

ΩΠΑ, A POSSIBLE THEOLOGICAL SETTING FOR UNDERSTANDING JOHANNINE ESCHATOLOGY

D.G. Van der Merwe
(Vista University)

Abstract

In this paper an attempt is made to show how the noun ὥπα is frequently used in a theological sense in the Fourth Gospel to constitute the setting in which Johannine eschatology ought to be interpreted and to be understood. The semantic usage of ὥπα is paradigmatically investigated in order to determine its theological profile. It became clear that ὥπα not only refers repeatedly to the crucifixion and exaltation of Jesus, but also indicates the eschatological time which is a present reality. Ωπα designates, in particular, a significant moment (the revelation and inauguration of a new eschatological dispensation), event (Jesus' crucifixion as the constitution of the eschatological dispensation) and dispensation (where salvation or condemnation, a new form of worship and discipleship are the order of the day). These three distinct semantic usages of ὥπα can be distinguished from each other, but cannot be separated, as they jointly constitute the setting in which the Johannine eschatology ought to be interpreted and ought to be understood.

1. Introduction

Strictly speaking *eschatology* means the doctrine of what is to happen to the world, and especially to mankind, at the end of all things. These 'end events' traditionally include the study of resurrection, judgment, hell, heaven and so on. In recent years, *eschatology* has also been used in a theological context to refer to the history of salvation at any point in time, even though salvation is inevitably related to the end events. In this sense, eschatology can be considered from the points of both Christ and the Christian; Christ makes eternal life available in time as well as eternity, and the believer is able through faith to share in it at any time (cf Smalley 1978:235).

This broader interpretation of eschatology is relevant to the study of the eschatology of the Fourth Gospel, because little is said about the end events; it is more concerned about the interrelation of time and eternity.

2. A brief discussion of Johannine eschatology

There are some passages in the Fourth Gospel which refer explicitly to what is to happen in the future (5:23; 6:39f,44,54; 11:24; 12:48; 14:2f; 17:24). A consummation, the gathering up of all things at the end of time, is clearly prefigured. Hence the believer can share the life of God through Christ in the here and now, and will also be raised up on *τῇ ἐσχάτῃ ἡμέρᾳ* (Jn 6:40b). Even for the unbeliever judgment has already begun in the here and now, for the very words spoken by Jesus will on the last day, condemn those who reject Jesus and do not accept his words (12:48).

Scholars are unanimous in their agreement that in the Johannine eschatology, the past and the present are emphasized rather than the future. The emphasis is on the present tense of both salvation and judgment: *ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ* (Jn 3:18). Du Rand (1991:34) points out how concepts which are usually used to describe the future are an integral part of the Fourth Gospel and are used there to apply to the here and now, for example judgment (3:19; 5:22; 12:31; 16:8), that day (14:20; 16:23), joy (15:11; 16:20,22,24), victory (16:33), peace (14:27; 16:33), resurrection and life (11:25f), to name but a few.

Moule (1970:155) mentions that the Fourth Gospel contains such striking formulations of 'realized' eschatology that it is often claimed that the Fourth Evangelist saw in the coming of the Paraclete the consummation of the coming of Jesus. Through his Spirit Jesus comes to his own to dwell in them in the here and now. The gift of the Spirit becomes an immediate parousia of Jesus (14:16-18,23; also 16:16). The Fourth Evangelist concentrates on the presence of Christ in his church -- *Christus praesens*. Hence he portrays Christ as the eschatological *praesens*.

Therefore, a decision of faith in the Son of God in the present time already implies salvation, life and a new way of living. At the end, on the last day, Jesus will come and take his followers to himself (14:2f; 17:24). The rest of this paper is a paradigmatic survey of the noun *ῥα* to establish how the Fourth Evangelist successfully managed to constitute a theological setting for the understanding of his present and future eschatology by using this noun in a theological sense at key points in his gospel.

3. The theological meaning of ὥρα

In Greek there are three words for ‘time’ namely ὥρα, χρόνος and καιρός. They are all used in the Fourth Gospel. They all often refer to time, not so much as a chronological sequence as to the events which take place in time. This usage refers to time in its qualitative rather than its quantitative sense. This should therefore have a suggestion of ‘the suitable time’, ‘the right time’, ‘the favourable opportunity’.

The noun ὥρα (hour) is repeatedly translated as ‘time’ in the New International Version. In the Fourth Gospel it often has the theological meaning of Jesus’ glorification by being raised up on the cross (7:30; 8:20; 12:27; 13:1). Danker (2000:1103) refers to its meaning as ‘a point of time as an occasion for an event’ and translates it as ‘time’. Χρόνος, on the other hand, focuses on the extent of time rather than a moment in time or a specific hour; it is used only in 5:6; 7:33; 12:35; 14:9. According to Danker (2000:1092) it refers to ‘an indefinite period of time during which some activity or event takes place, *time, period of time*’. Καιρός, the third word used for ‘time’ in the Fourth Gospel, occurs only in 7:6,8 (Carson 1991:307f). Unlike χρόνος, but like ὥρα, it refers in the Fourth Gospel to a point of time (cf Hahn 1978:837). According to Danker (2000:497) it refers in John to ‘a moment or period as especially appropriate *the right, proper, favorable time ...*’.

Although the frequent use of ὥρα (26 times) is not unusual in a Gospel, we should note its special connotations in the Fourth Gospel. According to Frey (1998:215) is ὥρα in its christological qualified usage the weightiest term to thematize time. In the Synoptic Gospels ὥρα almost always refers to the hour of the day, while in the Fourth Gospel it is frequently used in a theological sense. Brown (1975:517f; see also Wilckens 1998:56) gives a useful list of the relevant texts to determine the meaning of ‘the hour’: (a) the passages that say: ‘My hour has not yet come’ (2:4; 7:6), (b) ‘an hour is coming’ (4:21,23; 5:25,28-30; 7:30; 8:20; 16:2,25,32) and (c) the passages that say that ‘the hour has come’ (12:23,27; 13:1; 17:1). Unfortunately, Brown only considers its linguistic usage when establishing its semantic content, and ignores the context. In our discussion of the semantic profile of ὥρα by the Fourth Evangelist we will pay attention to each context. Only those texts (2:4 [7:6]; 4:21-24; 5:21-26; 7:30; 8:20; 12:23; 13:1; 17:1) in which ὥρα is relevant to this study (bears a theological interpretation), will now be investigated.

3.1 The revelation and inauguration of the present eschatological dispensation (2:4; [7:6])

The first appearance of *ῥα* in the Fourth Gospel is in 2:4, the section where Jesus performs his first sign. The narrative of the first sign by which Jesus reveals his glory (v 11) is both the climax of the preceding section (1:35-51), which shows a visible manifestation of the Messiah acclaimed though not fully comprehended by his disciples (cf 1:50,51), and the starting point of Jesus' whole self-revelation as the Christ, which is given by means of signs (cf 7:31; 12:37; 20:30f). All this is indicated by the Fourth Evangelist in 2:11, which is a particularly valuable reference because it rounds off the narrative of 'the winning of the first disciples' while at the same time pointing forward to the other signs to come. These two points, the faith of the disciples which emerges through Jesus' self revelation in 'signs' and the beginning of the signs which signalled the distinctive nature of the Johannine portrayal of the earthly messianic work of Jesus, serve to introduce the *ῥα* concept and also form the background from which the phrase *ἡ ῥα μου* has to be interpreted (Schnackenburg 1965:328f; Brown 1972:104f). The following is a discourse analysis of 2:3-5.

<p>3 καὶ ὑστερησαντος οἴνου <u>λεγει</u> ἡ μητηρ τοῦ Ἰησοῦ πρὸς αὐτον, 3.1 Οἶνον οὐκ ἔχουσιν.</p>	<i>Problem</i>
<p>4 [καὶ] <u>λεγει</u> αὐτῇ ὁ Ἰησοῦς, 4.1 Τί ἐμοὶ καὶ σοι, γυναι; 4.2 οὐπω ἤκει <i>ἡ ῥα μου</i>.</p>	<i>Sovereignty</i>
<p>5 <u>λεγει</u> ἡ μητηρ αὐτοῦ τοῖς διακονοῖς, 5.1 Ὁ τι ἂν λεγῇ ὑμῖν ποιησατε.</p>	<i>Involvement</i>

The wedding feast attended by Jesus, his mother, and his disciples, is the scene of the first miracle where Jesus utters the words *οὐπω ἤκει ἡ ῥα μου* (v 4.2). When a bride was married for the first time, the marriage festivities according to Jewish custom lasted for a week. Care was taken to provide enough wine. The week of celebration had almost come to an end when they ran out of wine; therefore not much time could have elapsed between Mary's words and the sign Jesus performed. From v 5 it is clear that Mary was expecting Jesus to perform a miracle.

