The protection believers can expect from God in the fulfilment of their mission

D J van der Merwe
(Vista University)

ABSTRACT

The protection believers can expect from God in the fulfilment of their mission

This paper attempts to explain, according to John 17:9-16, what the position of Jesus' disciples was after he had ascended to his Father. John pictures their position from both a physic-empirical and a spiritual perspective. In both cases Jesus asked his Father to protect them; first in order ἵνα ὦσιν ἓν, as in the case of Jesus and the Father, secondly to protect them ἐκ τοῦ πονηροῦ. Jesus' plea for the protection of his disciples was related to his desire that they should be successful in their mission to the world.

1 INTRODUCTION

The Son of God was incarnated in this world (John 1:14) in order to reveal the unseen God (1:18) and to bring salvation to unredeemed people (3:16). According to John 17:4, Jesus has now completed this dual task. Consequently, he is at the brink of returning to his Father and leaving his disciples behind to continue his mission (17:17-19) under the guidance of the Paraclete (16:13ff). But their attachment to Jesus and their continuation of his mission in this world would have certain repercussions for his disciples - their task would not be easy, according to 15:18-6:4 and 17:14-16. Knowing this, Jesus asks his Father to protect them. This article looks at this dualistic protection which Jesus' disciples can expect from God in this world in order to fulfil their godly task. This protection is referred to in chapter 17:9-16.

Chapter 17 is generally accepted by Johannine scholars as a typical prayer. In verses 1-8 Jesus refers to the past of his mission. In verse 9 he switches from thoughts about the past (vv 1-8) to talk about his immediate situation and that of the disciples (vv 9-16) and the transferring of his mission to his disciples (vv 17-19).

In this article we will concentrate only on verses 9-16. The following is a structural analysis of verses 9-16:[1]

[1] The structural analysis used in this article is the one developed by members of the New Testament Society of South Africa on the basis of the pioneering work of J P Louw which started in the late sixties.

Cluster A

9.1 [9] Ἐγὼ περὶ αὐτῶν ἐρωτῶ,
9.2 οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσιν,
10.1 [10]καὶ τὰ ἐμὰ πάντα σά ἐστιν
10.2 καὶ τὰ σὰ ἐμά,
10.3 καὶ δεδόξασμαι ἐν αὐτοῖς.

Cluster B

11.1 [11]καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ,
11.2 καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν,
11.3 κἀγὼ *πρὸς σὲ ἔρχομαι.*
11.4 πάτερ ἅγιε,...τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὦσιν ἐν καθὼς ἡμεῖς.
12.1 [12]ὅτε ἤμην μετ' αὐτῶν
ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι,
12.2 καὶ ἐφύλαξα,
12.3 καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, *ἵνα* ἡ γραφὴ πληρωθῇ.
13.1 [13] νῦν δὲ *πρὸς σὲ ἔρχομαι*
13.2 καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ
ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς

Cluster C

14.1 [14]ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου
14.2 καὶ ὁ κόσμος ἐμίσησεν αὐτούς,
ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου
καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου
15.1 [15]οὐκ ἐρωτ' ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου,
15.2 ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.
16.1 [16] ...*ἐκ τοῦ κόσμου οὐκ εἰσὶν*
καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

Colon 9.2 marks the beginning of a new section which continues to the end of C16.1. It also introduces the theme of Jesus' petitions on behalf of the disciples. This long passage is clearly divided into three parts. It is not characterized by any specific structure, except for the frequent occurrence of the καὶ-particle (10 times). This particle (καὶ) is not used to indicate succession of events, but rather to ensure the cohesion of Jesus' line of thought. Two other noticeable features are the three ἵνα-clauses in cluster B (C11.4, 12.3, 13.2), which indicate purpose, and the three καθὼς-clauses in clusters B and C (C11.4; 14.2; 16.1) used to indicate the agreement between Jesus (the Father) and his

disciples. The two ἵνα's (C15.1,2) in cluster C are both used only in a syntactical sense.

A definite theological structure occurs which can be presented as follows:

(a) C9.1 – C10.3	The indication of various relationships	*Cluster A*
(b) C11.1 - C16.1	The protection of Jesus' disciples in the world from the perspective of Jesus' return to his Father	

C11.1,2	In world	*Physical position (ἐν τῷ κόσμῳ εἰσίν)*
C11.3	I come	
C11.4-12.3	***PROTECT*** -----> *ἵνα* ὦσιν ἓν	*Cluster B*
C13.1,2	I come	
C14.1,2	World hate: *Spiritual position (οὐκ εἰσὶν ἐκ τοῦ κόσμου)*	
C14.2	Is not of the world	
C15.1,2	***PROTECT***---> *ἐκ* τοῦ πονηροῦ	Cluster C
C16.1	Is not of the world	

Cluster A refers to the different characters that stand in different relationships to one another. Cluster B describes the physical position of Jesus' disciples in the world as a group as indicated by the phrase ἐν τῷ κόσμῳ εἰσίν (C11.2;13.2). Thus in cluster B, τῷ κόσμῳ refers to "the earth" as a physic-empirical place. Cluster C describes the disciples' spiritual position in the world as indicated by the phrase οὐκ εἰσὶν ἐκ τοῦ κόσμου (C9.2; 14.2; 15.1; 16.1). The phrase τοῦ κόσμου in the same cluster refers to the unsaved people who oppose Jesus.

The entire theological structure of this passage is determined by contrasts (in cluster B) and parallelisms (in cluster C), which revolve around the concept of protection[2]. The phrase τήρησον αὐτοὺς occurs three times (C11.4, 12.1, 15.2 with a variation of the verb). The contrasts occur in cola 11.1,2 and 13.1,2 and the parallelisms in cola 14.2 and 16.1. The contrasts are spatially connected and refer to the cosmic dualism of the world above and the world below, while the parallelisms refer to the close relationship between the disciples and Jesus. In each of the parallelisms the adverb καθὼς is used to indicate

[2] The use of the noun πάτερ (C11.4) prepares for the petition itself (τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὦσιν ἓν καθὼς ἡμεῖς - C11.4), just as Πάτερ (17:1) accompanied δόξασόν in 17:1 and 17:5 (cf Malatesta 1971: 202,) which is the theme of 17:1-5, with 17:6-8 implied. This petition (πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὦσιν ἓν καθὼς ἡμεῖς - C11.4) indicates what is to follow: τήρησον (C9.1-16.1); ἅγιε (17:17-19); ὦσιν ἓν καθὼς ἡμεῖς (17:20-23).

the comparison (cf Arndt & Gingrich 1957:392). Finally, a major contrast occurs regarding the spiritual position (C14.1-16.1)[3] of the disciples over and against that of the world. *The disciples are in the world, but not of the world.*

The following is an investigation of the three clusters referred to above.

