

THE CHARACTER OF UNITY EXPECTED AMONG THE DISCIPLES OF JESUS, ACCORDING TO JOHN 17:20-23

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Abstract

*This paper attempts to prove that the character of the unity motif in John 17:20-23 is articulated on three levels through various motifs. By using *kaqw*'-clauses the Fourth Evangelist successfully proves how the unity relationship between the Father and Jesus has been used as an example according to which the unity relationship between Jesus' disciples is to be constructed. This relationship in turn is based on the disciples' relationship with Jesus. The unity between the disciples, which is the main objective here (indicated by *ifā*-clauses), has been conveyed in principle in these verses, while the constitution and practicability of this unity for Jesus' disciples are explicated in Ch 15. After exploring the relationship between the Father and Jesus in Ch 17, the aspects that constitute the relationship between Jesus and his disciples are examined in Ch 15 and prove to correlate with the Christology in Ch 17. These unity relationships are demonstrated in the following phrases: *ol menwn eñ eñmoi; meneite eñ th' agaph/mou, ta' eñtolai' mou thrshte, and ferei karpon polun.**

1. Introduction

Over the years divergent interpretations of John 17:20-23 have been published. In order to explain the metaphoric description of 'unity', Luther appealed to Paul's imagery of the 'body of Christ' in 1 Cor 10 and 12. According to Luther this is a unity of essence (Laskey 1991:207). Some Australian clergy, in their negotiations on behalf of the Union of Methodist, Congregational and Presbyterian Churches, understood this as referring to the fact that there may be one Church, in the sense of one all-inclusive organization (Pollard 1958:149). Pollard (1958:150) interprets this unity as one in which there are 'personal' or 'hypostatic' distinctions, with the emphasis on *distinction-within-unity* and *unity-within-distinctions*. According to Ukpong (1989:58) it is a unity of faith and a unity in the proclamation of the Gospel.

The above-mentioned indicates that scholars had various objectives in mind: on the one hand, to emphasize the *visible* unity of the church; on the other hand, to emphasize the *invisible* unity of the church. These different

interpretations prove that it is not easy to determine exactly what type of unity we are dealing with in Ch 17. The problem with some of the above-mentioned objectives is that the interpretation of the text was probably based on a subjective preconceived doctrinal notion.

A close examination of Ch 17 has led me to yet another interpretation. The point of departure in this paper will be a thorough examination of the text in order to understand what these verses communicate about the character of 'unity'. Because of the close relation between Ch 17 and the Last Discourses (Chs 13-16), Ch 17 is regarded as a summary of the Last Discourses (cf Barrett 1978:499f; Dodd 1980:417ff). Therefore, in order to determine the type of 'unity' in Ch 17, one has to interpret it from the microcontext of Ch 17 and the macrocontext of the Last Discourses.

2. Unity, the matrix of 17:20-23

In 17:20-23¹ Jesus turns his attention to the future, envisaging the success of the continuation of his mission by his disciples, which is referred to in 17:18 (also 20:21). Their anticipated success will be accomplished through unity and a united effort on the part of the disciples.

Although the unity between the Father and Jesus is a constant theme in the Fourth Gospel (Poelman 1965:62), it is the unity amongst the disciples that is the main theme in these verses.² The unity of the disciples is traced back to the unity of the Godhead. This idea of unity is explicitly mentioned in v 11 as a final wish or aim. In vv 20-23 Jesus again reflects to this desire.

The following is a brief analysis of a comparison of these three texts:

v 11	iħa wšin eħ .. <u>kaqw</u> " ... hmei"	
v 21	iħa pante" eħ wšin, .. <u>kaqw</u> " ... suı pater, eħ eınoı; kagw; eħ soıı	
v 22	iħa wšin eħ .. <u>kaqw</u> " ... hmei" eħ: ²³ egw; eħ auıtoı" kai; su eħ eınoıı iħa wšin teteleıwmenoı eıı' eħ,	

In all three texts the *ifha* particle is used to indicate that ‘unity’ is the main objective. The particle of comparison, *kaqw*“, also occurs in all three texts to indicate that the unity to which the disciples are called relates to the unity between the Father and the Son. Their unity can only be complete if it reflects the unity that exists between Jesus and the Father. The objective of this double petition for unity in 17:20-23 is to emphasize that Jesus should be revealed to the world, that the world may believe/know that he is the Son of God, sent by the Father. Thus the unity amongst Jesus’ disciples has a revelatory-salvific function.

Prior to the investigation of the meaning of these verses (17:20-23), should be a thorough analysis of a possible linguistic structure. Such a discourse analysis will help to point out the main features and sequence of discussion.

3. A Discourse analysis 17:20-23

It seems as if Randall (1965:388-392) has put his stamp on the investigation of this section. His construction of 17:20-23 was followed and elaborated on by others such as Malatesta (1971:205ff), Brown (1972:769), Appold (1976:157ff), Barrett (1978:513) and Fourie and Rousseau (1989:26ff); cf Schnackenburg (1975:216ff). Randall (1965:388f) points out that vv 20, 21 and 22 clearly indicate a parallel structure. Malatesta (1971:206) agrees with Randall and refers to the structure of these verses as ‘step parallelism’. According to him this parallel structure develops the theme of unity. Brown (1972:769) calls it a grammatical parallelism, while Fourie and Rousseau (1989:27) refer to it as a Semitic parallelism (*parallelismus membrorum*). The following is a discourse analysis³ of these verses.

²⁰ Ou peri; toutwn de; ejrwtw' monon]	a
aj] la; kai; peri; twh pisteuontwn]	
dia; tou' logou aujtwh eij' ejney]	
²¹ <i>ifha</i> pante" ejh wsin,]	b
<u>kaqw</u> ;" suw pater, ejh ejnoi;]	
]	c
kagw; ejh soi;]	
<i>ifha</i> kai; aujtoi; ejh hmih wsin,]	d
<u>ifha</u> olkosmo" pisteuh/]	e
<u>ofti</u> suwme ajpesteila"]	f

²²kaḡw; thn dokan hñ dedwka" moi dedwka aujtoi", a'

iħa wsin eħ b'

kaḡw;" hmei" eħ:

²³eḡw; eħ aujtoi" c'

kai; su; eħ ejmoi

iħa wsin teteleiwmnoi eij' eħ, d'

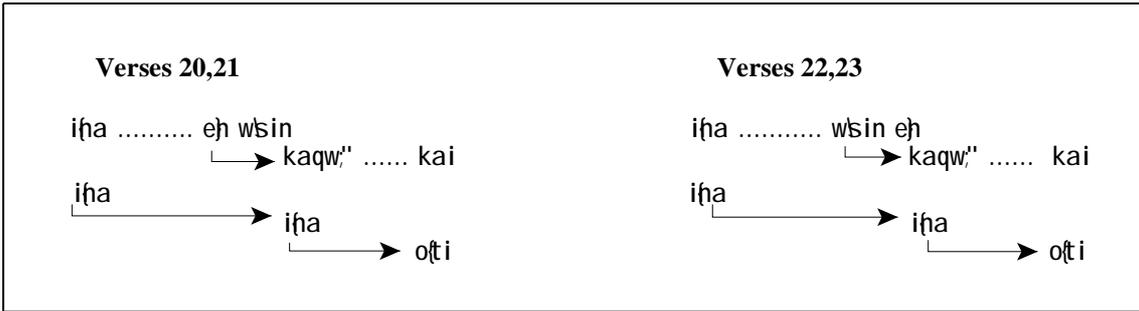
iħa ginwskh/olkosmo" e'

ofti surme apesteila" f'

kai; hḡaphsa" aujtou;" kaḡw;"

eje; hḡaphsa".

Both the structure (grammatical structure included) and the theological content of these two clusters are equivalent.⁴ Even their typography (vv 20,21 and 22,23) emphasizes this parallelism, which should therefore rather be seen as a theologic-structural (or theologic-grammatical) parallelism. This parallelism, structured by the various particles, is shown below.



