

The Identical-Nature of the Prologue and Farewell Discourse in Johannine Gospel: A Theological Quest

Kolawole Oladotun Paul

Department of Biblical Studies and Theology, ECWA Theological College, Kpada

Pauldotun98@gmail.com

Abstract: *Generally, the Person of Jesus Christ and His ministry on earth is the hub of the Gospels. The Gospel of John as one of the Gospels presents account about the life and ministry of Jesus Christ. Over the years, the Gospels have been seriously scrutinized by modern scholars with the aim of ascertaining the genuineness and reliability of the record. In the same vein, the Gospel of John has attracted the attention of several readers and scholars due to its observed distinct and unique mode of presentation. However, the focus of scholars has always being on the prologue, sometimes neglecting the farewell discourse. Here, this study seeks to critically analyze and explore the prologue alongside the farewell discourse with the aim of discovering and ascertaining their identical nature.*

Keywords: λόγος, Farewell discourse, Gospel, Holy Spirit, John, Jesus Christ, Prologue.

INTRODUCTION

The Gospel of John is one of the accounts of Jesus life and ministry (Ramsey, 1989: 17); nevertheless, there have been growing perceptions that the Gospel writers were strongly influenced by the literary models and conventions of their day (Burrige, 1992). Although, the twenty-seven (27) books of the New Testament were accepted as canonical by the 4th century (Erickson, 1998: 86); controversy on several biblical texts began as far back as the days of the canonization (Lee Martin, 1988: 34), meanwhile, this does not in any way exclude the Gospel of John. Current trends in modern New Testament scholarship have raised several arguments concerning the Gospel of John (Hendricksen, 2001: 16). Before explicitly engaging the sections (prologue and farewell discourse) which forms the pericope of this discourse, the study sees the need to interact with this Gospel account in view of viable details which will constitute to the development of this research. These details entail the genre, date, authorship, structure and recipients among others. Over all, the focus of this study is to analyze the prologue and farewell discourse with the aim of discovering their identical nature.

SALIENT ISSUES IN JOHANNINE GOSPEL

John's account does not emphatically name its author just like the synoptics; instead, the account indicates the writer as 'the beloved Disciple' or better still 'the disciple Jesus loved' (Jhn 21:20, 23-24), a close companion of Peter. Notable among the argument is an idealized literary figure; the ideal Christian disciple. This sounds convincing because of the played character-role of faithful and intimate knowledge of Jesus; but this hardly excludes the possibility of a genuine historical person (Edmond, 1975). Some scholars argue Lazarus as the 'Beloved disciple' - John 11 (Hill, 2004: 15); this stance seems unlikely because Lazarus's name is mentioned in chapters 11-12 but then shrouded in subsequent accounts. Also, he was not mentioned among those at the ascension of Jesus and in the upper room after the ascension (Andrea and Arnold, 2002).

Modern critics argued and even denied the Johannine authorship not only on historical ground but also on doctrinal grounds (Donald, 1970). John the son of Zebedee seem more plausible and have been widely accepted associated with this Gospel by Church tradition (Fredricksen, 1995: 75-97; MacArthur, 2000); although, many modern scholars see this Church tradition as being probable (Cross, 1997: 45).

In 1934, a fragment of John 18 was found, which has been dated at 125 AD; thus, many scholars date the John's Gospel between 65 AD and 100 AD. However, it is generally conceded that it would take several decades for the Gospel of John to be circulated, copied, carried to Egypt (and end up buried there); therefore, this requires a date for John's Gospel in the first century. Some argued for a date before 70 AD, since there is no mention of the destruction of Jerusalem. However, tradition holds that this was the last of the gospels written, and while he did not borrow from the synoptics, it does seem that he was knowledgeable of them, particularly Luke. Therefore, most scholars today believe that John wrote his gospel c.80-90 AD from Ephesus (Swindoll, 2010).

A critical interaction with the Gospel of John reveals that Evangelist narrated the story of Jesus according to his own theological significance, literary concerns as well as how he perceived the need of their bookworm. Flemming (2005: 234) argue that this Gospel is a "contextualization" of Jesus' account. The study notes that importance of the audience or readers (especially the first or primary) in engaging Gospel accounts brings the community of John's Gospel into limelight (Philips, 2014: 1). John's Gospel arouse out of the first century conflict between communities of Christian believer who both claimed to be true recipients of divine revelation (Coloe, 1997: 40).

Brown (1984: 110) explained that the Johannine community was facing from within, a secessionist movement which upheld the divinity of Jesus at the expense of his humanity. Some scholars argued that though the document was a piece of written text, it was supposed to be read in a congregation (Keung, 2007:1), since it was heard in public rather than read in private, the situation dictated its repetitive style. Scholars argued it to be a drama, sermon, speech, hymn, among others (Keener, 2002: 91). Different propositions of several scholars have come to submit that this Gospel is the combination of several genres (drama and teaching, among others); comprising of its structural division in to three (3): prologue (1:1-18), body (1:19-20:31) and epilogue (21:1-25) (Carson and Moo, 1992: 225), more often the body is classified into two: the book of signs (2-11) and book of glory (12-20). while the prologue of John falls in the first sub-division, the farewell falls in the book of glory.

