

MARIANUS PALE HERA

Christology and Discipleship in John 17

*Wissenschaftliche Untersuchungen
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Mohr Siebeck

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342



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Preface

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To all of you I dedicate this work.

*May the darkness of sin and the night of unbelief
vanish before the light of the Word . . .*

Washington DC, August 15th, 2012

Marianus Pale Hera

Table of Contents

Preface	V
List of Abbreviations	XIII

Chapter 1: Recent Scholarship on John 17 and Johannine Discipleship	1
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I. Recent Scholarship on John 17	1
<i>A. Titles Given to John 17</i>	1
1. The High Priestly Prayer	1
2. The Prayer of Consecration	3
3. The Last Testament of Jesus	3
4. Other Titles	3
<i>B. Historicity of John 17</i>	4
<i>C. The Genre of John 17</i>	6
<i>D. The Source and Redaction of John 17</i>	9
1. John 17 and the Synoptics	9
2. The Source of John 17 and Its Redaction	12
a) Non-Synoptic Sources	12
b) Oral Tradition	13
c) John 17 Comes from the Evangelist or A Later Redactor	14
<i>E. The Significance of John 17 within Its Literary Context</i>	15
<i>F. The Structure of John 17</i>	18
<i>G. The General Themes of John 17</i>	22
1. Various Themes in John 17	22
2. The Themes of John 17 from a Defined Point of View	23
a) John 17 as a Prayer for Unity	23
b) John 17 as a Prayer for Mission	24
c) John 17 as a Prayer for Unity and Mission	25
II. Recent Scholarship on Discipleship in John 17	26
<i>A. Overview on Johannine Discipleship</i>	26

1. Discipleship in Relationship to Father-Son-Holy Spirit	28
2. Discipleship in Relationship to Ecclesiology	28
3. Discipleship in Relationship to the Holy Spirit	29
4. Discipleship in Relationship to Eschatology	29
5. Process of Becoming a Disciple	30
6. Discipleship in Relationship to Mission	30
7. Discipleship as a Covenant Relationship	31
8. Paradigms for Discipleship	31
<i>B. Discipleship in John 17</i>	32
1. Beda Rigaux	33
2. Dirk G. van der Merwe	34
 III. The Rationale for This Study	 35
 Chapter 2: The Christological Character of Johannine Discipleship (John 1–12)	 37
 I. The Prologue (1:1–18)	 38
<i>A. A Narrative Reading of John 1:1–18</i>	39
1. Verses 1–5	40
2. Verses 6–14	42
3. Verses 15–18	45
<i>B. The Movement from Christology to Discipleship</i>	47
 II. Jesus' First Disciples (1:35–51)	 51
<i>A. A Narrative Reading of John 1:35–51</i>	51
1. Verses 35–42	52
2. Verses 43–51	54
<i>B. The Movement from Christology to Discipleship</i>	59
 III. The First Sign at Cana (2:1–11)	 62
<i>A. A Narrative Reading of John 2:1–11</i>	63
1. Verses 1–2	63
2. Verses 3–10	64
3. Verses 11	66
<i>B. The Movement from Christology to Discipleship</i>	67
 IV. The Man Born Blind (Chap. 9)	 70

<i>A. A Narrative Reading of John 9:24–38</i>	71
1. Verses 24–34	71
2. Verses 35–38	74
<i>B. The Movement from Christology to Discipleship</i>	75
V. The ‘I Am’ Sayings	78
<i>A. Bread of Life (6:35)</i>	79
<i>B. Light of the World (8:12)</i>	81
<i>C. The Gate for the Sheep (10:7) and The Good Shepherd (10:11)</i> ...	82
<i>D. Resurrection and Life (11:25–26)</i>	83
VII. Conclusion	85
 Chapter 3: The Literary Context, Text, and Structure of John 17	 89
I. Literary Context: The Johannine Farewell Discourse (Chaps. 13–17)	89
<i>A. The Footwashing (13:1–20)</i>	91
<i>B. The Dismissal of Judas (13:21–30)</i>	97
<i>C. The Farewell Speech (13:31–16:33)</i>	101
1. The First Part of the Farewell Speech (13:31–14:31)	102
a) 13:31–38	102
b) 14:1–31	104
2. The Second Part of the Farewell Speech (15:1–16:33)	107
a) 15:1–16:4a	107
b) 16:4b–33	109
II. The Text of John 17	113
III. Structure of John 17	116
IV. Conclusion	121