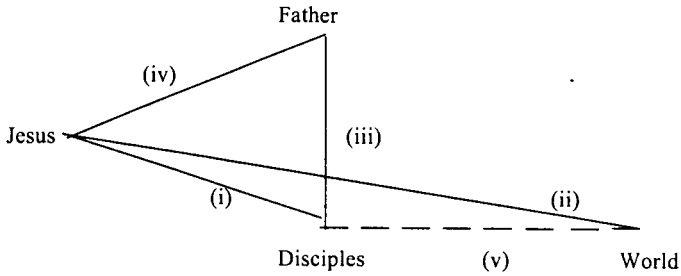
2 THE INDICATION OF VARIOUS RELATIONSHIPS

(C9.1-10.3) Cluster A forms the introduction of this unit (vv 9-16) where the different relationships between the characters are spelled *out to construct the framework for the content and understanding of clusters B and C.* The following phrases indicate the relationship between *Jesus* and his *disciples*: Ἐγὼ περὶ αὐτῶν ἐρωτῶ (C9.1); περὶ ὧν δέδωκάς μοι (C9.2) and καὶ δεδόξασμαι ἐν αὐτοῖς (C10.3). The close union between *Jesus* and the *Father* is indicated by περὶ ὧν δέδωκάς μοι (C9.2) and τὰ ἐμὰ πάντα σά ἐστιν καὶ τὰ σὰ ἐμά (C10.1, 10.2). The phrase οὐ περὶ τοῦ κόσμου ἐρωτῶ (C9.2)[4] expresses the opposition between *Jesus* and the *world.* The relationship between the *Father* and the *disciples* is indicated by περὶ ὧν δέδωκάς μοι (C9.2) and σοί εἰσιν (C9.2). The relationship between the *disciples* of Jesus and the *world* is suggested in C9.2 (οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσιν). Diagrammatically these characters and relationships can be indicated as follows:

---

[3] The statements, ὁ κόσμος ἐμίσησεν αὐτούς (C14.2) and τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ (C15.2), create the spiritual atmosphere in which the disciples, who are not of this world (ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου - C14.2; 16.1), have to act.

[4] The themes κόσμου in C15.1 and τηρήσῃς in C15.2 point back to the situation of the disciples in the world as described in C11.2; 13.2; 14.2. Jesus speaks to his disciples in the world (C13.2). Because Jesus gave them the word of the Father (τὸν λόγον σου - C14.1) the world hated them (C14.2) since they, like Jesus, are not of the world (C14.2; 16.1). Malatesta (1971:202) points out that the importance that has been attached to the theme of the world results in the development of the petition from τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὦσιν ἓν καθὼς ἡμεῖς (C11.4) to τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ (C15.2).



(i) In C9.1 *Jesus* makes the statement that he is now praying specifically for the *disciples,* which the Father has given him. He is about to return to the Father and to entrust his entire mission to these disciples. His relationship with his disciples culminates here in the expression καὶ δεδόξασμαι ἐν αὐτοῖς (C10.3). This phrase (C10.3) refers to the glorification of Jesus[5] because the disciples have received Jesus' words as the words of the Father (vv 6,8)[6]. The perfect tense may retrospectively point to the extent to which glorification has already taken place in his ministry through the unconditional trust placed in him by the Twelve. Proleptically it points forward to the continuation of the mission of Jesus by his disciples through which Jesus will be glorified (cf Brown 1972:763; Barrett 1978:507).

(ii) The statement made by Jesus in cola 10.1,2 plays an important role in the understanding of this section (vv 9-16) and the legitimization of Jesus' petitions. This statement refers to the full "community of possessions" between *Jesus* and the *Father.* Here Jesus is commending his own disciples to the Father, because all those who belong to him also belong to the Father (καὶ τὰ ἐμὰ πάντα σά ἐστιν καὶ τὰ σὰ ἐμά[7]). Thus the disciples belong to God only in so far as they belong to

[5] In two other passages it is stated that the Father is glorified *in* the Son by the obedient self-offering of the Son (13:31f and 14:13). In 13:31f the act of obedience is stressed and in 14:13 the emphasis is on the fruit of that act. But in the present text it is through the disciples (locally and instrumentally) that Christ is glorified through the continuation of his mission (Barrett 1978:507).

[6] The meaning of δεδόξασμαι, according to Newman & Nida (1980:533) is not "to bring honour to" but rather "to reveal the glory of God". The perfect tense ("I have been glorified") is used to indicate the continuing revelation of the glory of Jesus through his disciples. The perfect tense also suggests a time perspective relating to the writing of the Fourth Gospel, rather than that of Jesus' own day.

[7] The words in cola 10.1 (καὶ τὰ ἐμὰ πάντα σά ἐστιν) and 10.2 (καὶ τὰ σὰ ἐμὰ) are viewed as being parenthetical (Brown 1972:758; Lindars 1981:523). According to Lindars the point that the Fourth Evangelist wants to make relates to the "complete community of possessions" between the Father and Jesus. Thus, when

Jesus (Bultmann 1941:383). This joint possession of the disciples is explained by the inner relationship between the Father and Jesus (Lenski 1961:1134; cf Morris 1975:726). This statement is closely related to verse 6, where it is clearly indicated that the disciples belong to the Father who gave them to Jesus. Jesus regards them as belonging to both himself and the Father and now returns them to the Father. The Father must take care (τήρησον) of them after Jesus' departure (C11. 1, C11.3) (Schnackenburg 1975:203).

(iii) *Jesus* does not pray for the *world* (C9.2)[8]. This does not mean that Jesus has no concern for the world (cf vv 20,21,23). In verse 20 Jesus indirectly prays for the salvation of the world. According to Johannine theology, the reason for the coming of the Son of God into the world is to save the world, but ultimately also to judge it. If Jesus would have prayed for the κόσμος, it would have been only for their salvation and his prayer would have differed from this one (Morris 1975:725). The world consists of people who refuse to believe that Jesus is the Christ, the Son of God (20:31). They are not part of the family of God (cf C14.1-161), but have aligned themselves with the power of Satan. From the viewpoint of Johannine theology the only hope for the salvation of the world is that it will be proved wrong and defeated (Newman & Nida 1980:533).

(iv) The *disciples* of Jesus are described in terms of their relationship with the *Father* (σοί εἰσιν), which explains why Jesus prays for the disciples. It is not only because these disciples were chosen by God that they are the disciples of Jesus, but also because the mission

---

Jesus says ὅτι σοί εἰσιν (C9.2), he actually wants to infer that they are his. This parenthesis then can be regarded as a commentary on ὅτι σοί εἰσιν. There is no difference between what the Father possesses and what the Son possesses. Thus "a man cannot accept Jesus unless he belongs to God, and a man cannot belong to God unless he accepts Jesus" (Brown 1972:758).