ANALYSIS OF JOHN'S PROLOGUE (1:1-18)

Here, the study engage in a lucid and concise analysis of John 1:1-18 via the relationship of λόγος with other subjects highlighted in the text such as θεός (God), Ἰωάννης (John), ἄνθρωπον (man), and ἀληθείας (truth), among others. The analysis runs through a systematic order of arrangement and division which is discovered to have progressed through the flow of thought in the analyzed text. It is important to note that the followed subdivision here is probe-able; however, it gives a proper channel for the course of the research.

The Relationship of the λόγος to God (1-2)

The concept of λόγος in John's prologue has been argued with background in the Greek religious and philosophical cognition. The Greeks regarded logos 'as the principle of reason or order in the world' (Longman III, 2010: 360). Some scholars relates λόγος in the Old Testament (Prov 7:22-8:1) where God's wisdom attended the world's creation; but this study posits that the wisdom in this sphere has more of an impersonal force.

αρχη means 'beginning' or 'origin' and the verb ἦν attached to ἀρχῇ engages λόγος (Word – later identified as "Christ" vs. 17) with a unique and unusual attention; one who was present when creation took place. ἦν αρχη brings Genesis 1:1 to mind; John does not refer to the act of creating (Giesler, 1004:185), but the time before the creation, showing λόγος divine pre-existence (Haenchen, 1984:116). The prologue beginning is somewhat similar to the beginning of other Evangelists though in another dimension (Matt 2:13, Mk1:6-8, 13, Lk 2:13). The term λόγος is found only in Johannine literatures (1st Jhn1:1; Rev 19:13).

λόγος and θεός in connection with προς connotes an intimate personal relationship; though distinct in person λόγος and θεός are one; more like καὶ Θεός ἦν ὁ λόγος. In fact, προς expression is repeated in the second verse; coupled with ουτος it commencement reaffirming the truth of the first verse. Kysar (1976: 25) asserts that whether one believes it or not, the Johannine λόγος is a person. λόγος as used by John here is the embodiment of God's life, light, creative power, and glory, which is communicated to human beings (Beasley-Murray, 1987: 91-10). This stance is congruent with Kanagaraj's (2005: 38) view; 'instead of using the term 'Christ,' which would have aroused suspicion or a political understanding in the minds of his Jewish readers, John chose a familiar term that conveyed clearly God's dialogue from within to the people of all religions and streams of philosophy.'

The Relationship of the λόγος with creation (3-5)

The identity of Christ is made known in the preceding verses (1-2) giving a solid insight of the Word's affinity with the creation. The Old Testament reveals that the first act of God in recorded history as creation (Palmer, 2011: 29); here, John revealed λόγος as the creative agent of God; this is possible since ὁ λόγος ἦν πρὸς τὸν θεόν ἐν ἀρχῇ. Therefore, creation exercise is not a partnership work (God co-creating with angels). παντα, a plural nominative adjective refers to creation in its entirety including mankind. This understanding is made explicit in this verse 3 and later re-echoed in verse 10: καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο – 'and the world was made through him.'

Not only that λόγος created the world; He has ζωή – life (the power of understanding moral and spiritual truth) and this life was the φως – light of ἀνθρώπων - men. Ἀνθρώπων is used in the generic sense "...the light of mankind." The life was light because He supplied the standards or principles, by which the human race might live; if not, the race would perish (Ibid, Bryant). ζωή functioning as φως is revealed as the light of salvation that points to God (3:19-21; 8:12) in contrast to σκοτία - darkness (vs. 5). Although man missed the mark, darkness has never conquered the Light; thus, it is still ever-available for man. λόγος, through whom all things were made is ζωή giver and φῶς bearer (Jhn 3:19), such that ἀνθρώπων associated with Him are hoard from σκοτία. "I have come into the world as light, so that whoever believes in me may not remain in darkness" (12:46).

The Relationship of the λόγος to John the Baptist (6-8)

From the relationship of the Eternal Word with creation, the narrative flow moves to the particular events that preceded the entrance of the Word in to the world; this has to do with a man John - Ἰωάννης sent from θεός - God to witness and prepare the way for the λόγος. The study tags the three verses in this order ^{vs. 6} John's divine commissioning and confirmation ^{vs. 7} What John's job description is ^{vs. 8} What John's job description is not! Many scholars suggested that this part was inserted as needed to combat the pretensions of some Christians who exalted the Baptist unduly (Acts 18:25, 19:3). ἀπεσταλμένος παρὰ θεοῦ reveals that John and Jesus have a common origin with λόγος - παρὰ θεοῦ (from God; John 3:29). This affirms John's ministry as divine and approved of God; this perception clearly answer the question of how a man gets to know the things beyond the physical.

John is a μαρτυρίαν - "witness" in the noun sense. μαρτυρία and μαρτυρεῖν as cognate forms of μαρτύς means 'witness' and it frequent used (about 37 times) in John's Gospel. The characteristic feature of the John's mission was "to bear witness" to the

claims of the Word. Why did John the Baptist bear a witness? If John did not bear witness, it does not in any way affect or change the identity of λόγος because He did not need a man's witness to be validated (5:34), but this is for the sake and benefit of ἀνθρώπων; to get the information from their fellow human. The reason for John's witness is ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ - that all might believe through him. By implication; this would not affect Israel only, but all men (regardless of the race, color, height, gender, tribe and language among others).