The way in which Jesus responds (v 4) to his mother's request (v 3) that he

should become involved seems to be highly significant to the Fourth Evangelist in his portrayal of Jesus. Jesus states that his hour had not yet come. Most scholars agree that the reference to ὥρα in 7:30 and 8:20 is unmistakably to his death, but this perspective is far removed from 2:4 (cf Lenski 1961:189f; Schnackenburg 1965:334; Bernard 1969:75f; Morris 1975:180f; Groenewald 1980:66f; Lindars 1981:129; Ridderbos 1997:106).¹ It is inconceivable that Jesus fears that his action here may hasten the hour of his death. It is true that the death of Jesus is also the hour when the Son of Man is glorified (cf 12:23,27,31f; 13:31f; 17:1f), when he departs from this world to the Father (13:1). If the ὥρα in v 4.2 refers directly to the exaltation and glorification of Jesus, this would mean more or less that it is only the hour of Jesus' death which brings about the revelation of his glory (Schnackenburg 1965:334f). But v 11 says that his glory has been revealed, at that early stage, by the miracle Jesus performed at Cana, and the result was that his disciples put their faith in him.

The incorporation of ὥρα right at the beginning of Jesus' ministry is of supreme theological importance to the Fourth Evangelist and this is reflected in his language. The reference to ὥρα in v 4.2 can be seen as a decree issued by the Father. For the Fourth Evangelist ὥρα here signifies the Father's sovereignty over Jesus, asserted precisely in view of Mary (Schnackenburg 1968:329f). The import of this statement is to declare that Jesus' service for the kingdom of God is determined solely by his Father; into that area not even his mother (2:4) or his brothers (7:3-9) can intrude.

Even in the phrase ἡ ὥρα μου the possessive pronoun must not be overlooked (also cf 7:6 [ἐμὸς]; 7:30 and 8:20 [ἡ ὥρα αὐτοῦ]). This expression does not simply refer to time, but is rather a specific indication (cf Lenski 1961:189f). The possessive pronoun μου and the noun ὥρα indicate a specific moment in time. Here, they refer to the proper time for Jesus' intervention (Sanders 1975:147). He will do nothing unless it is the will of his Father (cf 5:19). He came to carry out the programme determined by the Father, and not to be prescribed by people. In v 4.2, as often in the Fourth Gospel, this expression clearly indicates that Jesus takes his decisions in accordance with the sovereign will of God (Groenewald 1980:68).² In Johannine thought, the Father is always in control (12:27); this is an indication of divine sovereignty.

The incident at Cana then was the beginning of the signs of Jesus. This first sign (ἀρχὴν τῶν σημείων) has the same purpose as all the subsequent signs:

to reveal the identity of Jesus. The focus of this revelation is that Jesus is the one sent by the Father to bring salvation to the world. His glory shines through, and the only reaction is the disciples' belief.

Therefore, because *ὥρα* conveys according to Danker (2000:1103) the meaning of 'a point of time as an occasion for an event', it can be interpreted here, according to the context, as referring to the *moment* that has come for Jesus to intervene in the revelatory-soteriological program established for him by the Father.³ The time had come for Jesus' public manifestation of himself as the Messiah (Bernard 1969:76; Morris 1975:181f; cf Barrett 1978:191). *ὥρα* here then indicates the *moment* of the revelation of the Messianic period – the revelation and inauguration of the eschatological time. Although Jesus said that this time had not yet come, the Messianic eschatological time has indeed arrived. The Fourth Evangelist simply wants to indicate that this was a time determined by God and that Jesus was obedient in performing his task.

3.2 The character of worship in the present eschatological dispensation (4:21-24)

In Chs 2 and 3 the Fourth Evangelist shows that Jesus is superior to the orthodox Jewish faith, and represents its fulfilment. In Ch 4 the Fourth Evangelist indicates that Jesus is also the true fulfilment of heretical Judaism as represented by the Samaritan faith (4:1-42) (Newman & Nida 1980:107).

Verses 4:1-4 contain a transition from Ch 3, and vv 5-6 provide the setting (the context) for the narrative. The theme of vv 7-15 is *living water*, and in vv 16-26 it is *true worship*. In this last section the two references to *ὥρα* (vv 21,23) are of importance. When we analyse this section, our focal point seems to be vv 21-24. In his dialogue with the woman, Jesus' words in vv 21-24 form a unit. Jesus takes the initiative. He gives the woman a command which relates to her personal life (v 16). Her response (v 17) gives Jesus the opportunity to further uncover her sinful condition (v 18). In vv 19-20 the woman tries to draw attention away from herself by raising the matter of the proper place of worship. Jesus then responds (vv 21-24) by indicating the true nature of worship. Because of these words of Jesus, the woman begins to recognize who Jesus really is (25-26) (Newman & Nida 1980:107f). The following seems to be a suitable discourse analysis of vv 21-24:

21 λέγει αὐτῇ ὁ Ἰησοῦς,

21.1 Πιστεὺε μοι, γυναι,

ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τουτοῦ
οὔτε ἐν Ἱεροσολυμοῖς
προσκυνήσετε τῷ πατρὶ.

22.1 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε·

22.2 ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν,

22.3 ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

23.1 ἀλλὰ ἔρχεται ὥρα

23.2 καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνῶσι τῷ πατρὶ
ἐν πνεύματι καὶ ἀληθείᾳ·

23.3 καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν.

24.1 πνεῦμα ὁ θεός,

24.2 καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ
προσκυνεῖν.

Jesus' response to the Samaritan woman is given in three parts:

- i. In v 21.1 Jesus announces the impending obsolescence of both the Jerusalem temple and the Mt Gerizim site as places of worship.
- ii. In v 22.1-3 Jesus insists that salvation springs from the Jews and not from the Samaritans.⁴
- iii. In vv 23f he explains more positively the nature of true worship. The gift of the Spirit indicates the advent of the Messianic period (cf v 25) when the Samaritan woman speaks of the Messiah (Carson 1991:222).

Verse 21.1 forms an antithetical parallelism with vv 23,24 while v 22 forms a link between the two. The parallel is constituted in the act of *προσκυνήσετε*, and the antithesis in the shift from the place of worship to the manner of worship (cf Brown 1971:180): the physical mountain and city (Jerusalem) *versus* Spirit and truth.

From this text it appears that true worship relates to *ἔρχεται ὥρα* (v 23.1). *Ἀλλὰ* in v 23.1 is used in a copulative and climactic sense and not in a contradictory sense of 'but'. It reaches across the antithetical parallelism in vv 22.1 and 2 to the main thought in v 21.1 (*προσκυνήσετε τῷ πατρί*), and links the two phrases *ἔρχεται ὥρα* in v 21.1 and v 23.1. In both these references to *ὥρα* (vv 21.1 and 23.1) the present tense (*ἔρχεται*) indicates that the old approach is still active and has not yet been completed (Lenski 1961:321). Also, the redemptive work of Jesus is still in progress, and has not yet been completed. Both passages refer to a time in the future, the time beyond the crucifixion and resurrection (*ἔρχεται ὥρα* -- v 21.1 and v 23.1) (Barrett

1978:236), i.e. a few years' time. Thus, *true worship will only commence after the crucifixion and resurrection of Jesus*.

After the dialogue between Jesus and Nicodemus it is clear that true worshippers 'in *Spirit* and truth' are those who are 'born of the Spirit' (cf 3:3-8) (Schnackenburg 1965:471). Thus, if people wants to worship God in Spirit and truth, they must first be filled with the Spirit of God. This is fully and effectively true of the believers in Christ, for they are born 'from above' through the Spirit of God (3:3,5f) and are therefore enabled to lead a holy life which reveals itself in love (1 Jn 2:29; 3:9; 4:7; 5:1,18).

This eschatological gift of the Spirit has come about through *Jesus Christ* (1:17), and therefore true worship in the Spirit is possible only in union with Christ (Schnackenburg 1965:473). This dialogue between Jesus and the woman culminates in the self-revelation of Jesus as the Messiah (v 26). The Samaritan woman raised before Jesus the age-old problem debated between Samaritans and Jews as to where God should be worshipped (cf 2 Kings 17:28-41). Jesus answered her with a word of revelation which has future implications: 'The hour is coming' when both central places of worship will lose their significance. This is a technical expression in the Fourth Gospel for the eschatological event (cf Lindars 1981:188). This expression has both a religious and an eschatological sense, and is defined more closely in v 23.2 by the words *νῦν ἐστίν*. In Jesus this day is already dawning and a new type of worship signalled. The place where this worship is offered is *νῦν* (v 23.2) unimportant. The implication is that the Samaritans will now also worship the Father, as revealed to them by Jesus. The old shrines on mount Gerizim and in Jerusalem will no longer be the only places of worship. Jesus forecasts the destruction of the Jerusalem temple; the Samaritan temple has already been destroyed (Lindars 1981:188).

In v 23.2 Jesus informs the Samaritan woman that the true worship of God is beginning *νῦν*, that is, with himself. By contrasting v 23.2 with v 21.1 the same eschatological tension appears that is apparent in the Synoptics: the kingdom of God is in the future and yet it is at hand. This is also clear from 5:25: "ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν."

