

# John 17: Jesus assigns His mission to His disciples

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## ABSTRACT

*In this paper it will be pointed out that Jesus did not commission his disciples with a new mission, but instructed them to continue and extend his own mission. This implies that in their following of Jesus' ὑπόδειγμα they would adopt a new way of life which related to Jesus' way of life. The departure of Jesus gave his disciples the opportunity to take his place in the world. Through this new way of life (discipleship) Jesus would live in them and they in him.*

Already in the prologue of the Fourth Gospel (FG) the mission of the Son to the world as God's agent is spelled out (1:9,14) and provides a "theological foundation"<sup>1</sup> for Jesus' mission. When one reads the FG it is clear that this mission of Jesus forms an integral part of the gospel<sup>2</sup>. The FG clearly spells out that the objective of this mission was to reveal the heavenly ("above") in an audible, sensible and experiential sense in the world ("below") through Jesus so that people could come to a personal salvatory relationship with him<sup>3</sup>.

An important theological aspect concerning Jesus' mission is that Jesus came from the "above" to the "below" to live for a while among us (καὶ ἐσκήνωσεν ἐν ὑμῖν - 1:14). Here the phrase ἐσκήνωσεν ἐν ὑμῖν indicates that Jesus did not come to physically stay on earth permanently. His "physical coming" was only temporary. Thus when Jesus departed from this world to return to the heavenly, the revelatory-salvific work which he had come to initialize on earth would be continued and extended through his disciples.

The assignment given by Jesus to his disciples to continue and extend his mission, which legitimizes discipleship, is spelled out in chapter 17. John 17 can therefore be regarded as the FG's theological discussion of the appointment of Jesus' disciples as his agents in the world and what it comprises (discipleship). In this paper I shall attempt to prove the above statement by providing a hermeneutic, structural, theological and historical discussion of chapter 17 from the perspective of Jesus' mission and discipleship.

## A structural and theological analysis of chapter 17<sup>4</sup>

The numerous proposed outlines for this chapter that have been given by scholars<sup>5</sup> indicate the lack of agreement amongst scholars with regard to this matter. The following structure analysis represents my interpretation of chapter 17 from the perspective of Jesus' mission in the FG (macro context) and its position in the FG as part of the Last Discourses (micro context).

- 1 Ταῦτα ἐλάλησεν Ἰησοῦς,
  - 2 καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν
- Cluster A
- 3 εἶπεν,
  - 3.1 Πάτερ, ἐλήλυθεν ἡ ὥρα·
  - 3.2 δόξασόν σου τὸν υἱόν,  
ἵνα ὁ υἱὸς δοξάσῃ σέ,
  - 3.3 <sup>2</sup>καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός,  
ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.
  - 3.4 <sup>3</sup>αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ  
ἵνα γινώσκωσιν σέ τὸν μόνον ἀληθινὸν θεὸν  
καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν
  - 3.5 <sup>4</sup>ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς  
τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω·
  - 3.6 <sup>5</sup>καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον  
πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.
- Cluster B
- 3.7 <sup>6</sup>Ἐφανέρωσά σου τὸ ὄνομα  
τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου.
  - 3.8 σοὶ ἦσαν
  - 3.9 κάμοι αὐτοὺς ἔδωκας
  - 3.10 καὶ τὸν λόγον σου τετήρηκαν.
  - 3.11 Ἵνυν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν·
  - 3.12 <sup>8</sup>ὅτι τὰ ρήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς,
  - 3.13 καὶ αὐτοὶ ἔλαβον
  - 3.14 καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξήλθον,
  - 3.15 καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.
- Cluster C
- 3.16 <sup>9</sup>ἐγὼ περὶ αὐτῶν ἐρωτῶ,



κἀγὼ ἐν σοί,  
 ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν,  
 ἵνα ὁ κόσμος πιστεύῃ  
 ὅτι σύ με ἀπέστειλας.