The Relationship of the λόγος to Man (9-13)

The addition of 'ἀληθινόν' - 'real' or 'genuine' to φῶς in verse nine mean genuine Light. The study argues that the need for this emphasis can be on the author's awareness of fake lights around man. John attached the activity of creation again to that genuine Light; signifying that the Light is no ordinary light of men but a genuine Light which created the universe; the absolute revelation of God's truth (Christ). The first two appearances of κόσμος in verse ten takes the forms of the former (the universe), while the latter talks about the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ (Ibid., Strong). καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω - 'yet, the world did not know Him' points to the world's ignorance of the Pre-Incarnate Word. The use of the aorist active indicative - ἔγνω indicates that the world missed this one opportunity to know the Word when the Word was in its very midst.

That Christ came to τὰ ἴδια (own people or possessions) indicates his territory and all that it contains the land of Israel (Ex. 19:5; Ps. 135:4, Isa. 14:24-25; Jer. 16:18; Mal. 3:1). The supreme discourtesy mean Israel "did not receive (welcome) him," or "receive him to their side with worshipful acknowledgment." οσοὶ δε ελαβον αυτον - those who received him and τοις πιστευουσιν εις το ονομα αυτου - those who believe in his name are in the same category. ελαβον and πιστευουσιν is geared towards the same goal of Christ acceptance; the demonstration of faith in Him; this is presented in contrast of those who have not received Him. The entitlement of those who believe and received Him is the right to become children of God - αυτοις εξουσιαν τεκνα θεου γενεσθαι (II Pet 1:3-4).

The identity of those who believed are reiterated explicitly; such that it gives what their identity is not before giving what their identity actually entails. The study notes that αἱμάτων and σαρκός are closely associated with ἀνδρὸς including the θελήματος (family relationships, national and racial association, denominational heritage) are not the source of the believer's identity; instead John breaks the contrast by stating the correct source of the believer's strength, enablement and power θεοῦ.

The Relationship of the λόγος to Grace (14-18)

The flesh - σαρξ is a strong reference to human nature; John did not say and the word became man. When used with a noun in the predicative position, the verb γίνομαι - to become" signifies that something changed its features or began a new situation by becoming what it was not beforehand. Thus, Jesus Christ entered into humanity in all its fullness and limitations (Yet without sin). This part of the prologue emphasize the humanity of Christ, it encapsulates the presentations of other gospel accounts in regards to Christ as an actual person who dwell amongst humans on earth; in response to the heresies of Docetism (Guthrie, 1981: 329). εσκηνωσεν εν ημιν - a derivative of σκηνω which means 'to live in a tent' or 'take up one's residence'. The study notes that the eternal Word was made flesh; that is why the body of Jesus Christ was not found when he resurrected; it could not undergo decay because it is not composed of matter because the his nature undergone the process of "being transformed or became flesh" not made by flesh. Not only did Jesus Christ became a man, He also dwelt among people; meaning, He was known and can be identified. Some scholars debate εθεασαμεθα - 'we have seen his glory' to mean the Evangelist's reference to himself and early Christians; some, to humanity? Meanwhile some argued for John the Baptist and the Prophets? Whichever way, the fact is it was witnessed that Jesus lived as a man on earth, in fact, εθεασαμεθα την δοξαν - they saw His glory.

Though the glory of Christ could have been seen by all, it was unknown to most people because of their blindness; only a few, whose eyes the Holy Spirit had opened, saw this manifestation of glory. Christ was recognized as a man who showed in himself something far greater and sublime. Hence, the majesty of God was not annihilated though it was clothed in flesh. It was indeed hidden under the lowliness of the flesh, but its glory was still seen (Ibid., Calvin; S1). Reference is again made about John the Baptist in verse 15 ranking Jesus Christ far way higher than himself. Although, this has to do with establishing a correct understanding about John and Jesus' ministry; the study notes that the reiteration can be a seen as a backing for verse 14. Therefore, the claim of Christ as explained in this narrative is validated through His existence among people on earth.

The "fullness of grace and truth" in verse 14 is now explained in verse 16 as though through which mankind receives και χαριν αντι χαριτος - both grace upon grace. In verse 17, this fullness is described in terms of its historic superiority comparison to that of Moses; through whom the Law was given (Heb 3:5). This comparison establishes the fact that the Law was of divine origin; but the Grace which stems from Christ supersedes the Law. This contrast is heightened in verse 18 where Christ's location is 'the bosom of the father'; though anthropomorphism is a heavenly representation and portrayed as the revelation - εξηγησατο of God the Father. Therefore, the restored union here depicts a resettlement with the satisfied Father, following the accomplishment of redemption.