The worship is directed to the *Father* (v 23.2). As God's children they can all

worship him with the familiarity of children and serve him according to his will. In v 24.1 Jesus explains why this worship must be inspired by the Spirit of God and must be the response of a pure heart: it is because of God's nature. He reminds the woman that *πνεῦμα ὁ θεός*,⁵ and is therefore different from all that is earthly and human. According to Schnackenburg (1965:474), *πνεῦμα*, in this context does not define God's essence but rather expresses the transcendence and holiness of God. *Πνεῦμα* is used here to signify all that belongs to God and to refer to the heavenly world in contrast with all that is earthly and human (see also Lindars 1981:189).

Τῷ πατρὶ again confirms the promise made in v 21.1. Here the promise has been defined more clearly. Although this is Jesus' usual way of addressing his Father, he now uses it also to describe the new eschatological relationship between the true worshipper and God (cf .1:12; 3:5f). The Johannine Jesus often speaks of *θεός* (Cf 4:10,24; 5:42,44; 6:46; 8:40,42; 11:4,22,40), but here he invites people to an unheard-of intimacy with the 'Father'. This signals a new way of life in a new sphere of being. The true worshippers are those who are part of God's family, who have God as their Father. Only they can worship the Father in Spirit and truth. This is due to the nature of this new sphere and to the prescriptions of the Father.

This worship is performed by the *community of believers*, the true worshippers are God's flock. The verb *δεῖ* (v 24.2) indicates that people must become different beings, transformed by the Spirit, before they can worship God adequately (cf Thompson 2001:229). Thus, the *προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι* in v 23.2 relates to the phrase *τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν* of 3:6 (cf Bultmann 1941:140). What is decisive is not the place where worship is performed, but the person who worships and the way in which it is done (cf Lenski 1961:319). This *new worship* differs in its nature from the conventional form of worship and is characterized by the words *πνεύματι καὶ ἀληθείᾳ* (v 23.2). In v 23.2 and v 24.2 Jesus significantly describes true worship in a pregnant way as that which is performed in *πνεύματι καὶ ἀληθείᾳ*. These two words⁶ mean the same,⁷ with the emphasis on *πνεύματι* (Schnackenburg 1965:471; cf Barrett 1978:239; Carson 1991:225). *Πνεύματι* in this context indicates the Spirit of God. Where *πνεῦμα* (ὁ Θεός) sheds light on the nature of worship, *ἀληθείᾳ* indicates a shift from the place of worship (vv 21.1-22.3) to the manner of worship (vv 23.1,2) (Brown 1971:180). These characteristics (*πνεύματι καὶ ἀληθείᾳ*) qualify the new worship that the Father seeks (*ζητεῖ* v 23.3). The key to

understanding the meaning of *προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ* (v 23.2) lies in *ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί* (v 21.1), with which it forms a chiasm. The following chiasm stresses the contrast between the conventional and new forms of worship and helps to elucidate the new worship:

V 21.1	V 23.2
<u>ἐν τῷ ὄρει τούτῳ</u> <u>οὔτε ἐν Ἱεροσολύμοις</u>	<u>προσκυνήσουσιν τῷ πατρὶ</u>
<u>προσκυνήσετε τῷ πατρί</u>	<u>ἐν πνεύματι καὶ ἀληθείᾳ</u>

The contrast between the conventional form of worship (in Jerusalem or on Gerizim) and the new worship (in Spirit and truth)⁸ is part of the familiar Johannine dualism between earthly and heavenly, from below and from above, flesh and Spirit. This refers to the eschatological replacement of temporal institutions like the Temple and resumes the theme of 2:13-22 (Brown 1971:180). The contrast which the Fourth Evangelist draws here is not so much between the forms and ceremonies of the Temple and the spiritual worship of the Church. It is more concerned with the worship apart from Jesus and worship within a filial response to the Father which was soon to be revealed in the Passion of Jesus. This true worship - in the *Spirit* - is the response of people who, through his faith in Jesus, are open to the Spirit's influence (3:6). It is worship in *truth*, because it corresponds with the truth revealed in Jesus (1:14,17) (Lindars 1981:189; see also Sanders 1975:147).⁹ In the Johannine theology, *ἀληθεία* means the divine reality revealed by Jesus which believers are called to share in. True worship is attainable *νῦν* (ἐστίν). In 17:17-19 *ἀληθεία* is an agent of consecration and sanctification which enables people to worship God properly (Brown 1971:180; cf Bultmann 1941:140f).¹⁰

With these words, Jesus brings the eschatological prophecy into the present: in principle it is present in Jesus (Lindars 1981:189).¹¹ Mere lip-service with a purely interior cult has ceased. There would be no more blood sacrifices, and although some of the externals of worship would continue, this would be both more spiritualised and more practical. After all, this new form of worship would have been effective in (i) the keeping of the commandments of love (13:34; 14:21,23,24,31; 15:9,12,17), charity (13:35), and mission (17:18; 20:21), (ii) doing the truth (cf 3:21; 17:17,19), (iii) glorifying God, (iv) obeying

the will of God and so on. In the new dispensation of worship the Jews' function as the bearers of salvation will be taken over by the disciples of Jesus. They will carry the message of revelation and salvation to the world through the new form of worship. Thus the hour that has arrived, and is now, refers to this new dispensation of a new form of worship.

3.3 The eschatological dispensation, a time of a new way of salvation and condemnation Jn 5:19-30

In these verses *ώρα* occurs twice, in v 25 and v 28.¹² The following is a discourse analysis of these two verses:

- 25 ἀμὴν ἀμὴν λεγὼ ὑμῖν ὅτι
 25.1 ἔρχεται ὥρα καὶ νῦν ἐστίν(repetition of 4:23)
 ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ
 καὶ οἱ ἀκούσαντες ζητήσουσιν.
- 28.1 μὴ θαυμάζετε τοῦτο, ὅτι
 28.1.1 ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις
 ἀκούσουσιν τῆς φωνῆς αὐτοῦ 29 καὶ ἐκπορεύσονται
 28.1.2 οἱ ... τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς,
 28.1.3 οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

In this section the Son performs the work of salvation *at present* on *spiritual* level (v 25.1). He will accomplish a similar task in the *future* in the *physical* realm (v 28.1).¹³ Verses 26 and 27 explain how the Son is able to carry out this double assignment in the present and the future in both spheres.¹⁴ In the closing passage (vv 41ff), based on vv 25-28, the Son's perfect unity with the One who sent him is reaffirmed (Van der Watt 1985:72ff).

Verses 25 and 28 are distinguished by a comparison of structures. It is clear that an antithetical parallelism exist between v 25 and v 28. Verse 26 contains an internal parallelism, and with v 27 also forms a parallelism with v 29 (cf Brown 1974:219; Van der Watt 1985:72ff). Van der Watt (1985:72ff) is correct to state that parallelisms appear to play an important role in this section. It therefore seems only reasonable to deal with these parallel terms and passages simultaneously. A comparison between these two texts and a discussion of their differences will help to determine the meaning of *ἔρχεται ὥρα*.

The parallelism between v 25 and v 28 appears to be the following:

<i>Time</i>	A ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε A' ἔρχεται ὥρα ἐν ᾗ
<i>State of the people involved</i>	B οἱ νεκροὶ B' πάντες οἱ ἐν τοῖς μνημείοις
<i>Events</i>	C ἀκουσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ C' ἀκουσουσιν τῆς φωνῆς αὐτοῦ
<i>Consequences</i>	D οἱ ἀκούσαντες ζήσουσιν D' καὶ ἐκπορεύονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

This is clearly an antithetical parallelism, constituted particularly in A-A'. There are similarities and differences in both words and themes. Although the words and thoughts of the two forms of the discourse are remarkably similar, the theological differences are clear (Brown 1975:220). This demonstrates that the Fourth Evangelist was comparing two distinct situations (Van der Watt 1985:71f).¹⁵ Because of their structural interlacing, all the occurrences of *hour* will be dealt with together. The similarities and dissimilarities between v 25 and v 28 will be pointed out in order to establish the meaning which the Fourth Evangelist allocated to ἔρχεται ὥρα in these two verses.

The similarities with differences are:

A-A': The first part of this antithetical parallelism is found in the reference to the *time* of these eschatological events. The eschatological hour (ἔρχεται ὥρα) of salvation and condemnation was both present and coming (Goppelt 1982:305). In the case of v 25 the *eschaton* was present (νῦν ἐστὶν), while v 28 refers to a future event (Bultmann 1941:194, Barrett 1978:263). The time of ἔρχεται ὥρα in v 25 is determined by καὶ νῦν ἐστὶν, while time indicated by ἔρχεται ὥρα in v 28 is determined by the interpretation of ἐν τοῖς μνημείοις. According to Lenski (1961:391) the ὥρα in v 25 refers to the time of the New Testament era, which still 'is coming' since the work of redemption was not yet complete. On the cross and in the resurrection of Jesus with the sending of the Spirit this work will be completed. Referring to ὥρα in v 28 Lindars (1981:226) describes it as 'a completely *conventional apocalyptic picture* of the resurrection of the dead and judgment.'

