraid. (28) You heard me say to you, "I am going away and I am coming to you." If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I. (29) And I have told you this now before it occurs, so that when it occurs you may believe. (30) I will no longer speak much with you, for the ruler of the world is coming. He has no hold on me, (31) but the world must know that I love the Father and that I do just as the Father has commanded me. Rise, let us go from here.'

In approaching the first part of the more extended farewell discourse material, some preliminary comments, which apply to both parts and to the prayer of chapter 17, are appropriate. With the departure of Judas, Jesus can address the remaining disciples about the future. At this point the evangelist employs the conventional literary device of a farewell speech, by means of

[4] Some witnesses have the present tense at this point, including B D* W $it^{a,b,c,d}$ $syr^{c,p,pal}$ goth, while others have the future, including $p^{66,75vid}$ ℵ A L Δ Θ Π Ψ $syr^{s,h}$ cop^{bo}. It could be argued that a copyist changed the present to the future to adjust the thought to the perceived time perspective of the disciples in the narrative, for whom the Spirit's indwelling would still be future (cf. also 7.39). Slightly more likely is that the original contained two temporal perspectives – 'remains' (post-resurrection) and 'will be' (pre-resurrection) and that a scribe smoothed out a perceived awkwardness and gave both verbs the same tense.

which a narrative's central character, usually in the face of imminent death, becomes the vehicle for imparting some of its implied author's dominant concerns. Other examples of this form in the Bible include Gen. 49 with Jacob's last words to his sons, Deut. 33 with Moses' final blessing (although the whole of Deuteronomy can be seen as his farewell address), Josh. 23—4 with Joshua's final words, 1 Chron. 28—9 with David's last instructions, Acts 20 with Paul's speech to the Ephesian elders, and 2 Peter, which has the form of Peter's last will and testament. Second temple Jewish literature provides further examples of the genre in 1 Macc. 2.49–70; *2 Bar.* 31–4; 44–7; *2 Enoch* 57–66 and various passages in *Jubilees* and *The Testaments of the Twelve Patriarchs*. Graeco-Roman examples include Plato, *Phaedo* (with Socrates' farewell speech), Xenophon, *Cyropaedia* 8.7.6–28; Dio Chrysostom, *Oration* 30. The content of these farewell addresses is given added force and emotional impact as readers are made to imagine what a particular figure, knowing he was facing death, would have wanted to say most urgently to a later generation who regarded him as an authority and needed continued leadership. Among the typical features of such speeches in ancient literature were the announcement of departure to a gathering of family or friends, words of consolation, predictions or promises about the future, blessings on those who remain, the appointing of a successor, final exhortations and instructions about future conduct, and a prayer. All these, of course, are found in one form or another in John 13.31—17.26.

In John's farewell discourse Jesus instructs about his going away and his coming back and prepares the disciples both for these events and for the time after he has gone away. In the Synoptic Gospels there are two places in which Jesus provides similar teaching before he leaves. The first is in his apocalyptic discourse (Mark 13.1–37 parr.) and the second is at the Last Supper and immediately after the supper on the way out (Mark 14.17–31 parr.). On the latter occasion Jesus talks of the Son of Man going away (cf. Mark 14.21; Matt. 26.24; Luke 22.22) and on the former of the Son of Man coming (cf. Mark 13.26; Matt. 24.30; Luke 21.27). Matthew extends this emphasis on a future coming. He prefaces the whole discourse with the disciples' question, 'What will be the sign of your coming?' (24.3), so that all of it is to be seen as an answer to this question, and adds to the Markan account other references to the coming of the Son of Man or of 'your Lord' (cf. 24.27, 37, 39, 42, 44). John creatively brings together the two issues of Jesus' going and coming, draws traditional material from Jesus' apocalyptic discourse into a farewell speech, and in the process reinterprets what is meant by the coming, so that it is no longer simply an event at the end of history but one which is already being experienced by Jesus' followers in the present.