ANALYSIS OF THE FAREWELL DISCOURSE (John 13 – 17)

A discourse is a speech; but a ‘farewell discourse’ is a speech given during send-off or a departure.” Farewell-speech is a common phenomenon in several parts of the world. In occasions such as this, the great individuals in the picture speak of their impending death and in some cases offer comfort in the face of the grief this announcement produces; such that he or she predicts what will come in the future. This is in keeping with the belief that one about to die is given prophetic powers. The contents of the farewell discourse have attracted the attention of scholars; it is sometimes referred to as the ‘Testament of Jesus’ (Bammel, 1993: 103). In the analysis here, the research though argued that the farewell discourse proper began from chapter fourteen; recognize the need to briefly explore the contents of chapter thirteen (with special attention to 13:31-38) in relation to the discourse.

The Discourse Setting: (13:1-38)

This chapter captures and sets the background for the full commencement of the discourse which began in chapter fourteen. Although this analysis presents the scope of the discourse here as taking the whole chapter thirteen into consideration; the study posits that verse 31 – 38 is of great significance.

The study posits that John 13:1 “... εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῆ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς which portrays Jesus’ departure from his disciples is the setting of the Farewell Discourse (Guillaume, 2015: 262). More so, this section established the locale and scenery where the discourse took place. Although, scholars have argued in their quest for ascertaining the nature (Morris, 1971:611; Blomberg, 2001, Barrett, 1978:435) of the meal; the fact remains that the farewell discourse-narrative occurs during the meal in which Jesus participates with his disciples (13:3). Van der Watt (2001:339) mentioned that the meal fulfils a central role in ancient societies, especially as part of the process of socialization. Here, the meal forms the context where Jesus prepares his disciples for their future; therefore, the meal here forms a central piece of the setting.

The notion that Jesus was going back to his Father is repeated in 14:12; 14:28; 16:10; 16:28. This thought of Jesus’ impending death permeates the piece; this is the source of the distress in John 14:1a and misunderstanding (Jn 14:5, 8) among the disciples. Just like the rest of the Gospel (7:39, 12:23-25, 27-33), Jesus’ death is described here as His glorification (13:31-32; 12:16, 23, 27-28). There is emphasis on how much Jesus loved his people (Jn 13:1-2), this runs through the rest of the discourse and the gospel in its entirety. In fact, it establishes a new commandment – to love one another in the same way Jesus loved his followers – as the yardstick for discipleship (Jn 13:34-35, 15:12-13); it equates love for Jesus with the keeping of his commandments (Jn 14:15, 21, 23-24; 15:9-10); it makes a clear argument of the love the Father has for the followers of Jesus because they loved and believed Jesus came from the Father (Jn 16:26-28). This command is meant to serve as a guiding principle and function as Jesus’ parting legacy to his disciples (Segovia 1991:76-77).

First discourse (14:1-31)

Here, Jesus says that he will go to the Father; this reasserts his divine relationship with God the Father (14:1-14). Although the statement concerning the departure of Jesus Christ made the disciples nervous; he re-assured them of his plans for making preparations for them. In fact, Jesus presented himself as the only way to the father (14:6). The Commandment of love is connected with the arrival of the Holy Spirit here (14:15-26). Reference is made to the Holy Spirit (vs. 26) with God the father as the sender; this is suggestive of the fact that Jesus and the Holy Spirit are sent by the Father. Jesus bestows peace and reassures the disciples not be fearful (14:25-31). This peace specifically contrasts worldly peace.

Second discourse (15:1-17)

Jesus’ statement in this section began with reference to himself as the vine and God as the husbandman. The controlling purpose of the first five verses of this section is to highlight Jesus’ final predicated Ἐγὼ εἰμι, that He is ἡ ἀμπελος ἡ ἀληθινή (the true Vine) a symbol biblically used of national Israel. While Jesus is the ultimate anti-type to Israel, national Israel will remain but a new age is dawning through the Holy Spirit that will change Israel’s relationship with God. As Jesus made this declaration of deity the night of His arrest, the disciples are to continue to trust in Christ as the absolute eternal Israel who is loved by the Father, the eternal vinedresser.

Because this personal pronoun (Ἐγὼ) is in construct with the immediate verb (εἰμι), Jesus is emphasizing His personhood in the declaration. In actual sense, Jesus is repeating Himself as the subject of the clause by saying, “I, I Am...” this removes any ambiguity as to the identity of the illustration’s main character (Matt 10:16 - “Behold I send you out; “ἐγὼ ἀποστέλλω” as sheep amongst the wolves). Thus, when Jesus uses the pronoun ἐγὼ with the verb εἰμι, as used here, it is for the reader to discern the intensity of Jesus’ crucial place.

Here, Jesus gives his final predicated “I Am” statement, which is doubtless an emphatic declaration of deity. The other six are found in John 6:35 (ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς); 8:12 (ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου); 10:7, 9 (ἐγὼ εἰμι ἡ θύρα); 10:14 (ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός); 11:25 (ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ); and 14:6 (ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ). ἐγὼ εἰμι declarations help form the purpose of John’s Gospel as they, along with Jesus’ miracles, inspire faith in Him as the Christ (20:31). The present tense of each of these εἰμι statements of deity makes it clear that Jesus’ work as Messiah and Lord is in current operation, and can never be fulfilled by another person (Matt 24:4).