The respective eschatological events are thus clearly related to two distinct phases, the one in the present and the other in future. These events both

indicate ‘the beginning of the era of life’ (Van der Watt 1985:72). The expression *ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε* (for the same expression used in the same sense in 4:23) refers to an entirely new eschatological dispensation. Jesus is thinking of all the converts that will be drawn out of the darkness into the light, out of death into life until the day of his second coming when the second eschatological event described here (v 28) will take place and those who died before the crucifixion will be judged according to their deeds (Van der Watt 1985:72f).

The Johannine emphasis is on a present eschatology. The moment (*ἔρχεται ὥρα καὶ νῦν ἐστὶν*) when a person is confronted with Jesus he enters into eternal life if he accepts Jesus (1:12) or brings condemnation to himself when he rejects Jesus. In this context therefore, *ὥρα* refers not to Jesus’ hour of glorification but to a soteriological moment which could be now (i.e. at the time of the Johannine community) or in the future. According to Thompson (2001:85) does the Fourth Evangelist use the term ‘life’ to express this soteriological reality which extends from the present into the future.

B-B’: The state of the *people* is in both cases described as death. In context it seems obvious that *οἱ νεκροί* (v 25.1) refers to the people who are physically still alive but spiritually dead (Bultmann 1941:195; Brown 1974:219; Newman & Nida 1980:158f) because they do not recognize (or accept, 1:12) the *ἀληθινὸν φῶς* (1:9) and the *ζωή* which it gives (Bultmann 1941:195). The metaphorical expression (*οἱ νεκροί*) with the definite article used in the generic sense indicates all spiritually dead people in their present existential situation (Schnackenburg 1971:140f). The words *νῦν ... ἀκούσουσιν* (v 25.1) support this derivation.

The expression *τοῖς μνημείοις* appears frequently in the Fourth Gospel (cf 11:17,31,38; 12:17; 19:41,42; 20:1,2,3,4,6,8,11) and is used here also to indicate people who are physically dead (Brown 1975:215; Barrett 1978:263; Newman & Nida 1980:158ff) and already in the tomb (Brown 1971:220; Van der Watt 1985:72).¹⁶ Thus the people referred to as *πάντες οἱ ἐν τοῖς μνημείοις* should be seen as those who are already dead when Jesus uttered these words.¹⁷ In conclusion, although two different groups are referred to, the inference is that both groups are unsaved, lost. The soteriological events (*ἀκούσουσιν τῆς φωνῆς*) in this section are directed towards Christ.

C-C’: Here the same verb is used in the same mode (*ἀκούσουσιν*) to describe

the two different *soteriological events*, while the object (who seems to be the same person, *Christ*) is describe differently: in v 25 he is the Son of God, while in v 28 he is referred to only by a pronoun (αὐτοῦ). The concensus about the meaning of ἀκούουσιν in v 25 is that it relates to *believing and acting accordingly*¹⁸.

Verse 28 is the only place in the Fourth Gospel where it is stated that people's deeds will determine whether they are judged negatively or receive eternal life. What is meant here is that at the consummation of the age, the voice of the Son will signal in the resurrection. Then all who are in their graves will rise. Here there is a reference to the judgment of those who died before the crucifixion of Jesus. They will be judged according to their deeds.

In 8:31ff Jesus is confronted by hostile Jews who claim to be the descendants of Abraham (8:33; cf 37,39). When they try to kill Jesus (v 37), he accuses them of being more like children of the devil, because they are carrying out the desire of their father (v 44) and doing the deeds their father is doing (v 41). If they were children of Abraham, says Jesus, they would do the things Abraham did (v 39). This is a definite reference to the important role of deeds before the crucifixion of Jesus. The deeds of the just would have been in accordance with the things Abraham did; he set the original example, and in imitating him, people were in effect complying with what Jesus was going to do and say (v 40). Those who died before the crucifixion of Jesus, would be judged on the last day on the basis of their compliance with Abraham's way of life and his deeds¹⁹.

D-D': The final important contrast is between the respective *results* of the two eschatological events, as well as the way in which these results come about. In v 25.1 the result of the faithful acceptance of Jesus reflected in the word ἀκούσαντες, (Bultmann 1941:195; Barrett 1978:262) is living (the eternal life). In the Fourth Gospel the acceptance of this life is repeatedly described as being in a relationship with Jesus expressed through faith (cf Van der Watt 1985:72). In v 28 the basis for receiving life (and judgment) is different. The decision for life or judgment is taken on the basis of the quality of a person's deeds (cf Rm 2:6-8; 2 Cor 5:10 and Mt 25:31-46). Whereas v 25 refers to the obtaining of life, v 28 refers to the resurrection of life and to judgment. Thus v 28 contains a dimension which is not found in v 25 although it is implied (cf Schnackenburg 1971:140f). Faith in v 25 corresponds to deeds in v 28 in constituting a relationship with Jesus (Van der Watt 1985:73). Thus faith in Christ is judged

in the present, while those who died prior to the crucifixion of Jesus will be judged in future according to their deeds.

This future judgment will take place after the parousia of Jesus (14:2f) and the resurrection on the last day (5:28; 6:39f,44,54; 11:24; 12:48). Then Jesus will come back to take his followers to be with him in order so that they may also be where Jesus is (14:2f) and see his glory (17:24).

The respective eschatological events are thus clearly related to two distinct phases, the one in the present and the other in future and both indicate ‘the new eschatological dispensation as a dispensation where Jesus forms the centripetal point of Johannine soteriology’.

3.4 The present eschatological dispensation constituted by the death and glorification of Jesus

‘... his time had not yet come’ (7:30 and 8:20)

These two texts are uttered by Jesus on two occasions at the Feast of the Tabernacles, and form a parallelism with the phrase *ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ* which occurs in both texts. We will therefore survey them together.

7:30 Ἐζήτουν οὖν αὐτὸν πιασαι,
καὶ οὐδεὶς ἐπεβαλεν ἐπ’ αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλυθει ἡ ὥρα αὐτοῦ.

8:20 Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδασκῶν ἐν τῷ ἱερῷ·
καὶ οὐδεὶς ἐπίασεν αὐτὸν, ὅτι οὐπω ἐληλυθει ἡ ὥρα αὐτοῦ.

On both occasions Jesus accuses his hearers of not knowing God. This is why they want to arrest him (although not explicitly stated, this is implied in 8:20) or go so far as to try to stone him (8:59) but could not because the time fixed by God for Jesus’ arrest had not yet come. According to the Fourth Gospel, ‘nothing does or can happen to Jesus apart from his own will (2:4; 7:6), which is controlled by the will of his Father’ (Newman & Nida 1980:240). Jesus is characterized in the Fourth Gospel as always being in control of his circumstances. After he had hidden away for a while, he slipped away from the Temple. For Jesus at that stage the time is still right for him to do the work of the one who sent him (9:4) (see Schnackenburg 1971:249). But the right *ὥρα* would be determined by God himself (Carson 1991:341). Then in 12:27 it is

stated for the first time that his ‘hour’ has arrived. The principal point is that *οὐδεὶς ἐπίσεν αὐτόν, ὅτι οὕτω ἐληλύθει ἡ ὥρα αὐτοῦ* (Carson 1991:341). Thus we see that in these two texts (7:30; 8:20), *ὥρα* refers to the death and glorification of Jesus (Barrett 1978:323) as an event still in the future.

In 7:30 and 8:20 the same phrase occurs as in 2:4 and 7:6 (*ὅτι οὕτω ἐληλύθει ἡ ὥρα αὐτοῦ*). In 2:4 (supported by 7:6) it refers to the beginning of Jesus’ Messianic ministry and the inauguration of the eschatological dispensation, while in the former it refers to the crucifixion and exaltation of Jesus which constitutes the realization and ratification of the eschatological dispensation.

We will now look at the following three texts where it is stated that ...
‘... the time has come’ (12:23; 13:1; 17:1)²⁰

In the following occurrences of *ἡ ὥρα* a change occurs regarding the reference to *ἡ ὥρα*. From now on, reference will be made to *ἐλήλυθεν ἡ ὥρα*. The three texts where this phrase occur may be compared as follows:

12:23 *ἐληλυθεν* .. ἡ ὥρα ἵνα **δοξασθῇ** ὁ υἱὸς τοῦ ἀνθρώπου.
 13:1 *ἦλθεν* αὐτοῦ ἡ ὥρα ἵνα **μεταβῇ** ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα,
 17:1 *ἐληλυθεν* ἡ ὥρα **δοξασον** σου τὸν υἱόν, ἵνα ὁ υἱὸς **δοξασῇ** σε,

The protasis of these three phrases is nearly the same, with a slight change in 13:1 where the aorist is used instead of the perfect, and the possessive pronoun is included. Although the apodosis of the three phrases look quite different does each of the three texts add a new perspective of our understanding of the hour that has come.