Chapter 4: Christology and Discipleship in John 17	123
I. Jesus' Glorification and the Disciples' Eternal Life (vv. 1b–5)	126
<i>A. A Literary Exegetical Reading of vv. 1b–5</i>	126
<i>B. Christology and Discipleship in vv. 1b–5</i>	132
1. Jesus' Glorification	132
2. The Disciples' Eternal Life	134
II. Jesus' Revelation and the Disciples' Faith and Understanding (vv. 6–11a)	136
<i>A. A Literary Exegetical Reading of vv. 6–11a</i>	137
<i>B. Christology and Discipleship in vv. 6–11a</i>	140
1. Jesus' Revelation of God	140
2. The Disciples' Faith and Understanding	142
III. Protection and Consecration of the Disciples in Truth (vv. 11b–19)	144
<i>A. A Literary Exegetical Reading of vv. 11b–19</i>	145
<i>B. Christology and Discipleship in vv. 11b–19</i>	150
1. Jesus Protects and Consecrates	150
2. Protection and Consecration of the Disciples	152
IV. Jesus' Unity with the Father and the Unity of His Disciples (vv. 20–23)	154
<i>A. A Literary Exegetical Reading of vv. 20–23</i>	154
<i>B. Christology and Discipleship in vv. 20–23</i>	157
1. Jesus' Unity with the Father	157
2. The Unity of the Disciples	158
V. Jesus' Revelation and the Disciples' Dwelling in Love (vv. 24–26)	161
<i>A. A Literary Exegetical Reading of vv. 24–26</i>	162
<i>B. Christology and Discipleship in vv. 24–26</i>	164
1. Jesus Makes the Father Known	164
2. The Disciples Dwell in Love with the Father and the Son	165
VI. Conclusion	167

Summary and Implications	170
Bibliography	178
Index of References	189
Index of Authors	200
Index of Subjects	203

Abbreviations

AB	Anchor Bible
AnBib	Analecta biblica
AusBR	<i>Australian Biblical Review</i>
BBB	Bonner biblische Beiträge
BDAG	Danker, F. W., W. Bauer, W. R. Arndt, and F. W. Gingrich. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3 rd ed. Chicago, 2000.
BDF	Blass, F., A. Debrunner, and R. W. Funk. <i>A Greek Grammar of the NT</i>
BECNT	Baker Exegetical Commentary on the New Testament
BETL	Bibliotheca Ephemeridum theologicarum Lovaniensium
<i>Bib</i>	<i>Biblica</i>
<i>BiBh</i>	<i>Bible Bhashyam</i>
BIS	Biblical Interpretation Series
<i>BK</i>	<i>Bibel und Kirche</i>
<i>BSac</i>	<i>Bibliotheca Sacra</i>
<i>BT</i>	<i>Bible Translator</i>
<i>BTB</i>	<i>Biblical Theology Bulletin</i>
<i>BZ</i>	<i>Biblische Zeitschrift</i>
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
<i>EstBib</i>	<i>Estudios bíblicos</i>
<i>ET</i>	<i>Ecclesial Theology</i>
<i>ETL</i>	<i>Ephemerides theologicae Lovanienses</i>
<i>ETR</i>	<i>Études théologiques et religieuses</i>
<i>ExpTim</i>	<i>Expository Times</i>
<i>FNT</i>	<i>Filologia-Neotestamentaria</i>
<i>Int</i>	<i>Interpretation</i>
<i>ITS</i>	<i>Indian Theological Studies</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>Jeev</i>	<i>Jeevadhara</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JSNTSup</i>	<i>Journal for the Study of the New Testament, Supplement Series</i>
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>