[8] In 3:16,17 we read that God so loved the world that he sent his only Son into the world with a mission to redeem the world, and the disciples were now to continue this mission. The world is to be reached through the disciples and it is for his soon to be appointed (17:17-19) agents that Jesus is praying now (Morris 1975:725). Unfortunately the mission of Jesus did not meet with adequate positive response, for some people preferred to remain in darkness. In the prologue we read that "the world did not recognise him" (1:10). But those who received Jesus, who believed in his name became part of the family of the Father (1:12). The disciples, who believe in Jesus, can no longer be part of the world, "because what marks out a person from the world is faith in Jesus" (Ukpong 1989:56). This contrast between a disciple of Jesus and the world, therefore, implies that the disciple should not identify and co-operate with the world, but should seek to confront it with Christ. Membership of God's family implies a commitment to Jesus, i.e. a commitment to participate in the mission of Jesus. Thus faith in Jesus is incompatible with "the world".

assigned to them by him is akin to Jesus' own mission assigned to him by the Father. As God has revealed his glory in Jesus (13:31f), so the disciples will reveal the glory of Jesus. The mission of these disciples is the earthly counterpart of the glorification of Jesus as Son of Man in the presence of the Father (Lindars 1981:523).

(v) The relationship between Jesus' *disciples* and the *world* is suggested implicitly in C9.2. Here τοῦ κόσμου (C9.2) refers to those offensive to Jesus. This implies that Jesus' disciples can expect the same treatment τοῦ κόσμου. This is clear from 15:18-16:4 and C14.2, where it is spelled out that the disciples can expect hatred and persecution from the world.

What has been pointed out in the above discussion of the various relationships explains the following petitions of Jesus with regard to the protection of the disciples in the world in the fulfilment of their mission.

2 PROTECTION THAT THE DISCIPLES MAY BE ONE (C11.1-13.2)

Jesus has completed his work (v 4) and here as a supplement to his report (17:1-8) to "the one who sent him" he pronounces his return (κἀγὼ πρὸς σὲ ἔρχομαι - C11.3 and C13.1)[9]. In connection with verse 4, the occasion for and the basis of the report are now more distinctly stated. Jesus is leaving this world and consequently also his disciples whom he had trained and guarded during his earthly ministry. They will remain in the world (καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν - C11.2; cf C13.2), and will have to continue Jesus' mission.

The situation is that Jesus' departure is going to separate him from his disciples: καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν (C11.1f). Although they may have all the qualities ascribed to them in verses 6-8, which will enable them to stand on their

[9] Two essential problems arise in translating this statement: a space perspective and a temporal relation. *Space perspective:* Lenski (1961:1135) is mistaken when he alleges that this phrase, κἀγὼ πρὸς σὲ ἔρχομαι (C11.3), means that Jesus comes to the Father with a request. In the present context ἔρχομαι is used to indicate Jesus' departure to his heavenly Father. The verb ἔρχομαι in combination with the preposition πρὸς and the personal pronoun σὲ indicate this movement towards heaven. Newman & Nida (1980:534) focus the attention on the fact that elsewhere in the Fourth Gospel Jesus speaks of "going" to the Father, while here he speaks of "coming to the Father". When Jesus speaks of "going" to the Father he is addressing people; but when he speaks of "coming" he is addressing the Father (cf Barrett 1978:507). *Temporal relation:* Since Jesus was not at that moment departing to heaven, this clause can best be understood as "I will soon be coming to you".

own, they will no longer have the bodily presence of Jesus with them (Lindars 1981:523). Henceforth their relationship will be different from that which they had during his earthly ministry when he was with them in the flesh. Shortly before his departure (a theme which often occurs in Chs 14-17) Jesus is doing all he can to make sure that the disciples are prepared for the change. Therefore he concentrates on instructing and preparing them for his physical absence and their important mission so that they, in continuing this mission, may glorifying him (C10.3) and the Father (15:8) and may have the joy of reaping a rich harvest (ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς, C13.2) (cf Lindars 1981:526). Until now they are unaware of the dangers that lie ahead. He had informed them about this, but they had not understood it (13:33,36; cf 16:10,16).

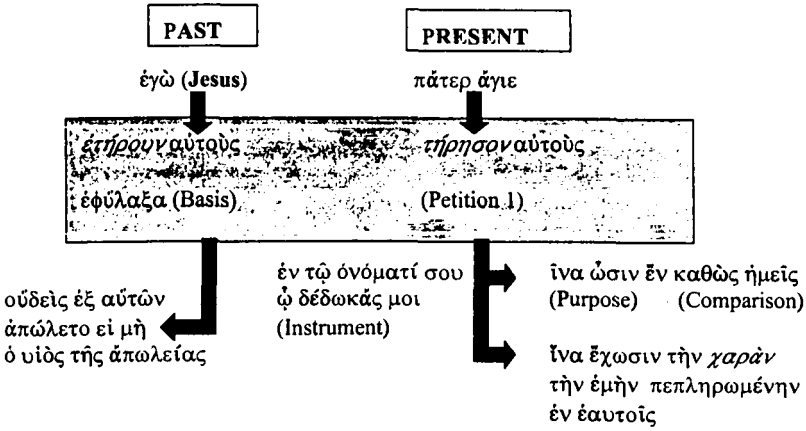
Through prayer, Jesus now calls in the help of the Father (πάτερ ἅγιε), τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς[10] μοι[11]. Unless they are protected by God, the disciples' mission seems to be impossible. The following diagram tries to explain the understanding of τήρησον in cluster B.

---

[10] The perfectum δέδωκάς (C11.4 and C12.1) indicates not merely one act of giving at a definite moment in time, but a continuous "giving" of the Father to the Son. This took place throughout the earthly ministry of Jesus (Bernard 1963:569).

[11] "The name is the means by which the Son is identified with the Father. Since the Son bears the divine name, it can be said that whoever has seen the Son has seen the Father (14:9)" (Newman & Nida 1980:535). The perfect tense (δέδωκάς) indicates that Jesus possesses, and continues to possess, the divine name. The possession of this divine name would imply that Jesus also possesses the divine character and authority. It is a favourite thought in the Fourth Gospel that the Father gave all things to the Incarnate Son (3:35). Only in cola 11.4 and 12.1 the idea is expressed that the Father has given τῷ ὀνόματί σου to Jesus and that it was in this name that Jesus protected his disciples. Bernard (1963:569) correctly states that "This does not mean only that the Son was 'sent' by the Father, and that therefore His ministry was accomplished 'in the Name of the Father' as His delegate and representative; but that in Christ God was revealed in His providential love and care, His 'Name', that is, His essential nature as Father, being exhibited in the Incarnated Son".