- John 12:23 associates the hour, which according to 7:30 and 8:20 refers to Jesus’ death, with the glorification of the Son of Man and the command that whoever serves him *must* follow him.
- In 13:1 *ὥρα* refers to the time that has arrive for Jesus to go back to his Father (14:12) which again implies the coming of the Paraclete (14:16) and the continuation of Jesus’ mission through his disciples (Ch 17) as well as his preparation of a place for his disciples in the house of his Father (14:2f).
- In 17:1 the Fourth Evangelist returns to the glory of Jesus as an effect of

his crucifixion, which in turn results in the glorification of the Father and also has other revelatory-soteriological effects.

From this analysis it seems that ἡ ὥρα refers not only to the ‘hour of crucifixion’ but that the Fourth Evangelist has broadened its semantic field of meaning to include a progressive sense. These statements will be substantiated in the discussion of these texts. The following is a discourse analysis of:

Jn 12:23 and 27

- 23 ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων,
23.1 Ἐληλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.
- 27.1 Νῦν ἡ ψυχή μου τεταρακταί,
27.2 καὶ τί εἶπω;
27.3 Πατερ, σῶσον με ἐκ τῆς ὥρας ταύτης;
27.4 ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην

The events in Ch 12 represent two turning points in the earthly ministry of Jesus. With his reference to the Greeks who want to see Jesus, the Fourth Evangelist sets the stage for the first of these turning points. Jesus' reply to the two disciples (Philip and Andrew), who told him that the Greeks wanted to see him (v 21), contains no answer for the Greeks but only a theological interpretation of their presence. Jesus refuses their request to see him because he must die before he can bring salvation to the Greeks (v 24; cf 11:52; see also Carson 1991:438).

Jesus' statement²¹ that the hour has come²² for him to be glorified means more than that. The inclusion by the Fourth Evangelist of the coming of the Greeks is important at this stage of Jesus' ministry. Jesus interprets it as evidence that his mission has reached another turning point. Because his hour has come he will from now on (Chs 13ff) direct himself to his intimate disciples in order to instruct them about his departure and their eschatological involvement in the continuation of his mission (cf Morris 1975:592).

Until now the Fourth Evangelist has stated that Jesus' 'hour' had not yet come (7:30; 8:20).²³ The reference to ἐλήλυθεν ἡ ὥρα in 12:23 must be interpreted in terms of the references to ἡ ὥρα in 7:30 and 8:20 because it refers to the same event.

7:30 ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ
 8:20 ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ
 12:23 ἐλήλυθεν ἡ ὥρα

According to God's plan the hour has arrived (12:23). In 7:30 and 8:20 it was only anticipated, but now (νῦν v 27.1) it is here. The νῦν in v 27.1 corresponds to the ὥρα in v 23.1, which is again taken up by τὴν ὥραν ταύτην in v 27.3 and v 27.4. The hour of glorification has begun (Schnackenburg 1971:485). The threefold repetition of νῦν in the following verses (vv 27,31) confirms that the 'hour' has come (ἐλήλυθεν ἡ ὥρα): in v 27 Jesus says: 'Now my heart is troubled ...' and in v 31: 'Now is the time for judgment on this world; now the prince of this world will be driven out' (also cf Frey 1998:215).

According to Schnackenburg (1971:479) it has come permanently (indicated by the perfect tense) as a time of glorification. This 'hour' of Jesus' death²⁴ is now emphasized and the meaning of the *lifting up of the Son of Man* is revealed (cf 3:14; 8:28; 12:32,34). Newman & Nida (1980:405) point out that the meaning of ἵνα δοξασθῇ must be determined in correlation with v 28 (glorify your name -- New International Version). According to them, the focus there seems to be more on revealing the true nature of the Son of Man and of the Father than on bringing praise to them through this revelation.²⁵

Through the obedience of the Son and through the revelation of God's love for the Son on the cross, the deeper significance of this hour is revealed (Schnackenburg 1971:485); it provides a challenge to follow (v 26) and to serve the agent through discipleship (Schnackenburg 1971:479). Thus, before Jesus' disciples can follow him by serving him through discipleship, he himself must first be glorified.

Jn 13:1 (also cf vv 31f)

According to Brown (1972:562; also cf Sanders 1975:304) 13:1 is the introduction to the second half of the Fourth Gospel (Chs 13ff). Ἡ ὥρα is the subject of this second half and refers to the return of Jesus to his Father (cf Brown 1972). From this verse onward we can deduce that Jesus' love for his disciples and his return to the Father are intertwined so as to form together the discipleship motif, the leitmotif of the second part of the Fourth Gospel. The following is a discourse analysis of 13:1:

13:1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα	Setting
1.1 εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου	Circumstances
πρὸς τὸν πατέρα, 1.2 ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτοὺς.	Relationship

Setting

From the perspective of the rest of the Last Discourses (Chs 13-17) we can assume that Jesus is alone with his disciples. According to Lindars (1981:448), the sequel shows that the Fourth Evangelist is referring to the night before Passover. From 18:28 it also seems clear that the supper took place on the day before *τῆς ἑορτῆς τοῦ πάσχα*. According to Schnackenburg (1975:16) the Feast does not have any historical interest, but it is rich in theological significance: Jesus died as the Passover Lamb of the New Testament of whom no bone would be broken (19:36). The phrase *ἦλθεν αὐτοῦ ἡ ὥρα* in 13:1 links with *τῆς ἑορτῆς τοῦ πάσχα* to indicate the manner of Jesus' *μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα*.

Circumstances

The circumstances are described in v 1.1 for Jesus to leave this world and go to the Father:

*ἦλθεν αὐτοῦ ἡ ὥρα (ἵνα)
μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα*

ἵνα (v 1.1) is used in an explanatory sense (Barrett 1978:438). Barrett (1978:438) correctly interprets *αὐτοῦ ἡ ὥρα* as the hour of the death and exaltation of Jesus. Thus the phrase *μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα* is an expression or explanation of *ὥρα*. This would mean that *ὥρα* refers to this eschatological event, anticipating the transition of Jesus from this world to the Father (cf Schnackenburg 1975:16). Jesus is going to the Father because he has completed his earthly ministry (only one act still remains, namely the Passion itself) (Lindars 1981:448).

Bernard (1963:454) indicates that *μεταβαίνειν* is not used anywhere else in the Greek Bible with this suggestion. The use of *μεταβαίνειν* here to indicate the departure from *τοῦ κόσμου τούτου πρὸς τὸν πατέρα* is also without biblical parallels (cf 5:24). Jesus' ascension is spoken of again as a 'going to

the Father' (14:12,28; 16:10,28). But implicitly *μεταβῆ* is appropriate to express the thought of death as a departure.

This spatial metaphor (cf 5:24) is closely connected with the dualistic way of thinking, characteristic of the Fourth Evangelist. Here it is made clear that the death of Jesus is the turning point in history, so as to legitimize the new eschatological dispensation.

Relationship

The Fourth Evangelist makes it clear that, from his perspective, Jesus approaches his death as an act of love for those who believe in him. His death is depicted here as victory because it is part of his return to his Father. The participle *ἀγαπήσας* in v 1.2 was chosen to describe Jesus' earthly ministry of revelation and salvation (cf Lindars 1981:448) which will culminate in the event on the cross: *εἰς τέλος ἠγάπησεν αὐτούς*.²⁶

Ὡρα (v 1.1) here resembles *καιρός* in indicating that 'a special period of time' has come because the verb *μεταβῆ* means 'to make a transition'. The idea is that of return after the successful accomplishment of his task (Lenski 1961:904). Therefore Jesus *εἰδὼς* (v 1.1), before this last Passover *ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου* and because *ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ* (v 1.2), devotes all his attention to his disciples.

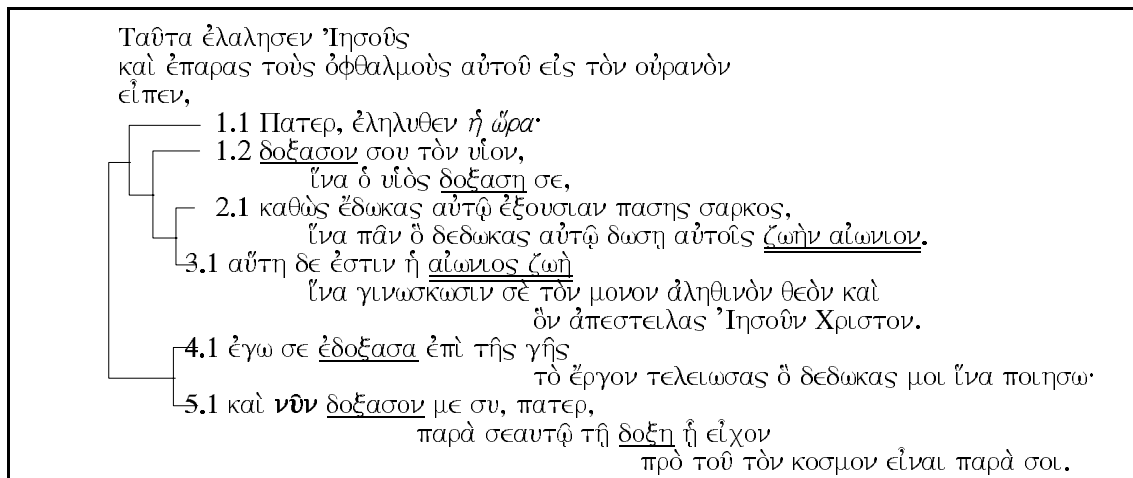
According to Lenski (1961:905) the repetition of the article in *τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ* (v 1.2) is intended to give this phrase equal emphasis with the noun: they are 'his own'. They are in this world -- their task is not yet finished, as the task of Jesus is. Compare this with 17:11. The idea is that Jesus leaves his disciples behind to continue his mission (17:18; 20:21). At a later stage they will again be with him (14:2,3) to share in the honour of the Father (12:26) and to see the glory of Jesus (17:24). In order to accomplish this eschatological task he promised them the Holy Spirit, which will help them.