<i>JTSA</i>	<i>Journal of Theology for Southern Africa</i>
LCL	Loeb Classical Library
LD	Lectio divina
<i>Neot</i>	<i>Neotestamentica</i>
<i>NovT</i>	<i>Novum Testamentum</i>
NTD	Das Neue Testament Deutsch
NTL	New Testament Library
NTM	New Testament Message
<i>NTS</i>	<i>New Testament Studies</i>
<i>RB</i>	<i>Revue biblique</i>
<i>RevScRel</i>	<i>Revue des sciences religieuses</i>
SacPag	Sacra Pagina
SBG	Studies in Biblical Greek
SBS	Stuttgarter Bibelstudien
SBT	Studies in Biblical Theology
<i>SE</i>	<i>Studia Evangelica</i>
<i>SK</i>	<i>Skriften Kerk</i>
SNTSMS	Society for New Testament Studies Monograph Series
<i>TD</i>	<i>Theology Digest</i>
<i>TDNT</i>	Kittel G. and G. Friedrich, ed. <i>Theological Dictionary of the New Testament</i> . Translated by G. W. Bromiley. Grand Rapids, 1964-74.
TynNTC	Tyndale New Testament Commentaries
<i>TS</i>	<i>Theological Studies</i>
<i>TQ</i>	<i>Theologische Quartalschrift</i>
WBC	Word Biblical Commentary
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>
<i>ZWT</i>	<i>Zeitschrift für wissenschaftliche Theologie</i>

Chapter 1

Recent Scholarship on John 17 and Johannine Discipleship

This chapter consists of three sections. In the first section I will present recent scholarship on John 17. This will clarify a wide range of issues with which scholars deal in relation to this passage of the Fourth Gospel. On the one hand, scholars question the historicity of the event described in John 17 and propose theories concerning the literary genesis of the text. These scholars often regard John 17 as a secondary addition to an original text of the Fourth Gospel. On the other hand, scholars also read John 17 synchronically within its literary context and emphasize the significance of this passage within the overall Johannine narrative.

The second section focuses on recent scholarship on the theme of discipleship. This will show that scholars have approached the theme of discipleship in the Fourth Gospel from different points of view. However, the theme of discipleship in relationship to Christology, within the Fourth Gospel in general and in John 17 in particular, receives minimal attention.

The third section provides a summary of recent scholarship on John 17 and Johannine discipleship and underlines the need for this study.

I. Recent Scholarship on John 17

This first section, which presents a history of the research on John 17 in the modern era, is arranged thematically and reflects the main issues that are the focus of scholarly concern in treating this passage. I shall begin with the titles given to John 17.

A. Titles Given to John 17

1. The High Priestly Prayer

John 17 has often been referred to as “The High Priestly Prayer” or *Precatio Summi Sacerdotis*. The title is ascribed to David Chytraeus, a sixteenth-

century German theologian¹ – although the understanding of this prayer as Jesus’ priestly prayer is also found in patristic commentaries.² Even though this title often becomes the subject of criticism, modern writers continue to employ and justify its usage. Siegfried Schulz, for example, thinks that the title is justifiable since Jesus prays as a priest on behalf of his own, whom he must leave in the world.³ Gerald J. Janzen argues for this title as he compares the role of the priest in Exodus 28 with Jesus’ role as a priest who prays on behalf of all of his disciples and followers.⁴ Raymond E. Brown agrees that here Jesus fulfills his role as the high priest who stands before God to make intercession for the people, as described in Hebrews and Romans (8:34).⁵ Thus, scholars generally affirm this title inasmuch as they see Jesus as fulfilling the mediatorial role of a priest as portrayed in the OT as well as in other NT texts.