κἀγὼ *πρὸς σὲ ἔρχομαι*



In 17:6 the perfectum indicative (τετήρηκαν) is used with reference to the emphasis on the disciples' protection of the word; now, in colon 11.4, the imperative (τήρησον) is used with reference to the Father, and the object is the disciples. While the action is according to the objects, it brings the predicted protection of the disciples closely together with the protection attributed to God. In fact, Jesus' request is that the disciples, who have thus far obeyed (τετήρηκαν) the word of the Father (v 6), may now be protected by the Father. This protection would enable the disciples to live as God expects them to live and therefore they would remain part of the family of God.

This basic petition and central thought (τήρησον αὐτοὺς ἐν τῷ ὀνόματί - C11.4) in cluster B could be understood in two ways, depending on how the Fourth Evangelist's usage of ἐν is interpreted: instrumentally or locally. If the phrase ἐν τῷ ὀνόματί σου (*by* your name) is taken to have *instrumental* force (and influences the meaning of τήρησον), the petition would mean "protect them by your name", or more periphrastically as the New International Version puts it, "protect them by the power of your name"[12]. If this phrase should be taken to have locative force (*in* your name and modifies αὐτοὺς) the petition would be rendered "keep them in your name", i.e "keep them in full

[12] Bultmann 1941:385 and Bruce 1983:332 are exponents of this interpretation, which is further supported by the instrumental power of the name of God in some Old Testament passages: Ps 20:1; 54:1; Pr 18:10.

adherence to your character"[13] (Carson 1991:562). The question now is: Which of these two interpretations is the correct one?[14] The resolution is not a case of elimination, but rather of complementing. Both are relevant. According to the immediate context the locative force seems to offer the most plausible interpretation. Even the phrase "τῷ ὀνόματί σου ᾧ δέδωκάς μοι" coheres better with the locative interpretation. If τῷ ὀνόματί σου should refer to the revealed character of God[15], then τήρησον αὐτοὺς ἐν τῷ ὀνόματί would mean that the Father must protect the disciples in the sphere of this revelation. They are separated from the world as belonging to God and in need of his protection ἵνα ὦσιν ἓν καθὼς ἡμεῖς (Carson 1991:562).

But the disciples have also been (instrumentally) protected by this divine name, i.e. the revelation brought by Jesus to be active in the community of disciples as the power that removes the world (Bultmann 1941:384f). This revealed nature and character of God has been attached to Jesus (cf 1:18; 14:9),[16] as expressed when it is said that the Father has given his name to Jesus (Barrett 1978:508) and is emphasized by the relative clause of ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι. When Jesus then protects the (ἐτήρουν - C12.1; ἐφύλαξα - C12.2) disciples he acts "in the character and with the authority of God" (Barrett 1978:508). In other words, Jesus has revealed the character and nature of the Father both in taking care of those given to him by the Father (v 6) and by making known the Father (1:18) to them. The phrase ᾧ δέδωκάς μοι (C11.4; cf also 5:43; 10:25) states that it was Jesus' mission to reveal the Father through their relationship (cf Sanders 1975:372).

---

[13] Exponents of such an interpretation are: Schnackenburg 1975:203f; Sanders 1975:371; Lindars 1981:524; Carson 1991:562.

[14] Bultmann (1941:385) correctly maintains that these two interpretations are in fact the same, whether the protection takes place through the power of the ὀνόματί or in the sphere of the ὀνόματί. Brown (1972:759) also supports both. When ἐν is used instrumentally the name of God is his revealed character, and locally it would mean that the disciples are separated from the world as God's own possession (see Barrett 1978:507). In both cases the ὀνόματί would be understood as the protecting power.

[15] If ἐν τῷ ὀνόματί σου has locative force and modifies αὐτοὺς, "then God's 'name' has its most common connotation of the revelation of God's character, and *the name you gave me* assumes that God has suppremely revealed himself in Jesus". This is a dominant theme in the Fourth Gospel and corresponds with the content of 17:6-8: Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου.

[16] The phrase ᾧ δέδωκάς μοι (C11.4; cf also 5:43; 10:25) states that it was Jesus' mission to reveal the Father through their relationship (cf Sanders 1975:372).

Because his departure is now approaching, Jesus asks the Father to preserve and to protect them in and through (ἐν) τῷ ὀνόματί σου ᾧ δέδωκάς μοι (cf Schnackenburg 1975:205). The existence of the disciples (the community) of Jesus and the accomplishment of their task which is to continue the mission of Jesus, depends on the unity of the group and the maintaining of their purity, i.e. on preserving their nature which is not of the world but from God. In this case unity is an essential part of that nature.[17] Therefore Jesus joined the petition for the oneness of the community to the petition for the preservation of purity. Until now (ὅτε ἤμην μετ' αὐτ'ν - C12.1) Jesus has successfully protected his disciples. The imperfectum (ἐγὼ ἐτήρουν αὐτοὺς) indicates that this protection has taken place on a daily basis. Thus ἐτήρουν marks the continual training of the disciples of Jesus (Bernard 1963: 570). The aorist (ἐφύλαξα) in colon 12.2 refers to the completed act, stating that Jesus had protected the disciples (Lenski 1961:1138).[18] As long as Jesus remained with his disciples he united and protected them,[19] and therefore Jesus could say καὶ οὐδεὶς ἐξ αὐτ'ν ἀπ;λετο. Thus during his ministry Jesus ἐτήρουν (C12.1) and ἐφύλαξα (C12.2) his disciples not *by* the name the Father gave him, but *in* the name the Father gave him, that is in the revelation of God himself mediated in Jesus Christ. The perfect tense of the verb (δέδωκάς) then indicates that this revelation was given in the past and is still possessed (cf Brown 1972:759). After Jesus' departure this function will become that of the Father through the Paraclete.

But Judas, also a disciple of Jesus, was the exception. His unfaithfulness (ἀπωλετο) was apparent to Jesus, who repeatedly indicated his awareness of Judas' schemes (6:64,70; 13:10,11,18,21,22;

---

[17] Morris (1975:728) refers to a unity of heart and mind and will. This interpretation by Morris is very limited and should be seen as resulting in the uniformity of acts. This then will conform with Sanders' (1975:371) interpretation that "the unity of believers is modelled on the shared purpose and character of the Father and the Son".

[18] The verbs ἐτήρουν (C12.1) and ἐφύλαξα (C12.2) have the same semantic field of meaning in the sense "to protect" - the one reinforcing the other (Newman & Nida 1980:537). The use of synonyms is characteristic of the Johannine style. Lenski (1961:1138; Morris 1975:728; see also Barrett 1978:508; Newman & Nida 1980:537) correctly points out that in the present use the difference lies more in the tenses rather than in the meaning of the verbs. The imperfect indicates the continuous effort of Jesus while the aorist reports the successful result.

[19] In 3:16 it is written that God "ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰ;νιον"; in 6:39 Jesus says: "τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πάν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦα" and in 10:28 Jesus says of his sheep: "οὐ μὴ ἀπόλωνται εἰς τὸν αἰ'να, καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου".