Cluster H

- 3.41 <sup>22</sup>κἀγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς,  
 ἵνα ..... ὦσιν ἐν  
 καθὼς ἡμεῖς ἐν'  
<sup>23</sup>ἐγὼ ἐν αὐτοῖς  
 καὶ σύ ἐν ἐμοί,  
 ἵνα ὦσιν τετελειωμένοι εἰς ἐν,  
 ἵνα γινώσκῃ ὁ κόσμος  
 ὅτι σύ με ἀπέστειλας  
 καὶ ἡγάπησας αὐτοὺς καθὼς  
 ἐμὲ ἡγάπησας.

Cluster I

- 3.42 <sup>24</sup>Πάτερ, ὃ δέδωκάς μοι,  
 θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὦσιν μετ' ἐμοῦ,  
 α θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἣν δέδωκάς  
 μοι ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου.
- 3.43 <sup>25</sup>πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω,  
 3.44 ἐγὼ δέ σε ἔγνων,  
 3.45 καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας.  
 3.46 <sup>26</sup>καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου  
 3.47 καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με ἐν αὐτοῖς ἦ

This structure can be divided into 5 theologically determined blocks:

Introduction .....	(C1-2)
A Goal/Result .....	Glorification (C3-3.15)
B Physical circumstances .....	in world & (C3.16-34)
Spiritual status .....	not from world
C Essence of discipleship .....	Send (C3.35-38)
B' Modus operandi .....	World believe (C3.39-41)
A' Result/Goal .....	Completeness/ Revelation goes on (C3.42-47)

- Blocks A-A': Concern the mission of Jesus
- Blocks B-B': Concern the mission of the disciples
- Block C: A parallel of mission (here the missions of Jesus and disciples meet)

The relationship between the blocks - coherence

**(i) A parallel mission - the formula for discipleship**

The mission of Jesus is one of the two main themes in the FG. In blocks A and B the FG indicates that the time has arrived for Jesus to return to the Father. In block C, which contains the climax of ch 17, Jesus appoints his disciples as his agents to continue his divine mission. Jesus refers to his own mission first and then to the mission of his disciples. Both Jesus and his disciples were sent on a mission (*ἀποστέλλειν*). Chapter 17 indicates that Jesus carried his divine mission to a certain point and then delegated it to his disciples. The significance of the role of the disciples is indicated by the choice of the “agency” concept and the semantic meaning of *ἀποστέλλειν* by the Fourth Evangelist (FE).

**(ii) Block C in relation to Blocks A-A'<sup>6</sup>**

As indicated above these two blocks (A-A') are concerned with the missionary work of Jesus. His entire revelatory-salvific programme has been spelled out - he came to reveal the Father as the “One who sent me” and to save the world from sin. Block A is concerned with the past and present, while block A' relates to the future of Jesus' missionary work.

**Block A:** the following words and phrases, and the fact that the verbs used are in the past tense, indicate that Jesus has completed his mission: *ἔλήλυθεν ἡ ὥρα, νῦν δόξασόν με σύ, τὸ ἔργον τελειώσας.*

In the accomplishment of his task the Son has glorified the Father, and will continue to do so. He revealed the Father by giving his followers the words given to him by his Father. This revelation was so successful that they now knew (believed) that Jesus had been sent by the Father, which constitutes the saving formula in the FG.

**Block A':** This block looks at the successful missionary work of Christ from both a heavenly (C3.42) and an earthly (C3.43-47) perspective. The salvation of men also had eschatological implications. His disciples will be united with him in the “world above” (C3.41) and will see the glory of

Jesus from another perspective. Jesus is still involved in this divine mission (C3.46f). He will continue to make himself and the Father known to his disciples. These two cola (C3.46f) are a clear reflection of the presence of the Spirit.

**(iii) Block C in relation to blocks B-B'**

These two blocks (B-B') are concerned with the missionary work of the disciples, which relates to the revelatory-salvific work of Jesus.

**Block B:** Because of their relationship with Jesus, they can expect a similar hostile attitude and reaction from the world. The reality is that Jesus' departure is near (C3.22,27). He has completed his mission, but his disciples will remain in the world (C3.21,31). Their master is now sending them into the world (C3.37). The world will hate them (3.30) as it hated Jesus, because they (disciples) remain in the world but are not from the world (C3.30,33). Therefore Jesus prays repeatedly for their preservation (C3.24,32). Block B describes the physical position of the disciples in the world (C3.20-28) and their spiritual position in relation to the world (C3.29-33).