The primary argument against the title “High Priestly Prayer” is that it inadequately represents the context and the content of the prayer. The priestly task closely relates to the offering of sacrifice, but as Daniel A. Carson notes, the sacrificial language is not strong in this passage. Moreover, Christ’s high priestly ministry is often thought of in terms of his post-ascension intercession (see Rom 8:34; Heb 7:25; 1 John 2:1), while the context of this prayer shows that Jesus is on the way to the cross.⁶ Andreas J. Köstenberger agrees with Carson that this label hardly fits Johannine thought, since John does not picture Jesus as a high priest.⁷

¹ David Chytraeus (1531–1600) is known as the last of the “Fathers of the Lutheran Church.” See Philip Schaff, et al., *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (vol. 7; Grand Rapids, MI: Baker, 2010) s.v. “Chytraeus, David.”

² Cyril of Alexandria, for example, in his commentary on John 17:8 (LF 48:506–7), writes, “Christ, who manifested himself in the last times above the types and figures of the Law, at once our high priest and mediator, prays for us as man. . . . For he, being a holy high priest, blameless and undefiled, offered himself – not for his own weakness, . . . but rather for the salvation of our souls.” Cited from, Joel C. Elowsky, ed., *John 11–21* (Ancient Christian Commentary on Scripture, New Testament, 4b; Downers Grove, IL: InterVarsity, 2007) 240.

³ Siegfried Schulz, *Das Evangelium nach Johannes* (NTD 4; Göttingen: Vandenhoeck & Ruprecht, 1975) 213.

⁴ Gerald J. Janzen, “The Scope of Jesus’ High Priestly Prayer in John 17,” *Encounter* 67 (2006) 1–26. For a more popular article, see Edwin Gordon, “Our Lord’s Priestly Prayer,” *Homiletic and Pastoral Review* 92 (1992) 17–21.

⁵ Raymond E. Brown, *The Gospel according to John* (AB 29A; New York: Doubleday, 1966) 747.

⁶ Daniel A. Carson, *The Gospel according to John* (Leicester: InterVarsity, 1991) 553.

⁷ Andreas J. Köstenberger, *John* (BECNT; Grand Rapids: Baker, 2004) 482.

2. *The Prayer of Consecration*

Edwyn C. Hoskyns and others employ the title, “The Prayer of Consecration.” They view John 17 as a prayer of consecration of Jesus to his death and his disciples to their mission.⁸ C. K. Barrett, however, thinks that this title, like the title “High Priestly Prayer,” does not do justice to the content of the passage which, on the one hand, emphasizes the union of the Son with the Father, and on the other hand, reveals the nature and meaning of the Christian life in relation to God and to the world.⁹

3. *The Last Testament of Jesus*

Ernst Käsemann refers to John 17 as “The Last Testament of Jesus,” emphasizing the testamentary character of the passage.¹⁰ But, as Craig S. Keener notes, the testament as a whole begins in chapter 13, and it includes the entire Farewell Discourse.¹¹

4. *Other Titles*

Many scholars prefer generic titles. Some of these titles, such as “The Prayer of the Departing Redeemer” (Schnackenburg), “The Farewell Prayer” (Ridderbos), “Jesus’ Parting Prayer” (Köstenberger), are based on the farewell context of the prayer. Others, such as “Jesus’ Prayer to the Father for the Believers” (Schnelle), “Jesus’ Prayer to the Father” (Thyen), “Jesus’ Prayer for the Disciples” (Keener), are based on the scope of the prayer. These titles, however, are not without their difficulties. The title “Farewell or Parting Prayer” is adequate within the context of Jesus’ farewell speech before his passion and death. However, this title misses the point of what Jesus says and the tenses of the verbs, particularly in verse 11, which suggests that Jesus is looking to his return to the Father as a past event. As for those titles which are based on the scope of Jesus’ prayer, these are so broad that they say nothing about the content of the prayer. Francis J. Moloney entitles John 17 “The Prayer of Jesus’ Hour,” employing a typically Johannine term. This title does not say much about the whole content of the prayer. However, it fits better into Johannine thought,

⁸ Edwyn C. Hoskyns (*The Fourth Gospel* [ed. F. N. Davey. London: Faber and Faber, 1947] 494) agrees with Westcott’s use of this title. See Arthur Westcott, *The Gospel according to St. John: The Greek Text with Introduction and Notes* (London: Murray, 1908).