17:12b). Judas' exceptional status as one of the disciples of Jesus is established by one feature: the defection of Judas is foreseen by Scripture: ἵνα ἡ γραφὴ πληρωθῇ (C12.3). This proves no failure on the part of Jesus that he ἀπ;λετο (cf Carson 1991:564; Sanders 1975:373).[20] ὁ υἱὸς τῆς ἀπωλείας is interpreted as "him who was destined to be lost" (NAB), or "the man who must be lost", but has been rendered traditionally "the son of perdition" (ἀπωλείας). ἀπωλείας is a word that was frequently used in the New Testament to describe the final state of those people who were without God[21]. It means "one that is going to be lost (for ever)". The same expression occurs in 2 Thess 2:3 and is rendered "the man doomed to destruction" (New International Version). Schnackenburg (1975:2θ7) points out that the phrase "Son of perdition"[22] is probably derived from ἀπωλείας (C12.3), indicating condemnation and exclusion from salvation. The readers are reminded here that separation from the community of salvation means a loss of salvation, which implies a return to the "world", even reverting to the evil power (cf 1 Jn 2:18f; 4:3; 5:19b).

The purpose of this first clause, dealing with the protection of the disciples (Lenski 1961:1136), is ἵνα ὦσιν[23] ἓν καθὼς ἡμεῖς[24].

---

[20] In the Fourth Gospel this is a reference to Judas as the tool of Satan. In 6:70 Judas is described as a devil; in 13:2,27 and 30 we read that Satan entered the heart of Judas and that he went out into the realm of darkness to betray Jesus.

[21] Cf Mt 7:13; Acts 8:20; Rm 9:22; Phil 1:28; 3:19; 1 Tim 6:9; Hebr 10:39; 2 Pet 2:1; 3:7 and Rev 18:8,11.

[22] Morris (1975:728) correctly states that ὁ υἱὸς τῆς ἀπωλείας (C12.3) indicates character rather than destiny. This is a genitive of qualification. This expression then means that Judas was characterized as being "lost", and not that he was predestined to be "lost". But the disciples of Jesus need not fear because he had kept them, so that not one was lost. The reference to the fulfilment of scripture (ἡ γραφὴ πληρωθῇ - C12.3) brings out the contemplation of divine purpose (ἵνα of purpose). So the will of the Father was done both in the eleven disciples (6:39f) and in Judas.

[23] In this chapter Jesus petitioned for his followers seven times with the expression ἵνα ὦσιν (C11.4; 17:19f (2x); 17:20 (2x); 17:22). Four of these petitions are connected with unity. The present tense (ὦσιν) is durative: "may continue to be" a unit or body (Lenski 1961:1136). Morris (1975:727) interprets the present subjunctive, ὦσιν, not in a future sense, that the disciples may 'become' one, but that they may continually be one. Lenski (1961) also stresses this point. He points out that γένωνται would be required to call on the disciples to "get to be one". This grammatical interpretation seems to be correct but is theologically incorrect. Right from the beginning of the Fourth Gospel the Fourth Evangelist tries to indicate that the disciples came to understand the identity of Jesus only after his crucifixion and resurrection.

[24] The whole phrase ἵνα ὦσιν ἓν καθὼς ἡμεῖς is omitted in an important combination of textual witnesses, especially P^{66}. Although it is repeated in cola 3.39 and

They have been marked by this name: ὦσιν ἓν καθὼς ἡμεῖς.[25] The disciples are now the guardians of the revelation that Jesus received. In his reference here to this unity Jesus refers to the model for this oneness of the disciples, the oneness of the Father and Jesus which it springs from, and upon which it is modelled (Barrett 1978:508). καθὼς is used here in the sense of analogy, not identity (Lenski 1961:1137).[26] Thus the phrase ἵνα ὦσιν ἓν καθὼς ἡμεῖς (C11.4) would mean that the unity of the disciples comprises unity[27] "in will and purpose and spiritual fellowship (love - 13:34, 35; 15:13) even as the Father and the Son are united" (Bernard 1963:569) – this indicates a unity in their *relationship, character* and *funtionality.*

It is the love for one another that constitutes the intimate *relationship* between the Father and Son. ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτου (3:35, cf also 5:20; 15:9; 17:23,26). Because of his love for his Father, Jesus does exactly what his Father has commanded him (14:31). This relationship results in a reciprocal glorification (13:31,32; 17:1-5).

The *character* of the Father has been revealed in and through Jesus. In 14:9 Jesus said to Philip "ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα", in 17:6 "'Εφανέρωσα σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκας μοι ἐκ τοῦ κόσμου" and in 17:26 "καὶ ἐγνώρισα αὐτοῖς τὸ

3.40 it undoubtedly belongs to this petition (Schnackenburg 1975:206; cf also Brown 1972:759) and makes sense here. It formulates the content of the purpose (ἵνα), otherwise τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι will not make much sense.

[25] Barrett (1978:508) comments that the "disciples are to be kept by God not as units but as a unity". Unfortunately Barrett misses the point because the disciples are not kept as a unity; their unity is the objective (purpose) why they should be protected by the Father (cf also 17:21f where ἵνα with a purpose is used: ἵνα πάντες ἓν ὦσιν). Jesus' disciples cannot be one as Jesus and the Father are one unless they are protected in the Father's name. A similar pattern also prevails in 17:17-19 where persistence in truth is the prerequisite for participation in the sanctification of Jesus (cf Carson 1991:563).

[26] When a oneness of identity is assumed, the oneness of the Father and the Son is reduced to an ontological oneness which can not be duplicated (cf Lenski 1961: 1137 for a different conclusion). Jesus is speaking of the oneness he has mentioned in 10:30, 12:49,50 and 14:10. This oneness cannot be duplicated, yet it can be imitated (Lenski 1961:1137). The use of ἓν here, which relates to its usage in 17:21f, refers to a functional use. One should also bear in mind that a functional oneness, as in the case of God and Jesus, implies a unity (oneness) in being, while a functional oneness between Jesus' disciples and himself implies a relationship of sonship between the disciple and God.

[27] According to Lenski (1961:1136) ἓν (in neuter form) signifies "one thing", a unit or a body as opposed to the world. This interpretation relates to Paul's point of view about the Church as the body of Christ (1 Cor 12:12ff).

ὄνομα σου καὶ γνωρίσω". Here τὸ ὄνομα refers to God's character, will and plan. Even when the Son of God came into the flesh (1:14) he brought heavenly qualities with him like love, truth, obedience and peace (15:27; 16:33). In C11.3 the holiness of God is emphasized in the context of "protecting" Jesus' disciples from contamination by the world - 1 John 2:15ff - (Brown 1972:759). These disciples must be protected against falling back into the hands of the world and must be kept pure in their unworldly existence (cf Bultmann 1941:384)[28]. Bultmann (1941:384) points out that τήρησον corresponds with ἁγίασον, while the phrase ἐν τῷ ὀνόματί σου corresponds with ἐν τῇ ἀληθείᾳ in 17:17.

τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου C11.4 (C15.2)

ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ 17:17

The use of ἅγιε prepares the way for the "consecration" or "sanctification" of Jesus and his disciples in 17:17-19. The holiness of the Father establishes what is required of the Son and his followers to sanctify themselves. Jesus' consecration and that of his disciples is determined by their respective relationships with the Father (Carson 1991:561). The fact that these disciples belong to God (C9.2-10.2) is the primary reason why they should keep themselves separate from the world. "It is the original holiness of the Father that makes intelligible and possible the consecration of Jesus and the church" (Barrett 1978:507).

The *functional* unity between the Father and Son centres around the Son who wishes to do the will of his Father (4:34; 5:30; 6:38-40; 8:29). Therefore Jesus says only what the Father has instructed him to say (12:49,50; 14:10). He even says that it is the Father, living in Him, who is doing the work (14:10). All the expressions[29] in the Fourth Gospel that state that the Son says and does what the Father says and

[28] Newman & Nida's (1980:535) interpretation of πάτερ ἅγιε is not convincing. They want to interpret it from the perspective of "worship" or "reverence" as a way of indicating the underlying concept of "holiness". They also reject the interpretation of "separation". The deficiency of this interpretation is that Newman & Nida never tried to consider the context in their interpretation. From the context itself the idea of the "separation" and "difference" (C11.4; 14.1) of Jesus and the disciples is strongly emphasized. ἅγιε must be interpreted from this perspective.

[29] That Jesus carries out the will of the Father, fulfils his commandments (5:30; 6:38; 10:18; 12:49; 14:31; 15:10), works his work (4:34; 5:36; 9:4; 17:4), acts on the authority of the Father (5:27; 17:2), all that belongs to him belongs to the Father and vice versa (17:10), he speaks the words of God (14:9), he is one with the Father (8:16,29; 10:30; 16:32; 17:11; cf also 10:38; 14:10f; 17:23), the Father works his works in Jesus (14:10).

does, attest to what was asserted in the prologue by καὶ θεὸς ἦν ὁ λόγος. This unity is of great significance to the Fourth Evangelist as it demonstrates the truth of the Gospel. It has a witnessing and revelatory function (17:21-23) which leads to salvation. Through the corporate unity of the disciples the world, which will oppose them, will come to faith. The empirical unity of the disciples must be and will be the image of their unity, individually and corporatively with God.

This unity between the Father and Son results in the revelation of the Father in the world and the redemption of the world. Thus through this kind of unity (relationship of love between believers [13:34,35]; a related character of holiness [17:17] and the endeavour to live according to God's will) the world will come to know and believe that Jesus was sent by God and that God loved them (17:21-23).

It is only now that Jesus is preparing to go away that the meaning of his earthly life and ministry becomes fully clear. Only now is the revelation complete: νῦν δὲ πρὸς σὲ ἔρχομαι (C13.1). This (νῦν) is the hour of separation. The words (ταῦτα[30]) spoken by Jesus in this hour disclose the significance of the separation and brings the disciples' existence and function to its completion as eschatological existence for the first time. This eschatological existence is characterized by Jesus when he uses the term χαρὰν.[31] Such joy is a heavenly quality

---

[30] ἵνα (of purpose) is to be combined with ταῦτα (C13.2), referring to content, rather than to ἐν τῷ κόσμῳ which refers to locality. ταῦτα then refers to the protection which the disciples can expect from God when Jesus has left them (17:9-16) which Jesus communicated to them a few minutes ago. Morris is probably right when he says that Jesus is here thinking of what he had said on an earlier occasion, "ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν" (10:10).

According to Morris (1975:729) ταῦτα (C13.2) refers to the entire message that has been revealed. This statement is too vague. If this was the case, the Fourth Evangelist should have used πάντα with ταῦτα as he did in 15:21. Carson (1991: 564) and Bultmann (1941:386) believes that it refers to the entire Last Discourse while Newman & Nida (1980:537) limits the meaning of ταῦτα further to the contents of ch 17. Barrett (1978:509) leaves open the possibility that it may refer to either the last discourses as a whole (cf 15:11) or only what is said in ch 17 (cf 11:42). The content of ταῦτα makes more sense if it refers to what Jesus has said in C11:4 (the immediate context). This is clear from the parallel text in 15:11 where Ταῦτα in verse 11 (Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾖ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ) refers to the immediate context (15:9,10). The disciples' abide in their unity with God and one another will give birth to joy in abundance (C13.2).

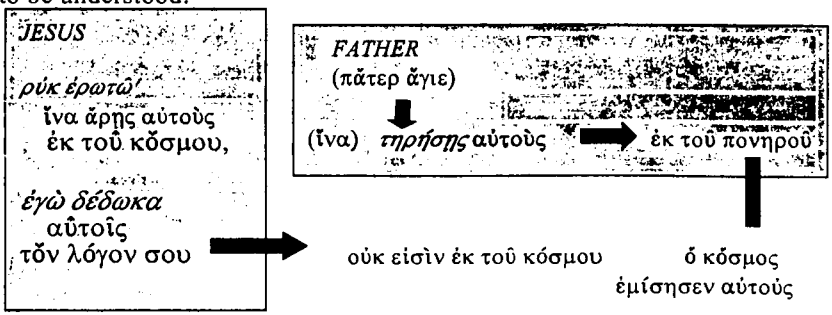
[31] In 14:27 and 16:33 εἰρήνη is used instead of χαρὰν. Bultmann (1941:386) rightly pointed out that these two words are used together elsewhere in the Bible to portray the eschatological salvation: Is 55:12; Rm 14:17 (15:13); Gal 5:22.

and belongs to the Revealer. This χαρὰν will come from an unsparing obedience to and an unbroken communion with the Father (Barrett 1978:509).

From the context then it is clear that this protection is more than simply care for the disciple's faith and their way of salvation. This protection is an introduction into the sphere of God to experience the communication of the love, holiness and joy of God (cf Schnackenburg 1975:206). This personal report and petitions by Jesus demonstrate the depth of Jesus' communion with his Father. He sets an example that his disciples themselves will come to enjoy (cf Carson 1991:564). But after Jesus' departure they are to preserve this unity for it is the expression of the divine being (Schnackenburg 1975:206).