The overarching controlling purpose of John 15 is twofold, broken down into two distinct sections: (1) 1–17; and (2) 18–27 (Marsh, 2017). The first demonstrates that only the κλημα (branch) or disciple who is μένων (abiding) in the vine (i.e., Jesus) will bear fruit and bear it continuously. This is in contrast to the non-fruit bearing branch who lies dead apart from the vine (Judas being the premier example of a dead branch). Thus, John contends here that true discipleship consists in abiding in Jesus through love, faith, and obedience (9–17) resulting in bearing fruit to the glory of God. The second section is to inform any branch (disciple) abiding in Jesus to expect persecution and opposition from the world. Because the true disciple is ἐκ τοῦ κόσμου οὐκ (not of the world), he or she is to expect hostilities from those who hate Jesus and His Father (vv.20, 24), and is to respond in abiding love (9–17).

Third discourse (15:18-16:33)

Jesus has been talking about conditions within the believing community. Now he prepares his disciples for another new reality: the future relationship between the believing community and the world. The study notes that 16:33 is the heart of this discourse section – “these things I have spoken to you, that you might have peace; in the world ye shall have tribulation: but be of good cheer; I have overcome the world.” Although this portion lies at the end of the discourse section, the study argues that a clear understanding of this verse reveals the disciples’ state of mind, the situation at hand and Jesus’ intentions.

In verse 18, Jesus exposes the disciples to the hatred of the κόσμος - world (unbelievers; ungodly multitudes and the organized society hostile to God, which is under Satan’s power 14:30). Jesus’ statement unveils the identity of the disciples and the world; love for the former and hatred (especially to Jesus’ disciples) for the latter. The question of why will the world hate the disciples was solved by Jesus; “γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μείσηκεν” – ‘know you it hated me before it hated you’. γινώσκετε can be read in the imperative which mean ‘you are aware’ or ‘be very sure’. Jesus was opening a sense of responsibility in the heart of the disciples concerning the attitude of the world towards them. A believer, having left the kingdom of darkness for God’s kingdom of Son (Col. 1:13), has a different joy, purpose, hope, truth and standard for life; therefore, believers and the world lives in two different kingdoms of realities.

The study notes that the concept of the world’s rejection of disciples because they first rejected Jesus and were ignorant of the His person permeates 15:18-27. This is concluded with the coming of the Holy Spirit from the Father who will witness about Christ just as the disciples will. Jesus continued his statement in 16:1 where he implored the disciples not to be offended when they are reject, in fact, it will get to the length that they will be put out of synagogues and that those who kill them will think he is doing God’s service (16:2). Here, the study notes that there have several argument concerning ἀποσυναγωγός if it actually occurred in the time of Jesus Christ or otherwise (Kloppenborg, 2011). Several scholars have taken John’s Gospel up on this issue with the aim of analyzing and determining why this concept surfaced (Horbury, 1982; O’Day, 2002; Klink III, 2007). In fact, some scholars did not limit their quest to this portion of John alone (16:2), but other parts which this issue surfaced (9:22; 12:42).

Either way, Jesus’ statement informs the disciples concerning their primary oppositions which are the Jews; because most of them are Jews (Acts 2:11, 14, 22); this opposition is to the brim that some of them will die as martyr (lose their lives) in the process of standing for what they believe. Just as stated in the preceding sections, the oppositions will persecute the disciples because they do not know the father (vs. 3). This remembrance would actually strengthen their faith in Jesus, rather than weakening it.

Verse 7-15 envelops Jesus’ statement concerning his departure as an open-door for the Holy Spirit. Jesus says this transition is for the συμφέρι - advantage or profit of the disciples (in extension the Church – the body of Christ – believers). The coming of the Spirit of Truth would result in heightened conviction among unbelievers concerning sin, righteousness, and judgment (vs. 9-11). It is important to note the tenses implied in the nouns: sin (past), righteousness (present), and judgment (future) (Aloisi, 2004).

The usage of παράκλητος (15:6; 16:7) - a ‘helper’ and ‘intercessor’ is congruent with Jesus’ explanation here. The Spirit takes the place of Christ (after the ascension), leading the disciples to a deeper knowledge of the gospel truth with divine strength needed to undergo trials and persecutions in the world (Ibid., Strong, 1996: S. G3875). ἐλέγξει involves to expose, correct, reprehend or show someone his or her fault (sin) with a view to securing repentance (Pyne, 1993); often times, this connotes shame on the person convicted. The Spirit is the defender of believing disciples (14:16-18) as well as the prosecutor of unbelieving sinners; thus, παράκλητος is the prosecuting attorney. He would not just accuse people of sin, but would bring an inescapable sense of guilt before God upon them.

Verse 12-15 emphasizes the relationship between the Holy Spirit and Jesus having the same source from God the Father. Jesus’ statement – μικρον και ου θεωρειτε με και παλιν μικρον και οψεσθε με οτι υπαγω προς τον πατερα “a little while, you will see me no longer, and in a little while, you will see me” (16:16) has been interpreted in several manners by several scholars. Nevertheless, here, Jesus is simply talking about some moments of his appearance and disappearance from the world. This implies that Jesus will visit them again by the grace of his Spirit, and they will enjoy his presence forever.