From this analysis and the typographical indication of the parallelism the following deductions can be made:

(a) The parallelism consists of symmetrical constructions (vv 20,21 and 22,23). In each of these constructions three *iħa*-clauses occur (b-b', d-d', e-e'). The relationship between the accumulate *iħa*-clauses is not easy to define (Schnackenburg 1975:214f) although they help to constitute the meaning of 'unity' in these verses. In each case the first *iħa*-clauses are elaborated on by the comparative *kaḡw;"*-clauses (c-c') while the last *iħa*-clauses (e-e') are supplemented by the complementary *ofti*-clauses (f-f'). In the *first construction* (vv 20,21) the first and second *iħa*-clauses relate to the main verb *ejrwtw* in v 20. Both *iħa*-clauses constitute the object (objective clause) of the verb *ejrwtw*. Both clauses describe the content of Jesus' statement. The third *iħa*-clause combines with the second and also indicates purpose. In the *second*

construction (vv 22,23) there are correlations between the main verb *dedwka* and the first two *iĥa*-clauses. These two clauses are purpose clauses. Both describe the reason why Jesus gave them glory, namely ‘to be one’. As in the case of the first construction, the third *iĥa*-clause combines with the second and also indicates purpose. Thus in the second *iĥa*-clause we get an action that leads to another action in the third *iĥa*-clause.

(b) The difference in meaning between *eĥ* and *eĥ* is to be found in d-d’. The disciples can become perfectly one only when they are in Jesus and the Father (aujtoi; eĥ hmih wsin).

(c) The first cluster (vv 20,21) relates to the disciples being called up to be ‘in’ Jesus and the Father (iĥa kai; aujtoi; eĥ hmih wsin). The second cluster (vv 22,23) relates to Jesus and the Father being ‘in’ the disciples (eĥw; eĥ aujtoi" kai; su; eĥ eĥmoi).

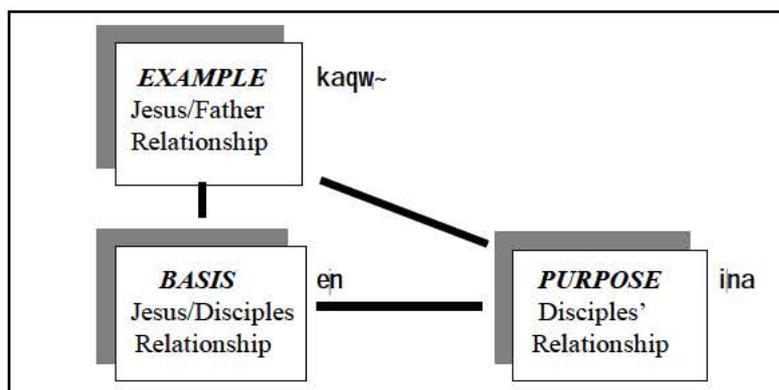
(d) In these two clusters we have the typical Johannine style of repetition, though some modifications occur in the second cluster which provide new perspectives on the first cluster of the parallel. The first cluster is elaborated and modified in various ways by the second (Malatesta). The Fourth Gospel uses repetition to create effect, to emphasize and to clarify, in this case the unity theme. In this context it occurs in words, sentences and structures. This is seen in the introduction of new themes, such as *dowan*, *teteleiwmenoi* and *hgaphsa*", in the second cluster.

(e) In these two clusters different grammatical forms occur which emphatically communicate the same thought. Both clusters are contentially and theologically identical in order to get the same result. Schnackenburg (1975:214) aptly states that the language of these verses ‘ist dicht gefüllt, geballt, ja überladen’.

4. The nature of the relationship

The manner in which the unity between the disciples’ mutuality is described, is remarkable: by using the *kaqw*"-particle becomes analogical to the type of unity that already exists between the Father and Jesus (*kaqw*" hmei" eĥ - v 22). The meaning of this unity within the framework of this chapter can be understood only if this emphatic way of speaking is considered (cf Schnackenburg 1975:214).

In verses 20-23 there are signs of three ‘oneness’ relationships between Jesus and the Father, between Jesus and his disciples and between the disciples mutually. The following diagram indicates how these relationships relate to one another:



The analysis in this diagram will now be used to explain these different relationships and how they relate to one another.⁵ Jesus qualifies the disciples’ unity by comparing it to the unity between himself and the Father. Therefore, in order to understand what is meant by the ‘unity’ of the disciples, we first have to understand what is meant by the ‘unity’ of the Father and the Son, and by Jesus being in the disciples and the disciples being in Jesus.

(a) The Father -- Jesus relationship as an example of the unity between Jesus and his disciples

The unity that exists between Jesus and the Father (*hmei'' en - 22*) is expressed in the reciprocal formula, *su, pater, en emoi, kagw en soi* (v 21; see also 14:10f; 10:38).

<i>su</i> (pater)	<i>kagw</i>
<i>en</i>	<i>en</i>
<i>emoi</i>	<i>soi</i>

The explanation of the chiasmic structure is that *su (pater) en emoi* would indicate the Father’s presence in Jesus’ life, while *kagw en soi* would indicate the will of Jesus to do the will of the Father. The presence of the Father in the life of Jesus is mandatory for Jesus to perform the will of the Father. Because Jesus is the agent of the Father he represents the Father (who is in him) and acts according to the will of the Father. Therefore, whoever sees Jesus, sees the

Father, and whoever hears Jesus, hears the Father (cf 12:45,49,50; 14:9). Hence, he could say that he is also in the Father (kagw; eñ soi), because he performed the Father's will.

With regard to the oneness between Jesus and the Father we have to briefly consider (for the purpose of this article) the 'high-Christology' and the 'low-Christology' depicted only in Ch 17 to facilitate the process of determining the meaning of the 'oneness' between Jesus and the Father:⁶

High Christology:

The 'high' Christology refers to the close and intimate connection and relationship that exists between Jesus and the Father. The high Christology defines this **equality** of the Son with the Father, the 'being-one-with-the-Father' relationship, in other words, it formulates Jesus' status. The following aspects are noticed: Jesus clearly indicates his place of origin by referring positively (kagw; pro;" se; eñ comai - vv 11,13) and negatively (egw; ouk eijmi; ek tou' koσμου - vv 14,16) to it in the prayer. Because Jesus belongs to the world 'above' he possesses *zwhn aijwnion* (v 2), which he gave to mankind. In v 10 Jesus' possessions in relation to the Father's possessions are clearly spelled out: *kai; ta; ejna; panta savejstin kai; ta; sa; ejna;* These references peak in vv 20-23, where Jesus makes the statement that he and the Father are one (*hmei"* eñ-v 22), because that the Father is in him (*su; eñ ejmoi* vv 21,23) and he is in the Father (*kagw; eñ soi* v 21). This oneness clearly indicates that just as Jesus can never be thought of apart from the Father, so the Father can never be thought of apart from Jesus. The statement that Jesus is in the Father and the Father is in Jesus (vv 21,22), describes a relationship in which the one cannot be without the other. Therefore, Jesus could tell his disciples that *o' ewrakw;" ejme; ewraken ton patera* (14:9; also cf 12:45). The paradigm, and also the foundation for the oneness of Jesus' disciples, lies in the oneness of Jesus with the Father (Bultmann 1941:385).

In order to reveal the Father (vv 6, 8) and to accomplish his work (v 4), Jesus has to know the will of the Father. This, Jesus knew because he is the one who knew the Father as he stated in vv 24 and 25: *o' koσmo"* se ouk egnw, egw; dei se egnwn.

In v 5 Jesus petitions the Father to glorify (*doxason*) him now (*nuh*) *para; se autw/ th' doxh/ñ eibon pro; tou' ton koσmon eihai para; soi* This refers

to the pre-existent glory of Jesus and emphasizes Jesus' status. The same thought is repeated in v 24 *if̄a qewrw'sin* (Jesus' disciples) *th̄n doxan th̄n ejmhn, h̄j dedwka" moi*, with the elaboration of *ofti hgaphsa" me pro; katabolh" kosmou*.

This gift (*dedwka"*)⁷ of glory Jesus received from the Father, because of the Father's *love* for his Son (*hgaphsa"*). In vv 1-5 Jesus also glorifies the Father through the work he completed and his anticipated crucifixion. He did the work and spoke the words his Father gave him (vv 4-8) because of his love for the Father (14:31).

Low Christology:

This is the other side of the Father--Son relationship which concerns the **economical subordination** of the Son. It is preferable to speak of subordination rather than differentiation. The term subordination helps to differentiate between the Father and Son, as De Wet (1994:53) suggests, but also stresses the unity between the two persons. The economical subordination of Jesus consists in *performing* the will of 'the one who sent' him.