Also brought into John's farewell material are Jesus' teaching on faith and prayer from Mark 11.22–4 par., taken up in John 14.12–14; 15.7, 16; 16.23–4, and his prediction of his followers' desertion and of Peter's denial from Mark

14.26–31 parr., which appear in John 13.36–8 and 16.32. In the prediction of what will happen to the disciples in their later mission there is a further drawing on Jesus' apocalyptic discourse from Mark 13.9–13 parr., which will form the basis for John's development of the same issues in 15.18—16.4a. In the Synoptic discourse the disciples are told that, because of their allegiance to Jesus, they will find themselves handed over to councils, beaten in synagogues, and standing before governors and kings to bear witness. When they are brought to trial, however, they are not to be concerned about what to say but to utter whatever is given to them at the time, because it will not be they who speak but the Holy Spirit. They will also experience betrayal and death through the opposition of family members and will be hated by all because of Jesus' name. The Johannine Jesus also predicts hatred by the world because of his name, warns about being persecuted, put out of the synagogue and killed, and promises the witness of the Spirit as Paraclete to accompany the witness of the disciples.

Again the fourth evangelist has employed Synoptic material in his own distinctive fashion. There are some signs, however, that different parts of the discourse may reflect different stages of its composition, so that the second half contains greater indications of hostile relations with the synagogue than the first, and the prayer in chapter 17 with its requests for unity may come from the period when there was the danger of false teaching and schism, a situation on which 1 John looks back.

Discussion of the traditions behind the farewell discourse should not make us lose sight of its effectiveness as a literary device which brings to the fore a major characteristic of the Gospel as a whole, namely, its functioning on two levels or its combination of two temporal perspectives. Moses' farewell discourse in Deuteronomy is, of course, set in the time of Moses, but it was written several centuries later and addresses people of that time through its appropriation of the Mosaic law for a new setting. This serves at least two rhetorical purposes. It confers Mosaic authority on the later appropriation and gains imaginative and emotional power by having its readers place themselves back with the Israelites who are on the verge of entering the promised land. Similarly, the Fourth Gospel's farewell address is a creative appropriation of Jesus' teaching for a later situation. Having Jesus himself give this teaching shortly before his death confers his authority on the evangelist's perspective. But, as the content of the discourse indicates, two other factors intensify this claim to authority. Unlike in the case of Moses and other figures who have delivered farewell addresses shortly before their deaths, Jesus is believed by writer and readers to have been raised from the dead and to be present again for his followers, so his farewell words can be heard as the words of the living and exalted Christ. What is more, in this discourse the process of interpreting and updating his teaching is explicitly attributed to the Holy Spirit, who functions as his successor in relation both to his

followers and to his mission in the world. The Johannine message is thus endorsed as authoritative by the risen Christ through the Spirit. There is further persuasive force in inviting later readers to place themselves back in the situation of Jesus' disciples before his death, needing both to understand the significance of that event and to be given assurance about their own future. However, both that literary setting and the writer's and readers' own situation – well after the completion of the events still to unfold in the narrative – make their demands on the presentation. For this reason, the language and temporal perspective of Jesus' farewell shifts frequently, sometimes within the same saying, between that appropriate to the pre-resurrection setting of the earthly Jesus' address to his disciples and that appropriate to the post-resurrection situation of the exalted Christ and the readers.

The first part of the discourse as it now stands consists of three sections. (i) 13.31–8 forms its introduction, in which the theme of Jesus' departure is announced (cf. vv. 33, 36). (ii) 14.1–27 is its extended main body, dealing with both Jesus' departure and his return. It is marked off by an *inclusio*, with 'Do not let your hearts be troubled' occurring in v. 1 and again in v. 27. (iii) 14.28–31 provides the conclusion, restating the theme – 'I am going away and I am coming to you' – and the appropriate response to it and supplying the exit line of v. 31c. The main body of the first part of the discourse (14.1–27) itself falls into three subsections. In it vv. 1–3 give a particular statement of the theme of Jesus' departure and return (cf. vv. 2–3), vv. 4–14 then function as an interpretation of the departure (cf. vv. 4–5, 12), while vv. 15–27 function as an interpretation of Jesus' return (cf. vv. 18, 23).