Jesus promises that this fearful grief will give way to utter joy (vs. 20). He illustrates this by using the analogy of a woman who endures the pain of childbirth for the joy of a new baby. The uniqueness of this joy is that it is not temporal (vs. 21). This is connected with an assurance of answered prayer through the name of Jesus Christ (23-24). Jesus clearly stated his

presentation as full of proverbs; enigmatic and cryptic language (vs. 25), referring to the discourse as a whole. The usage of *ερχεται ωρα* – “the time is coming” (imperfect tense) in the same verse depicts after Jesus’ resurrection and ascension. Therefore, Jesus Christ and the Spirit will help the disciples understand what was said earlier (Acts 1:3).

If Jesus had not foretold the weakness of the disciples, when they realized afterwards how they had failed Him and forsaken Him, it might well have driven them to utter and absolute despair. But He warned them before it happened (vs. 32). *ταυτα λελαληκα υμιν* – “I have said these things to you” marks a closure for the discourse before the prayer (17:1); Jesus ended the discourse with a present active imperative verb *θαρσετε* – “take heart”, “be of good courage”, “be of good cheer”; in the contemporary time, it can be said to be ‘relax’ or ‘chill out’. This is a compulsory and command-like expression which gives a sense of re-assurance and comfort to the disciples.

Farewell Prayer (17:1-26)

The farewell discourse is incomplete without prayer; this is a vital part because it crowns the meeting. *ταυτα ελαλησεν ο ιησους* – “These words said Jesus...” (17.1) connects Jesus’ prayer to the Farewell Discourse. One of the features of Old Testament and extra-biblical farewell discourses is that the speaker often concludes with a prayer for those who are left behind (e.g., Dt 32-33; 4 Ezr 8.19b-36; Jub 22.28-30) (Brown 1970:600; Beasley-Murray 1987:293). The logical place for such a prayer is at the end of a farewell address, not before (Ibid., Brown:745). The dominant theme of glorification in the prayer connects it with 13.31-32 14: 12-13, 15.5, 8, and 16.14-15 (Schnackenburg 1987:167). Jesus’ glorification depended on the well-being of those whom the Father had given to Him (v. 2). Consequently Jesus prayed for them too.

Brown (1970: 744) refers to this section of the farewell discourse as ‘one of the majestic comments of the fourth Gospel’; in fact, it is often regarded as the ‘climax’ of the farewell discourse (Dodd, 1995). The study classifies this section in this manner; Jesus prays for the glorification (revelation) of the Father and the Son (1-5) so that Jesus’ followers may have eternal life. Here, Jesus define the essence of eternal life as that which is essentially *ινα γνωσκωσιν σε τον μονον αληθινον θεον* - “to know the only one true God” experientially, through faith in Jesus Christ. Jesus described eternal life in terms of relationship rather than duration. Everyone will live forever somewhere. However, the term eternal life as Jesus used it means much more than long life rather; knowledge of the eternal God changes and introduces man into a different quality of living (Ibid., Morris: 673).

This is achieved in verse 6-10 through the giving of God’s words, resulting in the manifestation of Jesus’ glory in them. These petitions followed later on; “Keep them in your name” (11-13), “keep them from the evil one” (14-16) and “sanctify them in the truth” (17-19). Jesus was not asking the Father to remove the disciples from the hostile world as He was about to leave it. He was petitioning Him to keep them loyal to Himself while they continued to live in it. Jesus repeated the thought of verse 14b, in verse 16, in order to reiterate the disciples’ essential distinction from the world. It was, therefore, protection from “the evil in the world” that they needed - *εκ του πονηρου τον κοσμον*; this understanding encompasses the evil one – ‘Satan’. The purpose of the petitions is so that they may be one with God, as the Father and the Son are one.

This request for oneness is repeated in (20-23), nevertheless, this petition is for all believers. This verse is favorite promoter of ecumenical movement. However, Jesus was not speaking about institutional unity but personal unity among genuine believers (Eph. 2:15). Disunity among Christians has frustrated Jesus’ purpose that the world might believe on Him. Nevertheless, the solution to this problem is not to impose an artificial institutional unity that ignores the bases of true unity and presents a hypocritical facade of oneness. It is to promote love for one another among genuine believers. Jesus’ revelation of the Father’s name has brought about oneness, since God’s love and Jesus himself have come to dwell in believers (24-26) (Wong, 2006).

Pink (1973) in his discussion on the prayer of the farewell discourse used the statement ‘I have’ to structure the account of Jesus’ works to the Father. A clear look reveals the farewell prayer as the end of the discourse as a whole; it encapsulates the relationship of Jesus with the father as well as His ministry on earth; leaving the disciples with optimism and apparent future Constable (2019: 434). The study notes something spectacular and significant in the setting of the farewell discourse. Jesus’ admonition, commands and prayer is similar to ancient farewell speeches; but the significant item here has to do with Jesus’ state of being even after his demise.

Unlike other occasions of farewell discourse in the ancient and contemporary time; the case of Jesus Christ here as we have it in the Gospel is quite different; in the sense that although Jesus died; emphasis is laid on His abiding presence through the person of the (Holy Spirit). Jesus first introduced the Holy Spirit in 14:15-26 and speaks more in 16:4-15; Jesus’ emphasis reveals that the Holy Spirit is an important subject in the farewell discussion and Jesus does not want the disciples to trivialize this understanding. In view of this, Jesus’ departure is not out-rightly for sorrow (because if He did not leave, the Holy Spirit will not descend) but for His ever-abiding ultimate glorification.