The following aspects can be distinguished: God sent his Son into the world 'below' (*oh̄ apesteila" jhsouh Criston-v 3*; also vv 7,8,18,21,25) to accomplish a specific godly mission. Under instruction of the Father Jesus made the Father known to the disciples (vv 6,8,25). After he had accomplished this, he reported back to the Father about *to; efgon tel eiwsa" o) dedwka" moi if̄a poihs̄w* (v 4). This also refers proleptically to the cross.

From this 'report' and the petitions directed to the Father, as well as the indication and acknowledgement that he receives everything (cf v 17) from the Father, we can deduce that 'Jesus regards the Father as higher than himself' (...*poreuomai pro; ton patera, oft̄i olpather̄ meizwn mouējstin--14:28b*) (cf De Wet 1994:53).

From the above discussion the following basic aspects about this unity relationship can be deduced: *Jesus and the Father are one for they are in one another. Therefore, Jesus was sent by the Father as his agent with a godly mission to reveal the Father and to bring salvation to mankind.*⁸ *He accomplished this and reported back that he had done the work (the will) the Father had commissioned him to do. In accomplishing this he glorified the*

Father. He did all this because there is a love relationship between them. Therefore, he who has seen Jesus, has seen the Father.

b) The Jesus -- Disciples relationship as the basis of the disciples' unity⁹

In 17:20-23 Jesus refers to the parallel between his relationship with the disciples and his relationship with his Father. This parallel forms a chiasm (c-c') and can be constructed as follow:

V 21	V 22,23
A <i>kaqw;" suypater, eh e moi;</i>	<i>(kaqw;"¹⁰) .. <u>egw; eh aujtoi"</u> B1</i>
B <i>ka[i]<u>ejlgw; eh soiv</u></i>	<i>kai; .. <u>su; eh e moiiv</u> A1</i>

In this chiastic structure each part of the chiasm is introduced by the particle *kaqw;"*. In the centre of the chiasm, *kai; egw; eh soi* and *egw; eh aujtoi"* (B–B1), three characters are mentioned (the Father, Jesus, disciples – *soi, egw; and aujtoi"*). In each of the two relationships depicted here Jesus is involved, which presents Jesus as the mediator between the Father and the disciples. Because it is stated that Jesus and the Father are in one another and that he is also in the disciples, it can be inferred that the Father is in the disciples through being in Jesus (cf Malatesta 1971:207). Thus belonging to them means being one in them – *ifa kai; aujtoi; eh hmih wsin* (Ukpong 1989:57). Functionally, this chiasm determines and indicates the nature of the ‘unity’ stressed here, as well as the nature of discipleship; in other words, it denotes the nature of the relationship that exists between Jesus and the disciples (believers). This implies that the disciples will take on the character of Jesus.

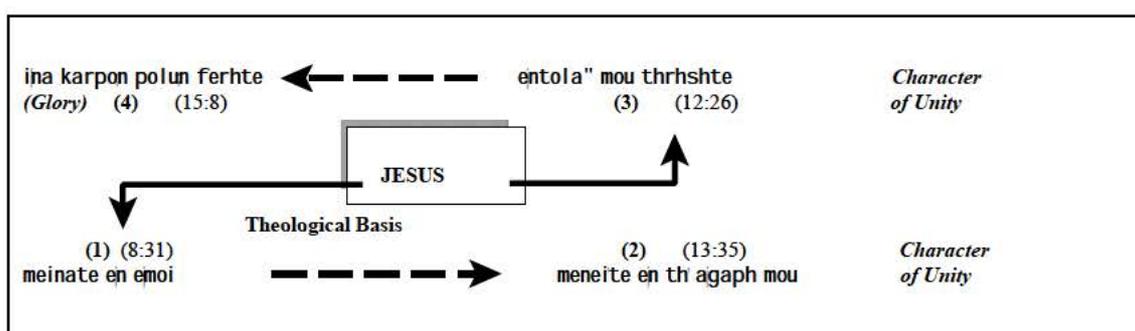
The phrase *egw; eh aujtoi" kai; su; eh e moiiv* (v 23) underlines this and plays an important role in the understanding of the relationship between Jesus and the disciples. In this relationship the disciples cannot function independently from Jesus, as Jesus also cannot function independently from the Father: *the one functions only in relation to the other*. From this unity of the disciples with the Son they can perceive the will of God and orientate their lives accordingly. This emphasizes a functional oneness:¹¹ the disciples act in the way that God expects them to act in Jesus.

The search further is for principles, commands and norms that constitute a

relationship response relating to the example set by Jesus' way of life. This becomes the analogy by which disciples of Jesus respond to the God who is calling them into a relationship. *Chapter 15:1-17 supplies us with a number of aspects which relate to the relationship between Jesus and his Father as is spelled out in Ch 17.* Whereas in Jn 17:20-23 the principle of unity is stated and it is indicated how the various levels of unity slot into one another, the practical implication of the relation between Jesus and his disciples is spelled out in Ch 15 where the basic aspects (characteristics) of this relationship relate to the character of the unity between the Father and Son in Ch 17.¹² A further connection between these two chapters is constituted by the high frequency with which the preposition *en* occurs. Hence, in Ch 15 the Fourth Evangelist gives us an indication of what the life of a disciple of Jesus should be like, i.e. that (s)he lives in close relationship with Jesus.

Chapter 15¹³ (in relation to 14:15-31) describes the unity between Jesus and his disciples in basically four statements (which relate to those pointed out in the relationship between Jesus and the Father) which are concisely formulated in vv 4,8,9 and 10: *meinate en emoi, kagw en umin* (v 4), *ina karpon polun ferhte kai genhsqe emoi maqhtai* (v 8), *meinate en th'agaph th'emh*¹⁴ (v 9) and *ean ta" entola" mou thrshte, meneite en th'agaph mou ...* (v 10). The frequent occurrences of these phrases show their importance as themes.¹⁵

The above-mentioned statements, which revolve around Jesus as the centre, are illustrated in the following diagram to indicate their relatedness in order to determine the position¹⁶ of each in the understanding process.¹⁷



These four aspects¹⁸ form a theological synthesis based on the relational nature of the Johannine unity concept. This constitutes the self-definition and function of Johannine discipleship. We will briefly investigate the *theological basis* and *character* of the unity that exists between Jesus and his disciples.

Theological basis of unity

Jesus as the true¹⁹ vine (*Ēgweijmi hlaꞑpel o" hlaꞑ hqinh;* v 1) is the centre of this vine image (vv 1-8).²⁰ Apart from the fact that Jesus himself refers to this (*cwri;" ejmou' ouj dunaꞑe poieih ouꞑen* - vv 5), it also becomes clear from the above diagram that this whole process revolves around Jesus, so that in the end his disciples can bear much fruit by continuing with his mission. The pronouns in the core phrases *meinate eꞑ ejmoi*(v 4), *eꞑan ta;" eꞑtol a'" mou thrhshte* (v 10) and *meneite eꞑ th'agaph/* (v 10) also stress this point. According to Brown (1972:659) the emphasis is on Jesus as the real vine, and not on the Father.²¹

Van der Watt (1992:76) points out that the Fourth Evangelist stresses this focus on Jesus stylistically. Throughout the metaphor Jesus speaks about himself in the first person thus becoming the orientation point of his teaching. The *Ēgweijmi*-proclamation by Jesus about himself right at the beginning of this metaphor puts Jesus in the foreground. The regular repetition of the phrase *meinate eꞑ ejmoi* and the frequent use of the pronouns *ejmoi* *mou* and other phrases, stress Jesus' centrality in this relationship of unity between him and his disciples.

Character of unity

(i) *meinate eꞑ ejmoi* indicates the *setting* of the unity between Jesus and his disciples. 'Union with Christ (and contact hereby with the other world) forms the setting of unity and theme of the whole of Ch 15' (Barrett 1978:473). This is the environment of the cultivation of obedience to God's will (v 5), and love (v 9) and the bearing of fruit (vv 4,5). Although the adjective *eꞑ* is not used in Ch 15 to indicate the relationship of unity between Jesus and his disciples, the preposition *eꞑ* is used in conjunction with the verb *meinate* in the sense that *eꞑ* is created when *meinate eꞑ* takes place.

In 15:4 the verb *meinate* is qualified by both the prepositions *eꞑ*, which is determined by the personal pronouns *ejmoi* and *umih*, which means that separated from Jesus his disciples can do nothing; they must remain in him and he in them (14:17; 15:7; 17:26). This is the origin of the 'unity' between Jesus and his disciples. The diagram below elucidates this and also indicates how Ch 17 relates to Ch 15, and why Ch 15 can be used to elucidate what *eꞑ* and *eꞑ* in Ch 17 mean.