31–2 Judas's exit into the night confirms that Jesus' hour has come. In contrast to Jesus' troubled announcement and the dark mood of the previous scene, a further announcement makes clear yet again that the hour is indeed one of glory: **Now the Son of Man has been glorified and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him immediately.** As has been noted earlier, 'Son of Man' is the title or self-designation for Jesus that has the strongest eschatological associations in this Gospel and it is explicitly linked with descent from and ascent to heaven or God. Characteristically for John, the perspective of this announcement is one of realized eschatology. The Son of Man receives glory from God in the climactic events of his mission. The 'Now' indicates that this glorification does not refer to the past aspects of that mission. Rather, the glorification that takes place through Jesus' death is formulated from two viewpoints. For the implied author that glorification has already taken place and here, as elsewhere, Jesus is made to speak from this post-resurrection vantage point. Yet, from the perspective

of the narrative's unfolding plot, Jesus' death is still imminent and so the second formulation employs the future tense. Here the 'immediately' underlines that the reference is to Jesus' death rather than to some event at the end of history. Again, whereas the Synoptics speak of the Son of Man's suffering and death and his coming in glory as two separate events, John's distinctive contribution is to see the Son of Man's glory in the suffering and death.

It is also made plain again in Jesus' announcement that his reputation and honour are inseparable from those of God. God's glory is revealed in the Son of Man's glorification and Jesus in his death gains glory as he is caught up into the glory of God. It is just possible that 'in himself' (v. 32) stresses the distinct, though still inseparable, glory of Jesus in relation to God but more likely that it refers back to the subject of the clause – God. The sense, then, is that God is glorified in Jesus but also enables Jesus to be glorified in God by participating in the divine glory. From the start of the farewell discourse the disciples are being prepared for Jesus' going away by being given a totally different perspective on what his departure in death entails. Far from his crucifixion demonstrating his humiliation and disgrace, it is to be seen as the means by which the God of Israel secures Jesus' honour and in so doing identifies this God's own reputation with that of Jesus.

33 The disciples are addressed as **Little children**. This diminutive term (τεκνία) occurs only here in the narrative, although it is employed seven times in 1 John. The use of this family or kinship language underlines that the prologue's assertion in 1.12, that those who received the Logos were given authority to become children of God, is true of the disciples, and it will occur again in the farewell discourse in the notion of 14.18 that they will not be left orphaned. What follows is the announcement of Jesus' imminent departure – **I am with you only a little longer** – and its consequences for his disciples – **You will seek me, and, as I said to the Jews, 'Where I am going you cannot come,' so now I say it to you.** Jesus has in fact made such an assertion to 'the Jews' twice – in 7.32–6 and 8.21–4. It will become clear, however, that the disciples are only temporarily in the same position as 'the Jews'. After a short period of separation, they will seek him and find him, because he will come to them (cf. 14.18–19; 20.15).

34–5 The promulgation of the love commandment at this point appears to be an abrupt shift of topic, particularly since the announcement of v. 33 will be taken up in the exchange with Peter in vv. 36–8 and the narrative would flow more smoothly without these intervening verses. It may well be that they have been inserted into an earlier form of the discourse. As the text stands now, however, they introduce a theme that will be repeated in 15.12–14, 17 and their position is not totally inappropriate. In the time

following Jesus' departure, his disciples may not have his physical presence with them but they have his clear instruction about how to live: **I give you a new commandment, that you love one another. As I have loved you, so you also should love one another.** The commandment is not new because it differs in content from what can be found in the Jewish Scriptures (cf. Lev. 19.18) but because it forms part of the new revelation and the new order that has come with Jesus. It is therefore grounded in his own love for his followers, which entails his death, and it is shaped by and participates in the relationship of love between Jesus and the Father. In particular, Jesus' love for his own (cf. 13.1) serves as the foundation and model for his disciples' love for one another. After Jesus' departure, the carrying out of this command will be the sign of the continuation of his cause and his mission in the world: **By this all will know that you are my disciples, if you have love for one another**. The identifying mark of the community Jesus leaves behind is to be the mutual love of its members.