3 PROTECTION FROM THE EVIL ONE (C14.1-16.1)

It has been indicated in the theological analysis that the main thought in cluster C also revolves around the concept of protection. This protection of Jesus' disciples, although the Father is not directly referred to in the text, must also come from the Father and would be ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι (see C11.4; 12.1). The content of the protection changes here. Jesus calls on his Father ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ (C15.2). The following diagram tries to analyse and explain how "ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ" is to be understood:



In the first petition for protection Jesus refers to his Father as πάτερ ἅγιε (C11.4). The Fourth Evangelist uses the epithet ἅγιε (C11.4)[32]

[32] Brown (1972:765; cf also Bernard 1963:567) points out that in the Jewish mind ἅγιε would relate somehow to the holiness of the disciples for whom Jesus is praying. For them the principle of Lev 11:44, 19:2 and 20:26 is that men must make themselves holy because God is holy. The adjective ἅγιε here introduces the theme that is later taken up in verses 17:17,19. Referring to God as holy is to distinguish God from man. When the sanctification of the disciples is discussed later,

emphatically after twice using only πάτερ (Lenski 1961:1135). Certainly it has a definite function in this present text (Schnackenburg 1975:205) with special relevance for both the petitions that follow (C11.4; 15.2). ἅγιε (C11.4) harmonizes with both ἵνα ὦσιν ἓν καθὼς ἡμεῖς (C11.4) and ἐκ τοῦ κόσμου οὐκ εἰσὶν (C14.2; 16.1) but contrasts with the references to κόσμῳ in cluster C. The holiness of God here means that he is absolutely separated from the world, which is the object of sin (cf Lenski 1961:1135f). Brown (1972:765) more specifically views the holiness of God as being opposed to all that is secular and profane.

The disciples' association with and attachment to Jesus means that they are no longer part of the earthly world, but have moved into the sphere of the heavenly world (ἐκ τοῦ κόσμου οὐκ εἰσὶν in C14.2; 16.1) and put them in a position analogous to his own during his ministry on earth (cf Lindars 1981:528). This association of people with the existence of Jesus has led to their existence in a manner that was not of this world (cf Schnackenburg 1975:208; cf also Käsemann 1968:69f; Barrett 1978:509). In the Johannine thought the Son of God originally came from the world above (called heaven - v 8). The followers (disciples) of Jesus, again from the vantage point of a post-Paschal period, were begotten from above and are of God (1:13; 3:3-6; cf 15:19) (cf Brown 1972:761). Hence this special relationship with God sets them apart from the world. This is due to the fact that Jesus has given them the word of God (ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου - C14.1) which they accepted (vv 6,8)[33]. That word (τὸν λόγον σου - C14.1) was nothing less than the truth of the revelation of God (v 17), the knowledge of which is eternal (17:3; 20:31). They are now like Jesus who οὐκ εἰμὶ ἐκ τοῦ κόσμου. The verb δέδωκα (C14.1), in the perfect tense, indicates that this gift is still in the possession of the disciples: Jesus is now leaving his disciples with this divine gift (τὸν λόγον σου in C14.1) in their hearts[34].

At this stage, however, the prayer advances to the effect that this gift has had on the disciples spiritually, and to what the world has done

---

it refers to their unity with each other and with God, which then distinguishes them from the "world" (cf Sanders 1975:372).

[33] About the word of God (τὸν λόγον σου - C14.1) which Jesus gave to his disciples, see 17:17: "...ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν". Jesus communicated to his disciples the truth of his relationship with God. "To know this truth is to have eternal life (17:3; 20:31)" (Barrett 1978:509).

[34] The perfect δέδωκα implies that Jesus had continued to reveal the Father to the disciples and was still doing it (Bernard 1963:572).

to them as a result: καὶ ὁ κόσμος ἐμίσησεν[35] αὐτούς. The "world" (ὁ κόσμος) in cluster C, refers to all those who hate Jesus, the Light, because they do evil (3:20), because they love darkness more than light and fall under judgment (3:19). The unbelieving "brothers of Jesus" (7:5) do not have to fear the hatred of the world according to verse 7a. Because Jesus testifies that their deeds are evil the world hates him (verse 7b-d). The same fate befalls the disciples of Jesus. Since the hatred is grounded in unbelief, it has no basis (15:25). For the purpose of this prayer is it necessary to admit that the hatred of the world is already operative (Lindars 1981:527). This hatred, which relates to πονηροῦ, intensifies when the disciples teach and preach the Word.

In C14.2 Jesus refers to ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου (also in C16.1) as the reason[36] why ὁ κόσμος ἐμίσησεν αὐτούς, and by implication for the petition made ἵνα τηρήσῃς[37] αὐτοὺς ἐκ τοῦ πονηροῦ (C15.2). This constitutes the basis for the petition for the protection of the disciples ἐκ τοῦ πονηροῦ (C15.2) against those who want to destroy them and their work. The reference here to τοῦ πονηροῦ intensifies the opposition the disciples can expected. The Fourth Evangelist does not explicitly mention the manner or instrument of protection. As already referred to, it also will be ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι (C11.4; 12.1). This protection will realize through the first petition of protection. The protection mentioned in C11.4 is intrumental to the second protection as was Jesus' protection of his disciples (C12.1,2) to the protection to the unity. The phrase τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ (C15.2) also recalls and reflects what Paul has written in Eph 6:10-20.

πονηροῦ (personal or impersonal)[38] "denotes the active power for evil in the world which is expressed in the world's hostility towards

---

[35] The hatred of the world that Jesus announced to the disciples in 15:18f (the future use of the present tense) is now expressed by Jesus as a fact (the aorist - ἐμίσησεν) in colon 3.31f. According to Schnackenburg (1975:208) the post-paschal situation is presupposed here, as is also the case in 17:18 (ἀπέστειλα).

[36] ὅτι is used here in the sense of a causal conjunction. It is used with an indicative (εἰσὶν) (negative οὐκ) and the reason given is a definite fact (Abbot & Mansfield 1973:49).

[37] Where the first aorist ἄρῃς (C15.1) denotes a single act, the second τηρήσῃς (C15.2) indicates a successful course of action (Lenski 1961:1144).

[38] The phrase ἐκ τοῦ πονηροῦ (C15:2) may be either masculine (personal) "from the evil one, the devil" or neuter (impersonal) "from the evil". Naturally commentators are divided concerning the interpretation of ἐκ τοῦ πονηροῦ. It seems as if Lindars supports the impersonal interpretation while Brown (1972:761; also Sanders 1975:375; Carson 1991:565) is in favor of a personal interpretation. The impersonal interpretation is supported by the allusion to this chapter in the eucharistic prayer of the *Didache* x:5. According to Lindars (1981:527) and Brown (1972:

the disciples (Lindars 1981:527). Jesus' death and exaltation would be the ultimate (principal) defeat of the ruler (τοῦ πονηροῦ) of this world, who would nevertheless still have power to afflict terrible harm to the followers of Christ until the last consummation, when this enemy is destroyed, "...ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται" (1 Jn 5:19).