Ch 15	Ch 17
v 4 <i>meinate</i> eþ <u>eþnoiv</u> <u>kagw;</u> eþ <i>umih</i>	<div style="border: 1px solid black; padding: 2px; width: fit-content; margin: 0 auto 10px auto;"> suv pater, eþ eþnoi; kagw; ... eþ soiv </div> v 21 <i>aujtoi;</i> eþ <u>hmih</u> ◀ v 23 <u>egw;</u> eþ <i>aujtoi</i> " ↑ - - - <div style="border: 1px solid black; padding: 2px; width: fit-content; margin: 0 auto;"> kai; su; eþ eþnoiv </div>

The chiasms in both chapters indicate a mutual indwelling of Jesus (Father – cf 14:23) and his disciples (Barrett 1978:473) and highlight the action that shows that the source and origin of all action rest in being united with Jesus (Hartin 1992:11). The expression *meinate*²² *eþ eþnoi; kagw; eþ umih* (15:4)²³ is an attempt by the Fourth Evangelist to describe the basic relationship between Jesus and the disciples (Hartin 1991:11; cf Groenewald 1980:167) on which the vine image focuses the attention.²⁴ The idea that the *klh̄ma* are inseparable from and dependent on *h/ampelo*" speaks for itself. This intimate relationship consequently leads to the *karpon feron* (vv 4,5,8).

The following three texts will help to clarify *meinate eþ eþnoi; kagw; eþ umih*: 6:56; 8:31; and 15:7.

6:56 ol trwgwn mou thn sarka kai; pinwn mou to; aiþma eþ eþnoi; menei kagw; eþ aujtwl/
 8:31 eþan uþei" meinhte eþ tw/ logw/ tw/ eþmw/, aþ hqw" maqhtai mou eþste
 15:7 eþan meinhte eþ eþnoi kai; ta; rhmata mou eþ umih meinhl/ oþeþan qel hte
 aijthsasqe, kai; genhsetai umih.

Two of the three above-mentioned texts (8:31 and 15:7) are explicit conditional sentences (using the conditional clause *eþan*), while 6:56 is an implicit conditional sentence. Here the conditional clause has been replaced by a conditional statement (*ol trwgwn mou thn sarka kai; pinwn mou to; aiþma*) using two participium, indicative actives. But 6:56 differs from 8:31 and 15:7 in the sense that in 6:56 mutual indwelling is the objective, whereas in the case of 8:31 and 15:7 mutual indwelling is conditional.

In **6:56**²⁵ it is stated that in the eating and drinking of the flesh and blood of Jesus lies the secret of the enduring fellowship between Jesus and his followers, described as a mutual ‘remaining in’ one another. This eating and drinking refers to the repeated activity of faith²⁶, *the self-offering, dying in oneself, orientating one’s life according to the identity of Jesus* (12:24ff).

Because Jesus' flesh and blood refers to his death due to giving himself for the sake of others, the eating and drinking of it by his disciples would signify their identification with Jesus' deed, their willingness to die in themselves for the sake of Jesus. How this is done is described in 15:7 (also cf 12:24-26).

In **15:7** the words of Jesus are described as a vehicle through which a branch can bear more fruit. This is due to the purification of Jesus' words. In v 7 the phrase *ta; rhmata* substitutes *egw* in vv 4,5:

meinate ej ejnoi; kagw; (<u>egw</u>) ej umih	v 4
meinhte ej ejnoi; kai; <u>ta; rhmata mou</u> ej umih	v 7

Here *ta; rhmata mou* indicates the mode in which Jesus remains in his disciples to edify and transform their lives (Van der Watt 1992:78). As in 17:8, *ta; rhmata mou* here refers to the revelation of God's character and all the information the disciples needed in order to know God and be saved. According to Barrett (1978:475), these are the things that must remain in the mind of the believer. The reason why Jesus does this is because the revelation that Jesus brought centres in himself and *ta; rhmata mou* (v 7). The person and the revelation of Jesus are often interwoven in the Fourth Gospel. Therefore Jesus can substitute his person with *ta; rhmata mou*. Thus, when a person believes in Jesus his entire life-orientation, his life and world contemplation and his conduct are changed and directed by the revelatory words of Jesus. This in particular concerns the performative power of these words. These words influence the believer concretely and dynamically because they are linked to the person of Jesus.

In **8:31ff**, the Fourth Evangelist places this renewal of a person's life in perspective where Jesus said to the Jews: *ejan ulmei" meinhte ejj²⁷ tw'logw/ tw'ejmw/ ajl hqw" maqhtai; mou ejste³² kai; gnwsesqe thn ajl hqeian, kai; hl ajl hqeia ej euqerwsei uma"*. The change of a persons' conduct through sacrifice and in orientating his life according to Jesus' identity, will establish him as a disciple of Jesus. This is due to the fact that Jesus' word will reveal the truth to him and the truth will change his life.

After this statement the Fourth Evangelist uses two images (slave versus free man and kinship) to discuss this: (1) the person whose status (nature) has changed from being a slave to being a free man has changed his behavior

accordingly; and (2) nobody can hide his origin, because it is seen in his deeds.

In each of these images Jesus relates the status of a person to his behavior. Therefore, the life of a person who has been redeemed by Jesus will be like the life of Jesus because that person acts like Jesus does – a disciple of Jesus is what God has made him. What we have here is a persons-identification; the disciple identifies himself completely with the person and conduct of Jesus so that he, in his conduct, demonstrates (manifests) the identity of Jesus. Thus, the disciple of Jesus lives in a godly relationship dynamic²⁸ that comes with high demands because of this new reality. By living in this new reality the disciple must live in obedience within the parameters put forward by God's command (Van der Watt 1992:79). The union of the disciples with Jesus is achieved in their discipleship; and the radical meaning of *genhsqe ejmoi; maqhtai* has become clear as a reciprocal of *meinate ejh ejmoi* (cf Bultmann 1941:415). Thus, the loyalty that is demanded is not so much a continued being *for*, but a being *from* (Bultmann 1941:411f).

(ii) *meneite ejh th/agaph/mou* indicates the *nature* of the unity between Jesus and his disciples.²⁹ To remain in the love of Jesus presupposes the continued enjoyment of that love. If his disciples are the recipients of his love in a way that is analogous to the way he receives the Father's love, his disciples must remain in his love by exactly the same means by which he has always remained in the love of his Father: obedience, that total continuous obedience which finds Jesus testifying, *kai; ol pemya" me met j ejmou' ejstin: ouk afhken me monon, oft i egw; ta; ajresta; aujt w' poiw' pantote!* (8:29).

The meaning of love for Jesus' disciples becomes clear when he says "*meneite ejh th/agaph/mou, kaqw;" ... menw aujtou' ejh th/agaph'*" (v 10), or even when he says that God's love for his son is in the disciples (*iha hl agaph hh hgaphsa" me ejh aujtoi" h* 17:26). In 15:9 Jesus again explicitly states: "*Kaqw;" hgaphsen me ol pathr, kagw; uma" hgaphsa.*" Here Jesus relates his love for his disciples with the Father's love for him (15:9). This implies the extension of the love of God and means that the Father, the Son and the disciples share a mutual attitude, volition and act within the parameters of their relationship. God, who is the origin of this love, determines the basis and nature of it. If Jesus (and also the disciples) then remain 'in' the love of his Father, the implication is that the attitude, will and act of Jesus falls in the parameters and duplicate the attitude, will and act of the Father. In this sense the love of the Father is 'in' both Jesus and the disciples.

Van der Watt (1992:82) points out that because the Father, the Son and the disciples are not equal in status in this relationship, they could act differently towards one another. This would imply that, in order to do something to the advantage of the other parties the Father gives his Son (3:16)³⁰ to the disciples and, in doing so, glorifies him (13:31f). The Son gives his life for his disciples (15:13) and also glorifies the Father (13:31f), while the disciples serve Jesus (12:25f) and bear much fruit to glorify the Father (15:8).

In Ch 13 Jesus expresses his love for his disciples (v 1) by washing their feet, a task usually performed by a servant. His love for his disciples is also seen in 17:6-8, where reference is made to his communication of God's revelation to his disciples. Most of this has already been experienced by the disciples. Jesus goes on to say that: *ejan ta;" ejtol a;" mou thrhshte, meneite ej th/agaph/ mou, kaqw;" egw; ta;" ejtol a;" tou'patrol' mou tethrhka kai; menw aujtou' ej th/agaph/* (15:10). The disciples' love for Jesus is expressed through their obedience to his commandments (14:15:21; 15:9,10), which relates, *inter alia* to their commitment to serving one another and to continuing Jesus' mission.