Jn 17:1-5

Jesus reached the end of the period of teaching his disciples. He now addresses his Father, reporting on his mission. Probably the most concentrated reflection on the 'hour' occurs in the first five verses of Jesus' prayer to the Father (17:1-5). *Ὡρα* culminates here; it has to be understood in relation with the *δόξα*-

theme in 17:1-5 and 24.

The following is a discourse analysis of 17:1-5.



Verse 1.1 is relevant to our discussion here. From the context of vv 1-5, *ὥρα* seems to refer to the crucifixion of Jesus which constitutes the new eschatological dispensation. The mistake made by Brown, Sanders and other scholars is that they interpret *ἐλήλυθεν ἡ ὥρα* from the perspective of previous references to the ‘hour’ (7:30; 8:20; 12:23; 13:1). When the interpretation of *ἐλήλυθεν ἡ ὥρα* is made from its immediate microcontext (vv 1-5 as indicated in the discourse analysis) as well as the macrocontext (the whole Ch 17), the meaning seems to broaden. From the context of vv 1-5 the semantic content of *ὥρα* is determined by *δόξα* (vv 1.2, 4.1, 5.1). The *δόξα* in v 1.2 refers to the crucifixion of Jesus and correlates with the meaning of *δόξα* found in 7:30; 8:20; 12:23; 13:1. But *δοξάσῃ* (v 1.2) broadens the meaning of *ὥρα* to incorporate the giving of eternal life to those whom the Father has given Jesus (vv 2.1, 3.1). This would imply that *ὥρα* also refers to the post-Paschal period where God will be glorified through the continuous redemption of people. Thus, with *ἐλήλυθεν ἡ ὥρα* (v 1.1) Jesus refers to the new eschatological dispensation characterized by revelation, salvation and discipleship as depicted in Ch 17.

The semantic structure and unity of verses 1-5

These verses form a separate unit within Ch 17 by reason of the theme of glorification at its centre and its chiasmic structure (Waldstein 1990:320). The verb occurs 4 times (all in the aorist) and the noun only once to emphasize the

achievement of glorification in the soteriological events. This repetitive texture of the verb (δοξάζειν) gives initial insight into the overall picture of this discourse (Robbins 1996:8). From this analysis the following chiastic pattern (cf Malatesta 1971:195f) is derived, which indicates how the glory motif is interwoven in these verses.

A	δοξασον σου τὸν υἱόν	}
B	ὁ υἱὸς δοξασῇ σε	
C	ἡ αἰώνιος ζωὴ	
B'	ἐγὼ σε ἐδόξασα	
A'	δόξασόν με σύ	

The interpretation of this chiastic pattern

This chiastic pattern helps to interpret *δοξάζειν* from two different perspectives: the one where the Son is glorified (A-A'), the other the glorification of the Father (B-B'). This pattern indicates that the *δοξάζειν* theme revolves around the *ἡ αἰώνιος ζωὴ* theme. Thus the glorification of the Father and of the Son has to be interpreted from the perspective of *ἡ αἰώνιος ζωὴ*, which means that this perspective constitutes the main theological setting²⁷ from which *δοξάζειν* is to be interpreted.

A-A' of the chiasm concerns the *δοξάζειν* of the Son which, in v 1.2, centres around its theological goal, *ἵνα ὁ υἱὸς δοξάσῃ σε* (v 2.1). Here the 'glorification' of the Son pertains his exaltation on the cross (and corresponds with 7:30; 8:20; 12:23), which refers to the beginning of his return to his Father. This 'glorification' of the Son is instrumental to the 'glorification' of the Father. In this striking salvation act the identities of both the Father and the Son are revealed. However, in v 5.1 the *δοξάζειν* of Jesus corresponds with that of the Father because it relates to Jesus' pre-temporal existence with the Father in the world above (cf. 17:24). Here Jesus' 'glorification' is more closely defined by the noun *δόξα*²⁸ in the same verse (v 5.1).

B-B' of the chiasm concerns the *δοξάζειν* of the Father (vv 2.1,4.1)²⁹. *On the one hand*, through Jesus' death on the cross (v 1; cf also 12:23-24,27-28; 13:31,32), which is the consummation of the ratification of *ἡ αἰώνιος ζωὴ*, he glorifies the Father. But, *on the other hand*, in v 4.1 the Father is glorified by the work Jesus completed (τὸ ἔργον τελειώσας)³⁰ during his ministry, which

is spelled out in more detail in verses 6-8. This *δόξα* relates to the revelation of the Father and his Son through the works, words and person of Jesus Christ, which culminate in the death of Jesus.

Point C of the chiasm concerns the aim of the glorification of Jesus and that of the Father, that is to give *ἡ αἰώνιος ζωὴ ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν* (v 2f). The result of the gift of *ἡ αἰώνιος ζωὴ* was the glorification of the Father and of the Son. For the Son the giving of *ἡ αἰώνιος ζωὴ* was instrumental in the ‘glorification’ of the Father (v 1), while the giving of *ἡ αἰώνιος ζωὴ* was also an act through which the Son was ‘glorified’.

With the *inclusio* of *ἡ αἰώνιος ζωὴ* theme, a close relationship is established between the *δόξα*-theme and *αἰώνιος ζωὴ*-theme.³¹ After Jesus’ crucifixion and resurrection, continuous begetting of new children for God will in future also serve to glorify the Father (17:3). They will then honour him as Father (1:12) (Brown 1972:751).

It is thus clear that the two parts of this symmetrical structure interpret *ἡ ὥρα* in two different directions: the first part (vv 1.2 and 2.1) focuses on the effect of *ἡ ὥρα* (v 1.1), the gift of *ἡ αἰώνιος ζωὴ* (v 2.1), whereas the second part (vv 4.1 and 5.1) focuses on the theological goal of *ἡ ὥρα*, the completion of Jesus’ mission and the reception of the pre-existent glory by the Son (cf Waldstein 1990:321).³² This again implies the continuation of Jesus’ mission through his disciples on earth now and the sight of his glory (v 24) in future.

These two perspectives of the *δόξα*-motif are complementary, with far-reaching results for discipleship. In the case of all three texts that refer to *ἐλήλυθεν ἡ ὥρα*, an aspect of the new way of life which is part of the eschatological dispensation is spelt out. This broadens the interpretation of the noun *ὥρα* as the theological setting for Johannine eschatology.

4. Conclusion

1) The different aspects of the noun *ὥρα* relate to the soteriological event performed in and through Jesus.

2) *Ὡρα* in 2:4, 7:6, 30 and 8:20 indicates God’s involvement in the revelatory-salvific mission of Jesus. The Father is always in control and steers this

soteriological event according to his eschatological plan and will. Jesus, conscious about God's plan regarding the commencement and fulfilment of the hour, submits himself obediently to the plan and the will of God.

3) The Fourth Evangelist does not use the noun *ῥῥα* consistently with the same meaning throughout the Fourth Gospel. In this research it has been indicated that *ῥῥα* relates to the Fourth Gospel's eschatology and elucidates different perspectives on it. Firstly, *ῥῥα* indicates the revelation and inauguration of the present eschatological dispensation in which the revelation of Jesus as the Messiah and faith in him will be the primary events in God's plan (2:4,11; 7:6,41). Secondly, the character of this present eschatology is to worship God, in Spirit and truth (4:21-23). Thirdly, the mission of Jesus will create a *κρίσις* between whether a person will be saved or condemned (5:7,8) when such a person has been confronted with the need to take a decision about Christ. Fourthly, the founding of this eschatological dispensation is the lifting up (glorification) of the Son of Man on the cross (7:30; 8:20; 12:27f; 13:1; 17:1). Fifthly, the Johannine eschatological hour, has the glorification of God and Christ as an objective (17:1; see also 12:27f, 13:31) through the continuation of Jesus' revelatory-salvific mission by his disciples.