⁹ Charles K. Barrett, *The Gospel according to St. John – An Introduction with Commentary and Notes on the Greek Text* (Philadelphia: Westminster, 1978) 500.

¹⁰ Ernst Käsemann, *The Testament of Jesus: A Study of the Gospel of John in the Light of Chapter 17* (trans. G. Krodel; NTL; London: SCM, 1968) 4.

¹¹ Craig S. Keener, *The Gospel of John: A Commentary* (2 vols.; Peabody: Hendrickson, 2003) 2. 1050.

taking into account the importance of the concept of the “hour” within the Fourth Gospel.¹²

A general tendency emerges here. Modern scholars who read John 17 in light of other scriptural passages justify the usage of the commonly known title “The High Priestly Prayer.” Despite the absence of a theology of Jesus as a high priest in the Johannine writings, other scriptural texts, both OT and NT, which speak about Jesus’ role as high priest are employed to interpret the content and the context of this passage. Meanwhile, scholars who read the passage within the context of the Gospel of John tend to think that titles such as “High Priestly Prayer” and “Prayer of Consecration” do not fit into Johannine thought. Thus, they suggest more generic titles which are not without their flaws. In conclusion, there is no one title upon which scholars agree. On the one hand, this is the result of different methodological procedure. On the other hand, it reflects the complexity of the context and content of this magnificent chapter.

B. Historicity of John 17

Before proceeding further, it is necessary to state that here I am dealing with the historicity of the prayer and not with the history of the text. The former deals with the question whether Jesus, during the meal with the disciples in which he delivered his farewell speech, uttered this form of prayer, whereas the latter deals with the question of how the passage came to its present form.¹³ I will deal with the second issue in the sections on the source and redaction criticism.

Keener notes that “even generally conservative commentators usually will not claim that the chapter was intended as a verbatim recollection.”¹⁴ Keener is right in the sense that we find hardly any modern scholars who argue systematically that John 17 is a verbatim recollection of Jesus’ words during the farewell meal. Scholars are aware of the problems present in the text, particularly the retrospective character of Jesus’ words

¹² Francis J. Moloney (“John 17: The Prayer of Jesus’ Hour,” *Clergy Review* 67 [1982] 83) thinks that this is the most appropriate title if we “allow the prayer to speak to us from its place in John’s Gospel as a whole.” However, in his commentary, Moloney (*The Gospel of John* [SacPag 4; Minneapolis: The Liturgical Press, 1997] 458) employs the title “Jesus’ Final Prayer.”

¹³ Both are related in the sense that the possible answer for the former will determine the possible answer for the latter. Each, however, is dealt with in different sections for the sake of clarity.

¹⁴ Keener, *The Gospel of John*, 2. 1051.

which do not seem to fit the occasion.¹⁵ This leads a few scholars to argue that Jesus uttered the prayer, not during his farewell meal on the eve of his passion and death, but on a different occasion.