The Fourth Evangelist defines the Father's love for his Son as: *o/ pathr agapa/ ton uibn kai; panta dedwken ej th/ceiri; aujtou'* (3:35; also cf. endnote 7). The equivalent is seen in 20:21, where Jesus gives his disciples authority and the Paraclete. This recalls what the Fourth Evangelist writes about Jesus in 15:15 *ofti panta ajhkousa para; tou'patrol' mou ejgnwrisa umih.*

(iii) ejtol a;" mou thrhshte is the *basis* of the unity between Jesus and his disciples. Jesus uses his own obedience to the Father as an example (Kaqw;" -- 5:9) to call on his disciples to follow in his footsteps. Although obedience here refers to obedience to the commandments of Jesus (and the Father), it reaches wider to refer to God's will.

What is required here is that Jesus' *ejtol a;"* (14:15,21; 15:10) or *ton logon mou* (14:23) should be kept by his disciples. The repetition of *ta;" ejtol a;"* (cf v 21) with *ton logon?* (v 23 and especially v 24) clearly prevent, in this context, an understanding of moral precepts and the 'new commandment' of love (because of the plural form) (Schnakenburg 1988:74; Carson 1991:498). What the one who loves Jesus will observe is the entire revelation by the Father (cf 3:31f; 12:47-49; 17:6). According to Carson (1991:498), the plural forms (*ta;" ejtol a;"*) focus on the individual components of Jesus' requirements,

whereas the singular teaching (*ton logon* 14:23; 17:6) focuses on the Jesus-revelation as a comprehensive whole. *Ton logon* refers not to Jesus' own word, but on that which comes from the one who sent him (v 24); it relates to the whole of Jesus' activity in the sphere of revelation.

This is further motivated in the following two phrases which form a parallelism (equivalent in meaning) and a chiasm³¹ and helps to determine the meaning of *ta'' eñtola'' tou' patrol' mou tethrhka*.

ifa poiw' <u>to qel hma tou' pemyanto'' me</u>	6:38
egw <u>ta'' eñtola'' tou' patrol' mou</u> <u>tethrhka</u>	15:10

Jesus' behaviour is actually the expression of the will of the Father (4:34; 6:38). The Son does nothing on his own, but bases all his actions on the example set by his Father (5:19f,30; 8:28f,38; 14:10). Therefore, Jesus can say *ajl l jifna gnw' ol kosmo'' ofti agapw' ton patera, kai; kaqw'' eñeteilato moi ol pathr, ouftw'' poiw'. egeiresqe, agwmen eñteuqen* (14:31). If this argument is correct it would mean that Jesus' commands to his disciples relate to God's will for him. The same obedience revealed by Jesus with regard to the will of the Father is also expected from the disciples (cf Du Rand 1981:364ff). Obedience to the will of God is the consequence of a disciple's love for his master (14:15,21,23). It is the factor that holds the relationship together. Van der Watt (1992:86) indicates that when Jesus is truly obedient to the will of God, the will of God becomes his will. In the same way, when believers are obedient to the will of Jesus, his will becomes their will, which will consequently be the same as the will of the Father. This is how the commands of Jesus should be seen (Schulz 1987:505). Then God's will for the disciples will be the same as God's will for Jesus.

(iv) *karpon polun ferhte* is the *purpose* of this unity between Jesus and the disciples. Both Jesus and his disciples were sent on a mission into the world (17:18; 20:21). The difference is in the fact that Jesus, who himself was sent, sends them. According to Lenski (1961:1149), 'Jesus ... carries the Father's mission to a certain point and then uses the disciples to carry it to completion. A certain part of the great work is thus graciously transferred to the disciples.' Bultmann (1941:144) correctly refers to the ministry of the disciples as the continuation of the eschatological event which began in Jesus. In order to

accomplish this, their mission must have the same character and objectives as the mission of Jesus. Therefore, Jesus compares their mission with his own mission. Here the Fourth Evangelist regards the mission of the Son as almost completed, and the mission of the disciples as just beginning (Barrett 1978:510). The parallel actually lies in the revelatory-salvific character of the mission of Jesus.³² Both are sent. Both have a mission, both missions are divine, both have a revelatory-salvific objective. Both perform this task under the guidance and power of the Spirit.

In 15:16 Jesus stated that he has chosen his disciples to go and bear fruit, while in 17:18 he appoints his disciples to continue with his mission and in 20:21 he sends them out. The Last Discourses indicate how he prepared them to do this. In Ch 15 Jesus emphasizes that in order for them *karpon ferein*, they must *menein en* Jesus. This was the objective of Jesus (12:24) and must therefore also be that of any disciple.

The following analysis indicates a remarkable similarity between Chs 15 and 17 regarding the mutual indwelling as conditional to the successful bearing of fruit. The protasis and apodosis sections relate.

Jn 15	olmenwn en ejmoi; kagw; en aujtaw/	outo" ferei karpon polun
Jn 17	²¹ iha pante" en wsin, kaqw;" suw pater, en ejmoi; kagw; en soi; iha kai; aujtoi; en hmiw sin,	iha olkosmo" pisteuh/ofti sume apesteila"
Jn 17	²² kagw; thn dokan hn dedwka" moi dedwka aujtoi", iha wsin en kaqw;" hmei" efi: ²³ egw; en aujtoi" kai; su; en ejmoi; iha wsin teteleiwmenoij' efi,	iha ginwskh/olkosmo" oftisume apesteila"

In Chapter 15 it is stated that Jesus' disciples can only bear fruit if they remain in him. In Ch 17 *iha*-clauses occur which indicate that the unity among the disciples, which is the result of the disciples being in Jesus (and Father), must lead the world to faith in Jesus. This will glorify God (15:8; compare 17:4).

The Fourth Evangelist tries to construct a parallel between the glorification of the Father through the works performed by Jesus and those performed by the disciples as the continuation of his works.

15:8	17:4
eĥ toutw eĥoxasĥ olpathr mou, eĥw se eĥokasa eĥi; th" ĥh"	
iĥa <u>karpon polun ferhte</u> <u>to; eĥgon teleiwsa"</u>	
oĥdedwka" moi iĥa poihsu:	

The parallel between these two verses is clear. The subjects are Jesus and the disciples. In both cases the Father is the one who is glorified. In the case of Jesus the Father is glorified through the completion of the work (the revelatory-salvific mission) given to the Son. In the case of the disciples the Father is glorified by their fruitfulness. Because of the close relationship between Jesus and the disciples, the fact that they remain in Jesus and Jesus in them, *karpon polun ferhte* is placed parallel with *to; eĥgon teleiwsa"*. This then legitimizes the statement that *karpon polun ferhte* relates to the work of Jesus and would mean that *karpon polun ferhte* refers to the continuation of the (revelatory-salvific) mission of Jesus, which contains both consecrating and sending aspects as is depicted in 17:17-19.³³ If the disciples then *karpon polun ferhte*, they would be called disciples of Jesus (*ĥenhsqe eĥmoi; maĥtaiu--15:8*).

In the above discussion of the unity relationship between Jesus and his disciples it was pointed out how this relationship has been modeled on the Father/Jesus relationship. But this unity has further implications. It forms the basis for the unity to be accomplished among Jesus' disciples.

c) The unity among the disciples as the purpose for the revelation of God and the salvation of the world

The ultimate purpose of the content of 17:20-23 is the call to unity among Jesus' disciples. On the one hand, in verses 20-23, there is no reference to the disciples being *eĥ* one another. The verses refer only to the being *eĥ* of the disciples in Jesus and *vice versa*, and Jesus being *eĥ* the Father and *vice versa*. On the other hand, only references to the *eĥ* of the Father and Jesus and of the disciples mutually occur (2 times). There is also no reference to *eĥ* between Jesus and his disciples.

This implies that because the Father and the Son are *eĥ* one another, they are *eĥ*. Hence, because the disciples and Jesus are *eĥ* one another they should also be *eĥ*. Although this oneness is not stated, it is implied in the unity among the disciples. This implies that their lives must imitate the life of Jesus, that they

must love one another, that they should be obedient to Jesus' commandments and continue Jesus' mission in the bearing of fruit. Because there is no reference to the being *ejh* of the disciples, they cannot be in one another,³⁴ but can only become *ejh* through their mutual being *ejh* Jesus and Jesus being *ejh* them.