In spite of this intensified hatred and the possibility that the disciples may lose their lives (15:18ff) Jesus continues to appeal to his Father ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου (C15.1), ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ (C15.2). Schnackenburg (1975:209; Morris 1975:730) correctly states that the emphasis is on colon 15.2, while colon 15.1 shows that the Johannine community does not want to withdraw completely from the world. The community is conscious of their task, which is to continue the mission of Jesus in the world (v 18). They must witness to the truth with the help of the Spirit (15:26f). God must become visible and known through them. The Johannine community (disciples of Jesus) were forced to contemplate the implication of this report and petitions of Jesus in Chapter 17. This applied also to those who were contemplating the possibility of becoming followers of Jesus Christ (Carson 1991:565).

In *conclusion*, John 17:9-16 reveals two major aspects which are closely related. On the one hand it concerns the departure of Jesus who is returning to his Father in the heavenly sphere after completing his part of the divine mission. On the other hand his disciples must now continue with the third phase of this divine mission (the first phase was the mission of the Baptist). In both a physical and a spiritual sense their position and circumstances in this world are spelled out. This

---

761; cf also Bultmann 1941:389; Lenski 1961:1145) the personal interpretation is supported by the use of the same word in 1 Jn 2:13f; 3:12; 5:18f which refers to the Devil (πονηροῦ is adjectively used in 3:19; 7:7). Another motivation is that τηρεῖν (C15:2) also occurs in 1 Jn 5:18 where the man born of God guards himself so that "the evil one" (Satan) does not touch him. All the hatred of the world against the disciples of Jesus is inspired by Satan. Thus πονηροῦ is used personally to refer to a person, "the evil one" (see Morris 1975:730; Carson 1991:565). Part of the task of the disciples is not to wage war only against the world (flesh and blood), but also against demon spirits of which "the evil one" is the head (Eph 6:13,16). Jesus' petition for the disciple's protection is to be directed against the powers of evil (or "the evil one"). In the Fourth Gospel he also appears as the "ruler of the world" (12:31; 14:30; 16:11). Jesus defeated him on the cross.

However, Lenski (1961:1145) and Bultmann (1941:389) correctly maintain that ἐκ is applicable in both senses, and no more so with "evil" than with "the evil one". Nothing is gained by understanding it only the one or the other way; for "evil" and "evil one" are so clearly joined that protection from the former involves protection from the latter.

indicates that Jesus' departure and the disciples' attachment to Jesus place the disciples in a specific position and relationship to one another, to God, to ὁ κόσμος and τοῦ πονηροῦ, which will have specific consequences for the fulfilment of their mission in this world to which they were appointed by God.

Clusters B and C, which both centre around the theme of "protection" (τήρησον), indicate the two different aspects from which the disciples need to be protected; the first one, in a positive sense (with the final clause ἵνα (Abbott & Mansfield 1973:42)) indicates that they must be protected so that they may be one just as the Father and the Son are one. Here τήρησον can preferably be translated as "preserve them". The second, in a negative sense (indicated by the preposition ἐκ), indicates that the disciples must be protected from the evil one. Here τηρήσῃς has a military connotation of *protection from an enemy* which refers here to τοῦ πονηροῦ. Hence τηρήσῃς can be understood and translated as "protecting".

C11.4 τήρησον αὐτοὺς ἵνα ὦσιν ἓν καθὼς ἡμεῖς (positive)
C15.2 τηρήσῃς αὐτοὺς.....ἐκ τοῦ πονηροῦ (negative)

These two kinds of protection are thus the reciprocal, as indicated in the blocked two cola above. They also complement one another and can be understood only in such a connection. The reasons for the petitions for the preservation of the disciples to be one and to be protected τοῦ πονηροῦ are the hatred and persecution of the world and the destruction of the disciples by τοῦ πονηροῦ. The world and τοῦ πονηροῦ will try to cause estrangement between the disciples mutually and between Jesus and his disciples. This will make their witness to the world powerless and fruitless. That is why Jesus also petitions the Father also in 17:21-23 [21]ἵνα πάντες ἕν ὦσιν, καθὼς σύ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, ἵναό κόσμος πι στεύῃ ὅτι σύ με ἀπέστειλας. [22]κἀγὼ τὴν δόξαν ἣν δέδωκας μοι δέδωκα αὐτοῖς, ἵνα ὦσιν ἐν καθὼς ἡμεῖς ἕν· [23]ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν τετελειωμένοι εἰς ἕν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμε ἠγάπησας.

Consulted Literature

Abbot, E & Mansfield, E D 1973. *A Primer of Greek Grammar.* London: Rivingstons.

Arndt, W F & Gingrich, F W 1979. *A Greek-English Lexicon of the New Testament* (2nd ed rev and augm from Walter Bauer's 5th ed, 1958). Chicago: University of Chicago.

Barrett, C K 1978. *The Gospel according to St John.* London: SPCK.

Beasly-Murray, G R 1988. John 13-17: The Community of True Life. *Review and Expositor* 85, 473-483.

Bernard, J H 1963. *Gospel according to St. John. A Critical and exegetical commentary* (Vol 2). Edinburgh: T & T Clark.

Brown, R E 1972. *The Gospel according to John* (xiii-xxi) (The Anchor Bible). London: Geoffrey Chapman.

Bruce, F F 1983. *The Gospel of John: introduction, exposition and notes.* Grand Rapids: Eerdmans.

Bultmann, R 1941. *Das Evangelium des Johannes.* Göttingen: Vandenhoeck und Ruprecht.

Carson, D A 1991. *The Gospel According to John.* Leicester: Inter-Varsity Press.

Giesen, H 1991. Misew in Balz, H & Schneider, G. *Exegetical Dictionary of the New Testament* (Vol 2). Grand Rapids: Eerdmans.

Käsemann, E 1968. *The Testament of Jesus. A Study of the Gospel of John in the light of Chapter 17* Translated by G Krodel). London: SCM.

Lenski, R C H 1961. *The interpretation of St John's Gospel.* Utah: Provo.

Lindars, B 1981. *The Gospel of John* (The New Century Bible Commentary). Michigan: Eerdmans.

Malatesta, E 1971. The literary structure of John 17. *Biblica* 52: 190-214.

Morris, L 1975. *The Gospel According to John* (The New International Commentary on the NT). Michigan: Eerdmans.

Newman, B M & Nida, E A 1980. *A Translators handbook on the Gospel of John.* London: United Bible Societies.

Sanders, J N & Mastin, M A 1975. *The Gospel According to St. John from Blacks' New Testament Commentaries.* London: Adam and Charles Black.

Schnackenburg, R 1975. *Das Johannesevangelium* (III Teil). Kommentar zu Kap. 13-21. Freiburg: Hazel.

Ukpong, J S 1989. Jesus's Prayer for his Followers (Jn 17) in Mission perspective. *Africa Theological Journal* 18 (1): 49-60.