**Block B':** Because they, Jesus' disciples, will remain in the world, they are sent out by Jesus to continue his work (C3.37); namely to act in a revelatory-salvific way (C3.6-15). Jesus wants to continue his work through their unity with him and their unity with one another (C3.40,41). Only by way of such oneness will they be enabled to witness, in order to save the world and prove to it that Jesus was sent by the Father (C3.40,41) to whom he has returned.

**(iv) Blocks A-A' in relation to blocks B-B'**

From all that has been said and done so far, it seems clear that the origin and character of discipleship in the FG stems from the relationship between the Son and the Father. Discipleship implies a duplication of the Son's mission. It is a model from the "heavenly sphere" which has been copied onto the "earthly sphere".

There is also progressive historical development in ch 17, which the FG accomplishes through the repeated use of "και's" (25x). Time-spatial development also occurs. There is no logical development of thoughts or themes, but rather a reiteration of and elaboration on themes.

## Analysing chapter 17 historically from an agency perspective

Once an agent has completed his particular mission he has the authority (given to him by his sender) to appoint other agents to continue and extend his mission. Afterwards he will return to his sender and report on his mission<sup>8</sup>. In chapter 17 we pick up Jesus' actions where he reports to the Father who sent him.

The following is an indication of how Jesus, according to chapter 17, had completed his mission and appointed his disciples as his agents in order to continue and extend his mission.

### **The historical structure :**

Block A.....The report of the Agent (C3.1-15)----- PAST

Block B.....The return of the Agent (C3.16-34) -----PRESENT

Block C .....The appointment of other agents (C3.35-38)- PRESENT

Block B'.....The mission of these agents (3.39-41)----- FUTURE

Block A'.....The continuation of the divine (3.42-47) ----- FUTURE  
revelatory-salvific mission

This analysis will now be discussed briefly.

### **(a) The report of the agent (17:1-8)**

The concrete content or goal of the mission of Jesus is *ἡ ὥρα* of death and resurrection: *ταῦτην τὴν ἐντολὴν* (laying down my life to take it up again) *ἔλαβον παρὰ τοῦ πατρὸς μου* (10:17f). As Jesus has completed his mission (4:34; 5:36; 17:4; 19:30), with *ἡ ὥρα* at hand, he has to report to his sender. It is the Last Discourses (LD) in particular that are dominated by the theme of Jesus' return to the Father (cf 13:3 "*εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει*").

As a good and respectable agent Jesus reports to the Father<sup>9</sup>. This he does in the form of the prayer found in chapter 17. The reference to Jesus' report is found in 17:4 "*...τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω*". In anticipation Jesus could say that he has completed the work entrusted to him by the Father<sup>10</sup>. With this statement Jesus constitutes the basis for his petition for glorification. The work that the Son has accom-

plished in obedience to and love for his Father included the event on the cross (see 10:18; 14:31). Therefore, on the cross Jesus can comprehensively say: *Τετέλεσται* (19:30; cf 13:1).

The content of the report is found in C3.1-C3.15 and can be divided into two sections: C3.1-6 (salvation by Jesus) and C3.7-15 (revelation by Jesus)<sup>11</sup>. In these semi-cola Jesus very briefly refers to the past, what he has accomplished. This gives us in a nutshell the content of Jesus' mission, which also reflects what is expected of any disciple of Jesus who follows him in discipleship (cf 12:26). This part of Jesus' report can be seen as the attestation of his disciples and contains important information regarding the lives of the disciples which legitimize their appointment by Jesus to continue his divine inspired mission.

Semi-colon 3.3 mentions the men given to Jesus by his Father and the fact that they have been granted *ζωὴν αἰώνιον* by Jesus. They are the disciples present, who have accepted his words and believe in him as the one who came from God and was sent by God. He characterizes them as belonging to God and depicts them in contrast with the "world". In semi-cola 3.7-15 Jesus elaborates on the event of their salvation by describing how it was mediated through revelation. This then completes the revelatory-salvific work of Jesus already referred to in semi-colon 3.5.

#### **(b) The return of the agent (17:9-16)**

At this particular point of the prayer (C3.16) Jesus switches from thoughts about the past (C3.1-15, report) to refer to the immediate situation of the disciples and himself of which we read in C3.16-38: the return of Jesus, the agent of God, and the position of the disciples who remain in the world.