In order to determine the character of this unity, it is necessary to consider the aspects concerning the unity between Jesus and the Father and between Jesus and the disciples, for Jesus prayed *ifha pante" ejh wsin. kaqw;" sui pater, ejh ejmoi; kagw; ejh soi; ifha kai; aujtoi; ejh hmih wsin*, (v 21). When one looks at the unity that exists between Jesus and the Father and between Jesus and the disciples, it is clear that the four aspects that were pointed out as constituting the oneness between them are applicable here. This then implies that these four aspects also constitute and characterize the unity among Jesus' disciples. These aspects will now be briefly considered:

***meinate ejh ejmoi*, the setting for the disciples' unity:** The emphasis here is on the 'unity that has to realize among the disciples'. Such a unity can be achieved, firstly, only when these disciples are 'in' Jesus (*meinate ejh ejmoi*).³⁵ This unity is discussed by the Fourth Evangelist in the vine metaphor which implies a unity of the believers with Jesus, and secondly, it is not simply to be understood as a personal union with Jesus, a one-on-one relationship, but it is a union with one another in a relationship with Jesus (Hartin 1991:14). This would mean that a disciple must not only die in himself to put God's concerns first, but also the concerns of his fellow believers. This can only realize once the words of Jesus have changed his mindset and his person-identification with Jesus becomes an issue in his life.

***umei"*, *agapate ajlhlou"*, the nature for the disciples' unity:** Jesus' commandment to love one another can only become a reality when a person remains in Jesus and experiences his love, which originates from the Father. In 13:34 Jesus says to the disciples: *Entolhn kainhn didwmi umih, ifha agapate ajlhlou"*, *kaqw;" hgaphsa uma" ifha kai; umei" agapate ajlhlou"*. The key to understanding the meaning of *kainhn* lies in the particle *kaqw;"* which compares the love of the disciples to that of Jesus. I fully support Hartin's (1991:7) statement that the emphasis that Jesus places on this commandment is that it is *kainhn*. While this commandment is found among other OT commandments (see Lev 19:18), its novelty arises from the fact that the disciples must imitate Jesus' love. Disciples of Jesus must model their love

for one another on the love shown by Jesus, which is self-sacrificing. The fruit of being a disciple of Jesus grows from the soil of love, as a gift of the love of Jesus, and is by nature love, as Jesus demonstrated it (Schnackenburg 1975:116f).

In the case of the disciples, love is a group expression – a disciple’s identity is determined by and becomes clear from his relationship with the other disciples. In 13:35 Jesus says “*ejh toutw/gnwsontai*”. This is the effect of the Father’s love for the Son, which the Son in turn gives to his disciples. In their turn they must take up and continue spreading this divine love until it conquers the whole world. Through their love for one another, which concretizes when they serve one another and put the needs of other believers above their own selfish needs, Jesus’ disciples will experience God and his love. What happens here is that God works through people with people. Through people who live in a close relationship with God, he becomes a reality for those who make contact with these people, i.e. Jesus and later his disciples.

***ejhtolal' mou thrhshte*, the basis for the disciples’ unity:** In order to clarify this aspect of the unity among Jesus’ disciples, it is necessary to distinguish between the noun *ejhtolal'* and the verb *thrhshte*, where *ejhtolal'* refer to a certain content determined by the personal pronoun *mou*, and *thrhshte* to the act involved. If all the disciples live in obedience to Jesus’ commands (the will of God), unity is constituted through their obedience and this strengthens the message they carry. This again witnesses to God, who’s will is fulfilled in their lives.

It seems clear that mutual ‘love’ and obedience to God’s will is the concretizing of God. Through the mutual love of believers, God manifests himself and his love (13:35). This love and obedience has a revelatory-salvific dynamic. When the people of the world see and experience this, they will come to faith. They will then *pisteuh// ginwskhl* (vv 21,23) that Jesus was sent by God. This concerns the last aspect here.

***karpon pol un ferhte*, the purpose of the disciples’ unity:** In both Chs 15 and 17 the *menein ejh ejmoi*; (Ch 15) and the *wsin ejh* (Ch 17) of the disciples are emphasized (through frequent repetition). This implies that for the Fourth Evangelist the witness and work emanating from the group are important. In character, the witnessing and the work must be the same.

The unity for which Jesus prays is to lead to a fuller experience of the Father and the Son. Their way of life supports the message they carry. Their word and their conduct (life) are revelatory for they are the eyes through which the world see Jesus (and the Father). They must see Jesus as the Light, the Life, the Living Water, the Manna from heaven, and the personification of God's love through which salvation comes. This information has to be conveyed to the world so that the world may believe. The faith that is to be produced in the world is expressed in terms of Christ's mission (that you have sent me). The fact that the Father sent the Son is of prime importance for this Gospel (Morris 1975:734). The following analysis of vv 21,22 proves this:

ἵνα ... οἰκοσμοῦ ... πιστεῦν/... ὅτι σὺν με ἀπεστείλα"	
ἵνα ... γίνωσκῃ/... οἰκοσμοῦ ... ὅτι σὺν με ἀπεστείλα"	
	καὶ ἡγάπησα" αὐτοῦ," καὶ"
	ἐμὲ; ἡγάπησα"

In 17:23, the Fourth Evangelist finally emphasizes and qualifies the unity of the disciples more specifically by using the verb *teteleiwmnoi* (perf. part. passive according to Rienecker 1970:242). This verb is also used in v 4 where Jesus spoke of bringing to completion the work assigned to him by the Father (Brown 1972:771). The perfect tense here may denote the state of complete oneness that the disciples should attain and in which they should continue indefinitely (Lenski 1961:1162). *Teteleiwmnoi* does not, in this context, suggest ethical perfection, but in relation to v 4, a complete realization of ideal or type. It may be interpreted as that they may become full-grown into one. According to Blass and Debrunner (1974:205), *eij'* 'denotes here rather the purpose, the result'.

The passive refers to Jesus as the agent. It is only in him (cf 15:1-8) and through him (17:17,19) that his disciples are brought into complete oneness with one another through love, and corporatively as a group with Jesus (to remain in him), so that in every way they will be the family of God. They must be completely one (*ἵνα ὡσιν teteleiwmnoi eij' eñ*) in their imitation of Jesus.

This unity among Jesus' disciples thus has a religious character. The Church, worldwide, will remain imperfect without unity in doctrine with regard to God and salvation, unity in conduct, and a unity of purpose in mission. The only thing that will impress the world is the unity among believers because of their

indwelling in Jesus, which will express itself in obedience to the will of God, love for God and one another, and a common mission and message (cf Morris 1975:734).

Conclusion

This paper attempted to prove that the *unity* motif in John 17:20-23 is articulated on three levels through various motifs. By using *kaqw*"-clauses the Fourth Evangelist successfully proves how the unity relationship between the Father and Jesus has been used as an *example* according to which the unity relationship between Jesus' disciples is to be constructed. This relationship in turn is *based* on the disciples' relationship with Jesus. The unity between the disciples, which is the main *objective* here (indicated by *iha*-clauses), is conveyed in principle in these verses, while the constitution and practicability of this unity for Jesus' disciples is explicated in Ch 15. After examining the relationship between the Father and Jesus in Ch 17, the aspects that constitute the relationship between Jesus and his disciples were explored in Ch 15 and proved to correlate with the Christology in Ch 17. These unity relationships are demonstrated in the concepts of: *menein ejn ejmoi*, *menein ejn th/agaph/mou*, *ta;" ejntola' mou threin*, and *ferein karpon polun*.