QUEST FOR THE IDENTICAL NATURE

The nature of the farewell discourse is dialogical in nature; having the disciples around Jesus, asking questions with Jesus responding to them for clarity and better understanding. Nevertheless, some scholars have argued for the nature of the prologue in the same pattern. Majority scholars have not given this stance a considerable response; thus, the nature of John’s prologue (monologue) and farewell discourse (dialogue) becomes more of a difference than similarities. The study argues that the prologue and farewell discourse alike introduces several subjects initially, then return to them and give a little more information, then return

again and give even more information.

Although the nature of the prologue and the farewell discourse looks distinct; the study argues that there are several themes which permeate them, making them similar, though explicit in farewell discourse. In view of this, the study notes that these subject-matters are worthy of consideration. A clear outline of the observed similarities is presented in a tabular form before the discussion for a better perspicacity.

Themes	Prologue	Farewell Discourse
Jesus' Relationship with God	1:1-3, 18	14:6-14; 15:23; 16:15; 17:5
Eternal Life	1:4	14:6; 17:2-3, 24
Darkness (World)	1:5	14:30; 15:18-19; 16:33; 17:9; 17:11, 15-16
Witness (Testimony)	1:6-8	15:27
Faith (Believe)	1:12	14:1, 11, 13, 29; 16:30, 17:20 (14:13;15:16; 16:23)
Glory	1:14	13:31-32; 15:8; 16:14
Law	1:17	15:25
Truth	1:14b; 17	14:6, 16-17, 26; 15:26; 16:7-11, 13

Jesus' Relationship with God: the prologue began with establishing the relationship of Jesus Christ with God the Father. The concept of Jesus Christ as the divine Word saturates the prologue. A clear insight on the Word's relationship with God and His role in creation unveils his divine nature. Therefore, Jesus, identified as the Word (1:17) is God. Likewise, the farewell discourse reveals Jesus as the only way to the Father; giving no space of dissimilarity between Jesus Christ and God; because Christ is in possession of every of God's possession. The study notes that this relationship forms the beginning of each chapter in the discourse (14:2; 15:1; 16:3, 17:1); God is often referred to as the 'Father' and Jesus as 'Son' (14:1, 6; 15:23; 16:10, 28; 17:5, 11, 21, 24). The Jewish understanding of Father and Son creates a platform for the highlighted relationship between Jesus and God. Nevertheless, the Jewish understanding cannot totally encapsulate this relationship. Therefore, the relationship between God and Jesus Christ is of 'Father-Son', but marked by an indivisible trait of oneness; such that through Jesus Christ anyone can get to the God, because He is God.

Eternal Life: the prologue reveals that life is in Christ and His Life is the light of men. This understanding reflects in the farewell discourse; this is also referred to as eternal life. The study argues that the addition of αἰώνιον to ζωὴν in several portions of the farewell discourse does not change the nature of ζωὴ in the prologue; instead, it is an adjective which reveals that the ζωὴ in Christ is not an ordinary life but an eternal (everlasting – no beginning, no end) life. Thus, this adjective helps grasp the fact that the life carries the same nature that stems from the Word himself – “no beginning and no end”. This is a privilege given to as everyone who believes in Jesus Christ; whoever believes in his name will have eternal life.

Darkness (World): The reference to darkness in the prologue connotes the forces contending against the Light which had its source from the Life of Christ. Although, the world is referred to as a place of abode (17:11, 15); it is also used in reference to darkness (1:10); the prince of the world and multitude of unbelievers (14:30; 15:18-19; 16:33; 17:16) who neither recognize the Christ nor believe in His name. This is why Christ re-emphasizes the character of the world – darkness as those which will continually hate and persecute them because; they did it to Him first; that is their nature! The character of darkness in the farewell discourse – 'hatred' is parallel with the prologue's description (1:5).

Witness (Testimony): This concept reflects in the two sections of John; it is a vital concept which is cardinal to the salvific ministry of Jesus Christ. In the prologue, it is used in reference to John the Baptist, but in the farewell discourse, it is used in relations to the disciples. John the Baptist, a man ordained and commissioned by God (inherently of the same origin with Christ), is a witness who testifies about Jesus as the Word. The disciples too are ordained and commissioned by Jesus Christ (who is God) to bear witness and testify about Christ. The nature of the two characters attached to this concept reveals the need for continuous witness and testimony of Jesus Christ in the world. Therefore, the need for this witness as discovered is not for Christ's sake (as if

this is for Jesus' benefit), instead it is for the sake of man so that men might believe and possess eternal life as against condemnation and damnation.

Faith (Believe): The concept of faith ravages the prologue and farewell discourse; it often appears as 'believe'. It is explicit that the benefits of Christ' ministry on earth is ἐξουσιαν - 'right' or 'authority' and αἰώνιον ζωὴν – 'eternal life'. These benefits are intertwined, such that immediately a person believes, then he possesses the right to eternal life. Thus, faith in Jesus Christ and no one else is the focus. Also, faith (which means to believe) is also used in connection with the name of Jesus. Considering the references in the parenthesis in the table; the research argues that the name of Jesus is of great significance.