36–8 In the dialogue between Peter and Jesus that now follows, Peter ignores the challenge of these instructions in order to return to what Jesus has said previously and to press the more immediate question, **Lord, where are you going?** Jesus does not answer this question directly. It will be taken up in the exchange with Thomas in 14.5–6. He focuses instead on Peter's present inability to go with him – **you cannot follow me now, but you will follow later**. Peter's response, though still uncomprehending, does at least recognize that death may be entailed – **Lord, why can I not follow you now? I will lay down my life for you.** It becomes clear at this point that this is a Johannine version of traditional Synoptic material (cf. Mark 14.29–31 parr.). In the Synoptics Peter talks about dying with Jesus and this comes after the prediction of his denials. Here in the Fourth Gospel it comes before the prediction and is formulated in more characteristically Johannine terms, as it takes up the language of laying down one's life for others, already employed by Jesus for the noble shepherd and for himself in 10.11, 17–18 and occurring again in 15.13. Ironically, then, in asserting he will lay down his life for Jesus, Peter is depicted as believing himself capable of the sort of love just depicted in v. 34, the love Jesus has for his followers. He has not understood the crucial distinction between 'now' and 'later' in Jesus' words. Not until Jesus' hour has been completed and his love demonstrated in death will Peter have the resources for living out Jesus' model (cf. 21.18–19). Not only that, but his lack of resources is about to be woefully exposed, as Jesus now tells him: **Truly, truly, I say to you, the cock will not crow before you deny me three times.** Again, the double Amen introduction signals a solemn pronouncement rooted in the tradition. The version of the prediction found in Mark 14.30 and Matt. 26.34 is introduced by a single Amen formula. Whereas Mark's prediction and its later fulfilment have the cock crowing twice, Matthew and Luke (cf. 22.34) have a single crowing in

both prediction and fulfilment. John's version follows Matthew or combines Mark and Luke. In the context of the narrative as a whole the prediction and its later fulfilment (cf. 18.17, 25–7) serve to underline further the reliability of Jesus' words.

14.1 The imperatives here set the tone for the body of this first half of the discourse. Its message is to be one of reassurance – **Do not let your hearts be troubled** – but also one that demands full belief – **You believe in God; believe also in me.** The rest of the discussion will elaborate on the relation between Jesus and God in such a way as to show why having faith in God entails having faith in Jesus as the one whom God has sent.

2–4 The reassurance that now follows takes up the traditional language of Jewish and early Christian eschatology: **In my Father's house there are many dwelling places.** Despite 'my Father's house' serving as a reference to the Jerusalem temple in 2.16, there is little warrant for finding here either a reference to rooms in the heavenly temple or to the believing community as a spiritual temple. The imagery is more general and taken from apocalyptic writings about the afterlife, cf. especially *1 Enoch* 39.4–8, which speaks of 'the dwelling-places of the holy, and the resting-places of the righteous' in heaven, which was pictured as God's house. **If there were not, would I have told you that I go to prepare a place for you?** When has Jesus told them this? Some avoid this question by offering a different translation – 'If there were not, I would have told you. For I go to prepare a place for you.' But the first sentence of this rendering reads very strangely after Jesus' announcement, and the logic of the connective 'for', which begins the second sentence, is by no means clear. The first translation is to be preferred syntactically, even if it means accepting there is no clear answer to the question raised by its own question. The closest parallel earlier in the narrative is 12.26, where Jesus says that where he is, there will his servant also be, but this requires a major inference in order to find the notion of a place being prepared. An alternative is to hold that the evangelist intends a reference to a traditional saying known to his readers but not included in the narrative. In any case, this announcement now answers Peter's question from 13.36 about where Jesus is going. He is departing to be with his Father in heaven and this will be beneficial to the disciples because he will prepare places for them there. What is more, he will ensure they take up those places – **And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am you also may be.** The language of Jesus coming again and taking believers to be with him is that of early Christian imminent expectation. Mark's apocalyptic discourse speaks of the Son of Man coming and gathering the elect (13.26; cf. Matt. 24.30–1) and Paul in 1 Thess. 4.15–17 awaits the coming of the Lord, which will result in

believers being with the Lord for ever. The Fourth Gospel here follows the pattern of Jewish thought, in which the benefits of the age to come are reserved and guaranteed in heaven for the righteous in the present until the eschaton, and of its Christian adaptation, whereby it is the exaltation of Christ to heaven that secures such benefits until the parousia. Some scholars suggest that the eschatological perspective has already been reinterpreted in these verses so that the reference is to what happens at believers' deaths or to a spiritual relation with Christ after his exaltation. It is more likely, however, that, as with the language of resurrection of the dead and judgement in 5.24–9, traditional future eschatology and a more realized version have been juxtaposed. Here a reference to the parousia and its consequences for believers is maintained (cf. also 21.22–3), but its formulation already contains hints of the reinterpretation of the notions of Christ's coming and of his dwelling together with believers that will be developed later in this chapter. In v. 23, in particular, the same term used here, 'dwelling place' (μονή), refers no longer to a heavenly location but to a presence with believers.