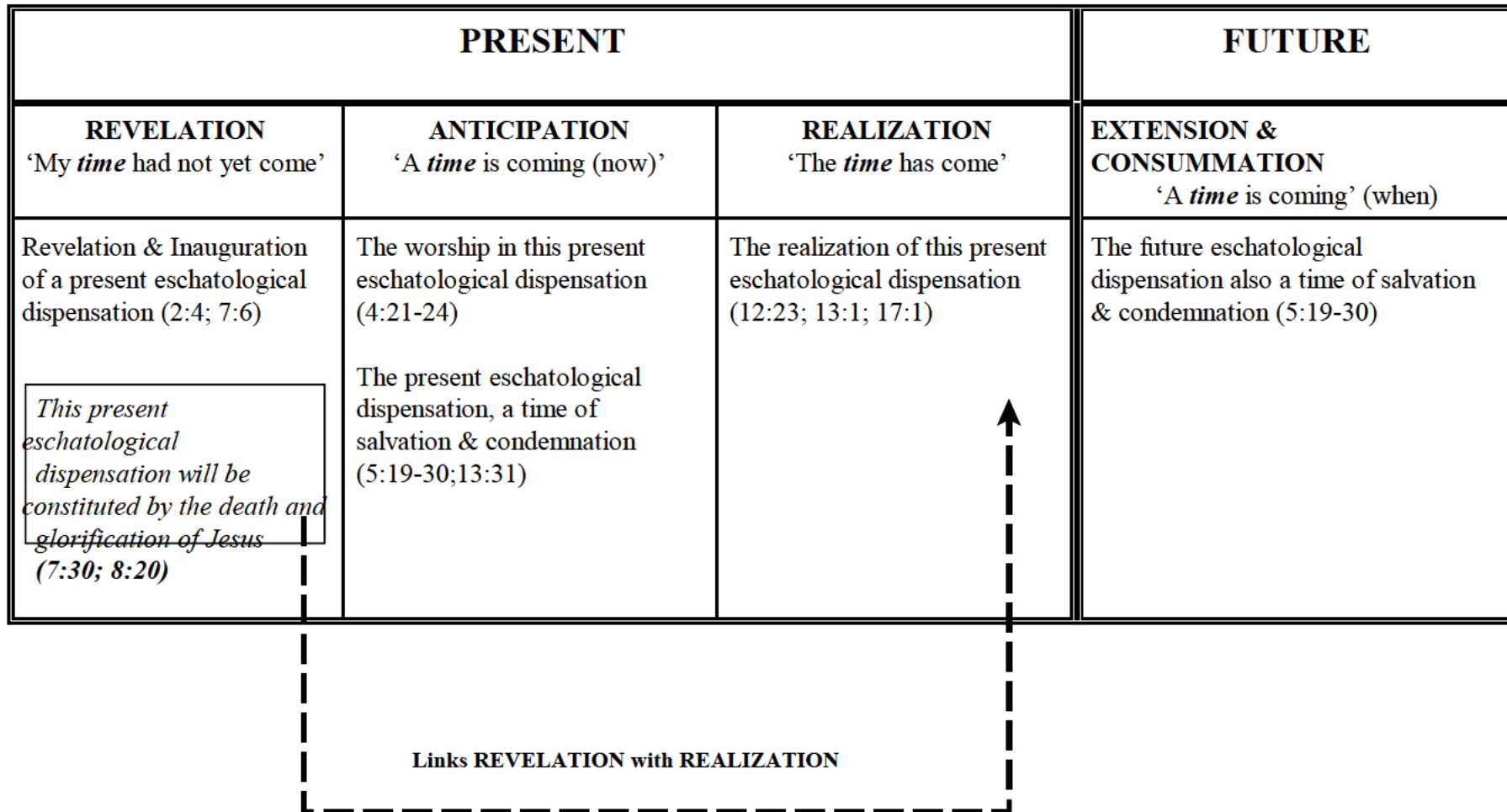
4) Finally, *ῥῥα* enriches the present eschatological understanding of the Fourth Evangelist: *ῥῥα* designates a particular and significant *moment* (the revelation and inauguration of the present eschatological dispensation [2:4; 7:6]), *event* (Jesus' crucifixion as the constitution and ratification of the eschatological dispensation [7:30; 8:20; 12:27f; 13:1; 17:1]) and *dispensation* (where discipleship will be the continuation of Jesus' revelatory-salvific mission [13:1-17; 17:1-5]). These three distinct semantic usages of *ῥῥα* can be distinguished from each other, but cannot be separated as they constitute the theological setting in which the Johannine eschatology ought to be interpreted and be understood.

ῥῥα therefore indicates and legitimizes the occurrence of a new dispensation which includes the present and future. It reflects eternity, which intervenes in the present and then moves together with the present into the future.

The addendum gives a brief analyses how the Fourth Evangelist expresses and structures his ῥῥα-texts.

Appendix

WRA A POSSIBLE SETTING FOR UNDERSTANDING JOHANNINE ESCHATOLOGY



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NOTES

1. There are exegetes, on the contrary, who believe that ἡ ὥρα μου (v 4.2) refers directly to the death of Jesus on the cross. Brown (1972:100; and Moloney 1978:192; Loader 1984:194; Wilckens 1998:56) wants to interpret 'hour' consistently in connection with the passion, death, resurrection and ascension of Jesus, but such an interpretation is not acceptable. It will be indicated later on that *the Fourth Evangelist does not use this term consistently*.

2. Most exegetes agree that Jesus' submission to his mother's request implies parallels to 7:1-10. What the Fourth Evangelist is trying to indicate in both texts is that Jesus is acting from his own sovereign consciousness.
3. Bernard (1969:75f) sees this prohibition of intervention of Jesus as not to become involved in the situation there -- he was aware of the problem, and did not need to be reminded of it. He would act if it was necessary, but then at the proper moment.
4. *Ἡ σωτηρία* in v 22.3 denotes the only salvation anticipated in the promises of God and 'now' to be realized in Jesus. This salvation was promised to the Jews alone, that it would emanate from their midst (v 22.3). 'The Messiah could not be a Samaritan, he had to be a Jew' (Lenski 1961:320f).
5. The Old Testament concept of God forms the background for the spirituality of God in the Fourth Gospel. Nowhere in the Old Testament is God called 'spirit' (Schnackenburg 1965:474; Lenski 1961:325). Lenski (1961:325) is of the opinion that it states the nature of God. Barrett (1978:238) agrees with Lenski but is more specific in his description. *Πνεῦμα ὁ Θεός* means that he is invisible and unknowable. *When God is called πνεῦμα in v 24.1 it is not to define God (cf Bernard 1969:150) but rather a description of God's dealing with men: he gives the Spirit (14:16) which begets men anew* (see Brown 1971:172; Bultmann 1941:141; Sanders 1975:147; Carson 1991:225). Many of these scholars similarly point out that as 'God is light' and 'God is love' (1 Jn 1:5; 4:8), so 'God is Spirit': these are expressions of the way God presents himself to human beings, in his self-disclosure in his Son.
6. *Ἀλήθεια* occurs a few times in the Fourth Gospel in relation to other words: *χάρις καὶ ἀλήθεια* (1:14,17); *ἀλήθεια καὶ ζωή* (14:6). *Πνεῦμα* is also characterized by *ζωή* (6:63) as well as by *ἀλήθεια* (14:17; 15:26; 16:13).
7. The preposition *ἐν* in v 23.2 joins the two nouns *πνεύματι καὶ ἀληθείᾳ* and thus contracts them into one idea. The subjective part of true worship is covered by *ἐν πνεύματι* and the objective counterpart by *ἀληθείᾳ* (cf Lenski 1961:322f).
8. Verse 23.2 combines the nouns *πνεύματι καὶ ἀληθείᾳ*. It is impossible to separate the two notions. In neither v 23.2 nor in v 24.2 is *ἐν* repeated before *ἀληθείᾳ*.
9. Although a few manuscripts (*f¹*, *pc*), which are not convincing, suggest the omission of *καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνούντας αὐτόν* (v 23.2) it must be retained. The function of this phrase is that it leads into the explanation of the true worship (cf Lindars 1981:189).
10. Johannine themes are closely interwoven: verse 14:6 refers to Jesus as the truth in the sense that he reveals the truth of God to men (cf 8:45; 18:37); in connection with the Spirit the Fourth Evangelist refers to him as the Spirit of Jesus who is the Spirit of truth (14:17; 15:26) whose task it is to guide men in truth (Brown 1971:180).