The 'name' is more than a label; it is the character of the person, or even the person himself (Carson, 1991: 125). It can be described as a student's matriculation number in a higher institution, where whatever is done to the matriculation number binds on the student because the matriculation number, though is the identity can also be taken as the student; such that wherever the matriculation number appears or used; the person is involved. Jesus did not only commands his disciples to believe him, but to do so "in His name" (ἐν τῷ ὀνόματί μου) in Jn. 16:23 and 26. Jesus' name in relation to the Father's name is a major topic in John's Gospel.

Invoking the name of the Lord recalls God's covenants with the patriarchs and David, and remembers God's salvific work of the Exodus. By urging his followers to call on his name, Jesus is connecting himself to the Old Covenant understanding that God's name communicates salvation to the Israelites. In his priestly prayer, Jesus explicitly states that part of his mission is to make known the Father's name. The importance of the divine name in salvation history sets the scene for Jesus' command to pray in his name in contrast to the usage of names of the Patriarchs (Abraham, Isaac and Jacob) or even notable prophets in the Old Testament (Elijah, Elisha, Moses, Samuel, among others).

The usage of Jesus' name in the prologue has to do with 'faith' while the connection in the farewell discourse deals more with prayer. Thus, the study posits that the two sphere are interrelated and interconnected in the sense that "those who believe on Jesus' name possess the right to become Sons of God such that anything they ask in His name is given unto them." Therefore, anyone who will pray in that name must have first believed in Jesus. It is important to note that if Jesus is not God, it would not be effective to pray in his name. By indicating that those who believe should pray in the name of Jesus, John is showing the Jesus Christ (the Son) to be equal to the Father.

Glory: This is another observed theme in the prologue and farewell discourse; in 1:14, people beheld the glory of Jesus while He was in the flesh. Later on, Jesus emphasized that it is his father that glorifies him and that the good deeds of the disciples will glorify Christ. The expression of glory is used across board, such that it is connected with the Father, Christ and believers. In view of this, the glory of God is reflected in Christ such that people beheld it and those who believe are partakers of that glory.

Law: Just as in the prologues; the farewell discourse narrates, discusses and emphasizes God's dealings with Israel in the past; "He came to His own and His own do not receive Him". Reference to the Law was made in connection with Moses who was ordained and commissioned by Yahweh to convey the Law (Torah) to the people. The Law has been the guiding principle through which men have related with God; however, the presented contrast of Grace and Truth which came through Jesus Christ is indicative of the fact that Christ is the ultimate fulfilment and revelation of God's Law. Therefore, the Law has been fulfilled in Christ, bringing about a new era; which is the era of Grace. The era of Law is characterized with a limited access; but Grace and Truth through Jesus Christ gives an unlimited access and an unlimited communion. The issue of the Law is explicit here and this is often used in contrast with grace; thus, Grace had replaced the Law.

Truth: In the prologue, the truth is situated in Christ, meaning that the truth is Christ. Later in the farewell discourse, the Holy Spirit (the third person of Trinity) is referred to as the Spirit of Truth, who will guide believers into all truths. Sometimes, the word of God is referred to as truth; ὧσιν ἡγιασμένοι ἐν ἀληθείᾳ - "...sanctified in truth" connoting a transforming virtue. The function of truth is against darkness in the prologue, so also in the farewell discourse; He testifies about Christ and reproves the world of sin, and of righteousness and of judgment. The study argues that the presentation of truth in the prologue is synonymous to the farewell discourse. This stance is supported with the fact that Jesus and the Spirit have the same source which is God the Father. Clearly enough, Jesus never acted on self initiative, but only in obedience to the Father; so also the Spirit who would reveal the truth. This description implies the Spirit's complete equality with Jesus in the Godhead. The Spirit would not give revelation that conflicted with what Jesus had taught.

CONCLUSION

Clearly put, Jesus is the significant and central character provided in the prologue and farewell discourse account. Just as the prologue mentions 'John' and '...those who believe' aside from Jesus; the farewell discourse also cites the 'disciples', 'the Holy Spirit' even the 'Pharisees' in the course of the conversation. On this note, the study observes that the prologue is a wonderful introduction summarizing the divine existence of Christ in heaven, then on earth. In the same vein, the farewell discourse is an elaborate text which is a product of Jesus' interaction with His disciples. Thus, the research submits that an engagement with the prologue at first is capable of giving a clear insight to John's Gospel; meanwhile, this does not deny the fact that an engagement with the farewell discourse is also capable of getting a reader (or an audience as the case may be) glued to his seat via the flow of

thematic flair in the drama-like presentation. Therefore, the importance of the prologue and farewell discourse to the entire Gospel of John cannot be overemphasized. In view of the analysis and the discovered similarities, the study concludes that the prologue and farewell discourse are inherently identical in nature; although this stance is probe-able; the research posits that the various themes signifying and supporting this standpoints as discussed in the body of the work cannot be outrightly discarded. This stance of this study is in the fact that the twin-nature is implicitly and explicitly reflected in each.

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