W. J. Peter Boyd suggests that the original context of John 14–17 is post-resurrectional.¹⁶ Boyd identifies these chapters as belonging to a particular genre called “Conversation between Jesus and his disciples after the resurrection.”¹⁷ John 17, in Boyd’s view, goes back to the resurrected Christ who said the prayer on the occasion of his ascension, not at the end of his farewell address.¹⁸ I. Hammer similarly suggests that Jesus uttered this prayer when he, as the risen Lord, made his final appearance to the disciples and other believers before he ascended into heaven.¹⁹ Brown agrees that some parts of the discourse have a “post-resurrectional air,” but he thinks that these proposals are oversimplified and unable to solve the problem.²⁰

Meanwhile, a few scholars maintain the historicity of Jesus’ prayer in John 17 within the Farewell Discourse because they regard the account as based on the testimony of an eyewitness. Among these scholars, Alfred Plummer thinks that John 17 came from the pen of the Evangelist, John the Apostle, who witnessed most of the events he relates.²¹ In the same line of thought, Marie-Joseph Lagrange believes that in John 17 the Beloved Disciple, John the Son of Zebedee, recounts his master’s own words when Jesus is about to face his passion.²² Hans H. Wendt agrees with C. H. Weiss that John 17, as the rest of the Farewell Discourse, comes from writ-

¹⁵ For example, in v. 4 Jesus says that he has accomplished the work that was given to him, but that happened only in his passion and death. In v. 11, Jesus says that he is no longer in the world. This contradicts verse 13, in which Jesus indicates that he is still in the world. Joseph N. Sanders and Brian A. Mastin (*A Commentary on the Gospel according to St John* [London: Black, 1985] 366) note that the “exalted style” of Jesus’ speech does not fit the actual situation in the Upper Room. Moreover, the speech presupposes the disciples’ full comprehension of Jesus, which they did not then possess.

¹⁶ W. J. Peter Boyd, “The Ascension according to St. John,” *Theology* 70 (1967) 207–11.

¹⁷ *Ibid.*, 208. For other apocryphal literature which belongs to this category, see Wilhelm Schneemelcher, *New Testament Apocrypha* (2 vols.; trans. Robert McL. Wilson; Philadelphia: Westminster, 1963) 1. 188–230.

¹⁸ Boyd (“The Ascension,” 208–12) presents ten instances in the prayer which support his view that it must have been uttered during Jesus’ ascension.

¹⁹ I. Hammer, “Eine klare Stellung zu Joh 14, 31b,” *BK* 14 (1950) 33–40. See particularly pp. 38–40.

²⁰ Brown, *The Gospel according to John*, 2. 584–85.

²¹ Alfred Plummer, *The Gospel according to St. John* (Cambridge: University Press, 1923) 19–32, 306.

²² Marie-Joseph Lagrange, *Évangile selon Saint Jean* (3rd ed.; Paris: J. Gabalda, 1927) 437.

ten memoir of the Apostle John, who is an eyewitness.²³ Hoskyns, while he gives credit to the evangelist for the literary form of the prayer, also maintains the historicity of John 17. He asserts that “the origin and prime significance of the prayer lie in the historic situation in the Upper Room.” Thus, according to Hoskyns, John 17 is not the evangelist’s “free invention.”²⁴

The majority of modern scholars, nonetheless, generally do not regard John 17 as a verbatim recollection of Jesus’ words. Consequently, they propose various suggestions for the literary genesis of the passage, as we shall see later. Here it is sufficient to note that there is a strong tendency among modern scholars to think that John 17, as the rest of the Farewell Discourse, does not belong to the *Sitz im Leben Jesu* but to that of the church. Consequently, they are inclined to ascribe the chapter to the evangelist or to a later redactor rather than take it as the *ipsissima verba* of Jesus.²⁵ Now, before discussing the scholarly proposals on the source and redactional process of John 17, I shall first discuss the genre of this chapter.

C. The Genre of John 17

Scholars find difficulty in classifying the genre of John 17 because of the lack of a comparable form within the gospel.²⁶ In order to understand the

²³ Hans H. Wendt, *The Gospel according to St. John* (trans. Edward Lummis; New York: T&T Clark, 1902) 52.