Semi-colon 3.17 introduces the theme of petition for the disciples. This marks the beginning of a new section which continues to the end of C3.34. This long passage is clearly divided into three parts. It lacks 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. A definite theological structure is noted, which can be presented as follows:

#### **An analysis of block B**

- (a) C3.16-C3.20 The indication of various relationships
- (b) C3.21-C3.34 The position of the disciples in the world from the perspective of Jesus' return to his Father



C3.21,22	In world	
C3.23	I come	
C3.24-27	PROTECT	<i>Physical position</i>
C3.28-29	I come	
C3.30-31	World hate	
C3.31	Is not of the world	
C3.32-33	PROTECT	<i>Spiritual position</i>
C3.34	Is not of the world	

The entire structure of this passage is determined by contrasts and parallelisms which revolve around the concept of protection<sup>12</sup>. The phrase *τήρησον αὐτοὺς* occurs three times (C3.24,25,33 with a variation of the verb)<sup>13</sup>. The contrasts occur in semi-cola 3.21f, 3.27, 3.28f and 3.31f, and the parallelisms in semi-cola 3.24, 3.31, 3.34. The contrasts refer to the relationship between the disciples and the world, while the parallelisms refer to the relationship between the disciples and Jesus. In each of the parallelisms the adverb *καθὼς* is used to indicate the comparison<sup>14</sup>. Finally, a major contrast occurs regarding the physical (C3.21-29) and spiritual position (C3.30-34)<sup>15</sup> of the disciples in relation to the world. The disciples are in the world, but not from the world.

**(c) The appointment of the disciples as agents (17:17-19)**

We have now reached the climax of ch 17, following a historical build up to this point<sup>16</sup>. Jesus is now ready to appoint his disciples as his “agents” to continue with the mission he started.

Block C (C3.35-38) has an important semantic structure which contributes to the interpretation of this block. The semantic combinations indicate a concentric theological structure<sup>17</sup> which corresponds with a Christological interpretation instead of a missiological interpretation. A missiological interpretation emphasizes the *ἀπέστειλας εἰς τὸν κόσμον* aspect while the Christological interpretation emphasizes the parallelism (*καθὼς... καγὼ*) with its missiological implications. The preference for a Christological interpretation is due to the strong Christological tendency throughout ch 17 and the close link of block C with block B which, constitutes the background for block C. Semi-colon 3.38 also supports a Christological interpretation since the mission of the disciples must be interpreted from the perspective of the consecration of Jesus. This implies that the

missiological theme of semi-colon 3.37, which is also the centripetal point of ch 17, must be interpreted from a Christological perspective.

Both Jesus and his disciples were sent into the world with a mission. The difference between Jesus and the disciples lies in the fact that Jesus, who himself was sent, sends them. According to Lenski<sup>18</sup>, “Jesus... carries the Father’s mission to a certain point and then uses the disciples to carry it to completion. A certain part of the work is thus graciously transferred to the disciples”. Bultmann<sup>19</sup> correctly refers to the ministry of the disciples as the continuation of the eschatological event which began in Jesus. In order to accomplish this, their mission must carry the same character and objectives as the mission of Jesus. Therefore Jesus compares their mission with his own. Here the FG regards the mission of the Son as almost completed, and the mission of the disciples as just about to begin<sup>20</sup>.

**(d) The revelatory-salvific commission of the disciples (17:20-23)**

In this unit of the prayer Jesus turns his attention to the future, anticipating the success of the mission of the disciples mentioned in semi-colon 3.37. Jesus foresees a community on earth who continues with his mission. The previous cluster deals with the consecration (C3.35f) of the disciples as a necessary step in their mission; here we are dealing with the anticipated success to be accomplished through a united effort on the part of the disciples.

As Jesus continues to petition the Father on behalf of his disciples, he expands the circle to include those who would come to accept him through the preaching of the disciples. He prays for all believers to be one. “Unity” is the main theme in this block (B’). The unity between the Father and Jesus is one of the constant themes in the FG<sup>21</sup>. This unity of the disciples is traced back to the unity of the Godhead. The unity between the Father and Son is the example for the unity between Jesus and the disciples and consequently for the unity between the disciples, which is here seen as an objective. The objective of this double petition for unity is that Jesus should be revealed to the world so that the world will believe that he was sent by the Father. Thus the unity has a revelatory-salvific function.