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NOTES

1. Chapter 17 can be subdivided into 5 blocks: A (vv 1-8), B (vv 9-16), C (vv 17-19), B¹ (vv 20-23) and A¹ (vv 24-26), which form a chiasm. This analysis clearly indicates that vv 20-23 form a unit which revolves around the theme of 'unity' (see Van der Merwe 1995: 334ff).
2. See Randall (1965:375ff) for a discussion on unity in the New Testament milieu. Some scholars suggest that the 'unity theme' is the main theme in chapter 17, but no sound basis exists for this argument. According to a discourse analysis (see Van der Merwe 1995:332ff), the theological centripetal point of chapter 17 lies in verses 17-19, where Jesus transfers his agency to his disciples.
3. The discourse analysis used in this article is the one developed by members of the New Testament Society of South Africa on the basis of the pioneering work of J P Louw, which started in the late sixties.
4. In this parallelism we also see modifications 'inasmuch as what is contrasted or paralleled are not two short sentences, each expressing one idea, but a series of secondary anamorphic clauses forming with minimal variation an integral thought' (Appold 1976:158). The chiasms, which will be pointed out and will discuss later on, also stress the theological part of the parallel.
5. Example (kaqw'): *suu pater, eh ejmoi; kagw; eh soiv*
Basis (ej): *egw; eh aujtoi"*. *eh* is qualified by *eh*. Cf also *ihā kai; aujtoi; eh hmih wsin*. Purpose (*ihā*): *ihā pante" eh wsin*.
6. Brown (1979:25) defines 'high' and 'low' Christology as follows: 'In scholarly jargon "low" Christology involves the application to Jesus of titles derived from Old Testament or inter-testamental expectations (e.g. Messiah, prophet, servant, lord, Son of God)--titles that do not in themselves imply divinity. ("Son of God," meaning divine representative, was a designation of the king; see II Sam 7:14; "lord" need mean no more than "master".) "High" Christology involves an expectation of Jesus that moves him into the sphere of divinity, as expressed, for instance, in a more exalted use of Lord and Son of God, as well as the designation "God."' Although Brown's differentiation is based only on the titles of Jesus, the importance of this lies in his differentiation between Jesus' equality to and subordination to the Father. Van der Watt (1991:109f) maintains that the 'high' and 'low' Christology indicate the relationship between Jesus and the Father--the 'high' Christology the close connection in this relationship and the 'low' Christology the

- difference between the Father and Son on a functional level (see Van der Watt for a discussion on both the ‘high’ and ‘low’ Christology as they are referred to in the entire Fourth Gospel). The solution to this apparent conflict lies in the ‘agency’ concept, which is one of the major themes in the Fourth Gospel. On the one hand the position of the agent was one of subordination; the agent and the sender stood in an unequal relation to one another. On the other hand the agent was like the one who sent him and ranked as his master’s own person (cf also Borgen 1986:68). Cf Van der Watt (1991:109ff) for a more thorough discussion on this matter. This important differentiation helps to determine, from the perspective of Ch 17, the meaning of ‘oneness’.
7. *dedwka*" (v 22) occurs frequently in Ch 17: the disciples are given to Jesus (vv 2,6,9,24); the ‘name’ is given to him (vv 11,12); the work (v 4; cf 5:19,20,30); all things (v 7); the words (v 8; cf 12:49f); and glory (vv 23,24). God also gave Jesus the authority (*edwka*" *aujtw/ ejkousian*, v 2) to reveal him and to save people.
 8. Van der Watt (1994) correctly indicates that the center of the revelatory-salvific work of Jesus was to bring people to an acknowledgment that he had been sent by the Father and that he acted on behalf of the Father (17:6-8; cf also 14:10f; 16:30).
 9. Although the various ‘unity’ relationships are here discussed categorically, their inter-wovenness should always be borne in mind.
 10. If the second *kaqw*;"-clause is read in isolation as an explanation of the first *ifa*-clause (*ifa wsin eh*), the phrase *egw; eh aujtoi*" (B1) does not make sense. It makes sense only when compared with the *kaqw*;"-clause in the first construction to form a chiasm.
 11. If this ‘oneness’ between the Father and the Son is depicted as model for the oneness between Jesus and the disciples, then the ontological oneness between the Father and Son is substituted by the kinship of the disciples as part of God’s family (love). This family metaphor features strongly in Ch 17. This is seen in the numerous occurrences of *pater* (vv 1,5,11,23,24) and *uib*;" (v 1, 2x). The Father is the one who *thrhson* (vv 11,12,15) his family, and has *ejkousian* (v 2). The Father also *hgaphsa*" (vv 23,26) those who belong to him.
 12. The unity concept is indicated primarily by the Fourth Evangelist’s use of the preposition *eh* (sometimes preceded by the verb *menw* - 15:4-7,9,10) plus the dative and the numeral *eh*. When surveying the Fourth Gospel it is evident that these words are used most frequently in relation to the meaning of ‘unity’ in chapters 15 and 17.
 13. The following is a brief indication of the development of ideas in the two clusters (15:1-8, 9-17). The metaphor introduced by *jEgww eijmi* (v 1) is repeated in v 5. On the basis of the exposition in v 4, it is continued with *umei*" *ta;klhmata* (v 5). From v 5 attention is drawn more emphatically to *ferei karpon polun* (v 5), which Schnackenburg (1975:107) correctly

indicates as the most important idea. The disciple who abides in Jesus and in Jesus' teaching, is promised that his prayers will be heard (v 7), so that the Father will be glorified by an abundant bearing of fruit (v 8). It is only v 3 that does not fit into the framework of the development of thought directed towards *ferei karpon polun* (vv 2-4 -- vv 5-8). Verses 9,10 link the two clusters (vv 1-8 and vv 9-17): *meinate* occurs three times (vv 9,10). The second cluster (vv 9-17) indicates the way to move from the position of *meinate eþ ejmoiþ kagw; eþ umih* (v 4) to the position of *karpon feron kaqairei* (v 2). In this next cluster (vv 9-17) the thought develops in an associative manner. The idea of *ta;" eþtol a!"* in v 10 is expressed in v 12, which contains the commandment to love one another. Finally, in v 16, *karpon ferhte* and *menh/* are again taken up and linked (cf Schnackenburg 1975:107f).

14. In 14:15-31 the Fourth Evangelist describes the love of the believer for Christ, and in 15:9-17 the love of the disciples for one another. In the case of 14:15-31 the love for Jesus is the indication of the result of obeying Jesus' love command, while love for one another indicates the content of the command.
15. The following is an analysis of the relation between 'love' and 'obedience':

14:15	Ɔan agapa'te me,	ta;" eþtol a;" ta;" eþa;" thrhsete:
14:23	eþan ti" agapa!... me	ton logon mou. thrhsei
0.598	oleþwn ta;" eþtol a!" mou kai;..... thrwn	aujta;" eþeiho" eþtin olagapwh me:
15:10	eþan ta;" eþtol a!" mou thrhshhte,	meneite eþ th/agaph/ mou,
15:10	kaqw;" eþw; ta;" eþtol a;" tou' patrol' mou tethrhka kai;	menw auptou' eþ th/agaph/ mou,

'Love' and 'obedience' are obviously two different acts. In 14:15,21,23 and 15:10 they are mentioned in relation to one another. In the sense that the Fourth Evangelist uses them here they can clearly not be separated, for the one implies the other. It seems that in 14:15,23 'love' is emphasized, for the verb appears (in the protasis) at the beginning of conditional sentences in both cases. In the case of 14:21; 15:10 'obedience' is emphasized and here too appears (in the protasis) in conditional sentences (*oleþwn ta;" eþtol a!" mou* is used in a conditional sense). Although they are closely linked, these two motifs will be discussed separately.

16. Van der Watt (1992:75) correctly refers to this structure as ‘n prosesmatige struktuur’. The diagram certainly indicates events that are interdependent. All these events construct a process, starting at a specific point (*ol menwn eþ ejmoi*) to culminate in *karpon polun ferhte*.
17. The texts in brackets in the diagram are texts in the Fourth Gospel that explicitly spell out discipleship and relate to that specific aspect. This indicates how these aspects relate to different aspects of discipleship.
18. These four aspects relate to the four texts in the gospel that explicitly spell out discipleship:

<i>meinate eþ ejmoi</i> (v 4)	<i>eþan umei" meinhte eþ tw'logw/tw'ejnw', ajl hqw" maqhtai mou eþste</i> (8:31)
<i>meinate eþ th'agaph/th' ejmh</i> (v 9)	<i>eþ toutw/gnwsontai pante" oþti ejmoi; maqhtai eþste, eþan agaphn eþhte eþ ajl I hloi"</i> (13:35)
<i>eþan ta;" eþtolal' mou thrhste</i> (v 10)	<i>eþan ejmoi ti" diakonh', ejmoi; akolouqeitw</i> (12:26)
<i>iþa karpon polun ferhte</i> (v 8)	<i>eþ toutw/epoxasqh ol pathr mou, iþa karpon polun ferhte kai;..... genhsqe ejmoi; maqhtai</i> (15:8)