²⁴ Hoskyns, *The Fourth Gospel*, 495. In the same line of thought, S. Agourides (“The ‘High Priestly Prayer’ of Jesus,” in *SE 4: Papers Presented to the Third International Congress on New Testament Studies Held at Christ Church, Oxford, 1965* [ed. Frank L. Cross; Berlin: Akademie, 1968] 141) thinks that the prayer, as also the rest of the Farewell Discourse, is “the Evangelist’s recollections of an essential historic truth about Jesus’ concern for the circle of His disciples before the Passion and about the grounding of His work in them.” Köstenberger (*John*, 485) agrees with Agourides and asserts that “it is therefore reasonable to assume that Jesus uttered the prayer recorded in John 17 within the hearing of at least some of his disciples.”

²⁵ Herman N. Ridderbos (*The Gospel according to John: A Theological Commentary* [trans. John Vriend; Grand Rapids: Eerdmans, 1997] 546) summarizes the stance of modern scholars on this issue saying that “expositors agree that . . . in this prayer we have not a document taken verbatim from the lips of Jesus but a composition of the Evangelist.” In answering the question, “Who utters the prayer?” Bultmann states, “To speak in historical terms, not Jesus, but the community.” See Anthony T. Hanson, *The Prophetic Gospel: A Study of John and the Old Testament* (Edinburgh: T&T Clark, 1991) 16.

²⁶ Robert Kysar, *The Fourth Evangelist and His Gospel* (Minneapolis: Augsburg, 1975) 11. The application of form criticism to a passage of the Fourth Gospel is far more difficult than to the Synoptics. This, as Kysar notes, is “due in part to the peculiar style of the Fourth Gospel.” He adds that “the entire document is pervaded by a distinctiveness which make analysis of passages in terms of pre-literary history most difficult (and some would say, unnecessary).”

literary form or the genre of John 17, scholars point to the biblical as well as other Judeo-Christian and Graeco-Roman literature, which have some similarities with John 17. Dodd finds a parallel between John 17 and the Hermetic writings. He notices in the Hermetic texts some dialogues which conclude with a prayer or hymn. A few of the texts (he mentions particularly *Poimandres* and *De Regeneratione*) contain dialogues concerning knowledge of God that leads to eternal life. These dialogues, like the Farewell Discourse, end with a prayer directed to God who is regarded as Father.²⁷ Yet, despite the similarities, Dodd admits that there are significant differences in form and content among the prayers.²⁸ Schnackenburg is also aware of the linguistic and stylistic similarities between John 17 and the Hermetic writings. However, he thinks that the literary genre of John 17 is different from that of the concluding prayers of the Hermetic texts.²⁹

Bultmann suggests that John 17 shows a resemblance to texts from Gnostic literature, in which the Gnostic messenger speaks when he is about to depart from the world.³⁰ However, as Schnackenburg points out, the prayer in the Gnostic literature is more a conversation, aimed to give instruction on how to liberate oneself from the lower world, rather than a prayer of “the Son” for “his own” who remain in the world.³¹

Scholars who favor a eucharistic interpretation, such as Oscar Cullmann and André Feuillet, point to the similarities between John 17 and the *Didache* 9–10. According to Cullmann, the prayer in John 17 is a typical eucharistic prayer. It differs from other eucharistic prayers “in that only Christ himself . . . can utter it.”³² Feuillet points out some similarities between John 17 and the *Didache* and concludes that Jesus’ farewell prayer is “basically oriented toward Christian worship and the Eucharist.”³³ Brown,

²⁷ Charles H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1953) 419–23.

²⁸ *Ibid.*, 422–23.

²⁹ Rudolf Schnackenburg, *The Gospel according to St. John* (3 vols.; trans. Kevin Smyth; New York: Crossroad, 1982) 3. 199. Schnackenburg mentions some verbal reminiscences such as “holy is God,” “the man who belongs to God helps the Father in the work of sanctification,” “because you have given him full power,” etc.

³⁰ Rudolf Bultmann, *The Gospel of John* (trans. G. Beasley-Murray; Oxford: Basil Blackwell, 1971) 489.