11. Carson (1991:224) agrees with Lindars. The oxymoron in the phrase *ἔρχεται ὥρα καὶ νῦν ἐστίν* asserts that ‘not only is the time coming, but has come’; the period of worship in *ἐν πνεύματι καὶ ἀληθείᾳ* is about to come and awaits only the dawning of Jesus’ death, resurrection and exaltation, but this period of true worship is also proleptically present in the person and ministry of Jesus before the hour of exaltation. This new worship can only take place in and through Jesus (cf 2:19ff; 11:25). Jesus’ death and resurrection constitute the turning point upon which the gift of the Spirit depends (7:38f; 16:7) as well as the perception of Jesus’ real identity: *ὅτι Ἰησοῦς ἐστίν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ* (20:31).
12. Chapter 5:19-30 forms a unit within the bigger unit of vv 16-30 which can be further divided into vv 19-25 and vv 26-30 (cf Brown 1972:218ff; Schnackenburg 1971:124f; Barrett 1978:257; Carson 1991:246ff). The verses of interest are vv 25 and 28. Chapter 5 revolves around the theme of the life-giving power of the Son. This power he derives from the Father. In vv 1-9a Jesus reveals this life-giving power on a Sabbath day which leads to a conflict between Jesus and the Jewish authorities (vv 9b-15). As a result of their persecution Jesus affirms his identity with the Father (vv 17-18) and this claim again leads to a controversy regarding the authority of the Son (vv 19-30).
13. Whether the phrase *οἱ ἐν τοῖς μνημείοις* in v 28 refers to people who will be in their graves when the hour comes, or to people who were in their graves when these words were spoken are not so much our concern. Van der Watt (1985:71ff) discusses this problem convincingly. Our concern is how and in what sense the Fourth Evangelist uses *ἔρχεται ὥρα* in vv 25 and 28.
14. John 5:26f reads “ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ. **27** καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.” Only vv 25 and 28 in which the phrase *ἔρχεται ὥρα* occur will be discussed in detail.
15. These two texts will not be viewed as an eschatological problem, as indicated by Van der Watt (1985:71ff); ... and other theologians for they have already stated and discussed the problem and offered good verifiable solutions. Therefore these two texts will be regarded, right from the beginning, as two complimentary phases of a single eschatological event (*ζήσουσιν* (v 25) and *ἀνάστασιν* ζωῆς (v 29) namely salvation, viewed from two perspectives.
16. Confer Barrett (1978:263) and Carson (1991:258) for different points of view which seem unfounded. Newman & Nida (1980:160; also Morris 1975:321) suggest that *ἐν τοῖς μνημείοις* (v 28.1.1) can be omitted so that *οἱ νεκροί* would refer to ‘all people who have died’.
17. Van der Watt and other exegetes clearly indicate the problem of eschatology. Because Van der Watt (1985:1971) deals with this problem thoroughly, it will serve in purpose to take it up again. After Van der Watt considered several suggestions by different scholars for solving the eschatological

problem found in John 5:25-9, he came with a fresh solution. According to him the phrase ἐν τοῖς μνημείοις (v 28) constitutes the key to the interpretation of 5:28-9. He indicates that this phrase refers to the people who had died before the incarnation of Jesus Christ and were physically in their graves when the words in 5:28-9 were spoken. This suggestion comprises Christological, eschatological and soteriological implications, which he deals with. The results of his analysis lead to the formulation of a coherent pattern of eschatological events in which both realized and futuristic elements have their proper and functional places respectively.

18. Brown observes that ἀκούουσιν is used with two connotations: hear...listened. According to Lindars (1981:225) it means: *to obey*. Bultmann (1941:195) describes it as the combination of the perception of sound with πιστεύειν. Newman & Nida's (1980:159) point of view correlates with that of Bultmann. They suggest that ἀκούουσιν involves more than listening to words: *to hear* and *to believe*. According to Bernard (1969:243; also Morris 1975:318) ἀκούουσιν with the genitive (τῆς φωνῆς) conveys the meaning of: *hearing with appreciation*. Newman & Nida translate it as 'who hear and do what I say will live'. The eternal destiny of people is determined by their attitude to Jesus.
19. The following two motivations support the deduction that τοῖς μνημείοις refers to those who are in their graves before the crucifixion of Jesus:
 - (a) In Ch 6 there are four texts (vv 39,40,44,54) where salvation and eternal life are explicitly linked with the event '... and I will raise him (them) up at the last day'. *The Fourth Evangelist does not refer here or elsewhere (see 12:48) in the Gospel of any form of judgment of the believer*. Only in 12:48 a reference to the judgement of an unbeliever occurs. There Jesus says '... that very word which I spoke will condemn him at the last day'. Nowhere in the Gospel there occurs any explicit or implicit reference on the judgment of works of the unbeliever.
 - (b) No reference occurs in the Gospel where the judgment of one's faith is followed by the judgment of ones works at the *parousia* of Jesus. Such an interpretation of 5:29f does not do justice to the interpretation of the text and is influenced by the point of view held in Systematic Theology.
20. There occur also a reference to ὥρα in 16:32. Although it explicitly refers to the reaction of Jesus' disciples and that of the Father in his moment of glorification, it implicitly refers to Jesus' crucifixion. Due to the fact that this text only refers to the reaction of the disciples and the Father to Jesus' crucifixion, it will be disregarded. Only those texts relevant for understanding Johannine eschatology are considered.
21. Morris (1975:592) points out the significance of ἀποκρίνεται αὐτοῖς in v 23. This verb occurs 78 times in the Fourth Gospel, mostly in the aorist passive. Only here and in 13:26,38; 18:22 does it occur in the present tense. According to Morris the intention could be to make these passages especially

- vivid.
22. Up to this point 'the hour' has been some time in the future (7:30; 8:20; cf 4:21,23), 'the hour' that is nothing less than the appointed time for the death, resurrection and exaltation of Jesus (in short his glorification). But 'from now on until the passion the "hour" is in immediate prospect' (12:27; 13:1; cf 17:1) (Carson 1991:437).
 23. According to Barrett (1978:422) and others the *ῥα* in 12:23 and 2:4; 7:30; 8:20 (where the hour has not yet come), and in 12:27; 13:1; 17:1 (where it is in immediate prospect) is the hour of the death of Jesus. But from our investigation into how the Fourth Evangelist utilizes *ῥα* in the Fourth Gospel we arrived at a different point of view, as has been indicated. With the exception of 2:4, 4:21,23 and 5:25,28 all the above-mentioned texts refer to the death of Jesus.
 24. Jesus' death was the supreme manifestation of his glory. The shame of the cross was followed by the glory of the exaltation, while Jesus' glory was also fully displayed in the shame (Carson 1991:437). The statement by Nicholson (1983:149ff) that the glorification in the Fourth Gospel never includes Jesus' death but refers exclusively to his exaltation, is too narrowly based on 17:5. Even his conclusion that 12:24 does not refer to the death of Jesus is somewhat strange. From the exegesis it is clear that *ἡ ῥα* in v 23.1 is a reference to the death and exaltation of Jesus.
 25. The suggestion that the glorification of Jesus would comprise
 - the fulness of saving power which the Father would have given him (13:32; 17:1,2),
 - drawing all men to himself (12:32),
 - that Jesus would regain the *δόξα* which he had with the Father before the foundation of the world (17:2), and
 - that his death would bear fruit for many (12:24), remains in the background.
 26. Bernard (1963:455) points out that the aorist (*ἡγάπησεν*) must refer to a specific act; the foot washing as a special manifestation of the love of Jesus. Lindars (1981:448) and Schnackenburg (1975:16f) differ from Bernard. Lindars correctly points out that *εἰς τέλος* determines the meaning of *ἡγάπησεν*. Brown (1972:550) is correct when he states that the phrase *εἰς τέλος* in v 1.2 has a twofold meaning: qualitatively (cf Schnackenburg 1975:16f) to love his disciples 'completely', 'utterly' and quantitatively 'to the end of life' i.e. to the death. In 15:13 voluntary death is presented as the supreme expression of love.
 27. 'Setting' refers to the theological environment from which a word or concept is to be interpreted due to the influence the theological environment will have on the understanding and interpretation of that particular word or concept.
 28. The content of this *δόξα* is to be interpreted and determined as the contrast of Jesus' life in the 'world below' for this *δόξα* concerns Jesus' existence

- in the 'world above'.
29. In the Fourth Gospel the Father is seen as bringing glory to himself (12:28; 17:5) or to the Son (8:54; 12:16; 13:32; 17:1,5,10,22,24). He glorifies himself through the life, death and exaltation of Jesus, for in the incarnate Son of God we have the most concentrated revelation of God. Likewise he glorifies the Son by helping him to complete his mission (Lindars 1981:518) and by restoring him to the position of honor and majesty that he occupied before the incarnation. According to Cook (1984:294) the glory of the Father and the Son are so closely related in the Fourth Gospel 'that it seems that the glory of the one equals the glory of the other (11:4; 16:14,15)'.
 30. According to the Fourth Gospel it is clear that Jesus' task on earth was to reveal and to redeem. In Jesus' report (17:1-8) we find explicit references to redemption (vv 2,3) and revelation (vv 6-8) as well as implicit references to both in all these verses.
 31. In their mission to the world the disciples of Jesus will not only contribute to the fact that people come to believe that Jesus is the Christ, the Son of God (20:31), but in this process they will also glorify God.
 32. In order to interpret the pre-existent *δόξα*, Waldstein (1990:322f) uses the wrong text in Ch 17. He is of the opinion that the oneness motif in Ch 17 refers to the ontological unity that exist between the Father and the Son. From the perspective of this oneness he tries to explain the pre-existent *δόξα*. After Jesus' crucifixion and resurrection, continuous begetting of new children for God will in future also serve to glorify the Father (17:3).