19. Jesus describes himself as *h/ampel o" h/ajl hqinh*;(v 1). The addition of the attribute (*h/ajl hqinh*) is striking, for it is strongly emphasized through being placed after the noun. According to Schnackenburg (1975:109) it is difficult to say to what extent this adjective differs from *ajl hqinh*;(cf 6:55; 8:16), and he suggests that the special qualitative character of the vine is stressed by this attribute.
19. *Ajl hqinh*;(v 1) in the formal sense means ‘genuine’, ‘real’, in contrast to the ‘imagined’, ‘unreal’. Because this passage deals with the search for a new life, it also means ‘divine’, for ‘real’ life is found only in God (Bultmann 1941:408; cf Danker 2000:43).
20. Even if this is the case we must bear in mind that everything here culminates in the glory of the Father (v 8) as 4:21-23 and 17:1-5 indicate. The role of the Father is also very important: He, in supreme control (Barrett 1978:473), takes great care by pruning the dead branches so that the vine will become even more fruitful (v 2). The love mentioned in this passage originates from the Father (v 9); the Father gave his Son commandments (v 10); Jesus revealed everything he learned from the Father (v 15); the Father hears the prayers of believers (vv 7,16). Thus, although Christ forms the center of the Johannine understanding of unity, the Father certainly does not play a

secondary part. His involvement (activity), as described in v 2, leads to the idea of bearing fruit which is another dominant aspect of the this discourse (vv 4,5) and its objective (v 8). The Father is mentioned again in v 8, according to which he is glorified in the disciples' *karpon polun ferhte*. As the 'vine dresser', God carries out his work in Jesus, the vine. This increases the importance of the activity of the disciples (Schnackenburg 1975:109).

21. The verb *menw* occurs eighteen times in this section, showing its importance as a theme. Barrett (1978:474) is convinced that *meinate ejh ejmoiꝫ kagw; ejh umih* is the basic thought in the chapter.
22. According to Barrett (1978:474), the phrase *meinate ejh ejmoiꝫ kagw; ejh umih* can be interpreted either as a comparison (abide in me as I abide in you), or as a conditional sentence (if you abide in me, I will abide in you). Barrett finally chooses to draw these balanced clauses very closely together: 'let there be mutual indwelling'.
23. In vv 1-3 the Fourth Evangelist describes the nature of the association of the believer with Jesus and God in the indicative mood; yet the imperative was already implicit in: *karpon pleiona ferh!* In v 4 the discourse adopts the imperative mood: *meinate ejh ejmoiꝫ*
24. *Menein* ('remains' or 'abides') also occurs in 6:56 and is an important verb for the Fourth Evangelist, as seen in its usage of defining not only the relationships between Father, Son and Spirit (1:32f; 14:10; 15:10), but also between believers and Christ (5:38; 8:31; 15:4,7,9,10). Scholars differ concerning the meaning. Hartin (1991:11) oversteps the line when he restricts the meaning of the remaining of the disciples in Jesus to 'brought faith' and the remaining of Jesus in the disciples to 'through love and fruitfulness'. According to Carson (1991:298) the mutual indwelling is not precisely reciprocal. That the believer remains in Christ means that he continues to be identified with Jesus, continues being a believer, continues in saving faith and consequently transformation of life. The remaining of Christ in the believer means that Christ 'identifies himself with the believer ... in help, blessing, life, and personal presence by the Spirit (cf 14:23-27)' (Carson 1991:298). Schnackenburg (1971:94) indicates no distinction in meaning in the 'reziproke Einigungsformel'. For Schnackenburg this formula indicates simply but impressively the uniqueness of this union. Beasley-Murray (1988:478) understands the meaning of *Menein* in Jesus as coming from vv 7-10. This, according to him, would mean to let *his words* remain in us (v 7), to live *in the love of Jesus* (v 9) and to live *in obedience* (v 10) to the one who loves.
25. It is also evident from the present tense *ol trwgwn mou thn sarka kai; pinwn . . .* (vv 54,55,57,58).
26. The preposition *ejh* has a deeper significance, made completely clear by the formula *meinate ejh ejmoiꝫ kagw; ejh umih*. This formula goes beyond the

- metaphor to emphasize the special and unique union of the disciple with Christ (Schnackenburg 1975:112).
27. This union with Christ is not viewed by the Fourth Evangelist as a static condition (Barrett 1978:474). *Menein* means that the believer holds on loyally to the decision once taken (Bultmann 1941:412).
 28. According to Pollard (1958f:149) the nature of this unity should be sought in 10:30 (*eǵw; kai; ol pathr eh ejsmen*).
 29. In 3:16 we read 'For God so loved the world that he gave his one and only Son'. God's purpose in doing this was 'that whoever believes in him shall not perish but have eternal life.' This theme runs like a leitmotif throughout the Fourth Gospel. Jesus said, 'my Father's will is that everyone who looks to the Son and believes in him shall have eternal life...' (cf also 20:31). Dunnivant (1991:165) says that 'The unity of Christians is meant as a sign to the world that God so loved'.
 30. This chiasm emphasizes the 'obedience' of Jesus, but especially contributes towards explaining the meaning of *ta" ejtolal" mou thrhshte*.
 31. The comparison of the relationship between Jesus and his disciples and the relationship between Jesus and the Father is stated several times in the discourses in the Fourth Gospel. As the Father loves the Son, so sincere is the love of Jesus for his disciples (15:9). The glory that the Father gave to his Son was given by Jesus to the disciples (17:22). As the Son lives *via* the Father (*dia; ton ptra*), so his disciples live *via* Jesus (*diu ejme*) (6:57). As the Father knows the Son, and the Son the Father, so Jesus knows his sheep, and the sheep know their shepherd (10:14f). As the Son is in the Father, so are his disciples in Jesus (14:20). Corresponding to these teachings is the statement in 17:18 that *as the Father sent the Son into the world, so Jesus sent his disciples into the world* (6:57; 17:18; 20:21).
 32. ***pisteuontwn -- the purpose of this unity***
 Ukpong (1989:58) mentions that this prayer really means that having accepted Jesus, believers should maintain that faith till the end (cf *pisteuontwn*, praesence participium in v 20). To respond to Jesus is to respond to God. According to Kysar (1993:93), faith is always confirmed by involvement.

Another chiasm that Malatesta (1971:207) points out occurs in e-e':

ifa ... olkosmo" ... pisteuh/ ... ofti sume apesteila" e
ifa ... ginwskh/ ... olkosmo" ... ofti sume apesteila" e'

Explanation of chiasm:

The first *ifa*-clause (e) has *pisteuh* as its verb, while the second *ifa*-clause (e') has *ginwskh/* as verb. It is clear from the presentation that the word order is changed so that the subject (*olkosmo"*) and the verb (*pisteuh*) in *e* stand in a chiasmic relation to the verb (*ginwskh*) and the subject (*ol*

κοσμο") in *e*'. In conclusion can we infer that this chiasm stresses the result of the 'oneness'.

33. Throughout the Fourth Gospel there is no indication of the disciples being in one another, but always disciples being in Jesus or Jesus and the Father (v 21) and he in them.
34. A relationship occurs between 10:30,37,38 and 14:10,11. Jesus says in 10:30, *egw; kai; o; pathr; e;n; e;smen*. Therefore he does the work the Father does. If the Jews don't want to believe this, as proof of Jesus' oneness with the Father, he petitions them then to believe the miracles he performs. Through this they will understand that the Father is in Jesus. This oneness between Jesus and the Father is further developed in 14:10,11 where the same terminology and theology occur. In 14:11 Jesus says to his disciples (the hearers change from Jews to Disciples) *pisteuete moi o;ti; egw; e;n; tw' patri; kai; o; pathr; e;n; e;moi;* and because of this it is the Father who is doing his work (through Jesus). If they refuse to believe this he petitions them at least to believe on the evidence of the miracles themselves. This parallel 'in thought' at two different occasions by Jesus stresses the fact that because the Father is in Jesus (one with Jesus), Jesus does the work of the Father. This then implies that if the Father and Jesus are in the disciples, the works the disciples perform will be the works of Jesus and the Father. Therefore Jesus said in 14:12: *¡Amhn; ajmhn; legw; u;mi;n, o; pisteuwn; ei;j' e;me; ta; e;rga; a; egw; poiw' kakei;nw; poi;h;sei; kai; me;izon; ta; toutw;n; poi;h;sei;*