In any case, the statement here serves to develop Jesus' answer to Peter in 13.36. The disciples cannot follow Jesus in his departure to heaven and the Father immediately but they will follow later when Jesus returns for them at the parousia. Not unnaturally, on the basis of what he has said, Jesus adds, **And you know the way to where I am going,** presumably referring to his statement about his coming and taking the disciples with him.

5–6 At this point Thomas, rather than Peter, becomes the representative of the totally uncomprehending disciples with his assertion that they do not know where Jesus is going and so cannot know the way. This is the foil for Jesus' further explanation by means of an 'I Am' saying – **I am the way and the truth and the life. No one comes to the Father except by me.** In a first-century Jewish context this wide-ranging and exclusive claim to embody the avenue to the Father stands over against claims that would have been made for Torah. The Scriptures held that the law provided the way (cf. e.g. Pss. 86.11; 119.30) and the community at Qumran, on the basis of its observance of the law, called itself 'the Way' (cf. 1QS 8.12–16; 9.17–18; CD 1.3). Jesus' statement reiterates in different imagery that of 10.9 – 'I am the gate. Whoever enters though me will be saved . . .' – and the prologue has made a similar claim for him in contrast to the law in 1.17–18. Because of the preceding discussion in 13.36—14.4, Jesus' claim to be the way is the primary one and the claims to be the truth and the life clarify how and why he is the way. He is the way to the Father because he is the truth as the revelation of God. His mission has as its purpose to bear witness to the truth (cf. 18.37), and his life, death, resurrection and exaltation embody that truth. Jesus is the way

to the Father because he is the life as the means of participating in the life of God. Again, his mission has as its purpose to bring life (cf. 10.10), and the incarnation of the Logos in whom was life (1.4) is the embodiment of that life (cf. also 11.25). That Jesus alone is the means of access to the Father was a key claim for Johannine Christians in the conflict with the synagogue, but it was one that would also have been upheld over against all rival claims in the Graeco-Roman world to mediate the divine. Its exclusivity is rooted in the claims of Jewish monotheism. In Isa. 43.11, for example, there is no Saviour other than the God who is identified as I Am, and therefore no salvation apart from this God.

7–9 The development of the thought of Jesus' unique mediation of the Father takes up themes from earlier in the narrative. **If you have known me, you will know my Father also. From now on you do know him and have seen him.** On Jesus' mediation of knowledge of the Father, see 8.19; 10.14, 15, 38; and on his mediation of the vision of the Father, see 1.18; 5.37–8; 6.46; 8.38. The first part of the declaration is similar to what has been said to Jesus' opponents; the second part places the disciples in a different and privileged position. 'From now on', from the completion of Jesus' hour, their relation to the Father will be one of authentic knowledge and sight. Philip, with his dull-witted request for what Jesus has explicitly said to be already granted, now becomes the foil for the expansion of this theme. He is rebuked for his lack of recognition of Jesus, despite the time he has spent with him, and Jesus spells out what should have been obvious – **The one who has seen me has seen the Father. How can you say, 'Show us the Father'?** This high estimate of Jesus' identity is related to another major Johannine motif – its Christological elaboration on the Jewish notion of authorized agency, whereby the one who is sent represents completely the one who sends. Since Jesus is the one whom the Father has sent, in seeing him one sees the Father.

10–11 Indeed the relationship between Jesus and the Father is such that Jesus can say, **I am in the Father and the Father is in me**, and assert as a consequence that his words are the Father's words and his works are the Father's works. These are by now familiar themes. On the mutual indwelling of Jesus and the Father, see 10.30, 38; on Jesus speaking the Father's words, see 7.16–17; 8.26–8; 12.49–50; and on Jesus doing the Father's works, see 5.17–20, 36; 9.4; 10.37–8. In fact, the exhortation to the disciples – **Believe me that I am in the Father and the Father is in me. If not, believe because of the works themselves** – is formulated in the same way as the challenge issued to Jesus' opponents in 10.38. As has been observed, in a number of places in the farewell discourse the disciples, despite their insider status, are, because of their lack of understanding, temporarily placed in the same situation as that of