³¹ Schnackenburg, *The Gospel according to St. John*, 3. 199. Schnackenburg mentions the prayer of Anōš-Uthra to the Great Life, his father, for his disciples and their children, as found in the Mandaean *Book of John*. He also refers to the prayer of the Mandaeans for themselves and their friends in the *Mand. Lit.*, 140.

³² Oscar Cullmann, *Early Christian Worship* (SBT 10; London: SCM, 1962) 111.

³³ André Feuillet (*The Priesthood of Christ and His Ministers* [trans. Matthew J. O’Connell; New York: Doubleday, 1975] 27) mentions the similarity in the invocation of Father, the theme of glory, knowledge, etc.

however, asserts that since the evangelist never mentions bread and wine in John 17, it cannot be taken as a eucharistic prayer.³⁴

Anthony T. Hanson compares the prayer in the Qumran *Hymns of Thanksgiving (Hadayoth)* with John 17. He finds that the prayer in *Hadayoth* 15 resembles Jesus' prayer in John 17. In both prayers a leader addresses God on behalf of a religious community. Both prayers function as a means of edification for the community. Moreover, the theme of eternal life appears in both prayers.³⁵ Despite the similarity, Hanson thinks that the *Gattung* of *Hadayoth* 15 is a hymn of thanksgiving (*Danklied*), whereas Jesus' prayer is not a thanksgiving hymn.³⁶

Schnackenburg suggests that the most important parallels are found in the biblical and Jewish traditions. He mentions Moses' hymn of praise to God in Deuteronomy 32, Moses' prayer in *Jub* 1:19–21, Noah's prayer in *Jub* 10:3–6, etc. Within the apocalyptic literature Schnackenburg refers to *1 Enoch* 91, *4 Esdr* 8:20–36, *2 Apoc. Bar.* 84–85, etc. He agrees with Brown that among these texts, Deuteronomy 32, which describes Moses' last speech to the people of Israel, provides a significant parallel. By ending Jesus' farewell speech with a prayer, the Fourth Evangelist proves to be faithful to the genre of the farewell address.³⁷

Despite these parallels, Schnackenburg thinks that it remains difficult to classify John 17 into a particular literary genre. Yet scholars agree on one thing: for the author of the Fourth Gospel there is no form that fits this occasion better than a prayer. By speaking at the very end of the farewell speech in the form of a prayer, on the one hand, the Johannine Jesus gives witness to his unity with the Father.³⁸ On the other hand, through prayer the disciples are privileged to share in what Moloney calls "a most intimate moment" in Jesus' relationship with the Father.³⁹ By praying in a manner that the disciples can hear, the Johannine Jesus allows them to cap-

³⁴ Brown, *The Gospel according to John*, 2. 747.

³⁵ Anthony T. Hanson, "Hadayoth XV and John 17: A Comparison of Content and Form," *Hermathena* 118 (1974) 51–52.

³⁶ *Ibid.*, 56. Yet, in Hanson's view, in pre-Christian literature the Qumran thanksgiving prayer is the nearest parallel to John 17. B. W. de Wet ("Unity in John 17 and in 1QS I–IX: A Comparative Study," *SK* 18 [1997] 35–51) argues for the similarity between John 17 and the Qumran literature (1QS 1–9). He focuses on the theme of unity which, in his view, is a typical contemporary Jewish idea. John reinterprets this idea in light of the events surrounding Christ. See particularly p. 46.

³⁷ Brown, *The Gospel according to John*, 2. 744. The farewell speech of Moses ends with two hymns.

³⁸ Käsemann (*The Testament of Jesus*, 5) notes that Jesus "lives in royal freedom and in the certainty of his immediacy to the Father." Barrett (*The Gospel according to St. John*, 500) also emphasizes that the prayer shows most clearly the unity of Jesus with the Father.

³⁹ Moloney, "The Prayer," 79.