**(e) The revelation continues (17:24-26)**

This last cluster (I) returns to the theme of Jesus’ mission. It is characterized by the repetition of several nuances of phrases and themes from cluster A<sup>22</sup> in particular. Until now this report emphasizes the need for the community that Jesus is leaving behind in the world to remain true to its nature as the eschatological community in order to fulfil its purpose in the world, which will result in the affirmation of Jesus’ glory.

The central theme in this cluster is “revelation”. In C3.42 this revelation concerns the sight of τὴν δόξαν of Jesus in heaven as it was before his incarnation. The revelation referred to in C3.43-47 concerns future revelation coming from Jesus, who lives in his disciples (καὶ γὰρ ἐν αὐτοῖς, C3.47) on earth. Thus Jesus will continue to reveal himself to and through his disciples.

## CONCLUSION

In this paper it has been pointed out that chapter 17 clearly shows that Jesus assigned his mission to his disciples. They are commissioned to continue and extend this mission in the world. By following Jesus’ ὑπόδειγμα (13:15) they will adopt a new way of life which can be called discipleship.

The divine mission of Jesus started with the descent of the Son, while Jesus’ ascent puts his disciples in a position to continue his divine mission. Thus, Jesus’ departure places his relationship with his disciples in a new dimension. His departure gives his disciples the opportunity to take his place in this world. Through discipleship he will live in them and they in him.

## NOTES:

- 1 M Waldstein, “The Mission of Jesus and the disciples in John”. *Communio: International Catholic Review* 17 (1990), 311-333.
- 2 D G van der Merwe, *Discipleship in the Fourth Gospel* (Unpublished DD dissertation), Pretoria 1995, 135ff.
- 3 J G van der Watt, *Die Woord het Mens geword: 'n Strukturele uiteensetting van die teologie van die Johannesevangelie*, in: J H Roberts, W S Vorster, J N Vorster & J G Van der Watt (reds), *Teologie in Konteks*, Halfway House 1991, 108f.
- 4 Also see E R Wendland, “Rhetoric of the World. An international discourse analysis of the Lord’s Prayer of John 17 and its communicative implications”. *Neotestamentica* 26 (1992), 59-88; D F Tolmie, “A Discourse analysis of John 17:1-26”. *Neotestamentica* 27, (1993), 403-418 and D G van der Merwe, *Discipleship in the Fourth Gospel* (Unpublished DD dissertation), Pretoria 1995, 330ff.
- 5 According to J M Sinclair & R M Couthard, *Towards an analysis of discourse: the English used by teachers and pupils*, London 1975, 8. “Written texts of course differ quite radically from spoken; the amount of time available for composition permits extensive revision and consequently the production of a much more polished and highly organized text”.

- 6 Blocks A and A' are related on the following grounds:
- (a) *Vocabulary*: The following words are used significantly in both blocks - *ἔγνωκαν, δόξαν, ἀπέστειλας, πρὸ καταβολῆς κόσμου (πρὸ τοῦ τὸν κόσμον εἶναι) ὁ δέδωκάς μοι, Πάτερ, τὸ ὄνομά σου.*
- (b) *Theologically*: Christ is the prominent character in these blocks.  
 - *δόξαν*: In block A Jesus glorifies the Father and will himself be glorified. In block A' reference is also made to Jesus' future glorification. In both blocks Jesus' glorification relates to the glory he enjoyed before the foundation of the earth.  
 - *ἔγνωσαν*: In block A Jesus reveals the Father to his disciples. In block A' it is stated that Jesus will continue with this revelation.
- 7 Block B relates to B' in the following respects:
- (a) *Vocabulary*: The following words are used significantly in both blocks - *κόσμος, περὶ, ἐν, καθὼς.*
- (b) *Grammatical constructions*: *ἵνα*-clauses and *καθὼς*-clauses occur in both blocks (C3.24,27 and C3.40,41).
- (c) *Theologically*: The disciples are the dominant actants in these blocks.  
 - *κόσμος*: In block B the *κόσμος* is hostile towards the disciples. In block B' the disciples must witness to the *κόσμος* in order for the *κόσμος* to come to faith in Jesus.  
 - *ἐν*: In block B the disciples are not one with the world because they are not from the world.  
 In block B' the disciples are one with Jesus.
- 8 See P Borgen, "God's Agent in the Fourth Gospel", in: J Neusner (ed). *Religions in Antiquity*, Leiden 1968, 137-148; J A Bühner, *Der Gesandte uns sein Weg im 4 Evangelium*, Tübingen 1977, 118-267; C Mercer, "Jesus the Apostle: Sending and the Theology of John". *Evangelical Theological Society Journal* 35 (1992), 457-462; R Kysar, *John the Maveric Gospel* (rev ed), Atlanta 1993, 40-45 and D G van der Merwe, *op cit*, 325ff.
- 9 On the grounds of the close relationship between Jesus and his Father any report seems redundant. But because the Father is in him and he is in the Father (C3.40f), and even with the crucifixion still to come, Jesus can deliver this report.
- 10 The idea that Jesus has completed the work the Father has given him, occurs repeatedly in the FG (4:34; 5:36; 14:31). The same linguistic phrase (*τὸ ἔργον... ἵνα ποιήσω*) is also found in 5:36. Apart from the statement in 13:31f (*ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ*) there is no previous reference in the FG to the effect that Jesus has "glorified" the Father by his work on earth. It is on this previous reference that the petition that the Father may now glorify the Son depends.
- 11 *αἰώνιος ζωῆ* is not mentioned in cluster B because it links with C3.1-6 (17:1-5). C3.7-15 is an explanation of C3.4 and links directly with *γινώσκωσιν* and *αἰώνιος ζωῆ* in C3.4 and indirectly with *τὸ ἔργον τελειώσας* in C3.5, as the diagram indicates.

A	<i>δόξασόν σου τὸν υἱόν</i>	
B	<i>ὁ υἱὸς δοξάσῃ</i>	C3.7-C3.11
C	<i>ἡ αἰώνιος ζωῆ</i>	
B'	<i>ἐγὼ σε ἐδόξασα</i>	C3.12-C3.15

- A' δόξασόν με σύ
- 12 The use of the noun *πάτερ* (C3.24) prepares for the petition itself (*τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὡσιν ἐν καθῶς ἡμεῖς* - C3.24), just as *Πάτερ* (C3.1) accompanies *δόξασόν* in C3.2 and C3.6 (cf Malatesta 1971:202) which is the theme of C1-6, with C3.7-15 implied. This petition (*πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὡσιν ἐν καθῶς ἡμεῖς*) indicates what is to follow: *τήρησον* (C3.16-34); *ἅγιε* (C3.35-38); *ὡσιν ἐν καθῶς ἡμεῖς* (C3.39-41).
- 13 According to G R Beasley-Murray, "John 13-17: The Community of true life". *Review and Expositor* 85, [1988], 481, this section is the key petition for the disciples: *τήρησον αὐτοὺς* (3.24,25,33).
- 14 Cf W F Arndt & F W Gingrich, *A Greek English Lexicon of the New Testament* (2nd ed rev and augm from Walter Bauer's 5th ed, 1958), Chicago 1957, 392.
- 15 The following statements, *ὁ κόσμος ἐμίσηεν αὐτοὺς* (C3.31) and *τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ* (C3.33), create the spiritual atmosphere in which the disciples, who are not from this world (*ἐκ τοῦ κόσμου οὐκ εἰσὶν καὶ ἔγω οὐκ εἰμὶ ἐκ τοῦ κόσμου* - C3.31,34), have to act.
- 16 The historical buildup: Jesus has completed his work (C3.5), he is going back to the Father (C3.23 and C3.28), he appoints other agents to continue his mission (C3.35ff).
- 17 Cf E Malatesta, The literary structure of John 17, *Biblica* 52, (1971), 205.
- 18 R C H Lenski, *The interpretation of St John's Gospel*, Utah 1961, 1149.
- 19 R Bultmann, *Das Evangelium des Johannes*, Göttingen 1941, 144.
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- 22 See footnote 6.